THE HISTORY
OF
Romish Treasons
AND
USURPATIONS:
Together with
A PARTICULAR ACCOUNT
Of many Great
CORRUPTIONS and IMPOSTURES
IN THE
CHURCH of ROME,
Highly dishonourable and injurious to
Christian Religion,
To which is prefixt
A Large PREFACE to the ROMANISTS.


Carefully Collected out of a great number of their own Approved Authors,
By HENRY FOU LIS, B. D.
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St. John 18. 36.
Jesus answered, my Kingdom is not of this World.
Who made me a Ruler over you?

L O N D O N,
Printed for Thomas Basset, Richard Chiswell, Christopher Wilkinson,
and Thomas Dring, 1681.
AM apt to fancy, that at the first sight of these Papers, I shall be loaded with your severest Cenures, condemn'd as the worst of Hereticks, nay, and branded as the greatest of Lyers and Slanderers. And all this, because I only tell you, what the Pope and his boldest Champions would have you to believe; because I tell you what grand Authority His Holiness hath, what great Power and jurisdiction lyeth in your selves, what bloody Actions have been done to maintain these Priviledges; and as a Preparative to all, have afforded you the Glories, Commissions and Prerogatives of your Religion, from Brutes and Blocks, Fools, and Devils themselves; with such-like odd Arguments, as some of your Graver Wits have troubled themselves, confirm'd their Religion, and pleasur'd us with.

But, My Matters, I may assure my self of a mitigation of your Fury, when you have seriously considered, that here I say nothing but what is Asserted and Vindicated by your own Authors, approved of by your own Authority, and agreeable to the Sentiments and Doctrine of the Pope himself. From whence will follow, that with what ill will or Names you Prosecute me for these Collections, you must do the same to His Holiness, and the greatest Afferers of his Religion; I being but the Compiler or Transcriber of their Words and Actions, which used to be your Patterns and Examples to live by; and now to turn tail, to oppose and contradict the Pope and his Learned Doctors, not to believe in his Infallible Documents, might renew a Dispute about your disagreements, or that there might be two contradictory Truths; this may be True at Rome, and yet the quite contrary also true in England; as Father Cotton and other Jesuits affirm'd at Paris. In short, thus to withstand the Pope, would shew your selves no good Sons.
fons of his Church, though it might good Subjects to your King; which is a great part of a good Christian.

But by way of Apology for my self, I must add, that your own Writers occasioned and provoked these Collections; that their Slanders engaged me to a Vindication, and this Retort: and I think Duty and Truth obligeth me to justify my Mother the Church of England, as well as they theirs of Rome. And to deny us this favour, would be a Restraint beyond all Story: for if yours take upon them the liberty to oppofe and defame our Church, it would be strange, if you would not allow us in England to Vindicate her. And by the Boy, it had been well, if they had not so much troubled themselves in oppofing our Oath of Allegiance, and clamouring againft the Magiftrates for requiring it (which yet is more talk'd of than done) feeing these Papers will fhow, both from Principles and actions, that some men Doctrians are fo dangerous and pernicious, that the stricteft Oaths are foarce strong enough for them; and that this efpicially is favourable enough, considering the occasion of its making, and the Seditious Principles of fome People.

'Tis faid, that thofe of all Names are half Hang'd; and the Poor Woman that durft not kill her Landlords ill-lucky Dog, got her defign by crying out he was Mad, whereby the Neighbours prefently knockt him on the Head. And thus it fares with our Religion. Of all names, nothing more odious than a Traitor; and the Romanifts will fcarce have any to be fuch, but thofe of the Reform'd Church; which Charge they lay fo heavy upon us, and with fuch often Repetitions, that moft of their Gentry (who in this and other things are apt to be Prieft-rid) now ufe it as the only Argument to befetter the Church of England; and I fancie, have got fome Profelytes by the strength of these Reproaches.

But I would have them to remember once for all, that every one in England is not of the Church of England [and for other Churches at this time, I shall not concern my self] and for ought that I know, our Presbyterian and Independant are as great Enemies to our Church as the Romanift.

Certain I am, the Papifts ought to be cautious in their Accufations againft thefe mifchievous Non-conformifts alfo, left at the fame time they do but condemn themfelves: and I (a) with there were, no reafon for fuch a Suppoftion; yet it is too true, that at the fame time that the former were Rebels againft the King in England, the Romanift was as active in Ireland, defiling and viliifying His Majesty through his Viceroy (then Marquefs of Ormond) as much as thofe did the King in England. And though here the Presbyterian imprifon'd the King, renounced him by their Non-Addrefs, and by their other Villanies fet up the Scaffold; and the Independants, and other Phanarickes fruck off the Head: yet will the Irish-Romanifts gain small honour by this Objection, feeing they did as much as lay in their power to act the fame to their Viceroy, by Fighting againft him, Excommunicating him, combining to take away his life, or to deliver him up to the Independant Army; by Treacherously offering themfelves and Kingdom to the Command of Forreigners, as Lorraine, the French, the Spaniard, may the Pope himfelf. Not to infift here how grateful the Kings Murther was to feveral Romanifts, and
and how formerly they have gloried in the Murder of other Princes.

Yet will their Writers take the confidence to declare their Innocency and Loyalty to the face of the whole World; and thereby not only seem to quit and clear themselves, but at the same time belitter and aпере, what in them lyeth, us wicked Herickers, as they are apt to call us.

Pedro de Ribadeneyra, a Jefuit of no small Sanctity and credit amongst them (being a Disciple and acquaintance of their Founder Ignatius) though as arrant a Railer as the beft of them, would gladly perfuade the World that (a) Lying, Perjury, Deceit, Flattery, Hypocrifie, Tyranny, Sedition, Murder and what eсe­gelius) memen do not? is nothing but the fruit and reiult of our Religion: Upon which the man wonders how we dare intitle it to God or Christ; but never remembers the Treafonable Principles of himself and his Brethren, with the Practices of his Church.

effe, hoc Principes oviam penlen induere, & nihilominus Ianiare, occidere, sanguinem profounde, & more luporum gregem dominicum devorare, Quantas, Deus bone! seditiones, quantas turbas & tumultus novum hoc veftrum Evangelium, ab eo tempore quo primum emerfit, in mundo exciravit? Quo­to Civitates evercit, deftruxit & solo adjequavit? Quot Provincias vablat, quot Regna depredatumcft, quantum deniq,- innocentts sanguinis profundere non dubitavit? Dica't hoc Gallia., dicac Belgium, dicat Scotia, dicat etiam veftra: Siqui­dem omnis Ia Tyrannis, barbaries, crueledes, & ferivia, quz hoe apud vos oritur, aliud nihil font, quam ve­ftri Evangelii fructus. Quibus ita constkus, Evangelium adhnc veftrum, Deo attribuere, & ad ilium referre audetis ? Poteflne blasphemia major ifta reperiri ?

Appendix five Lib. 4. ad Nic. Sandif. de Schif­mate Angl. cap. 17.

But to come nearer home, No sooner was King James settled in the Kingdom here, but the Englifh Romamfts drew up a (β) Supplication to His Majesty and the Parliament, in which they do not a little vaunt of the Loyalty of their Religion in these words:

The Catholick Subject is (if any other) the Glory, Strength, and perpetuity of the Kjngdom, becaufe he principally feeking He, - even in this World ( and mil not for the World be diverted) cannot be Treacherous or Dijloyal, or undutiful to your Highnefs; but in every service and diftrejs occurring, valiant, reflate and moft faith­ful: and all these fair words were to the lame King and Parlia­ment, whole deftru&ion they intended, and had at that time contrived it.

Towards the latter end of the said King James his Reign, Prince Charles was sent a Wooing into Spain; at which time, the Romamists were fill'd with hopes (though upon no certain grounds) of the Conversion of the Prince, a Free Toleration of their Religion, or rather that the whole Kingdom would be at their Devotion. As a preparative to this grand Expectation, Father Patfon drew up a Book under the Title of Jerusaleam and Babel, or the Image
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of both Churches (Collected mostly out of the Anfwers to Anti-corom and Brecly.) This Treatife he Dedicateth to the Prince; the main design being to vindicate the Popifh Loyalty, and to declare the Protestants to be abfolute Rebels. For proof of which, he boldly affirms— (a) Now it is manfeft, that in the short space of her Reign, [viz. of Queen Mary of England] which was not much above Five years, she had more open Rebellions and Infracctions made against her, from fuch of her Subjects as were not well affected unto her Religion, than Queen Elizabeth had from Catholicks in full Forty and Five, &c. And to reftifie farther what Loyal People they were to Queen Elizabeth, let Pope, Span, or any other confederate againft her never fo much, thus the fame Pen-man taketh upon him the confidence to reftifie,—— (b) Among fo many Priests as by that time there were both in England and beyond the Seas, and in fo long a time as this pretended Confederacy was in framing, when Spies and Intelligences were many, and well paid by the State; was there fo much as one Priest nominated and acceafed to have been fo corrupted, or induced any way by thofe Princes or their Ministers, to praftice ought to the prejudice of their Country? Was there any one apprehended or convicted of fuch a Treafon? Was there ever any Subject of England call’d in Queffion, for entertaining Priests that were fought after upon that account? In a word, when the Spanish Armado was under Sail for England, was there fo much as one Priest or Common-man found or known to be in it? Or at any time once a’fword’d to have been employ’d in that Service? And laftly, thus the fame manCharacters the Two Religions: The — (c) Catholicks seek only by way of Petition, Supplication, Prayer and humble Remonftrating of their fufferances; the other, viz. Protestants, fick chiefly by Fire and Sword, and Cannon-Belt, and by thuwing of Ordnance.—

With thefe Arguments or Weapons did Pen-man endeavour to force the Prince from his Religion; but they were too weak and blunt againft fuch a Noble and knowing Champion: yet when he was in Spain, he is there challenge again, and that by no lefs man than Zacharius Boverius, the old Capuchine, who wrote a Folio Book call’d Orthodoxa Consultatio, and Dedicated it to the faid Prince; where he endeavours by might and main to bring a diflikeing in Prince Charles to the Church of England, by hinting to him the Divifions of it; as if, for both, the Roman fIs agreed in all things. He would alfo perfwade him to turn Romanist; one of his Encouragements being, that the Pope can (d) Depofe Kings: a very excellent complementeive Argument, to convert a man out of his Rights and Dominions. But this (e) Doctrine Boverius had taught in his former Writings; from which his Orthodoxa Consultatio (if a man may be a Plagiary to himfelf) is ftoln for the rum more Ec-

Dr. Benjamin Carier having plaid the Turn-coat, would gladly perfwade King James to change too, undertaking to make him believe,
believe, that true Policy would really oblige His Majesty to it: thus— (c) The first reason of my hope that Catholic Religion should be most available for the honour and security of your Majesty and your Children, is taken from the consideration of your Subjects, which can be kept in obedience to God and to their King by no other Religion, i.e. than Popery. But somewhat after he confesseth that there may be some few Romanish Traytors, but with this difference— (d) It is certain there be Traytors against God and Man of all Religions, and Catholick, as they are the best Subjects, so when they fall to it, they are the worst Traytors. But if we look upon Examples, or consider Reasons, the Catholick is the only Religion, which as it doth dully subordinate Kings unto God, so doth it effectually bind Subjects to perform all Lawful Obedience unto their Kings.

Another Runaway, viz. Dr. Thomas Baily, is very zealous for the Loyalty of the Romanists; and yet at the same time, bravely tells us, what good Subjects the Romanists were to Oliver Cromwell, whereas the other People of England were against him: But take his own words— (e) Where should a man find better Subjects? [i.e. than Romanists] and yet these are the men who have been traduced all along as inconsistent with Politick Government. And why should the same Loyalty be suspected at any time still to remain within the same breasts; since that their Religion, Laws (both Civil and Ecclesiastical) Customs, Prevencion for the future, present Practice, Oaths and Professions all along, evermore obliging them to such Obedience: especially whereas at this present, all other Sorts and Sects of Christian Religion (excepting those who are for all Sorts and Sects) appear against this. (d) Though present Government, like Aries, Scorpio, Leo, Sagittarius, &c. as if they would and every one of them would each part and member of this body Politick; the Roman Catholics, like Pisces (the Emblem of the Fisherman) are contented to remain quiet under foot. A little after he reneweth the former comparison betwixt Queen Mary's and Queen Elizabeth's Reign, thus— (f) It is most notoriously evident, that there were more open Rebellions during the Four years of her short Government, than during the Four and Twenty years of Her late Majesty's after-Reign.

But Baily need not talk much of Loyalty, either to Kings or Queens, since nothing likeeth him so much as a Protector, whom he hopes (considering his venomous Actions) will be no small Friend to the Loyal Romanists; and so alluding to Henry VIII. his Crown, he goes on and tells us of his hopeful Oliver— (f) And (g) who knows but that it [i.e. the Restauration of the Roman Religion] may be effected by the same NAM E? And then observing that the then Pope, Innocent X., had as part of his Arms a Dove with an Olive-branch in her mouth, he thus proceeds with his Worthiful hopes and comparisons between that Olive and his Oliver.

(g) Oliva vera is not so hard to be Confused Oliverus, as that it may not be believed, that a Prophet, rather than a Herald, gave the Common Father of Christendom, the now Pope of Rome (Innocent the Tenth) such Ensigns of his Nobility, (viz. a Dove holding an Olive-branch in her mouth) since it falls [not in nothing of being both a Prophet, and fulfilled, but only His (b) highness running into her Arms, whose Emblem of Innocence beareth him already in her mouth. Thus

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Thus you see his hopes of Cromwell: yet the same man can
tell the World, that the Beheading, Banishment, and other
Misleries of our late Kings, was a just Judgment of God upon
them, because they were not of the Popes Religion. But a great
deal more might be said of this man; but enough at this time, if not
too much.

One tells us that the effects of Protestant Religion in all Coun-
tries is (b) Licentious Liberty, Rebellion, and other horrid Vices;
and this is argued to the Lady to have a care of our Religion,
and to imbrace that of Rome, as if they were all good people, and
never taught Rebellion: yet it may be he will not allow the Deposing
of Kings to be Rebellion or Treason.

Another desiring of the Bloody and Murdering Rump, or the
Remnant of the wicked Long Parliament, that the Papists might
have a Freedom or Liberty for their Religion, amongst others is
pleas’d to give this encouraging Reason.— (c) I am confident
they will neither be such Fools, as to forfeit their Liberty, nor so
ungrateful to forget them that gave it; since out of all our His-

tories not one Example can be assigned, that they ever offer’d
to move the least Sedition, in a time when they enjoyed but half the
Liberties of Free-born English-men. And it is a wonder to see how
this man doth magnifie the Rump, and (d) declarth that most of
the Romanists who feem’d to be of the Old Kings side, only fed
to his Garrisons for shelter, and not to take up Arms to offend the
Parliament. I hall here lay no more of him, but that he calls the
Rump the (e) Renowned Parliament, for delivering us from the Tyran-
nany and Oppreftion of the Prelates. And indeed, our Reverend Bifhops
and their Clergy were the only men that the Romanists stood in awe
of, the Ignorant Phanaticks wanting Learning to cope with such
Pen-men.

But to come yet nearer our present time; since the happy Re-
flation of His Majesty, there came into the World a Book un-
der the Title of Philanax Angluth. who was the Author of it, I
know not; but this I can tell the Reader, that be who he will, he
was an arrant Plagiary, it being all stolen out of Patefio’s Image of
both Churches. The Publifer calls himself Thomas Bellamy, but
upon enquiry there is no such man found; but (f) Camden will
tell him of two of that name; Jerome Bellamy Hang’d for
Treason; and his Brother Hang’d himself, to avoid Publick Exe-
cution.

This pretended Fair-friend would make the World believe that
—(g) It is plain that in the poor Five years of her [viz. Queen
Maries] Reign, there was de facto more open and violent Oppo-

tition and Rebellion made by her own Subjects, than Queen Elizabeth had
in Forty five years, or any Prince before or since the Wickliffian
Doctrine. Thus what one boldly affirmeth, others as ignorantly
believe; which is too common with such people, whose design
is not so much to search out the truth, as to expose another
Party.

Well, the fame Pamphlete proceedeth to tell us, that,—

If we mark well, we shall find that in this last Century of years,
there hath been more Princes Deposed and Murdered for their Re-
ligion by these Protestantsof Integrity, than have been in all others
since Christ’s time, by the Pope Excommunication, or the at-
tempt and means of Roman Catholicks. — (h) By all which it is

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plain that Rome is so far from being the Author and Fountain of those Rebel Doctrines, that all Loyalty is in the Reputation of these Protesants of Integrity, Popery. For he would make you believe of the Romanists, that they —— (a) are to fight only with Prayers: Arms against Princes have no Warrant. Quis eft Judex, fì Rex transfugius, Condicionis Regni? Solus Deus: Who is Judge if the King transfregesth the Conditions of his Kingdom? only God. Navar, Concours, and all the Catholick Doctors that ever I have seen, agree perfectly in this same Sentence.

But who so bold as blind Bayard? And therefore whence must these Treaforable Doctrines, Opinions and Practices come? he will tell you, and hope you will as freely credit him. —— (b) From Rome it cannot be, for its Doctrines with the Opinions and Practices of all its Doctors are —— quite contrary; and all that is said against that Church, in this particular, is mere Calumny.

And so much for this shameless Libel, which is since well Answer’d by the Reverend Dr. Peter de Moulin, the Learned Son of a Learned Father.

T. C. or be who it will, that was the Author of Labyrinthus Cantarænsis, will by no means allow the Romanist to hold any disloyal Affections. His words are —— (c) Neither doth Mr. Fiéfier, Preface, or any of his Profession allow or use any such Nets as the Relator [viz. Arch-bishop Laud] mentions; that is, they neither practice nor hold it lawful to dissolve Oaths of Allegiance, to depose and kill Kings, to blow up States for the establishing of Quod volumus, &c. But I would know of the Author, for what things they do allow them? And in another place he thus undertakes to Apologize for the Popes. —— (d) Nay but the Court of [f. S. Answer Rome trod upon Crowns and Scepters. An Hyperbole fetched from the Horns of the Moon: When? Where? What Crowns and Scepters?

Another who undertook to Answer the said Sermon, would gladly thus clear the Romanists. —— (f) We Catholicks declare the Princes are the Rule before the Reformation, in the Afternoons of the Exhortation, Kings to be free from any Coercive power from their own Laws and Subjects, to which they are not bound Civiliter, but Naturaliter only: for if once a Coercive power be allowed, Ex coactone sequitur saltum paritas & liminis divitio, as the Christian speaks: and Kings once compelled by their Subjects, are no more Scripture Kings, Gods Kings; Titular, Popular Kings only. For Gods Kings, faith Otho Friflgenfis, being above all Laws, are referred to the Divine Judgment hereafter: they may not be punished by the Secular Laws. —— (g) As for Catholicks, and their Fidelity to Kings, none speak it more, none advise or practice it more, in all Secular Obediences, than the Roman Pastours, and the Catholicks in their Communion. —— (h) See too far is this Sea Apostolick from frequent practices of that nature upon Kings [viz. to Depose them]
of which the Reformed Churches are so guilty, that it is evident more Rebellions have been rais’d against Princes for Religion, only in this last Reformed Age, in a few Protestant Countries, than have been rais’d by Catholics, for any Cause whatever, in Seven Ages before throughout all Christendom. And whereas this Indirect Power of the See Apostolick is so much traduced, as Derogatory from the Rights of Kings; the Histories of this last confused Age do manifest, that even this power is and hath been rather a Fortres to Princes against their Rebellious Subjects. Yet he is unwilling to speak too plain; and therefore tells us, that as for the Popes Indirect Power over Kings in Ordine ad Spiritualia, to Censure and Deprive Kings. I leave that Question to be decided by the Two Supreme Powers [viz. Pope and King] when occasion shall be for it. And then probably our Author will declare for the Pope, as some Priests did in Queen Elizabeths time, Anno 1582. 

Lastly, for in these Affentions a man might be endless, one in his Animadversions upon Dr. Bates and his Elenchus Mixtus, in which the Doctor is sometimes partial or faulty; this (a) Animadverter, I say, will by all means have it to be an old and false Calumny, to think that the Romanists were not always the best Subjects. But words are cheap; and why did he not Answer my positive Proofs against it as well as make (b) use of my Book to shew the Villany of our Non-conformists, and by them to insinuate a discredit of our Church of England to those beyond Seas, who through ignorance may suppose the Presbyterians to be true Sons of our Church? But what they cannot Answer, some make it prudence to pass by with silence; and then the Gentle Romanist, who seldom troubles himself with reading any thing but what makes for himself, faileth not to vapour that his Champion hath got the day; putting most of his Confidence in the Title-Page, seldom or never examining the honesty or exactness of the Writer. Thus self-interest perfwades, and then allures him of the Conquest; so that with him, to Write against the Church of England, is the same to confute and confound.

Thus we see how they would cunningly bear the people in hand, what peaceable men they are, what good Subjects they are; and always make a noise of their Obedience and Loyalty, as a main Argument to perfwade our Kings to embrace their Religion. But as for us of the Church of England, Alas! we are nothing but Traytors and Rebels. Treachery and Sedition being the chief Articles of our Faith, whilst at Rome nothing is taught but Peace and Loyalty, And if we must believe Father Parsons, we must thus know the difference of the Two Religions: for with the Romanists out of England, (c) All Modesty, Gravity, Learning, Piety, Devotion, Peace, Concord, Unity and Charity was carried away. And in the new Gospelling Ship, came in all the contrary Vices; namely of Sedition, Division, Pride, Temerity, Curiosity, Novelties, Sensuality, Impiety and Atheism. But, 

(a) Elenchus Elencii, p.17 20, 21; (b) Id. p. 26.  
(c) Three Conv. of Engl. Part 2. p.581, 582.
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The Ostry奇, with great pains and Oftentation of his Feathers, endeavours to make a great Eight, yet cannot get an Inch higher from the ground; like the lying Hypocrite, whose goodly shews and Cheats will little avail him. The Jesuits tell us, that the Founder of their Order, Ignatius Loyola, imitated the Devil, using all his tricks, sleights, cheats and cunning, to convert Souls, as the other did in perverting of them: And I with some of his Disciples had not made use of Fallacies to inveigle and abufe their Profelytes.

All is not Gold that glitters, nor all good Ware that is commended by a Fair-Tongued Sales-man; and when you see a Religious face, Slipper a Knavish heart. Our English Fugitives made the people at Rome believe, that in Queen Elizabeth's days, there was no Church or Bishop (standing in England, but that the people heard their Ministers in Woods and Fields amongst Trees and Brave Bears). The Spirits were made believe, that here they Worship the Devil. When [1633. 9. of November, according to the Roman account] the Chamber fell at Black-Fryers, killing by its fall almost an hundred, with Father Drury the Jesuit their Preacher; some had the impudence to Print beyond Seas, as if the Story had been a judgment of God upon some Protestant Hereticks in Holborn. How oft have they Printed the lye about the Nags head Consecration; and belied Bishop Morton, as if he acknowledged the truth of it in a Speech in Parliament? We need not tell what Tales they have publish'd of the Deaths of Boza, Calvin, Luther, Henry VIII, Queen Elizabeth: my, some had the confidence to give out, that King (a) James was turn'd Romanist, and had sent to the Pope about it. And to conclude this, no less man than Monsieur de la Milletiere hath, without question, truly placed King Charles the Martyr in Heaven, but had a great deal of Allurancce, when he could hint and intimate to us, as if he said King dyed in the (b) Roman Religion. And as for his affirming that none can go to (c) Heaven but of the Roman Church, I believe it like the former Stories, and so joy'n it with them; and so he might have spared his pains in dedicating them to King Charles II.

But Gentlemen, to take off these flanders from my Mother the Church of England (the freest from establisht' blemishes of any in the World) and as we lay, to set the Saddle upon the right Horce, was this Treatise by way of a retort undertaken. And for my so doing, I need no other Apology, than the words of your own (d) Mr. John Brevets, or as some think Anderson; thus.

-Being therefore thus provoked, or rather urged, it will not, I hope, from offensive to the Difcreet and Sober [Romanist] against whose confed Loyalty I hereby intend nothing, if I but a little examine, not what I can, or am provoked to object, but what is by our Learned Adversaries themselves confed & reported on the contrary part. Wherein (contents Reader) if much contrary to my disposition and liking, I do somewhat enlarge my self in more fully opening those things, ——— I am not without all hope of Pardon, especially confedring that the foresaid Occasion, which compells me (so unwilling thereof) is in its self so provoking, uncharitable, and exceeding.
But here it may be objected by some Roman Catholicks, that in the following Affertions, and Histories of King deposing, I do but belye and slander them, falsifie and corrupt mine Authors, and so cheat and abuse my Readers: for the Romanists (forsooth) never taught disobedience to Magistrates, never allowed Kings to be depofed; nor could the Pope and Cardinals (the true Re­presentatives of the Roman Church) being infallible, especially in such solemn things as Bulls and Breves, publish such destructive Do­ctrines.

In anfwer to this Charge, I hope I shall return enough to clear myfelf, by affirming, firft, that the Doctrine or words are none of mine, but their own, as appeareth by the Quotations of their Authors. Secondly, if in the multitude of thefe Citations, I have by halfe or chance (not by defign) miftaken fome, it no way contradicts the Doctrine it felf, which is held fo Universally by them, as will appear prefently hereafter, by the Testimonies and Confeflions of the Romanists themfelves. Thirdly, That herein I do not intend all, that pretend to be the Sons of the Roman Religion; there being both in England and France many Noble and worthy Perffons of that Perfwafion, who do deteft and abhor this King-depofing Prin­ciple. But whether in fo doing the Pope doth look upon them as true Sons to him and his Church, I fhall leave to the determina­tion of the Romanifis themfelves: And if in this there be any doubt or difpute, we may fuppofe the Pope, Cardinals, and their chief­eft Doctors about them, may belt underftand the meaning of the Roman Church, and fo more capable to decide the Que­fion; which is one reafon that I all along ufe the word Romanis, as thofo adhering to the Church at Rome, or that which is taught there by the Pope as true Doctrine. Fourthly, For the be­ter Confirmation of this Affertion, I have fhew'd and proved thefe Treafonable Pofitions from above two hundred of their own approved Authors. But if this number be not fufficient, (e) Jaulinus Tabotiis, a French Civilian, doth affure us long ago, that there had been fix hundred thoufand famous Writers in behalf of the Pope's Authority to Depofe Kings and Emperors at his plea­sure. Fifthly, You fhall plainly fee that it is not I, that lay thefe King-depofing Principles to your Charge, but your own felves or Brethren, the Chieftains of your Church. So if you deny the Point, do nor lay that I have flander’d you, but rather fay, that your Popes, as Gregory VII, Boniface VIII, Sixtus V, Pius V, &c. rather fay that your Cardinals, as Bellarmine, Baronini, Allen, Per­ron, &c. rather fay that thefe, with your other chiefeft Doctors, Divines, School-men, Canonifts, Lawyers, with your greatest Scholars and Writers, have belyed and flander’d you and your Re­ligion; rather than I, who am only the Instrument to convey to you the Words, Sentiments, and Belief of thefe your Grave Oracles; leaving at your own difcretion, either to approve or reject them.

For if you doubt or queftion the truth of this Affertion, — According to the Church of Rome, Kings may juftly and lawfully be
be Deposed—— [it being nothing to the purpose, which way, or by what Knave it distinction.] The true-blew Romanists will positively assure you, that it is a truth so certain, that not so much as any one do make any doubt of it. For, as faith Bellarmine,—— It is agreed on by all:—— Nor amongst the School-men is there any Controversie about it, nor can they show one Catholick Author against it. And to say that Kings may be Deposed, is a golden sentence; and this is not a mere Opinion, but a certain truth amongst all Catholicks. And that this may be justly done, none but a Mad-man will deny.

Decius: faith that it is the true and common Opinion; so that Germanus affirmeth, that it is madness not to believe it: It is now evident and conspicuous to all, says Mancinus and Capitranus. Botero would have us believe that it is ridiculous to think otherwise; or as Gresier faith, to deny this King-deposing Doctrine, as the same to deny the Catholick Faith: And this he repeats over and over again, that he might be the better believed; and offers at some reason for it too: which he need not have troubled himself with to have convinced King James, seeing His Majesty would easily believe him, if by the Catholick Faith, he meant the Roman Religion, as we need not question but that he did.

In behalf and Vindication of Allegiance in King James his time, was here publish'd by Authority a little Book call'd God and the King. In opposition to this Tract, is another Dialogue Printed by the Romanists beyond Seas, and also call'd Deus & Rex; wherein is affirm'd that this King-deposing Doctrine is doubtless the suffrage of all men.

Gregorius Nunnius Coronel telleth us, that if we should read all the Antient and Modern Divines and Lawyers, we shall find that they do unanimously affirm this Doctrine; and those who think otherwise, are not only far from truth, but Mad-men. If you ask Cardinal Perron of this thing, he will tell you, that it was always the judgment of the Roman Church, that all Magistrates and Divines maintain the same; and to believe the contrary, would make them Schismatics and Hereticks, or else the Church must have fail'd, and so the Pope not to have been Christ's Vicar, but a perfect Heretick and Antichrift. If you advise with Adolphus Scholtenius Vicar-General of Colen, he will plainly tell you, that it is the judgment of all their Divines, Lawyers, Councils, and Popes: that he is no good Catholick, that denyeth it, which cannot be opposed without great rashness and Blasphemy: and no less man than Cardinal Allen assureth the Catholickks, that by maintaining this Principle, they are no Traytors, nor hold Assertions Treasonable, false or undutiful. His friend Father Parsons faith that it is asserted and taught in all the Schools, both of their Divines and their Lawyers; and that the Doctrine is certain, and must be believed as an Article. And again, that it is the most certain undisputed Common Judgment of all the learned Catholicks. And in another of his Books, thus he assures his good Romanists:—— All Catholic Subjects also of other Countries do hold and acknowledge this Doctrine.

If this Doctrine be not true, Sanctarellus will have the Church to erre; and Suarez affirms that it is as certain, as it is certain that the Church cannot erre: That to believe otherwise, is against Ecclesiastical
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Classical Custom, the practice and agreement of the general Councils; against the opinion of all Learned Catholics, and against Reason itself: Nay, in short, that to believe the contrary is downright and flat Heresy, as several of them tell us: Calvin calls it the very Heresy of Calvin, and such-like Heretics (meaning in not allowing the Pope to have Power to Depose Kings) and Solvareus testifieth the same, with this addition, that it hath been formerly condemned as Heretical.

No less man than Leonardus Lessius (though under the disguise of Singletonus) tells us, that to think that Kings may not be Deposed, is expressly against the great Lateran Council; whence he makes the following Conclusions; and the same method and Arguments are also used and approved of by Cardinal Bellarmine.

I.

If Kings may not be Deposed, then of necessity must that General Council of Lateran have erred; and not only this, but also that of Lyon, that of Vienna, that of Constance, &c. nay, that the very Council of Trent itself must also have erred; and also not only these his General Councils, but also several Provincial ones.

II.

If this King Deposing Doctrine be not true, then must the Popes themselves also be Fallible; for then must Gregory VII. have erred, Urban II. have erred, and so must also Gregory IX.

III.

If this Principle be not true, then must also the Church itself have erred for many Ages; nay farther, to have erred willingly or maliciously, with a design or on purpose: And that Hell hath prevailed against the Church; and so the Roman Church not to be a true Church, nor the Church of Christ.

IV.

And if the Church, Councils, Popes, have erred in this, they may also err in other Articles, as the Sacraments, Trinity, Incarnation, &c. and that with greater ease and facility; whereby Christ must be a Deceiver; and so we may suspend the whole Christian Faith itself.

Thus you see the judgment of their so much cried up Holy Lessius, who farther assures us, that to deny this Doctrine, is the meer cunning and insinuation of the Devil. Again, That there is scarce any Article in the Christian Religion, the denying of which is more dangerous to the Church, than this Doctrine. Again, That it is more pernicious and intolerable, than to err concerning the Sacraments. And to conclude with him, he at last Conjures all that call themselves Catholics, upon their Salvation, to have a care how they deny this.

For as Coquenius will tell you, this King Deposing Doctrine is agreeable to the Holy Scriptures, and the Rules of Christ. Another
ther affuores us, that to doubt of the truth of it, would seem not only to open the verity of the Christian Faith, but to favour of perfect Heathenism.

But not to trouble my self or Reader with their zeal and resolution in defence of this King-deposing Doctrine (in which I might be entie,) I shall tell you, that no less man than our Cardinal Allen declares his judgment in these very words——

God had not sufficiently provided for our Salvation, and the preservation of the Church and Holy Laws, if there were no way to deprive or restrain Apostrate Princes. The forefaid Cegans faith, that otherwise Christ had not sufficiently provided for the safety, either of the Common-wealth, or of our Souls. And Petrus Bertrandus positivly declareth for the former Principle, that if such a Deposing Authority had not been, that then Christ Jesus had not known himself wise or discreet; or, as Father Parsons faith, Gods Providence had been defective. And when Johannes Mariana, the fo noted Spanish Jefuit, had in one of his Books fo expressly maintained the lawfulness of killing bad Kings, upon which the Laid Book was cenfured; I meet with an English Romanift, thus to Vindicate or justify the said Book—— They are Enemies to that Holy Name [i.e. of Jesus] that condemn'd Mariana for any such Doctrine.

Nay, so zealous are some for this King-deposing Doctrine, that with (a) Laurentius Ortiz de Berroa, they will allure it the only safety and preservation for Princes. But King James, who thought weighted with some errors of Popery, may yet remain good and faithful Subjects: So on the other part, none of those that truly know and believe the whole grounds and School-conclusions of their Doctrines, can either prove good Christians or good Subjects.

And yet, if for all these grand Testimonies, they should plead their Allegiance, and their respect to Princes; I could ask why all Books writ against this King-deposing Doctrine, are cenfured and Prohibited by their Indices Expurgatorii; whilst on the contrary, those who affirm it, are publish'd with honour, as true and Authentic: And if Agapetus above a thousand years ago, so impiously maintain'd the Imperial Authority, the (2) Expurgatorian Index must strike it with some Worshipsful gloas or other. And if any should deny this to be the Doctrine of the Roman Church, I should gladly know, where is the Judge? Whether the Popes themselves, the Cardinals, their greatest and most Famous Writers, as Bellarmine, Baronius, Perron, &c. do not understand what are the Tenents, and the meaning of the Roman Church, as well as some private English-man here; and whether we are not to believe the Popes Cardinals, and their Learned Doctors, before the said private Person.

Thus are the Romanists as stout and zealous for this King-deposing Doctrine, as the (2) Chiineses were for their Beards; and do adore and Worship this destrutive Tenet, as the old Cainites did Cain, because he was the first Man-killer, or the Ophite, who Worshippe the Serpent, because he was the first deceiver, and, as they say, the Author of good and evil.

Thus the Romanists may perceive what danger he runneth;
himself into, if he dare but offer to oppose this Treasonable Principle, seeing to deny it is madness, flat Herefie; nay Paganism, contrary to the judgments of Popes, Councils, and the whole Church, nay, the Gospel of Christ; a more intolerable Herefie than to err concerning some of the Sacraments; nay, so gross an one, that it doth destroy the very Church and Gospel it self: wherefore they persuade us, that all good and sound Catholicks must believe that Kings may be Depofed, seeing all who are truly Romanists, and Sons of that Church, do and must believe so.

Thus these men are like Polychronius, who would rather err with Macarius, than be in the right with others; and this Doctrine must be the Shibboleth to distinguish them from other Christians. There is a Sect in Spain call'd (a) Saludadores, who are known by a Knack of curing many Diseases, as a gift peculiarly belonging to them: those of the House of (b) Austria are known by their long Chins, and thick Lips; and, as they say, are particularly blest with other Graces, as to cure Wens by giving only a Glass of Water, and to unloose the Tongue of him that cannot speak plain, only by Killing. Thus the Monarchs of England do the Kings-Evil; and in Brecknock-shire, within two Miles of Brecknock, there is a Lake call'd Llyd Savathan, or Linassevan, or Brecknock-mere; of which (c) Giraldus Cambrensis tells us, that the Birds there will Sing at the desire of the Prince of Wales, but no man else: so that it is the best Rule to know the true Prince; of which matter (d) Ramph Higden, Monk of Chester, thus poetizeth.

Si Terra Princeps venerit,
Aves cantare iussert:
Statim deproment modulos
Nil concinnnt ad easter.

Which I find thus Translated to my hand by John Trevifa, the old Vicar of Barkley, almost Three hundred years ago.

If the Prince of the Londe boote,
Birdes singe well mery nowt,
As merily as they can,
And singe for none other man.

And so this King-deposing Principle they will have to be the Characteristical note, whereby a through-paced or true Romanist may be known, who must answer to none but their Prince at Rome, and whose commands they must not disobey. And should any one now begin to teach them Allegiance, and the pernicious consequences of this Doctrine, which by length of time hath had such a sway with them; probably it might be as great a novelty and strange to them, as the (e) people, who after a long Interdiction, were so used to Devotion, that they laugh'd at the Priests when they came again to say Mass, and pray with them; for some will not leave an old Mumpsimus for a new, though better Sumpsimus.

As for the Romanist's distinctions (the better to maintain these Treasonable Assertions) of Diretce, Indiretce, Proprie, Improprrie, simpliciter, secundum Quid, Absolue, in Ordine ad Spiritualia,
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alia, and such-like whimsical Save-alls, they have not only been de-

ried by those of the (a) Reformed Church, but also by several Ro-

manists themselves, especially of the (b) latter stamp: and of such

cheats as these, thus faith Father (c) Welb________ In Ordine ad Spiri-

tualia, and the cheats of a verbal distinction, the trick of despising two

other words, Direct and Indirect; and these two very men, altogether

unheard of in this matter, till some Carthaginian heads brought them

unfortunately to the Schools, of mere design to make people lose them-

selves in words, by confounding right and wrong together, and the sig-

nification of both——And so nothing need be laid against such chil-

dren Inventions, being nothing to the true and real design of the

positive Doctrine of King-deposing, which is the thing we treat

of, without any idle evasions: A knack or knavery, only fit for

those Romanick or Melancholly Don Quixot Virtuosi, who love to

be call'd School-men, whose Trade is only to rack Divinity and

Reason, and to smother up Truth with insignificant distinctions,

and never think themselves knowing enough, till they can tell the

colour, dimension, weight and contexture of all Virtues, or Actions;

a sort of people that can be zealously grave upon

empty nothings, and like the little Spirits in

Mines, idly keep a

great deal of clutter and toyl without any proficiency; like (d)

Aristocrates Mad-man, who took as much pleasure, and was as obser-

vant in an empty Stage, as others at a real Act. But it may be they

may take it ill to have their distempers corrected, like the fel-

low in (e) Horace, who was angry at his Friends for curing him of

his Mad-nefs, protefting he had lost his life and greateft happi-

ness: yet in some men, this study is convenient, because 'tis fit

our Enemies fhould be fought with at all their respective

Weapons.

But why should we blame the good-natured Romanist for es-

pousing this King-deposing Doctrine, seeing he hath fuch grand incou-

ragements for his fo doing; and hath fuch fine, pretty, fweet Rules

laid down for his guide, that it is almoft an impo-

sibility for him to

sin? And to make him the more bold and confident in any daring

Enterprize, they have invented two excellent Crutches to support

the undertaker, and help every lame Dog over the Stile; and are
call'd by their Masters in this Science,

The Two Rules of Directing the Intention.

The Two Rules of Probable Opinion.

By which is taught (if we may credit either the (f) Janseniff or

(g) Jefuit) that if you mean well, though your actions and deeds be

bad, all is safe; and that the judgment of one or two Doctors or Di-

vines, is enough to make an Opinion to be probably true; and that

which is thus render'd a Probable Doctrine, may honestly with-

out fin be followed and perpetrated; and the Prieft and Confef sor is obli-

ged by his Office to abfolve fuch an one, for his thus acting ac-

cording to the probable opinion. And what wickednefs may be com-

mitted under the Proteftion of fuch deluding Salvo's, is no difficulty to

conceive.

But fuppofe, that for all these Guards and Protections, it were

possible
possible for a Romanist to fin in any of these his undertakings, yet is there Pardon to be had Dog-cheap, according to the old and careful Custom of their Mother-Church of Rome; for it is but trudging thither, and they are cock-shy of Abolition: of which a few instances, for their greater comfort, take as followeth.

At St. Peter's Church in the Vatican, from the Ascension of Christ, to the Calendars of August, is every day granted Pardon for

At St. Paul's Church is every day granted Pardon for Pope Silvester granted to any one that shall but enter such Churches at Rome, Pardon for

In the Church of St. Agnes are Pardons for

In the Church St. Maria Maggiore is every day granted Pardons for

In St. Paul's Church, upon every day of his Conversion, is granted Pardon for

In the Churches of St. Lucia, of St. Elizabeth, of St. Clare, are every day granted in each of them Pardons for

In the Church of St. Catherine are granted Pardons for

In St. Agnes Church, on his Feast-day, are also granted Pardons for

In St. Susanna's Church are Pardons for

In the Church Del S. Croce, upon every Sunday and Wednesday are granted Pardons for

In St. Sebastian's Church there is a Pit where the Bodies of St. Peter and St. Paul (as they say) lay hid an hundred years before they were found; at this place Pardons were granted for

In St. Martinus Church, where St. Silvester was Buryed, are every day granted Pardons for

But because some may think, that these few hundreds are not enough to satisfie for the journey, their Indulgent Mother hath enlarged her bounty to thousands, as followeth.

In St. John's Church, in the Lateran, is a Cappell call'd Sacri Sen- torum, not far from which is an ascent of 33 steps; and how if a man shall ascend them, for every step he shall have 1000 years Pardon, in all

In St. Peter's Church, upon every Feast of St. Peter, St. Paul, and the Virgin Mary, and the Ascension of Christ, are Pardons granted for

In St. Sebastian's Church, from Christ's Ascension to the Calendars of August, are every day granted Pardons for

In St. Maria Maggiore, upon every Feast-days of St. Mary, the Birth and Resurrection of Christ, and St. Lawrence his day, are Pardons for

In St. James his Church, they say there is a Stone upon which Christ stood, when he was presented in the Temple; and at it are granted Pardons for

In St. Catherine's Church, upon her Festival, are Pardons for

In St. Patronella's Church are Pardons for

In St. Minerva's Church are Pardons for
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In the Church St. Maria Annunciata, for every day one shall visit it, are granted Pardons for 1040 years.
In the Church St. Maria del Popolo, are every day granted Pardons for 2800 years.
In a Cloyster adjoining to St. Paul's Church, upon every Sunday, and some other Holy-days, are Pardons granted for 3000 years.
To whomsoever that shall drink of the Three Fountains where St. Paul was Beheaded, whole head, when cut off, gave Three leaps, and so made them; is granted from every Fountain a thousand years, in all 3000 years.
Whoever shall but visit the Sepulchre of St. Stephen and St. Lawrence, in St. Lawrence's Church, to him is granted Pardons for 7000 years.
In St. Paul's Church, upon the day of its Dedication, are Pardons granted for 8000 years.
In St. Peter's Church in the Vatican, in the high Altar, is the Hankerchief, which, they say, Christ wiped his face with, and since that bears his Picture, which is some times shew'd to the people; by virtue of which the Roman people have Pardons granted for 7000 years.
Those that dwell out of Rome have 9000 years.
Those that live out of Italy, and come to see it, have Pardons for 12000 years.
In short, in St. Sebastians Church, there is a Vault wherein the Christians in old time of Persecution used to hide themselves; and to this Vault, they say, do belong so many Pardons and Indulgences, as none can number but only God.

But what need we stand fiddle-fading about the numbers of years, seeing the Church of Rome is so brisk, debonnaire, frank and free to her Sons, that rather than to give them any discouragement, she will venture all her interest and credit for their sake; and in this her stock is so great, that we cannot suppose her to be bankrupt; for rather than fail, she will Pardon them for ever and ever, as may appear in what followeth.

In the Church of St. John the Lateran, is a Chappell call'd Sancta Sanctorum, in which there is every day Pardon and Remission for all sins, both from the punishment and the sin also.
In St. Peter's Church in the Vatican, by the Font, is every day Remission of all sins to be had.
Also in the same Church, upon St. Martin's day, there is to be had full Remission of all sins.
In St. Paul's Church in the Vatican, upon the XXIX of January, being the day when the Church was Consecrated, there is then to be had Remission of all Sins.
In the Church of St. Croce, is a Chappell call'd Hierusalem, where is to be granted full Remission of all sins, both à pena & à culpa.
In the Church St. Maria Maggiore, upon All-Saints day, there is granted full Remission of all Sins.
In the Church St. Maria Rotonda, upon the Third of May, and All-Saints day, are Pardons for all Sins to be had.
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In the Church St. Maria del Popolo, on the day of Assumption of the Virgin Mary, are granted Remission of all Sins.

In the Church of St. Peters ad Vincula, are Remission of all Sins to be had.

In the Church call’d Ara Coeli, or St. Maria Ara Coeli, where they lay, is the first Altar that ever was made in the World; at which Altar there is every Sunday, and upon the Assumption of the B. Virgin, granted full Pardon and Remission of all Sins.

These and such other like Indulgences were formerly publish’d in England by Mr. Craik, from an old Manuscript which he had; and I have also seen an old (d) Manuscript to the same purpose. But what need we trouble our selves with Manuscripts, seeing the same things may be seen in several (e) Books, made, Printed by them and publish’d by their Authority, to procure the greater credit and belief for such-like Pardons as these.

Yet Indulgences were also granted to particular places in other Countries amongst the rest, England (being then free-handed to Rome) did not want such pretty Indearments, whereby the people were made as free from Sin as the Priest in Queen Mary’s days; and of them might be laid, as was thus in an old Printed Pardon,

John or Joan, as free I make thee,
As heart may think, or eye may see.

And their Power and Prerogative is so great, soothward, that they cannot only Pardon past sins, but sins to come, or what you will commit afterwards; of which King (f) James doth protest that he hath seen two Authentical Bulls with his own eyes: And of this the (g) Princes of Germany at Nurnberg (1523) did publickly complain; and that your Friends Soul should skip out of Purgatory, when the Caflh ratled in the Bafon. And how liberal they used to be with their Pardons, (h) Theodorick à Niem (who was

"Fidus Papa-
his five Cat-
indulgen-
tiarum, c.
* M.S. 1957 P.
Digg in Bibl.
indulgen-
* indulgencias
* urbis Romae,
Imprefium


This occasion’d so many Pilgrimages to Rome, to the great inriching of that City, and the wonder of Johannes or Janus Pannoniius, the Hungarian Poet, and Bishop of Eusserken, or Entegyhazac, in Latin Quiique Ecclesie; who, though of the Roman Religion, yet could thus jest at the gadding of People from other Countries to Rome for Pardons at their Jubiles.

Hifpania, Galli, Solavi, Teutones & Hunni
Clavigeri potissim limina Sancta Petri:
Quo navitis fulsi Latius altare penates,
Salvari in patria siccice none posset?

The Spaniard, French, Pole, German, and the Hun
Unto St. Peters Chair for Heaven doth run:
Whither, 0 fools ! to inrich the Popes do you gad?
As if Salvation cannot at home be had.

Deiit. Poet.
Hilpam, Galli, Teutones &c. &c.
Clavigeri potissim limina Sancta Petri:
Quo navitis fulsi Latius altare penates,
Salvari in patria siccice none posset?

The Spaniard, French, Pole, German, and the Hun
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* Mediation
* on the Lord’s
* Prayer, p. 58.
* De Graeven
* Germ. 20. 3:
* De Schifm.
* Lib. 1. cap. 68.
Secretary to Three Popes hath of old hinted; and Dr. (J) Thomas will refer you to some more abuses.

And though they are willing to be no looters by these favours, yet their prices are cheap enough; which probably may the sooner engage or oblige some truly Son to act any Villany, the rates of their Abolutions being so cheap; of which take this following Table, as I find them let down in their Taxa S. Cancellaria Apostolica.

Sect. III. Tit. 2.

A

Abolution for him who lyeth with a Woman in the Church and committed other crimes, is rated at

He that keeps a Concubine, if a Priest, must pay for his Abolution

If he be a Lay-man, he must pay

If a Lay-man commit Sacrilege by taking Holy things out of Holy places, he is well used, seeing he payeth no more for his Abolution than

If a man carnally lye with his Mother, Sifter, or other Kind woman or God-mother, he shall have his Abolution, paying

Abolution for him that Deflances a Virgin is dog-cheap at

If a Priest commit Simony, he shall have his Abolution for paying

Abolution for Perjury is but

The common value of a Grof of is about 4 penny farthing of English money; but none in this occasion will make it about 1 $. d.

Heb. Tit. 6.

If a Lay-man kill an Abbot, a Monk, a Clerk, or other Priest less than a Bishop, he shall only pay for his Abolution (according to the Quality.)

But if a Lay-man only kill a Lay-man, he shall then only pay

If a Woman be with Child, and she willingly and on purpose destroy the said Infant within her, she shall have an Abolution for

And if one kill his Father, Mother, Brother or Wife, he must pay for his Abolution

This Book was publish'd by their own Authority, it may be the better to let the Romanists see what a kind, loving, and indulgent Mother they have: But how oft it hath been publish'd I cannot tell.

It was (A) first made and Printed at Rome, in the time of Pope Leo X, and was after Printed at Paris (1522) the (5) Kings Privilege, and the Popes Bull being joined to it. 'Twas the next year (1523) Printed at (C) Colen; and afterwards in that Noble Collection, call'd Tractatus Illustrium virorum, printed by the King of France his Privilege at Lyons 1549. This Taxa was also then publish'd (F) amongst them. And though Claudius E Jensen, the famous Sorbonne-Doctor, was so ashamed of this Book, to be thus by Authority so publickly printed and sold, that he solemnly

C 2
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(a) complaineth against it, yet he gain'd nothing by it, but the ill
will of the Grandees of the Roman Religion; those his Comments
upon Titus, being call'd to an account by their Index Expurgatorius,
and this passage against their Taxa commanded to be dafli out leaft,
it may be, it should discredit their Ware, and so spoil their Trade and
Market. And afterwards when these forefaid Tractatus Illustrius,
were by the command of Pope Gregory XIII augmented, and by the
care of Franciscus Zelius published at Venice 1584. this Taxa was
also (b) Reprinted, and with the rest Dedicated and presented to the
said Pope.

These several Editions (and probably some others) of this Taxa publish'd by Authority of the Romanists themselves, take
off all Replies, as if it might be a cheat: and to this may be added,
that the Learned (c) Laurentius Bank (who also of late Reprint-
ed this Taxa with his Notes upon it) doth assure us, that to his
knowledge and eye-sight, the same Pardons and Abules are at this
day publickly practifed at Rome. And it is not unworth the ob-
ervation, that though of late Pope Alexander VII hath in his
Index Expurgatoria placed the Taxa, yet he excepts nothing
against the forefaid Editions, or those Printed by the Romanists,
but only against that lately put forth with Banks his (d) Notes
or Annotations, or which have been corrupted by (e) Hercul-
ticks; though I think it would puzzle him to prove any luch cor-
rupitions.

Thus you see, you may name your fin,—and Pardon is to be had at
small rate; nay, they have been so kind, that rather than want
your custom, they have bid Pardons for Six pence, a Groat, or Two
pence, a Game at Tennis, a Cup of Ale; and with some kind-natured
Women they have made more pleasant bargains.

And here, for the honour of thefe Money Pardons, a merry Story
or two should not be taken amiss. In the time of Leo X, Tetzelius
was sent into Germany with multitude of Pardons to advance Money
for the Pope (which were then firft oppofed by Luther.) *Tis faid
that this Tetzelius affirm'd that he could also Pardon Sins to come ;
whereupon a German Gentleman bought fuch an one of him, and
afterwards Rob'd the Dominican Pardoner: Tetzelius threatening him,
the Gentleman pleads he had bought his Pardon for it, declaring
that was the fin he determin'd to commit: to which Tetzelius could
not reply.

About the fame Time, a Shoemaker's Wife buyeth a Pardon, in
which was expressly indulged her, that her Soul fhould fly to Hea-
ven as soon as she was dead. At laft the Woman dyeth, and is Bury-
ed; but her Husband giveth nothing to the Priest to Pray her Soul
out of Purgatory: Whereupon the Shoemaker is accused to the
Magiftrate, who chides him for having no care of his Wives Soul; The Fellow pleads that there is no need for any Mas for it, seeing
her Soul was in Heaven before she was Buryed; for Proof of which,
he sheweth the Papes Pardon: a Testimony fo Authentick, that they
durf neither deny it, or the Pontifick Authority; whereby the Cobler
came off clear.

But another Story I meet with, where the Judge being a party,
he was not fo honest in his determination; in short thus: A Ger-
man Gentleman, according to his Fathers Will, paid yearly fuch a
sum to a Neighbouring Monaftery, that the Monks therein should
pray for the deliverance of his Fathers Soul out of Purgatory. At

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last, the Gentleman understanding that they brag'd that they had Pardons which could deliver any Soul, he buys one of them for his Fathers Soul; which for more certainty was confirm'd by their Monasteries Seal, and Subscribed by their General and themselves. Thus being Cock-sure of the happines of his Fathers Soul, he refused afterwards to pay them the Annual Stipend he used formerly to do: whereupon the Monks appeal to the Bishop, who gravely Decreeeth, that the Gentleman must continue the payment, though his Fathers Soul were quit from Purgatory by the former Pardon.

But because some may be unwilling to trudge as far as Rome for Pardons, or to go any whither else upon such-like Pilgrimages; and others, either through Poverty or Covetousness, may grudge to give any thing for their Abolutions, which they suppose should be given them freely: therefore the Popes (good Souls) not willing to give the least discontent to any of their Children, have, out of their good nature, and fulness of Authority, afforded them Pardon and Heaven at as easie and lazie a rate as heart could wish; and they need not question the Authority of their Popes, seeing 'tis a sure Rule, that when His Holines giveth Plenary Abolution, (a) It is to be understood, that he Absolveth as well from the Punishment, as the Sin, be the Sin never so great or abominable.

And as for these so frankly and freely bestowed Indulgences, for the honour and comfort of the English-Romanist, I shall go no farther for them than the

Hore Beate Virginis Marie.

And this according as it was used at Salisbury: and in this I shall only follow the Edition of Paris 1527, because the greatest cost and care hath been taken in that Impression, both for Pictures and Ornaments, of any I have yet seen. And now bless your eyes, and behold the Popes Treasure open'd.

Pardon for days.

Pope John XXII hath granted to them that shall say this Prayer, Ave Fol. 73. &c. at the Elevation, Pardon for 1000 days.
Pope Celestine hath granted to them that shall say in honour of the B. Virgin this Prayer, Ave mundi spes Maria, &c. Pardon for 300 days.
Pope John XXII hath granted them that shall say this Prayer, Stabat Mater dolorosa, &c. Pardon for 500 days.
Pope Anastasius hath granted to them that say this Prayer, Domine Jesu Christe, &c. after the Elevation, Pardon for 3000 days.
Pope John XXII hath granted them that shall say this Prayer, Precor te amantissime Domine, &c. before a Crucifix, as many days of Pardon as there were Wounds in Christs Body at his Passion, which the Rubrick faith were 5465.

* Quando Papa concedit plenarium Abolutionem, intelligitur, \textsuperscript{1} Vis. Domin. Card. Tysto. Praeclarum Conclusiorum juris, Tom. 4. v. Indulgent. \textsuperscript{2} 6.

\textsuperscript{1} Quando Papa concedit plenarium Abolutionem, intelligitur, quod absolvet tarn a culpa quam a poena quoad omnia peccata quantumquc enormissima. Vid. Domin. Card. Tysto. Praeclarum Conclusiorum juris, Tom. 4. v. Indulgent. \textsuperscript{2} 6.

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But another Edition [viz. at Paris 1534.] tells us thus:

Pope Benedict XXII, made this Prayer (Gratias ago tibi Domine, &c.) and gave to all them that devoutly laid it, as many days of Pardon as our Lord had Wounds, that is: 6646 days.

So here you must take your choice, but consult first, which of the two Popes is to be believed.

Pope Innocent II hath granted to them that shall say this Prayer, Ave vulnus Uteris, &c. Pardon for 4000 days.

Pope John hath granted to them who shall say this Prayer, Miserere Domine animabus, &c. as many days of Pardon as there are Christian Bodies Buryed.

Pardon for years.

Pope Innocent hath granted to them that shall say this Prayer, Salve lux mundi, &c. at the Elevation, Pardon for 7 years.

Pope Boniface hath granted to them that shall say this Prayer, Stabat Mater dolorosa, &c. Pardon for 7 years and 40 Lent.

Pope Gregory hath granted to them that shall say these Five little Prayers, Ave manus dextra Christi, &c. with five Pater Nostras, five Ave Maria's, and a Credo, Pardon for 500 years.

Pope Boniface VI hath granted to them that shall say this Prayer, Domine Jesu Christe, &c. Pardon for 10000 years.

Pope Alexander VI hath granted to them that say this Prayer, Ave Maria gratia plena, &c. Pardon for 10000 years.

Pope Sixtus IV hath granted to them that say this Prayer, Ave Sanctissima Maria, &c. before the Image of our Lady, Pardon for 10000 years.

Pope John XXII hath granted to them that shall say these three Prayers, Domine Jesu Christe, &c. Pardon for 1000000 years.

And though this last Pardon be for a pretty number of years, viz. Ten hundred thousand yet they will go a little farther, and affume the Romanists, that whoever of them shall say a Prayer, beginning O Deus Propitius efo mihi, &c. that his Soul shall not enter into Hell. And they will give you another Prayer, at the saying of which you shall be pass both Hell and Purgatory. And of late days the English have been very careful to procure such Pardons and Abstractions, as appears by some of them publish'd by Mr. (a) Gee, to whom I shall refer the Reader.

But as for Purgatory, whose particular description of every hole and cranny in it, and what pretty sport the Devils have there, you have at large described to you by Matthew Paris, Philip Ofulleman, and others; and of the particular cheat of St. Patrick's little hole, Bishop Jones hath given a sufficient Narrative. I say, as for Purgatory, there need no great care or trouble to be taken, seeing that Mass is not worth a rush that cannot deliver a Soul thence, especially if said by the Monks of Cluny Abbey; in the time of whole Abbot (b) Odilo, the place and intrigues of this tormenting Cavern were fully discover'd to mankind: And it was an unlucky Observation of a German, that if there be a Purgatory...
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gatory, Souls could not stay long there; of which take the Story thus in short.

This Merry Fellow of Antwerp was accused to the Inquifitors, for saying amongst his Companions, that there was no Purgatory; and in behalf of himself thus pleaded,— That according to the de sectis Pap. Sermons he used to hear, there was either no Purgatory, or no Souls in it; for we are taught that Turks, Jews, Pagans, Hereticks, and the wicked go forth-with to Hell, and none goeth to Purgatory but Penitent Christians; of which there is no great number, as you daily lament and complain. We are also taught that every Mass delivers one Soul out of Purgatory; and besides, multitudes of Souls are delivered by Pardons and Indulgences; and it is plain that there are more Malles said than Penitent Christians dye; whereby it followeth, that there is either no Purgatory, or that it is empty.— At which, the Inquifitors knowing this used daily to be Preach'd, let the Wag go, but chid him for medling with that which did not belong to him.

According to this, Purgatory is no such Bug-bear; so that nothing is now left to deter a Romanist from committing what he pleafeth, but the fear of Hell itfelf: Yet the bold Roman need not cool or stagger his refolution for this, ſeeing the Pope hath fuch an Intereft and Authority in Hell alfo, that even thence he can deliver the tormented Soul, as some (a) Romanists afferm; else why should they tell us that Pope Gregory the Great, redeem'd the Emperour Trajan's Soul, and St. Tecla did Falaunila's? And in Vindication of the former, no lefs man than Alphonfio Giaconius hath publish'd a particular Book, where you may fee more; and if they can do thus for Pagans, what may they not do for the Sons of their own Church? And no question but that His Holinefs will venture much of his eredit to redeem a Soul of one of his Sons from Hell, when he would allow his Friends to make ufe of the Devil for the amendment of their bodies, as it is faid Pope (b) Nicholas V once indulged an immediate Friend of his.

The Predefiinarian Turks, under the notion of having their Fortune writ on their Fore-heads, joyfuly venturing their Beings upon the greater hazards: and it hath (c) formerly been obferved, that the true Romanist would boldly commit any villany, under the security or shadow of thefe Pardons or Indulgences, which he by Tradition suppos'd to be Proteftion enough both to himſelf and his Sins.

But what need we talk of guilt or sins, or trouble our heads about procuring Indulgences or Pardons? As if he that is obedient to
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To the commands of the Pope, and a through-paced Son of the Roman Church, could in his so doing, either commit the one, or stand in need of the other.

As for the Church of Rome, to which this grand All-obedience is due, 'tis nothing else but the (a) Pope and his Cardinals, as some say; or, as others will have it, by the Church there is nothing else to be understood but the (b) Pope, whose Almighty Infallibility is not to be call'd in question.

Therefore if there be any doubt of any thing, the Holy Scriptures, and other such means must be thrown aside, as being doubtful, and like the Lesbian or Leadene Rule, may be bend'd this way or that way, and so may serve for any man's turn; they must therefore not be credit'd or trusted to. And so none is to be Judge but the Pope, who in his determinations cannot erre, neither of right, or matter of fact: for which we need go no farther than the positive sentiment and judgment of their grand Matters the Jesuits of their College of Clermont, &c. publish'd by themselves to be held, vindicated, and maintained against all the World; and that of very late days, as appears by part of it as followeth.

XIX Christum nos ita capit agnosceimus, ut illius Regimen dum in Celos abit, primum Petro, tum deinde Successoribus commissit, & E AN D E M INFALLIBILITatem conceferit, quoties ex Cathedra loquenter.

XX Datur ergo in E. R. Controversiarum Fidei Judex Infallibilis, ETIAM EXTRA CONCILIUM GENERALE, tum in Questionibus Iuris, tum FACTI, &c.

Propugnabuntur, Deo Duce & auipice Virgine, in Aula Collegii Cleromontani, Societatis Jesu, die XII December 1661.

These shall be defended, by the assistance of God, and the favour of the Virgin, in the Hall of the College of Clermont, belonging to the Society of Jesus, the XII day of December 1661.

And by their Canon-Law, 'tis as plain as a Pike-staff, that the Popes (b) Decretory Letters, not only carry Authority along with

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We acknowledge Christ so to be the Head (of the Church) that during his absence in Heaven, he hath given the Government thereof, first to Peter, and then to his Successors: and bestowed unto the Popes his Successors THE VERY SELF-SAME INFALLIBILITY WHICH HE HIMSELF HAD, as often as they speak et Cathedra.

There is therefore Constituted in the Church of Rome an Infallible Judge [i.e. the Pope] of Faith, and that even without a General Council, as well in questions appertaining to Right, as in matters of Fact.

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with them, and what he (c) commands to be obey'd, and are to be received as if they were the very words of (b) St. Peter; but they are also to be reckon'd and esteem'd as authentick as the Word of God, or (c) Holy Scriptures themselves.

Therefore, they say, 'tis (d) Sacrilege to question the Popes actions, and downright (e) Paganism not to obey him: and he is (f) Curst of God who violates the Popes Censures; so we must be (g) obedient to him upon peril of our Souls.

And no 'les man than their late great Saint, Ignatius Loyola, layeth this down for a certain and perpetual Rule of Obedience:

If the Church affirm that to be Black, which our own eyes judge to be White, we ought also then to declare that it is Black.

And we are not to question the Truth and Authority of this Rule, being so strongly confirm'd, commended and ratified by the (h) Bull of Pope Paul III, as everything also is, which is contain'd in the said Exercitia Spiritualia: and how can anything be amiss in it, if it was, as some say, by Inspiration from Heaven dictated to Ignatius?

And now who dares call himself a Son of the Roman Church, and not be of the same Religion with the Pope? Be of the same Opinion? Obey his Commands and Dictates, seeing there is no difference between the Sentiment and Judgment of the (i) Pope, and that of God: and what a grand Power and Authority the Pope hath, for diversion fake take them thus in Verse, out of Andrew Melvin, from their own Writers.

Quod Papa Romanus vult, norma est juris & aqui;
Quod Papa cujus facit, ratum habet Deus ather in alto;
Poffe Papa quodcumque Deus; par, aqua potestas,
Cumq; Deus Christoq; Papa commune Tribunal.
Est major Paulo Papa: major sedere prisco,
Contra Evangelium fiatur Papa, Scriptag; Pauli,
Articulos Fidei condens, Oscemnicum;
Concilium cogens, decretag; sancta reformans.
Si currus plenos animarum ad Tartara trudat
Secum ipse, haud quisquam potis eft contendere contra,
Dicere eis facit hoc? Stat pro ratione voluntas.

The Papal Fiat of all right is the guide:
What he doth here, in Heaven is Ratify'd:
He acts as God, their Powers so equal are,
And God, Christ, Pope, have but one Judge-seat-chair.
Than Paul or th' Old-law, he's more great and true;
He can command 'gainst Paul and Gospel too.
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Can frame new Rules of Faith, the old Caffbeer;
And o'er General Councils domineer.

If he to Hell Millions of Souls should draw,
Yet none must ask him why? His will is Law.

Nor need this seem strange to those who are assured by good Authority, that some have held the Pope for no less than a (a) God, and accordingly could demand all both in Heaven and Earth.

Tindal disputing with one thought a Learned Doctor, drave him to that issue, that he burst out,—We had better be without Gods Laws than the Popes.—The Fuller's Abel Redivivus, p. 127.

Thus you fee the more than Hogan Mogan Authority (of which you shall hear more hereafter) of your Infallible Lord; whereby you cannot do amiss, as long as you obey his hefts and commands, be it against King, Country or Parents; for against all thefe tis said that he hath a jurisdiction to hound you. And for a farther encouragement, he maketh no small use of the word Heretick; and all must be such, who do not swear, fight or wrong, to him or his Church. And if a Governour be not of the Roman Church, and so by their consequenck be an Herétick, this following Treatifb will tell you what is to be done with him: and their Bulla Cæsæ Domini, publish'd every year at Rome and other places on Monday-Thursday [the Thursday before Easter] will tell you how they are Curs'd and Excommunicated to the purpofe. And according to the (b) Canon-Law, he that Kills an Excommunicated Perfon, is meer Zeal for the Roman Church, doth nor incur the crime of Homicide.

Amongst other things, this Bull Damns to the Pit of Hell all thofe who fhall affift or carry Arms to any Hereticks: upon which (c) Mα-thra Alteriis States this Quære:

If such Prohibited things be convey'd to the Subjectes of a Prince expressly by the Papal Sentence declared an Heretick; whether then, the Conveyers are by this Bull Excommunicated?

To which the said de Alteriis giveth this doughty and Roman Answer:

If the Subjectes (under the Heretical Prince) to whom the Arms are carried, be of the Roman Religion, base their Prime, and defire (if they have ability) to free themselves from his Tyranny or Government; and to that end, do secretly seek Arms; to imploy them at the firft oppor­

Thus would they intrude upon us a pretty Salvo for Treafon, and

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and no small encouragement for Rebellion, if to Depose Kings may be Titled such.

Again, the Popes Infallibility, being by some so highly cry'd up, it is no hard matter to make a good meaning Romanists believe, that it is his best and safest way to obey the Pope in every thing he commandeth, though it were against his King and Country; of which this following History will afford many instances: and this King-deposing Doctrine being so stily maintain'd as a grand Article, by their most Authentick Papal Writers, the inferiour Romanists will think himself obliged to credit it, and his great Judge the Pope, who if he did err in this point, how can they rest assured that he did not err in other points of Faith? to retort (a) Michaelis his Rule.

But concerning Infallibility, I find a War amongt themselves; and our English men, when it cometh to a pinch, are as unfettled as they think their Neighbours are.

Father (b) White (one of very desperate Principles as to Government) doth in the name of the Romanists, flatly deny that the Pope is Infallible, affirming the contrary to be Injuriously imposed upon them by Sectaries: And Father (c) Caron (of better Tenants than the former) is of Opinion that the Pope with any other assistance whatever (unles a General Council) may err; and this of late he undertakes to prove at large. And further, White confesseth, that it is not yet known where this Infallibility lyeth: For, faith he, (d) some place it in the Pope, some in a General Council, some in both, some in the whole Church. And a later Writer grants several Infallibilities. (e) The Infallibility of the Church, Councils and Tradition, depend so necessarily upon each other (that) whatever Authorities prove the Infallibility of any one, do in effect, and by good consequence prove the same of all the rest.

But methinks we need not stand so resolutely upon Religion or Church, since the Author of Fiat Lux assures us, that Time will alter any Religion. (f) A Religion once established, be it Fiat Lux, true or false (when it is once received, it is then taken for true;) in the space of some succeeding Ages is reformed anew by other Teachers or Interpreters, who in time lead men out of the former way into their own; sometimes slowly, gradually and insensibly, that they are brought into another Religion before they be aware: sometimes by open hostility to the former, which whither by Covin or violence, yields at last to the Ingress of a new one.

If thus Religion it self will vary and alter in time, there needs not be such a confidence placed in their Infallibility: and yet 'tis pretty to observe, that this their grand Rule, which on all occasions they call to their assistance, they do not know where to fix or find; and that which must judge the rest, is of it self unsettled and uncertain. And they grant that a Church that is (g) Fallible may Lawfully be forsaken. But this by the Bye, and I shall confess nothing to the purpose, as being besides my design, and so the less careful in its hasty scribbling.

As for this King-deposing Doctrine, though 'tis be positively taught and believed at Rome, by Pope, Cardinals, their greatest Doctors, and every where by those whom His Holines looks upon as through-paced Sons to him and his Church; and those who absolutely deny this Article (as Widdrington, Caron, Barkley, &c.)
&c.) are with their Books cenfured and Prohibited, as rotten, unbound and false: yet in Countries far enough from Rome, when this point cometh to a pinch and a serious debate, then we shall see some of them, like Coton, and the other French Jesuits, to have Two Confessions, one at Rome, and another at home.

As when any mischief is done, the Child cryeth Nobody did it, thereby thinking to secure itself: so now, when some Kings and Princes have looked upon this King's poling Doctrine as wicked and dangerous; we have some of the Secular Priests, and some French of a freer humour, will throw all the fault upon the Jesuit, and would gladly make the World believe that all other Roman Catholics are innocent as to these accusations, being true Subjects to their Prince, and Enemies to Treason or Sedition; and that the contrary Principles are only taught by the Jesuits: to which Order, many other Catholics having no good will, make it their business to expose them, as much as they can, and this Quarrel is now grown to such an height, that there appears no signs of a Reconciliation; which every day weakens the Papal Authority, and may in time squeeze that jurisdiction within its own narrow limits.

The Truth is, some other Orders think the Jesuits carry too high an hand, and others suppose them too busy and active in State-affairs, and have been the Fomenters of many troubles and Wars in Europe; to which purpose I meet with this biting Character.

Martem norunt animare
Et Tumultus satisfare
Inter Reges & sedare.

Tanquam Sancti adorantur,
Tanquam Reges dominantur,
Tanquam Fures depradantur.

Dominantur temporale,
Dominantur spirituale,
Dominantur omnia male.

Hos igitur Jesuitas
Nebulosos Hypocrites
Fuge si Calica quaras.

Vita non*; Christiana
Abhorret ab hoc doctrina
Tanquam fusa & Insana.

Another will offer these Anagrams upon the word JESUITA,

ES VITIA,

and

SEVITIA.

I, non es vita at VITIA ES & mortis Image,
Et Savitia dans vicis tibi nomen erit.
But this following, for its brevity and pithiness, may carry away
the Bell:

Sedutor Sueco: Gallo Sicarium: Anglo
Proditor: Imperio Explorator: Davus Ibero:
Italo adulator: dixi teres ore,—Siuitam.

Nay, the very Spaniards, though great admirers of the Papal Pre-
rogative, and might have some respect for this Order, their Founder
Ignatius being their Country-man; yet have some pique against
them, as appears by this Libel, found in the Spanish Court, by way
of the Jesuits Ten Commandments.

Los Mandamientos de los Teatinos
Mas humanos son que Divinos.

1. Adquirir mucho dinero.
2. Susentar todo el mundo.
3. Buen Capon, y buen Carnero.
4. Comprar barato, y vender caro.
5. Con el blanco aguar el tinto.
6. Tener siempre el lomo en fiesto.
7. Guardarse bien del sereno.
8. Obrar lo bajo, y lo ageno.
10. Meclarle, en casa de estado.

Estos diez Mandamientos se encierran en dos:
Todo para mi, y nada para vos.

The Ten Commandments the Jesuits signe,
Are far more Humane than they are Divine.

1. Great Riches see you do procure.
2. Bring the whole World to your lure.
3. Eat Fat Capons, and the best Cheer.
4. Buy but cheap, yet sell full dear.
6. Lie with ease, and warmth at night.
7. Keep you from the ill evening Aires.
8. Do your own and others Affairs.

These Ten Commandments are thus made Two;
All for my self, nothing at all for you.

But too much of this Learned Order, whose exact or Blind Obe-
dience (as their Founder words it) is maligned by some others, who
have faults enough of their own; and make a clamour against these enm.
Fathers, not that the other are of founder Principles, but thereby to
turn peoples eyes upon another Object, that their own faults might
not be taken notice of.

But though Clark and Watson, the Two Secular Priests, ranted
dapperly
THE PREFACE.

dapperly against the Jesuits, as the only Teachers and Instructors of Sedition and Treafon; yet scarce was a year turn'd round, but these pretended good Subjects were taken napping in Rebellion, and accordingly had their reward. And as for the Tenents of the Jesuits, I find the Fathers Reply to that Objection, that (2) neither Bellarmine, Gretserms, nor any other particular Jesuit whatsoever, do teach anything but what is held for a truth, and believed by the Church

What they mean by the Church of Rome, we have told you from themselves formerly; and 'tis certain that according to History, the Pope hath been so active in maintaining this king-deposing Doctrine, and so furious and active with his Sword, that even honest Pasquin thought himself obliged to keep to the Proverb, Whi'ft thou art at Rome, do as they do. And thus to Apologize for the Pope, and answer all Objections.

To this, Pasquino (one would think a doughty Romanist) thus returns an answer in behalf of His Holiness.

And now Gentlemen, though at the beginning I gave you (I hope) good Reasons for this my undertaking; yet because the other discourses intervening might possibly dash them out of your memories, give me leave to remind you of them, with this previlege, that I think my Mother the Church of England a good Church, and the King our Soveraign a true and lawful King.

And therefore (in short) when I find a compact amongst your (6) Jesuits never to give over their attempts, till they have either ruin'd themselves, or reduced England to their Romish obedience.
When I finde (a) you declare that our Kings have forfeited the claim to the Title of the Defender of the Faith.

When I finde you refuse the Oath of Allegiance, one reason being, because it would not allow the Pope to have a true right and Authority to Depose Kings, and to absolve Subjects of their Oaths of Allegiance.

When I finde you in your very (b) Apologies for yourselves, confess the Romanists to be but conditional Subjects, i.e. only to one of your own persuasion in Religion; as is farther proved all along in this History, that Heretical Kings may be Deposed.

When I finde you in your late (c) Remonstrance and Petition to His present Sacred Majesty King Charles II. come off so bluntly in relation to His Majesty’s Life, and your own Loyalty, in these really insignificant, yet too much significant words,—And we do hold it impious, and against the Word of God, to maintain that ANY PRIVATE SUBJECT MAY KILL or MURDER the ANOYNTED of God, HIS PRINCE, though of a different belief and Religion.

And what will they have to be the meaning of these idle words? though they will not have a Ravillac to kill a King, will they allow of an English Rump, or a French League to order the same? though they will not allow a private person, will they think it Legal, if done by a Representative, a Popular Convention, or the Three Estates? But a word is enough to the wise; and ’tis dangerous sometimes to speak too plain.

When I finde your selves confess, that even since the happy Restauration of His Majesty,—(a) Some of you have given sufficient demonstrations of their failing in the duty of good Subjects; and that some of your Tenents have been (c) inconsistent, and injurious to good Government.

And yet for all this, to take upon you the confidence of declaring to the World your Innocency and Loyalty, and that Treason and Sedition are only the Principles of us English Heretics, (the Puritan and Phanatic, I grant, are as wicked as your heart could wish) for so you are pleas’d to nominate all those who are true Sons of the Church of England: Upon these flanders, in respect of this Church, I could not but think myself obliged to shew to the World where, as to this case, the truth is; and in so doing, shew myself a dutiful Son in vindicating his Mother.

A Church Famous for her Loyalty and Sufferings; not one of her Constitutions intrenching upon the Crown, nor any of her Sons Faithless or Rebellious to his Prince: whereas that of Rome, by her Popes, Bulls, Constitutions, Pen-men and Sword-men, have destroy’d Nations, harrass’d Kingdoms, Dethron’d Emperours, Deposed and Murdere’d Princes, trampled upon Crowns and Sceptres: In a word, hath declared (f) Loyalty a Crime, Treason a sign of true Roman Religion; look’d upon herself as the Supreme Judge of the World in all Cases; Ulurp’d a power to dispose of all Dominions, to Dethrone Monarchs, and Absolve Subjects from their Oaths of Allegiance.

The Preface.

Some may fancy (a) Mahomet in his Aleron, the first Abolver of Oaths; and that Pope Zachary presently after put it in practice against Childeric King of France.

But letting this pass, we have it from good Authority, that there were formerly a Sect amongst the Turks call'd Affazini [whence we say to Affazinate;] they lived in the Mountains of Phenicia towards Tyre: their Government and chiefest Laws were these.

Their Governour or Master was not Hereditary, but Elective.

He under the Notion of Humility, as if he would be only the Servant of Servants, refused all lofty Titles, being only call'd the Old Man of the Mountains.

Was honour'd and Worship'd as Vicar to Mahomet, and so their Father and Prophet.

They pretended to be such exact Observers of their Turkish or Mahometan Laws, that all other seem'd but as meer cheats, or Non-conformists in respect of them.

They were led with that Blind Obedience, that they never question'd their Masters command: be the action never so dangerous, difficult or wicked, they never left off till it was finish'd.

Any Prince whom they either hated, or thought to be no Friend to them or their Party, upon the least hint they would Murder, though they were sure to suffer for it.

Whosoever Murder'd a Prince, that was not of their Religion, they believed him to have the Second place next to Mahomet in Paradife.

For they also believed that the Old man, their Head and Prophet, could also dispose of Paradice.

Tis said that this Sect was long ago destroy'd by the Tartars; and whether any who call themselves Christians have eipous'd their Tenents, I shall not say.

But to return. As for the Pope, though the Pagan King of Peru might call him a (b) Great Impudent Fool; though the Great Turk might call him the (c) King of Fools: or though Marbizean the Mahometan might term Pius II's Bulls only (d) Epigrams: Yet it may seem to go hard, when those he pretends to be his own Sons should shew no more respect to him; as when Philip King of France call'd him Tour Foolishness; and the Emperour Maximilian I. should say he was only (e) King of Fools. But methinks Sancho, Brother to the King of Aragon (if my Author mistake not, another only faith Spain) was most ingenuously even with His Holines; and bit the closer, by seeming to do him the greater honour: the Story in brief thus.

Pope Adrian IV. supposing he had Authority to dispose of all Kingdoms in the World, gave to the former Santiano the Land of Egypt, then in Possession of the Sarazens; yet he should have it, if he should take but the small pains to Conquer it; and accordingly at Rome Proclaims him King of Egypt: so bountiful and noble was this English Break-pear. Sancho informed of this, would not be behind-hand with His Holines in Courtesie, and so very
very gravely Proclaimed the Pope to be Caliph of Banadas, which he might also conquer and possess if he pleased.

Yet others there are (as may be seen in this following Treatise) who are more wide on the other side, and will be satisfied with nothing, but I know not what strange Almighty Faculties, Authorities and Blessings adhering to the Pope. As if they were related to George the Suffragan of Erfordt, who was so zealous in his commendations of Boniface Dorneman, the little Priest of Holfe, that he told his Auditors that he was more Learned than St. Paul, more Holy than the Angels, and more chaste than the Virgin Mary: Or like the German Boor, who at Marpurg in Holfe, thus faluted and desired the assistance and favour of Judge Barshard.

O Eternal and Omnipotent Lord Vice-gerent, I have heard that you are the very Devil and all in this Court; therefore for God's sake put an end to my Tryal.

But now some Princes begin to see their own Rights and Prerogatives, are sensible how unworthy their Predecessors have been abused, and begin to understand that their Power is Independent; neither receiving their Rights from Rome, or her Popes, but that their Crowns were given them from Heaven: and that rather, the Popes have been like that Bird in the Fable, and made use of old by the Francifcan Frayer Jehan de Rochetaillade [by some call'd de Rupefeiffa] which Bird being born without Feathers, was through Charity relieved and made Gay by other Birds, and thus perk'd up, despis'd her Benefactors; who at last not able any longer to suffer her Pride and Tyranny, every Bird pluckt back again their own Feathers, leaving her as naked as she was at first. And the truth is, the Popes have done with the Empire, as the Snake in the Fable did with the Husband-man, who finding it almost Frozen to death, in pity brought it to the Fire-side, where by the warmth having recover'd strength and vigour, all the thanks it return'd was the sling of the Good-mans Children.

And for these ungrateful actions, many have undertaken to foretell strange Judgments and Calamities to happen upon the Popes. But though for mine own part, I am no great admirer of our later Prophets, and trouble my self with their odd Predictions no farther than for recreation; yet seeing the Romanists have put such a strange confidence in those Relations of their Swedish St. Brigit [or Birgit] as to declare that they were all immediately inspir'd by God himself; and not only Canoniz'd the Lady, but by several Bulls and Authorities confirm'd the truth of her book, that it must not be contradicted: yet if they will but seriously look into her Revelations, they will find little reason to boast so much of them, seeing they will find few so Zealous as this Saint against the Pope Revel. S. Brigit, lib. 1: cap. 41.

That his assumed grand Authority hath of late sensibly decay'd and lost ground, is manifest; and this Conquest hath been not so much by the Sword as the Pen: so that as Aedocate Scha formerly writ of Luther (one against whom many Lyes have been publish'd, as other men having his passions and failings) may also be said of many other Learned Pen-men.

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Roma
THE PREFACE.

Roma Orbem domuit, Romanam fbi Papa subigit;
Viribus illa suis, fraudibus ille suis.
Quando illa major Lutherus, major & illa,
Illum, illum; uno qui domuit calamo.
I nunc, Alcidem memoraro Gracia mendax,
Lutheri ad Calamum ferrea clava nihil.

Romen tam'd the World; the Pope, Rome Conquer'd, yea;
She by her force, he by deceits and lies.
How greater far than they was Luther,
Both him and her, he conquer'd with one Pen!
Go lying Greece, vaunt thine Alcides; the
His Club compared with Luthers Pen's a Straw.

But amongst these Learned Worthies, I have nothing to do: And
am apt to think that all this time hath been bestowed to little pur-
pose, either because of mine own insufficiency, or the too much re-
foluteness of some other people. However, I might have made bet­
ter use of my time, in regard of mine own advantage, had I soon
enough call'd to mind Juvenal's Observation.

Sat. 7.
Vesiter porro labor facundior Historiarum
Scriptores, petit hic plus temporis atq; olei plus,
* * * *
Quae tamninde figet? terra quis fruncus apertet?
Quis debet Historico, quantumaret aeta legenti?

Do you Historians more than Poets get?
Although more time and charge your works befit;
No, no, what gain you by your toy? where's he
Will give th' Historians an Atturay Fee?

In the compiling of this History (such as it is) I have not
dealt with the Romanists as the Hot-headed Puritans us'd to do,
whose strength of Arguments lyeth chiefly in Canting, misaplying
Scripture, confidence and railing; and if they can but make
a noise with the Whore of Babylon, Anti-christ, the Beast's Horns,
&c. they suppose the Pope is confuted sure enough, at leaft
the good Wives and Children are frighted out of their little
Wits, and take him to be the strangest Monfter in the World,
with so many Heads and Horns; infomuch, that Pope Urban VIII
did not misfire, when he desired some English Gentlemen to do him
only one courtefie, viz, to assure their Country-men, that he was a
man as much as themselves.

And had he said a better Christian than the Puritan, I should
not therein have troubled my self to contradict his Infallibility: for
I think them to be the worst people of all mankind. A Sect that
will agree with you in the Fundamentals of Religion, but will take
miff, and destroy all for a trifle; and rather than submit to an
Innocent Ceremony, though impos'd by lawful Authority, will
ruine Kingdoms, Murther Bishops, Rebel against their Sovereigns,
Banish Queens, declare them Traytors, Imprison and Depose their
Kings, and make the way as plain as can be for their Murther.
A Sect that will cry down Bishops, to poffefs their Lands; break
the
THE PREFACE.

the Kings Great Seal, Imprison him, renounce his Authority, and Murther his best Subjects; and yet cry out they cannot commit Treason: In short, a Sect that would hate Christ, but that he said he came not to bring Peace but War.

As for the Roman Catholick, I must needs have a greater kindnes for him, than the former Fire-brands, as being an Adversary more Learned, and so to be expected more Civil and Gentile; and wherein they differ from us, they look upon as Fundamental, and so have a greater reason for their different than our Planatical Presbyterians, a people not capable of a Commendation, nor to be obliged by any Favourites; their very Constitution being ingratitude, as Hiftories do teftifie, and King James himself doth acknowledge as much.

In this Treatise, I hope I have behaved my self civilly with the Romanists, having forborne all bitterness and railing; though the many bloody and unwarrantable actions that I here meet with, might prompt a milder man than my self to some indignation; which may somewhat Apologize for me, if by chance any do either meet with, or fancy a Hurlic or retort tending to dislike. And yet I dare boldly lay, that they shall not find any such heavy Centuries and Seve-rities, as some Romanists are apt to throw upon the Reformed Churches.

Mr. (a) Harding will allow us to be nothing else but— Confer. of the Apology.
(b) wicked Chams brood;— that we— follow the feps of Pro.
phane Hell-bounds; are — (c) Curfed Cantanites— (d) Re-
bellious Sons — despifers of God— (e) Apostates, Renegates,
Epicures, Turkift Huguenots, and Hereticks who be worse than
Devils. Another of his acquaintance affures the World that we
— (f) have no Church, no Bishop, no Priest, no Altar, no Sacrifice,
and consequently no God. Another breaks out in these words
— (g) O wicked men! worse than the Devil your Father, of
whole Prophecy you are lineally descended. Another of our Country-
men, (h) William Reynolds (Brother to the Learned John) is very
favourable to us, when he alloweth us to be as good as Pagans or
Turks; his main busines being to make the World believe that a
Turk is more capable of Heaven than the Protestants. And the fame
harsh Centure is used by his Friend and Publisher (i) Dr. Gif-
ford, afirning that our Gospel is in nothing better, but in many
things worse than the Alcoran.

Nay, so severe are they, that they will not allow us to be civil
to another; all commendatory expreffions being forbidden;
their Indices Expurgatoris using no other Complement but this,
— Author Damnafts. Nay, we must not fo much as keep one
another's Picture, though privately, not excepting either our Friends,
Parents, or the King himself; only one exception (k) Azorius 
In Argumen-
Moral. Mo-
tal part I. I. I. 3

grants (thanks to him for his Courtefe) viz. the Pictures of fuch
Protestants may be kept and looked on, if they be drawn by way of
fcor and defcription; as for infance, faith he, if Luther be Painted
Burning in Hell, O then, that may be lawfully preferred and gazed
on.

For there it is they will have us all to be: (l) Biflows words
are these—Whoever in this new Faith and Service hath end-
ed his life, is in Hell most certainly. The Jefuit Greifer is of the
fame opinion, viz. (m) that no Protestants go to Heaven: and
others of them are fo particular, that they will hold it imper-
THE PREFACE.

B. D. de Clevremont, Answer to King James his Proclamation, p. 140.

Tis said, that the Jews are obliged to rail three times a day against all Christians, whom they are to account no otherwise but Brutes or Beasts; to pray for the destruction of their Princes, and to do them what mischief they can. But I wish better from the Romanists towards their Fellow-Christians, though in all things they do not jump. And whilst they think they are too sure of their own Salvation, they might reflect upon the doubts of some of their Infallible Heads: As (b) Marcellus II, who seriously protested, that he could not conceive how a Pope could be Saved. And Pius V, could say——When I was in Orders, I had pretty hopes of my Salvation; when I was made Cardinal, I had left; but since I came to be Pope, I almost despair of it. Not that I am such a peevish zealot, or a positive Gabriel Powel; but can easily think, that Jesus Christ dyed also for Popes, as for other people, who may accordingly be partakers of his Blood and Merits, if they lay hold on them.

In choice of mine Authors I have been diligent, not willing to let any Historian slip me; yet making use of those, who have been generally received as the best: and to do the Romanists a pleasure, I have very seldom made use of a Protestant. Where I find a Faction, I confute the Writers and Reasoners on both sides, and hope have been so lucky, as to set the Saddle on the right Horse. But if it be objected, that any of my Authors are partial, as favouring the Emperors more than the Popes; Father (c) Caron hath lately answered for me, by affirming that the same may be retorted upon those who inclined to the Roman Prelates. And if it be again said, that any of them are Schismatics, because suppos’d to oppose the Pope, the said (d) Romanist replyeth, that by the same Rule, we must sometimes affirm all Germany, all France, the greatest part of Italy, and so the Princes, Bishops, Councils, Provinces, Clergy, people of Europe, and by consequence the better part of the Church to have been also Schismatics.

I am far from the cheating humour of some Modern Writers, who the better to conceal their Theft and Plagiary, cry out that it is Pedantic and Ungentle, to tell what Books they made use of; as if they were of the Republican Whimfie, who, forsooth, is not (e) bound to give any man so much satisfaction: For he that taketh

Se P. Invidia fesse una Febre,
Tut’ il mondo morirebbe.

Had Envy been a Feaver, then
Ere this, had fall’d the Race of men
Long since.

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taketh upon him to scribble so slightly and cheap, intends to impose upon, and to abuse and cheat his Reader. I have therefore been exact and punctual in my Quotations: and to give the Reader the more satisfaction, where any thing of moment or a truth happens, I have in the Margin [as the most proper place] given the Authors own words, whereby the Reader may judge more conveniently, whether I have abused him and the Author. And as I resolved at first not to take any thing upon trust [a cheat too commonly praised] but to view the Writers my self: so can I not remember that I have broke the Rule; but not that other Writers have prompted me to many Citations.

If any think, they could put a more moderate Interpretation on some Writers, and so render their opinions less wicked and Treaonable than I have; I might here in my defence, justly demand the same priviledge and favour that Father (a) Petefon \*

Image of the Jefuit defines in the fame cafe, viz.—— Nor do werefs so much here, what staid or strange fens may possibly perhaps be put upon his words; but how they found outwardly, and how they are apt to be understood by the Common people; who do not usually fland much pondering about words, but take them as they found; especially when they found liberty, or any thing agreeable to their corrupt Passions and humours, as these do.—— And this I thought nor am I willing to mind the Caviller of, that he may note, that we have a truthy p. 306. Romanist thus to befriend us in some things; which favour, if he think it not fitting for me to define, let him judge the fame all of Petefon, and I am satisfied, seeing I may expect as much priviledge as he.

And some slips may happen to the most careful Writer; therefore I dare not plead my self free from such, considering the variety of Histories, Countries, Matter, Authors and Tongues I was obliged to make use of, and in too short a time requisite to gather up so many materials, and that without any attention; nor so much as acquainting any with my design [oblige thereto in vindication of the Church of England from some flanders, by way of retort] till I had almost brought the Story to its Conclusion. And in my way of scribbling, 'tis against my Patience and idleness to write one thing twice over, or stand pumping for fine Fancifical or new-fangled words, neither befitting an English man or Historian, nor any but those who are acquainted of their own Country and her Language, as many of our shatter-nodled Gallants are, who think to better the English Tongue, either by beating out her Native words, and placing Forreigners in their stead, or by a Court-mincing; yet this must be call'd the beast English, as if one should call the Modern Italian the pureft Latin. But 'tis the French Tongue, that must now with us dom iner, as the (b) Greek of old did at Rome: though 'tis fit we should borrow from others, what our own Language cannot express.

However it happens, as for my self, I can freely protest, that Si volumatem non habet, nec homines fallantes, nisi ab hominibus humane infirerule, mihi ab hominibus humane infirerunt. And shall be so far from difgufting any mans shewing me my faults, privately or publicly, that I shall take it for a favour, that thereby truth may be discovered, and shall accordingly acknowledge them. 3 or 4.

Juvenal. Sat

3. or 6.

Pietro

Vol. 3.

P. 75. 76.
Pietro Paolo Vergerio once a very zealous Romanist, and imploy’d in many Honourable Embassies in behalf of that Church; yet whilst he let himself most earnestly to confute Luther, in the very undertaking was himself converted; and if any Roman Catholick should have the same design against these Papers, I wish they might have the same effect; which I would not despair of, if he would first swallow the (a) French Doctors Pill, viz. not to be guided by Interest.

Yet if any Romanist think himself obliged to Reply to these Papers, I shall desire and expect these Conditions from him.

That he do not Picquere here and there at the weakest places, some of which possibly are not material; but charge boldly through the whole body.

That he answer in order as I write, not at random, but Chapter after Chapter, and Section after Section.

That those Chapters and Places he doth not answer to, he will grant to be true on my side.

That his Answers be short and positive, not stufied up with idle words and impertinences, nothing to the business in hand.

That he answer not me only, but the Romanist Authors, and the very places which I quote, and shew how in the respective Citations they are mistaken.

That the Authors he bringeth against mine, being Romanists, be such as himself will stand to, and declare to be of more credit than mine.

That his Quotations be as exact and punctual as mine, by some letter or mark directing to the named Author; and then setting down the Book, Chapter, Page, Year, or Paragraph, as I have done.

That he either set down my words which he excepteth against, or at least Quote the place where they are.

We are told of some Germans who used to speak one way and think another; used to confess that in the (b) Schools, and publicly they us’d to maintain such a Doctrine, but believed the quite contrary. As the great Lawyer (c) Bartholus thought it his weighty way to affirm Constantines Donation, because he was in the Papal Territories; like Father Cotton and his Jesuits, who would believe one thing in France, but the quite contrary at Rome. But I would not have our English Romanists to use double dealing or a double Conscience, like these men, lest they might be somewhat akin to those Islanders, mentioned by

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(a) Del生产总值 vous de tout afféction.
(b) Periplus, an. 1518, p. 243.
(c) Digest. in Proem. 14.
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by Johannes Boernus, whose Tongues are so cloven, that they can speak to Two men at the same time. Let them assert what they really think is the Doctrine and Sentiments of those at Rome, and let them affirm nothing but what they will avouch to be publicly maintain'd there. For if, whilst they oppose me, they do also confute the Pope and his Church at Rome; they shew themselves to be none of his through-pac'd Sons; cast a doubt upon their Church, and may want the Blessing of His Holiness.

In short, I shall intreat him with St. Augustine, to agree with me where he finds the Truth, to confult me where he is doubtful; to confess his fault, and acknowledge me where he finds me straying, to lead me into the right Way and Truth.

Novembr. 10.
1666.

H. F.
CHAP. I.

Their vainglorious and impious Commendations of their Saints and Orders, as S. Francis, S. Dominick, Ignatius Loyola, and the Jesuits; with the Trinitarians, the Carmelites, &c.
This Caligula used to threaten the Air if it Rained upon his Sports, as Xerxes would have the Seas whipt, because not presently calm at his command; as if they were related to the King of Cats, who Swears at his Coronation, that during his Reign, it shall not Rain unseasonably, neither shall there be Pestilence, to truckle under him.

At these and such like extravagances we are apt to Smile, and to confine not only as Foolish but Profane, and pity the ignorance and credulity of such Pagan Fondlings; and yet in the mean time, those who account themselves the only Christians are too guilty of the same folly.

And for his body, they say there was no disagreement, he having exactly the wounds bestowed and Imprinted upon him by Christ, which the Pope by Bulls commands every Christian to believe. And farther, St. Francis must not be only as Christ in these Wounds and Passion, but in Life also; for our Saviour (if you will believe their Legends) had made him like to himself in all things, and a Roll from Heaven declared him to be the Grace of God: Nay, that all, and a Roll from Heaven declared him to be the Grace of God: Nay, that all, might agree, they Encomiums and titles that the Minorites give to their Patron St. Francis, whom they fancy to have been as it were & Adam in his Innocency, and to have observed and kept the exact Letter, not breaking so much as a Tittle or jot of it: and for Miracles, they would have you believe that he far outdid our Saviour: for if we do peruse Bartolomaeus de Pifis, we may easily perceive how short they make Christ to come of him for number in every sort: And in other Qualities they would not have you to suspect that there was any difference.

Which I find thus Translated by Doctor White:

Step Francis from his Coat and Cowl, all naked, and you shall see
He that even now St. Francis was, to Christ will be:
Again, put Francis Coat and Cowl on Christ (and mark the Lyre),
He that even now was Jesus Christ, will Francis be the Lyre.

And another Italian Jesuit* Francis of Bonsais, noted amongst the Remants for his Oratory and Poetry, thus also fings the comparison.
Cap. 1. of their Saints and Orders.

Sainte Patrum, S. Juris Christi explicavit image,
Tempore quam nullus defecitulla dier. 
Quam cruenta juss iste manus, iste iste pedes, 
Haec tuli illammanus, haec tuli illae pedes. 
Nec minus O tali transfigum cuiusides pelles,
Quae tibi patulo pellore vulnus haer.
Canalia et iulius, et Annam qui foris verumtr
Reddere, te saltem veri innumenter habes.

Which the former Doctor White thus renders:

O Holy Francis that of Christ dying upon the Tree
The very breathing Image art, for ever so to be:
What hands thou hast, what feet thou hast, such feet had he,
And such a Wound wide in his breast, as in thy breast we see,
In all things you were both alike, that he which is abashed
Men 'tis may follow thee at last, and not be blamed.

This "Bussius" hath also another Copy of Verbes upon the Picture of St. Francis; to the same purpose, as if Christ and he were so alike, that he could scarce tell whose it was.

Besides these, with them St. Francis is of such concern, that they will tell you that there is scarce a Book in the Bible, but hath several Prophecies of him. Thus they tell you that the Angel in the 1st Revelation having the Seal of the Living God, was this "Francis"; that St. Paul meant "him," when he said, 2nd. "I hear in my Father's Body the mark of the Lord Jesus." That "he that was Man in 3rd. Ezekiel which by 1st. p.27,28,29.

Gods appointment, fit marky upon the fore-heads of them that sigh, and that cry for all the Abominations, &c. That he had the Wounds, according to this saying of Christ: 4th. Abraham saw my days and was glad; and is not this an excellent Catholick Exposition? That in the Preacher's s fool'd of him (though the Text nameth Abraham) 5th. In glory there was none like unto him, who kept the Law of the most High. That 6th. Let us make man after our likeness, was mean't 7th. St. Francis; in which place Pifanus hath many other Foculeries.

To proceed, they tell, us that as by Adams fall all Creatures Rebell'd; so 8th. p.209.
to St. Francis are they subjed, because he kept and fulfilled the Laws of God:
so that it pleased God that all things should obey this Friar: Hence they affirm, that he might deservedly say, All things are given to me of my Father. Further, that this Saint was Figured out to us, by Josephus, 9th. p.20,21.

Samuel, Job, Abraham, Solomon, Moses, David &c. the Cheroebins, Angels, Arch-Angels, Powers, Dominions, &c. all the Apostles, &c. That Christ himself Prophesied of his Order when he said, 1st. Fear not little Flock, for it is your Father's good pleasure to give you a Kingdom. And that he also meant the Minorite Friars, when he said, 2nd. In as much as you have done it to one of the least of these, you have done it unto me. A ridiculous allusion from the Latin word Minores.

"This said of "Eumenius, that he taught that all who believed his Excomin

Tenes should be saved, though they committed never so many sins. I will not say that the Franciscan do positively teach the same of their Order, though they offer very fair for it, when they assure us that Francis 3rd. p.168.

which were conflict might be pardon'd; and that Christ admitted of the Re

quest, but bid him go to his Vicar the Pope for further Authority; and that 

whoever affected the Franciscan Order, though he were never so great a 

sinner, should have mercy: And lastly, that no man who dyed in one of their 

Frocks or Habits should be damned. Upon which pretty hedelity, many from 

the Highfell to the Lowest have industriously procured their departing bodies to 

be wairt in a Franciscan garb.

habitibus damatis. Earth. a Pishe, lib. conform. lib. 1. Fruch. 9. Fol. 120. col. 2.

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When it comes to the gift of Tongues given by inspiration, the Lord and the Father, who are great and mighty, and the Holy Ghost with the name of 

...
They go on and tell us that St. Dominick himself never committed a mortal sin from the day of his Birth; and the other Fryars of his Order exactly imitated the ApoNles in Life, Works and Miracles. And what favours might not St. Dominic be capable of, since he was seen to proceed from Gods Beait, but Christ only from his mother? And by this way of comparing do they make our Saviour and this Fryar contend as I may say for Superiority, and yet in Miracles Dominick carries the day.

Nay, so great was the Virgin Mary's affection (as they say) to this Spaniard, that not long since, even within the memory of man, the Fryars of Savion in the farther Cadiz in Italy, not having a Picture of their Founder Dominick; the with Mary Magdalene came from Heaven, and with their own hands presented them with his Picture, by the which they hang up in their Chapel; and for ought that I know there yet hangs, and if you will believe them, cures the Blind, Lame and such-like Diffaics, and Miracles. Nor do I know any reason, why this Picture might not do as pretty feats, as well as the very Picture of the place.

And if this do not shew her love sufficient, they will tell you other stories, as that she preferves the Fryars of this Order, safe and sure from harms-way under her Moile; and that by her Intercession she hath obtained her Son, that none of this Order shall continue long in mortal Sin; and several other such-like Tales for Old Women to pass away the time withal.

Neither will their back-friends the Jefuits be wanting in Magnifying their Founder and Order, as that their Society was not of Human Invention, but proceeded from Christ himself; that the first College of it was in the Womb of the Virgin Mary; that instead of St. Paul, their Patron Ignatius Loyola was him, whom Christ declared should carry his name before the Gentiles, as the Portuguese Doctor Jacobus Peverius would persuade the World, that this is an Order which the Prophet Isaiah had several times prophesied of, and that God the Father was seen to commend this Order to his Son by way of Protection.

Valdresma, Deza and Rebulaiz, though of other Orders, have in their Sermons extol'd this Ignatius to a wonder, as that the name of Jesus was known not how Imprinted in his hands; that he did greater Miracles than others; for as Valdresma faith, though Moses did great Wonders with his Rod, and that was only by the virtue of the name of God written on it; and also what the ApoNles acted, were only by the power of the name of God: But as for Loyola the Founder of the Jefuits, he only by his own name writ in a piece of Paper, did more Miracles than Moses and all the ApoNles, which was admirable. Nay, that as long as he lived his actions were so Holy, that none but Popes, as St. Peter; none but Emperors, as the Mother of God; none but some Sovereign Monarch, as God the Father and his Son, had the happiness and favour to behold them. And that which was spoke of our Saviour, Pedro Deza applies to the Initiator of this Order, telling his Auditors and the World that—In these last days, God hath spoken to us by his Son Ignatius, whom he hath appointed Head of all things. This true, these Three Sermons of Valdresma, Deza and Rebulaiz, were by some furred by the SubtANTI at Paris; but within Nine days after, Francois Soler a French Jefuit (and one well known for his many Translations, and who also translated these Three Jefuit Sermons into French) writ against this SubtANtIude, accusing the Faculty of Paris, of Ignorance, Impudence, and Malice, and that they acted more by Fausion than Reason. And a little after this, Jacques de Menthonlou, though there might be some probable Reasons that the true Author was the noted Jefuit Peter Cotten Confessor to Henry the Fourth; but be it who it will, under the name of Menthonlou was a large Apology writ for this Order, which towards the latter end hath also a Vindication of these Sermons, and that Printed too by publick Authority: And lastly, that they were received with applause and approbation, needs no farther evidence, than their several Impressions and Translations.

But besides these, others are not ashamed to tell us, that God did often talk with Ignatius Loyola, as he talked with Moses face to face, and as a man speaketh unto his friend, that the Virgin Mary is such a Patroness of this Order, that _Exod. 33:11._

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Vain-glorious and Impious Commentations

Lib. I.

The Truth is, this Order of the Trinity, begun by Two Frenchmen, beswark Forty and Five hundred years ago, [though I shall give too much credit to the Miracle they say occasioned it] was upon a Charitable Account, viz. to redeem the Christian Slaves from the Turkish Tyrrannical Bondage; whereupon I shall willingly agree with *Caffanum, and his Arch-bishop Antoninus of Florence, that this Order should have preeminence above the rest. But I fear of late days the Slaves are not so much regarded as their own pretensions.

Though the Carmelite-Fryars will not draw their Institution so high, yet they plead fairly for Antiquity and continuance, by affirming the Prophet *Elias to be their Founder, and that their Order shall remain to the end of the World; which grand Privilege [as they say, the Virgin Mary *told one of this Fraternity] the Prophet defined of our Saviour Christ, at the time of his appearance to him in his *transfiguration on the Mount.

But this is not all the benefit belonging to these people, for they assure us that all of this Society shall live no longer in Poverty than the next Saturday after their death; and this they publicly *printed in certain Thesaur at Paris (8 Octob.1601.) and mainly defended by Docteur Coypur. Besides this, they tell us that the Virgin Mary performed Fryar Francis to enter himself into this Order, and then in Heaven would give him a Crown of Flowers, which she then shewed him; and that he obeying this advice, because neither himself, nor their Covent at Siem through Poverty, was able to buy him an Habit, *an Angel very freely came and gave him one. And lastly, that the appearance to our Countryman Simon Stock (to call'd from his living in a hollow Stock or Trunk of an Oak) General of this Order, holding a Scapulare in her hands, positively affirming him that the Carmelites who died in that Habit should be *Sav'd.

Here might I tell how the Premontrean Monks (to call'd from the Village Premontré in Flanders, whether their Founder Northern Arch-bishop of Magdeburg retired himself for Devotion) affirm they received their Habits *from Heaven by the Virgin Mary. And here might I shew how the Cistercian Monks (to call'd from Cistercium (Cîtrons) in Burgundy, where they began) for all this, affirm the Virgin Mary to be kinder to them than others, by *protecing them under her Arms, and Cloak or Mantle; and many such-like Pepperies of other Orders; but this may have for the present to give the Reader a taste of their Fooleries, in the too much magnifying of their respective Orders and Societies.

CHAP.
THREE hardiest Students have their Intervals, and the greatest Scholars will now and then have a Frolick or Crotchet to divert their more serious thoughts. Methinks it was not amiss in Mr. Goff (formerly of Cambridge) when he wrote his History of the Reign of James and Henry, to throw away an hour or two, to find out a Mystery in their abomina-
ble and Treaforable Presbyterian-Covenant, viz. that the number of the words in its six damnable Articles, agrees with the number of the Beasts, 666. The Learned Thomas Lan••• ple•d himself in these two opposite Ver•s; the one exhibiting a Catalogue of good things, the other of bad:

\begin{verbatim}
Lex, Lex, Greg, Rex, Spe, Sat, Time, Sol, (thea) Lux, Laus.
Mare, Mer, Surf, Vi, Lib, Styx, Nox, Crus, Fuc, (mala) Fox, Fraus.
\end{verbatim}

and took the pains to know how many alterations they would induce, by which he found out that either of them, by the Transposition of words might be changed (excluding bona or mala) XXXIX Millions, DCCC Hundred, XVI Thou-
sand, and VIII Hundred times.

And Bernardus Bambusus the Poetical Jefuit of Antwerp made this Verse of our Saviour,

\begin{verbatim}
Rex, Deu, Sol, Lex, Lux, Fons, Spe, Pax, Mon, Petra, Christus.
\end{verbatim}

which he faith may be converted 3628800 times. And in honour of the Blessed Virgin Mary, he composed this Verse,

\begin{verbatim}
Tis the fame date Vir[•], good fiders Cali. which he faith may be changed a thousand twenty two ways according to the number of the Stars: and Eri[•] de Puc[•] (Puteanus) bestowed a great deal of time and Paper to Prove it: yet as he might increase his number of the Stars, fo (if the Verfe will bear it) might he the changes too, if Lan••• his account be true, that VIII words may be varied 40320 times: Not need any of the variations, when we consider what variety and multitude of Languages and words are com-
piled of XXIV Letters.

Against such commendations as this of the Virgin Mary I shall say nothing, leaving every man to employ his Ingenuity upon what he pleath. But for any to think they can or should advance her glory, by fathering a thousand Lyes and Popperies upon her, is beyond reason: so far are they from being advantageous to her Honour, that they must be abominated by the judicious, and ridicul-
cous to the very Vulgar.

'Tis no great honour to her, that they tell us, she was so familiar with some men, as to come down from Heaven to be Married to them. Thus they tell us, how the wing and held a Young man Horfe, desired him to take her for his Wife, and forced him to kill her, the man being unwilling; and then very carefully held Exempl. diff. his Stirrups, whilst he Mounted again on Horfe-back. And another time, Eoffed her left, and that with a King too, to one Robert, whilst he was yet in his Mothers Womb. Another time: they say that a Brother to a King of Hungary going to be Married, she was troubled at it, because he seemed not to accept of her. Again, how a Young man Married himself to her, and put a Ring on her Finger, and afterwards he Marrying another Woman, and being pro B. Virg. I. in Bed with her, she came to him, they'd him the King, upbraided him for his faithlessness;
But because there is few satisfied with a bare Marriage, they will have her to be much given to Kissing too. To which purpose I told you formerly how they say, the beg'd of a Young Man to Beis her, and made him do it whether he would or no. Another man (Gonatas tells us) the beg'd about the Neck and Kilt him; and the fame Familiarity and Ceremony (and I should be apt to think in the fame Story, did not my Author make almost an hundred years difference between them) did the same to another. Cicerion Spanisno Monk. To another of the fame Order, whose name was Abundus, the gave her hand to Kils; but this not satisfying her, she also went and Kilt him, as the But the 8 Cheeks of Stephanie Jovitana, whom the also perfwaded from that Severity and Abstinence of body which he formerly used.

But as if Marrying and Kissing were not enough, the must also afford the benefit and happiness of her Brefts: Thus they say the pull'd out her Dugs to pour her Milk " into the mouth of her Friend Alatus. Thus to let Abbot Fulford lick her Brefts, and with that franknefs, that his Cheeks were all befmead with her Milk. And to another Priest the did the fame favour. Nay, rather than fall of Love-tricks, her very Image or Statue could fettle them and afford some drops to the comfort of St. Bernard, to advance his Eloquence. And the was as they say'd kind too, as to ly in Bed between a man and his Wife, the first night of their Marriage.

Nay, as if all this were not enough, they would make her a Patroness (for as much as I know) to Whoredom. For thus they glory of her, that one Beatrice a Nun, having itole from the Nunnery, and play'd the Errant Whore for Fifteen years together; the Bleffed Mary supplid her place all the while in her like-ness and Habit, that it might not be known that the Nun had been so wicked.

A pretty white and Honour to her, to be absent from Heaven, playing the drudge upon Earth, in behalf of such an Where. Another time they fay, a certain Abbes being got with Child, and in great perplexity how to keep its knowledge from the ret of her Nuns, who bare her a grudge; the Virgin Mary, to hide the fame, and serve the credit of the Strumpet, defended from Heaven with Two Angels, whom the commanded to play the Mid-wives, and then to carry the Child in her name to a certain Hermite, to keep it till it was Seven years Old. Another Wench they tell us of, who being over-kind with her Mafter, her Milfrefs the Good-wife offended at this abuse, had a mind ro be revenged on her; but the Virgin Mary bid her let her alone, because the belong'd to her. Nay of late days, within the Fift Forty years, viz. 1697, they tell us how a Neapro-tes Whore, dying suddenly at Angou in Compagnia di Roma, had the favour fwear'd her by the Virgin Mary to be returned to life again, that the might confefs her fins and be happy in Heaven. And so the life of another Harlot. What shall I fay of her other Love-tricks they father upon her? Of her giving Heaven to give to another of her giving Coelteni ® Elechth by Spoonfuto to a company of Monks, only neglecting one for his Stuying of Physick: Of her coming from Heaven with St. Catherine and Mary Madelen, to I know not what poor Iudia Woman spreading a Cloth on the Table, and feeding her with I know what. Would
Chap. 2. and childish Fopperies to the reproach of Christ.

Would they not have us to think that they work and labour at their respective Trades in Heaven, as we do upon Earth? When they tell us that the Virgin Mary brought a Garment thence and gave it to Boniface. That the brought another Spect. Exemp. out of Christ’s Treasury, which the gave to St. Edipus, Arch-bishop of empl. diff. 4. Toledo, but whether it is now kept in that City, or in 10 Osidad in the Astr. Jer. Sect. 6. De Thebais, let them agree about it, I shall let it alone, as doubting to find it in neither; yet fill find it. As this Garment probably might be made on Earth, since Nieremburgius tells us, planc. de car. that some are of opinion, that our Saviour ware it himself, when he first cele- 

brated the Sacrament of the Eucharist. But they tell us nothing to the contrary, Spec. Exemp. ch. 45. but that the Girdle which the gave to a Priest, [and as they say, is yet to be 

seen at Tarifa in Catalonia] was made in Heaven, but by whom I know not.


What can I say against the Cistercian Monks since the was so favourable to them, who use to wear Black Habits, as to come from Heaven, and bring a white Cowl or Hood with her, and put it on the Head of their Second Abbot * Albéricus; at which instant all the Cowls of the Monks finging in the Quire, were also Miraculously turned White; which colour they have kept ever since. Thus Thomas of Becket received another Garment from her. Thus she gave a * Id. p. 177. sweet-fented, curled or crifped Sky-colour Vail to * Lysianna: Another of Cloath 

of Gold to Francesca, put it on her, and laid her head in her lap. And another 
time brought a rich * Crown from Heaven, and plac'd it on the head of St. Brigit.

As the betowed a * Golden Cros upon * Walthern. 

Besides this, would they not have us to think that there are brave Gardens and Flowers in Heaven? When they tell us, that the brought thence Two Baskets full of * Roses, and gave to Two Women as a proof of their pure Virginity. And another time walked along by a Fryar, being (luck about with White and Red 


Other wise have we ought question from what Apothecaries Shop in Heaven the procured the formerly-mentioned Elephantry, or the strange * O projectiles where- 

with the Anointed and cured the Wounded Leg or Knee of the German Num. But letting these pafs, what honour do they her when they make her a drudge. As to come from Heaven with many Saints and Angels to assist Catherine of Stica 

to make * Bread. Another time to defend with a company of She-Saints, to 
gone Monks working in Harveft, whom the Kift and embraced, and with * Towels (which they brought down with them) wiped the Sweat, Dust and Durt from their Faces. Another time to get all the Swear of the labouring 

Monks and put it into a Vessel, because it afford a pleasant smell to her and 
Christ. Another time to come from Heaven to be sprinkled with holy water a company of sleeping Monks r may, they make her fo offensive and servile, that they tell 
us, how one time the came from Heaven, and monded Thomas of Becket * Hair 

shirt for him, when he himfelf knew not how to get it patch'd up; but the fish'd it 

nearly up with red Hair.

To these we might add many other ridiculous Fopperies; as of a Woman, 

having her Son taken from her by the Enemies, secretly defired the advice of 

Gass. p. 323. the Virgin Mary in getting her Son again; but finding all the Prayers in vain, * Tho. Cani the takes another course, g'eth to Church, upbraids the Virgin of her negligence, 

and tells her plainly, she will take her Son from her, and keep it till die have her 
Child restored; and forthwith takes the little Image of Christ from the Virgins 

B Arms, Sect. 77.
Their Stories to the abuse of the Virgin Mary, Lib. I.

Arms, and home he trots, and locks it up safely in a Chest. Upon this the Virgin Mary seeing no remedy, hyeth her that night to the Prison where the Womans Son was, opens the Door, lets him out, bids him return home to his Mother, and having thus restored him, bids him desire his Mother that she might have her Son Christ again; which accordingly was performed, and so all were Friends. And such another Tale they tell us of a German Woman call'd Jutta, whose Young Child being snatch'd away by a Wolf, and carried into the Woods of this the Mother informed, runs to the Chappel, and took the Image of the Virgin from the Virgin Mary's Arms, telling her she should never have her Son again, unless she had her Child restored to her safety and found. At this the Virgin Mary was puzzle, fearing she should lose her Son Christ upon which she commands the Wolf, who left the Child, which being found and carried to its Mother, she went to the Church and restored the Image. Nay, they would make her descend to take up the tears of a certain Devout Youth in a Cloth, that she might the more conveniently shew them to our Saviour as if he understood not all things as well as herself.

* Quasi timere carere filio suo. Genes. p. 2. 22.

But though the Protestants of the Reformed Church are apt to think that God the Son should apprehend and understand all our necessities a great deal better than the Virgin Mary, and having shed his blood for us, is more powerful for our Salvation; yet the Romanists will tell us other Stories, and for ought that I know, call us Hereticks for being of such a Perversion.

How come they else to start this Question: Where is better for us to implore the name of Jesus, or the name of Mary? In the deciding of which doubt, Menoza the famous Portuguese-Jesuit tells us plainly, that as Mefor made Two Cherubins of equal bigness, so she and Christ are almost of the same Authority with God; as they had Wings alike, so these two afford the same Objects to God, her Breasts, he his Wounds, by which means both obtain of him what they desire. Nay, that sometimes she is easier intreated than Jesus Christ, and therefore sometimes her Protection is more assailing and helpful to us.

Thus one of them shews his uncertainty:


To which I know not, so great's this pleasant doubt.

And to this purpose Gilbercus Mafias, not long since Bishop of St. Gregory of the World as if it were with one heart. And that the Rule of the World is divided between God and the Virgin Mary; and if any man be aggrieved of God, they may have their recourse to her. Wherefore else should they make comparisons betwixt our Savious Blood and the Virgin's Milk, as if they could not tell which to rely upon for their Salvation?

Thus one of them shews his uncertainty:

* Pofitus in media: Quo me vortam nescio: In hos duos dubit, Dulcis est Collatis.

To which I know not, so great's this pleasant doubt.

which for ought that I know, is yet to be seen in the Glass-Window of St. James his Church there. And this put me in mind of the great Spanish Cardinal Xemper, who of his Famous Bible Printed at Alcalá de Henares, faith, that he hath placed the vulgar Latin between the Hebrew and Greek, as Christ was hung between Two Thieves.

But to return, Carolus Scribanus, the Famous Rector and Provincial of the Belgick Jesuits, though for some time he lurked under the Anagrammatical Vizard of Claran Bonaficius, thus wavers betwixt our Saviour and the Virgin Mary.
Chap. 2. and childish Fopperies to the reproach of Christ.

Hereo Lac inter meditans, interscmenonis; Inter delictor aberis & lateris:
Es dico (si forte Oculos super ubera tendo)
Dux parent Mammas gaudia pote tuo.
Sed dico (si deinde osculos in vulnera verito)
O Jesu, lateris gaudia malo tuo.
Rem feo, prorefabo, si fui erit ubera dextro.
Leva prorefabo vulnera fi dabitur.
Lac Matris misere volo cum fangue nati,
Non possis Antidoto nobilioris frusi.

Ira venit flammas, fiametas libidinis Ætta?
Suffocare quos fangue, lade quos.
Lior inexplètus rubigine fecit in auris?
Detergere quos lalde, ermore quos.
Vactus bonus me perpensis præritis tentat?
Exatrare quos fangue, lade quos.
Ergo Parens & Nati, ineus advertere voiti:
Lac per, despero fangueum; statremus vate.
Parvole, matermis moderi qui ludis in suis,
Qui tua jam complex ubera, jam vocatas.

Sepe quidem dixit, notis offensis iniquis
Tunc meas mammas, Improbe tuae mea?
Nolo tuae, O! nolo tuae meae mammas?
Non sunt tam durti, tam gravis oris homo:
Sed tantum lateris phæ natu, & unica filla,
Et faleam ad dextre vulnere gutta phæ.

Die matris, mens hic frater fratt, optima Mater,
Vis de feste tuo promere, deo meos?
Die nato tuus hic frater, mi melie fili,
Captivas monstras vincaela, Lyon habet.
Ergo Redemptorem monstrae te jure vocari,
Nobilior reliquis si tibi fangueus insiti.
Tuo, Parens monstrae matrem te jure vocari,
Ubera si reliquis divitiora geris, &c.

My thoughts are at a stand, of Milk and Blood,
Delights of Brett and Sides which yields most good:
And say, when on thy tears mine eyes I cast,
Sweet Lady, of thy Breifs I beg a tafe.
But if mine eyes upon thy Wounds do glide,
O Jesu, then fain would I fuck thy side.
But now I'm fast, for my right hand shall hold
Thy Breifs, whilist with his Wounds my left makes bold,
And with the Milk and Blood in mixture, make
The Sovereign's Cordial sinful Soul can take.

Doth Irb behk fire, or just like Ætta smoke?
Either this Blood or Milk that heat can chok.
Doth Envis ruit crouul me round about?
This Milk, or that fame Blood can walth it out.
Or do vain-glories thoughts pride up my will?
Thy Milk as well as his Blood lacies them still.
Mother and Son, give ear to what I crave;
I beg this Milk, that Blood, and both would have.
Youngling! that in thy Mothers Arms art playing,
Sucking her Breiffs sometimtes, and sometimtes staying:

Oft
Their Stories to the abuse of the Virgin Mary, Lib. I.

And to the same purpose hath 4 Franciscus de Mendoza another Copy of Verses, to whom I shall refer the Reader.

And here I might enlarge of many more of their commendations of the Virgin Mary, as that she was of such Zeal, that if the Jews had not Crucified our Saviour Jesus Christ, 11 she would have done it her self with her own hands, because forsooth she had no less Charity than Abraham had, who was going to kill his Son. What might I say of the extravagances of their Poets, who brings all the Penitivements of the Pagan Poets concerning their Heathen Goddeses and Whores, to compleat the commendations of the Bleffed Virgin? And again of the folly of another, who would have Moses to allude to her, because he faith, that the gathering together of the Waters was call'd (in Latin) Maria(Seis.)And the many other fuch-like Fopperies (to say no worfe) have they abufed her with, infomuch that Doctor Andre Rivet of France thought himself obliged to write an Apology for her, where may be feen feveral other of their absurdities of her.

But to conclude with these Follies concerning the Bleffed Virgin, it is not amiss to fee how they Bury, and carry her into Heaven.

She defiring to dye, an Angell tells her the time shall be three days after; 23 brings her from Paradise a Bough of a Palm-Tree to be carried before her Hearfe, and Mourning Garments for the Funeral. Then the Apoftles were hurried to her in Clouds, from whom she received the Eucharift and Extreme Undion. Then Chrift with the Angels, Patriarchs, Prophets, Martyrs, Confessors, and Virgins, who fang her Requiem, and fo the dyed; Chrift commanding the Apoftles to Bury her Body (which fafte after her Soul was gone out of it) in the Valley of Jehosophat, which accordingly was done: St. Peter and St. John Complementing one another who should carry the Palm. Chrift and all the Angels aififted, but the Jews endeavour'd to spoil the Solemnity; yet some of them had better have been quiet, unlefs they believed when they could not fee,*

having lain some time in the Grave, her Soul entred into her Body again, to make way for her Assumption, which they make a glorious and very orderly shew: thus Marfhalling it, first went the Apoftles, then the Angels who were on the World; then the Souls flying to Heaven; then the Souls from Purgatory; and Fifthly, the Angels who were Guardians to-thefe Souls. Again, they were met from Heaven, 7. By the Patriarchs. 2. The Prophets. 3. Martyrs. 4. Confessors. 5. Virgins. 6. All the Saints. 7. Angels Affiants, who go foldom out of Heaven. 8. And laffly, the Trinity, Father, Son and Holy Ghoft: every one of which Company made a Speech; and now was 4 Heaven they faie quite empty, and nothing in it.

And thus all things being ready and prepared for her motion to Heaven, up they have; and as the pas'd through the Orbs, the efpeft Plants according to their duty met her, every one of them making a wife Speech to her, to intice her to stay with them; and the Planet Venus plead'd very dapperly, hoping to perfwade her to stay and live with her, telling of her how she was the Goddes of Love, and is call'd Lucifer, being the brighteff of all the Stars; how the
Thirteen hundred years after Venus the belt of all, they make the Planet little all the five Safes, Cap. 2. for a better Crown and Habitation ascend higher, where was and quote who Euglijh Bartholomews Glanvellus in her Speech won her i tor went very fair to have affedion to us > the many Holy Reliques in John, Goatnus, her p.ja^ her. leave an errant Whore i fo defired her Venus and ftay there, telling to 33« Winding-feet, her own Saviour, his Swadlin'g-bands a good chre, (hew her felf and Fore-skin, to Sepul­wrapt about his Head in was Married -, Chrifls she Napfyn wherewith was Married, (he wore when (he Kemb, Spindle, her : But when I fuch apparent cheats in fuch find muft confefs, Reliques, I if I knew certainly where to have that them, the and j j. Vol}­t ware, that many times pieces of Dogs, Cats, and fuch-like Animals have been via. John in Germany ; Heldefham 'tis in St. ^ff' brags of they have it I am the lefs zealous. As for Reliq. and for Calcata Twenty Miles from yet fay that Rome. Charroux France Church, And again, both in that boaft of fuch places in ard fifthly Juliars, St. Narbonne, Rome, nigh unto at a fécond at Soijfms, and and a Laxarus Bodies, the St. Sebajiian, Skull. And I know, ought pretent that a boaft of fuch places in one one at at St. Servins de Tolofe, Auvergne, in Angers ; Case-Vieu at at at Lyons, to Bourges, to affirming they have it. And St. Andrew hath Two Bodies, one at Toloufe, another at Milple. And St. Anthony hath Two, one at Arles, another at Vienna. St. Matthias hath Three Bodies, one at Rome, another at Padou, and a third at Triers. So hath Lazarus, at Aniaan, at Marsfille, and at Avalon. And St. Sebasvthian hath Four Bodies, one nigh unto Narbone, a second at Rome, a third at Soifons, and the fourth at Pil­gsii near unto Nantes. To St. Anne they give five Heads, Lyons, Apt in Pro­vidence, St. Anan in Turinique, Duras in Juliars, and fifty if Trend ; all these places boast of fuch a Skull. And for St. Sebafiaan, for ought that I know, the preinet Romani:f give him as many Arms, as the old Romans wounded them with Arrows, for they allow him no lefs than Twelve, viz. one Arm at Montefion in Foro, one at St. Servins de Toloufe, one at Cafe-Dieu in Anteroues, and one at Angers ; besides these, two at Soifons, two at Pilgns, two nigh unto Narbone, where he was born ; and laftly, two in St. Laurence Church at Rome. And many fuch-like Mundrines might be flown, enough to cool my Zeal and Fancy, thoughapt superciliously to admire Antiquity.

What might I fay of the Milk of the Bleffed Virgin, now fo plentifully brag'd of in many places, that the famous Erasmius is of opinion, that it is impossible for one Teeming Woman, though the Child had Suck'd nothing, to afford fo much? And for the Crofs, there is scarce a Romanifh in the World but brags that he hath a piece of it ; which made the former judicious person declare, that if the pieces of the Crofs now brag'd of and fhe'd about, were gather'd together, they would fill or load a great Ship ; as St. Apollinaris Teeth being gather'd together, were fo many that they fill'd a Tun. All which makes me Subcribe to the Learned Ifac Cafafbon, that most of our Modern Reliques are either doubtful, or palpably counterfeit.
SECT. II. Though the formentioned comparisons might sufficiently testify, that they had none of the greatest Values of our Saviour; yet let us add something to shew what a little helples Youngling they would yet make him; and yet fo forth, would persuade us all these petty pranks to be for his commendation.

Though I am not apt to fancy the contrary, when I find them telling such ridiculous and improper Tributes as these, that the Blessed Virgin brought him, standing in her Arms like a little Child out of Heaven, willing him to be 

∗ Married to Catherine of Sienna; but he said, she was not handsome enough: but at last he accepted her, and so they were Married together with a Ring. Another time, how the brought him down, and placed him in the Arms of one 

† Behindus. Another time the defended him with to a company of Fryars, to whom he spake in 

‡ French, bidding them Magnifie his Mother; and at last I know not how the 

§ little Infant Christ flit out of his Mothers Arms, and gave a sweet Rohe to one of them. Another time she gave him to St. Francis, who kept him and kid'd him all night long; and the same favour he obtains 

¶ of another time. 

‖beat also had him in his hands; but, which was more, they say he play'd the 

¶ Cook-boy, and looked to dress the Fryars Victuals, whilst beat out through forgetfulness had neglected them and his duty.

They go on and tell us how the Virgin Mary once placed him on a 

Corporate 

c. 20. p. 406. then drying on a Woman's Knee in the Woman not knowing what little Child it was, would have thrulb him off, but he defired her to let him fit there. That another time she def'ed 

§ Armdottus all the Patriarchs, Prophets, Apostles, Martyrs, Confessors, Virginis and Angels; that the Virgin gave him to be imbraced by the said Monk, who not able to indulge the pleasure, bid her take her Son again.

Thus they tell us that 

‖ Behindus being at meat in the Hall, or Refectory with the other Fryars, the brought Christ from Heaven, and carried him in amongst them: 

\* Hafredus telling him a pretty Boy, offer'd him some Victuals, saying, Eat, eat, pretty Child. To whom Jesu smiling, said, He needed none of his Meat, but he would sit cote with him in Heaven.

What shall I say more? They assure us that he came to 

Arnoldus, and def'ed him his name writ in the Book of Life. That not many years since, 

\* Annas, a Nun, was Wedded to Of 

\(p. 446.\) by a Ring, the 

Mantoa, 

the Virgin at the Altar to dandle Child up and down in her Arms and kiss'd 

another time. 

After this, after the Priest had taken into his Arms, and 

being at meat in the Hall, or Refectory with the other Fryars, the brought Christ from Heaven, and carried him in amongst them: 

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\* Bignedus An-

\*p. 125n. Sel. 2. 

\* Gen. p. 418. 

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Cap. 2. and childish Fopperies to the reproach of Christ.

And this shall be Thomas a Becket, whose life we shall declare in the following history.

The Church of Canterbury before the dissolution of Abbies, had Three several Shrines or Altars:

One Dedicated to Christ.
Another to the Virgin Mary.
The Third to St. Thomas Becket.

The Yearly Offerings to these, will shew the People's affection; an instance of two of which, take as followeth, out of the Old Ledger-Book of that Church.

This Year,

<table>
<thead>
<tr>
<th>Item</th>
<th>To the Shrine of St. Thomas Becket</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>Item</td>
<td>To Christ's Shrine</td>
<td>65</td>
<td>6</td>
<td>0</td>
</tr>
</tbody>
</table>

The next Year,

<table>
<thead>
<tr>
<th>Item</th>
<th>To the Blessed Virgin</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>Item</td>
<td>To St. Thomas</td>
<td>954</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Item</td>
<td>To Christ</td>
<td>3</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

And this is that to which Mr. Fuller alludeth, thus:—The Revenues whereof, by Peoples Offerings, amounted to more than 600 pounds a year. And the same Accountant, when coming to set down what then or there was offer'd to Christ's or the High-Altar, discharged all with a Blank, Summo Altari nil. Yea, whereas before Becket's death, the Cathedral in Canterbury was call'd Christ's-Church, it pass'd afterwards for the Church of St. Thomas, verifying therein the complaint of Mary and John 20. 21, Magdalen, Segeturam Dominum. They have taken away the Lord. Though since, by the demolishing of Becket's Shrine, the Church (and that justly) hath recovered his true and ancient name.

CHAP.
For the Glory of their Religion, and their Holy Chieftains, the Romanists tell, 1. Many foolish, unchristian, unmannerly, filthy, and naffy Stories of their Saints. 2. They invent many brave Utopian Saints, who never breath'd in this World. 3. They fay, and devise several lying Stories and Wonders. 4. Their pretty Tales of Brutes and fenelefs Creatures, and what doughty Champions they are for the Romanists against Heretics. 5. How basely they abused and vexed the poor Devil, that at last he repented of his fins; and as it seems, had a good opinion of the Romifh Religion, by his great affeeion to the Mals. 6. Their foolish description of Hell, Purgatory and Paradise; and what a fimple and vain place they make Heaven to be.

SECT. I. There goeth a Story of a French-man, that feeing his Master kifs the Popes unchristian, A. Toe, sneak'd out of the Prefence, giving this for his Reason, that if his unmannerly and Lord kifs'd his Feet, he fear'd they would make him salute a worse place. I (hall filthy stories of not offer to make Comparifons: but fince they fay fuch Foolifh Stories to their Saints, we have reafon to fuppofe that they mend the matter when they come to the Saints, men for ought that I know equal to themselves. And the truth is, «'tis pretty to obferve what fimple and Sottifh Tales they invent to magnifie thefe their Saints, as if they were agreed with the Mahometans, to fancy Folly to be a sign of Holiness; fo far are their actions from having any real badge of Sanctity, or discretion, unlefs you will allow the nakednefs of a Ranter or Adamite, and the ftupidity of a Quaker, to pafs for true Holiness.

Marc. Marius

Thus to pafs for excellencies in Religion, they commend Mofes the Abbot, and Conftantius the Monk, for defiring and longing to be abused by any Body. Of one Peter, who had rather be held a companion of Women, than a Holy Man: And St. Francis, for making it his bunifefs to procure one to speak evil against him, as to call him Clown, Idiot, Lazy Fellow, and fuchlike. Thus they honour Simo Sylvil's for his mad-fashioned Devotion, as his girding himself to hard about with a Cord, that his flesh putrified; for his living feveral years in a Pit or Well; for his living Forty years on a Pillar Twelve Cubits high, till his very Thigh rotted; and then he flood flock (till a whole year upon one Foot. Or as another tells us, he lived thus upon feveral Pillars, one of which was Thirty Cubits high; as upon one he flood Four years, upon another Twelve, on another alfo Twelve, and on another Four; and laftly, upon the highest of all, till his dying day; na he dyed to flanding, and after his death they fay he flood alfo ftill, and might have flood fo yet, if Antonius had not been too buifie, and taken him down and buried him. And thus do they mainly magnifie one Jofe for flanding Three years together upon one Stone, not fitting or lying down all the while; infomuch that odd corrupted matter ran from his Feet, by reafon of that continual posture.

To these fenfible figns of Sanctity, they continue their commendations to Tomathus the Hermite, and Mary of Egypt, for going ftark naked. To Agaffe the Abbot, for keeping a Stone in his mouth Three years together, that he might not fpeak. To Arianus of Alexandria, for plucking out his eye, for once locking upon a Woman. To Peter Abbot of Claraval, for rejoicing that he had
had lost one of his eyes. To one 

_1_ Egidius, who being wounded by an Arrow, Id. faid, was so far from suffering the Wound to be cured, that he earnestly prayed to God against it. To one _2_ Syllonsis, for being too carlichs and Surfeous, that for Sixty _3_ faid, years he never wash'd his Face, Fect or Hands, excepting the very tops of his Fingers. And to _4_ Apollo the Abbot, for being too unchristian-unneighbourly, as not to allow his Friend to help out his Ox, then upon perilling in a Quag-mire, because forfear he would not meddle with any Worldly business.

They go on, and add one story to _5_ Mundus, for his love to fome, fuppose fuffer a Thief to iale of Monks by reafon of his dizziness. Forfeath he would not meddle with any Worldly business, he put off all his Cloaths, his Breeches excepted, and commanded one Peter Catanai to abide, and which way his Face should when he had done, that way must they go: for fuch an Infeftome, they set up a Staff to obferve its falling, fo that he ufed Fryar Hendot p. 

He used to Suffer: which accordingly was done i and all this ad, becaufe he had eat Minorites deed this Father of the 

Strumpet, bidding him turn and whirle himself about as fail and as long as he was able, and which way his Face stood when he had done, they might go: for, he faid, was the will of God; though sometimes the poor Fellow got falls by reafon of his diziftex.

To continue thefe Holy pranks of Devotion, they tell us that Fryar Ruffi once bad the Devil open his mouth, and he would — in it. That another time St. Francis commanded the fame Ruffi to go to Afferi, and there Preach 6 naked (only his Linings on) to the people; and that he himself went also stark-naked, and heard him Preach. That another time the fame St. Francis, though very weak, and Sick of a Quartain Fever, and in the midst of a very cold Winter, yet put off all his Cloaths, his Breeches excepted: commanded one Peter Catani to ty a * Rope about his neck, and fo to drag him to the place where Malefactors were it never fo ridiculous: Thus he turned off one becaufe he did not Plant Francis, and in the Covent, which was done, where he baul'd out like a great Booby. And all thefe are as much badges of Christianity, as that they tell of the Abbot _6_ Macerius, who all naked, repented, and tormented himself amongst Bryars and Thorns Six Months [but v Eftene Seven years] and all this only for killing a Fleas. Of the Religious Frolick of St. Francis to know Gods will which way he should go: As some set up a Staff to obferve its falling, fo that he ufed Fryar Hendot p. 357. L'Ale des Cord.L.560.

To thefe we might add many other of their tokens and sure figns of Christianity; as how a Fryar going _7_ naked to his Covent, for which being check'd, vindicated himself with this faying: he came naked, fo he must return. How the faid Fryar is call'd _8_ Holy for putting off his Cloaths, and going naked into a Quartain Fever, and in the Covent, which was done, where he baul'd out like a great Booby. And why might not all thefe Primitive postures be convenient, feeing they brag of him, that being once nobly entertained, and laid in a very brave Bed, he very mannerly and Religious f bewray'd it, and 

Chap. 3. Tales of Brutes, Devils, Hell, Purgatory, Paradise.
flew away next Morning without thanking his Landlord; which trick had more
of a Beast than a Wagg in it, though they think they do not a little commend him
whem they call him. a Chriftian Featler or Bonfide; an Expreffion of so much boldnefs
(todav no worfe) that they neither honour their Religion, nor their St. Clare by fa-
thrving it upon her.

But besides all this, as Poets and the Authors of Romances have the Liberty
gained them, not only to invent the Tale, but alfo to give what names they
please, as well to the great loberly Gants, as the always-conquering valiant
Knights, with the lovely and Inanchied Ladies: So here the Romanticks mak-
ing themselves to be of the fame Profeffion, take to themselves the fame freedom,
sufpofing the number of their true Saints, not to be enough or fufficient to com-
plete the honour of their Church.

And for a proof of this, I shall only give two or three Infances, and that of
our own Island. Thus they tell us of the Martyrdon of one St. Maingoldus, a
Duke, and Son to one Hugh King of England: Though I think it would puzzle
their best Historians to find out an English Monarch of that name. Yet will they
not let this King go by himfelf; but give us another to keep him company, and
they call by the name of 1 St. Richard King of England, and Nephew to Ojfa
King of the East-Saxons; almost a thousand years ago; by which means, without
the help of a Cromwelt, they have found out a Fourth Richard, which our Chroni-
cles never Dream’d of.

But to leave off iffige Testimonies, since an Army of no lefs than Eleven thou-
iday invented Saints offer themselves at one view, viz. St. Orfole and her Virgins;
a Story made up of fo many contradictions, improbabilities not to fay impofi-
ibilites and abominable Lyes, that 2 Baronius is at a loss about it, and our Coun-
try-man 3 Harpfold resolves bravely to believe it, though he confiders he know-
eth not how to prove it; and yet ‘tis pretty to observe how England and Scot-
land both strive to make her theirs. But let the Story seem never fo improbable,
the good Catholicks of Colen will not loofe the place nor memory of her
Martyrdom; to perpetuate which, they have a large Church built to her, bear-
ing her name, in which, that they alfo might not want the benefit of her In-
teflion, they in the year 1607. 17. April, permitted a Prayer to be Printed to
her, and there hung up in a Table: and why not, having got a name in the

m Roman Calendar?

And with her, they tell us dyed alto by Martready one a Cyriacus of Britift
Extraction, and one that was Pope of Rome. But Baronius himfelf is altogether
fentimental concerning them; nor do their Pontiffick Historians afford us any Pope near
fuch a name, unless we allow of Stiriue; which could not be the fame with the
other, becaufe a Roman by Birth, and no Martyr.

\textit{1294. An. Boy, Fifth a him, and he Scs}

\textit{1607. to Printet year to they terceflion, April,}

\textit{1900. How little help’d P}

\textit{1900. Help’d P}

\textit{P}<ref><sup><i>12</i></sup> 1607. to Printet year to they terceflion, April,}

\textit{1900. How little help’d P}

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\textit{1900. Help’d P}

\textit{P}<ref><sup><i>12</i></sup> 1607. to Printet year to they terceflion, April,}

\textit{1900. Help’d P}
And as true as the left are thefts, how a Serjeant being slain, the Virgin Mary and Devils fell about his Soul: to end this controversy, Christ comes and Sits as Judges; and at last both Parties having pleaded as much as they could, he willing to obey his Mother, returns the Soul to its Body, that he might report of his former evils; and in the Pope a Prayer was appointed to be said for his Soul. Again, how a wicked Monk dying without Conception, *St. Peter went and beg'd of Christ his Soul; but being denied, he went to the Blessed Virgin, and desired her to intercede: she attended with her Maid, hailes to Christ, who confented that the Soul should be restored to the Body to repent. This grant the informs Peter of, who thereupon falls upon the Devils, and brings them away with a great joy they he had, takes the Soul from them, gives it to Two Angels to carry it to its Body, and thus the Monk revived. Again, how a Fellow being dead, a two Angels carrying his Soul to Heaven, an Army of Devils met them, and demanded his Soul as their due, and so they hoped God being just would not take from them what belonged to them. To end the Controversie, Mary comes, pleads that he dyed in her Service, in returning from his Piligrimage, and was Confell before he dyed. To this they reply, that there was one wicked fin which he never Confess'd. This puts her to her Trumps how to bring him off clear; at last finding no other way, she gets his Soul restored to his Body; then he went and Confess that sin to a Priest, and to dyed, and never fear but he flipt into Heaven. Such a like Story they tell of another man. And such another of a Woman, who dying, leaving one fin unconfess'd, the little Devils were presently fingering her Soul; but the Virgin chid them away, got her Soul restored, that the mis confides that fault, and then never questioned but that all went well.

To this they add how *Darius had one Roses and Apples out of Paradis. How *St. Christopher was Twelve Cubits high, fought out the Devil, and served him as a man carrying Christ over-Sea on his back, with whose weight he had almost sunk down; and that the Arrows thow against him, hung still in the Air, and durst not approach him. That a Seven men slept almost Two hundred years, some say more. How *St. Brendan found out Paradis, and a great Fish call'd *Jasmin, which taking he had being an Iland, made a Fire upon him. That some of the Angels who fell, are kept in an Island in the shape of White Birds singing, and that he saw *Judas sitting upon a Stone in the Sea. That *Udo of Magdeburg had all manner of knowledge miraculously given him, as they say *Rupert Abbot of Dorrus over against Colen had. That Abbot *Conrade had that knack, that those Fingers which he held forth in Confessing the Escharis, in the night-time did flime like a Candle, and gave him light to Read or Study by: But I warrant you the Changers curt the Miracle. And that *St. Briget made a New-born Infant tell, who was its true Father, to decide the Controversy: a wife Child, I fancy, than Briget her self was at its age, for I think she is supposed to be a Ballard. They go on, and boldly tell how upon the death of one Fryar Peter, the Bell-ropes being broke, an Angel Told the Bell a great while. How an Angel aihed one *Dorothea to sing *Mas, and another Angel made ready his Horfe. How one not using to bow at *Gloria Patri, was thus punished in *Purgatory; he was set upon a high and narrow Pillar in the midst of the Sea (it seems Charon may implicate his Barge there too) and bow'd an hundred times a day, and as many at night, till he had satisfied for his former Iniquities. And how an *Ulter dying, his heart was found warm amongst his Bones.

But this is nothing so wonderful, as that which they tell of *Catherine of Sienna, who defiring a new heart, Christ came to her, opened her Breff, took out her heart, and away with it he goes: (and now I would have their School-men tell us whether the could not lift up her heart to God.) But at last he returns again, and put into her Breff a new heart, which he told her was his own, the mark of which action always remained in her Breff. This *Catherine they say was several times carried through the Air by Angels: That Christ with a triple Crown like a Pope, accompanied with some Apostles Blest her: That he received her to be his Wife, being: Wedded to her with a Ring; the Virgin Mary making, Christ hold her by the Right hand; the Prophet *David playing to them upon his Harp. That he came from Heaven to embrace her: That he made her Kiss his wounded

Id. p. 371
Id. p. 375
*bales proceder *tuo *cor *mem.
ide: that he put a Crown of Gold upon her head, and gave her the Sacrament: that his five wounds were impressed upon her: but the marks were taken away, though the pain endured. And several such-like Stories do they tell of her, enough to make large Treatises; all which are written and related by several of their Authors; and Petrus Ermes, in the year 1612, published a Volume of them with large Pictures.

But it was not her alone, who as they say had these wounds: for St. Francis had them, Ludovina had them, a Woman in a Brahmat had them, and a Thomas Rosini will tell you of others: and ten to one but all those be as true as that Maria de la Vistacion, Prior of the Monastery of la Amania in Lisbon had them, for so the bare world in hand; and that she did many Miracles, informeth that she was looked upon as a wonderful Saint, from the Pope himself to the lowest of his Sons; many Pews employed to write her Miracles, the greatest Perfons beg'd her assistance. Philip the Second himself 1558, before he sent his Invincible Armado (as they call'd it) to Conquer England, must have her to Bless his Standard Royal, which was accomplished with the greatest Ceremony, and presence of the chiefest Grandees in Spain: Nay, one of the train hopes that the Englishman had as many of their damsels, were from her Eucharists. And yet having Cheated the World for several years, at last, as God would have it, some of her own Sex, as a Humour, observed her narrowly, and discovered her to be a meere Cheat and Counterfeit, as the her self was afterwards forced to confess. This was a Dominican, and not long before, was there such a discovery made at Cordova of the Abbess Magdelena de la Cruz, who was a Franciscan: and thus both Orders have their trials.

But to proceed to some other of their pretty Wonders, they tell us how Fryar & Leclercq, by vertue of the sign of the Crofs walk'd upon the Water over Tyler. How 6 Herons of Toledo laid his Coat on a River, got upon it, and so Staid off more hardly, at the Crofs tricks they tell of another of the same City. But the Spaniards must not run away with all the Glory, for a German Dominican did but lay his Gown upon the Waters, let his feet on it, and go off over a broad River very cleverly, not a bit of his Crosthers being wet. Thus & another defining to come into England, flush'd manfully over a great part of the Sea, till at last a Ship for the Miracles take him in. Thus a Nazarius and Celibat walk'd upon the Ocean, and thus a French of Fanta using his Coat or Gown instead of a Ship, and he and his Companion paddled gallantly over the Scirian Waves. But above all, well fare St. Francis, who after her head was cut off, Staid off from it to Rome and upon a Lease; though not Nazarius did left, who ran upon the Water without any Crosth. But yet why should we make these pretty Tales to be such badges of Christiannity and Holiness, seeing no less man than by Bartholin tells us of a Turk who could do as well as any of them?

But I believe the Turey are not so good at flying, as some of our Saints are; for Antonio got from Padua in Italy, to Lisbon in Portugal in one night, and the next night home again. And Ignatius Loyola in a moment whisht from Rome to Cologne. But what need we talk of men, when we can produce a Houfe, as la Santa Casa di Loretto, with us commonly call'd the Chappel of Loretto, which one time skiped from Nazareth in lower Galatle in the Holy-land, to a little Hill between Terza and Fiume in Dalmatia? Then upon some grudge, took its flight thence, and flew over the Venetian Golf into la Mare de' Aquae, not far from Recanati, into a Wood belonging to a Lady call'd Laurata: (from whence it took its name) Thence a little after, (being vexed at some Thieves) it jump'd about a Mile more Southwards: But here two Brothers falling out about it (by reason of the great gain and Riches was got by it) it left them both in the lurch, and hop't about twelve Score Northwards to a little Hill, where it now stand's: so that in one year it took the pains to remove thrise. But now they have shackled it to the purpose from any more removes, by building a Great Church over it, and it must screeze hard to creep out of its Doors or Windows. Though in the year 1606, Pope Paul the Fifth fear'd his Friends the Venetians would make bold to give one motion farther to the best part of it, viz. its vast Riches; to prevent which, he thought he might be as bold as his Neighbours. The whole Travels of this Chappel of N. S. di Loretto, is accounted by Signior 9 Sylvia Sercogli (one seven years ago implo'd there for its Registres) to
be 2050 Italian Miles, which he esteemes to amount to 1870 of English. A Story made suspected by many impertinent actions they make as Companions with it.

However, shall we not think St. Lucius was a brave Fellow, who after he was Eeheaded, took up his head in his hand, and carried it Three Miles, and crost a great River? Like St. Dionisio, whose head being cut off, walked two Miles with it in his hands, and then gave it to a Woman: Or like the fix Dominic Villages. IX. Fray, who being made short by the Noddles, yet each of them had so much wit, as to take up their respective Pates again in their hands, and with them to frute to their Convent. Thus they say that one St. Adrian having his head cut off, he then very treilly walked his body, took up his head in his hands, carried it to his Friends, praied God, and told them that he would be Buried. As St. Victor, Villon, and L.VI. others, having undergone the same face, very fairly took up their Noddles, went a great way, knee'd down, prayed, and after all this labour, were content to reft very quietly: and such another Story have I read of on St. Lambert.

And why should we think this strange, since they tell us that St. Christopher himself spake many years after he was Buried? That a wicked Norman having his head cut off, the head tumbled along, bailing out to be Confett; which afterwards it did to a Priest. That one Alexiadis Arragonis having also her head cut off, and thrown into a deep Well, an hundred and fifty days after, it vid. And fray, confett, and confett his fier. That St. Stephenus Lofefius, being by all wise men thought to be slaine by the Turks, yet three years after was he found alive under the care of St. B. Virg. L an heap of dead Bodies, calling out to be confett, to which purpofe they fay, he was kept alive by the Bleft Virgin. And thus they tell of her kindnefs to a meit wicked Thidalte Thiff, who being behedked for his many abominable Cafarias, L. 7. Villanies, and Buried, the with some other Saints from Heaven came, took him up, frt his head to his body again, and very Ceremonious carried him and Buried him in a Church.

Though this was not fo pretty a trick as the Fellow did at Marchelle, whose head being cut off and Buried, by the vertue of St. Lewis was join'd to his Body again, and lo he lived once more to the comfort of his Mother. Was not St. Francis a notable flaver, who to fhow what he could do, firft kill'd a Phy- nicians Son, and then made him alive again? Whereby it seems to be ou-vapour'd the Doctor in his own Prefeitio.

And many such-like Stories as thofe will they tell you for the honour of their Religion; as how a Fellow having hung on the Gallows Thirty fix days, was after all this found alive, and lived many years after, for the credit of St. James of Complihla. How Two Monks being hang'd on a Tree, and dead, yet re- viv'd, and fang very fweetly: I fuppofe, as the Fellow by advantage of the Wind and his hollow Tooth Whiffled. But above all, give me St. Vincenfio's tale, who to (hew what he could do, firft kill'd a Phy- ficians Son, and then made him alive again? Whereby it seems to be ou-vapour'd the Doctor in his own Prefeitio.

Shall we believe trufty Fray XV. Roger, when he faith he never faw a Womans face in his life, nay, not fuch as his Mother? Or that Fray XV. Benetulica took another Fellow on his back, and for Fifteen Miles carried him faster than an Eagle could fly? And many other fuch-like Tales, that they do not much glory in. For my part, I fhall as soon believe that they have the Flame of Fire shew'd to Mary in the Buff, a Feather of the Arch-angels Wing; the Banner wherewith Chrift defcended into Hell; the S. found of the Bells which hang in Solomon's Temple; or that the three-corner'd Stone is now to be feen at Jerufa- lem, whereof David spake, saying, The Stone which the builders refufed, is be- come the head-stone of his Corner: Or that the Hair which a mad-cap Wench shew'd to be St. Cætherina: Or the S. Brechees which the Fay faid were St. Francois, Godly Pope. All which Fopperies were ingeniously devised by a certain Earl, who hearing the feme beall of fuch-like Reliques, told them, that at Such a place was to be feen the Chamber-pot which defala and her Eleven thoufand Virgins made ude of. etc.
Their filthy Stories, Utopian Saints, and lying Wonders: Lib. I.

SECT. IV.

But because Carping Hereticks may object these pretty fears may be done by combination, men, and cunning men being the main instruments in the former Achions: to take away all doubt, they think it no hard matter to confirm their Religion from Brutes and senseless Blocks or Stones.

Thus they think it worth our belief, that a Hilo, through pitty giving eightsheep to as many hungry Wolves, and all well eaten, were yet restored safe and found to him again, and alive. That a St. Germanus and his Companions having eaten up a Call, very honestly restored it to life again. That St. Bernar his Cow being stolen, hild, cut in pieces, and put in the Chaldron to be boil’d, was yet for all this made alive. That an Hen being drown’d, the Children fearing to be whipt for it, call’d but upon Ignatius Loyola, and it was as well again as ever. That a Cock and Hen, after they had been Roasted, and going to be cut up, revived, and live’d several years. But concerning this Cock and Hen at St. Domingo de Calca in Rousia (a little Province between Old Catholique, Navare, and Bifcay) Nierembergus would tell us another Miracle, viz., that every one may take a Feather belonging to these Birds thence, and yet the number never the less. But when I tell the Romanists that in the Church there (where they also fee the Story Painted) are always kept alive in a Cage a Cock and an Hen, and when either of them dies, its place supplied by another, and the dead ones Feathers pull’d off, and laid up with the rest as Holy Reliques: they will easily grant that this no fish wonder to find no decay of Feathers in so many years, feeing they have so ease a way besides other tricks to keep up the flore.

But to return: was it not a pretty knack of Fryar Andreas de Aunanias, who having some little Birds Roasted at his own defire to stay his Appetite, yet upon better consideration, it went against his flomack to devour them: and thus bravely resolved, he makes but the Sign of the Cross, and presently they revived and flew away? It was very charitably done of Abbot Williams, to kill an Ox, cut it in pieces, and give a piece of it to a poor Woman to fave her Longing, and the next day make it as well and live as ever it was. And it was as well devoted of St. Anthony, who by the Sign of the Cross, turned an ugly Toad into a fat piping Hot Roasted Capon.

Twas a good-natured piece of a Capon, that to fave the credit of St. Francis, turn’d it into a Fife. And a merry Magpye, which for many days talked in the Belly of him who had eaten it: As the Infl Sheep did o bleat in the guts of him who had stolen and eaten it, the better to discover the Theft.

It was an hard cafe, that at the fame time a great Rock should divide it felf for the prefervation of St. Barbara, and that a Shepherd and his Sheep should be turn’d into Stones. But it was a civil Stone that yielded like Wax to the Body of St. James: But above all, the High-fone Tower fhew’d its kindnefs bef, when it was to fo complemen tally as to its Top down to the ground, to let a Priifoner the better to ecape. Yet the flowers found their humblity enough, when for Reverence they durft not approach near to the Jesus of Joseph Augustus, and the Sun it felf muff return back, or stand fill, at the desire of Father Xavier of the fame Order: as it did to Matheus the Hermit.

But to return to Earth: they tell us how a Swit inne the true Raining Saint, made whole and found a poor Woman’s Eggs, that were unhappily broken to pieces. That a Woman had her Tub Miraculously fill’d with Meal: And for the honour of Good-fellow-ship, how one by the fame knock had his Barrell fill’d with Wine: as another had his S Flagon. That a well-meaning Wench having emptied it by health an Hoghead of her Fathers Wine to plentiful some Fryar, had it replenish’d again by the virtue of St. Francis. And that a Woman, running to give Fryar Anthony some Wine, through bait and negligeance, carried away the Spigot in her hand; and fo at her return, found the Wine all run out: but the relying on the Fryars Merits or cunning, but the Spigot into the Faucet, and prefently the Vessel was fill of good Wine again, that it ran over. But above all give me none of the Fryars Others.
Cap. 3. Tales of Brutes, Devils, Hell, Purgatory, Paradise.

Ale, which was so good, that it infused Grace, and converted a Company of Jovial Blades.

It seems Beasts and Birds were not so fide and peevish formerly, as now: when a ^ B alc would run to St. Ada, and kneel as him, or praying his help. 4 Cæcilia, as An 5 Here was fostered by Apollo. When 6 Sparrows would fly to R. fol. 13. mig, and eft from his Pits: When not onlv Birds, but ^ F fishes would do the fame to Joveus ^ and mole about flatterer about Maxentius. They say that Ap. Nat. I. 9. f Jóseph Asaelis the Jeb. of Satan-vapor'd the Serpents; and in the hear of Sum. mer, made the Bird @ gave him for a thade. Their ^ Bridid had a Boat to prepare her Flock: ^ Eneasion a Bear; and St. *Hedwne a Lyon to keep his A's. That a 1 Wolf in the name of Northet let a Sheep go. 2 a Serpent cured a Thief. Two 3 Lyons upon command, directed stray'd Travellers into the right way. And which is most of all, that an ugly thity 4 Worm was turn-
ed into a precious stone by St. *Daminick.

Nay, these Beasts must be Religious too, and probably good Roman Catho-
lies. Thus the Beasts tried to come to be ^ blest by St. Blafius; nor would they depart, till they had received his Benediction. A company of 5 Larks fang the Exsunt of St. Francis: the Birds < flew out of a Wood, left their Chatterings should disturb the Prayers of Pyar Kellis. One time a great Flock of Birds with stretched-out necks, gaping, and attentively 6 heard the sound of the Preachement of St. Francis. Another time, a great Sheal of 7 Fishes held their heads out of the Waters, the better to hear the Pyar Ambibous Sermon; and when he had done some of them open'd their Mouths, others bow'd down their heads, whilst others hum'd him; and then departed with a great deal of comfort. And other 8 Fishes at the command of St. *Brandun, lift up their voices and praiz'd God: ^ Pet. t Nat. And thus a a Sheep bleated and kneeld before the Altar: And the Story faith, 9 L'Alc. de that the Stones answered, Amen, to blind Venerable Bede Sermon.

And if any of these Creatures do an injury and displeasure, how sorry and grieved will they render them for it? Thus they us a a Raven or Crow ^ *Pelorbig, which did Penance, by tormenting it fell Three days on a Mountain, only for throwing down a little Milk. But the Story how St. Francis made Peace be-
tween the City Eungibio and a Wolf, is as pretty a thumper as any, in short thus: A Wolf having done much mischief to the Citizens, he undertook to make them good Friends: Upon this he calls the Beast to him, saying, Brother Wolf, you shall promise to live quietly, if the People will afford you Villains. Then the Wolf bow'd down his head in sign of content: But Francis bid him plight his 7 tooth. Then the Wolf lift up his right Paw, and Francis beat forth his Fist, and to the Saint and Wolf these hand and foot. Then Francis Pouched and with his Sermon, path'd his word to the Citizens for the Wolves future good behaviour, promised they would not molest the Wolf; to which they promising, and the Wolf kneeling down in sign of Agreement, all the People shouted for joy of the Peace: And thus the Wolf lived Two years, begging his meat from door to door; the very Dogs all the while not so much as Earking at him.

Nay, these Animals are doughty Champions for Invocations of Saints too. Thus they affure us, that a little Bird, being 2 feiz'd on by a greater, cries but out Ave Maria, and presently the great Ravnous Bird fell down dead: That a Parrat sporting her felt out of a Cage, and being almoft feiz'd upon by an Hawk, did but call uponSt. Thomas a Becket, and the Hawk fell down dead, and fo the Parrat escape a furious. Nay, that a Faulkoner being to be Hang'd for loosing his Lords Hawk, and had the Rope about his Neck, did think upon our Lady of Hale [a place in Hainault, where of late her Image is set up and more peculiarly Worshipt], but forthwith the Faulknon came flying home, light upon his shoulder, and so savd his life.

But if these little Creatures have not a visible Church, they cannot escape be-
ing Heretic: to avoid which mischief, you shall fee they shall have a place for Devotion, the which though not so big, as the Seven Mother-Churches at Rome, yet more Miraculous than any of them. And thus it hapned.

A Women 6 Bees not thriving, by the advice of her Goffip, she seals a Con-
crated Wafer, and placeth it in one of her Hives, hoping it would drive away the Diseafe, and Bees all theirs undertaking. The devout Bees, in honour of such a Sacred Goff, fall to work, and with their Hony-combs, make a prettly

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little Church with Windows, a Covering or Roof, with a Door, a Belfry, 1 and an Altar too, upon which they had lid the Host, about which they continually flew, and by their Humming prais'd the Lord. A pretty company of Catho-

lics, and a notable Argument for Transubstantiation. But I hope 2 Heresies and the 3 refi will pardon me, if I make no more account of this Bee-hive-Church, than I laud or Cre-

tory s foolish Cretan Cre-

nones.

4 Designis Ec. elef. i. 14.63.

Sect. 1.

SECT. V. But besides all this, I warrant you 'tis none of the least glories and honours of their Church, (as they think) to see how they hang the poor Devil about: I shall not here trouble my self with their abominable cheating Stories of their Exorcis-

ting and Calling out Devils, with a Thoufand Childish and Popcurr-play-tricks, as you may find them set down in their 5 Valerius Polydorus, 6 Hieronymus Mon-

ges, 6 Zacharias Victorines, 7 Antonius Stampus, and fuch-like Juglers in Divinity, who act by compact or delusions, to the intringing of themselves, the destruction of many simple-minded people, the impoverishment of their gallant Patrons, and the abuse of Religion and whole Countries. I am apt to lay this down for Demonstration, to the incurring of them selves, the destruction of either Rich or Poor, though we find thefe Mummeries commonly acted in the House of our Governours to look about them, there being a worse Set in the Houfe of than that which a of Sanctity, indevour to strengthen their Interest, by making themselves Popular. Though methinks 'tis but a simple commendation to find the Devil in all thefe Black sports, only to have power over the Romans, and that of the Poorer sort too, whilst the Hereticks (as they call us) are free from fuch vex-

atious; for we shall hear of none fuch, but what proves a Juggle at the long run.

But I fay, letting alone thefe their Stories of Hunting or Ferreting out the wicked Spirit from one place of ones body to another, as if they were playing together at Hide and Seek, or find out the Thief; I shall fhow you the valour of the Old Romans, how they Culf the poor Villain, till they made him ashamed of himfelf.

Thus they tell us, how St. Margaret took the Devil by the Hair, threw him down, fet her foot upon his Neck, and made him roar out, though at fuch a time as the Devil in a Bafon of Water, laid but a Cushion upon it, and fo he kept the devil ftrongly down upon, and then without any compaffion threw him into a Jakes.

* Pat. de Natal. l. 5. c. 120.

120. 24 Lib. L c. 131.


* Ofa. de Vrb. Hist. 195. and lying bonders:

* Pro confirmanda faté, augendâ cultu Sacterrima Memò.

* Praetica Exc. orciolorum. Flagellum Demoni, & Fuhlios Demo-

num. a Comple- 

mentum Artis Excorticiz. d Fuga Sathan.

* Id.3.c.131. fuch another Virago was 1 Juliana, who tyed the Devils hands behind him, whipt him bravely with a great Chains; and though he carmelly beg'd her favour, and not to abuse him before all People, yet the drag'd him as a laughing-flock about the Market place, and then without any compaffion threw him into a Jakes.

* Id.18.c.20. * Twas a cunning trick which they tell of at St. Lupus, who having once got the Devil in a Bafon of Water, laid but a Cushion upon it, and fo he kept the Devil very civilly let him go. And how another time, he thinking to make sure of her, pur out his ugly long tongue, and swallowed her up: She being in this pickle, made but one sign of the Crofs, and the Fiend burst in Two, and so he escaped that fouiring. And

* Id.18.c.20.

* Fac. de Vrb. Hist. 195. and lying bonders:

* Cercav. etc.

* Pro confirmanda saté, augenda cultu Sacerrima Memò.
But what need these People put themselves to the trouble thus to Purcوقع the Devil, when likefelf sometimes by chance can be his own Tormentor? Of which one Story for all. The Devil some time Writing down the sins of some Fryars, and the Paper it seems not long enough for the Catalogue; he goeth the Shoemaker's way to work, puts one end of the Paper in his Mouth, holds the other end with his hands, and so endeavoursto stretch it out longer, as they use to do Leather. But see the mischief of it! as he was thus earnestly tugging, the Paper unexpectedly tears; with which flip, back flies his Cloth on the Wall, whereby he got such a rattle on his Fute, that we may well toppole his Teeth chattered in his Head. Yet it seems, as bad as he was, he once conf'd his sins in a Priet, had a great humour to repent and turn over a new Leaf; and, went so far in his good course, as to pay for a Bell to Tole the People to Mafs.

As for Purgatory, their Stories are too many and long for this place; but if you have a mind to take a view of it, Hell or Paradise, I shall refer you to Matthew Paris, where you may see what buildings they have; how many ways the wretched are tormented; the description of the narrow Bridge, or Bridge of Dread, how St. Paul and the Devil weigh the Souls in Scales, to see whether their good or bad works are heavyest, that accordingly one of them may dispose of them; how the Devils have their Theatres or Stages to sport and please them; and, if you desired, the description of the narrow Bridge, or Bridge of Dread, or Bridge of Hells Mouth, from which impudent Fable many good People have been misled. And here may you see St. Patrick's hole in Ireland too; which with impudent Fable many good People have been deluded. And I dare say, some of our Country-men are so far from being in their Wits again, that as yet they will believe the Miraculous Stories of that Paradise, and such-like Old Wives Tales of 'Brutes, Devils, Hell, Purgatory, Paradise.' As for Purgatory, their Stories are too many and long for this place; but if you have a mind to take a view of it, Hell or Paradise, I shall refer you to Matthew Paris, where you may see what buildings they have; how many ways the wretched are tormented; the description of the narrow Bridge, or Bridge of Dread, how St. Paul and the Devil weigh the Souls in Scales, to see whether their good or bad works are heavyest, that accordingly one of them may dispose of them; how the Devils have their Theatres or Stages to sport and please them; and, if you desired, the description of the narrow Bridge, or Bridge of Hells Mouth, from which impudent Fable many good People have been misled. And here may you see St. Patrick's hole in Ireland too; which with impudent Fable many good People have been deluded. And I dare say, some of our Country-men are so far from being in their Wits again, that as yet they will believe the Miraculous Stories of that Paradise, and such-like Old Wives Tales of 'Brutes, Devils, Hell, Purgatory, Paradise.'
But leaving these Blasphemies, they will tell you how to get into this Heaven; for I suppose every Order hath the same benefit with the Franciscans, and how they do, take this one Example, A Fryar dying, went to Heaven Gates, and knocked there; the Porter asked him what he was? He replyed he was a Minoret; The Porter bid him stay there, till he had spoken with St. Francis: Upon this, St. Francis comes with a World of Fryars, and seeing him, bid the Porter let him in, for he was a Franciscan Fryar.

And now that you are in their Heaven, I make no question but you will find it governed just as their Church is below here, as if they were both under the Obedience and Government of the same Customs, Canons, and Constitutions or Decrees. For in Heaven they tell us that the Saints go in Procession by Couples; that they carry lighted Tapers in their hands; that they sing the Responsories according to the day or Rubrick; that Christ himself goeth clad in his Pontifical bush, with a Miter on his head, a Crofter in his hand, with Gloves, a Ring, and such-like Episcopal Ornaments; that they go to Church there; that Mass is sung there, Christ standing at the Altar, some reading the Epistle, others in their Surplices the Gospels; and when they have done there, they all offer up their Candles, which our Saviour receives. Nay, they tell us, that sometimes Christ and the rest comes from Heaven, to do these Ceremonies and Services upon Earth, &c.

Thus have we seen the thumping commendations of their Saints, Devils, nay, of Heaven itself in which, they have rack'd their Wits so much upon the Tenter-hooks to make all these their Glories lovely and taking, that by thinking to over-do, they have come short; and instead of rendering them amiable, have shew'd them but as contemptible; As if all their pains and labour were guided with the same misfortune of our Arcadian Dronets, who after all his pumpings and endeavours to make his Madam Mopise Renowned and Famous, sum'd up all in this, that she was his own Figs-nye, whereby she became more ridiculous.

I have been longer upon these Wonders and Fopperies (and might easily have enlarged their number to a great Volume) because I find them in every place so triumph over all other people by their Miracles, which in every Age they make necessary a Mark of a True Church, that they think it none of the least Arguments against the Reformed. But these may give you an hint, what little credit may justly be given to such Tales; and when men have trappt any as Impostures, so oft in lying and cheating, they have small reason to believe them in their other Stories or Actions. And besides these Forgeries, when we consider what compact, judging and delusions there may be, and that the Devil also may have a hand in the employment, as also fome may have their Natural causes; we should not so easily believe all to be Gold that glistereth, nor every thing we see or hear, to be a Miracle wrought by God, since Antichrist himself must deceive by signs and lying Wonders.

Though as I have no power to hinder Almighty God from working Wonders, so have I no Authority to deny that he doth do any by his faithful Instruments; and I am apt to believe upon good Reason, that the Church of Great Britain, since the Reformation, may Glory and Triumph in this Blessing, as well as their Fellow Christians beyond Sea.
CHAP. IV.

Their Idle, Extravagant and Prophane Titles and Prerogatives appropriated to the Pope.

Having hitherto seen how lavishly they are in the commendations of their inferiour Christians, those but as it were fellow-Subjects, or of the same rank in obedience with themselves: what lofty strains and Towning Encomiums may we expect, when they advance to magnifie their Lord and Master, their Infallible Judge: and what not? If in any thing they observe Sir Philip Sidney’s Rule:

If the man such praises bare,
What must be that keeps the Knaue?

And if when several of their Wits have strain’d themselves to compare the great Cardinal a Richelieu to God Almighty for Power and Wisdom, though he hath not hitherto been held one of the greatest Saints; we may not hope for less Blasphemies, to be produc’d to the honour of their Roman Bishops, whom they fancy to command Heaven and Hell; and so at his pleasure to dispose of their Souls to either of those places.

But that good Emperor b Alexander Severus rejected all such coggings Claws-backs: As c Alphonf that wise King of Aragon, did not only hate, but several times punish his flattering, creenging Courtiers, whom he justly call’d the Plague of Princes; it being a truth not easily denied, that (next to such a Treason as Prebytery) the difficembling fawning Favorite, is the discredit of his King, and the ruin of his Country.

What the Popes have done by way of command to others, to Proclaim to the World the Commendations, Strength, Power, Vertue and Authority of his Holy Chair, would be a task too tedious and difficult, to search exactly and throughly into: Yet that such endeavours have been somewhat Ancient, appears by Anguifinas de Ancona, now better known by the name of Triumphus, who above three hundred years ago, was commanded by Pope John XXI (or XXII) to write a Treatise to this purpose, which he did, where he boldly maintains, Law can be made to bind Christians, but by the Popes Authority, as of old the Jews received none but by the Intervention of Meth. Nor is this all, but he makes all the World to be so much the Popes Right and Inheritance, that he expressly gives us this Caution of Interpretation of some Facts in History, viz.:

That if we meet with any Emperours to have given any e Temporal Priviledges or Lands to any Popes, (as they say Conflantin did to Sylvester) we must here understand that they did not at all give that which was their own to give; but only (fiftenth) before that, which had formerly been taken away from them by Tyranny and Injuice. Or if on the contrary, we read of any Popes to have given off any such Temporal Benefit, we must then suppose that it was done more for Peace-Sake, than really to give to others a true Title to them. Fine Rules, if they were true, to keep all Jurifdictio and Territories in their own Clutches. But alas, they are too simple and Childish to be imbro’d by any but Fools, and fuch-like Papal Scriblers.

Not long after him, we have a trutly Spaniard, Alvarus Pelagius Confeffor to Balbafier Gaffa, call’d John XXII (or XXIII), who write a large Book, in part to vindicate his Mafter, by many then held an Antipope. This Alvarus, amongst other things, affirms that no Emperour must be held to rule f juicy, who received not his Power and Authority from the Roman Church, especially after Christ had granted all Rule and Government to St. Peter: which forms a pretty Paradox, as if the Church at Rome by right ruled all the World, before ever St. Peter was ever there, or held as Supreme there; or for ought that I know, before any other Christian in that City had any abode. Nor will that which fol-
loweth any whit mend the matter, viz. that every Pope hath all the fame, or as much power upon Earth, as Jesus Christ himself had; and that the Pope is as a God to the Emperor.

Some years before this, Urban the Sixth and Clement the Seventh Bundling for the Popedom, the Christians not agreeing which of them was the true one's informing that the Kings themselves were also divided, from which troubles it may be he might expect some disadvantage. However he was, he had one Johnius de Thaurio his Chamberlain, who upon his command write a Book to lessen all Temporal Authority in Princes, in which he very finely evades these words—

Give unto Cesar the things that are Cesar's, and to God the things that are God's, by affirming that these words of Christ have place only for a time, viz. until his Ascension; and that after his Ascension they are of no force or value; proving it from this Verse—

When I shall be lifted up from the Earth, I will draw all men unto me, which he interprets by all Kings and Kingdoms to be under the Pope's Jurisdiction—a bundle of such strange Affections, that he Conquers himself seems almost abashed of them.

But to go on: long before any of these, above Five hundred years ago in a Council at Rheims, some one or other (for his certain name I find not) made a Learned and Wise Sermon, as he thought, in commendation of the Pope, telling his Auditors, that he was greater than Moses, greater than any Angel, greater than Solomon—nay, except God, there is none like unto him either in Heaven or Earth, and that this might carry the greater credit with it, they have fitted this into the Works of St. Bernard, though Bernard himself cannot believe that he was the Author of it.

Yet good Bernard knew not all things, nor in some things could he see any farther than that blind Age in which he lived would allow; for his thus Complementing with His Holiness, in the pleasing his Dignity was—

Thus his Dignity was made Holy by the Merits of St. Peter: That there is but one name in the World, viz. the Pope. Nor can such Extravagances as these seem strange to any, who is acquainted with their Writings and Stories; the Popes themselves not a little delighting in these Flatteries, and accordingly they never want such complying Pick-thanks.

Thus Fernando de Velasco in behalf of his Master John the Second King of Portugal, applied to Innocent the Eighth, which the Apostle speaks of Christ, viz. That he is far above all Principality and Power, and every name that is named, not only in this World, but also in that which is to come; and that he is the Sun and Light of the World.

Thus Scala the Florentine Ambassador told the same Pope, That his Dignity was so great, that a more Excellent could not be invented or fancied on Earth: Nay, that to dispute or doubt of his Power, is as little than Saneleges, as Cesar knew it was from the Duke of Savoy. Julius the Second was told by Diego Faccius, Envoy from Emanuel King of Portugal, That he was the Don-keeper of Heaven, and held the Keys of Eternal Life: And Bernardus Justinius, Agent from the Venetians, afforded Pope Paul the Second, that he could Damn and Save whom he pleased, Which was also affirmed to Julius the Second, by Michael Ruffus, from Lomia the Twelfth of France, with this Addition, that the Neck of all Kings and Princes must Submit to him.

Norius Bendamens, Ambassador from Simia, told up Pope Paul the Third with the Epitaphes of The Father of Galliésis, Day-bias of Juges, Prince of Papit, Chalista.
chap. 4. extravagant titles appropriated to the pope.

Cap. 4. Extravagant Titles appropriated to the Pope.

Chief of Religion, Arbiter of all things, Savior of Christians, and Image of Divinity. And as it the Princes of Italy froze in the Magnificence of His Holiness, the Archbishops of Genoa, Siena, Lucua, Venetia, Ferrara, Milan and Fornaca, humbly told Leo the Tenth, That he excelled all Kings as much as the Sun doth the Moon.

And well might these petit Potentates thus tumble themselves before their Infallible Chair, when the great French Monarch, Francis the Second, by his Deputy Johnnus Babo a Burdufia, did creenge to Pius the Fourth, in the acknowledgment, that all Laws depended upon his pleasure, that Kings threw themselves down at his feet, and Heaven opened at his will, and that his pleasure did stand for a Law, as his voice for an Oracle.

Pope Pius the Fifth was once told, that the whole world lay at his feet: And Sixtus the Fifth, that Prince, Kings and Emperors were so much subject to him, that they should not only attend upon him, but Worship and adore him. Which it true, then Aquinas was not amiss, when (as they say) he told the World, That our Kings ought to be as much subject to him, as to Christ himself. Nor those others, who with P. 59 are the German have declared, that all must be obedient to him, upon pain of Salvation, according to the Decrees of the head of the Eighth.

Their Canon-Law tells us, that Christ received St. Peter into a Fellowship in his undivided Unity: Informs us, that as S. Peter did the Will of his Father, so must we, found do the will of the Christ of Rome. That all the Orders of that Church ought to be held, as if St. Peter himself had popos'd them to us. And therefore are these Papal decretal Letters, which they say are to be numbered amongst the Canonical Scriptures: Nor is any man to judge or revoke the Pope Sentence: For the Decrees of the Pope are of equal force and Authority with the Canons of Councils. And good Reason, since they Decree that every one is to be obedient to the Pope, upon pain of Damnation; and must we believe that all Nations and Kingdoms are under the Popes jurisdiction: And that God hath delivered over to him the Power and Rule of Heaven and Earth.

And well may he thus Triumph over Principalities and Powers, since the Glossaries have the confidence to assure us, that he can change the nature of Things, make (or rather create) something out of nothing: since his will must stand for a Law, nor must any man say to him, Why do you so? since his power is such, as to defiance beyond Law itself, and so of Injustice can make Justice, either by correcting or changing the Laws or Rights, and so of his power is such, that he can do anything, and no man can say, Why do you so? since he can change the nature of Things, and make (or rather create) something out of nothing; since his will must stand for a Law, and so of Injustice can make Justice, either by correcting or changing the Laws or Rights, and so of his

Their Canon-Law brags, that Contaminates the Great call'd the Pope a Lord God: But their extravagant Glosses speaks out more plainly in these very words—

...
Several of which, viz. those you see here noted with the *Additions*, were printed *Vid. Pet. M. after Pope Gregory the Thirteenth had corrected the Canon-Law, and were as is his vates, lib. 5. they confess printed and publish'd according to the Roman Copy, by Authority of the said Pope.

And it may be from such-like wicked expressions as this, that abominable

<sup>*</sup> *Paræc. inf. Varlet François Ravaillac drew this Blasphemous Doctrine, *m* The Pope is God, and God is the Pope. And therefore supposing that *Henry the Fourth of France* would make War upon the Pope, he thought himself obliged to Murther the said King, left he should fight against God, that is, the Pope. However, though I cannot say that the wisefi of them think the Pope really to be God; yet this I am certain of, that they commonly paint one so like the other, with a Triple Crown, and all other Pontifical Garments, that you can scarce know whether they designed it for the Figure of God Almighty, or the Pope.

But others would have us to think, that he is not really a God, no more than he is really a man; but something or other between both, according to our Country-man in their *Glossa*

*Papa superior Mundi———

*Qui maxima rerum est;

*Nec Deus est, nec homo, quasi neuter est inter utrumque.*

Pope! the Worlds wonder, greatest in all the World, Nor God, nor Man, but between both, thou'rt Pur'd.

And now can we think that they give these almost-almighty Titles and Power to His Holines, without sure grounds and good cause? And that of all Reactions and Authorities, the Canon-Law, which hath been so carefully composed, and so often revised by their wisefi ones, doth not afford the best? No surely, and therefore for a taste, take some of their Invincible Arguments, and those too, for more Authority, framed by the Popes themselves, and so infallibly true.

*Gan any deny that the Pope hath all *Temperal as well as Spiritual jurisdiction*, facing the Apojiles said,— *Behold, here are Two Swords;* and Chrift answered, That it is enough? Which is also sufficiently testified by Chrift's saying, 

Peter *put up thy Sword into thy sheath.*

What need any man question the *Pope's Authority to depose Kings*, facing God told the Prophet *Jeremiah*, saying,— *Behold, I have this day set thee over the Nations and over the Kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant?*

Is it not as plain as a Vile-thall, that there is but one Supream Authority in the World, and that that is the *Pope*, because God *created Heaven in the Beginning* for it is not said in the Plural number, in the Beginnings. And therefore he that believes not that the Pope is the Chief, must be an Heretical Muschelor.

Again, is it not impudence to deny the *Pope to be above any Emperor, (be he East or West)J seeing God himself decided long since the Controversie, by creating *Two great Lights, viz. the Sun and the Moon, whereby he did plainly demonstrate, that the Pope is as far above the Emperor, as the Sun is greater than the Moon? And for the Kings, they are no more to be compared to the Pope, than 

Duo foit.

Upun
Upon the strength of those Authorities and mighty Reasons, though not a fact to the purpose, they wrote vapour with his Holiness over all poor Heretics.

2. Richard Capery thinks that those who deny the Popes Temporal and Spiritual supremacy deny also the right of the Great 1 Authorities of Heaven, that he hath power not only on earth, but in Heaven and Hell, Doctor 2 Mira, that he is judge of all men in the World. And so any appeal from their secular Judges to him: he being the 3 Fountain and Original of all Temporal Jurisdiction, and having all the Power that Christ had.

3. Honour of Goodness with his Commentator, Marcus Vitico, Zucalas, and 4 Alexander Carovina, with a multitude of others, are great fielders for this His Authority; and the latter of them tells us, that it is the common opinion of all their Divinities and Canonicals, Nay, Stephens an Arch-bishop, in one of their Lateran Councils, applauded the opinion, that the 5 Pope was above all Power both of Heaven and Earth.

One tells us that he is not only the Judge, but the 6 Spirit of the Universal Church, and the Arbitrator of Heaven and Earth. 7 Another goeth on, and affirms him to be King of Kings, Lord of Lords: that there is but one and the same Judge, 8 Senec and Council-bands belonging to God and the Pope, and is all the World obliged sub and to his judgment: for should all people kindly agree at, their sentence would be of no force. A Third proceeds, and maintains that he can do all things that God himself can do, only for excepted. And another from the same Authority affirms us, that he 9 can take away anytime rights, and give it to another: Nor need we to think much at this, since they allow him to 10 do any thing above all right, against all right, and without all right 11 That he is the Con of Heaven, and can declare certain things to be round. And thus I warrant you, that we are Heretics, if we do not believe that the square thing is really round.

The Rabbin told their Jews, that they were to believe the Judges, though they told them that the Right hand was the Left, and the Left hand Right, the Decisions. And this knack of credulity, was lately endeavoured to by the Jesuits to be an article. The famous and judicious Father Paul affuring us, that the Third of their Rules found at Padua 1606 was, that 12 10 Must must believe the Hierarchical Church, although it tell us, that that is black which our eye judges to be white. And something like this is the Doctrine which Bellarmine hinted layeth down, in these words, 13 If the Pope should err, in commanding Vices or prohibiting Virtues; then is the Church obliged to believe that Vices are good, and Virtues are evil, unless the Church be of will against the Confession.

And I doubt he is willing to give to St. Peter, and by his consequence to the Pope, the 14 power of making sin to be no sin, and that whole to a sin 15 to be a sin. Cert. 16 the same I am, that when Pope Clement the Eighth defined the said Cardinal to draw him up some private Rules and Directions for the benefit of the Church, he could not in that Paper of Secrecy, keep himself from flattery, by telling the Pope, that 17 he had not limits or bounds in the whole world, but those which the world it held.

About Twenty years ago, Innocent the Tenth being chosen Pope, Cardinal Comune, as he delivered him St. Peter keys, told him, that the Angels in Heaven reverenced him, the Gates of Hell feared him, and the whole World adored him. But this snip of flattery is nothing to the Blasphemous Paper presented to the same Pope by the hands of the German Jesuit Michel de Bade (though himself was not the Author of it) then living at Rome.

The Elegy it is, with the bold allusions to the Pope Surnamed Pamphilius, de Elect, 18 whereby he would make him better than our Saviour, take as forsworn 19 though and 7 p555 5 we may guess that they were compos'd a little before his Election.

Eminen-
Eminentissime & Reverendissime

D. CARDINALIS PHAMPHILI.

I. PHILIPUS Dei (superlativus non Patris, quia Dei filius, id est Philius diuini) ex eterna ejus charitate, qua se Dei Patri obtulit, in anamnesinam Intercessor ac Mediator Dei ac hominum, in utroque Conceptionis in utroque Mariam Virginem, factus fuit Sacrosanctus in tertius, secundum Ordinem Melchisedecch, ac Primus Pontifex Optimus Maximus.

II. Sed Filius fuit Philius, non fuit PAMPHILIUS.

III. Fuit intercessor Dei & hominum.

IV. Non fuit Universalis Mediator Anglorum & hominum, sed PAMPHILIUS, sed ille Neminis analogicae eternae Anagrommate praegnate fuit, Mystereius signum in Tempore: Tu ab eterna Praelati cationus est, Coe PAMPHILIUS in terris, ac dei PAMPHILIUS, annularis filii Dei in Caelis.

V. Pamphilius ergo eris, Universalis nimirum Reconciliator Angelorum & hominum, in Terris belli plerumque Regum & Populorum.

VI. Quod praefatis non nifi eleus in Pontificem Optimum.

VII. In eis sanctissimis anguerinum Evangelus ego, felix Quc Nuncios te sancturos Pedes Eminentissimae vostra ex unius desiderior.

VIII. Quod etiam Graecus scripsit decrem abhine annos, in Graeca nostra Academia Basiliana in Columbia vostra flemmata & eis a vobis vivunt, Rex Pacificus eris & Clementissimus.

Ter genuflexus Italo-Graecus ego

Joan. Baptista Catum Syrius.

Secundo. Platina, and others, that all right and power were lodged in his breast, and that his Authority was such, that even according to his own pleasure and will, he could null or approve of other men's alhums. And why not? seeing Baronius affirms, that when Vigilius sat in the Chair, that then also Christ himself, not only as he was a man, but as he was God also, sat with him. Upon which ground, it may be that Albizzi (made Cardinal, I suppose, by this present Pope Alexander the Seventh) told two Cordeliers, that the Gospel would not be the Gospel, if the Pope had not approved of it. And to go a little higher, those of Palermo having sent their Ambassadors to Pope Martin the Second; these Holy men (as my Author calls them) being come into his presence, having first thrown themselves all along before his Feet, thus began their Speech to him:

Vul. oZmishs thou! who tak'st away the sins of the World, have mercy upon us.

Hlst. Francor. O thou! who tak'st away the sins of the World, have mercy upon us.

O thou! who tak'st away the sins of the World, have mercy upon us.

O thou! who tak'st away the sins of the World, have mercy upon us.

O thou! who tak'st away the sins of the World, have mercy upon us.

Nor did the Pope find any fault in this Salutation, but only that he thought them to be Hypocrites, and to have spoke him fair, when he thought they perfectly hated him.

As for Kings, their Canon-Law tells us, that the Pope is as far above them, as the Sun is greater than the Moon. Upon which their old Glossator takes upon him to find out the distance; and according to his skill in Achronomy, he makes the Pope to be about Forty seven times better than a King: But this seeming too little for His Holiness, it fairly concludes him to be above 7744 times greater than any King.

And though this seems brave, and found high, yet Stanislaus Oricborius, of a later cat, makes it his business to out-vapour the Gloss, by affirming that a common Priest is as much better than a King, as a Man is better than a Beast. Nay farther, that as much as God Almighty did excel a Priest, so much doth a Priest excell a King.

And this may somewhat agree with Gajper Scoppini, a great man amongst them, though of more words and paffion, than Charity or Discretion, who in the

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the swindle of his Zeal, alloweth all Lay-men to be no better than Horses, Mules or Asses; and that with such small distinction, that the Donaunigh himself hath the honour to be a Tame Ass, whilst the Heretic is a Wilde one. Nor do the Kings of the Papiish perfwation get any more addition of esteem from him, then that they are the foremost or leading Asses with true jangling Bells about their necks. And that favorite of their Church, Charles the Great, is honoured enough, as Schoppine thinks, by calling him a wiser and greater Ass than our King James, because he was obedient to the Pope.

And the truth is, many of our chief Princes, by their too much debating themselves to that Chair, have rendered themselves little better than Schoppine his companions; or His Holiness must have thought them to be so, in respect of His Almighty Greatness: Witenbes the Great Kings and Emperours who have held the Popes Stirrops, have kif'd his Toe, have like Foot-boys led their Horses along; witnesses Alexander the Third, for prethumb to tread upon the Emperor Frederick Barbaroffa's neck; witnesses Gregory the Seventh, for making the Emperor Henry the Fourth to wait upon him three several days in the midst of Winter, bare-foot, bare-headed, and Fasting; and several such-like impudent Stories, which may be seen more at large in the Procussion of this History.

And for more confirmation of this Papal Pride and Greatnesse, let us raise a short view of somewhat to this purpose, which they have left upon Record, with a strict injunction to be performed by all Kings and Emperours whatsoever.

The Pope in the Book of their Holy Ceremonies, doth command as a Law, Sacrærum Ceremoniarum, that when an Emperour goeth to be Crown'd by a Pope, * he is as soon as he eftablish His Holiness, to kneel and Worships him bare-headed: then to approach nearer and kiss his feet, and the same is to be done by the Empress when she is Crown'd. When the Emperor is Crown'd, at the publick Procussion, before a World of People, he is to go to the Pope Horses, and there to bold the Stirrop till His Holiness Mounts on Hors-back; and then like a Lackey must he lead the Popes Rofoante some way by the Hands. And this piece of service or Slavery must the Emperor, King, or Chief Paternate perform, when the Pope is chosen, in his Procussion to the Lateran Church: But if there be two Kings present, then hath the Pope expressly commanded, that one of them on his Right-side, the other on his Left, must lead his Palfrey along by the * Did. Bride. And this Office of the Yeoman of the Stirrop, they are confidently pleas'd to tell us, that Confiantine the Great did it to Pope Sylvester. But the * Copy of his Domiano, whence they produce this, I shall prove to be a whistling Lie and Forgery, in the following History.

The Pope goeth on in his proud Laws, by decreeing, that the left Lay-man, though he be Emperor or King, must carry water for the Pope to wash his hands in; 8 Sacrar. Ce-
nor must his trouble and slavery cease here, but he must also carry up the first dishes of meat to his Table. And as if all this were not enough to debate the Temporal Princes, the same Authority goeth on, commanding, that if the Pope will not ride on Hors-back, but be carried in his Chair, that then the Four of the greatest Princes, yes, although the Emperor be one of them, shall put their * shoulders to the said Chair, and so carry him some space: yet this being a Tyranny beyond all expirion, therefore somewhatis to mitigite it, they provide, that Four loyally Fellows shall so far assist, as to cale those Royal Shoulders from the great weight.

The truth is, the Pope is wont to call himself the Servant of Servants of God: But 'tis none of the least signs of great Pride, to affect a seeming Title of humility, when in the mean time they make it their delight to Dominere over the whole world: and something to this purpose; their Glos upon Gratian affords us this Dullich:

* Servorum tibi Româ prius Domini Dominorum, Servorum fere nunc tibi sunt Domini. 8 Sacr. Ce-

The greatest Kings once serv'd thee, Rome, but now
To the least of Servants thou thy neck must bow.

And such another like cheat as this doth His Holiness afford the Romans, or rather the Holy Scripture, when he is elected and carried to the Lateran, where he takes up as much 1 Money as he can in his hand, and throws it amongst the people; sayings, ——— h Silver and Gold have I none; but such as I have, give I thee. 8 Sacr. Ce-

* t. p. c. Quer

Glos aff te tis.

F

A

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A most ridiculous Ceremony for his Infallible Holiness, thus to abuse the words of St. Peter!

And though Pope Julius the Third was content to call himself no more than God Vicar, yet the extravagancy of the exposition spoil'd the Complement: For as the Story goeth, having once commanded a Peacock to be set by, that he might eat it cold, and being miffing when he defir'd it, forced him into a great rage; and being defir'd by a Cardinal, not to be angry for such a Trifle, thus replied,—If God was so angry for an Apple, as to drave Adam out of Paradise; why might not he be that was God Vicar, be angry for a Peacock of more worth? And like this was another reply of the said Pope, who wanting his Dith of Porh, and being told that his Physician had forbid it, as not then good for him, thus unlively commanded,—Bring me my Pork in spite of God.

Porta mi quel mio piano al diffperco di Dio

Epist. 1, Part.

Opuscul. Theol.

p. 115.

Conflicts Calchas, animo Auctor, adhibe Achilles,

Eloquent Nector, i.e. his Barb. nunc Heres.

And thus the other day a Romanist thought he had commanded our Blessed Martyr King Charles the First beyond all comparison, when he call'd him a Prince wife as Apollo, Victim as Achilles, Virtuous as Socrates, Pious as Tiresias, and Beautiful as an Amazon. So that it seems to make a noise, any thing that founds Integrity, p. 57.

But for such allusions of Bishop Andreas, I shall let them alone, as impertinent to my purpose, and of as little harm as they are of discretion; I only medling with those of a higher pitch, such as attribute a Deity, or little fels, to his Holi-


p. 155.

Da. Magister

Theologica, p. 61.

Oraulo voce mundi moderatis habens,

Et montis in terris ereditis off Deus.

And therefore they command us to be sent at the name of the Virgin Mary and the de Ceremonies Cardinallis, & Equites Libri, p. 22.

Mention is not in the Chronicles of

Pref. & abl. etiam qui etiam fuerint omnes sancti

Omid saus.

Pope. de told his Covtissor, That he had rather order the Pope than God, because one was viziposet. Ecles. lib., and the other not.

Confid. 12.

Apud. pour

Breaf, p. 257.

Fe. Basil. Aita

Vontrif. Rom.


This when we find their Grandees, and those who think themselves the wife of their Religion, to abuse such excessive Power and Privileges to his Holiness, we may the less wonder at the simplicity of the poor people of Limoulin, who (according to the Story) hearing and believing that the Pope was not only God Vicar, but a God too, and had such great power in Heaven and Earth, &c. and also knowing that the then Pope was their Country-man, and to hear them
at that time, as in France at Avignon; and so full in hope (for Relation-fake) to receive some comfort and help from him; sent to him, laying open the Poverty of his and their Country, scarce any thing growing in it, but Rapes, Chestnuts, and a little Corn to serve them on Sundays; and therefore humbly beg'd that His Holiness would be pleas'd to make their poor Country so Fruitful, that they might have Two Harvefs in a year.

The Pope after long Confutation with his Grave Council about this weighty matter, was pleas'd very graciously to grant their request; but upon this condition, that for the future they should not reckon Twelve, but Twenty-four Months for the year. The Merchants glad at heart of this unspeakable favour and benefit, return merrily into their Country with this good news, to the great rejoicing and Triumph (no doubt) of their Neighbours.

However these people, with the folk of Munding in Schwaben, who knew not the difference between a Crab, Pigeon and Stag, and contended in voice with the Inhabitants of El Campo in Estremadura, who knew not Three Miles beyond their own homes: and our Virtuosi of Gotham, may be, for ought that I know, as honest, though they are not the wits of their four respective Nations.

But though the Pope may think himself above all Power in this World, and so not liable to any censure whatsoever; yet against this, I remember a Droling Story. A Fryar Minorite having proved that the Pope might be Excommunicated, by this, as he thought, invincible Dilemma,—Either the Pope is a Brother, or not; if he be a Brother, he may be Excommunicated by a Brother; if he be not a Brother, why doth he say, Our Father? The Pope not knowing how to answer this, a merry Courtier undertook the Solution, and so to ease him of his troubled mind, by this advice:—Let your Holiness never say the Lords Prayer, and the Argument is void, and of no force against you. And so I leave His Holiness in deep Confutation with his Cardinals in the Confiatory, what to do in this case; not troubling my self a Ruth what advice he shall follow.

The End of the First Book.
THE TREASONABLE AND
Rebellious Principles
OF THE ROMANISTS.

BOOK II.

CHAP. I.

Their fancying that the Pope hath Power and true Authority to
depose Emperours and Kings, and dispose of their Domi-
nions.

HAVING hitherto taken a short view of the Glories (as they
fancy) of the Roman Church's let us now see some of their
Destructive and Treasonable Principles, whereby we shall
perceive that Heathens in some things have better Tenets,
than those who call themselves the truest Christians.

For though Attabalipa King of Peru told that
Catafurus Dominicus Vincent Valverde, That the
Pope, who would thus dispose of Kingdoms, was not only Impudent,
but a great Fool, to give that which was none of his own: Yet they may
suppose, that the Inca spake this not like a Romanist, but an Hea-
Pontificem insigniter famum
et impudicem esse, eo facile
prodi, quod aliena tam li-
beraliter largiatur. Hist. Nova
Orbis, 1. 3. c. 3. 
then as he was: for their Writers anon will tell us another Doctrine: and yet all parties finde at the Poynt in Adverse, for thinking all other mens Ships to be his own.

Whether the Pope hath any real Reafon for the exercizing of this his Suppos'd Prerogative, is nothing to the Purpofe; as Thomas Buxton affur'd to the Pope(13) Clements the Eighth, and all people elfe: * For although, faid he, that the King be lawful, and not only fo, but understanding, careful, powerful, one of the Popes Religion, and so Godly too: yet can the Pope take his Empire or Kingdoms from him, and give it to another, there being no neceffity fo doing, it being enough if he think it only convenient. Nor is this all; for he attributes the fame Authority to the Bishops, which is of sufficient validity, if the Pope do but approve of their Actions.

* De Italie fiam, p. 50. & 51.

This Exposition in other places of his Writings, harps much upon the Popes Power in depoying of Kings, and dividing the World amongst them, as if they were his Sons, and he the Fath. of all. And then would seem to throng into the World an Opinion of bad conquence, of none being held for Kings, but thofe who were anointed and Crown'd: but the Priests Walfius and Clark (1603) found that this Plea would neither quit them from Treafon, nor fave their Lives.

* Id. p. 52.

Amongst other things, to Buoy or Doffle up this his Opinion of the Popes Spiritual and Temporal Powers, he brings the Authority of one Rogerio Zancano, Bishop of Zamora, and the truth of it is, that where wording is all, this Spaniard may carry the Ball away, boldly affirming, [That by Natural, Moral, and Divine Law, we muft believe that the Pope hath the immediate and only Rule of the whole World, in Temporall as well as in Spirituals] all Imperial Authority depending fo much upon him, that it is alterable, punishable, or null'd as he shall command. The small ekcer which this Bifhop thus declared to the World by his Pen, he had of Temporal Greatnes. Another of the fame Sea, viz. Antonio de Acuna, by his Sword declared his approbation to it, though upon different accounts: by his turbulent Spirit, adding fresh Fuel to the Treafonous humours then raging in Spain: [that the Pope can depoye Emperours, and divide the World among fo Kings, and dividing the World among others, which had been held for Kings, but thofe who were anointed and Crown'd: but the Priests Walfius and Clark (1603) found that this Plea would neither quit them from Treafon, nor fave their Lives.]

* De potefl. & omnium Maxima, Orbem terrarum dividerss, ac partiens inter maximos omnium Principes veluti inter filios. Ib. p. 301. id. pag. 305.

Lelius Zechius a great man with them, both for Law and Dignity, is earneft for this jurisdiccion of the Popes, affirming that he can depoye both Emporers and Kings, being absolute Lord of the Christian World. And another Italian Lawyer, viz. Alexander Chierici is much of the fame opinion; and declares that he Writ this Book against the wicked Politicians and Heretics of his time, amongst the reft, whether he intended Cardinal Bellarmino, let others judge, line he bath several whole Chapters against him. But a greater Lawyer than the former, and one of more Learning and Modesty, viz. Eudes Coeuras, is willing to let himself be perfuaded by the Canon-Law to imprave this King-deposing Opinion. And his Country-man, though of an Antienter Cut, viz. Alvarus Poggius, out of the fame Box swallows down the like Poynt.

* Lib. I. Cap. 37; 57.

* De Tefament. cap. 5. Seld. 15.
Cap. 1. and Kings, and dispose of their Dominions.

Gaffar Scipionius that unmanly Germain, though of the same wicked judgment, yet he will pretend to give you some pretty Reasons for it, as that because the Pope is the Head, as he faith, and the Emperor and Kings but Arms or Hands to the same monstrous Body; therefore if these do not their duty in being careful to preserve the Body, the Head as Lord and Master may cut them off. A pretty simile, to make the suppos'd wife Head caufe of its own ruine. But if this do not please you, he will give you another as good, from the great benefit, forsooth, that some Countries have received by this Temporal Power of the Popes: As, by this France had their Ancient Family of the Merovien thrust out from being Kings, afterwards and the Carolingians pop't into the Throne. That Germany by this bath got the Western Empire; but not a word of the Emperor wanting Italy. And as for Spain, it's obliged to hug and defend this unlimited Prerogative of St. Peter, since it gain'd the Kingdom of Navarre by no other Right nor Title, but only because it pleased the Pope. In the mean time, was not Don John of Alberet, and his Wife Catharina, King and Queen of Navarre, and their poor Subjects also, much behoved to Pope Julius the Second, for his thus raising of them by the hands of his Enemies? By this Argument, Schoppius might maintain the knack of Philosophy, he gaining at first the name of sole LEarning by his fly transcribing of his Mars's Notes; but never the more honestly or right by force; nor had he mended his manners, had he lived to the age of his Great Grandfather or Great Grandmother, the first living one hundred and ten, and the other one hundred and five years: what Spirit he was of, may in part be seen by his violent perverting to the ruining of all Protestants in his Claslic Belli Sacri, and his railing and calling of it Dathanifnus and Abironifnus in King James, because he would not believe that the Pope had Power to depose Kings.

But enough of Schoppius; let us now see the Judgment of one greater than he, Martinus Becanus, a man of great Parts and Learning, yet is pleas'd to compare Martinus Becanus, his Doctrine was Zealous in behalf of the Pope, affirming that he could not be so hot-headed as the former, and one that made such Spirit, because he would pretend to give you another as good, from the great benefit, forsooth, that some Countries have received by this Temporal Power of the Popes: As, by this France had their Ancient Family of the Merovien thrust out from being Kings, afterwards and the Carolingians pop't into the Throne. That Germany by this bath got the Western Empire; but not a word of the Emperor wanting Italy. And as for Spain, it's obliged to hug and defend this unlimited Prerogative of St. Peter, since it gain'd the Kingdom of Navarre by no other Right nor Title, but only because it pleased the Pope. In the mean time, was not Don John of Alberet, and his Wife Catharina, King and Queen of Navarre, and their poor Subjects also, much behoved to Pope Julius the Second, for his thus raising of them by the hands of his Enemies? By this Argument, Schoppius might maintain the knack of Philosophy, he gaining at first the name of sole LEarning by his fly transcribing of his Mars's Notes; but never the more honestly or right by force; nor had he mended his manners, had he lived to the age of his Great Grandfather or Great Grandmother, the first living one hundred and ten, and the other one hundred and five years: what Spirit he was of, may in part be seen by his violent perverting to the ruining of all Protestants in his Claslic Belli Sacri, and his railing and calling of it Dathanifnus and Abironifnus in King James, because he would not believe that the Pope had Power to depose Kings.

But enough of Schoppius; let us now see the Judgment of one greater than he, Martinus Becanus, a man of great Parts and Learning, yet is pleas'd to compare Kings and Princes to Dogs, That by their bittings and force do defend the Church from their Enemies. For this Reason, do, His Holiness, forsooth, a little after, he affirms that none can with a safe Conscience take our Ecclesiastical Oaths, but alfo that the crime of Hates against the King, which Assertion he faith all Catholics hold to be false, others hold it to be true, and that the crime of Hates against the King, which Assertion he faith all Catholics hold to be true, others hold it to be true, and that the crime of Hates against the King, which Assertion he faith all Catholics hold to be true.

And as for Italy, Weftern Empire, but not a word of the Emperours wanting

...
And Celsio Manzini, Friend, Towns-man born, viz. Ravenna, and of the same Profession with the former, is just of the same Opinion. a Nor need this be any such wonder to us, when a greater than either of them, doth not only affirm that this b King-deposing Authority is not only in the Pope, but in the very people too: And of this Opinion is no less man, than the voluminous Tolstius; so that the word Treason will become null'd. Although his Country-man C Stephanus does not speak any thing of this Power in the people, yet he is as forward as any to give it to the Pope; especially if the Kings be not of his Ranih Religion: And in another of his 4 Books, gives you a Catalogue of some Emperors and Kings unthroned by the Pope. For those Opinions, and other his Writings in honour of the Popish-Chair, he was made Bishop of Orthoxia in Valencia, and his Learning might deserve some preferment, being well studied in Church-Antiquities. Another Spaniard, viz. Dominicus Banzius, allows the same Power to the Pope to King-deposing; but had this Grisipofoan in his old Age Studied Loyalty more than Hebrews, he might have alter'd his judgment, and it might have been more for his credit. And with this noted Son of Mondrago, another Spaniard c Gregorius de Valensia agree. And though their Orders be Enemies, yet like Herod and Pilate they can shake hands to propagate Rebellion.

But we have a Country-man of our own, as Famous as either of the other two, both for his Learning, and his fidelity to this wicked Opinion; and this is Thomas Stapleton, who boldly declares, that for Heresy the Pope may not only punish, but also depose Kings of their Countries. And to have this done, he thinks this is the best way; he would have the Pope to work about by the people, or the Parliament; but if these will not fudge, either because they cannot or will not, then His Holiness may do it himself, by giving that Kingdom to another Prince, or let them have it that can get it. It may be it was for these prettie Doctrines that Clement the Eighth was so taken with this man Writings, that he would have his Books read to him whilst he was at Vichys; and besides other large Liberalities, had once a mind to make him Cardinal.

We have formerly seen the Opinion of Thomas, and now let us see what his Brother Francisci Bozzius faith, and we shall presently perceive them to be Birds of a Feather; this Fobbing up the same Pope Clement the Eighth with the same Language that the other had, telling him, that though c he should not take away
causis poelif deponenti imperatoribus, trans. Ferri Imperia.
Ponitur ab Ecclesia leges Temporales condit, novi creati Regni; judicis de causis suferre Regnum sive imperium, et conduct s in sanctis Pontificibus. Id. lib. 5. cap. 15. pag. 823.
And to this purpose was Gregory the Fourteenth's law by his Protonotary, Angelus Germanus, by affirming what great power he had over the World; he could throw down Emperors or Kings, and put others in their places: if any man doubted of this Authority in the Pope, he openly calls him a Mad-man; and that he can alter the place of Election, allow or throw down by him that is Elected, quit Subjects from their Oath of Allegiance, and several such-like tricks as these he can do.

Johannes Hieronymus Alba, a great Cardinal, that mis. fvaui, who tells the Story which happened at Paris, not only by his confidentAssertion of the Pope's Authority, but by the Court of Parliament perceiving the Book to be Printed at Rome, by permission of the Superiors, and approbation of Petrus Vitulius General of the Jezuits; the Fathers of that Order in Paris were sent for by the Court, and demanded, Whether they believed as their General did, concerning this Book? They answered, That their General living in Rome, could not but approve that which was agreeable to the Court and Pope. But being demanded then, what they believed? Answered, That they believed the clean contrary. Being again asked, And what would you do if you were at Rome? Answered, As they do at Rome. Which made some of the Counsellors, Have those men one Conference at Rome, and another at Paris? God keep us from such Confessors.

Pope Innocent XIII. 8
Pope Inno. 

And as for Petrus Albinus Tretius, do but compare the Contents with the Text of the next Section, and you will see him fairly grant the Pope to have power without the consent of his Cardinals to depose the Emperor. And another Italian Lawyer Ludovisi Bologninus, from the Canon-Law, tells the Pope has power in the World that he may do it clearly of himself. And I think that Johannes Andreae doth not much vary from him, when from the same Authority, he faith, That he can take away any man's Right and give it to another.

Julius Cæsar Madius from Italian-Law, tells the French parliaments, one that hath done fome noife in the World, not only Popes, but Imperial Emperors, by his confident Assertion of the Pope hath Authority to turn the beft of them out of their Kingdoms and Save them from their Enemies, and quitting their Subjects from their Obedience; Power in the World that he may do it clearly of himself. And I think that the Pope hath Authority to turn the beft of them out of their Kingdoms and Save them, to do it by his own power, and the Pope himself.

And they say that the Pope hath Authority to deprive any Bishop of his Place, and to appoint another; and to deprive any King of his Place, and to appoint another. And that the Pope hath Authority to take away any Bishop's Right and give it to another. And that the Pope hath Authority to turn the beft of them out of their Kingdoms and Save them from their Enemies, and quitting their Subjects from their Obedience; Power in the World that he may do it clearly of himself. And I think that the Pope hath Authority to turn the beft of them out of their Kingdoms and Save them from their Enemies, and quitting their Subjects from their Obedience; Power in the World that he may do it clearly of himself.
Their fancying that the Pope can depose Emperours

Lib. II.

God set the Pope over the whole World, not only to establish and plant, but also to abolish and destroy. And no less man than Johannes de Capistrano tells us, that of this Power we need not doubt, it being now as "clear as the Noon-day, this Power we need not being the nameque domitium 

Antonius Amicius: 

Quam te Dei liberet vel subsanare cachinno

Andeat aut sevo rodre donte gentes?

Cam graviter referes decus & Jubhmia Jceptra

Pontificia summi Conciliis, simul.

And a great deal of ado, and some Money hath been spent by the Franciscus and others, to get this man Sainted; but how he thrives, I know not.

Money hath been spent in buying of the fame Opinion, moved thereto by pretty Reasons, as if Emperor had not formerly done the fame to Popes; and becaufe, as the Soul rules the Body, fo may the Spiritual Popes Triumph over Temporal Princes.

As "Didacus Cantara, from the Canon-Law; fo Francisco Duarenus, by few Examples and as little Reason, affert, the Popes Authority in depofing Kings.

And I think P. Antonius Paffionius will not be displeased with the Prerogative, since he tells us that the Seckers of Kings humble themselves to the Pope.

And that Christian Kings are not fo positively of Gods appointment, but they must have His Holinefs to confirm their Crowns. And Francisco Sylvius, Diopol and Professor at Rome, though he will not allow the Pope to depoit Kings upon every toy, yet he denyeth not, but that there may be Reason for this pulling-down of Kings.

And if we confult Gregory Polydorus, we shall find him rather to outstrip than come short of the former: And this he thought would not be unpleasing to. Urban the Eighth.

And to this it is we may add Antonius Cordubensis, who in this caufe speaks out freely, that the Pope cannot only do every thing that Secular Princes can, but also make New Princes, and pull down the Old. And to this Spaniard may be joyned Francisco Ghetius, being of the fame Opinion, moved thereto by pretty Reasons, as if Emperor had not formerly done the fame to Poses; and becaufe, as the Soul rules the Body, fo may the Spiritual Popes Triumph over Temporal Princes.

etiam facere novos Principes, & alios tollere & Imperia dividere & unire,

And yet if after all these thwacking Arguments, you do not find your self convinced, and will not believe the truth and honesty of the King-deposing Article, you may affurn your self to be no less than an Heretick; for Johannes de Solarzano tells us plainly, that not to believe that the Pope can depoie Kings, is, and that deferredly too, declared and damn'd for an Heretick. This may be good Doctrine to Preach amongst the Indians: the Spaniard pleading molt of his Right from the Pope's Gift. And fo whether the Author by his Office relating to those places, might be
be encouraged to propagate such Principles, let others conclude; yet probably he might have spared his dedicating them to the present King of Spain, who, two to one, if the State came in Question, would scarce consent to the Canon, let the Heresy lye where it would.

From the fame Root doth his Country-man x Petrus de Aragon draw his Authority, that Princes may sometimes lawfully lose their Rule over their Subjects: and doth the great Porlingal Lawyer, x Angiugton Barboza, that the Pope can depose the Emperor. x Marinus Alivius runs upon the fame account; and fo doth Bishop John. Maria Bollettas, but that he thrills up the Authority a little higher than the former, affirming that this depoſing of the Kings, may not only be for his Heresie, or Schism, but for any other intolerable Crime, or, if he be not sufficient, and not fit to Rule. To which there needs no Reply, but what if the Lyon do judge the Fox's Ears to be Horns? 


With all this doth agree Raymondus de Bonassure, telling us, that if he be negligent to extirpate Heresie, to do justice in his Government, unprofitable or loose, the Pope may then take his Kingdom from him. Whether this Doctrine was any motive, not long ago, to Clement the Eighth, for Consecrating this man for a Saint; or those vast sums of Money gathered in Catalana (where this Raymond was born) for the fame purpose, was bel known to the Court of Rome, and is not two Pence matter to our design. But yet for all his Saintliness, his great ad\n\n\ntire and Glossographer, Johannes de Frerigen, will not agree with him about the Pope direct Authority, though he allows him an indirect one to depose Kings: And it is not a Farthing matter whether he kill a man with his Right or Left-hand.

With the former Saint, doth another, but of a far older date, viz. St. Bon\n\n\nventure, in the main agree, affirming with the rest, that x Profe and Pope for some Reason or other, may put down Kings, and depose Emperours. But though our Learned Country-man, Alexander of Hailes, used to fay by this famous and pious Cardinal his Scholar, That it is seemed to him, that Adam had not need to be in Bonaventure's yet for all his Title of Irrepro·
\n\nse, he shall not perliade me, but that our Sacred Doctor was wide from Truth, in this his King-depoing Affertion. Much about the fame time with the former, lived another Famous Cardinal Archhibde Segufo, but now better known by the name of Hyltonis, who is as 

resolute as any for the depoing of Kings by this Power, if they be either negligent in the Administration of their Government, or do not extirpate all Hereticks out of their Dominions, then comes a clap of Excommunication, and the Land lyth gaping for that for him that fitrake it. To this Cardinal, we shall add another of as great 

effect as any, and one that had formerly been Master of the fauer Palazzos; and this is Joelius de Tucecorerata, who affirms that the Pope cannot only ufe his Eccle·

\n
his Foundation raieth the fame destructive Principles.

Terræ iforum exponi Catholicae accipiunt—idem & Principes neglegent inventarium circa Regal Regimem & 


To
To these Subscribers the Sicilian Lawyer ¹ Antonius Carfius, the Italian ² Petrus Andreae de Gambra, and his Country-man ³ Bartholomaeus Ugilius, who also for some years ¹ after, affirm the same Power to lie in Paul the Fifth ¹ nor doth the Eonian Lawyer, ⁴ Bofchus Codex, differ from the rest. Thus do they madly seem to date upon this Papal jurisdiction, as the Mantuan Galatius did under a Young Woman of this City, who upon her justing command drowned him self.

Norb is multitude of their Lawyers wanting to confirm this their Seditions Doctrine; for here might we bring ⁵ Johannes Baptistae Ferraini, ⁶ Stephanus Aurelius, ⁷ Carisius Magellanius, yet for all this Principle employ’d by the Catholick King about Sicily; ⁸ Arnaldus Alberanus, Inquisitor General of Valenca, and Bishopp of Patti in the former Islands; ⁹ and Lanceillus Conuadus, amongst other Privileges and Prerogatives attributed to the Pope, for the Twentieth faith, that he ¹⁰ depose both Emperours and Kings.

Franciscus Vergas being deified by Pope Pius the Fourth, with whom he was very gracious, to inform him of the jurisdiction and Authority of himself, and other inferior Bishops, (then some what discours’d of in the Council of Trent) tells His Holiness plainly, That it belongs to ¹¹ him alone to depose Kings and Emperours, and put others in their Places; and then for more confirmation of it, names some so used. And whether Fernando Rebellionis, the Famous Portugall Jefuit be not of the same opinion, let indifferent parties judge, and they will soon conclude, that his Name did not much differ from his Principles; telling us, That the Portugall had one Title of Right to the Indies, by the gift of Alexander the Sixth, and the ¹² Bishops of Rome have a great power in giving and taking away from Princes. And this he Dedicates to Claudius Aquaviva, then General of the Jefuits. nor could he fear his being upon a better Patron for such Doctrines, seeing his Lordship hath a better Patron for such Doctrines, seeing his Lordship that he ¹³ more strongly, and put others in their Places; and of this latter he faith, there is no doubt.

But now we have one that speaks to the purpose, viz. Ludovicus à Paraama, a great Lawyer of Sicily, and Divine of Leon, who maintains in several places of his writings the ¹⁴ Pope power in depose Kings, and setting up new ones, and proceeding against all Heretical and Schismatical Princes with the same Authority; and at last falls into a fury, and rails partly against thefe, who think that the ¹⁵ Pope hath no jurisdiction this way in France, nor can depose Heretical Kings. This is good stuff, but of a far older date than this Spanish Print: for about three hundred years ago, Augustinus Triumphus de Ancona, being deified by John XXII, to vindicate the Papal jurisdiction, amongst other grand Prerogatives which he ¹⁶ attributes to His Holiness, are these two, the ¹⁷ Election of Emperours and Kings, and the ¹⁸ Deposing of them again: and of this latter he faith, there is no doubt.

¹ De Postfalle
² De Postfalle
³ De Postfalle
⁴ De Postfalle
⁵ De centuris Ecclesiasticis, Tab. a. c. 23. Sect. 9. mm. 8.

* De Magistratibus, lib. 1. cap. 2. Sect. 5, 7, 8.

This Poyfamous Principle is also maintained by the Vandian 1 Petrus a Monte, 2 Bishop of Benevent, and the Methodical Dominican 3 Balthasar de Priore; and therefore most well expect a Golden Rose from Pope Leo the Tenth. And to him we shall join a Learned Spaniard of the same Order, 4 Dominicus Soto, who, though Confessor of Charles the Fifth; yet probably never troubled him about Paps. Numb. this point. And next to this shall follow another of the same Country, and Relation to Charles the Fifth; 5 Alphonfus a Caffa, who affirms it to be without dispute, That if a King turn Heretick, he hath no right to his Kingdom, and so no man ought to think it strange if the Pope deposes him.

But Pleydon, when he saw himself concern'd, could say, The Case is altered; and there is never a Ruler amongst them, but would think it odd to lose a Kingdom by a Fiant from Rome, yet they go on to propagate this doctrine, and amongst the rest, Canonus Bilhop of Lowarden, thinks it very fitting, for an Heretick King to be deposed, and another appointed in his place. And next to him shall follow, one, though no Bishop, yet of such noted Learning, that Ptoonam, the chief Town of Alava in Old Castile, doth think it no small honour to have brought forth and given a Name to such a Famous Dominican, as Francifcius a Victoria, yet for all his parts, he doth too much upon this Papal Authority, affirming that he cannot only 6 do what our Secular Monarchs can do, but also turn them from their Thrones, and set up new Potentates. And from the Canon-Law doth the Lawyer 7 Guifliminus de Munflers, as such a Doctrine. And though another of the same Profession, 8 Remondus Rufus, seem unwilling either to meddle with the Popes power in this case, or when he took upon him such Authority; yet by his signs and hints one may have some reason to suppose his agreement with the rest.

tellere alios, & Imperia dividere & plerumq. 9

But some other Lawyers of a far greater account, leave off hinting, and speak more boldly to the purpose, as 1 Petrus de Andcharano, the Famous Italian; 1 Reper. in C. Concan. Saura de Confltanl. Numb. 9. 2 Bartou de Sanaferreto, and his no les Learned Pupil and Scholar, 1 Baldus; the noted French-man, 2 Johannes Buitaninu; 3 Guifliminus Durandus, commonly known by the name of Speculato, Bishop of Monte, and Scholar to Hefobite, and 3 Johannes Faber; nor doth 4 Julius Clarus permit the Pope to part with this jurisdiction. And if you any way doubt of the meaning of the laft; Urbanus Caniliarius a Spoleto, will refer you an Expositor in this quibbling Distick.

Clorin us fuit Clarus, fua Clara Johannes Baptifla his junga Luminis luminibus. 4

That Clarus might be more clear, Don John Baptifla
Adds his clear lights, to take away the mist-a.

And in obedience to his Poetry, let us consult the Annotations of Johannes Baptifla Bairardus, and the cafe will be as plain then as a Pike-htaf; there he telling us, that the Pope may depose the Emperor for several Reasons, amongst which he puts Perjury and Sacriledge, two notable pretences for the Pope, ever to take hold on, at a dead life. 5

1 In Molinazum, p. 105.
2 De foeculasa Regnum. dub. 1. Numb. 35.
4 Numb. 7.
6 In Molinazum, p. 105.
7 De foeculasa Regnum. dub. 1. Numb. 35.
12 Addo quod Imperator a Papa poe{te deponi, & excommunicati propter herefem, Sacriledge, Perjurium & exortationem feudi, quod ab Ecclefla tenes, &c. de B. Bairard. Additiones ad Jufli Claris Pratica Criminalis. Qued. 35. Numb. 6.

Out

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A man might think it strange, that such good and honest-meaning men, as
Relig. in C. the Famous Spaniſh Lawyers, Martius Aquilaus, but better known by the
Domini, Hierarchia, the Titre of Doctor Natus, should be for this King-deposing power of the Pope;
quia, but that it is a wicked Principle maintained as we fee by their chiefest Writers,
Dion. Carta*, done too much upon that irrational body of their Canon-Law: And this also
Domini, that he made his Countrype-man Michael de Aetonymus subscribhe with him to this Doctrine,
Saxon, and that the Pope and others might have a better opinion of
Domini, that he with the Pope, could have no right to rule over those who were true Christians.
The truth of it is, that this Doctrine of King-deposing, though it was no part

And this is no new opinion, it seems: for above five hundred years ago, Ste-
Rome, the XIV Bishop of Halberſtat in Saxony, declared to Pelargus
Magdeburg, that he was an Heretick and Excommunicated by the Pope,
Regni, and for that I know nothing, that he boldly
had he gone against his Church. The great Cardinal Francis Zabarella affir-
manship, in 8 Writings) might have
Benedictions Append. ad chronicon. lib. 3., anno 1030. p. 450. col. 1.

The great Cardinal Francis Zabarella affirming,
that when I wrote this, I did not think it strange, that such good and honest-meaning men,
which honor to confirm his opinion, faith, that
Benediction, 5. 46. 5. 6.

Concil. 154. 1. 2. 3. 4. 5. 6.

5. 46. 5. 6.


Super Dig. de legibus. 1. non ambiguitat, Numbr. 6.
De Imperator. Quæst. 19, Numbr. 3. 2. 3. 2. 5. 6.
De Deo, c. 14.


Super Dig. de legibus. 1. non am-

Concil. 154. 1. 2. 3. 4. 5. 6.


Super Dig. de legibus. 1. non am-

Concil. 154. 1. 2. 3. 4. 5. 6.
left this out, though not for its weight, yet for the trouble of penning it, but that he would be according to his name Doctor Rufius: and in all things with the rest, pins his Faith upon the Roman Sleeve.

And from thence, we shall not have the German Lapidus de Bokenburg, above three hundred years ago Bishop of Bamberg in Franconia, difputing, plainly telling the world, That a King not only for Herefie, but other crimes also may be deposed and judged himself very valiant for the Pope. And whether it was his zeal for that Chair, that procured him after (as I think) to be Translated to the Archbishoprick of Mentz; let others judge: Nor do I know whether this King-deposed Opinion was the refult merely of his judgment, or his dependence as Pre- late of Bamberg upon the Pope; that See having been formerly fixd.rit from the Metropolitanship of Mentz, by Clement the Second, once Bishop of Bamberg, and annex'd to the disposition of the Pope.

1 Francisco Pegus knew this Doctrine was pleasing to Rome, and agreable to her Laws: and so could find no better Patrons for it and himself, than Gregory the Thirteenth, and the Cardinals who ruled the roit in the Inquisition Pugna-

ty-like Slaughter-house. And let it displease who it will, so it be but according to the Canon, it will be maintain'd, and held authentick, by the obfervant Fryar Minority = Baptista Tronovus in his Rosella; the noted Lawyers, 3 Johannes de Selvo, 0 Angelinus Berini; and the Learned Neapolitan, S Jacobo Antonio Marta, though both by himself and others, vulgarly call'd Doctor Marta, who in this is somewhat large in proving it: yet probably his reputation of the Pope was somewhat blackened before his death: if he and the Novus Homo (sent to the Emperor, our King James, and some others, by way of Supplication against Francis V.) were one and the fame person, as hath been suppos'd.

2 Donfus Paulus Lopis, with the Canon-Law affirms this power in the Pope: and as if perfwarded by the fame Authority and Practice, 3 Capitolo de Boladillo, gives the fame course, though with much more truth and right, as when at the same time he joyne's to our Queen Elizabeth the name of Stuart. And to him we shall put a Catalonian Lawyer, 4 Gabriel Berart, one, I warrant you of no small esteem 5 Ludovici de Caffanate, looking upon him as the honour of his Country: Francis for de los Herreros tells us, that if we have a mind to know in a manner all things, we must get his Books, in which he affures us, there is not one fault, though I cannot lay fo of his Verfe:

Accepit Speculacum quod das mundo Berardus.

and to make up the Ditlick, we will allow you the Pamentier of Antonius de Jordo Coronas, who thus runs it out in the Authors præife:

Berardus sum liber sapient & leo 68.

yet for all this, you may acknowledge the Authors Doctrine to be as fallse as his Friends Verfe are.

Another Spanish Doctor, Johannes Blasius, at large affu'es us of the Popes Au-

thority, not only in depriving Bishops, but also Kings, and abolishing their Subjects from the obedience due to them, Another of the fame Nation, but of greater repute than the former, viz. Rodericus de Arriva, a learned Jesuit, and no les man than Chancellor of the University of Prag, exactly followeth in this case, those who went

Reges ac temporales Principes Regnus

speculaculo, illorumque, labiis suis iudiciorum facramento, quo tuis Principibus erant a-

fidebique abdecre. Jo. Blas. de facro Ecclesiæ Principiis, l. 2. c. 5. fol. 65.
Unde necesse fuit ut Eccle
sia pollet eos executis
frenare, fi non pollet ratione
bou et monitu, affinam
Centurias, five
mo negabat, pri-
vans illius fas
poseolare, dandum alius
faculatorum licen
ciam ut posset eam vic
os privae jurisdictione, Regna,

And now that we have entered into Spain, before we leave it, let's consult a noted Scholar of Toledo, Alphonso Salmeron, the fifth Jewit in the World, in some places he tells us, That the Pope hath power to punish Kings by depoyning them, and giving their Kingdoms to others: and not only that this Authority lyeth in the Pope, but that other Bishops, though never so poor and weak may throw down Kings. Though in some places he is a good Exposition; yet here I see he uttereth Do
cretre, that St. Paul was never used to. And if at last, he though thro' his Arguments thefe Principles; the Duke of Beverio was too liberal of his Reward, who instead of punishment, built a famous College for him and his Brethren.

Johan Paulus Windruck, though he speak nothing of our inferior Bishops, yet he declares that he of Rome hath power to kick down Kings, and put others in their Thrones. And of the fame Opinion is that volunmious Lawyer of Paris, a


Eide Catholicae veritate aperire. reguara.

Ethnicismum mith: sedentur lapere, Numb. 4. See the letter is fij, in Rellpons. Apologeticae Reg. Widdring-
tus, pag. 153.

Ca. Concli. Though another of our Country-men, viz. Grigurius Sayes, of the fame
ent. 5. x. 12. Order with Priscon, benoit fons furious as his enemy L. C. yet he seems to comply with this Papal jurisdiction over Kings and Kingdoms: And I believe, I shall not any way displease a learned Roman Doctor, d Alexander Pijaniter, if I bring him in amongst the Champions against absolute Monarchy; for besides that he makes it his business to prove that the Pope can deprive Infidels of their Rule over Christians, and by the interpretation of his Margin affirres us that Pope Zacharias turn'd out the King of France's in the next Question he takes a step farther, and affirms, that for Heres, a man doth not only loose as a Father the Rule over his Children, as a Husband the same over his Wife, and do the not obliged in any thing to be obedient to him, and the same as a Master over his Servants; but also though a Prince and Ruler, yet by this fault, he quite lotheth his Right and Au

Proper Heres Regia non fathom
Res Regno pricna, fest & ejus falla
Regni placitoque plebemur. Salene,
Tit. 9. Numb. 259.

Of the fame humour is Jacobus Simancas; and with this
Doctrine, as the former claw'd Pauli the Fifth, to doth this
Systami Ibs up Gregory the Thirteenth: Nor will he have the Father only to lose his Kingdoms, but he also agrees with those, who throw out the Children too. Though this Author would once dispute whether a Divine or Lawyer would make the
the best Bishop; yet here we need make no Controversie, which of the Faculties amongst them is the best affessor of this Seditions Doctrine since we see by experience, that both Parties do their utmost to uphold it. 'Tis said, that the Fields adjoining to Salamanca, of which this Simon was Prelate, are so peopled with the multitude of Locofigs, that the King is forced to provide many men for the burning of them. And it would do well, if he and others by punishment would restrain the publishing and maintaining of such mischievous Principles within their Dominions.

Another Spaniard, and a Famous Jefuite, Ludovicus Malina, though at first he seems a little modeld in respect of the Pope, but would have the Subjects take upon them to challifie his Kings; yet that a little advice from His Holines might do no harm: However, the farther he goeth, the more he insinuates this jurisdiction of Rome; and then at last in several places, boldly affirms the Popes Power in depoting Kings: A Doctrine, which I dare say he never learned from that Pious Manuel, of his Darling and daily Companion, Thomas a Kempis; and yet, this durt he offers to the King of Spain.

Another Spaniard, but a Dominican, Petrus de Lodianna, tells the People pretty Stories how to get rid of their Kings: for if the Prince, as he faith, an Heretick, and that crime by his consenting, cannot be sufficiently proved against him; then let him publicly be Excommunicated, and all is as fine as a Grant for this means he is absolutely deprived of all Rule whatever, and his Subjects are de- leget (if they be able) to raise War against him, and nought him out for (as he faith) by the aforesaid Excommunication, they are all abdolved from their Obedience and Oath of Allegiance, which they formerly owed to him. And this he tells us, is the judgment of Thomas Aquinas and all his Followers. And I think in this, he doth not at all wrong this famous School-man, who was no great a Champion for the Romish See, that at last he was Canonized by Pope John XXII, yet for all his Title of Angelical Doctor, he could maintain the black position, that Subjects were not to obey nor acknowledge Excommunicated Princes. And fame of the Thomists to make the Authority of Temporal Monarchis lefs valid, make use of his Book de Regimine Principis, but to what purpofe, I know not: However, Franciscus de Dierpat. Panticara, the Preaching and warded Bishop of Albi is no Enemy to the Papes Canons. 1

Coercive Authority over Princes.

That the Italian Dominicans, Paulus Carenia is a great magnifier of the Popes power in Temporals, need not be long in proving, if we do but consider, 1 De fententiis, what Laws and Examples he makes use of, to shew that Kings may be depo'd and Kingsmoms given away by him. And to him we may add another of the fame Order, Thomas a S. Geminius, since they both go the same way, and respect upon the fame Errand.

Gregorius Nunius Cornel, though but a Portugal Anglian Mendicant Fryar, yet is as furious and proud as the best of their against Temporal Government: and it may be for this fault, Clement the Eighth, and Paul the Fifth, were so kind to him, and got him to Rome to be near them. He declares that if they
Their fancying that the Pope can depose Emperours Lib. II.

* Greg. Non. * will not be obedient to his Church, then may the Pope by his great power from Heaven, as de vere Christii Eccles. lib. 9 pag. 345. or by right of his divine Office, take up Arms against them, and dethrone them. And in another of his Books, he faith, that an Heretical King must not be permitted to Rule, but turned from his Kingdom: and this not only for Here, but also, if he be begotten to any great sins: Nay, if by his weakness he be not fit to Rule: Or, if by his negligence, ignorance or wilfulness, justice be not done, and the Common-wealth suffer. And that the Pope hath this great Authority over Kings, he is the Opinion of all their Drains and Lawyers: And he lieth fui traditum; that denyeth this Power, doth not only go against the truth, but seems to be mad: And thus he endeavours to prove this Power; which he faith, unless Christ had left with his Vicars * he had not done wisely.

+ id. Pag. 355.
In illos armis capitis, & tamquam Regio disdetae indignos ad fede dejétos agnoscere. + De optima Statu, lib. 3. c. 13. pag. 508, 509. & p. 511. Rex impius hcereditos dogmatique obfirmare animo adherens a Regal fede & ab administratione Imperii quod in Christianis habeo amovendos eff.


+ Cap. 16. pag. 545. Non folum proper hcrefam aut Schifma, aut aliqued aliud intolerabile fecus, verum etiam proper insufficientiam.


+ id. Pag. 557. Legemur in rerum, quam recuniores Theologiae & urbi juris prudentes, certe onere una mente una & vocem fciuentiam amplectuntur.


I need not trouble you at length, to tell you the humour and Spirit of this

* De vera Christii Eccles. P. 433: 434.*

This Nunnick hath Cardinal Afsanio di Colonna Patron to one of his Books; and though I believe amongst their Eminenccs he could not aim amifs, yet this is probable, he did by choice, as being well acquainted with his compliance with this Doctrine, of which, at the desire of Paul the Fifth, he gave some hints to the World, in his Tract against the Venetians.

Of this Nunnick, to show the Popes Power over Emperours and Kings,

7 Semelentia contra Resp. yncs Epife- 

pos. p. 27.

8 Ratione urbi juris po-
tellatar.


† id. Cap. 3.

p. 39.

* Pag. 41.

† id. Cap. 11.

p. 109.

4 De verbo-

rum signifie-
tione, lib. 10.

c. 17. §4. 24.

Decemb. 1614.

Jan. 16, 1.

1 That.
Chap. 1. and Kings, and dispose of their Dominions.

1. That the Council of Trent be publish'd and received in France.
2. That the selling of Offices be suppress'd.

The Third Estate, [whether to stop these two, some of them favouring the Prisoners, others of them having places, which they might sell, as well as they bought, or out of more Loyalty (however they reason'd nay against the Trent-Council) having had the Two Kings before this Murdered, made a Third Proposition, much like our Oath of Allegiance; which being of publick concern, the care of great disputes and animosities beyond Seas, and as I think, as yet not known in English, take as followeth with the Original.

Que pour arrêter le Cours de la pernicieuse doctrine qui s'introduit depuis quelques années contre les Roys & puissances Souveraines établies de Dieu, par Esprits Sediteux, qui ne tendent qu'à les troubler & subverter: Le Roy fera sujet de faire arrêter en l'Assemblée des États, pour les fondamentales de Royanne, qui fait inviolable & notable à tous; Que comme il s'est reconnu Souverain en son égard, ne tenant sa Couronne que de Dieu fait; il n'y a puissance en Terre quelle qu'elle soit, pour en priver les personnes sacrées de son État, en y déposer ou abonder leurs subjets de la Fidélité & obéissance qu'ils y doivent, pour quelque cause ou pretence que ce soit.

Que tous ses Subjets, de quelque qualité & condition qu'ils soient, tiendront cette loy pour sainte & véritable comme conforme à la Parole de Dieu, sans distinction, équivoque ou limitation quelconque: Laquelle fera jurée & signée par tous les Députés des États, & d'en être recens en leurs Offices: Tous Précepteurs, Regents, Docteurs & Prédicateurs tennent de l'enseigner & publier, que l'opinion contraire, même qu'il fût loisible de tuer & dépouler nos Roys, s'élever & Rêvolter contre eux fômer le sang de leur Obéissance, pour quelque Occa- fion que ce fût, ôtre impie, détestable, contra Vérite & contre l'Establissement de l'État de France, qui ne dépend immédiatement que de Dieu.

Que tous livres qui enseignent telle funeste & perverse Opinion, seront tenus pour seditieux & damnables: tous Etrangers qui l'ajurient & publient, pour Enemis jurés de la Couronne: tous subjets de sa Majété qui y adhèrent de quelque qualité & Condition qu'ils soient pour Rebelles, infracteurs des lois fondamentales du Roy,
Their fancying that the Pope can depose Emperours Lib. II.

Fundamental Laws of the Kingdom, and Traytors against the Kingdom.

And if there be a Book or discourse writ by any Forraign Church-man, or any other, that then the Clergy of the same Orders establisht in France, shall be obliged continually to answer, oppose and confute them, without any respect, ambiguity, or equivocation, upon pain to be punishd, as abovefaid, as a favourer of the Enemies of the State.

This startles the Clergy, who with the Nobleffe, presently fet themselves againft the third Eftate (somewhat like our House of Commons) with a resolution to expunge this honeft and loyal Propofition i yet declared their continuable obedience to their King : And as a main Engine to carry this their design about, they defired {Jacque Davie, the famous Cardinal of Perron, to endeavour to work over to them the third Eftate, knowing that his voluble Tongue, ufed to be carryed on with fo much Learning, Judgment and Sweetnes, that it feldom mift of that it fpoke for. Accordingly attended with fome Lords and Brftvps, (as Pecprefentatives of their refpective Eltates; and fo to {hew to the Commons, that both the other did agree fo in judgment in this cafe with the Learned Cardinal, that he fpoke not only his own, but their Opinions too.) He, though at that time somewhat indispoind, went accordingly, where he made a very long Speech to {hew the uncafonablenefs and abfurdity of the forefaid propofition, endeavouring to prove by Reafon. that fometimes Kings fhould, and by Example that they had been depofed, their Subjects being Justly quit from their Oaths of Allegiance, and fo not bound to obey them. The Harangue it fett being large, I refer you to it in his Diverfees Oeuvres.

Yet this Oration wrought little upon the Third Eftate, which hugely troubled the Clergy, and the Popes Nuntio then at Park; and a Scipion Dupleix, one of the Kings Historiographers can accuse the Article with manifest abfurdity, by which he fhowes his compliance with the refl in this Doctrine. Eut the Pope Paul the Fifth fhew'd himfelf moft troubled, in his Letter to Perron, dated from Rome, Febr. 1615, he call'd it a Detable Decree, and the Voters of it, Enemies to the Common good and quietnefs, and mortal adverfaries to the Chair of Rome. But at the fame time gives the Cardinal all the commendations and thanks that can be. But our King James was not fo complemental, nor had he Reafon : For the Cardinal in his Speech, having several reflections against the Government of England, the cruelty of her Laws, the Perfection of the Roman Catholicks, and fhew'd himfelf mainly concern'd against our Oath of Allegiance, which did not a little reflect upon the King himfclf, upon which His Majefty looking upon this Cardinal as somewhat too bully in putting his Oar in another mans Boat, and fo concern'd to have somewhat of Justice done him, by his Ambaffador publickly complain'd of this affront to the Young King, the Queen-mother and others, and himfelf publickly anfwered the Speech. Eut this was no trouble to the Cardinal, who was hugely complemented and magnified from feveral Bishops, and other great Perfons, for this his Speech, and valiantly defending the right of the Church.

But how to end this grand Controverfiue amonf{ the Eftates, was the caufe of some Confultations: at last the King was cunningly perfwaded to take it to himfclf, which he did, aftring he understood his own Right and Poffef{ion, and fo forbad them to determine any thing about it. However, the two Eftates were gallantly
Cap. 1.

and Kings, and dispose of their Dominions.

pallantly cared for by two Breves from the Pope, filled with Commandments and thanks for their Doctrine, and valour for the Church.

But enough of Person and the French Estates (now in a manner neglected in that Kingdom.) And should we look upon our own Oath of Allegiance, made only upon a politic account, for the prevention of Teafsion, we might see it as strongly opposed and girded at, as that of France: For no sooner was it made [that horrid Gun-powder Plot being a main Matter] but Paul the Fifth absolutely forbad it to be taken, by two Breves sent into England; and professedly began a Paper-scuffle on all sides, Beharinen, Grazier, Farfous, Copaceto, Scoppino, and many others by might and main oppugning its taking: but they were instantly answered, not only by King James himself, but several of his Learned Subjects, as Bishop Andrews, Dr. Abbot, Calleton, Deane, Freindtze, Loddle, Widdrington or Profun a Benedictan Monk (for which, there were Buds laid in Fies for him by the Romans and several others.

Among those who zealously oppofed it, was one Adolphus Schelchenius, but whether a true name or not, I know not: yet he is very furious in behalf of the Popes depofing of kings: and this he tells us the Pope may do, by the a Cph. i n Apologia of all Divine both Ancient and Modern, of all Catholick Lawyer, of Oecumenical Councils and Paper; and that in this, there is no b disafgreemant amongst them, this power being given to the Pope by God, and he cannot be hold a Catholic that is against it. c Id. p. 59.

For not one d Catholick Author can be brought out, who expressly denyth it: nor can e Id. p. 125. any f Reafon be brought against this Authority of the Pope: And that Zanchius did f Id. p. 162. not well, when he depofed humefelt Childrick King of France, cannot be faid g without great refpeff and Blafphemy.

Another there is somewhat voluminous in this point, and of the more note, because a French-man, and a great Favourite, both there and in Italy: and this is Laurens Cappus, a Mendicant Anglihe Friar, who in Opposition to King James, faith that the e Pope cannot only Excommunicate, bridle or punife Kings, but also turn them out of their Dominions. And to make this more convincing, in another place he h endeavours to prove by Example, that this hath been done: Nor is this any i Ulup'd Authority of the Pope, but it is properly belonging to him, for as Cappus faith, Christ had not been careful enough of the Church, and Salvation of Souls, if he had not left the Pope a Power over Kings. And in a larger 

* Books he harps very often in behalf of King-deposing.

Gregorio Servanti a Dominican and Bishop of Trevion, being angry with the Visions, gives the Pope Power over them and other Temporal Princes: and to iimultaneously, gives the Pope Power over them and other Temporal Princes: and to carry on his design the more cleverly, he makes a great deal of do with the common allusion, that if the King, from a Sheep turn Wolf, and Tyrannize over his Subjects, he may forfeit amongst them, or be a Turncoat Dog, that then the Pope may turn out the Wolf, or put in a more Valiant Dog. And for more confirmation of this, he makes use of the Canon-Law. And much to the fame Authority is hinted at, and imply'd by i Giovanni FicItico di Atli, to make good the Pope Power in the depofing of Kings and Kings.

Of this humour of King-deposing, is the Famous Spadino in Franciscus Suarena. : And if the Pope do deprive him, and giue his Kingdom to another, the other may jolly invade and take it. And this power of the Pope over Kings, he affirms to be as a true and as certain, as that the Church is infallible in Faith. And to prove this, I suppose was one of the main Reasons if the chiet of this writing that folio, wherein he would gladly perfuade King James, that he was in an a error in denying the Pope power in depofing Kings.
And what was the sentiment of some of our English Priests in this case, you may perceive by these following remarks.

**August 1, 1581.**

Edward Campion being demanded—whether he doth at this present acknowledge Her Majesty [Queen Elizabeth] to be a true and Lawful Queen, or a pretended Queen, and deprived, and in possession of her Crown only De facto: He answereth—That the question depends upon the Fall of Pius the Fifth, whereas he is not judge, and therefore refuseth further to answer.

This was thus answered and subscribed by Edward Campion, the day and year above written, in the presence of us,

Owyn Hopton, J. Hammond,
Robert Beal, Thomas Norton.

Alexander Briant, He is content to affirm that the Queen is his Sovereign Lady: But he will not affirm, that she is lawfully, and ought so to be, and to be obeyed by him as her Subject, if the Pope declare or command the contrary. And he faith, That that question is too high and dangerous for him to answer.

**May 6, 1581.** Before Owen Hopton Knight,

The Examination of Ralph Sherwin, November 1580.

Being askt whether the Popes Bull of deprivation of the Queen, were a Law sentence or no, he refuseth to answer.

Being ask'd whether the Queen be his Lawful Sovereign, and so ought to continue, notwithstanding any sentence that the Pope can give: He doth not answer.

Being again ask'd whether the Queen be his Sovereign, notwithstanding any sentence that the Pope can give, He prayeth to be asked no such question as may touch his life.

**Novemb. 12, 1580.** Ralph Sherwin.
Articles Ministr’d to the Seminary Priests, who were in the Tower, and were Condemned; with their Answers to the same, May 13. M. D. LXXXII.

I.

Whether the Bull of Pius the Fifth against the Queens Majesty, be a lawful Sentence, and ought to be obey’d by the Subjects of England?

II.

Whether the Queens Majesty be a lawful Queen, and ought to be obey’d by the Subjects of England; notwithstanding the Bull of Pius the Fifth, or any other Bull or to her sentence that the Pope hath pronounced, or may pronounce against Her Majesty?

III.

Whether the Pope have or had power to Authorize the Earl of Northumberland and Westmorland, and other Her Majesty’s Subjects, to Rebel or take Arms against Her Majesty, or to Authorize Dr. Saunders, or others, to invade Ireland, or any other Dominions, and to bear Arms against her; and whether they did therein lawfully or no?

IV.

Whether the Pope have power to discharge any of Her Highnesses Subjects, or the Subjects of any Christian Prince from the Allegiance, or Oath of Obedience to Her Majesty, or to their Prince, for any cause?

V.

Whether the said Dr. Saunders in his Book of his Visible Monarchy of the Church, and Dr. Britow in his Book of Motives [writing in allowance, commendation and confirmation of the said Bull of Pius the Fifth] have therein taught, testified, or maintain’d a truth or a falsehood?

VI.

If the Pope do by his Bull or sentence pronounce Her Majesty to be deprived, and no lawful Queen, and her Subjects to be discharged of their Allegiance and Obedience unto her; and after, the Pope or any other by his appointment and Authority, do invade this Realm, which part would you take? or what part ought a good Subject of England to take?

The Answer of Mr. Luke Kirby.

Luke Kirby. To the First be said that the Resolution of this Article dependeth upon the general Question, whether the Pope may for any cause depose a Prince: Wherein his Opinion is, that for some causes he may lawfully depose a Prince, and that such a sentence ought to be obey’d.

II.

To the second, be thinketh that in some cases, (as infidelity or suchlike,) Her Majesty is not to be obey’d against the Popes Bull and Sentence; yet so be faith be both read, that the Pope hath so done, de facto, against other Princes.
III.
To the Third, he faith, he cannot answer.

IV.
To the Fourth, that the Pope (for Infidelity) hath such power, as is mentioned in this Article.

V.
To the Fifth, he thinketh, that both Dr. Saunders and Dr. Brisow might be deceived in these points in their Books: but whether they were deceived or not, he referreth to God.

VI.
To the last he faith, that when the case shall happen, he must then take counsel what were best for him to do.

Luke Kirby.

John Popham, Da. Lewes, Thomas Egerton, John Hammond.

Mr. Thomas Cotton's Answer.

Thomas Cotton. To the first, in this and in all other Questions he believetb as the Catholick Church (which betaketh to be the Church of Rome) teacheth him. And another answer he maketh not, to any of the rest of these Articles.

By me Thomas Cotton Priest.

John Popham, Da. Lewes, Thomas Egerton, John Hammond.

Mr. Lawrence Richardfon's Answer.

Lawrence Richardfon. To the Fifth he answereth, that so far as Dr. Saunders and Dr. Brisow agree with the Catholick Doctrine of the Church of Rome, he alloweth that Doctrine to be true. And touching the first and all the rest of the Articles, be faith, that in all matters not repugnant to the Catholick Religion, he professeth obedience to Her Majesty, and otherwise maketh no answer to any of them: But believetb therein, as he is taught by the Catholick Church of Rome.

Lawrence Richardfon.

John Popham, Da. Lewes, Thomas Egerton, John Hammond.

Mr. Thomas Ford's Answer.

I.
Thomas Ford. To the First he faith, that he cannot answer, because he is not privy to the circumstances of that Bull; but if he did see a Bull published by Gregory the Thirteenth, he would then deliver his Opinion thereof.
Cap. I. and Kings, and dispose of their Dominions.

I.

To the Second he faith, that the Pope hath Authority to depose a Prince upon certain occasions; and when such a Bull shall be pronounced against Her Majesty, he shall then answer what the duty of her Subjects, and what her right is.

III.

To the Third he faith, he is a private Subject, and will not answer to any of these Questions.

IV.

To the Fourth he faith, that the Pope hath Authority upon certain occasions (which he will not name) to discharge Subjects of their Obedience to their Prince.

V.

To the Fifth he faith, that Dr. Saunders and Dr. Brilhaw be learned men, and whether they have taught truly in their Books mentioned in this Article, he referreth to answer to themselves, for himself will not answer.

VI.

To the last he faith, that when that case shall happen, he will make answer, and not before.

Thomas Forde.

John Popham, Da. Lewes,
Thomas Egerton, John Hammond.

Mr. John Shert's Answer.

John Shert. To all the Articles he faith, that he is a Catholic, and severeth in no point from the Catholic Faith; and in other forts to any of these Articles he refuseth to answer.

John Shert.

John Popham, Da Lewes,
Thomas Egerton, John Hammond.

Mr. Robert Johnson's Answer.

Robert Johnson. To the First, he faith, he cannot answer.

II.

To the Second, he cannot tell what Power or Authority the Pope hath in the points named in this Article.

III.

To the Third, he thinketh that the Pope hath Authority in some cases to Authorize Subjects to take Arms against their Prince.

IV.

To the Fourth, he thinketh that the Pope for some cases may discharge Subjects of their Allegiance and Obedience to their natural Prince.

V.

To the Fifth, he faith, the Answer to this Article dependeth upon the lawfulness of the cause, for which the Pope hath given sentence against her: But if the cause were just, then he thinketh the Doctrine of Dr. Saunders and Dr. Brilhaw to be true. Whether the cause were just or not, he taketh not upon him to judge.

VI.
V.
To the last, he faith, that if such deprivation and invasion should be made for temporal matters, he would take part with Her Majesty; but if it were for any matter of his Faith, he thinketh he were then bound to take part with the Pope.

Robert Johnfon.

John Popham, Da. Lewes, Thomas Egerton, John Hammond.

Mr. John Hart's Answer.

I.
John Hart. To the First, he faith, that it is a difficult Question, and that he cannot make an answer thereunto.

II.
To the Second, he faith, that Her Majesty is lawful Queen, and ought to be obeyed, notwithstanding the Bull, supposed to be published by Pius the Fifth. But whether she ought to be obeyed and taken for a lawful Queen, notwithstanding any Bull or sentence that the Pope can give, he faith he cannot answer.

III.
To the Third he cannot answer; and further faith, that he will not meddle with such Questions.

IV.
To the Fourth, he faith, he is not resolved, and therefore he cannot answer.

V.
To the Fifth he faith, he will not deal with any such Questions, and knoweth not whether Saunders and Briflow have taught well herein or not.

VI.
To the last he faith, that when such a case shall happen, he will then advise what becometh him to do, for presently he is not resolved.

This he did acknowledge to us, after he had fully perused the same, but refused to Subcribe to it.

John Popham, Da. Lewes, Thomas Egerton, John Hammond.

Mr. William Filbee's Answer.

I.
William Filbee. To the First he faith, the Pope hath Authority to depose any Prince: and such sentences when they be promulgated, ought to be obeyed by the Subjects of any Prince: But touching the Bull of Pius the Fifth, he can say nothing, but if it was such as is it affirmed to be, be doubtless it, and faith that it ought to be obeyed.

II.
To the Second he faith, it is a hard Question, and therefore he cannot answer it; but upon further advisement, he answereth as to the First.

III.
To the Third, be knoweth not what to say thereunto.
And because some of these Answers depend upon the writings of Bishop and Saunders, we must understand, that a little before this, one Richard Bristow [or Bristol] born in Wiltshire, and bred up a Priest in Flanders, had made a little Book, which he calls his Motives which he was after, either by himself or others hugely enlarged. In this writing, he did not only twist Queen Elizabeth for not obeying the a Excommunication Bull of Pius the Fifth against her; but also that b Subjects may sometimes be discharged from their Subjection, and Princes deposed: and then publicly declares that the forefoaid Earl of Northumberland, the Norroy, Blount and others, to be c most glorious Martyrs of the Catholic, though they were speedily executed as Traytors, for their notorious and actual Rebellion in the North against the Queen: Yet d Dr. Thomas Wast­ington of Lancashire [who Translated the larger Motives into Latin] doth give great Comendations to Dr. Bristow, for his learning and value in thus defending the Popes Authority; whereby he may justly go with those who favour the Opinion of King-deposing.

As for Nicholas Saunders, he was born in Surrey, and at Rome got his Orders and Degree of Doctor: Pius the Fifth had him in great esteem, knowing him to be a man of merit, and a great Zealot for the Authority of that Chair, as he shews at large in his great e Book dedicated to Pius the Fifth in which he is so far from acknowledging Queen Elizabeth to be a true Queen, that he calls her several times by no other Name than the f Pretended Queen, and other times only plain g Catholical Woman: He faith that the Popes power reacheth to the h altering of Kingdoms; that the Emperor Henry the Fourth was most i justly deprived of his Empire by Gregory the Seventh; greatly k commends them, who impiously Rebel'd against the Queen in the North, and calls them Noble Martyrs, and this he aims at again in another of his l Tracts.

From this Saunders, we may Collect what was the judgment in this case of John Story an Oxford Doctor of Law; he in Queen Marys time ruled the Real in our English Inquisition, and in Queen Elizabeths Reign being accused in Parlia­ment of a great deal of cruelty in the Administration of his forefoaid Office, replied like himself to this purpose, That he bad offended in nothing, but that whilst he was cut off some Branches, he neglected to pull up the Root which he bad done; Her­efold bad not got up again. And this he meant of the Queen, to whom by a denial himself to be a Subject, looking upon the King of Spain as his Sovereign, and the Queen Elizabeth by the Popes Bull of Excommunication utterly deprived of all Rule and Government, upon which cause he learned to plead for himself, taking the Judges under such a Prince's power to have no power of judgment over him.

And if any doubt of the Popes Author­ity in deposing Kings: Hilaire Aubry a Nefriffons will tell them that they need not, since both Civil and Canoni­cal Law doth allow it, and the learned Do­ctors of them, and all his Polity may

P. 594.


6 P. 744.

7 P. 745, 746.

8 P. 420.

9 P. 724, 725.

10 P. 732, 733, 734.

11 P. 735, 736.

12 P. 422.

13 P. 730, 731.

14 P. 732, 733, 734.

15 P. 735, 736.

16 P. 420, 421.
Their fancying that the Pope can depose Emperors

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be deprived too, for which he produce the Example of John Alber., King of

Normanc, whom he deth not only call Schmatlick and Heretick, but, which is

the prettiest of all, a Traytor, though he doth not tell us to whom: But the

King of Spain's Historian must write any thing to vindicate his Masters Rapion:

And yet they'll think it hard that the Portugals should redeem their own, or that

Cassar Sall and others should vindicate the late revolt of Catalonia.

Antonio de Senfo de Marca in all his writings hugely zealoues for the honour

of his Country, Portugel, as fierce against any pretence of the Catholickir as

yon; yet when he is the most endeavouring to fallen the Crown on the head of

Bergaza, he makes his Master open and weake on one fide, that not only that

Family, my, Nation may looke the fway, but they may once more fall a prey

to their political Neighbour: For he acknowledgeth that the Pope may depole

his Master, by the fame power he hath over other Kings, and that they may

sometimes be thrust from their Thrones, upon their evil Administration of

Government. And another dangerous Principle he maintains, of a King not

Ruling unless he hath been sworn and crowned: And somewhat to this purpose

he speaks in another place concerning the Ancient way of Anointing. To these

Opinions I perceive him not a little persuaded, by Example, and the testimonies

of others: Arguments of so great force to the Divine & Dr. Nicolau Robb., and

the Lawyer Conderiv Brit., that they also upon the fame account embrace this

King-deposing Opinion: And of the fame judgment is the Learned Alveras

Pignol; and as for a good proof to it, he several times remembers you with

the action of Pope Zachary.

Giulio Cesar, having been somewhat large (in respect of the bulk of his Treat)
And this jurisdiction he defends in another of his Books; and in another Book he declares that this Opinion is agreed upon by all; and this power he affirms in another of his Books.

Though 'tis said of him, that he would never remember, that he either said, or built the truth by excuse or Jus; yet I shall, with a Cardinal, scarce believe that he speaks altogether true, in his thus attributing to great Authority in Temporal things over Monarchs to the Pope: yet for all that he was the Chief Champion of that See, and allowed to its Bishops all the aforesaid power and jurisdiction; yet we are all of the Testimony of a Learned Romanist, that Pope Sixtus the Fifth was sometimes thinking to Confess and extinguish all Bellarmine's works, because, as he thought, he allowed them too small Authority in Temporals.

There were two of different Orders, viz. Johannes Andreae Cappellaine a Dominican, and Basilius Janue a Franciscan, who have severally Epitomiz'd this Cardinal's Controversies, and with him, they embrace this King-doping Maxim: They were after translated into French, by the appointment of Cardinal Perron.

Jacobus Greffmer, as an industrious & fertile as ever Germany brought forth, in whole resolution, zeal and speedy pen, made his Books almost innumerable; and as in all other things, so in this of the Popes authority, he endeavours to vindicate Bellarmine, and seems to wonder at King James for denying such power to be in the Pope: say, when he seems to make it his business to vindicate his Society from the fulpition of Rebellion, and to tell all the world what brave Subjects to temporal Kings they are and will be; even then doth he mar all their loyalty by one exception: But yet faith him, that the Pope could deprive any King for heresy, marry that I do freely confess, that we shall shew our selves to the Pope's judgment. A very good Iron, for which they deserved the teeth as well as the heart of Henry the Great.

Another of the same Order, Petrus Allegriaeus, and Johannes Honoreius van Axell, with the Canon-law write down the same Principles in their Commentaries: and the Cardinal Fryar, Giovanni Antonio Barna, finds fault with Father Paul the Venetian (famed for his learning, judgment, moderation and integrity) that amongst the Offices belonging to the Pope, he doth not set down, for confirming or extinguih all his tranfacting of Empires, setting up and pulling down of Kings, fine Eur., hath such authority. An Article, that I dare say never learned from the Virgin Mary, whom they brag to be the Patronesses and Foundresses of their Order.

William Allen, or Allain, born in Lancashire, a great darling with the secular Priests, for whom he was the first that made Seminaries at Down, a severe enemy to the Prelateness, and as he was a maintainer of the power of Rome, and the King of Spain, of both which this example may illustrate. Queen Elizabeth having first some aid into the Netherlands against the Spaniards, Sir William Stanley was made Governor of Deventer in Overyssel, which he honestly (betraying his trust) delivered with himself and Garrison to the Spaniards by which he lost, by common consent, the reputation of Subject, Gentleman and Soldier, but Dr. Allain thinking to quell these rumours, and to encourage the new Ringdutch, by a Letter from Rome, tends Study and his Regiment not onl...
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only thanks and Commandments for this their action, but as he thought, a sufficient vindication too, part of which take in his own words.

Dr. Allen's Letter touching the render of Dissent, pag. 27, 28.

"To I say no more unto you Gentlemen, seeing you desire to know my meaning fully in this point: That at all arts of Justice within the Realm done by the Queens authority, ever since she was by publick sentence of the Church, and See Apostolick declared an Heretick, and an enemy of Gods Church, and for the same by name excommunicated, and deposed from all Regal Dignity; as, I say, ever since the publication thereof, all is void by the Law of God and Man's: so likewise no war can be lawfully denounced or waged by her, though otherwise in it self it were most just: because that is the first Condition required in a just War, that it be by one denounced, that hath lawful and Supream power to do the same, as no excommunicate person hath, so especially, if he be wished deposed from his Royal Dignity by Christ his Victor, which is the Supream power in Earth, and his Subjects only abolished and discharged of their Service, Oath, Homage and Obedience, but especially forbidden to live or obey any such Canonically condemned person.

And in another place of the same Pamphlet, he thus tells them their doom, if they had been faithful to their trust and the Queen; we * any Excommunicate or Canonically condemn'd Prince, * who by law can serve, nor give aid unto, but be fallen into Excommunication.

Thus we see what small esteem he had of his Sovereign, and how ciefe it is for these men to eafe themselves of loyalty and Obedience. And that the Pope may thus trample upon Kings, observe his Doctrine in another of his Writings, * The Pope may in some cases excommunicate, for some causes deprive, and in many reflects fight and wage War for Religion. * And again, * Plain is it, that Kings that have professed the Faith of Christ, and the defence of his Church and Gospell, may, and have been justly both excommunicated and deposed, for injuries done to Gods Church, and revolts from the same, or sometimes all for other great crimes tending to the Perdition of the whole Subject unto him. * And again, * By the fall of the King from the Faith, the danger is so evident and inevitable, that GOD HAD NOT SUFFICIENTLY PROVIDED FOR OUR SALVATION, and the pretention of his Church and holy Laws, if there were no way to deprive or restrain Apostate Kings, * if there were no way to deprive or restrain Apostate Kings.

And then plainly declares to the world thus: * Therefore let no man marvel, that in case of breife the Sovereign lose his superiority and right over his people and kingdom. And in thir * Opinions he endeavours to prove that there is no harm: And gives the Earl of * Wylmerland for his Rebellion great commendations, and of his fellow Traytor gives you this Character, The renowned Count of Northumberland dyed a Saint and holy Martyr.

When the Spanish Armado invaded England, he printed a pernicious Admonition to the Cathlicks of these Kingdoms, full of horrid Rebellion and Treafon, perceiving them by all means to take part with the King of Spain, and to Root out their own Queen. What effect his Doctrine took, I know not, but 'tis well known that the Fleet came to nothing: and enough of this Allen, who for his zeal to the Spanish Faction, and the authority of Rome, was made Cardinal de S. Martino by Pope Sixtus the Fifth, at the desire of Philip the Second.

And now let us see what a man with a long name will tell us in this cause; Andreas Eudeman-joannes, a man suspected at first to feek under a wrong demonstation; but when we know his Country and temper, we shall not think him so easily to own any thing, though never to bad or false: he was born in the Island Crete (now better known by the name of Candia) at Canea (by the ancient call'd Cydon or Cydonia) but bred up from his youth at Rome, and a Jesuite. If that be true, that in the Island of his birth no venomous or harmful Creature can live, 'twas well that he was forthwith transplanted to Italy, for his native toy, and his malicious humour could never agree: his writings are only full of railing and vain repetitions; hath impudence to deny any thing, and affirm what he pleacheth: his whole Books are comprised of contradictions, all along affirming that Kings may be deposed, may, and sometimes cut off, and yet at the same time vindicating himself and his Order from disloyalty.

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Chap. i. and Kings, and dispose of their Dominions.

aly; and yet so stic in his affirmations, though bald in his hints, that his Books may be read over to as much satisfaction as one of the Brethren preachments, or Oliver's Speeches: so that I should wonder that such a generous Pope as Urban the Eight, and such a learned Cardinal as Bellarmino should have him in such esteem and favour, if he had not swayed in this world. And though all along may know his meaning by his Moping; yet sometimes he speaks plain enough, and declares that the Pope can depose Kings, and that this hath been done, and may be done sometimes lawfully.

In the year 1594, one Jehan Chastel intending to stab King Henry the Fourth of France with his Knife struck him into his Mouth, and though he missed of his aim, yet he struck out two of his teeth, and wounded him sore: For this Treason the Villain is executed, but presently one Francois de Verone writes an Apology for Chastel, asserting that he had done nothing but what became a true Christian and Catholic; his reasons being, because the King, as he said, was an Heretic, and so might lawfully be kill'd or deposed.

That he was absolutely perfuaded so in the latter [the first we shall treat of in its proper place"] you may judge by his declaring these following Propositions to be Heretical.

I. Que l'un Heretique relaps, & nommage

excommunie du S. Siege, ne perd le droit de la Couronne.

II. Que tel est Roy legitime, donne & Ordone de Dieu.

III. Que l'Eglise ne le peut priver de ce droit; ny les Etats, ny generally les Princes, de leurs dignitez, ou Royaumes, pour crime ou Heresie quelconque.

IV. Ny absoudre les subjets de l'Obedience & fidelite a eux deux.

V. Qu'il faut refister a tels jugemens, & qu'ils n'obligent ne conference.

VI. Qu'il ne se faut enquier des actions, ny de la Conffience de fon Prince.

VII. Qu'il ne faut de refister a un Prince Heretique.

VIII. Qu'un Roy Catholique peut permettre deux Religions en son Royaume.

What this Verone was I know not, only we may observe, that about the same time there was a French Jesuit of the same name, who afterwards writ some 29 Books.
Books and that the same year, sic. 1595, that this Book was Printed, one Le Bill was punished for endeavouring to convey one Francois Veron, a Student at Padua, out of France. This same Veron also in the same Book vindicates Jacques Clement for murthering Henry the Third.

The which horrid murder was also publickly maintaine'd as an act most lawful and glorious, by an other French-man, call'd Bouchar; and he that will thus boldly affirm the greater, you may justly suppose he will not deny the lesse, sic. the depofing of them. And this he tells us, the Pope can do if there be need of it, and the Prince contemn his inferior censures.

Cum ille Christi vicarius sit et non videret ne quid Christi, ne quid Ecclesiae ac Religioni injuria fiet, ne quid vel populi vel Regni, vel Regum iporum salutem imperiat (cujufmodi fubi Tarbis, schisma, perjuria, apoftasia, & similia, que fine gravi Ecclefiae detrimento io effe nequeunt) id ei licere, ut cum nihil leniter admonuiffc profuerit, cum cenfuras contemni audierit, populos Obedientii vinculo eximat, detq; operam, ut alteri commodiori grex à Chrifto rederaptus committatur.

Cum periculum grave Ecclefiae è tali regimine imminere, deponi deii & utile & commodum effe agnoverit, turn abdicatione, lib. III. cap. 13.

5. Henrlci Lib. pag 398. the then prefent about feventy were Kings Subjects of their Allegiance and Obedience to his Majefty, upon any caufe or occafion, their fancy'mg that the Tope can depofe Emperours and Kings, to tranflate Empires from one Nation to another, and to judge Princes. And our Country-man, Thomas Harding, when he fees Childerick of France depofed by the Pope, cannot refrain from telling us what a strength of Authority is in that See, which is able with a word to place and disfrance the mightiflt King in Europe. And this is alfo approved of by his good friend and great admirer, John Kafel. And the Portugal EEmanuel Rodericus, in several places of his Works, forbid up by the Canon-law, tells how the Pope can alter Kingdoms, and depofe Kings.

What force either Loyalty or Obedience is with some Roman Catholicks, may in part be feen by their cavilling at our Oath of Allegiance, as where it faith, that the Pope hath no power or authority to depofe the King— or discharge any of his Subjects of their Allegiance and Obedience to his Majesty, upon any caufe or occasion Whatsoever. —They answer to the first:— A strange prevention to firs up harmours, and to alter them with DANGEROUS Phylfic without neceffity. —And to the second, they thus retort:— Although the King fhould force them to be Mahometans, Jews, Pagans, or Infidels.

To that part of it, which calls the opinion of the Popes power to excommunicate or deprive Kings Impious and Heretical, —They only say, —How came the English Parliament by Authority to enquire Doliene who delivcrd them this power? who made them assurance of Gods infallible Spirit? —To that part which faith, That they do believe that the Pope, nor any other hath power to abfolve them of this Oath? —They deny the Article by their thus reafoning: —If they do not believe it, NOR INDEED CAN BELIEVE IT WITHOUT GROSS IGNORANCE, why should they inform them to swear Falfe? or what get they by this?

And to the last part of it, where 'tis faid, that —They do acknowledge this Oath to be administered unto them lawfully, and by good and full Authority, and that they do renounce all difpenfations and pardons to the contrary; —They quite null the Propositions by this their answer: —He that sweareth falfe, had need of abfolution from the fin, but neddeth no difpenfation, because the Oath hath no force to bind, as in this cafe. —By which means they declare their approbation of thefe following Propositions.
To affirm that the Pope hath no power or authority to depose the King, is dangerous.

II.

That in some cases [as if the Prince should force his People to be *Mahometans, Jews, Pagans or Infidels] the Pope may discharge his Subjects of their Allegiance and Obedience otherwise due to him.

III.

That the King, Bishops, Peers and Commons in Parliament, cannot declare or confine the opinion which *allows the Pope power to excommunicate and deprive Kings, to be Impeccable and Heretical.

IV.

That it is *gross Ignorance and False, not to believe that the Pope or any other have power to absolve Subjects of their Oaths of Obedience and Allegiance.

V.

That this Oath of Allegiance, though taken, is not obligatory, nor hath any power to bind.

Thus we see the foundation of Government shaken, Oaths and Obedience brought to be but trites, and Supream Authority and Rule, upon the common-canting whining pretence of Religion confirmed to nothing.

Leonardus Lefius, a Jesuite of great repute, under the false name of Guilielmus Singulatum, is very zealous for this authority to be in the Pope: Tells us in one place, that if the Pope have not this power, then the Church of needess must err because it teacheth such jurisdiction to lie in the Pope: but to affirm so of the Church, viz. that the erraeth is Heretical; nay, that this erraest, that the Pope cannot depole Kings, *is more pernicious and intolerable, than an error concerning some of the Sacraments: for 'tis a *certain and undoubted received Opinion of the Church; and therefore he *concludes all Catholicks, as they love the Salvation of their Souls, to have a care of doubting of it, or believing the contrary; for it *belongs to Faith, or agrees so near with it, that it cannot be denied without great injury to sound Doctrine.


* Id. Pag. 90. * Ine enim error longe perniciosior est, magisque intolerabillius, quam errore circa aliquod Sacramentum.

* Id. Pag. 100.

* Id. Pag. 122.

* Ad idem pertinent, ut in eum subditi fidei & Religionis effe conjunctum, ut ab eis fane Doctrine injuria non videtur poele negari.

And whether this Lefius in another of his Books concerning the *Pope power, *De potestatibus maintains any Tenents more dangerous than thence, I know not, no more than I or any other had the reasons that made them flippref it, though many years ago Printed.

The Lawyer, *Para de Potes, from the Canon-law, and other such-like Authorityes, gatheres, that the Pope may depole Kings or Emperours; and the old Summatists, *Glareanus upon Gratian, standing upon the fame Sandy Foundation, maintains the fame proposition against the latter; and with these agree another Lawyer, *Papa Glic. *De imperatori debet confirmari a Papa et sanque superiore, & ab eo examinari, approbari ac incongii, concerse & coronari, si est dignum, vel rejeti si est indiguum, pura & effecta sanctissima, excommunicatus, licet et unce, de Electoribus Imperii. fo. Epis. Diet. Consilium. pag. 54.

In the Year 1615. Frederick, Elector Palatine of Rhine, being over-perswaded by the Bohomans [who had then denyed Ferdinand the Emperour to be their King]
King] to take upon him the Government over them, was after some Wars overcome by the Imperialists, and bereft not only of that Kingdom, but the rest of his Territories. Upon this, great Contention is had privately at Rome to get another Elector into his place, and for the puffon they need not study long. The Duke of Bavaria, having his great Expence in this War against the Bohemians, and the Jefuits, [to whom he was a great Benefactor, had a Particular Devotion, and was in all things way'd by them] to speak loud in his behalf; and besides, which was no small Motive, his Zeal for the Cause of Rome (Frederick being a Protestant, and thus laid by;) would thus overway the Reformed Electors in number, whereby the Empire probably would still be ruled by that Religion. These and other like Reasons, made Pope Gregory the Fifteenth, and his Nephew and Favourite, Cardinal Ludovico [who was also made Protector of the Treb] to be earnest with the Emperor about it; which at first (though the Spaniard at his first Motion, seem'd not to like) took Effect, and Maximilian, Duke of Bavaria, obtain'd that Honour 1625.

But that which I most aim at in this Story, is the Paper of advice or Reasons to persuade to this Action, presented to the Pope and Cardinals by Michel Longo de Biffa, belonging to His Holiness; in which it strongly pleaded for Bavaria, ransoming and heading it in a whole Head-role, what pretty pranks and Tricks the Pope and Popes have formerly acted over Kings and Emperours, by Interdicting, Excommunicating, and Deposing them; altering and changing of Empires and Kingdoms: and in one place speaks boldly and plainly thus:—It is in the Pope hands, as apparent by all Historians, to remove the Emperours in their Empires; to Translate the Authority of one Nation to another, and utterly to abolish the right of Election.

And that Rome did think her power over Kings by way of Punishment, to be just and really her own, you may partly guess from this following Story.

No sooner came forth our Oath of Allegiance, for the preservation of the King, and security of his Kingdoms, but Father Pasquau at Rome solicited the Pope for his Favourite against it, which were obtained; but before they were sent into England, this Jefuite wrote a Letter hither, to intimate (though fallly) that he was for mitigation, but that (true enough) the reit were for the Popes Power against the King; but take his own words, as they are delivered to us by an honest Beneficiary.

About some Four or Five Months ago, it was consulted by Seven or Eight of the Learned and Discreet, that could be chosen, who gave their Judgment of it. Their Reasons are many, but all deduced to this, that the Popes Authority in chusing Princes upon a just accord is De Fide, and consequentely cannot be deny'd, when it is called into Controversie, without denying of our Faith; nor that the Pope, or any other Authority can interfere in this.

For if the Quisition were De FaCto, and not De Jure; to wit, whether the Pope might jolly in his or that occasion, Excommunicate or Depose this or that Prince, upon these or these causes; or whether Precedent Popes have done well therein or no, then might some of those Reasons, which you lay your Friends do allege, be admitted into consideration; to wit, whether it would be in Seducationem or Delectionem, do hurt or good, be probable or improbably, or whether the causes be sufficient or no; for without cause none holds that the Pope may depose, or whether the due form of admonition, touched in your Letters were observed. But for so much as the Quisition is De Potestate, of the See Apostolick power, what it may do upon any cause, or against any Catholic Prince whatsoever, those confederations of temporal hurt cannot enter.

Besides these, I have conferred the matter with Cardinal Bellarmine, and sundrie others of great Learning and Confiance; and all are of Opinion in this Case, that the form of the Oath is it self, is Heretical, and no may be admitted by him that will not deny the Catholic Faith.

I have had occasion twice to speak with his Holiness; the first in company of Mr. Thomas Fitzherbert, where we proposed certain manner of Mitigation suggested by Friends, &c. Whereof his Holines acquiesced. That as for any albeit using Censures against his Majesty, he meant not, but rather all courteys; but as for the Authority of the See Apostolick (to wit, for using of Censures) he was resolv'd, and would rather lose his head, than yield one jot. The Second, be being informed that some Prayts did seem to incline to the taking of the Oath; he answered, He could not hold them for Catholicks, &c.
What an enemy this Parson was to his Native Country, we may discourse of hereafter; only at this time we shall go further, than what belongs to the Popes power now in hand; yet we may observe by the by, that whatever he wrote, he never put his own name to it, but sometimes false ones, and sometimes only two Letters, which he commonly alter’d in every new Pamphlet, thrust up only with cavillings, resolved to let the Romanists know what he meant, but would never acknowledge any thing to be proved against him; yet an indigent Judge will acknowledge his hints to be bold enough. In one place, thus he tells the Learned Morton:

"You know that Deposition of Princes is an effect of Excommunication, and can never happen by Ecclesiastical Authority, but where Excommunication hath gone before, other reckons

And I would ask Mr. Morton, in good earnest out of his Divinity, when a Christian Prince is lawfully Excommunicated, and shut out from all Society of Christian Communication, and he persist Impotency, how can be he head of a Christian Common-wealth, for so much as he is as Monarch, nor hath any place, or part at all in the whole body, the headship being the chief part of all others?"

In another place he teellz thus his own Principles from his Learned Opponent:

"That the Pope is Supreme Pastor of the Catholic Church, hath any Authority left him by Christ, either directly or indirectly, with cause or without cause, in never to do a need of the Christian Religion, to proceed against any Prince whatsoever Temporally, for his restraint or amendment, or to permit other Princes to do the same: This, I suppose, was never their meaning, that took the Oath, for that they should thereby contradicted the general consent of all Catholic Divines, and confess that God’s Providence for the Confirmation and Preservation of his Church and Kingdom upon earth, had been defecutions, for that he should have left no lawful Remedy, for so great and excessive an evil, or that way might fall out."

And if you look but a little farther, you will see where the Shoe pinches, in that the Parson hath to deny simply and absolutely, that the Pope is Supreme Pastor of the Catholic Church, hath any Authority left him by Christ, either directly or indirectly, with cause or without cause, in never to do a need of the Christian Religion, to proceed against any Prince whatsoever Temporally, for his restraint or amendment, or to permit other Princes to do the same; for so much as he is a Monarch, nor hath any place, or part at all in the whole body, the headship being the chief part of all others."

But enough of Robert Parson at this time, unless he were better. And if we consult some others abroad, we shall find, in Johannes Wigges, in Hieronymus de Medicis the Dominican, in Luisis Turriani, the Spaniel Jesuit, Johannes Malterius, Bishop of..."
What was the Opinion[1] of that great-read Cardinal Baronius[2], you may guess by this which followeth: *Henry the Sixth* [by the Italian Writers call'd *Henry the Fifth*] being at Rome with his Empehrs, *Confiance Daughter to William King of Sicily*, and being willing to be both Crowned there: Accordingly *Pope Celestine* the Third, being let in his Pontifical Chair in St. Peter's Church, held the Imperial Crown between his Feet, whence both of them, humbering themselves, by bowing down their heads, received the Crown: but the Pope presently with his Foot kicke the Crown from the Emperors head to the ground. Upon this Rogerius in short tells us, that the Pope did it, to thaw that he had power to depose the Empehrs. And this is hint enough to a wise man: But Baronius liketh the action so well, that he must make a difficult too, it being his design also all along to magnifie the greatnes of the Pope; his Comment is this, *That the Emperors might remember, that it is in the pleasure of the Pope to give, keep, preserve, and take away the Empire, if there be cause; and that this Example might put him in mind of it*. And this he in another place makes no doubt of.

And this is also agreeable to the Learned, and one of the best Causis of the Jefuits, *Johannes Antonius Delphinius*, who in several places of his *Institution*, confirms the same. *Johannes Philippus Maynardius* in his *Zeal against the sectaries*, not only with the rest of his Followers in that Quarrel, exempted the Clergy from the Soudar Jurisdiction, but also allowed the Pope Authority to depose the Emperors; and *Thomas Campanella* threweth his Politicks upon the fame Pontifical Privilidge: And with him agreeeth *Gregorius Capaccinii*. Nor need we marvel to finde *Gilbertus Genebrard* of the same Opinion, when many times we finde his choler and Zeal was some difcredit to his great Learning.

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[2] *Scripsit amicis:*
Of the same extravagancy and passion was the Helveticus Jesuit, Laurennianus Forsterus, one who thought to procure to himself no small name by his multiplicity of Pamphlets, and zeal for his Order; yet when he makes it his whole design to clear them from any thoughts of treasunable or bad Principals, even then he confidently affirms, that himself and the rest of his Order, do and did always maintain, that the Pope hath power to depose Princes; and for this, he faith the Jesuits ought not to be flared, or though bad subjects, because they affirm no more than all other Catholic Doctors do.

Nay, the famous Pedietnotis Geographer, Giovanni Botero, (the first, I may say, that undertook prudently to discover the world,) runs along in the fame of corruptions with the rest of his Religion, and will not only allow the Pope to depose Kings, but seem very and angry against any that should deny it, and reason the case with them too as largely as if he had been chosen the sole Champion for his Church; and declares himself a profest enemy against those who think that Kings have no Superiors but God in this World.

della chiefa di Dio; o per ne ingegno lasciamone rinuare la Religione ne gli altri loro, per l'uno e per l'altro capo; li Pontefici, fe il male è incorreggibile, la vogliono della lommunica, e dell'interrato. E ciò che è fatto, farebbe giusto, se gli.chi do ver che a Dio è per la frode rebellione, e per l'altro capo; niente può poter fodi cca, che siano da Dio, l'effetto, li dichiarano in capace degli stati, e per l'altro capo, che il Re loro tende immedia mente da Dio; e la ragione è perche nella Chiefa di Dio, la po fusa folcaro quefto corpo, la spirituale qualia anima; onde quella deve ubbserve, questa commendare in tutto quello che è fatto, che dà apertamente al ben pubblico della Chiefa. E i Principi scandalosi sono: come membri putridi, o peccore gaddo; che fì debbono tranze dalle parti con, e uccider fora con le figure. E è cosa ridicola quella, che in quelli tempi dicemen efcrequentzano alcuni Politici French, che il Re loro depone immediatamente da Dio; e per la sua vanità, indesinga di effe refera: conciofia che tutti i Regni legittimi hanno, hanno origine dall'Elezione dei Popoli; e per questo, nelle loro incoronazione li Re giurano di offemr i Privilegi à i Popoli j

Leffius the Jefuite, in behalf of the Pope, makes use of Johannes Parisisfiri; but Roger Widdington a Benedictino, affirms that Parisisfiri and Antonius de Rofafi, are rather for the Peoples power to depofe Kings than the Pope; though be it as it will, one is as bad as the other, and neither barrel better than the other. Wherefore ever Efting fay, that no doubt is, that Kings have no Superior but Obd in this World.

Johnes de Bromwardo, an English Dominiean, and famous in his time for his many writings, is also an affector of this King depoing Doctrine; nor is it any strange thing among our Country Romanists: wherefore eflf should Edward Ribbion commend Saunders for his Rebellion in Ireland? Wherefore eflf should Wafhin the Author of the "Quodlibetts" defire that the Pope had, and would exerfice as much power now in England, as he did in the Second, and King Jacob time? Wherefore eflf should Everard Hanse the Priest fay, that he hoped then the Fifth did not err in declaring against Queen Elizabeth, and abfolving her fubjefts from their Allegiance? Wherefore eflf should John Maudine, being asked at his Tryal, if he thought that the Pope could depofe the Queen; or if another Prince should invade England, whether he would affift the Queen or the Invader, defired to be excused from anfwering; Wherefore eflf should James Fenn, at his Tryal, declare that the Pope had power to depofe the Queen and other Princes? Wherefore eflf should James Bell declare that he would affift the Pope, or any other against the Queen?

Why should John Finch affirm the fame, or Father Thomas Maxfiefd, that no man under dammage could take the Oath of Allegiance? And Nicholas Algie-foin, refute to take the said Oath, though he was promised his life, if he would take it: As they promised the fame mercy and favour to John Thunfe, and N. Voren at Lancaster;
Their fancying that the Pope can depose Emperours Lib. II.

And we are informed from the Records of the Memorials of the Council at Tyreb, that a House being searched for a Priest, called David Engledy [their own Catalogues mentions one Francis Ingleby, who suffer'd there '580] there were found in the said house thief Positions:

That the Queen before the Popes Bull was not a lawful Queen. That Catholics are not to defend her, or fight for her, if any came to execute the Popes Bull.

But it is lawful to take arms against her, and to do what they please with her, if they be sure to obtain Victory.

And the only reason that Father Garnet had against some infurrection against the King, was because they wanted the Popes Authority or approbation. And if I mistake not, 'tis no less than Father Parfuns, who thinks it no small honour for his cause, that Robert Dorey, Matthew Plabbes, and George Greve, three Priests, would rather die than take the Oath of Allegiance, when life was offer'd them upon that condition.

But what need I trouble myself with particulars, when Abraham Bezauni, who thought himself fit to be joined with Barouini, tells us, that all the English Priests, who suffer'd in England, absolutely maintain'd that the Pope might depose Kings; and he himself is of the same pernicious Principle.

Of this Opinion also is the great Spanish Lawyer, Pet. Anglifi, Musla: and to him it would be no news to add a Souldier of the same Family, and one that by the afcension of this Massacre, was to prove his Sword could do no wrong by taking away another man's Kingdom, and joining of it to his Masters. And this is Padrique de Toledo, Duke of Alva, who in a large Speech, told the people of Navarre, pretty stories of the Powers power in giving away Kingdoms. But the condition was, that by the same Authority, the Kingdom of Navarre was given to his master of Spain and King Alberus justly depo'd. And 'tis no great matter whether he or his Histour pen'd the Harangue. And no question, but that his Grand-child, Don Fernando d'Alvares de Toledo Duke of Alva, was altogether of the same judgment, when he conquer'd Portugal to the same Crown.

Nor is (the great, but none of the best Text-men) the Spanish Preaching Jefuite Johannes Ofirionis of any better Principles. For amongst other priviledges granted to the Popes, he tells his Auditory, that he can appoint and depoze Kings. And in another of his preacments, he tells the people that by this Text, Belold here are two swords, is signified the Spiritual and materiel Swords of the Church, whereby the doth assault, beat, and rob Kings of their Dominions and Authority.

Of the same judgment is the Italian Lawyer and Divine too, Cesar Corvaia, of so great repute at Cremona, and a Favorite of the English Overlief, Cardinal Francesco Barberino, Nephew to Urban the Eight.

But of this Subject we have been too long, and so I shall conclude all, with the Dominicans, Sextius Senecis, a man of great Reading; but in this case he thought it not amiss to fin Company with the rest of his Party; now affirming that the Pope, at his own pleasure, without any caufe, can dispoze of Kingdoms; yet a little after, he is willing to have a Reason, and then the Deposition is lawful enough.

Of the same pretensions are the they Pope can depose Emperours, and these are all at last grounded out of the great stories of the Popes power in giving away Kingdoms.
That the Pope can absolve Subjects from their Oaths of Allegiance, and their Obedience due to their respective Princes.

Methinks 'tis an odd humour, that the Pope should be so much on Cockhorse above all the world besides, as to expect that all Emperours and Kings should swear absolute obedience to him, and yet allow other earthly Monarchs to have, but a conditional subjection from their Subjects: And this Allegiance, though never so strongly tied up with Oaths and Duty, yet must the people be persuaded, that an Item from Rome can quit them from its Obligation, as poor Hortensius believed himself to be King of Poland, because Roguilh Francicus and others told him so.

Though we abhor the action, yet we cannot chuse but smile sometimes, to see how many by the knavery of some Polititians, are gull'd into villany: many of our wicked States-men, (as the Devil turns himself into an Angel of Light) wrap themselves in Religion to catch those who know nothing of it but the word. And though we be tied to Allegiance, with the strictest bonds of Birth and Oaths; yet from these, if occasion serve, the Grandees of Faction will ease us either, as one Nail drives out another, by taking a contradictory Oath to the former, or some way or other, procuring or making of and to our selves an Abolution; the Pope and Discipline being the Chief Matters of this Faculty.

Our Presbyterians, after they had above two years impiously rebel'd against their King and Church, to make their actions more plausible to the Vulgar, took that abominable Covenant against both, and so declaring their disobligation to either, as if a latter unlawful Oath could quit one of the former, which, Law, Religion and Nature did bind him to. And I cannot but think here of the impious Guijlan league in France, who having fought a great while against their King Henry the Third, and declared themselves not obliged to their Allegiance to him: yet as a pretty trick to fool the world, they sent to Pope Sixtus the Fifth, that he would declare their war to be lawful, and quit them from their Obedience to their Sovereign: both Knaves of a double dye, first to Rebel, and then to make that sin lawful.

And that the Pope hath this power to absolve people from their Obedience, is stily maintain'd by the Roman Champions. Amongst the rest, Martinius Becanus, is thus perswaded, and he faith, That nothing is more certain, amongst the Pontiffic Roman Catholicks, than that the Pope may do not only so, but command the absolvatur subditi non teneantur servitutum, nomen servitutum apud Catholices. Mart. Becanus. Controvers. Angl. p. 133. & 135.

With him agreeth another of the same Order, viz. a Jesuite, but more voluminous, and of greater esteem, *—Hos à juramento fidelitatis solvere, vel foluros declarare, Pr. Stat. defens. 13. c. 23. v. 24. 2 Hosts contra Ecclesiasticum morem, concionationem, generalis sum, & approbationem, & contra Catholicorum Doctorum confensum—else etiam contra rationem. id. Lib. 6. c. 2. v. 7.
That the Pope can absolve from Oaths of Allegiance, Lib. II.

When a man's nurst up in an error, he will commonly swear to it: and though of all Authorities or Decrees, the Canon-law hath the least reason in it; yet where men must think as they are bid, we need not wonder when we see the

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Nor is it any wonder to see c. Johannes Didea, d. Bapffitia Tresvansal, e. Franc. De liberate suis de Verone, f. Dr. Buccker, g. Leonardi Lofiui, under the lithe name of Gilla-Chiufi. e. r. f. 

c. 

c. Giovanni Boter's, yet the more wonder in him, because a great and understanding States-man, and several others, to be for much the Pope, 
as to allow him Authority to absolve Subjects from their Oaths of Allegiance, 

b Apologie when they have no less than the famous Cardinal Perron to be their Champion, 

and with him the Nobility and Clergy in France and this caufe of the See of 

Rome to be by him boldly maintained publicly in a long Speech to the third 

Illustre de l'Estate; the occasion of which, we have spoken more at large in the former 

Chapter.

Lat. pag. 64.

Le Relationi Universali, part. 5. lib. 4. pag. 124.

In this Europe, the Cardinal endeavours to prove 
at large, that Subjects might be quit from their Oaths of Allegiance and Obedience due to their Kings; nay, 

that Kings might of times be deposed: of which formerly. 

As for the first, viz. That Subjects might be 

absolved from their Oaths of Allegiance made to their Kings; he faith, 

That all Partiers of the Catholic Church did 

hold it, and so did the French Church ever since 

Divinity was taught in Schools amongst them, till the coming of Calvin: and this hath been 

maintained by all the French Kings themselves, Councils, Bishops, and Doctors; so 

also all their Magistrates, Officers and Lawyers. Nor is this all, for he publicly declares that 

there could never be found in France, since Schools of Divinity were 

three years, till his time, so much as one Doctor, one Divine, one Lawyer, one Decree, one Council, one Order of 

Parliament, one Magistrate, neither Ecclesiastic nor Politicke, 

to have said, that in case of Heresy or Inidelity, 

Subjects might not be absolved from their Oath of Allegiance, 

due to their Kings.

Other Parties of the Eglise Catholicke, but mine all the Deceivers, 

who confide in France: since the Churches of Theologie ye or elles infinues, have 

牽 het affirmative, affirmative, or who in case of Princes Hierarches or Apostates, & perfecution the Chriftianitie or the Religion Catholicke, the Subjects pouuoy absolve effuim of the fervant of fidele. 

Id. Pag. 62. — Non seulement toutes les autres parties de l'Eglise, qui font ad joind'hu ay en Monde, tiennent 

l'Affirmation, affin que en cas de Princes Hierarches ou Apoteus, & perfecution la foy, les Subjects pouuoy effuim du fervant du fidele, aulx aulx de fidele, aqueu aulx de fidele, 

And, que depuis en ces ans il n'eit eu Apologie au quel endivere Nations cette doctrine n'y est eue cru et pratique. 

a. Id. Pag. 62. — Elle a elle confument en France, que nos Boys & particulierement ceux de la derniere race, dont procecez par leurs Autres & par leurs ances, ou nos Cécles, qui auy, & maintenu et au des ses Eglises & efleurs Scholastiques, depuis l'Eglise de la Theologie est infinues, & depuis nos jours, l'Hom erite, prechier & feigneur, & ou finalement tous nos Magistres,Officers & Jurifconsultes, l'ont 

suivi, & favorizez, vous souverain pour de Religion plus legers que l'Eglise ou l'Apoftasie: Mais depech remembrez vous, qu'elle est une ayez aider, si vous croyez que l'Eglise & le Theologie, faire par eux a yur Princes; Ou eile hypothejue particuliere, qu'en cas de Princes hierarches ou Apoteus & perfecution la foy, les Subjects pouuoy efficuer defendre de leurs 

Id. Pag. 62.1. Non jamais ne trouveron en France, depuis que les Eglises de Theologie y ont elle 

inflinues, & depuis juger sous eux un seul Docteur, ma Théologien, ma Jurifconsulte, un seul Docteur, un seul Concile, un seul Arret de Parlement, un seul Magistrat ma Eclesiastique ma Politique, qui ait desen cas d'héritage d'infallibilite, les Subjects pouuoy efficuer absous du Serment de Fidele que ils doivent a yur Princes.

K And

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That Subjects of themselves may depose their Kings and Governors.

If we allow that the people themselves may lawfully Rebel against the Princes, and at the same time be judges of the justnes of the Reason; to be in Authority will be a slavery, the word Monarchy absolute nonsence, the King obliged to obey every mans passion and folly; nor peace, nor justice can be expected, the Nation being in a perpetual hurlyburly, every other day, as of late times, new Magistrates starting up by strength or Policy; and he that's still uppermost of this Leap-frog-Government, will extort Obedience, confirmed by Oaths from his supposed subjects, which will ruine the honest, and damn the rest with Perjury.

Change, as a Novelty, at first is rather a pleasure than gain to the People, and at last a burden and ruine; and what a factious people once resolve on, they will never want pretence of Reason, themselves being judges. When the Sacrilegious Presbyterians, prompted by their Master the Devil, were resolves to Murder that famous Arch-bishop of Canterbury (Dr. Laud) for fashion-fake, they would have something to say, though if we go according to the Narrative of his Enemy, we shall find, that the Lords, Commons, and Prynne himself had but the same Reason and Consequence for so doing, as according to the Proverb, Tertullian Staple is the cause of Goodwin-Sands.

I warrant you the ancient Swedes thought themselves as pretty Religious blades as any, when they flew their good King Eric Stenhol, because he intended to bring in Christianit among them. Our late Puritans made it one of their main pleas in Print and Pulpit, for their fighting against the King, because fortho, he intended to bring in Popenry: And the Earls of Northumberland, Wiltmoreland, and others, thought to pull down and destroy Queen Elizabeth, and some did also King James, because they fetled the Protestant Religion, and I do not know which were the arrantest knaves of the three parties: certain I am, that Christian Religion doth no where allow Rebellion; and if a Heathen and a Christian do the same fault, it is not the unbelief of the former, that makes him more wicked in the act than the Religion of the latter; and he that bauls out the liberty of Conscience, and los of Religion to vindicate his Rebellion, hath too much of Atheism in him, to be a true Christian.

Thus would these men make the condition of Kings to be like that of Democles, with a drawn Sword hanging over their heads by a flender thread; His and the Kingdoms settlement to lye at the mercy and alteration of every hot-brained Zealot:
Zealot; For let him be of whatsoever Religion, yet we fee he shall not please; and that which should have no Arms but Prayers and Tears, must be made a pretence to prove the Devil a Saint, and Trench an Article of Faith.

We have formerly seen how the Romish Favorites do hugually contend in behalf of their Canon-laws, that the Pope is fit over the Nations and over Kings, to Extra. Cont. root out, and to put down; and to destroy, and to throw down. But as if this were not enough to overload the Authority of Kings, they will allow the people also to depose them when they think fit to trample upon their Princes, by depoising them; and this in few words is acknowledged by a Rutilius Bernardin, Bishop of the Miraculous Loretto.

Reges ac Principes non solus Ecclesiæ sed interdum poporis competere ratione & exemplis offendere, Ann. Rer.

Comment. in Canticam Magnificat, l. 3. c. 27. dub. 6. p. 134.

Leonardus Coxeus, endeavouring to prove that the Pope hath power to depose Kings, in one place brings his Argument by way of comparison; that if the Examen Parlia-mentus do sometimes depose Kings, why may not the Pope much more do it? And in another place speaks more plain, that without the Pope the subjects themselves may pull their Kings from their Thrones. But I warrant you that Kings cannot, against whom he wrote, would never be converted by this Frenchman.

Here we have the Brabancon Jesuite, Martinus Becannus, keep a great deal of chatter about the old worn-out Argument, of a mutual compact between Kings and People; and he would conclude, that if Kings do not keep their promises to their Subjects, then the people may shift their necks out of Collar, and throw by their King: and something to this purpose he affords you an old Rime.

Frangit fidem, fides frangat iuicem. (This is a proverb.

But this in this case is a false rule with us, being no compact, nor the parties equal; so that, do but translate his Rimming Proverb to agree with the cause in hand, and we shall fee the consequence to be false.

Don't break his teeth, burn not my poor house, what then? May I his flaver, go and burn his agra?

This used to be common Logick to the borderers or Moll-troopers; but we fee ours, it held affirmatively, cannot prosper in a settled Kingdom. But he goeth farther yet to extol the power of the People, affirming, that when a King is depo-ased, though there remaineth a lawful Heir, to whom the Kingdom of right doth belong, and this too apparently known to all; yet if the people do chuse another, and throw his Heir aside, the other so chosen is the true King.

Legitimus haris cui Regnum debeat, & hoc palam omnibus confiit, tamen si populus praetermissi legitimo haretic, alium delegisset, ille alius fui est Rex. (This is another proverb.

Almost an hundred years ago an English-man, who calls himself John Rastle, Maller of Arts, and Student of Divinity, then living at Louas, wrote against Dr. Jewel in behalf of Dr. Harris, or rather as himself faith, gathered out of Dr. Harrings Books; and if so, about this cause, take both their Opinions.

For whereas every Common-wealth is greater than the Prince whom governeth it, and may depose the same upon lawful cause; and whereas Riot and tumultuaries are canse sufficient to do (as making the Prince unable to govern it well) it followeth consequently, that if the whole estate of France depo is Chilprick, and erected Pippin, there was NO FAULT committed in so doing.

Now certainly you would think that this Chilprick was a strange Tyrant, or that his wickedness must be so great, that 'twas no fault to take the Crown from him, and give it to one of his Subjects that had no right to it; nor is this all, but the Kingdom by this means changed from one Family to another.

But
That Subjects of themselves may depose

But we shall find his enormities not to deserve such punishment: that he wanted
discretion, I believe, but then they might have given him an assistant; and as
for his inclination, Paulo Morigi tells us that he was Godly and peaceful, and
when he was put into a Monastery, that he led an Angelical life.

Whether there was such an English-man as this John Rastell, I know not,
because Priests make no mention of any such, and both tell us besides, that
William Rastell, amongst other things, wrote several Books against Bishop Fen-
with: whatsoever be the man, 'tis not much to our purpose, though William the
Lawyer would have given more credit to the cause, though for so doing, would
somewhat have increased the wonder; those who are so much addicted to our
Common-law, not troubling themselves so much with the Ramills Politics, or
the niceties of the Schools. And so much for Rastell and his friends Doctrine.

a Bellarmine tells us, that Martinus ab Anguillara, the famous Spanish Lawyer,
as was of Opinion, that the people never transfer'd their power so much upon, and into
the Prince, but that in some cases they might reform it again from him: And of the
fame judgment doth the Cardinal himself in one place, that if the King
rebus publicis temporibus Tyrann, the people may depose him and choose another. And again that if the people, that constitutes Kings or other Governments over them; and so
fi rex regem, si causa be given, they may cast the Kingdom into an Aristrocracy or Democracy, or the

b Pendet a controversia multitudinis, confuere super & Regem vel Conciles vel alios Magistratus, ut pater: &
si causa legimus aditus, postremo multum mutare Regnum in Artificioriam aut Democratiam, &c contrario.
Bellarm. de laicis, c. 6.

Franciscus Suarez, in this case defends both Bellarmine and Dr. Navarrius,
and himself speaks plain enough to the purpose, when he affirms, that if a
King of a lawful Title and Possession govern tyrannously, then that the people by their
Parliament may depose him: yet he would have the People do this in their own
defence. Regno nullum aliud falsus remedium, ad ipectandum, nisi Regem expellere ac deponere, potest Reipublica
tota publico & communl Concilio Civitatum & Procerum Regem deponere. Suarez, defen. f. 1. b. c. 4. w. 15.

Guillumii Eftsia, one of a great name, both for learning and moderation, an
honour both to his Country Holland, and his University Douay, though in one
Amnon, in that place he speaks so much between the teeth, that he seems only to hint his
Opinion to the ear in hand: Yet in another of his Books he speaks boldly and to
the purpos of, confident enough of the truth of his cause, since he thinks that
he hath the Scripture, and St. Augustine to back him. But let us hear his own
reason, which in short is this, because forsooth the Nobles and people, by the
Authority reposing in them, may defend themselves from Tyranny, and not only
defend themselves a lawfull Prince, but also, cause being given, may throw him from the Throne
and again. Jo reflexit po.
bis admiratas, qua & e manifefta Tyrannide vendicare & legitimum Principen eligere fi possint, acque

Though the Dutch and Spaniards were thought to be mortal enemies, yet
where Religion links together, they can also agree, though in wickedness.
For with the Hollanders doth consent no less man than Tobias, one to voluminous,
that 'tis thought that he writ a shect for every day he lived, which is thus revi-
bied by this part of his Epitaph:

Prime natalis luci felia omnia adaptans, 
Nundam sic fuerit pagina trina fatis.

Compare his days and leaves, you'll find to's prais'd,
He wrote as many shectts as he liv'd days.

That he was a great Scholar, is not denied; but 'twas no part of his learning to
Chap. 3.

their Kings and Governors.

77

to assert that Kings may be deposed, not only by the Pope, but the people too, being placed in that greatness for the good of the people, not his own, and if he do otherwise, he is not a King but a Tyrant, and so may be deposed.

Papam, five abjudget Regnicollis. Tituf. Com. in III. Reg. cap. 2. Quaff. 3. 1. Efto eafyl prooed proacranadas militates subditorum, & non fane, fi eft a patri, non illi Rex fide Tyrannus & deponer mercurem, eff: Tituf. Com. in III. Reg. cap. 12. Quaff. 9. et he agreez with this in other places, in. in II. Paralip. cap. 10. Quaff. 9. in Jud. eap.

Quaff. 46. p. 145. col. 2. 6.

To the judgment of Abudns doth another Spaniard, a famous Dominican agree, who though he gave great glory to the Pope in his authority over Kings and Potentates yet as if all the world were brave fellows, and born to authority, except Kings, he alloweth the same power to the people without having any liberty granted them for so doing from the Pope: Nay, though the Pope be far from endeavouring to punish this King, that though he do know and see his faults, and yet doth tolerate them, yet may the people deprive him. And immediately before this, Dominicus Eamnes gives the people sole authority over their King, re Principem dominio in


Nay, he faith, that sometimes, as if the Pope should declare the the King to be an Heretic, 2 then the Subjects are obliged to quit themselves from their obedience to him, and fight against him: but yet he would have them to be so cunning, as to consider first, whether they had strength and force enough to make themselves conquerors; and in this case our English Roman Catholics are very much beholden to him, for putting in an excuse for them, for their not yet Rebellion against their King, as if obedience were a reproach amongst them.

Something to this purpose is a Country-man of ours, under the name of Andrus Philopater, but who was the true Author under this Vifadir, I cannot swear. 'Tis true, it was commonly suppos'd to be Joseph Cerfwell, an active Jesuit, of the Spanish Faction, and an Enemy to his Queen and Country; and a Book of the fame Title, Alegamb, allocribes to this Cerfwell: others say Robert Parfons was the Author; and in this Alegambe agrees alo, but yet he leaves us loc. 76. p. 38. in the Suds; and how in this case to truff him, I know not, since he hath publicly in France been questioned for his writings: and some think they both club'd to the making of it, and indeed the brat is fo like them, that you would easily judge it to have been spit out of their Mouths; for such a wicked book must be made by such wretches: well, let it be as' will; let's hear the Imp it self speak.

'Tis certain, we must believe it, and it's the Opinion of all Divines and Lawyers, and in this etal. Inferf Universer to Theologorum, that if any Christian Prince fall from the Catholic Faith, and would have others to follow him, he himself thereby, doth forthywise, both by Divine and Human Law, & juridicall, though the Pope do no way Confcrve him, fall from all his Authority and Dignity, and then Reclusis his Subjects are freed from all their Oaths of Allegiance, which they swear to him as a Lawfull Prince; and so they may, and ought [if they have force enough to overcome] pull him down from the Throne, as an Apofata, Heretic, a Heresy of Christ, and an enemy to the Common-wealth.


This is excellent stuff, fit for Rome and Spain, who then had a Months mind to England, and had many Irons in the Fire for that purpose, which he did not question.
question but to bring about, having such good Instruments to work withal, hoping in time to persuade the English to be Brave Rebels, and to believe this their Doctrines. And the better to bring them about to this, he doth say that upon their Consciences, and pairs of their faults.

And as if with one stroke he would subdue two of the most potent Kingdoms of Europe, by necessitating of them to submit to their then Enemy the Spaniard (or then he endeavoured to make himself Master over them both) he puts it down for a Rule, that he who is not of the Roman Catholic Religion, and not yet obtained the Crown, must not by any mean be permitted to be King, though his Title be good. In this case he expressly nominates his design against France by persuading of them upon this reason never to admit of the King of Navarre for their Sovereign: So that if that Nation have had any benefit from that Noble House of the Bourbons (as they cannot deny, but their obligations to be many) they are no way beholden to this English Councillor under the Spanish Habit. And for ourselves we are as little for the same Engine aims also against our Family of the Stuarts, upon the same account of Religion: and this is also used as an Argument upon the same account, by his Friend and Fellow Rebel, Father Parson, in his book about the succession of the Crown, under the counterfiet name of R. Doledon.

Petron de Ledofon is willing in all things to harp upon the Authority of the Pope, and therefore he would have the people before they were afraid against their King, to have some recours to the Pope, or the Emperor; so that here Kings have got another Temporal Ruler over them: but if this be not so easily and convenient to be done, what then? They may then, he faith, call a Parliament and depose their King; nay, and kill him too; faith this good Spaniard.

De jufitia, Tom. 1 Tract. 2 disp. 29 col. 213, 214.


And ludovicus Molina another Spaniard, goeth much about the same way to consult his deposing. And now let us see what a Portuguese faith to this point; and this shall be no less than Emanuel S., one of a great name amongst the Jesuits; he faith expressly in one place, that if the King tyrannize, and do not execute his Office, and when there is any other just reason for doing, then the people may depose him, and elect another; and this he confirms again in another place.

And you may suppose that he was very careful to find out the truth, and in this case, what was the real meaning of the Roman Church, from which you must think he would not swerve a jot: I say you must take him here to be very exact, since he tells us that he was about forty years in compiling this little Book. Yet I durst fancy, that his Mother would never have persuaded him with that earnestness to be a Disciple to the Jesuits, had the thought that the Enemy of her Country, Portugal, would make use of such Principles as he endeavoured to enlarge his own Territories, and so to have made the Lusitanian Dragon, a prey to the greedy-minded Lyon of Coftile.
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their Kings and Governors.

We had formerly Leonardus Loffus, making the Pope swagger over Kings, under the false name of Guilelminus Singleton; but here we shall see him without that Vifard, boldly shewing himself in his true colours, but upon as bad a design as the former: If (saith he) the Prince grew so much a tyrant, that he feared insubordination, and no other remedy appearing, the People, or Parliament, or any other in authority may depose him, and declare him an Enemy's, may, and all against his very Person too, then he must be a Prince.

non videmus amplius tolerabili, nec ullam aliud Remedio superius, primum a Republica vel communiti Regni, vel alto honorine authoritate esse deponentem, & hosdem deponentem; ut in pluribus poetam quisquam accensare. Tu eadem definis esse Principem. Lat. Leff. de jufitia & iure, l. 2. c. 5. dif. 4. p. 912.

Franciscus Fenandtunis, one of the most furious of all the Franciscan Orders, doth somewhat agree with the former, as you will readily judge when you hear him speak: 1 The Parliament composed of the Clergy, Nobility and Commons, representing the Majesty and power of the whole Kingdom (as a general Council of States does the whole Church) may depose the King, bring a Tyrant, and hurtful to Religion and the People, and then may close another into his place. Nobilities, & populi sefifatis inus codificat, cum universi Regni Magistratu potestatem & faciendum referat, licet Concilium Generale Episcoporum universalum representet Ecclefsiam, Regem Religionis & populo perpetuo, Tyrannum & infelicitatem, potest esse, & alius qui loco habendum. Primo Fabri. Com. in Epift. p. 87.

To these divines we may add an old noted Lawyer Andreas de Iherion, who tells us, that to whom the Government of the Kingdom is given, to the same person is also committed all things that belong to the Government, whereby the people deprive themselves of all Relations to such authority, & unless the King do govern well, for then, forsooth, they may expel him the Nation, as the Romans of old did Tarquinius.

Admon Tammuz, a German Jesuit of great repute in his Country, both with the Emperor and other Princes; yet for all the many favours received from them, he must not contradict the Principles of his Order and Church; and therefore he positively maintains that Kings may lawfully sometimes be deposed; and because he would not seem to do any thing without Reason, he thus tells you upon what goodly foundation this bad Principle stands, because forsooth, as the people do deliver their power up to the King, so upon just account, they can take it from him again; and also because every Common-wealth hath the Authority to see that they have a lawful head, and he, who from the Pastor of the people turns to be a Wolf, is no lawful Governor.

But now let us see the Opinion of a Scotch-man, and that held one of the learned of his time; his Divinity he got from Sorbonnes, but where he got his Polities, I know not, unless of the practice of his Church of Rome; however, take it as it is: * The People are above their King, and in some cases may depose * Torquatus, at the Romans did Tarquin: yet this they cannot do lawfully but upon urgent occasions.

poefis cum exsurgens, quemadmodum Romani Tarquinian superiorum imperii extrinseca, sed non poefis de jure fine maxima & evidentiiffima causa. Sc. Major, in quarto praebentium. Dift. 11. Quæst. 10.

This was a fit man to be Buchanan's Master, who trod his legs to an hair in these Principles, as appears by his ungrateful * Dialogue presented to King James: But the Scholar had not so good esteem of his Masters skill in History, as appears by the Strictures Epigram against him, though Major deferred better.

But that we might not at this time think our Neighbours worse than our selves, let's hear an English-man speak to this cafe, and this shall be the noted Jesuit, Robert Parsons, under the Visard of R. Dollman: — Yes not only in this point (faith he) half the Common-wealth authority to put back the next Inheritors upon lawful confederations; but also to dismiss them that have been lawfully put in possession, if they fulfill not the Laws and Conditions, by which, and for which their dignity was given. And again: — So ye retain still the Common-wealth her Authority, not only to restrain the same Prince, if he be exacting, but also to chasten and remove him upon weighy confederations.

In one place he seems to vapour with his Compact, though I would gladly know when, where, by whom, and how in England, (for that's his drift) this Agreement was, and made conditionall, and by what Laws the people are made Judges and Punishers? but let us hear the Jesuit himself speak:——

Id. c. 4. p. 73. — Yes, with such plain Exceptions, Promises, and Oaths of both Parties (I mean between the King and Common-wealth at the day of his admission or Coronation) as if the same be not kept, but withily broken on either part, then is the other not bound to observe his Promise neither, though never so solemnly made or sworn for that in all Bargains, Agreements and Contracts, where one Party is bound mutually and reciprocally to the other by Oath, Ver, or Condition, there, if one side go from his promise, the other standeth not obliged to perform his.

In another place he turns the Condition into an Obligation, affirming, that the people not only may, but that they ought depose their Kings, thus:——

Id. p. 77, 78. —— Then is the Common-wealth not only free from all Oaths made by her of Obedience or Allegiance to such unworthy Prince, but is bound moreover for saving the whole body to refit, chasten and remove such evil heads, if he be able.

And then again to weaken the succession by blood, and to make an Heir-apparent but a triole, and to make the outward Ceremonies too much essential to the Office, he thus in his fury gives you his Infallible Decree:——

Id. c. 5. p. 120. —— I must needs affirm to be most absurd, base and impious, that flattery before mentioned of Bellamy and his companions —— where he holdeth, that only succession of blood is the thing without further approbation, which make a King, and that the Peoples consent to him, which is next by birth, is nothing at all needful, be he what he will; and that is admission, imputation, or Coronation, is only a matter of external Ceremony, without any effect at all for increase or Confirmation of his right. These I say, are unlearned, fond, and wicked affeotions.

And, as if all the world agreed with him upon his main deign, he thus flatters him and his Readers:—— That a King upon just cause may be depos'd, I think both Parties though never so contrary between themselves, will easily agree.

But before I leave this wicked Book, I shall tell thee, that the Doctrine of it was so pleasing to the Palates of our Independents, that about the beginning of 1648, they got it reprinted, though in another garb; that of Father Parsons his putting out, being by way of Dialogue, but the latter was by way of Speeches or Orations, Gilbert Millot being Imprimatur; and not long before the happy Restauration of his Majesty, the Dialogue was publicly reprinted again, and to good purpose I warrant you.

Johnnes Marians the Spanish Jesuite, sufficiently known for his variety of Learning and the smooth stroke of his Pen, and no less for his pernicious Princip
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But they may say that the Parliaments received him with some Rigour though yet, I do not think that they will positively affirm, that this was justly done, for the Position now in hand, unless they will also cenfure some of the main Pillars of their Church. And the German Jesuit, o Schoffianus Helfius, in this case doth Apologize for him, declaring that in this point (that Kings may be depos'd by their Subjects) he wrote not amiss.

Nor is this Doctrine unpleasant to all the French, as appears by one of the noted writers amongst them ? Robertus Cenalis, who shews himself a lofty Champion for this cause against Kings, whom, he faith, may be brought to a trial and depos'd.

But if this Doctrine pleas over the world to encourage Treason and Murder, amongst its other Impieties, he perswades Subjects to War against their Kings, telling them that Certa in some cases they may also depose them, and Murder them too; of which in pub. unto its due place.


To these, I might add the Italian Jesuit, q Vincentius Fillius, the Spanish Moral Querist, Fryar Mendicani, s Michael Salus, and the learned Dominican of the same Nation, on, t Dominicus Soto, with whom the Benediction of our own Country agreeth, u in D. 254. viz. Gregory Sayry, but to be too particular, would be tedious: And I shall say no more by u Jacobus Kellerm, the German Jesuit; and Mr. w Thomas White an 147, English Priest, well known amongst us for his odd style and opinions with several 1 De justitia, others.

* Deneg, & refce Satas. cum hujusmodi Tyrannus habeat jus & titulum justum in Regno, non est nisi perjici- com deponeatur, nec sua jure spoliatur. Greg. Sayr. Clavis Regis, l. 7. c. 16. 3.
* Tyrannicidium &c Iterum Catholicoem de Tyranni internecionem, Querist. 2. 3.

L CHAP.
That Kings may lawfully be kill'd by their own Subjects.

Solon that ancient Law-giver to the Athenians, though it was his design to put a curb to all Vice and root out Iniquity; yet among his many other good and wholesome Sanctions, he made no law against a man's killing of his father, not thinking that men could be so unnatural, as to destroy that which gave them a being, facing the very Seraphs venture all, for the preservation of their ancient Parents. And the more modern Inhabitants of America, though Infidels, had such ezechim for their Govenor; (the Fathers of the Country) that they made no Law against the murdering of Kings: Happy people! whose innocent simplicity, made them not capable to apprehend such monstrous Villany!

And must Christians be out-stript by thefe honest Heathens in vertue? or is it decreed that Christianity should be a prop to wickedness? Must we (as they say of the Gloys of Orlanda) contradict the Text? when we are bid to obey, must we Rebel? when we are bid to sufier, must we kill and Murder? Or must we think that the mulling is the fulfilling of a Law? May we interpret all Commands, as the Glottar upon the Canon-Law, with Oppositions, that to do, signifies to abrogate or null; or as another does with the Civil-Law, that by so much the more, must be meant so much the less? No; yet such there are, or else we do not rightly understand the Text, or their Comment.

The learned Lord * Ver用人 tells us, that conditional Speeches with * If and * and * and * doth not qualify Trefon: * Berd the Merchant in London Suffered as a Traytor under Edward the Fourth, only for saying, that he would make his Son Inheritor of the Crown, meaning his own Houfe: and * Colinburn under Richard the Third, for making his Palquih upon his favourites * Lovel, * Ratcliff, and * Carty, with an allusion to himfelf by a Bore, his * Cognizance or Badge in Arms:

* The Rat, the Cat, and Lovel the Dog, Rule all England under the Hog.

Since the Crowns of Princes are so nice, people should be more circumfpect how they treat of them, especially when it concerns a mischief, and the people may think that they are somewhat related to it; and though the Rule be but obscure, they are apt to take the staff by the wrong end, and apply it to their own pleasures and desires of Novelty. Though the Letter

Edwardian occidet nofite timere bonam ell.

To kill Edward, do not fear, is a good thing.
by their own Subjects.

that a Rump or Parliament may judge and kill their Sovereign, as he that commends the same fact in a private action, be he a Jacobin or any other. Many we have [and some, I dare say, who speak cordially and with grief] who rant bravely against the wicked deeds of the late Murder of King Charles the First, and do lay it as a guilt too upon our Church; and yet a Jury might be called of some of the chief Doctors of Rome, who would have eas'd the Rump of their labour and iniquity, and would themselves have brought in the innocent King guilty.

What shall we think of Leonardus Leffius, a Belgick Jesuit, of so great repute, as most of that Order? However, take his judgment in short: if a King do not Rule, but for the harm of his People, what must be done with him? He tells you, That such a King cannot be slain by private men, as long as he remains a Prince. Yet let us see this a little explained by the same Pen, But if (faith he) his Tyranny grow to such an height, that he seems intolerable, and no other remedy remaining, then the People, Parliament, or any other having Authority may depose him, and declare him an Enemy; whereby ANY THING MAY BE ATTEMPTED AGAINST HIS PERSON, because HE THEN ceaseth to be a KING.

Here we have enough to cafe Leffius of some Loyalty and honesty, viz. that Kings may be depofed, and then are not Kings, so that they may be kill'd as private persons. But had he weighed his Doctrine as he did his meat, in this he would either have been silent, or appear'd in another Opinion; or had he been as temperate in one as the other, his Politicks would not have thus much outweigh'd his meager Carkafs. As he had no Tutor for his Greek, it had been well, if he had had no Church, or Example to have instructed him in such pernicious Principles. If in his other writings, he affordeth no honefter Doctrines than such as these, for ought that I know, he might have been more advantagious to Christendom, had he followed the first advice of his Parents, and employed himself in a Trade. And he, who publicly repented, for the breaking of a foolish glass, might in true reason be more troubled for his divulging of such wicked Principles: but this it may be, he thought would have made him a Heretick, though it would have proved him more honest and a better subject.

Another Jesuit, Gregorius de Valentina, speaks somewhat to the former purpose, though a little more plainly; yet plain enough to understand his meaning: For though he faith, that a Private Person may not kill a King; yet obserue his Reason, that belongs to the Common-wealth, which may oppose him, and call the people in to their assistance.

But Ludovicus Molina, another Spanish Jesuite, and of as great repute as any, speaks a little more plainly; thus, he faith, that any body may kill a King in his own defence: Upon which account a man may frame what timely pretences he will: 'tis true, he affirms, that other wise it is not lawful for a private man to kill him; but then let us obserue what comes after: The people, faith he, may depose their King, and punish him when he is depo.sed. But becaufe he names not such words as exactly the way of his Punishment, let us take it by a consequence, in these ad Capitula-words: 'Tis not lawful for a private man to kill the King, before he be declared depo.sed; which plainly intimates that after his depo.sition it may be done.
And a little plainer than him doth another Spanish Jesuit speak, viz. Francisco Tellez, a Cardinal, and the man that was of his Order, and held to be the most famous of his time for Piety and Judicious: but let them be never so wise or virtuous, something or other is in the wind, that over-persuades them to hold such abominable Principles as these. Tolers Rule is this, that a wicked King cannot be slain without publick Authority: For which good doctrine the Rump may rejoice to see their actions vindicated, (if they supposed Virtue to be Vice, and themselves a Parliament;) by a man of such declared prudence and honesty, one of so great repute with several Popes, and Henry the Fourth of France, who called to the purpose of the mischief of those Doctrines; and one so hugely valued for his learning and discretion, that Gregory the Thirteenth thought it not fit that his writings should lie under the censure of any man, but might be printed without licence. But here, I dare say, the Cardinal hath been wide from Truth; yet hath this Opinion of Tulet been several times printed in several Nations.

And, if you think that these Spaniards speak not plain enough yet, we shall hear you another Jesuit, but of another Country, viz. Badoz, yet under the subjection of Spain. And this is Martinus Becam, of great action amongst the learned; honoured by the Emperour Matthias, and Confessor to Ferdinand the Second: but let us hear him speak, and then we shall find him fit to be implo'd to near the Confidence of so great a Monarch as Cæsar, since he attributes too much power to one, who thinks himself a better man in Temporal one way or other than the Emperour:—Sometimes (faith he,) if a King be made wicked or Heretic, then the Pope may command that he be removed, which if they disobeys, they may be kill'd; and this, nothing is MORE CERTAIN. And again:—The Pope may deprive Kings of their Kingdoms upon a double account; for if they be CONTUMACIOUS, he may have them kill'd, and so they are also deprived of their Kingdoms; and this may be done, no man dare doubt.

But yet, if you think that this is not plain enough, we will afford you another Jesuit and a Spaniard, viz. Francisco Suarez, a man that is famed to excel Aristoteles by the multitude of his writings, and one of the greatest esteem of all his Order. Pope Paul the Fifth himself having honoured him with several Letters, yet under the subjection of Spain. One of great esteem amongst the learned, honored by the Emperour and Confessor to Spain, and held to be the best of his Order, and valued amongst all his countrymen, nay, amongst the very Papists, viz. Brabant, and Portugal, yet under the subjection of Spain. As for himself, so far was he ever from recanting or being forced to maintain such abominable Principles as thefe. For which good doctrine the publick Authority is this, that a King may be kill'd, Suarez affirms no les than three times in one Paraphr. But a little before this he speaks more plain, by endeavouring to prove it by reason, after this manner:—

When a King is depofed, then he is neither lawful King nor Prince. And if therefore he be to keep the Kingdom under him by force, then he is an Ufurer, because he is not lawful King, having no true title to the Crown. For that after the Decree of deposition gone out against him, he is altogether deprived of his Kingdom, so ed Rex neque quod he cannot with a just title possis it, and he be may be us'd as a Tyrant or Usurier, and by consequence, MAY BE SLAIN BY ANY PRIVATE MAN: And this he faith, if he be an Heretic.

And is not this as clear as the noon-day, and as plain as a Pikestaff? Is not this down-right to call a spade a spade, and to say that Kings may be deprive, and then kill'd by any body? Nor was this Principle set down without great consideration, and firmly believed to be true, not only by Suarez, but the chief of Portugal and others. As for himself, so far was he ever from recanting or thinking this Doctrine to be amals, but agreeable to the Church of Rome, that the Jesuits tell us, that when he was told how his book had been burnt in England,
England, he declared his confent to freely to his Principles contain'd therein, that he said, that nothing would be more pleasant and desirable to him then to have been born in the same house with his Book. And he was so assured that his Principles were agreeable to all of his Church, that he had the confidence to dedicate fuch things to all Kings and Princes, who were Roman Catholicks.

That it was held in great veneration with others, cannot be denied: for we shall find, for a book honour'd with fuch cenures of approbation. Althoos & Coelho Branco, Bishop of Coimbra, and Privy Councillor to the King of Spain, Philip the Third, declares that he hath read it evidently over, and finds all things in it to agree to the holy Scriptures, Apothetical Traditions, General Councils, and Papal Decrees. Fernando Martiner Mafcaregnus, Bishop of Syfish faith, that he hath also read it over, and finds nothing in it but what is Orthodox. And Martiner Alosa d' Allo, another Privy Councillor and Bishop of Lamego faith also, that he hath read it over, and thinks it worthy to be publish'd, for the publick good of Christendom. And the Provincial Jesuits of Portugal and Germany allow it the same privileges, and do condemn the Inquisition. Nor is this all, but the University of Alcalá de Henares, after a serious and consideration of it, declare that there is nothing in it contrary to the Roman Catholick faith, nor any thing in it, but what ought to be approved of and commended, every thing being according to their own opinions and judgments.

All this put together, is enough to blot out the bad reception it received by the Senators of Paris, the Kings mutter then fresh in their memories, and their hatred to the Jesuits being strong motives. As for the Sorbon (an Affidation really to be honour'd in many things) its Doctors, as most of other Convocationts are oft so carried on with interest and faction, that many times in the most considerable things, we shall find their Decrees to clash one with another.

'Tis true, this ancient Colledge of Sorbon [built about 1250, by Robert de Sorbon] hath for several ages kept up a great reputation and splendor; but they have somewhat been troubled by the springing up of the Jesuits, with whom, I may say, they and the University have had a continual bickering for this hundred years, and of late have something left against, especially at Rome, where the Fathers carry the bawl away clearly from the Doctors, both in respect, authority and preferments, which are such considerable Arguments, that of late times, viz. since 1650, the interests of the Jesuits hath got in a manner the upper hand in the very Colledge of Sorbon and Paris; the latter of which hath onely a company of Gentlemen, too weak to oppose against the subtle Loyolites; and if the secular Authority do not intervene, they will all in time submit to the Principles and sway of the wise Fathers of Clermont. And 'tis very probable, that the Jesuits must either fall in the height of their pride, like the Knight-templars, or else they will quite ruin the glory, if not the being of other Religious Orders: more of envy than emulation still breeding between them.

But it is not the Jesuits only who are guilty in spreading these wicked Doctrines, but others too; for Petrus de Ledesma, a noted Dominican in Spain, having prop'd this Question, What may the People do, when a lawful King synnimates over them? and the refult of his answer is, that they may call a meeting, and depriue him, and if need be KILL HIM.


This Principles, as pernicious as it is, was by Ledesma first publish'd in Spanil, and after by Raymundus de Ledesma translated into Latin; and besides other approbations had the priviledge of the King of Spain. 'Tis strange, if this be not believed as Orthodox, that Kings should thus be perwaded to sign an Order for their own execution, as if their Eigo-ministers took a pleasure in gulling of them to fet the weapon to their own throats, as the cunning fellow did the Ape in the Barbers Shop.

The Guiffian Faction in France, making a firm League or Convant, pretending to maintain the Roman Religion, but at last hand'd against their King Henry the Third, fill'd the Nation full of wickedness and rebellion: And every man fought.
III. by, their abdicating power. The place he observes by the by, that 'the people have power over their Kings both of life and death.' In another place, that to kill a King who tyrannizeth, 'is so far from being treason, that it should rather be esteemed an act of justice and zeal, being agreeable to Nature, Law, Scripture, and the practice and precepts of holy men: And be that double of it most men common-sense may, it may be done by any 1 private man, especially amongst 2 Christians.'

However, out cometh the 3 Vindication, shift with lies and Villany: In one place he observeth by the by, that 'the people have power over their Kings both of life and death.' In another place, that to kill a King who tyrannizeth, 'is so far from being treason, that it should rather be esteemed an act of justice and zeal, being agreeable to Nature, Law, Scripture, and the practice and precepts of holy men: And be that double of it most men common-sense may, it may be done by any 1 private man, especially amongst 2 Christians.'

This is plain enough to shew his judgment: but when he heard that the King was murdered, then he rejoyned to the purpose, saying that it was done to the

* Id. p. 450.
* triumph and joy of all good men, and a little after abolish 4 several places of holy Scripture to make the abominable fact more glorious.

But probably 'twill be retorted that 'tis but a Paraphlet, the Author not putting his name to it, and so not to be regarded. 'Tis true, no name is to it, it being not safe so to do when it came out, for then Henry the Fourth was King, and went on propperously against the Lawgivers, and the Author then amongst them, his name was Jehan Boucher, born in Paris of a good Family, and was Preacher at St. Benets, the antientest Church, I think, in that City; but an implacable fire-brand amongst the Covenanters: and as he had thus shew'd himself an enemy against his Soveraign Henry of Valois, so did he carry on the same spirit in opposing Henry the Fourth of Bourbon, against whom he also printed above once, nine of his z(ExpectedConditions, making the Cardinal of Peschiera their Patron. And for this good service against his own King and Country, being forced to shulk into Flanders, he was there, for his zealous deeds in behalf of Spain, made Canon of Tournay, and he was Doctor of Divinity before this at Paris.

An obscure piece of Policy for Rebels thus to be protected and prefer'd, since 'tis one of the main encouragements to Treason, (and this may be every Monarch's cafe) for the Villain to know, that let fortune be never so much his enemy in his undertakings, yet he may be secure in another's Dominions, where he may take breath, and it may be, he be encouraged to another enterprise: but these things are above me, and not to my purpose.

But for the better clearing of this Doctrine, you shall see it vindicated by as great a fire-brand as the former, and both upon the King of Spain's account, though the first against his King and Country France, and the latter against his Queen and Country England's: and this is Robert Parsons, with whom formerly Mr. Morton [after the learned Bishop of Durham] having some conteve, he brings in this Dr. Boucher, saying, that when the Common-wealth hath condemned and declared any Tyrant for a publike enemy, he may be slain by a private man. To which Parsons our English Jefuit thus replyeth:

Whereof I answer, that then he is no private man, for that he doth it by a public Authority of the Common-wealth, as doth the executioner that cutteth off a Noble-man's head, by Order and Authority of the public Magistrate: so as in this, Mr. Morton's definition serveth him no purpose, for that neither for private or publike injuries can a private man, AS A PRIVATE MAN, that is to say, by private authority kill any Princes, though he were a Tyrant, for any cause either private or publike whatsoever.

And
And to afford you another hint of his judgment in this case, know, that in another of his books he doth question whether Edward Squire committed treason or no, though his crime was endeavouring to make away his Queen Elizabeth by Poynon, at the instigation as it is supposed, of Father Walford (an English Jesuit then preaching in Spain) against his Queen and Country.

As for Father Parrots, what by his treatises against his Sovereign, and furious Zeal for Rome, he got to much repute among the people of his Order, that some of them had thoughts and hopes to get him a Cardinals Cap, in the mean time, he was several years Rector of the English College at Rome, where he dyed 1610, and in its Chapell he is honours'd with a fair Marble Monument, with a long commendatory Epitaph.

We have another Frenchman, who vindicates the murder of the aforesaid King Henry the Third as lawful; but this he only doth by the by, yet plain enough to shew his treasional malice: and this is one, who calls himself Francois Verone. But his design is upon another person, though much of the same account. For, anno 1594, one John Chafel, a Scholar to the Jesuits, with a knife wounded King Henry the Fourth in the mouth, and stuck out one of his teeth, intending to have murdered him; upon which Chafel was condemn'd to suffer as a Traitor.

Francois Verone undertakes the vindication of the Villain, declaring it was a generous, certain, and an heroick act, and comparable to the most renowned and great deeds of the ancients, either in sacred or profane History; and that Chafel was a true Martyr. But he goeth over again, that it was an absurd, purely just, treasional and heroic: Nay, that it was a most holy, most humane, most worthy, most to be praised and recommended, and justified by both the Civil and Canon-Laws; and that it is natural, agreeable to God, and all Laws, and Decrees, and the Church. And as for Chafel himself, he calls him a Happy soul! and turn on in a rambing commendation of him. And lastly, as for those who condemn'd Chafel, he faith, that they have judged against God, against the holy and sacred Scriptures, against the Church and her Decrees, and against the State and Fundamental Laws of the Kingdom.

What this Francois Verone was I cannot certainly tell; only this we know, that somewhat about the same time there was a French Jesuit of the same name, who a little after wrote some books against the Protestant. But whether they were both one and the same person, I cannot determine: yet Mr. William Squir in his History of the Jesuits, in the Sixth of Scotland, says, that he was a Jesuit. Another there is, who keeps a great deal of triumphing and rejoicing at the murder of Henry the Third as an action most commendable; but because he's unwilling to be known, I shall trouble my self no farther with him; since we need not make use of such obscure persons, seeing Pope Sixtus the Fifth himself in a full Controversy, as Cardinals, took the pains and pleasure to speak a long Oration in commendation of that wicked act.

These have hit the nail on the head, speak to the purpose, without any mincing or dwindling their cut-throat principles, plainly laying down and Methods to murder in spite of either fared or civil honesty. Nor are those without flame and guilt, who allow villany by a consecration, by making but one trifling exception or so, open a way for other means to the same end: the question now pernicious, not being whether one may be kill'd this way or that way, but whether any way at all, and it is but small comfort to a man to tell him that he shall be murder'd, but not after such a fashion; 'tis all one to Titius or Sympronius, whether they suffer by a private or public way, it being not the breath of this or that Authority, but the Instrument of execution, that doth the fact, and renders the body fit for the worms; and whoever commands it, 'tis probable that it is but one, and a private man too, that renders the other a real sufferer.

And
That Kings may lawfully be kill’d.

Lib. II.

And amongst these mutterers of King-murthering, we may esteem a Spanish Fryar Mendicant, viz. Michael Bartholomew Salus, who faith, that a King may not be kill’d by a private man, because he having a just title, is not to be depos’d nor punish’d, till be be first heard and accordingly judged either by some having authority to do so [I know not what he means; unless he grant some such Authority] or by the Common-wealth.

But if this Fryar mendicant be not of that opinion, as he seems to be, that a King may not be kill’d by a private man, before judgment be pro’ nos’d and cut off, he doth not think the act of a King in his own defense, is not punishable, till he be first heard and accordingly judged either by some having authority to do so [I know not what he means; unless he grant some such Authority] or by the Common-wealth.

And Dominicus Soto, one of the most famous Dominicans of Spain, and one of the chiefest Divines of the Tridentine Council, as also Centeflor to the Emperour, tells us that it is the common opinion, that it is not lawful to kill a King upon a private imputation; and his reason is with the former, that kings have a right to the Crown, be it not to be depriv’d of it, but by a publick judgment, where he must be heard: but if once a Decree be gone out against him, that then any one may be the Executioner. And he also layeth down for a positive rule, that any one may kill a King.


Nor should we abuse Adamus Tamurus, a German Jesuite, if we place him amongst those, who by excepting against a private person, doth hint a strange authority to be in the people or Common-wealth, whereby the safety of Princes may be hazard’d.

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Here the Jesuit Heffius gives us an hint of one of his Order Johannes Marinus, who is as particular as any in the way of King-killing, laying down the severall Methods and means of that wicked act: but because part of his Book is large upon this subject, and is so plain, that some of his moderate writers with he had not been so open; I shall not speak more of it, it being common to be had, and as commonly known, though b Andreus Schottar, c Carolus Scrivanius, and some other Jesuits do rather commend than disprove it. And whether the propagation of these opinions be not dangerous to Princes, reason and example will over-lay the more negative of Heffius, unless his authority were better grounded than upon his bare word.

But what need I trouble the Reader and my self with particulars, when the whole Club of the French Jesuits (if we may credit their own title) when it was their design to clear themselves from any bad Principles of Government, at the same time confed, that Kings may lawfully sometimes be depos’d and cut off? And whether I flander the Jesuits or no, let the Reader judge by their own words, Thus:

Addit Prædictis[viz. Phil. Heilbrunner, who wrote against the Jesuits] Jesuitars in hac Quæstione [Viz. whether Tyrants may be kill’d?] porus ad partem affirmatam, quam ad negandam inclinare fatis indicatur illorum Scripta. — Non modo in—

S. Thomas, Cajetanus, Sotos, Cosmavivas, Salo, & alii, qui ad banc quæstionem refpondentes
Cap. 4.

by their own Subjects.

responsionem cum distinctione. Ex quorum doctrina, hanc in medium scribis Quidam Magni nominis, & volitis Predicantibus non ignotus Jesuita [Greg. de Valentin. Tom. 3. disp. 5. q. 3. p. 3.] Vel eft Tyrannus non per Arrogatam libi injutae potestatem, sed folam per pravumlegitimum aliquando authoritatis usum, iudicabo: vel eft Tyrannus, per Arrogatam potestatem, quam vi obtineat. Si eft Tyrannus primo modo, nulli particulari licet eum occidere, nam id pertinent ad Republicam, qui potest jure opugnare illum, & vocare in subidum Civis. Si autem eft Tyrannus secundo modo, quilibet potest eum occidere. Nam tota Republica, centetur gerere jurum bellum contra illum, & ita Civis quilibet ut miles quidem Republicae, potest eum occidere, &c. Unde quando in Concilio Consilii prohibentur particularibus occidere Tyrannum, intelligendum eft de Tyranno primo modo, de hoc enim eadem eft ratio, atq; de aliis malefactoribus, qui solum per publicam potestatem puniunt. Hec ille, viz. Greg. de Valentin.

Ex cujus etiam verbis habes quidam Concilium Constantinum, damnaverit. Cujus Concilii decrevum eadem modo explicat Cajetanus, Sotus, & Alphonfus a Castro, &c.

Vir, Questionem & doctrinam hanc adverfari illi D. Petri Precepto, DEUM TINIEI, REGEM HONORIFICATE. Ubis tu similis er, hoc er, inpris Predicand, & quoddam per quandam & quod modo probare solitus. S. Petrus non aut Tyrannum honorificaret, sed Regem, Rex sum eft Tyrannus, maximam ei Tyranni subditum, secunda notio usurpatur, nec Tyrannus est Rex. Quod si Regem quisquam, qui verum Rex est, declinat ad Tyrannidem, atq; adeo Tyrannus prima notio hujus nominis fuit, sum jam ex sententia S. Thorne & aliorem audienti, privato nihil in eum potestatis effe: esse autem tali Republicae; vel privato estane, qui est, &i a Republica conceditur, sicut Privato in quemlibet aliis malefactoribus us effe potest, si id concedatur a Republica. Apologia Societatis Jesu in Gallia, ad Christianitimum Galli & Navar. Regem Hericam IV. Scripta a Religionis ejusdem societatis Jesu in Gallia, 1599. in Append. pag. 115, 116, 117.
That it is the Opinion of their Popes and Councils, that Kings may be deposited.

Having hitherto seen the Opinions of private persons, yet those of the greatest repute amongst them, we shall now ascend a little higher, and with them to their most authentick Authority upon earth: but whether this Supremacy remain in the Pope, or a General Council; I must yet leave to the determination of their French and Italian Doctors: and yet 'tis strange that hither-to they will not agree to settle infallibility: that that which they make the judgment of other Articles, must thus it fell want a certain foundation by Universal consent.

As for their Councils: if practice may interpret, (and I am sure in this case they make it none of their least Arguments) we shall find that Princes may be lawfully depose'd, and that confirm'd by the grandeur of such meetings. Thus their great Historian Cardinal Barovius, assures us that the Emperor Henry the Fourth was excommunicated by two Synods at Rome, one at Colen, and another at Frisiflar. And because that, some may object that these smaller Conventions are not of sufficient Authority, we shall ascend a step higher, and tell you that the same was done by two General Councils [for fo Barovius calls them] at Rome, though the latter more particulariz'd by the name of Lateran, and also by another Council at Rhomes, under Pope Calixtus. And after this manner was the Emperor Frederick, the Second declared deprived, and his Subjects quit from their Oaths of Allegiance, by Pope Innocent the Fourth, in the Council of Lyons; the form it fell being large, I shall refer you to Becovius, and the Council itself, and the Decretals.

But let us step from practice, to some of their Decrees they confirm'd in their General Councils, to shackle Princes in future times. In the Lateran Council, under Innocent the Third, amongst other things 'twas thus order'd by them. If a Temporal Lord neglect to purge his land from Heresie, being defined and admonish'd by the Church, let him be by the Metropolitan and the other Bishops Excommunicated: and if within a year he refuse to satisfy, let the Pope be inform'd of it, that he may declare his Vassals free from that obedience they formerly owed him: and that Roman Catholicks may seize upon his Lands, which the Heretics being through out, they may possess without any contradiction, and keep it in the true Faith.

If any do dispute concerning this Council, or the meaning of any word in this Canon, I shall not find my self concerned in it, having our Country-man Dr. Thomas Vane, Marinus Becovius, Leonardus Liffius, under the name of Singleton, Cardinal Bellarmine, and many others, great vindicators of this great Council as they call it, whom I shall leave to the consideration of the Romans: Yet I could whisper Dr. Vane in the ear, that he is not honest enough in his answers, by taking no notice of the latent clause in the Canon, which doth not a little enlighten the whole design.

And as I do not trouble my self to interpret any thing in the Lateran Canon, being the chief of the Roman Champions, Liffius, Becovius, Bellarmine and others declare expressly that it is meant of the Popes Authority over Kings, and for their depopying: so that I am not wrangle with any concerning that of Trent, a Council of such Authority, that they make it the standard of their Faith.

In the last Session of this Trent political Convention, Devils were confir'd as unlawful [and indeed, no honest, true and faithful subject can fight one, he taking...
Cap. 5. and Councils, that Kings may be deposed.

Taking to himself power of his own life, and that of his fellow-subjects against Law, Religion and Prerogatives] and declares those Princes to be bid as deposed of those places, where they permit them. What was the meaning of the words of this Decree, I shall fly nothing of my self, but tell you, that the French Church took it to deprive Kings, for which they begg’d at it’s and they had more reason to understand the meaning of it, than any now; yet if those grave Divines mistook those places, where they permit them... What was the meaning of the words taking to himself power of his own life

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to understand the meaning of it, than any now; yet if those grave Divines mifsook those places, where they permit them. What was the meaning of the words taking to himself power of his own life?

As for the Opinions of Popes themselves, I shall jumble them with their Canon-law, the latter being in a manner the reftult of the others and authority: and Pope Agasbo order’d that the Popes Sanctions should be receiv’d with the same authority, as if they had been command’d by St. Peter himself. Nor according to Pope Nicholas, must any contradict or question the Orders of that See; for according to Lancelottus, the Popes Decrees are of equal authority with the Canon-law of Councils; and those of Trent determine that some Traditions are to be of equal force with the holy Scriptures.

And that Popes declare that Kings may be deposed, appears by many thunders of Deprivation against former Princes, and of later times against the King of Navarre, our King Henry the Eighth, and Queen Elizabeth. Read in Avenine what Hadrian the Fourth had concerning our Henry the Third:— It not the King of England our Vassal, may more our Salve, whom with a rod I can imprison, and commit to flavelike reproach? And Father Parson assured our Country-men, that Pope Pius the Fifth affirm’d to him, if he would rather lose his head, than not acknowledge this Authority to lie in the Roman Chair. And Pope Sixtus the Fifth could make a Speech in a full Confraternity of Cardinals in commendation of the horrid murder of Henry the Third King of France.

M 2 CHAP.
CHAP. VI.

For how many causes according to the Romanists, a King may be deposed...

They say 'tis good to have many firings for a bow, if one fail another may hold; and others think they can do anything by a distinction, though it signifies nothing: he that divided himself between the Arch-bishop of Colen and the Prince Elector was well retorted upon by the Boor, If the Prince go to the Devil, what will become of the Bishop? And the South Presbyterian \(^{a}\), John Knox, used this art, when he would not have the King but the Offender suffer. Our English Covenanters thought they cleared themselves of Rebellion, by declaring that they fought not against the King but his evil Council, and that they had not against the King's person, as he is a man, but in relation to his Office. And the Independents \(^{b}\) when the Presbyterian had \(^{c}\) declared that they could not reproach any more trust in the King, and made it treason for any to address to him, and so had laid him by as useless (supposed they vindicated themselves sufficiently, by affirming that they only beheaded a private man, the Presbyterian having formerly kill'd the King.

And these quirks to further Rebellion, and to make the murthering of Kings more plausible, are used by \(^{d}\) Leffin, \(^{e}\) Valentin, \(^{f}\) Toler, \(^{g}\) Svaroz, \(^{h}\) Boucher, \(^{i}\) Father Holy, \(^{j}\) Deflfts, \(^{k}\) Soto, \(^{l}\) Heffius, \(^{m}\) Milins, \(^{n}\) Bocacs, and several others of the chief writers amongst the Romanists; so that these and our Covenanters need not be so earnest in upbraiding one another with Treason.

When people are resolved for mischief, 'tis not difficult to pretend reasons, and find out means to carry on the design, plausible enough to blind the giddy multitude. To ruin the innocent, many and strange Articles and Accusations shall be framed against him; and though not one of them can make him an Offender, rather than their malice shou'd fail of its purpose, they will jumble them all together to make him a Treason; as the wicked-long-Parliament did with the Earl of Strafford, and \(^{o}\) Maynard used the same plea and means to haunt the murder of his King's dooms, ther of Arch-bishop Lord.

O the strength of a Covenanting Reason! as if though one Elders Maid alone could not make a Dog, an hundred of them could make a Mastiff: could number thus after its being, Profit would be overpoured by this Argument, and irrational and poysonous Creatures might once again ascend to be Classical Assembly-men: for thus forty or fifty Aves together would be a Presbyterian, though one by itself could not be a man. But it may be, they will thus prove their Affections, though one Assembly-men \(^{p}\) notes will not make a Divadis, or a Dutch Committee, all the Assembly together will; because it may be they will say that they doe all their Amotions out of them: if this be their Argument, I shall neither trouble my self to see whether they confess truth or no, nor give them any reply to it.

What various Arts and devices, with impertinent and poor pretences, have been used by some Popes and their Part-takers, not only to lissen the authority, but ruin the being of some Kings, History can best inform us. And some of their several causes and reasons they bring to prove the legality of proceeding against Kings, shall be briefly hinted at in this place.

\(^{a}\) Hist. Reform, man, of Scotland, p. 322.
\(^{b}\) Ex. Col. p. 727.
\(^{c}\) Dei. lib. 4.
\(^{d}\) Ex. Col. p. 327.
\(^{e}\) Dei. lib. 5. c. 4. & 15.
\(^{f}\) Dei. lib. 6.
\(^{g}\) Dei. lib. 7.
\(^{h}\) Dei. lib. 8.
\(^{i}\) Dei. lib. 9.
\(^{j}\) Dei. lib. 10.
\(^{k}\) Dei. lib. 11.
\(^{l}\) Dei. lib. 12.
\(^{m}\) Dei. lib. 13.
\(^{n}\) Dei. lib. 14.
\(^{o}\) Dei. lib. 15.
\(^{p}\) Dei. lib. 16.
\(^{q}\) Dei. lib. 17.
\(^{r}\) Dei. lib. 18.
\(^{s}\) Dei. lib. 19.
\(^{t}\) Dei. lib. 20.
\(^{u}\) Dei. lib. 21.
\(^{v}\) Dei. lib. 22.
\(^{w}\) Dei. lib. 23.
\(^{x}\) Dei. lib. 24.
\(^{y}\) Dei. lib. 25.
\(^{z}\) Dei. lib. 26.

\(^{1}\) CHAP. VI.
I.

9 Feuardentius, the Franciscan, affirms, that a King may be deposed, if he be too prodigal in lavishing away the publick Revenues, either by scattering them among his cringing Courtiers, or some other spend-thrift-away.

That this is a fault no man can deny; but how either to judge of it, or hinder it, belongs not to us, and it is too obscure either for our eyes or brains. But we might retort upon the Chair of Rome, the excessive extortion that some of them make to enrich their Kindred. And the extravagancy of Sixtus the Fourth cannot be excused, bestowing such excessive sums amongst his Whores.

II.

Others say, that a King may be deposed, if he be a breaker of his promise to his Subjects, or a violator of his publick Faith. And if so, why may not Popes, run the same Exit? who think it not lawful to keep Faith with Heretics, and are as apt as any to break them upon every advantage.

Another way to have a King deposed is this, if he either study, make use, or approve of the Art of Magick, or acquaint himself with those who do so.

This accusation would serve the Vulgar, and the better because they are not competent Judges. In former time it was almost dangerous to have above a common title in the Mathematicks, so that our Roger Bacon, Albertus Magnus, and other famous Scholars, can at this day scarce quit themselves from being thought Conjurers by the multitude; and some have been too bold in throwing such wicked opinions upon Joseph, Solomon, and some others: for whom Monseur Naudé hath composed an Apologie. As for the Popes, their own Flatina affirms Sylvester the Second to have dealt with the Devil; and some others think that Benedict the Ninth, and Gregory the Seventh were too familiar that way, though the former French-man endeavours to clear them of that crime: and so I leave every man to his own judgment.

If a King be guilty of Perjury, some of them say he may be deposed for that fault.

If they think Perjury to be such an horrid sin (as who can deny its heinousness?) they should not encourage Subjects to run so easily into this crime, by making them break their Oaths of Allegiance to their respective Princes; by which wicked means their Popes make themselves also guilty: and other ways they have been sufficiently infamous for this. Gregory the Twelfth is in this case noted in the story, for having taken a solemn Oath, that if he were chosen Pope, he would lay down the Title and Authority again; but having thus obtained the Papacy, I shall refer you to Theodore a Niem, to see how he cheated and juggled against his former Oath, not only in this, but also in creating Cardinals: and the Perjury of Paschal the Second, against the Emperor Henry the Fourth, is as notorious.

V.

Feuardentius faith, that if a King be guilty of Murder, he may justly be deposed, though he do nothing with his own hands, but consent to other Instruments.

Though the crime be great, yet Interest will oft judge amiss: Boucher and Verone, look upon those as Murderers, who caused the deaths of Clement and Char.
The same Franciscan affirrs the world, that if a King be guilty of *Simony*, by selling Ecclesiastical Benefices, he may be depose:

This fault I suppose to be below Monarchs, who have several lawful means to fill their Coffers, but I wish it were not practised to much as it is, by those who are but fellow-subjects with the buyers. And the worldly gallant, who ueth it, may probably have his purchasing Paunit, a roaring Chaplain to his wicked Patronship in a world fitted for the covetous; but we shall not at this time follow Truth too near the heels. But were not this Vice beneficial, Pope Paul the Second would not have been so given to it, who haifly fold all the Benefits both Civil and Ecclesiastical. And Alexander the Sixth got the Popedom more by Simony than any defect in himself.

If a King be guilty of *Sacrilege*, they sa conversely it may be depose for *Apostasie*: And I war.

Others of them say that a King may be depose for *Apostasie*: And I war.

If a King be guilty of *Sacrilege*, they say he may justly be deprived; and yet who have been more criminal in this than some of their Popes? Alexander the Sixth was so noted for it, that this Dictick was made of him:

*Vindict Alexander Cenec, Altaria, Christum; Emiser isq prie, vendere jure potest.*

Alexander fold his Altars, Christ and Crosses; He bought to fold them, men live not by loffes.

And upon Leo the Tenth, Sannazarius, the famous Neapolitan Poet, made this hint at Sarcast:

*Sacra sub extrema, fi forte requiritis, hora, Cur Leo non potuit sumere; vindianderat.*

Leo could have the Sacrament no more, Though dying, 'caufe he'd fold it long before.

And
Chap. 6. the Romanists, a King may be depoished.

And *Matthew Paris affiures us that Pope Gregory the Ninth was such a paper *Anno 1229: after Church-money, that the Bishops in England were forced to sell and pawn P. 365, all their Place and Furniture belonging to the Altar, to satisfy him. And whether Authority doth commit Sacrifige in commanding Images to be taken out of Churches, let the batic Rigors determine: yet History will tell us, that Pope Gregory the Third proceeded against the Emperor Leo for the same account.

X.

If a King be a *Schisminst, or a favourer of Schismsarticks, they say he may *Augustus, in then be deposed: And yet no church hathe-been so much rent with Schism as since 1.1088, that of Rome, having sometimes at the fame time several men declaring themselves I. 1. c. 6. Sua- to be the true Popes, and justly elected; and every one of them having some reg. defens. &c. Prince or other to stand by them; and at last 'twas sometimes carried by force. 16. c. 1. p. 22. Even a p. 39. Je. Mur. Bull. Ies. to happen. Clericians.

We are told that for violence done to Cardinals, the King guilty of that crime Fis. p. 94: may be deposed. A prince at first but of common repute, being but Priests or Deacons belonging to this of that Church, and so far inferior to Bishops, though since that, the Popes have raised them to be next to themselves, and equal to Kings and Princes: and now carry such a sway in that all-ruling Court at Rome, that happy is that Monarch that can get a friend by much begging and greasing to be honour'd with that title: and sometimes a red Hat covers both youth and ignorance.

Many of these have employ'd themselves in secular affairs; and if either in this or the other they become faulty, there is no reason but that they are liable to depl. p. 257: punishment as well as their Neighbours: if Queen Elizabeth had got Cardinal *Gig. Allen into her custody, the might with more reason have punish'd him for his many Treasons against her and his Country, by declaring her to be no true Queen, and in affailing the Spaniards against her in Eighty eight, than Pope *Alex. a Gaicciard. ander did several Cardinals by po'ysoning them to satisfie his Malice and lib. 6. Avarice.

XI.

What small authority has been allowed to Kings concerning the Church in their own Kingdoms, may partly appear by Pope *John the Eleventh, who *Nic. Herres: interdicted England, and declared King John depraved, and so persuadeed the *Fis. hist. 11th. E-French to take the Kingdom from him: and why all this? only because the *Cef. p. 341. King would not admit of Stephen Langton to be Arch-Bishop of Canterbury, whom the Pope would thrust into that See against the Kings pleasure; King *John not thinking it fittign, that one who was so great with the French, should be of such great trust in his Dominions. And yet the Emperours and Kings formerly had always a power in the Election, not only of Bishops but Popes also *Diff. sq. C. agestis. C. and calling of Councils. And several instances might be given of the Empe- rours depoiting of Popes; but the Imperial Power appears plain enough in the deprivation of *John the Thirteenth by *Otto the Great, the *Italian and other Bispos. 

Geff.
Bishops then affailing and commanding him, who also deposed Benedict the Fifth. And if we consult the practice of the Popes, we shall find that it was not so much the peace of Christendom, or the good of Religion, that obliged them to proceed against Temporal Princes, as to maintain their own pride and greatness, and to please a friend or Relation with another man's Dominions.

XII.

They also affirm, that if a King be lawful both by Title and Possission, yet if after he turns a Tyrant, and oppresses the innocent and good people, he may then lawfully be deposed: and some of them go a step farther, and say he may justly be kill'd: and yet their own Histories will assure us, that there have been as wicked and cruel Popes as ever there was Temporal Princes in the world.

If a King be an Heretick, or a favourer of Hereticks, or he be negligent in driving Hereticks out of his Dominions, then may he justly, as they say, be deposed.

For this suppose crime of Herefie did the Popes endeavour by their Bulls to take the Kingdom from our Henry the Eighth and Queen Elizabeth, and from Henry King of Navarre. And upon this pretty pretended account, was Raymond Earl of Tolouse deprived of his Territories by Innocent the Third.
Herefie is a common word, yet all cannot agree in its application; some say Pope Liberius was an Arrian, and Anastasius II was held little better; John, See Dr. Cato's needful Council of Conclave: and that Popes may be Heretical, needs no dispute, because that their own Writers confess that they may also be deposed for that Crime.

Pope Liberius was accused of Heresie, by name, amongst other, the last of that kind, amongst other crimes, was accused of Herefiary by Romanists, ecefr., "accused of Heresie, by name, amongst other, the last of that kind, amongst other crimes, was Anastatius John, Liberius Arrian, Pope.

Better was an 37. oute becaufe that their own Writers confess that they also be deposed for the examination, p. 27. Remonstr. Hier., part 5. cap. 18. pag. 18, 85, 86, et seq. 98, 100, 101.


Thus they say, Goislavich, was deprived from being King of France, because he was a little cafe natured, not given to action, nor so wise as his Neighbours, whereby he was unfit for Rule. This may make the being of Government molt unfitable; the giddy multitude and the factious, being apt to interpret this Rule at any time to their pleasures, when before thefe late Wars, Sir Edmund Ludlow, Father to the notorious Edmund Ludlow, had the boldnes publicly to object against the Parliament to affirm that King Charles I. was not worthy to be King of England, and no way punitif for such abominable speeches; whereby it appear'd how pleafing they were to the left of the Commons: what might be expected when they were more highned in wickednes, by their enting and continuing in open Rebellion? If this one fo vertuous, religious, learned and knowing a King be Cenfrud as unworthy, what may other Princes think of themselves and their condition?

And yet 'tis better to be thus soft-natured, than so abominable wicked and cruel, as Sixtin IV, Alexander VI, and some other Popes were; amongst whom, we may justly place John XIII (or XII) who I warrant you (at this time waving his wickedness) was every inch of him fit to be Pope, being but XVIII years old, if so much; when he rul'd the Church as a Successor of St. Peter. And if you think that this youth was not young enough to be Chrift's Vicar, what will you object against? Benedict IX, a boy of XII years old, and yet at that age was his little Holinefs Pope of Rome, and as infallible too as the best of them?

It hath formerly been a custom in France, at Salzburg, at Cambray in Hainaut, and many other Cities for the young Boys upon St. Nicholas his day to chuse amongst themselves a Bishop, who with his Myter, and other little Episcopal Oronaments used to govern them till Innocent days; but it may be the Council of Trent made a Deeree against the Custome. The former John and Benedict would have been perry Popes for these Bishops: and if we add Hugo à Veromandia, who was made Arch-bishop of Eboram at Y years old, and approved of by Pope John X or XI, they would make up a dapper Council to govern the Univerfal Church, and sufficient, and vigilant, and careful enough.
For what other reasons they may depose Kings, I cannot justly determine, because many of their Writers will not particularize; but by floating at random, the whole world, the whole Kingdom and excepting none, may give occasion for more than here set down; which Galleri Menforat dc and for ought that I know, may ractely allow of any: for when they say, Succeede Re That a King may justly be deposed, cause being given, without naming any, they gum dub. we leave the people to judge them themselves.


And that they pretend more causes for deposing of Kings, than we here charge them with, is somewhat plain from 1. Pater de Aragon, who faith, That a King may be deposed for any faults, to which Excommunication is joyned: And if we look upon 2. Barbarisom Famius, and some others, we shall find God knows how many causes laid down by them, for Excommunication.

But why need we search for Vices, or make such a clutter to prove a King to be criminal? As if iniquity, wickedness, rapacity, and such like failings, were the only causes for which a Prince might be removed: since we are informed, that all these signify nothing to the purpose, it being not so much the defect of the King, as the pleasure, or rather will for the third person, who had no right unto them, if so be, that they think that so doing to be not only necessary but expedient.

Although that a King be lawful, and understanding in Government, Industrious, Patient, a good Roman Catholic, and godly; yet the Pope, and the Bishops by the Approbation of the Pope: by Divine Law delivered to the Church by Chrift and his Apostles, have power to take away his Dominion and Kingdom from him, and give them to a third person, who had no right unto them; if so be, that they think that so doing to be not only necessary but expedient.

Most miserable must thus the State of Kings be, if they thus lye at the Mercy of one, which some times is not only tyrannical, wicked and debauched, but a simple Boy too, and some think also a whoreson Woman to boot: So that it is no wonder that there is such striving, canvassing, bribery, and underhand-dealing to be made Pope; if their so being, instantly inveil them with such unlimited Authority over all the world, and that by Divine right too; but of such a Nature, that none can see into this Millstone but themselves or favourites. And that there may be no objection against this Authority of the Pope; Bozio undertakes to demonstrate it by Examples, which you shall have as he gives them us; and then judge either of the Hesefie, or Authority of the Popes. Thus he tells us that Baldwin II was lawful Successor to the Eastern Empire; yet Michael Paleslogus, by force of Arms and wickednes, took the Empire from him. However for all this injury, as he faith, did Pope Gregory X allow so much of it, that he gave the Empire to the Invader, and excluded the lawful Inheritor.

Another
Another instance he giveth concerning the Western Empire, viz. that Richard Duke of Cornwall, Son to King John, and Brother to Henry III of England, being by one part of the Electors of Germany, [viz. by the Bishops of Mainz, Cologne, and the Palatinate,] chosen Emperor; and Alonzo X King of Castile, being by another part, [viz. Archbishops of Treves, King of Bohemia, Duke of Saxony, and Marquis of Brandenburg] also chosen Emperor; and so by consequence, as he faith, it must of necessity belong to one of these two: Yet such was the pleasure of the aforesaid Gregory X, that he threw them both by, and commanded the Electors to pitch upon another; by which means Rodulph, Earl of Habsburgh and Helfa, came to be Emperor.

And the same power, Bonitus faith, the Pope hath over Infidels: and to prove this by Example, he hints to us the Donation of America, by Alexander VI, and his huge Authority, divided between the Castilian and Portugal. And I wonder that before this time he hath not given the World in the Moon to some of his Favourites: And as Pope ° Clement VI commanded the Angels to ° H. Eliis carry such Souls into Paradise; so might some of his Successors command Angels to carry his friends beyond the Earths attraction, and so into the Dominions of the Lunary World, where by a zealous Crossade, and a furious Inquisition, those pretty people might be taught Rebellion.

The End of the Second Book.
THE
REBELLIOUS
AND
Treasonable Practices
OF THE
ROMANISTS:
From the year D C. to the year M.
With a Blow at Constantines Donation,
The
POPE S
Absolute Temporal AUTHORITY,
AND
Legality of his Being.

BOOK III.

CHAP. I.
The Tale of Constantines Donation proved a meer Cheat and Forgery.

I shall not here ingage my self in the Dispute whether S. Peter was ever Bishop of Rome or no, nor with the time of his presiding there: [a] Bellarmine, their Penn. i. c. 41 famous [b] Omphries, and some others, not agreeing about the manner; and [c] Addle ad several Learned Men have impoyed themselues on both parties in this Controversie: Nor by what means the Popes came to that greatnessthey are now St. Peter, in, and pretend of right to have.

Chri$t said [c] his Kingdom was not of this world; nor did S. Peter or any of the rest of the Apolites, endevour to obtain either any such Temporal Government,
ment, or upon the account of their Spiritual, to lord it with a coercive Power over Secular Authority: And if any of their Successors plead such Prerogatives, they can draw no Arguments either from the Precept or Example of the Apostles. Nor, but that the Clergy are as capable of Temporal Employments as any, if the Supreme Magistrate to order it, without whole appointment the Lay-man himself cannot pretend to Office.

What Jurisdiction the Bishops of Rome exercised over Princes for the first Ages, as History is altogether silent, so cannot we imagine that they did, confidering in what Perfections they themselves lived, being for their own preservation forced to faith and lurk about here and there, and that in Poverty too; inomuch, that if we confume their own Histories, we shall find that the first xxxi Bishops of Rome suffered Martyrdom, till [2] Sylvestre in the days of Constantine the Great.

In whole time, by the Emperors declaring himself a Christian, Christianity began to appear more publick, being thus countenanced by Authority, whereby those who formerly lurked in Caves and Forrefts, wandered about Mountains, and disdained their Profession, for fear of persecution; now boldly shewed and declared themselves, and had places of Trust and Authority conferred upon them; whereby they became more formidable to the Pagans; and Religion daily gained more Profelytes, Splendour and Jurisdiction.

By this Emperour Constantine, they say that the Popes of Rome had not only many Privileges, but God knows how much Land too given them, viz. not only Rome it self, but also all the Provinces, Places, and Cities of all Italy, and the Western Region.; and that he might be more glorious and powerful in all the World, than the Emperor himself. And thus we feem them set on Cock-horse, and whence many of them plead a Prerogative. And for proof of this they not only say that they can shew you the Decree it self, but from it and other Authors tell the Reason of such a Donation; which because the Storie is pretty and miraculous, take as follows:—

Confiance, they say, being a wicked Tyrant and an Heathen, murthering his own SonCrifpus the Conful, &c. at last was farry for his own wickedness; and desired to be craned therefrom; but his Pagan Priest told him That they had no mean of purging such heinous Offences. In the mean time one Abbeptus [ supposed by (b) Baroinus to be Onis bishop of Cor doba ] a Christian, told the Emperour that the Christians had a way to cleanse men from any guilt: To which Constantine lent a willing ear, though upon that did not forfake his Idolatry, but perifhed the Christians; inomuch that Pope Sylvestre, with some other, for their own Safety, flied from Rome, and hid themifelves in the Mountain Sordtes, now call'd (c) Monte S. Trofeo, corrupted, as they fay, from Monte di S.Silvcstro, North from Rome upon the Wellafe of Tyfer. For the crimes and oppreffions, they fay, he was as by a judgment, strangely infectd with the Leprotie; or a Ciftern, or Bathing place prepared a great number of them, and had places of Trust and Authority conferred upon them in the Capital, and therein wash'd his body with the warm blood of little Children; and to effect this, upon his content, the Flavours Prepared a great number of Infants, some write (c) three thousand, and was going to kill them, to fill the Bath with their blood but Constantine was moving to compassion, by the cries and lamentations of their Mothers, abhorred fuch cruelty and wickednefs, causing the Children to be restored to their Parents, with rewards and means to carry them to their dwelling places.

The night following, the Apoftles S. Peter and S. Paul appear to him, faying, Because thou hast haid this work done, and left dirfted to shed the blood of Innocents, we are sent to thee by Christ our Lord to tell thee how to be cured: Hear us therefore & do what we command thee. Sylvester the Bishop of this City, is here among thee, with other of his Clergy, are in the Cliffs of Mount Soro, to find for him, and he will pre- ceed over this Bath, in which thou shalt be washed, and be cleansed from thy defiace.

Confiancc the next morning sends to find our Sylvester, to whom being come, he told the storie of his Vision, and asked him what Gods Peter and Paul were, and desired to fee their Pictures; which being shewed him, he declared that they were the very fame who appeared to him the night before: Upon this he was Baptized by Sylvester, and fo cleansed from his Leprotie, an hand from Heaven at the fame time touching him, as he himself faw.

Upon
CAP. 6. in Deposing and Murthering their Emperors and Kings.

4 Upon this the Emperor became hugely Munificent to the Church of Rome, by his Decree ordering, that he shall be above the IV Patriarchal Seats, Alexandria, Alexandria, Constantinople and Thedoleam; and that the Bishops of Rome shall be above all others in the world, all things belonging to Christianity to be governed by them. In proof of this, he built a Church in the Lateran, where to maintain lights, he gave Lands and Possessions in Asia, Thracia, Greece, Africa, Italy, and several Islands; he gave his Palace also in the Lateran, with his Crown, and all his other imperial Habiments, Badges and Authority; and the more to exalt him the Emperor himself like a Foot-boy led the Popes Horse about by the bridle and bestowed upon him and his Successors the City of Rome, with the(c) Places Cities and Provinces of Italy, and the Western Countries; and then in a solemn manner, curd and damned to the Pit of Hell all those, whether his succeed- ing Emperors or any others, who any ways opposed or violated this his Donation.

And this Edict or Donation of Constatine is dated at Rome, Constantin and Gallicanus being Excuted.

Thus we have the Florie, and the Imperial Decree of Donation, which have made such a noise in the World, and all as true as the Tale of this Sylvester's (d) tying up, (and there to remain till the day of Judgement) a huge Dragon in a Den, which every day only with its breath flew above (e) three hundred men; which quite puts down the Florie of Sir Eglesane.

Now the better to batter down the imaginary Castle of the Popes Temporal Authority, and that the Cheat and Forgerie may appear more visible, we shall now see that the Foundation of all is a meer lie; the occasion of such a Donation, viz. the Florie, to be false; and then the Decree itself, as a consequence, must vanish also. However, the Edict it shall also be proved a Counterfeit, by such Arguments and Authorities as Hotman, Dr. Cranmerpure, Launcett Vallis, dePlefsis, our Country-man Cooke, Oce. Erfords us but with as much brevity as can be. That the Florie and occasion of such a Donation is false, appears plainly.

I.

Valerius Cephus was alive after this suppos'd Baptism, and fo his murther could no way intitle Constatine to the Leprofe, and for truth of this, we need go no further then this, that they cannot deny but both their Ancient and their Modern Authors declare this Cephus to have been Baptiz'd with Constatine, and alive after the Synod suppos'd to be held at Rome, upon this christning of the Emperor: Nor was Constatine a Tyrant. c. Trip, 40, 41.

II.

The Leprofe it self is confent by their Platina and others to be a meer forgery, a Vit. Mer. nor mentioned by Eusebius Osphus and fuch like ancient Writers; nor was there any caufe for such a Diffafe, Constatine being a good Emperour.

III

Constatine did not persecute the Christians till this suppos'd Leprofe; but on the contrary, hugely favoured them; insomuch, that Licinius the Heathen Confed accused him to his Soldiers for so doing; and which is more, he did not only countenance them, but was a profef't Christian himself; his Father Constatine favouring that way, and his Son Constatine instructed in it; and some fay in Britain, at (b) Abingdon in Barkedt: but of the latter I fay nothing.

IV.

Being thus a Christian, he could not be ignorant what S. Peter and S. Paul were, in that time of Sylvester; and so not to suppos'e them to be Gods, after an Heathenish manner. And if he were ignorant, how came he to know what they were? for in his suppos'd Decree, where the Florie is, he doth not tell us that they told him. If they did, this is probable that they would not leave him a suppos'd Pagan in the dark, but also declare what they were, besides telling their names, nor doth he fay they told him that.
Again, being thus a Christian, he would not make use of Heathen Priests, either to cleanse him from his iniquities, nor need Egyptian or Orus upon that supposed infidelity, inform him of the Efficacy of Christ and his Religion: Neither would he consent to the wicked advise of the Pagan Eunens for his Cure, by the blood of so many Innocent Children.

VI.

If Constantine had consented to this cruelty, yet 'tis not probably that he need either have such a number slain, as some say, three thousand; nor would he have had it so publickly done, as to be frighted from it by the cries of their grieved Mothers.

VII.

Constantine was not baptized by Sylvestor, nor at Rome, Anno 324; but after this, a little before his own death at Nicomedia, in Bithynia in letter Asia, and that by one Ephesius Bishop of that City.

This last quite overthrowing the occasion of the Donation, they bend all their force to null it; but the chief of their Objections are thus answered.

Object. I.

That he was baptized at Rome, and so not at Nicomedia, needs no dispute: The Font wherein he was baptized being at Rome.

Answer.

If so, 'tis nothing to the purpose, seeing several Monuments are there, which were neither made there, nor first erected there; and by this Argument their Reliques and Bodies of Saints will make some holy men to be born, or have dyed here and there and everywhere; for some of them by the several places pretending to have them must have several bodies a piece; besides there is no good proof of such a Baptistry.

Object. II.

Of this there is proof enough; for Ammianus Marcellinus an Heathen mentions Lavacrum Constantianum at Rome, is not this the Font of Constantine?

Answer.

No, but a Bath or Bathing-place so call'd, mentioned also by (a) Suidas, and both him and (b) Marcellinus intimate so much themselves, by saying, That the People would have set on fire the house of Lampadius, near or adjoining to the Bath of Constantine: And of these forts of Baths there were many of them at Rome, and that very large ones too; and this shews that it could not be meant by a Font or Baptistry in a Church: for if so, then reason would tell us, that the Authors would rather have said, near such a Church.

Object. III.

Constantine was present at the Nicen Council, and therefore baptized before that Council; and so not at Nicomedia in his latter days.

Answer.

This is no confusion, for long before this, Constantine calld a Council at Arles, where he was also present; and yet not then baptized, as they themselves confefs.

Object. IV.

He was present at Prayers with the Christians long before his Death, and therefore not baptized at his latter end at Nicomedia.

An-
CAP. 6. Deposing and Murdering their Emperors and Kings. 89

Answer.

Nor will this hold water, for any might be at their Prayers, till the receiving of the Sacrament; at which time the Catechumeni, [i. e. such as were instructed in the Faith, but not yet Christned] and others were to withdraw.

Object. V.

But Constantine was present at the receiving of the Sacrament, and so must be baptiz'd.

Answer.

He was not, nor can they gather any such thing from Eusebius: if he were present, it will not follow that he received: Besides, an Emperor so favourable to Christianity, the Christians, and one that called their Religion his own, both for Devotion and Curiosity; as also, good Example to gain Professors, might be allow'd more privileged than others, as being only present, if he were so.

Object. VI.

Eusebius Bishop of Nicomedia was an Arian; so that if Constantine had been baptiz'd by him, he would have been'd his Communion with that Heresy.

Answer.

If he had, it doth not contradict the story, but he did not agree with them. Eusebius was an Arian, but a cunning Jugler, and carried himself so: if he had been present, it will not follow that he received; Besides, an Emperour so favourable to Christianity, the Christians, and one that called their Religion his own, both for Devotion and Curiosity; as also, good Example to gain Professors, might be allow'd more privileged than others, as being only present, if he were so.

Object. VII.

It was not Constantine the Great, who was baptiz'd by Eusebius at Nicomedia; but his Son Constantine, who was an Arian, and expell'd Pope Felix from Rome; so that the old Historians misbehaved their Father for the Son, which caus'd this Error.

Answer.

This Constantine the Son was dead or kill'd many years before Felix was chosen to sit in the Roman Chair: Nor was he an Arian that we know of. And him who you aim at all this while, is Constantine another Son of Constantine the Great, with whom and Felix there was some clashing: Constantine being look'd upon as an Arian, and one that had been twice baptiz'd, and one of them by one (a) Faustinus, Bishop of Nicomedia: And that you mistake in laying that this must be Constantine the Great, Felix, the Bishop of Nicomedia, and that you mistake in laying that this must be Constantine the Great, Felix, the Bishop of Nicomedia, and that you mistake in laying that this must be Constantine the Great, Felix, the Bishop of Nicomedia, and that you mistake in laying that this must be Constantine the Great, Felix, the Bishop of Nicomedia.

Object. VIII.

Constantine the Great was not baptiz'd at Nicomedia, but only Bathed in hot waters for the health of his body.

Answer.

Neither Barrel better Herring; certainly Aug. Sturchus Eusebius is put hard to it, when he brings such a childish reason as this; but the Country Clown rather than lay nothing, affirm'd Tenterden Steeple to be the cause of Goodwin Sands; and truly Sturchus at this time reasoneth after the same fort, as ap-
Their Rebellions and Treasonable Practices.

Lib. III.

pears by Eusebius who lived at that time, was well acquainted with the Emperor Constantine, and at large writes this History of his (a) Baptism, at Nicaea, by the Bishop of that City. The Emperor himself confessing that he had so long for the receiving of this Sacrament, because he thought he had gone and been Baptised in Jordan, after the Example of our Saviour Christ. But being thus overtaken with sickness, and near his end, rather than dye without it was Baptized, as above said, at Nicaeae.

But because some of them have said, that though the supposed occasional story may be false; yet the Donation is true, as appears by the Decree it self of such a Donation, we shall prove here, that the Decree it self is a meer Cheat and Counterfeit; and then the whole design must vanish: And that it is a forger, is plain; because

I.

It is that Constantiople was then one of the four chief sees or Patriarchships; whereas I would have them to prove that that dignity was before this, or then given to this City; for some write it was not till many years after this, and so it must speak by Prophetic.

II.

In this Decree is mentioned the very word (a) Constantiople; whereas, at the time of this writing there was no such word, the City being then called Byzantium; nor was the name changed till several years after this supposed Baptism, viz. according to (b) Sigeonius VI years, at which time the Emperor made it his Imperial City for the East.

III.

The Decree, faith, that Constantine then intended to return to, and live at Byzantium, and build there: And yet they allege ns, that he was so far from thinking of it, that when he went from Rome, his resolution was to settle the Seat of his Empire of the East, at or near Ilium, or old Troy in Asia, in which design he had gone so far, as not only to have laid the plat-form of the City, but to have build the Gates of it not far from the Hellepsont. Nor is this all, but that he was forcibled on this, that he had not left Asia, and come into Europe to Byzantium, if he had not been thereunto admonish'd by some Heavenly Vision or other, by which means the See of Constantiople in the Decree may be meant as well of Troy as Byzantium. And 'tis also said, that after he left Ilium, he fell in hand with (c) Celestine before he went to Byzantium; quite contrary to the Decree.

IV.

In this Decree Constantine is made solemnly to give unto Pope Sylvester the Lateran Palace: And yet (d) Sigeonius, (e) Barontius, and (f) Bienus confess that it was given before to Pope Melitides. If Constantine gave such gifts for the honour of Christianity before Sylvester's time; why do they say he was a Pagan and Persecutor for the first XI years of Sylvester's Popedom?

V.

If Constantine had given Rome and Italy, &c. to the popes and their Successors, he would never have given the same again to his Sons, as he did by Testament; and the (g) Lawyers say, that had the gift been true, yet 'tis null, because he could not give such Prerogative and Dominion, from his Sons and Empire, to a third person: but this dispute concern not me.

VI.

This Decree makes Constantine to throw severe curses and execrations upon any, be who they will, that shall violate his Edict of the supposed Donation. Now 'tis not probable that good Constantine would thus have cur'd himself, and have invoked his own damnation, as he must have done, if he himself broke the.
the Decree, as he plainly did, by giving, as aforesaid, these places by Testament to his Son, which he had, as they lay, formerly bestowed upon the Popes of Rome.

VII.

If these Territories were thus given to the Popes and their sole Rule, why did the Emperours for a long time by their Deputies Govern Rome, &c., without any dependence upon the Popes? And this Decree of Donation never pleaded such usurpations [as they must have been, if the guilt had been true and legal] of these Lay-Governours.

VIII.

We cannot suppose in reason, that Constantine would have given so much Lands and Territories, only to maintain a few Lights and Candles in a Church, as the Decree faith he did.

IX.

The story of the hands clenching of him at his Baptifm from Heaven, sounds like the reft of the lying Miracles we oft meet withal in their Writings.

X.

The story in this Donation of the Emperour leading the Popes Horfe about like a Page, looks alfo like a forgery, to propogate the Popes Pride: nor is it probable that Constantine, now fuppofed a sober Christian, would thus by telling this, boaft of his own humility.

XI.

Several of the Romanists themselves, confefs that Authentick Ancient Historians do not make mention of these things, though they Writ at large the other actions of Constantine: And why should this fo famous a matter be left out?

XII.

Many of the Learned Papists themselves will not stand upon this thing, not knowing how to make it good: (a) Baronius when he fhou'd come to fpeak of it, though in all things in behalf of the Popes Authority he endeavour to be Voluminous, and spends many leaves upon Constantine's fuppofed Conversion and Baptifm; yet when he comes to this Donation, will by no means undertake its proof, but haftily throws it by, and defires you to look in other Authors, and lets every one think as he will, but for his part he meddles not with it: But we are affured by a fiery Jesuit, that Baronius look'd upon this Decree of Constantine to be either corrupted, or a falle counterfeit thing. (b) Dr. Coiffeau is Myltere d' Ini- quités, Pag. 115: (c) Laurentius Valla Senator of Rome writes bitterly againft it in a long Declamation.

To this exception I shall say no more, but that the Learned French Jesuite (b) Philippus Britannus the Prince of Geographers, affirms that this Donation of Con-
Constantine is a foolish and absurd forgery, to be disdained and shewed at by all men, being only maintained by a company of ignorant people: And (f) Philippe Dubbe another French Infidels well versed in these things, confesseth that Bironius, Morinus and others may very well doubt it.

Sinenus being ignorant People: And (i) P/7»/»* r dittoni, qua; another Francifus Jefuite well versed in these things, confefleth that Baromtus and others may very well doubt it. illitcratis pro-

They write that this Baptifm and supposed Donation of Conftantine was in the CCCXXIV; and yet the Decree itfelf of fuch a Donation with the story of his Baptifm is dated, Conftante and Gallicanni being Consuls: And yet according to the Fasti of the Consuls, Crifpen and Conftantion were then Consuls, and not Gallicanus, who was Conful with Baffius three VII. years before this, and was again V years after the Nicen Council: and this false dating is another sign of the cheat.

If Conftantine gave this to the Church of Rome, in Pope Sylvester's time, how cometh (k) Melchiteis, who was Pope before this Sylvester, to take notice of Conftantine, being a Christian, and exprefly to relate his Building of Churches, his giving great things to Rome, and his leaving of that City to the Popes? The truth is, they are both cheats, to the shame of the Collectors of their Cannon-law, who would thus fo pafh forgeries upon us. And Gregory XIII. his amendments were to small purpose, leaving fuch grofs lies as these in their Canon, to deceive the more ignorant.

More might be laid againif the pretended Donation of Conftantine; but this is enough to fatisfie any man of its forgeries, and that there was never any fuch thing. However, becaufe they pretend to give fome reafons for it, take fome for exam­ple fakes.

First, they fay, that Eufebius in his Book call'd Eneadoes, write: the story of the Leprofe, Baptifm and Donation of Conftantine, and fo why not true?

This is a furpicious and counterfeit Book, never made by Eufebius, but Baronius and Covarruvias confefs, and the true Eufebius writes no fuch thing, but quite contrary, as abofaid.

Again, they fay, that S. Hierome in one of his Epiftles to Eufebius, affirmeth Conftantine to have been baptized by Sylvester, and fo not at Nicomedia, as Eufebius faith.

This is also a forged Epifle, never write by S. Hierome, but by fome cheat or other, father'd upon him (as many other writings are) as is confefTed by Baronius and [c] Psiferius, with [f] Evfénus, and ferveral [g] others.

Again, they fay, that (h) Gratian having collected the story of it into his Decrees, and fo become a part of the Canon-law: We need not fuppofe the Antiquiry of it, no Question but they had good reason and true, for putting of it there.
I hope you will not take all to be Gospel in these Decrees; for if so, (a) Consider \( \text{bines will thank you for allowing them to fair a plea. But to the purpose, 'tis con-} \) felt by (k) Antoninus, Bishop of Florence, by (l) Polatuer, by (m) Cufanus, and others that this was not inferred by Gratian, nor is it in the Ancient Copies; and the Pales, or Shaff prefixt to its Title, tell you what flamph and authority 'tis of. However to prove this donation, though not inferred by Gratian, yet let be in these Decrees in his time, (n) Dr. Maratt tells us a story of a plagiary Shaff, why such Chapters were so call'd. But another Italian Lawyer, (o) Castelbano Cat- sta faith, that Pala was one who was Scholar to Gratian, and probably one is as true as the other.

Several other such like spurious Authoritie as these are alluded in behalf of this Donation, to which I need not trouble the Reader with an Answer, but refer him to Dr. Cranfhop. And in truth, some of them are impudent to a miracle in this way of forgery, witness their yet confidrable flory of the Napi-head Ordination, as notorious a lye as ever was spread abroad; witness their affirming that the Re- verend Bishop Morton confett the truths of the flory in a Speech in Parliament, as true as the other: But had the flory been, might not we see, we took the Example from Pope John XII, who (a) ordain'd a Deacon in a Stable?

How bafely the Fathers and others have been abufed, and corrupted in their Additions; I shall not at this time undertake to declare, but refer you to (b) Dr. The. James, and Archibishop Uper left a large Manscript behind him much to the fame purpose.

The aforefaid (d) D. James (an induftrious Toyler amongft all forts of Books and Writings) tells us that in the Vatican Library, there are certain men maintain'd only to write out the Acts of the Councils, or Copies of the Fathers works, who are brought up to imitate the ancient Letters and writings of some of them; which Pelleus the Jefuit confettig that Manuscripts themselves need a Purgation.

To prevent the thrulfing of these abuses upon us, the Noble Prince Henry had some thought to erect a Royal Library, with all sorts of Books and Editions; as I think between St. James and the Meafe. And in the Proposition prefented to the aforefaid Prince, both to forward and to flew the means to carry on such a glorious design, I find thefe glorious words (according to my Manuscript) con- firming the former obfervation of Dr. (d) James.

The Pope gathereth up all the Manuscripts he can inclu his Library the Vatican, and there offer them at his pleasure. One of their tricks is Notorious, they have men that counterfeit any kind, and write the old books that were written 500 or 1000 years ago; then they have an artificial Ink, which within three dayes after the writing look as it had been written 500 years afore. Thus having alter'd and taken out all that mak'd us, they suppress the old true Copies, and produce thefe new ones (thus written by themselves as above) as the Authemtical Books.

In this was also designed a Noble maintenence for the Library-Keepers, and other Officers thereunto belonging, to encourage their attendance and pains; as also, for Factors in Foreign parts to buy up Books, but all these things being vanisht by the death of that famous Prince, it would be well if some Noble Benefactors in this covetous Age would think upon, and raife to themselves a Famous remembrance by their liberality this way to the publick Library in Oxford, which though already it excedes any yet in the World for number of Books and free access (I with never abused) yet it may want some thousands of Books; for having no lit fit to mend yearly ornaments from Frankfort and other places.

To this I could wish, that we were as bafe in printing all the Councils (the better to discover the fraud in some Editions) as the Romaniis beyond Seas are; it being a hard cafe, that otherwise we mutt relye upon their Editions, and we are not ignorant of unhandsome dealings amongst them in this very busines. But we know that some of his Councils and bishop out of Berinnis, one very partial, and hath left feral necesary things out in his Volumes, because against...
Their Rebellious and Treasonable Practices

L. I. B. III.

the Church of Rome, which were set down by Crabb (now too hard to be got) and several Councils especially of our own Nation, are not compleated in the late Parish Edition in 36 Tomes; besides L'Abbe the Publisher of them is thought and (a) judged to be very partial.

To these I would with a careful review and reprinting of the Fathers; since we find our selves at a loss in their Answer, Colin, and some other Editions; and those of Erasmus by Froben at Basel, and other Old Editions are hard to be got.

(b) Junius tells a story of a notorious cheat done by them upon St. Ambrose; and Dr. James at large tells you how they have abused St. Cyprian, to which I can speak the more boldly, having myself compared several places of him with some old Manuscripts, especially that (c) Book which they make so much use of to prove the Popes Supremacy: in which Manuscripts I find not the expression they brag most of, and father upon St. Cyprian, which may allow us to suspect some strange dealings by addition from their own heads. Dr. James once in a Conversation at Westminster, moved strongly for these reviews and reprinting of the Fathers. But private interest and Faction was too strong, either to bellow so much cost or time upon such a Noble and publick Design.

And to these I could with that there were some care taken to reprint some of the Ancient Historians of Church and State; the want of which in time may put us to a loss in dealing with our Adversaries. The Old Editions being very hard to come by, we must then (if care be not taken to the contrary) be content to make of such false and impious ware as our Enemies will thrust upon us. And that this complaint is not without good reason, many instances might be brought of their abusing us in this sort: But at this time, for Example, I shall only make use of one, viz. Aubertus Miram of Brabant, a great Antiquary, and a famous Scholar, and one that hath been much read in Church History; for which things he hath got a fame amongst the Learned, his several works having been greedily read of all forts, and that with some repute to the Author. This great and noted man, may, and a Church-man too, being Canon of Antwort, can we think that his study was to deceive Puftricity, and publickly endeavour to cheat the World with his, at the inventions of others?

Well, do but peruse his Edition of Sigebus, that Ancient Historian of about 500 years standing; and amongst other places, look upon him in the years 77; ed. 4; compare them with other old Editions, and see how he hath cut oft sometimes added, and other times perverted the true sense; and all this to take away some authority from the Empourer.

But to this may be objected, that he followed some ancient Manuscripts or other; 'tis true, 'tis an objection with himself soon made; but what small reason we have to believe this only saying so, shall be left to the judgement of any man by this following Story. This Miramus also set forth a (d) Regxifer or Breviary of Bishopricks, with some small Annotations of his own; and because formerly there hath been some dispute of these things, that this Tract of his may carry the more Authority with it, in his very Title Page he affures all the World, that this is his Notitia printed (c) according to a Manuscript almost 500 years old.

And why may we not believe this good man of Brussels? For if Antiquity esteem cheat the World with false Copies, well may others who are apt to take things upon trust run into errors, and I fear this dealing hath too much power upon Faith and Religion. But to hew this to be a villainous forgery, I shall pass by the Countries, and only come to our own of England; though methinks 'tis odd, if this Manuscript be so ancient, that he should not put down Duckfield in Scotland, as well as Ray, Brechin and Dunblane, since they were all founded by one and the same King, viz. that pious and vertuous King David, who gave so much to the Church from his own Crown lands.

But to make the knavery more visible, let's see his dealing and ignorance of England: In which I shall not trouble my self with his naming Cheffer or Gloster amongst our Bishopricks, because formerly some of the Bishop of Lochfield were ignorantly called Bishop of Cheffer, because one or two of them once lived there; and some think that Gloster was an Episcopal, See in or before the Saxons time, but not under that name, but Clusensis. But waving these, though good enough to discover the cheat, I desire the Reader to consider this following, against which there can be no exception, viz. If this Manuscript was almost 500 years old, how can...
CAP. 2. in deposing and murdering their Emperors and Kings. 95

it to set down for Bishopricks in England, Peterburgh, Oxford, and Bristol, when none of them were made Episcopal Sees till Henry the Eight's time, a little above sixty years before Miracu let out this false Notitia?

These cheats should oblige us to study prevention in time, otherwise hereafter they may run us down by their false Fathers, and other Authorities: And when they have thus forced us only to the protection of Scriptures, an endless dispute may begin about the eura lectiones; by which means the poor people and truth may be abused by both Parties. But since they stand most upon Authority and Quotations, its feting we should be more careful, that they do not cheat us with false Play.

But enough of this, and the supposed Donation, which the Venetians did once prettily confute, and so make off a close demand. The Pope asking them by what right they appropriated to themselves all the jurisdiction and power in the Adriatick Sea, since they could not shew any Writings of Priviledges granted to them for so doing? To which 'tis said, they thus returned an Answer, What they greatly wonder'd, that his Holinefs should expect from them to shew them such priviledges, which, (yea, and the very Originals) the Popes themselves had carefully kept all along in their own Archives, as a sacred thing; and might easily be found; if he would but look upon the back side of the Deed of Constantine's Donation; for there might be seen the Priviledges granted to them over that Sea, written in great Letters.

And such another story they tell us how Pope Alexander the Sixth having asked the same question, was thus answer'd by Girolamo Donatio the Venetian Ambaflador, Let your Holinefs shew me the Inftituement of St. Peter's Patrimony, and you will find on the back side of it the Grant of the Adriatick Seas to the Venetians.

CHAP. II.

1. When the Bishops of Rome had raised themselves up to some favour and greatness, what odd striving and dealings there were to obtain that See, with the manner of Elections?

2. That the Temporal Power had formerly the greatest stroke in the Election of Popes, and that it yet hath, though by underhand-dealings.

3. An Essay upon this Queere,

Whether for some years past, there hath been according to their Decrees and Orders, really any true Pope?

THE Bishops of Rome, though formerly living in great obscurity, lurking privately here and there without any greatness or notice, by reason of the persecutions against Christianity: Now that they had the Emperours Embracers of the Gofpel, and Favourers of the Prelacy, appeared in publick, in great Splendor and Authority; and presently raised themselves to such a Grandeur, that they seem'd not only to overtop their Neighbours, but next the Emperour to appear in greatest glory, sway and priviledge; which made普textatus design to be Conful drollingly say to Pope Damasius, Make me Bishop of Rome, and I will quickly make myself a Christian.

And now the ambition to be great made every one aspire to this Dignity; and that sometimes with so much earnestness and indirect means, that Religion it self, and the Bishops of that City lost much of their Reputation, not only from the Heat then, but Christian too, as is plain by St. Hierome, and others, who wrote against their faults. I shall not trouble my self concerning the dilention and schism about Liberius and Felix the Second, only that if Liberius was an Heretick, as several accuse him, then a man may well plead the other to be no Antipope; if that be true, which some of their own Church confes, that a Pope for Heretick loathes his Dignity and Chair.

B b 5
But to waver this, (a) Liberius being dead, the two factions divide again, each of them striving to make a Pope of their party. Those who were of the Antipope Felix's side chose one Damasus, (b) whether of Tarasgoa in Catalonia, or Mastered in New Caffile, or of Guemarans Arere Duero y Molina Portugal, Author's agree not: and those who were for Liberius chose one Eulalius a Roman; at this election the feud was so great between both parties, that in the Church of St. Simons, there was slain upon the place CXXXVII persons; and it was a long time after before the rage of the People could be allayed; infomuch, that Vincentius Governor of Rome for the Emperor, not being able to appease these tumults, was forced to retire himself out of the City. But at last Damasus got the upper-hand, and so kept the Popeedom by the affiaince of the Emperor (c) Valentinian.

This was this thing managed, besides voting, with (d) main force and arms. And those who formerly were held as Schismatics for choosing and siding with an Antipope, are now brave boys for lording and fighting lustily against those who were for the true Pope Liberius, as they call him. And had the Emperor approved of Eulalius, for ought that I know, he had been call'd infallible, and Damasus an Antipope.

And that the Emperors had some authority about the Election of Popes, will appear by the story of another Uproar and Schism.

Pope Zozimus being (a) dead, the people of Rome enter again into divisions; one party chose for Bishop Eulalius in the Lateran Church, and the other Boniface in another Church; and thus each faction cried up their Pope. Of this, Symmachus Governor of Rome, gives the Emperor notice, and tells him, that Eulalius had most reason and right of his side. Honorius the Emperor acknowledges Eulalius as Pope, as being chosen and approved of by a lawful number, time and place; reject's Boniface as illegitimate, wanting these necessary's to an election, and bids him submit, or that by expelli'd the City; Symmachus sends the news to Boniface, but the Messengers is beat. In the mean time the party of Eulalius rejoice, hearings, and the City Gates being shut to exclude his Adversary; the Governor being the more careful, by reason of the great inconvenience and trouble the City underwent by the former tumults and riots at the Election of Damasus.

Those who sided with Boniface, seeing themselves and cause quite lost, if presently they procured not Remedy; drew up a Petition to the Emperor, complaining Eulalius not to be lawfully elected, but Boniface to be truly Pope; for which they desired Cefar's assistance. Honorius upon this orders that both elected should appear before him, where he would have the case try'd, and accordingly see the right disposed of; and for more clearing of the business, he appointed several Bishops to meet about it, but these not agreeing concerning the Election, this meeting vanish'd without any determination, whereupon he resolved upon another convention.

In the mean time the better to keep good order in Rome, now full of hubbubs, by reason of this division, he order'd Eulalius and Boniface, the two heads of these disorders, to depart the City; and Ether now drawing near, that the People might not be without a Bishop to celebrate at that feast, he appointed Achilleus Bishop of Spoleto, one minimally to either party, to officiate as Chief in Rome, and which he call'd (b) His Flamen, or Bishop's, and to do he Eulalius Bishop of Thil, and the chief of (c) Abyss.

And here Eulalius left himself with the Emperor, for contrary to his express command, he enters into the City; upon which new tumults begin, and old threatening and bickering there was, in (pight of the Governor or Authority. Symmachus himself being in great danger in this hurlyburly; all parties striving to poise the Lateran. Upon this Honorius expressly orders Eulalius for peace's sake to depart the City, and that in the mean time he should not be acknowledg'd, and that the Bishop of Spoleto, according to the former order, only remain there, and solely have the possession of the Lateran Church for the time of Ether.

These orders Eulalius also very unadvisedly withholds, and having gotten his party together, thought by main force to have seiz'd upon the Lateran; upon this more mischief falls out; but at last Eulalius is beat out of the City, Achilleus remain'd poise'd of the Church, and had good guards appointed him for his and its defence. Honorius the Emperor being certified of, and offended at this, expressly excludes Eulalius.

CAP. 2.

by the Temporal Power.

Eulalius, and sets Boniface in the Popedom, to which he had a meeting of many Bishops concerning.

Thus we have seen in short the story of another riotous canvassing: and because this is of no small concern, Barinus would by no means have us to think that Eulalius had any right by Election upon the Narrative of Symmachus, because (as he faith) he was partial, and seem'd to favour Eulalius: But to this may be return'd, I.

That if the Governour favour'd ( a ) Heathenism, he might be as much an Enemy to the Christianity of the one as well as the other; they objecting nothing againft them, and invidious from which some may suppose that the Governour was impartial and true, when he adhered to the Emporour, that Eulalius was rightly chosen. But besides this, another dispute may arise upon this story, viz. ( c ) Petrus de Capua, ( d ) Nucleius, ( e ) Plautina, ( f ) Filippo da Bergamo, ( g ) Signor de' Generati, ( h ) Gonzalo de Illitica, and their ancient Vatican ( i ) Liber Pontificalis, with ( j ) Orisperius do declare, that the Emperor Honorius was at Milan at this time, and decreed his Orders; which it is true, and these men had no reason to affirm this if falsely, nor need the Roman Catholick question them being all noted Helviri of their Religion) must those Letters in Barinus, which carry ( k ) iii. de Occ. and their date to and from Honorius at Ravenna, concerning this Schism be impious and counterfeit, and fo (for ought that I know) we may lose part of the story, and it be falsely ( and 'tis plain the two Vatican Manuscripts contradict each other) I shall give the less esteem to the pretended Records, that are produc'd from those Archives, for many cheating writings (not forgetting the Gift and Decree of Constantinus) are shewn to us for true and authentic out of that Library; of which Platina was keeper, and a diligent searcher into the ancient Manuscripts of it; and Orisperius had the liberty, and was well read in every piece of Antiquity in it. The often mention of Symmachus, Governour of Rome in the late Tumults, puts me in mind of a Pope not long after of that name, noted also for a Schism in his time.


For Anastasius the Second being dead, those of Rome ran headlong into an Anarchy, a new disorder, some chusing for Pope Symmachus, whilst others elected one Laurentius, upon which great disorders, riots, and mischiefs arose, which continued for some years; to be short, the business was referred to Theodoric an Arian, King of the Ostrogoths, who had then over-run Italy, and Symmachus carried it, those of the party of Laurentius troubled at this, frame Articles against Symmachus, accusing him of some Vices, and admit Laurentius; upon which new disorders growing, and the King being vex't at this dilention, as ( b ) some say, sends Petrus Bishop of Alinio [in the Territory of Venice, now at Plativa, 'vit. Sim. Fil. da Bergamo. Chron. Sicilici, fol. 245. Ant. Salertii. En. 8. 1. 2. Jo. Neuvier. Gen.] to carry all; all forts of Villanies are committed, Sacred places violated, Priests slain; but at last, after such like infinite outrages and murders, Symmachus is acknowledged as Pope, and in the Chair of Rome ruled several years.

But before I take hands with this story, I hope you will give me leave to tell you...
The Rise and Election of the Bishops of Rome

LIB. III.

c Dialog. i. 4.

c 40.

c

Baron.,
Marryel.

d An. 1498.

d An. 1590.

c Vid. Caiiae
Ligny, les
Ambassades
du Card. du
Perron, lib. 5,
an. 1601.

d An. 1644.

as An. 1655.

you one Tale, in confirmation of the right of Symmachus to the Papal Chair, and this upon no less authority than Pope (c) Gregory the Great. But first, we must understand that one Pachus stood fiercely for Laurentius against Symmachus, and that this Pachus for his learning, honesty, and holiness, was especially famous in these times; yet for all their noble qualifications, he would never acknowledge Symmachus, but on the contrary, look'd upon Laurentius to have all right, equity and Law of his side; and so he said was he in this, that to his dying day he would hold none other for Pope. And this was not a little blow to the reputation of the Caufe of Symmachus, and by confequence to the true Succession of Popes, that this Pachus stood knowing, to juft, to vertuous, and one who hath got an holy name in the Roman (d) Martyrologies should look up on Symmachus as an Antipope, and acknowledge Laurentius as the only true one.

But though good Pachus dyed in this opinion, yet we shall now here the foorie of his punishment and repentance for so doing; and so the objection clear'd.

It chanced upon a time, that Germanus, Bishop of Capua (now an Arch-bishop) being very well, was defired by his Physicians for health's sake, to go into an hot Bath, whither being gone, he finds there Pachus (dead long before) standing in a penitent and piping-hot condition; at which Germanus was troubled, ask'd him, Why he, so good a man, had to do there? To which Pachus thus replyeth, Alas, I am here punished for my faults, but because I took part with Laurentius against Symmachus: But I beseech you pity heartily for me; and if you do not send me here when you return again, then you may conclude that your Prayers are heard. Upon this Germanus gave him self to Prayer for him; and after some days, returning to the same Bath, he found not Pachus there: Argument good enough that he was delivered out of Purgatory, and pardoned of his fault, for thinking any right to be in Laurentius; and lastly, that Symmachus must be true Pope, or else the Miracle is not worth a Ruth. And this pretty story (a) Germanus would not have you to think unworthy your reading.

To run over all the fictions, interludes and feds at the election of Popes would be too tedious at this time; and if those of latter days were not so fresh in memory, we might tell at large the violent canvasing at the Election of (c) Gregory XIV between the Spaniard party and that of Cardinal Montalto, the French not pretending to any interrell there, Henry the Fourth being King, and then of the Protestant Religion: We might also tell of the hubbubs in the (c) Council of Lea the Eleventh, and Paul the Fifth, between the Factions of the Catholic and Christian Kings of the crying out of Treafon against the King of Spain, because the Cardinal of the French party got the better, and some other violations. And as great firit there was at the chufing of (d) Innocent the Tenth, every one striving to get a Pope of his party; Cardinal Bessivalo that Famous States-man, had once like to have carried it, but the French party oppose him, as a faviour of the Spaniards, and his dying at the fame time ended this dispute; then Sacchetti bid fair for it, but he also was rejected by the Catholic Kings faction, as one who loved France and Portugal. At last, after many Plotings and contrivings, libelling and ripping up one anothers faults, the Cardinals being boldly lock'd up in Sextier the Fourth Chappel, and not to flir till they had agreed, Phamphilo carried it by a Majority.

As for the Election of the present Pope (c) Alexander the Seventh, there was as much faction and interest, as any of the rest; the Spaniards having one party there, headed by the two Cardinals de Medicis, Charles and John, the fifth Duke the laft, Brother to the great Duke of Tofcany; the French had their Creatures also contemnencied by the two Barberini, Francis, and Antonio the first, calling himself Protector of the English; And besides thefe there was a third interest conflifting against of several Cardinals, and in Rome call'd the Squadron Volante, who would foom be indifferent to the other two Parties; and Cardinal Imperiale a Gent was head of this Troop. Sacchetti had not only Barberini, but the Squadron Volante, and some other zealos for him; yet though the moft defired by the Roman, and was hold the beft and moft worthy amongst the Cardinals, he loft it upon the fame account, (viz. as a lover of France and Martrain) as he had done in the former Concile. However, for sometime many Cardinals were fo resolved for him, that "he was
CAP. 2. by the Temporal Power.

said. That they would (f) either have him Pope or dye there: And for a long time | O Sacccheri, at every scrutiny he had XXXIII Votes, in opposition to which, every one of the | O Cardierra. Spanish faction in their Schedules only writ

* Ego **** Card.

****

Accedo Nemini.

By which means they kept unanimous and intire, by not dividing themselves in

their scrutinies to other Candidate Cardinals: but this obfcuracie of both parties

so lengthened the Conclave, that Cardinal Chigi [now Pope] said merrily, that a

Pope would never be chosen, till the Cardinals Nemini and Trigioni iria could

Cardinal Corrado had several friends, but those of Cattile rejected him, becaulce Barberini was for him, thought he might have served being a severe Cano-

niff, and in truth knew nothing else; yet this may be enough, since of late times

they have not chozen a Pope who had studied Divinity, but only some Cannon-

Law or Politicks.

Cardinal was thought on, but the French rejected him, because the Spaniards in-

vented his promotion; however, his death at the same time ended the dispute. As for Cardinal Rapaccio, he had both hopes and many Friends in the Conclave, who voted freely for him; but de Medici and that party opposed him, and Car-

Cardinal Spada in writing objected against him, that he had caused Caufes to be said, that the Devils fins might be pardoned.

The story of which being pretty odd and unusual, take as they report. At. Teramo in Italy, of which place this Cardinal was Bishop, one being poffeed with a

Devil, Rapaccio for curiosity fate went to discourse with it; and amongst oth-

er things, asked the Devil, if he endured great torments? The Devil replied, Ex-

ceed ing great: The Cardinal inquired of him, Why he did not repent for his fins, the

caus of his punishment? The Spirit replied, That he had earnestly repeated, but with-

out any benefit. Then, quoth the Cardinal, If God should pardon you, would you take such a forgivennes and mercy in good part? To which the Spirit conforming, Rapac-

cio commanded Prayers to be said to God, that the Devils sins might be remit-

ted and forgiven him.

Cardinal Maculano, or St. Clement, had once some hopes, having many Votes, but he had to oppofe him Madam (a) Olympia, Sifter in-law to the laft Pope In-

nocent the Tenth; for she, with fome carried a way in the Conclave: And the alfo

gave a main stroke againft Cecchino, and others taking him to be a fierce E-

emy againft her and the Houfe of Pamphili, Pope Innocent having sufficiently a-

boild him, about the forgeries of Maflambro in the Porguial Sodomilts, and

other base actions, though Cecchino was clear and guiltles concerning their

things. And as for Firencenlo, though many would be Pope, and had fe-

veral Votes to forward it; yet the fame Donna Olympia his mortal Enemy, and

some other oppositions hindered his promotion; and indeed Barberini by his Votes and Friends would fometimes favour her defigns, whom though moft

did hate for her Imperiousnefs in the laft Popes days, yet they did not with the

ruine of the Family, and fo had no mind to chufe an Enemy to the Pamphili,

being then a kin to the Barberini. However, Alexander the Seventh hath fhe'd

himfelf no Friend to Olympia.

Several others were thought on, and adhered to, but to no purpofe, the

Spaniards still oppofing thoefe the French would have; and thoefe, whom the

Catholick King defired. At laft, after they had thus bailed, ngled, and em-

ployed one another for a quarter of a year, Cardinal Maculano fends private-

to Barberini from Paris his approbation of Chigi; the Germans alfo had fome

mind to him, being mindful of his dexterous carriage at the Treaty of Mun-

fter 1644, and what the Empereour and Cuffins approv'd of, the Spaniards usual-

ly mutt content to. Besides this, the Spadra Vanita, and the Houfe of Pamphili

were his Friends, being made Cardinal but three years before by Innocent; and

he had fome fufferings formerly in this Conclave, and fo at laft, though quite

contrary to the firft defign, was this Cardinal Fabio Chigi of SIetina chozen Pope, and

call'd himself Alexander the Seventh, form his Relation, both as Country and

Kindred to Alexander the Third.

* Her life is lately written by the well

known Guadus: In it the world may for what

a woman the

was, and how

the ruled Pope

Innocent X. &

the Romas Church.

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The Rise and Election of the Bishops of Rome

The way of choosing Popes in a closed-up Conclave, was first instituted, as Anon. ad Plac., cit., Greg. X.

Onuphr. tells us, by Pope Gregory the Tenth. And there was good reason to endeavour the restraint of the too much liberty then used by the Cardinals in the election of the Pope (though we see the greatest care abused in our times in such actions) by which means their Chair would sometimes be void a long time, to the shame both of their Electors and their Profession; of which, this Gregory the Tenth may serve for an Example: For Clement the Fourth being dead, the Cardinals though then but a few, viz., XVII, could by no means agree about a Pope; for though they met oft about it, yet they would never conclude upon the person; every one of them endeavouring to be the man, they would not consent to another. Philip King of France, and Charles of Sicily, desired them to hasten the election of the Pope, but all would not do, which occasioned John the Bishop and Cardinal of Porto, seeing the self-obtinate ambition of the Cardinals, and yet calling upon the Holy Ghost to assist them, jeeringly say to them, My Masters, let us open the top of the Room, for the Holy Ghost cannot come to us through so many Coverings.

And when they perceived that none of themselves, by reason of their dilention could be chosen, after almost three years wrangling and canvassing about it; at last Theobaldus Archdeacon of Liege, then in the holy Land, in promoting of that Two years nine months and one day.

But of this tedious dilention amongst the Cardinals, voluminous Baronius, because 'tis a blot to his Church, will scarce give you so much as one hint. This Gregory the Tenth, amongst other Laws concerning the Election of Popes, decreed in a Council at Lyons in the year 1179. But this is now laid aside, with some other of his Constitutions concerning the Conclave. Popes were formerly chosen by the suffrages of the Clergy then present, though of inferior rank: After this, the power of Election was restrained only to Cardinals; and these sometimes not agreeing, but falling into divers schisms, one party holding him for Pope who they gave their Votes for, others acknowledging none but whom they nominated, and sometimes a third party would stand to another: But to prevent this, Alexander the Third, who had like to have lost the Popedom by these means, in a Lateran Council, ordered a way by Seventy, and that none should be held for Pope, but he who had at least two parts in three for him.

But thus in time was found not secure enough to bind up the self-ended interest of the Cardinals: And therefore the aforesaid Gregory the Tenth in a Council at Lyons by Decree ordered a close Conclave, all under one Roof, not divided by any Walls, but only having the Cells of the Cardinals, divided one from another by Woollen-cloth; and that the Cardinals should by no means be permitted to go out of this Conclave, till they had chosen a Pope; and if any of them get out before an Election, they should be compell'd to go in again.
The Bulls themselves being very long, I shall refer the Reader to them.

SECT. 2.

That the Temporal Power had formerly the greatest broke in the Election of Popes; and that it ye hath, though by under-hand-dealings.

Temporal Princes finding themselves oftentimes disturb'd and in danger, not only by the divers Factions arising about the Popedom, but also by the imperious and incroaching humour of the Bishops of Rome, have also restrain'd their liberties by their Laws.

The Emperor Honorius (of whom we lately heard) being greatly troubled by the Tumults and Factions between Beneficiaries and Eulalius: To prevent such rising, made a Law, that if (a) two strove for the Popedom, neither of them should be capable, but another Election to be made. Popes (b) Vitalius according to the custom, sent news of his Election to the Emperour, without which acknowledgment he should not be Pope.

(c) Felix the Fourth chosen Pope by Theodoric King of the Ostrogoths, then ruling in Italy: and (d) Severinus retained the same Dignity by the confirmation of Plautus, then only Exarch in Italy: Plautus himself confessing, that in those days, the Election of Popes by the Clergy and People was of none effect, unless they were confirm'd or approved of by the Emperours or their Exarchs. And Pelagius the Second being chosen Pope, when he and the City of Rome were closely beleaguer'd by the Lombards, sent as soon as he could possibly to the Emperor at Constantinople, to satisfy and pacifie him, concerning the Election without his Imperial knowledge, laying the fault upon the Siege. And Omorius here commenting upon Plautus, confesseth the custom of the Emperour's approving the Pope; for which acknowledgment he should not be Pope.

And why should we suspect the authority of Temporal Princes in these things, having such good proof? and besides this, their own Canon-law affurces us that Pope (e) Hadrian the First freely granted to Charles the Great of France (after Emperor of Germany) the sole power of chusing the Popes and other Bishops. This being such a fair Grant, and with consent too of the Clergy, whereby a fit broke was then given to the Papal Jurisdiction; (f) Baromus and others after him [for the Modern Historians do but according to the Fable lick up his Spittle] lend their whole power and skill to cry down this as a forgery, thereby to free their Church from this clog.
And to carry it on more clearly, (a) Baronius takes upon him to rail dapperly against the ancient and noted Chronologer Sigebertus Gemblacenfis (i.e. of Gemblain, in Brabant) looking upon him as an Enemy to the Church, for (b) affirming that a story, which the Cardinal would persuade us to be a mere forgery.

But before he does this, he must also clear the Canonical law from the same crime; and thus he endeavours to do it: He cannot deny but that this story and Ovetur in the Deedes, nor will he accuse Gratian, the Collector of them, to have been dishonest in putting it amongst the rest: How then? only that Gratian here might not be careful enough, to consider what he did, and so took it out of Sigebertus, and put it down for authentick in the Canon.

But by the Cardinals’ favour, I shall bring this Argument for confirmation of this Canon, which after so much pains he holds forth to disprove it; for they both lived at the same time, and hit so exactly upon the same story, the more confirming its authentickness, it being very probable that neither of them saw one another’s Writings, living so far distant, as the one in Brabant, the other in Italy; and in those days there was neither friendship or correspondence between their places; if there had been, ’tis probable had the Authors known one another, they had been as great Enemies as their Makers, Henry the Emperor, and Pope Gregory the Seventh.

Baronius endeavours to overthrow this Canon by another Argument, viz. that the word Inoefturata was not known in those times: but the Glossaries will afford us the contrary; and for more satisfaction on this point against Baronius, I shall refer you to the well-read (c) Goldfinch, (d) Boecletius, and (e) Laurentius Banck.

But before I leave this, I cannot but take notice of one pretty cheat. I told you formerly of the knavery of their Antiquary Mr. Cambden, and I must add further, that at every Election the Cardinals act under several Penfioners to Spain, from whole Kings they receive yearly stipends; and so must always act according to the pleasure of their Pay-Master. Add further, that at every Election the Cardinals are under feveral

And yet when we consider the strange factions, canvassings, and designs in the Conclave, we might think that interest sway’d more there, than this Oath or Confidence. Add to this, that there are always some Cardinals, whose own revenue will scarce keep them in that splendour befitting the red Hat: And there are commonly under-hand Pensioners to France or Spain, from whose Kings they receive yearly stipends: and so must always act according to the pleasure of their Pay-Master. Add further, that at every Election the Cardinals act under several
Chieftains; and though France and Spain in a manner divide the Conclave, yet others, especially the Duke of Tuscany, have also their Creatures there, who besides themselves vigorously for the designs of these their Lay-Patrons; who though excluded from voting, yet are the only chusers of the Pope by their thus ruling the Cardinals.

As for instance, the death of a Pope being known, 'tis the custom of the King of Spain, &c, to send instructions to his Ambassador, or some other Confident at Rome, how to carry on the Conclave, that a friend of his might be chosen; and allomistrates five or six, any of which is willing to be Pope; and at the same time sends the names of some others, whom by no means he will allow to be elected; by which means Cardinal Baronius left the Title of Holiness, the Spanish wholly excluding him, for [2] scratching a little upon the Spanish Territories of Sicily. The instructions being come, the Cardinals of his Faction act accordingly; And he (though he deserve the Chair never so much, as for Example, Baronius) who is thus excepted against by a King, 'tis an hundred to one he shall never change his red Hat for a Triple Crown. King™

'Tis true, 'sometimes a few Cardinals in the Conclave, when they fee they cannot bring their own ends about, exclain pittifully against this mode of submitting their suffrages and consciences to the pleasure of this or that King; and now and then Per and Paper are employ'd in making little Tracts of Oppositions and Justifications of such Actions; but this scribbling and crying out of a few Cardinals, never hinders the rest from prosecuting their intended designs. And thus we fee that yet the Temporal Authority hath a main stroke, if not all, in the Election of Popes.

And here I cannot but smile at Thomas Rostin, who makes a great deal of noise and bluster in behalf of the Popes Jurisdiction; and what an horrid danger and judgment 'twill be, to cross the Bishops of Rome. For faith he, the Emperours Honorius and Valentinian the Third, restrained the Popes of some Temporal Power and then the Goths, Vandals, and Herals wasted Italy. Again, that the Emperour Justinian made a Law, that the Popes mould not be consecrated; without first consulting the Emperour, and paying a certain sum of money for it; and for the Plague or Pestilence fell'd upon Italy, and Totila the Goth took Rome. Again, long after this another Law was made, that the Pope should not be consecrated, but in the presence of the Emperours or their Deputies; and therefore besides Plagues, great Earth quakes troubled Italy, and the Saracens and Huns lorded it there also. And such like consequences as these he hath store of, and all as true as the Bear fell down, and therefore the Astronomer shot it with his Jacobs-Staff.

And truly, the rest is much after the same fashion, the sum of his whole Book being only this: Italy is more fruitful, hath more and greater Cities and Towns, brave Monasteries and Churches, better Houses and Colleges, and more knowing Men and Women for thefe laft twelve hundred years, than it was or had before; Ergo the Pope and his Authority is the greatefh happiness that can happen to Italy.

And is not this a notable wonder, that building should increase in fo many hundred years? If this way of Argumentizing he authentick, 'tis coming time, not Scripture or Antiquity, that must prove any Religion, the which upon this account must grow better and better; and fo as they say, Modern Proteftantism must be held a greater blessing and benefit than that which they call ancient Popery in those Nations where the reformed Religion bears the sway.


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An Essay upon this Quere,

Whether for some years past, there hath been according to their Decrees and Orders, really any true Pope?

Having thus hastily discours'd something concerning the Election of Popes, it will not be amiss to add these few following Observations, which may add some light to the business; and by a farther prosecution, may be of greater consideration, than at this time I shall trouble myself withal, but leave it to the censure of every man.

In the time of Paul the Fifth [who began his Popedom in 1605] there lived in Italy a great Scholar, and a severe Roman Catholick, who being troubled at the odd carriage of the Popes and their Election, thought it convenient to have a General Council to rectifie all; but knowing the Bishops of Rome to have a natural avertness from this, look'd upon himself obliged, as a true Son of the Roman Church, to endeavour as much as lay in his power, the promotion of such a publick benefit to his Religion.

And therefore, (knowing the Popes against it) he drew up a (a) Petition to the Emperor and other Christian Kings, to bring this noble and charitable design about. And possibly, fearing that if this his supplication should once come in to the hands of the Potentates of the Roman Catholick perversion, it might there be filled by the over-perversion of their interested Favourites and Counselors: To prevent this, seeing our King James of a publick Spirit for the benefit of the Church; he directs it only to him, that by his means his necessitating reasons might be discover'd to the Emperor and the other Christian Princes. Up on this the Author (b) dyeth at Rome, leaves this Petition with a dear Friend of his, who delivereth it to an English Gentleman then there, who accordingly convey'd it to King James, who presently dispers'd it all Europe over.

As for the Author, I shall positively say nothing, but that he appears one to have been very well versed in the Roman affairs: the common opinion is, that it was the famous Neapolitan Civilian Dr. Marta, of whom we have formerly hinted; and indeed his very subscribing himself to the Supplication NOVUS HOMO, doth intimate that he had now in something changed his Opinion; and we cannot but observe that this Supplication carrpeth all along a grand respect and veneration to Temporal Authority over Rome it left in some things; whereas Dr. Marta in his other Volumes is to reform a Champion for the Popes very Temporal Prerogative, that he screws up the power and jurisdiction of the Roman Bishops, even to trample upon all other Potentates in this World. If Martha be the man, it must be the discovery of some grand iniquities that could thus alienate his affection from Pope Paul the Fifth.

In this his discourse is insinuated to prove a failing in the succession of Popes, raising the Foundation from the Simoniacal entrance of Sixtus the Fifth. But probably one might fetch a farther rise than this, even by viewing over their own Schisms; where sometimes we shall finde such odd chopping and changing of Popes, that the world then living could not tell which or where was the Head of the Church; and yet every party created Cardinals, and declaring himself Chrift's Vicar. Now this is certain, since the time they have acknowledged that no but Cardinals can elect a Pope; that if ever a Bishop of Rome was chosen by those Cardinals who were created by an Antipope, or one not truly (as they say) Chrift's Vicar, that then such an Election is of no validity, being made by those who were not truly Cardinals, and so wanted an authentick Authority to make such an election. And if the succession once fail, I know not how or when it must begin again.

But because the aforesaid Italian foundeth his maine design upon Simon, I shall only Preface a little on the same lying fin, and that but a few years before his Sixtus the Fifth.
When they declare that the sin of (a) Simony is Heretic; and so he that is guilty of the first, must also be an Heretic; and when they also confess that if a Pope be chosen by Simony, then that Election is null and void; and seeing they go yet farther, as to affirm, that if a Pope be Heretical, he is not only (e) inferior to all other Christians, but (d) fallen from his Pseudom; and so not being Head of the Church, 'tis no difficult matter form these Principles (thus granted by them) to prove a failing, if not an end of their succession.


And that Popes ought of old to be deposed for obtaining their Dignities by Simony, or such like unlawful means, is undeniable from the (a) Decree made above 200. years ago, in the time of Nicholas the Second, in a Council at Rome. Now and since that time, Julius the Second made a more vigorous Bull against the Simoniacal Election of Popes, and the nulling of such a choice; of which we shall speak more hereafter.


Now, if that horrid and unmanly sin of Simony make an Election illegal and void, what shall we think of Pope Alexander the Sixth, who by this corrupt means obtain'd the Papal Dignity, as their own (b) Mariana, (c) Omphalius, (d) De rebus with (d) Guiscardine do declare; and though (e) Coqneut is unwilling to meddle with this object crime, yet his Country-man, and fellow Doctor of Paris, (f) Coletain, not being able to confide the Offence, both protests, that we need not trouble our selves to bring our Telfmonics to prove it, since all the world doth confess it.

If this Alexander by his illegal obtaining that Dignity was no true Pope, then the Cardinals by him created were all false ones; and so the Popes by them elected, of no true Authority or Jurisdiction to be Christ's Vicars.

This Alexander remaining Bishop of Rome above eleven years, at several Creations (others dying in the time) made these following XLI. Cardinals.

1. Pope Borgia
2. John Morton, Archibishop of Canterbury
3. Pope Anton de S. Georgia
4. Pope de la Grolaye
5. Bernardinus Coraguald
6. Raymond. Perauld
7. Caesar Borgia, Baffard to Pope Alexander the Sixth: for this Pope had three Sons and two Daughters.
8. Hippolitus Elinis
9. Fredericus Caffinimus, Son to the King of Poland
10. Julianus Cazarius
11. Dominicus Grimanus
12. Alexander Farminus
13. Bernardinus de Lunde
After the death of this Alexander, XXXVII Cardinals after some disturbance and fears, enter into the Conclave, to Elect another Pope; and of this little number, there were XXIV of this Alexander's Creation, whose names you see marked with this ○. In this Conclave was Pius the Third chosen; but how could he be legally elected, if almost two parts in three of the Cardinals had no lawful voice? But again, supposing all the Cardinals to be legally Created; yet, how can the Election of this Pius be true and lawful, seeing he was so far from having the voices of two parts in three, or a Majority (though this would not make a true Election) that he only obtain'd the left part or number in the Conclave for him? and yet was, I know not how, declared for Pope.

What in part hath been objected against Pius the Third, may also pass upon Julius the Second: For though at his Election there were XXXVII Cardinals in the Conclave, yet XXIV were of Alexander's Creation; And if this stand good, then we may affirm that there had been no true Pope firce. But let us proceed: This Julius the Second (it may be being troubled at the clamours against the Simoniical Election of Alexander the Sixth, a Pope compoised of wickedness) with the consent of his Cardinals in Confesty, made a notable Bull to prevent these inconveniences, part of which take as followeth.
With the advice and unanimous con-
sent of our Brothers the Cardinals of the
holy Church of Rome: By this our perpe-
tual Conjunction, Apostolical Authori-
ty, and fulness of our power, Wedo Ap-
point, Ordon, Decree, and Determine,
That if it shall hereafter fall out (which
God of his mercy and goodnes prevents)
that when we or our Successors shall by
Cod's appointment be removed from the
Government of this Universal Church; that then (through the Devil's
malice, the Enemy of Man-kind, or the
Ambition or Government of the Chu-
fers) the Election of the new Pope be
made and done, either by him who is so
chosen, or by any other, or more of the
College of Cardinals, by the Herefie of
Simonia, Compact; by giving, prom-
ising, or receiving Monies or Goods of
any kind, or Lands, or castles, or
Offices, or Benefices, or by making any
other Promife or Obligation whatso-
ever; whether it be by themselves or a-
ny other, or others, or what other way
foever it be, and whether that Election
be accomplish'd by two parts, or una-
mom consens of all the Cardinals;
whether it be by Assumption, or
Adoration, all agreeing, though without
Writing or Scrutiny, yet that the Ele-
tion so made, shall be from that
very moment void and of none Effe-
t: And that no power or faculty shall
ac-
crew thereby to him so thruft in, of any
Administration, Government or Juris-
diction in matters Spiritual or Tempo-
ral: But also that he, thus Elected, shall
hereby from that time forward, though
without a Declaration, remain deprived
of his Cardinalship, and any other ho-
nour whatsoever, whether Cathedral,
Metropolitan or Patriarchal Churches,
Monasteries, Dignities, and all other
Benefices and Penions, which then he
either held by Title, or in Commendam.
And that he thus Elected shall not be
held as Apostolical, but as an Ape-
late, one guilty of Simony, and an Arch-
heretic, and never to be capable to en-
joy or have all or any of the aforesaid
Benefits.
Having thus seen the severe Bull for the avoiding and annihilating of Elections obtained by Simony, or such like illegal means; let us now see whether it hath been observed or no: and if not, according to their own Law, down falleth Succession.

Pope Gregory the Thirteenth being dead the Cardinals in the Conclave according to custom fell into several Factions about the Elections; some being for Terre, some for Tarquinius, some approved Savellius, others favoured Sertetus, Caftagneus wanted not Friends, Paleotto had hopes, and others were now and then thought on: Ferenfius headed one party, Altemps another, Alexandrine a third; S.Sixtus by his Authority carried a great stroke there, de Medici ruled some; and Aloypus de Este, Son to the Duke of Ferrara, had a great party of Cardinals at his Devotion.

These heads of interest drawing several ways, enlarged the Faction; at last Cardinal Montalto had some hopes, finding Alexandrinus and de Medici his Friends, and at last to fix his eyes on him; but these with their dependants not being strong enough to carry it, he gets some to tamper with S. Sixtus, while himself feels the pulse of Alojpus de Este, with whom at last he strikes up a Bargain, the Condition of which was this: That whereas there was one Hieronymus Matthaus a Roman Bishop of great esteem in the Court, but one that de Este above all men hated, that if Montalto would promise never to make this Matthaus Cardinal, Aloyfius would give his own voice, and the suffrages of all those Cardinals, who were many, depending on him, to make the said Montalto Pope: this was agreed on between them; to which Montalto did not only give him his promise by mouth, but by open writing subscribed and ratified under his own hand, and so he carried the Popedom from all the rest, and call'd himself Sixtus the Fifth.

But now let us see how things work'd to bring this Simoniacl Bargain to light. Pope Sixtus, after this his Election, having got what he aimed at, broke his Promise and Faith made to de Este, and contrary thereunto made Hieronymus Matthaus a Roman Bishop of great esteem in the Court, but one that de Este above all men hated; that if Montalto would promise never to make this Matthaus Cardinal, Aloyfius would give his own voice, and the suffrages of all those Cardinals, who were many, depending on him, to make the said Montalto Pope: this was agreed on between them; to which Montalto did not only give him his promise by mouth, but by open writing subscribed and ratified under his own hand, and so he carried the Popedom from all the rest, and call'd himself Sixtus the Fifth.

Yet the story of this Simoniacl Election was not forgot; insomuch, the when a few years after Clement the Eighth [who was made Cardinal by the forefaid Sixtus the Fifth, and in whose Election about thirty illegal Cardinals concurred] did abolve Henry the Fourth, and to acknowledge him King of France, several Spaniards openly undertook to prove, that this Clement was not lawfully Elected Pope, and so had no power to abolve King Henry; to which purpose also several Books were writ by them. For if Sixtus was guilty of Simony, no
Simon, then by the Bull of Julius the Second he was no true and lawful Pope, and so could not make Cardinals, nor these so supposed to be created, to elect a Pope: However, he undertook to coin these thirty three Cardinals.

1 Alexander Pertetus de Montalto, Nephew to this Pope Sixtus the Fifth: he was but fourteen years old.
2 Hieronymus de Kuere.
3 Georgius Drafocevitius.
4 Jo. Baptista Castruccio.
5 Fr. Fridericus Cornelius.
6 Dominicus Pinellas.
7 Hippolitus de Rubes.
8 Decius Atalimus.
9 Hippolito Aldebrandino, afterwards Pope Clement VIII.
10 Hieronimus de Kuere.
11 Philippus de Lenoncourt.
12 Hier. Bernerius de Corrigio.
13 Anton. Maria Gallius.
14 Constantinus Bucaloecus Sarnuus.
15 Hieron. Matthaeus, Enemy to Cardinal de Este.
16 Benedicus Jullinianus.
17 Alesanus Colonna.
18 William Allen, an Englishman.
19 Scipio Gonzaga.
20 Antonius Saulius.
21 Jo. Evangelista Pallotta.
22 Petrus Gandius.
23 Stephanus Buouccius.
24 Johan. de Mendoza.
25 Hugo Verdala.
26 Federicus Borromeus.
27 Jo. Francisci Malrocenus.
28 Augustinus Cafanuus.
29 Francisci Maria de Monte.
30 Marianus Perbenedictus.
31 Gregorius Petrochus de Montelporo.
32 Carolus de Lotharingia.
33 Guido Pepulus.

If these Cardinals be illegal, then will the following Popes be also unlawful: for this Sixtus the Fifth being dead, fifty three Cardinals enter the Conclave, twenty five of which number were made by Sixtus; and being headed by his Nephew Montalto, having got some others to join with them, they chose Cardinal Caflagenus, who call'd himself Urban the Seventh, who dyed a few days after; and after him, not without a great deal of clutter, canvassing and faction, was chosen Cardinal Sondratus, who call'd himself Gregory the Fourteenth; and in this Conclave was as many of Sixtus his Cardinals, as in the former, headed by Montalto; after ten Months this Bishop dyed; and after the same way was Cardinal Easchienuo chosen, who call'd himself Innocent the Ninth, who after two Months Rule also dyed.

And the next that sat in the Chair, was Cardinal Aldebrandino, who call'd himself Clement the Eighth; who before his Election was not so much a Bishop, and so was afterwards, but before his Coronation, made one. Besides this, if Sixtus the Fifth was no true Pope, nor could this Clement be one also, being made Cardinal (which qualifieth him for the Popedom) by Sixtus. But another exception may be brought against his Election.

For the Cardinals being in the Conclave, two parts in three of them agreed upon Cardinal de S. Severina, whom they nominated, took and led into the Chappel of St. Paul [January 11.] where they set him in the Papal Chair, and by publick scrutiny proclaim him Pope, and so the
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very [\textit{Canons}] doth acknowledge him. But let us now see an after-game: the third part remaining peremptory without the Chappel, from them cometh in two Cardinals, 

and Sforzia, the first crying out, 

\textit{My Lords, let us number the voices, to see if two full parts have consented;} and with that he began to count, but so leisurely, that in the mean time Sforzia had plaid his part so well with two of the Cardinals, that he got them out of the Chappel, whereby two parts in three did not continue: Besides this, at his return into the Chappel, he behaved himself so cunningly with the other Cardinals, by laying open to them the vigour and severity of San Severina (good Arguments to some of them) that several of them left their thus Elected Pope, and joining with the third party, who stay'd without the Chappel, and nominated Clement the Eighth, of the validity of whole Election there was a great doubt and dispute at Rome, as a [\textit{\textcent}] Romanist confideth.

Now I suppose that when two parts in three (the number to make an Election good) have freely given their suffrages to such a one to make him Pope, and moreover, in confirmation of it, they declared the same more fully by some other ceremonies, as letting of him in the Pontifical Chair, and such like, that they cannot recall their Voices again. Nay further, that if their number had not been sufficient to compleat an Election, they could not with honesty recount at the same time: However, the very carrying on of this opposition was a mere juggle and trick of Sforzia and Gesualdo, and so illegal and null according to the [\textit{\textcent}] Canons.

Nor is it material to say that he wanted Installation or Adoration, or killing of the foot; all these being but effects and conseqüences of a true Election, but not essential to the Election; and are appointed to be done to him that is Elected, but do not help forward his Election. Besides this, their own [\textit{\textcent}] Canons doth not make these necessary to an Election; if they cannot conveniently be done, by the opposition of some crost-grain'd and wicked-minded men, either by force or cunning, as at this time.

If this San Severina was truly Elected, then could not Clement the Eighth be a true Pope: and if Clement had no right to the Popedom, no more could Leo the Eleventh, the Conclave in which he was chosen being ruled by the Cardinals made by this Clement, thirty nine of them being present, he having created fifty three in all.

And the same objection might pass against his Successor Paul the Fifth, at whole Election forty Cardinals made by Clement the Eighth affidit. Besides this, we are told of such-like dealings in this Conclave, as there was in that when S. Severina had the go-by, viz. that in this Conclave sixty one Cardinals entred, forty four of whom [full two parts in three] chose Cardinal Tufchus, and took him, though sick and lying in his bed, and had him carried into the Chappel of Sixtus the Fourth, that they might Inthrone and Adore him as a Pope; and whilst in the mean time, they expected the rest of the third part, according to custom, to increase the solemnity, they altogether used Tufchus as Pope, both by their demeanor, some exhibiting Petitions, others begging favours; at last, in full cometh Cardinal Baroni, Tufchius, and Montalto, the King-leaders of the third party or faction, and being got to the Chappel-door, Baroni cried out, \textit{What, will you chose a Pope that at every word speaks basely and filthyly, to the great scandal of Christians?} Upon which, and some other diffcourages, the other Cardinals were rolled away; and so poor Tufchus was there left sick of a Fever in his bed: and so at last Cardinal Borgogn was chosen, and call'd Paul the Fifth.

As for this Dominicum Tufchus, Cardinal de S. Onofrio, in relation to Baroni his accusation, I shall say little, only that he shew'd himself to be a Lombard; \[he was born at Reggio\] where custom makes some bad words proverbially familiar, even with the best of men; and Tufchus himself was naturally of a free, debonair, and jovial spirit and humour, being all heart, and full of merry stories and jests; which never agrees with a morose and zeal-pretending gravity: And yet was Tufchus so famous for his skill in Law, as Baromini in Church-Story; and for ought that I know, as diligent a Student as the other, as his eight large Volumes can testify, dedicated (a great sign of good nature) even to this Paul the fifth: they were both of them made Cardinals by Clement the Eighth.

But enough of this, though a diffcourse might be renew'd concerning the awe, if not bribery, that many Cardinals lie under in a Conclave, both of Temporal.

\textit{Qui in omni verbo Pria

paw militer,
Temporal Princes, and others ruling them in their elections, sufficient to satisfie us, that neither Heaven nor a true Spirit hath always an influence in the chusing of this Infallible Vicar.

As for that sneaking vice of Simony, as 'tis most triumphant in the Court of Rome, as practice can tell thee, and their old [a] Taxe declares it to be but a puny Practice, yet by them far greater than [2] Murder: so I could wish it were no where else, and 'tis would be well if Patron as well as Patron were obliged publicly to declare against it, by Oath against it: for it may be, 'tis dangerous to speak too plain on this case, since story tells us that the good [c] Araldus was publicly murdered for accusing one, though justly, of this vice.

Yet I cannot but think of Rudolphus [Son to Simon the Second, Duke of Lorr. reign] Bishop of Liege in Germany, and I think by some made Bishop of Meaux, who gloried so much in this Simony, that one time having sold a Prefehdship, shew'd publicly the money to many people, boastingly said, I have hugely enrich'd the Church of Liege, and enlarged her Revenues: for that Prefehdship which my Predecessors used to sell for ten Marks, I have now shew'd up to pay for forty. And this, we may suppose, was a good price in his time, about five hundred years ago.

But though the vice with this man went unmark'd and at noon day, one of the Philips of France, by an ingenious trick, he'd his dislike of it; in short, thus: According to many an old Author, the Abbot of St. Denis being dead, one came to the King, begg'd the prefehment, and offer'd him 500 pounds: The King would confider of it, but bid him give the money to the Chamberlain: another knowing of this, cometh with the same Petition and Sum, and receives the same Answer: and so to a third, all unknown one to another. At last the King appoints a day for the disposing of the place; and being set in the Chapter-house, every one of the three money givers thinking to be the, at last, after some discourse, the King looking about, saw a poor Monk sitting in a corner, never thinking of any preferment; he calls him to him, and bid him take notice that he made him Abbot of St. Denis: The poor Monk defin'd by all means to be excus'd, as one no way fit for such an honour; and besides all that, the Abbey was in debt, and had not wherewithal to pay it sufficiently: But the King bid him take care for that, for he would give him moneys to defray those things; and forthwith order'd the 1500 pounds (given to the King by the three former competitors) to be given him. And so he became Abbot, withheld the other three deservedly left it.

And such a story as this there goeth on our King William the Second, who though he use'd to be guilty in selling Church places, yet one time it seem'd in a frolick he crook the humour; for an Abbey being vacant, two Monks went to him to beg it or buy it, in opposition one to the other; and in thus outbidding one another, offer'd great sums. Whilst these were thus chaffering, the King espied another Monk at the lower end of the Chamber, who, by chance, for company sake had come along with one of the Competitors: The King asked him what he would give for it? who answer'd, that he neither had any thing to give, nor if he had, would give any thing: Well (quoth the King) thou hast spoken like an honest man, and are fitter to be Abbot than either of thefe; and fo bid the Abbey upon him freely. The truth is, it shall be something else, besides true Politicks, that prefers the covetous man to Church dignities, because the very Office or Order through him gets an Oath as amongst the people.

The Learned Jansen in his Supplication to the Emperour, &c. from the Popes bull of Simony, concludes the necessity of a General Council, to amend and restrain these enormities; and though he be a furious Romanist, yet he confesseth, that upon these and such-like faults, the Temporal Princes have good and sufficient Authority to call such a Council, and earnestly persuades the Christian Princes to effect it.

But experience tells us, that these meetings are as terrible to the Pope, as annul to the Grand Seignior; the latter upon sight of these up rores, fears his ruine and end not to be far off; and the Bishops of Rome supposethe latter, do rather take away than give them any jurisdiction, whereby such Conventions are both chargable and troublesome to them, in the carrying on of their interest.
interest; and therefore they use all their cunning and reason to draw such power and thoughts from Temporal Princes, and with a thousand flights will prolong the time: To which purpose the Italians say not amis of them.

"Call' arte e' Inganno
Lui paffa Mezzo anno,

Cell' Inganno e call' arte
Se vive l' altra parte.

With art and with guile
Oth' year they past one while,

With guile and with art
They live the other part.

And for confirmation of this, we need go no farther than their Council of Trent; it being a long time before the Popes would be persuaded to call it; and when 'twas held, 'twas carried on with so much cunning and juggling, even to the trouble and grief of many Eminent Roman Catholick Divines there, that the Legates would permit nothing to be concluded upon, but according as they received directions and orders by Letters from the Pope; which accustomed the unlucky Proverb, That the Council of Trent was guided by the Holy Ghost, set to them from Rome in a Cloak-bag. Inomuch that several of the Divines there did divers times publicly complain, that it was not a (a) free one: and both the (b) Emperor, and the King of (c) France call'd it a Convention.

As for the Testimonies in the Italians' application, I have no reason to suspect them; it having been above these fifty years disapproved all Europe over, and not (that I know of) in the least contradicted; besides, several of their own Historians do almost confess as much.

CHAP. III.

The murder of the Emperor Mauritius, with his Empress, Children, &c. by wicked Phocas; with Pope Gregory the First, surnamed the Great, his judgement and opinion of that barbarous action; and his Authority pretended over Kings.

Having hitherto briefly seen the forgery of Constantine's Donation, the false condition of the Bishops of Rome for some hundreds of years, the power and practice of Temporal Princes over them in their Nominations or Approbation, with some short Observations concerning their Elections: We shall now proceed to what we first design'd.

Their great Lawyer [d] Gregorius Tolosanus tells us, that though the Christians induced grievous oppressions and cruel torments, yet for the first three hundred years they never rebelled against their Kings or Temporal Governors. And had not the Pope encouraged and fomented it, this等诸多 wicked craft had never been, I am certain, so much practised by those who call themselves Christians. But here Cardinal [e] Belerman, the Defend. joyes hand in hand with [f] Buchanus the Puritan, to free the Primitive Christians from this scandal of obedience, and would have the fault to file not in Religion, but the want of strength, though the former [d] Gregorius will dash this Argument in pieces, by telling you that they had force and number enough to perpetrate such wickedness, if their wills and piety would allow of it.
As for the Popes Temporal Authorities, Guicciardine will tell you that they had none long after these times. 'Tis true, this Section is knavishly left out in some Italian Editions, and others who followed them; but you have it at large in the

As for the Popes, John, famous in War, but he was tainted with covetousness. In this time, Papal Chair by the name of, to depose this; but, you have it at large in the

This troubles Gregory; yet he giveth the Emperor all the noble Titles that could be, calling of himself, nor yet the calls of this, his most worthy man or servant, &c. And indeed, he as well as [7] other Bishops of Rome in those times were exactly obedient to the Emperors (however the case was) of which one instance at this time may satisfy. And this he sends to Pope Gregory, ordering him to see it put in practice and divulged.

Gregory looks upon this as an unjust law, even contrary to Christianity; and defires the Emperor to consider how he can answer it at the day of Judgment; and this he sends to Pope Gregory, ordering him to see it put in practice and divulged. Gregory looks upon this as an unjust law, even contrary to Christianity; and defires the Emperor to consider how he can answer it at the day of Judgment; and this he sends to Pope Gregory, ordering him to see it put in practice and divulged.

In the Emperors Army there was one P rinces, a common Captain of Circum, but a mott cruel and wicked man, who upon a Mutiny in his own Mutiny, made himself very active, so that they flew into open Rebellion; and in this humour, he
he plaid his Cards so well, that he became the onely Ring-leader (though that were loyal being forced to flee) infomuch, that they heaved him upon a Shield (an old Ceremony nor onely in Armies, but also in France and Spain, in proclaiming their Kings) and shouted him up for Empourer.

Having gone thus far in villany, he proceeds; and to lofe no time, in all haste marcheth to Constantineple; and that with such a strength, that the Empourer Mauritius (who of late had led a very religious life, having sent to all places to be pray'd for) was forced to flee, and so in a little Bark with his Wife and Children, stole out of the City over the Chanel to Chalcedon [now call'd Scutari or Ccelestri] but being overthrown by Phocas his Souldiers, was brought back to Constantineple, where Phocas had the Emperours Children, (which he had feis'd) murthered before the Fathers face; the poor Mauritius only repeating that of the Psalmist, lorp not thou, O Lord, and righteous are thy judgements. And, which was more, the Empourer having there one of his Sons a little Child, the kind Nurit of it, through a strange Pitty, love and loyalty, stole it away, and put her own Child in its stead to be slain. But the Empourer not to be out-done in compassion, unwilling to allow of such a cruel charity, withfood the design, and fo had his own innocent Infant murthered before his face, and at last was himself also slain; then their heads were cut off, and their bodies exposed to all manner of contumelies. There were also murder'd Petrus Brother to the Empourer, and many of the Loyal Nobility.

Theodosius, eldest Son to Mauritius, who had also been some years before Crown'd Augulis and co Emperour to his Father, being sent upon this Rebellion to Chalcedon of Persia, to deifie his aid and assistance against Phocas, was also overthrown and beheaded. And to make the Tragedy compleat, one Scholaessex an Eunuch having saved the Emper's Constantine (Daughter to the Empourer Tiberius, thus a Father-in-law and Predecessor to Maurice) and her three Daughters, hid them secretly in a Church; yet was not this so privily done, but Phocas heard of it, and sent to have them delivered. Cysticus the Patriarch of Constantineple made some opposition, nor would he yield them up, till Phocas had by Oath sworn to do them no violence; which for some time he kept, thus carrying them into a Monastery, but at the years end, had them all four most barbarously butcher'd.

Here we have Phocas one of the most absolute Villains in the world: as for Mauritius, (a) Barimus himself cannot but give him many commendations; yet he will quickly flout his boll to found out the Reason of all these Judgements against him; and all this, because forsooth he would not comply with the liberty of the Church, as they call it, and was not a true Friend to Gregory; for this is that which he aims at.

And now let us see how Pope Gregory behaved himself towards this Villain; he no sooner hears of this abominable Murder, and how the Tyrant had made himself Emperour, but he had the Statues of Phocas and his Wife carried through Rome in triumph, with a great many pretty cantings; and then with a great deal of State and glory placed up amongst the other Emperours. Nor was this all: for he writes to Phocas, congratulating his good success, as the Angels did the Nativity of our Saviour; — — — — — [a] Glory be to God in the highest, who, as it is written, changeth the times, and translatabat Kingdoms; — — — — — For which we rejoice that thou art come to the Empire: Let the heavens rejoice, and let the Earth be tem for joy; and of your gracious alliances, let all the people be exceeding glad. — — — — —

In another [6] Letter to the same Tyrant, he rejoiceth, and thanks God that he is Emperour, and that Mauritius was taken away. And in another to Leonis, Wife to Phocas, he thus begins, — — — [c] What tongue can declare? what mind can conceive, the thanks which we owe to God for your Empire? — — — — — And yet if we consult Historians, they will allure us, that this Phocas was not only a cruel, furious and bloody fellow, but also a drunkard, wench, 7th, and an Heretic too. But [d] Barinus and (e) Cosmus are very juste to call him of the left fault, and to make him a good Roman Catholic. But he as bad as he will, 7'th confess that his Wife Leonis was guilty of the same vice. Whereby I can scarce think of Pope Gregory's Letters, but I must at the same time remember the flattering and wicked addresses, of late days, made to Oliver and his Son Richard, by their canting Armies, and such like knavish Phanaticks; who in the height.
CAP. 3. Pope Gregory the Great his opinion thereof.

height of their wickedness would impudently pretend the Spirit of God to be their informer. I do not here compare Pope Gregory to those Villains; yet I can easily persuade my self, that he had not (as the Turkish story of their great Prophet the Pidgeon or Holy Ghost, at the writing of thefe Letters, directing him at his ear, as they fay sometimes he had; and fo they always paint him.

The Patriarch of Constantinople having (as aforefaid) somewhat angred Phocas, for not delivering the Emprefs Constantina and her Daughters to his cruelty, without an oath of security; and the Tyrant seeing himself thus bravely contioufled by the infallible Romans, condescended to the requit of Pope Boniface the Third, and fo decreed, That the Church of Rome should be the [f] Head or Chief of all other Churches; and this in opposition to the Constantinopolitan Church, which had appropriated to her self the title of the first Church. And her Patriarchs had took upon them the Title of Universal Bishops, which greatly troubled this Gregory the First, who in opposition to that other (f) Paphae and Blasphemous [g] himself call'd Servant of servants of God, upon which Title their fervants of God; quia Ecclefa, ST. Gregory the Great his opinion thereof. 3- P°P a

This Title hath been ever since ufed by his Successors, and not onely by them, but also other Bishops sometimes write themselves so, as (a) Rabanus of Mentz, (b) Mochum of Canterbury, (c) Anfime of Ravenna, (d) S. Augufi himself, and many others; and indeed they confefs, that that Title is (e) common to all other Bishops; and fo is this word, which greatly troubled this Gregory, which greatly troubled this Gregory too. But though Pope Gregory fliled himfelf so humbly, yet we are told that he declared, that he had Authority to depofe the greatest Kings; in proof of which, thus they frame their Arguments:

Servit tibi Roma prim Domini D ominorum, Servorum Servi tibi fum Domini.

The greatest Kings once serv'd thee Rome, but now To th' heart of fervans thou neck doth bow.

About the time that this Gregory the Great was a Young man, there flouri-f hed in France one Medard, famous (as they fay) for his holines and miracles, and since Sainted; who was at the fame time Bishop of two places, viz. No in Picardy, and Tournay in Flanders; and this by the Popes approbation: though I doubt that Monsieur (g) Gazes is out, when he makes it to be Pope Hormis, de, who muft have dyed before this, according to the computation of (b) Chenu.

St. Medard dying, King Clotaire had his body carried to Soiffons in Picardy, and there buryed, where he began to build a Church for him; but being murder'd, his Son Sigebert finifhed it. To this, they fay, this (b) Gregory the First gave great Priviledges, with an express Order that that King or Potentate fhould BE depofed, who violated them: Of this (l) Baronius makes a great boastting, how thus the Pope can depofe Kings; and Gregory the Eighth made use of this inftance for an Argument against the Emperor Henry.

And what might not Gregory the Great do upon Earth over poor Mortals, whole Jurifdiction reached fo far, that they fay he relieved the tormented foul of Trajan the Heathen Emperour out of Hell, and fent it packing to Heaven? in proof and vindication of which prett action, their famous (m) Alphonfas Cia-

Another
Another instance they give us of Gregory's jurisdiction over Kings, viz. that Queen Brunehilde or Brunehaut built a (a) Monastery to St. Martin at Autun in Burgundy, where she herself was buried. To which our (b) Gregory the First granted also many Privileges, but with the fame Decree against those who violated any of them: Of which (c) Baronius also took special notice, and triumphs thus of the Papal Authority in deposing of Kings, as he did formerly. But some think these Deeds and Privileges are[d] forged.

And truly, S. Martin Archbishop of Tours delivered both a good Church and great Privileges, if that true which they storied of him; as how he rais'd three people from the dead, and cured folk by killing, who had Angels to cover his arms with plates of gold, and those holy Choristers singing his song into Heaven, who was compared to the [e] Apostles and Elias, and of whom they likened many such like pretty stories; yet methinks his charity was very odd, to turn away his man, only because he was (f) good natured and vertuous.

**CHAPTER IV.**

1. The deposing of Suintila, King of Spain.
2. The Murther of Childerick the Second, King of France, with his Queen great with Child.
3. The unfortunate Rule and Murther of the Emperour Justinian the Second, and the troubles of Constantinople.
4. The Popes censures and troublings of the Emperour Leo the Third about Images.
5. The deposing of Childerick the Third, King of France.

**Sect. 1.**

The deposing of Suintila, King of Spain.

And now let us return to the West, and in Spain we shall find the Pens of Authors in as much opposition, as the Swords of Souldiers: for though all confess that [e] Suintila was lawful King of the Goths in Spain, yet Writers will not agree of his life and exit. For though [d] Ildibon, [e] Redericus Telemon, [f] Alphonsus de Castagenea, and the other ancient Spanish Historians do declare him to be one of the bravest Princes in the world, not only for his Justice, Charity, Humility, and other excellent Vertues, but also Valour joyn'd with Success, whereby, they say, he drove the Romans out of those Territories; and it was the first of the Goths that obtain'd the absolute Monarchy of Spain: Yet some of our Modern Writers lay all manner of Tyranny and Vices to his charge, drawn thereunto, I suppose, by that which they finde set down in the fourth Council of [g] Toledo. Though methinks, 'tis somewhat odd, that letteth Ildibon, the great Bishop of Seville, and one Sainted in the Roman Calendar, should so soon write contradictions, as not only by his subscription to this Council, to commend the usurping Sisenandus; but to declare Suintila (Cintilla, Sintilla, or Suintila) to be abominable, vicious, tyrannical, a fugitive, and what not? when little before he had[e] magnified for a brave Souldier and King, for one virtuous, faithful, prudent, industrious, just, modest, and liberal: that he ought to be call'd the Prince of his people.
and Father of the poor. He had done well if his subscription had been true, to have corrected his History, that they might not stand thus at defiance against each other to deceive Posterity; we cannot plead luidores ignorance, seeing he lived in the same time and Country: and why may not this good Character in his Chro-
that Sisenando obtain'd the Kingdom by force or (b) Tyranny; and to conclude this story, we fee not only an Action, but also a Vindication of Treason and Rebellion, and that by one of their Councils. Nor is this any such wonder; for they say that the twelfth Council of Toledo did the same courteſie to Flavius Erurgius or Ervigius, Erisius, or Hermigius, after he had traiterously endeavored by the poynoning of the renowned King Wamba, or Wamba, and so got the Crown, to which he had no (c) Right. And so much at this time for Spain.

SECT. 2.

The Murder of Childerick the Second, King of France, with his Queen great with Child.

And now let us walk over the Pyrenean Mountains, and take a turn in France, where we shall find Childerick, the Second, King, but in short time most barbarously murdered; The story thus in short:

This Childerick, (but for what fault Authors will not tell us) had caus'd one Baldo [for (d) Boldest] to be bound and whipt with Rods: Upon this he and some others of the Nobility contrive a Plot against their King, though at first in their Councils they could not agree; for though they concluded to take the Kingdom from him, yet some were only for depriving him, and to have him stoned, and thrust into a Monaftery for a Monk; whilst others would be satisfied with nothing but his death, to which at last the rest consented. Accordingly Baldo, seeing the King one time hunting, and but few with him, Anno 677; having call'd his fellow-Traitors together, went and presently (e) Flew him; but this not satisfying, to increase their Villany, they took his innocent Queen Bluita, great with Child as she was, and murdered both her and the Infant.

SECT. 3.

The Unfortunate Rule and Murder of the Emperor Justinian the Second, and the troubles of Constantinople.

Some few years after this, the Emperor Constantius Pogonatus the Fourth dying, his Son Justinian the Second succeeded in the Empire; and being then but young, did several things undeviſedly, which procured him the ill will of many of his Subjects.

Amongst the rest Leontius, a famous Souldier, and one that had been General, resolved to rebel, and make himself Emperor; which design he discover'd to Cæcilianus, Patriarch of Constantinople, and other friends, who consented to the Treachery. Upon this, he privately armed a great many men, who upon a day appointed, went to his house, where he headed them; thence went to the Goals, and set all the Prisoners at liberty: And thus having gathered a sufficient company, he went to the Emperours Palace, where he was proclaim'd Emperor; and thus apprehending Justinian, very cruelly cut off his Ears and Nose, and some say his Tongue, and then banish'd him to Chersefous.

Leontius having thus made himself Emperor, sends an Army, but not big enough, against the Sarazins: the General John, with this little Army, troubled the Sarazins as much as could be, but earnestly solicited Leontius for more Supplies, but without effect; whereupon he himself posted privately to Constantinople to pervert Leontius, and in his absence left as General one Tiberius Abstmarus. The Army last began to murmur to see themselves thus neglected, and proceeded so far, as to persuade Tiberius to make himself Emperor.
CAP. 4. and the Troubles of Constantinople.

Tiberius having thus taken upon him the Title of Emperor, left his design in Asia, and in all speed Ships his Army for Greece, where being landed, many of his friends joynd to him; and so went straight to Constantinople, where Leontius had fortified himself; but Tiberius by force took the City, and Leontius Prisoner, and cut off his Nose and Ears, and flew many of his Friends; and grew so jealous, that he banish’d one of his own dear Friends, viz. Philippus, only for saying he dream’d that an Eagle alighted upon his head, as if by this he would aspire to the Empire, onely for saying he dream’d banish’d one of his own dear Friends, off bis Nofe and Ears, and flew many of his Friends. He was so incensed againft the Rebels who had done those great indignities to him, that he never wiped or blew his cut Nofe [whence he was call’d Rhinatus] but he caus’d one of which time and fentiment have made signs of civility: and who can now deny the Pope to be a Temporal Prince within his own Territories? And beftesthis, the worft part of their Religion, which take pet or boggle at thofe Ceremonies, which had continued juft au hundred years. And thus by the (c) Murder of Juf tinian the Second, and his Son Tiberius, end’d the Imperial Family of Heraclius, which had continued juft au hundred years. Philippus Bardanes having thus made himfelf Emperor, the Pope [Constantine] and he fell out about Religion; and fo the Pope excommunicated him, and declared him an Heretick [but faid nothing againft his Rebellion or Murder:] but to end the Strife, Artemius his Secretary and others confpire againft him: and one day, he retiffing himfelf after his difports on horfe-back, they rufhed into his Lodging, apprehended him,pluck’d out his eyes and banifh’d him; and the next day they prof- tham Artemius Emperor, who changed his name to Asaphalut. And thus the Second lends a great Army againft the Saracens, but they took a gig in their heads, and revolted, chafing for Emperor one Theodofius, a good man, but of no great birth, being only a Collector of Subsidies. Theodofius
The Popes censures and troublings of the Emperour Leo the Third about Images.

Leo the Third, before this called Isaurus Conon, from his Country Isaur in Asia, was named also by his Enemies Ieonomachus from his hatred to Images, for which cause Pope Gregory the Second falling out with him, was the occasion of great mischief to Christendom.

This Leo (a) declaring against Idolatry, as he said, commanded that all Images in the Churches of Constantinople should be taken down; and sent to Gregory the Second at Rome to have his Orders there also obey'd: but this the Pope withstands, affirming the Emperour to have nothing to do in things of Religion, and perfwaded all people in this to oppofe the Emperour; which took such effect, that in Constantinople it felf, fome men did not only reafon againft the Imperial Decree, but the Women affaulted thole who according to Order went about to execute Let's Commands; infomuch, that he was forced to ufe feverity againft thofe who oppofed his Edicts.

And in Italy, fo zealous were the people by the perfwafion of the Church-men, that in Ravenna, where the Imperial Authority moft refided, they flew into fuch open Tumults or Rebellion, that they murther'd Paulus the Fourteenth Exarch, being the Emperours Lieutenant or Deputy; in Rome it felf they took Petrus the Duke, and put out his eyes; and in Campania they beheaded the Duke Exultatarius, and his Son Adrian, who there took the Emperours part againft the Pope, who now began to fiew themselves Enemies; and two to one, if the Emperour could have got the Pope into his Clutches, he had made him fmart for his oppofition.

But Gregory on the other fide had played bis Cards fo well, that he had dwindled the Imperial Jurifdiction in Italy to nothing, by his Excommunication, and fuch like Cenfures, not only forbidding any more Tax or Tribute to be paid him, but that he fhou'd not at all be obeyed. And here (a) Barninus according to his custom, huggs and applauds Gregory for his Cenfures againft the Emperour, whereby he got the people to his own Devotion, and who never lets any piece of Rebellion pafs without commendation.

But for all this, Leo kept his Imperial Seat in Constantinople, and continued in his resolution againft Images, and so had them pull'd down; nor could Gregory the Third, who succeeded his Name-fake, stop his proceedings, though by his Cenfures, with the confent of the Roman Clergy, he did not only declare him deprived from the Communion of all Christians, but also deposed from his Empire.
CAP. 4.  

the Emperor Leo the Third about Images.  

but Leo never thought himself the worse for these bruish Thunder-bolts, and so resigned as Emperor to his dying day, having sat in the Imperial Throne twenty four years. And his Son Constantius the Fifth carried the same Opinion against Images, which did not a little perplex the Popes in his time.

But the Popes quarrelling about these titles, was the occasion that the Emperor of Constantinople left his jurisdiction in Italy, Ravenna being about this time taken by Aistulfus, the two and twentieth King of the Lumbards, in Italy: Eucherius the Fifteenth and last Exarch forced to flee (this Exarchial Government having ruled as the Emperours Deputies, almost CC years in Italy, keeping their Seat at Ravenna) but the Popes gain'd by this, for the Popes (as some say) having made Pepin King of France, in requital defired his affiftance against the Lumbards, who accordingly march'd into Italy, beat Aistulfus, took Ravenna from him, which with many other Cities he gave to S. Peter, whereby the Pope in a manner held himself Master of that which he now doth in la Marcha di Ancona.

Romaquis, di Civitatis, Bononia and Ferrara: which they say was confirm'd by his Son Charles the Great, with the Addition of the Dukedoms of Spoleto and Tarsus and the Hands Sicily, Corfo and Sardinia, referring to himself the Sovereignty of them: but some give that which is none of theirs to give, and so might Charlemaigne, but right or no right, the Popes do not use lose anything that is to be had.

This Charles the Great, also (a) beat Desiderius who succeed'd Aistulfus, and was the last King of the Lumbards; and lo that Kingdom and Rule ended, after they had triumph'd in that part of Italy (from them) call'd Lumbardy, and the adjacent parts, for above CC years; and now the Pope began to look at it with the proudeft throwing off the jurisdiction of the Western Empire, having his daring Lombards thus brought to nought; and Charles the Great, the Champion of Europe his friend, doubly engaged to him the See of Rome, authorizing his Father Pepin to be King of France, the first step to Charles his greatness; and after, as they say, Crown'd him the first Emperor of the West, in opposition to that of the East or Constantinople.

SECT. 5.  

The deposing of Childerick the third, King of France.

Having here treated somewhat of Pepin and Charlemaigne, let us see how they came to their greatness and Government. There having reign'd in France Eighteen Kings, since Maroase (some say Grand-child to Pharamond) who was the first that brought these German people into France, and there settled them; there then succeeded in the Kingdom Childericks or Holdiericks, by some falsely call'd Childerick, of which name there hath alfo been two Kings of France.

About the year DLIX Clotaire the First set up the Office of the Majordom [Mei­ste der Palais] being the principal Officer in the Kingdom, one Landregis being the first that was choos'd, there by little and little rais'd their Authority to high, that they dispos'd of all things. For though at first they were merely Stewards to the Kings Houfhold, and could stretch their jurifdiction no farther; yet after the death of Clotaire the Second, they began to increafe their Power; and at last taking opportunity by the negligence and weakness of some Kings, they began to rule all things. The first that advanced the Majordomes was Ebroin, in the time of Theodore or Thierry the First, a very meek and patient King. In this Kings reign was also Pepin the Grofs, Major of the Palace: Son to this Pepin was Charles lirnam'd Martel, who had himself call'd Prince and Duke of the French; and in his Tomb at S. Denis he is filled [a] King; and the truth is, he ruled both King and People. Son to this Charles was Pepin lirnam'd the Short, who depoied his Sovereign, and made himfelf King; the story thus:

Pepin agitated by an ambition honour, resolves to make himself King of France; and to facilitate his Treachery, he had several of his Creatures promt to fend nothing but his commendation: and having thus got a good esteem amongst the Vulgar, (who love nothing more than novelty) and having alfo gain'd over to his Faction and interes, what by former favours, future promises, and some aye,
many of the great ones; he procures an Assembly or Parliament to be held at Saifsons, by the Prelates and Nobility: for as then the third Estates or Commons, had no authority in voting, only the liberty of preferring their complaints.

The Assembly presently agree to the preferment of Pepin: for was there any thing which lay in the way, but one scruple, viz. the Oath of Allegiance they had formerly sworn to Childerick. And if they could be but disengaged from this, they were then resolved to pull down their King; and set up the little Candidate.

To cut in pieces this Gordian-knot, 'tis concluded to fend to the Pope Zachary, whom (to gratify themselves) they would fancy to have the power to abloge Subjects from Allegiance and Oaths. And so two are pitch'd upon to go as Ambassadors to his Infallible Heliogb, about the proper, loyal, and honest Esraux.

The first was call'd Burchard [but now by a French (a) Jesuit erroneously call'd 

Richardus] acknowledged by all men to be a Britain by birth; but of what Kingdom, is the Question; since both (b) English and (c) Scotch declare him to be theirs; some will also have him to have been Bishop of (d) Bourges in France, but I fee little reason for that opinion; neither Claudius Robertus, nor Chenu making any such name or man in their Histories of that Archbishopsric: And therefore we shall with the common opinion, conclude him to have been the first Bishop of Wurzburg, in Franconia: However, he is well enough, being Sain'ted in the Roman Calendar. The other employ'd in this Ammbassady was Turand, chief Chaplain to Pepin, and made Abbots of S. Denis.

These being got to Rome, and brought to the Popes presence, Burchard, as the better man, told his tale at large, flux with the commendations of Pepin, and his Father Charles Martel, what great Maintainers they had and would be to the Roman See: And as for King Childerick, they render'd him the worst of all Creatures; but what was worth all the rest, they promis'd him, that if he would do Pepin this favour, that he, when he was King, would assist the Pope against his Enemies the Lombards, and by reducing of whom, the Pope would in a manner Rule all Italy.

This was that which Zachary look'd for; and to the bargain being thus flux, the Pope, by some pretty knack or other, declares the French disengaged from the Oath of Allegiance they formerly swore to Childerick: and with this good new, the two Ambassadors return joyfully to their Associates at Saifsons, the Pope having delegated S. Bonifacius to anoint Pepin King.

This Boniface was then the first Archbishops of Mentz. [which before him had only Bishops,] he was first call'd Wenceslai, but when Gregory the Second consecrated him Bishop, he changed it to Bonifacius, from his good deeds; he was born in Britain, but both Scotch and English strive for him: and it may be that (e) Serius mistakes the Italian Boniface for (f) this, who is call'd the Father and Apostle of the Germans, he being the chief means of their Conversion to Christianity; and he was in all things a true man of the Popes, by whom he is declared a Saint and Martyr.

Boniface being accordingly come to Saifsons, anoints Pepin King; and the according to their ancient Custom, being lifted up by some of the Nobility up a Shield, to be seen of all, is by the acclamation of the people houtted our, King of France.

And thus was Childerick deposed, whose Hair they rounded or shortened, as:

Badge of infamy and degrading: and the better to understand the ignominy of this, we must know that Clodion or Clovis the Second, King of the Franks to France, and Son to Pharamond, made a Law, that none but the King, his Sons, or Princes of the Blood royal should wear long Hair, it being as with the Romans a sign of Rule and Authority; which occasioned their cropping of Slaves or Subjects: and this Custom confirm'd by this Law of Clodion, continued a long time in France; infomuch that Claudamore, Son to Clovis, being slain in Battled by the Burgundians, was found and known from the rest of the dead men, by his long Hair: And which is more, this Badge they observed with such Reverence and Devotion, that their Histories tell us, that Queen Clotide would rather allow her Sons heads to be cut off than their hair; as if the exprest by that, an honourable death before an ignoble life. This King Clodion, for his establishing this Custom amongst his people, was tisnamed the (g) Hairy.
But the dishonourable cropping was not all they did to their King Childerick; but as if to make him ever after incapable to sit in the Throne again, they had his Pole florin or haven, his Robes pull’d off, and a Religious Habit put on, and forcing of him to be a Monk, thrust him into a Monastery; and they served his Queen Geffie after the same way, making of her be wail’d, and to thrust into a Nunnery. And thus ended the Royal Family of Merovingians [so called from King Meroveus, the first that brought them out of Germany] after they had reigned over the French CCC years.

As for Childerick, I believe he was effe-natured-enough, apt to be cheated by every knave, being none of the wise: but yet it will not follow, that he should be deprived; but on the contrary, upheld by good absentists and counsellors, himself being tainted with no vice or wickedness; but on the contrary, as (a) Paolo Morigi will affirme us, very religious, good-natured, and peaceful; and all the time to his dying day in the Monastery led a very heavenly life.

Here some raise an objection concerning the anoyting of Pepin, surnamed the (b) short, for his littlef: for some will have him only anoynted by S. Boniface, Archbifhop of Mentz; others only by Pope Stephanus the Third. But (c) Servarius thinks it no great wonder to have them both true, it being not the first time, as the Jeweth, that a King hath been twice anoynted, as amongst the Hebrews; and that Pepin was also Crowned by Pope Stephamus the Third, they with joy confefs; and thus tell the story:

The Lombards being rampant in Italy, the Pope for his security, and to beg affittance, fled to Pepin, at his coming into France: Enfrad the Abbot, and Duke Retulian, were fent to congratulatethe Kings name; and moving forward in his journey, Charles his Eldef: Son waited upon him; and three miles off Paris, Pepin himself met him, alighted off his Horfe, proftrated himself before him, and his feet, and [the more to curry-favour with that See, whence he his Crown, and was now to delire another currie] very humbly play’d the part of a Lackey, himself refusing to ride, but on foot very dapperly leading by the Bridle the Horfe on which Pope Stephamus rode. Whiliis this Pope stay’d in France, he was anoynted at S. Denis Pepin for King, Bestred his Wife for Queen, and his two Sons Charles [afterwards Emperor, and call’d Charlesmacon] and Caroloman, as princes to succeed their Father, whom publicly declared to be the true and lawful King; and that it should be unlawful hereafter for the French to have any King, but of the Race of Pepin. The Pope having done this good turn to Pepin, he in requital beats the Lombards, and the Towns taken from them bellow upon St. Peter for the good of his soul; and having thus rebated the Bishop of Rome, returned to France. And this Pepin, as (d) Scipion Duplexis faith, was the frift Christian King that ever was anoynted.

I shall not trouble my self with the dispute of this (e) Duplexis against du Hatian and totamominos, and whether the Kingdom of France be Hereditary or Elective: for if the great French Lawyers and Historians cannot agree, they will never grant a Stranger to be Umpire; though I shall willingly grant that Monarchy abolitue and Hereditary.

And again, though some will have this deposition done only by the Authority remaining in the French; yet I find most of the (f) Romanists affirm it acted only by the Popes authority; and so vapour with this flory, as an example of the Pope’s power to depose Kings. And so I leave it, as I found it.

CHAP.

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CHAP. V.

1. The Murder of Constantine the Fifth, Emperor of Constantinople, by his Mother Irene.

2. The miserable and troublesome Reign of the Emperor Lewes le Debonnaire, by the many Rebellions against him.

3. The Murder of Michael, Emperor of Constantinople: with Pope Adrian the Second his opinion of the Murderer.

4. Several Infolencies and Murthers committed by the Venetians against some of their Dukes, about this time.

SECT. 1.

The Murder of Constantine the Fifth Emperor of Constantinople, by his Mother Irene.

We have formerly seen a quarrel between the Emperor and Pope, about the worshipping of Images; and now we shall perceive a giddy zeal make a Mother monstrously unnatural.

Leo the Fourth Emperor of Constantinople being dead, his Son Constantine the Fifth succeeded; but being then young, his Mother Irene governed all the very earnest for the worshipping of Images, and (which hugely gratified the Pope of Rome) she had the use of them confirm'd by a Council at Nice: and though she was a woman, and the handiwork of her time, yet she wanted neither policy nor courage to sway the Imperial Scepter; and for that time she governed, it was esteemed by all.

But Constantine being now come to years, takes the Government upon himself, hath his Mother Irene to live by herself, shews himself as his Father and Grandfather had done before, zealous against Images, and willing that Priests should marry; and commands Straurus, an infant of his Mothers, not to meddle any more with State-Affairs: though at last he let Irene have a great hand in the Empire.

But the not content, unless she had all, conspires against her Son; and with the assistance of Straurus, went the Army over to their Faction, and to violently seiz'd upon the Emperor, (who endeavoured an escape, but could not) who eyes she unnaturally ordered to be pluck'd out, which was act'd with such violence upon him, that he dyed presently after. And some Historians tell us (which must be left to every mans belief) that the Sun, as disdaining to shine upon those who had wickedly pluck'd out the eyes of their Sovereign, vail'd himself up in blackness and mourning, that for seventeen days together there was no light upon the Earth.

As for Irene, there were some Overtures of a Marriage between her and Charles the Great, to unite the Empires. But Charlemain's Ambassadors coming to Constantinople, found that design spoil'd by a great altercation: for one Nicephorus having made the Army sure to him, believeth Irene, takes her prisoner, is himself declared Emperor, giveth an Oath of Allegiance to the Army, banisheth Irene, confining her to the Island Lesbos, where she pines away with anguish and grief: and so Nicephorus struck up a peace with Charlemain, and the Empire's divided.

This Charles was the first that was Emperor of the West, or Germany.
The French and Spaniards are yet at dispute concerning their Relation to this Charles the Great and the Empire, the Cajilian affirming himself to have much of this Charles his blood in him, being in part descended from him, and so hath more right to the Empire than the other; the Royal line of Charles ending in France, by the coming in of Hugh Capet. This is as falsely opposed by the French; but being nothing to my purpose, I shall refer those of the Spanish Interest to the Reasons of Chifletius; whilst those who stand for the French may consult the Answers to them by David Blondellm, where the Monfieur may cog himself with a bad method, and multitude of Genealogies; with a Preface, as some say, of the Gate of Myn. dits, bigger than all the other work or Building. And almost an hundred years ago, Matthaeus Zampinus wrote an Apology for Hugh Capet, as descended from the ancient French Kings, and related also to Charles the Great. But this by the by.

SECT. 2.

The miserable and troublesome Raign of the Emperour Lewes le Debonnaire, by the many Rebellions against him.

Charles le Magne [or the Great] being dead, there succeeded him, as Emperour and King of France, his Son Lewes le Debonnaire [i.e. the Courteous or Affable] by the Latines call'd Ludovicus Pius; one, though very good-natured and religious, yet was his life nothing but trouble and misery: I shall not say anything of the Tumultuous Saxons, Huns, Normans, and such-like people; but tell you what oppositions he received from his own Kindred, and what Rebellions and Treasons were waged against him by his own Sons. Bernard, Son to Pepin, Son to Charles the Great, and so Nephew to this Lewes le Debonnaire, was call'd King of Italy, and there lived to keep those people in subjection to the Empire: but by his inconsiderate Rebellion against his Uncle Lewes, he lost both it, with his liberty, eyes, and life too.

Lewes having made Laws to restrain the excess of some Bishops, procured him the hatred of some of the proud Clergy; amongst the rest, three were most eminent in this Faction and Rebellion, viz. Anselmus Bilius the First, Archbishop of Milan; Wolfeldns, Bishop of Cremona in Italy; and TheodulphtiS, Bishop of Orleans in France; these sodb'd up Bernard with strange hopes of success, if he would war against his Uncle Lewes; and in several discourses with him, play'd their Cards well, that having at first breath'd into him discontent, to which his own proud humour perwaded him, then hopes of carrying all, at last ingaged him to appear in open Hostility, titling of himself (c) King of France, which he also resolved to seize upon; to which purpose he had got a strong Army, and fortified the dipan passages into Italy.

The Emperour Lewes informed of this, employs his whole care to provide himself with a sufficient force, which having gathered together from several places, marched towards his Enemy. Bernard understanding the great strength of Lewes, and his own Souldiers running away from him, whereby he knowing that he was not able to stand against him, had consulted several ways for his own safety, he found none that were probable to succeed, but his submission; and knowing the Emperour of all men to be most merciful and good-natured, taking his opportunity, he goeth to Lewes, acknowledgeth his fault, and humbly begs his pardon; and so did others, the chief of this Rebellion; by which means a full discovery of the design was made: but that which incensed most, was, that the Emperour by these confessions understood, that some of his own chief Counsellors,
The troublesome Reign of Lewes le Debonnaire, L I B. II.

They are all imprisoned, and an Assembly being held at Aken in Germany, they are all there declared, according to their old Laws, guilty of High-Treason, and so the chief of them adjudged to death. The Emperor was very willing to spare Bernard, only to have confined him to perpetual imprisonment. But the other Counsellors about him so aggravated the pride, arrogancy, and this Treason of Bernard, that Lewes, though with grief, confented that he should have his eyes pulled out (it being the common punishment in those times) which accordingly [was done]; and the third day after he dyed for grief. The Bishops, who were found guilty of this Treachery, were deprived of their Dignities, and shut into little Convents.

As for the Emperor Lewes, he no sooner heard of Bernard’s death, but he was hugely troubled, publicly repenting that he had contented to such Counsel, openly confessing his Cruelty, as he call’d it, and order’d all the Plotters to be in liberty, and restored to their former Being.

But now let us proceed to a more unnatural Rebellion; and first, for the better understanding of it, the Reader, if he please, for memory’s sake may glance upon this small Scheme.

Some have endeavoured to declare the true grounds of this unnatural Rebellion, but others suppose that ambition was the real cause, whatever might be the pretence; one of them being this: Lewes fighting against the Moors in Cæsaria (as his Father, Grand-Father, and Great-Grand-Father had done before him) there was one (a) Bernardo del Carpio, Nephew to King Alfonso, who was famous in those Wars against the Saracens for his great prudence and success, the Emperor Lewes took a special liking to him; and being of such great birth and Duke of Barcena, he took him to him into France, making him a special favourite. At this promotion of a Stranger, the French took great and at last, by rumours and false News to increased the Charge, that the Crime also fell heavily upon the Emperor Judith, as one too familiar with the said Bernardo, and as one that had so much policed the Emperors affection, that the not only ruled all but intended also to get all for her Son Charles, from the Emperors other than Children.

(a) Jo. de Buf. de Borgo in his old Italian Chronicle, (it may be, through a mistake) declares the punishment thus: Bernardo del Carpio in Aquigrana fu decapitato, fol. 304. b.

(b) Some have endeavoured to declare the true grounds of this unnatural Rebellion, but others suppose that ambition was the real cause, whatever might be the pretence; one of them being this: Lewes fighting against the Moors in Cæsaria (as his Father, Grand-Father, and Great-Grand-Father had done before him) there was one (a) Bernardo del Carpio, Nephew to King Alfonso, who was famous in those Wars against the Saracens for his great prudence and success, the Emperor Lewes took a special liking to him; and being of such great birth and Duke of Barcena, he took him to him into France, making him a special favourite. At this promotion of a Stranger, the French took great and at last, by rumours and false News to increased the Charge, that the Crime also fell heavily upon the Emperor Judith, as one too familiar with the said Bernardo, and as one that had so much policed the Emperors affection, that the not only ruled all but intended also to get all for her Son Charles, from the Emperors other than Children.
CAP. 5.

by the many Rebellions against him.

But the truth is, these reports are by the Wroth held to be false and impertinent; for the Emperour, to satisfy the world of the first, order'd Bernardo to depart from him; which accordingly he did, returning into Spain: and for any other crime laid to him, having beg're leave, he publickly challenged (according to the custom of those times) any his accuser, against whom he would clear his innocency by Combat; but none appearing, he purged himself by Oath.

As for Judith, Lewes for peace-fake had sent her into a Nunnery; nor would he receive her again, till before his Enemies he had cleared her self: And a late judicious (a) Historian inthethat, that the ancient Writers of those times do confelf, that the accusations laid against Judith were all false and lies. And their other pretence, viz. the intendevs to have young Charles to over-top his Brothers, is very impertinent, considering how he had given to one a great part of Germany, to another a great command in France, and the Elders, viz. Lotharius, he had had him crowned Emperour (though himself then living) according to the custom of those times, the better to confirm his Succession in the Empire.

But were these pretences true, I see no Authority to warrant this Rebellion, which all Authors cry out against; and acknowledge the cause of all, to be meerly Ambi­tion, Arrogancy, with hopes of domineering.

To this Rebellion, several of their proud Prelates had an itching humour, nour­ishing within themselves an hatred against the Emperour, because he had by Law restrained their Military Pomp, most of them then going habited, and acting like Soldiers, not troubling their thoughts with their Office, as Bishops, only to sweep up the Revenues. The chief of these were Ebo, or Ebbo, Archibishop of Rheims, at first a beggarly fellow, but by the Emperour's favour thus prefer'd. Jeff, Bishop of Amiens, and such like; and some of the chief Nobility were great promoters of this villany, as Hilduin, Hugo, Mansfredus, &c.

And who must head this, but Pepin the Emperour's Son? and so having got a considerable Army together, he marches against his Father, and in his way takes Orient.

The Emperour upon notice of this, sends his Empress, for security or policy, to a Nunnery at Lewes in Picardy, himself going to Compeigne nearer Paris. Pepin hearing of this, sends a party of his Confederates to Lewes, where by force they take out Judith, and carry her to their General; where she is threatened with all manner of torment and deaths, unless she will use all her Arguments and Interests to persuade Lewes to become Monk, and reign the Empire, and the her self to turn Nun. Upon this, she is carried to Compeigne, where the privately persuades the Emperour to be as cunning as possible in this great concern: and having discovered to him some other hints, he returns to the Confederates, by whom he is sent to Poitiers, and there thrall into the Abbey of (b) S. Radegonde, and there he had him crown'd Emperour (though himself at that time living) according to the custom of those times. And accordingly he behaved himself so cunningly, that he not only got the Parliament to be held in Germany, but also that none should appear at this Meeting in Ff 2
The troublesome Raign of Lewis le Debonnaire, L.I.B. III.

The troublefom Raign of Lewis le Debonnaire, where seeing himself strengthened with the affection and assistance of a great many Germans, he pluck'd up his courage, and began to oppose the vapours of his Enemies, and in full Parliament, being informed that the two Lord Abbots, Haldamin and Walecbus, his main opposers, had come to the Meeting attended with Armed-men, boldly ask'd them, how they durft appear so accompanied against the Edict? and to punish this their Infidelity, commanded both of them, with their Souldiers, to depart the place, confining the reft to retire and Winter at Paderborn in Westphalia, and the other at Corbe in Picardy.

This action quite broke the hearts of the reft of the Conspirators, and put them to their wits ends, and scarce knowing which way to turn themselves, the next night, the chief of them went to Lotharius, to confult what mould be done; nor need this take up much time of confederation, for they found but two ways, either prefently to put it to the venture of the Sword, or to withdraw themfelves from the Parliament, till they could increafe their force, either to carry all France, which they doubted not of, or by fome policy to get the Emperor out of the German protection; but by all means they prevailed Lotharius never to comply with his Father; and having thus vented their wicked counfels, they returned to their Lodgings.

The Emperour Lewis was not idle all this while, but kept his Spies on foot, by whom he underftood the defign of this Conventicle: Upon which, next morning he fends to his Son Lothaire, advising him not to be rul'd by fuch wicked counfel; nor to truft to fuch falfe Friends, who had rebel'd againft their Soveraign, and would in time, to advantage themfelves, defert him too, for all their prefent fair promifes; defiring him to leave the Confederates, and to come to him, where he fhould be lovingly received.

Lotharius, at laft, thinks it best to obey his Fathers good advice, and accordingly goeth to him, where he was accepted with the deareft affection of a Father.

The Conspirators informed of this, knew not what to do, but at laft thought it best to perfwade the Vulgar to Sedition, and fo prefently gave out that Lewis was feis'd upon, clofely clapt up in Prifon, and by the appointment of his imaged Father, was prefently to fuffer, unlefs by violence he were releafed. The people, upon this, hurry into Tumults, and fo in a tumulous manner ree towards the Palace, breathing forth nothing but deftruction, and the relief of the fuppofed Prifbner; and in this fury fall upon the Emperours Life-guard, who loyally and valiantly, for prefervation of their Mafter, defend the Palace-gates, and keep of the inraged Rabble and Confederates. Lewis informed of this outrage and danger, resolved to undeceive them; and taking with him Lothaire, shew'd themfelves to the infolent Rebels, whom he defired his Son to fatisfie and pacifie Lotharius having commanded filence, and obtain'd it, informed the people of their miftake, and in a large Speech declared the agreement and amity between his Father and himfelf. The multitude by this means being pacified, the whole defign of the Faction and Rebellion fell to the ground; by which means Lewis obtained so much Courage and Authority, that he had the chief of the Confederates fuis'd upon, and a publick Parliament convoc'd of high-Treaty, and fo condemned to Death. Be fuch was the mercy of the Emperour, that he only had the Clergy-men deprived, and fome of the Laity, for security fake, confined to Monaftries: And as for his Rebellious Son Pepin, forgetting all Animofity, he receiv'd him into the height of his paternal Affection. And having thus eas'd himself of one Rebellion, he fet for his Emprefs Juditha from the Abbey of Pribiers, whom yet he would not receive to his Bed, till according to his Laws fhe had purged her felf from all the crimes and objections laid againft her. And thus Peace being made between him and his Children, he dif缪'd the Parliament, fending his Sons to their repective Charges, viz. Lotharius to Italy, Pepin to Aquitaine, and Lewis to Bavaria. He not content with this favour and mercy, to complete his Charity, after the holy Feast of Easter was finifhed, he by a general Act of Oblivion pardoned all those whom he had before punifhed, deprived or confined, freely granting to every man the liberty of departing, and enjoying what they did formerly, according to their own humours and pleasures.
Now we might suppose that all would be quiet, the chief of the Rebels, by the Emperor's mercy, not only being shamed, but obliged into Loyalty: but we shall find the contrary. For the aforesaid Bernardo, having by his intreaty procured another Parliament to be held for the publick clearing of himself from all accusations laid against him; accordingly he came, and according to the unjust and heathenish custom of those times, offer'd to prove his innocency by Combat; but none appearing to fight him, by Oath he publicly prov'd himself unguilty. The Emperour to satisfy all parties, sent to his Son Pepin, who feemed the greatest Enemy, to be present at this Meeting and purgation of Bernardo. But Pepin doth not presently obey, but procrastinates the time till the Parliament was dissolved, and all finished; which affront so much incurred Lewis, that he commanded Pepin to be seiz'd upon, who at last giving his Keepers the slip, escaped and fled to Aquitaine, where (upon what account I know not) he got Bernardo to revolt from the Emperour, and joyn with him in the same Rebellion: But Pepin being seiz'd upon again, was prevented his farther mischief, carried whence he had most sway, and confined to Treivors in Germany: but from this restraint and judgment he also escaped; and being at liberty, made it his whole design to molest and oppose his Father, filling all places he could with Insurrections; which incensed Lewis, that (seeing by fair means he could not reclaim his Son) he deprived him of all jurisdiction over, and to Aquitaine, and whatever else he possessed, giving the same to his Sons Lothair and Charles.

Pepin seeing himself thus deprived of all, resolved to make others as bad as himself; and first, he felt the pulse of his Brother Lothair, which with a little bad counsel, he moved to beat according to his own desire; and in this humour, they both resolved to renew the Rebellion, to depose their Father, and to rule all: and to this Treachery their (a) Prelates and Clergy were the main Trumpeters, by their Preachments, Scribbling, and bad Example.

According to the Plot, the Sons march'd against their Father: Pope Gregory the fourth coming from Italy (some say with Lothair) to the quarrel, but whether to end it, or foment it, I cannot swear; but the report went then strong, that the Pope affisted the Sons. By this time the Armies drew near one another in Alsacia, and were ready to joyn Battel in a large Field, call'd by the Germans (b) Lugtenfeld, [i. e. the Field of Lies or Deceit] between Bazil and Strasbourg. But here the Pope seem'd to offer his assistance to a reconciliation.

The Sons perceiving, that the more they delay'd, the stronger they would grow, by the hourly coming over to them of some of the Emperour's Army, deposed Pope Gregory to enter into a Treaty with their Father, who accordingly went to Lewis, whom he found Armed amongst his Officers and Army. To be short, time is thus delay'd for several days, and then Conditions granted by the Emperour, with which Gregory returns to the Confederates. But this was the straw of Lewis; for whilst this design was cunningly driven on, the Sons, by their Agitators, had so wrought with the Imperial Army, that the morning after Gregory's return, they did not only run away by piece-meal, but upon a sign given, by whole Troops, Regiments and Squadrons, they hastily revolted, and march'd over to the Sons, leaving the poor Emperour onely attended with a few of his Faithful and Loyal Servants: from which cheating and treacherous action the place hath ever since, to this day, been call'd, as aforesaid, Lugtenfeld.

The Emperour seeing himself thus left in the lurch by his perfidious Army, and to meet his Enemies, that there was no hope of escaping, and if he could, knew not whither to go; defir'd his Friends, then left with him, to depart and shift for themselves, that so they might avoid the fury of their Rebellious Enemies, not willing that they should suffer Ruine for their Fidelity and honesty: and having thus perfuaded them, with tears and threats of both parties, they fled away. And being thus left, only with his Wife, his young Son Charles, and a few Servants, he lent to his Rebellious Sons, that he would deliver himself into their hands; provided they would take care that no affront or violence should be done to him, and that few with him: the Sons consent to it, and command him to come to them; who forthwith mounting on Horse-back, with his few Friends, rode to
their Camp, where the Emprefs was taken from him, delivered to his Son Lewis, and by him sent into Italy, and there thrust into a Nunnery at Tortona, in the Duke-dom of Milan; and the Emperor with the rest of his Companions were also confin’d: And now they parted all amongst them, and rewarded themselves; Pepin was restored to Aquitaine. Lewis had Bavaria, with some other Additions; and Lothaire poffefed the Empire, and most of France; and so the other Brothers departed to their Dominions.

Lothaire had his Father in his custody, whom he carried to Seiffaut, and there thrust him into the Abbey of St. Michael, and his Son Charles into another Monastery: and having appointed a Parliament (for the better colour to his Rebellion) to be held at Compeigne, at the time appointed they met, where the condition of the Emperor was considered, a company of lying accusations brought in against him, invented crimes falsely laid to his charge, and what not? to make him odious to the people. Hibi, the Archbifhop of Rheims, and other Prelates (the Ring-leaders of the Rebellion) spoke and acted furiously against him. In the mean time they sent to him, to see if he would quietly and freely resign the Empire, which he absolutely refused to do, declaring he would never part with his Authority; professing against them as no Judges over him, he being their Soveraign, and they only his Subjects.

But this put not the least stop to their villany: on the contrary, rather increas-ing their Infolvency: and so in a formal way (like our Bloudy High-Court of Ju-stice) proceeding against him, whom, though not heard, nor permitted to approach or speak for himself, they adjudged not worthy to Rule; and by their pretended Authority, did there Deprive him of all Right, Power, Jurisdiction, or intereft hebad to the Diadem; and so adjudged him to a Monaftical life, never to meddle hereafter in any Bifinifies. Nor was this all, but, that the Action might carry the greater show of Equity with it, they by some false Friends had so cunningly dealt with the Emperor under-hand, that for all his former resolution, for peace-like he was over-perfwaded or threatned to confefs himself guilty, and that in the most publik and vilest fashion, to procure to themselves the greatest honour with the people, and most ignominy to himself. And the manner this was thus:

Lewis was carried to Compeigne, and then in the great Church of the Bleffed Virgin, before the Parliament and People, he kneel’d down upon an Hair-cloath, and did publickly confefs before them all, that he had done many things amifs, while he sware’d the Scepter: But this they thought not sufficient, and therefore the Bifhops commanded him to make a farther and fuller acknowledgment of all his crimes and offences; to which purpose, they had aforehand drawn up a large writing, of a great company of sins, abufes and enormities, of all which he was there declared guilty. The forged Charge itself being long, falfe, and imperfect, I fhall refer IT to another (2) Volumes.

This lamenfous Paper being given into the Emperours hand, he was made to read it before them with a loud voice, and with trickling tears, to acknowledge himself guilty of all thofe untruths; which done, the Prelates subscribed their names as Wifhewes; and for a farther confirmation of it, ’twas then laid upon the High Altar, as a full and compleat Teflimony againft Lewis. Yet did not all this fatisifie, for as yet the Emperour had not been difpoof’d of his Imperial Badges; and fo to finifh their malice, firft, they make him take off his Sword and Belt, both which were laid also upon the Altar; then the Bifhops pull off his other Royal Robes, instead of which, firft, they put on him an Hair-shirt, then the other Weeds belonging to a Monk; fo Mafs being ended, the people are dif-miff’d, and poor Lewis thrust into a Monaftery, whence, the Parliament being Dif-solved, Lothaire leads him in that pittifull habic and condition to Aken (or Aix) in Germany.

Here have we feen a good, pious, and virtuous Emperour brought to the wea-k of ignomnies, by his own Rebelifh Sons and Subjects; and now this unnatural Child Lothaire ruled and sware’d all according to his own pleasure, which urged up discontent in many, while the patience of the holy Lewis, at the long run, mov’d pity and compaffion in others. But not to dwell on this forrowful sub-jeck.
Rebellions by againft King submit, Dauphine, inject ferioufly consult 800 the of bondage, beeas'd their; to determine after some consideration, some Grandees levy men, which as at, increasce to a considerable strength, and to lend to Lotharius to have his Father restored; who replieth, that none can grieve more then he for the hard dealings against his Father; but he being deposed by the Decree of the Bishops, he cannot be restored without their consent; and defires the presence of some of thoef Gentlemen to confult with him. In the mean time he had departed from Germany, carrying his Father Prisoner with him to Paris, and thence to S. Denis. But perceiving himself not able to cope with his Enemies, who came too suddenly upon him, he withdrew into Burgundy, leaving his Father behind him. In the mean time, those who intended the Restauration of the Emperor, came to S. Denis, releafe Lewis; to whom they offer their service, and defire him to take upon him the Empire again. Thisbedeneth, unless he were declared innocent, and releafe by Bishops, because by them he had formerly been deprifed. Upon this some Bishops are got, who in the great Church at S. Denis, declare the former sentence illegal, with their own hands take off him his Monifh Attire, inviſt him with the Sovereign Purple, gird his Sword and Belt to him again, and all this publicity before the people. And fo we have him Emperor once again. But his Son Lotharius was far from submitting to, or acknowledging any legality in this action; and so having got a considerable Army, ruineth all before him, making Vienna in Dauphine, and other places there, submit to him; thence he returned into Burgundy, where he taketh Chalons upon the great River Saone, which he defroyeth, and he headeth the two Loyal Noblemen, Gofflerius [or Gofflet] and Sanila [or Samila] and to heighten his cruelty and Rebellion, takes the Lady Gerberg out of a Nunnery where the profefat, made her be put into a Wine-Veľel, and is thrown into the River Saone, where he was drown'd; and thence proceeded in his fury to other places in France. But the patient Emperor lent his Son a pardon, and took him into his favour again; the Son being the more willing to accept of it, because he now found that he was not able to withstand his Father. And now we might think again that all would be quiet, and after so many pardons and favours, they would let the good Emperor live in peace. But we had quite contrary; for his Son Lotharius troubles him again in Italy: but this being pacified, his youngſt Son Lewis rais'd forces and rebell'd in Germany: the news of which being brought to the good Emperor, so hugely troubled and perplexed him, that it put him into a difeafe, which never left him till his dying day, which followed not long after; all which would be too tedious here to relate, the former action being satisfactory enough to any man, of the heinousnes of these unnatural Rebellions.

We have formerly hinted of Pope Gregory the Fourth, coming from Rome into France, in the time of these late Rebellions, and how by his means, time was prafticed at Langefeld, to the ruine of the Empereurs Coaife, and his Dethronization. To which I shall add nothing, but onely this by the by, that fome will not at all grant, that the Pope himself had any design against Lewis, but merely came upon a good intent to make peace amongst them: Against which Objection I shall not trouble my self with a Reply, but onely refer the Readers to the learned Collections of (a) Henricus Beccherus, and the Lord (b) du Pfléitz, where they may find, by some infances, that it was the opinion of the ancient Historians, and those who lived too much about the fame time, that the Pope joyn'd with the Sons in Rebellion against the Father. However it be, his conflent by all parties, that in France the Pope left every ill name behind him, for his too much (as they thought) compliance with the Sons.

The truth is, the Emperor might very well take some diftance against Rome, for in the Nomenclator, had their Eyes pull'd out, and Notes cut off, and fo flain at the Lateran it fell, and no one crime objected against them, but their afection to the Emperor: and which action Pope Paschal the First was accused by fon: he endeavoured by his Agents to clear himself of this crime to the Emperor: this not satisfying, and seeing Lewis farther reliev'd to find out the business, by his own Oath declared himself guiltles; and yet at the fame time tofouz Paschal, that he would not permit those who had flain them to be punished,
or to fall under any secular Judge; and the reason of all this was, because they were people that belonged to the Family of St. Peter. A pretty Maxim; yet were it worse, it would be authentick enough in that houseth. And _Jacques de Mon-

The troublesome Raig of Lewes the Debonnaire, L I B. III.

tholès_ [a false name, I suppose, for I think the true Author was the great French Jesuite Pierre Cotton] when in this case he makes it his design to make an Apology for his Society, handeth the Question so slightly, cunningly, and with such Legal- 

down, shifting himself (according to his other Writings) this way and that, way, that every man may take him as he thinks fit, and so may be of any side, either ac-

ulation or vindication. But this by the by.

'Tis true, Pope _Paschol_ did also declare those who were lain to be guilty of death, and that they jully suffer'd, but this was so little satisfactory to _Lewes_ that he sent some again to _Rome_ to examine and try the business: but the death of the Pope, in the mean time, render'd the journey useless. By this we see that the Em-

peror yet kept up their Jurisdiction over _Rome_; nay, and the Pope too, into-

lation to their Elections. For when Gregory the Fourth was chosen at _Rome_, he was not Consecrated, nor acknowledged as full Pope, till the Emperor _Lewes_ his An-

hors had been at _Rome_, and thoroughly examin'd the Election, and informed the Emperor, who consenting, he was then Consecrated. And (a) _Platina_ himself confesseth somewhat to this purpose, viz. This Gregory was of such modesty, that being chosen by the Clergy and people of _Rome_, he would not enter into the Popedom, till he had been confirmed by the Emperors Ambassadors, first for that intent to _Rome_, and who diligently examin'd the Election: And the reason why _Lewes_ did thus concern himself with the Popes Chair, was, as the same _Platina_ faith, (b) That he might retain the Rights and Privileges of the Empire. And some years after this, _Lewes_ Fourth being chosen Pope, and Consecrated, without acquitting the Emperor _Lotharius_ with it, yet was this action winck'd at by the Emperor, upon a reason-

able and necelisating excuse, viz. the Saracen raging up and down Italy, they could not conveniently fend with the accustom'd Grandeur information to _Lothaire_; but by reason of such Pagan Enemies, the delay of having an authentick Bilhop was then dangerous. And their own (c) _Curia_ doth make this _Apology_, confiding that otherwise they durst not be Consecrated without the Emperors approbation or confirmation.

To which we may add, that the people of _Rome_ at these times and by the Pope 
or order or content, swore Allegiance to the Emperors. These things (with other (d) re

asons mentioned by others) well considered, may give a notable clue to that which they call the Donation of _Lewes_ to the Popes [as for those of _Paschol_ and _Charles_ the Great, they are talk'd of, but I have not seen them let down in the words.] And the vaft (e) disagreements in the Copies themselves, and yet so hold authentick, may add to its suffi-

pition.

But as this is not exactly the intent of my design, no more is the History of the Affection of Pope _Joan_ , who is said to have flourish'd about this time. But to be free, as for those who are resolved to deny the story and being of such a Woman Pope, they may strengthen their Faith by the reading of (f) _Onuphrius_ (g) _Lamarin_. (b) _Baronius_. (i) _Florisomund de Ramond_. and of late (k) _David Blanc_.

A French Protestant. As for those who are willing to believe it, I shall refer them for more confirmation to (l) _Du Plessis_. (m) _Hattinger_. our learned Consecrated man (n) Mr. _Alexander Cooke_, with the two French men, (o) _Samuel Marquis_.

Le Sieur (p) _Congward_. As for my own judgement, I shall wrap it up without pare-
ty or passion in this, that I am so far from being satisfied with the reasons brought against the being of such a woman Pope, that I may fancy those who assert a Pope, afford better Authority, Testimony, and Arguments, than those who deny it: And as _Cooke_ in English hath sufficiently answer'd _Florisomund_ and reff, fo doth _Marquis_ in Latine and _Congward_ in French abundantly confir-

_ David Blanc_.

To this end, though a man of great reading. But be it this way or that way, it shall never trouble me; and so let every man think as he pleases for so they must and will: Nor do I positively determine any thing in

PLA DIO Y POUR
Les Pe. les Jefui-
tes, res Jefui-

. p. 84.

H. Boclerus,

pag. 84.

Vic. Greg. IV.

n No juga Im-

peri ausmtec-

ra.

e Page 499. — 

Il s' e-

foient le Con-

fècrer fans le 

Confentemcnt 

de l'Empereur, 

qui s'en eulit reféré la Connoissance, & qui d'ailleurs vengoient feverement le mefquif s'ait 

effond appelé,Parmi cela c'eftoit comme chose impofible d'envoyer vers luy, tout le paif effant couvert des ce Infédo

De Piffi,

p. 151, &c.

Eulmen 

Briquet,

Onuphrius,

p. 151,

155.

Lamarin,

p. 151,

155.

Baronius,

p. 151,

155.

Florisomund de 

Ramond,

p. 151,

155.

David Blanc,

p. 151,

155.

Du Plessis,

p. 151,

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Hattinger,

p. 151,

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Alexander Cooke,

p. 151,

155.

Samuel Marquis,

p. 151,

155.

Le Sieur,

p. 151,

155.

Congward,

p. 151,

155.
myself. And so much for our Pope or No-Pope Joane, a story that hath drawn forth to open Battalia, and filling the greatest Pens in Europe; some to vindicate, others to annihilate the sitting of such a Lady in the Porphyrie Chair, as Infallible Head of the Romish Church: nor to this day will either party give ground or yield, but still fight it out; and which is more, both singing Victories, and triumphing as Conquerors; and thus it hath the happiness or misfortune to fare, as some other Articles of the greatest conference in Religion, never to want Friends and Enemies.

Thus have we seen the pious and victorious Emperor, Lewes le Debonnaire, miserably banded to and fro by his own unnatural Children and rebellious Subjects, and by the consent of the chief of his Clergy whom himself or his Great Father had rais’d and prefer’d from the meanest condition to these chiefest places of Honour and Riches] fed with all manner of reproach, villany, and ignominy; yet they farther observe, that severe judgments fell upon the chief of them, who within a year were taken away by a Plague or Pestilence from Heaven. And as for the Sons themselves [except Pepin, who died whilst his Father lived] after the decease of the Emperor Lewes, we may find them altogether by the ears, profecuting one another with all manner of violence and fury.

But we shall conclude this Tragical story of good Lewes with his Epitaph, as it is in the Monastery of St. Arnulph, at Metz in Lorrain, which is according to the rimeing fashion of those times; by which we may judge the height of their Wit and Poetry: for ’tis to be supposed that such a great Emperor had none of the worst Poets of those days to celebrate his fame and memory thus upon his Tomb, [and yet we have had many worse made since upon other Emperours and Kings.]

Imperii fulmen, Francorum nobile culmen,
Erutus à seclo conditur hoc tumulo.
Rex Lodowicus pietatis tantus amicus,
Quod Pius à Populo dicitur & Tumulo.
Heldegard faboles Karoli Magni pia protes,
In Pacis notas colligit bunc piesetas
Rumelicum villam, quicquid seruit ad illam,
Arnullo sancto consulti, huic loco.
Stript à quo Procerum, Regumq; vel Imperatorum,
Quorum munera vitat Me locus.

After this Lewes succeeded in the Empire his Son Lothaire, who at last willingly resigned [making himself a Monk] to his Son Lewes the Second; of whom I shall say nothing, but that in his time the Popes began by degrees to neglect their Elections confirm’d by the Emperours, whom by little and little they began to trample upon: the greatest Monarchs being now, I know not how, sob’d into a servile reverence of those, whose Predecessors had formerly been their Inferiors, of which this Lewes the Second may serve for an Example.

Nicholas the First being chosen and Consecrated, this Emperor being then at Rome; one time the Pope in great State attended with all the chief of the City, went to give Lewes the Second a visit; who hearing of it, refused to meet his Holiness; and being met, the emperor alights from his Horfe, and on foot, with great humility, like a foot-boy, led the Popes Horfe by the Bridle, and at his departure did the same; though certainly it might have been commendable in Nicholas, not to have permitted so ignoble an action, if not manners to have defended too, and gone afoot with the Emperor: but with the Proverb, When Humility vamps on foot, Pride may ride on cock-horfe.
The Murder of Michael, Emperor of Constantinople: with Pope Adrian the Second his opinion of the Murderer.

But as this Chapter begins with blood, so let it end: And first, we have about time Michael [one whole life and rule I shall not commend] Emperor of Constantinople, murder'd in his Chamber by Basiuus, one whom Michael had rais'd from the basest condition, to the highest preferment; from a common Horfe-courier, to the greatest Authority; and had declared him the next Emperor, as now he made himself by the Murder of his Master and Sovereign. But Photius, Patriarch of Constantinople (made fo by Michael, Ignatius being turn'd out) deny'd to give him the Sacrament, as guilty of such an abominable crime; and yet they declare this Basillus to be (a) Fions and Orthodox, which we may English, a good Roman Catholic. And the truth is, no sooner was the murder done, but Pope Adrian the Second congratulates him by his (b) Letters, calling of Michael a Tyrant; but as for Basilius, thus he faltues him: Thou art in our time as another peacefull Salomon, who hath hearkned to the words of God thy Father, and haft not forsaken the Law of thy Mother; that is, as they flay, the Church. Which words put me in mind of Richard Baxter (that motly of Presbytery) who called his friend and namesake Dick Cromwell, the wife Salomon, and son of a valiant David.

Basilus, and his friend Adrian the Second, agree to have a Council at Constantinople, in which Photius is turn'd out and curst, and Ignatius reliu'd: and here things were so carried, that the Pope by the Power of Bafilius had what he could defire. (c) Images (which the former Emperours of the East always withfood) are now declared to be held in equal honour with the Gospel, or Word of God. (d) That the Church of Rome is above other Patriarchships; that none might speak or write againft the Pope under pain of Anathema. That (e) Bishops should not go forth to meet Princes, and if chance to meet, not alight from their Mules or Horses, or kneel before them upon the fcore of reverence. That Bishops may be equal to Kings or Emperours. That thefe (f) secular Monarchs should not interefl themselves in the promotion or election of Bishops: Nor is it fitting that they should be prefent in their (g) Synods, unlefs they be General Councils. And thus Bafilius and Pope Adrian gratifie one another. And this they call the (h) Eighth General Council, though the Greeks since that will scarce acknowledge it fo, but rather that held some hundred years since this) at (i) Florence.

Other Histories might here be enlarged upon, which hapned about thefe times, as that of Donald the Fifth, King of Scotland, one vicious enough, who was chiefly infiru'd by his own Subjects; which so troubled him, that (as moft Writers confess) he became his own Executioner, and (k) kill'd himself. And here I might speak also of Ethrus, King of the fame Nation, who was also put in prifon by his Subjects, and within three days (l) died of grief. This Ethrus is fram'd the Swift, or Light-foot; for that, they fay, he could run as fast as a Buck or Hare.

S E C T. 4.

Several Infolencies and Murders committed by the Venetians against some of their Dukes, about this time.

And from these might I turn to a people held in those times more civilized, and whole Government and Prudence hath been held, not only the wonder of the World, but by fome the Balwark of Christendom, viz. the Venetians of whom I might at large relate; they being weary of their popular Government, dethroned themselves a Baflard Monarchy, by their (a) Ducat: And here I might tell...
The deposing of the Emperor Charles the Third.

Tell how they flew their third Duke (a) Orso Hypato, and so changed their Government again to an annual Master or Consulship: the first being Dominico Leone, 2. Fe-lix Cornetania, or Cornetalian. 3. Deodato, Son to the former Orso. 4. Juliano Tpate, or Caprino. And the fifth and last Zizanna Fabriczio, or Giovanni Fabriczio, whose eyes the People put out, and turned him out of his Office, and agreed to be go-vern'd by Dukes again: (b) Electing to that purpose the fore-named Deodato, and having ruled thirteen years, they put out his (c) eyes too. Then was Gallo the Fifth Duke, whose eyes they also (d) put out. After him they appointed to be Duke Dominico Mongeario, or Menacaccio, 1. An. 744. whose eyes they also (e) put out. After succeeded Munsino; then his Son Giovanni, 2. An. 764. si, whom they (f) banish'd. To him succeeded Obelerio, whom the people (g) cut in pieces, drew his guts about the streets, and flew his Wife of the Blood-royal of 3. An. 804. France. The next Duke was Angelo Partiziano; then Ugoliano; then his Brother Giovanni Partiziano, who going to Prayers to St. Peter's Church, was seiz'd upon, disrob'd, and his beard and head being having, was (h) thrust into a Monastery 4. An. 816. in Grada. And after him was elected Duke Pietro Tradenito, or Gradenico, who was (i) murder'd as he came from St. Zacharies Church. And so for this time I take my leave of the City Venice.

CHAP. VI.

1. The deposing of the Emperor Charles the Third, surnamed the Gros.

2. The jumbling of Emperours, by the obstinacy of the Pope; all which are made more plain by an exact Chronology.

3. The hurly-burly amongst the Popes themselves, whereby their personal Succession is stab'd.

Now began the Popes Authority to increas to a wonder; and every man thought himself cock-sure, if he had but that Bishop of his party, who now mill Countries, and over the greatest Monarchs, held himself an Infallible Judge, and if not submitted to, had the strength of his Coercive Power, and the terrible virtue of his Censures and Paper-thunder-bolts, vapor'd and prattl'd up by his Hirelings, to affright an ignorant and poor deluded people. And to make this his Prerogative more formidable, and so to gain an easier passage, and firmer settlerient into Peoples belief; their Priests daily made use of pretty stories of Gods Miracles and Judgments [imitated by our late Puritans and Phanatick's] sometimes in Purgatory, and sometimes God knows where: and this staple cheat of reverence and awe was had up on every occasion. Are Images to be worship'd? then what strange (a) stories have they against those who reject them! Is the Roman Church to be Supreme? then they have pretty (b) Tales to confirm it. Must not Kings and Emperours meddle with Church-affairs? they will tell you strange (c) wonders to prove it. And if any man question the Popes going to Heaven, they will allure you how Pope (d) Pius the Second flew up thither, not only cloath'd in white, but with his triple Crown on his head too: and with flesh-like fopperies as nuded the ancient Monks and Fryars.

SECT. 1.

The deposing of the Emperor Charles the Third, surnamed the Gros.
Fryars to stult their Preachments, to the terrifying of old women, and seduce
ment of the witer. And well might those ignoraat times gives credit to such fan-
cies, when of late days the chief of their Writers, such as Buronius, Novembr.
gins, Gomans, Domastites, Waddingus, Surtis, &c. fill up their Voluminous Pages
with such lying fables.

And that which made the way more easy for the Popes now to rise to their
greatness, and overtop all Secular Jurisdiction, was the gros ignorance of the
times of which we now speak; inomuch, that the Ninth Age is ignominiously
branded by all parties, for the unhappy and ignoraat Century, in which we can scarce
find any thoughts of good Literature, Learning being in a manner quite forgot.
Thus flaggers the Temporal Jurisdiction; the greatest Monarchs themselves,
either by causa, or bad Counsellors, neglecting their own Authority; and some
times lead by a zealous fear, other times by Policy, or Interell, were willing to
think, and easily persuaded, that the Pope had a greater power than St. Peter
ver exercised, or any of his ancients and honeft Predecessors ever thought
they had, in relation to a Coercive Authority over Temporal Princes. And what
they have once got or made, the people believe [right or wrong:] for the first
they will never part with; and the second, they will make an Article of
Faith.

And the truth of this may be testified by approved History. The Emperor
Lewes the Second (of whom we formerly hinted) dying without Sons, a dispute
arose about the Succession: but Charles the Bald, King of France, obtained it of
Pope from the Ninth, as some call'd him, and that as some lay, according to
the coalition of their (a) Mexico, by gifts and Bribery: But after this, Charles
Count being (b) pawned at Mantua, by his Physician Zedachia, a Jew, the cas-
vas began again.

Pope Zehor was resolved for Lewes the Third, King of France; but many of the
Italians were for Charles the Fat of Germany; and in this resolution both parties
were so sharpened, that the chief of the Romans took Arms, feiz'd upon the Pope,
and imprisoned him; from whence he getting free, fled into France, where he
bowed to the (c) Empire upon Lewes the Third, the (d) Stammerer or Stutterer.
But this humour lasteth not long: for a little after, the Pope being affilied by
Charles against the Moors, then invading Italy, difanmploy'd the Coronation of
said Lewes the Third, and declar'd and Crown'd for (e) Empeor this Charles
furnamed the Grofs or Fat. Though I wonder what honeft man gave the Pope
this power or right of difposing Kingdoms. But as the Proverbat faith of Dog
we may jufly affirm, that whilst two strive for a Temporal Title, the Pope
fure to gain, if not the Thing, yet the esteem or honour to dispose of it, a foe-
hith Zeal or Interell being the conveyors.

Yet was the end of this Charles the Fat deplorable enough; for having
been Emperor eight years, and by reason of his exellent fates, growing very odd
and lazy, he was (f) forfaken by all his Subjects; who having cunningly orderd
their plots, Elected into the Government Arnulf his Nephew, Baffard to Ca-
man, Son to Lewes the Second. Thus was Charles the Grofs, one of the grand
sway then in the World, being Empeor of Germany, King of France, and other
Territories, suddenly thrown down from his Glory: and though a man (g) as-
ted in History for his Fortitude, Piety, and Liberality; yet thus, in a moment
he was deposed, neglected of all men, inomuch, that within three days he did
not one to affift him, or take care of him: he that had commanded fo many Do-
mountains and Armies, hath not a Boy to wait upon him; and he that had fed fo
many, had now scarce a bit of bread to put in his mouth, only what Bishop Lide-
man of Mentz, through meere charity and pity did sometimes afford him; and,
for we lay, that after Arnulf upon his Supplication and Petition, granted him a little
allowance. And thus being deposited at a Convention at Fribourg, near Mentz,
Germany, he went into a poor Village in Swabien, where, some lay, he lived a
great want and misery, and so poorly died.

Tis not unworthy the observation, that this Charles the Grofs was the first
that dated his Letters and Patents with the year of Chrift, which hath since been
used by Christians. Whereas, the Eastern Princes, even until the Council of Ja-
fil, as (h) Reft faith, used no other Computation in their Subscriptions, but the
of the World, according to Eusebium his account, which, as some think is ent
The jumbling of Emperours by the Pope; all which are made more plain by an exact Chronology.

The deposition and death of Charles the Fat being known, the Empire fell out into great divisions; for the Italians had formerly begun to grumble, that the Emperours, for so long time, had not been elected within their Country, affirming Italy to be the true Seat of the Empire. On the contrary, the Germans stood as stiff for their soil, declaring that by Charles the Great, the Empire was transferred thither, and there it must remain; and so accordingly they chose Arnolph for Emperour, and acknowledge none other. In the mean time, the Popes (now also divided into factions) and Italians crown other men for Emperours; and so, for almost LXXX. years, did each Nation live under their respective Emperours or Kings. And to this day, so resolved are most of the Writers of both Countries, that the Germans acknowledge none for Emperours, but who were chosen in their Country; whom, on the other side, the Italians reject as only inferior persons, and write only those to be Caesar, who were elected on their side the Alps. And herein Baronius is very zealous for his Popes and Country (viz. Italy) daubing out all along those of the German Elections; for which doing he gives you this thundering reason, (a) Because one cannot be truly Emperour, unless the Pope confer it upon him.

But the better to understand this jumbling of Emperours, take this following Chronology, in which I shall time the affairs according to Baronius, Panvinius, or other their chiefest Historians.
CHARLES the GROSS depoed.

Aknulph, Son to Carlomann, Son to Lewes the Second, was chosen Emperor of Germany at Tribur, upon the depoing of Charles the Crost.

In Italy at this time was a great Faction about the Popeedom; some flood for Formosus, others were as fierce for one Sergius; but by this means Rome it self was ruled by force, the friends of Sergius being there more powerful. Formosus to get himself cas'd of these troubles and enemies, sends privately to Arnulph, and invites him to his affittance.

Arnulph having rais'd a potent Army, marcheth into Italy, and at last gets before Rome it self; which he summoned to yield, but they refuse: upon this layth sige to it, and severall times attempted to take it, but to no purpose, being still beaten off: At last he became Master of it by an unexpected accident, which was thus: A Leveret or young Hare being one time got near the Army, and affrighted with the noise of Souldiers, ran towards the City; a party of the Souldiers in a frisk ran after her: the Roman Watch seeing them run so fiercely towards the City, and not knowing the cause, thought they came to assault the City, and ran away. The Germans seeing this opportunity, made up to the Walls, which some of them presently scale'ld, whilst others with a Ram batter'd down the Gate: And thus they enter'd the [F] Vatican, and so took the City: Sergius died, but all his partakers, who opposed Arnulph, were slain without mercy.

Guide, or Wido, Duke of Spiletto, in Rome is crown'd Emperor by Pope Formus: for which he confirmed those Donations, pretended to have been formerly given to Rome.

Lambert, Son to Guide, (his Father yet living) was also declared Emperor by the fame Pope. [4] But Earo, a An. 944, though he doth confer this, yet will not let him begin his Empire, till after the death of Lewes the Fourth, Son to Boson, viz. An. 964. But upon what account he doth this, I know not. But[6] Onuphrius makes him the sole Emperor after the death of his Father Guide, viz. 994. But in another [7] place he will not let him be Emperor till 996, and then Crown'd by Pope Stephum.

Guide, or Wido, dyeth in Italy.
Arnulphus being conqueror, had himself crowned Emperor with a great deal of pomp in St. Peter's Church, by Pope Formosus; and the Romans take this Oath of Allegiance to him.  

> [A] I profess before God and all the Saints, and swear by the holy Sacraments, to be a true Subject to the Emperor Arnulf, so long as I live, and never to favour the party of Lambert, or his [b] Mother, or to assist them in the obtaining of any dignity, or to bring this little City into Bondage.

This done, Arnulph quits Rome, and Pope Formosus dyeth; after whom Bonifacius the Sixth sits a few days; and then Stephanus the Sixth, who was an Enemy to Formosus, and all his actions; whereas, they say he presently calls Lambert to Rome, whom he creates Emperor, and declares the Coronation of Arnulph by Formosus to be void.

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About this time Arnulphus quitted this world.

Lewes the Fourth, Son to the Emperor Arnulf (his Father being dead) was solemnly elected by the Germans at Forchheim (in the Bi-
Bishopric of Bamberg in Franconia,) he was but very young, and so had Governors or Tutors appointed for him; and he was Crown'd at Aix by Hatto (the Tenth) Archbishop of Mentz.

Historians do now and then mightily mistake these two Lewes for one another; and sometimes by their grand errors about these other divided Emperours, the History of these times are very obscure.

By the by, take one story of Equivocation: Adelbert, or Albert, Earl of (a) Bamberg in Franconia, rebell'd against the Emperor; and in this broil lived Earl Conrad. Lewes beleegeth him in Bamberg; but after many attempts, found no probability of taking it or him. Upon this, the aforesaid Hatto, Archbishop of Mentz, persuaded to policy, and undertakes the plot. Hatto goes to Albert in his strong Castle of Bamberg, promiseth his pardon; however to restore him safe again to his Castle. Albert goeth out with him towards Lewes; but being gone no farther than the next Village Thermes, Hatto pretends the conveniency of dining: Upon this, they return to Bamberg, dine, and then go to ask pardon of Lewes; whither being come, as a Traitor he is condemn'd to death. Albert challengeth Hatto of his promise, who replyeth, That he had kept it, because he had once return'd him safe and found to his Castle: And so Albert was beheaded; but how Hatto dyed Authors will not agree.

Lewes the Fourth of Germany di'ded at Ratisbon (or Regensburg) in December.

Conrade, Duke of Franconia, came thus to the Empire: After the death of Lewes, the Nobility met, and elected Otto or Othe, Duke of Saxony; but he being old, desired to be excused; and so recommended this Conrade to their choice, and so was accordingly Crown'd at Aix by Hatto, Archbishop of Mentz.

This Pope Boniface the Fourth was declared Emperor.

Berengarius and he had some fighting, but at last Berengarius cunningly (as some say) seize'd up on him at Verona, pluck'd out his Eyes, of which he dy'd presently after, viz. 904.

(a) Baronius tells us, that this Berengarius enter'd a Anno 904 Rome with a great Army, and commanded Pope John to Crown him Emperor, which accordingly was done; but no sooner was he gone from Rome, but the Pope dehired Lamberto come thither, whom he publickly Crown'd for Emperor: and having called a Synod at Rome, and the business propos'd, the Coronation of Berengarius was declared void, but that of Lamberto was pronounced legal, and so they held him for Emperor.

904 Lamberto, Son to Guido, though he had formerly been declared Emperor, yet Baronius will not let him begin to Rule as Emperor till this year, being just after the death of Lewes the Fourth, son to Bohemond.

Lamberto was slayn by Hugo, Earl of Milan, as he was hunting.
This Conrad (Otho dying a year after this Election) was very jealous of Henry Duke of Saxony, Son to the said Otto, who got him the Empire; and upon this suspicion endeavour'd his ruin several times, both privately and openly; for which some cenfure him of ingratitude. But at the last he made amends for all, appointing this Henry, his supposed Enemy, to succeed him in the Empire. This Emperor Henry used also an excellent piece of moderation. Arnold, Duke of Bavaria, having by his many Rebellions much troubled the Empire, Henry rais'd a great Army against him; and both parties being ready to join Battle, Henry, though half certain of a Conquest, design'd to speak with him; and then to Arnold to lay open the wickedness of Rebellion, with a promise of pardon and favour, that Arnold presently submitted himself to him, and lived ever after a faithful Subject to him. Henry

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<td>Berengarius, formerly mentioned, was now again declared and appointed for lawful Emperor, by Pope John the Eleventh (or Tenth) and to (a) Baronius before this year will not acknowledg him for a lawful Emperor; with which exception I shall not trouble my self, but let him and others like it as they please.</td>
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<td>Henry the first, surnamed Aenetus, or the Fowler, for his love of (a) Birding, Son to Otto Duke of Saxony, thus got the Empire, Conrad his enemy, finding himselfick and near his end, throws by all his jealouie and interest, assembled the Nobility together, and made a long Speech to them in commendation of this Henry, whom he desired them to accept for Emperor after his death; they consented to it; only Everard, Brother to Conrad, grieved a little that he was not the man: but Conrad perfwaded him to Patience. Then caus'ing the Sword, Scepter, Robes, and the other Imperial Ensigns to be brought him, he order'd his Brother Everard to carry them to Henry; which he obey'd, and lived a faithful Subject to Henry. This Emperor Henry used also an excellent piece of moderation. Arnold, Duke of Bavaria, having by his many Rebellions much troubled the Empire, Henry rais'd a great Army against him; and both parties being ready to join Battle, Henry, though half certain of a Conquest, design'd to speak with him; and then to Arnold to lay open the wickedness of Rebellion, with a promise of pardon and favour, that Arnold presently submitted himself to him, and lived ever after a faithful Subject to him. Henry</td>
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A.D. A.D.

Italy.

916. When the Emperor perceiving himself near death, he commended his son Otho to their choice.

Otto, or Otho, surnamed the Great, the first of that name, as they (a) commonly say, and so we shall take him upon the death of his Father, Henry was declared Emperor, and accordingly Crowned at Aix, or Aken, by Hildegard, or Hildebert, (by Pedro Mexia, corruptly call'd Oldericke;) a Narrative of all the Ceremonies of that great Solemnity, you may read in (b) Nicholas Seramius.

Yet though thus he was declared, acknowledged, and Crowned for Emperor in Germany; (c) Bonarius will not allow him that Title or Honour, till above twenty years after, that he had got his Consecration from, or by the Pope, viz. 962.

Henry his Brother rebell'd against him, by the bad counsel of discontented (d) Everard, and others; and though he was several times pardon'd, yet he as often rebell'd; but, some say, that at last he submitted himself, and acknowledged his fault, and so obtained a full pardon.

Ludolphus, Eldest Son to Otto, rebell'd also, which was the occasion of great mischief; but at last, he also submitted: the Emperor being on hunting, Ludolph came to him bare-headed, barefooted, knee'd before him, and with a abundance...
Germany.

A.D. A.D.

Italy.

61

143

made more plain by an exact Chronology.

A.D. A.D.

949

950

Lotharius, Son to Hugo, call'd King of Italy, died in Italy.

Berengarius the Second was call'd King of Italy.

Albert, or Adelbert, Son to Berengarius, was call'd King of Italy with his Father.

Against these two the Emperor Otto march'd into Italy, and made them flee or submit.

In the year 962 Otto, that had formerly been call'd Emperor of Germany, was in this year Crown'd and Consecrated Emperor in St. Peter's Church at Rome, by Pope John the Twelfth: And thus he is acknowledged Emperor by both parties. But that is, that whereas formerly a Pope could not be without the Emperours approbation, the case is alter'd, and forsooth, a Cesar cannot Rule without the Popes Consecration. As for Berengarius and his Son, they were forced to yield up their interest to [a] Otto. Though the [b] next year after, Adelbert or Albert the Son, [c] dyeth in Germany, and was buried at Bamberg. After which, Albert was over-power'd by Otto, had his Authority and Title taken from him, and not long after he (d) dyed. And thus much in brief, for the better understanding the jumbling and crosting of Emperours.

Thus we see the pretty whims and variations of Time and Pride, by the too much careness and credulity of the one side, with the cheat of a terrible zeal on the other: that whereas formerly a Pope could not be without the Emperours approbution, the case is alter'd, and forsooth, a Cesar cannot Rule without the Popes Consecration. As for Berengarius and his Son, they were forced to yield up their interest to [a] Otto. Though the [b] next year after, Adelbert or Albert the Son, [c] dyeth in Germany, and was buried at Bamberg. After which, Albert was over-power'd by Otto, had his Authority and Title taken from him, and not long after he (d) dyed. And thus much in brief, for the better understanding the jumbling and crosting of Emperours.

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The hurly-burly amongst the Popes themselves, whereby their personal Succession is shaken.

And now methinks it will not be amiss (by the by) somewhat to take a view of the toffings, tumblings, and hurly-burly of the Popes, while left these particulars were acting, which may afford some farther light to the former story: Though I shall not here undertake to give an exact series of the Popes for this time, nor knowing where certainly to find or have it, the chief of their own Authors nor the other, and yet every day we hear the meantry of their Tribe brag that they can shew a continued and uninterrupted Succession; but many talk of Archers, who never saw Robin Hood's Bow, and some may talk of Succession, who never undertook to compare their Historians or Chronologers. And he who in this, and the timing of their Popes, shall make their chiefest Authors agree, or only those who have diligently read over the ancient Writers, but also with sweat and pains view'd and compar'd their Monuments and Originals (as they call them) in the Vatican, it shall, shall do more than Bonaventure, or any other that has been done to this day.

But to the business in hand: We heard formerly how Pope John the Ninth (or Eighth) was imployed by the Romans for favouring the Empire of Lewis the Third, and how after this, unconstraining, on his own head he took upon him the Whole of nulling the Coronation of Lewis, and Crowning Charles the Great for Emperor. After this John, we have (a) Martinus, or Marinus, some calling him one way, some another: if the first, you may call him Marinus the Second; if the other, the Martinus the First, of whom there is nothing observable, but that he obtained the Popedom by (b) indirect and unlawful means. After him we have (c) Adrian the Third, who was of so (d) great a spirit, as Plautina faith, that he made a Law, that in creating of Popes, the authority of the Emperor should not be expected or required: but we shall not find this always observed. After him followed (e) Stephano the Fifth (or Sixth) who is said to make this Decree, (f) Whatsoever the Church of Rome doth ordain or appoint, shall be observed by all.

And now we come to the beginning of some notable garboyls and cross-grained actions, upon the score of the Election of Formosus Pope after the death of Stephanus; of which thus briefly: Formosus (before his Popedom) was Bishop of Oldo; from which Pope John the Ninth (or Eighth) had depopulated him, Excommunicated, and degraded him to a layman; who departed the City, having sworn never to return, or to be Bishop again. After this, Pope Martin, of Marinos absolved him from his Oath, and restored him to his Dignities. After the death of Stephanus, the people of Rome fell into factions, one party chusing (g) Formosus for Pope, the other Electing one Sergius, of a powerful acquaintance, related to the Marquises of Tuscany, then chief of the Turks: But Formosus kept the Chair, though the great Guido or Wide also favoured Sergius: Yet at last, not able to withstand such opposition, he calls in to his assistance Arnalph the Great Emperour, who takes Rome, beats away Formosus his Enemies, and is by his Crown'd Emperour, of which formerly; and at last Formosus dyeth.

Upon the death of Formosus, (h) Boniface the Sixth, Son to Adrian the Bishop is chosen, Plautina, (i) da Bergamo, and some others, make him lawfully deposed, and speak nothing against him; but (k) Cencissio will have him to come in the Faction, and one that had been formerly for his wickedness degraded by a Synod at Rome, of his Deaconship and Priest-hood; let them agree about it, and if they can, of the years of his Popedom.

After him we have Pope Stephanus the Sixth, Son of a Cardinal Priest; he was of the Faction of Sergius, and so grand an Enemy to Pope Formosus (though they say Formosus made him Bishop, and gave him the See of Aquino) that he did not only abrogate and null all his Orders, but all that he had done; but, which was most inhuman, he commanded (and that publickly in a (l) Council) his body to be dig'd out of the grave, and his rotten carcass, adorned with Precious Garments, to be placed in the Popes Chair; and then gravely examined him, why he durst take upon him to be Bishop of Rome? and this formality of trying him in his death.
CAP. 6. whereby their personal Succession is shaken.

As for Pope Stephanus, they say he was at first imprisoned by his Enemies, and there franged; yet some only say, in the common phrase, he dyed. To him succed, BARM, CEIFFET, An. 897. (i) Romanus, being chosen by a prevailing Faction of the Romans (as (k) Coqueous faction) against Albert, Marquifs of Tarascon: this obliged Romanus, as an Enemy to Sergius and his Party, to favour Formosus, whom in a Synod he vindicated, condemning all that Stephanus had done against him, so did his Successor (l) Theobald the Second. After him there was great striving to have the former An. 892, Sergius feted in the Popedom; but the contrary party carried it, who elected John the Tenth (for Ninth:) his interest also lay for Formosus, whose actions he presently began to vindicate; but in this a great number of Romans opposing him, the Seditions and Tumults rose to such a height, that both parties had like to have gone together by the Ears, and fought it out: but to carry his busines more clearly, John leaveth Rome, goeth to Ravenna, where he gets LXXIV Bishops together, CEIFFET, An. 299, with whom he condemns the proceedings of Stephanus against Formosus, and de- strid as sacrilegious those who had taken his body out of its Grave, and cut off his Fingers; and yet at the same time called Stephanus a Pope of (m) holy and blessed Ed. 582. memory. And something he also did here in Temporals, according as his interest led him; for though he loved one, and hated the other Pope never so much, yet fell persuad'd him to reject and approve at his own liking; for here he nulld the Coronation of Armilph for Emperor as illegal, though 'twas done by his friend Formosus; and on the contrary, received and declared as authentick that of Lamberts, though Crown'd by his Foe Stephanus: the truth is, he loved not the German greatmen to have too much contenance near him, for which cause he desirec Lambert to he present at this Synod, for a farther confirmation of his honour. And having now a King or Emperor according to his hearts with, the better to confirm the Popedom to his own associates or party, he establish'd by Decree, or renew'd the ancient Laws, viz. (n) That from that time forward, the Popes should be Conferred, but in the presence of the Ambassadors, or Deputies of the Emperor: 177. Thus was Adrian the Third his Constitution (contrary to this) nulld. And so much for this John, who is brandish'd by Platina, as a Renower or Reviver of the former broyles and edifications, which were almost neglected or forgot.

After
Confecrated according to (a) Sigonius against the Law, wanting the Royaler Imperial

Contra being then obferved i and he was one neither wife nor fit for affairs, as the fame

but not content with this, he had his body (d) dig'd up of its Grave again, and beheaded as a Malefactor, and fo thrown into the River Tibers, as unworthy of Christian burial; and (e) Balus faith, that the rest of his Fingers left on his right hand, were now also cut off.

But some I find of late to be very willing to have this inhumanity of Sergius towards Formosus his Cards, somewhat suspected or doubted, because they tell, that Histrians might mistake, though in this we find them very positive. Howe-

ver, if this will not be granted them, yet if any question the innocence or Reli-

bility, I know not where I can satisfy, or better my self. I

And here I find (f) Bellarmine, (g) Chiffeteau, (h) Copus, and some others in

pack of troubles how to quafe these contradictory Popes, allified by their contri-

dictory Councils or Synods, from Faliibility, or being erroneous. But hereby

only beat about the bush; and let them toy not so much, they will scarce go

their infallible Popes from two Fundamental Errors, not one of them, but of judgment and Doctrine, viz. the acknowledging, or not acknowledging of the true Pope; and the re-ording those who had formerly, rightly, and legally re-

ceived Orders, as if they had been but mere (i) Lay-men, for all their former Ord-

nation; since they themselves confess, that an Episcopal Character is indelible, though they were never so wicked, otherwise they would make the vertue of the Sacra-

ment depend upon the sanctity or wickedness of the Priest. Yet rather than grant Faliibility, their great (k) Cardinal would gladly intinace into us, that Stephens might either not know, or not believe, that Martin had abolished Formosus for his Oath of never being Bishop, and so might judge him not to be capable of his Popedom. Very pretty indeed, that Stephens an intimate acquaintance of Formosus, who gave him the Bishoppick of Angers, should not know this as well as Behermine and others after him. But I knew a merry old Gentleman, who in 1645, being ask'd by some Troopers, whether he was for King or Parliament, cunningly seem'd so far from understanding their meaning, that he said, he never heard that they were fallen out, and desir'd to be inform'd of their worships, who let him alone as a mad-man or fool. And I think they would persuade us to believe Pope

Stephanus to have us'd the fame Art or Policie.

But to proceed, palling by Analphias the Third, and Lands, we have in the next place (l) John the Eleventh (or Tenth) whose story take us thus in short: The

Theresa, Mother-in-law to Albert, Marquis of Tuscany, ruled all in Rome as she pleased; and being one who cherish'd her own recreation, she call her affection 1

Stephanus to have us'd the fame Art or Policie.
CAP. 6.

wherby their personal Succession is taken.

John, his Confessor: That he flew Cardinal Marty. That he put out the eyes of Benedict for one hundred years old Bishop of Tuscany: these two resolved to rule all; but Pope John a little thwarting this design, they plotted a gainst him, and taking opportunity, set upon the Lateran Palace, slew Peter, brother to John; and for the Pope himself, they call him into prison, and chok'd or smother'd him with a Pillow or Cushion.

Platina faith, that after him another John succeeded, who was thrust out again; and the same is affirmed by the ancient (a) Guenric Martyatine: but I finde some (b) others in this silent. After him we have a Leo; then a Stephenus; then John the Twelfth, a ballad begotten by Pope Sergius the Third and the aforesaid Marozia, as all their own Authors confess, only (c) in the Chronicle Martianiae makes the forer. (d) Pop. 104. a. mer John (Paramour to Theodora, and who succeeded Landu) to be ballad to Sergius; and it would be pretty if they should both be true. This John was thrust out, and with his Mother Marozia clapt up in (e) Prison by Alberick, Son to her and Pageauy, Marquis Albert. Then comes Leo the Seventh, after him Stephenus the Eighth (or P. 483) a German; Alberick, Son to Marozia, liked not this Election; and the Romans fell upon the Pope, beat him to grievously, that he was after that ashamed to appear in publick, by reason of his wounds and fores, and so dyed with grief.

After him sits Martin, or Marzin, and then ifh. Agapetus, who was followed by John.

This John the Thirteenth (or Twelfth) (a Youth of) eighteen years old (if 2 Barum an. 487) when he was made Pope) was Son to the former Alberick, Marquis of 555. fol. 314. Tuscany, by whose power and greatness he obtained that Chair: A man given over to all manner of wickedness, but especially women pleas'd him most. Thus in Rome was ruled by women, so was all Italy troubled with Bregariam; against theif, Otto the First, the German Emperor, was calld, and was nobly received at Rome, he swearing to defend the honour and possessions of St. Peter, and Pope John never to strike Bregariam, or his Son Adelbert. But upon Otto's departure, John forgets his Oath, leagues himself with Bregariam, and so plots against the Emperor. Otto is troubled at this, but the Pope confecrath his fault, and pleads his youth; yet again runs into the same error, and joyns with Adelbert. The Romans in form Otto of this, and diffuse his affittance; they in the mean time rise up, and seize the Castle of St. Paul. The Pope and Adelbert perceiving themselves not able to oppose, fie for; and Otto is received into the City, the people swearing Allegiance to him; and, which was more, by express Oath add farther, that they would never chuse or ordain any Pope without the consent and election of the Emperor Otto and his Son.

Then was a Synod held of many Clergy, wherein the Pope was accused of many crimes, as, That he had celebrated Mass, and never Communicated: That he gave Orders to a Deacon in a Stable amongst Horses: That he had made Bishops for mony: That he had made one ten years old Bishop of Todi: That he was guilty of Sacrilege and Adultery: That he put out the eyes of Benedict his Confessor: That he slew Cardinal John, after he had got him: That he used to drink, an health to the Devil: That playing at Dice, he offered to call upon the name of Jupiter, and Venus, and all the Devils to help him. The crimes they sent to him, and desired him to come and purge himself: This he refuseth, and expressly Excommunicates them all, if they proceed any farther against him: but they flighted his threatnings; and as one not fit to be Pope, by an unanimous consent, with the approbation of the Emperor, they depose him.

This John before he was Pope, was call'd Ottavian: and not thinking that heathenish name fitting for St. Peter's Successor, was the first of the Popes (as (e) Onst. Spartins faith) that changed his name, but Platina faith, that it was Sergius the Second, by reason of his ugly name, being first call'd (f) Swines-face: But this the Learned (g) Dr. Brown placeth amongst his Vulgar errors.

John being thus thrust out, they elected for Pope Leo the Third, who with the Emperor call'd another Synod, where amongst other things the Emperor is declared Patriarch, and that for the future no Pope shall be chosen, but by the consent of Otto his Successors; the Decree it self you may see at large in (k) SIGERactus, and the (f) Cannon law.

The
The Emperor departing, *John* returns to Rome, where the women were active for his cause; he calls another Synod, deposes *Leo*, and degrades those whom *Leo* had ordained, and was very fierce against the Imperialists, cutting off the hand of one, the tongue, fingers and nose of another: but this triumph lasted not long; for one night lying with another man's wife, he was slain, some say by the 

\[\text{Devil,} \text{others by the Womans} \text{[?]} \text{Husband.}\]

Upon this deposition of *John*, [?] *Theodoric*, *a Nien*, who lived two hundred years ago, and was Secretary to several Popes, is very zealous in vindication of the Imperial Authority, and endeavours at large to prove that Emperors have Authority to depose Popes.

*John* being dead, the *Romans* chose *Benedict* the Fifth, without the consent of *Otho*, contrary to their Oaths; which so troubled the Emperor, that he marched against the City, beleageth it, and takes it; depoeth *Benedict*, degrades him of his Priestly Orders, and re-fettles *Leo*. And here I find the *Romans* in a grand battle to preserve their Succession, nor being able to agree about the lawful Pope. *Benedict* and *Sandorus*, and some others, will have *Benedict* to be a true Pope. But *Onophris* rejects him as a [*J*] *Schismatic*, and in plain terms calls him [*m*] *Anti-pope*, and will acknowledge none but *Leo* the Eighth to be authentic; yet him *Bareonis* will not place amongst the legal Popes: and [*?] *General* and *feffith*, that their Historians in this cannot agree: [*?] *Caecus* for the honour of his Church would gladly reconcile all; yet I know not when they will all pitch up on the Infallible Pontiff.

Nor is it in this call alone, that they are nonplust to make good their personal Succession, and point you out the true Vicar; for they are in this to fett several other pretenders, as their own [*f*] *Sandorus* is forced to confess.

But to return: *Leo* the Eighth being dead, the *Romans* sent to *Otho* to know his advice about the next Pope; who sent to Rome the Bishops of *Spire* and *Conflantinople*, in whose presence was elected *John* the Fourthteenth (or Thirtieth) Son of *Bishop*; yet the tumultuous *Romans* imprisoned him also in the Castle St. *Angelo*, upon which the Emperor returns to Rome, and severely punishes the Authors of these garboyls. After his death, their Authors are again at odds about the Order of the next Vicars; with which I shall not trouble my self, but follow *Plato*.

*After John* comes *Benedict* the Sixth, who, by the advice of Cardinal *Bencifacius*, was also imprisoned in the Castle of St. *Angelo*, and there strangulated or famished: The followeth [*g*] *Donus*, or *Dominus* the Second; after him *Boniface* the Seventh, who occasioned the murder of *Benedict* the Sixth (*Tom* will not reckon this *Boniface* mongst the true Popes.) But *Benedict* the Seventh thrusts this *Boniface* out of the Church, who rich with the robbing of Churches, fled to *Consentimopilo*. *Benedict* dying, *John* the Fifteenth (or Fourteenth) succeeds; which being known to *Boniface*, the Eighth, he returns, imprisons *John*, who is flavoured; and *Boniface* again is Pope; after whose death, *John* the Sixteenth (or Fifteenth) is Pope: it was the Son of *Leo* a Priest, and, they say, begot in [*f*] *lawful* Matrimony.

*After him* there is another *John*, who was forced to leave Rome for fear of *Crescentius*, a powerful Citizen there. But the people being informed, that he had defired the affistance of the Emperor *Otho* the Third, desired him to return to Rome, and all should be quiet: *John* contents, and is honourably received there by *Crescentius*, and the chief Authors of these troubles, confelfing their faults, and beiing his Feet. Yet *Crescentius* grew hasty, *Otho* marcheth into Italy. *Pop* the dying, the Emperor at *Ravenna* appointed to be Pope his Confin *Bruno*, a *Cardinal* who call’d himself *Gregory* the Fifth: And this [*f*] *Crescentius* confelshed was due to the satisfaction and content of all men; and this may be one Argument of the Imperial Power.

\[\text{But yet we have not peace: for *Otho* the Third being so sooner return’d,} \text{the} \text{Crescentius, who was made Conful by the Romans, opposes the German interest that} \text{Gregory was forced to flee into Germany for affistance. In the mean time Romans chose for Pope, the Bishop of Placentia, who calls himself} \text{John} \text{the Eighteenth. Upon news of this, *Otho* returns into Italy, takes Rome,} \text{and beleageth *Crescentius* in the Castle St. *Angelo*: at last *Crescentius* yields.}\]
CAP. 6. whereby their personal Succession is shaken.

up an hope of pardon, and is slain; and as for this Pope John, he had his hands, nose and ears cut off, his eyes plucked out; then set upon an Asses back with his face towards the Tail, and so led about the City. And thus was Gregory the Fifth restored.

Plautus faith, that this Pope Gregory the Fifth granted the German liberty of chusing their own Emperors by the Electors; but Onuphrius affirmeth it to have been done first by Gregory the Tenth. Another dispute ariseth about the Papal Authority in this case; and (a) Bellarmine is zealous for his Patrons: but for answer to him, I shall refer you to (b) Hermannus Conringius, who can tell you of others.

We need not question the misery of the Roman Church; which as we have here seen, hath been govern'd for so many years, only with an high-hand. The Popes themselves being given to all manner of corruption and wickedness, not he that was the best, but he who was the strongest, sitting in the Infallible Chair; a thing that their own Authors do much complain of, and declare their wicked stories with grief: insomuch, that (c) Genebrad himself doth declare, that for almost an hundred and fifty years, there ruled in Rome near fifty Popes, wicked people, no infallible, being rather Apologists than Apoftolical. But yet he would gladly quit the Roman See, from the blame, all which he throweth upon German Emperors; but how dearly, let any judge, the Otto's being commended in story for their affection to the Roman See; nor did they use to trouble Rome with their company, but when they were call'd thither to quell the Tumults and Seditions. But thus, by the way, may be enough to see that Rome itself is as capable of Treason, Revolutions, Murders and Seditions, as other places, by them made incapable of Salvation! But before I end this, I must observe, that sometimes, as John the Eleventh (or Tenth) John the Thirteenth (or Twelfth) to serve their turns, they will grant one to be a true Pope, though illegally elected; and at other times, for their own ends, will deny one to be a true Pope, meerly for some fault in his Election: nor can they always agree, who was the true Pope; and yet the Succession of their Popes is infallible.

CHAP. VII.

1. The depothing of Charles the Third le simple, King of France.
3. The Murders of Malcolm, of Duffe, of Culene, of Kenneth the Third, Kings of Scotland.

SECT. I.

The depothing of Charles the Third le simple, King of France.

But now leaving off the quarrels and seditions amongst the Popes themselves at Rome, let us move a little Northwards, and see what Loyalty and Obedience we can finde towards Temporal Princes: and France in the first place offers it self, where passing by some troubles, we behold (d) Charles le simple in the Throne; a well meaning King, and Reli- d An. 893.

1 i But
But against him Robert, brother to Eudes, and Major-domo, and Grand-father to Hugh Capet, gets a party, and hath himself Crown'd King of Rousines by Marov, Archbishop of that City: Charles informed of this, marcheth against him; both the Armies meet near Saiffons, fight, in which Robert is slain, some say by Charles himself, who ran his Lance into his mouth, and through his tongue. However, though Charles here remain'd victorious; yet by negligence, or too much fear or confidence, he lost all; for instead of professing his Victory, he desired peace and affilance of (a) Hebert, Earl of Vermandois (or S. Quentin) his enemy, and Cenf to Robert.

(a) Hebert glad of this, desires Charles to come to St. Quentin, that they might the better confer about his safety: Charles thinking all promises to be true, contents, and freely goeth thither: Herbert perceiving him now in his power, feizes upon him, and tells him that France milt now confult for a wiser King; so he is carrieth to the Castle of Therry, thence to Saiffons, where the Parliament being calld, according to Hermititious humour, the innocent King is depofed, and Rodulf [by the French call'd Raoul] Duke of Burgundy (of whom we have formerly heard as King of Italy) is declared and Crown'd King of France by Seulfus, Archbishop of Rousines; which Prelate was (c) procured after by Hebert.

As for poor Charles, sometimes he was favourable by a little liberty, but at last he was clapt up close prisoner in Pevea Castle in Picardy, where (having thus, for the space of five years, been hurried from prifon to prifon) he (d) died, being overtaken with grief, and the nafliness of his Goal.

But before I end this story, it may be the Reader will not take it amiss, if we tell him what device and policy was used by Lewes, Son to Charles the Simple, to make Hebert suffer by his own judgment, for his Treason against his Sovereign.

Egwin the Third, Daughter to Edward, firmed the Elder, King of England, and sister to Ethelfan, or Adilfan, King also of England, was married to the Charles the Third, termed the simple, by whom she had Lewes the Fourth. So perceiving the misery of her Husband and King; to escape the same danger, with her Son Lewes, she takes her opportunity, and flips into England; where they stay with her Brother Athelstan, till the people weary of Rebellion, and other opportunities, settle him in the Throne of France; and from his thus living beyond Seas here in England, his Country-men call'd him (e) D'outremere.

Lewes, firmed D'outremere, being thus restored, was resolved to be ren-gered on Herbert, Count of S. Quentin, for the depofing and imprisonment of his Father, Charles le Simple: and having as he thought sufficiently secured himself with his Nobility and People, he kept a Parliament at Loun, composed of his sure Friends; and thither, as to advise about the good of the Nation, Heben came also amongst the rest. In the mean time, King Lewes had provided a true fellow, to whom he gave a Letter written by himself, with express Orders to the fellow, to put himself into an English Habit; and when the Assembly met, to come in and bring the Letter, as if from the King of England.

Accordingly the fellow cometh in, delivers the Letter, which was read whisperingly to the King, and whilst the Secretary was thus reading it, the King smiled: The Noblest! at this thinking it to be some jesting business, desired of his Majesty the reason: Well, saith the King, now I perceive the English are no wife, as I took them to be; for my Cousin the King of England, writeth to me, the in his Country, a labouring man inviting his Landlord or Master to Dinner & his house, caused him to be slain: And now, My Lords, he desires your advice, what punishment this fellow deserves, and what he should undergo? Upon which this fellow, with Hebert, unanimously declared their Opinions, that he should be hang'd, that death being most ignominious. Whereupon the King turning to Hebert, said, And then, O Hebert! art thou this fellow Servant, who by imprisonment murder'd in the Castle of Verone thy Lord and Master, King Charles my Father; and so receive thy reward according to thine own judgement. At this, the Kings Officers pro-vided on purpose come in, seize upon Hebert, carry him out to a Mountain close by, where he was hang'd or strang'd: from which action, they say, the Hill is this day call'd Mont-Hebert.
CAP. 7. The Murder of Edmund, and Edward the Martyr. 151

(a) Duplex will have Herbert to die a natural death, and is very angry with de Serres for affording this story; though I can allure him that Serres was neither the first nor only Author of this Page, for before him (b) du Halain hath it, and long before him again we have it told at large by (c) Robertus Gaszimaus: but however it be, there is no strict of any business lyeth upon it.

S E C T. 2.

The Murder of Edmund, and Edward the Martyr, Kings of England.

But now let us look a little nearer home, where we find Edmund, Brother to Ethelfrith, reigning in England, and commended for his good Government and Laws; yet was he murdered, but how, Authors will not agree: some say, that being at his Manner of Paestkirk in Gloucester, seeing one of his Servants in danger at a quarrel, stepping in to save his Servant, was himself (d) slain. Others will have it, that at the same place keeping a Feast upon St. Auguffleine (Archbishop of Canterbury) his day, and seeing one Leo (whom for his misdemeanours he had formerly banished the land, and now return'd without lincence) sitting at Table near him, was so enraged to see such an Outlaw in his presence, that he suddenly rose from the Table, fell upon Leo, took him by the hair, and threw him to the ground: but the Villain having faft hold on the Kings, pul'd him down also; and then with his Kniffe ript up the Kings belly, that his bowels fell out, and there he died: As for the Outlaw, the Servants there fell upon him, but before they could dispatch him, he flew and wounded divers of them. John Harding, who striitened above two hundred years ago, faith it was done at Canterbury: And thus relates the story, according to the Poetry of those times.

* * * * * * * * * * * * * * * * * * * * * *
This Kyng Edmund was slain by a Felon,
Which of Malice and his saile Treason,
That forset had, and dampeyned was to dye,
For his forset, and for his felony.

At Canterbury, as the Kyng him saw on a day,
For yre on him, he yar and fore him wound;
For which he stroke the King for ay,
Sothby both two, there in that flourd,
Echo of them, of his mortal wounded:
Which to a Prince, accorded in no wise,
To put him selfe in drede, where law may chaflie.

After this Murder, we have another more execrable: Edgar, surnamed the Peaceable, being dead, his Eldest Son Edward, surnamed the Martyr, was (e) Crowned, Anno 975: King at Kingston upon Thames, by St. Dunstan Archbishop of Canterbury; of whom they tell so many pretty Miracles, to the great content and Strictures of Children and old Women.

Of this Kings vertues, there need not much be said, because all Historians do sound forth his commendations; and so passing by the grand Controversie about this time, viz. whether Priests might have Wives; and the Monkish Floro, how this dispute was decided by the speaking of a Crucifix in the Roar at Winchester, and the falling down of the Floor of the Chamber at Calne in Wiltshire, only St. Dunstan, forsooth, remain'd dapperly perking up. We will come to the sad story of his Murder.

King Edgar had two Wives, 1. Ethelfled, her Son was Edward.
2. Elfrida, her Son Ethelred.

Edward

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Edward as Eldeft, and of the first Wife (though some here make a (a) doubt) is King; Elfrida, his Mother-in-law, at this is troubled, wishing that the Crown were set on her Son Etheled's head: but this the kept cunningly to her self, nor had good King Edward any suspicion of her designs.

It chanced that King Edward hunting in the Island Farbeck, in Dorsetshire, either by chance or design, was separated from his company; and perceiving himself near Corfe-Castle, where his Mother-in-law Elfrida, and her Son Etheled then lived, to both which persons he bare a great affection, he resolved to go see them, and accordingly rides up to the Gate. His Stepdam comes to him with a cheerful countenance, seeming very glad of his visit and kindness, and desired him to alight; but this he excused, pleading haste, and that he only fled from his company by chance at that time, and then to his company again, just to see her, and his Brother; and so desired a cup of Wine to drink to them, who might be troubled by a long riding of him, they not knowing the occasion.

She perceiving that he could not bring her designs about within doors, resolved to do it without: so she appointed one of her Servants to stab him there. To be short, Wine is brought, given him; and he no sooner had the cup at his mouth, but the fellow struck him with a knife into the back. The King perceiving himself wounded, set spurs to his Horse, thinking to gallop away, for his preference to his more faithful Friends; but the wounds being great, and he fainting from loss of blood, fell from his Horse, one of his feet being intangled in the Stirrup, by reason whereof his Horse drag'd him up and down through Woods and Lands: And thus was that good King Edward (b) murder'd, and was criminated the Martyr; though (c) Harpsfield, or somebody else for him, will not stand upon it, that he ought in strictness to be call'd so, being not murder'd for his Religion, but his Kingdom.

After this murder, they go on, and tell a great many stories of him; as how his Step-mother Elfrida (for so some call her) had his body drag'd into a little house hard by, and there cover'd over with Straw for the present necessity, that it might not be found; but a poor woman, who was born blind, living there, by Miracle had that night her sight given her: Elfrida troubled at this, fearing that by this discovery the body might be found, had it taken thence and thrown into the Marsh; but this would not do either; for a year after God revealed to some men that the body was in those Waters; but the certain place could not be found out, till a fiery Pillar was pleas'd to point them to it, whence it was carried and buried at Warham, and having lain there some years uncorrupted, 'twas thence with great solemnity translated to Shaftesbury, near the borders of Wiltshire.

And here might I tell the strange Miracles wrought by the vertue of this holy Edward, of blind receiving sight, deaf hearing, the lame and sick their limbs and health; but that I cannot oblige the Readers belief. As for the murdering Elfrida, although, they say, that at first she was punished by Miracles, as defiring to see the Tomb of her Son-in-law, the Horse on which she rode would by no means carry her thither; and though she tried several, yet we find all commanded by the same Rubborness, which making her more keen, she resolved to go on foot; yet though her will was never so strong, they say, she could not possibly do it. However, at last, we need not question Elfrida's Religion and pardon, since to quit and expiate her from the guilt of this horrid murder, she built two Nunneries, (d) Almesbury in Wiltshire, and Warwell in Hampshire. An easy way of recompence for rich people, to ease themselves of the most crying sins: And though I am not obliged either to censure one, or vindicate the other; yet some may judge fancy, that several of those ancient buildings being thus founded upon blood and rapine, might, as by a judgment, call a destroying hand upon them. But far be it from me to oppose Monuments of Charity, which without question may hugely advance the glory of God upon Earth, and smooth the Founders way to Heaven: And I could with that those ancient Monuments of Piety (for without doubt many of them were really so) nobly spread about by our Fore-fathers liberality, had either continued as good Examples, or been better employ'd at their Dissolutions. But this by the way.

SECT.
The Murders of Malcolme, of Duffe, of Culene, &c.

A nd now let us cross the Tweed, and take notice of what obedience we find there; and here we meet with Conftantine the Third, King of Scotland, who being troubled at the great (a) Victory the English had over him, where molt of his Nobility were slain, withdrew himself from the rule of his Kingdom, and became a Canon in the Abbey of St. Andrews, where he lived some years, and then died. In the mean time, Malcolme, formerly declared Heir apparent, had the Government allotted to him, and upon the death of the other was (b) King, and recommended for a good one; of whose actions we shall say nothing, but that being exact in the Execution of Justice upon Offenders, procured to himself some Enemies, who conspired against him, and taking their opportunity, at Urquand, a Village in Murreyland, (c) murdered him.

After him succeeded Indclyph, who in battle having beaten the Danes, through mistake chanced amongst some of them, and was slain; and then was (d) Duffe, King of Scotland, who severely punished all Thieves and Vagabonds, and made all people that had nothing to live on, to learn some Trade, that by their rapine and villanies, they might not oppress the Commons and honest Labourers. This amongst the wicked got him a great many Enemies; and, which might seem more strange, several of the Nobles also hated him, because thus they were kept from their Tyranny and Oppression; many of their younger Sons having little to live upon, but these villanies, and most of them grumbled that Gentlemen, forsooth, should thus be hindered from rapine, and forced to get their livings by honest Employments. But the chief murmuring was in Murreyland, who at first fell from words to blows; and slew the Kings Officers.

And that which most imbolden’d them to these Rebellions, was their knowledge of the Kings grievous sickness, whereby himself was disabled from prosecuting them; nor indeed would his Physicians let him know of their infamies, lest trouble and perplexity might hasten his end.

As for the Diseafe it self, I shall not determine any thing; but because the story of it is somewhat strange and unusual to be equal’d in Chronicles, take it as I had it in Hector Botius, Holinshed, and some other Historians, upon whose credit let the truth of the story lie.

The Nobles of Murreyland being, as aforesaid, incensed against the good King, employ’d Witches to bewitch the King to death. The King falls sick, and that into such a languishing Diseafe, that his Physicians could not tell what to make of it, so that their Skill and Medicines was to small purpose. At last, no man kneweth how, or by whom, a report and rumour went amongst the people that the King was bewitch’d, and that by some of the Town call’d Forts in Murrey: In which Town was a Castle, the Captain of which was one Donwald, who had been faithful to the King amongst the Rebels.

Duff informed of this flying rumour of Witches, sends some privately to Donwald to inquire out the substance: It chanced that one of the Souldiers of the Castle kept a young Wench of the Town as his Lemmon; which being Daughter to one of the Witches, knew their actions, and in part discovered it to the Souldier, who upon this inquiry told it to Donwald; who sending for the Wench, then in the Castle, made her by threats, and other means, confess all the knew: whereupon, learning by her in what house these actions were done, he sent some Souldiers forth about midnight, who breaking into the house, found the Witches roasting, by a gentle fire, an Image of Wax, resembling the King, made, as they thought, by the Devil; and by it a Woman sat reciting certain words of incantation, Pulseing the Image with a certain liquor.

The Souldiers upon this seiz’d upon them, and with the Image led them to the Castle, where, upon examination they confess’d, that their design was to make...
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900 make away the King: that the Nobles in Morreyland had hired them to do it: That as the Image wafted so would the King: That their casting words kept them from despairing. Upon this, the flanders by immediately break the Image of the King, and had the Witches burnt to death: and 'tis said, that at the same time, the King was delivered from languor, and shortly restored to present health again. But however the story be, no sooner was the King well again, but he marched into Murray against the Rebels, whom he forced to flee: as for them whom he took, he had them hang'd up, without respect of person or quality.

But if Witchcraft fail in the Kings destruction, his own intimates under the vantage of friendship will bring it about. In this Rebellion Donald or Donald had some of his own Relations, for whom he beg'd his Majestyes pardon, but was denied, and so they with the rest were executed; which moved a great discontent in Donald, which boyled in him fo much, that his Wife perceived him troubled, nor would the let him alone, till she understood the cause of his displeasure? the added fuel to his malice, and to thruff him on to revenge, that he was willing to make the King away; which, as at first, by her evil persuasions, he relinques on: which was cafe enough for them to accomplish, the King putting no great a confidence in Donald, that when he was in those parts, he tried to lie in the said Castle of Forres.

Donald having thus made all secure, call'd four of his Servants, whom before he had feed to this wickednes add, who secretly enter the Kings Chamber, (a) cut his throat, convey'd the body out of the Castle by a Postern-gate, threw it upon a Horse provided for that parpe, but whether they carried it, Authors do not agree. The common opinion is, that they carried it two Miles from the Castle, when being a little Brook, they got certain Labourers to turn the Courfe of it; the dig a deep hole in the Channel, in which they buried the body, ramming it up cloely with flores and gravel, that turning the water again into its right courfe, nothing of digging was perceived: And this, they say, they did upon the Vulgar opinion, left the body being found, the Murderer might be discovered by its blood:

The common opinion is, that they carried it two Miles from the Castle, when being a little Brook, they got certain Labourers to turn the Cure of it; the dig a deep hole in the Channel, in which they buried the body, ramming it up close with stones and gravel, that turning the water again into its right course, nothing of digging was perceived: And this, they say, they did upon the Vulgar opinion, left the body being found, the Murderer might be discovered by its bleeding at their presence. As for the Labourers, whom they got to turn the water, no sooner was the work finished, but they flew them, left they should tell tales: and then the four Villains fled into Orkey.

But Buchanan rejects this story as improbable, but rather that they buried it some obscure place under a Bridge, which might be cover'd with turf, hinder the appearance of their fresh delvings. And Mr. (b) Camden tells me the place was Kinlofe, and that the body was found there; at which time and place Flowers did miraculously rising up, whence at first it was call'd (c) Kid-flus, but by corruption, Kinlofe, or Killofe, where was formerly a famous Monastery belonging to the Cistercians, founded by St. David King of Scotland.

As for Donald, to prevent suspicion, about the time of the Murder, he went amongst those who kept the Watch, as he had been careful of the Kings presence, and there he continued till morning; but when noise was raised that the King was murder'd, and his body not to be found (for they had taken special care that no blood should be seen out of the Chamber; but his bed was all bloody) he, as if amazed, and ignorant of such a thing, ran suddenly to the Chamber, when finding the Chamberlains he flew them, as guilty of that heinous Murder: and running up and down every place, as if to discover, finding the Postern-gate open, he threw the fault upon the Chamberlains, whom before he had slain, attempting them to have had the Keys of the Gates committed to their keeping all that night: And the truth is, he made himself so strangely busie in the disturbance, that several began to mistrust him, though at that time they doubt not
CAPE. 7. Kennan the Third, Kings of Scotland. 155

At this horrid murder, their Authors tell us, that for six Months after, neither Sun nor Moon appeared in that Kingdom; but they had enough of strange Tempests and Thunders, which put the people out of their little Wits.

After this horrid Murder, Culene was King, who made it his business to find out and punish the Murderers of King Duffe, which within half a Year he accomplished, found and took up the body of the King; which, they say, was no sooner done, but the Air cleared, and the Sun appeared gloriously again. The body was by order buried in the little (a) Western Island of Scotland, call'd Colmget, or Columbiak, from the (b) Search Apoche St. Columbia, who sometimes lived there (some think it the same with the Island Isle.) In which Island was a famous Abbey or Monastery, built by King Forau the Second, which for many Years was the burying place of the Kings of Scotland.

As for King Culene, he gave himself wholly over to sensuality and negligence, which made the Nobles resolve to depose him; to which purpose they summoned a Parliament at Scone (the place where the Scotch Kings were Crown'd:) Catne informed of this, and knowing himself not strong enough to oppose, resolves to go thither also; but being on his Journey, he was (c) murder'd at Meden-Ca.- An. 971.

It chanced that the King having been at Foron, a Town in Merres, to visit the Reliques of St. Palladius, (a holy Grecian, who came into Scotland about the year 431,) which they say, lay here in a little Church, to this day corruptly call'd from him Padiekirk, WENT for curiosity to see the Castle of Fettercarne; then pleased to sit in a Forest, well stored with wild Beasts, though now no such Pleasantness about it. The Lady of this Castle was the fore-named Fenella, or Timotla, as some call her, who received the King with a great deal of seeming kindness and nobleness.

Yet he resolved upon his Murder, being incensed against the King, for executing his Son Cruibnet; and what he intended, she brought to pass, but by what means I cannot positively conclude. Some there are that tell a pretty story of rare inventions and contrivances to intice the King to his own ruin; as, that she knowing the King to delight much in buildings and rare curiosities, had provided a place in the Castle richly hung with Tapestry and rich Arras; and in it a noble Brass Image, holding in one of his hands a fair golden Apple, set full of precious Stones: all which was framed with that Art and Craftsmanship, that if any one took the Apple out of its hand, several Arrows from artificial Cross-bows placed so cunningly would fly out and kill him. The King after dinner was led into this Chamber by Fenella: as some call her, who received the King with a great deal of seeming kindness and nobleness.

This story, though related by several old Chronicles, George Buchanan doth not think worthy of belief; nor indeed is it probable that such great riches as their stories here speak of, such Art and such Workmanship should meet together under the power of such a Lady, in such a part of the World, so long ago.
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900 ago, and in such a little while. Whereupon he rather agrees with some other Writers, that he was murder'd by four Horse-men, laid purposely for that wickedness in ambush, by the said Finabell: and his body was afterwards buried at Colmhill.

I shall not here question by what Right or Title [a] Hugh Capet came to be King of France (because the present powers of that Kingdom may think themselves concerned in that dispute) only 'tis confed of all hands, that Charles of Lorraine was the true Heir; and [b] Jean de Bâfières could even the other day, and that by publick Authority, call Capet an Invader. And this was the beginning of the Capevingien Family, which yet continues; and the end of the Carlavigiens in France, that Imperial Line having before this ended in Germany.

The end of the Third Book.
A CONTINUATION OF THE REBELLIONS AND
Treasonable Practices of the ROMANISTS,
In Deposing and Murthering of their Emperors and Kings:
From the Year M. to the Year MCC.

BOOK IV.

CHAP. I:
1. The Murther of Edmund Ironside, King of England:
2. The Murther of Malcolme the Second, and of Duncan, Kings of Scotland.
3. The clashing of Popes, and the Emperours Power over them at Elections.

SECT. I.
The Murther of Edmund Ironside, King of England:

Having now past over the Millenary year, we shall proceed, and with grief begin at home, where we shall find a Noble Kingdom ruined by Treachery, and betray'd to Forraigners by an abominable Murder.
And for the better understanding of which sad story, we may know, that the Danes for some time made it their business to possess these flourishing

Nations:
The Murthering of Edmund Ironside, King of England. Lib. IV.

Nations: And what by dissensions at home, and their Multitudes, joynd with the terror of their Cruelty and Heathenism, they bid fair for the carrying of the whole; but were still manfully oppoed, and might for ever have loft their designs, if Treacion had not been a better Gamefter than Valour.

Here lived in England one Edrike, Son to Egilricus, a Man of a low Kindred, but what he wanted in Birth, he fupply'd by Knavery and a fluent tongue. [6] Here calls him Edrike of Streona: [7] Speed faith he was furname Streteane, or Stretonne or [8] Streona, for his covetoufnefs: This fellow by his cunning rais'd himfelf, to fuch an eftem, that King Ethelred Created him Duke of Mercia, and gave him his fecond Daughter Edgith in Marriage; yet could not all his favours keep him from Treachery; but perceiving the Danes to be very powerful in England, to raife himfelf alfo by them, he betray'd not only the Kings Country, but his Armies and Country to thofe Danifh Invadors. But here pafling his many Treafons, and his as oftentimes receiving again into favour; I fhall haften to his Murthering of his Soveraign Edmund.

This Edmund was Son to King Ethelred, and for his strength, valour and hardnefs, was firnamed Ironfide. He had pardoned this Edrike, Duke of Mercia, many faults, and winked at feveral of his Treacherous actions, still recei­ving him into favour; and this too much lenity, they fay, proved his own An. 1017. ruine: for this Edrike thinking to make himfelf more beloved and trufted by the Danes, took the oppertunity, and onetime when King Edmund was eafing himself, he procured him to be thruft from underneath into his Body, with a Spear or Spat; which being done Edrike de Streona cut of his Hesd, and prelented it to Canute King of the Danes, with this fawning falutation All hail, thou now fole Monarch of England, for here behold the Head of thy Copart­ner, which for thy fake I have adventured to Cut off. — Canute amazed at this fo difloyal an action, and thinking that he who had thus Murther'd his own Soveraign, might in time betray him; diflembling his intent, replyed, and Vowed, That in reward of that fervice, the hringers own Head fhould be advanced above all the Peers of his Kingdom. Which words hugely con­tented Edrike, who for fome time thought himfelf in great favour; but at laft, Canute made his words good, by commanding Edrike's head to be cut off, and placed upon the higheft Gate in London.

I fhall not here enter into a difpute with thofe who queftion the manner of the death, both of King Edmund, and the Traeyer Edrike, feeing Authors will not in this cafe e. atly agree amongft themfelves: but be it as it will, I fhall look a little farther North.

Scot. 2:

The Murther of Malcolm the Second, and of Duncan, Kings of Scotland:

In Scotland we fhall find ruling Malcolm the Second, favours for his feveral Victories againft the Danes, and his other excellent Vertues and Laws for the benefit of his Dominions. And having raigned feveral years with great prudence and liberality; at laft, in his old age he grew very covetous (a vice commonly incident to fuch doting years:) upon which, feveral confpired againft him; and being at Glamis in August, feveral of the Plotters were convey'd into his Lodging, by his own faithlefs fervants, where they murder'd him. Then thinking to ecape on good Horfes laid for them, the Snow then covering the earth, they mifs'd their way, rid to the Lough of Forfair, then frozen over, which having rid some part, the Ice broke, and they were all drowned, and upon the thaw their bodies found. This is the common opinion; others tell it another way; yet all agree that he was Murther'd.

The next that succeeded in Scotland was Duncan, who having raigned a few years, was [9] murder'd at Forfar by one Macbeth who feized upon the Kingdom.
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The Clashing of Popes, and the, Sc.

...and was Crown'd at Scone; and having Governed seventeen years, was also

[9] lain by one Mackiboff.

Here I might recreate the Reader with some pretty stories of those times:

As how three Weirds, Witches or Fairies told Mackibeth, as he was going to Forres ([c]other says, 'twas a Vision or Dream by night) that he should be King himself, yet that from him should proceed those who should continue Kings. And Mackibeth was told that he should not be slain, till Birnam Wood should be brought to Dunsinane Castle in Perth shire; nor by a man that was born of a woman. And how that King Malcolm the Third fulfilled the first, by making every one of his Soldiers carry a bough of that Wood to the Castle; and how Mackibeth accomplis'd the latter, by being rip'd out of his Mothers belly, and killing of Mackibeth. But I shall leave such Tales as these to the Miracle mongers; which being as pretty as most they make use of, I marvel Baroious (who, upon every occasion stuffs up his Voluminous Annals with such twaddling wonders) paffeth this jest in silence. But possibly the Cardinal was not skill'd enough in the Caledonian Histories; for had he been as diligent in it, as he was in idle Miracles, he would never have so much infalibled himself upon. Marians Scous as to make us believe that at this time a King of Scotland should go in Devotion to Rome, the name of the King being [c] Mackibeth; whereas 'tis will known there was never any such King, unless by mistake we may take Mackibeth, who ruled in Scotland at the same time, but never went so far for Devotion. Be it as 'twill it serv'd his turn to promote a great enmity and reverence in Rome; yet [c] Lefts hath a fancie that Marians meant Malcolm the Third, though Scous his words may well enough be understood, that the King had his liberality distributed by others, and nor himself at Rome; and to the knot is united. As for the stories of the Elves, Witches, or Hobgoblins, they may confult [f] Hector Bactius, or from him our H. Scot. lib. Holinshed.

I shall say nothing here to the killing of Duncan by Macbender, Earl of Mercies, nor of the imprisonm't of Donald, the putting out of his Eyes, and miserable Death in Prion, because their Titles may be question'd. Nor shall I Travel more Northward, and enlarge upon the [g] Murder of King Canute of Denmark, whilst he was at his Devotions; nor enter upon the more frozen parts, to insist upon the treacherous end of Ingo the Fourth, King of Scotland, because Religion was not there in a settled condition.

Sect. 3.

The clashing of Popes, and the Emperors power over them at Elections.

But if I would trouble my self at the very Fountain of their Religion, viz. Rome, we might here flew, that Obedience yields place to Sedition, and how troubled their Champions are to find out an infallible and true Vicar.

Here might I reflect at large how Platina and some others declare Pope Sylvester the Second to be a Magician, and have kept correspondence with the Devil; though others at large Apologize for him; nor shall I interfeit my self in the Dispute. Here could I amuse the honest Roman Catholick, by telling him that Benedict the Ninth was once held for the infallible Head of their Church, and yet was but an (a) boy of ten or twelve years old. And here might we puzzle their Succession, and make them pump and invent Reasons for a true Pope, when at the same time this Benedict said he, was Pope. Sylvester the Third allied the World, that he was Christ's Vicar; and also one John affirm'd, that he was the only man that was S. Peter's true Successor, and every one of these Popes had many followers. And to make up the wonder in number, Gregory the sixt with money hired these men to lay down the Cudgels, and so made himself Pope also; which Title and Honour he was over-pariaded to yield up by a (b) Council, and yet this Man must be a true Pope, and no way tainted with Simony; and to crown this, him by the consent of the Emperor, succeeded Clement the Second, who being

Kk 2

poyioned
The troubles and deposing of the Emperor Henry the Fourth, by the pride of Pope Gregory the Seventh, and other Incendiaries.

Should I trouble my self to reconcile all the exceptions that might belong to this Chapter, I should be Voluminous to a wonder, and possibly not satisfy the Reader. But to leave such Disputes, in short, the question between the Emperor Henry the Fourth and Pope Gregory the Seventh, which of them was
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by the pride of Pope Gregory the Seventh.

in the right and which to blame; though one may affirm without offence, that both of them had their faults; yet Gildas (a) and from him of late Father (4) Cauns hath taken a great deal of pains to vindicate the Emperor, whilist Gislerius is as large in his several Apologies for the Pope; whether I shall refer the curious for farther satisfaction.

And it was no small misery to Christendom, that the Emperor being very young, the Popes acted what they pleased without control; though at last they drive on so furiously, that instead of making the Empire happy by tranquility, they procured its ruin by fomenting new troubles and rebellions. For, whereas formerly the Emperors had the main hand in making Popes, and the power of nominating Bishops in his own Territories, whom he left to be consecrated by others; now, on the contrary, the Pope would take all power into his own hands, allowing no man to be Bishop, of what Country soever, but whom he pleased; by which means he would wrast all favors from the Temporal jurisdiction to himself.

And whereas formerly Clergy-men were commonly married, and their (b) Canon-Law it left grants them some favor in this case; now the Pope proceeds severely against the married Clergy by Excommunication; and so in a manner deprived them of their Being, which was the cause of great troubles in Germany. Nor was this all, but also Gregory the Seventh thrust himself up above all Dominions and Authorities in the world, by the affilience of a puny Synod at Rome, thus declaring his Prerogative.

This only the Pope of Rome can depose Bishops.
That his Legat must take place of all other Bishops in a Council, which Legat hath power to depose other Bishops.
That the Pope can depose those who are absent.
That it is lawful for the Pope only, according to the necessity of the time, to make new Laws, &c.
That the Pope only may use the Imperial Ensigns.
That all Princes are to kiss the feet of the Pope only.
That his name is only to be received or mentioned in Churches.
That he hath Authority to depose Emperors.
That he only can translate Bishops.
That no General Synod ought to be called without his command.
That no Book is Canonical without his Authority.
That his sentence ought not to be revoked by any body.
That no man ought to be Confined for Appelling to Rome.
That all Causes of great Importance, of what Church soever, must be referred to him.
That the Roman Church neither ever did or can err.
That there is but one only name in the World, i.e. the Pope.
That the Pope of Rome, if he be Canonically Ordain'd, is undoubtedly made Holy by the merits of St. Peter. And some other such like Priviledges as these, were also then concluded upon.

Thus by little and little did the Roman Bishop divisive the Temporal Authority to nothing, by making themselves so great and powerful. Alexander the Second had null'd all Lay-Patronage, by making it unlawful to receive any Benefice from a secular Authority, which then they call'd simony (though gave [a] nothing for it) as [b] Genebrard faith. And a little before this, Leo the Ninth seemed to case the Papal See from the Imperial jurisdiction; but to no purpose, that Chair falling after into the Imperial Nomination, as it did also in him. But Gregory the Seventh, by a particular [c] Cauns, null'd and voided all Insignes that should be made to Bishops, &c. by the Emperor, or the secular Prince: Though we are told that his Master, (d) Gregory the Sixth, mainly commended this way of nominating or designing Bishops by a Pastoral Staff and Ring, by the Temporal Princes, whereby the other Bishops might with more Authority, and less prejudice, consecrate him; and that this had also (e) formerly been the practice, cannot be denied: and the power of Nomination is yet used by all Christian Princes within their respective Dominions.

Such like Actions as these procured some heart-burnings betwixt the Emperor (f) & (g) and Popes, which at last fell to open Divisions and Animiety; to which the troubl-
The Deposing of the Emperor Henry IV.

Lib. IV

The Saxons were not the least Authors, who had for some time born a spite against the Emperor; from whole Authority and Protection they had several thoughts and consultations of withdrawing themselves. To prevent this, Henry had built several strong Castles and Forts amongst them, which incensed them more; infomuch, that they did not only forsake and defend themselves, but sent to Rome complaints against the Emperor of Oppression and Simony (which, Defplices faith, were (f) false accusations.) Alexander the Second, then Pope, upon this took the confidence to send to Henry, commanding him to appear at Rome, to answer before him such complaints as were laid to his charge; but the Pope (g) dying presently after, this Tryal fell to the ground for a time.

After him was Pope Gregory the Seventh, who was first call'd Hildebrand; and under that name commonly met withal in History; but the Germans, who above all things hated him, for jefl-fake ufed to call him Hefeband, i.e. a Firebrand from Hell, they looking upon him to be the caufe of all their misfortunes, whilft some others magnifie him no less than a Saint. Gregory had not been above a year Pope, but he sent his Legats into Germany, who, though they behaved themselves fluently to the Emperor, yet could not procure the privilege of having a Synod held there by them, the native Bishops not being willing to submit to such Matters: the chief of the Opposers being Lcifcent, Archbishop of Bremen, whom they undertook to suspend, and the Pope afterwards thought he had compleated it; and at last, (a) excommunicated several Bishops, who adher'd to the Emperor. And not long after, sent an express Summons to Henry himself to appear before him at Rome; and that if he were not there by such a day, he should be forthwith excommunicated.

The strangenesse and boldnefs of this Papal Summons moved the Emperor so much, that he not only sent away the Legats with scorn, but sent forth Orders to all Bishops and Abbots to meet him at Worms, there to hold a Council; which accordingly appear'd in a very great number; where having drawn up many Accusations and Crimes against Gregory, they judge him not fit to be Pope; declare his Election void: whatever he shall do as Pope after that day, to be null and of no effect; and so deprive him from the Popedom: And to this having subscribed, they went to Rome to declare the same at Rome.

The mean time Gregory had call'd a Synod at Rome; which being met, Rome appears amongst them, and there boldly declares to the Popes face how the Emperor, and the Bishops of Italy, Germany and France, in a Council had deprived the said Pope. But Gregory to require this kindness, the next day, excommunicates and deprives the chief of the Bishops who were at Worms; and for the rest, he appoints a set time for them to repent and submit to him; which if they did not obey, then were they also partakers of the same fauce. Nor doth he forget the Emperor, but very dapperly excommunicates and deprives him of his Dominions and Authority: The chief part of which Deposition runs thus:

O Blessed Peter, Prince of the Apostles, incline, I pray, your pious ears, and bear me, your Servant, whom thou hast nourished from his Infancy, and till this day hath delivered from the hands of wicked men, who hate me for my trusting in thee: Thou art my Witness, and our Lady the Mother of God, and your Brother St. Paul——that——For the honour and defence of thy Church, on the part of Almighty God the Father, Son and Holy Ghoft, by thy Power and Authority, I derive from any Government and Rule of all Germany and Italy, and from the Oaths of Obedience which they have or shall make, and do here interdict & forbid any to serve him as King.
In this I follow (a) Barovius, which is worded otherwise than left down by (b) Placent: the reason of which difference and variations, let those look to it, who boast of Originals in the Variorum; though in this we may make one serve to interpret the other.

Prefently after this, Gregory sends to the Germans to know whether Henry would submit himself, and acknowledge his offences against St. Peter's Church; but if he would not, that then another King might be chosen, who would be obedient to the Roman See, and he would confirm the Election. Upon this, the Chief met at Tribur near Mentz.

The Emperour perceiving his case to be but bad, many of his chief Friends forsaking him, and others for fear driflt not fear for him, [to apr were the simple people then to be guiltI and terrified by those Roman bibble-babbles, or the seditionous Nobles] was in a peck of troubles, seeing himself so neglected. And thus finding few Friends, and no remedy, he sends to those who met at Tribur, defining their favours and pardon for what he had formerly done amiss, and promising amendment, if they would only look upon him as a Monarch: all this they refuse, pretending his Excommunication and Deposition by Gregory, and several other fuch-like trivial excaus.

Henry thus seeing all hopes lost in Germany, resolves to submit himself to the Pope: to effect which, he designed a journey into Italy. The factious Germans informed of this, resolve to waylay him, and if they could possibly intrap him, and get him into their clutches; but by making their farthest about, the nearest way to his Journies end, he eclips all their Ambushments and Malice. Yet was his journey most difficult and hazardous, by reason of the extremity of the Froft, which put him several times in great danger, in his passage over the Alps. Having entered Lombardye, many Italian Bishops and Nobles wait upon him, enter­ting him with al respects, complain to him of the Popes actions, and wish that he had Friends and Strength enough to depose Gregory, of whose Popedom they were really weary.

Yet did not this much better the Emperours poor condition: For those who had been his friends and well-willers in Germany, and other places, seeing Henry himself brought to low, as to drudge for Pardon, thought it their fairest way to do too; and fo they also gat to Italy, and bare-footed, without any Linnen about them, humbly beg absolution of the Pope; which after some hardship and waiting they obtained, with an injection never to acknowledge Henry; till he had asked Pardon of, and satisfied his Holinefs.

Henry thus seeing his condition grow worse and worse, thought it wisest to make the best he could of a bad Market; and unwilling to loose the Empire, resolves to satisfie the Pope, if any thing can do it; and being informed that Gregory was at Canoffa, a strong place in the Territory of Reggio, in the Dukedom of Modena, thither he goeth to supplicate for Pardon and Restorati. This Caffe of Canoffa was compas'd about with three Walls, and belonged to Mathilda, or Mendi, a Lady of great Revenues, and intimately acquainted with the Pope, feldom parting from him. 'Twas now the depth of Winter, nor had the memory of man known a severer Froft; yet doth he not stick, but with this cold comfort expects companion. The night comes, the Froft continueth, and his stomach might well think his paffage over the Alps, thus despiteth the Birth, and Dignity, and Patience of so great an Emperour. But
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The Fourth Day, some others with Matilda, as if ashamed of the arrogation of Gregory, and the unparallèld humility of Henry, with much ado persuaded Hildebrand to allow the Emperor his presence; but yet before this was done, Henry was to deliver up his Crown, and the rest of his Royal Badges and Ensigns to the Pope, and acknowledge himself not fit or worthy to Rule. And having gone thus far on his knees, he humbly begs Abjuration; which, after a great deal of clatter, was granted, though the remedy was as bad as the disease, by the hard conditions and Providence, it was clag'd withal; as, that he shall submit himself to answer in the Assembly of the German Princes, to such Accusation as should be laid to his charge. That he should submit to the judgment there given; infomuch, that though he should there be deposed or deposed of all sway, that he should not take it as an injury done to him. That in the mean time he should not use any Royal Ornament or Ensign. That he should not concern himself with the Government, nor command, or determine any thing as a Ruler. That all People, who had sworn him Allegiance, should remain disbanded and free from obedience. That those, who had been his chief Councillors and Friends, should be removed from him. And that, if at last, upon royal and favour, he should be restored again to his Government or Empire, that he should only be a Defender of the Roman Church, but obedience to it. And (d) Genebrard mainly commends Gregory for his making the Emperor thus to dance attendance to him, in that naked posture and frozen weather.

History tells us, that Alexander the Fifth dying, the Cardinals then at Bologna, thought upon several as fit to succeed; but none of them would please Babila for Coffa, Cardinal and Legat there; infomuch, that seeing no remedy, they desired him to nominate: upon which, quoth Coffa, Give me St. Peter's Cloaks, and I will give it to him who into be Pope. The Mantle being given him, he puts it on his own shoulders, and said to them, I am Pope. Nor durst they oppose that Election, since it was the will of Coffa, who called himself John XXIII.

No man can be but satisfied, when he hath the power or liberty of setting down his own conditions, as Coffa had his hearts-will when he had the Popes-domin; so could Gregory the Seventh desire or expect more, than thus forcing the great Emperor to submit to his will and pleasure. Now he might suppose he had the World in a firing, and had sworn a fair president to make temporal Monarchs obedient; and the truth is, he had raised up his feet many degrees above any of his Predecessors; though after-stories will show this equal'd, if not out-thrown four bar-lengths.

But having now seen the disrespect of Gregory with the humility and abjuration of Henry; let us call a glance on the Actions in Germany. We gave an hint before of some heart-burnings between the Emperor and Saxons; which upon the Pope Excommunication, and ridiculous Deposition, they advanced to more formality, thinking then they had sufficient Right and Authority to renounce their Sovereign; and in his absence in Italy, about his abjuration, they struck the Nail at the head, quite renouncing their obedience to Henry, and chusing for their King or Emperor Rudolphus, Earl of Reinfels, and Duke Schatten, by some Historians corruptly call'd the Duke of Saxony. No sooner was this done and known, but both Henry and Rudolph desire the Popes assistance. Gregory gave good words, commanded them both to appear before his Legats in Germany, where they should have Justice done them; and to his Legats, he gave express command, to re-ect him that seem'd refractory, but to confirm him that was obedient as King.

How they behaved themselves I know not, but (a) Sigebert, a diligent Chronologer, who lived in Germany at this time, tells us that this Year the Pope sent to Rudolph an Imperial Crown with this inscription:

> Pater dedit Petro, Petrus Diadema Rodolpho.

> The Rock did give this Crown to Peter.
> And Peter sends't to Rallic a meeter.

> But (b) Helmoldus affords us another Verse, though not much differing in the sense or purpose.
And here methinks 'tis pretty to see what a clutter they make to prove the Rock not to be the confession of, but Peter himself, the better thereby to intent infallibility upon his Vicars; and yet here a great Pope makes themdifferent things. But waving this, I wonder who gave Peter a Crown, or Rome! or by what right he came to pollcis any Lands or Temporal Jurisdiction in Italy; not denying but that people may give away their own (provided they do not thereby beggar and ruin themselves, Children and Families) but putting no truth or truth in that common saying, That Dominion is founded in Grace, or Saintship; seeing without doubt, an Heathen hath as much right to what is his, as a Christian, were he St. Peter himself, to what is his.

As for the first Verse, Baronius will not have it to be sent to Rodolph this year, but three years after, viz. 1080; but for this he shews no Authority, only his own conjecture, not enough to weigh down the Testimony of Sigehart, living at the same time, and of old Matthew Paris. But I shall not trouble myself with the timing of these Verses, nor with a Narrative of every Battle and Victory between Henry and Rodolph: For now were they hard at it; Henry no sooner hearing of Rodolph’s Election and Coronation by the Archbishops of Mentz. (once his great friend,) but he raieth what force he can, hasteth for Germany, and doth his utmost to regain his Empire: but passing by the bloodshed, which continued sometime with eagernefs of both sides, let us fee what Gregory doth at Rome.

Where we find him in a Synod, curring with Bell, Book and Candle all Emperours, Kings, Dukes, &c. who shall give any Investitures, i. e. nominate fas all Kings do now,) any man to a void Bishoprick, or other Ecclesiastical Living, or Benifices, within their own Dominions, or Jurisdictions, because (forfooth) he could have all those Donations to belong to him, and his Successors, for which you may suppose, they good men desired no Politick Benefit, either the inriching of their Pockets, and the beggering of all other Countries* by making all their Angels flee to Rome: Or, by thus having all the Clergy of the World at their Devotion, they might with more facility raise Rebellions at pleasure, and make the Temporal Jurisdiction but a meer shadow; the Kings themselves to be depofed, when their Holiness please’d to withdraw their favours.

And this Council will afford us a good inftance to this purpofe, and that concerning our Emperour Henry. For here we have him again Excommunicated, and deprived, with the salvation of all his Enemies. The form it felf is long, but that which most concerns us is this.

O Blessed Peter, Prince of the Apostles, and Ochou Blessed Paul, Doctor of the Gentiles, vouchsafe, I pray you, to bow* down your ears, and favourably hear me—

Wherefore trusting in the judgment and Mercy of God, and his holy Mother the Virgin Mary, back’d by your Authority; I do hereby excommunicate and curse the said Henry, whom they call King, and all his favourers and partakers. And I do again, in the Name of God Almighty and you, interdict the said Henry the Kingdom of Germany and Italy, and take from him all Royal Power and Dignity: and command that no Christian shall obey him as a King: and all who have, or will swear obedience to him, I abolve them from the said Oaths.

And then he tells to thefe Apostles a long tale in vindication of himelf.

Obeate Petre, Princeps Apostolorum, &
beate Pauli doctor Gentium, dignamini
sae auter vexatas ad me inclinare, meq;
edemter exaudire.-
As for Henry and his partakers, let them neither have strength, or force in any Battle, nor ever gain Victory: But for Rodolph, chosen King, let him govern and defend his Kingdom of (a) Germany. And in your names I do give, belown, and grant to all those who shall adhere faithfully to the said Rodolph, abolition of all their fines, and your Brediction in this life, and in that to come.

For Henry for his pride, dishonour, and falitude, is justly depo papered from his Royal Dignity; lo is the same Royal Power and Dignity given to Rodolph for his humility, obedience and honest,

Go on therefore, and assist, most holy Fathers and Princes of the Apostles, that all the World may understand and know, that you who can bind and loose in Heaven, can also on Earth take away Empires, Kingdoms, Principalities, Duchdoms, Marquidoms, Earlidoms, and all mens Possessions, and give them to any other, &c.

Platina, here again, much differing from Barovius; I have placed the latter part of Platina in the Margent, that one may give a light and addition to the other.

The Emperor informed of this battle against him, calls a Synod at Bohmen in the County of Tierol in Germany, next the Territories of the Venetians, when several Bishops of Germany, Italy, and France met, who declare the Pope Gregory guilty of Simony, Usurpation, Persecution, Perjury, Homidile, Negromacy, or Courting, and other crimes; for which they deplole him by Voice, and elect into his place Pope (a) Guibert, Archibishop of Ravenna, who call'd himself Clement the Third.

This done, the Emperor Henry marcheth against Rodolph; both Armies met in Misfina, not far from Germain, where they contend vainly for an Empire: as at last, Rodolph having the misfortune to have his right-hand cut off, he was carried to Margin for sale and cure, but there he dyed. Some (b) Authors report, that, perceiving himself near his end, by the great effusion of blood to some Bishops then about him, he shew'd the cut-off right-hand, causing it to be a just judgment, because by that he had formerly sworn his Allegiance to Henry. Before this Battle happened, (c) Sigebert, an Author then living, tells us, that the same year Gregory undertook to Propheie, that this year the foul King must dye, meaning Henry; but it feems his Friend and Champion Rodolph proved to be the man. Rodolph thus dying, was buried very nobly; of which magnificent Funeral, when some ask'd the Emperor, why he would permit such pomp to a Rebel? Henry replied ingeniously—I with all mine Enemies were as honourably buried.

Rodolph being thus lain, Germany began to submit; so Henry perceiving as much work there to do, resolves for Italy, to perfect what he had begun, and thitherward he marcheth with his Clement the Third: But by the hardnes of Winter he could not be there as soon as intended; yet at last he enters Italy, marcheth against Rome, layeth siege to it, which was famous for the many shrines and length, it continuing three years. In the mean time, the unruly Germans chose again Henry one Herman; but he wanted strength to make any great Opposition. The next year Henry took the (d) Fatijean, and Clement the Third was inarchonized as Pope; and the (e) year after this, he took the City it self. But Hildegard with
with his Cardinals, and some other friends, had withdrawn themselves, for security, into the strong Castle St. Angelo, where all the Imperial Force could not reach them, or make them submit, knowing they should be relieved.

In the mean time, Henry and his Wife joined with Crowland Emperor and Empress by Clement in the Lateran: From which time Baronia begins to reckon this Henry for an Emperor, though he had Ruled twenty seven years before; all which time he acknowledgeth to be no Emperor, and so makes a vacancy for so many years; and all this nullity, because he was not Crowland by a Pope: And this is the humour of many Roman Historians, though others account without any such Papal Ceremony.

Gregory perceiving himself at a loss, had formerly sent to Robert Giscaird, Chief of the Normans, and Lord of Pulte and Calabria, to beg his help at a dead-lift; who, though then in Wars against the Greekian Emperor Alexius, lends him sufficient relief, who deliver him from Castle St. Angelo, whence they convey him to Salerno in the Kingdom of Naples, where he (a) dyed. Sigebert, and lately Father (b) Carol tells us, being near his death, he confessef'd that he had star'd up all these troubles by the suggelion of the Devil, &c. But the Popes Champions could not have us to believe this; but on the contrary, that he is a Saint: For many confirmation of which, they have placed his name in their (c) Calendar; and if we look for Miracles of provement, we might begin at his Infancy, where we find him, being the Son of a Carpenter (which (d) Baronia thinks a good hint) d An. 1572.

Strangely to forteify by his Fathers Chips, his own Dominions over the World, from Sea to Sea. And if we take him towards his latter end, left his actions (which so many question) should be held as illegal, or any what amifs; we are told pretty stories, how they were all oppoved of, and declared authentick from Heaven by the Holy Ghost, And thus much for Gregory the Seventh, or Hildebrand, after whom his partakers in Italy chose Victor the Third, who followed the steps of his Predecessor Gregory; by which divisions Italy and Germany were pinfully haras'd, especially Rome, having Gayly wars and fightings in her very streets, between the Souldiers of the two Popes, Clement and Victor; but the latter lived not long, dying the second year of his Poppedom.

After whom the Anti-Imperialists chose Urban the Second, by some jeeringly call'd Turbaus, who also shew'd himself a fierce Enemy against the Emperor, which broyles were no small detriment to Chriftendome, Clement and Urban currying one another and their adherents to the purpose; in them, that between them, there were few Christians in Gregory and Italy left uncurst or damn'd, and bleft, and saved again at the same time. But that which greatly strengthened Urban, was the revolt of Contade, Eldelf Son to Henry, whom the Emperor leaving in Italy in his absence, he rebell'd against his Father, and took part with Urban, who acknowledged him to be King of Italy, and accordingly was Crowland at Milan; and to make him more sure, they had him married to the Daughter of Roger, Duke of Sicily; besides this, they had taught this their young King fo much obedience to the See of Rome, as to hold the Popes' (e) Stirrop. And this revolt or unnatural rebellion, but Henry all his interest in Italy; many of his Old Friends adoring the rising Sun, did thinking but Contade would be Emperor.

But death spoils many a delign, for Contade dyed before his Father, and so did Urban and Clement: Upon which, several preferred to the Chair of St. Peter; but Papsha the Second got the surest footing, between whom and the Emperor was no more agreement than with those gone before: This Papsha confirming all the thinning Excommunications and Deprivacons against Henry, who was now fallen into a great trouble.

For his now Eldelf Son Henry (Contade being dead) was perfwaded by wicked counsel, that it was best to look about him, and take the Government upon him, his Father having no right to Rule by reason of the Roman Decree against him. And many fine words did they tell him of St. Peter, of Chrifls Vicar, of the power of the Church, &c. And thus under the pretence of piety, was he perfwaded to rebel against his Father. This being known, Germany was divided; some flaming for the Father, others for the Son; and both parties behaved themselves so carefully, that both their Armies were powerful, and between them much blood was shed; but at last, the Marquefs of Austria and the Duke of Bohemia turn'd tail, and fled over to the Son, bating leaving the old Emperor in the lurch, which so offended his

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1 An. 1815.

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Baron. anno. 1098. Sect. 12.

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An. 1572.

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Barn. an. 1095. Sect. 5.

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Barn. anno. 1094.
his force, that he was constrain'd to take advice, and thit for himself, with a few trusty Friends.

Being thus down the wind, there was small hopes of recruiting, every one now running over to the Conqueror. To be short, a meeting is appointed at Mentz, where meet many Bishops and Nobles, and trusty cards for young Henry; and to carry more Authority, Paulet had lent thither his two Legats: and to make all sure, young Henry himself was there, who made pretty canting Speeches to the people, telling them, that he intended no harme to his Father, neither defired his deposition, only took care for the Glory of God, and the honour of S. Peter, and Christ's Vicar, etc. which honey-words pleas'd the peddulous people exceedingly; so that here they conclude the old Emperor not fit to Rule, and that his Son ought to be the man and Governor.

Having gone thus far, it was not now for them to look back; and so they very fairly go and have him depos'd: The story it self being somewhat lamentable, take as followeth one of their own approved Authors.

The Bishops of Mens, Colen, and Worms, were order'd to go to him, and to bring from him the Imperial Ensigns, viz. the Cross, Lance, Scepter, Globe or Gold, den-ball and Crown, with the Sword: They went and demanded of him the Badges; of which things he demanded the reason; they replied, Because he had committed Simonny in nominating to Bishops and Abbots. To whom the amazed Emperor thus answer'd: You, my Lords of Mentz and Colen, tell me, by the Name of God, what I have received from you. They confess'd that he had received nothing. Then said the Emperor, Glory be to God, that in this We are found faithful; for your great Dignities might have brought great gain to me, had I done that way: My Lord of Worms likewise knows that he received his Bishoprick freely.

My good Fathers, break not yours Oaths: I am now old, and you need flay but a little. Be if there be no remedy, I shall deliver the Crown to my Son with mine own hands.

But they making offer to lay hands upon him, he retired himself, put on his Imperial Ensigns, and returned to them, saying, The goodness of God, and the elections of the Prince, gave thefte to me, and God is able to preserve them unto me, and with-hold your hands from this action, although we want One Forces, though I doubt of any such violence, etc. Hereupon the Bishops flay'd a while, as if they knew me what to do; yet at last, encouraging one another, they bolted up the Emperor, took the Crown from his head, and then taking him out of his fear, took from him all his Royal Robes. The grieved old Emperor fetching a deep sigh, spake to this purpose, The God of vengeance behold, and revenge this iniquity you commit to gainst me: I suffer ignominy, the like of which was never heard of: But it is God that pafs punishments for the sins of my youth: Yet for all this, are you not free from this offense, having broken your Oaths, and so shall not avoid the revenge of a just Judge. Let God never prosper you upon Earth, but let your portion be with him who breaking my Christ.

I know some him to slightly on this story, as if they were willing to pafs it by in silence: And others, to mitigate the crime, would gladly persuade us, that the Emperor did willingly on his own head depose himself: But his poor excusa, to conquer a man by force, beat him boundly with an intent to make him deliver; and then to say, that he gave his parole freely, when he was not able to keep, and you were resolved to have it. And that the Father had really no mind to put with his Authority and Dominion, his former battles against his Son for keeping them may tell thee, and his after-actions may sufficiently confirm it: for getting liberty, as conveniently as he could, he withdrew himself to Colen, thence to Lige, and by his Letters declares to all Christian Princes and People, how badly he had been used: for a taft of which hard usage, you may perceive his complaing Letter to Philip King of France, it being somewhat long, I shall refer you to the reading of it in (a) Sigbert. And that he endeavour'd to restore himself by Arms, by the Affilience of the Duke of Loraine, History will tell at large. And are all these things of a willing and free renunciation?

But at last, young Henry gets his old Father again into his clutches, where we cannot but suppose that the ancient Emperor was brought into excessive mirth for proof of which, take this one story, testified by their own Historians.

This Henry, amongst other buildings of Devotion, had built at Spires a Monastery dedicated to the Virgin Mary's, and finding all means of a free liberty taken from him, applied himself to Celsoth, Bishop of Spires, one to whom he had been a special Friend, having not only indow'd the Church well, but also

*(a) Sigbert. And that he endeavour'd to restore himself by Arms, by the Affilience of the Duke of Loraine, History will tell at large. And are all these things of a willing and free renunciation?*
CAP. 2. by the pride of Pope Gregory the Seventh.

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advanced him to his honours: Of this Bishop he deifies one favour, and that but a poor one too, viz., that he would grant him the courtelee to live as an affillent in that Church, which he himself had built and endowed; telling of him whish, that he was some what qualified for such an employment, because he had been brought up at his book, and had some skill to stir it in the Chair. To which suit requite, the ungrateful Bishop tacitly replies with an (a) Oath, that he should not there be enter-

tained; though according to their (b) Canon-law, he should not have been de-

mised, being the Founder. Which uncharitable denial to afflicted the ancient Em-

peror, that he could not refrain from tears and sighing; only saying to the peo-

ple then about him, in the phrase of the patient man, (c) Have pity upon me, have

pity upon me, at least you my friends, for the hand of God hath touched me....

And thus overwhelmed with grief and poverty, he presently after dyed at Liege, having sware'd the Scepter above fifty years.

Now may we suppose that the living friends of the old Emperor went all to

wrack, when the dead could not escape the tyranny of their Papish Enemies. Cle-

mence the Third his body, after it had lain in the Grave five years at Ravenna, was

dig'd up again as unworthy of that holy Earth and so were the Bishops of his Con-

secrating ferv'd. Nor did the Corps of the deceas'd Emperour fare any better:

though a first it was bury'd at Liege by the Bishop of that City, but thefe men

taking over their Popifh Enemies.

and being done, with the approbation of young

Henry, to committed to be received into Abfolution and Church Communion again, till they had

been under Church Cenitures for their affectum to old

Henry; they were not per-

mitted to be received into Abfolution and Church Communition again, till they had

dig'd up the Imperial Corps, and without any Ceremony laid it on unconfirmed

ground; and to this their Archbishops and Bishops gave their contents. This

being done, with the approbation of young

Henry, it was convey'd to

Ravenna, via Sepulcher, without any form of buryal, where it remain'd nine years; At the end

of which time, it pleas'd his Holinefs, he fhould not have been de

mand'd; though according to their

Domini non

quod

Domini non

Requiem.

his good bene faction to Churches makes him no enemy to Devotion; yet would

in the Church, which he himself had done. And

As for

Henry, he is much commended in Hiflory for his Noblenefs and Valour,

having fought bravely in fixty two battles, more than Caspar himself had done: And

his good benefaction to Churches makes him no enemy to Devotion; yet would

the Popelings from him raife up a new name of Herefie, with which they fervently brand him: and this they call'd in thofe times

Henrician; and some Guibertine or Clere-

tantinian, from Clement the Third) Herefie, which they would make to be the fame with

Simony; and what great Monifter this

Henrician Herefie is, one of their great Rab-

bies, and enemy to all good Government, viz., (f) Guibertine, shall inform you; only

this, to challenge to himfelf the power of giving

Inveftitures to Bishops, which

now all Christian Kings do; And yee about this did the Pope then keep such a

clutter, as if Religion it felfe were ringing her

Requiem. But this puny fuppofed

Herefie, (g) Pratetulv patifeth without any notice, though he affords us an

Henrician Herefie: but from another man, and upon different Principles, which are

nothing to my purpofe here.

A man might think that young

Henry the Fifth having thus got the Empire, should be great friend to the Pope, and they two be hand and glove: But Story

tells us the quite contrarie; infomuch, that now he thinks he is obliged to vindicate the

rights of the Empire, though againft the Pope himfelf; which he formerly

looked upon really, (or was perfwaded by the flattering Romanists to fancie it) to

beneft than abominable Herefie.

He being Emperour, Pope

Pafchal declares his intent to meet him at

Augsburg in Germany; but upon some jealousy, he turns into France, and at Troyes holds

a Synod, where they fell to taking away the Emperours power of

Inveftitures: but againft this, 

Henry by his Ambaffadors proved, alledged, that the Bishops of another Country were not to be Judges of his Jurifdiction. Upon this, the fu
cit is here laid aside, and put of off till a Synod at Rome; and so the Pope returns for

Italy.

Henry the Fifth intended to be Crown'd by the Pope, marcheth for Italy, and at

left gets to Rome; where (to be short) he kiffeth Pafchal Toe, declares Coronation, and the right of

Inveftitures. The Pope is puzzled; the Citizens and Souldiers fall out; and the Italian and German Writers here are in as great con-

tradictions as their Country men fighters; all which I pafs by: yet the Pope and

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The deposing of the Emperor Henry IV.  

Job. Nauker.  

1100.  

*Paolina Episcopus fervus servorum Dei,  
charissimo in Christo filio Henrico gloriose  
Tentonicernur Regis, & per Dei omnipotentis gratiam Rom. Imperatori Augusto,  
salutem & Apostolicam Benedictionem.  
*

A Baronius hath not this Exception in his Copy, anno  
1111.  

From this day forward I will be faithful to our Lord King Henry: I will doe nothing by advice or action, whereby he may lose life or limb, or be taken or upon, against his own will: I will be faithful to keep to him our City, the Towns and Suburbs, the Bishoprick and County, with the benefit and honour of the Kingdom and Empire, which his Predecessors Kings and Emperors had in the said places, against all those who would take away or lessen them: I will obey no man as Bishop in the said Cities or Places (but on the contrary, according to my power with him) but him only, whom our Lord and King hath grant to be Bishop by his Gift and Investiture: all these things will I keep and perform, as God me help.
CAP. 2. by the Pride of Pope Gregory the Seventh.

Yet for all this, no sooner was the Emperor gone out of Italy, but the Pope calls a Council in the Lateran, where he nulls the former grant of Investiture, as being (a) against the Holy Ghost, and obtained by force; though he had formerly damned (b) those who should break it. In Germany, Albert Arch-bishop of Mainz, handles against Henry, and is by Order imprisoned: but the Emperor going to that City to hold a Diet or Parliament, is assaulted by the Citizens, and in danger of his life, they threatening to kill him, if Albert be not set at liberty, and other favours granted him. Yet was he farther troubled, some Bishops, and others at Calm, sticking to deprive him, because Excommunicated by the Pope; but having blown away thefe, he marches to Italy, where he had himself Crowned again by Maurice, Arch-bishop of Braga in Portugal, whom afterwards (Papal being dead) he nominated Pope, and was called Gregory the Eighth, in opposition to Gelasius the Second, whom Henry said could not be Pope, because elected without his consent.

But at last, Henry was so pestered in Italy and Germany, that to save himself, he was forced to be reconciled to Pope Calixtus the Second, (who succeeded Gelasius) and to grant to him the Investitures of Bishops; and so was absolved from his Excommunication. So much mischief had the Pope's stubbornness to keep Investitures made in the World, though now all Catholick Kings keep the same Privilege, either by Conge de efiire, or such like nominations.

Some Historians tell us, that formerly the Popes used to date their Bulls, Epiftles, &c. from the years of the Emperor's Reign; but Paschal the Second first altered this, and dated his Letters from the year of his Popedom. And now I talk of datings, I might speak here of Philip the First of France, of his Excommunication; and how some would thence conclude, that he was thereby deprived from his Kingdom, and bring for a proof some datings not with the Reign of the King, but the year and Rule of Christ, under this form——Regnante Chrifto:

But seeing (c) Scipion Duplex flights it as of no validity, and that valiant David Blondellus hath in a particular large (d) Treatise shown its mistake, and that such Forms have been many times used when no Excommunication or Censure obliged it; I shall not trouble the Reader nor my self any farther with it.

CHAP. III.

1. The Kings of England denied the Popes Coercive Authority over them, or their Dominions.

2. The troubles of England by the arrogancy and obstinacy of Thomas a Becket, against his Sovereign, King Henry the Second.

SECT. 1.

The Kings of England denied the Popes Coercive Authority over them, or their Dominions.

Having now seen in part how the greatest Emperors have been tossed about by the Popes, it will not be amiss, to hint at their endeavours to reduce England to the slavery of their humour; and what may we not expect from their pretended grand Spiritual Jurisdiction, when we shall see an Arch-bishop, and a Man Subject too, handy against his Sovereign, Henry the Second? which story is here related.

As for England, the Pope would be Lord over it, as well as other Nations; not did his Religion any way advance the Obedience and Allegiance of Subjects. For though one Pope had approved of King William the First his Conquest,
The Kings of England denied the Pope's Authority. LIB. IV.

1100. a Speed, book 9 2. left. 1 Dr. Gen. make well's Answers to Dr. Carter's Letter, pag. 141.

Hubertus Legatus tuus (Religiosae Patr.) ad me veniens, ex tua parte me admonuit, quaternum tibi & successori tuis fidelitatem facerem, & de pecunia quem Antecessores mei ad Romamam Ecclesiam mittere solent melius cogitaremus; nonum admisit, alterum non admisit: fidelitatem fuerit nullam, nec volo; quia nec ego promisit, nec Antecessores meos Antecessoribus tuis id fecisse computa.

Hubert your Legat (Holy Father) coming unto me, advertised me as from you, that I was to do fealty to you and your Successors; and that I should think my self better of the Money, which my Predecessors were wont to send the Church of Rome; the one I admitted, the other I admitted not: The fealty I would not perform; neither will I, because neither my self promised it, nor do I find that my Predecessors performed it to yours.

Upon which refusall, some suppose Gregory returned that furious and uncivil Lib.7. Ep.i. Letter (seen amongst his other 1100. Lib.7. Ep.i. Letters) to his said Legat Hubert; in which he accused the King of Impudence, and that he had done more against the Church, than all the (c) Pagan Kings themselves had offered.

Nor did his Son, King Henry the First, acknowledge any subjection to the See of Rome; for though Pope Pafchal the Second expected it, and accordingly thus wrote to him to put him in mind of it:


Pafchal the servant of servants of God, to our beloved Son Henry, the renowned King of England, health and Apostolical Benediction. Since you have plentifully received Honour, Riches and Peace from the hand of the Lord; We exceedingly wonder, and take it in ill part, that your Kingdom, and under your Government, St. Peter, and in St. Pet. For the Lord hath left his Honour and Right, in as much as the Nuncio's and Breves of the See Apostolick are not thought worthy entertainment or admittance into your Dominions without your Majesty's Warrant: No Complaint, no Appeal comes from thence to the Apostolick See.

To which King Henry the First (after some terms of Complement) replies in this manner:

--- Eos Honores & eam Ob- dientiam quam temporis Patris mei Antecessoros vestris in Regno Anglie habuerunt, tempore meo ut habueris sole; ea violentiam tempera, ut dignitates, usu & confuetudines, quas Petri mei temporis Antecessorum vestris in Regno Anglie, Ego tempore vestro in eodem Regno ut integre obteneam. Nota nunc habet Sanctitas vestra, quod me vivente, Deus auxiliante, Dignitatem & his Regni Anglie non minuetur: Et si Ego

--- That Honour and Obedience which your Predecessors had in the Kingdom of England, during the reign of my Father my Will is, that you should have in time, with this condition, That my self fully and wholly enjoy all the Dignities Prerogatives and Customs, which my other enjoy'd in the said Kingdom, in time of your Predecessors. And I want that your Holiness should understand, that during that life, the Dignities & Prerogatives of the Crown of England, (God's Grace) shall not be diminished
And if I should so far debate myself (which God forbid) my Lords
and Commons would by no means
indure it.

Wherefore (most dear Father) upon better advice, let your gen-
tleness he so tempered towards us, that I be not inforced (which I shou-
ld unwillingly do) to withdraw myself
from your obedience.

But to save my self trouble, I shall refer the Reader to Sir (a) Edward Coke
and Mr. (b) Prynne, where he may abundantly satisfie himself, that the Kings
not onely flighted the Papal Coercive power, but all along exercis-
ed Authority in and over Ecclesiastical Causes: Though the Pope made it his
business to trample upon all Temporal Jurisdiction, and make it a mere ridic-
ulous shadow, without life or soul, but as it received a being from
Rome.

but leaving these, we might tell you, how a little after, the
Englijh had
got the Whim of a conditional
Covenant,
and which is as bad,
Perjury.
For
though they had sworn Allegiance to
Maude
the Empress,
et her they re-
ject, and swear a broken conditional subjection to
Stephen:
Yet when they
saw him a little downward, then they cast, him off, and play the same con-
ditional knack to the Empress Maude.

The troubles of England, by the arrogancie and obstinacie
of Thomas a Becket, against his Sovereign, King Henry
the Second.

However, waving these, (though treasonable enough) we shall come to the
next, viz. King Henry the Second, of part of whose Reign it will not be
amiss to give some hints, seeing so great a man as Thomas Becket is concerned in
it, whom, some call Saint and Martyr, whilst others allow him no better title
than a Traeyer. But of this with all brevity.

This Thomas Becket was Son to one Gilbert Becket, a Citizen of
London; and
by the favour of
Theobald, Archbifhop of Canterbury,
was made an Archdea-
con in that See, and was placed about the person of
Henry, then but Duke;
who coming to be King, advanced him to be Lord High Chancellor of
England;
and upon the death of the former
Theobald, made him Archbifhop of
Canterbury.
Having thus seen the great rise of
Thomas by the Kings love, grace
and favour; let's now see how he loft the affection of King
Henry.

For some time he thus lived in great repute with the King, though
Henry
was a little troubled at the humour or design of Thomas, to throw up his Chan-
delorship without acquainting him with it. After this, the Pope call’d a Coun-
cil at Tours, whither went the two Archbishops, and several Bishops of England;
Permillione
1164.
Gaul, Nam-
burg, lib. 2.
1163.
although (c) Barones will not allow of any such surrender at this time, though for
his dietent we must not be content only with his word, neither producing reason or
Authority for his so doing, since (d) it is probable enough, being thus back’d with the Testi-
mony of Neubrigensis, that Thomas might yield it up now in his prosperity for a far-
ther
The troubles of England by Thomas a Becket. L I B. IV.

Add to these, the strange Privileges the Clergy boasted of, by exempting themselves from all secular Jurisdiction, were the crimes never so villainous; inso much, that a Priest of the Dioces of Sarum having murdered one, Thomas had him deprived and placed in an Abbey, that so he might not fall under greater punishment (according to his desert) by the Kings Justiciaries, lest, for loath, he should suffer twice for one fault. And upon this last pretended Privilege, may we lay the Foundation of the following troubles.

For the King perceiving no signs of Peace and Tranquillity amongst his Subjects, if this exception of the Clergy was permitted, the people of that Coat having committed above an hundred Murthers in the short time he had yet Reigned; was resolved, that all the Clergy, who were taken in any Robbery, Murder, Felony, burning of Houses, and the like, should be tried in Temporal Courts, and suffer as well as Lay-men. Against this wholesome Law, the Archbishop opposed himself, and will only grant that all Clergy-men so offending should be tried in the Spiritual Courts, and by men in Orders; who, if they were found guilty, should for the first time only be deprived of their Office and Benefice; yet he granted that for the second time they might be at the Kings pleasure, as some think, though others confess that he would not allow them at any time to be delivered over to the Temporal Authority. And for these irrational Privileges, Thomas was so resolute, that at Wemminster he openly opposed the King, and got others to do so too; which mightly incensed his Majesty, but pleased Pope Alexander the Third to the purpose; yet fearing their hearts might fail them, he sends his encouraging lines into England, commanding them by virtue of their obedience, to stand firm for the Exemption of the Clergy, nor at all to consent to the King; and that if he, or any of the rest had in these times promised obedience to the King, not to keep such promises. But all this did not much prevail.

For the King was resolved to have the Laws and Customs of his Ancestors kept up in full force; and carried his business so well, that at last, he had not only the other Bishops of his opinion, but Thomas also consenting, what faithfully promised, and swore to observe them. And for their farther ratification and authority, the King calls an Assembly at Clarendon in Wiltshire, where the Bishops and Nobility meet him, and John of Oxford sat as President. But here Thomas, for all his former praise, at first absolutely falls off, and denies consent to the Constitutions; though at last he was so far worked upon, one way or another, that he there publicly swears, that in the word of a Priest, and sincerely, he would observe them to the King and his Heirs for ever. But when the King would have him to Subscribe and Seal to them as the other Bishops had done he absolutely refused, and renounced what he had formerly sworn.

The Constitutions in all were sixteen, but those which Thomas opposed, were such as these:

That Priests guilty of Felony, Murder, &c. should be tried before the Secular Judges.

That it should not be lawful for any Archbishop or Bishops to depart the Kingdom, and go to the Pope upon his summons, without the Kings Licence.

That no Bishops should Excommunicate any holding of the King in Capite, or any other of his officers under interdict without the Kings Licence, or information in the Judge.

That if the Archdeacon cannot decide the Controversy, they may go to the Bishop, and from him to the Archbishop, and lastly to the King; so that no suit appeal to the Pope of Rome, for any cause whatsoever, without the Kings Licence, &c.

These and such like were approved at Clarendon by all, only Thomas excepted, who thought himself to have sinned so grievously for the former consenting to them, that by way of Penance, he suspended himself from his Priestly Functions, but the Pope presently restored him to that, and absolved him.
The King, we may suppose, was more and more incensed against Thomas for his obstinacy: and for to close up all, a Parliament was held at Northampton, where Thomas was to appear, though he had endeavoured to fly beyond Seas; but being beat back by crofs winds, he conceald that purpose, and looked as if he had intended no fuch thing. All being met at Northampton, Thomas is accused of several things; and whilst they are confulting concerning him, he caufed to be inquit before him at the Altar, The Prince sit and speak, against me, and the anguojly perjeute me, &c. Thus would he have the Office for St. Stephen, though it was not then his day; and against the Coflton, he wore the Pall. This being finifhed, he took up his Silver Crofe in his hands (an action not heard of before, as they say) and fo enters into the Court, though feveral of his well-willers perfwaded him from fuch a defying posture, as if thereby he carried his Protection, Exemption or Appeal. The Bifhops advised him to fummit; but hereafing, they adjudged him guilty of Perjury, which they declared to him by Hilarius, Bifhop of Chickering, and fo didifclaimed from that time forward all obedience to him, as a perjured man.

The Nobility also pronounee him a Traitor: But he, flitting them all as no competent Judges over him, holding up his Crofe, appeal'd to the Pope of Rome; and fo withdrawing himself, with what speed and fecrifice he could, he wafted himfelf over into Flanders, and fo to go to the Pope; to whom he resigned his Archbifhoprick, but had it preiently confirmed to him again. Thus was Thomas carred'd by the Pope and King of France, let the King perfwade him what he will to the contrary; why then thought it was good policie and security, to fee his dillsain and resolution againft him and his: Whereupon he Orders the Sherifs and Judges of England, to ftrike upon all those who appeal'd to the Pope, or Thomas, with the near Relations of all fuch men as were with Thomas, had ad to Thomas's Revenues fto'd upon, and the Livings of thofe who went with him foneter'd; and St. Peters Pence to be gather'd, but not pay'd to the Pope till fequefter'd, and St. Thomas's fo all be fhipp'd to Rome; to whom he fent in his hands (an action not heard of before, as they fay) and againft the Cuftom, he wore the Jersey fash. This being finifhed, he took up his Silver Crofe in his hands (an action not heard of before); and againft the Cuftom, he wore the Jersey fash. Thus would he have the Office for St. Stephen, and the ungodly persecute me.

The Princes fit and laugh, and for to elote up all, a Parliament was held at Northampton, Thomas was to appear, though he had endeavoured to fly beyond Seas; but being beat back by crofs winds, he conceal'd that pufpose, and looked as if he had in¬

The Kings cunning, and not to treat with him, unlefs he were alfo prefent, intima¬tizing to the Pope, that this meeting vanifhed; the Pope over-per¬

The Nobility also pronounce him a Traitor: But he, flitting them all as no competent Judges over him, holding up his Crofe, appeal'd to the Pope of Rome; and fo withdrawing himself, with what speed and ferene he could, he wafted himfelf over into Flanders, and fo to go to the Pope; to whom he resigned his Archbifhoprick, but had it preiently confirmed to him again. Thus was Thomas carred'd by the Pope and King of France, let the King perfwade him what he will to the contrary; why then thought it was good policie and security, to fee his dillsain and resolution againft him and his: Whereupon he Orders the Sherifs and Judges of England, to ftrike upon all those who appeal'd to the Pope, or Thomas, with the near Relations of all fuch men as were with Thomas; had al to Thomas's Revenues fto'd upon, and the Livings of thofe who went with him foneter'd; and St. Peters Pence to be gather'd, but not pay'd to the Pope till farther Order.

However, there were some means ufed towards a fettlement, to which purpofe Miffengers were fent to and fro, between the King and Pope; and at a meet¬

Alexander servus servorum Dei, Di¬

Sacra-Sanctae Rom. Eccles. digniores

Alexander, servant of the fervants of Anno 1667. God, to our beloved Brother, Thomas Bar Sedi. 11. Archbishop of Canterbury greeting, and Apołogical Benediction.

The moft Holy Church of Rome always ufed to embrace with great charity, and prefer in glory and honour persons of emi-
The troubles of England by Thomas a Becket. L I B. IV.

1100 tutum praefidere cognoscit: ampliori consequit charitate amplebris gloria & honore praestitere.

Inde est, quod nos Tibi Legationem tuisus Angliae (excepto Episcopato Eboracense) benevole suaviter concedimus, ut Tibi vices nostra curritis quas commendari convenergent ad honorem Dei & Sacerdotij Romanae Ecclesiae, et fintem animam, famae, adiutae & plantae, quas statuenda fuerint & plantandae.

Dat. Anagnia.

Being thus raised above himself, countenanced and upheld against all opposition, he hurries into England to the Bishops a threatening Letter against the King, and the Constitutions confirm'd at Clarendon, telling the Bishops—

That We have too long, and too much forborne the King of England; nor hath the Church of God gain'd any benefit by this Our induring. It seemeth dangerous and intolerable for us to leave any longer unpunish'd as hitherto We have done) to great excesses of Him and his Officers against the Church of England and Ecclesiastical persons; especially, since We have very often endeavoured by Messengers, Letters, and all manner of means (as became Us) to recall him from his perverfe purpose: Becaufc therefore, he will, hardly afford Us the hearing, much lefs attentively listen unto Us; We have, with Invocation of the Grace of the holy Ghost, publickly condemned and declared as void, that Deed of Writing, with the Authority of that Indenture, wherein are contain'd not the Customs, but rather the wicked devices, whereby the Church of England is disturb'd and confounded. And have hereby also Excommunicated all the Ob fervers, Executors, Councillors, Assistants, and Defenders of the same. And do also abjure by the Authority of God and Us, all you Bishops from that promife, whereby you were bound, contrary to the Constitution of the Church, for the observation of them. And then he rehearsthe said six Constitutions in controversy between the King and Him; and then nanceth several persons of Quality, whom he did thereby Excommunicate.

Of these things he also giveth the Pope notice, repeating in a manner the same reproaches against the King, with an additional commendation that he grows worse and worse, whom he was also resolved to Excommunicate. Upon this, the English Bishops write to Thomas, how they had once some hopes of a peace, hearing how he gave himself to prayer, faining, &c.—

The way to recover the benefits of a peaceable reconciliation: hereby was conceived an hope that you might from above bring into his Majesties heart such favour, that he would out of Kingly mercy relent in his wrath towards us, and never recall to mind the injuries offer'd by reason of your departure. Your friends and well wishers regain'd some acces unto his Majestye, whilst these things were thus divulged of you; intomuch as he graciously admitted all such as were suitors for restoring you into his former favour. But now, by the relation of some, we understand, which we cannot but with grief remember, that you publisht againfl him a severer Commination; wherein you let pass all salutations; wherein you practice no Counsel or Petition for Grace; wherein you neither advise, nor write any thing that favoureth favourably; but with all extremity do rigorously menace Interdiction or Excommunication against him. Which were it as sharply executed, as it is bitterly spoken, we should not then hope for peace, but should fear to be inflamed with an irreconcilable and eternal hatred. Thus, whilst, as it were, with a drawn sword you
CAP. 3.- againft his Soveraign, King Henry the Second. 187

187. You join battle; you have not left for your self any place for petition. Wherefore (O Father) we charitably advice you, not to heap labours upon labours, and injuries upon injuries; but setting threatening aside, you would rather embrace patience and humility. Commend your cause to Divine Clemency, and your self to the grace and mercy of your Soveraign; and in so doing, you shall heap and call together coals of fire upon the heads of many. It is better to be highly commended for voluntary poverty, than to be openly taxed by all men for ingratitude for a received benefit. It is deeply rooted into the minds of all men, how gracious our Lord the King hath been unto you; unto how great dignity he hath rais'd you from poor degree, and receiv'd you into his favour freely and frankly, as the ample bounds of his Dominions, reaching from the Northern Sea to the Pyrenean Mountains, were by him absolutely subject unto your power, as through all those Principalities, they were only accounted happy, who could finde but favour in your sight. And that no worldly mutability might overthrow your prosperity and glory, he laid your foundation most firm, in the possession belonging to God. And, notwithstanding his Mother disTved, the Kingdom cryed out against it, and the Church of God (so far as the could) fought and groan'd theret; he indemfied by all means possible to raise you unto the dignity of your present preferment, hoping he should hereafter Reign blissfully, and enjoy your afliftance and counfel with exceeding safety. If therefore, where he expected safety to defend him, he shall finde a sword to offend. What rumour will be spread of you by all men? What a regard? What a remembrance will this be of a requital never heard of before? Forbear therefore (if you please) to wrong your fame: forbear to injure your Renown, and endeavour to overcome with humility your King, and your Son with charity, &c. And at the the end, tells him of his preposterous and rash Excommunication of the [V] Bishop and [L] Dean of Salisbury, before the offence was examin'd.—A new order of Judgement, and hitherto in the Laws and Canons [as we hope] unknown, firft to condemn, and then to examine the offence.

The English Bishops write also to the Pope, giving great commendations of their King, and telling the Pope the occasion and story of these troubles between Henry and Thomas, viz. How that the King—finding sometimes the peace of his Kingdoms not a little molest'd with the outrageous excesses of some insolent Clerks, with due reverence to the Clergy, referred their offences to the Bishops, Judges of the Church, that one sword might assist another, and that the Spiritual Power might confirm and establish in the Clergy that peace, which he main'tained in the people. Whereas the zeal of each party appear'd more plainly; the Bishops affirming that murder, or any other like crime, shou'd onely be punish'd in the Clergy by degradation: The King, on the contrary, being of opinion, that this punishment did not sufficiently answer the offence; neither was it provision enough for maintenance of peace, if a Reader or Sub-Deacon killing some famous man, a Lector, should escape free, with loss only of this Order.

The Clergy therefore upholding the (d) Order establisht from Heaven, and d. i. e, of holy Orders, or Clergy, ur Lord the King preferring only the offence (as we hope) with a just hatred, and intending to plant his peace more deeply; a certain holy contention arose among us, which (we trust) the plain and honeft intention of both parties may excuse. Hereupon, not with any ambition of enlarging his Dominions, not with any consent of oppressing the Churches: Liberties, but with a desire of setting and confirming peace; it went so far, that the King would produce to light the Customs of his Kingdom, and Dignities anciently observed, and quietly and reverently yielded by persons Ecclesiastical to former Kings in the Kingdom of England: and to the end that hereafter no longer the thred of contention might be spun, he would have the same openly known. Wherefore the most ancient Bishops and great Peers of the Realm, being first sworn by their faith, and the hope which they had in Almighty God, and then making search into the state of fore-faid times, the Dignities of the Crown being fought, were laid open, and by the testimonies of men of the greatest account in the Kingdom were published. "Loe here the cruelty of our Lord the King against the Church of God, which same hath so spread over the late world! Behold here his perfecution! And these are the works so divulged for wicked, both here and every where!"
And then they tell him, how willing the King is to be advised by the Church that peace might be — — — — — — — — — — And truly (Father) our solicitation has long since (as we hope) obtained the desired end of this desired peace, had not our Father the Lord of Canterburies bitter provocations stir'd up affrights this discord, now laid a stop, and almost absolutely extinguisht. For be from whole patience we bisitore expell'd peace and whole pressure of the recovery of the Kings favour, affrighted him affrights, and without respect of his Majestie; at such time as he led his Armes lately against the Peace-breakers, with severe and terrible Letters, nothing favouring of fatherly Devotion, or Pastoral Patience, but most bitterly threatening him with sentence of Excommunication, and his King dom with an Interdict: whereas, on the other side, he rather ought with admonition to have mollified him, and with merits and meeknesses overcome him. If the Kings humillity be so required, what will be determined against the stubborn? If the ready devotion and obedience be offered so slightly, in what manner shall wilful obstinacy be re-engaged?

Nor farther, to these so grievous threats, are added yet matters for more grievous. For be Excommunicated some of his Majesties Liegemen, most inward with our Lord the King; the Principal of his Privy Council, who managed the coun'sels of the King and the affairs of his Kingdom; and all this, being neither cited, nor implicated neither (as they say or call it) guilty of any crime, nor convicted, nor confir'd anything.

Yes, he went farther yet, insomuch, as he suspended from his Priestly and Episcopal Office, our reverend Brother, the Bishop of Salisbury, being absent, undefended; neither confessed, nor consult; before ever the case of his suspension was approved by the advice of those of the same Province, or any others. If therefore these courses of proceedings in judgements so preposterous (we spare to say inordinate) be followed concerning the King and Kingdom, what will be the end (considering the time is evil, and yieldeth great occasion of malice) but that the band of grace and favour, whereby the Kingdom and Priesthood have hitherto been united, will be rent asunder?

And so they appeal against the Archbishop Thomas.

The Church being somewhat troubled with these divisions, it was the earnest desire of several to procure a peace; and this the Pope himself with'd, having work enough to do with the Empeor Frederic. To accomplish this, upon the desire also of Henry, he sends two Legates a Latere, viz., Cardinal William and Cardinal Otto; and accordingly impower'd them with instructions to manage that accommodation in France. He writes also to (a) Thomas, defining him by all means to give himself to peace; and rather than not to have concord, to wink at some things, and yield for a while. Yet, as if Thomas were not great enough before, he intended to raise him above all in France; to which purpose, he resolved to make him Legato over all those Churches; but before he could deliver upon him that Legantine Authority, he was to deliberate King of France his leave, which accordingly he did by (b) Letter.

As for the manner of the Treaty of Peace between the King and Thomas, take the story of it from the Legates themselves to the Pope.

To our most blessed Father and Lord Alexander, &c. William and Oddo, by the same Grace Cardinals, &c.

i.e. in France. Coming to the (c) Dominions of the renowned King of England, we found the controversy between him and Canterbury aggravat'd in far worse sort (believe us) than willingly we could have wished. For the King with the greatest part of his followers affirmed how the Archbishop with great vehemence (c) incensed the most worthy King of France against him; and in like sort induced his Cousin, the Earl of Flanders, (who before did bear him no malice) to fall out with him, and raise the most powerful war he could against him; and that he knew of a certainty, and it appeared so by several evident demonstrations. For whereas the said Earl departed from the King very friendly, the Archbishop coming into his Province, to the very seat of the War, insinced as much as in him lay, as well the King of France, as the said Earl to Arms — — — — the King affirm'd also that the
Informations concerning the ancient Customs of England deliver'd to you, were false and not true; which also the Bishops there present did witness. The King after'd adds, that if any Customs since his time were devis'd contrary to the Ecclesiastical Laws, he would submit them to your judgment.

Calling therefore to us the Archbishops, Bishops and Abbots of the Kings Dominions, that the King might not deprecate as of all hopes of peace, but rather suffer himself to be drawn to have a Conference with the Archbishop, as well concerning the peace as the judgment; Sending therefore Letters unto (a) him by our Chaplains, we appointed a certain and safe place, where we might have conference with him, as the Feast of St. Martin; he nevertheless, pretending excuses, put off the Conference until the Octaves of that Saint; which truly vexed the King more than could be imagined. But when we saw that the Archbishops (although we offered him safe condition) would nevertheless give us no meetings in any part of the Kings Dominions next the French; we being willing to yield to him, that there might be nothing wanting in us which might reduce to his profit, came to a place in the Realm of France, which himself appointed.

Being come to the Conference, we began most earnestly to persuade him, that he would behave himself to the King, who had been his singular Benefactor, with such humility, as might afford us sufficient matter, as which to ground our Petition for peace. At which retiring himself aside with his Friends, after some consultation with them, he answer'd, that "He had sufficiently humbled himself to the King, without impeaching the honour of God, the liberty of the Church; the reputation of his own Person, the possessions of the Church, and farther, the justice due to them and his Friends. These things so numbered up, we seriously persuad'd him (as it was necessary) to defend to particulars; but when he would allege nothing, either certain or particular, we demanded of him, if in the matters specified in your Letters, he would subiect himself to our judgment, as the King and Bishops had already promised to do: to which he presently reply'd, that he had receiv'd no Mandate from you to this purpose: but if he and all his might first be fully restor'd, he would then proceed, according as the Apostolick See should direct him.

Returning from the Conference, since his words neither tended to judgment nor agreement; nor yet would be by any means enter into the matter: We manifest'd unto the King some things; but concealing other passages (as it was convenient) and tempering other things what we heard, &c.

Thomas (b) writes also to the Pope, and informs him of the same conference, &c. Ser. 38. and in a manner confilth all here set down, expecting his indignating the French 39. &c. against King Henry. And another (c) Letter he writes to the Cardinals at Rome, &c. Ser. 53. &c. partially complaining that King Henry is not punished, against whom he rants to the purpose.

The Legats again endeavour a peace, and therefore they try Henry, to see how far he would yield To whom the King reply'd, That for his part, for the love he bore to the Pope and Cardinals, he would permit the Archbishops, Thomas, to return in peace to his See, and dispose of his Church, and all things thereunto belonging; and because there had been long contention about the Customs, he said, That he and his Children would be content with those which his Ancestors had enjoy'd. And yet if this condition of peace did not satisfie Archbishops Thomas, he affirm'd he was ready to stand to the determination, as well of the Bishops of England, as those beyond Seas, as of Rouen, Baux, and Le Mans: And if this were not yet enough, he would submit himself to the judgment of the Pope, with this Salvo, that he would not impeach his Children's right; for during his own life, he was content that the Pope should abrogate what he pleased: But yet could not these conditions do any good.

All these endeavours failing, Lewis the Seventh, King of France, undertook the business, he and Henry being now made friends: and in this he behaved himself to wisely, that he had wrought pretty well upon Thomas; and to having procur'd a meeting, Thomas humbled himself at the feet of Henry, saying, I come to your determination the whole controversy, which hath been the cause of dissension between us, still excepting the honour of God: Which last reservation greatly troubled Thomas, Henry always making ufe of such Salvo's that render'd all but conditional, and so void when himself fancied. Henry at this turns to the
The troubles of England by Thomas a Becket. L I B. 11

King of France, saying, “See, my Lord, if it please you, let any thing not
this mans humour, and he presently condemneth it as contrary to the honour
of God, whereby he challengeth not only his own, but also whatsoever belo-
geth to me. But that it may appear, that I withstand not the honour of God
nor yet of him (i.e. Canterbury) I make this offer. There have been me-
y Kings of England, my Predecessors, of greater or less Authority than
am: and there have been many Archbishops of Canterbury before him, of gre-
worth and holiness; what therefore the more eminent and virtuous of his Pre-
decessors, have done to the least of my Predecessors; let him allow the la-
ant unto me, and the Controversion shall be ended. Upon which followed gre-
Acclamations that the King had humbled himself enough.

Thomas holding his peace, the King of France said, My Lord Archbishop, will
he greater than other holy men? Will you be greater or better than Peter? what
you doubt? let peace be even at the door. At last Thomas fell a commending b
Predecessors, but that they had left something for him to do; and then exel
Peter, for refiling the Tyrant Nero with the loss of his life, &c. Thus the Peo-
both Kingdoms, England and France, seeing no good to be done with him
though all against him, imputing the want of peace to his (a) Arrogancy; one Ear
protesting he ought to be called out of France, as he had been out of England
nay, the very Courtiers who had been Mediators for his peace, did now
in his presence deeply charge him, that he was (b) "always proud, high
minded, wife in his own conceit, a follower of his private fancy and Opius"
on. Adding moreover, that it was an exceeding milchief, and great dam-
and danger to the Church, that he was ever made a Governor thereof; an
"that the name being already partly ruined, by him, would now be quite a
"overthrown. Yet they tell us that the King of France presently alter'd his Opin
on, and countenanced Thomas as much as ever.

All these endeavours failing, the Pope once again undertook the business,
and sent two Noniti, Gratiani, and Viviani, to take up the controversy: but
when it came near the conclusion, they could not agree about the formality of
the words, and so returned as wife as they came. Yet did not the Pope grieve
but sent two other, Simo and Bernard, who earnestly persuaded Thomas
to humble himself to his King, and so to Please him with prayers and mercy.
And to work more upon him, the King of France, the Archbishops,
Bishops, and other Lords there present, earnestly advised him to his
fame.

Thomas seeing no remedy, and all against him, condescended to their desire,
went to King Henry, and kneeling down, submitted himself to God and the
King; but still with this reservation of the honour of God and his holy Order. But
this Henry rejects as imperfect, alledging that Thomas, by that Solomon, would
on any occasion exclude the honour of his King. However, Henry declared
that he required nothing of him, but that he as a Priest, and Bishop, should
before them all truly promise without any deceit to observe the Customs which the
holy Archbishops of Canterbury had observed to their Kings, and which Thomas
himself had once promised him to do. But Thomas would not consent to any
thing, without such Salo's as formerly mentioned; which conditional obedi-
ence he vext the King, that he affirmed, Thomas should never enter England
till he had done to him, as he ought to do; and had undertaken to observe
what others had observed, and what himself had formerly promised: And this
broke off this busines.

And the truth is, the King might have some reason to be more and more
incensed against Thomas, who instead of seeking the favour and friendship of the
Sovereign, had excommunicated his chief friend; and went so far against oth-
ers, that there was force found in the Kings own Chaplins and prelates
such as might perform the wanted Ceremonies. And besides, did not
threaten an Interdict against his whole Dominions; and had done it, it
that some more prudent over-perswaded him to the contrary; and the
Pope himself thought it best to lay his commands on him not to do it to
further Order.

But this was not all, for they proceed yet more and more to vex his Maj-
erry: For he being now about fifty years old, and seeing the uncertain-
of obedience, and not knowing what the pretence of Church-authority might do to his Children, if he should die excommunicated, as it was daily threatened him; or not in favour with the Pope, as he might suspect upon Thomas his account: upon these and other reasons, he resolved to settle his Succession by the Coronation of his Son Henry, now fourteen years old.

This resolution being made known, the Pope thought that now he might compel the King to admit of Thomas: or neglect the Coronation, under the pretence that that Ceremony belonged of right to the Arch-bishop of Canterbury; and to hinder any other from performing it, he wrote an an {a} d Bar. 3. 1170. Expulse to the Arch-bishop of York, and the other Bishops of England, not to amount him, or meddle in the business; thereby to necessitate the recalling of Thomas. But this design wrought otherwise than intended; for the King engaged at this Prohibition, forthwith caufed all his Subjects from twelve years old to forty, {b} to abjure the Pope's Obedience, or take an Oath not to obey the Pope's Conftitutions: And then had his Son Crowned at Westminster by Roger Arch-bishop of York, the other Bishops advising; where the young King was sworn to observe the ancient Customs of the Nation, without any mention of the Churches liberties.

This resolution of the King, or something else, did a little cool the Pope; and having put on his considering cap, he seemed not so violent against the Corporation, as formerly, though Thomas cried out, that he and his authority was undone by it: but to pacify him, the Pope sent him a Paper-remedy, viz. that that action should not for the future be any {c} prejudice to his rights and privileges: And to give Thomas more content, he {d} suspended Roger, Arch-bishop of York; and to this terrible Sentence he sent to Thomas himself, to make the best use of it.

Now had the world for almost seven years been troubled with this quarrel between a King and his Subject; insomuch that all parties grew almost weary of it. And now once more, to try if any good could be done, a treaty was brought about again. For this, the Pope finds his Legats, and some threats against Henry, if peace not presently made; and Thomas also used his humour to procure an Agreement, viz. threatening to {f} Interdict the King's Dominions, and running {g} Id. 17. against his Sovereign to the Legats, declaring him to be no other than a {h} De. 7. & Id. 14. traitor, Jugler and Corruptor. And are these words favouring of an obedient and peaceful Subject?

But in brief, a Conference was had between the King and Thomas, in a place called by the Inhabitants {i} Traytor-Meadow; where, though Thomas took upon himself upbraid the King for opposing him and the Church, and resolved not to yield to him about the Customs, his Son's Coronation, or the loss of his own liberty and honour, as he called it; yet the King shewed himfelf so pliable, that he yielded us our request, and received And are these words favouring of an obedient and peaceful Subject?

Now might we suppose all to be calm and quiet, but we shall find nothing less: for Agreement thus made, Thomas haftens for England, where being come, he having desired the {i} Pope's Authority, suspends or excommunicates the Bishops for {m} Crowning the young King: And thus, instead of being peaceable and patient, he reneweth the old broil, and provokes again to dipeace, by Censuring those, who had been the King's friends; and by so doing, reflected upon his Majesty. Upon this, the King would have Thomas to abolve them again; but that he refused, unless they would swear absolute obedience to the Pope; which they said, they would not do, without the King's consent, whose dignity it did not touch it.

The Father-King, then in France, being informed of these extravagant Actions of Thomas against the peace and tranquility of his Subjects, fell into a terrible dipeace, that in a sudden rage and passion, he wondered revenge was taken upon Thomas: which four of his Councillors being, interpreting the words to a wrong fence, without any Warrant or Authority thought they could not do the King better service; than by killing the Arch-bishop.
For which purpose they haste into England, so to Canterbury, where they cruelly murdered Thomas in the Cathedral Church, at a place yet called the Martyrdom. But the (a) certain day on which he suffered, they cannot positively tell, yet they confidently appoint a day in the Calendar, as they do many others, upon uncertainties.

The names of these four Courtiers were

Sir Richard (or Hugh) Bretton or Briton, the name of a Family yet extant in Northumberland.

Sir Hugh Morvillo or KirkjOfvald in Cumberland; where his Sword wherewith he slew Becket was kept a long time, in memory of that fact; his Family at this day extinct.

Sir William Tracy, (*) Baron of Brains and Morton, whose heirs yet flourish at Tevington in Gloucestershire.

Sir Reginald, or Richard (some say Richard) Fitz Urfe, or Bears Son; his Poffery was afterwards men of great Lands and Commands in the County of Monaghan in Ireland, being there called Mac-Maben, which in Irish signifies the Son of a Bear.

To there was suffling one Hugh, called the 12. clerk, an Officer of the Church.

But though these killed him never so surely, yet are we told a pretty (b) story, how that the next morning, prayers being ended, he lifted up his hand, &c.

The four having slain Thomas, fled into the North, and for some time hid themselves in Knarehore Castle in Yorkshire, whence they went to Rome, where (though at first the Pope had Excommunicated them) they obtained their Absolution and Pardon.

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CAP. 3. against his Sovereign, King Henry the Second.

For the King did not only submit himself to the Papal Censures, and (as they say) reject the ancient and wholesome Conclusions (which we are told, were not long after (a) confirmed again in the presence of the Pope's Nuncio) but al so the Pope (b) having Canonized Thomas for a Saint in Heaven, Henry, to compleat the rest of the Penance (c) enjoyed him by the Legats, went into England 
being come within (d) three or (e) four miles of Canterbury, clad only in one woollen Coat, went all that long way bare-footed to the Church, the blood running from his tender feet, by the piercing and cutting of the sharp flones; and in the Church hallowed a whole day and night in fasting, watching, and prayer; and the next day returned, without eating and drinking all the while, bare-footed as he came. Nor was this all, for he also received on his bare back from the Monks, above fourscore lashes with Rods. To such an height of Extravagancy had the awe of Papal Censures and Absolutions flown over the greatest Monarchs, though really no way subject, either to them, or their bru-though Thunder-bolts.

The King's Purse paid for it also, by maintaining a great number of Soldiers, by the Pope's Order, in the Holy-Land. And what good-will he really had for Thomas, may appear by his charity and care for his Relations: one of his Sifters called Mary, she not intending to marry, he made Abbess of Ber-le-ning Nunnery: and another of his Sifters being married to one of the Bateliers, or Butler's, he transplanted with her Husband and Children into Ireland, conferring upon them high Honours and rich Revenues; from whom the Dukes of Ormond are descended. Nor was this all, for he founded an Abbey, called Thomas Court in Dublin, in memory of our Thomas Becket, endowing it with large Revenues.

Thus have we seen the story of Thomas Becket, which we have taken out of the Histories writ by his friends and admirers; and followed that which hath most probability of Truth. And we cannot but suppose, that where a man is declared a Martyr for the Church, and a Saint in Heaven, but that Church-History will be crowded with his commendations, by which we can expect but a partial relation, at least little or nothing against him; it being held an unpardonable crime, not to believe with the Pope, or to hint any thing against him whom his Holiness hath thrust into Heaven: Yet enough may be gathered, not only from those who most commend, but also from some ancient Historians, whereby we may justly lay the fault rather upon him, than his Sovereign.

For the King looked upon his cause to be so just, having all the other Bishops of his Dominions approving of him, that he freely offered the Controversie to the Tryal, even of the (f) Parifian Divines, and the Church of France, though their f Speed, fea. King bewhired him a great friend to Becket. But Thomas was so cunning, that he 34 would stand to no man's judgment but his own and the Pope's; for then he was sure to come off Conqueror.

And if Thomas durst not stand to the determination of those Churches, who in all probability underfoot the busiest bell; and to oppose all his own Country Bishops, as if none of them were as wise or honest as himself: And farther, seeing presently after Thomas his death; may, and Canonization too, it was a strong dispute amongst the Divines beyond Sea; whether Thomas was (g) canonized for his Cæsarian, Tration, or a true Martyr: I see no reason why we should be so confident of his Sainthip and merits, however, as to use his blood for a means to our Salvation, as those do, who pray,

(b) Tu per Thome Sanguinem, quem pro te impendit, 
Fac nos Christe scandre, quo Thomas ostendit.

For Thomas his blood sake, which he for thee did spend,
Let us, O Christ! where Thomas is, ascend.

Again, when we consider the mlalapert humour of Thomas with his better's, it is because the King would not agree to his humour, he must accuse him of (f) perfurse ways, as (k) criminal; that he (i) grows worse and worse; that he is a (m) jugler, a corrupt man, and a deceiver. Again, when we consider how all fed. 45

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The other Bishops declared him guilty of (a) Perjury, of (b) injuring the King, of ingratitude, of his rash and preposterous Excommunications; that he by (c) his bitter

provocations fired up the subjects, that his actions savour nothing of fatherly discretion or pastoral patience; and that to the Pope himself they all (d) vindicate the King's actions. And farther, when we see the Peers not only of England, but also of France, impugne the want of peace to his (e) arrogance; and those who had been the very Mediators for his peace, yet could not but tell him that he was (f) always proud, high-minded, wise in his own conceit; a follower of his private fancy and opinion; and that it was a mischief to the Church, that ever he was made Archbishop. Nay more, when we see the Popes Legates, and the Archbishops and Bishops of France, earnestly persuade him to humble himself to his King: And again, the Legates to accuse him even to the Pope, of his (g) provoking the King of France, and Earl of Flanders against his own Sovereign; of writing lies to his Holiness against his own King; and that his words neither tended to judgment nor peace. And finally, when he hears the Nobility, and others of his own

speech and Nation pronounce him a (h) Traitor to his face: And John Harding, a zealous

Bar. an. 1:64. Romanist, and one that bestowed most of his time in search into our English history, above two hundred years ago, could boldly thus pronounce him a Rebel:

He exiled then Thomas of Canterbury
Out of England, and (i) many of his acquaintances

(k) For cause of his rebellious government;

And as he came from Rome, by France away,

With language foul, he prayed the King that day.

We might suspect that he was not so good and true a Subject as some would have him; however, not to deserve to be (l) yeald'd with St. Thomas the Apostle, or to (m) exceed all other Saints, or to be honoured with more devotion and (n) Offerings than Christ himself.

When again we consider that 'tis the Cause that makes a Martyr, and yet all the English Bishops declared to the Pope himself, that this Controversy was merely about (o) Trifles; when also we know, how strangely the word Martyrdom hath been mistaken by hasty Zealots, as the (p) Dominois, who would seek their own deaths, when others defired it not; and would kill others, beliefs they would (q) kill them, to make them, forsooth, Martyrs; as if they were all of (r) Pelianis opinion, who affirm'd they were a Martyr that killed himself for his own sins; or like the (s) Circumcellions, who would kill themselves, if others would not do it for them. Why should Thomas Becket be a Martyr, when he might have saved his own life, as is very probable, either by (t) withdrawing himself, as his Monks persuaded him, or, by making resistance, when he was pressed; insomuch that he would not have the doors shut or defended?

But farther yet, since (u) they tell us, that the people did for a long time

(a) Vid. Arch. Roff. Jefuia

vapuli p. 127; 288.

(b) Belarm. de annis put into his Letany, is declared by (c) Servatus, to be an Heretick: Why should we be so confident that Thomas Becket is in Heaven, as to make him the (d) Titular Saint of Canterbury, or to flock in Pilgrimage to him, to have the benefit of his merits, in such numbers, as at one time there was about an (e) haid thousand worshippers of him in Canterbury from several places?
And when they tell us, that presently after his death, they began to 
1^5  
(b) eoun- 1100  
terfeit the Reliques-, and experience tells us, that the 
64x800  
(b) Teeth of Moles,  
64x800  
(aCa) Bones of Mice and Cats, the Tails of Beasts, and such-like, have been worihipt Hift. 
64x789  
Mem. ]  
64x777  
jus  
64x766  
body,  
64x766  
(as to bellow so much good and precious Stones upon it, as (c) twelve 
64x754  
fpur  
64x743  
ware, will thus appear. His (d) brains were fent to be kept in St. Maria Mag- 
64x731  
Crown was convey'd to (g) St. Auguflinh Abbey in the fame City; for which 
64x607  
the Abbey gave to the Cathedral Church feveral houfes, and a piece of ground. 
64x505  
And yet when in ifcwy VIII's time the Shrine was defaced, there was found in 
64x494  
(b) a whole intire body, head and all, as of one but lately dead. And much-?  
64x482  
of the fame truth was that (t) upper-leather of his old Shooe, which they offer'd .  
64x370  
And laftly, if that be true which they tell us, viz.: (k) the Reliques  
64x343  
mult not be worihipt, if there be any doubt that they are not really of Saints  
64x332  
then hath the world been cheated by the fuppofed Reliques of  
64x320  
And I know no reafon by the fame rule; why they fhould fo venerate  
64x320  
trials and curious enough in things of Antiquity ; but seeing of Reliques there is fcarce one true amongst five thoufand, I am lefs 
64x160  
but freely grant that he was murthered. The molt memorable actions 
64x124  
Mat Parii  
69x113  
Thurfdays have been the worftdays a 
69x101  
to the Kings of  
203x49  
CHAP. IV.  
1. The murders and misfortunes of feveral Kings and Prin* 
83x-16  
2. The Imperial Authority defpifed by the Popes, and made a 
82x-33  
3. King Lewes VII. of France Interdicted.  
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83x-83  
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SECT. 1.  
The murders and misfortunes of feveral Kings and Princes.  

HAVING WEARIED OUR FELVES IN England, though I might have enlarged, how 
King Henry II. was alfo troubled by the rebellions of his own foins; Let 
to take a fhort turn or two beyond Seas. 
And here I fhall not tell all the circumstances how King Sucberuni II. of Sweed- 
land was murdered by his ignoble Groom; how St. Ericus IX, Monarch of the
The Imperial Authority despifed by the Popes.

Lib. IV.

1160. The imperial Authority despifed by the Popes.

As, Lucien, p. 44.

Sect. 2.

The Imperial Authority despifed by the Popes, and made a new slavery.

Ut waving these, let us fee how the Popes lord it over the Emperours, as if they had been their Vassals or Slaves; but the others, by I know not what whim, the Infallible dispofer of the world: And so I warrant you, they are not a little proud of Cardinal Gratianus his answer to King Henry II. of England, when Domine noli he seemed somewhat angry at the Popes actions against him—Sir, Threa minari, nos we fear no menaces, because we belong- to that Court, which ufed to command enim nulla time- enimus quia de tales curia sumus, que confefitur Imperatoribus & Regibus. Baron. an. 1169. sect. 1.

And here I might also tell you how the furious Venetian murdered their inno- cent Duke Vitalis Michele II, because the well-meaning man was not as successful against his deceitful Enemies, as they would have had him, as if ill Fortune were only the companions of knavery.

And the truth is, by degrees they intended to sweep up all the Imperial Privi- leges to themselves; and as formerly they had made a good progress, father now continues; for here we find Pope Paschal II, to alter the date of the Papal writings: for whereas, formerly, they ufed to be dated with the year of the Emperours Reign, he rejects that form, and subscribes the year of his own Pope- dom, which custom hath been since continued by his successors. But the chief of all was the pretty conceited custom of their Crowning the Emperours, which as they had hitherto several times carried on under pretty pretences, and a fpee- cious awe of their Paper-cenfures, so would they not willingly leave off that design, making thereby an Argument, that none can be Emperour, but of their Coronation or Approbation; and from their making, drawing out another of their power in nulling or dispo- sing.

And thus had they awed or gull'd the greatest Monarchs to their Lure. Tha the Emperour Louis II, who succeeded Henry V, meeting Pope Innocent II. in Germany, became the [c] Yeoman to his Stirrop, in one hand carrying a Switch, as if it were to keep off the throng; and with the other leading his Holiness his white Palfrey. And thus did the Pope permit the Emperor to waife upon him in this servile posture on foot. And two years after, he guard-
King Lewes VII of France Interdicted.

Having Germany, I might step into France, and tell you a story, how Alberic, the Archbishop of Bourges dying, this Pope Innocens II taking upon him to be Lord of all Nations, consecrated one Peter, his dear friend, as Prelate of that City, against the Kings will, which so enraged his Majesty, sic., Lewis VII, that he publicly and solemnly swore, that the said Peter should never enter into that City. Upon which (as my Author saith) the Pope Interdicted the King; infomuch, that into whatsoever City, Town or place the King enter'd, there was no Divine Service said. And this Interdict continued for three years time; and then the King was forced to submit, and not only admit of the said Peter to be Archbishop, but for a farther Penance, was to visit the Holy Land. Thus the Chief would seal Rubes to keep his hand in use; and the Pope will take any occasion to trample upon Temporal Princes; so that the Vicar takes more upon him, than either of the French would do. And thus, thanks to his Holines for making the King infamously forsworn, the Oath, though hauty, being lawful; he having, for ought that I know, as much power then in his Dominions as the French King hath at this time, who will not let the Pope thrust Bishops into his Cities.

The troubles of the Emperor Frederick Barbarossa, and the old Coronation of the Emperor Henry VI, by Pope Celestine II's feet.

But well may the Kings of France indure this, when they see far greater Ignominies done to the Emperor, of whom, passing Conrad III, let us see what was done to Frederick I., surnamed (from his red beard) by the Italians Barbarossa. Being chosen in Germany, he must trudge to Rome to be Crown'd, or else all the fat was in the fire. And now was Pope Adrian, or Hadrian IV, born at Albano-Langley near Kings-Langley in Hertfordshire, and was first call'd Nicholas Bekstefare, the only Englishman that ever was Pope, though [a] Dempfer would willingly hook him in to be a Scotchman, and [b] Fuller would increase the number of English Popes, and both with the same Authority, that is, none at all. Frederick come into Italy, meets Adrian at Viterbo, where the Emperor held his Sistrov, whilst his Holines alighted from his Horse. But the mischief was, Barbarossa not used to such slavery, through ignorance held the left Sistrov; which so incensed the Pope, that he told the Bishop of Barmer (who had made
made a Speech in Commendation of Frederick) that what he had said, was but
more words; for that the Emperour instead of honouring had dishonoured St. Pe-
ter; for instead of holding the right, he had held the left Stirrop. The Emperour
as well as he could excuse'd himself, alleging it was merely through ignorance,
that being the first time that ever he held one in his life. But this no way fas-
fied the Pope; insomuch, that if he pleaded ignorance for his neglect of small
things, there was little hopes of his performing the greater. The Emperour
a little angry at these triumphal honours, desired to know whence that custom came:
for if it were only of good will, he had done enough; and if it were upon duty,
he had show'd his humility, though he mittook the Stirrop. And thus in a
part they both parted for that time; the Pope affirming he would not Crown him, till
he had done his duty.

This story related by that ancient Historian, Helmoldus, who lived at this time,
and so might know best, is a little varied from by [¶] Baronius, who tells it in
this purpose: The Emperour and Pope being met, Frederic refused to hold his
Stirrop; whereupon the Cardinals were out of their little wits, and flurried away;
and the Pope was as troubled as any of them, not knowing what to do, yet he
permitted the Emperour to kiss his feet; but denied him the kiss of peace; and
why he did so, he thus tells the Emperour. —— Because thou hast not done a
martyr that wanted and due [¶] honour, which thy Predecessors the Orthodox Emperors
used to perform, even till this time, to my Predecessors the Popes, for the honour of
the Apostles Peter and Paul; until thou dost justify me in this point, I shall not re-
warm thee to the kiss of peace. —— To whom Frederick replied, that it was
not his duty. Well, this Controversie held all the next day; and at last, it went clearly against the Emperour, and proved, forthwith, that he ought
to do it.

And so he yielded to it; and the Emperour, for the honour of the Play, the Emperour
must go a little out of the way, and all his Army drawn up to see the show;
then must his Holiness be mounted upon his bonny Palfry, ride along, as if
nothing were; whom the Emperour seeing a pretty way off, very mannerly
met him, and very dapperly performed his duty at the Stirrop; and then Humbleness received Frederick into his favour, and no question but he build'd him
to the purpose.

And thus take which of the stories you please; no question but you will
think that the Vicar thought Christ midtook himself, when he said, his Kingdom
was not of this world. So now, thanks to our Country-man Adrian, we are
brought to that past, that if you will not be a slave at my Stirrop, you shall not
be Crown'd; and so, according to them, no Emperour. For now that Frederic
had proved himself a white boy, and payable to all manner of drudgery; the Pope
took the pains to Crown him, but told him, that he should win Apologia, and fish
like petty Lands to the Church, thereby to shew his respect to St. Peter: the Em-
perour in the meantime, looking very demurely at these canting documents, though
he would his indignation at the Picture of Conradus kneeling to Innocent, and the
veries, of which there was promis'd amendment.

But here, before I go any further with the Pope, let me tell you one remark-
able passage which hapned in Germany, which may be as an Item against Rebels
disturbers of the Peace.

Whilst Frederick was thus busy in Italy to obtain his Coronation, upon fon
account, Arnoldus Archibishop of Mentz, and Herman [by some through mis-
take call'd [¶] Henry] Count Palatine, fell out, between whom there was
great deal of mischief done in Germany: but upon the Emperour's return, all
was quiet; yet not so forgot, but he was resolved to have the Laws initiated
upon the guilty. Now we must understand, that it was the custom amongst the
Frankes and Schwablanders, that if in the Monarchs absence a Riot or Sedition
began, the guilty Noblemen, by way of Ignominy, were each of them to carry
hugging at their shoulders a Dog, holding of him by the hindmost legs, into the
next County, and this publickly before all people, and then be content'd to dye as a Traitor: the inferiour sort were to undergo the same Ceremony:
only instead of a Dog, they carried a [¶] Seat or Bench: a Plough-man car-
rried a Wheel of a Plough. And accordingly Frederick at his return, calls a Diet
in Worms, where Herman and several others of the Nobility were adjudged to
undergo this (c) Harenseaus punishment, as they call it; which accordingly was performed to the terror of all evil-doers. As for the Arch-Bishop, considering his Age and Function, they were perjured to pardon him that ignominy, though some favourably offered to carry Dogs for him. The thing it fell is thus related by Guisnerus Liguinius, an ancient Historical Poet.

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Verum esse, ubi quis Res egerero,
Sanguine, vel flammea, vel seduntis apera.
Turbo, seu crensis Regionum vexare rapina.
Audaces: ait gravem quam suis sanguine panem.
Excipiar, si libera creas, de more verdis.
Impiusque scapulis ad contigui Comitatus
Cogiturque per varia Canem Confinia ferre.
Sine aliquo, sellam. Canis desperanda pane.
Ille Palatine ensis Celeberinis aula.
Non posse vitare Comes, candidissimae videndae.
Porteas scapulis paffis plus mille lanacrum.
Hanc quosque, tunc alii simul pro crimine passam.
Satismore decent Comites; totidemque coeli
Epta tulerat canes genere vastera cole.
Canis in audite poena timor alius in omnes.
Irravit, ut modus Proferum profamet ultra
Armata certa manus; sed pace sequefram.
Judicis arbitrio quisquis repeterit aqua.

By ancient Law, if when the King is gone,
Any presump to rage Sedition.
By Sword, Fire, Rapines, for his final doom,
For his deferved peace breaking Crimes do come.
If nobly born, must on his shoulders carry
Unto the Confines of the new Territory.
A Dog; but if he be of low degree,
An heavy Bench or fate for Infamy.
Nor could the Palgrave Herman hum the flame,
But publicly to satisfy his blame.
Upon his Shoulders for above a Mile
Behind him leag'd a Dog, how'd all the while.
Ten more Earls for the same Crimes did so too,
Bearing Dogs on their Necks as he did do.
This strange disgrace and punishment so fear'd
The fiercest Nobles, that no more was heard.
Of Riot or Violence; but all relied
To be in Peace by Justice rectified.

And after this manner of shame. Ludovicus firnamed Ferrinus Landgrave of Daringen (a) whippe his Rebellious Nobles at the Plough.

And now let us return to the Pope, whom we find at some odds with Frederick; one cause of this dislike was, as they lay, because a Bishop of London returning from Rome into (b) England, was feited upon by some certain (but we know not what) people in Germany, and there detain'd; although I have no reason confidently to affirm this story to be true, though Pope Adrian tells it boldly enough, as we find it in his Letter, afforded us by (c) Kaduvius Frisingensis the continuator of Orbe. For at this time I cannot find any Bishop of England whose name begins with an (d) E. Nor can we suppose, that London was an Arch-Bishop. See at this time, as the Pope words it in his Letter, which he, an Englishman, might infallibly know to be no such thing. 'Tis true, (e) Matthew Paris tells us of a Bishop of Landaff, and another of London, died in their journey to Rome; but the first was call'd Orbais, and the other Gilberris Universals; besides, these died twenty years before this Letter. And lastly, 'tis strange that none of our English Historians should take notice of any such thing, many of them at that time being free in letter concerns.

(a) Odo Melin
   a. Jacobus 2
   b. de Sporns.
   d. Cossiger.
   e. Lib. 2. E.
   f. Venerables

(b) Rodericus
   e. Frisingensis
   f. Amo.

(c) Hist. Angi.
   d. 1517.
   e. Anna 1713.
Trouble of Barbarosia, odd Crowning of Henry IV.

Having ended, they deliver the Popes Letter, in which he thus interprets the offending expressions in his last Epistle to the Emperor: That by Beneficium, he did not mean FEDDONA & grace or mercy on condition; but only Beneficium & grace, a good deed; and so that he had done well in Crowning him. And that by the other Phrase of exception, [d] Continimus tibi insigne Imperialis Corona; We have given to thee the sign or badge of the Imperial Crown, he intended no such thing as was suggested, only that he did Crown him; for by the word Continimus, he intended nothing but Imposuitus, that is, set the Crown upon his Head: in sum, that he only intended the action, not any power or right. And thus a Peace was struck up between them. And thus the Popes Interpretation of his own Authority is worth remembering.

But this quarells lasted not long: for Adrian not [e] forgetting this supposed injuries (e) took any occasion to fall out with Frederick, to whom he lends, taxing him with ingratitude; and to increase the affront, lends this mifgaffe to him by an unworthy and vile Fellow, who as soon as the Letter was delivered, before it was read over, shak'd away: which strange contemp, with the denial of some other requests, somewhat troubled Barbarossa, but he requited it by commanding his Secretary for the future to set the Emperors [f] Name before the Popes, and to salute the Pope in the Singular Number; giving this reason, That either the Pope should write to him after the custom of his Predecessors, or he would in his Letters do as other Princes had done,

This nectes Adrian to the quick, writing thus to the Emperor, [a] We mar not a little at your Wisdom, for that you seem not to yield so much reverence to St. Peter and the holy Church of Rome as you ought to do; for in the Letters which you wrote to us, you set your name before ours, whereby you do incur the Note of Insolence, not to say Arroganty. —— Nor was this all
all, for the (b) Milaneses and other Lombards having a little before yielded themselves as Subjects to the Emperor, and given him all their Liberties and Privileges as the Sovereign; Alesan sends several (c) Letters amongst them to invite and persuade him to Rebellion; and as another aggravation, sends presently to Frederick (then in Italy) to demand a grant of him to several Articles, which see Eberhard Bishop of Bamberg (once greatly (d) commended for his Piety and Knowledge) both confests were very (e) hard and difficult to define; yet the Emperor offers to do the Pope justice in these, if he would do the like to him in other matters; but this was denied, for Alesan would receive a benefit, but do none; and all this, because, he thought the Pope is not to be judged by any. And whatsoever Overtures of Peace were proposed, vanished to nothing: for the Pope, as (f) Frederick complains, stood upon several new grievances and suspicion of buffaloes.

And we may well believe that he opposed the Emperor as much as possible he could, seeing he was just now going to excommunicate him, being thereby (g) bribed and hired by Moneys, as Nauclerus confes. But this trouble had a little stop by the death of Anagni, and his Confessor; Hadrian at little more by the death of Anagni-Bishop, who was one of the Legates that carryed the Popes offensive Letter to the Emperor in Germany, was one, and called himself Alexander III; Others was the other, who call'd himfelf Victor IV. Though 'tis confest that Alexander had above four suffragines in the Conclave for the others one, yet both of them having many followers, they made great hubbub in the World, and excommunicated, curs'd; and damn'd one another to the Pit of Hell.

Frederick to end this Controversie, (b) according to the custom of other Emperors in the time of Schilmar, calls a Council at Tavies, whether he fummits both the Popes; Alexander refufeth, Victor obeys; the Council (i) meets, where are from several Kingdoms Fifty Archbishops and Bishops, with an infinite Company of Abbots, besides the Ambassadors of many Countries: The Emperor withdraws himfelf from the Council, leaving the buffaloes wholly to the determination of the Clergy, who after VII days consultation, declared Victor to be the true Pope; for which they declared many (i) Reasons, too long here to be repeated; and to having (l) curs'd Alexander, ador'd Victor, and kiss'd his Toe, which also the Emperor did, with the addition of the holding his (m) Sticrop and (n) leading his Horfe, the Council broke up. The Emperor by (o) Excommunicating all to acknowledge Victor for Pope; yet Alexander again (p) Excommunicating Victor, and all his Complices, especially the Emperor, whole Subjects he also Abolished from their Oaths of Allegiance. But these Thunderbolts made no great noyse; a little after, another (q) Council at London in Francia confirming Victor.

Yet Alexander had the Kings of England and France as his favourers; and so feeming no safety for him in Italy, he fails to France. And here give me leave to tell you one one story of a queer come off, upon the credit of (a) Nauclerus, and others. Frederick having a mind to end the quarrel, according to the custom of other Emperors, has the Kings of Scotland and Bohemia to call the Emperor to the meeting; and so saying he had kept his word, away he hails home again. The Emperor presently comes, with the Kings of Scotland and Bohemia, but finding how he had been gul'd, returns angry into Germany, and sends Victor to Rome.

And that Alexander thought himself no small Man in France, we may guess by these following honours done to him, where we have our Henry II. going to visit him, (b) killing his feet; and a little after, the same King of England,
and this Leaves of France, meeting Alexander at Taffack, upon the Lypre, very prettily plaid the (c) Yeoman of his Stirrop, the one of one side, and the other of the other, tripping along on foot, leading his Hilles's Regentme by the Bridle. Barovain at this story is quite over joy'd, and out of his raptured zeal, cannot refrain from running to his Bible, as if he had a mind to prove it to be of Divine right; but much good may do the cockles of his heart with this one story of two Kings, since I believe he's never like to have such another: Though the very next year, we find the King of France acting (d) the same part of the Comedy, and buffing his feet to the purpose.

The next year Villar dyeth, in whose place is elected in opposition to Alexander, one Guido, who call'd himself Paffchal III. But Alexander now began to gain ground; whereupon he left France, and returned to Italy, and was kindly received at Rome. Though Paffchal was acknowledged and confirm'd as a true Pope, by a Council or Diet at (e) Wurtsburg, with Frederick's approbation. But Alexander is quit with the Emperor, not only Excommunicating, but (f) depriving him by Sentence of all his Dominions, and abdévling all men from his Obedience. At last Paffchal dieth, and then the Romans chose one John, who calls himself (g) Calixtie III.

But to leave off these wranglings, let us come once again to a peace. Some say that Alexander by light steale privately into Venice, where under the disguise of a Cook or Skullion he lived some time; till by chance he was known, and then by the Duke honor'd as a true Pope. Others say, that he was publicly conduced in with a great deal of joy: but he as it will, there we find him. At last the Emperor and he came to Capitulations; and an agreement being struck up, Frederick cometh to Venice, waits upon the Pope at St. Mark's Church. Alexander bids him humble himself, and ask Pardon: Frederick prostrates himself at his feet: the Pope fell to his knee upon the Emperor's Neck, saying, It is written, Thou shalt walk upon the Asp and the Baffisk, and shalt tread upon the Lion and the Dragon.

Alphonse, Cis in vit. A. floats walk upon the Asp and the Basilisk, and floats tread upon the Lion and the Dragon.

Barovain is not a little troubled at this, it favouring of so much pride and influence, that he cannot fancy that a Pope would be guilty of, and to throweth it by as a (a. A. Bar. An. 1177.) Fable. But when I consider how many Paphil Historians do confess it, and the Narrative of it is carefully preferred in the Archives of the great (b) Library at Venice, even to this day; how the (c. P. Fol. de B-rino to f. 151). Picture of this story hanges yet Publickly up in the Senate-houses of that City; and, which is more, the fame story, with the Popes foot on his neck, is yet alto be been painted by the door of the Chappel where the Pope himself and Cardinals commonly go to Prayers; all which have some reason for their being: I say, upon these considerations I shall not yet neglect it as a Fable; however, the Ostention of those Pictures is almost as bad as the Fact; though there is examples enough besides this to testifie the Pride of the Popes; and fo Barovain needs not make this an argument against it, if he did but remember how Gregory VII. made the Emperor Henry dance attendance several days, almost naked, in an hard Frock.

Alexander for the great kindness shewn to him by the Venetians, bestowed several privileges or graces to the Dukes of that City; as, to go under a Canopy, to have Silver Trumpets before them, to deal with Lead, whereas before they did in Wax, &c. and gave the Adiariick gulf to the City, to which once a Year, &c. on Ascension-day, the City is married, by the throwing in of a Gold Ring; the Duke and Senate bearing' along in that large Farge, by them call'd Buccttoria, or Buccttttoria, which is yet kept in the Arcedd, and, as they say, is the fame that Pope Alexander was carried in; but with such alterations and amendments, that you may suppose not an inch of the old Wood in her.
Paffing by the feveral Wars that this magiftraneous Emperor Frederick, Barba-
rosfs had in Europe, and the Holy-Land, I fhall tell you a Story of his Punifhment of
Rebellion; which, with the former of the dog-carrying Count Herm, may ter-
firfe the unrfly into peace and obedience.

The Emprefs Beatrix, wife to Frederick, being in Italy, had a defire to fee
Milan; to which purpofe thither fhe went; but being entreed within the City, the
People having no affection to the Emperor, took her, and fet her on a Mule, with
her face backwards, making her hold the tail in her hands for a bridle, and in
this posture of derifion, led her through the City, out of another gate. The Emperor
juftly incenfed at this affront, befieged the City, and at laft, forced them to
yield-upon mercy, or conditions as bad, which were thefe, That thofe who would
reclaim their lives, fhould take or cach with their Teeth certain Figgs hanging at
the Genitals of a Mule: some preferr'd life, and did it; others fuffer'd rather than
would do it. Hence they fay, that laying of reproach amongft the Italians, putting
one Fingers between two,----Eecbo il foca, See here a Fig for thee. And the
truth is, that the Milonoiu had fo often infulted the Emperor, that one time
having taken it, he defoyed it to the very ground, and fome fay, made the
Earth be Poffed and Sown with Salt. At which time, amonft other things, the
Bodies of the Magi or Witches, flaid to eat at Milan [fift carried to Confanta-
iple by St. Helen, thence to Milan by St. Enfignius Arch-bishop of that City] were
conveyed to Colen by Reipubs Prince E elector of that See, where they get lie, commonly called the three Kings of Colen. But for the further know-
ledge (true or falso) of thefe Mengs (let their Bodies be where they pleafe.)
I fhall refer the Reader to the Hiftory of them, as it hangs up in Tables in
Saint Peter's Church at Colen, which he may fee in hofteft (a) Tom a Cendide.

But at laft Frederick dying much lamented, his Son Henry VI. fucceeded in the
Empire, and was Crown'd by Pope Cefare III at Rome; the manner how he
was take followeth:------(b) The Pope fitting in his Pontifical Chair, holding the Im-
perial Golden Crown between his Fett; then the Emperor Henry, and the Emprefs
Confantia, bowing down their Heads, thus (c) receiveth the Coronation from the
Emperor his Feet: Then immediately the Pope striking the Emperors Crown with his Foot, fell the Crown upon the Emper-
ors head; fo

Tresca's Tranfl.

But as this Interpretation were not large enough to make the Catholick Rea-
der understand the Popes meaning by his inoping action, or left we fhould not
from hence gather fome strange jurifdiction adherent to his Holines; Barnerius
adds his learned Cefent, viz. That it is in the pleafure of the Pope, to give, keep,
maintain, and take away the Empire: And by this action he would have Henry to
know as much. And if any Man fhould be fo wise as to doubt of this Author, the
Cardinal, in another place, will fentence him with this doughty Queftion: (d) Whence
Pope, upon caufe, to take away or give the Empire to whom pleafeth and weighs worthy? for whoever fhall receive the Empire without
himelf, is no Emperor, but a Tyrant and an invader.

And fo I leave his Holines to make good Cheer with this Infallible Doctrine;
and the German Electors to flake their Ears, nothing to do, according to this
Principle, but to gape for, expect, and obey the Dictates and Hells of the
Pope, who is as cock-fure as Infallibility it felf; and whole Power and Authority is far above Pembrokes Parliament, that would do all things, but make a Man a
Woman, and a Woman a Man.

The End of the Fourth Book.
CONTINUATION
OF THE
REBELLIONS
AND
Treasonable Practices
OF THE
ROMANISTS,
In Deposing and Murdering of their Empe­
or{s} and Kings:
From the Year MCC, to the Year MD.

BOOK V.

CHAPTER I.

1. The Murder of the Emperor Philip.
2. The Emperor Otho the Fourth deplored.
3. The troubles and depoosing of the Emperor Frederick the Second.
4. The Guelphs and Gibillins, with other troubles of the Empire.

SECT. I.

The Murder of the Emperor Philip.

The Emperor Henry VI, dying, the Germans fell into Divisions, some
choosing Philip his Brother, and son to Frederick I, and Duke of
Schwaben, whilst others elected Otho Duke of Brunswick for Empe­
or.
Both Parties would willingly have the Pope, then Innocent III, to
befriend them. But Philip, though the Popes Legat honoured his Coronation in

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The Emperor Otho the Fourth deposed.

Philip being that murdered, Germany was mainly troubled by the (a) Treacheries or ground deceits of the Pope, as one of their own Historians words it. But now Otho the IV. goeth current for Emperor, Pope Innocent (b) forbidding any to be elected but him, whom also he lets know how much he is beholden to his Holinesse for undergoing a great deal of ill will for his sake; how zealous he had been for his promotion, and bids him have a care of the hopes or desings of young Frederick, and such like good words.

Otho IV being Acknowledged and Elected in Germany, goeth to Rome for his Coronation, where he must also dance attendance at the Popes Stirrup. Yet Peace would not continue; the Romans and Germans falling out, above a Thousand of the Emperors Men were slain, which did not a little trouble Otho, who (c) supposing the Pope as contriver of that uprore, withdrew himself from Rome, and demanding several Lands as belonging to the Empire, by force endeavoured...
The troubles and deposing of the Emperor Frederick the Second. Lib. V.

1200
1210.
The troubles and deposing of the Emperor Frederick the Second. Lib. V.

endeavoured to have them. Innocent admonished Otho of his Actions, telling him, that he the Pope is appointed and set up over all Nations, to root out, destroy and break in pieces, &c. And then Excommunicates him and all his Partners; and at last deprives him by Censure from his Empire, and absolves all his Subjects from their Oath and Allegiance which they had sworn and owed to him. All which Censures are also stamped into Germany, and pronounced by Sigfrid Archbishop of Mentz., whose Commendatory riming Epitaph is as followeth.

Migrans vir fidus, quinto Septembris in Idus, Préfum Sigfridus, fulget Celo quasi fidius.

1212

The Germans terrified at the Papal Fulminations, withdrew their Obedience from Otho, and according to the Pope's desire Elected young Frederick for Emperor, alleging that it was his right to be Emperor, because he had been formerly chose and sworn King of the Romans; at which Innocent greatly rejoiced, though he could not but know that this reason was as valid, when he was formerly so zealous for Otho, and resolute against all others whatsoever.

Frederick comes into Germany, is Crowned at Aix, Otho makes what opposition he can, and is overthrown, and so forced to withdraw and neglect the Empire: And thus being deposed again, Frederick remained as Supreme, and so had himself, with the Pope's consent, the second time (d) Crown'd at Aix. In the mean time was held a great Council at the Lateran, whereby Transubstantiation got a good footing, and Temporal Princes were to be by the Pope deposed, and their Subjects absolved from their Allegiance, if they neglected to extirpate out of their Dominions that which the Pope call'd Herei.

Otho having been three years turned out, dyed; but they say, so penitently, that he made the Skullions of his Kitchen tread upon his Neck; and though he remained a while in Purgatory, yet at last he was help'd into Heaven. Nor need we question his sanctity, seeing, as they tell us, being sick and weak, his side opened to let the Eucharist fly in, then closed again; and I believe it was as true in him as it was in Bonaventure.

Sec. 3.

The troubles and deposing of the Emperor Frederick the Second.

Frederick II. being thus Emperor, goeth to Rome, where he was Crowned by Honorius III. but this peace lasted not long, Frederick having been abased by several in Italy, pretended that the Pope took their parts: On the other side, Honorius would have the Emperor to go and reduce the Holy-land: Frederick pretended to retrieve and regain the Territories that formerly had belonged to the Empire; Honorius affirm'd they now belong'd to the Church and St. Peter: And thus bandying to and fro, some say that Honorius threw about his Excommunications.

Honorius dying, Gregory IX. succeeds and threatens Frederick with Excommunication, if he set not fail for the Holy-land by such a time. The Emperor neglecting, is Excommunicated, and so feeking no remedy, fails to Syria, where he makes peace with Salwan, having Heretikans and other places delivered to him: And yet is Gregory (b) angry that he went thither, being Excommunicated, and a Rebel against him; and so intends to dethrone him: sends into Asia to the (c) Hospitallers and Templers, that they should no way assist Frederick, but look upon him as a publick Enemy: who accordingly endeavours to (d) betray him to the Saracens, but the Souldaus out of a Noble Spirit scorn'd Treachery, and discovered it to the Emperor.
The Pope in the mean time having as he thought cut him out work enough to do in the Holy-land, resolves to take opportunity in his absence: so he sends into England, (a) accusing of him of horrible-terrible *Piccadiglio's, that he being (l) Excommunicated, should enter the Church at *Hierusalem, and be Crowned, and then go to his Palace before his Souldiers with his Crown on; and then inviting several of the Noble Saracens to a Feast, for recreation fake let some Christian women dance before them. And to aggravate these, how he had taken some Church-monies probably to pay his Army. But the baseness of the lamentation was that he might have some English monies to help him in his Wars against the Emperor, whom he thinks it (c) just and necessary to have depofed from the Empire.

And what vaff teems these cantaing stories obtain'd, is eaily guess'd, when in England, Wales, and Ireland, the very Church-Ornaments and Plate were fold or guard'd to fatisfie the (d) avarice of Rome: for if they gave not prefently, the Nuntios threatened Excommunications and Interdictions; fuch a childish fear had the Papal Cenfures then poll'd men with, and to fuch an height of tyranny and impudence, to fay no worfe, had the Bishops of Rome fluffed out and feld themselves to, as if they had a Divine right over all the Moneys and Riches in the World: and thus is the cafe alter'd; Chrift and St. Peter, rather than not pay their dues and tribute to their Temporal prince, would be at the ex pense of a Miracle; but now the Kings and Princes must begger and name themselves and Subjects, to fatisfie the avarice of the Bishop of Rome, who pretends to be but a Vicar to the former; for if you deny this, he hath an *Huffe out and bang'd to Rome 401/402, and then go to his Palace before his Souldiers with his Imperial despot's, as the Empire.

(b) ib. anno. 1221.
(d) ib. anno. 1223.
(e) p. 46c. 401, 402, 514, 566.
(f) p. 613, 612.
(g) p. 615, 613.
(h) p. 665, 615.
(i) p. 651, 619.
(j) p. 667.
(k) p. 710.
moneys to help him in the Empire.

And what vaff teems these cantaing stories obtain'd, is eaily guess'd, when in England, Wales, and Ireland, the very Church-Ornaments and Plate were sold or guard'd to satisfy the (d) avarice of Rome: for if they gave not presently, the Nunts threatened Excommunications and Interdictions; such a childish fear had the Papal Censures then polled men with, and to such an height of tyranny and impudence, to say no worse, had the Bishops of Rome flushed out and fled themselves to, as if they had a Divine right over all the Moneys and Riches in the World: and thus is the case altered; Christ and St. Peter, rather than not pay their dues and tribute to their Temporal prince, would be at the expense of a Miracle; but now the Kings and Princes must beggar and name themselves and Subjects, to satisfy the avarice of the Bishop of Rome, who pretends to be but a Vicar to the former; for if you deny this, he has an *Huffe out and bang'd to Rome 401/402, and then go to his Palace before his Souldiers with his Imperial despot's, as the Empire.

Gregory having thus got Money enough, falls upon those Lands which the Emperor pretended to in Italy, making the people (e) rebel, and withdraw themselves from their (f) Allegiance, whereby he took many places: Frederick hearing of this Papal dealing, having made peace with the Souldan, resolves to return. The Pope informed of this, (g) way-lays him, hoping to seize upon him when he little thought of it; but Frederick having notice, escaped all his snares, and landed safely in Sicily; and having strengthened himself, and gained some places again. At last a (h) peace is made between him and the Pope.

Not long after, the Pope and the Romans fell out, inso much that Gregory was glad to leave the City; but here the Emperor (i) helps him at a dead lift, joining his Forces to the Pope's, whereby the Romans were bann'd to quit the purpose. But let us see how the Pope requires this good turn. The Milanois a little after rebellion against the Emperor, he resolves (as it became 433) him) to reduce those Traitors to obedience: Gregory persecutes them from that design, and would have him again forfooth to turn his Army into the Holy-land. But Frederick wisely thought it was fitting to pacifie all at home first, and did not a little marvail that the Pope should interject himself for such pernicious people. But for all his wondering, Gregory affilts the Milanois, sends them a great deal of money, and for further encouragement promiseth them more; the Milanois take courage: but whilst the Emperor is engaged against them, the Sforians, stir'd up either by the (k) Pope, or Frederick 434, 435.

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P P
At 1, 150.
The troubles and deposing of

At last, the breach widening, (and who would not be angry to lose an Empire? disdain turn'd their Prose into Poetry. And thus they Libel one another which you may take as themselves relate it, with their variations. And still they say, the Emperor thus shows himself:

Varis.

& Totius mundi

Roma dia titubans (a) longis erroribus alta
(b) Corrust, & mundi desinat effet caput.

Rome so long look with divers errors, shall
Now cease to be head of the World, and fall.

To which the Pope thus returns:

Mergitur ilia.

Niteris in caffum navem submergire Petri,
Fiatnaut, at nunquam (c) desinat effe Ratis.

In vain thou Ariv'ft to drown St. Peters Boat,
It ne'er shall cease to be, but always float.

To which thus again Frederick:

Totius mundi unus erit.

Fata (d) volunt, stellaque (e) docent, avium volatus,
Quad Fredericus ego Malleus Orbis ero.

The Fates, the Stars, and Auguries decree
That I the Conqueror of the world shall be.

And at last Gregory gives this return:

In vain thou Seizes,
Quod tibi vita brevis, poena perennis erit.

The Fates and Scripture tell, your sins report,
Your pains shall never end, though life but short.

John Fox affords you other Verses to this purpose.

Gregory having thus, by his toyish Censures, deprived Frederick, as he thought [and some Italian Writers look upon him for the future as no Emperor,] of suits for a new election, and at last pitcheth upon Robert Brother to the Rom of France. But this by the French St. Louis is rejected as ridiculous, alleging the Pope to have no power over the Emperor, and that Frederick was a good Christlian, Neighbour, Friend and Ruler: And to this design fell out ground. The Pope being thus frustrated by so great a Monarch, sent an Agent with Frederick, but though agreement made, being fickle-humoured he would (f) stand to nothing, to the amazement and grief of his own Legates: However, Gregory resolved to undo the Emperor, summoned a Council, confirm his deposition, but this was hinder'd by Frederick's seizing of some Cardinals and Bishops going thither, and the Popes death, who had given (g) indulgences to all those who would take up the Cross'd against the Emperor. The death of Gregory ended not the troubles of Frederick; for Innocent was as furious against him as the former, though a friend to him when a Cardinal; which made him to the Emperor, upon notice of his Election (knowing the Authority commonly alters the man, and Popes used to be enemies to the Pope) say, That he had lost a good Cardinal, friend, but got a mortal enemy in Pope. And this proved true. Yet the Emperor being stronger in Italy, sent a Man into France, where he excommunicates Frederick, of whom Mat. tells us this following story.

A certain Curate of Paris having received the Order to excommunicate and not liking such dealings against the Emperor, yet willing in 1200

Febru. anno.

1241.

k Matris, pag.

109.

Matt. Paris,
p. 517, 518.

Id. pag. 541.

141.

k Matris, pag.

209.

Tom. 1. p.

409.

Tom. 2. pag.

114.

3d. de Bajfere;
people, I have received order to pronounce the solemn sentence of Excommunication against the Emperor Frederick, the Candles put out, and Bells ringing. But not Mat. Paris an.

the Emperor Frederick, the Candles put out, and Bells ringing. But not Mat. Paris an. 1200. l

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...and I know also that one of them hath injured the other,

also that one of them hath injured the other,

whilst the offender I know not: Therefore, so far forth as my power doth extend, I excommunicate and pronounce excommunicated one of the two; namely, he that hath injured to the other; and I do absolve him that doth suffer the injury, which is so hurtful to all Christendom.— At which honest meaning humour, the Emperor was very well pleased, whilst the Pope on the other hand was as much offended. Who, to make his cause more plausible, gets a Council called at Lyons, where the Emperor is again excommunicated, though the Pope would not permit him to come there in person to answer for himself, nor remit any of his fury towards him, though the Kings of France and England would intercede for his good behaviour and due obedience.

Frederick, being informed how the Pope and Council had declared him deposed, plucks up his spirits, plays the man, despises their trifling authority over him, affirms himself no subject to their deposition, calls for his Crown, and purs it on his head, and bravely and wisely resolves to keep it there.

On the other side, those on the Pope's faction looking upon Frederick as deposed, confult another election, and at the Pope's Instigation chose Henry Langgrave of Turin, (of whom or some other they had (a) formerly the same thoughts) and Crown him at Asen. Though St. Lewis King of France, 1346. upon many reasons would gladly have (b) preferred the Pope to a reconciliation with the Emperor Frederick, but Innocent would not.

Henry the Langgrave enjoyed not his Title long, being wounded to death, 1347. is some fay, as he was belonging Ulma; after whom, and a design upon some (c) others, by the same means was elected William Earl of Holland, who (d) some fay was afterwards Crowned at Genoa, whom we shall leave respecting at the departure of Frederick, who dyed in Italy, some fay posioned, others think stifled. However it be, he was an excellent Scholar and Lin guist, speaking French, Italian, German, Latin, Greek and Arabic; and induced with many rare verses: yet some do fo dote upon a blind Pontifical Obedience, that they will impudently take upon them the part of an Omnipotent Deity, and tell you that he is (e) damn'd; and all this, I suppose, because he would not let his Empire be childishly and foolishly taken and pluck'd from him by his Holiness, who hath as much authority to depose Kings, as Cromwell or Bonaparte to murder them.

Sect. 4.

The Guelfs and Gibbllins, with other troubles of the Empire

At these times those who took part with the Popes were called Guelfes, and those who sided with the Emperours, Gibbllins; the occasion of which denomination some Authors tell as followeth, though the beginning of the story every man may believe as he pleaseth.

Immereda, Wife to Ifenbard Earle of Altorff, not onely aboming a poor wo. Recd. par. 3: man for having several children at a birth, but also cauing her to suffer as a p. 109.

Adulteress, was as it by a judgement, was the next year after her self brought to birth of twelve Sons; and fearing to suffer by her own former judgement, ordered a woman to drown eleven of them, she reserving onely one. The woman being taken, the Earl, who asked her what she was carrying; she replied, Whelps; he desired to see them; the deneyeth, but by force he obtains, makes the Woman confess the truth, at which we may suppose him not a little troubled: he hath them conveyed to a Mill, there privately nurs'd up, and the woman to keep Counsel, but to return, and tell her Lady that she had drowned them. Six years after the Earle makes

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The Guelfs and Gibbills, with

1200.

makes a great Feast, hath these eleven Boys clad as the twelfth was, and brought in; and inquired of his guests what punishment was fitting for those who would have killed such pretty Children: at which the Lady suspecting, sworn, ded; but coming to her self again, upon her knees confessed all, pleaded simplicity, and desired pardon, which was granted her: but for mem-

ory of the story, the Earl ordered that their tripames should be Whelpes, or Guelf, i.e. little young Dogs or Whelpes. Thus much for the original name of the Dukes of Saxony and Bavaria. But (f) Aleronsens, or Westrergentes tells other stories of this name, as probable as the former, and it may be all alike.

As for Gibelin, the common opinion is, that the Emperor Conrad III. or his Son Henry, was either born or nursed at a Town so called in Schwaben: and that this Emperor being very powerful in arms, the Italians fear'd him, and so the better to keep him employed at home, Roger King of Sicily stir'd up the Bavarians and others against him. The two armies joyning, the Bavarians cried out, His Guelf, their General being called Guelphe, and the Imperialis shouted out as loud, His (g) Gibelin, in relation to their General, young Henry, so called from the Town of his birth or nurture. And the Pope, in this was concerned too; Innocent II. being suppos'd to have an hand in this Revolt and War against the Emperor. But these Names, some may, were alms forgot, till they were again revived in the days of Frederick the II.

Others will not go to Germany for this story, but lay its original in Italy, and that when there were deadly feuds between the Cancelliers and Pancistas in the City of Palermo, in Sicil, at what time also there chanc'd to be two Poets. Brothers called Guelf and Gibelin, the one singing with one Party, and the other with the other, and that with such eagerness, that from them each took after took denomination, (as (a) Italy hath been several times rent by such private feuds) and afterwards Frederick adhering to one, and Gregory joyning in the other, the Imperialis were called Gibelinis, and the Popelini Guelfis; under which two names Italy for several years suffered infinite miseries: not only Cities and Towns, but Families and nearest Relations being divided in this quarrel, whereby they profectured one another with all fury imaginable. Father against Son, Brother against Brother, nay, the Wife and Husband oftentimes in endeavours one another's destruction. Of which unnatural Hatred and Tyranny, the old Mendicant Fryer (b) Athanor a Rampengolis, accorded to his old way, will tell you many Scripture-Allusions. But to conclude, for say they took beginning first at Pisa, there the Faction first arisit.

After the death of Frederick II. some of the Italianized Hilarians are sullen to have the Empire void for some years, some more or less; but he as it will, I shall hurriedly run over some palliages between the Popes and theirs by others held for Emperours of the West.

William, we fe, the Pope cannot well deny, having been so great an influence on his promotion, and (c) persuading of him again to it: and yet we find his very earneft f and (d) Flaco King of Norway to take the Empire upon him.

Now Innocent seeing Frederick dead, resolves for Italy; and it is pretty to ob-

serve with what a complement he took his farewell of Lysson, where he had been entartained all this while. For the more glory of the bionifs, by a Cy-

cr all the Citizens are warn'd to attend his Holiness: and being all met, Cai-
dinal Hugh, in the Name of the Pope, made a Farewell-Sermon to them, con-
cluding thus,———Lonning Friends we have performed much good, and done good Alms since our being in this City: for when we first came hither, we found but (e) three or four common Stews or Brochet houses; but now at our departures, I leave you but one, but such an one that extends it self along from the English even to the West-end of the City——

Innocent being in Italy, bends himself against Conrad, Son to Frederick, by the German called Emperor, by others King of Naples and Sicil; whom he persuadeed William to root out of the Empire, allied with his Excommunication and Deprivations, and solicites Richard Brother to our English Henry III. to take upon him the Protection of Conrades other Territories in Italy. For this, Richard desired to some assistance from the Pope, and some Frontier Towns, whither on occasion he might retire: but the Pope denying all conditions:
CAP. I. other troubles of the Empire.

as if all people were obliged to fight for him, and he take his ease; Richard knowing that without these conciliations he could not be able to conquer Conrad, wisely replied to Albert the Legat, that the Pope might as well say, Let, I fell or give to that the Moon, ascend and Whereupon this treaty fell. But the Pope then her. replyed to Loe, I fell or give to Albert the Legat, that the Pope might as well say, him, if it were any in to the grief of the Christians in which must be a crime in Conrade, that they might serve the King forces design'd for the Holy-land, iura easily consents to this, sending the Pope a to run into his own ruine. Henry falls to work with King himfelf, whom he knew to be(*) credulous and wisely, no sooner heard of the death of but with a cheerful heart, a finding Conrade, of England a- of England a-

The Pope. T.,<v, apud fi Lincoln.

Bugden as molt men fay by Poifon. Not long before him, dyed at Hunting- in

And to make Conrad more odious, he bespawrs him with multitude of Accusations; to all which Conrad (a) answered at large, and at laft dyed as molt men fay by Poifon. Not long before him, dyed at Bugden in Hunting- Whereupon this treaty fell. But the Pope then -ed 10 Albert the Legat, that the Pope might as well say, him, if it were any in - to the grief of the Christians in - which must be a crime in Conrade, that they might serve the King forces design'd for the Holy-land, iura easily consents to this, sending the Pope a to run into his own ruine. Henry falls to work with King himfelf, whom he knew to be(*) credulous and wisely, no sooner heard of the death of but with a cheerful heart, a finding Conrade, of England a-

To all which Conrad (a) answered at large, and at laft dyed as molt men fay by Poifon. Not long before him, dyed at Bugden in Hunting-
The troubles of John King of England. L.I.B. V.

Other Electors chose Don Alphonso X, King of Castile and Leon so famous for his love to Astronomy and other Sciences. But Richard made more haste, and was Crown'd at Aens; yet some will account neither of these for Emperours, though (a) Befuie confefeth that of necessity one of them should and ought to be Emperour; yet the same Romanist will calmly dash away the necessity with his Almighty Argument, viz. because it was not the Popes pleasure to confirm either of them. And yet they confefs that Pope (b) Alexander IV earnestly defired our English Richard to go to Rome and receive the Imperial Crown. And after Richard's death, Almofeo of Spain could not obtain it. But the Electors then went to a new Election, and chose Rudolph Earl of Habedberg (upon the Northern Coasts of Helvetia.) Shall not trouble my fel here with the Original of this Family, whether German or Italian, but refer you to a late Tract, said to be a Posthum of that good-pated (c) Scipio, and a later and more large Volume by (d) Gabriel Bucellinus, which will refer you to others. Yet this we must grant, that from this Family, the famous House of Austria, and almost all the German Emperours to this day have sprung.

This Emperour Rudolph, the Pope would gladly have had gone into Italy to receive his Crown of him; but Rodulph utterly refus'd it, (e) alleging for his reason Ægjy's Fable, how the Fox would not go to the Lyon, because he observed no Foot-prints of any beasts returning safe out, of those who had formerly gone to visit him. And this he took to be the case of the Emperours his Predecessors, few of them but losing by their journey, and having cause to repent of their expensive and abus'd travails. And this some others observing, Italy in time fell off from the Empire. The Pope by no means allowing of a Neighbour so near and so potent.

Rudolph dying, Adolph Earl of Nassau was elected, by the cunning of Gerhard Archbifhop of Mentz his Kinman. But having ruled 61 years, and Albert fon to Rudolph being strong in Arms, the Prince Electors meet, and depofe him, and elect the said Albert Duke of Austria. Adulf, not willing to lose his Empire so easil, raiseth what force he could; meets his Enemy, fights him, and is slain in the field. The time of his death or murther, his Epitaph in the Monaftery of Frowenfeld will tell; some place it a year or two sooner.

Adolphus d'Austria reigned 61 years in this Monaftery.

CHAP. II.

2. The Murder of Erick the Sixth, and Erick the Seventh, Kings of Denmark.
3. The deposing of Baldwin the Second, Emperour of Constantinople.
4. The beheading of Conrado the young King of Naples.

SECT. 1.

The troubles of John King of England.

Having lately seen the troubles of the Empire, by means of Papal Tyranny, let us now take a view of some other parts of Christendom; and first at home, we may meet with King John in a lamentable condition, by the Popes Ulterpation, and his own Subjects disobedience; of which briefly thus:

Hobart
CAP. 2.

The troubles of John King of England.

Hubert Archbishop of Canterbury dying, a company of the (a) young Monks, that they might have their humour, privately, at midnight, before ever Hubert was buried, without ever acquainting the King with their design, meeting secretly together, made a solemn Election, and chose Reginald their Sub-prior, placing him upon the High Altar, then in the Archiepiscopal Chair, singing Te Deum. But left the King should have knowledge of this their acting without his consent, they oblige Reginald by Oath not to behave himself as Elect, till their farther Allowance; nor to discover it to any, till he had got to Rome and signified the Popes Confirmation.

Reginald with some of the Monks, the same night, departs in haste towards the Pope; but being got into Flanders, he would not keep Oath or secrecy, bravely telling what he was. The Monks hearing of this, thought it best to send to the King to have an Election; some say, the (b) Elder Monks sent to the King to declare his License to go to Election, as if they had known nothing what the younger had done. The desire of the Monks for an Election, the King very (c) favourably granted, recommending to them John Grey Bishop of Norwich, in hoping to work the King to his will, very strongly. This being done by his potent Holiness, he commends to their choice, to the other for John Grey; deeming that the Election of Reginald could not be of any force, being done, cheerfully done, at midnight, without the Kings consent; and so declared the Confirmation of John as being done by the graver and (a) major part of the Monks, publicly at day time, the King present, and concurring. To thee the other party had nothing to say, but that if Reginald Election had been just or unjust, they ought to have null'd it before they went to a second. And Innocent willing to be satisfied with this poor shift of the younger Monks, and to strengthen himself by another Election, null'd both, commanding neither John nor Reginald should be held for Archbishops of Canterbury.

This being done by his potent Holiness, he commends to their choice Stephen Langton an English Cardinal; but the Monks dare excuse, honestly alleging, that they would not do it without the Kings consent; and farther, that they had no Authority for such an action committed to them by their Convent; and indeed they were but a few sent to Italy, to plead about the two former elected. The Pope angry at these reasons, too too strong and honest for him to answer, dishonestly told them, that they had the whole and compleat power of Canterbury committed to them; and farther, (b) that it was not the Pope's business to attend the confirm of Princes touching Elections made before the Pope; a Doctrine too ridiculous to be confuted, and therefore he did command them upon their obedience, and pain of the highest curse, to chose him for Archbishop whom he had appointed. To these non-sensical Thundrings, the poor Monks for fear of excommunication obey'd, though very unwillingly, and not without grumbling; one only play'd the Christian and Honeft man, and refused to consent to such buff.

This being done, Pope Innocent, hoping to work the King to his will, very gravely sent him four gold rings, and as many Stones, for a bribe; for every Goose must be a Swan that comes from Holy Rome; and left the King should not know the meaning of such a sanctified present, his Holiness takes a great deal of pains to tell him, after this (I will not say canting) fashion.—The roundness of the Ring signifies Eternity; their number, the four chief Vertues, Justice, Fortitude, Prudence and Temperance. As for the four Stones, the Sapphire signifies Hope, the Pomegranate Charity, the Emerald Faith, and the Topaz a good work. The King at first was a little new-fangled with them, but then rejected them as trifles.

After
After this Pageantry, Innocent shewed his design, desiring the King to admit of Langton for Arch-bishop. But though to the King he made his request humbly, yet to the Prior and Monks of Canterbury he altered the cause, commanding them upon their obedience to admit of Langton; whereby, under his humble Vizard to the King, was discovered a peremptory injunction, resolving that at least he should be as obedient as the Monks.

At this the King was angry, but most at the Monks of Canterbury, for bringing him into this noose, declaring them guilty of Treason, for chusing Reginald (the occasion of all this mischief) contrary to the Prerogative of the Crown; and then again for offending in Italy, Stephen Langton his (l) publick enemy; for which he had banished his Dominions: then writes to the Pope, wondering at the intrusion of such a man as Langton, one altogether rebel, that if they or any other of his Subjects not be violated. But the Bishops would allow none of these conditions, (and Salvo's that his Rights, Liberties, and Dignities may not be violated. Yet we must think it hard that Becket, Pope, might not have the liberty of prayers or Christian Offices. An excellent sign of the meekness and charity that if they or any other of his Subjects should presume to interdict his Dominions, he would send them with the rest of their fraternity to their friend the Pope, and confiscate their goods; and so warn'd them from his presence.

Stephen Langton had in England a Brother call'd Simon, who also came in the presence of the Bishops, to defire the admittance of his brother to Canterbury: whom the King proffer'd to do fo, (e) saving only his right and dignity. But no sooner began the King to mention this Salvo, but Simon replied in an insolent manner —— He would do nothing for the King therein, unless it would wholly refer himself into his hands, without any such saving. —— The Bishops seeing the King would not dance after their pipe, without fear or without interdict the whole Kingdom; which continued almost six years; by which means there was no use of divine service, only Chriftening of Children, and giving the Sacrament to the dying; insomuch that the Church-doors were shut up, some day, wall'd up, and the bodies of the dead carried out into the fields, and thrown into ditches or high-ways like Dogs, without any prayers or Christian Offices. An excellent sign of the meekness and charity of him that glories to be Chrifts Vicar, to unchristen (as I may say) a whole Kingdom for one man's fault, supposing him an offender; though the cause being truly flated, the contrary will appear, or at least not meriting so grand a punishment. For, if the Pope hath power to nominate to all Bishops, he must have it either by divine right, and so unalterable (and therefore the now Roman Catholick Kings, who deny such power, are guilty, and the Pope too, for allowing or winkling at it) or by the Kings concessions, which of no validity; no Monarch having authority to transfer his Prerogatives to a foreign power; and if they do, of no force to bind their Succeeders: Besides, it tells us, that a little before this, the Bishops of England rejected the design of the Bishop of St. David's, merely because he was elected at Rome: whereby we may judge Pope Innocent to have been more faulty and extravagant than King John.

The Bishops after this perceiving to what inconvenience and danger, being Subjects, they had run themselves into, by opposing their Soveraign, in behalf of a Foreign Power, stole out of the Kingdom, Excommunicating those whom they'd the King.

The King seeing himself and Nation thus trampled upon, seized upon all the Church-men's Lands that obey'd this Interdiction, and refused to celebrate Divine
The troubles of John King of England.

Divine-Service; yet was it favourable, as to allow the Dillenters and Rebels to fell their Corn for their better provisions. And the white Monks, in obedience to God, the King, and their Duty, continuing to say Divine-Service for the benefit of Christian people, were again suspended by the Pope, and for their compliance to their duty, they were not after allowed the same Privilege as others, who right or wrong obeyed the Pope and his Foreign Authority.

The King weary of these troubles, was willing to comply with the admission of Langton, and the restoration of others, whom he had exiled for their disobedience. But give a little, take an Ell; if he condescended so far, they desired not but to make him grant more; and therefore they would have him refund the Treasures of the vacant Churches, by reason of the hambition of the turbulent spirits. This he refused as an impossibility, having improv'd them for the security of his Dominions in these turbulent times. Being not satisfied in this tribe, they scorn to agree with him; which made many leave their Flocks here, and go beyond Seas to the Kings Enemies. Upon which the King wisely and bravenly, by Proclamation, orders all to return to their respective Churches by such a day, or to forfeit their incomes; and that all should be feiz'd upon, who brought an Order or Bull from the Pope into his Dominions for that time; knowing such things could then bring no peace to him or his Kingdom.

The Pope seeing King John stand so resolutely for his Prerogative, and Freedom of his Subjects from Foreign yoaks, goeth to his last refuge, pulls out his Nut-cracker and Louf-trap, by which he deprives the King of his Dominions, defeats his Subjefts from their Ambiance, curfeth all those who take the Kings part. And because this of it fell hath no more power than a Dogs barking over the Moon, he tends to the King of France, defiring him to seize upon the Kingdom of England; for he, liberal man, had given it to him and his Huns, (he might as well have given the Moon:) and to carry this the more clearly, he commanded all the Nobles, Knights, and other Warriors in several Countries to affit the King of France, and cross themselves (a Military Badge appointed for those who went against the Infidels in the Holy-land) for this enterprise: and they need not doubt of a reward, he having order'd for their souls in this Warfare, shall have the same benefit as those who visited the sacred Sepulchre; which we may foppoe to be no less than the (a) parch of all their sins.

And the better to withdraw Engliſhmen (observed to be apt to give credit to raving Prophecies) from their obedience, they had thruf up one (b) Peter Wakefield of Parz, to Prophefie the death or downfall of the King by fuch a day; to which a great many old people gave too much credit; but being found a falfe cheating knave, according to his defects he was hang'd.

The King, to preserve himself and people from the French, had gotro the Sea-Coasts a mighty Army and Navy; but a composition hindered their action, for Pandolphus (who had been in England once before) the Popes Legate, land'd at Dover, tells King John with what a great force the French were coming against him, with whom joyn'd many of the English Clergy, and that all his Nobility would fall from him, having contrary to their Allegiance engaged to do: And therefore perfuaded him to submit himself to the Pope, to hinder those inconveniences, and thereby to keep himself a King.

The King mainly troubled at these treacherous dealings of his own Subjects, not knowing where to turn himself, was I know not how terrified and overpersuaded into an Ignominious condeffence to the Pope, by adverting of Stephen Langton to be Archbifhop, and the ref of his Rebelious Subjects to their former conditions; and then, unkingly, to reign up the Kingdoms of England and Ireland to the Pope, by taking off his Crown, giving it to Pandolphus, and laying the Royal Scepter, Rods, Sword and Ring at the Legates feet: which Pandolph kept five days, and then allow'd the King to have them again. A thoufand Marks of Silver he alfo paid there for the Pope, which the Legate as in a triumph trod upon: for we must not think that he defpaifed it and left it behind him.
The Murder of Erick VI and Erick VII K. of Denmark. LIB.

The further of Erick VI W. Erick VII K. of Denmark. LIB?

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Pandolfo having thus gotten all that heart could will, takes off the Interdict, and lets England turn Christian once again: Though reason tells us that King John's submissions were of no force to bind Poltericity, no King having power to give away his Kingdom, or make it tributary to a Forreigner, no way akin to the Crown: Nor could a Christian Bishop, by following our Saviour's Rules, whose Foundation lay only on Spirituals, thus make it his business, and wicked haughty design, to make all Kings and Kingdoms Tributary or subject to his despising and despising of. But for a farther nullity of King John's grant and concession, I shall refer you to Mr. (a) Prynne. And as for this Innocent III, who thus dominated over Temporal Princes, though these actions were enough to tell you what he was, yet Matthew Paris in plain words will inform you, that he was (b) the proudest and most ambitious man in the world, greedy and covetous of Silver; for which he was apt to do all manner of wickedness.

When the Pope had thus, as he thought, obtained King John to be his Vassal, and the Kingdom his, he took his part against his Enemies, thereby the better to preserve what he had at last got in England. And so pulling by the several rebellions against the King by his own Subjects, their renouncing their Allegiance to him, and declaring themselves subject to Laws of France, and the like; King John died: but the cause of his death is not agreed upon, some saying a visitation, others grief, and others that he was poisoned by the Monks of Swanwick Abbey in Lincolnshire, who were of the Cistercian Order, who thought themself oppressed by King John.

Father (c) Parsons is very furious against any that shall lay this King was poison'd, nor will he grant any Authority for it before Caxton and Trevise; though by his favour, besides those ancient Authors mentioned by Speed and (d) others, I myself have seen several old (e) Manuscripts-Historians of England writ before Caxton, who expressly declare the manner of his poisonning. But be it as it will, 'tis certain that it is no Protestant invention, but first recorded by Romanists themselves.

The Murder of Erick the Sixth and Erick the Seventh King of Denmark.

Having entertain'd you somewhat long in England, we shall be the shorter abroad; and first, looking Northward into Denmark, Erickus VI (Henry) was murdered by the contrivance of his Brother Abel. The story in short thus: Abel longing for the Crown, took an occasion when the King once went to visit him, to entertain him with all manner of love and respect; but while he was playing at Chefs or Tables with a Nobleman, some Souldiers appointed rush into the Chamber, take out the King, carry him on Ship-board, cut off his head, tie fast weight to his body, and throw it into the Sea, not far from Slefwiek.

And not long after this, was King Erick VII of the same Kingdom, murdered in bed by his own Subjects, receiving upon his body about LV1 wounds.
The deposing of Baldwin the Second, Emperor of Constantinople.

I have not troubled you a long while with the Eastern Empire, because they would object it not to be of the Fellowship with Rome: but now a word or two will not be amiss.

Baldwin II being Emperor of Constantinople, and a (c) lawful one too, as they contend, was by force without any pretence or right thrust out of it by Michael Paleologus, who to add wickedness to wickedness, contrary to his Oath, put out the Eyes of John the Young Heir; yet because there is no villany without some against pretence of sanctity, (d) Bzovius flyeth out in commendation of his Pity and Holiness, because when he was about this Rebellion, he had the Image of the Virgin Mary carried before him into Constantinople.

Baldwin complains to other Princes, and he is like to have assistance, Pope (e) being for him too against Michael. Upon this Paleologus is in a pack of troubles, fearing to have more Enemies upon him than he can cope with; and in this sad condition, he finds no remedy like making the Pope his Friend. A strange attempt, to fancy that the Infallible holy Father would have any Fellowship with such a Rebel: but on he goeth, cunningly pulls out his bait, and sends to the Pope that a (b) Union might be made between the Grecian and Roman Churches, and which must not be brag'd of, he gave him all the finest good morrows and glorious Titles of (c) Holiness, Father of Fathers, Prince of all Priests, Univer- sale Doctor of the Church, &c.

Pope Urban at the receipt of this Letter is almost mad for joy, (f) writes back to Paleologus, adorning him with all the glorious Titles he can think of, not a little proud that now there was hopes for enlargement of the Popes Dominions, by his (c) sole governing the Eastern as well as the Western Churches: a sway and Authority which for many Ages the Popes had earnestly gaped after.

At the mean time Urban IV dying, Clement IV succeeds, with whom the same League was driven on: but some might have thought that all would have been spoild, when the Pope perceived Michael to play the juggler, and underhand to (f) plot with Rome's Enemies, and that all his fair pretences were only to get the ruin of his Lord Baldwin. But no such matters; for if the Pope got but his design, he would wink at the others petty contrivances. But this Pope ruled not long; and after him the See being void for above two years, by reason of the wrangling of the few Cardinals, no great matter was done, only Michael to look to himself.

At last Gregory X is set in the Roman Chair. In the mean time Baldwin to strengthen himself, marrieth his Son to the Daughter of Charles King of Sicily or Naples. Charles being himself so near related to an Empire, resolves to gain it; to which purpose he raised many Forces. This puts Michael to his wits-ends, in the disreis (d) farce knowing whither to turn himself; at last he knew the Pope to be good Friends to such as he at a dead lift; and therefore he sends to Gregory X newly made Pope, to have the Union between the two Churches settled; but (g) hinder Charles from his attempts against him. And so the story of the Union goeth on, not belonging to my purpose.

In short, Michael Paleologus must be true Emperor of Constantinople, and Baldwin more exalted, nor must we think any injury done in this, only because it pleas'd Gregory X to order it: and of this Example and Jurisdiction (e) Thomas Beza is not a little proud; and how should the Pope, who is infallible, and hath power over all Kings, do injustice, or wrong?
SECT. 4.

The beheading of Conrado, the young King of Naples.

Here I might enlarge in relating the Popes Usurpations over the Kingdom of Naples and Sicily. But I shall only instance in the misfortune of young Conrado, who without any shew of Reason or Justice was basely deprived, by the plots and contrivance of Pope Clement IV, who putting his Oar in another man's Boat, and meddling with that, with which he had nothing to do, very impudently gives their Kingdoms to the French Charles of Anjou, and according Crowns him King; though I wonder how either he or St. Peter came to any right to depose of those Territories. But thus is Theft, Robbery and Treason fanctified and made legal by the Popes fiat.

Young Conrado marches out of Germany to redeem his right Inheritance, knowing none but Fools or Knaves would value such an Antichristian Donation. Clement seeing Conrado not willing to lose his Kingdom, lends to him to defet, or else he will curse him with Bell, book and Candle, and prohibit all people to assist him. Conrado knowing such Cenfures not to have been fed to maintain wickedness, marches on; then the Pope falls to his Dog-tricks, Excommunicates and deprives him, and all those who take his part, and gain their Subjects from their Allegiance. And because Conrado would not denounce from his lawful engagement, Besoin in a fury shoots his Bolt, and calls him (a) Influent youth.

The young Prince thus put to it, makes his lamentable cafe known to Venus, an.

But see the misfortune of War; the Armies of Conrado and Charles must Conrado is overcome, he and Frederick, Duke of Austria are taken, carted to Naples and there imprisoned. Then a (f) Parliament (or bloody Rump) call'd where King Conrado and the Duke are condemn'd to dye: Scaifold is set up publicly in the City, and for more pomp cover'd with Stall Taphery; the two innocent Princes are had thither: Frederick of Austria's first beheaded, whole head Conrado kiss'd; then the young King having declared the injustice, vindicated his own innocencie, and pronounced (g) Frederick [Some say Henry] of Castile, his Aunts Son, to be the Heir to the Kingdom of Naples and Sicily; as a token of which Investiture, he threw his Glove amongst the people, kneel'd down, and had his head cut off.

Thus dyed Conrado and Frederick; neither of them being eighteen years old, and to add more ignominy, their Corps were not permitted to be buried Consecrated ground, because not absolved from the Popes Excommunication yet they tell us that Frederick of Austria's [h] head call'd upon the Virgin Mary, after it was cut off; and that a wonderful Mark remains in the place where this execution was done.

That the Pope perfwaded to this cruelty I cannot say positively, though (l) Naucier has hints as much, and others affirm, that his advice was about it, he return'd this anfwer, that—[k] Conrado's life is Charles death, and Conrado's death is Charles his life. However it was, no form
The troubles of Philip the Fourth, surnamed Lebel, King of France, with the pride of Pope Boniface the Eighth.

The first thing that offers itself in this Century, is the quarrel between Pope Boniface VIII, and Philip IV surnamed Lebel [i.e. the fair] where the Pope will appear most in the fault, being a bulc-body, meddling with that with which he had nothing to do. But first it will not be amiss to see how he came to the Pontifical greatness.

Nicholas IV dying, the Chair was void about two years: the Cardinals not agreeing in the choice, at last one Petrus de Morone a pious Hermit was elected, and call'd Cæsare V. All of their Authors acknowledging him for a true legitimate Pope, and accordingly the several Cardinals by him created, legal.

Yet if their Canon-law be Authentick, and in this case ought to be observed, as the Pope severely injoyned, then must this Cæsare be no Pope, because he was never a (b) Cardinal, one of whom only the Popes are to be chosen (my father, I am not assured that he was in (c) Orders:) and if this hold water, then I fear Clement V and his Cardinals will run the same hazard, and then I know not how they can make up a true Pope since that time; by which rule the Bead-roll of their Pontiffs ended above three hundred years ago.

As for this Cæsare V, he was but a small Polititian, more acquainted with his private Devotion, than State-Affairs, easily to be cheated by his crafty Courtiers; his good and easy nature prompting him to think the best of bad men, and give too much credit to flattering words.

This made some, after he had been Pope a little while, confide his deposition; to which they thought it no hard matter to get his own content; and he who most concern'd himself to procure this degradation, was (according to the common Opinion of their own Writers) Cardinal (d) Beneditti Ca-

Pope Jovian, who, as some say, cheated him with false Miracles, as by a counter-

fact (e) voice convey'd into his Chamber by a Pipe or hollow-Trunk, per-

vided him to resign up his Papalome, the better to save his own soul; and this being done, as it had been a voice from Heaven.

However it was, at the last Cæsare was over persuaded to resign as one unfit for that employment; and then, as the (f) Plot was laid, the said Bene-

dit of Cajetan was elected for Pope (he making fair promise to the King of Na-

ples) and call'd himself Boniface VIII. 'Tis true, at that time, 'twas a grand disputation whether a true Pope could resign up his Office; of which it seems the then Cardinals were somewhat aware, and therefore that no rub might stop their designs, they persuaded Cæsare before he was degraded, to make a Decree that a Pope might resign: a pretty trick, if he could not do it without such an Order. However, the (g) French and some others strongly main-

anted the Negative, and therefore for some time held Boniface but for an Antipope. And 'twas somewhat strange to have him deposed for insufficien-

ty; since as long as Cardinal Latins lived, affairs were carried well enough and had he been weaker than he was, rather than disturb the Church with such an innovation, Benedict (wife and cunning enough) or some others, might by

advice.
advice and assistance have prevented any inconvenience to arise from his too much good nature, or negligence of worldly things.

But the Vizard is too open, and the design so thin, that every Child may see through it: For it must be private ends to make them lay aside a man whole Election (as themselves confess) was as by (c) Divine Inspiration; that himself was not onely good and virtuous, but of such exemplary Holinesse, that when alive, he did many Miracles; and when dead, a glorious Saint in Heaven, and as such have they placed him, by their Canonization, in their Martyrologies and Calendars; so that it seems he was too good to be a good Pope.

Yet against all this, the Cardinals reason'd that the Church might be in danger by such a man; and therefore they must mend themselves by the choice of one more fit for Christendom, and to be Christ's Vicar. But this objection is formerly answered; but suppose not, their after-Election quite destroys the position: for who doth their wife judgments (and we must not doubt of the Holy Ghosts (f) assistance) pitch upon, but the foresaid Cardinal Cajetan, now called Boniface VIII?

And if you would know what he was, his own Writers will assure you, that though he was a fable man, well learned, and a good Lawyer, yet within that he was (a) Proud, Dissembling, Arrogant, Scornful, Malitious, and a Wicked man, a tyrant of Wars and Discord, a great Persecutor of the Ghebillines, a Trampler upon Kings and Kingdoms, and one very ungrateful, for he clapt up poor Celestine in prison after his resignation, which they suppos'd shorted his life. And to these they add some of his other vices, viz. that he was (b) cruel, and forsothe most audacious and controversial, and an affrontisher and tender to all the world. And to these we may give the more credit, seeing Menfor Confessors endeavouring to clear him from what blemishes possibly he could, yet doth not deny, but that he was guilty of (c) some faults, and it may be a Falsi-vision enough; and plainly confest that he was (d) not underDG, his doings, but too much passionate: and the Church of Rome hath difavowed some of his actions.

These are the common sentiments of him of their own Writers; but again all these, within these few years, one (e) Johannes Rubus hath undertaken an apology for this Boniface VIII, being thereunto perwaded by the Cajetane (d which hon'd this Pope was) and by them furnished with materials, to try if it could possibly make Boniface a good Religious Pope, and to wipe an old lid from their Family.

Rubus falls to work, and with a resolution to do as much in this grand and dashing enterprise, as his Skill and Materials would afford: and two to one his earnesters made him affirm more than he was really able to prove: for at the first step he boldly declares him one of the glories of the World, for (f) Prudence, Temperance, Fortitude, Holiness, Justice, Wisdom, and such like Vertues. And if this be not enough, he will bring out Scripture too, to prove that this was (g) his life amongst all the People. But these things are sooner said than made good; and with the judicions, will go amongst the Paradoxes of fajumn in commendation of Folly, Cardus of Nero, Descendans of Naffine Opusen of Drinking, and such like pieces of Rabelly; seeing he hath so many of their own Writers and Historians to oppose him. But I do say the Romanist will think this Prologue too long; and so let's go to the story.

The Popes had for a long time made it their common and cunning practice, when they saw any King great and powerful, to perwade (I and threaten too) them to go to the Holy Land, and redeem it from the Saracens: and so zealous of foolish, for this laudable Enterprize, was then the giddy world, that all forts and fexes, without fear or wit, conduct or discretion, would gird and trudge thither, never doubting of Heaven, if they had but the happiness of such a

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knock on the head by an Infidel: such a blessing was it to belong to the 
Crofs, and lo had the Popes deluded the world by their Indulgences, and such 
ware: incommuch that at one time we find an Army of (b) Bishops, who de-
ferred punishment for gadding from their Flocks; at another time we meet with 
an Army of almost twenty thousand (i) boys, only fit for the rod, ray (k) 
Women, Cripples, &c. all must be Martyrs in the Holy-land. and when 
the Pope had got the Princes employed there, he knew how to make him if more 
formidable in Europe: for thosc whom he could delude nearer hand, he might ca-
slay him abroad.

The Pope, of a stirring humour, sends Bernard Bishop of (a) Pam-
iers in the Country of Foix (then newly from an Abbacy rais'd to a Bishop-
rick) to King Philip le Bel, to exhort him to go to the Holy-land, and thereto 
belong, wifely to provide for the security of himfeif and people, by exprefs or-
Grants by the Popes to the

Apostolic

Some multitude and would have it to be

the Bishop of

Kemmis in Ra-

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Vegetarian

Articles

Aragonians,

and other his enemies, againft him, by falfly asperis-
The King was highly offended that the Arch-deacon of


to releafe the Bishop of Pamiers, to go to the Holy-

land, to meddle with his Temporal hoftilities, and let the Clergy alone: if 
not, that he should know that the Kingdom of France devolved to the Apo-
phils, and fo he to be excommunicated and deprived, and his Subjects ab-
 forfeited from their Oaths to him, and their Duty and Allegiance: and farther, 
that the Bishops and Doctors of France should come to Rome, there 
hold a Council, how to dispose of their King, and the affairs of 
The King was highly offended that the Arch-deacon of Narbonne, 
his own 
Subject, fhould give them liberty to wait upon the Pope; but that is ex-
plicitly deny'd them.

The King, doubting left some of his Clergy, according to the then

Sedulous Custom, should upon this falling out, leave their flocks and trudge to 
the Pope, carrying with them vall treafures, to the impoverifhing of his 
other faithful Subjects, and the enriching of his enemies; and also suspecting 
that the Pope, according to the vanity of these times, would fend out his in-
terdicts and curfes againft him, abfolve his Subjects of their Allegiance, which 
the Fools and Knaves were apt to obey: Upon thofe other confiderations, the 
King, wifely to provide for the security of himfelf and people, by exprefs or-
fords any gadding to Rome, and transportation of Gold, Silver, and fuch 
riches out of his Dominions; and upon the borders appointed fervar to 
take care that no Popifh Bull or Canon be brought into his Kingdom.

The Pope angry at this, nulls all the priviledges and favours formerly 
gained by the Popes to the French (and what were thefe toys, that the King and 

CAP. 3. with the pride of Pope Boniface VIII. 221

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they would not enjoy without his consent) prohibits all Clergy-men to assist the King with any aid-money, or to part with any of their riches, to be employed in temporal affairs; and, as some Historians say, thus writes to the King:

**Boniface Bishop, Servant of God's Servants, to Philip the French King.**

Fear God and keep his Commandments. We will thee to understand, that thou art subject to us both in Spirituals and Temporals. No collation of Benefices or Prebendaries belongs to thee; and if you have the Vacation of any, reserve the fruits thereof to the successors: if you have made any Collation, we judge that to be of no force, and do revoke them as null. And we think all to be (a) Fools (or Heretics) who think otherwise.

Dated at the Lateran, &c.

To which was returned this following answer.

**Philip by the Grace of God, King of the French, to Boniface beating himself a Pope, little health or none at all.**

Let your great (b) Foolship understand, that in temporal affairs we are subject to no man; that the Collation of Churches and Prebendaries belongs to us by Royal Prerogative, and the fruits thereof during their vacancy, that the Collations already made, or hereafter to be made, are of good force and validity; and that we will defend the possessors thereof against all men; repeating all to be fools and madmen who think otherwise.

Given at Paris, &c.

The Pope seeing the King resolve for the privileges of his Kingdom, goes another way to work, (c) issues the people of Flanders to rebel against him, defiles the King of England to fall upon him; curses, excommunicates, interdicts, and by his fond decrees depothes the King, abolishes his subjects for their Allegiance, perfwades them to rise against their Sovereign, intreats Albert Emperor of Germany to invade and feize upon his Dominions, which is given to the said Albert, for winning and keeping. And because the Council at Paris stood for their King, he declared them to be no University, taking all their privileges, prohibiting all exercises, &c.

The King seeing the Pope thus madly to run on against him, summons a Parliament, where the King is vindicated, and the Pope accused of

Given at Paris, &c.

And of this Pope, thus another alludes:

**Prima lea, postrema, draco, media plpa Chimara.**

And this Pope, thus another alludes:

**Ingredior vulpes, leo pontificat, canis exit.**

Et sic reverso, neca dicitur illa Chimera. **1303.**

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The Pope seeing the King resolute for the privileges of his Kingdom, goes another way to work, (c) issues the people of Flanders to rebel against him, defiles the King of England to fall upon him; curses, excommunicates, interdicts, and by his fond decrees depothes the King, abolishes his subjects for their Allegiance, perfwades them to rise against their Sovereign, intreats Albert Emperor of Germany to invade and feize upon his Dominions, which is given to the said Albert, for winning and keeping. And because the Council at Paris stood for their King, he declared them to be no University, taking all their privileges, prohibiting all exercises, &c.

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Et sic reverso, neca dicitur illa Chimera.
I have formerly given you the Character of this Pope, according to the Romans themselves; and for farther proof, you shall hear Plutarch himself speak.

Pope Boniface (a) rather endeavoured and studied how to terrify Emperors, Kings, Princes, Nations and People, than to promote Religion: he was sent and endeavoured to give hue, principalibus, nationibus, populis, terraeven portus, quam reliquis.

ginem lascivere concubantar; quique dare regna & auret, pellere homines, & reducere pro aliquo animi conatus, hostile, Plutarch, vita, Bonifacii VIII.

This judgment of Plutarch is also confirmed by (b) Naucletus: and his own aed. 

in his Pontificate, but the next day he flew himself in an (c) Imperial habit; with a Crown on, having a naked sword carried before him, crying out, (d) Be

this report they tell of him. *Jacobus de Veragine Arch bishop of Geneva, that great writer of pretty miracles, dying, Parchetto Spiniola succeeded; and being at Rome on an Ascension Day, he amongst others fell down at the Pope's Feet, to be signed on the Fore-head with a Cross of holy Ashes. Boniface thinking him to be his Enemy, alters the Scripture, telling him thus: —Remember that those are a Gibellins and with the Gibellins thus shall return to Ashes,— —and to cast the Ashes in his eyes, and depriving him of his Arch-bishoprick; but gave it him again, when he heard that he was mistaken in the Man. At this action (f) Cofetcourt is a little troubled, and doth confess that (if it be true, as there is no reason to doubt of it) that it was

Of this Boniface, who before his Popedom was called Beneditii, one made theses Vexes.

Nomina bona bona tibi sunt praeclarus amicus:
Papa Bonificius modo, sed quondam benedictus,
Ex re nonem babe, Benefac, Benedic, Benedict
Aut cito perverte, Malefac, Malefic, Malefidae.

But for diversion fake, you may here peruse the Rimes of John Lydgate, the Ck. Monk of St. Edmondsbury.

Among these wofull Princes thre
Which showyd them so ugly of their chere:
Pope Boniface by great adversite,
The VIII of that name gan to approach here, A thousand HIC accomplished was the yere,
Bro Cristy's birth by computation,
Whom that he made his lamentacion.

This same Pope caught deceas,
Which unde Petre kept governance,
To Interdict all the Region,
Time of King Philip regnynge tho in France,
Direct Bussy dond unto Confiance,
To (g) Nicolas made by Boniface
Arch-deacon of the same place.

Verily, being sent by the Pope, to carry the Orders to Interdict the King, was sittup at Fyges, and interdicted.

CAP. 3.

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Of holy Church the Prelates nygh ech on,
Bushoppys of Franche felly have declared;
Prevyng by (b) poyntyng many mo than one,
In a great synne playnyly and nat spared,
By him the Church was hurte and not repared:
Put on him crymes of great myngovernaunce,
Denouncynge enemy to all the Londe of Franche.

Put on him many great outrage,
Wrongly hone he had done offence
To a Cardinal born of the lynage
(c) De Columnys a kinrede of reverence;
For which cause he kept him in absence,
Out of the Court drough where he was born,
By which occasion the Pope his by bath born.

De Columnys the Lynage bath so wrought,
(d) Toke Bonyface for his cruelty;
With great force and power they have him brought
Unto a Castel which ftoode in the Cite,
Called Sancta Angeli, gvo ancortite
To Cardinales, and by commyssion,
Power to do full Execution.

Of these maters langynge in balance,
A twene partyes, were it right or wronge;
Both of Romayns, and Prelates eke of Franche:
The Pope ay kept within the Castell stronge,
Of aventure abydyng there nat longe;
Fyll in a fixte, and afterwardes for nede,
For hunger (e) ete his handys as I rede.

So faith Bee,
For hunger (e) ete his handys as I rede.

The death of Pope Bonyface might be reckoned for a blessing to Christendom: let
if this quarrel between him and the King of France came to such an height and extravagancy in the small time of two or three years, with what combustion and disturbances would it in all likelihood have filled Europe, had the lengthning of this Popis life prolonged, and to more stirred up the mischief?

Bonyface VIII. dying, Benedict IX. succeeded; who ruled not long, being taken away, as is supposyd, by Poyson. Then after him was elected Clement V. though no Cardinal; and besides, he basely and illegally obtained the Chair, by the interest of this King Philip; to whose feet he humbled himself, not only Simoniacally promising...
promising, but also (f) swearing before the Eucharist, and giving farther security too, that if he would let him be Pope (for the King then carried a main stroke) to gratify Philip in several Concessions, as to condemn or raise out the ver- 

Clement V. having thus obtained the Papal Seat from Rome into France, where it continued many years. At his Coronation at Lyons there was a great deal of hurly-burly by the falling of an old Wall, whereby Charles, the King’s Brother, the Duke of Brittany, with several others, were hurt; the Pope himself tumbled from his Ro{fanets, by which fall he lost a rich jewel from his Tiara, or Pontifical Diadem. And the King hardly escaped the drowning, having like a dapper Page on foot waited on his Holiness and his Horfe, holding the (g) reins of the bridle; and when he was weary of that unkingly labour, or thought he had done enough (h) his two Brothers, others fay Charles, and the Duke of Brittany, one on one side of his Horfe, and the other on the other, performed the fame humble service; but the stones of the old Wall to knocked them for their pains, that ten to one they repented of their servility, and wished themselves farther off his Holiness.

After all these glories, Clement reconciles all between France and the Papedom, abjuring those whom Boniface had excommunicated, restored the Family of the Coloni, vindicating the King from any bad intentions in his actions against Boni- 

Clement, take one story: several Monks had bought great privileges of the Pope, of which they were as proud, as he glad of their Calf. The Fryar Minorities go to Market too, and offer Clement above forty thou- 


h Cofer, pag. 1024.

Clement, being too cunning for such horders up of Wealth. And so much for Clement, who was a lover of Women as well as Riches.
CHAP. IV.

1. The Murder of the Emperor Albert.
2. The death of the Emperor Henry the Seventh.
3. The troubles of the Empire by reason of the Papal arrogancy.
4. The strange tumults acted at Rome by Nicholao di Renzo, and Francisco Barencello.
5. The dog-trick used by the Venetians to take off the Popes Censures against them.
6. The bloody actions in Hungary.

SECT. 1.

The Murder of the Emperor Albert.

You were formerly told how Adolph the Emperor was deposed and this by Duke Albert, which Albert now carryed himself as Emperor, having the voice and consent of the Germans; and though at first Pope Boniface VIII. refused his confirmation, yet at last, hoping to make use of him against King Philip the Fair of France, he also acknowledged him for Emperor, confirmed him in his Throne, approved of all that he had done, and commanded him to be obey'd; and so according to their Rule, he is now a lawful Emperor, and we need not question but a good and clear man, being thus absolved and justified with the Popes blessing.

But we shall see his end to be miserable: for John his own Nephew troubled that he kept some lands from him, conspired with some others his death, which thus they brought to pass: Albert riding once out to take the Air, accompanied only with these Conspirators, who seem'd his great friends, at last they took their opportunity, so that the Nephew John stab'd him into the Throat, another cleft his head; nor did his body escape without several wounds, so that there they left him dead, and fled for it.

SECT. 2.

The death of the Emperor Henry the Seventh.

The Imperial Chair being now void, after some canvassing, the Electors by the Popes instigation, (fearing that otherwise they would have elected Philip of France) chose for Emperor Henry VII, Earl of Lusenburg; which Election is confirmed by Clement V. then at Avignon in France, provided Henry would go into Italy, there to do his drudgery.
CAP. 4. The death of the Emperor Henry the Seventh. 227

The Emperor marcheth for Italy (which no Emperor had done for many years before, and at Buonconvento in Tuscany, not far from Sienna, dyeth, not without great fulmination of being poiyned, (and that too at the receiving of the Sacrament) as many of their (a) Historians do confess, though others will allow of no such thing.

As for any to be poiyned by the Eucharist, it is not impossible; and they (b) Mus. Paris, report the like to have hapned to (b) Henry Murdock, Archbishop of York, and also of Pope (c) Piffer III. Of the Emperours being poiyned at the receiving the Sacrament, by a sacreligious Priest, thus lamentes one of their old Poets:

Jure deolet mundus, quod sit Jacobita secundus Judas, quod reflet, mars Cesaris loc manifestat
Anno mileno tercenteno duodeno
Uno non pleo, privati luce Veneno.

Another as good a Rimer as the former, thus:

Cesaris Henrici mortem plaganaeus amici,
Qualiter hic vitam furuit per Jacobitam,
Per Corpus Chriifi venenum tradidit ihi,
Hinc in laude Dei moritur die Bartholomai,
Est Pifam latus, & cum flenu tumulatus
Anno mileno Tricenteno Terdene.

But methinks that famous and learned Henry Efiene (to whose Family the Common-wealth of Learning oweth very much,) upon this subject is most unlucky and biting.

Les Pagens nec voulent mettre au nombre des Dieux
Ceux qui au genre humain effroyent pernicieux.
Si le Dieu de Paffe, est un Dieu qui empoisonne
(Dont l'Empereur Henri tefmoigne nous donne)
Que diroyent les Pagens de ces gentils Docteurs,
Qui les hommes ont faict de lay adorateurs?
Car si leur Dieu ne fait de meurdris Conscience,
Entre leur Diable & Dieu quelle est la difference?

Heathens no Gods ordain'd, but such as did
Do good to man, and wickedness forbid.
If your Cake be a God that takes away
By poysn life, what may the Pagans say?
For if he thus will murder and do evil,
What difference 'twixt your God then and your Devil?

SECT
The troubles of the Empire, by reason of the Papal arrogancy.

After the death of this Henry VIII (be as it will) some account the Empire to be void for above XXX years. Others esteem Lewes of Bavaria, the other Frederick, Duke of Austria; the first having (a) four to the latter third; though Frederick party retorts, that the Duke of Brandenburgh: Ambassador or Representatives (for himself could not come) voted against his Masters commands, and so would have null. Be it as 'twill, Authors differ in their Narrations, and (b) Pope John XXII favours Frederick, pulls out his tools against Lewes, accusing him of seizing upon the Empire (and why did not the Pope then long before provide for this?) aiftling of Heretics and Schismatics, (and no wise man but will look every where for assistance) and so gave him three months time to appear before him, and clear himself of those things alleged against him. Lewes sends Ambassadors to him, to vindicate himself; but the Pope careth not for this, and so Excommunicates him, declares him deprived of the Empire, and curses all those who take his part. Against these, Lewes vindicates himself, and the Imperial Authority, and appeals from the Pope to a General Council.

And now the Pens fall to work, every man vindicating as he was persuaded: The Pope had Alvarus Pelagius a Spaniard, Petrus de Palude a Frenchman, but above all, Augustinus Triumphus of Ancona, a Mendicant Fryar, who by the commandment of this Pope John XXII, undertook to display the Papal Authority, who according to his Masters humour, hath made him so great, powerful, and supreme above all things, that but that a Cat may look upon a King, no mortal eye durst behold his Holiness.

On the other hand, Lewes wanted not learned Champions, such as were Marcellus Patavinus, Johannes de Flandria, Dante famous for his Poetry, Wit and Memory, and our famous Country-man William Ockam, who used to say to this Lewes (c) Defende me gladio, & ego te defendam verbo. In this hurly-burly, Lewes makes peace with Frederick his Prisoner, and sets him at liberty: some say that Frederick retained the Title of Emperor, others deny it; however it was, they were both good friends; by which means the Pope by using more moderation, might have thrown himself a good friend to Peace and Christendom. But though it seems that these two were agreed on the business, Pope John would not by any means permit Lewes to be Emperor, but damned him again with his Censures: Which made Lewes reject John as much, proceeding as to against him with his Censures, nulling all that he had done against him, and at
CAP. 4. by reacon of the Papal arrogancy.

left by advice declares him to be no Pope, and so causers his Holiness: which made some wags call him but Presbyter-John, or Prester-John; which being done, he creates a new Pope, who calls himself Nicholas V.

The quarrel having gone so far, Frederick of Austria dyeth, and so Lexas remains alone, and peace might have been concluded at an easie rate: to which purpose also Lexas himself writes to Pope John, but nothing is done in the buisness; and sometime after John dyeth, and Benedict XII is electe to sit in the Papal Chair. And in it was he scarce warm, when he began to follow the footsteps of his Predecessor, renewing his Censure against him, and approving of, and confirming all that John had done. However, Lexas sends to him that an Agreement might be struck up; which Benedict seem'd to hearken to; but the conditions were too intolerable, that the design fell to the ground. Yet the Bishops of Germany playing the distractions and mieries of Christendom by these divisions, send also to the Pope, to declare him to hearken to peace; but the Mellingers after long delay, return'd home as wise as they went, nothing being granted them.

Lexas fearing nothing would so, summons a Diet (or Parliament) where the state of the Queion being canvass'd, he vindicate his Imperial Authority, denies the Popes jurisdiction over him or it, and shews the Incoachments of the Pope: The Decree it self being manly (not after the Papal Bull Causing and Queeking title) and worth the reading, but too large for this Breviary, I shall refer you to (a) Nauclemens.

Benedict dying, Clement VI succeeds, who also renouces the Thunderbolts against Lexas, who sends to his Holiness, desiring an Agreement. Clement shews himself willing, provided Lexas will declare himself no Emperor, acknowledge all the Errors, Herefies affirm'd against him, and that he was a Schismatike; to renounce all right to the Empire, resign it up unto the Pope, nor to undertake it again, unless the Pope thought good to give it him; and farther, that Lexas his person and his son should be at the Popes disposing.—— Lexas his Ambassadors, how circumventing I know not, subscrib and sweare to these intolerable Articles, at which the Pope did not a little wonder.

But when they were brought to Lexas, he was amazed to the purpose at such an action done without his acquaintance, and, forsooth, summons a Diet at Frankford, where by the unanimous voice of all that Assembly, these Articles were declared intolerable, destructive, and pernicious to the Empire, and by no means to be conformed to; though Lexas offered himself then ready to obey the Pope, if they pleased, but they would not yield upon such hard and severe conditions.

Pope Clement informed of this, runs to the Papal Dog-trick, pulls out his tool of Censure, declares Lexas an Heretick, Schismatick, and what not? pronouncing him deprived of the Empire, curfeth all those who take his part; for which cause also he deprives Henry III., Archishop of Mentz, and commands the Electors to look upon Lexas as no Emperor, and to go to the Election of another; recommending to them Charles, son to John King of Bohemia. Some of the Electors obey the Pope, meet, and Elect accordingly the said Charles, which is confirmed by the Pope. And not long after to the great comfort of Clement and Charles, Lexas unfortunately ended his days by an unlucky fall from his Horse, which was hastned and occasioned by posson given him a little before. For whose death Te Deum Laudamus was sung to the People.

Thus, after above XXX years troubles and vexations, ended Lexas, whom I find greatly commend'd for his Devotion towards the (b) Virgin Mary: yet did not Germany enjoy peace and happiness; for several of the Electors not submitting to Charles, ELECTED and sent to Edward III King of England for Emperor, but he for some reasons refused it; then they chose Frederick Marques of Misnia, who also desired to be excused; then by a Majority of the Electors was nominated Gunter Earl of Swarzenburgh, who accepted of it, and was Crowned, and had many followers; but heat last being poysoned, Charles obtain'd his desires. But of these things an hint is sufficient.
The strange Tumults acted at Rome by Nicolo di Renzo and Francisco Barencello.

While these things were acting in Germany, there happened an odd page in Rome, that had it gone on, would have altered and non-plussed all the Counsels and Contrivances both of Pope and Emperour; which being something strange, not unlike the late bravado of Thomas Anello at Naples, take it thus in short for a diversion.

While Lewis, Charles, and Pope Clement were bandying it for the Empire, there started up at Rome one Nicolau Gahirinus, son to one Laurentim or Renz. Bzovius spond. tins, and so by some Italians call'd Nicolo di Renzo, who was by profession a publick Notary, but one well seen in History, politic, and bold to any undertaking. This man considering that the Popes for several years had lived at Avignon, at which he knew the Romans to be somewhat discontented, took this opportunity, persuades the people to redeem their ancient Priviledges and Liberties. They apt to change, join with him, whereby he became so strong, as to seize upon the Capitol, depose the Senators, and take all the Government to himself.

Having thus got absolute Authority, and all the people obedient to his beck, through an odd humour he would have himself again baptized, which was performed with great solemnity in the Lateran Church. And the more to advance his own vain-glory, in all his Letters and Deeds be appropriated to a Nicolaus himself lofty and swelling Titles, as the Candidate Soldier of the Holy Ghost, the Tribune of Peace, Liberty and Justice, the Redeemer of the Roman Commonwealth, and such like.

He made and Ordained Senators, disposed of all places as he pleas'd; yet being himself so, that the people admired and loved him as one sent from Heaven: and for that time, never was there more Peace and Justice in Rome, so that all men remain'd satisfied; and by consequence he grew so strong and powerful, that his fame ran all Europe over; the inferior people loved him, the greater forty, and Princes of Italy, feared him, sent Ambassadors to him, sought his friendship and favour.

And being thus rais'd to the top of greatness, he thought himself secure and strong enough, and so enlarged his pretended jurisdiction; he sent to Pope Clement to come to Rome by such a time, or else he would depose him, and elect another: he also sent to Lewis and Charles to appear before him, and to them by what title and pretence they laid claim to the Empire, and also commanded the Electors to come to him too. He declares Rome to be the Head of the World, and the Foundation of Christianity; all the Cities of Italy to be free, and Rome and all Italy to belong to the Imperial Monarchy.

This vanity having continued a few months, he perceives great designs against him, and the people weary of their own Idol; wherefore he steals from Rome, and is found with Charles, who sends him to the Pope, by whom he is imprisoned. He remain'd a prisoner about six years, at latter end of which he grew into great favour with Pope Innocent VI. About which time there hapned an action somewhat like the former.

One Franciscus Baroncellus, a Notary too, considering the greatness and glory that Nicolo di Renzo once had, fancied, had he been in his Authority, he should have kept it better: full of these thoughts, he resolves to play the same game, contrives his Confederates, raiseth a Tumult in the City, crieth up Liberty, seizeth upon the Capitol, thrusts out the Senators; by his fair speeches charms the people to applaud him, who finds fault with several Tyrannies and Vices, and rails dapperly against the Pope at Avignon. Thus having brought all to his lure, he becomes their Governor under the speci-
CAP. 4. Nicolao di Renzo, and Francisco Barencello. 231

This being done, he writes to the Princes of Italy to join with him; and to Charles to come and receive the Empire. And he did not forget to do Justice, that is, to have any one killed and robbed, whom he pleased.

Pope Innocent informed of these mad-pranks, by advice, thinks it best to drive one Peg with another; and so having made Nicolas Renzo his friend, sends him for Rome with Cardinal Aegidius to quiet these Tumults.

The people hearing of Renzo's coming, turn with the Tide, and join with him, and kill their late favourite Barencello, after he had scarce triumphed four months. Renzo and the Cardinal are received with all joy that can be imagined; Olive-branches carried before them, Triumphal Arches erected; the Streets straw'd with Flowers, and all sorts of Musick and Hymns. Renzo is made Tribune again, and the people think themselves now the most happy in the world under such a Governor.

But this joy lasted not long; for Nicolas turns Tyrant, oppresses them to the purpose; whereupon they rise up against him, seize upon him, and kill him; and happily was he that could get a stroke at his body, which for more reproach they hang up by the feet for two days and a night, then burn it to ashes, and throw them into the River. And thus much by the by for the giddy-headed Romans.

SECT. 5.

The Dog-trick used by the Venetians to take off the Popes Censures against them.

And here cometh into my memory a pretty Dog-trick of the Venetians to recover them from the Censures of a stubborn Pope. Azza da Este, Marques of Ferrara, having by his first Wife a Frisco, upon her death Marries again. Frisco upon some account fearing by this means to be out of favour, and at last to lose his right of Government, by the advice of some of the Ferrarians, seizes upon his Father, imprisons him, where he dies, and then takes the Government upon himself.

The people upon this is divided, some for Frisco, whilst others oppose him: in this condition, Frisco not being sufficient of himself to conquer all, desires the assistance of his Friends the Venetians; they yield to his request, by which means Ferrara is reduced. Pope Clement the V (of whom we spake formerly) informed of this, Excommunicates the Venetians, and perverts all people to be their enemies, as opposing a City which the Pope declared to belong to the Protection of St. Peter. By this means the Venetians either in Travail or Tragedy abused everywhere; and as some say, people thought they could do no better service than kill them where ever they met them.

However it was, the Venetians still went home by weeping cro's; they fell, bend and intreat for pardon, but it will not be granted. At last they sent Francesco Dandalo, one of great repute amongst them, to use all his endeavours to get off this Interdict: Dandalo goeth to France, where the Pope then kept his Court, and after much intreaty, was admitted in, but denied. Dandalo resolved, if any thing could do it, not to return without it; gets a great iron chain, one end of which he puts about his neck, with which like a Dog, under the Popes Table, he lyeth on the ground so long, that the Pope being thus overcome, recalls his Censures, and nulls the Interdict. A great sign of the Ambassadors Patience, but 'tis need makes the Old Wife trot: and the Venetians were forced to this slavery, by the great misery they were brought into by the Popes Interdict; whereby every one looked upon them to have no benefit of Christian Law or favour. And if every one ought thus to truckle, that either seized upon other mens Dominions, or assists others so to do, how many Popes before...
before this time had had their necks honour'd with an Iron-collar, and drag'd: Chain after them to the Table of Kings and Emperours? And a worse punishment and ignominy doth he deserve, that disposetheth another wrongfully. But the Pope after so many intreaties and confessions of fault, might have indulged this renowned Common-wealth, without this Dog-like disgrace: And some accordingly are apt to think, that the Venetians were not onely freed from these Censures, but also favour'd with a Privilege, never to be Excommunicated, Censured, or Interdicted again: Which if true, Pope Paul V. of late days, looked upon it but a piece of Nonfence, and of no validity, by his contrary actions against that Republick.

Sect. 6.

The bloody Actions in Hungary.

And here might I speak of the miseries of Hungary, what discontents and broys that Kingdom was trouble withal, by the Popes intermeddling with their affairs, betwixt whom and the Natives there was no small strife, whether they or he should nominate the King. What great danger their King Charles was in by the reason of one Felicianus, who enter'd the Presence-Chamber, draweth his Sword, wounds the King, cuts off four of the Queens fingers; and if he had not been slain by Johannes Palochus, had design'd to have murdered the King, Queen, and their Children? And from him might I go to Charles II; who, dying, and leaving his Eldest Daughter Mary for Queen, by the infligation of some Nobles, cometh from Naples, and thrust her from the Throne. Nor did he enjoy this honour long: for Elizabeth the Widow of Lewes, and Mother to Mary, takes her opportunity, and invites him to a private meeting, where he was slain or poison'd; in revenge of which, Johannes Banus de Horvah cut the Heads of the Affassinates cut off, and Elizabeth drowned in the next River; and had proceeded against Mary too, but that he was terrified by the approach of Sigismund Marzuel's of Brandenberg her Husband, with a great Army to her relief. Which Sigismund was then made King of Hungary, and was after that Emperor of Germany.
CAP. 5.

CHAPEL V.

2. The depositing and death of King Richard the Second.
3. The grand dispute and troubles amongst the Cordeliers, concerning the trifling and childlish Questions of the largeness of their Capuchin or Hood, and the usage and right of the Bread and Meat which they eat.

SECT. I.

The Depositing and Murder of Edward the Second, King of England.

But leaving these mischiefs abroad, if we look at home, we shall not find England better or more Christian, yet as much Roman Catholic as their Neighbours.

Here now ruleth Edward II., surnamed of Carnarvon in Wales the place of his birth, and son to Edward I. A Prince too apt to be abused by his self-created Courtiers, and, as the Nation thought, too much complying to the Dictates of the Spencers, by which means he obtained the displeasure of some of the people; and which was more, several of the Bishops turn'd his Enemies; but which was most of all, his own Queen Isabel, Daughter to Philip le Bel, King of France, was his greatest Enemy, and made it her whole business to procure his deposition and ruin.

And to make the way more easy for this their wicked design, they had spread abroad that Pope John XXII. had absolved all the English of their Allegiance to their King Edward. A brave World and Faith, that people should be so Antichristian, as to think the Pope had really any such power: but when the Bishops of Rome had the Imudence to affirm as much, well might the simple people be gull'd and cheated by such Popes, and such a faith, to any Villany or Rebellion.

The Nation thus abused, the King was not able to defend himself; whereupon the Queen and the rest march boldly to Oxford, where Adam de Orlton Bishop of Hereford preacheth to them a Comfortable but wicked Sermon, taking this for his Text— My head grieveth me: From which words he declared to them, that a bad King ought to be removed, though by the same rule his head ought to be cut off for aking.

From thence they marched to London, where they were joyfully received; and a Parliament being held, King Edward II. is judged unfit for the Rule, and so declared deposed, and his Eldest Son Edward III., (the Father being at that forced to content) made King; the Archbishop of Canterbury, making Sermon as bad as the former, from these words: Vox Populi, vox Dei.

When the King had thus been forced to resign, being a close Prisoner, (some beds and others being sent down to him at Kenworth Castle to procure his relaxation) Sir William Trusfill Knight and Speaker to the Parliament, thus bespake the King.
The depofing and Murther of

LIB. V.

I William Truful, in name of all men of the Lord of England, and of all the Parliament Procurator, I resigne to the Edwarde the homage that was made to the same. And from this time forthward I dyffye the, and (a) pryve the of all Roy-all Power, and I shall never be teindent to the as for Kyng after this time.

And then Sir Thomas Blunt, Steward of the Kings Houfhold brake his white Rod, refigned his Office, and thereby signified that the Kings Houfhold had free liberty to depart, and ferue Edward no more.

King Edward II being thus deprived of his Dominions, Isabell his Queen, who is thought to hate him mortally, thinks he is too well ufed at Kenilworth Caftle, by Henry Earl of Leicester his Kinman; and therefore with the advice of the Bishop of Hereford, he is thence removed, and delivered to the cuftody of Sir Thomas Gurney, and Sir John Maltravers his mortal Enemies, who convey him to Corf. Rtke, thence to Bristol, and fo to Barkly-Caftle. In which private journeys, the King indured all manner of ignominy and scorn by thefe two villainous Knights; as they made him ride bare-headed, would scarce allow him any teep or victuals, and contradicted and crofs'd him in every thing. One time Gurney made him a Crown of Hay, and put it on his Head, and crying with the reft—"Syr King, and Fare forth Syr King; (i. e. goon.)

And when he was a Prisoner in Barkly Caftle, they ufed him much after the fame way, (though Thomas Barkley then Lord of the place, greatly pitty. ed his fad condition, wifhingit in his power to redrefs it). At laft Queen Isabell and her fure friend in mifchicf Adam de Orlton, upon advice thought it bell; to have him taken out of the world; whereupon they chid his keepers for keep,ing him fo delicately, and gave hints enough to difcover their meaning; but the moft cunning of all was, the direction which the crafty Bifhop of Hereford fent down to them, in thefe words:

Edwardum occidere nolite timere bonum est.

To kill Edward will not to fear it is good.

Or thus rendred into verfe by Stow,

To seek to fhed King Edwards blood
Refife to fear I think it good.

All which being written without any Point or Comma, carries a double fette like the Pagan Oracles, either to kill or fave Edward; by which means the knavifh Bifhop could interpret it for his own vindication, if he were queftioned for it. Gurny and Maltravers receive the direction, and interpret it according as it was defired; and fo they bend their studies to procure his Murder. Once they indemavoured to fliife him by the ftench of Carrafles and fuch like Carrion ftmell; but that failing, they went a fure way to work; for one night they, affifted with foie fifteen other villains, rufh'd into his Chamber, he being in bed, and with many Feather-beds and Tables laid upon him they fmothered him; and for more fure work and torment, they thruft an hot piece of Iron into his bowels, through a certain inftrument like a Glyfter-pipe, in at his fat­ment; and that inftrument they ufed, that no wound might be found upon him.

As for the Murderers, they found (contrary to their expectations) Isabell and the Bifhop of Hereford their mortal enemies, confruing their directions for the prefervation of the King, by which means they indemavoured to vidicate them­ selves to the people; but Gurny and Maltravers being thus overpower'd by their own Patrons, fled for it.

Such another like double-meaning sentence as this, are we told of concerning Gertrude, Queen of Hungary and Mother to S. Elizabeth, so famous amongst the Germans.

\[ \text{Reginam interfeceret notis sine honam off. si omnes confesserint non ego contra dis.} \]

To kill the Queen will ye not to fear it is good, and if all men consent thereunto (yet) not I (T) my self doe stand against it.

And these devilish knaveries and double dealings, possibly took their first thoughts from such like delusions as those of the Pagan Oracles, let Satan or Man be the inventor and speaker,

\[ Ibis, radibis nunciam per bella pervis. \]

Thus Caeus that wealthy King of the Lydians was ruined by trusting to this Oracle,

\[ 
\text{Caeus Halyn penetrans magnam pervertit opum vim.} 
\]

Tyrrhus King of Epire was by this of Apollo,

\[ 
\text{At te Aecide Romanos vincere posse.} 
\]

But to leave Heathen Fables, let us return to Romanish Rebellions.

SECT. 2.

The deposing and death of King Richard the Second.

And here passing by King Edward III, so famous in Wars, and that impudent Rebellion of Wat Tyler, Jack Straw, and such like beggary Villains in King Richard II's time; a Prince unfortunate to be left to rule very young, and under bad counsel, which brought him into some inconveniences in his after Reign; which procured him the ill will of many, whereby he was made more capable of losing not only his Kingdom, but his life.

For having Reigned some twenty years, and whilst he was in Ireland, in quelling the Rebellion there, Henry Bullenbrook Duke of Hereford and Lancaster landed in Yorkshire, whither most of the Nobility and Bishops flocked to him, traiterously owning him as their Lord: and to make his way more easy, 

\[ \text{Exeunt Papal Doctrine from the Infallible Tripos of the Roman Bishop, who is priviledged with an unerring spirit.} \]

By such like irreligious tricks as these, the Duke increased to an hundred thousand strong, feizeth upon the King, who upon this news was return'd out of Ireland; hath him up to London, where a Parliament being call'd, he is overperfwaded to resign his Crown, which the Duke claimeth, or hath it: The Archbishop of Canterbury making a Sermon upon this Text:

\[ \text{Behold the man whom I spoke to thee of, this same shall reign over my people.} \]

\[ 1 \text{ Sam. 9. 17.} \]

\[ \text{Hayward. Hist. Hen. IV. p. 97.} \]
The deposing and death of Richard the Second.

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Henry being Crown'd, King Richard was removed to Pontefract in Yorkshire, where he dyed: some hint as if for grief he pined away; others, that every day he had good cheer set before him, but not permitted to taste of it; but the common Opinion is, that (and by the desire and hints too of Henry) he was murdered violently by (a) Weapons; the wicked Author of which, they say to be Sir Piers of Exton, a Knight and favourite of Henry's.

However it was, for diversion sake, take it thus from the Poems of Samuel Daniel, one held to be very knowing in our English Histories and Antiquities.

The Wars of York and Lancaster.

And now the while (c) these Princes sorrowed,
Forward ambition came so near her end,
Sleeps not, nor slps th' occasion offered
T' accomplish what he bid before intend:
A Parliament is forthwith summoned.
In Richards name, whereby they might pretend
A form to grace disorders, and to shew
Of holy right, the right to overturn.

And could not Majesty be ruined
But with the fearful power of her own name?
And must abus'd obedience thus be led
With powerful Titles to consent to shame?
Could not Confusion be established,
But Form and Order must confirm the same?
Mutt they who his Authority did hate,
Yet use his style to take away his State?

Order, how much predominant art thou!
That if but only thou pretended art,
How soon deceiv'd mortality doth bow
To follow thine, as still the better part?
'Tis thought that reverent Form will not allow
Iniquity, or Sacred Right pervert:
Within our souls, Justice then thou dwel'st so strong;
How ill do they that use thee, to do wrong?

So ill did they, that in this formal course
Sought to establish a deformed right:
Who might as well effected it by force;
But that 'men hold it wrong, what's wrought by might:
Offences urg'd in publick are made worse;
The shew of Justice aggravates deslight:
The Multitude, that look not to the Cause,
Rest satisfied, so it be done by Laws.
And now doth Envy Articles object
Of Rigor, Malice, private favourings,
Excitation, Riot, Falshood and negligence;
Crimes done, but not to be answered by Kings:
Which Subjects may complain, but not correct;
And all these faults which Lancastor now brings
Against a King, must be his own, when he
By urging others sins a King shall be.

For all that was most odious was devis'd
And publish'd in these Articles abroad;
All the errors of his youth were here compriz'd,
Calamity with Obloquie to load:
And more to make him publickly despis'd,
Libels, Invectives, Rayling Rimes were sow'd
Among the Vulgar, to prepare his fall
With more applause, and good consent of all.

Upon these Articles in Parliament
So heinous made, infor'd and urg'd so hard,
He was adjudg'd unfit for Government,
And of all Regal Power and Rule debarr'd:
For who durst contradict the Dukes intent?
Or if they durst, should patiently be heard?
Defire of change, old wrongs, new hopes, fresh fear,
Being far the major part, the cause must bear.

The King being thus depo'sed, the Poet goeth on to declare how
Henry, the better to keep himself secure, would the death of Richard,
and how his meaning being understood, the murder was barbarously ac-
complish'd.

He knew his time, and yet be would not seem
Too quick to wrath, as if affecting blood;
But yet complains so far, that men might deem
He would 'twere done, and that he thought it good,
And wish'd that some would so his life esteem,
As rid him of these fears wherein he stood:
And therewith eyes a Knight, that then was by,
Who soon could learn his lesson by his eye.
57.

The man he knew was one that willingly
For one good look would hazard foul and all;
An instrument for any villany,
That needed no commission more at all:
A great case to a king that should hereby
Not need in this a court of justice call,
Nor seem to will the all; for what's wrought
Were his own deed, he grieves should so be thought.

58.

So foul a thing, O thou injustice art,
That terrorism both the doer and distress:
For when a man hath done a wicked part,
How doth he strive to excuse to make the blot;
To shift the fault, to unburthen his charg'd heart,
And glad to find the least surmise of rest;
And if he could make his seem others sin,
What great repose, what ease he finds therein?

59.

This knight, but yet why should I call him knight,
To give impiety this reverend title?
Title of honour, worth, and virtue right
Should not be given to a wretch so vile:
But pardon me if I do not aright,
It is because I will not here defile
My unstained verse with his opprobrious name,
And grace him so to place him in the same.

60.

This caitiff goes, and with him takes eight more
As desperate as himself, impiously bold,
Such villains as he knew would not abhor
To execute what wicked all he would;
And hastens him down to Pomfret where before
The restless king convaid, was laid in hold:
There would he do the deed he thought should bring
To him great grace and favour with his king.

61.

Whether the soul receives intelligence
By her near genius of the bodies end,
And so imparts a sadness to his sense:
Foregoing ruin whereunto it doth tend:
Or whether nature else hath conference
With profound sleep, and so doth warning send
By prophetizing dreams what hurt is near,
And gives the heavy careful heart to fear.

62. How
CAP. 5. The depofing and death of Richard the Second.

62.

However so it is, the now sad King
Toss here and there, his quiet to confound,
Feels a strange weight of sorrow gathering
Upon his trembling heart, and sees no ground;
Feels sudden terror bring cold shivering;
Lifs not to eat, still muses, sleeps undefound;
His senses droop, his steady eyes unquick,
And much he ails, and yet he is not sick.

63.

The morning of that day which was his last,
After a weary rest rising to pain;
Out of a little gate his eyes he cast
Upon those bordering Hills and open Plain;
And views the Town, and sees how people pass,
Where others liberty makes him complain
The more his own, and grieves his soul the more,
Conferring Captive Crowns with Freedom poor.

64.

O happy man, said be, that loe I see
Grazing his Cattle on those pleasant Fields!
If he but knew his good, how blessed he
That feels not what affliction Greatness yields,
Other than what he is he would not be,
Nor change his hate with him that Scepters weilds:
Thine, thine is that true life that is to live,
To rest secure, and not rise up to grieve.

65.

Thou sit'st at home safe by thy quiet fire,
And hear'st of others harms, but feel'st none;
And then thou tell'st of Kings, and who aspire,
Who fall, who rise, who triumphs, who do more:
Perhaps thou talk'st of me, and do'st inquire
Of my restraint, why here I live alone,
And pitie'st this my miserable fall;
For pity must have part, envy not all.

66.

Thrice happy you that look as from the shore,
And have no venture in the wreck you see,
No interl, no occasion to deplore
Other men's travels, whilst your selves sit free.
How much doth your sweet rest make us the more
To see our misery, and what we be?
Whose blinded greatness ever in turmoyl,
Still seeking happy life, makes life a toy.

Tt

67. Great
The depo
ing and death of Richard the Second.

67.

Great Diocle
sian, and more great there
to, For corn
ing that where
to vain pride appears,
Reckoning thy Gardens in Hy
tria more
Than all the Empire, all which th' Earth admires:
Thou well didst teach, that he is never poor
That little hath, but he that much desires;
Finding more true delight in that small (a) ground,
Than in possessing all the Earth was fond.

68.

Are Kings that freedom give themselves not free,
As meaner men, to take what they may give?
What! are they of so fatal a degree,
That they cannot descend from that and live?
Unless they still be Kings, can they not be,
Nor may they their Authority survive?
Will not my yielded Crown redeem my breath?
Still am I fear'd? is there no way but death?

69.

Scarce this word death had sorrow uttered,
But in right one, and tells him hour a Knight
Is come from Court, his name delivered.
What news with him, said he, that traiterous wight?
What, more removes? must we be farther led?
Are we not sent enough yet out of sight?
Or hath this place not strength sufficient
To guard us in? or have they worse intent?

70.

By this the bloody Troop were at the door,
When as a sudden and a strange dismay
Infor'd them strait who should go in before;
One offers, and in offering makes a stay;
Another forward Jets, and doth no more;
A third the like, and none durst make his way:
So much the horror of so vile a deed,
In vilest minds hinders them to proceed.

71.

At length, as to some great assault the Knight
Cheers up his fainting men all that he can,
And valiantly their courage doth incite,
And all against one weak unarmed man.
A great exploit, worthy a man of might!
Much honour, wretch, therein thy valour wan!
Ah poor weak Prince! yet men that Presence fear,
Which once they knew Authority did bear.
Then on thrusts one, and he would foremost be
To shed another's blood, but left his own;
For entering in, as soon as he did see
The face of Majesty to him well known;
Like Marius Soldier at Minternum, he
Stood still amazed, his courage overthrown:
The King seeing this, starts up from where he sat,
Our from his trembling hand his weapon gave.

Thus even his foes that came to bring him death,
Bring him a weapon that before had none,
That yet he might not idly lose his breath,
But death reveng'd in action, not alone:
And this good chance that this much favoureth,
He slack not, for he presently speeds one,
And Lyon-like upon the rest he flies,
And here lies one, and there another lies.

And up and down he traverses his ground,
Now wands a feeling blow, now strikes again,
Then winksly shifts a thrust, then lends a wound,
Now back he gives, then rushes on amain:
His quick and ready hand doth confound
These shameful beasts, that four of them lies slain:
And all had perished happily and well,
But for one all, that I grieve to tell.

This coward Knight seeing with shame and fear
His men thus slain, and doubting his own end,
Leaps up into a Chair that was there;
That whilst the King did all his courage bend
Against those four that now before him were,
Doubting not who behind him doth attend,
And plies his hands undaunted, unafraid,
And with good heart, and life for life he stirs.

And whilst he this, and that, and each man blow
Doth eye, defend, and shift, being laid to sore;
Backward he bears for more advantage now,
Thinking the wall would safe-guard him the more,
When loe with impious hand, O wicked thou!
That shameful dart not came to strike before,
Behind him gave that woful deadly wound,
That laid that most sweet Prince flat on the ground.
The deposing and death of Richard the Second. LIB. V

77.

Monster of men! what hath thy fury done
Upon an overpressed Innocent,
Labring against so many, be but one,
And one poor soul, with care, with sorrow spent?
Could thine own eyes endure to look upon
Thy hands disgrace, or didst thou not relent?

But what thou didst, I will not here Divine,
Nor stain my thoughts to enter into thine.

78.

But leave thee wretch unto black Infamy,
To dark eternal horror and disgrace;
The hateful scorn to all Posterity:
The out-cast of the world, last of the Race,
Of whose cursed seed, Nature did then deny
To bring forth more, her fair-work to disgrace:
And as abhor'd to have produc'd that past,
She slays her hand, and makes this worst her last.

79.

There lies that comely body all imbrude
With sacred blood, amidst the soul he shed;
Those holy streams became with that vile, rude
Unhallowed stains confusedly interlaced:
Ah! why was grovishness with such grace intercalated?
Or serv'd it but for some vile grave, ordain'd
Where an unblemish'd Corpse should be contain'd?

80.

Those fair distended limbs all trembling lay,
Whom yet, nor life, nor death their own could call;
For life remov'd had rid all away,
And death, though entering seiz'd not yet on all:
That short-sin'd motion (that soon finish shall,
The Mover ceasing) yet a while doth stay.

As th' Organ found a time survives the stop,
Before it doth the dying note give up:

81.

So holds those Organs of that goodly frame
The weak remains of life a little space;
But ah! full soon cold death possess'd the same:
Set are those Sun-like Eyes, bloodless that face,
And all that comely whole a lump became;
All that fair form which death could scarce disgrace,
Lyes perish'd thus, and thus untimely Fate
 Hath finish'd his most miserable state.
Though King Richard II. thus lost his Kingdom and life by the Invasion of Henry IV., yet no sooner came Henry V. to the Crown, but he showed his respect to Richard; having his Corp conveyed from Langley to Westminster, where he had him honourably buried, close by his Queen Anne his first Wife, according to his desire when living; and, which was more, observed yearly a day in memory of the said Richard. The Epitaph of the said King Richard runs thus, according to the Monkish mode of Poetry in those times.

Prudens & Mundus Richardus jure Secundus;  
Per solum virtut, jaceet hic sub marmore pictus;  
Verax sermone, suae & plebem ratione,  
Corpori procerus, animo prudens us Homerus;  
Ecclesiae fuit, Elates suppedidavit,  
Quemvis praestavit, Regula, qui violavit.

And so much for King Richard II. his miseries and murder; and as for his Epitaph, the ignorance and well-meaning of the Rimer shall pardon his Poetical faults, being held famous, and of great esteem in those times. As of later times, Ornatiss Gratius, and the rest of the Magistri nostri and Virtuosi in the Epistolarii obsequorum virorum, thought their own Latin and Learning far above that of Erasimus, Erasmus, and such others, truly famous and immortal for their Learning and Oratory.

S E C T. 3.

The grand dispute and troubles amongst the Cordeliers, concerning the trifling and childish Questions of the largeness of their Capuchin or Hood, and the usage and right of the Bread and Meat which they eat.

And now amongst all these Tragedies, take one piece of foolish gravity, where you shall find the Pope and his Cardinals as serious about mere titles, as if in the Consistory they were met, only to invent the Game of Goof; and his Holiness sitting, consulting and troubling his head as wisely, as Pantagruel in Rabelais in deciding the non sense Law-case between the two foolish Lords. I have heard of two Italian Brothers, who fell out and killed each other, upon the dispute which of them should possess the Heavens, and command the Seas; and History tells us, that the Aetolian and Arcadian had cruel Wars for a Wild boar; that the Carthaginians and the people of Piraca for a Sea-rover's ship; that the Scots and Piets for a few Mastiff-Dogs and that the Wars between Charles Duke of Burgundy and the Switzers, began for a Cart-load of Sheep-skins. And some will tell us, that that great hatred and antipathy betwixt the (a) French and Spaniards, began merely because the French were not so gloriously clad as the other, at an interview betwixt Louis XI. and Henry IV. the King of Castile. And the Italian Histories assure us, that the King of Pegu having three white Elephants, wanted a fourth for his Coach: which to obtain from the King of Siam, who had one (b) raised an Army of a Million of men; in which were three thousand Camels, five thousand Elephants, and two hundred thousand Horses; whereby he destroyed the Kingdom of Siam, and forced the poor King to kill himself for the loss of his whole Empire; and all this ado for one white Elephant to join to his other three.

Though
Part 3. p. 99

For there is no question but that when the Cordeliers were at a difference between themselves concerning the form of their Capuchin (Cowl or Hood) when they would have their Hood narrower, and others, which they named the Brothers of the Commonalty, would have theirs of a larger size; they thought their dispute wonderful considerale: And in good earnest the quarrel lasted almost a whole Age, with infinite heat and animosity on both sides, being at last with much ado determined by the Bulls of four Popes, Nicolas IV. Clement V. John XXII. and Benedict XII., but now it looks, as if really it had been to make the world sport, when men but mention this Dispute: and I verily believe there is hardly a Cordelier at present that cares for the size of his Capuchin. For so in truth a wise Fryar would have said, when the Contest was at the highest,—Let us but have patience a while, and we shall both be laugh at.

The fame might likewise have been said upon another Question sprung about the same time, and which is of a nature so thin and airy, that it almost vanishes with a touch.

'Tis a certain truth, that what the Cordeliers eat and drink, is as well devoted, as that which is eaten or drank by those who never made profession of their Rule: This is undeniable. But there sprung a Question amongst them, whether the right to those things which were consumed by the usage, as Bread and Wine, appertained to them or not; or whether they had only the simple usage of them, without any right. The greater part considering this to be a certain degree of perfection, which cost them nothing but their quitting of all right to those things which they devoured by the usage (since this Renunciation did not at all hinder the usage, for which they were only interested) greedily embraced the Opinion, that the Cordeliers had indeed but the simple usage of things, without any title to them: That the right appertained to the Roman Church, and that theirs was the Poverty, of which Jesus Christ gave them an Example.

(a) Nicolas IV. who had been taken out of the Order of the Cordeliers, makes
(b) Bull wholly advantageous to this pretention, and defined, that in effect they had but the simple usage; and that Jesus Christ had given us the Example of this present Poverty, which confuits in the general Renunciation of all Right to Temporal Goods.

Thus continued matters for some time: the Cordeliers eat and drink as well as other men, though without Right or Title. But John XXII., who was of a fiercer humour, being raised to the Pontificate, found himself importuned with this unprofitable Right which the Cordeliers attributed to the Roman Church, from whence he saw no profit to come; and therefore he took a fancy to end this Question, without any regard to the Decision of his Predecessor Nicolas.

The Cordeliers alarmed at this, being assembled in their General Chapter at Florence [Perugia in Tuscany] solemnly protestted to adhere to the Definition of Pope Nicolas IV.

But for all this, Jesus took the adverse party, (c) declaring that he cared not for this Right to the Bread and Wine of the Cordeliers, and other things which they consumed by the usage, since there accrued no profit by it to the Church of Rome; that the Cordeliers Fryars were never the poorer; and that their (a) attention was, that none but themselves should derive any profit from it: That it was a dishonest that the Roman Church should interest itself for an Egg or piece of Cheese: That in things which they devoured after that manner, the Usage and the Right of Usage was not to be distinguished; and that all this airy and spiritual refinement was but a pure illusion. In fine, he (c) determined, that it was plain Here to affirm that Jesus Christ polished nothing in this World, neither in particular nor in common; and that he should have no Title to the thing which he used.
Concerning trifling and Childish Questions.

These Divisions of John XXII appeared quite repugnant to those of Nicholas IV; and the difference did to perplex Cardinal Bellarmine, as he really professed they were not to be thoroughly reconciled.

He acknowledged that Nicholas IV did teach that one might separate the Right from the Usage; and that John XXII had declared the contrary.

He confess'd also that Nicholas has determin'd that this is a holy Poverty; and on the other side, that John XXII looked upon it as Hypocrisie. And upon these two points unluckily takes the part of Nicholas against John.

But for as much as in the third point that concerns the Poverty of Jesus Christ, the Cordeliers opinion is taxed of Herefie by John XXII; that the two Popes should not seem at variance in a point of Faith, he endeavours to piece them together by distinguishing of the times.

He says therefore that Jesus Christ did possess Temporal things at one time, and that he was absolutely bereav'd of them at another: That so it is true, that as to one season he prescrib'd us an Example of perfect Poverty, by an absolute renunciation of the possession of all things, as says Nicholas: And that it is true, he at another time possess'd Temporal goods which he made use of, as John XXII had decided it.

But this way of according the Decision of the two Popes, does not appear so solid: for John XXII doth not pretend that Jesus Christ was Master of the Temporal things he used at one certain time only, but that he was so always, as appears by the general Principle which he makes use of to prove it, which is, that the Usage is unjust, which is unaccompanied with Right: Whence it is easily infer'd, that Jesus Christ having made use of Temporal things, and never having used them unjustly, he had always a Right to the use of them.

But however the matter was, divers of the Cordeliers did take themselves to be justly condemn'd, and manage the Pope, they obstinately maintain'd that their Bread belong'd to the Church of Rome; so as the Emperor Louis of Bavaria [of whom we spoke so much formerly] being then at variance with the Pope about his Election to the Empire, they join'd themselves to him, and stoutly maintain'd his Right against John XXII. The Emperor on his part upheld the Cordeliers, reproaching to the Pope as a foul error, his Decision touching the Poverty of Jesus Christ.

In sum, the Animosity of both these Antagonists came at last to that height, that the Pope (according to the title of that Age) [Excommun. 1334.] excommunicated the Emperor, declared him Heretic, favourer of Hereticks; deplored him from the Empire, and caus'd all the poor Cordeliers to be burnt that he could lay hands on. On the other side, the Emperor [ex] enter'd Italy with a puissant Army, [seizes on Rome, declares Pope John (then d. 1338.] at Avignion) unworthy of the Pontificate, creates a new Pope, or rather Anti-Pope, namely a Cordelier, call'd Peter Ramusio of Corbaria, who was created the Title of Nicholas V, and who for the first action of his Pontificate, vacated the Bull of John XXII against the Cordeliers, himself excommunicating and deposing him.

And thus in short have we taken a view of this tedious and bloody quarrel about a mouthful of Bread and Cheefe; a Controversie not worth a wise man's thought: for let me but have my belly full, and eat and drink when I please, let his Holiness or any body else that hath such a longing humour, take the Excrements, I, and if he please, wrap't up or fawced in the Notions of Right or Usage, and twenty such like distinctions, if by this means both parties are pleas'd; for I am confident to be no loser, and his worship hath an easy Stomack that is thus satisfied. All which being as mere fopperies, as he that was angry that his Hat was button'd up on the wrong side.

Though
Though John XXII got the better of the Emperor's New Pope Nicholas, yet was he so much incensed against the Cordeliers, that he was once thinking to [a] extirpate the very Order, for which, and his strongly opposing them in this trifle, he hath since been vilified by their pens to the purpose: Of which [b] Lucæ Waddingus will afford you some instances: But as simple and ridiculous as the dispute is, yet even at this day cannot the School-men leave off troubling their mouldy Cobweb-heads, and the world about it. And thus much for this blockish Quarrel and dispute.
CHAP. VI.

1. The great Schism amongst the Popes, with some Reflections on some of their Actions.

2. The troubles of Naples; and the wicked design against the Medici and Florentines; with the murder of Juliano de Medici.

3. The murder of James the First, and James the Third, Kings of Scotland.

4. The deaths of Henry the Sixth and Edward the Fifth, Kings of England.

5. The troubles in Spain, and the miseries of Don Henry the Fourth King of Castile and Leon, by reason of his proud and rebellious Nobility.

Sect. 1.

The great Schism amongst the Popes, with some Reflections on some of their Actions.

We have several times seen how the Popes of Rome have disturb'd the peace and happiness of other men's Dominions, and have been the ruin and destruction of many Princes; and now methinks it will not be amiss to take a slight view of the destruction of Rome it self, where many wise men, through variety of pretenders, could not discover the true Vicar, and Infallible Bishop.

Part of this story belongs to the former Century, yet 'tis more convenient to place it all together here, the greater portion of it belonging to this.

Clement V being chosen Pope by his Simoniacal Promises to Philip le Bell King of France, and being before his Election Archbishop of Bordeaux, and also that Country-man, being in France when he was chosen Pope by the Cardinals at Perugia, would not for some reasons remove out of France, but (though the Cardinals earnestly perswaded him for Italy) settled the Pontifical Seat at Avignon.

* 1305.

By this removal into France, Rome was deprived of the Papedom or Papal Seat above LXX years, till what time Gregory XI restored it again to Rome.

* 1377.

This Gregory dying, the Cardinals chose Urban VI, but presently after declaring they were forced by the Romans to such an Election, they declared this void, and chose Clement VII; by which means the Schism began, the story of which being large and intricate, take this following Chronologie to make it more plain and intelligible.
Great Schism amongst the Popes, with some

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| The Cardinals hearing to end this Schism, call’d a Council at Pisa, where they declared Gregory and Benedict guilty of many crimes, and pronounce them deposed, and so chose this Alexander V: Though neither Gregory nor Benedict obey’d the Council, but would be Popes still. And Alexander died before he had sat a year.

* Scibendi arq. concilii imperialis. That, &c. 1512.

1 The German, Hungarians, English, and part of Italy stood for Urban. Some say he was * legally elected, others doubt it. He created LIV Cardinals.

2 The French and Spaniards stood for him. He kept his Seat at Avignon, and Created XXXVI Cardinals.

3 He was unskillful in singing (then much look’d after in a Church-man) and also in writing; a great Seller of Indulgences, and very guilty of Simony. He Created XI Cardinals.

4 d He promises to resign up his Popedom, if Boniface would do so, that another Pope might be chosen and the Schism ended, but had no mind to do so: so he held himself for Pope, and Created VIII Cardinals.

5 e Before his Election he sware to resign the Popedom, if Benedict would: but neither of them had any stomach to it. He Created XI Cardinals.

6 f He also before his Election sware to resign his Popedom for union-fake, if Benedict would: but how long in this he juggled, Theodoric will tell you. He Created XIII Cardinals.

7 g Some
### Cap. 6. Reflections on some of their Actions:

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<td>John XXIII.</td>
<td>Some say that by force he nominated and chose himself Pope, <em>Fid de Burgom. He created XVI Cardinals.</em></td>
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**Notes:**

- *Benedi* XI dying in Spain, the Cardinals *Some say he was not chosen:* there of his Faction chose for Pope this *Clement VIII.* But at the Four years end, seeing *he could not make good his party, he quietly yielded up his Pontifical name and honour.*
- *Felix IV.* was formerly Duke of Savoy, and had many that adher'd to him, and several stood Neuters; he created XXIV Cardinals.
- *Felix* upon the earnest intreaty of the Emperor *Frederick III., and other reasons, resigned up all his interest to the Popedom, and to Nicolas V. remain'd sole Pope; and thus this Schism ended.

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By
Great Schism amongst the Popes, with some

1300. By this Schism or Schifms which continued so many years, Chriftendom received much detriment, each Party and Faction maintaining it felt with all earnestness. Urban VI to strengthen himself, became Joan I. Queen of Naples (a lover of change) adher'd to Clement, pronounced her deposed from her Kingdom, which he gives to Charles Durazzo. To Counterpole this, Joan (by the Counsel of Clement) declares Lewis Duke of Anjou Heir to the Kingdom, (and Pope Martin V confirm'd it afterwards) which increas'd the trouble: But in brief, Durazzo proves too strong, enters Naples, feizes upon Queen Joan, and caused her to be hanged.

And with that severity did Urban Persecute those of whom he was any way jealous, that he took five Cardinals, had them tied up in Sacks, and thrown into the Sea: but others tell worse things of him.

Nay, so zealous were the People of those days for Schism, that neither the Councils of Conflance or Bafli could prefently end this disturbance; for what Pope overr them nominate or approve of, falleth prefently out again with them, concerning whose Authority is greatest, the Councils or the Popes; they declaring themselves to be above the Bishops of Rome, whilft on the other fide His Holinefs pronounced himself above all.

And these disputes went fo far, till at last it came to an equal Mifter, Felix and the Council of Bafli against Egenian and the Council of Florence, fo that either party was back'd with a Pope and Council.

As for the Council of Conflance, I may fancy that they took no great care for the prefervation of Kings, since they declared only this, that it was not lawful to kill Tyrants, with this Krauffhen condition, without the command or Sentence of a Judge; yet this Council (and fo did Bafli) declare it fell above the Pope, and that he ought to be obedient to a Council: yet will not all the Romanists believe this, though thus decreed by a lawful Council, as they fay: for if this be not legal, how can Martin V be a true Pope, being fet up and chosen by it? And if he fail, they cannot have been a true one. And besides this, we may suppofe that there hath been a notable jumbling of Cardinals, when in this very Schism there was about two hundred created, besides thofe who were made by Martin V, and Nicholas V.

But though this Schism was some trouble to Chriflianitie, yet the Succedion of the Emperours went peaceably on; only Wenceslas was deposed for his vitious life, as if the troubles of the Popes were the peace of the Empire: and at these times, probably, the Popes are too buoyly implo'd to disturb the German Government.

As for the Council of Bafli, Æneas Sylvius, afterwards Pope Pius II, hath wrote much in its vindication: But when he came to be Pope, he changed his note, and declared against his former writings, decreing that the Pope is above a Council: thus Intrefl can work Miracles; but for his unconfancy he is pointed at by this Proverb, What Æneas approves of, that Pius condemns. And to this Proverb which others made of him, we will add this saying of the Clergy——— a Marriage hath been for great reafon taken away from Prisyl; but yet for greater, it ought to be referred to them.

After Pius fat in the Roman Chair, Paulus II, such an Enemy was he to all good Learning, that b Platina tells us he used to call Scholars Heretickly; and the better to carry on his design of Ignorance, he perfwaded the Romans from bringing up their Children in Learning, to Write and Read being knowledge enough. Ita edent & contemnebant, ut euis fludiose, uno nomine Heretici appellaret. Hanc ob rem Romanos adhorabat, ne fillos diarium in fluidis litterarum paternorum, fatis efi ilegere & scribere didicissent. Plat. p. 340.——In eam nec heretarum nec moribus probatam, Satirices, lib. 2. fol. 245.

* Sedioribus magna ratione
fublacias Np-
tis, majori re-
fluenndas vi-
dert. Plat. 
ed. Antiqu.

b Humaninatis
autem fludia
enough, inz odent &
contemnebant, ut euis fludiose, uno nomine Heretici appellaret. Hanc ob rem Romanos adhorabat, ne fillos diarium in fluidis litterarum paternorum, fatis efi ilegere & scribere didicissent. Plat. p. 340.——In eam nec heretarum nec moribus probatam, Satirices, lib. 2. fol. 245.

He would have been an excellent Companion for the Emperour c Domitian, that banish'd all Learned men, and had one kill'd for making a Map of the World: yet if in this he came not near him enough, he might for greediness of Money; for which in his time at Rome, all Church-preferments were publicly

* Suet. in
vita Domit. 

* 10.
Chap. 6. Reflections on some of their Actions.

He loved something else as well as Money, or else he is 1300. his own: however, for Janus Pannonius, who lived in his time, and was Bishop of Funfkirk, called Enyejzahasze, commonly known by his Latin name Eugenius-Ecclesiæ in lower Hungary, and well acquainted with the affairs at Rome: This Janus, I say, as soon as this Paul II came to his Popedom, sent him good advice: but a little after we find the matter alter'd; for thus he quits his Holiness.

PapæPaulus ne refet Roman requiris,
Filia quem solum te doce o e marem.

He gets a Daughter makes it past denial.

And again thus:

Sediam non possum, sed patrem dicese possum;
Cum video tatam, Pauli fecunde, tuam.

I cannot call thee Holy, Paul, but rather Now I your Daughter see, can call you Father.

And in another place thus he sings to the same purpose:

Cum sit filia Paulæ, sit tibi aenum;
Quantum Pontificiæ habere raros
Vidit Roma præs: Pater vocari,
Sanctus non possum, sed patrem dicese possum.

To him succeeds Sixtus or Xyftus IV, of whom Cornelius Agrippa gives this noble Character, that he built at Rome a very Famous Bawdy-house: but this, you may suppose, was for the profit of his Holiness; for the same Author goeth on and tells us, that every Curia of Rome pays every Week to the Pope a Julio every Giulio is about an English Six-pence, which yearly rent sometimes surpasses the sum of Twenty Thousand Ducats. And how his Disciples gained under him, the same Agrippa affures us, that he hath heard them thus cast up their Income and Rents; He hath two Benefices, one Cure worth twenty Ducats, a Priory worth Forty Ducats, and Three Whores in the Brothel-house, which every Week brings them in the gain of Twenty Giulios, i. e. ten English Shillings.

This Agrippa was in this time so famous for all manner of Learning, that he was courted by all Persons and all Countries, though for the object to him the Magick Art; but to quit him from this, Monleure & Naude hath Apologue lately Written a large Apologue, whither I refer the Reader. And the Percérouses of the Magic art points out to them he would go against and violate all Laws Humane and Divine; a great pity that such a fault should over-cloud so excellent a Virtue.

To 259.
Great Schisms among the Popes, with some

To him succeeded Innocent VIII, who is said to have followed on the same trade, and thereby to have clearly gain'd Sixteen Children, Eight Boys, and as many Daughters, before his Popedom; but to mend the matter, they now say he was married, and so honestly had them before he obtained the Papal Dignity. But Voltaireans doth more than hint that they were Bajards, by comparing him and them to Pope Alexander VI and his offspring.

As for Pope Alexander VI, who succeeded this Innocent, I need not say much, seeing all the Roman Historians themselves do confess him to have been a Monster among men; and that as he basely got his Popedom, viz. by simony, so lived he ever after very wickedly. Before his Popedom he enjoyed one Zoncicer, and afterwards reverenced her for his especial Curiosity; he had by his love to Women Four Sons and Daughters; the beat of the latter fort was call'd Lucretia, with whom he was thought a little too familiar (as her Two Brothers were also:) wherfore upon her was rebus Hilgan.

Many biting Verses might be Collected against this Alexander out of the works of that famous Italian Poet, Jacobus Sanazarius [or Altius Syncretus, being call'd both wife] Mantuan, and such other like Scholars that then flourished; but it would be to no purpose, seeing they confess the worst of him, and all since are ashamed of him.

As for the manner of his death, take it thus according to Guicciardin. Cesar Borgia his Son, resolving to poiyon Adrian Cardinal of Cornets, sends some Flagons of Poysoned Wine to the Vineyard, where they with the Pope were to Sup. The Pope coming too soon, before any other Wine was brought, and being very thirsty, Borgia's man, (not knowing of his Master's design, but thinking it to be most excellent Wine) fill'd some of it to the Pope, who drank heartily. It chance that at the same time Borgia came, and through ignorance pledging his Father, who having took some Antidotes before, and being young and hasty, lived, though he indur'd an hard Sicknes; but his Old Father Alexander VI dyed upon it.

Here lyeth the Father, and here lyeth Mother,
Here lyeth the Sister, and here lyeth Brother,
Here lyeth the Husband, and here lyeth the Wife;
Yet here are but two bodies to make all this strive.

Lucretia by name, Thais indeed lyeth under this Stone, Alexander's Daughter, his Sons Wife, and his own.

Hoc sicet in Tumulo Lucretia nominis, sed re
Thais, Alexandri filia, jovis, nuncu.
better to enrich himself by the seizing upon their Wealth, and that the man through mistake gave only the poifoned Cup to Alexander and his Son Borgia, whereby the reft escaped: and this makes the Pope more wicked, and may well enough be believed; for Guicciardini confefeth that this Pope and his Son used this trick feveral times, to the Murdering of feveral Cardinals, againft whom they had but the leaft pick.

Here I might tell the feveral mischiefs that this Alexander brought upon the World, for the preferring of his wicked Ballard Cefar Borgia; but it will be too tedious for this place. And he that would fee any more of the former Schifm (the Story of which would fill a large Volume) may perife o Theodore à Nion, who was Secretary to feveral Popes in that Rupture.
The troubles of Naples, and the wicked design against the Medici and Florentines, with the Murder of Juliano de Medici.

And now a glance at some State-troubles and Murders will not be amiss: Yet here passing by the Murder of Gianluzzo Duke of Milan, the troubles and dethroning in Bohemia, and the Leap-Frog-Government of the Kingdom of Naples; though we might tell what a coyl the Popes made to have one King to thrust out another, to which Charles the VIII of France was alluding.

This Charles was so well bred up, that he could not read a word; for which want of Learning, he might thank his father Louis XI; so great an Enemy to good Literature, that he would have his Son know no more Latin but these five words:

Sei nejcit dissimulare, nefcit Reginar.

This Charles de Valois VIII of France pretending a right to the Kingdom of Naples upon the Ajjanian account, marcheth into Italy, carries all before him. Pope Alexander VI is out of his little Wits; but Fortunis himself in Capel St. Angelo. Charles enters Rome a conqueror: several Cardinals apply themselves to depose the Pope, but they are both made: Alexander invets Charles with the Kingdom of Naples, and institutes him Emperor of Cumbitainpl. On the other side, Charles humbly in the Vatican kis his Holiness Foot, and another day held the Bason of Water whilst Alexander wash'd his hands: which humble Ceremonies, left they might be forgot by Posterity, the Pope appointed to be painted in a Gallery in the Castel St. Angelo.

Though Charles marcheth to Naples, whence the young King Fernando, and his Father Alphonsus (though the Pope had invided that Kingdom in the House of Aragon) were forced to flee, and Charles was there Crown'd; and they'd there some time, and so return'd for France. In the mean time, the French behav'd themselves so oddly, that there (tis said) Europe first knew the Venetian Doges; and by their behaviour, the French loft the love of the People, and so the Neapolitan Kingdom; for no sooner was Charles departed, but Fernando returns, and retakes the Kingdom: The Pope at this time (for all his former dissimbling Agreement with Charles at Rome) having a greater kindness to the Aragatauns than the French, Alexander himself being a Native of Valencia in Spain: y'ar Dr. Robert Gaggin, a good Orator and Historian (but it seems his Poetry was too uncivil to our English Henry VII, when he was Ambassador from the said Charles at Hith) affirms that the French King took this expedition into Italy at the intreaty of Pope Alexander VI. Though it appears that His Holiness presently turn'd his note, and not only freely with'd him farther off, but at last became his open Enemy.

But having these Hurley-burly's, as being too common in History, let us take a brief glance of the Popes wicked design upon Florence, where Murder and Sacrilege we shall find raging in their height.

The City and Commonwealth of Florence now flourished under the Medici, at which prosperity, not only some rich Male-contented Citizens, but Pope Sixtus IV also looked with an Envious eye. And His Holiness took every occasion to thwart the Intercift of that City, and lessen its Credit and Reputation.
Chap. 6. with the Murther of Juliano de Medici.

At this time the Two Brothers, Lorenzo and Giuliano de Medici, Sons to Pietro, Son to Cofmo, bare the greatest sway and love over the Florentines. At this the House of Pazzi (a rich and powerful Family there) took exceptions; and in this dislike the Pope joyns with him. And their reflex was, that nothing would bring their deligns about, but the destruction of these two Brethren.

Many Consultations they had how to bring this damnable deed to pafs, and many great men had they drawn to this Conspira cy; insomuch, that Fernando King of Naples consented to the design against the Medici, though I cannot say that he knew of the intended Murther: Though Francesco Salviati Arch-bishop of Pisa was a great Stickler in this inhumane action.

After long Consultation, the Conspirators go to Florence: the chief of which were the Pazzi, the Salviati, Giovanni Baptista da Montefeco a noted Commander under the Pope, Giacopo di Poggio Son to the Famous Orator, and many others. The better to cover the Villany, they persuaded Cardinal Ria rio to coincide towards Florence; which he doth, and is nobly Feasted by Giacopo de Pazzi at his Town Fiplode about Four Miles from Florence, whither they invited, with a design there to Murther them: but Julian not coming, that Plot fail'd.

Upon this they had the Cardinal to Florence, where they doubted not, but by this means to obtain their ends. Being there, they Vizarded their numbers and meetings, under their waiting upon and civilities to the Cardinal, and against the next Sunday prepare a great Feast, but being informed that Giuliano could not be there, they resolved to put their black design off no longer, fearing to be discover'd by their lingering. The place appointed by them for this Murther, was the Cathedral Church of St. Reparata, where they knew both the Brethren would not fail to be: And they thought no time fitter for them, than when Mass was singing: as for the manner how, they order'd Antonio de Volterra and Stephanus a Priest to kill Lorenzo, and Francesco de Pazzi with Barnardino Bandini to do the same to Juliano; and that upon this uproar, Salviati the Arch-bishop of Pisa, with Giacopo de Pazzi, and their Followers, should seize upon the Palace and Senate.

This day (Sunday the 26 of April) and time being come, they go to Church, where they see the Cardinal and Lorenzo de Medici, and the Church full of people, and Service begun, but Giuliano not come; wherefore Francesco de Pazzi, and Barnardo Bandini, who had the charge of killing him, went to his House, and persuaded him to Church, talking merrily to him all the way; and in a gayly and Friendship, de Pazzi took Giuliano in his Arms, whereby to feel if he had any Privy Armour on.

Being come to Church, Bandini with a Dagger stab'd Giuliano to the heart, and de Pazzi wounded him in other places, and by chance himself also in the Leg. Giuliano thus slain. Bandini flew Francesco Noci, a great Friend to the Medici. In the mean time Antonio Volterra, and Stephanus the Priest, assault Lorenzo, and wound him a little in the Throat; and thus hurt, he escapes from them into the Vestry. And the Cardinal retires himself to the high Altar.

In the mean time the Arch-bishop Salviati, with James Pazzi, and a number of their Gang, went to the Palace; he and some others going up (leaving the rest below) and found the Senate sit down to Dinner: Cifare Betucci, that year Consilsiore di Giullitta, perceiving some mischief by the Arch-bishops carriage, and amazed countenance (for now when he should be desperate he began to be fearful) boldly thrust Salviati out of the Chamber, and leiz'd upon Giacopo de Pazzi by the hair of his head, and delivered him to the Serjeants. The rest of the Senators at this taking alarm, with what Weapons they had, fell upon those who went up with Salviati, and ply'd themselves so well, that they presently overcame those Conspirators, killing some, throwing others alive out of the Palace Windows; and the Arch-bishop had the reward of Hanging.

Whilst this was doing, the Citizens incouraged with the news of the preservation of Lorenzo de Medici, hurry in Arms to the Church, conduct him from the Vestry to his own House, and recover the Palace from the Conspirators, who had pull'd the door and the lower Rooms of it, killing all of the Plot they could meet with.

XX And
And having thus redeem'd themselves and City, nothing was cried about but Medici, Medici, every one striving who should shew their hatred most upon the Traytors; infomuch, that the parts of their dead Bodies were carried about the Streets, some stuck upon Lances, others upon Swords, others drag'd along; and not any of them escaping that could be laid hands on. And so the people having thus for some time fastished themselves upon their Enemies, the Corps of Giuliano di Medici were Buryed with a great deal of State, and Lamentations of the Citizens.

The Popes Forces, who had lurked upon the Florentine Borders, to have taken advantage of their surprizal, to have fallen into their Territories, and so to have made a perfect Conquest, hearing of the miscarriage, retreated: But Pope Xifil seeing this Murther and hidden Treason would not bring his designs about, pulls off his Vizard, and shews himself an open Enemy, draws out his Pontifical Weapon, and first falls a Cursing and Excommunicating them, and then with the assistance of Ferdinando of Naples, resolves to over-run them by War. Against these the Florentines oppose themselves: as for the Interdict, they neglect and despise it, and commanded their Priests to continue their Celebration of Divine Service; and for the other, they strengthen themselves by Arms: But the Story of the War I shall wave, as too tedious for this place. This being sufficient to shew what wickedness their Holiness will perpetrate, to bring their abominable designs about.
Cap. 6. The Murthers of James I and III, Kings of Scotland. 257

Sect. 3.

The Murther of James the First and James the Third, Kings of Scotland.

But now let us look a little nearer home, and we shall behold the Murther of a Prince in Scotland, famous by their Writers for his Vertues, Learning, sweet disposition, Valour, and what not; and this is King James I. The chief of this Conspiracy was the Earl of Athole, affiled with his Nephew Robert Stuart and Graham. The first inciting that the King had of this Treason was whilst he was besieging Roxburgh in Tross-cli, then defended by Sir Ralph Gray and his English; for when he had brought the Gallie to that extremity, that they were confulting of yielding, his Queen in all haste possible was sent to him, and gives him some hints of the Treason, and that it was such, that if not quickly prevented, would indanger him and his. Upon this he raiseth the Siege, through jealousy Dinsbands most of his Army, and with those whom he thought he might trust, much troubled in mind with this Villany, he goeth to Perth (now called St. Johnfons), where he remains in the Black-Fyars, a Covent near the Town-walls belonging to the D. minicans. Here the King bends all his Wits to find out the bottom of the Treason; which design of his being known to the Traytors, they resolve for a speedy Execution, lest delay might bring a farther Discovery, and a stop to their wickedness. Accordingly, affiled by the darknefs of a night, they undiscovered got to the Black-Fyars, one John belonging to the Court being their Guide, and had also procured them entrance into the Gallery before the Kings Chamber-door, where they attended some of their Confederates, who fhould have let them farther in, by taking out the Bar on the inside of the door; and Robert Stuart, being a Fa­vourite with the King, and so familiar at Court, took off all jealousy, and was a main affilant to their approach and entrance.

While they were thus in expectation, Fortune was favourable to their Treason; for Walter Stratoun, one of the Kings Cup-bearers, having not long before carried in some Wine, came forth of the Chamber, and finding some armed men rudely rushing to force their entry, with a loud voice cried out Treason; upon which they fell upon him, whom whilst they were killing, a young Maid of Honour, named Douglaes, others say Loveclaps to the Door; but not finding the Bar, and seeiing no other remedy for their preservation, thruft her Arm in the hole or Staple, thereby to keep the Door fall. But this tender Bolt being soon broke, the Traytors rufh into the Chamber, killing all such as they found to make any aflifance; amongst which was Patrick Drumbar, Brother to George sometimes Earl of March.

At last they strike down the King, whom they there left dead with XXVIII wounds. Nor did it go well with the Queen, who thinking to save her Husband, intercepted her own body, whereby she received two wounds, but not Mortal.

As for the Traytors, the common fent of them were Hanged, Robert Stuart was Hang'd and Quarter'd, Walter Earl of Athole was thus punished for three days together:

The first day, he was stript naked to his Shirt, and by a Crane fixt to a Cart, after boyzled aloft, his Joynts put out; and thus hanging, showed to the people; and thus dragged along the high Street of Edinburgh.

The second day, he was mounted on a Pillar in the Market-place, and Crown'd with a Diadem of hot Icon, with this Inscription:

XXI THE
And this they say was done to him, to make his words good, he confessing one motive to this design was, because he had been told by some South-fayers or Witches, that he should once be Crown'd King.

The third day, he was laid naked along upon a Scaffold, his Belly was ript up, his Bowels taken out and thrown into a fire, he looking upon them: then was his heart taken out and thrown in also; lastly, his head was cut off and stuck upon the most eminent place of the City, and his body divided, and parts of it sent to the chief places in the Kingdom.

As for Robert Graham, he was thus punished: a Gallows was raised in a Cart, then he had his right hand nailed to it, and so drawn along the Streets, whilst the Executioners with burning Pincers tore pieces from his Shoulders, Thighs, and such like filthy places which were farthest from his Vitals, thereby to keep him the longer alive, and in greater pain: yet did these terrors bring little Repentance to him, as may be guessed by his impious answer; for being asked, during all these tortures, How he durst lay hands on his Prince? made this Reply,—That, if he had Heaven and Hell at his choice, he durst leap out of Heaven and all the joys there, into the flaming bottom of Hell.—At last, having all his flesh almost pull'd off, his Heart and Intestines were thrown into the Fire, his Head stuck up, and his Quarters sent to several places for a terror to others.

And here I shall hastily pass by the unfortunate Reign of King James III; how his own Subjects Covenant'd against him, confined or forced him to Edinburgh Castle, and at last came to open Battle against him at Bannockburn, not far from Stirling, where his Army being beaten, he was after in cold blood Murdered in the Mill: but whether this abominable Murder was done by Patrick Lord Gray, Robert Sterling of Keer, or Andrevo Borthwick a Priest, or all of them, must be left as their Histories hath it, uncertain.
The deaths of Henry the Sixth and Edward the Fifth, Kings of England.

But leaving Scotland, here might I treat of the miseries of England at the same time, of the long but unfortunate reign of good Henry VI, of his Dethronement, and, which was worst, of his Murther in the Tower of London, as the common opinion goeth, by Richard Duke of Gloucester, afterwards call'd Richard the Third. Though Mr. Slept of late would deny the Fact, and clear the said Richard from this, and all other imputations laid to him by all other Historians. Though Mr. Bucket late would deny the Fact, and clear Henry VII. from this, and all other imputations laid to him by all other Historians. Spelman.

The body of this King Henry was carried to Chertsey in Surrey, and there buryed in the Monastery belonging to the Benedictines. And 'tis said that many Miracles have been done at his Grave, above Two hundred of which was gather'd into one Volume; nor was there any Diseaue, but they say was cured by his Red-Velvet Hat, Blind, Lame, Dumb, Kings-Evil, and what not? And as if these were not enough, they make him cure another Miracle, viz. a Woman that used to go with Child above Two years.

Richard III (envying the fame of Henry, if we may believe King Henry VII) * Spelman. removed the Corps from Chertsey to the Chappel of Windfor, where he was also Consci. Tom. Worshipped, by the name of Holy King Henry; and here they say that his Red-Velvet Hat heal'd the Head-ach of such as put it on their heads: there his body rested for a time; but now his Tomb being taken thence, it is not commonly known what is become of his body. 'Tis true, King Henry VII had a desire to have it removed to Westminster; to which purpose the Abbot desired the Archbishop of Canterbury, and the Bishop of Durham & Authority to inquire into his Miracles and Life. Nor did Henry VII cease here, but Alexander dying, he follicited Julius II very earnestly; and some think, that had the King lived a little longer, he had obtain'd his request: But this I shall leave with these words of Edward Hall—

Ed. Hall's

And here passing by the cruel death of the young Innocent Prince Edward, eldest Son to this King Henry VI in cold blood, after the Fight at Tewkesbury, might come to Edward V, and shew how he was deposed by his Uncle Richard, by means of his wicked Instruments, Stafford Duke of Buckingham, Dr. John Shaw, Brother to Edmund Shaw Goldsmith, then Lord Mayor of London, and such like; and from this I might lead you to the making away of the said young Innocent Prince, Edward and his Brother, by the means of the said Richard III: but because all Historians will not exactly agree upon the manner how, I shall refer you to the Chronicles themselves, where the Juggle, if not the Murder, may be seen at large.
The troubles in Spain, and the miseries of Don Henry the Fourth King of Castile and Leon, by reason of his proud and rebellious Nobility.

If we look into Spain, we shall find those Territories miserably wasted by tumults and rebellions; we might see how the Young King of Castile Henry III was so neglected by his proud and greedy Nobility, who pocketed up his revenues, that once he was forced to pawn one of his robes for two shoulders of mutton to help out his supper. And we might see their rebellions against his Son King John II, whose troublesome reign might be an item to kings to beware of confiding in and favouring too much one subject, by the neglect of the rest: And the unhappy end of the Constable Don Alvaro de Luna, may be a caution to the greatest favourites in their carriage: for Kings at last (in whose protection lieth their greater safety) may be persuaded to leave them to justice; and then no mercy can be expected from the so long abused law and people. But proceed we to greater troubles and misfortunes than these.

This King John II had by his

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<th>First Wife</th>
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<td>Maria of Aragon</td>
<td>Isabel of Portugal, Daughter</td>
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<tr>
<td>Catherine, eldest young</td>
<td>to D. Joan Matter of S. Jago, and Son to John I. King of Portugal</td>
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Henry IV succeeded in the Kingdoms of Castile and Leon, after the death of his Father John II. Henry was civil and courteous, never should any body, were he never so mean; he was also liberal, a lover of peace; but that which spoilt all, he was too careless in his government, not defiring to trouble himself much with the affairs of his kingdom: which with his clemency made his proud nobles neglect, and in the end despise him.

To tell all his misfortunes, would be too tedious: In short, several of his nobility made a league against him, one of the chief of whom was Don Alphonso Cerillo the Arch-bishop of Toledo. They carried their plot cunningly and secretly; and if a discovery should happen, they had either fair pretensions, or a juggling carriage, with which they knew it was an easy matter to pacify the king.

The king had notice of their league, and desired to confer with the Marquess De Villena, one of their chieftrains, and some others: they refuse to come to him. At last, De Villena, upon hostages given to his party, and a safe conduct, meets the king, but comes well provided and guarded with his faction and
and Friends, by whose assistance he was so strong, that he resolved to seize upon the King, and the Infanta's [Isabel and Alphonso] and once made a violent attempt upon the Court; but missing the King (who had notice of the Plot) too well provided, turn'd all off with a fair excuse; and the King was too apt to pardon and believe all to be for the best.

Another time they had laid a Plot to be let in secretly into their Lodgings, there to seize on the King, the Queen, the Infanta's, and to dispatch their Enemies; but this was by chance also discovered, and so prevented; yet would not the King punish Villena, because he had given him his word of security.

Thee failing, they contrived to seize upon him, under pretext of a Conference; but on this also the King having Intelligence, he prevented their Treachery. The Covenanters finding their Plots discovered, took to open Arms, and drew up several Articles against the King; and the better to counteract their Cause, they pretended great care and friendship to the King's Brother Alphonso. At last a kind of peace is struck up; Alphonso declared himself Heir to the Crown, and Commissioners on both sides appointed to end all differences; and Alphonso is sent to the Confederates, to render them more peaceable by his presence, and their thus enjoying of what they desired.

Now the King hoped nothing more than an happy peace; but he found himself betrayed on all hands. For whilst the Commissioners were consulting, the Arch-bishop of Toledo, and Don Frederick the Admiral, made show as if they had fallen out with Marques De Villena, were weary of the League, and so came over to the King, to whom they proferted their service. His Majesty rejoiceth at this; but was presently in troubles again, by reason of the Treachery of his Commissioners, who being won over by the Confederates, had confented to a dishonourable peace, whereby nothing remain'd to the King save only the name.

And this grief was doubled by another misfortune; for he having sent to Don Cesare de Caceres, Master of Alcantara, and Don Pedro Puerto Carero, Earl of Middlin, his trusty Friends, to come to him; it fortuned that whilst they were upon their Journey, they met with Alvaro Gomes, Secretary to the King, and Gonzalo de Sabavedra, one of the King's Commissioners, both now turn'd to the Confederates. These two Traitors told the other two Nobles a false and sad Story of the King's displeasure against them, how he had given order to have them feized on, and so it would not be safe for their Lordships to fall within the reach of the King. These Lords thus falsely persuaded of the King's displeasure, forgot their honours, and joined themselves also with the Leaguers.

But yet the Kings misfortune grew worse and worse: for the Arch-bishop of Toledo, and the Admiral, carried themselves so cunningly, that Henry ever put his greatest confidence in them. And though he was secretly advised not to trust too much to them, nor to commit any Forces to their charge, affuring him that they waited but that opportunity, and then would deliver them with themselves over again to the Leaguers; yet to all these Informations would he give no credit, but confer'd upon them several places of strength, furnished them with Money, and gave them Commissioners to raise Soldiers, with an Order to meet him with their Forces at Arevalo, which place he designed with their assistance to besiege.

To this Siege the King goeth, and wondering the Arch-bishop came not, he sent Ferdinand Badajoz, one of his Secretaries, to halt his March. The Secretary meets him and his Troops marching towards Avila, the Rendezvous of the Confederates, delivereth his Message, but from the Arch-bishop gets nothing, but this answer———Tell your King from me, that I am weary both of him and his affairs, and that shortly the true King of Castile shall be known.

This was sad news. At the same time cometh Information, that the Admiral also had play'd the Knave, seiz'd on Valladolid, proclaimed young Alphonso King, so joined himself also with the Rebels. At which the King, full of grief and amazement, knelt upon the ground, lifting up his hands to Heaven, thus humbly pray'd.
O Lord God! unto whom belongeth the defence and protection of Kings, and by whom they Reign: I recommend my Cause unto thee, and commit my life into thy hands. I yield thee infinite thanks, that it hath pleased thee thus to promise me for mine offences, which are worthy of a sharper scourge: And I confess, that the same which I suffer is very small in respect of my deserts. May it please thee (O Lord!) that these troubles may diminish the pains which are due to my Soul, in regard of my sins; and if it be thy will that I shall pass through these miseries and afflictions, I beseech thee from the bottom of my heart, to give me patience to endure them, and reason and understanding to guide my self in them.

In the mean time the Confederates meet before Avela, before which City, they erected a great Scaffold, on which was placed the Statue of King Henry in a Mourning Habit, sitting in a Regal Throne, the Crown on his head, the Scepter in his hand, and the Sword laid before it. Upon the Scaffold the Archbishop of Toledo, with some others ascended, and a Papal was read, by which Henry was degraded: it contained Four chief points.

I. As deserving to be deprived of the Dignity of a King, at which the Archbishop took the Royal Crown from its head.
II. That he was no more worthy to Administer Justice; at which the Earl of Placentia took away the Sword.
III. That he was unfit to Govern the Kingdom; then the Earl of Benvegnu took the Scepter out of its hand.
IV. That therefore he was deprived justly of his Royal Throne; then was the Statue thrown down from the Seat, with many unworthy and outrageous Speeches, by Diego Lopez, Brother to the Earl of Placentia.

This done, the other Lords, with Henry Young Brother Alphonsio (who had stood a little off as Spectators) mounted the Scaffold, took and lifted Alphonsio upon their Shoulders, crying out Castile, Castile for the King Don Alphonso; so the Trumpets sounded, and they all went to kiss his hand as their true King.

Poor King Henry received this News patiently, saying with the Prophet, Say—

I have nourish'd and brought up Children, and they have despis'd me. But although these Treacherous and Disloyal Servants have so wrong'd and scorn'd me by the Statue which they have degraded, and thrown away all respect and duty which they ow'd unto me; yet they cannot keep me, who am the true King, from having strength and courage to chastise and displease them: For I hope in our Lord Jesus Christ, who is the just Judge of Kings, that their wickedness shall be destroyed, and mine Innocency made known to the whole World.

And then considering how many Places and Nobles revolted from him, and the powerfulness of his Enemies, he would oftentimes say, Naked I came out of my Mother's Womb, and the earth must receive me naked; no man can become so poor as he was Born: And if God doth now chastise me for my sins, he will comfort and preserve me hereafter: for his infinite power killeth and giveth life; hurteth and healeth; giveth Kingdoms, and taketh them away, lifteth up Kings, and throweth them down again, even as he pleaseth.

Yet did not the disconsolate King absolutely despair, but sent to all places he had any hopes in to assist him against the Rebels: and amongst the rest, Don Garcia Alvarez de Toledo Earl of Alva de Tormes, was very active for his Service.

In the mean time, the Confederates lay Siege to Simancas upon the River Duero in Leon; which was valiantly defended by Don Juan Fernandez Galmado, and other Royalists. And here the very Boys and Lackeys shewed their Zeal against Rebellion; for understanding that the Archbishop of Toledo was the chief of the Faction, in derision of him and the League they made an Image representing him, which they named the New Don Opas the Apostate.

The Reader may here understand by the by, that about the years 712, 713, 714, Julian Governor of Cona in the Streights on the African Shore, making out with his Lord Rodrigo the last King of the Goths in Spain, in revenge joint himself with the Morers; with them enters Spain, routs his Prince; and by this Treachery
Treachery the Moor became Matters of all that Continent, excepting the mountainous parts in his Alcaraz, Biscay and Navar; and so retain'd it for many hundred years, till by degrees they were beaten out: And thus was the name and rule of the Gothic Government lost.

In this wicked Treachery against their own Country and Christian Religion, was as a principal Acton Opas or Oppa Archbishop of Toledo, who joyed him self with unbelieving Moors, to the shame of himself, and the loss of Christianity in those parts. And this is that Don Opas to whom these Boys alluded.

The Image of the Archbishop being in all fort prepared, one of the Boys sat down as Judge; and the Treason being palpable, commanded the Image to be imprisoned, and at last pronounced sentence against it, thus:

Whereas Alphonso Carillo Archbishop of Toledo, following the steps of the Ancient Bishop Opas, the ruin of Spain, for that he had betray’d the King his Natural Lord, Treason against him, and detaining his Money, Towns and Fortresses, which he had committed to him, is therefore condemned to be drawn up and down the Streets, and publish places of Sunnaces, a Trumpet to go before, Proclaiming that the King did command this Justice to be done to the Traitor Opas, as a recompence due for his Treason, and Treasons; and that then it should be burn’d.

This sentence pronounced aloud, we need not question but the young Judge was obey’d in every thing. Then was the Image carried out of the Town, attended on with above three hundred Boys, and burned with a great deal of Triumph in the very light of the Confederates Army: which at last desparing of taking the Place, rais’d the Siege.

King Henry we may well suppose was not idle, having in a little time got an Army of near an hundred thousand men. This vast strength terrified the Leaguers; so they fell to private Plots, and instigated one Juan Carillo to kill the King; but this Carillo being taken Prisoner in a skirmish, and perceiving he could not live long by reason of his wounds, was sorry for what he had undertaken, desir’d to speak with the King, ask’d pardon of him, had it, confed’d how his Life was fought after, and reveal’d to him other wicked practices against him; and the next day Carillo dy’d of his wounds.

The King with his potent Army might have quell’d all before him; but through his love to peace, and circumspect, he lost all opportunities; allowed of a Conference, where it was concluded, that every man should lay down his Arms, and return home; a Truce to continue for Five Months, and that in the mean time Commissioners should treat of a Peace.

Thus the King lost his caufe; his Army by his negligence wafting and flipp’d away. Nor did the Confederates disdain according to promise; De Villena watching all occasions to see if he could get the credulous King into his clutches. In the mean time Don Alph n'de led a miserable life with the Leaguers; and suppleting either their bad intentions, or the success of his caufe, would willingly have agreed with King Henry, and go to him; but they kept him strictly threatening to 3 poyson him, if he receed from his Government.

Both parties now seem’d weary: to another peace is clapt up, but very dishonorable to the King, considering what an Army he lately had; But this quiet lasted but a while: they fell to Arms: both Armies meet by Olmedo in Old Cadiz, where the Archbishop of Toledo appears in his Arms, upon which he wore his white Stare poudred with red Crofles: The Battle was fought, and both parties try Victory: But the KIng’s party daily wafted, infomuch that most forsook him: and like a private Gentlman he was content to skille up and down accompanied with some 4 ten Horse-men.

At last, after some trouble, Alphonso dy’d about XVI years old; upon this, the Confederates consulted about a new Head; they generally agree upon Donna Felisha his Sister, tend to her to accept of the Government, and they would proclaim and Crown her Queen. She upon good advice refuseth all such offers, declaring her obedience to her King, and Elder Brother Henry; and conjures them not to Loyalty, to throw away all private Interests and Faction: and conclude in a firm peace and union.
The珩eries of Henry IV K. of Castile and Leon,  Lib. V.

1400.

The Confederates perceiving, that they wanted an Head, and so a main pre­
tence to countenance their Arms to the People; and that, whatever they had
bitherto gained, was more by their diffending than strength; that also the Pope
Paul II had encour'd them if they continued in open Wars: For King Henry
was held an obedient Son to the Bishops of Rome, for which Calixtus III had sent
him formerly an Hat, and a Consecrated Sword (which they use to blest upon
Christmas-Eve at night, laying them upon the Altar, where they lay Mafs.) And
further, they recollected, that upon Henry's death, Isabella was like to be Queen
whereby they could procure no favour or benefit to themselves, by opposing her
peaceable defires.

Upon these confiderations they confented to an Agreement; so Articles are
drawn up, a Peace concluded on: Dona Isabella is declared Princes of the
Ler Ablanias Abluas, and lawful Heir to the Kingdoms of Castile and Leon with their De-
formery of a pendants.

Is now a little Province between Galicia, Leon and Nifer, lying upon the Cantabrian Sea. "(Tis twofold: Abluas de Galicia, and Abluas de Santillana.) As the Heirs of England are called Princes of Wales, and those of France
In Dauphins; so these are called Princes of the Crown. Upon what occasion, this
short Scheme may shew.

| Henry II, who had | John I. had among other Children |
| Henry a Bastard, Earl | |
| of Santillana, took the | |
| Kingdom from the Ty- | |
| rant Pedro, and had | |
| him with his Dagger. | |
| Don Pedro el Cruel, | |
| had, among others, | |
| a Bastard, called | |
| Castilias she was | |
| Married to John of | |
| Castile, Duke of Lancaster, | |
| Son of Edward III King | |
| of England. | |

Upon the death of Don Pedro' named the cruel, though his Bastard-brother Henry II. feiz'd upon the Crown, and was acknowledged for King; yet John of Gaunt, Duke of Lancaster, pretended the right to lie in him, by reason of his Wills and Wars: and made some trouble about it. Henry dying, there succeed'd his Son John I. with whom and Lancaster a peace was concluded; Lancaster to renounce all his Title to Castile, and King John to Marry his Son Henry to Lancaster's Daughter Catherine, which accordingly was accomplish'd, so both their pretensions united. And for more honour, Don Henry the Young Son was to be call'd Prince of the Abluas; and those time the Eldest Son of Castile were call'd Princes, and the Younger were Titled Infantas. This happen'd about the year 1388. And for much by the way concerning the Title of Prince of Abluas; yet do I find John Froissart, who lived at this time, to tell us that Henry was call'd Prince of Galicia in his French Edition, 1530. vol. 3. fol. 96. and fol. 143. In the old English Edition, vol. 2. cap. 174. fol. 172. and cap. 176. fol. 214.

What troubles happen'd in Castile after this treaty, being not considerable, I shall pass over. Dona Isabella now declared Heir, several matches were con­
visited of; but the secretly joyn'd her Sellig with Don Fernando Prince of Girona, and the Eldest Son living to John II King of Aragon. At this Marriage King Henry was greatly vexed, as being contrary to his desire, and without his knowledge.

But at the long run, the King becomes more pacified, and at last dying, the
succeeds as Queen of Castile and Leon; although force bulled for Joan, the sup­
pofed Daughter of King Henry; but she is generally thrown by as a Bastard, be­
ing begot of his Queen Joan, by Don Bertrand de la Cueva, afterwards pre­
f'd for his kindneds, being created Earl of Lodefina, Master of Santiago, and
Duke of Albuquerque. As for Henry himself, he is by all censur'd as frigid, and
uncapable of such loves. Not long after, John II King of Aragon dying, that
Kendom was united to Castile, by the fortunate former Marriage of Ferdinand and
Isabella.

Here might I descend into the troubles of Navar, and tell how Don Carlos
Prince of Viana, took up Arms against his Father John King of Navar and Ara­
gon. Upon which quarrel began the great Factions of those of Eunom and
Garmont; the first adhering to the Prince, and the latter to the King: and the

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feuds of these two potent Families, was one of the main causes of the loss of Navar to the Spaniard, those of Beaumont assisting Don Ferdinand in the conquest, against their own King and Country: Of which more hereafter.

In short, the Prince being not able to keep the Field, withdrew himself to Naples for some time; thence returns, endeavours new troubles, upon which he is taken and secured. Upon this the Catalonians Rebel; and though Prince Carlos was set at liberty, and dyed presently after, yet they continue their Treasons: Some say he The people of Barcelona publicly declare King John an Enemy to his Country, was poison'd and so they would withdraw themselves from his obedience: And the Catalonians by his Step-fent to Henry IV. of Castile, to desire him to take them under his protection, they being resolved no more to obey the Crown of Arragon.

Don Henry accepts them; so they set up the Banners of Castile. At last, after Don Ferdinand a tedious War, they are vanquish'd, forced to submit; and King John giveth them all freely a pardon. But of Spain more in the next Century.

The End of the Fifth Book.