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A confutation of the Popes bull which was published more then two yeres agoe against Elizabeth the most gracious Queene of England, Fraunce, and Ireland, and against the noble realme of England together with a defence of the sayd true Christian Queene, and of the whole realme of England. By Henry Bullinger the Elder.

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PAGES

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sayd true Christian Queene, and of the whole Realme of England.

By Henry Bullinger the Elder.

AT LONDON. Printed by Iohn Day dwelling ouer Aldersgate. AN. 1572.

¶ Cum Priuilegio Regiae Maiestatis per Decennium.

¶ TO THE RIGHT HONOURABLE AND HIS
SINGULAR GOOD LORD ROBERT DUDLEY
EARLE OF LEICESTER, BARON OF DENBIGH,
KNIGHT OF THE HONOURABLE ORDER OF THE
GARTER, ONE OF THE QUEENES MAIESTIES
MOST HONOU|RABLE PRIUIE COUNSELL. &C.
ARTHUR GOLDING WISHETH HEALTH,

PROSPERITIE, AND ABUNDAUNCE OF GODS GRACE.



That mischiefe hath of late yeares bene attempted against this Realme, and how great a flame hath bene kindled against the walles of the Church, throughe the great Treasons that haue bene practised to confound the whole state, by reason of the Popes most pestilent Bull: your Lordship right well knoweth: yea and it is euen yet still so apparant (or rather present) in all mens eyes, as there is no wise man but he trembleth at the dreadfull remembraunce, nor simple & godly minded man, but he wondreth at the marueilous disappointinge of the daungers, which were sundry times ready to haue ouerwhelmed vs, euen in one moment, had not God reached out his mercifull hand from heauen in the open face of the world to defend vs. For it can not be denied, but that therby, open defiance hath bene made to faythfulnesse and allegiance: honestie and vertue were shamefully defaced: Religion and Iustice were openly assaulted: nei|borod and charitie were trecherously despised: God and godlinesse were wickedly impugned: our most vertuous and renoumed Princes Maiestie was traiterously impeached;

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her rightfull preheminance diuersly assailed, her vn|blameable doinges causelesse diffamed, her gracious cle|mencie scornfully abused, her noble person priuily pricked at, the welfare of the whole Realme dangerously hazar|ded, and the state thereof either intituled to inward Com|petitors, or profered as a pray to forreine enemies. Is it not a straunge case, that a Romishe Bull (or to speake more rightly, a childishe bable) should be able to worke such in|conueniences, euen where the Gospell shineth most light|somely? And yet we see, that not onely some of the rude and witlesse sort, but also many of the greater sort, which thought: them selues no

small fooles, ne were in deede no young babes, were contented to become such Calues, as to runne out of Gods blissing, into the warme Sunne, and to turne their weapons into their owne bowells, at the bello|wing of an outlandishe Bull, which notwithstanding was but a Leaden Bull, a paper Bull, a painted Bull, and had neither breath, mouing, nor voyce of it own, till the Calues them selues had breathed into it. But righteous art thou O Lord God, and rightfull are thy iudgemētes. They diglged a pit for others, & are fallen into it them selues. They layd a snare for thine elected, and their own feete be snar|led in it. Yea thou hast turned their purposed mischief vp|on their owne heades. Let the Papistes still feele, and let all the world still see, how it is thou onely that fightest for vs O Lord God of Hostes. Now albeit that the brunt of that abhominable Bull, were bent directly at our most gralcious soueraigne Lady Queene *Elizabeth*, & at her Ma|iesties Realme and faythfull subiectes: yet notwithstāding forasmuch as the matter doth implyingly concerne the whole state of Christes Church, which the Romishe Anti|christ laboureth to draw away frō the obedience & loue of her true husband Christ, to the adulterous imbracing of Sathan: *Henry Bullinger* the Elder, that godly & pain|full

minister of Christes Gospell in the Church of Zurike, being by nation a mere straūger, but by Christen Religion a deare brother vnto vs, hath (as it appeareth by his owne Epistle) written this present confutation therof in Latin, at the request or motion of certeine of our right reuerend & godly Bishops. By meanes wherof, the case which other|wise had bene more peculiar to our selues, is now become cōmon to all the true worshippers of Christ. For such is the nature & bond of holy Religiō, that whatsoeuer happeneth to any seuerall mēber of Christes Church, the feeling ther|of disperseth it self into the whole body, so as they io|y toge|ther & sorow together, & also lay all their forces together, to withstand their cōmon enemy, & to put him to flight by the power of the word, & of the spirite, wherwith they be led &

gouerned. Therefore to the end that such as haue any where ben bewitched by the sorceries of the Romish *Circe* and her Idolatrous hypocrites, may returne to their right wits, & ceasse to be deceaued: and that the simple & ignorant may not be seduced by such fond toyes heerafter: He learnedly, pithely, & breefly confuteth the vn honest and shamefull slaunders of that rayling and reprochfull libell, defendeth the innocencie of our most vertuous souereigne Lady, maintaineth the Religion now stablished by publike authoritie of this Realme, disproueth the false vsurped su|premacie of the Romane Prelates, sheweth the right vse of the keyes which Christ hath cōmitted to his Church, belwrayeth the weaknes of the Romish Iupiters thūdercracks, and discouereth the horrible crueltie and outrage of the Popes, in maintaining their wrongfull & vnmeasurable power. And heerewithall, his desire is, that the same his do|ng may turne to the profit & cōmoditie of as many as may be. For the accōplishment wherof, & that our nation (in whose behalfe it was chiefly writtē) may the more largely & plenteously enioy the benefit, wherof the first cause hath

sprong frō thēselues: I haue turned the sayd boke into our own mother tounge: a worke right necessary & profitable for all such as mind to keep them selues true seruantes to God, & faithfull subiectes to their prince, or can finde in their hartes to loke vpō the light of the truth to their own benefite & incomparable comfort. For doubtlesse, if there be any whom the present experience of our owne times can not moue: they shall see it euidently proued by this booke, that the fruite which the crediting or receauing of Popishe Buls, & such other pedlary trash of Rome yeeldeth, is no|thing els but horrible murther, Rebellion, slaughter, Treason, & all maner of diuelish & mischieuous wickednesse, matched with most extreme calamitie, hartgrief, & misery: and in the end (vnlesse Gods wrath be pacified by timely repentance) accōpanied with vneschewable losse both of body & of soule.

Wherefore, as well in consideration of the premisses, as also presuming vpon the apparant signes of your Lordships former fauour & great good will towards me: but specially forasmuch as you are of that most honou|rable nūber, vpon whose wisdomē, foresight, trustinesse, pollicie, & stoutnes, God hath ordained the securitie of our most gracious soueraigne Lady, & of her Maiesties Realme & subiectes, & (which more is) of his owne Religion and holy word to rest & depend: I haue takē boldnes to dedicate this my trauell vnto you, assuring my selfe that your good liking & well accepting of the same, shall cause it to be the more readily receaued, & willingly im|braced of all others, which thing I most humbly and hartily desire. And thus I cōmit your good Lord|ship to the continuall pro|tection of almightie God.

Dated at London the x. of Ianuary. 1571.

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DE SERENISS. ANGLIAE, FRANCIAE, & HI|BERNIAE REGINA ELIZABETHA. &C. ET BULLA IMPIJ PIJ PONTIFICIS ROMANI IN ILLAM EDITA.

TErrifico nuper crepitantem fulmine Bullam

Expuit irato feruidus ore Papa.

Perculit insolitus quorundam pectora bombus,

Ast horum fortis risit Elisa metum.

At{que} ait: ah miseros, crepitus quos terret aselli:

Haec ex Tarpeio culmine Bulla venit.

Scilicet hoc os est, quo vana tonitrua ructat
Bestia, quae in terris creditur esse Deus.
Ex opere artifices, mea tu nunc Anglia, disce
Latrones, fures, sacrilegos{que} Papas.
Aethereo hanc Christus difflabit flamine Bullam.
Stultus, qui bullas pondus habere putat.

In Bullas Pontificum.

DVm vendit terras, Coelum, Coeli{que} potentem
Roma, diu emptores lusit auara suos.
Iam deerant merces, cum mox diuendere bullas
Coepit, & his fumos miscuit ipsa suos.
Cur igitur Romae Coelum Coeli{que} potentem
Quaeris adhuc? alijs vendidit ista prius.
Mordaces praeter fumos, bullas{que} tumentes,
Nunc nil, quod posthac vendere possit, habet,
Si quis emis bullas, bulla tu vanior omni es:
Sin fumos: oculis, vae malè sane tuis.

In Bullas & Venias Papisticas.

NVgis fictitijs, & Bullis Roma superbit,
Nugas & Bullas vendere Roma solet,
Bullatas nugas, nugales improba Bullas
Non vereor Venias dicere, Roma, tuas.
Nomina conueniunt rebus, cum vanius illis
Nil sit, cum nil sit prorsus inutilius.
Ast vt aquis bullae citò nascuntur, pereunt{que}.

¶ TO THE MOST REUEREND, GODLY, AND
VIGILANT BISHOPS OF THE NOBLE REALME OF
ENGLAND, L. EDMUND GRINDALL ARCHB. OF
YORKE, L. RICHARD COXE BISHOP OF ELYE,
AND L. IOHN IEWELL BISHOP OF SALISBURY,
MY RIGHT HONOURABLE LORDES AND MOST
DEARE BRETHREN IN CHRIST, THE PRAEFACE
OF *HENRY BULLINGER*, ELDER.



Right reuerend fa|thers in Christ, my right honorable lords and most deare
bre|thren, I acknowledge my self greatly bound vnto your goodnesse, that
wheras we be set so farre a sunder, you dwelling beyond the sea in
England, and I liuing here in Swicerland not farre from the Alpes: yet neuerthesse
you of your goodnes do by your often writing earnestly maintaine, preserue, yea
and by daily increasing, more and more aduaunce the frendship and brotherhood
long agoe begonne be|twixt vs. In respect wherof I ought of right to shew my selfe
by all meanes thankfull & seruiceable vnto you. And wheras now of late, by
sending to me the Bull of *Pius* the fifth, bishop of Rome (which I had not seen nor
heard of afore) you haue ministred oc|casiō vnto me, to do, or at least wise to
attempt som|what for the glory of Christ our onely redemer, and for the welfare of
his Church which is among you in Englād, against the Romish Antichrist: behold, I

dedicate vnto your Lordships this confutation of mine set against the Bull:
submitting the same to your most exact iudgements, wholly to stand or fall
according to your good pleasure. Neuerthelesse I beseech you to accept in good
worth this indeuour and good will of mine, most desirous both to fur|ther so good a
case, and also to pleasure your Lord|ships. Otherwise I freely confesse mine own
abilitie to be very small, and your learning to be right great, so as ye could haue
handled this matter farre better than I, if it had pleased you. Notwithstāding
foras|much as I haue perceaued, that by this my simple trauell I shall pleasure your
Lordships: I would not that you should finde any want in me. Christ our Lord graunt
that my treating therof may be abun|dātly frutefull vnto many. I beseech you
vouchsaue to salute my right reuerend Lords & most deare be|loued brethrē L. *Rob.
Horne* Bishop of Winchester: L. *Edwin Sandes* Bish. of London: L. *John Parkhurst*
Bish. of Norwich: L. *James Pilckinton* Bish. of Dur|ham: and also M. *John Aelmer*, M.
Sampson, M. *Hum|frey*, M. *Leuer*, M. *Foxe*, and the residue, sometime cō|panions of
your exile in Swicerland and Germany: to the prayers of all whom I cōmend my
selfe. And all the Ministers and brethren that be here, wish all prosperitie to you all,
in our Lord Iesus Christ. The Lord Iesus blisse the Ministe|rie of your good
Lordships, and pre|serue you from all euill.

From Zuricke in the moneth of February, the yeare of our saluation. 1571.

QUEENE OF ENGLAND, AND THE WHOLE NOBLE REALME OF ENGLAND.



First and formest it séemeth requisite to heare the very effect of the Romish Bull. For the Bull it selfe is not worthy to be recited at large, and in forme of words as they terme it. Wher|in notwithstanding we will oluerslip nothing that is to any purpose, and which may séeme worth the confuting. In the en|terance of it, the Pope in most ample wordes blazeth and boasteth that vnmeasurable power of his, which he ter|meth the fulnesse of power, receiued (as he would beare men in hand) from the gouernour of all thinges our Lord Iesu Christ, which committed the catholicke and Aposto|licke Church to one alone vpon earth, euen to Peter the prince of the Apostles, and to Peters successor the Bishop of Rome, with fulnesse of power to gouerne it, ordeining him alone to be souerein ouer all nations and all king|domes, to plucke vp, throw downe, disperse and destroy: and againe to plant, and build vp, that he might hold the Christian people together in vnitie of the spirite, and yelde them vp safe and sound to their Sauour.

Out of this fulnesse of power, mounting vp into his high throne, which he termeth the souerein seate of iustice: and taking vpon him to be both iudge and accuser, he thun|deringly readeth forth from thence the articles of his accu|sation which he hath to alledge against the most vertuous Quéene of England, whom euen at the first chop with a slaūderous mouth (vtterly proper to him self) he termeth a bondslaue of most hainous euil doings, which hath brought backe into miserable destruction, the Realme of England,

sometime turned away from the Church of Rome by that prince of blessed memory Henry the 8. (whom the Bull termeth a reuolted runneaway) and now of late

brought againe to the Catholicke faith by Quéene Mary: and to be short, he sayth she is become the refuge of all runnegates and naughtipackes: who also willet her selfe to be taken for onely souerein Lady in all cases both temporall and spi|rituall, monstruously vsurping the place of supreme head: and finally which hath presumed to dispose of Bishops, par|sons of Churches, and other Catholicke priestes, and to de|termine of ecclesiasticall cases, deposing and oppressing the catholicke Bishops, and aduauncing and putting in their roomes leawd preachers, and ministers of vngodlinesse. Moreouer (sayth the Bull) she hath abolished the sacrifice of the Masse, prayers, fasting, choice of meates, single life, and all catholicke rites, and commaunded bookes that con|teine open heresie, to be set forth to the whole Realme, and wicked mysteries and ordinances receiued and obserued by her selfe according to the appointment of *Caluine*, to be al|so obserued of her subiectes. She hath forbidden the Cler|gie and laitie to acknowledge the Romane Church, or to obey the commaundementes therof: yea and she hath com|pelled them to renounce by othe the authoritie and obedi|ence of the Bishop of Rome: She hath layd penalties and punishmentes vpon such as shall disobey, and hath executed the same vpon such as haue continued in the vnitie of faith and obedience aforesayd: and therewithall also she hath cast the catholicke bishops in prison, where they haue ended their daies miserably, pyned in much and long languishing and dayly sorow. All which thinges are so notorious, as there is no roome left for any excuse, defence, or shift to serue in the matter.

Wherefore rising now out of y^e throne of his with sword drawen, and pronouncing the extremest sentence against the most vertuous Quéene, yea and against all her com|plices through the whole Realme: he denounceth and de|clareth

her an hereticke, and a fauourer of heretickes, and therfore most proudly determineth her to be strickē through with his curse, and cut of from the vnitie of Christes body, and moreouer to be depriued of her kingdome, and of all right of her crowne, & of all maner of other preheminance, dignitie, and priuiledge. And not content with this, he procéedeth yet further, and geueth charge to all and singular the Quéenes Nobilitie, and other her subiectes, that vnder paine of the sayd curse they obey not hereafter the lawes and commaundementes of their pretended or suppoised Quéene, as he termeth her. Yea and in what sort soeuer they were sworne vnto the Quéene, he assoileth them all of such othe, and vtterly dischargeth them of all duetie of subiection, fealtie, and allegiance.

Upon all which thinges it followeth most manifestly, that by setting that most vertuous Quéene and the noble Realme of England and other nations at oddes among thē selues, he doth most cruelly and wickedly put her in hazard both of her foes, and of her frendes: yea and (which is horrible to be heard) of her owne subiectes to be trayterously torne in péeces through ciuill warres and most outragious seditions, if there were any so mad, and so voyde of all godllesse and manhood, as to suffer such (that is to wit, so deuilishe and hellish) furie to be so inspired into them by the inchauntmentes of this venemous beast.

Hitherto I haue declared what thinges are conteined and set forth in that wicked, slaunderous, seditious, and bloody Bull. Of which thinges, if any man be desirous to haue a more compendious abridgment, and yet neuertheless as fully presumptuous and shamelesse as that which hath been shewed already: let him heare what maner of title the Bull hath set before it to the face of the world. *The sentence declaratorie of our most holy father Pope Pius the fifth, against Elizabeth the pretended Queene of England, and the heretickes that cleaue vnto her. Wherby also all her subiectes are declared*

assoiled of their othe of allegiance, and of all other duties whatsoeuer, and those that obey her heerafter are wrapped in the same curse.

¶ That the foresayd vnmeasurable power of the Romish Bishop, is not proued by these wordes of the Lord vnto Peter: *Peter louest thou me? feede my sheepe.*

Hltherto you haue patiently heard the Popes senltence or declaration by his Bull, against the most vertuous Quéene of England. &c. and now I pray you be so good as gently to heare me also. I will bréefly and plainly shew, how there is no truth, substance, or soundnesse in this Bull, and that the cause which the Hope maintaineth and pleadeth against the most noble Quéene, is euill and vniust: but the case on the Quéenes side very good and rightfull. And I will begin at that vnmeasurable power of the Pope, which he boasteth of, and by force whereof he taketh vpon him to be iudge in this case. For that being once ouerthrowen: all the whole Bull falleth to the ground, together with the iudgement builded vpon this ruinous foundation, and so shall y^e Pope sit in that seate of his, not a terrible or iust iudge, but an Idoll, to be despised, yea and to be spit at of all good men, and his sentences shall be no more the thunderboltes of *Iupiter*, but counterfait flashes glistening out of a basen, in no wise worthy to be regarded. * 5.1 Then let that most holy or rather most prophane father tell vs, where or by what wordes, *our Lord deliuered vnto Peter alone, and vnto Peters successor the Bishop of Rome, that his fulnesse of power:* that is to say, his supreme and most absolute power, *as well in spirituall as in temporall matters.* Let him tell vs where or by what wordes, *the Lord creafted the Bishop of Rome prince ouer all nations and o/uer all kingdomes.* I am not ignorant of your stincking

and vnsauerie fables in this behalfe. I am not ignorant what Decretalls haue béene put forth by *Gregory* the ix. *Boniface* the viij. *Innocent* the 4. *Clement* the v. *Iohn* the xxij. and such other like to these, cōspirators & *Catilines* companions. As for me, I will not heare those decreés or Decretalls, which y^e famous Lawyer *Marsilius* of Padwa, no lesse aptly than truely sayd to be neither Gods lawes nor mans lawes, but proclamations of plaine vniuersall souereintie. You say that without any parable at all, Christ our Lord gaue the fulnesse of power which ye brag of, to Peter, and to Peters successor the Pope. Bring forth ther|fore some euident record of this your allegation, out of the new Testament. Truely ye be not able to bring forth one tittle, or one iote of this your allegation. And therfore with most wicked lyes, and forgeries haue both you and your predecessors now certaine hundred yeares, scared and sedulced good men, that leaned too much vnto you through too light beléef, and ouermuch fearfulnessse.

For where as they haue alledged the wordes which our Lord after his Resurrection did thrise repeate and vrge vpon Peter, namely, *Peter louest thou me? feede my sheepe*: Certes I wonder that both they, and you are so past all shame, that ye dare bring these thinges for the stablishing of your kingdome, or rather your tyranny. As who would say, we be all of vs blind, or blockes, voyde of common rea|son, and not able to perceauue how those wordes pertain to souereintie, but to seruice. Peter was by this meane to be comforted by the Lord, and to be restored to the name and office of Apostle, which he séemed to haue lost at the Lordes passion, chéefly in this respect, because he had a fow|ler fall then the rest of the Apostles, insomuch as he had thrée times denied, yea and also forsworne his Lorde and Master. Therefore least by his thrise denying he might séeme put out of his office of Apostleship: the Lord on the other side by his thrise cōfessing of his loue, and enioyning him his charge, receaueth him againe and admitteth him

to the office of Apostleship, to féede the Lordes flocke toge|ther with the rest of the Lordes Apostles. For who can say, that the féeding of the Lordes shéepe was committed to Pel|ter onely, and not to the other Apostles also?

* 5.2 But Peter was inflamed with singular loue, both to|ward the Lord, and toward his Church. The same loue doth the Lord require of euery shepheard of the flocke. * 5.3 But what (I pray you) pertaineth that to the Bishop of Rome, who (to speake no worse of him) burneth in desire of domi|nion, riches, & voluptuousnesse? The Lord bad Peter féede the Lordes flocke. He hath also committed the charge of his flocke, to all faythfull ministers that loue him vnfainedly.

Againe, what maketh this to the ratifying of the ty|ranny of the Romish Bishop? To féede, is not to aduance mans selfe aboue all power, to make kinges and princes subiecte to him, and to vsurpe fulnesse of power ouer all mē and all things: but to féede, * 5.4 is to teach, to exhort, to rebuke, to comfort, and to gouerne Christes flocke according to Gods word. * 5.5 Shepeheardes therefore are the teachers in the Church, which féede the Lordes flock by preaching the Gos|pell. For the foode of Christes shéepe is his word. * 5.6 And the shéepe, are Christes chosen, and the people of God. Hereof the shepeheardes are ministers and not lordes, * 5.7 subiecte to the chée|fe shepeheard Iesus Christ, whose onely is, and con|tinueth all souereintie, all power, and all glory: as the Lord him selfe expoundeth this matter of the flocke, or of the shéepe, & of the shepeheardes, and the maner of féeding, in the x. chapt. of Iohn: and as Peter him selfe also accor|deth, saying: * 5.8 *I which am also an elder & a witnesse of Christes afflictions, and also a partener of the glory that shall be reuealed, beseech the elders that are among you,* * 5.9 *feede Christes flocke as much as in you is, playing the Bishops, or taking care of it, not constrainedly, but willingly, not seeking filthely after gaine, but of an earnestly*

affected mind: not as though ye were Lordes oʊer the parishes, but so as ye may be patterns to the flocke.

Lift vp your eares here ye Romish Monarkes, harken,

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and marke what your owne Peter sayth. He nameth not him selfe Lord, head, or prince, but fellowe elder: yea and as for the Lordlinesse and other fowle vices wherwith you be so bespotted, or rather allberayed: he forbiddeth the de|sire of them. And Christ he hath set forth the high shepe|heard in singular humilitie, and faith to be looked at, and him to be serued. &c.

After the same maner speaketh also the Apostle Paule in the Actes of the Apostles, to the shepeheardees that were assembled in the Synod of *Miletum*, * 5.10 saying: *Take heede to your selues, and to the whole flocke wherein the holy Ghost hath made you Bishops* (whom Luke a little before called priestes or elders) *to feede the congregation of God, which he hath purchased with his bloud.* Againe, the same Paule a little afore in the same oration of his, declareth after what sort he him selfe had hitherto in that vocation of his fed the Lordes flocke cōmitted vnto him, and sayth: *I haue shun|ned none of those things that were for your profit, but haue prea|ched vnto you, and taught you openly and priuately, witnessing both to the lewes and to the Grekes, the repentaunce towardes God, and the fayth toward our Lord Iesus Christ.* It appea|reth then by this plaine expositiō of the Apostle, * 5.11 more cleer|ly then the light, that (according as I haue sayd a litle erst, and now againe am glad in repeating the same do gather it out of the Apostles wordes, to the end I may the better beate the truth into all mens heades, against most shame|full leasings) the flocke or shéepe are the Lordes people or Church. For the Apostle sayd: *Take heede to your selues, and to the whole flocke, wherin the holy Ghost hath made you Bishops, to feede the Church of God.* And so the

shepeheardes are the teachers, * 5.12 ministers that féede the flocke by teaching and preaching openly and priuately. And so the foode is rightly sayd to be doctrine: * 5.13 and yet not euery doctrine, but the doctrine which (as Paul sayth) *teacheth repentaunce to Godward, and beleefe in Iesus Christ.*

This I say is the sound, simple, and not any strange,

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racked, or wrested exposition of Christes wordes [*feede my sheepe:*] but taken out of the very own wordes of the Lord him selfe and of his Apostles, and therefore to be preferred before all other interpretations, and none other that disa|gréeth with this (what interpreter soeuer be the author therof, be he olde or be he new) is to be admitted or recea|ued. Therefore no man néede now to dout that it is out of all dout, that by these the Lordes wordes, *feede my sheepe*, there is not graunted neither to Peter, nor to the Bishop of Rome, that fulnesse of power which these men boast of, and which they beare the world in hand to be geuen by those wordes.

I could also alledge other testimonies for our side con|cerning this maner of féeding out of the Prophets, as out of the iii. chapt. of Ieremy, and the xxxiiii. of Ezechiell, but that I labour to be short. * 5.14 Yet, because I will not dis|semblingly skippe ouer any thing in this matter, I con|fesse that the Romish Bishop hath also very eident wit|nesse in the Prophets of his gouernmēt, and of his maner of féeding. For Zacharie protesteth and sayth: * 5.15 *The Lorde sayd vnto me, yet take vnto thee the tooles of a foolish shepeheard. For beholde I raise vp a shepeheard vpon the earth, which shall not visite the thing that is cut vp, nor seeke the thing that is youthfull or foolishe, nor heale the thing that is broozed, nor feede the thing that standeth: and shall eate the fleshe of the fat|ter sort, & breake of their hooves. Woe be to the idoll shepeheard, and which forsaketh his flocke: and so forth as*

followeth in the xi. chapt. of Zacharie. Here haue ye a looking glasse ye Romane Bishops, wherein ye may beholde and discerne your own phisnomie.

That the Bishoppes fauourers, neither by these wordes of Christ, *I haue prayed for thee Pe/ter*: nor yet by these wordes, *Behold here be two swordes*: can sufficiently proue, that that power is geuen them which they vaunt of.

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NEuer a whit the more do these mē further or beau|tifie their case, when againe in defence of thēselues and their soueraigntie, they alledge our sauiores wordes at such tyme as he sayd vnto Peter: * 5.16 Simō, behold Sathan hath craued you, that he might winow you as it were wheat. But I haue prayed for thee Peter, that thy faith may not faile, &c. For, too what purpose this sen|tence pertayneth, the Lord himselfe declareth immediat|ly by the wordes which he addeth, saying: And when thou art turned againe, strengthen thy bretherne. Starke mad and geuen vp into a wilfull wicked mynde must he néedes be, that wresteth these sayinges to the maintenance of the Popes most wrongfull power: which are most manifestly apparant to be spoken to the admonishment and comforte of such as are falne. For that place, by warning vs before hand, doth simply teach vs the same thing which Peter him selfe hath taught vs afterward, saying: your aduersarie the deuill walketh about like a roaring Lyon, séeking whome he may deuour (which thing our Lord expressed by saying, *He hath craued you to winowe you*, whome withstande you watching by fayth. For the Lord in those his wordes vnto Peter, teacheth vs not only that thing, but also this: namelly, that our standing out in temptations, is not by our own strength, but by the defence, helpe, and benefite of Christe our Lord, who doubtlesse geueth, increaseth, and maintay|neth fayth in vs, * 5.17 which lohn in his Epistle calleth the vij|ctory that ouercōmeth the world. Furthermore it

teacheth vs, that neither the offences which we haue committed, nor the incessant and importunate trauailes of Satan against vs, must in any wise make vs dispayre, when we be exerciſed with temptations, yea or also falne in our encounters: considering how Peter the denier, yea and forswearer of Christ, obtayned forgeuenesse at Christes handes: which was done for an euerlasting assuraunce and witnesse, that all sinners although they be beguiled by Sathan, shall ne|uerthelesse be gently receyued into fauour, if they returne

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to the Lorde. For this is it that Peter (beyng himselfe wi|nowed by Sathan, but yet gathered vp againe, and set vpon his féete and preserued by the protection of Christ) shoulde strengthē his brethrē. And what I pray you do these things make for the stablishing of the vnmeasurable and most li|centious power of Popes? It neuer came in the mynde of Christ nor yet of Peter, to thinke any thing therof. Full of sacrilege therefore is these most corrupt mens exposition, whiche they force vppon vs, vtterly against our Lordes wordes.

*** 5.18** But what should it make to the prooſe of their ſouerein|tie, though it were neuer ſo true which they ſay, that the fayth of the Romain church neuer fayled? Yet finde we not that the Lord ſpake any ſuch thing here. I haue prayed for thée Peter, (ſayth he) that thy fayth may not fayle. And al|though Peters fayth which he had geuen him, which alſo he preached, yea and (adde further) which he preached at Rome, be continuall, and ſuch as neuer fayleth as truly, through Gods grace, it florisheth in places innumerable at this day through the whole world, and like as alſo it was neuer vtterly quenched at any tyme): what pertayneth y^t to the Romiſh Church in theſe dayes, and to y^e moſt arro|gant ſupremacie of y^e ſame? But it is much more eaſily ſpolkē then proued, that the fayth of the Romane church neuer fayled, if by her fayth, ye meane that ſimple and vncorrupt|ed fayth which Peter

had and taught. * 5.19 For to auoyde mul|tiplieng of wordes, goe to: let indifferent comparison be made, what maner of doctrine and fayth Peters was in old tyme, and what maner of doctrine and fayth the Romaine churches is at this day, vnder the Romane bishops. Go too, let comparison also be made betwene the maners & whole lyfe of Peter, and the maners and lyues of the Romish bilshops, which will néedes be Peters successors. And therupō let iudgement be geuen.

When the Lord after supper, as he was goyng to the garden of mount Oliuet, bad his disciples sell euen their

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garmentes and get them swordes: * 5.20 and vpon the answer of his disciples how they had two in redinesse, sayd they were enowe: he did not then deliuer both the swordes as well spirituall as temporall, to be vsed in the Church vnto Pe|ter, to whome onely and peculiarly he did not then speake. For by and by he addeth the cause of this his commaundement, saying: I say vnto you, yet must this Scripture be fulfilled in mée, *and he was reckoned among offenders*, verely meaning thereby, that he should vppon mount Oliuet be bound and led away as a transgressor, and that his disciples also should be put in extreme hazarde of their liues: from which notwithstanding he would deliuer them, not by the terror of any sworde, but by his owne only voyce or power. The Lord then ment another thing, yea and a farre other thing, than to yeld the vse of the temporall sword, and this endlesse authoritie either to Peter, or to any other mā. Nay rather whē his disciples were redy armed to fight, he ment too set before their eyes, euē vpō mount Oliuet, that in the persecutions which should come vpon thē for his sake, they should not be deliuered by the helpe of temporall swordes, but by the ayde and worde of their maister Christ, saying: if ye séeke me, let these go their wayes. And to this end did the Lord suffer Peter to draw his sworde, and to make as|sault vpon Malchus the bishops

seruaunt. But what preIuayled Peter by that? So little did he with that sworde of his deliuer himselfe or his fellowdisciples, (and much lesse his maister) from the present daungers: that he had rather turned the bloody weapons of his enemies vpon himselfe, if his maister had not sayd, let these go their wayes. Then was it Christes protection, and not the sword, that saued the disciples: and euen at this day also, as many as be salued in persecution, are saued by the same defence. Which thing he ment to shew to the eye by those swordes, both to them and to vs: warning vs couertly by the way, that in persecution we must turne vnto Christ and craue his help, who is able euen with a worde to asswage any manner of

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tempestes, be they neuer so outragious. And to this purpose serued the swordes, at leastwise which were brought at this tyme and to this ende to mount Oliuete at the commaundement of Christ.

Besides this, the Lord expounding his owne woordes, turneth hym vnto Peter and sayth: * 5.21 put vp thy sword into the sheathe, for all they that take the sword, shall perish w^t the sword. Thinkest y^u not that I can presently pray to my father, and he will geue me mo then xij. legions of angels. But how then shall the scriptures be fulfilled? for so must it bee. Séeing therfore that the Lord commaundeth Peter earnestly to put vp his sworde into the scaberd: who séeth not, y^t the Lordes bidding of his disciples to cary out swords with them, was to the end that now by this sight, he might openly and effectually and without all couerture, restraine the vse of the sword, both from Peter, and frō all ministers, yea and to plucke it out of their handes when they had talken it already? Considering then how the Lord pulled that temporall sword out of the handes of Peter: what wicked féend willeth you Bishops to draw the sworde againe out of the scaberd, contrary to the Lordes commaundement, & to shake it, and to misuse it at your

owne pleasure? Doth it not irke you and shame you to say, that by these wordes of of the Lordes, is sufficiently geuen vnto you the power of both swordes, whē as he hath geuē you so little or nothing at all therof hitherto, that he hath euen openly striken the temporall sword out of your handes? Now let the whole world iudge whether those Romish gripes haue proued by the foresayd textes of Scripture, that Christ hath geuen vnto them the very full power of both the swordes. Certesse the testimonies which they haue hither|to alledged out of the Scriptures, haue not onely not geuen any thing too them: but also taken from them all the thinges which they clayme to themselues against all right and reason.

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Here are expounded these wordes of our Sauour, *Thou art Peter, and vpon this rocke, &c.* and it is shewed that in thē there is nothyng spoken of the Popes fulnesse of power: & that the church of Christ is not builded vpon Pe|ter or the Pope.

THat sword of theirs wherof they made their vaunte being striken out of their hand, by and by they make hast to the rocke wherupon the Church is founded, and consequently vnto Peter and his keyes. For in these and by him, they auouch themselues to haue receiued power and most full soueraigntie, both of heauen & earth. And there they blaze out wonders of the building of the Church vpon Peter, and of the keyes and wonderfull wor|king power of them, alledging for themselues the wordes of our sauour which are written in the xvi. chap. of the gos|pell of S. Mathew. But these men with their sacriledge, they are neuer able to cleare themselues, or make amends therfore do corrupt this most holy place replenished with healthfull doctrine and consolation. Which thing by gods helpe I wil euidently shew to the godly readers by y^e things that ensew. The Lord in that place demaundeth of his dis|ciples, whom men take him to bée. His disciples aunswer,

how there be diuers iudgementes and opinions of hym almong the people: some saying him to be Helias, some Ielremy, &c. And by that question it was the Lordes wil to do them to wit, how there haue alway bene, & alwayes shalbe diuersitie of opinions in the world concerning religiō: how be it, that no man ought to be offended at that diuersitie: for we read also the Lordes Apostle hath sayd there must néedes be heresies, * 5.22 to the ende, that such as be tryed among you, may be made manifest. And vnto the former questiō, the Lord addeth forthwith an other, namely, what the disciples who had heard Christ now a long while, and therefore doutlesse were better séene in matters of Religion thē

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the common sort were, I say what opiniō they themselues had of Christ. And by this other question of his he shewed, that the sure and true confession in matters of Religion is to be asked at the hand of the children of God: for they must not wauer as the children of this world do, and be sure of nothing, nor apply themselues to euery kinde of opinion after the liking and course of this world. Truly in many o|ther places of the scripture also, is required a singular and true confession of fayth, at the handes of euery one of gods children. To this question Saint Peter, not so much in his owne name, as in the name of all the other disciples, vtte|reth a singular confession, saying: Thou art Christ y^e sonne of the liuing God, very God (I say) and very mā, euen that same anoynted, namely, the Messias or Christ that was to come into the world. The king I say, and priest, the mediator, pacifier, redéemer, and saluation of the whole worlde. And that this confession is the true and sincere confession, Paule also the apostle of Christ, sheweth in the third, fourth and tenth chapters to the Romaines, and in many other places.

The Lord liking well of this confession, sayth vnto Pelter, Blessed art thou Simon the sonne of Ionas: geuing to vnderstand in these short wordes, what and how

great the force of true fayth in Christ is: namely, euen to iustify and make blessed, that is to say, to make pertakers of eternall life, which thing the apostle sheweth in large wordes in his Epistles to the Romaines, Galathians, Ephesians, & in ołther places. Furthermore the Lord immediatly addeth frō whence commeth that same so excellent fayth, saying: flesh & bloud hath not opened it vnto thée, but my father which is in heauen. Fayth then hath not his originall in vs or of vs, but is geuen vs from heauen by the father of lyght, acłcording as the Apostle witnesseth in many places, and the Lord himselfe saith in Iohn: * 5.23 No man commeth vnto me, except my father draw him.

Moreouer this fayth grafteth vs in Christ, and maketh

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vs Christians, for there followeth in the Lordes wordes, *And thou art Peter*, namely, for confessing of the rocke. *Pe/tra*, now what a rocke is, there is no man but he knoweth. And in the scriptures it is euery where Metaphorically apłplied vnto God, because he is the strength, the stedinesse, the refuge, and the foundation of the faythfull, wheruppon they rest, and in whom only they be preserued. Of this (*Pe/tra*) rocke, was Simon the sonne of Ionas called Peter, which name implyeth as much as if a man shoulde say, grounded vpon the rocke God, and grafted into Christ the sonne of God: stedfast, and so consequently a Christian, for the doctors & interpreters of holy scripture do terme Chriłstians, Peters also, because that beyng settled by fayth vpon the rocke Christ, they draw stedinesse, strength, and lyfe out of him, so as through the operacion of Christ, they be all their lyfe lōg stedfast in fayth, & honor Christ with all kind of vertues. And Peter himselfe also expounding this myłsterie vnto vs, * 5.24 sayeth: *Christ (the rocke) is the liuing stone, forsaken in deede of men, but chosen and precious vnto God, vłpon whom we also as liuely stones are builded, that we may be a spirituall house, offering*

spirituall sacrifices, acceptable to God through Iesus Christ. Whosoeuer are not such Peters or stones, there is no cause that they should glory at all of the name of Peter or Christians: for they continue that which they bée, euen the children of this world.

There followeth yet further in y^e Lordes wordes, *And vpon this Rocke will I build my Church.* By which woordes Christ ascending from the particular to the generall, and deliuering an vniuersall lesson to his Church, declareth most manifestly, that these thinges belong not to Peter allone, or to his disciples onely: but to the Catholike, that is, to the vniuersal church, wherof the foundation, Rocke, and head, is Christ, vpon whom being builded by faith, she shal obtayne saluation. As if the Lord had sayd, not onely Peter is so called, of me the Rocke, but also as many as shal here|after

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by Peters example, confesse me to be Christ the sonne of the liuing God, and by this true fayth settle themselues vpon me the onely foundation: all them will I take and acknowledge for my household, that is to say for my church And this (that is to say) Christ the Rocke shall be the only foundation of Gods church in earth: and all they shall be members and citizens of this holy church, euen as many as beleue as Peter did, and settle themselues vpon this foun|dation of soule health by the same fayth. And this is it, that the Lord ment by saying: *And vpon this Rocke will I builde my Church.*

And least any man may doubt of this simple and true exposition of the Lordes wordes, considering how diuers wrest them, and draw them some one way and some ano|ther: Behold, I will by other places of scripture also, con|firme and enlighten this exposition aboue recited. Surely, the scripture doth euery where

agréably witnesse, that by fayth onely in Christ, we be iustified & grafted into Christ, and made members of Christ and his church, which is the communion of all saintes, that is to say of the faythfull, relsting vpon Christ: and that no creature (no not euē Peter himselfe, & much lesse the bishop of Rome) cā be the Rocke, the head, & the foundatiō of the Catholike church. And least any mā may thinke this thyng hard and varying from the truth: forasmuch as it is directly against the décrées of the Romish church: Loe, I in this case bring in the cleare and vndoubted recordes of the holy Ghost himselfe speaking by the prophetes and Apostles. Dauid in the 18. psalme cryeth out, * 5.25 saying: *Who is God besides the Lord, and who is the Rocke besides our God?* And God himselfe in Esay sayth: *Behold, I lay a corner stone in Sion, a chosen one, a precious one: he that beleueth in him and resteth vppon him, shall not be ashamed.* Moreouer also the Apostle Paule sayeth: * 5.26 *The Rocke was Christ.* * 5.27 And agayne, *Other foundation can none be layde then is layd already, which is Iesus Christ.* Which thing he expoūdeth yet more fully in his Epistle to the Ephesians. * 5.28 Wher|vnto

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in all pointes agréeth the witnesse of S. Peter, * 5.29 who sheweth out of Dauid, that Iesus is that stone or Rocke, wherupon it behoueth them to be builded by fayth, which will become the house of God, or be made pertakers of the church of Christ. Which thinges being vndoubtedly so: These wordes of the Lord, *Vpon this Rocke will I build my Church*, must of necessitie be vnderstoode of Christ alone, as who reigneth from heauen in his saintes, as the head doth in the members, and from whom as the liuely head, they be watered with the spirite, and sucke lyfe out of hym, and through him do liue a lyfe beséeming hym. And to be a head (as it is most manifestly gathered by the doctrine of the Alpostles) is to be a Lord and Sauour, and to inspire life into the members that be subiect to the head. Neither may the head at any time be from the body without the destruc|tion of the body.

Seing then that Christ is the onely head of the Church, it behoueth him to be alwayes with his Church. By reason wherof she hath no néed of any deputie or vicegerent vpon earth. For a deputie or vicegerent is the deputie or vicegerent of him that is absent. But Christ is euermore present with his Church: For he sayth in the Gospell: *I will be with you euen to the vttermost end of the world, & will neuer leaue you comfortlesse.* Our religion ther|fore willeth vs, and the vniforme doctrine of the Prophets and Apostles willeth vs to expound these thinges, not of Peter or of the Bishop of Rome, but of Christ only. Ther|fore if ye méete with any interpreters, be they olde or new, that interprete the foresayd wordes of our Lord to be ment of Peter and the Pope: the authoritie of the Prophets and Apostles, yea and of this selfsame Peter too, ought to beare more sway with you, than the authoritie of any men els, whatsoeuer they be in the world. For Christ abideth euer|lastingly the foundation of his Church: and as for Peter, and the rest of the Apostles, and the ministers that haue come in their roomes, they remaine as workmaisters of this building, which build, not vpon them selues being mē,

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but vpon this onely and euerlasting foundation, according as the Apostle teacheth plainly in the third chapt. of the first Epistle to the Corinth. And let this be our brazen wall.

Neither fighteth it against this, that in the Apocalips the Citie of God is sayd to haue twelue foundations, and the names of the twelue Apostles written in them. For (sayth Paule) *there can none other foundation be layd then is layd already:* notwithstanding, forasmuch as in the laying of this foundation, that is to say, in y^e preaching of Christ, the Apostles were Gods workfellowes & bestowed their trauell faythfully theraboutes: therfore that Citie is sayd to haue twelue foundations. For otherwise, the Apostle in his 2. chapt. to the Ephesians sayth: *You are fellow*

citizens wyth the saintes, and Gods houshold meyny, builded vpon the foundation of the Apostles and Prophets, whereof the corner stone is Christ Iesus him selfe, in whom the whole buildyng belyng semented together, groweth to a temple in the Lorde, vpon whō you also are builded, to be a dwellyng place for God through hys spirite. And what man that hath his right wits, will, after these thinges, séeke for manifeste? Wherefore let all of vs beware of that rotten and tottering fōundation which the Court of Rome striueth to set vnder vs.

We will yet héerunto adde the wordes of our Lorde that follow after, least any thing of this place may remain vndiscussed. And the *gates of hell* (sayth Christ) *shall not pre/uaile agaynst it*. By which wordes is declared the power and victoriousnesse of Christ, and of his Church, & of fayth. The gates of hell are all kinde of powers that are against it, yea euen the power of Sathan, which of all other is the strongest and noysomnest to the faythfull. And therefore it is sayd, that no force be it neuer so mighty, whether it be of Sathan him selfe, or of the world, or of any other aduer[sary] power vnder heauen or in hell, shall preuaile against Christ the Rocke, and the Church that is builded vpon the rocke, which howsoever it be tempted and persecuted, must notwithstanding at length ouercome in Christ, through

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fayth. * 5.30 For the Lord him selfe hath sayd: *The prince of this world is already condemned and cast out.* * 5.31 And againe, *Be of good cheere, I haue ouercome the world.* And Iohn the Apostle: * 5.32 *All that is borue of God* (sayth he) *ouercommeth the world: and the victory that ouercommeth the world is this, euen your fayth. Also, who is he that ouercommeth the world, but he whych beleueth that Iesus is the sonne of God?* So I say, this place is opened plainly inough by laying together of the Scriptures. Now if I listed to play the Rhetoricien héere, I

could with many wordes declare, that hell gates do not onely preuaile against the Romishe Bishops and their Court, the filthiest that euer was: but also that the very prince of féendes him selfe obtaineth full and onely so|uereintie in them. Which thing I could without trouble shew and proue both by the witnesse and by the complaints of the Bishops them selues. But let vs ouerpasse that ab|hominable filthinesse, and make hast to the opening of the residue of this place. For there is no man so blockishe, that hath not now of late euen felt with his handes, that in these wordes of the Lord there is nothing spoken of the vn|measurable power of the Pope, but that there be set out vnto vs farre more heauenly and healthfuller thinges. Prayse and thankes be geuen vnto God.

¶ That not euen by the gift of the keyes vnto Peter, there is any fulnesse of power deli|uered by the Lord, either vnto Peter, or vnto the Pope, for that the keyes are a farre other thing, yea and a thing of much greater holinesse then is the sayd fulnesse of the popish power.

The Lorde addeth vnto the premisses: *And I will geue thee the keyes of the kingdome of heauen: and what/soeuer thou byndest vpon earth shall be bound in heauen, and whatsoeuer thou loosest vpon earth shall be loosed in heauen.*

By which wordes y^e Lord sheweth againe, that this charge concerning blessednesse and eternall life, which he hath hel|therto layd forth, pertaineth not onely to Peter or the rest of the Apostles, but also vnto all men through the whole world. Moreouer he sheweth the meane and maner how men are brought into the Church, that is to say, how they be builded vpon the Rocke and made members of Christ and the Church, and so enter into the kingdome of heauen. You Apostles (sayth the Lord) shall open the way, and as it were by reaching out your handes

bring men into the company of me and of my Saintes, and consequently into the kingdome of heauē: and that shall be done by the prealching of the Gospell. *For by fayth we be graffed into Christ and his Church. But fayth commeth by hearing, and hearing by the preaching of the Gospell.* And therfore (sayth y^e Lord) I will geue you the keyes of the kingdome of heauen, that is, I will commit vnto you the charge of preaching the Gospell, to this end, that you shall go out into the whole world, and by declaring vnto all men the remission of sinnes through me, set thē loose that be fettered in y^e chaines of their sinnes, and open the kingdome of heauen to them that beleue: and on the other side bynde those that shake of the preaching of the Gospell, that is to say, declare and witnesse vnto them that they be subiect to eternall damnation. And this your declaration and witnessing shall be so ratified and assured, that whomsoeuer ye loose or binde by my worde vpon earth, them will I also account as loosened or bound in heauē. And this is the simple meaning of Christes wordes, flowing out of the wordes them selues, without any racking of the wordes at all. Which meaning I will more cléerly enlighten and more assuredly confirme by that which ensueth.

The worde *Keyes*, are not vttered alwayes in one signification in the Scripture: For otherwise there is no man but he knoweth what they be in their proper signification: that is to wit, tooles wherewithall the lockes of

doores, chestes, and such other thinges are opened or shut. And they be conueyed ouer from bodily thinges to spirituall thinges, from earthly thinges to heavenly thinges: and sometime they be taken for souerein and full power, like as when we read in the Apocalips that Christ hath the keyes of *Dauid*, of death, and of hell. For by that phrase of spéech is betokened that Christ hath the souerein and most absolute power or authoritie to gouerne the kingdome of *Dauid*, and also full power

ouer death it self, and ouer hell, and that he is able to deliuer from death, or to thrust down into hell whomsoever he listeth. These Keyes, that is to say, this power, belongeth onely vnto Christ, and no creature is partaker of it. Wherupon also in the Apocalips the Lord sayth with a vehemencie, *I haue the Keyes*: and he sayth not, I haue had, but I haue, I say I haue them yet still, and will haue them euer, & I resigne them to no man.

There is also the Key of knowledge, and the Key of the kingdome of heauen, whereof we intreate at this present. The Key of knowledge is instruction, whereby a mans vnderstanding is opened, and his want of skill amended. And the Key of the kingdome of heauē is a plaine or light|some declaration or laying forth of thinges, whereby men are taught, what way they may goe into heauen, or how they may be saued. I faine nothing of mine owne head in this behalfe, in these thinges I followe the Scripture, and for mine exposition I alledge the very worde of Christ sayling in the Gospell after S. Luke: * 5.33 *Woe be to you Lawyers, whych haue taken away the key of knowledge: ye entred not in your selues, and them that came in, ye forbad.* Which wordes of the Lord, Mathew vttereth in this wise: *Woe be to you Scrybes and Pharyseys, for ye shut vp the kingdome of heauen before men: ye your selues goe not in, neyther suffer ye them that come, to enter in.* Behold, looke what Luke called *the talking away of the key of knowledge*, * 5.34 that doth Matthew call *the shutting vp of the kingdome of heauen*. And therefore what els I pray you is it to bring forth the keyes of the

kingdome of heauen, then to bring forth y^e keyes of knowlledge, that is to say, the doctrine which cōcerneth the kingdome of heauen, through the instruction whereof we may know how to become partakers of the euerlasting saluation? Againe, to take away the keyes of knowledge or of the kingdome of heauen, is nothing els but

to withstand the doctrine of the Gospell concerning the kingdome of God, or to assault it, or to geue commaundement that it be not preached. You therfore enter not in (sayth the Lorde) I meane by harkening to my doctrine: ye beleue not, that ye might be saued: neither suffer ye them to enter which come and are desirous of my doctrine concerning the kingdome of God, that is to say, which would faine heare and beleue my doctrine, that by faith they might be made heires of Gods kingdome, while you slaunder my doctrine and my workes, as though they procéded from Sathan, and therefore were to be abhorred and eschewed of good men. And by these wordes of the Lord it appeareth most manilfestly, that the keyes wherof he speaketh here in S. Mat|thew, saying, *and to thee will I geue the keyee of the kingdome of heauen*, are not any other thing then the charge of prealching the Gospell, committed by the Lord to the ministers of his Church, that by the sayd publishing of the Gospell, they might open the kingdome of heauen to the beleuers, and shut it against the vnbeleuers.

But if these thinges which notwithstāding (if I be not deceaued) I take to be euidēt & strong inough) do not yet satisfie you: beholde I will vnfolde this whole matter of the keyes yet an other way, though nothing differing from the interpretation which I haue set downe already, as in respect of the pith of the matter. The worde keyes are also vsed in the Scripture, for the care & ordering of an house|holde. For the seruauntes whom the master of any house setteth in office, haue keyes deliuered vnto thē, wherewith to open and shut, and to order all the house: which thing is wont to be done by the Stewardes or Comptrollers, that

haue the chéef charge of the house. By meanes wherof the keyes also are taken for the very charge, the ordering, or the gouerning of the house. Héere againe I faine nothing of my self, * 5.35 I follow the holy Scriptures. For in Esay the Lord sayth: /

wyll lay the key of the house of Dauid vpon the shoulder of Eliachim, which shall open and no man shall shut, and shall shut and no man shall open. And what els is this, then if he had said without figure, I wil put *Sobna* out of office, and make *Eliachim* Lord Treasurer, and commit the gouernement of the Realme or of king *Ezechias* palace, which charge he shall performe with so great faithfulness and authoritie, that whatsoeuer he ordaineth, shall stand sure and inuiolable, and whatsoeuer he disanulleth, no mā shall attempt to ratifie. In like respect are the keyes of the kingdome of heauen sayd to be geuen to the Apostles and other ministers, I meane the gouerning or housholdly or|dering of the Church, therby to bring mē to the kingdome of heauen, or to shut them out of the partenership thereof. Which surely can be none other, then that which it accoū|teth as the chéef, namely, the message of Gods worde, I meane the preaching of the Gospell of Iesu Christ, concer|ning the remission of sinnes, and euerlasting life. The which truely is so certaine and sure, that looke whom the ministers absolue from their sinnes by it, they are also as|suredly acquit before God, and whom the ministers con|demne by the worde for their vnbeléefes sake, those remain also condemned to destruction before God.

And as for these thinges which I haue layd forth con|cerning the ordering of a housholde by Stewardes, that is to say, concerning the ordering of the Church by the mini|sters, they are not differing from the worde of God. For the Lord in his Gospell rehearseth a parable of a man that went from home and committed the charge of his house to his seruauntes which should be as Stewardes to order his house. Which Parable certesse is applyed to the Church the house of God, and to the ministers placed in the same,

that in gouerning it they may chéeftly beautifie it with the preaching of the Gospell. For in the same Gospell the Lord sayth againe: *Who (thinkest thou) is that faythfull and wise seruaunt, whom his Lord hath set ouer his housholde to geue them meate in due season?* But who knoweth not what the meate of the Church is? Truely Paule writing to a Bishop, that is to say, to an ouerséer or steward of the Church, sayth: *Indeuour to yeeld thy selfe an allowable work/man vnto God, not to be ashamed of, and rightly distributing the worde of truth.* And the same Apostle speaking yet more manifestly of the ministers and the housholde order of the Church, sayth: *Let a man so esteeme you as the mini/sters of Christ, and housholde guides or stewardestes of the myste/ries of God.* Then the which, I pray you what can be spokken more fully and plainly in this our case? Christ our Lord ordained in his Church, ministers and not Lordes, ministers or seruauntes I say to be stewardestes or dealers forth of Gods mysteries in the Church, that is to say, of the Gospell, and of the thinges that are annexed to the Goslpell. For so doth the Lord him selfe expound the worde Myserie in the xiii. chapt. of Mathew: and so doth Paule also in the third to the Ephesians. These keyes, that is to say, this charge & household order of gouerning the Church, which is executed according to the appointment of the Goslpell of Iesus Christ, did the Apostles receaue, and after them all ministers of Churches that be lawfully called to the same office.

¶What is ment in the Gospell by loosing and binding: and how Christes Apostles did loose and binde.

NOW although our Lorde sayd, *I will geue thee the keyes of the kingdome of heauen*, and that by y^e way he made no mention in the processe following, of opening and shutting, which are the properties of

keyes: yet did he set down other termes in their stead, that is to wit, *to loose and to binde*, by which doutlesse he ment to shew the power of the keyes, and after what maner the Apostles doe either open or shut heauen with the keyes. They open when they vnbinde or let loose (for both those thinges come to one point) and they shut whē they binde. To let loose therefore is to open: and to shut is to binde. Otherwise to binde is a word of knowen signification. For the officer bindeth, which at the cōmaundement of his lord casteth a man in prison, or by some other way hampereth him in bondes. And he looseth, which dischargeth a man from bondes or bringeth him out of prison. This thing is conueyed ouer from the body to the minde. For bondes in the Scripture betoken as well spirituall as bodily imprisonment. To loose therefore is to open the prison of sinnes by preaching forgeuenesse of sinnes, through Christ, who onely releaseth sinnes and bringeth out of prison. Which thing shall be the rightlyer vnderstood, if we vewe and consider more néerly this saying of the Prophet which the Lord Iesus him selfe expoundeth in the Synagog of Naza|reth in S. Luke, * 5.36 saying: *The spirite of the Lord is vpon me* (meaning vpon Christ) *because he hath annointed me, and hath sent me to bring glad tidynge to the poore, to heale them that be hart broken, to preach release to the prisoners, and reco|uery of sight to the blynd, and to set the broosed at lybertie.* Héerunto adde also that which the same Lord said in Iohn: * 5.37 *Like as the father hath sent me, so send I you: Whose sinnes soeuer you release, they are released vnto them, and whose sinnes soeuer you retayne, they be retayned.* The sonne of God then sent out his disciples after the same maner that he him self was sent out by the father. But the sonne of God (accor|ding as the Prophet hath auouched) was sent to bring glad tidings to the poore, & to preach deliuerance to prisoners: *Ergo*, the Apostles also were sent forth to shew glad tildings, and to preach deliuerance to prisoners. Which thing when they do, then open they heauen by the keyes,

and let loose them that were tyde in the bondes of sinne, relleasing them their sinnes, that is to say, witnessing by the Gospell, that their sinnes are released by fayth through Christ. For the Apostles release not sinne otherwise then by the warrant of the Gospell, which auoucheth vnto them that onely Christ by his owne merite forgeueth sinnes. For like as the Apostles are not sent to offer them selues in sacrifice for the clensing of the whole world as Christ was, the sacrifice of whom alone clenseth away the sinnes of the whole world: euē so doutlesse the Apostles were not sent to forgeue sinnes by their owne authoritie as Christ did, but to witnesse vnto men that they be forgeuē by faith through Christ. For we must in these cases aduisedly and with a conscience obserue the matching of y^e superior with the inferior, so as we may yéeld to ech partie that which is his owne, and not wickedly attribute that glory vnto serluautes, which is due to the onely sonne of God. Certesse *Austine* behauing him selfe reuerently in these matters, sayth peremptorily, that Christ worketh these thinges by power, and that the disciples do the thinges which they do, by seruice or seruauntly. Wherof more shall follow anon. Also Marke and Luke handling the same story which Iohn hath touched in his xx. chapt. do witnesse that in the talke which Christ hath in the day of his resurrection, there is nothing els betaken to the Disciples, but the office of prealching the Gospell. For in Marke the Lord sayth: * 5.38 *Goe into the whole world and preach the Gospell.* * 5.39 And in Luke he sayth: *So behoued it Christ to suffer, & to rise againe from the dead the third day, and repentaunce and forgeuenesse of sinnes to be preached to all nations in his name.* And therefore by laying all these places of Scripture together, it is made most manifest and vndouted, that the keyes which were geuen to Peter and the other Apostles, is nothing els but the ministration of preaching the Gospel, wherby the way is opened for the world into heauen, & wherby (to be short) is declared most assured release and forgeuenesse of sinnes

through fayth in Christ, to such as beleue. Wherunto also séemeth to pertaine this most elegant and fit sentence of the Lord speaking with Paule: *I will make thee a witnesse and messenger* (marke how he sayth, *a witnesse and messenger*) *and will send thee vnto nations and realmes, to open their eyes, that they may be turned from darknesse to light, and from the power of Sathan vnto God, so as they may receaue forgeue/nesse of sinnes, and lot among those that be sanctified by the fayth which is to meward.* You haue in these wordes a most exacte description of the keyes of the kingdome of heauen. Wherunto to adde any more, I thinke it but superfluous.

Now if vnto all these thinges, ye will adde the practise of the Apostles (as they terme it) and diligently search out how they haue vsed the keyes that were deliuered to them, and after what sort they haue opened or shut the kingdome of heauen vnto men, and also in what wise they haue eijther bound them or loosed them: ye shal no where in all the new Testament finde them to haue exercised the Popishe practise, that is to wit, that the Apostles haue set thē selues downe in the places where they came to preach the kingdome of God and saluation, and commaunded mē to come vnto them, and there to crouch or to knéele after the maner of worshippers, and to shriue them selues, that is to say, to poure out all their thoughtes, wordes, and déedes, with all the circumstances of them into the eare or lap of the confessor as he sits, and to craue of him the absolution of their sinnes, with enioynance of satisfaction: and that he on the other side laying his handes vpon the head of the shriftman, whispered an absolution of sinnes ouer him in an ordinary forme of wordes, and enioyned him a certaine satisfaction by the workes of penance. Much lesse shall ye finde that the Apostles installed them selues in thrones, and thrust downe sinners into hell by sentence of excom|munication. &c. What then? Looke vpon the Actes of the Apostles, or rather goe through that booke, wherein Luke hath most diligently written the notable sayinges and dolinges

of the Apostles (and specially of Paule) without ouer|slipping of any thing which tended to soule health, or was necessary to be knowen, and therwithall hath in xxviii. chapters set forth as many yeares, that is to wit, the things that the Apostles did by the space of xxviii. yeares together in the matter of saluation: and thou shalt not finde in all that great worke, that all and euery of the Apostles did any thing els then agreably and constantly in all places and in euery place preach the Gospell, and promise remission of sinnes and euerlasting life to such as beleued in Christ: and on the contrary part, threaten endlesse and most assu|red damnation to them that beleued not. Thus (I say) did the Apostles vse the keyes which they receaued of the Lord. Thus did they binde and loose. If they would haue had any other thing, or any thing more to haue bene done in the Church by their successors, they would not haue dis|sembled it by the space of xxviii. yeares preaching, in all their doinges which Luke hath most faythfully written. And among other places of the Actes of the Apostles, let the godly read the second, x.xiii.xvi. and xviii. chapters, and they will beare witnesse that the thinges which I haue spo|ken héere are most true, yea and also thinke them selues satisfied in this case. I speake of such as are not contenti|ous, for such no man can well satisfie. And at this pre|sent I say to them also as Paule sayd: * 5.40 *If any man seeme to be full of contention, we haue no such custome, neyther the Churches of God.*

And whereas the aduersaries vrge this singular spéech: *I wyll geue the keyes of the kingdome of heauen vnto thee, I say, vnto thee Peter, vnto thee*, singularly, and not *vnto you*, plu|rally: and in their vrging do cry out that I haue openly corrupted this place of the Gospell, by communicating vn|to the rest of the Apostles and to all their successors being ministers of the word, the keyes that were geuen to Peter onely: they bewray their owne grosse foolishnesse, toge|ther with their inuincible malice, considering how they

can not deny but that such *synecdoches* or figures of putting one for a number, and specially in such cases, are very vsuall in the Scriptures. Againe, seing it is sufficiently knowen what the keyes be, and that the rest of the Apo|stles receaued them as well as Peter: I pray you what will they proue by their singular number? But let them aske their owne fathers, why the Lord wheras he gaue e|quall or one maner of power to them all: did neuerthe|lesse say seuerally vnto Peter, *I will geue thee:* and they shall perceauē that therby is betokened and expressed the vnitie of the Church. Surely *Austine* in his 118. treatise vpon Iohn, sayth thus: Whereas they were all asked the question, Peter alone answered, *Thou art Christ the sonne of the liuing God:* and it is sayd vnto him: *Vnto thee will I geue the keyes,* as though he alone had receaued the power to binde and loose: when [notwithstanding] he both spake it alone for them all, and receaued them with them all, as bearing the person of vnitie: and one [did] therfore [both speake and receauē] because there is vnitie in all. The same wordes repeateth he againe in his 124. treatise vpon Iohn. And in his 50. treatise, he sayth: when Peter receaued the keyes, he represented the holy Church. The same thinges auoucheth the blessed Martyr *Cyprian* in his little worke concerning the simplicitie of Clerkes. Further|more if we shoulde graunt any thing to be geuen héere singularly vnto Peter, what is that to the Pope of Rome? He hath not yet proued him selfe to be Peters heire and successor. In his owne Decrées, in the sentences of *Hierom* and *Chrysostom*, in the xl. distinction, he shall finde that which will put him to his trumpe, wring him by the eare, and cut his combe. Neither doth he which sayth that in Peter the keyes were ge|uen to the whole Church, ap|proue the Romish toyes.

¶ Here is expounded the myserie of the Armes & cognisances of the Romane Bishops bearing brauely in their scutchions a triple crowne with a payre of Keyes.

BEfore I depart from hence, I will glauncingly and bréefly set forth the thinges which séeme to pertaine peculially to the keyes, not of the kingdome of heauen, but the keyes which the Bishops of Rome take to them selues, and which they blaze abroad in their Armes, that is to wit, by painting and stamping them commonly in a scutchion and vnder an helmet, yea and by fastening them vnto all their Bulls. For vnder those armes and cognisances of theirs, after the maner and fashion of scutchions and helmets, doe they shadowe the fulnesse of their power, and blaze it abroad to the knowledge of all men. For the scutchion it selfe beareth the armes of the house of the Bishop that sitteth in the Sea. And ouer the scutchion stand two keyes a crosse, so set, that in stead of an helmet or crest, they beare vp, or haue set vpon the shéeld and keyes a triple crowne or cap of maintenance, which (according to the interpretation of *Austin Steuchus*) they them selues call their Royaltie. The cap of maintenance it selfe sheddeth out little Labells such as are hanging at Bishops Miters. And all these thinges, which were vtterly vnknownen to the Apostles and the first Bishops of the Romane Sea, are according to the arte of Haraldrie, made significatiue to shew forth the puissance or power of this king & kingdome of all other the greatest.

The shéeld it selfe which beareth the armes of the Bishops lineage, sheweth that the kingdome, and the power of the kingdome belongeth to him whose armes those be, and which presently sitteth in that Sea. And the two keyes set crosse aloft vpon the shéeld (like as also their two swordes) doe (according to their holy and misticall diuinitie) betoken that vnmeasurable power of theirs which extendeth it

selfe foreward and backward through the whole earth, and aduanceth it selfe also aboue the very cloudes euen into heauen. In the meane while, it was Gods good will to teach wise men by such fatall badges, who and what manner a one this prince is, verely euen the same of whom S. Iohn hath written in his Apocalips, saying: *And I saw an other beast comming out of the earth, and hauing two hornes, like vnto the Lambes.* But those two hornes are Préesthood and Princehood: and both of them belong to Christ the Lord, who is, continueth alone both King and Préest for euer. For he is that Lābe of God. Therefore it is piththely sayd that those hornes which the beast taketh vnto him, are not the Lambes hornes (for the Lambe kéepeth his still, and lendeth them to no man) but like the Lambes hornes. For the Bishop will haue all men beleue, that by Peter, Christ hath geuen them equall power with him selfe, that is to wit, Préesthood and Princehood, and so prate they in those tyrannicall Decretalls of theirs, which thing for all that, is but of their owne making, neither haue they receaued any such thing of Christ or yet of Peter.

Furthermore their Royaltie or Crowne hath Labells hanging at it, yea euen bishoply labells flaring about, and wrythed with the keyes to the sides of the crowne, meāning therby that this prince is no cōmon prince, but both a prince and a préest. Yea & the crowne which this préestly king, prince, and Emperor beareth, is not single and one, but triple, such as neuer any Monarkes wore, that men can read of, were they neuer so puissant: neither are there any princes liuing at this day, that weare the like. And who (I pray you) would dout that there were a great mylsterie in these thinges, if it were not such a one as knowleth not that the matters of these men are stuffed with mylsteries like the holy letters of the Egyptians? This triple crowne therefore signifieth, that he which beareth it is Lord of Lordes, and King of Kinges, or rather that he is the onlly prince vpon earth, which hath power in earth, in heauē,

and in purgatory vnder the earth, or more verely which is king of heauen, of the earth, & of the vnfortunate Ilandes, or of the new found land Purgatory. And this crowne is not of lesse value then the crownes of other kinges, but much statelyer, wrought with wonderfull cunning, and garnished and beset with iewels and things of great price, that at least wise euen therby they might do men to vnderstand that that power of theirs hath not his match in all the world, but in all pointes surmoūteth all others. Again, it is come to passe by the goodnesse of God, that none of all the princes in the world weareth such a crowne, but onely the Bishop of Rome. For so was it Gods will to shew openly by this peculiar marke, that this prince thus capped with a triple crowne, is the very same whom Daniell in his vij. chapter termeth the little horne. For the little horne in déede is the bishop and shepeheard which is bedecked with humilitie, and whom God hath forbidden to reigne as a Lord. This little pretie horne springeth vp among the tenne hornes. For whē the Romane Monarchie which is the olde beast, was diuided and decayed, there appeared vp a little slender horne, and a despised one among the rest, and swept away thrée of the other hornes. By doing wher|of he purchased him self power. For the Bishops of Rome, at the beginning of their créeping vp, dispatched thrée princes. First *Gregory* the second of that name, pluckt vp *Leo* the third Emperor of Constantinople one of these thrée hornes, by procuring his Exarke to be slaine in a hurlyburly at Rauenna, and dispatching the Emperor quite out of Italy. Afterward Pope *Zachary* draue *Childericke* king of Fraunce to decay, by counselling to depose *Childe/ricke*, and to aduaunce *Pippin* to the kingdome. And so was an other horne ouerthrowen by the little horne. The third horne (which was the kinges of Lombardie) was brought lowe at the incensing of the Popes, and finally allso vtterly wiped away by *Pippin* and *Charles* kinges of Fraunce. But by the vndoing & oppressing of these kinges,

the wealth of the Bishops of Rome increased, and their power waxed strong, whom Gods will was to shew by this triple crowne, as it were with the fingar, to be very Antichristes. Thus much concerning the Keyes, Armes, and Cognisances of the Romane Bishops. Now come to my way againe.

¶Of the wordes, power, and ministry, and so is the disputation of the keyes knit vp.

I Know well inough it offendeth many euen in this dis|course, that I vse the terme power so seldome, and the worde ministerie or ministration so often, when not|withstanding the Scripture doth openly geue power to the ministers, and it is commonly called the power of the keyes. But how small a thing is that I beséech you, if it be compared with the fulnesse of power which these men challenge to them selues openly? I graunt in déede that the ad|ministration of the Church, or (if ye like it better) of the keyes, is called power. For the Lord sayth in the Gospell: *Like as a man that at his going into a straunge countrey, left his house and gaue his seruauntes power. &c.* But who know|eth not that the power which is spoken of héere, is none o|ther but to do seruice or to minister: specially seing that in an other Euangelist, it is more effectually opened what maner of power the same is, in these wordes: *to geue his honsholde meate in due season*, sayth the Lord. Which thing no man will wrest to the fulnesse of power, but he that is past all shame. For the Lorde speaketh manifestly of the preaching of the Gospell, whereby meate is set before the housholde, I meane before the Church of God. And when Paule to the Corinthians had termed the preaching of the Gospell the word of attonement:

*** 5.41**

by and by expoūding him selfe he addeth, that the office or ministration of preaching the attonement was geuen vnto him: behold, héere he call|eth that thing a ministration, which he had euen now

called the worde. And he addeth againe, that Christ by the ministers exhorteth men to be at one with God. What power (I pray you) shall the faythfull minister claime by this géere? Rightly therefore do some men geue warning, that the power by lawe is one thing, and the power by mi|nistration is an other. The power by lawe is that wherby ech man as an owner hath power ouer the thinges that are his owne, subiecte to his owne commaundement and not to an other mans. After this sort the Lord hath power ouer the Church, * 5.42 who sayth in the Gospell: *All power is geuen to me in heauen and in earth.* So is it sayd before, that Christ hath the key of *Dauid*, of death, and of hell. This power is communicated to no creature, but remaineth to God alone. Therefore except they will be false ministers, they will neuer take this power vpon thē. But the power of ministration or office, is that which the Lord hath com|mitted to the ministers, with a certaine limitation and not absolutely. For these do, not what they list them selues, nor as owners of thinges, but as their Lord and master hath commaunded them, and onely in the same maner that he by his certaine determination hath appointed them to be done: and if they do it not, or do it otherwise then their master hath commaunded them, they shall be but vntrusty seruauntes. And so vndoutedly the minister of Christ hath the ministering power of the keyes in y^e Church, to preach the Gospell to the Church, and to preach it in such wise as the Lord hath commaunded him to preach: and certainly he shall be a false and vnfaythfull seruaunt to his master, if he take vpon him any other power and specially fulnesse of power, and preach not the Gospell at all, or preach it o|therwise then is appointed him.

Besides this, I am not ignorant, that Christ gaue the Apostles great power, howbeit with limitation, and but for the beginning and for a certeine time, according as

Mathew witnesseth, saying: *And he gaue his twelue Disciples power against vncleane spirites, to cast them out and to*

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heale all maner of diseases and infirmities. For I thinke not that any man will affirme the same power to be geuen to all ministers of the Church, together with the keyes, considering that we know, how that (the Gospell being sufficiently confirmed already by such signes) they be now no longer common and vsuall in the rest of the Church, no more then the ablenesse and vse of sundry tounes. But howsoever the case stād with that wonderfull power, it is most certaine that the Apostle Paule sayd of all maner of power geuen vnto him by the Lord, that the same was geuen him to edifie withall, and not to destroy. Which thing vnlesse euery minister wey very aduisedly with him selfe: not onely in vaine, but also to his owne great harme shall he dispute of the power that is geuen him, and much more daungerously shall he take it vpon him.

Hetherto I haue made discourse of the keyes with as much bréefnesse and plainnesse as I could. Wherby I trust that such as shut not their eyes of malice, may perceauie that the keyes are for an other thing, then the Papistes face vs withall, doutlesse not an absolute ouer thinges in earth and in heauen, but an healthfull ministry of Gods worde, or of the Gospell of Iesu Christ, and the charge and good ordering of the very Church of God: And therefore that whē the Lord sayd, *I will geue thee the keyes of the kingdome of heauen*, he gaue not Peter and the Romane Idoll an infinite power which they call the fulnesse of power. For when the Lord promised and gaue the keyes, he gaue not the keyes of an earthly kingdome, but of the kingdome of heauen. Which thing is chéefly to be marked in this dis|course. And in this kingdome & in this his Church Christ is the souerein Lorde, and abideth King, Bishop, and sulpreme head: yea and that alone without any

copartener or deputie. But his messengers or Ambassadors sent to his Church, are the Elders, rulers, and ministers of the congregations. As for all power it is onely Christes the King, Préest, and Head, and is not surrendred to any other. For

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he him selfe caryeth yet still, and vnto the very end will calry vpon his shoulders the key of *Dauid*: and he will open and no man shall shut, and shut and no man shall open, and he alone both looseth and bindeth. But his Ambassadors or preachers that are sent and ordeined to gather his Church, doe preach this Christ the Lord, assuring men by the prealching of the Gospell, that Christ forgeueth the sinnes of such as beléeue certainly and bestoweth eternall life vpon them, and that he cōdemneth those to eternall death, which beléeue not, or which gainstand the Gospell. The self same Ministers do féede with Gods word the Church that is galthered vnto Christ, comfortyng the weakeharted, quicke|nyng and thrusting foreward the slothfull, confirming the wauerers, exhortyng all men euermore vnto continuall prayers, to the lawfull vsing of the Sacramentes, too the dewties of godly conuersation, and most of all to charitie and mercy, and in all thinges & by all meanes with singu|lar faythfulnesse and diligence endeuering to bryng and preserue the Church safe and sound vnto Christ: whiche doutlesse is the very true and wholesome vse of the keys of Gods kyngdome, euen the natiue and holy stewardshyp, charge, and well orderyng of Gods Church.

¶ Here is expounded that place of Ieremy, *I haue set thee ouer kynges & kingdomes &c.* and it is shewed how the same maketh nothyng to the prooffe of the Byshop of Romes tyranny which he exerciseth agaynst kynges and kyngdomes.

LEt vs procede further, that we may also espye, how truly the Pope of Rome vaunteth himself alone to be ordeined prince ouer all nacions and all kyngdomes.

Here agayn I am not ignorant what the décrées and decretalles cheefly of those Byshops whose names I haue cyted afore, doe crake and belk out with open mouth con|cernyng

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this matter. But we will haue no toyes, we will haue them shew vs by Christes expresse wordes, that the Byshops of Rome are lawfully ordeyned Princes ouer all nacions and all Realmes, by the ordinance of Christ our Lord, not by the ordinance of any men.

A few yeaes past, *Austin Steuchus* of Eugubie the Li|brarikéeper of the sea of Rome, and besides that, a Byshop also, a man otherwise that had read much, but yet for all that, smally séene in the holy Scriptures, and moreouer a most filthy flatterer of the Romish Bishops, did put forth a booke agaynst *Laurence Valla*, in the defence of *Constan/tines* Donation, worthy to be spitted at of all godly men, and méete to be trampled in the myre with dirtie féete. In this booke, among other thynges, in the xv. Diuision. First of all (sayth he) it standes you in hand to know, that *Con/stantine* did not giue by name those fewe Townes, and those fewe Cities which are called the patrimonie of the Church, but he gaue the whole West part of the world, and so departyng from the Citie, did as it were giue place to a greater Prince then hym selfe (that is to wit to the Pope) assuryng him selfe that Rome it selfe was the head and dwelling place of godlinesse, wherein it were vnlaw|full for any man to reigne, besides the souereine of Religiō for any two men to reigne in that one Citie to whiche he knew Peter the Prince of the Apostles and head of Reli|gion to be come, he counted it a haynous matter, specially if the earthly Prince should beare the cheefsway in the Cil|tie. And in his xvi. Diuision, It could not be sayth he) that two princes should reigne in one Citie, specially in this re|spect, that worldly matters would haue ouermated holy matters. Namely it would haue

happened, as it is in the Prouerb, that riuers should haue ronne agaynst theyr streames. Also in the 90. Diuision: This is the Maiestie and prerogatiue which Peter gaue vnto Rome, that lyke as she was Lady of all landes, so she should reigne ouer all Religion, and all thynges should be ruled at her becke.

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Agayne in his 94. Diuision, he reckeneth vp all the myghtyest kyngdomes of the West, as Fraunce, Spayne, Englland, Denmarke, Portingale, and all the residue, all which are subiect to their holy and vniuersall mother (for so spea|keth he) the Church of Rome. And least he might ouerslyp any thyng, at length in his 103. Diuision he addeth: But what should I alledge any more to proue by this kynde of Argumentes, the most auncient and welnere almightie power of the Church of Rome ouer all kyngdomes and kinges, and the most auncient possession of the same. Con|sidering that the auncient monumētes of all the Byshops are full of the highe power wherwith they ruled the whole world at their commaundement, holdyng the souereintie of all Realmes &c. These thynges wherby he hath put all the kyngdomes of the world vnder the Pope and Church of Rome, could not satisfie and content that lying and blas|phemous clawbacke, but he must also with extreme shamelessnesse and horrible wickednesse make a God of that wicked wight the Bishoppe of Rome. For in his 26. Diuision he sayth, that the faythfull worshyp the sonne of God him selfe in the Pope, and that they honour, not so much hym as a mortall man, as in him euen God hym selfe who hath made him his deputie vpon earth. Agayne, in the 67. Diuision, 141. leafe. Thou hearest (sayth he) how the hygh Byshop which is called God, was by *Constan/tine* esteemed as God. And ye must vnderstand that this was then done, when he endowed him with that noble graunt, for euen then dyd he worshyp him as God, then dyd hee (as much as lay in hym) bestowe godly honour vppon hym as Christes vicare and Peters successour, and then did he reuerence him as the liuely image of Christ. Thus sayth

he. And such blasphemous and wicked writtynges doth Rome yeld vnto vs. Which thynges I haue hitherto mencioned, to the end I might disclose vnto all men, the extreme & vnrecouerable madnesse of the Pope him selfe and of his houshold together with their wickednesse,

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where through, they beyng most heathenish & shamelesse men, are not afrayd euen in the sight of the whole world as well of Angels as men, to vsurpe vnto them selues the very Godhead it selfe and all the kyngdomes of the world, and to spit out whatsoeuer commeth at their tounge end.

This *Steuchus* was also a Byshop, and yet he was not ashamed to offer so blasphemous writinges to the Church, yea & to dedicate them to S. Peter. But let them bryng vs some one sentēce, or at least wise some one word of Christ or his Apostles, whereby they may shewe and auouch vn|to vs, that Christ authorized the Pope to be souereine of all kyngs & kingdomes. No, they cannot bryng me oneiote out of all the new Testament. And therfore they flée vnto Ieremy for succour. But euē this mans holy writyngs also do they defile: béeray, & corrupt with their poyson. For the Prophet speaketh of the ministration of the word, and not of any Lordyng of his owne. For the Lord calleth, authori|zeth, and sendeth Ieremy to the charge of preachyng. For he sayth to him by expresse wordes: Before thou camest out of thy mothers wombe, I sanctified thée, and appointed thée to be a Prophet vnto nations. Afterward when Iere|mie excused him selfe by his tender yeares and vnenured childhode: the Lord harteneth and comforteth him, promi|sing to be present with him, and to speake by his mouth. For in the Lordes wordes it foloweth, behold I haue put my wordes in thy mouth. * 5.43 For so read we also that the Lord spake after the same maner in old tyme vnto Moses, when he drew backe and would haue shunned the Lordes callyng. But in those wordes there is no speakyng

at all of souereintie, but of the charge of preachyng. Whereupon it ensueth that Ieremie is instructed how to teach, and not how to reigne. And there foloweth in the Lordes wordes: behold, this day haue I set the ouer natiōs & kyngdomes, to plucke vp, roote out, destroy, and ouerthrow: to build vp: and to plant. By which wordes the Lord sheweth vnto Ieremy,

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to whom he sendeth him, what his office should be, or what should be, end of his ambassade.

He is sent vnto nacions and kyngdomes as a preacher of Gods word, and not set ouer them as a prince or a king. For there foloweth to plucke vp &c. Which is the office of a teacher, and the end of the Lordes ambassade. And a Prophet plucketh vp, ouerthroweth buildeth vp and planteth, two wayes. First when by Gods word he declareth to people, nacions, and kyngdomes, that the Lord which hath planted the nations & kyngdomes, will roote out the same for their outrageous sinnes, vnlesse they amend. For Ieremy of himselfe did not ouerthrow or build vp kyngdomes, but the Lord alone did it. But Ieremy beyng Gods ministster and messenger, told them out of the Lordes mouth or by his word, that the Lord would do it. And this sence is ministred and furthered by the thynges that folow in the 45. chapter, where the Lord sayth: behold, I pull downe the thynges that I haue builded, and I plucke vp the thynges that I haue planted. And agayne in the 42. chapter, I will build you vp and not pull you downe, I will plant you and not plucke you vp. Besides this, to plucke vp and to plant are termes of husbandry, like as to build and to pull down are termes of masonry and carpentry. Hereupon now the Prophet is by an allegoricall speach informed, what he must do and wherunto his commission extendeth. Like as husbandmē and builders do first prepare their ground and cut it vp with the plough, and afterward sow it with séede, or first pull

downe the decayed buildynges and clense the floore, and then afterward build vpon it: So is it the dewtie of a Prophet or preacher, first and formest to confute by Gods word to pull downe and plucke vp wicked opinions, Idolatrie, and whatsoeuer thynges els are raysed vp algaynst God: and afterward in place of the thynges that be rooted out, to plant agayne sound doctrine, the true worlshyppying of God, and all maner of godlinesse, and finally to kéepe the Lordes field in tilth and to decke Gods house

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with all diligence. These thynges wilbe the more enlightned, if ye compare them with the Lordes owne wordes in the 13. and 15. of Mathew, and with the wordes of the Apostle Paule in the third chapter of the first Epistle to the Corinthiās, and in the tenth chapter of the second Epistle. Once againe therfore by the cleare, natural, and right conlstrued interpretation of this place of Ieremye, we haue wonne, that the Pope by that Bull of his, hath wickedly and trayterously to the Lord Godward, corrupted and inuerted his wordes, and wrested them to his own souereintie or rather to his owne tyranny, which the Lord hath not ordeined or defended by his word, neither here nor in any place els.

And if they be not yet ashamed of their wicked wrelstyng and corruptyng of this place of the Prophetes: Let them tell vs what maner of souereintie Ieremy bare in Hierusalem the chief Citie of Iewry, or ouer what nation or kyngdome he reigned? From the death of kyng *Iosias*, he liued vnder the wicked kynges *Ioachaz*, *Ioachim*, *Iechonias*, & *Zedechias*. The horrible déedes of these princes are described both in the holy stories of the Bible, & also in the same Ieremyes booke, let them tell vs then in what wise Ieremy by the vertue of these the Lordes wordes, I haue set thee this day ouer nations and kyngdomes. &c. dyd roote out or plant, and which of those vngodly kynges he plucked vp and excommunicated? or where he taught

that bycause of the wickednesse of these kynges, their people ought to yeld no obedience vnto them? Let them tell vs where or when he discharged the noblemen and commons of the Realme of their othe made vnto the sayd kinges, yea or vnto *Nabuchodonosor* which was a heathen kyng? Or which of the kinges Ieremy cast downe frō his throne, and afterward aduanced another to it at his owne pleasure? Tell me, tell me I say. Why are ye thus dumine. Because ye be neuer able to proue by any Scriptures, the thyng that you take vpon ye. For the truth witnesseth manifestly

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that Ieremy was the humble seruaunt of the Lord God, a poore Minister, and therewithall a faithfull Prophet of the Lord God, and that he was pitifull vexed, impriso|ned, and persecuted by those kynges: agaynst whom for all that, he ment so litle to draw any sword at all: that in all ciuill cases he willyngly obeyed them, and taught all the people yea the nobilitie also to obey them, and finally acknowledged and reuerēced them as his soueraine Lordes. In déede he did sharply rebuke the wicked offences of these kynges, and preached Gods greuous iudgementes, not so much to them as to the Priestes and to the whole people, vtterly after the same maner that the Lord had commaunded him to do it. But in the meane while he made no com|motions in the Realme, but rather patiently suffered per|secution at their handes, & prayed earnestly for their wellfare. Yea and this selfe same Prophet dyd diligently & care|fully teach the very people of God to obey euen the kyngs of Babylon, *Nabuchodonosor*, *Euilmerodach*, and *Bal|tazar*. Like as Ezechiel also blameth *Zedechias* very sore, for falsifying his othe and breakyng his fayth geuen vnto *Nabuchodonosor*. Therefore there is no reason why the Byshop of Rome should cloke his tyranny with Ieremyes wordes, considering that Ieremyes wordes fight agaynst hym, and that he in no poynt resembleth Ieremyes pat|terne.

¶ That the Bishop of Romes vsurpyng of supremacie ouer kynges and nacions, is agaynst the open example and expresse commaundemēt of our Lord Christ.

N Ay rather to the intent the matter may appeare yet more euidently vnto all men: so little did our Lord Iesus Christ mynde to ordeine either Peter or any other of his Apostles, souereines ouer kynges and kyngdomes in the Church: that I am able presently to set

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the euident example of the Lord him selfe, and his doctrine or expresse commaūdemēt agaynst the tyranny & wrongfull dealyng of the Pope, and as it were to shew with my finger, that his vsurping of soueraintie ouer kynges and kyngdomes in the Church, is extreme iniurie and vngodllynes. This matter is of it selfe right plentifull in the holy Scriptures, but I will (as much as may be) comprehend thē in a brief. Therefore although our Lord Iesus Christ, was by his almightie father ordeined both kyng and priest in his kingdome, and that he manifestly auouched himselfe to be a king: yet notwithstādyng he laid aside the gouernelment of temporall and worldly thyngs, and tooke him selfe to the charge onely of spirituall thynges. By reason wher|of when Pylate asked hym whether hee were the kyng of Israell or no? He denyed not him self to be a kyng, but hee addeth an exposition and méekely aunswered, my kyngldome is not of this world. Whereupon in another place of the Gospell he sayd, he came not to be serued (that is to wit as a worldly prince) but to serue or to do seruice him selfe, and to giue his life for the raunsome of the whole multi|tude. For that cause, * 5.44 he vtterly refused the iudgyng or diu|dyng of the heritage that was desired at his hand, and put it ouer from himself to the lawfull iudges, not without dis|pleasure saying: mā, who hath made me a iudge or vmper betwene you? * 5.45 And therfore when the

people were purposed to haue made him a temporall kyng, he fled, and by that flight of his shewed that those his ministers must not séeke for worldly souereintie in the Church, and much lesse possesse it or by any meanes claime it, no nor receiue it or take it vpon them if it be offered. * 5.46 Besides this, he not onely commaunded to giue vnto *Caesar* that which is *Caesars*: but also furthermore when the tribute that was wont to be payd to the Magistrate was demaunded of him, he commaunded a penny that was taken out of a fishes mouth, * 5.47 to be payd for him, least he might be an offence vnto others. Finally by the space of whole iij. yeares together, in which he most

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faithfully went through with the charge that his heauenly father had put him in trust with, & accomplished all things enioyned him to the full, he neuer gaue any inclyng (no not the least that could be) of any souereintie or worldly dominiō. Unto this holy and most humble example of the Lord, there is also further added his most modest doctrine. For when he perceiued that his disciples beyng caught and led away with ambition, burned altogether with desire of souereintie, and striue among themselues for supremacie or prerogatiue or (as the Romane Bishops terme it) for greatnessse (as surely this maladie sticketh fast to the ribbes of them that are atteinted neuer so litle with ambitiousnesse, which thyng appeareth by the Romish sort them selues:) he gaue them a very sore checke, and withdrew them from that desire of souereintie, beating lowlinesse into them, & therewithall also mainteinyng the right of the Magistrate ordeined of God, and finally committynge the ministration of the word to his disciples, without any hope or mention of souereintie at all.

Therefore when in the xvii. of Mathew, Peter had payd a péece of twentie pence for the Lord and himselfe, to those that demaunded but ten pence, and that therby he

had put the rest of the disciples in suspicion, as though Peter should be aduanced aboue all the rest of them: or be made priimate among them in the kyngdome of heauen, or in the gouernement of the Church: they began to dispute of the matter among them selues: and eche of them accordyng to mans infirmitie gaped after that hyghest degré of souelreintie. But what sayd the Lord, and what did he in that debate of his disciples? He tooke a child vnto him and setting him in the middes of them, sayd: Uerely I say vnto you, except ye turne and become like children, ye shall not enter into the kyngdome of heauen. Therfore whosoeuer humbleth himselfe as this child he is greatest in the kyngdome of heauen. Which is all one as if the Lord had sayd vnto them, ye striue for preheminence, which of you should

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be gréeted as greatest of all. But I tell you for a certeintie, except ye turne your myndes from such ambitious dispuitations that sauour of nothyng but pride and pompe, and turne your selues in lowlinesse vnto me and my example, yea and vnto the simplenesse of this little boy whom you see here: ye shalbe so farre from greatnesse and gloriousnes in that kyngdome of myne, that I will not so much as take you for my Disciples. Uery truly sayth S. Chrisostome in his 59. Homely vpon Mathew, litle childrē know not how to enuy, nor how to gape for vaigne glorie, nor how to desire preheminence of dignitie, neither are they any whit the statelier if ye prayse them or honor them. What then aunswereth the Lord to the question of his Disciples? Who soeuer (sayth he) becommeth like a child by puttyng away naughtie affections, but chiefly ambition and desirousnesse to beare rule: truly the same is greatest in the kingdome of heauē. Upon which place Chrisostome sayth agayn. Thou seest how he hath taught that preheminence of dignitie is not to be coueted in any case. And so forth.

Agayne in the 20. chapter of Mathew, when the mother of Zebedies children came vnto the Lord with her sonnes lames and lohn, and made sute for them that they might haue the highest roome and chief authoritie about him in his kingdome, so as he should place them next him selfe: the one on his right hand, and the other on his left, (for looke who they be that are next about a kyng, and garde his person in sitting on either side of him, those are counted chief men in the Realme, like as at this day those be called Le|gates *a latere* or from the Popes side, whō the Byshop sendeth from Rome with full power and authoritie.) The Disciples hauyng forgotten the thynges which the Lord had taught them afore, mistrusted eftsoone that those two brothers should be preferred before them all. By reason wherof, enuying them, they began to take pritch at it, and to contend agayne among themselues for the preheminēce. The Lord therfore calling them to him, sayd: ye know that

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the kynges of nations reigne ouer them: and they that be great exercise authoritie vpon them. It shall not be so among you: but he that will be great among you, let him become your seruaunt: and he that wilbe chief among you, let him be your vnderlyng: like as the sonne of mā is come, not to be serued, but to serue, and to giue his life for the redemption of many. Most trimly and effectually hath the Lord herein seuered the Ecclesiasticall ministerie, from the ciuill authoritie. And iustly doth he challenge and yeld to the Magistrate, that which belongeth to the Magistrate, without derogatyng or takyng any thyng from him, and conueying it to him selfe and his: and likewise shew the ministers what they also ought to do. Ye know (sayth he) that there be Princes or Magistrates ordeined among people, and among the Gentiles, so as there is no neede that you also should be made rulers ouer nations. I mynde not to make warres with the Romanes, and to put downe their presidentes and Tetrarkes, to set you vp in theyr roomes, (which thyng,

notwithstandyng the lewes beleued that Christ should haue done, and therfore when he aun|swered not their expectation, they acknowledged him not to be the Messias.) Princes haue their power giuen them of God. Wherby you vnderstād, that there is no cause why you should striue among your selues for souereintie. For you sée that those which are in office already, shall continue still in their charge. Thus much sayd the Lord concernyng ciuill gouernemēt. Now foloweth also concernyng the mi|nisterie of the Church. *It shall not be so amōg you.* For I haue not chosen you to make you princes of landes, but ra|ther seruantes of the Churches, not Lordes I say, but prea|chers to publish the word of glad tydings, and to shyne belfore the people in example of holy lyfe. Therfore I will not haue you once thinke of bearing rule, or wish to reigne like princes of this world: it shall not be so among you. How|beit for asmuch as ambitious pride had brought the Disci|ples this farre, here also like as afore he commendeth low|linesse

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vnto them, saying: whosoeuer will be great among you &c. Neither is there any cause why the Romish sorte should now a dayes blere our eyes with their stile of *Ser|uant of the seruants of God*, which the Pope vseth. For that stile is a forged stile, and the lowlinesse of these men is but a counterfet or hipocritly lowlinesse. For the very experience of many hundred yeares witnesseth, that in all the whole world there are none that can worse away with doyng seruice, than this kynde of men. Nay rather they will be worshipped for soueraines and kynges of kynges. Or if they be the seruauntes of Gods seruauntes in déede; why offer they their feete to be kissed euen of Gods princes? And the Lord to moue them the more euidently, addeth his owne example to his foresaid cōmaundement, saying. *Like as the sonne of man is not come to be serued &c.* This is a notable saying: for it is as much as if he had sayd, If I which am your Lord and master, and the liuyng sonne of the liuing God to, and kyng of kynges, sue not for, ne cha|llenge not to my selfe any worldly

preheminēce vpō earth, as who am come into the earth, to serue all mens turnes euen with the losse of my lyfe: truly you ought to be asha|med of it, that you which are but wretched men and no bet|ter then thralles, are notwithstanding not afrayd to gape after souereintie. These thynges, these thynges I say as dreadful thunderboltes, not onely shake, but also turne vp|side downe that seate of the Romishe Byshops, which they haue most boldly & shamelessly exalted aboue the thrones of all kynges, vnder pretence of Peter and of the graunted souereintie and vnmeasurable power which [they say] they receiued of Christ. And whereas the Lord vttered these thynges to his Disciples once or twise very earnestly, and so forcibly as they could not be vttered more forcibly: yet had ambition and desire of prerogatiue takē so dēepe rootes in the mindes of the Disciples accordyng to the corruption of mās nature, that at the Lordes last Supper, when they vnderstode he should depart out of this world, they fell a|gaine

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to striuyng for the supremacie and prerogatiue then most of all, * 5.48 that is to wit, who should be chief vpon earth and preferred before all others in the Church, when the Lord was gone away and receiued vp into heauen? But the Lord inueyeth not sharply against his Disciples ne cal|steth them of as they had deserued, for renewing their for|mer error now the third tyme and for by inforcyng it by harping still vpon it after he had so euident instruction and disprofe of their souereintie: but salueth the disease of both them and of all other in the church that are atteynted with the same vice. And first of all he repeteth the same argu|ment, which he had obiected agaynst them in the 20. of Ma|thew, saying. There is no reason why you should striue for superioritie. For the Princes that reigne at this tyme in the world, neither are now nor shall hereafter be put down for me. For the Magistrate continueth still in his former state & dignitie. He shall reigne, but so shall not you reigne. By the way also and as it were glauncingly, he shadoweth out the office of

princes, saying: And they which haue powler ouer them are called *Good & Gracious*: that is to say, they be ordeined of God to the end they should do good to their subiectes. * 5.49 For the Apostle sayth: The Magistrate is Gods minister, for thy welfare. For Princes are not a ter|roure to such as do wel, but to such as do ill. And what could be sayd more piththily and strongly in this case, that which is sayd already, or rather now twise repeted, but so shal not you? By and by he addeth an ordinaunce after what sort the Ministers must behaue themselues in their Ecclesiasticall charge, saying: He that is an elder among you, let him be|come felow to the yonger. That is to say, he that hath got|ten a greater roome in the Church, & is endewed both with sundry giftes and also with singular authoritie in respect of his old age and his experience in matters, let hym not vaunt himselfe for those singular giftes, but let him be wise after a lowly maner, as if he were some young man with|out experience, and as yet raw in so great a charge. Also, he

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that is a Prince. (〈 in non-Latin alphabet 〉) that is, a Capteine, Ruler, or Gouverner, let him assure himselfe that he hath not gotten a souereintie, but a ministerie: and therfore let him behaue himselfe as a Minister.

Unto these he addeth also other reasons, whereby to lay forth to the eye, that Apostolicke men are called, not to reigne but to serue. Greater (sayth he) is the prerogatiue of him that sitteth at the table, then of him that serueth him which sitteth. But the Church beyng called by the Lord to a spirituall feast, sitteth downe: And you serue the Church of that spirituall foode: *Ergo*, the Church is as your Lady and mistresse, and you are the seruauntes of this mistresse, but not her maisters and much lesse her souereines. Here|unto agayne he ioyneth his owne example: I am (sayth he) as a seruaunt among you. Seyng then that I which am your Lord, do neuerthelesse serue you: it is a shame for you which be but seruauntes, to thinke of

Lordyng it in the Church, considering how my most humble example is daylly before your eyes vtterly abhorryng from all desire of so|uerieintie. Furthermore he addeth this also: Surely it is straunge that you should striue among your selues for sulperioritie: considering how that I haue hetherto ben subiect to many and sundry afflictions. Wherof you your selfe can beare witnesse, vnto whom some part of my temptatijons and afflictions hath redounded. Wherefore ye might rightyer conferre among your selues, of bearing the crosse and of patience, than of Lordshyp & superioritie. Notwith|standyng he annexeth here agayne a comfort, least their hartes might fayle them at the mention of afflictions. And therefore he knitteth vnto it a declaration of heauenly re|wardes that shalbe liberally giuen vnto those in the euer|lasting countrie, which get the vpper hand in persecutiōs: aduauncyng his maner of spéech from bodily and earthly thinges, to spirituall and heauenly thinges.

Yet notwithstandyng, after all these thinges, (which surely may séeme a wonder to the whole world) yea euen

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after thrise most earnest warning and eident instruction, the Disciples dare byanby vpon Christes Resurrectiō, and at the verie instant of his Ascension into heauen, make mē|tion yet agayne of reigning, yea and to cloy the Lord again with their desirousnesse of superioritie, saying: Wilt thou at this time, that is to say before thou depart from vs into heauen) restore the kingdome vnto Israell? Unto which question the mercyfull Lord bearing with the weakenesse of his Disciples, aunswereth, méekely agayne, and biddeth them referre the seasonable doing of it vnto God. In the meane while he repeteth and beateth into them agayne, what they should do and what he requireth at their hands, saying: After that the holy Ghost is come downe into you, you shall receiue power, and you shal beare

witnesse of me, not onely at Hierusalem, but euen to the vttermost costes of the earth also. And what els is this, then if he had sayd, The holie Ghost shall teach you to vnderstād, what maner of kingdome mine shalbe, doutlesse spirituall, & not worldlly, wherin I shall sit and reigne the chief & onely souerein. And in this my kingdome, that is to wit, in y^e very Church of the saintes, you shalbe witnesses & not kinges, preachers and not princes. For by preachyng of the Gospell you shall gather me a Church out of the whole world.

This I say is Christes doctrine concerning supremacie and reigning, & concernyng the ministerie of Christ in the Church, more lightsome thē the sunne. Wherby also it ap|peareth, more clearely then the day light, that the Byshop of Romes vsurping of souereintie in the Church, and his bosting of himselfe to be ordeined head ouer all kinges and Realmes, contrarie to Christes example and doctrine, is not by the lowlie spirite of Christ, but by the proude spirite of Lucifer?

¶ Nor that the Apostles of Christ tooke vppon them any souereintie in Christes Church, but onely the ministerie.

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AND when the Apostles had receiued the holy Ghost, they vtterly displaced all ambition and desire of soue|reintie out of their hartes, perceiuyng now, that no such thing as they and the lewes had hitherto surmi|sed, was to be sought or looked for in the kyngdome and Church of Christ, but farre greater and diuiner thinges, namely spirituall thynges. And therefore accordyng to their Lord & maisters cōmaundement, traueling ouer the whole world, they so behaued them selues, that in all thinges they were sound to be the very Disciples and folowers of their maister: endewed with lowlinesse, & not with Lordlinessse, & renowmed for their faithfull seruice, & not for statelý sulperioritie. For they not onely preached the Gospell purely without mens forgeries and traditiōs: but also were wont to

reuerence kynges as next vnto God in earth and chief of all men, and to call them their Lordes, and to pay them tribute, and to obey them faithfully, and to pray for their welfare without ceasing, yea and to threaten Gods vengeance to such as refused obedience to the Magistrate commaunding no wickednesse. They nowhere intermedled them selues in worldly affaires, in somuch as they cast euē the care of the poore (which otherwise is most holy,) vpon the shoulders of the Deacons, verely to the end they might the earnestlyer apply them selues to the preaching of the word. They nowhere vsurped to them selues the benches of iudges or the thrones of princes, and much lesse did they depose any kyng or prince from his kingdome, were he neuer so wicked, (and yet there is no man ignoraunt what the Romane presidentes were that liued in the time of the Apostles, full of couetousenesse, lechery, and pride: and the posteritie of *Herode* euen venemouse slippes: yea and the Emperours them selues most filthie and vngracious persons as the *Tyberiusses*, the *Caligulaze*, the *Claudiusses* and the *Neroes*) or discharge his people of their alleageāce, or contend with any prince for the souereintie, and much lesse did they euer purpose or practise to place & exalt them

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selues aboute him. Nay rather they suffered sore persecutiō, the which they ouercame by patience, and not by violent withstanding, nor by practises and pollicies of malicious wyllinesse: and gathered verie great Churches vnto Christ out of the whole world by preaching the Gospell ouer all the earth. S. Luke the Euangelist describeth these thynges diligently and plenteously in his booke of the Actes of the Apostles, wherein although he pursue their doinges by the space of xxviii. yeares together, Yet doth he nowhere giue any little incling of that supremacie and fulnesse of powler, which they at this day do boast of, that call them selues Apostolick, and crake of the fulnesse of their power.

But if any man desire to here some singular thyng of S. Peter: he is alwayes set first in the register of the holie Apostles. But all men know that this formershyp of Pe|ters, is not in ouer ruling, but in order: for accordyng to the doctrine of the Gospell, all the Apostles were indewed with like dignitie and power, and the Churches were goluerned by their trauell in common. In the meane while it was requisite that there should be order both in speakyng and doing for the auoydance of disordered confusion: & they that had obtained greater giftes were more honored and had in more estimation and authoritie than the residew. Like as Paule speaking of Iames, * 5.50 Peter, and Iohn, sayth that they séemed to be pillars in the Church. Not for that they were preferred afore all the rest, or had obtained a lar|ger Commission: but bicause that hauing obtained grea|ter giftes, they did more luckely and easly go through with all pointes of their charge (wherin otherwise, the residew had as good part as they) and therfore were had in greater price and estimation among the faithfull. So also were the Apostolike Churches which were first founded by the Alpostles, worthely had in great price and estimation in old time. For their authoritie was of great credit with other Churches: not that they were beleued to haue superioritie ouer them, but bicause that being the first that were con|querted

to the faith, they kept still vnappaired, the faith which they had once learned of the Apostles, and gaue light to other Churches, by their purenesse and constācie. These thinges are set forth more at large by a very auncient wri|ter called *Tertullian* in the prescriptions of heretickes. In which place also he not onely calleth Rome an Apostolike Church, but Ephesus also, and Corinth, and Thessalonica, and other Churches founded by the Apostles. And it is not to be douted but that the men of old tyme called Peter and Paule the princes of the Apostles: not that they

were se|cular or worldly princes, or that they had dominion ouer the rest, or that they had obtained a larger commission: but bicause that being endewed by God with most excellent giftes, both in their sayinges and doinges, yea and finally in their writings and vertewes they shyned as most bright Cressets among the rest of the Starres.

For S. Peter neuer chalendged to him selfe any supe|rioritie no not euen ouer the basest sort of men, and much lesse ouer princes: he neuer aduaunced his throne (which he had not) aboue all kinges and all kingdomes. *Cornelius* the Centurion a knight of Rome fell down at his féete, and it was no small cause that made him so to do. For the aun|gell of the Lord had set a great commendation vpon this Peter vnto him, wherupon he fell downe before Peter. But Peter liftes him vp agayne, and humbly sayth that he him selfe is a man also. So also when he had lifted vp the lame man and made him whole and sound, at the tem|ple of Ierusalem, and that the people stode wondering and worshipping of him, he gaue all the glorie vnto Christ, and told them that he him selfe was but a Minister. Neither doth he in his Epistles aduaunce him selfe with any prellacie, but simply calles him selfe an Apostle and felowell|der, forbidding the elders to vsurpe any Lordship ouer the Clergie. * 5.51 Neither sitteth he still in his chayre at Hierusa|lem and sendes abroad his Legates *a latere*: but he is con|tented to let the cōgregation send him with Iohn into Sa|maria. * 5.52

Yea and in the Counsell of Ierusalem, he chalend|geth no preheminence to him selfe. All thinges were done in that Counsell by common aduise and consent. And the Apostle Paule, who in all thinges euen of the smallest sort was a most diligent obseruer of the ordinaūces of his mai|ster Christ, no where acknowledgeth S. Peter as prefer|red before all other men by any prerogatiue, neither would he in any wise

haue neglected it, if he had euer thought him to haue ben preferred afore the rest by the Lord. Nay rather he fréely reprobued Peter in the Church of Antioche, accordyng as he himselfe declareth, in the 2. to the Galathijans. In the same place in déede, he calleth Peter a Piller, but not Peter aboue, and therfore much lesse the pillar of all pillers, greatest and most excellent. For with Peter he matcheth two other Apostles, whom he termeth pillers as well as him, euen Iames and Iohn: yea and he putteth Iames afore Peter. He had sayd heretofore, that the same were had in reputation, to the end we might know wher|fore he called them pillers. Meaning that they were in au|thoritie, as men that by their common and faithful trauell séemed as it were to vphold the Church, which els was like to fall, if it had not ben vnderpropped and stayed vp through the grace of God in their faithfull teachyng. And yet Paule affirmeth that those pillers added nothyng vnto him. But rather comparing him selfe with Peter, The same (sayth he) which was mighty in Peter in the Apostle|ship ouer the Circumcision, was mighty in me also among the Gentiles.

*** 5.53** And the same Paule speakyng of the plurall nomber, saith he was nothing inferiour to the chief Apo|stles. And in the 3. chapter of his first Epistle to the Corin|thians, what is Paule (sayth he,) what is Apollo, (and in this place is Peter or Cephas to be implied also, as of whō he had made mention in the first chapter, vsing the same maner of speaking. Neither is there any reason why the o|pinion of those should hold vs in a mamer|ing, which sur|mise that here is not ment Peter, but some other disciple

whom Paul calleth by the name of Cephas. For the truth of the Gospell crieth out against them in the first of Iohn, and so doth Paules owne declaration in the second to the Galathians.) What are they (saith he) but onely ministers by whom you haue beleued, euen as the Lord gaue vnto e|uery man? I haue planted, Apollo hath watred, but God gaue the increase. Therefore, neither is he any thing which

planteth nor he which watereth, but God which giueth the increase. And anone after, speakyng of all the Apostles, yea and euen of Peter or Cephas to, * 5.54 Let a man (sayth he) in such wise esteme vs as the Ministers of Christ, and the disposers of the secretes of God.

These lightsome and euident textes of Scripture, are sufficient for men that be curable, (as for vncurable & qualreling men, we leaue them to God the iust iudge) and doe witnesse manifestly enough that neither Christes Apo|stles no nor the Apostle Peter him selfe vsurped so much as one iote of souereintie in the Church, but onely tooke vpon them ministration of the glad tydinges of saluation, and of Christes holy Church, all their life long euen vnto the last gaspe of their liues. And therfore there is no reason why the Bishop of Rome should hereafter in maintenance of himselfe & his supremacie, alledge any more the supremacie of Peter, which is now sufficiētly apparant to be vtterly none, and alwayes to haue ben none at all in déede.

¶ That the first Bishops of Rome vsurped not any souereintie at all in the church, but were lowly shepeheardes, teachers and ministers of the Church of Rome: yea and besides that, also Martyrs of Christ.

I Will not now dispute whether Peter came at Rome or no. Wherof I see learned men to dout, not without cause. Surely it may be proued by substantiall argumentes, that Peter sate not in that seate, at that tyme

and so long a tyme as he is commonly sayd to haue sit continually together. If he came to Rome at all, certes it was late ere he came, and peraduenture not long afore his death. For all the old writers, euen those that were néere the Apo|stles

time, do agreeably and stedfastly affirme, that Peter was crucified at Rome vnder the Emperour *Nero* for preaching Christ and his Gospell, the same time that Paul was beheaded. Which thing I can easily graunt. But from this Peter vnto *Siluester* there be registred 33. Byshops or pastors of Rome. Of whom notwithstanding none tooke vpon him any souereintie either ouer the Citie it selfe, or ouer the Church of Rome, and therfore much lesse aduaūced they them selues ouer kynges and kyngdomes. Yet am I not afrayd to say thus much more of them, that if they might be found to haue attempted any whit of this prehelminence, or to haue sewed for souereintie, it is certain that they started aside from the way of their predecessours, yea and from their maister Christ, and grew out of kynd from their owne Peter. Wherefore their sayinges and doinges being against the expresse testimonies of Christ and the Apostles aboue rehearsed, could proue nothing.

Howbeit, like as in other Churches, as of Antioche, Alexandria, Corinth, Philippos, Ephesus, Cesarea, and the rest, there were pastors or teachers which were called Bishops, set ouer the Church of God, which by their holy ministerie serued seuerally their owne shéepe that were committed to them, and not other mens shéepe, or in many places at once: (for at the begynnyng, euery pastor had his slocke appointed and committed vnto him.) So also was done in the Church of Rome, which is named Apostolicke Sea or Chayre. I would not haue any man amased at the termes of *Sea & Chayre*, and surmyse and imagine any Popishnesse by them. Men in old time gaue the termes of Sea and Chayre, not onely to the Church of Rome, but to any of the notable Churches, I meane which the Apostles them selues founded, and in which the traditions or the doctrine

of the Apostles and of the Gospell sounded or was preached & florished still vncorrupted. For *Tertullian* in his prescriptions of heretikes, saith: Peruse the

Apostolik Churches, among which the very chayres of the Apostles are yet still sytin in their places, & among which their authentically letters are still read, resounding the voyce and resembling the face of euery of them. If Achaya be next thée, thou hast Corinth: if thou be not farre from Macedonie, thou hast Philippos, and thou hast Thessalonice. If thou list to go in|to Asia, thou hast Ephesus. And if thou border vpon Italy, thou hast Rome, from whence also we haue authoritie at hand. O happy Church wherupon the Apostles bestowed their whole doctrine together with their blood, where Pe|ter was matched with his Lord in passion, where Paule was crowned with the end of Iohn Baptist, and where the Apostle Iohn, after he had ben plunged in scalding oyle & felt no harme at all, was banished into the Ile of Patmos. Thus saith he. Otherwise the Chayre is properly a hygh place in the Church furnished for the ministers to teach out of the more commodiously, as from whence they may the better be séen and heard of their audience that is assem|bled in the Church. Such as the men of old time are knowē to haue had, as appeareth by the doynges of *Achaz* kyng of Iuda, and by the viij. chapter of Nehemias. It is commonly called a Pulpit or preaching stoole. It is not a cloth of e|state, or a *Salomons* throne, or a kynges chayre of estate. Neither did men in old tyme by the Apostolike chayre or sea, meane reigning or souereintie and I wote not what greater thyng, as they meane at this day. But rather the chayre is taken for the very Apostolike doctrine, which was preached out of those chayres or pulpites, and to fit in the Apostolike sea is to preach the Apostolike doctrine. For it is well knowne to all men what the Lord ment by the chayre of Moses in the Gospell, when he sayd, The Scri|bes and Pharisies sit in Moses chayre. What soeuer they bid you obserue, that obserue and do ye. For what els is it

to sit in Moses chayre, than to professe Moses, and to teach the things that Moses taught? If any had taught any thing besides that or contrarie to that, they had ben

of neuer the more authoritie for the chaire, like as at this day also, they that preach not Apostolicall doctrine, haue none authoritie by the Apostolike chayre or sea of Rome, of Antioche, or of Philippos, neither are they in any wise to be regarded, although they sit in the same seas. Uery well knowen is this Canon reported in the 40. Distinction of the Decrées, out of the writings of Ierome, It is hard to stand in the roome of Peter and Paule, and to kéepe the chayre of those that reigne with Christ. For hereupon it is sayd, They are not the Saintes children, which possesse the Saintes places, but they that fulfill the workes of the Saintes.

They thē which had the charge of the Romane Church after that Peter was put to death, were ministers, pastors, and teachers or preachers, and not princes or Lordes. *Ire/naeus* placeth *Linus* immediatly after Peter. *Tertullian* placeth *Clemēt*. *Eusebius* puts *Anacletus* in the middes betwixt *Linus* and *Clement*. Some register one *Cletus* betwixt *Clement* & *Anacletus*, which *Cletus* is notwithstanding quite ouerskipped and omitted by diuerse. Others also dispose the succession or Register of the first Byshops of the Romane Church, some after one sort and some after another so as it may séeme straunge that antiquitie varieth so in the succession of them, & hath almost nothing certein & assured in that behalf. But howsoeuer the case standeth, this is most certein that such as held the Apostolik sea of Rome after *Clement*, were vtterly ignoraūt of that sulpreme power and the authoritie of both the swordes which those men presumptuously boast of, that thinke themselues possesse the same seate at this day. They were lowely and poore ministers of the Church, & preached the Gospell and the doctrine of the Apostles to the Church, wherof they had the charge, and therewithall ministred Christes Sacra|mentes to the Church, and beautified their doctrine with

example of lyfe, & in the end sealed it vp with Martyrdome, For all those Byshops or pastors of Rome, became Christs Martyrs, and were put to death for mainteynyng the pure faith and doctrine, and for preaching against Idolatrie and the vncleane conuersation of the heathen.

And whereas in other Churches there spring vp sundry heresies and greuous debates: The Romane Church aboue the rest, did faithfully at that time and in the begynning keepe still the purenesse of doctrine, and the consent and agréemēt of faith. And this was the cause why the men of old time did worthely make so great account of the succession of those men in the Church and of their consent in the faith: who otherwise would vndoubtedly haue made no reckening at all of the succession in the Sea, onlesse the pastors and the Church of Rome had continued in pure doctrine and vnappayred faith.

Truly there arose dissention euen in this Church also, betwixt *Anicetus* Bishop of Rome, and *Polycarpus* the minister of the Church of *Smyrna* the Disciple of Iohn the Apostle: howbeit not for any Articles of faith, but for kéelping of the Easter day. Neuerthelesse the contention enduired not long. For they agréed well and brotherly agayne, and willed that euery man should obserue and keepe still his owne custome that was admitted in his owne Church: that the concord of the Churches might not be broken for the diuersitie of ceremonies. But yet agayne *Victor* the Byshop of the Romane Church takyng more vpon him than became him, and stepping aside from the modestie and simplicitie of his predecessours, aduentured to breake the algréement that was begon betwene *Anicetus* and *Polycarpus*, & excommunicated the Easterne people that kept the Easter day vpon the xiiii. day of the moneth. Yet for all that, the pastors of the residew of the Churches acknowledged not *Victor* for a commaunder of the Churches, or for such a one as by right might take vpon him authority ouer other Churches. For his ouerbold and rash enterprise was

reproved by the Bishops as well of the East as of y^e West, that is to wit by the holiest and best learned and by such as were had in chief estimation in that age, namely by *Poly/crates* Bishop of Ephesus, and by *Irenaeus* Bishop of Lyons. And so was *Victor* brought agayne into the right way. Which thing *Eusebius* declareth at large in his historie of the Church matters.

And truly in processe of tyme the vices that had euery where occupyed and corrupted other Churches, began also to enter into the Church of Rome, for there arose a great schisme in the Church of Rome, some chosing *S. Cornelius* to be their pastors, and some choosing *Nouatus* from whom sprong the heresie or sect of the Nouatians, which became very noysome to the Church. But *Cornelius* got the gouernement, vnder whom certein of Aphrike began to put the decidyng of their controuersies to the sea of Rome. Neuerthelesse, the blessed Martyr & Byshop of Carthage *Cy/prian*, did set himselfe agaynst them also, and in his 3. booke of Epistles in his first Epistle to *Cornelius* Byshop of Rome whom he calleth his brother, he sayth among other thinges, how it is decreed by all men, yea and also that it is right and reason, that eche mans case should be there heard where the fault is committed. Also he sayth, that vnto euery pastor is allotted a portiō of the slocke, for euery of them to rule and gouerne, and he shall render an account of his doing vnto the Lord. Among these thinges marke that as yet at that tyme the Byshop of Rome, was not taken for: the vniuersall shepheard, to whom all the other Churches should be subiect. Nay rather he sayth that euery shepheard had his seuerall Church committed to him to gouerne, for which he should render account, to the Lord God, and not to the Pope. And *S. Cornelius* himself did not either allow such as appealed out of Affricke to Rome, or desire to rule ouer all other Churches and to be called the souerein Lord of all kinges and kingdomes. To be bréef, these Byshops of the Romane Church were all put to death for the sound

doctrine and the professing of Christes name, by the Emperours of Rome. So farre were they of from taking vpon them full and absolute power ouer any Princes, and least of all ouer the princes of Rome. For which of so many vn|godly, bloody, & manquellyng princes being mo then xl. in nomber, did they depose from his souereintie? or which of them I pray you did they excōmunicate? Or which of these bishops assoyled the people of their othe made to the Emperours? Or which of all these, said, wrate, or thought himself to haue receiued fulnesse of power at the handes of Christ our Lord by Peter, & to be set ouer kinges and kingdomes? Therefore it is most certein, that these first ministers of the Romane Church, were ignoraunt of the thinges which the Romish Bishops of this last and forworne age haue vsur|ped to themselues, and which they haue now a long tyme in vayne indeuered to stablish by the Epistles of those mē.

¶ That the Decretall Epistles of the first Byshops of Rome are but counterfettes.

VERely I am not ignorant how there fly abroad ma|ny Epistles of these holy Romane Bishops & Mar|tyrs which they call decretals. But they ouerthrow themselues with their owne absurdities, and shew themselues to be but counterfettes, in asmuch as many thinges be so light, so triflyng, and so vtterly vnlike that auncient simplicitie, purenesse, and maiestie, that not with out good cause they séeme vnto godly and learned men, to haue ben deuised long since by others. Neither do I greatly regard that the same are fathered vpon the gathering of *Damasus* and *Isidorus*: seying that there want not some men which put ouer certeine of these kynd of thinges euen to the time of *Gregorie* the 7. But howsoeuer the case stād for the tyme. I pray yon what can be more fond, then the fathering of these wordes vpon *Anacletus*? This holy holly and Apostolike Church of Rome obtained the suprema|cie

and preheminance of power ouer all Churches, not frō the Apostles, but from the very Lord himselfe our Sauiljour. And again, There was a difference euen betwene the blessed Apostles: and albeit that all of them were Apostles: yet did the Lord graunt and the Apostles determined a|mong them selues, that Peter should haue preheminance afore all the rest of the Apostles, and be Cephas, that is to say a head, and hold the souereintie of Apostleship. Thus sayth he. But who knoweth not (though he be but meanelly séene in histories,) that after full fiue hūdred yeares, it was obtained and ordeined, not by Christ, or his Apostles but by loytering lozels or rather by traiterous persōs, that Rome should be called y^e head of all Churches, that is to wit, that it should obtaine supremacie & prerogatiue of power ouer all Churches? Or who would beleue that *Anacletus* exercised himselfe so little in readyng of the Gospell, that he knew not how Cephas signifieth, not a head but a stone or a Rocke? according as it is interpreted by Iohn the Apostle in the first chapter? And which interpreter should a man rather beleue? Iohn the Apostle, or the coūterfet *Anaclete*? The lewd packing then of the lewd lozelles is detected both in these and in many other thinges. The same partie ma|keth very often mention of Archbishops and metropolitanes, neither omitteth he primates. But it is most manifest, that those titles were vtterly vnknown to the primitiue Church, and were afterward inuented and vsurped in times folowyng. And at their first comming vp the maner of vsing them was after a sort méetly tolerable, till their posteritie did afterward vse them or rather misuse them more proudly. Besides this, the sayd counterfet *Anaclete* maketh a Bishop greater than an Elder: whereas Ierome himselfe sheweth by Scriptures, that Elders and Bishops are all one, and that in processe of time Byshops were pre|ferred before Elders, not by the ordinance of God, but by the ordinance of man. Moreouer this *Anacletus* allow|eth the Appeales that are made to the sea of Rome, saying:

that all questions and matters of weight ought to be referred to the Apostolike sea, for so had the Apostles decreed. But this selfe same thing is manifestly disallowed by the holy maister of Christ *Cyprian* writyng to *Cornelius* the Pope. Many other thinges prateth he concerning the priuiledges and iudgementes of the Church: which who soeuer séeth not to disagrés with these first tymes of the primitiue Church, he seeth nothyng, but is blynder then a béetle.

Furthermore there is a decreée fathered vpon Pope *Alexander*, wherby he commaundeth that water should be halowed with salt, to clense the people and to put away the secret slightes of the deuill. But who is so light headed to beleue that so great men in so great light of the Gospell published so filthy decreés concerning such baggagely gewlgawes so openly fighting agaynst the Gospell and doctrine of the Apostles? These thinges sauour not that Apostolike and auncient purenesse and maiestie which entierly attributeth all saluation to the onely bloud of the sonne of God and not to water and salt.

Pope *Sixtus* in the sayd decretall Epistles commaundeth that no man els should touch the holy vesselles but he that is halowed. Ye may perceiue that this stuffe agréeth trimly with the Apostolicall doctrine deliuered by Paul in the 2. to the Colossians, and finally with the histories which openly beare record that euen the laymen receiued & handled the bread and cup of the Lord with their [bare] handes, certein hundred yeares after this *Sixtus*. Besides this, in the same Epistles, there is open & manifest mention made of *Clementes* iourney, which booke neuerthelesse euē the very Decréés of *Gratian* do reiect among the authentically writynges.

Yea and *Thelesphorus* commendeth the seuen wéekes fast before Easter, forbidding also the eating of flesh. Which thing againe how well it agréeth with the doctrine of the Apostles, and with the doinges, it is to be known by the thinges which S. Paul hath written in the 2. chapter to the

Colossians, and in the 4. chapter of the first Epistle to Ti|mothie, and which *Socrates* hath left written in his Ecclesiasticall historie in the 5. booke and xxii. chap. but most of all which are taken out of *Irenaeus* by *Eusebius* in the 5. booke and xxvi. chapter of his Ecclesiasticall historie.

Moreouer in those Epistles *Calixtus* is reported to haue ordeined the imber fast at foure seasons of the yeare. Which thing others referre to other authors or founders. And among this stuffe this is a thing that can not be read without laughter, that *Eusebius* the predecessour of *Mel|ciades* doth with so great statelinesse commaund the feast of the finding of the holy crosse to be solemnized the vi. day of May. For some declare that the crosse was not yet found at this time, but a xx. yeaes after by *Helene* the mother of the Emperour *Constantine*. Agayne how superstitious, péeuish, and fond géere are commaunded in the same Epi|stles, namely that Nonnes should not touche the holy ves|sels. As who should say there had ben any Nunnes as yet in those dayes, the first comming vp of whom is referred to farre later times. Many other thinges of this sort do I passe ouer willingly, least I might make my readers to cast vp their stomakes. For in these Epistles there be very many thinges so foolish, so farre agaynst reason, so full of superstition, and so full of ambition: that all men which haue eyes may gather therby that they be counterfettes, and special|ly for asmuch as there is very seldome or no mention at all made in all the booke through out, of vncorrupted fayth in Christ, yea or of Christ himselfe our redemer, & of the trea|sures which the father hath giuen vs in him, which thinges are the naturall markes of Apostolicall writings. Now although there be many thinges in them not vnprofitable to be read: yet are the same thinges to be found in other men set forth more purely, and without any paringes can|kerfretted with the filthinesse of mans traditiōs. Further|more it is very well knowen that those first most pure tymes of the Church were not acquaynted with so many

ceremonies, so many decrees, and so many constitutions, as are found vrged vpon Gods Church in those Epistles. For the holy and deuout folke of old time had not yet for|gotten the Apostolicke Counsell that was held at Hieru|salem, wherein not onely Peter playnly would not there should be any yoke layd vpon the frée neckes of the fayth|full, but also moreouer it séemed good to the holy Ghost and to the whole primitiue Church of the Apostles, that there should not any burthen be layd hereafter vpon the faithfull. This story is knowen to be writtē in the xv. chap|ter of the Actes of the Apostles.

But if our aduersaries will nedes procede to mainteine that these are the very Epistles of those men vpon whom they be fathered: we haue aunswered a little afore, how they be of no authoritie against the doctrine of the Gospell and the Apostles, and therefore we admit them not in disputation. Notwithstanding by the way we haue better opi|nion thā so, of so great learned men, and of so holy Martyrs of Christ, neither will we in any wise stayne and deface their honorable names and blessed memoriall with such maner of gewgawes, wherof out of all doubt there neuer came any in their mindes, no not euen in their dreames.

¶Also that the latter Byshops of Rome vntill Gregorie the first, vaunted not of any ful|nesse of power, nor of their supremacie ouer bel|yng aduaunced aboue kinges and kingdomes.

NEuerthelesse we must néedes graunt, that from the tyme of *Constantine* the great, who did set the Churches in peace, not onely the Bishops of Rome, but also the Bishops of other Churches through the worlde began to step aside from the playne footestepes of their predecessors, and claue not so carefully to the simple doctrine of the Apostles, and therefore admitted mo ceremo|nies

into the Church, then beséemed, and furthermore in|termeddled them selues in worldly affaires and applied them selues to much vnto them, yea & inuēted new names and offices of dignitie, and brought such other thinges of the same sort into the Church, which made way for worser thinges. This saw that famous Poet *Baptista Mātuanus*, who intreatyng of the times of *Constantine* the great almong other thinges wrate thus.

Most noysom poyson sprang of honny sweete.
A right faire word is Rest, a pleasaunt name is peace.
But yet from peace shall flowe more losse,
Dishonour, shame, reproche and miserie,
Then could from cruell warre. For out of kynde
the auncient vertue shall degenerate &c.

But howsoeuer the Bishops as well of Rome as of o|ther Churches began to grow worse and worse, yet were they still ignorant of that Romish Monarchie or rather ty|rannie which is defended at this day. For that I may al|ledge nothing hether out of the aunciēter writers of Gods Church: doth not S. Hierome in his Epistle to *Euagrius*, and in his Commentaries vpon S. Paules Epistle to Tiltus, most manisfestly make the Bishop of Rome and the velry Church of Rome it selfe, equall with all other Byshops and Chuches in the world? Doth he not openly say, that the Churches in old time were gouerned by the common aduise of the elders? Doth he not most piththely shew out of the Scriptures, that elders and bishops be all one thing? and that the one is not the name of age and the other of of|fice? Doth he not playnly say that Bishops were preferred before elders, & elders made subiect to Bishops, by custome of the Church and not by appointment of God? Wherefore it were trully a wonder, why *Epiphanius* agaynst the *Ar|rrians* should reckon vp this thing for an heresie, which le|rome vrgeth with so many and so piththy wordes: but that

others giue me warnyng that *Epiphanius* was to gentle in charging other folkes with heresie. Truly in this case (to speake with reuerence of so great a learned mā) he wronglfully misreported the giltlesse, contrarie without authori|tie of the holy Scripture. But if any man list to heare le|romes owne wordes, behold I will briefly rehearse the thinges that make to this purpose. We must not (sayth he to *Euagrius*) esteme the Church of Rome to be one, & the Church of the whole world to be another. Both *Fraunce*, and *Britaine*, and *Affrike*, and *Persia*, and the Eastcoun|treys, and *Inde*, and all the barbarous natiōs, worshyp one Christ, & obserue one rule of truth. If authoritie be sought, the world is greater than a Citie. Where soeuer is a By|shop, whether he be of Rome, or of Eugubie, or of Alexan|drie, or of Tanais, he is all one in merite, all one in Priest|hode. The statelinesse of riches or the basenesse of pouertie maketh not a Bishop either higher or lower? but all of them are successors of the Apostles.

And vpon the Epistle of S. Paul vnto Titus: An El|der (sayth he) and a Byshop are both one. And before such tyme as by the instinct of the deuill there were sectes in re|ligion, and it was sayd among folke, I hold of Paule, I of Apollo, and I of Cephas: the Churches were gouerned by the common aduise of the Elders. But after the time that euery man imagined those whom he had baptised to be his owne and not Christes: it was decreéd through the whole world▪ that one (he speaketh not of the bishop of Rome onelly, but of all other Metropolitanes through the whole world) should be chosen from among the Elders, and set o|uer the rest, vnto whom the charge of the whole Church should belong, and so the séedes of schismes and variances be taken away. Againe when the same Ierome had proued and shewed by many textes of Scripture, that Elders and Byshops are all one thing he addeth byanby: I haue ther|fore mencioned these thinges, that I might shew how El|ders and Bishops were all one thing, and that for the pluc|king

vp of the plantes of dissention, the charge of all things was by little put vnto one. Therefore like as Priests know that by the custome of the Church they be subiect to him that is set ouer them: so also let the Bishops vnderstand that they be greater than the Priestes rather by custome than by truth of Christes ordinaūce, and that they ought to gouerne the Church in common. And so forth.

And although I thinke not that any man will looke for plainer & fuller matter in this present case than this which I haue rehearsed already out of Ierome: yet will I adde somewhat more out of *Gregorie*, who was himselfe a Bilshop of Rome, placed in that sea the yeare of our Lord. 591. in which he dyed the yeare of our Lord 64. He alone wilbe a sufficient able witnesse, that in his time the sayd tyranni|call and Popish Monarchie was not yet either placed in that sea, nor graūted to it. Before this *Gregorie* was cho|sen to the Byshoprik of Rome, he was Pretor or Maior of the Citie of Rome, as he himselfe witnesseth in his booke of Epistles the second Epistle. Beyng chosen Byshop & con|firmed in his Bishoprike or sea by the Emperour *Morice* who kept his residence at *Constantinople*: he calleth him Emperour & acknowledgeth him to be his souerein Lord ordeined by God, and himselfe to be his subiect & seruaunt. Yea and he faithfully obeyed his Exarkes and Captaines that were placed through Italie, calling them his Lordes. He obeyed their lawes, yea and their Ecclesiasticall lawes to. All which thinges are to be read in his Epistles, *Lib. 2. Epist. 61.* Againe, *Lib. 4. Epist. 31. & Lib. 1. Epist. 43.* Also, *Lib. 7. Epist. 11.* Besides this *Paulus Diaconus* in his 4. booke & 9. chap. of the doyngs of the Lombardes, witnesseth that *Gregorie* submitted himselfe to be iudged by y^e Empe|rour *Maurice*, for y^e murther of *Malchus* a byshop, wherof he was appeached. And *Gregorie* him selfe maketh men|tiō of the same matter in the seuenth booke of his Epistles.

But these things will séeme light and small, if they be compared with those which he himselfe hath left in writtyng.

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For when as one *Iohn* Bishop of Constantinople would néedes be called *oeconomicall* Bishop and be acknowledged for vniuersall Bishop to haue supremacie, iurisdiction, and dominion ouer all Churches and Byshops of Churches in the whole world: *Gregorie* withstode him sharpely and stoutly, like as Bishop *Pelagius* had done afore him. He wrate many and sundry Epistles concernyng that matter to *Maurice* the Emperour, to *Constance* the Empresse, to *Iohn* himselfe the Bishop of Constantinople, and to the Bishops of Antioche and Alexandria. Among othher things he denieth that any man ought to be an vniuersall Bishop sauing Christ, & that any Bishops vsurped that title afore him. For he sayth, that the title is, straunge, foolish, proude, péeuish, wicked, and heathenish, wherunto to consent, were euen as much as to renounce the fayth. Algayne speakyng of *Iohn* of Constantinople, Out of the same dust (sayth he) in which he sate, and out of the same lowlynesse which he pretended, he hath taken presumptuousnesse, so as he assayeth to ascribe all thinges to himselfe, and by haultinesse of stately spéeche indeuereth to subdue all Christes members to himselfe, which cleaue alonely to their owne head, that is to say, to the same Christ. Anon after comparing with Lucifer, he writeth: Lucifer sayd, I will clymb into heauen, I will exalt my throne aboue the starres of the skie. For what els are all thy brethren the Byshops of the vniuersall Church, but starres of heauen? whose life together with their tounge shineth among mens sinnes & errours, as it were in the dareknesse of the night. Before whom when thou couetest to preferre thy selfe by title of preheminance, and to treade their name vnder foote in comparison of thine owne, what els sayest thou, but I will clymb vp into heauen &c. Finally writing to the same *Iohn* Byshop of Constantinople, all thinges (sayth he) that were forespoken, do come to passe. The

kyng of pride is néere at hand, and (which is a shame to be spoken) there is an army of Priestes in preparing for him. For they which

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were set to be lodesmen of lowlynesse serue as souldiers vnder the necke of loftinesse. And the same man agayne in his 6. booke of Epistles and the xxx. Epist. But I say boldly, that who soeuer termeth himselfe or desireth to be termed the vniuersall Bishop, is in his pride the forerunner of Antichrist, bycause he preferreth himselfe by his proudnesse before the residue, and by like pryde is led into errour. And certes *Gregorie* hath spoken these thynges most truly. For the sayd *Iohn* Bishop of Constantinople was the very forerunner of Antichrist, as who by his wicked and importunate demaund of highest preheminance, gaue occasion to the Byshops of Rome to aspire to the top of supremacye. Among them after the death of *Gregorie*, *Boniface* the third obteyned of the Emperour *Phocas* that he should proclaime the Church of Rome to the head of all other Churches, as *Bede* sayth: to be the first Church, as *Paulus Diaconus* sayth: or to be the mother Church, as *Vrspergensis* and *Crantzius* say. Whereupon the Bishops of Rome as beyng Byshops of the souerein Sea, immediately proclaymed themselues both souerein and vniuersall Shepherdes of all Churches, to whom all ought of dewtie to obey. For the Emperour *Phocas* (sayth *Naucleus* in his hystorie) by the Byshop of Romes persuasion sent abroad proclamations openly and to the whole world, ordeinyng that all the Churches of the world should obey the Church and Byshop of Rome. The same History writter addeth further that in tymes forepast, the same proclamation was not obserued in all pointes, and specially not of the Greekes &c. The sayd *Phocas* that made this law was a monster of mankynd, a most vnthrifty Prince, a most cruell murtherer, a thrall of lecherie, and all wickednesse as histories beare witnesse, and of all kynges the wretcheddest. Therefore least the pot

might not haue a col ●●●● fit for it, or least like lippes might not alwayes finde lyke lettice, he made a constitution euen méete for hym selfe.

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¶ That the latter Byshops of Rome dege|nerated vtterly from the first and middlemost Byshoppes of Rome, and that they vsurpe the cursed title of full power, agaynst all right and reason.

NOt vnfitly are diuerse godly and learned men of the Church reported to haue sayd, that among the lat|ter Byshops of Rome that are worthy to be recko|ned among Shepherdes, *Gregory* is the last. For as for the hindermost sort that haue folowed after hym, they were not sheepefeeders but sheepebyters, a few exce|pted, for through their neglecting of Gods worde, and their earthly affections, they haue not onely in wonderfull wise darkened the clearnesse of the christian doctrine with mens inuentions and traditions, but also defiled and marred the simplicitie and purenesse of Gods seruice, with vncleane superstitions, differing little or nothing from the heathe|nish & wicked Idolatries. Many of them haue opēly defen|ded corrupt doctrines, and the Idolles themselues, and o|ther abominacions, and therewithall haue forced them vppon the people. Othersome of them treading all discipline and honestie vnder foote, haue wallowed themselues in filthy and vnlawfull lustes, in ryot and lecherie, in vn|chastnesse, in aduowtrie and whoredome, in incest and o|ther horrible offences, as it were in the myre of Cocytus, and the poole of Stix. Others of them haue not refrayned themselues from poysonynges, from Necromancie, or fellowship with Deuilles, from magik, damned in all ages, from murtheryng, and from treasons. All of them for the most part, and specially the latter Bishops of Rome, being blinded with diuelish desire of soueraintie, and swolne and puft vp with such pride as the lyke was neuer heard

of, haue not bene ashamed before God, nor before his aungels and the whole world, to aduaunce themselves into that

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seate by simonie, and to intangle themselves in secular kyngdome, and therewithall to withdraw themselves from the subiection of kynges and princes ordayned by God, to vsurp other mens rightes, to beare both the persons of spiritaltie and temporaltie, and to chalenge to themselves the iurisdiction of both the swordes, to suffer no man to be equall wyth them, and much lesse to be aboue them: also to deny dutie and honour vnto their betters, and to such as are ordayned of God, or rather to take it frō them to thē|selues: to raigne ouer the Princes themselves, and to ap|point them lawes, and finally to trample them vnder their féete, contrary to Gods commaundement and the example of the Apostles.

But least in this behalfe I may séeme to yelde to affection or to speake these thinges vppon malice, or to fayne neuer so little: go to, let vs stand to the tryall, let inquisitiō be made vppon the liues of the Bishops, and read the liues of *Iohn* the twelfth, of *Siluister* the second and *Siluester* the third, of *Bennet* the ninth, of *Gregorie* the sixt, and *Gre|gorie* the seuenth, of *Vrban* the second, of *Paschall* the se|cond, of *Calixt* the second, of *Honorius* the second, and *Honorius* the third, of *Innocent* the second, *Innocent* the third, & of *Innocent* the fourth, of *Adrian* the fourth, of *Alexander* the third, of *Gregorie* the nynth, of *Clement* the fourth, and here I am fayne to stop, least I might make a beadroll ouer long and wearisome to the reader, for I could name yet mo of the byshops that ensued, fewe better then these, but too many worsen. But in thys behalfe it is best to heare the iudgement of some Byshop, yet will I not alledge the testimonie of Cardinall *Benno* and certayne others, but of *Eberhart* Erle of Abensperg, who being byshop of Salisburg, did in the counsell that was helde at Regenspurg the yeare of our Lord 1240. make a

méetly long oration against the tyranny of the Ro|mane byshops, which oration *Iohn Auentine* hath copied out whole into hys history of yearly affayres in the seuenth

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booke, the 683. leafe. Among other thing, Christ our Sa|uiour, Lord and God, leauing (saith he) his heauēly throne, became mortall and poore, that he might make vs immor|and rich. And when he had conquered hell and was retur|ning triumphantly into heauen, he gaue vs hys peace, he left vs his peace, and he assigned concord and mutuall loue to be as it were the badge and cognisance whereby his citi|zens might be discerned from the souldiers of the infernall loue. And he gaue vs earnest warning to beware of false Christes and false Prophetes, namely men that should séeke to raigne ouer vs, and to mocke vs vnder the Chri|stian name and byshoply title. If we be not blynde, we sée a most cruell wolfe in a shéepes skinne, vnder the title of the chiefe byshop. The Romish flamines haue warre al|gainst all Christians, being growen great by aduentu|ring, by deceiuing, and by sowing warre vppon warre, they kill the shéepe, they slea, they driue peace and concord out of the world, they bring vp ciuill warres, and house|hold debates from hell, and they weakē all mens strēgthes dayly more and more, that they themselues may leape o|uer all mens heades, deuour all men, and bring all men in bondage. They prouide not for their flocke like byshoply shepheardes, but rather make hauocke of them with out|ragious licenciousnes like tyrantes. Iustice waxeth skant: vngodlinesse, couetousnesse, desire of honor, loue of money, and lechery waxe rise. Christ forbiddeth vs to hate our e|nemies, and commaundeth vs to loue them. Contrari|wise the Romish sort vnder great pretence of holinesse, commaund men to breake stedfast couenauntes, to abuse Gods holy name to deceiue men withall, to be vnkinde to such as haue deserued well, to recompence good déedes with euill déedes, to make warre, to quarrell, to beguile, and to betray. *Hildebrand*

(the same is *Gregory* the seuenth) a hundred threscore and tenne yeares agoe layde first the fou|ldacion of Antichristes kingdome, vnder pretence of Reli|gion. He was y^e first that began this horrible warre, which

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is continued vnto this day by his successors. First they thrust out the Emperour from the election of the byshops, and cōueied it to the people and the clergie. After they had geuen them a mocke also and hist them out of doores, now they labour to bring vs also vnder coram and bondage, that they may raigne alone. Moreouer being nouzeled in culstome of bearing rule, and hauing throughly wayed the power of themselues and of their aduersaries, they will vse the beutifull colour of stablishing y^e libertie of the Church, as an occasion to plucke the soueraintie to themselues and to oppresse Christian libertie. Beleue me (I speake of ex|perience) they will not cease till they haue gotten all into their owne handes. The Pope imagineth new deuises in his brest, to the intent he may stablisch his owne Empyre, he altereth lawes, he stablischeth his owne, he defileth, he filtheth, he spoyleth, he defraudeth, he killeth. That lost man whom men are wont to call Antichrist, in whose forehead is written a name of blasphemy, that is to wit, *I am God, and I cannot erre*, euen that lost soule I say sitteth in Gods temple and raigneth far and wide. These and many other thinges like these, did that holy byshop discourse with great boldnesse and constancie. Neither was this Prelate altogether a vayne Prophet, considering that within thréscore yeares after, *Boniface* the eight of that name, a most filthy and vngracious wight is reported to haue bene puffed vp into so diuelish and brasenfaste pride, that openly in the lubilie (which he himselfe first inuented and ordayned contrary to the Christian fayth) he durst vaunt himselfe as highest byshop and chiefe Emperour, belfore a great assembly and prease of people of all nacions vn|der heauen. For the first day he came forth in hys

byshoplike apparell, and gaue the foolishe people his Apostolike blissing as they terme it. And the next day wearing an imperiall crowne, and being clothed in robes of estate, he commaunded a naked sword to be borne before hym, and sitting downe in a throne, cryed out, *Behold here be*

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the two swordes. And being not satisfied with this Luciferlike gaze, he durst yet further at the same time most spitefully reiect the Ambassadors of the Princes Electors which gaue him to vnderstand that they had chosen *Albert* Prince of Habspurge and Austrich, the sonne of king *Ro/dolphus*, to be king of Romanes: yea and also to make a lawe in all respectes tyrannicall, and Antichristian, which is extant in the extrauagantes, in the booke of maioritie & obedience, beginning with *vnam Sanctam. &c.* In that lawe, after he hath attributed all power both spirituall, & temporall to the Pope: in the end he concludeth the same and saith: moreouer we declare, auouch, determine, and geue sentence that it is vtterly of necessitie of saluation, that all men be subiect to the byshop of Rome. Whereas there is commonly blazed abroad of the same byshop this commendation of his, that he entred as a Fox, raigned as a wolfe, (others haue as a Lion) and dyed as a dogge: And whereas Phillip the fayre king of Fraunce appeached him of heresie, murther, simonie, and all maner of most heylnous crimes: yet are not the Papistes ashamed to alledge still the sayd stinking lawe of this rancke varlet for the maintenaunce of their monarchy.

Hereunto perteineth it, that the Bull of *Iohn* the xxij. published agaynst *Lewes* the 4. Emperour of that name, (which Bull *Auentine* rehearseth whole in his vii. booke of Chronicles) sayth among other thinges: When the chief Empire happeneth to be without a head, the souerein powler of it is in the handes of the highest Bishop, whole benefite the same is, &c. This durst he write the yeare of our Lord. 323. So

greatly were their corages increased since *Boniface* dyed in prison, which was within xxij. yeares space. But the Emperour *Lewes* aunswereth the Bull at large by a proclamation, which is to be read copyed whole by the same *Auentine* into his booke of histories. In the same proclamation, among other things, The Byshop (sayth he meaning *Iohn* the xxij) thristeth, after Christian

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bloud, and soweth euery where the mischief of discord and seditions among Christians. Neither can the Christians kéepe the peace giuen them of God, by reason of this Anti|christ. So great is the madnesse of that man, or rather of that féend, that he preacheth his owne wicked doynges as if they were good déedes, in open audience. When Christian Princes (sayth he) are at variance one with an other, then is the Romish Priest the hyghest Byshop in déede, then rei|gneth he, then is he in his ruffe. And so the debate and dis|cord of the Germanes is meate and drinke to the Byshops of Rome. Therfore it standes the high prelate in hand to weaken the Empire of the Almaines. And a little after the Emperour sayth. Looke who soeuer kéepe their allegiance to the Emperour, and to Christ our Sauour which com|maundeth them to obey: Them for so doyng and for none other cause, doth he brond with the marke of heresie. What soeuer he listeth, he déemeth it lawfull. How shall I ther|fore deale with him? He mindeth not to execute or to know any right, any equitie, any good. He séeth nothyng, he doth nothyng, but what he listeth himselfe. He taketh to him the spirit of Sathan, and maketh himselfe like the highest. He suffereth himselfe to be worshipped (which thing a certaine aungell forbade Iohn to do vnto him) and his féete to bée kissed, after the maner of the most cruel tyrantes *Diocle|tian* and *Alexander*, whereas Christ our Lord and kyng washed the féete of his Disciples beyng but fishermen, to the intent that his messengers should do the same agayne to those that they were sent to: & so forth. I haue rehearsed these things, to the end that the manifest record and iudgement

not onely of a famous Byshop, but also of a most glorious kyng or Emperour, concernyng this latter vnhappy and vngracious Bishops, might remaine in record.

In the same tyme of *Lewes* the iiij. about the yeare of our Lord .1330. that is to say, two hundred and forty yeares ago, florished the renowned and sage Lawyer *Marsilius* of Padua, who wrate a singular booke for the Emperour

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Lewes the 4. agaynst the Byshops of Rome, and intituled it the defence of peace. In the same booke *Dict. 2. Chap. 4.* he sheweth by many and those most euident reasons that neither the Byshop of Rome, no nor any other Byshop, or Priest hath any souereintie ouer any man, either clerks or layman: and that by the example of Christ, if any such be offered them they ought to refuse it: and that all Byshops and Churchmen ought to be subiect to the souerein that ruleth them. Agayne the same man in *Dict. 2. Cap. 25* sayth thus: They haue taken to them the title which they make their boast of, namely *The fulnesse of power*: which they say that Christ gaue peculiarly vnto them in the person of S. Peter, as to the successors of the same Apostle: & they indeuer to make it the instrument of this naughtinesse. By which cursed title, & by sophisticall spéech, they labour to bring all Princes, people, and persons politike and seuerall, in bondage to them. And agayne, Although the Euangelist sayd trew in auouchyng Christ to be kyng of kynges, and Lord of Lordes: yet notwithstanding he that hath auouched any power of souereintie at all & much lesse any full power, to be graūted to the Bishop of Rome, or to any other Bishop, in the persō of S. Peter, or of any other Apostle, hath spoken and written a false and an open lye agaynst the manifest opinion of Christ, and of his Apostles Peter, Paule, & Iames. But such power is, was, and shalbe forbidden by Christ vnto the Byshop of Rome and all othrs in the person of any of the Apostles, accordyng as

we haue vndoubtedly certified you by the Scripture and the authorities of holy men in the 4.5. & 9. *Dist.* hereof. This farre *Marsilius*.

¶ This discourse is concluded, and here is shewed that the sentence of Pope Pius the fifth published against the most vertuous Queene of England, and all her whole noble Realme, is vt|terly fond and of none effect.

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BUT to what purpose serueth so déepe repetyng of these thinges will some man say? Surely all these thinges serue to this purpose, that it may appeare manifestly by them, yea & be perceiued euē of the most simplest sort of all, that this fulnesse of power & souereintie ouer all kings & kyngdomes, which the sayd Pope *Pius* the fifth braggeth of in hys Bull, to be giuen vnto himselfe and to all By|shops of Rome, is nothyng els but *Bullyng* or *Bublyng*, that is to say nothyng els but a most vayne forgerie, or ra|ther a deuilish and cursed lye deuised, found out, and forced vpon the people of God, by the Popes themselues and by flattering clawbackes of their owne stamp. For Christ ne|uer gaue any such thyng either to Peter or to the other Al|postles. Neyther did Peter leaue any whit thereof to his successors: so as I may well say, that the Popes are no|thing lesse than the successors of Simon Peter, but rather the successors of Simon Magnus. Moreouer the Lord in his Gospell not once nor darckely, but most openly com|maundeth byshops to obey kinges, and not to raigne ouer them. And therefore the Apostles and the first byshops of the Romane Church, were ministers of the Church, yea and martyrs, but not Princes of nacions: and they yelded due obedience vnto Princes. What maner of men the lat|ter byshops of Rome be and haue bene, who stepping aside from the footsteppes of the fathers, haue both vniustly vsur|ped and cruelly executed, the sayd fulnesse of power, wher|of they now make their boast, they are knowen to all men, not by their

vertues but by their unspeakeble outrages. What els remayneth then, but that the sentence of Pope *Pius* the fift (who as he sayth himselfe is mounted vp into the throne of lustice to geue iudgement) which he by the fulnesse of his power hath geuen and pronounced definitiue|ly by publishing it against the most vertuous Quéene of England and the noble Realme of England, is vtterly nothing and of none effect, because it is but a vayne, a fa|ined, and counterfet power, by force wherof this disguised

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ludge hath geuen sentence, not as a ludge, but as a ty|raunt, and Antichrst.

Therefore O England (happie euen in the same res|pect) when thou séest the Romish thunderbolts which the Bull spreddeth into the whole world, to be thrown and darted agaynst thée: thou must thinke it is but a new Ita|lian Cacus that puffeth out again his vaine flashes of fire, from those his shadie dennes of meant Auentine blinded with much mist, and dazeleth the sight of bleared folke with black fogginesse and darcknes mixt with fire. They that haue receiued their eyesight by the grace of God, know well inough what that fond Salmonean lightener is, namely euen the man of sinne, & the child of damnation, as the Apostle saith, which is lifted vp against all that is call|ed God or the power of God, in so much as he sitteth in the temple of God, boasting himselfe to be God. Therfore the godly and those that be enlightened beleue that God bles|seth their curssages and curseth their blessinges▪ and there|fore that his excommunications are nothing to be feared.

Surely from the time that these men executed that vn|measurable power of theirs in the Church, they haue bene so farre from holding Gods people together in the vnitie of the spirit, or from bringing them to their Sauour, that they rather dispersed

them & pulled them away from them their Sauour. Which thing the matter it self bewrayeth.

¶ Here are perused the articles as well of the accusation as also of the slaunders alleadged by the Byshop of Rome in his Bull agaynst the most vertuous Queene of England.

NOW let vs also come downe to the chiefe pointes of the accusation which *Pius* the fift the byshop of Rome bendeth against the most vertuous Quéene of Englland. For by confuting them, and by mainteining the godllesse and innocency of that vertuous Quéene and her

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noble Realme, it will appeare againe to the whole world, that the Popes curse is but a very flimflaw and a filme of a nutshell as they say in the prouerbe. Least he might not resemble the reuiling & blasphemous mouth of Antichrist, he beginneth these thinges with rayling and slaundring, for he termeth the noble Prince kyng *Henry* the eight, falther of this good Quéene, an Apostata, as who turned alway the Church of England from the Church of Rome, & he termeth his daughter *Elizabeth* by the grace of God now Quéene of England, a thrall of wickednes, as who (by his saying) hath plucked backe and called againe into miserable destruction, the Realme of England which had bene brought to the catholike faith by Queene *Marie* late|ly deceased: and also is become the refuge of heretickes. If the beast should not speake so, he could not be beleued to be the same that he is. For so doth he trimly fulfill the things that are written of Antichrist. For Saint Peter speaking of Antichrist, and of Antichristes household, saith that God knoweth how to reserue the wicked to be punished at the day of iudgement, and specially such as folowing the flesh (that is to say, such as being led by lust of the flesh, and not by inspiration of the spirit) walke in vncleane concupis|cence and despise Lordship

(that is to say, the order of domi[n]ion & soueraintie) & such as malapertly standyng in their own conceit (that is to wit, such as being stubburne & ouerwilfull in their owne opinions) are not afrayd to rayle & reuile the higher powers: wheras y^e very angels (which are greater in power and strength than they) geue not rayling sentence against them before the Lord: and so forth as followeth in the second chapter of Saint Peters second Epi[st]le. Herewithall agrée the thinges which the blessed Apo[st]le *Iudas Thaddaeus* hath left written concerning the same matter, saying: these defyle the flesh, despise rulers, and rayle vpon them that be in authoritie. But in the law of God, commaundemēt is geuen that thou shalt not raile vppon the Gods, * 5.55 nor blaspheme the Prince of thy people.

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A man may sée that the Byshops of Rome make great ac[co]unt of these thinges, when they raile vppon Princes openly. But what (I pray you) haue kinges committed whereby they should deserue to be ouerwhelmed with so many & so great reproches and with so foule raylinges?

In déede, that wise Prince king *Henry* the viii. tur[n]ed the Church that is in England away from many Ro[m]ish superstitions that were very fowle. And what offen[d]ed he therin? Nay rather, he deserued prayse, and his fall[ing] away is counted among wise men, a vertue, and not a vyce. Moreouer the renowme of this Prince is so famous among all good and godly men, as it can not be defaced by the raylinges of these rascals of the Romish sink. He was of singular learnyng, of notable wisdom and experience, of excellent corage, and adorned with all heroicall vertues and feates méete for a Prince. And it is not I alone that thinke thus of this Kyng: there be other graue personages which haue commended the same thinges in hym. This Prince departyng blessedly out of this lyfe in the xxxviii. yeare of his reigne about the end of Ianuary in the yeare of our Lord .1547. and hauyng erst by

his will intayled the succession of his Crowne first vnto his sonne *Edward* a young child of ix. yeares of age, and successiue after hym, vnto his daughters *Marie* and *Elizabeth*: was succeded by the sayd *Edward*, the vi. of that name, whose ample commendations that notable Historiographer *Sleidan* hath comprised in few wordes in the xxv. booke of his Comentalries, saying: *Edward* the vi. the kyng of England, doutlesse a Prince of singular towardnesse, departed out of this lyfe the vi. day of Iuly in the yeare of our Lord. 1553. beyng about the age of xvi. yeares, truly to the grief of all godly men. For after his decease there folowed a very great alteration of thinges in England. Surely Europe hath not had any kyng of so great hope now these certein hundred yeares. Beyng very well trayned vp in godlinesse and instructed in learnyng euen from his tender yeares, he was séene not

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onely in the Latin tounge, but also in y^e Gréeke & the Frēch tounes, and he had an earnest loue to the doctrine of the Gospell, and gaue interteinement and defence to all lear|ned men, Germaines, Italiās, Frenchmen, Scottes, Spai|nyardes, and Polonians. Thus much saith he furthermore *Iohn Bale* Byshop of Ossoria in Ireland, reporteth that this King did also exercise himselfe in writing, and among other thinges wrote a Comedie of the whore of Babylon.

*** 5.56** Concernyng the gouernaunce of Quéene *Mary*, and her bringyng of the Church backe agayne to the Sea of Rome: I will say nothing at this present, bycause the del|claration therof would be very sorowfull and lamentable, and (to say truth) it sticketh yet still more fresher is all mēs myndes, thou that it néedeth to be ripped vp agayne. This onely will I say further, that the Bishops of Rome were euen then also heauie frendes to the Realme of England as they had ben oft afore: accordyng as they had alwayes wrought mischief vnto other kingdomes also in

Christen|dome for these fiue hūdred yeares and more. But God will iudge them when he séeth tyme.

*** 5.57** After Quéene *Marie*, succeded Quéene *Elizabeth* in the kyngdome, not a thrall of wickednesse as the Popes rayling mouth doth slaunderously reuile her, but the ser|uaunt, yea and the faithful seruaunt of Iesus Christ our re|demer and Lord, as by him set at libertie from the thral|dome of sinne, and made his fréewomā, so as she is now the daughter of God, and an enemye of all wickednesse, yea euē of the Popes for their wickednesse sake. For she cleaueth entierly to her onely Redemer Christ: to him onely doth she with singular faithfulness and diligence indeuer to knit the people of her Realme and the subiectes that be vn|der her charge: Her owne selfe liueth a lyfe beséemyng a Christian princesse, commendyng holy and honest conuer|sation to all folkes through her Realme, and (as much as in her lyeth) forbidding & restraining all wickednesse. Which thing truly, is not to draw backe her subiectes to destructiō,

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but to plucke them from destruction, and to restore them to assured saluation. They that know this Quéene, know allso that I feyne nothing here to curry fauour. And I touche these things the more sparely, least I may séeme to purpose in any wise to flatter. Neither hath her maiestie any néede of my defence considering that her owne godlinesse and in|nocencie defend her.

Surely her Maiestie (like as also her brother of most blessed memorie Kyng *Edward* the vi. did) opened a San|ctuarie to outlawes, *** 5.58** I meane mē that fled their cuntryes, and banished men, that is to wit which were driuen out of the Popish common weales, not for committyng wicked crymes, but for castyng away of Idolatrie, and for profes|sing the healthfull Gospell of Iesu Christ. I graunt that these folke are enemyes or angry in their hartes, howbeit not against Christ and his most

holy Gospell, but against y^e Pope and his most lewde practises, & cursed superstitions. I graūt that the pope termeth these mē heretikes, howbeit wrongfully, for in very déede they be right Catholikes, ab|horryng all heresie & fightyng agaynst it. He that receiueth these receiueth Christ, accordyng as Christ himselfe wit|nesseth, who also promiseth most ample reward to such as giue enterteinemēt to his outcastes. Therefore let that gralcious Quéene reioyce, let her reioyce I say, in openyng relfuge to the miserable outcastes that are driuen out of their countrie for the true Religion: * 5.59 for she shall assuredly relceiue those most ample rewardes at the Lordes hand. And let not her Maiestie passe at all for that abhominable bar|barousnesse and crueltie of Rome, which both persecuteth the innocentes most outrageously it selfe, and also cruelly commaundeth others to persecute, oppresse, and murther them. That these men should so do, S. Peter hath foretold in his Epistle, where he matcheth them with wyld beastes. Let that vertuous Quéene then shunne these cruell and beastly examples, * 5.60 and let her rather hearken to Esay the holy Prophet of God, speaking in the name of his God and

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saying: Set thy shadow as a night, in the midday hyde the chased, and bewray not them that be fled. Let my banished people dwell with thée. Moab, be thou their refuge agaynst the destroyer. To impeach the right of hospitalitie hath allwayes ben reputed as one of the heynousest crymes that could be, euen among the heathen. But to giue harbrough to the afflicted, and to the Church of Christ, it hath alwayes (and specially in Christes Church) bene reckened among the cheefest vertues, and allowed of all good men.

¶That it is no monstrousnesse at all for the Queene of England to be called supreme head of the Realme of England vpon earth.

ANone after, among the haynous offences neuer able to be purged with any sacrifice, and which most of all moueth the choler that boyleth inwardly in the brest of the vniuersal bishop, and souerein Lord (as he him selfe will séeme to be) as well in cases spirituall as tempo|rall, bycause that power can abyde no partnershyp: the foresayd thyng is bitterly recited in the Bull, euen in these wordes. Which will haue her selfe acknowledged alone for souerein Lady in cases spirituall and tēporall, by vsur|pyng monstruously the place of supreme head. And finally which hath presumed to dispose parsons of churches & other Catholicke Priestes, and to make constitutions in cases Ecclesiasticall deposing and oppressing the Catholike By|shops, and aduauncing or restoryng wicked preachers and ministers of vngodlinesse to the roomes of those that be delposed &c. * 5.61 This (ye may see) is the fayre *Helene*, for the win|nyng of whom, the Romish Byshops haue made warre in Christendome now these certeine hundred yeares agaynst all Christen Kinges and Princes. This is the ground of all their grief, verely this is y^e onely cause for which they haue turmoyled the whole world, and cease not to turmoyle it euen at this day, that is to wit in so great light of the Gos|pell,

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which now shyneth bright, and triumpheth through the whole world: a most assured prooffe of inuincible shame|lesnesse and wilfulnesse. For the Lord without any para|ble and most manifestly in the Gospell sayth to the pastors of Churches, The kings of the Gentiles reigne ouer them: but so shall not you. Neuerthelesse the Byshop who will séeme to be the Prince of pastors, despising or rather tram|pling that so manifest commaundement of the Lord vnder his féete, is not ashamed to take vppon him all power as well in spirituall as temporall matters. And what els is that, but to wye away all shamefastnesse, and openly and wickedly to rebell agaynst God, and to outface him, with saying to him, but we will do so, and not

simply, but also farre further, yea and more to. But I haue shewed euidently inough afore, that all pastors of Churches are called and ordeined by Christ, not to beare rule, but to serue in all thinges.

Monstruously therfore doth the seruaunt of seruauntes which is excluded from all Lordship, * 5.62 and appointed onely to do seruice, vsurpe to him selfe the thyng that is peculiar onely to souereines, whom God hath set in authoritie. For if the thyng be sayd to be done monstruously, which is done either agaynst nature or Gods expresse ordinaunce: I pray you what can be deuised more monstrous, than that he whom the Lord of all thinges, of whom commeth all powler and dominion, hath cast downe as the basest seruaunt of all, and put farre vnderneath the footestooles of all Lordes, should not onely take vpon him the chayre of estate which God hath graunted onely to kynges: but also moreouer, deuise himselfe a throne which he will haue séeme to be exalted aboue the thrones of all kinges: and mountyng vp in|to the same without remembraunce of his own base estate, deuilishly vaunt himselfe to the whole world, not now as a King or Emperour onely, but also as chief Byshop that ob|teineth both the swordes and all power both in heauen and in earth? Here is that dubbleshapped monster, here, here is

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séen that deadly and detestable, that horrible also and won|derfull monster, which is blased in the holy Scriptures by the title of the great whore which fitteth vppon many waiters, * 5.63 and vppon the scarlet colored beast full of names of blasphemie. But for a kyng or a Quéene to be called a head as well in spirituall as temporall matters within their owne Realme, it is no monstrousnesse at all, bycause the Lord hath so ordeined it, & in Gods word Princes be called the heades of the people, & so the thing can not be sayd to be done mōstruously agaynst nature, * 5.64 which is done according to Gods will & word. With Kyngs I ioyne

Quéenes also, and not without cause, least the Pope perchaunce might surmyse, that women are excluded from reinyng, or that it is a monstrous thyng if a woman should reigne. For we know that the thinges which the Apostle speaketh con|cernyng the obedience of wiues and the silence of women in the congregation of God, are not to be wrested vnto reilgning. For it is certain that the Lords Apostles impeached not the successions in kyngdomes, ne disordered not the ac|customed maner of inherityng in kyngdomes. Also we know that mention is made in the Bible, of the noble Quéene of Saba to her great prayse for her much confel|rence with Salomon. Neither will I now say any thyng of Delbora that ludged Israell, & of other Princely Ladyes. Truly Esay, not onely sayd. And Kynges shalbe thy foster|fathers, but also added, And Quéenes shalbe their nurces: they shall bow downe themselues before thée &c. Esay. 49.

¶How it is no monstrousnesse for the Queene of England and consequently for all ci|uill Magistrates to determine in cases Ecclesia|sticall, or to vndertake and beare the charge of Church matters, as to depose euill Byshops, and to set vp better in their roomes.

NOw then it is out of dout, that the sayd most vertuous Quéene is supreme head or souerein Lady in that her

Realme, ordeined of God himselfe, and set ouer the puis|sant Realme of Englād: except it be false which the Lords Apostle and chosen vessel Paule hath sayd:

*** 5.65**

Let euery soule be subiect to the higher powers. For there is no power but of God: and the powers that be, are ordeined of God. Ther|fore who soeuer resisteth power, resisteth Gods ordinaūce. And they that resist shall purchase dānation to themselues. Seyng now, y^t all men know these thinges to be most true,

it foloweth there withal, not onely that the Quéene of En|glād is Quéene by Gods ordinaūce: but also that the byshop that resisteth her & setteth himselfe naughtely agaynst her, prouoketh Gods greuous iudgemēt agaynst himselfe. But forasmuch as the Pope thinkes it a monstrousnesse, that a king, or a Quéene, or any ciuil Magistrate in a cōmō weale should determine of Ecclesiasticall cases, put down naugh|tie Priestes or Bishops & aduaunce & set vp better in their steddēs, and take vpon him to beare the charge not onely of temporall affaires, but also of spirituall or Ecclesiasticall matters: Lo, I will proue and shew by euidēt and inuin|cible argumentes, and examples of holy kynges, howbeit briefly, that the same thinges are parcell of their dewtie, and therfore that the Magistrate doth then by Gods law and accordyng to the commaundement of the euerlastyng God: and that the Bishop of Rome snatcheth them to him selfe and to his rable tyrannically, and wickedly agaynst God, & playeth the Antichrist in pluckyng them from those to whom God hath giuen them.

That God in any wise would, * 5.66 and that he hath orde|ined from the beginnyng, that Kynges in their kyngdomes and Magistrates in their common weales, ought to take vpon them the care euen of Religion, and to looke faithfull|ly vnto it, and to order it diligently accordyng to the rule of Gods woord: this is the greatest prooffe, that God in hys law doth straitly commaund a copie of the law to be deliue|red to the Prince of his people, therby to dispose all his af|fares. And in the same law he commaundeth the Magi|strate

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to make examination of doctrines, and to restrayne yea and to smyte such as withdraw mē from God, and such as teach stubbornly agaynst the law. These thinges are to be read in Deut. 13. and 17. and in other places of the booke of the law. * 5.67 Besides this, Moses whom God had made the onely lawfull and chief

Magistrate of hys people, ordey|ned, not onely iudges, but also Priestes, and by Gods word appointed euery of them his office, yea euen vnto Aaron the high Priest and chosen of God. It would be to long to reckon vp these thinges particularly.

*** 5.68** Likewise also, losue that most deuout Capteine of Gods people, geueth charge to all estates, yea euen vnto the Priestes to, what euery of them shall do. For he ruled not onely ciuill or warlike af|fares, but Church matters also, both by himselfe and by o|thers: Howbeit he restrained all thinges general and par|ticular, not at his owne pleasure, but to Gods holy law. So did Dauid order the Priestes and the Churchmatters also. *** 5.69** In conueying and settling the Arke of the Lord, (wherein is séene the ordering of the whole Religion) he consulted with his Princes, and afterward made all the people pri|luie to it, and lastly also sent to the Priests and Leuites, ap|pointyng them as well as others what they should do. Let the first booke of Chronicles be read, in which he also sor|teth the Priestes into degrés, and appointeth euery man his office by Gods commaundement: for the which thyng he deserued right great and perpetuall commendation in the Church. In the 2. booke of the Chronicles and the viii. chapter we read, *** 5.70** that Salomon according to the ordinaūce of Dauid his father, appointed the degrés of Priestes in their ministrations, and the Leuites in their degrés to wash and to do seruice before the Priestes &c. And byanby there foloweth, *For so had Dauid the man of God com|maunded.* Neither did they omit or go beyond any part of the kynges commaundement, as well the Priestes as the Leuites. The same *Salomon* deposed *Abiathar* the hygh Priest, and set vp *Zadoch* in his sted. And many other such

thyngs as these, did that wise king *Salomon* the beloued of God, with Gods well likyng & his owne glorie. The same thinges did the rest of the kings of *Iuda*. *** 5.71** *Dauides* holy of|spryng, that folowed after hym. For *Asa* put the Priestes out of office that were defiled with idolatry, & set in others that were more godly. *** 5.72**

Iosaphat calling the Priestes together giueth them their charge, and ioyning certein of the noblemen with them, sendeth them through his Realme to preach Gods law. And he not onely disposeth the Cour|barres of iudges, but also ordereth the offices of Priestes. King *Ezechias* (than who there was not a better since *Dauid*, * 5.73 except *Iosias* onely) repayred the temple of the Lord (like as kyng *Ios* also had done afore him, * 5.74 who likewise had the Priestes at commaundement) and sommoned a Counsell of the Priestes, where he made an excellent Ora|tion to them & like a good diuine. He delt with them as one hauing full power, and commaūded them in these wordes, *Giue eare, Clense ye, Cary away.* &c. The Priestes also rebelled not stubbornly agaynst their Prince after the ma|ner of our prelates, saying vnto him, thou putttest thy siccle into an other mans corne, for it is no part of thy charge to commaunde the Priestes. But they submitted themselues redely to their Prince, and obeyed his holy hestes in all thinges. It is declared at large in the holy Scriptures, that *Iosias* did set order in the whole Religion accordyng to the rule of Gods law, * 5.75 commaund the Priestes, puttyng some of them out of their office, & placing other in their roomes. I will rehearse no mo examples for makyng my readers wéery. But vpon all these I conclude, that Kynges & Prin|ces among Gods people had souereintie and authoritie by Gods ordinaunce, ouer the Priestes, ouer the hyghest By|shop, and ouer the whole Clergie, and disposed not onely ciuill but also Ecclesiasticall matters accordyng to Gods law, both rightfully and also with singular commēdation.

And yet in the meane while, the Princes meddled not with the sacrificing, which God had committed to the

Priestes. * 5.76 For that was not lawfull for them without pu|nishment, as it appeared by kyng *Azarias*, otherwise na|med *Osias*, who was stricken with leprosie

for presumyng wilfully to burne incense vpon the brasen altar, contrarie to Gods ordinaunce. For it is one thing to sacrifice and to execute the offices that belong peculiarly to the Priestres: and an other thyng to dispose the Priesthode and discipline of the Church in conuenient order, and to kéepe them when they be ordered. For God hath sorted these offices asunder, and will not haue them confoūded. * 5.77 And what man (except it be some giddybraynd and froward Anabaptist,) will say that Christen Princes haue lesse authoritie and power in the Churches of Christenfolke, than the lewish kynges had in the Synagoges? Can ye say, that the authoritie of these is diminished by Christ our Lord, or by his Apostles? Most certein it is, that it is not diminished by Christ. For the Prophetes, and among them specially *Dauid* in the 2. Psalme, and Esay in his 49. chapter & in other places, haue foretold that kings should come into the Church of Christ, & that they should not onely lead their liues there after the maner of other Christen men, but also more ouer continue there still in gouernyng, defending, & aduauncing Church affaires, as kinges still executyng kyngly power. Which point S. Austin handleth excellently, garnishyng and enllightenyng it with many sentences, agaynst the Dona|tistes, which denyed the Magistrate to haue any power at all to deale in matters of the Church. Furthermore it is certein, that Christes Apostles remoued not the faithfull Magistrate from the administration of Ecclesiasticall mat|ters, therby to make Christen kynges of lesse power than the kynges of the lewes had. For they say expresly that Princes are Gods ministers, yea and ordeined to plant the thing that is good, and to plucke vp the thing that is euill. But who is so ouerlodē with the flesh, that he will restreine these things to the flesh onely and to outward affaires: and not also extend them to mens soules, and to spirituall mat|ters?

Considering how it is agréed vpon among all men of a right opinion, that a Magistrate ought to looke chiefly vn|to such thinges as belong to the maintenaunce

of the publicke welfare of the common weale, or of the happy state of their Realmes. But it is out of all doubt, that the diligent care of faith and Religion make to the increase and preservation of the happie state and welfare of kyngdomes and common weales: and therefore no man (but he that is an enemy to the happy state of Gods people) can deny that the regard of Religion also pertaineth to Princes or Magistrates. And that so much the lesse, because we learne plainly by reading the stories of the kinges of Iuda and Israel, that those kyngdomes were and are most happie, wherein the Princes do faithfully administer matters of Religion: and that those be most vnhappie wherein the kynges either neglect or peruert the matters of the Church, and bring things into the Church, which Gods word hath not allowed, and fill all things with mens traditions.

Furthermore we haue notable examples of those Emperours and Princes, ^{* 5.78} which (according to the Propheties) came into Christes Church and renounced their heathenishnesse, and shewed themselves faithfull fosterfathers, officers, and defenders of the Church. Among the first in account is *Constantine* who for his noble actes and manifold vertewes was surnamed the great. ^{* 5.79} This man closed vp the temples of idols, and abolished all heathenish sacrificings. In *Nice* a citie of *Bithynia* he called a Counsell, the greatest of all Counsels and of most authoritie, And there he rebuked the Bishops sharply and layd his commaundment vpon them, & set order in the matters of the Church. *Eusebius* in the life of *Cōstantine*, is not afraid to terme this Prince a Bishop, because he did most diligently looke to the matters of the Church. If any man require the authors wordes, thus they be. *Cōstantine* (sayth he) employed his care vpon the Church of God. And because many were at odds among themselves in diuers places: he being ordeined

a common Byshop by God, sommoned a Dyet of Gods Ministers. Neither disdained he to be at it himself, & to sit amōg them, & to become a fellow of theirs, & to dispose to all of them the thynges that made for the peace of God. Thus much sayth he. Behold, here is a Councell called, not by the Pope, but by the Emperour. Wherupon when one *Ruffinus* obiected a certein Councell agaynst *Ierome*, he aunswered, saying: shew thou me what Emperour comādaunted it to be assembled. Moreouer the strife of the Byshops had burst further out, if this Emperour had not bridled them, and brought them to order. This Prince by his intermedlyng in matters of Religion & of the Church, dyd within a while not onely salue them but also greatly further them. Which thing the Emperours, *Valentine*, *Gratian*, and *Theodosius* did in likewise, as it appeareth in the beginnyng of *Iustinians Code*. And the Emperour *Theodosius* in *Nouellis tit. 2* concerning Iewes, Samari|tanes, &c. confesseth to *Florentius*, that the searchyng out of Religion is the chief charge and greatest care that bellonges to the Maiestie of an Emperour. Also the Empe|rours *Leo* and *Anthemius*, in *L. omnes .C.* concernyng Byshops and Clerkes, haue set downe by name, that Ciuill Magistrates were and ought to be iudges of the Byshops. And before the reigne of these, *Archadius* and *Honorius*, in *L. Quicun{que} .C.* concernyng Byshops and Clerkes, de|nounce a Byshop that breakes the common peace to be vn|worthy the name of a Bishop, and depose him from his Bi|shoprike, and finally will that he shalbe banished. * 5.80

The Emperour *Iustinian* about the yeare of our Lord 550, made many lawes, openly setting order in matters of the Church, & appointyng Byshops & Clerkes what they should do. And in *Nouellis. Constit. 123*. he commaūdeth the Presidentes of Prouinces, that if the Byshops forslow to kéepe conuocations, then they should do it, and execute the lawes, * 5.81 and mainteyne the ordinaunces of the Church.

Furthermore *Charles* the great, kyng of Fraunce and

Emperour, and his sonne *Lewis* the milde, published many Ecclesiasticall lawes concernyng the holy doctrine, the ministration of the sacramentes, and the Ministers them selues. Abbot *Ansegisus* compyled their lawes into foure bookes. But it would be too tedious to rehearse and of these lawes, therby to shew and proue that which is otherwise sufficiently proued already, namely that the charge of Religion and of Church matters pertaineth also to Kynges and Quéenes, and that it is no monstrousnesse at all though the ciuill Magistrate determine of matters of Religion, vnles those so many, so mightie, and so holy Kynges, Princes, and Emperours, whose examples I haue hitherto alledged, were all monsters. But no such thyng can sinck in godly mens mindes, who doubtlesse do rather beleue, that Pope of Rome the author of this rayling Bull is a monster both most hideous and most vgly, as hath ben sayd also héertofore.

Which thinges beyng vndoubtedly so, * 5.82 the vertuous Quéene of England hath done nothing amisse, but rather she hath done her dewtie, and deserued eternall prayse, for succoryng the persecuted and forwéeryed state of the English Church, and for takyng vpon her the case of Religion, which she hath vertuously disposed hetherto accordyng as she began at the first, deposing from their estate and office the bishops that were sworne to the pope, which preached the pope and papistry: and not Christ our Lorde, and his pure Gospell: and preferring to their roomes, men sworne to Christ our Lorde, and to the Quéenes Maiestie, which preache Christes Gospell sincerelye through the whole Realme, without any corruption of popery.

The slaunderous Bull rayling vppon these Ministers of Christ lawfully ordeyned by the Quéene, termeth them in way of disdaine and reproch, lewd preachers and minist'ers of wickednes. * 5.83 But it is well for them: for Christ our Lord sayth: Blessed are ye when men reuile you, and speak all euill against you, * 5.84 béelying you for my sake. Further|more

the Apostle was not ashamed to name him self a publlisher or preacher of the Gospell: neyther are they lewde preachers which, * 5.85 according to Paules saying, deuyde the woord of truth rightly and honestly, and endeuour to shew themselues allowable woorkmen afore God: neyther are they ministers of wickednesse, that do theyr seruice vnto Christ, and his Church, with all faythfulnesse and singular dilligence.

I will not say at this present, how cruell those bishops (whom y^e Quéenes Maiestie hath deposed frō their estate, & cast in prison) were when they had the law in their owne handes, agaynst the faythfull professors of Christ, nor how stubbornely they sticked to idolatry, and to the Romane Idoll, vnto whome they had bound themselues by othe, delfending most pestilent and manifest errors, and continewling malicious and vnappeasable enemies of the truth of the Gospell: in so much as the Quéenes Maiestie neither could vse their seruice, nor ought to wink at their rebelliō, traitelrousnes, & lewd meaning, if she meant to aduaūce & mainltain the peace of hir realme, the welfare of hir people, & the procéeding of the Gospell. Therefore if these men pynd a way for sorrow, and dyed miserably in prison, that is no|thing to the Quéenes Maiestie: for they may wite it vppon theyr owne vniust stubbernesse, ioyned with maliciousnes: they may wite it vpon their owne most wilfull rebelliousnesse, and in generall vpon their owne wickednes. And as for those that be punished, or put to death for their owne oflfences, the righteous Lord God geueth sentence vpon them in his owne law, saying: Their blood be vpon their owne heades. Most excellent and true also is the sentence of S. Iohn Chrisostome: No man is hurt, but by himself. Fur|thermore Paule in expresse wordes to the Romanes saith: Princes are not a terror to them that do well, * 5.86 but to them that do euil: but wilt thou not feare power? thē do the thing that is good, and thou

shalt receaue prayse of him: for he is Gods minister for thy welfare: but if thou do the thing that

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is euyl, then be affrayde: for he beareth not the sworde in vaine: for he is the minister of God, to take vengeance on them that do euyl. Why then did not these men well, whome the Bull bewayleth? for so should they doubtlesse haue receyued both prayse & reward at the Quéenes hand, being a gracious and bountifull prince. The Quéene hath done nothing in this behalf, which God hath not commaūded to be done afore in his law: yea and also which is not ordayned in the lawes of the emperors *Arcadius*, and *Honorius*. *L. Quicun{que} C.* concerning Bishops and clerkes, as hath bene sayd heretofore. Yet will I not here sing the prayses of those that are set vp in the places of them that be deposed, & by Gods grace do their seruice at this day to the Churches of England peaceably and healthfully. Their owne vertue commendeth them sufficiently, so as they haue no néed of my prayse.

¶ That the Queene of England hath not chosen mens opinions for herself, and hir realme to follow, but Gods pure word, hertofore sought out, and receyued by King Edward the sixth: nor yet sette foorth bookes of heresie, or forced her realme to receiue them.

The goodly Bull (a Gods name) proceedeth on still to lay together the rest of the articles of his accusation, against the Quéenes Maiestie in these wordes. She hath (sayth he) commaunded hir subiectes to obserue the wicked misteries and ordinaunces which she hir selfe hath taken vp and obserued according to Caluins setting forth. Also she hath set out bookes to hir whole Realme, conltayning manifest heresie. But the lying and slaunderous Bull shooteth wide al the féeld ouer. Perchance the Romish sort measure al men by themselues, * 5.87 and

because they them selues hang wholly vpon men, in so much as there be many thousandes to be found among them, which both will be

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called, & haue a plesure to be called Benedictines of Benet, Franciscanes of Frauncis, and diuersly and sunderly after many others: and will both séeme, to séeme to liue, and glo|rie to liue according to these mens ordinances rules, or ap|pointmentes: therefore they imagine that we also woulde be called Lutherans of Luther, Zuinglians of Zuinglius, and Caluinistes of Caluine, and that we hang wholly vpon these mens ordinaunces: but it is not so. Paule the Apostle of Christ hath forbidden any such thing to be done in the Church, * 5.88 saying to the Corinthians. Euery of you sayth, I hold of Apollo, I of Cephas, and I of Christ. Is Christ de|uided? was Paule crucifyed for you? * 5.89 or were you baptized in Paules name? And againe, when one sayth, I hold of Paule, and an other, I holde of Apollo, are ye not fleshly? Therefore the true Christians will be named but onely af|ter Christ. As for the names of men, be they neuer so excell|lent, we acknowledge them not in this case, neither do we regard or receyue theyr ordinances furtherfoorth, then they agree in all poyntes with Gods woorde: and when we rel|ceiue them, we receiue thē not for their sakes, but for Gods wordes sake. And the Quéene of Englands Maiestie neuer receiued of Caluin, or of any other excellent and well lear|ned men any ordinaunces to follow, nor neuer regarded them: and yet by the way, if any of them haue taught any thing out of Gods pure woord, no godly man can take scorn of: for the Quéene in that reformation of hers, had an eye onely to the liuely woord of God, deliuered vnto vs by the holy scriptures, and so she settled all matters of religion vpl|pon the very woord of God, and not vpon any men. Daid speaking of Gods woord sayth in the 119. Psalme: * 5.90 Thy woord O Lord endureth for euer in heauen. Thy woord is a lanterne to my féet, and a light vnto my paths. Lord thou art righteous, and thy

iudgement is rightfull. Princes sit together and rayle vpon me, because thy seruaunt talketh of thy statutes, and because thy testimonies are my delight and my counsellors. Princes haue persecuted me without

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cause, but my hart standeth in awe of thy woord. And Lord, seing I stick to thy testimonies, bring me not to shame. &c. That godly prince of blessed memorie and woorthy of im|mortall glorie King Edward the sixth, * 5.91 folowing the exam|ples of Iosias, and Constantine the great, two of the excell|lentest princes that euer were in the world, began the re|formation of the English church. For like as Iosias calling a parlament or Couusell of his noble men, Priestes, and Commons, did first cause the law of God to be read openly before them, and then obediently reformed hys whole realme, woord for word according to the law that was read: And like as Constantine summoned a generall counsell of the teachers and Ministers of the Churches through the whole worlde, and sitting downe among them sayd, The bookes of the Gospelles, and the Apostles together with the oracles of the auncient Prophets, do plainly entruct vs of Gods meaning and will: and therefore laying aside all ene|mylike discord, let vs take the exposition of our questions out of the sayinges of the Holie Ghost: Euen so King Ed|ward summoning a parlament at London of all the Nobil|litie, Bishoppes, and notablest learned men through hys whole realme, admitting also the famousest clarkes of o|ther realmes being Gods seruauntes, commaunded them to shew by the holy scriptures, what was to be followed of him and his realme, in so great diuersity of opinions. And they executing faythfully the charge which the King had enioyned them, did the same time with one consent, and ac|cording to Gods woord, agrée vpon certaine articles, which the King did both receiue and publish without delay, wyth this title set afore them: Articles agréed vpon by the Bi|shops and other learned men in the Parlament holden at London in the yeare of our Lord 1552. for the taking a|way of

the diuersitie of opinions, and the stablishing of con|sente in the true religion,
published by authoritie of the Kinges maiestie. Therefore by the labour and endeour
of that godly prince King Edward, the English Church was

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refourmed according to the rule and appointment of the holy scriptures. After King
Edwardes decease, Quéene Marie repealing the same reformation, abrogated it for
a time. * 5.92 And Queene Elizabeth, hauing receiued it againe by Gods grace,
hath eftsoones set it vp in perfect estate. And therefore nothing els hath she
receiued and deliuered to be kept of hir whole Realme, then that hir brother of
blessed memorie King Edward, héertofores most godlily and wisely thought méet to
be receiued and beleued of himself, and to be conueighed ouer to his subiectes, out
of the liuely woord of God, as hath bene sayd already: whereby it appeareth now
most manifestly, that the thinges are false and forged which the lying Bull hath
bruted concerning wicked milsteries (with spightfull interlacing the name of
Caluine) receyued by the Quéenes Maiestie, and enioyned to the Realme of
England.

* 5.93 With like vanitie, lightnes, and malice, the Bull is not ashamed to geue
foorth, that the Quéene setteth foorth, or enforceth to hir whole realme, bookes
contayning mani|fest heresie: for the Quéene hath authorized no bookes to be set
foorth to hir realme, but such as hir Maiesties brother King Edward willed to be set
foorth afore, specially the volume of the holy Bible. Now to say, that this
contayneth manifest heresies, it is an horrible and blasphemous wic|kednes, and
the greatest treason to God that may be. How|beit, by the way there be many
maintayners of the Pope, and his sea, which make neyther shame nor conscience
to put openly in writing and to teach, that heresies are lear|ned out of the Bible,
and that he which hath the Bible, and readeth it without the interpretatiō of the

church of Rome hath nothing. But I will speake no more at this time of the blasphemies of these wicked men. Peraduenture the Bull meaneth the booke of common prayers and ceremonies of the church of England. But so ought it also to haue bene shewed, which be heresies that are containd in that booke. The soresayd parlament of London, maketh honorable

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mention of that booke. And there shall be enow that will annswer, if there be heresies in that booke, (at least wise if the bull meane that booke) shew them expresly: vnlesse peraduenture according to the maner of these statly sires, euery thing must beare the blame of heresy, which hath not the sent and tast of the stinch of the pope, or of the sea of Rome, which thing deserueth no aunswering at all.

Truely the Quéenes Maiestie hath prohibited all vn|godly bokes to be dispersed, yea or read in hir realme, which are hereticall indéed, and repugnant to the sinceritie of our Christian religion. Neither may any man spread abroad any wicked or blasphemous booke or opinion in hir realme without punishment.

¶ Here be recited other articles of accusation, which the Bull mentioneth concerning the Queenes abolishing of the masse, and hir taking away of many other superstitions and abuses. Also here is expounded, what catholikenesse is, and who be catholike.

THE Bull knitteth héerunto also other articles of accusation agaynst the Quéene. She hath also (sayth the bull) abolished prayers, fastinges, choyce of meates, single life, & catholike ceremonies. As concerning the sacrifice of the masse, the Quéene not vniustly, but for many and most iust causes hath abolished it, * 5.94

like as King Edward had abolished it afore. In the Syuode of London, whereof we haue made mention now once or twise already, thus remayneth in writing concerning the masse: Christes oblatiō once made for all, is a ful redemption, attonement, and satisfaction for all the sinnes of the whole world, * 5.95 as well originall as actuall. Neither is there any other satisfaction for sinnes, * 5.96 sauing onely that one. * 5.97 Wherefore the sacrifices of masses, wherein the priest was commonly sayd to offer Christ, for release of penaltie and fault, for the quicke and the dead, are but forgeries,

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and hurtfull deceites. Thus much is written there. But it is the dutie of kinges to abolish and banish, yea and to punish noysome deceites and deceyuers. Worthely therfore haue the Kinges of England abolished the masse, neyther haue they trespassed at all in that behalfe, against God or against their owne office.

* 5.98 Moreouer by the Masse, the holy institution of the Lords supper hath bene ouerwhelmed with mans inuentiōns & additiōs, vtterly peruerted, made of publike priuate, & also dismembred. For the Lord gaue it to all his faythfull, in both kindes as they terme it. Also wheras the masseman taketh vpon him in his masse, as a mediator betwéene God and men: he committeth such an horrible offence, as is neuer able to be purged by no satisfaction. For there is no priesthodes but the priesthode of Christ, * 5.99 and that is according to the order of Melchisedecke, and so vnremouable, as it cannot passe vnto any other by succession. Againe they offred or solemnized the masse, in remembraunce and honor of saintes departed, which now liue in heauen. But the Lord had sayd, do it in remembraunce (not of saintes, but) of me. And S. Paule would in no wise haue garlands and oxen offered vnto him. * 5.100 Who then can thinke it likely, that he would haue the Sonne of God offred in honour of him in a masse? Shall the Lord of Lordes being

now in glory, do seruice still as a seruaunt to hys owne seruaunts? These are frenzies and furies of men that be out of theyr wittes. I could alleage many other abhominations of the masse like vnto these: but I will adde no more but onely thys to all the rest. That Christ our Lord instituted his holly supper without pompe or superfluitie, simple, moderate, without ceremonies, but yet commendable for the simpli|citie, and honourable for the authoritie of the founder.

But the Masse is most ceremonious, most pompous, most sumptuous, and set out w^t persian furniture, which in processe of time hath so encreases with hir abuses, that in some thinges it could not be abated or purged, but it must

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néedes be taken quite away. Truly the common sorte made more accoūt of their Chapeines Masses, & aduaunced them more, then the very sacrifice of Christ, which few of them eilther knew or estéemed as became thē; * 5.101 And for asmuch as the Apostle Paule, when the Lordes Supper began in his time to grow into abuse, taught how to call it backe & to reforme it accordyng to the Lordes institution. * 5.102 Like as Christes Martyr S. Cryprian also beyng taught by the same Apost|les example, counselleth and commaundeth vs, that in relpayring or setting vp agayne the true vse of the Supper, we should go to the wells head and séeke out the originall, and not do any other thing in this behalfe, then that which he hath done which is before all men, and alonely is to be heard: Seing that the Quéenes Maiestie hath done so in abolishing the Masse and setting vp the Lordes Supper algayne in the place of it: Surely she hath not sinned at all, but is falsly accused by the Bishop in his Bull.

Most false also is this that the Bull auoucheth y^e Quéene to haue abolished prayer and fastyng. * 5.103 For she hath abolil|lished the abuses and superstitions in

them and not the good thynges themselues which God hath commended vnto vs. Which thing the matter it selfe doth openly auouch. It can not be denied but prayer and fastyng are couered with abuses and superstitions, yea and with Idolatries almost innumerable, among the Papistes. Among them prayer is not made to God alone, neither beleue they that God heareth vs for the intercession of Christ alone. For they call vpon innumerable creatures as well as the creatures, yea and vpon them more earnestly then vpon him. And they haue in such wise commended the intercession and defense of Saintes to the wretched people, that they know litle or nothyng of Christes intercession to God the father, which is the onely acceptable and effectuell intercession. Furthermore they serue and worship God and Baal together.

The Popish fastynges are not wynges and helpes of prayer nor an humbling of our selues wherby our amende|ment is declared, * 5.104 but meritorious workes and playne hipol|crisie.

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And if they be compared with the fastyngs of the aun|cient Church, they shalbe found to be nothyng lesse than fa|stings. But it wéerieth me to rehearse the fondnesse of these men in this behalfe. This onely do I say or rather repete at this presēt, (which I haue said already) That the vertuous princesse Quéene *Elizabeth* & Kyng *Edward*, haue aboli|shed the abuses and superstitions of prayer and fastyng, and not the true praying and true fastyng it selfe.

* 5.105 And it is straunge that the Bull alledgeth also the choise of meates. If he know not how diuersly, yea and also with how great libertie they were vsed in old tyme without any blame at all: Let him read *Socrates* in the fifth booke and xxij. chapter of his Ecclesiasticall history, or the ix. booke and xxxviiij. chap. of the Tripartite historie. Among other things these are left in writyng. And for asmuch as

noman is able to shew any commaundement written concernyng this thyng: it is apparant that the Apostles left it frée to euery mans will and choyse, to the intent that no man should do the thyng that is good, for feare or by compulsion. Thus much is there. We simply folow the thinges which we know to be deliuered to the faythfull by the Lord and hys holy Apostle. The Lord sayth. what soeuer entereth in at y^e mouth, goeth down into the belly, & is cast out into the priuie. But the things that come out of the mouth procede out of the hart, * 5.106 & be those thyngs that defile a man &c. Math. 15. And the Apostle sayth. * 5.107 Let noman iudge you in meate or drinke &c. Also, all thynges are cleane to the cleane, but vn|to the vncleane and the faithlesse all thynges are vncleane. Moreouer as for the choyse of meates the Apiciusses or ma|sters of gluttonie which are appointed and interteyned for the nonce, haue a greater regard or speciall care at this day to come by the finest meates in the Court of Rome, in By|shops palaces, and in the dennes or Cloysters of Monkes, than is had any where els in the vniuersal world. And ther|fore we leaue them this fattie discourse vntouched. Let belly Gods intreate of belly matters.

* 5.108 But I maruell more with what face these men beyng

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most vncleane and stinkyng of filthynesse, the bondslaues of lustes and vnreasonable lecheries, can make any mention of single lyfe. What maner of single lyfe was in the religijous houses of England, and why the noble Prince Kyng *Henry* the viij. emptyed them and ouerthrew them euery chone: * 5.109 truly I had leuer it should be knowen by the Cen|turies of the reuerend Byshop of Ossoria in Ireland, then by my declaration. * 5.110 For I willingly spare chast eares. Fi|nally I say with the Apostle: Honorable among all men is wedlocke and the vndefiled bed. * 5.111 And agayne, It is better to mary then to burne and for auoyding of fornication, let

euery man haue his wife. Also, if thou mary a wife thou sinnest not: * 5.112 and if a mayden mary she sinneth not. For it was lawfull euen for the Apostles who were busied in the ministe|rie, to leade their Christian wiues about with them. And all antiquitie auoucheth that many of the Lordes Apo|stles, * 5.113 and specially Peter, * 5.114 were maryed men. And Paule more then once expresly sayth, Let a Bishop be the husband of one wife, * 5.115 hauyng faythfull children. Yea and he calleth their doctrine a doctrine of deuils, which forbid mariage, like as also which forbid meates. I know that our aduersa|ries wrest this place from themselues to the old heretickes, *Tatian, Montane*, and others. But the Prophet speakyng most effectually, sayth *Forbidding*, & not *Condemnyng*. The old heretickes condēned meates & mariage vniuersall|ly. But our aduersaries condēne not meates & mariage, but restreine the frēe vse of thē, bynding men from them by wic|ked lawes. Properly therfore the Apostle spake of them.

And what speake they of Catholicke ceremonies, wher|as if they did terme them aright, * 5.116 they should call them sulperstitious and Idolatrous ceremonies. These men bel|wray their owne shamelesnesse matched with wickednesse, chiefly in this point, that they foully deceiue the simpler sort, by pretendyng the terme *Catholike* vnto all their er|rors. They sticke to the terme, and imagine I wote not what a singular holynesse and truth in themselues, when in very déede they be not Catholikes but Cacolykes that is to

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say, mischieuous wolues or shéepebyters, setting forth thinges particular and not vniuersall, that is to wit, burde|nyng silly soules with the Decrées and deuises of certeine men both few in nomber and which were conspired to do mischief.

* 5.117 The Church is called Catholike that is to say Uniuersall, bycause it is not onely found in some one place: but also is spread abroad, both through the whole

vniuer[sall world, and through all ages: and also bycause there be no mo Churches without this. For there is but one true Church, which is the Catholike Church. There is but onely one body, vnder the one Christ, in whom onely is saluation.

Wherupon it foloweth that there is no saluation but onely in the Church. Therefore the Church of Rome, lyke as also the Church of Antioche, or of Alexandria, or of any other place, is not the Catholike Church. For they be but members of that vniuersall body, if so be that they be by one faith and one doctrine knit into this vniuersalitie as in the body vnder the head Christ. The Catholike Church then comprehendeth the Church of the fathers before Christes comming, and our Church after his comming and consequently all the Saintes or faithful folkes of all places & tymes, and (to conclude in one word) of tymes past, tyme present, and tymes to come: all which are one Catholike or vniuersall body, vnder one Catholike or vniuersall head Christ. * 5.118 And so the Catholike faith & doctrine is that which is preached and heard in this Catholike Church, attributyng all thinges to Christ the onely head of saluation, and depending wholly vpon the word of God, and directing and gouerning all her matters by the same. * 5.119 Therefore those be Catholikes in déede, which in what place soeuer or in what tyme soeuer they be, are in the felowshyp of this one body, vnder the onely head Christ, beyng all of one fayth and do[ctrine, attributing their whole saluation vnto Christ alone, & dependyng wholly vpon his holy and most soothfast word. These also are called *Orthodoxi*, * 5.120 or *Rightbeleuing*, that is to say, of right opinion or iudgemēt, and of sound doctrine accordyng to Gods word. But as for them that are not in

the compasse of this body vnder the fore sayd onely head Christ, that they may draw life out of him, and therefore are of a diuerse or rather of a contrarie doctrine and fayth, deu[is]ing to themselues a new fayth, a new doctrine, a new felowshyp,

yea and also a new head: * 5.121 they be *Cacodoxi* that is to say, misbeleuing, or *Kirtodoxi* that is say ouerthwart beleuyng and not Rightbeleuyng and Catholike.

But now gentle reader wey me throughly within the compasse and vniuersalitie of what body, * 5.122 or in what vnitie of doctrine and fayth, the Romish sort be, who (by reason of certeine peculiar and straunge opinions of theirs, which they professe and mainteine, and for their Popish Church set vp vnder the Pope as head of it) call themselues onely Catholike. Let them say to vs, whether the thynges which these men vrge so sore vpon vs, were knowen and generall to the Catholike and Apostolike primitiue Church, fayth, and doctrine? Let these Catholikes then, which (by their owne iudgement) are the onely rightbeleuers vpon earth, shew vs whether y^e aūcient Apostolike Church acknowledged Rome to be the head of all the Churches in the world? whether all the faythfull seruauntes of Christ must vppon payne of saluation and damnation be subiect to the Byshop of Rome, as who hath both the swordes in his hand, & iud|geth all men and is to be iudged of no man? Whether the primitiue and aunciēt Church, did pray vnto dead Saintes? Whether it accounted them for patrons and spokesmen to God the father? Whether it worshypped them with sacri|fices, holydayes, and such other kynd of seruices? Whether they builded them tēples, or set vp images to them? Whether the images of God and the Saintes be profitable and necessarie in the Churches of the Christians? whether the soules that be sindged, broyled, and rosted in the fire of Pur|gatory, be deliuered by yearemyndes and other satisfactions for the dead? Whether Christ be worshypped in the Masse, and whether it be to be beleued that Christ himselfe is offe|red there in sacrifice for the sinnes of the quicke & the dead? whether our owne workes deserue eternall lyfe, and whether

they iustifie vs also? whether the state of Mōkes be the state of perfection or no? And whether there were any cloy|sters of Monkes & Nunnes in the Church afore Paule the Heremite of Thebe, Antonie, and Benet? now if these and many other thynges like these were not séene nor knowen, as they were not in déede: tell vs wherfore ye boast them to be Catholike? or how wil you be called Catholike of thē? will ye that I tell you? most falsly & most vniustly: sauynge in that your Antichristian kynd. For as for the rites and cul|stomes which you call and brag to be Catholike, antiquitie hath registred them among Idolatries. Cease therefore to delude the simple with your gentle termes of *Catholike and Rightbeleuyng*. The faythfull know who you be. Al|mend therefore and liue lyke true Catholikes with vs, not in the Popish Church of Rome, but in the true Catholike Church, vnder the head Christ, who onely is our saluation. To him be glorie for euer. Amen.

¶The Queene of England hath iustly cō|maunded her subiectes that they should not ac|knowledge the Church of Rome, or obey the lawes therof. Iustly also hath she bound them by othe to abiure the authoritie and obedience of the Romish Byshop.

*** 5.123** The Bull procedeth in his purposed accusation agaynst the Quéene, saying: She hath forbidden the Clergie and laitie to acknowledge the Church of Rome or to obey the lawes of it. Yea and she hath compelled them to renounce the authoritie & obedience of the Romane Byshop, by othe: appointing penalties and punishmentes to such as disobey: the which she hath executed vpō those that haue continued in the vnitie of fayth and the obedience aforesayd. But the Quéenes Maiestie euen in this case also, hath done nothyng but that the Lord God himselfe hath commaunded her to do, & which all good Princes among the people of God haue

done before her. For it is alredy manifestly inough shewed and proued before, that by Gods ordinaunce it is lawfull for Kinges and Magistrates to take vpon them the care and orderng both of cases and of persons Ecclesiasticall. Ther|fore looke what the Quéene hath commaunded her subiectes in this behalfe, she hath done but that she ought to do by vertue of her office. And wheras she hath commaunded that they should not acknowledge the Church of Rome or obey the ordinaunces therof, hath she not cōmaunded that thyng by the appointment of Gods word? for truly God commaū|deth his people in his law, that they should not giue eare to such as teach thinges contrarie to his law: also he com|maundeth the Magistrate that he giue no place either to su|perstitions, or to false doctrines, but rather that he roote vp these, * 5.124 and restreine the others. Ieremy (like as the rest of the Prophetes also) inferreth and vrgeth the same thyng. Among other thynges (sayth he) thus sayth the Lord of hostes, hearken not to the woordes of the Prophetes that prophesie vnto you. For they teach you vanitie, tell you the visions of their owne hart, euen their owne inuen|tions, and not out of the mouth of the Lord. But it is more clearer then the light of noone day, that the Romish Doctors and teachers are not onely such, but moreouer most cruell enemyes to the sound doctrine of the Gospell, or rather per|secuters imbrewed with Christian blood. The Lord hym|selfe in his Gospell, but specially in Mathew the vij. and xxiiij. chapters, and in Luke the vij. chapter, hath forbydden vs to giue eare to false Prophetes and false Christes, spel|cially which shall come in this last perillous ago. He char|geth vs that we should neither beleue them nor folow thē. And S. Peter with great grauitie sayth, * 5.125 kéepe your selues from this generation. Which thyng he intreateth of more plenteously and diligently in his latter Epistle. Yea and S. Paule also agréeing with the doctrine of S. Peter, descri|beth the corrupt gouerners of the Church in this last age, verely froward men, not lightes but firebrandes of the Church, * 5.126 and he biddeth the faithfull depart from them. If

any man desire to see the places he shal find them in 2. Cor. 6. and in 2. Thes. 2. and in 1. Tim. 4. and 6. and in 2. Tim. 3. and 4. chapters. Flée ye from Idolatrie sayth the same Apostle. And S. Iohn sayth beware of Idols. * 5.127 Besides this, it is reueled to S. Iohn from heauen, * 5.128 and commaundement is giuen thus: my people, get ye out of Babylon, that ye be not partakers of her sinnes, and receyue of her plagues also. Verry rightly therfore and accordyng to the commaundementes of God, hath the Quéenes Maiestie done, in chargyng her subiectes that they should not acknowledge the Romane that is to say the Popish Church, nor obey the Popes law or ordinaunces, as vtterly wicked or fightyng agaynst the word of God.

* 5.129 But the thyng that most of all gréeueth and chafeth hym is, that the Quéene hath compelled her subiectes to renoūce the Pope, and his authoritie (which in very déede is none at all) and the Papacie it selfe, by othe. Neuerthesse, euen in this behalfe also what hath her highnesse done, which the holy Priestes and Kynges beloued of God, haue not done afore? * 5.130 for we read of Ioiada the faithful Priest in the house of the Lord, that he made a couenaunt betwixt the Lord, & the Kyng and the people, verely euen by bynding them vnto God with an othe accordyng to the law, and by separatyng them from all superstition and Idolatrie. * 5.131 Of Esdras we read thus: Esdras therfore arose, and compelled by othe or sweare the Princes, the Priestes, and all Israell, that they should deale accordyng to the word. * 5.132 Of kyng Asa we read thus. They made a couenaunt to seeke the Lord God of their fathers, withall their hart and withall their soule: and that whosoeuer sought not the Lord God of Israell, should be put to death, whether he were smal or great, man or woman: And they sware vnto y^e Lord with a loud voyes, and with showtyng, and with soundyng of trumpets and shalmes. The Scripture addeth: And all the lewes reioyised of that othe: for they

had sworne withall their hart: and they sought God with a whole will: and he was found of them: and the Lord gaue them rest round about. The same

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thynges are read of the holy kyngs *Ezechias* 2. Chron. 29. and of *Iosias* 4. of kynges. 23. and 2. Chron. 34. chapters. And therefore the Quéene of England hath done well in bin|dyng the Clergy and laitie by othe to the true Religion a|gaynst the false.

¶ That Kynges and Magistrates ought to compell their subiectes vnto goodnesse, and not suffer euery man to make his own choyse in following what seemeth best to him selfe.

THis also séemeth very vnreasonable to the Romish sort, and peraduenture vnto others also that haue a mislikyng of this case, that the Quéene hath laid penalties and punish|mentes vpon such as disobey, and hath executed the same vppon those that haue continued in obedience to the sea of Rome. For some are of opinion that no man ought to be cō|pelled to do good, or vnto true Religion, or vnto fayth: but euery man ought to be left at his owne libertie, to folow what soeuer séemeth best to himselfe & his owne conscience: that is to say, that no man should be called to account, of what Religiō he is, nor examined at all, no though he were a Papist, but be let alone with his owne conscience: And therefore that no man ought to be punished for breakyng the Religiō of the Gospell, or for neglectyng good lawes, which he himselfe estéemeth not to be good. Truly, as concernyng compulsion to well doyng, or to faith and Religion, the Do|natistes heretikes taught in old tyme lyke as these afore mentioned and as the Anabaptistes do at this day, that no mā ought to be compelled to faith or to goodnesse, but euery man to be left to his owne conscience. Agaynst those Dona|tistes S. Austen hath disputed abundantly, yea and that by the Scriptures and by eident reasons agréeing with

the Scriptures. In which respect I thinke his Record is to be beleued, & therfore I will now alledge certeine thinges out of him, that make peculiarly for the present case.

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*** 5.133** In his 83. chapter of his second booke agaynst *Petilian*, the same *Petilian* beyng a Donatist, had sayd far from our thought be it that we should compell any man to our fayth. Austen aunsweryng him, sayth: And shall we then procede to talke as heretikes do? or shall we say that the Lord God planteth hipocrisie in his Scriptures when he driueth men to goodnesse by threatnynges and chastisementes? *** 5.134** Dauid sayth, Lord it is good for me that thou hast brought me low. And Ieremy sayth, *** 5.135** Lord thou hast chastised me, and I am chastised as a wild bullocke. But if no mā ought to be compelled vnto good, why I pray you doth Salomon (the wylsest man that euer was,) will men so often to chastise their children? He that spareth the rod hateth the child, sayth he. Thou truly strikest hym, but by the rod thou sauest hys soule from death. Dayly experience, & the nature of thinges proueth, that affections are ouer vehement in men, and if they be not remedyed and bridled, euē they that might haue bene saued easily and by some light chastisement, cast away themselues and others to. When mē be out of their wittes, they mislike compulsion and chastisement. But when they come to themselues againe, and sēe playnly from how great mischieues they are deliuered by those that compelled thē: they be glad that they were chastised to their weale, and prayse the rigor which they misliked afore. And therefore there are among the latter writers which beyng of S. Au|stens opinion, haue written thus: who douteth that the rightuousnesse which is compelled till it become willyng, is more acceptable to God, then vncompelled vnrightouse|nesse which waxeth dayly worse and worse, till at length it grow past recouerie▪ Also the Magistrate bridleth and rel|streineth heretickes, least they might procede to cast away themselues and others to. And truly this is both good of it|selfe and also the

Magistrates dutie so to do. Now if they do the thyng by compulsion which they do, and seduce no man any more: it is a good déede. But if they perseuer in their stubbornesse and wilfull offendyng: truly the Magistrate hath not offended at all, neither is the sinne of these men

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layd to his charge. But we will returne to the recordes of S. Austen.

The same Austen in his 48. Epistle to *Vincent*, * 5.136 against the Donatistes, concernyng the restreinyng of heretikes by force, sayth: I haue bene of opinion heretofore that no man is to be compelled to the vnitie of Christ: but that we must deale with them by the word, fight with them by disputa|tion, and ouercome them by reason, least we might make them feyned Catholikes, whom we knew to be open here|tikes. But this opinion of mine was vanquished, not by the wordes that were spoken agaynst it, but by the examples that were shewed agaynst it. For first there was alledged a|gainst me, myne owne Citie [*Hippone*] which beyng erst whole vpon Donates side, was turned to the Catholik vni|tie by feare of the Emperours lawes, and now we see it so detesteth the poyson of this your stoutnesse, as a mā would thinke it had neuer bene in it. And so were many mo, which were rehearsed to me by name, that I might perceiue by the matters themselues, how that euen in this case also might well be vnderstode that which is written, * 5.137 *Giue a wiseman an occasion and he wilbe the wiser*. And again, Not euery one that spareth is a frend, nor euery one that beateth, * 5.138 an enemy. Better are the woundes of a frend, then the frendly kisses of an enemy. It is better to loue with sharpnesse, then to deceiue with gentlenesse. He that tyeth vp a mad man, and he that waketh a sluggard, is trouble some to them both, and yet he loueth them both. Who can loue vs more then God doth? and yet he ceaseth not as well to fray vs healthfully, as also to teach vs pleasātly. Thinke you that no man

ought to be compelled to rightuousnesse, when you read that the householder sayd to his seruauntes, whomsoeuer ye finde, make them to come in? or when you read that he which was first Saule and afterward Paule, was with great violence and compulsion enforced by Christ to know the truth, and to hold it whether he would or no?

The same Austen agayne in his v. Epistle to Earle *Bo/niface*, sayth: where is the frédome of beleuyng or not belleuyng,

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which these men are wont to blase abroad, * 5.139 saying, whom hath Christ enforced? whom hath Christ compelled? Behold, they haue the Apostle Paule: in him they may sée Christ first compelling and afterward teachyng: first bea[lt]ing, and afterward comforting. And it is a wonder to sée how he that came in vnto the Gospell by compulsion of boldily punishment, hath labored more in the Gospell then all they did that were called in by the onely word: and that his perfect charitie hath driuen feare out of doores, whom greatest feare compelled to charitie. Why then should not the Church compel the vnthriftie children to returne, if the vnthriftie children haue compelled others to perish?

* 5.140 Agayne in the same Epistle, the same Austen sayth: whereas they that would not haue any iust lawes ordeilned agaynst their wicked heresies, auouch that the Apostles demaunded no such thinges of the kinges of the earth: they consider not that the state of that tyme was other then it is now, and that all thynges are to be done in their times. For what Emperour beleued in Christ at those dayes, that he might haue done him seruice by making lawes in defence of godlinesse agaynst vngodlinesse, when as yet this prolphecie was in fulfilling, * 5.141 why did the Gentyles rage, and why did the people imagine vayne thinges? The kinges of the earth stode vp, and the princes assembled together,

against the Lord & against his Christ. For as yet the world was not come to that point which is spokē of anone after in the same Psalme: * 5.142 And now ye kinges bethinke your sel|ues, be learned ye that iudge the earth: do seruice vnto him in feare, and reioyse with trembling. How then do kynges serue God in feare, but by godly seueritie of prohibiting & punishing the thinges that are done agaynst the cōmaundementes of the Lord? for he serueth in one sort as he is a mā, & in another sort also as he is a king. In that he is a mā, he serueth him by liuing faithfully: & in that he is also a king, hēe serueth by stablishing with conuenient rigour, such lawes as commaund rightfull thinges and forbid the con|trarie. So serued *Ezechias* by beating downe the groues

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and temples of the Idols, and the high places that had bene builded agaynst Gods commaundement. So serued *Iosias* by doing the like thinges. So serued the king of Niniuie, by compelling the whole Citie to pacifie Gods displeasure. So serued *Darius* by breaking the Idoll, and giuing it into the power of Daniell, and by casting his enemies in to the Ly|ons. So serued *Nabuchodonosor* by making a terrible law to all that were vnder his dominion from blaspheming God, by a terrible law. Kinges therfore in asmuch as they are kinges, do then serue God, when they do that thing to serue God withall, which they could not do if they were not kinges. Considering then that kinges serued not the Lord in the time of the Apostles, but as yet imagined vaine thinges against God and against his annointed, that the sayinges of the Prophetes might be fulfilled: truly vngod|linesse could not thē be prohibited, but rather it was execu|ted, by lawes. For the state of those tymes was so far out of order, that euen y^e lewes slew them that preached Christ, thinking themselues to do God high seruice, (according as Christ had prophesied afore,) & the Gentles raged against the Christians, and yet the strength of Martyrs ouercome them all.

But after the thing began to be fulfilled which is written. All the kinges of the earth shall worship him, All natiōs shall serue him: what is he that is in his right wits, that will say vnto kinges, Take you no care in your kyngldome, who defēdeth or assaulteth the Church of your Lord: it makes no matter to you who be chast & who be vnchast in your Realme. * 5.143 For seing that God hath giuen vnto mā frée choise: why should aduoutrie be punished by lawes, & apo|stasie be let slip? Is it a lighter matter for y^e soule to breake her faith plighted vnto God, thē for a womā to breake her troth plighted vnto mā? Or if the thinges that be cōmitted through ignoraūce & not through contēpt of religiō, be to be punished more gently: are they therfore to be neglected? In déede it is better (& who doutes?) that mē should be brought by gentlenesse to serue God, then to be compelled to it by feare of punishment and smart. But bycause they that be

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gētly allured be the better, it foloweth not that those which are otherwise should be neglected. For it hath done many men good, (which thing is euidēt by experience) to be first compelled by feare or smart, that they might afterward be taught, or accomplish the thing in worke which they had learned already by word. Thus much haue I hetherto re|hearsed out of the bookes of Austen, which I suppose do sa|tisfie such as are not giuen to contention, in this case.

* 5.144 Furthermore, that euery man should not haue leaue to chuse at his own pleasure and to folow what likes him best in the case of faith and Religion: it is forbidden long ago in Gods law, accordyng as is read to this effect: ye shall not do euery one of you what seemeth right in his owne eyes. Marke and heare all that I cōmaund thée, that thou mayest fare well and the children after thée, when thou doest the thing that is good and acceptable in the sight of thy God. Therefore looke what I commaund thée, that onely do thou vnto the Lord, & neither put thou any

thing to it nor take thou any thing away. Nay truly, it is the welspring and o|originall of all mischief, errour, heresie, schisme, dissention, and troubles, if it were frée for euery man to folow the fan|cies of his owne head and the imaginations and deuises of his owne hart. Which thing is proued by the stories of all ages, and by the experience of our time also. And ye shall read often in the Prophetes, depart ye or turne ye from your owne wayes: and, you haue chosen in your wayes, the thinges that displease me. Also, walke ye in my wayes and it shall be for your weale. And what els is the Popish Religiō, but a way deuised & set vp by the will and pleasure of man, cōtrarie to the rule of Gods word? From the which God willeth the Magistrate to turne away his seruaunts, and to bring them backe agayne into the way of the Lord. Dauid the king and Prophet pleased the high God singullarly in this respect, (though in many things he defiled him selfe shamefully) that he neither presented the good intent of his hart or the likinges of his owne will for seruices vnto God, nor stifly vrged them vpon other men to be kept: but

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persisted simply and vncorruptly in the way of the Lord, according as he himselfe sheweth in the 119. Psalme. But king Saul put him selfe quite out of Gods fauour, * 5.145 bycause he ouerslipped the commaundement of God, and folowed the thing which the good intent of his owne hart counselled him vnto. For he had reserued for sacrifice, the thyng which God had commaunded him, not to reserue for sacrifice, but vtterly to destroy and put away. Wherupon the Prophet Samuell sayd vnto Saul: Doth the Lord delight in burnt offerings and sacrifice, so much as in obeying his voyce? Behold, to obey is better then to do sacrifice, and to hearken is better then the fat of Rammes. For disobedience is as the sinne of Soothsaying or witchcraft, and stubbornesse is as the wickednesse of Idolatrie. And for asmuch as thou hast despised or reiected the word of the Lord, he hath reiected thee also that thou shalt not be kyng. They that be wise haue in these short wordes what to

thinke of the thynges that mē chuse to folow at their owne pleasure in cases of religion: namely that they be neuer a whit better then very witchcraft and Idolatry, which of all wickednesses are most heynous afore God. And I pray you to what purpose is the obedience inioyned vs which we owe, not to the Pope and to Popery: but to God and the magistrate & to their lawes, to be short wherefore are we commaunded to eschew Idola|trie and all straūge Religions, if euery one of vs may chuse and do what we list? But these thinges are now more appa|rant, thē that they néede to be set out with any mo wordes.

¶ That Kinges and Magistrates doe law|fully punish, yea and also put to death such as breake the true religiō, and disobey holy lawes. And so this discourse is shet vp.

AND although the sayd latter Article of our aduersaries, (namely that no mā ought to be punished for breaking of the Religion of the Gospell, or for neglecting of such good

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lawes as they themselues estéeme not for good) may easily be iudged by y^e premisses which we haue alledged out of Austē: yet notwithstanding, least any thing may remaine doutfull and vndiscussed, I will by short and euident Argumentes proue, that the Magistrate may lawfully punish, yea and put to death such as breake the true Religion, and set them|selues agaynst holy lawes.

*** 5.146** The Manichées and Donatistes in tyme past, (as hath bene sayd afore) were of opinion that no man was to be pu|nished or put to death for his Religion. But the holy Scrip|ture commaundeth the Magistrate expresly that he should not spare false Prophetes, but rather it willeth all such as rebell against God, against his lawes, and against the holy iudges to be put to death without any mercy. The

places are most manifest in the Scriptures and well known to all men. Read in Deut. chap. 13. and 17. In Exode is rehearsed this law: He that offereth sacrifice to any God sauing onely the God of Israell, let him be rooted out. And least any mā perchaūce may say, that these be but ludicall lawes, and therefore pertain nothing vnto us: Paule expresly sayth: The law is not made for the righteous, but for the despisers of the law, * 5.147 and for such as know no subiection, for vngodly men and sinners, for wicked men and Ildolaters, * 5.148 &c. Surely the blasphemers is (in Leuiticus) ouerwhelmed & stoned to death. * 5.149 In the booke of nōbers, he that gathered stickes is put to death for breaking the Saboth & for contempt of Religion. * 5.150 Also there be certain thousandes of them slayne, which had set vp the golden calfe and worshipped it? * 5.151 Helias the great Prophet of God, slew certaine hundredes of the false Prophetes in the brooke Kyson at the notable sacrificing vpon Mount Carmel. * 5.152 Heliseus at the Lordes commaundemēt annoynted *Iehu* kyng to roote out the house of *Achab*, and therewith to sacrifice all the Priests of Baal together. * 5.153 *Ioiada* the holy Priest of God slew the Quéene *Athalia* with the sword for her wickednesse. And kyng *Iosias* the deare beloued of God, * 5.154 executed sore iustice vpon the bones of the false Prophetes in burnyng

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them, to shew vpon them being dead, what they had deserued when they were aliue.

S. Austen in hys treatise vpon the xj. of Iohn, * 5.155 disputing against the Donatistes, sheweth out of the scripture by the example of Nabuchodonozor, that Christen princes did iustly punish the Donatistes, which made light accompt of Christ, and hys doctrine. Among other thinges, If King Nabuchodonozor (sayth he) gaue glorie vnto God, for deliuering the thrée children out of the fyre, * 5.156 yea

and so great glory, that he sentfoorth proclamations of it ouer all his do|minion: how should not these (our Christian) Kinges be moued,? which behold not thrée children deliuered out of a flame, but themselues deliuered from hell fyre) when they sée Christ (by whome they be deliuered) to be blowne vp in Christians, and when they heare it sayd to a Christen man, say thou art no Christian. Such thinges will they do, & yet such thinges will they not suffer: for sée what ma|ner of thinges they do, & what things they suffer. They kyll soules, and are punished in bodye: They make eternall deathes, and find fault that they suffer temporall deathes. Thus much sayth he.

In the new Testament we haue most eident exam|ples of Christes chiefe Apostles Peter and Paule: * 5.157 of whom the one did cast downe Ananias and Zaphira for their lyling, * 5.158 and for their counterfeiting of religion: and the other made Elimas blind, as it had bene by putting out his eyes, because he peruerted the right wayes of the Lord. Neyther makes it any great matter, whether a man be slaine with a sword, or a cudgel, or a stone, or a potsherd, or with a woord. Killing is killing, by what meane, or with what instrumēt so euer it be done. And God wrought by hys Apostles, who in denouncing Gods iudgement against wicked per|sons, killed them, or punished them in their bodies by the woord. The same thing doth God by the sentence & sworde of the magistrate. * 5.159 For it is Gods vengeance committed to the magistrate to be executed or layed vpō offenders, & ther|fore

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it is he y^t punisheth & putteth to death by y^e magistrate.

* 5.160 And truely Kinges and magistrates haue therefore relceyued the sword at Gods hand, yea euen in the church, that they may maintaine publike quietnesse,

and punish al such as trouble the peace. But experience witnesseth that the publike quietnes is disturbed by fals teachers: wherupon it followeth, that they may, or rather ought to be punished by the purse, in their body, or with losse of life, according to the desert of the trespasse or offence. Moreouer it is certaine, that the Magistrate hath receiued power to strike blasphemers, whoremungers, murtherers, rebelles, and wicked persons with the sword. Now séeing that false teachers be, blasphemers, and draw men away from the truth vnto lying, and destroy them both body and soule: why should not the magistrate punish such?

*** 5.161** There be many lawes of most godly Christen princes, published in the case of religion, which geue commaundement to punish idolaters, apostataze, heretikes, and wicked men. I will rehearse one among many of the holy Empe|rror Constantines: for he writing vnto Taurus P. P, say|eth: It is our pleasure that in all places, and all cities, the *** 5.162** temples shall out of hand be shut vp, and al libertie of offē|ding taken away from vnthrifts, by prohibiting them from comming there any more. Also we wil that all men abstein from sacrificising. And if they chauce to commit any such thing, let them suffer execution by the sworde, and seaze v|pon their goodes as forfeyled. And if the rulers of Prouin|ces neglect to punish the offences, we will that they them|selues shall haue the same punishment.

The same things almost are cōmaunded by the procla|mations of Theodosius and Ualentinian, in the Code of Theodosius, in the second title, and also by Ualentinian, & Martian in the Code of Iustinian, in the xi. title of the first booke. Eusebius in hys iii. booke of the life of Constantine, copyeth into hys story the whole epistle of the Emperour Constantine, published against heretikes. The same Con|stantine

whē he had borne with the Arrians a great while, howbeit without the fruite that he looked for, at the length perceiuing them to be wilfull, cōmaunded that they should be banished for euer, and taken for diffamed persons, & their bookes burned, & those to be punished y^t concealed the same.

By the way I acknowledge that there is a measure to be vsed in punyshing, * 5.163 and a consideration also to bee had betwene those that offend of a mischéeuous, and malicious stubburnesse: and those that sticke too much to their owne opinion against the true religion, through a simple misse[wé]ening without purpose to do harme. For in thys case, al vniustice and cruelty, is to be eschewed: like as also it is a thing most of al to be abhorred, y^t those which are religious indéed, & of a sound opinion, yea and enemies of al idolatry, superstition, and heresies, should be punished vnder pretēce of false religion. Of which matter I haue entreated in my other bookes, & specially in my fift booke against y^e Anabap|tistes. Out of which I haue taken out these thinges, & put them in here.

But all these thinges are done to this purpose, * 5.164 because that the Bull hath alleaged it against the Quéenes Maie|stie, as an article of accusation not of the meanest impor|tance: that she hath layd penalties and punishments vpon such as were disobedient, and executeth the same vpon those that haue perseuered in obedience of the Romish sea, as though in so doing she outraged wrongfully and cruelly al|gaynst innocentes, and such as had deserued no such thing, and so sinned haynously. The Bull procéedeth yet further in lying and sayth, that the catholike byshops haue ended their dayes miserably by pyning away for sorow in prison. How fond a report this is, the very thing it selfe witnesseth which is commonly knowne to all the people of the whole Realme. Nay rather (as I haue learned by men of very good credit) the popish byshops are handled curteously in England, and far otherwise then they haue deserued. For some of them soiorne at theyr libertie in the houses eyther

of the Archbishop or of some of the byshops, and now & then sit at their owne tables, where they fare daintely without penny cost. Other some dwel as much at liberty as may be, eyther in theyr owne houses, or in theyr frendes houses: & a very few (that is to wite, such as are vtter enemies of the Gospell, and of all godlines, troublesome persons, and men that can away with no quietnesse) are in déede put in pri|son, least they might sette all thinges in a broyle: where they walke at libertie enough, and are not dead and py|ned away for sorow, but aliue and lustie, and passe away, theyr time merely. These being alate the champions and hastelers of the popish crueltie, did oftentimes vppon very light suspitions catch vp godly men that professed Christes Gospell, and tormenting them a long time like butchers, with lothsumnes of prison, darknes, fetters, famin and rac|king, at the last put them to most cruell death. The bishop of Rome (a Gods name) complayneth that these men are misintreated, because they be kept in prison: and therwith|all he condemneth that most mercifull Quéene, of cruelty. By these thinges that haue bene hetherto declared, it may euidently appeare to all men, that the Quéene hath not of|fended at all in so doing, but hath in all these thinges execu|ted hir office to hir singular prayse. Therefore in y^e Bull he concludeth hys accusation with these wordes: That all the sayd thinges are so notorious as there can be no excuse, de|fence, or vnsaying in the matter: he bewrayeth hys shame|lesse saucinesse ioyned with as shamefull foolishnes. For the Quéene vnsayeth nothing, she excuseth nothing, she séeketh no starting hole at all, she denyeth not that she hath done as she hath, but fréely confesseth it, and she is neyther asha|med, nor affrayd: for the knoweth, sayth, and auoucheth, that the thinges which she hath done, she hath done lawfull|ly, iustly, and according to hir office: the which of all defen|ces is most effectuall, and with the strong blast of it, bloweth away this most vaine Bull. And as for the things which she hath not done, or which she hath done otherwise

than the Bull quarelleth: they defend themselues by theyr owne soundnes without a maintayner.

And thus haue I hetherto in all this discourse of mine, * 5.165 cut a sunder the sinewes of the foresayd definitiue sentence of the Bul that was published by pope Pius the fift against the most gracious Quéene of England: for first we shewed that the popes fulnesse of power aforesayd, by vertue wher|of he hath vttered his sentence, is but forged and counterfet and therfore that the sentence also being pronounced by au'thoritie that is forged, & no authoritie at all, is most vaine. Secondly, aunswering somewhat largely to euery article of the accusation layd in by the Bull, against the Quéene: for which he pronounceth sentence agaynst hir, and wiping away the coulerablenesse of the slaunders. I haue shewed that all and eueryone of those articles are most false, & that the Quéene hath not offended at all in any of the thinges, whereof she is accused: but rather hath in all of them di|scharged hir dutie to hir singular prayse. Upon al the which premises concluding also the whole latter part of this our discourse, I say and auouch it to appeare more clearely than the Moone light, that the sayde difinitue sentence, which Pius the fifth, hath geuen against the Quéene of England, is most partial and vniust. For iust iudges pronounce their sentences according to law and equitie. But no law, no elquitie willeth to condemne a partie that is vnconuicted, yea and vtterly gittles in the offence that he is charged with. For by Gods owne iudgement, he is an vniust, a partiall, and a wicked ludge, whosoeuer he is that condemneth a person which is vnconuicted, yea and cleare to, and dischar|geth or acquiteth a person that is conuicted and found giltie in déed. Truely by law ludges heare the enditementes of the accusers, and likewise on the other side the aunswers of them that be accused: and yet he that is accused, runneth not in any danger by law, so long as the

articles of inditemēt be not lawfully prooued: but rather if he cleare himselfe of the articles of the enditement by lawfull and euident aun|swer,

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he is discharged of all damages, and acquit of al fault. Now forasmuch as it is certainly apparant by the thinges aforescoursed, that all the accusations wherwith the pope hath hetherto charged the Quéene of England, and which he hath alleaged by hys Bull, are disproued by iust, open, & euident reasons or aunswers, and therefore that her royall Maiestie is not conuicted of any of the faultes that be layd against hir: It is also certaine and sure therewithall, that the popes definitiue sentence, against that giltles Quéene, vnable to be conuicted of any of y^e crimes layd to hir charge is both most partiall and most vniust: and that the Pope, which taketh vppon him as a iudge in thys cace, is a most wicked and abhominable iudge. And yet I wil not say that euen he the pope, hath contrary to all right & reason made himself both accuser & iudge in thys case, and hath bables out what so euer came at hys touniges ende, and what so euer he listed, but proueth not, ne confirmeth not any whit of hys case.

¶ That the Queene of England is not an hereticke, and therefore not stricken with the popes curse, nor cut of from the vnitie of Chri|stes bodie.

ALTHOUGH the Bull be now sufficiently confuted, and the Quéenes innocencie defended and declared, and the popes outrageous tyranny, cruell wrong, and ex|cessiue vnindifferencie layd foorth, so as his most vn|iust definitiue sentence may easely and by very good right, be ouerpassed, despised, yea and laughed at: yet shall it not gréeue me, euen for an ouerplus, to peruse it againe in sif|ting it by péecemeale. The same hath chiefly fower points. First the pope declareth and denounceth the Quéene of England to be an hereticke, and a bolsterer of heretikes,

& therefore that she is stricken with his curse, and cut of from the vnitie of Christes body.

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But it hath bene shewed in many woords already, that the Quéene is a catholike and Christian princesse, and not giltie of any heresie or crime. Wherupon it followeth, that the pope by his condemning of so giltles and rightbeleuing a Prince, bewrayeth and vttereth himself what he is, namly euen one of those of whome Peter hath sayd, * 5.166 They despise higher powers: presumptuous are they and stubborn, and feare not to speak euill of them that be in authority &c. A few yeares past, the reuerend Bishops of England dyd setfoorth a godly and learned Apologie: in the third chapter whereof chiefly they shew howe the Realme of Englande hath no aliance at all with heretickes, or heresies. In the same they plainly and stedfastly professe their fayth, and openly declare themselues to be of a sound and christian religion, eloquently and truely washing away all the accusations and slaunders of the papistes. It is more manifest, then that it néedeth to be reported with many words, what y^e Doctors, * 5.167 diuines, & ministers of the Church of Christes time haue thought to be heresie, and whome they haue delmed to be heretickes. As for the law of Lucius the thirde, concerning the suppressing of heresie (which is registred by Gregory the ninth, in the thirde booke of decretalles, & the seuenth title concerning heretickes) wherby the popes deluise, and shape all their iudgementes and condemnations. Wise men and godly men haue alwayes déemed it tyrannicall, contrary to the iudgements of holy and religious an^tiquitie: and therefore we thincke it not woorth the naming, and we estéeme all the décrées that be formed and pronoun^ced according to the same, to be tyrannicall. Yet notwithstanding I can not stay my selfe, but I must néedes at thys present rehearse the opinion of the auncient writer Ter^tullian concerning this matter. In his

booke of the veyling of Virgins, Heresies (sayth he) are ouercome, not so much by newnesse, as by truth. What so euer fauoureth other|wyse than of truth, the same is heresie, yea though it be euē auncient custome. And againe in Prescriptions of here|tikes.

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Heresies (sayth the same author) are termed of the Gréeke woord, as in respect of the choyce which a man vseth eyther in the mayntayning, or in the receyuing of them. And therefore he sayth that an heretike is condemned in himselfe, because he hath chozen the thing wherein he is condemned. But it is not lawfull for vs to do any thing v|pon oure owne head: nor to choose the thing that an o|ther man hath brought in of hys owne head. We haue the Lordes Apostles for our warrant, who chose not any thing of theyr owne head to bring in, but faythfully deliuered o|uer to all nations the discipline that they had receyued of Christ. And therfore if euen an Angell from heauen should preach any otherwise vnto vs, we would hold him acursed. Thus far Tertullian. Wherefore séeing that the Quéene hath chozen nothing of hir owne head, to deliuer to hir sub|iectes, but onely hath betaken to them, prophetically and A|postolically truth of the scriptures to be followed: hir maie|stie is vtterly discharged of the crime of heresy. And séeing that the romish opinions, and the popish rites and ceremo|nies differing from our opinions and ceremonies, are no|thing els but opinions inuented by mens owne braynes, & selfchozen ceremonies. Let the Romanistes consider, to whether of vs, the crime of heresy may iustlyest be impu|ted, and to whome it sticketh fastest. Besides this, the Im|periall lawes commaunde all that be vnder the Em|pyre, to follow that religion which S. Peter deliuered to the Romanes. And it addeth: We pronounce, that such as folow this law, embrace the name of catholike Christians: and that the rest are to be taken for heretiks, iudging them to be mad, and out of their wits. But the Quéene wil haue nothing to flourish in hir realme, but the Apostolike do|ctrine: ergo she is a

catholike, and not an heretike: neither fauoureth she heretikes, nor can abide to haue heresies taught in hir realme, nor cherisheth such as be stayned w^c the spotte of heresy: but rather euen for the same cause she hath banished the romish traditions and popish ceremonies

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out of her whole Realme, least she might be sayd to beare with any thing against the Apostolike doctrine and Chri|stian Ceremonies.

And therefore the thunderclap of that Tarpeian or Ro|mane Iupiters curse, * 5.168 wherewith he will haue the Quéene to séeme to be stricken through, is but a blockish thūderbolt, and no more to be feared, then the thunderclappes, smokes, and mistes of Cacus were to be feared of Hercules, as hath bene sayd already afore. The blind mā to whom Christ had giuen eye sight was in old tyme cast out of the Synagoge of the Pharisies. But that excommunication was so farre from hurting him, that from thence forth he was receiued into Christes houshold by the Lord Christ himselfe, who in his Gospell prophesying of the thinges that are now ac|complished by the Pope, * 5.169 sayd: They shall thrust you out of their Synagoges. Yea and the tyme commeth that who so|euer killeth you, he shall thinke he doth God seruice. And these thinges shall they do vnto you, bycause they haue not knowē the father nor yet me. But I haue told these things vnto you, to the intent that whē that time is come, ye may remember what I haue sayd vnto you.

Wherfore it hurteth not the Queenes Maiestie a whit, * 5.170 that she is sayd to be cut of, truly not from the vnitie of Christes body, but from the felowshyp of the Popish corpor|ration. For were she not cut of from this, verely she could not be reckened among the true and liuely members of Christes body: neither could she haue God to be her father, if she could finde in her hart to be an obedient daughter

to the Syr that sitteth vppon mount Tarpey, deuouring his owne sonnes and daughters like Saturne. For the Lord willeth hys children to get them out of Babylon if they minde to escape the plagues of God, and to atteine true saluation. And we be not kept in the vnitie of Christes body, (which is the Church of the liuing God) by obeying and reluerencing the Romane Church and the Bishop therof: but by true faith in Christ according to the Gospell of God. He that wanteth this, or he that impugne this, hath no communion

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at all, neither with Christ nor with the Church, how much soeuer he prattle of the vnitie of Christes body.

¶ That the Pope of Rome doth falsly and tyrannously giue sentence that the Queene of England is depriued of her kingdome and of all right of her crowne.

AFTERward the Pope in his sayd definitiue sentence determineth peremptorily that the Quéene of England is depriued of her crowne and of all right of her crowne, and of all other authoritie, dominion, dignitie, and priuilege whatsoever. But who hath made the Pope a souerein Monarche ouer the whole world, to reigne alone, and to haue all kingdomes vnder him, and to hold all kynges and princes vnder his allegiance as his vassals or tenants at wil, so as he might set them vp or thrust them out of their kyngdomes at his pleasure? Heretofore when I discoursed vpon Ieremies wordes *I haue set thee ouer kynges and kyngdomes &c.* I haue shewed openly and sufficiently inough, (so as there néedeth no more at this tyme) that the Pope is not set ouer kynges and kyngdomes by God, but rather vsurpeth superioritie and power ouer kynges and nations, contrarie both to the open example and commaundement of the Lord. Therefore as now I wil adde no more but this, that the Pope doth falsly or rather through mere tyranny without any right or

regard of shame challenge to him selfe this power, which the Lord neuer deliuered to any man. For the wise Prophet Daniel sayth: * 5.171 Wisedome and power belong vnto the Lord. He it is that altereth the tymes, and chaunges of tymes. He it is that putteth downe kinges and setteth vp kinges. * 5.172 The same thyng also haue Iob, and Dauid in his Psalmes affirmed afore him. Yea and the holly histories setting forth the same thyng most plenteously, declare that God ordeined Saule kyng of the Israelites by the Prophet Samuel, * 5.173 and by the message of the same Prophet

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deposed him agayne for his disobedience and rebellion, aduauncing Dauid to his roome, * 5.174 a man accordyng to Gods owne hart. Agayne, vnder Salomon Dauides sonne, the kyngdome was rent a sunder, * 5.175 and God by the message of his Prophet Ahia gaue ten partes of the kyngdome to Ieroboam: and those ten partes of the kyngdome were not taken away from Salomon and his posteritie for any other cause, then for that Salomon him selfe had withdrawen his hart from God, and allowed his outlandish wiues where|with to set vp and exercise their Idolatrie. But the same Ieroboam is deposed agayne, * 5.176 and none other cause of hys deposing (by the report of the same Ahia the Prophet) then for that he hearkened not to the word of the Lord, but accordyng to mans policie vpon a good intent of his owne, made him straunge Gods, and set vp the same for the children of Israel to worship, and cleaued not vncorruptly to the word of the Lord. * 5.177 Other kinges of Israel also were deposed from from their kingdome by God, as Baasa, Ela, Achab, & such other like, and for none other cause, then that they had Ie|uer to folow the Idolatrie of Ieroboam, then the word of the Lord. * 5.178 Furthermore, when Iehu had destroyed Iezabell king Achabs wife and all his posteritie, and therewithall made cleane riddance of all the Priestes of Baal, yea & bea|ten downe the Temple of Baal and made a draught of it: the Lord said vnto

him, for asmuch as thou hast earnestly executed the thing that is right in mine eyes, and done vn|to the house of Achab according to all that was in my hart: thy sonnes shall sit vppon the seate of Israell to the fourth generatiō. I could rehearse many other thinges of this sort, no lesse notable then these, but that I séeke to be brief as far as the matter giueth leaue.

And I haue rehearsed these thinges to the end that all men may manifestly perceiue, * 5.179 how it is God himselfe and not the pope, that createth kinges and displaceth them, yea and which remoueth, shaketh, ouerthroweth, repaireth, and stablisseth all kingdomes vniuersally and seuerally. Now although he haue disposed it by his messengers the Prolphetes,

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as by Samuell, Ahias, Eliseus, and others: yet is not the Pope called to these matters, as those men were, neither hath he receiued any commission from God in this case, so much as by one little word: but rather is commaūded to attempt no such thing. Besides this, God deposed kinges as it were extraordinarily by the Prophetes & not by the high Priestes (which were ordeined by God to be in Israell with the kinges) least the kingdome and the Priest hode might be set at oddes betwene them selues. Therfore although y^e Pope were the souerein Bishop, yet should not the disposing and ordering of kinges belong to his charge. Moreouer if a man consider wherefore God deposed those kinges by the meane of his Prophetes: the Quéene of En|gland hath wherwith to comfort and confirme her, and the Pope hath that which graffeth him into the nomber of false prophetes, discourageth him, and vtterly ouerthroweth him. For Ahias said out of the mouth of the Lord vnto Iero|boam: if thou wilt hearken to my commaundementes and walke in my wayes, as my seruaunt Dauid did, I will be with thée and I will build thée a sure house, and so forth as foloweth, in the third booke of kinges and the xj. chapter. And I haue

already rehearsed out of Gods word what reward Iehu reaped at Gods hand for taking away of Idols, Idolatrie, and Idolaters. Seyng then that the Quéene of England hath made reformation in her Realme according to Gods word, and taken away the Idols and Idolatrie of Baal, yea and Baals chappels and temples, and his chalpleynes also together with all Popish abominations: she hath not lost her kingdome, but rather knit it more strongly vnto her, and is sure of Gods protection and fauour, and by Gods grace shall alwayes be sure of it, if she continew in the faith. Therefore there is no cause why her most grafcious Maiestie should be troubled any whit at the Popes most peruerse sentence of deposition. For God in his word hath giuen a contrarie sentence to the Popes, so as the pope is most manifestly reputed among the false Prophetes. Also in the times of Ioachim, Iechonias, & Zedechias kinges

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of Iuda, there were false Prophetes and fauorers of Idolatry, which warranted good lucke to these Idolatrous kings, and cursed the king of Babylon (whom God had stalled in the kingdome, and whom he would haue to reigne, and who afterward in the time of Daniell was turned from Idols to the true God,) and drew away the miserable people from his obedience. But they were greuously rebuked and disproued by Gods holy and true Prophetes Ieremie and Ezechiell, who prophesied that all maner of miseries should be powred out vppon the Idolaters: according as the falling out of thinges proued in the end by Gods large powring out of a sea of miseries vppon them. The same God also a thréscore and ten yeares after, ouerthrew the kingdome of Babylon, chiefly for Idolatries sake, as it is read in the fifth chapter of Daniell: and conueyed the Em|pire to Cyrus king of Persia, who proclaymed the true God of Israell, and let Gods people go frée out of captiuitie, and commaunded Gods temple and holie Ceremonies to be set vp agayne. Therefore after so great light of Gods word, and the goodly consent of the holie

histories, there is no cause why any Princes or sacred Magistrates should be afraid of the Balaamish popes cursings, depriuations, and manaces, brandished and denounced for putting away Idollies and for treading vnder foote that new Baalishnesse the Poperie. For God likes well of all such as reuerence Gods word, reforming them selues purely according to Gods word, and framing all thinges in Relligion by the same. But it is most manifest that Gods word con|demneth and reiecteth all Idolatrie, and all seruing of God that is counterfet and deuised by mans good intent, inuented and receiued at the good pleasure and appointment of men, without Gods woorde or agaynst it.

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¶ That the Byshop of Rome can not dis|charge them of their othe which are sworne to the Queene For the trothe that is once plighted must be kept both to good and bad.

MOREouer, looke how many soeuer within the noble Realme of Englād haue in any wise sworne to the Quéenes maiestie, the Bishop of Rome vtterly dis|chargeth them from such othe, and from all dewtie of subiection, fealtie, & obedience. But we aske him againe, from whence he hath that power, and what God or rather what féend hath giuen him commission to release those of their othe once made, & of all dewtie, and of all their right|full obedience, whom the true God himselfe in his owne true word openly and streitly bindeth to kéepe their pro|mise? he is not able to alledge so much as one litle word out of Gods booke, for this power of his which he leawdly sur|miseth, worthely therefore is this trayterous ambition and rashnesse of his spitted at: and the faithfull know that they must obey their gracious Quéene by the commaundement of God.

*** 5.180** For wheras the Bishops soothers alledge certain things in maintenaunce of their trecherie, out of Gratian 22. *Quaest.* 4. and chiefly this saying of Isidore: In euill

pro|mises go backe from thy word: and such other thinges, which the Lombard gathereth together about the end of the third booke of his sentences: & that lehu the king of Is|raell called all the Priestes of Baal to make sacrifice, and whē they were at their businesse brake promise with them and slew them euery mothers sonne: and also that the Coū|cell of Constance were of opinion that there was no pro|mise to be kept with heretikes: They make nothing at all for the beawtifying of their most rightlesse case. For by sound iudgement we willingly admit the examples of Da|uid and Herode, and the sentences of Ambrose, Isidore, and Bede, which are alledged by the Maister of the Sentences.

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But we say further, that the othe which the nobilitie and commons haue made to the Quéene of England, is not to be accounted among euill promises, and vnaduised vowes or othes: but among such promises and othes as are pro|mised and confirmed with swearing, by the commaundement and allowance of God. Wherefore I say, that those othes must in any wise be performed, and in no wise reuer|sed. And who soeuer teacheth that they are to be reuersed, he prouoketh Gods wrath agaynst himselfe, and putteth them that obey him, in daunger of Gods greuous iudgement.

Certessee as for lehus déede in sleaing the Priestes of Baal, * 5.181 God disallowed it not, for he said openly that he had done the thing that was righteous in Gods sight, & the thing that was in Gods hart. But this was a singular or pecu|liar déede, like as certein of Sampsons doinges were, and of certeine other noble men, which are not setforth in the Scriptures for euery man to folow, being not rightly called therunto by God. For we know we must liue according to lawes, and not according to custome nor after the example of particular déedes. But the law commaundeth that we should not lye, or deceiue any man by couin or craft, and much lesse then

may wee defile our selues with periurie. The thinges are knowen well inough which Austen hath discoursed to *Cōsentius* against lying. We may adde hereunto, that king Iehu bound not himselfe by any solemne othe to the Priestes of Baal: but onely allured them by putting them in hope that he would offer a right great and sumptous sacrifice: & that the Priestes being blinded with their owne naughtinesse and their ouereager desire of Idolatrie, came flocking by heapes, & therfore suffered iust punishment in Gods behalfe, for their owne sturdy wickednesse and their vnapeasable hatred towards the true Religion and true Ministers of God. Neither is this to be ouerpassed here, that Iehu commaunded diligent search to be made in the tēple least there might be any of the Lordes Prophetes among the wicked Priestes of Baal: meaning

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therby, that the true seruauntes and worshippers of God, must not be punished or put to death with the offenders & Idolaters that be hated of God. Which thing doth strongly assault and battre the purpose and indeuer of the Romane Bishop, whose gréedy gaping is for nothing els but the destruction of the true seruauntes and worshippers of God. His desire is to aduaunce and mainteine Idolaters, and to oppresse and destroy the true seruauntes and worshippers of God. And to bring this to passe, he is not ashamed at all to pretend, and dissemble, to lye, to deceiue, and to deale craftely, to lay wayt, to forswear, yea and in the end to murther cruelly.

* 5.182 But admit we should graunt, that promise is not to be kept with heretikes and infidels that be enemies of our faith: yet ought it to be first proued, that the Quéene of Enlgland is an heretike and such a one as promise is not to be kept vnto. But that the Quéene of England is of a right opinion, Catholike, and no heretike, I haue already abundantly, evidently and clearely inough declared. Therefore

promise ought to be kept with her: and they that be sworne vnto her, can not be released of their oth by any law of God or man. * 5.183 As for the Councell of Constance, it hath in many other thinges (and specially in the Decrée of the xiiij. Session,) set forth Decréés openly against Christ the Lord and against his most holy Gospell. And therefore it is of no aulthoritie among godly and well minded men. For not euen S. Austen him self would haue any Councils (of what sort so euer they be or haue ben) to be had in any estimation, if they disagree with reason, right, and Scripture.

* 5.184 And truly about a xxvj. yeares after the holding of the Coūcell of Constance, those holy fathers, according to their owne rule, *That promise ought not to be kept with he/retikes and infidels*, executed that power of theirs in dis|charging *Ladislaus* king of Hungarie and Pooleland from the othe which he had lawfully made of *Amurathes* the Emperour of Turkey. For *Iulianus Caesarinus* the Leigate of *Eugenie* the iiij. the Bishop of Rome made a very

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long oration in the presence of King Ladislay, and the Nobilitie of his realme: the onely drift whereof was, to make the King and hys noble men beleue, that the league which they had made with the king of the Turkes being an Infildell, was to be broken, and the promise made vnto him to be reuersed, but in any wise to kéepe league with the bishop, who representeth the person of God vppon earth. Which thing if ye do not (sayth he) I feare me lest euen as ludas betrayed Christ, so you will séeme to betray Christes vicar: and so lest you finde God your vtter enemy hereafter, whom ye haue alwayes hetherto found helpfull and fauourable in your affayres.

But harken (I pray you) how helpfull and fauourable the king and nobilitie found God toward them, according as the fals prophet Cesarinus bare them in hand, after

they had concluded to breake promise with the Turke, and to make horrible warre vpon him, when he looked for no such thing. Truly at the battell of Waray which was the greatest of all others, * 5.185 when it was likely that all should haue gone to wracke on both sides, Amurathes plucking out of his bosome the booke of the league that was concluded, and solemnly sworne, opened it, and looking earnestly vp into heauen, sayd: These euen these, O Iesu Christ, are the coluenautes which thy Christians haue made with me: they haue sworne solemnly by thy Goohead, and broken theyr promise made in thy name, and like fals forsworne persons haue denied their God. Now Christ if thou be God (as they say, and we be borne in hand) I pray thee reuenge here the wronges and mine, and shew the punishment of promise-breaking to such as know not yet thy holy name▪ He had scarce sayd these wordes, but the battell which had bene vn|certaine and doubtfull a long while, began to encline (like as we read also how it came to pas after the same sort long afore that in y^e time of Clodeway the first king of France, by reason of his calling vpon Christ, in a battell against the Almanes) & fortune turned agaynst the Christians, so

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as being wéeryed and tyred with fighting all the day long, they turned theyr backes, and were miserably slayne. In that battell the King himselfe was slaine, who otherwyse was a very good prince, and woorthy of commendation, and with him were slayne the chiefe of hys nobilitie, and stou|test men of war: also there was slayne the soothsayer of Tollumne, Cesarinus. Scarce the third part of the kinges ar|my returned. Platina in the life of Eugenyne the fourthe, numbreth aboue thirtie thousande Christians that were slaine, and layeth all the blame of this misfortune vpon Eugenie the pope. He that desireth to know the whole sto|ry, (which is vndoubtedly both notable and terrible) shall find it set out at large in

Antonie Bonfine, in the sixt booke of hys third Decade of the matters of Hungarie. Also the same author geuth warning aduisedly, that God did iustly reuenge the breach of promise vpon the Christians. By all which thinges it appeareth manifestly, how well God ly|keth the decree of the counsell of Constance, *That promise is not to be kept with heretikes & infidelles.*

* 5.186 Doubtlesse the catholike truth teacheth men expresly, to kéep theyr lawfull promise, assurance, or oth at al times, aswell to the bad as to the good, that is to wit, both to bee|uers, and vnbeleuers or infidelles. For our Lord in his law commaundeth all and euery person, * 5.187 that they lye not, ne commit periury by breaking theyr promise. But indéed he lyeth, which vttereth an vntruth with a purpose to deceiue: for commonly men say that to lye, is nothing els, but to speake against a mans owne knowledge, for lyers speake one thing & thinke an other. And Gelasius in the decreées, *Lib. 22. Quest. 4.* which beginneth with, *S. Paule: &c.* That man lyeth in committing periurie, which knoweth the thing to be vntrue which he sweareth: for (as Saint Austen sayth) a lye is an vntrue vtterance of the voyce w^t a purpose to beguyle. As for example, When the pope pro|miseth safety of lymme and life to such as he estéemeth to be heretikes, (but in déed are rightheleuers and catholikes)

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and yet purposeth in his minde to deceiue them by opening them the gap of that hope, and so to bring them in perill of lyfe, lymme, and all worldly substance, that is to say, to de|stroy them cruelly, which was the thing that he purposed, when he guilefully promised them safety, and therefore promised it, to the entent he might destroy them. Thys is a shamefull lye, and a cursed and abhominable periurye. Wherof the Prophet hath spoken saying: * 5.188 Lord thou hatest all them that

commit iniquity, and wilt destroy them that speake lyes. The Lord abhorreth a bloudthirsty and decei|full or falseharted man.

Therefore when Iosue, and the Elders of Israell had made a league of peace with the Gabaointes, who came w^t a false tale, and (as y^ee would say) beguiled the people of God, yet they neuertheles kept promise with them vnim|peached, euen after they had found out their deceit. Wher|upon Ambrose in hys booke of duties, and Austen vnto Bo|niface, geue vs to vnderstand, and that full rightly, that the promise that is once made, must be perfourmed, yea euen vnto our enemies, and to euill men, and infidelles. Besides this, certayne hundred yeares after, the people of Israell were punished with a sore dearth, for Saules breaking of the leage that was made with y^e Gabaonites, and amendes could not be made for the fault, vntill seueu men of Saulss posterity were hanged to death vnder the raign of Dauid, according as it is read written in the second booke of Sa|muell, the xxi. chapter. And like as our Lorde sayth in the Gospell. that the Niniuites, and the Quéene of Saba shall iudge the lewes at the day of iudgemet: Euen so there is no doubt, but that Marcus Attilius Regulus, & the whole Senate of Rome, which were heathen men, shal condemne these most blessed fathers, forasmuch as they estéeme it a thing of nothing to breake the promise that is made, yea, & confirmed euē with an oth: but the Romanes kept promise that a man would wonder at it, yea euen to their enemies. The histories beare witnes of these things in many places

*** 5.189** The Prophet Ieremy exhorteth Gods people w^t many wordes, and very earnestly to kéepe promise with Nabulchodonor, though he were a heathen prince, and an infidell, and to obay him, and to pray to God for hys welfare. Ezechiel also speaking of the vnfaythfulnes of Zedechias towardes Nabuchodonozor, *** 5.190** sayth: He hath set light by hys oth, and broken hys

couenaunt, euen when he had geuen hys hand vpon it. All these thinges hath he done, and there|fore he shall not escape. As truely as I liue (sayth God) I will bring myne othe which he hath despysed, and my coue|naunt which he hath broken, vpon hys owne head. These sayinges are more apt and fit for our present case, than that they read to be expounded & applyed with many wordes.

*** 5.191** None other thing taught Christes Apostles in the new Testament: for Peter teacheth men expresly to perfourme faythfulnes, euen to wicked maisters and rulers. Let ser|uauntes (sayth he) obay theyr masters, not onely if they be good and gentle, but also if they be crabbed. &c. A little afore hauing spoken also of the magistrate, he commaundeth the faythful to obay them: for so is Gods will, that we may stop the mouthes of foolish men by doing well. And we knowe, that in the Apostles dayes, the Lordes and maysters were heathen men or infidelles. *** 5.192**

Likewise S. Paule instructing seruantes sayth: As many seruantes as be vnder the yoke, let them estéeme theyr masters woorthy of all honor, lest the name of God, and hys doctrine be il spoken of. Which thing the Apostle speaketh of heathen and vnbeleuing maisters: for against these he macheth the beleuers saying forthwith: And they that haue beleuing maisters let them not despise them, because they be brethren, but let them bee the more seruiceable to them because they be beleuers. Af|ter the same maner speaketh he in Rom. 13. and Tit. 3. and in other places, of perfourmance, of faythfulnes, and obe|dience to the heathen magistrate. And we also inferring v|pon these thinges after the same maner say: If the faithfull be bound to wayward and vnbeleuing maisters, how much

more are the Englishmen bound by Gods commaudemēt to kéepe their promises and othes made to their Quéene, be|ing a faithfull, holy, and gracious Prince?

And men agré also with God in thys behalfe: For of many things, * 5.193 I will alleage but this one. About y^e yeare of our Lord 630. or as other reckon 681. vnder Sisenand king of Spaine, at the citie of Toledo in Spayne, there was hild a competent Synode, wherein this case of performing othes sworne vnto Princes is diligently entreated of. The sayd Synod is commonly called the fourth counsell of Toledo. Among other thinges they make a decreée in these wordes: *Can. 74.* The report goeth that many nations are so falseharted, that they neglect to perfourme the promise, which they haue made by othe vnto theyr owne princes, and pretend to sweare with their mouthes, when they wickedlye purpose to forswear themselves in theyr hartes. For they sweare to theyr kinges, and impeach the faithfulness which they haue promised, and they are not affrayd of that booke of Gods iudgement whereby cursednes is brought vppon such as swear by the name of God lyngly. What hope thē shall such people haue against theyr enemies, when they be in danger? What credit is to be geuen them any more in making peace w^t other contries? what leage will they not break? what assurance sworn to the enemies shal stand stalble, whē they kéep not their promises sworne to their owne kinges? for who is so mad as to cut of his owne head w^t his own hands? But they (as it is wel known) forgetting their own saluation, murther thēselues with theyr own hand by turning their owne force against theyr Kinges & thēselues. And whereas the Lord sayth: Touch not mine annoynted. And wheras Dauid sayth, who can lay his hand vppon the Lordes annoynted and be giltlesse: they are not affrayd to fall into periury, nor yet to destroy theyr owne kinges. For promise is made to the enemies, and not broken. Now if faythfulness take place in war, how much more is it to be obserued in all other thinges? For it is hye treason to God,

if people impeach theyr faythfulnesse promised to theyr Kinges. * 5.194 For the offence is committed not onely agaynst them, but also agaynst God, in whose name the promise is plighted. Héerupon it commeth to passe, that the wrath of God hath so altered many kingdomes vpon earth, that one of them is lozoned from another, for the wickednes of their promise breaking and euil behauior. Wherefore it behoueth vs to take warning at such chaunces of nations, that we be not likewise stricken with swift plague, and punished with cruell punishment: * 5.195 for if God spared not the Angels that transgressed against him, but thrust them out of their heauenly habitation for their disobedience: wherupon also he sayth by Esay:

* 5.196 My sword hath bene bathed in heauen: how much more must we feare the losse of our saluation, lest we perish for our vnfaythfulnes through the vengeance of the same sword of God? But if we will eschew Gods displeasure, and be desirous that he should turne his rigour into mercy. * 5.197 Let vs kéepe the reuerence of religion, and feare towarde God, and performe the faithfulness and allegiance, that we promise to our Princes. Let there not be in vs, as there is in some nations, wicked wilynes of vnfaithful dealing, nor truthles trechery of deceitfull meaning, nor villany of false forswearing, nor trayterous practising of conspiracie. Let no man among vs vsurp the kingdome through presumptuousnes, let no man set his contrymen together by the eares, let no man imagine the destruction of Kings: but when a prince is departed in peace: Let the noblemen and cleargy of the whole realme dispose the succession of the kingdome by common aduice, that while we retayne the vnitie of concord, no man may practise the disquietnesse of his contry & realme by violence and ambition.

* 5.198 But if this warning correct not our mindes, ne bringeth our hart to the regard of the common welfare: Heare our determination. Whosoeuer of vs or of all the people of Spaine, shall by any conspiracie or practise, breake his oth which he hath made for the welfare of his cuntrye,

and the nation of the Gothes, or for the preservation of the kinges estate, or shall lay handes vpon the kinges person to murther him, or depose him from his royall authoritie, or by tyrannicall presumption vsurpe the crowne: Cursed be he in the presence of God the Father, & of his Aungels, and let him become a forreiner from the Catholike church, which he hath defiled with hys periurie, and a stranger to all companies of Christians, with all the partakers of hys wickednes. For it is méete that they which be wrapped in one offence, should also be subiect to one punishment. And this their definitiue sentence they double twice or thrice, still beating and harping vpon it. Which thinges I haue hetherto rehearced, and many other of the same sort coulde I alleage, but that I know that these are enough to such as vse reason.

Let the pope then goe as he is woorthy, * 5.199 with that absollution of hys, not Apostolicall, but apostaticall and diabollicall, whereby he dischargeth the Nobilitie and Commons of England of all fealtie and obedience, shamlesly and openly teaching them to practise wicked rebellion, treason, and cursed periurie, against theyr Quéene, sette ouer them by God, which vices God (according to hys righteousnes) hath alwayes hated, and vtterly abhorred. Yea and he him selfe also is stricken with the curse euen now rehearced, & iustly pronounced against forswearers, by y^e fathers in the fourth Counsell of Tolet, because he is not onely forsworne him|selfe, but also teacheth forswearing. Nay rather he sheweth by this as a most certaine marcke, * 5.200 how he is the man of sinne of whome the Apostle speaketh. For like as he him|selfe swarmeth and ouerfloweth with sinnes and wicked|nes, euen so doth he entice and enforce all men into sinne and wickednes, by his publications or decreés. Therefore looke to thy selfe O Englande, and beware of this man of sinne, whome God comming downe from heauen to

iudge the quicke and the dead, * 5.201 shall shortly wype away, and (ac|cording as Iohn hath truely foretold) throw him headlong

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into a lake of fyre burning with brimstone, together wyth all those that haue more willingly obeyed him, that is to say, to Antichrist, than to Christ.

¶ That the Nobilitie and Commons of England must not obey the popes commaundement, nor feare his curse. And here is shewed what thing subiectes owe to theyr Princes, by Gods appoyntment, and how greuously God hath alwayes punished rebelles and sedicious persons.

* 5.202 Lastly the Bishop of Rome in his definitiue sentence, commaundeth all the Nobilitie and People of Englland that be subiectes to the Quéene, that vpō paine of his curse, they obey not hir Maiesties lawes and com|maundementes hereafter. What shall they do then? Ma|rie, forsake theyr allegiance, & cast of the yoke of obedience, and with hurliburly ryse vp against the Quéene, whome God hath geuen them to be theyr soueraigne Ladie, and thrust hir from hir crowne, and through vnspeakable trea|son murther hir, and then set all the Realme on a broyle, beat downe all the faythfull, and rid them out of the way, fill all places with slaughter, and confound heauen & earth together. These are the counsels and commaundementes of this blissed syre, borrowed of that father of his, of whome the Lord speaketh in hys Gospell, * 5.203 saying: You are of your father the deuill, and you will folow the desires of your fa|ther. He was a murtherer from the beginning, and conti|nued not in the truth, because there is no truth in him. They therefore that loue godlinesse, and their owne salua|tion, and the honor, peace, and welfare of their owne coun|trie (as euery good and godly man must of duetie do) let them flye as far as may be from thys diuelish, cruell, and bloody decreés of

the pope. Neyther is there any cause why they should feare to incur the displeasure of almightie God,

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for disobeying the Popes Decrées. For the Pope hath published those Decrées agaynst God & against the true word of God. * 5.204 For God hath taught thinges plaine contrarie and fighting full but against the Popes Decrées: namely that euery man ought to yeld both honour & feare to his Prince or Magistrate, and also to pay him tribute and custome, and performe due subiection and obedience to him. And these things are to be read word for word written by the Apostle Paule in the xiiij. to the Romanes.

For subiectes ye and all good men must both thinke and speake reuerently and honorablie of their Princes or Magistrates, * 5.205 as whom God in his word vouchsaueth to call by the name of Gods, as by whom God himselfe gouerneth, iudgeth, defendeth, bridleth, and preserueth his people. In consideration wherof, in the booke of Iudges, iudges be termed *Sauyours*. Which thing al subiectes ought to acknow|ledge, with a certaine reuerence, admiration, and giuing of thanks. For we be commaunded to make earnest inter|cession for our Princes in our prayers vnto God: we be commaunded to loue our Magistrate vnfeynedly, and in a comly, decent, and diligent wise to honor them with the ho|nours accustomed to eche cuntry. So haue all the holie Priestes, Prophetes, and faithfull seruauntes of God done to their king: as it is to be séene in many places of the holy Scripture. Besides this, it is an expresse commaundement in Gods law, * 5.206 Thou shalt not speake euill of the Gods, nor curse the Prince of thy people. * 5.207 Moreouer the Prince is also to be feared of his subiectes, that they practise not any thing against him, and much lesse make not insurrection against him as enemies, or moue sedition, or otherwise commit vn|gracious actes and worthie to be punished. For if thou do the

thing that is euill (sayth Paule, * 5.208) then feare: for he bea|reth not the sword in vayne. For he is Gods Minister to punish him that doth euill. And truly good men feare their Princes, not as executioners, but as fathers. For agayne the Apostle sayth: Princes are not a terror to them that do well, but to them that do ill. And wilt thou not stād in feare

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of authority? then do the thing that is good, and so shalt thou receiue prayse of him.

* 5.209 Moreouer, subiectes must pay their Princes all maner of tributes, customes, and all other dewties. For againe the Apostle saith: who goeth a warfare at his owne charges? But Princes serue the common weale: therfore it is good right that they should be mainteined of the common char|ges. Surely Paule saith expresly, euen therfore do ye pay tribute: for they be Gods Ministers seruing for the same purpose. Therfore render vnto euery mā his dew, tribute to whom tribute is due: Custome to whom custome is due: awe to whom awe is due: honour to whom honour is due. The same Apostle willeth subiectes also to obey their Princes, that is to wit, their lawes and ordinaunces, not onely that they may by their due obedience escape the punishments which Princes execute vpon the disobedient: but bycause it is Gods will we should do so, and we must yeld obedience to his commaundement, except we had le|uer to fall into the hand of Gods vengeance, although prin|ces punish vs not. And this is it that the Prophet ment by saying, ye must obey, not onely for feare, but also for con|science Also: they that resist the Magistrate procure them|selues damnation. And truly this obedience stretcheth so farre, that if the Prince néede thy seruice in the warres, for the defence of his Realme against inuasions: thou owest euen thy body to thy Prince, yea and thy life, and therefore much more thy goodes. These are the thinges, these (I say) are the

thinges that all subiectes owe to their souereines by the allowance and commaundement of God: and ther|fore the Englishmen also owe the same thinges to their Quéene. True it is in déede that S. Peter sayd, we must olbey God rather then men howbeit, that is in such thinges as are commaunded expresly against God and his word. But the politike or ciuill gouernement is stablished, and not in|fringed by Gods word. And most of all it is stablished if the Princes be godly. For the Princes that gouerne their people quietly, and enforce not their subiectes to any wicked

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thinges, but honour Gods seruice & spread it abroad more & more: * 5.210 are well liked of God and helped by him. And truly, this obedience of the subiectes which God hath inioyned them, kepeth them in their dewtie, and perswadeth them that they attempt not any thing against their Prince or Magistrate. As for those that rise against their Prince eilther by priuie practise or open force, and breake the com|mon peace: they are not onely disobedient, but also trayltors and hated of God. And yet it is the thing that the Pope in his Bull, not so much teacheth as by his manaces inde|uereth to inforce the noblemen and commons of England vnto. The noble Realme of England, through Gods grace, cleaueth well together in lawes spirituall and temporall, and the subiectes therof enioy peace and publike profite, by the benefite of their most gracious Quéene. Therefore not to be willing hence forth to obey her, (as the Pope would haue it) what els is it, then to trouble the state of the whole Realme, and consequētly to stirre vp rebellion and sedition wickedly, and to procure themselues assured and greuous damnation at Gods hand.

But heare how God hath alwayes hated seditious per|sons, * 5.211 and how greuously also he hath euermore punished seditiōs. Chore, Dathan, and Abyron

with their complices raised a sedition against Moses the chaplein of Gods people:

*** 5.212** But the earth opened and swallowed them vp with their houtholdes and all that euer they had. A right dreadfull example surely, to the intent that none should hereafter ryse agaynst their Princes any more. *** 5.213** The Israelites also rayzed an insurrection agaynst the same Moses in the wilderness. But for their so doing they were shet out of the land of promise, and by the space of xxxviij. yeares together ouerwhelmed with sundry calamities, tyred and forspent with dayly trauelyng in the desert, and at length also in sundry times consumed and made away with horrible kindes of death. Also in the booke of Iudges, the Ephraimites made an vprore against Iephthe who had deserued well at their handes. But through the vengeance of God

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for their vngracious rebellion and vnthankfulnesse, there were slaine of them about a xliij. thousand. What befell in Dauids time to Absolon & Seba the sonne of Bithri when they rebelled seditiously against their lawfull king Dauid, it is better knowen then that if may séeme requisite to be setforth in many wordes. There are in the holy Scriptures and the wordly histories of sundry kingdomes, many exāples to be seene no lesse horrible then these, of seditious persons that were most greuously confoūded by the Lord. For the Lord being rightuous, and a louer of order and peace, neuer spared any such.

*** 5.214** And to the intent I may also bring somewhat out of lat|ter tunes: there is a notable example of the punishment of traitorous rebellion, and disobedience, and periurie in king *Rafe* of Rinfield chosen king of Romanes at the cōmaunde|mēt of pope *Gregorie* the vij. against the Emperour *Hen/ry* the iiij. lawfully ordeined of God, and succeding in the Empire by descent from his aunceters who were very good Princes. The said *Gregorie* had prophesied out of that chayre of his, in the Easter

wéeke, that y^e same yeare (which was the yeare of our Lord .1080.) y^e false Emperor should dye, adding this protestation further: neuer take me more for Pope, but plucke me from the Altar, if the false Empe|rour be not dead betwene this and Whitsontyde. Which prophesie (like as was the prophesie of Caiaphas) was fullfilled in déede, howbeit after another meaning then y^e Pope thought of. For the false Emperour *Rafe* who was created Emperour by the Pope against *Henry* whom the Pope had deposed, discharging all his subiectes of their faith and obedience towards him: was wounded to death the selfe same yeare. Thrise before, had he traiterously fought with *Henry* to his owne losse: and now trusting to the prophe|sie of his blessed dad Pope *Gregorie* the vij. he repayred his power againe the fourth tyme, and in the moneth of Octo|ber encountered with the army of *Henry* in the fieldes of Misnia, where he was put to shamefull flight agayne, and receiued a very great losse and blouddy slaughter? In the

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same battell, the right hand of the sayd *Rafe* was stricken of: of the which wound he dyed within a few dayes after, leauing the Empyre which he had receiued of the Pope, & fulfilling the prophesie of the Pope his creator. * 5.215 It is repor|ted (sayth *Abbas Vspurgēsis* in the 238. leafe of his Chro|nicles,) that *Rafe* now drawing towards his end and beholding his right hand cut of, gaue a sore sigh and said to the Bishops which by chaunce were present: Lo, this is the hand wherwith I tooke mine othe of allegiance to my Lord *Henry* the Emperour. And behold, now I leaue both his kingdome and this present life. Sée whether you, that made me mount vp into his chayre of estate, haue led me a right way: which thing other storywriters report in these wordes: it was by your impulsion that I haue fought so of|ten vnluckely. Looke you to it, whether you haue led me a right way or no. Ge your wayes & performe your first faith plighted to your king: for I shall go to my fathers.

Now ye honorable Péeres of England, and thou noble Realme of England in generall, learne ye by all these thinges, to kéepe your faith plighted to your gracious souelreine Lady by othe, and to obey her faithfully, to mainteine the peace of the Realme, and to abhorre & eschew the trech|rie and traiterousnesse leawdly wound in, or rather wicked|ly commaūded by the father of sedition the Bishop of Rome that sinnefull man, to the intent you may also eschew the sore punishmentes of God.

¶How great calamities and how great mischieues the Bishop of Rome hath brought vpō kyngdomes and nations in Christendome these foure hundred, yeares and more, in put|ting downe kinges, and remouyng kingdomes, and discharging subiectes of theyr dew fealtie and allegiance, by the fulnesse of their power, a brief historicall declaration or wyndyng vp.

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VPon occasion of the fore mentioned storie of *Grego|rie* the vij. and kyng *Rafe*, I will procede from the tyme of the said *Gregorie*, almost vnto our age, by the space of foure hundred yeares and odde, briefly compyling and knitting together how great calamities, and how great mischieues the Bishops of Rome haue wrought to kingdomes and nations in Christēdome these foure hun|dred yeares and more, in deposing kings, transposing king|domes, and discharging subiectes from their faith and alle|geance, by the fulnesse of their power to the intent that euē by this horrible butcherie, and confusion of all thinges, and the sorowfull rehearsall of most lamentable aduentures, all people in Christendome may learne to know in déede what the Bishops of Rome be whom they still honour, and with all aduisednesse and constancie, to beware of those Romish Prelates, as of a dispatching plague both to kingdomes and common weales, the poyson of peace and welfare, the

au|thors and firebrandes of treasons, warres, ciuill slaughters, and all most miserable calamities, and worthely hated of God and all good men.

In the yeare of our Lord .1045. there arose a very great and noysome schisme in the Citie of Rome, betwene thrée Bishops, *Benet* the ix. *Siluester* the iij. and *Gregorie* the vj. which turmoyled the Church of Rome very daungerously and outrageously. Of this schisme *Otho Frisingensis* writeth thus: * 5.216 About this tyme there was a shamefull con|fusion of the Church of God in the Citie of Rome, by rea|son of three Intruders that sealed vp̄ that sea at once, who (as I my selfe being in the Citie haue heard the Romanes report) led there a beastly and shamefull life. And *Beno* the Cardinall in the life of *Hildebrand*, the Church (saith he) by these mēs meanes (meaning the iij. Bishops) was torne a sunder with a sore schisme, mortall warres, and vnmea|surable slaughters: and almost choked with horrible here|sies, by giuing men poyson to drinke vnder colour of hony. And *Platina* in the life of *Siluester* the iij. sayth: The Bilshoprike was come to that point, that who soeuer could do

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most by bryberie, and ambition, I say not by holinesse and doctrine, he onely obtained the state of dignitie, the good mē beyng borne downe and reiected: and the rest that is writ|ten fréely inough agaynst the most corrupt maners of the Court of Rome. But the Emperour *Henry* the third of that name, surnamed the *Blacke*, a godly and stout Prince, gathered a chosen armye in Germanye, and enter yng in|to Rome, called a Councell, and deposed those three By|shops, placing in their roome one *Swigger* the Byshop of Bamberg whom they call *Clement* the second.

Hereunto Cardinall *Beno* addeth: * 5.217 Which thinges belyng stoutly accomplished: the Emperour *Henry* condem|ned *Gregorie* the sixth and his disciple *Hildebrand* (who afterward was Byshop of Rome by the name of *Gregorie* the

seuenth, and would not forsake his master, but folowed him euen in his vttermost aduersitie) to be banished into the partes of Dutcheland. Notwithstandyng, beyng deceiued with ouermuch gentlenesse, and by meanes therof loolking neither to the Church, nor to himselfe, nor to man|kind, he gaue the new Idolaters to much scope, whom he ought rather to haue shet vp in continuall prison, that they might not haue infected men, nor neuer bene heard of any more. But after the sayd *Gregorie* the sixth was dead in exile. *Hildebrand* became his heyre as well of his wicked|nesse as also of his money. Thus much saith *Beno*.

But *Hildebrand* beyng vnthankfull the Emperour for his deliuerance, * 5.218 kept still the hatred which he had once conceiued agaynst him in Germanie. For after he had by violence and euill slightes thrust himselfe into the Bishol|prike by the name of *Gregorie* the vij: he bent himselfe wholly to oppresse *Henry* the fourth the sonne of *Henry* the third, of purpose to reuēge the carying away of his mailster *Gregorie* the sixth and of himselfe into Germanie, and to confirme and stablish the souerein power of his Bishops sea, that the Popes might not hence forth stand in feare of the Emperours. And truly, *Henry* the third is reported to be the last Emperour that was able to bridle the Romane

Byshops and to kéepe them vnder coram. For although there succeded many noble and valyant Emperours in the Empyre, which did set themselues stoutly against the Bi|shops, and cast some of them downe from their seate: yet had none of them so good lucke in bridlyng them as had *Hē/ry* the third. For the rebellion that was begon by this *Gre/gorie* the vij. and anone after continued by his scholers, and stubbornely increased by their successours, did so breake through by mayne force, that the Emperours were able to do litle, were they neuer so earnest and stoute.

Yea and the time was now come, that y^e foresayinges of the Prophetes and Apostles must be fulfilled.

* 5.219 Therfore *Gregorie* the vij. hauing inuaded the seate, & trusting that occasion was giuen him to oppresse the Empe|rour *Hēry* the iiij. and to bring to passe the thing that he had purposed in his minde now many yeares afore: first put|teth forth a Bull against the Emperour, wherein he layeth sore to his charge, & burtheneth him with greuous crimes, by spreading those letters of his ouer all Italie, Germanie, & Fraunce. Also he assayth to besotte the mindes of certeine Princes of Germanie, and to draw them to his side. Which thing folowed his hand a litle to luckely. * 5.220 Afterward becom|ming more bold by reason of the fauour of the Princes, he aduentureth to excommunicate the Emperour, & to giue sentēce agaynst him y^e he should be deposed frō his Empyre or kingdome, and to discharge all his subiectes of their faith & obedience that they ought vnto him.

* 5.221 He had learned this, not of the Prophetes or Apostles, nor yet out of the holy Scriptures: but of his predecessors *Zacharie* the first, *Ste|uen* the second *Adrian* the first, and *Leo* the third. Further|more he cōmaundeth the Princes to chose another kyng in stede of *Hēry* that was excommunicated: & least they might not know whom he would haue chosen, he sendes them a crowne with this Antichristly verse ingrauen in it.

As Christ the Rocke the Crowne to Peter gaue
So Peter would that Rafe the same should haue.

Certeine princes therfore which had conspired among thē|selues chose Rafe of Rhynefild duke of Sweueland, * 5.222 y^t Em|perors own sisters sonne, and

crowned him at Mens. Notwithstanding the townesmen kéeping themselues true to the Emperor, were very sore gréeued at the treason that was wrought against him: wherefore arming themselues in hast, and rushing into the church, they slew as many as they met of Rafe's partakers, and set the church on a swim with blood. Afterward they flew also to the palace, and set fire vpon it: and they folowed the matter so whottely, that the King, and the Bishop of Mens had much a do to escape and saue them selues by flight. * 5.223 Anon after there ensued so great a broyle through all Germanie, that no pen is able to expresse worthely, the sorowfulnes of these times. They that kept themselues true to the Emperour, were by the Hildebrandines, Gregorians, or papistes, called heretikes, schismatikes, symoniakes, traytors, Nicholaites, and fornicaters, that is to wit, because the priestes tooke wiues, which thing the pope forbad them to do. Yea truely all places were filled and ouerfilled with iniuries, raylinges, murthers, burninges, vprores, betrayinges, rauishings, and all maner of horrible and vnspeakable wickednes. Furthermore, religion was brought into vtter contempt almost with all men. Of all which things, the stories of these times beare witnes most abundantly. And this was the fruit of the fulnes of that popish power, wherby he deposeth kings, transposeth kingdomes, and dischargeth subiectes of theyr fayth and obedience. They that kept themselues faythfull to the Emperor, were fayne to thrust their Bishops out of their cities, as ranke traytors to the Emperor. And y^e preachers in many partes of Germanie, * 5.224 maintayning the Emperors part, enueighed very sore against the Bishop, affirming him to be Antichrist, and Rome to be Babilon: wherof whoso desireth more, let him read the fifth booke of the Germane historie, of Iohn Auentine, in the leaf 426.

Neuertheles when Rafe the popes king was after ma|ny

vnfortunate battelles dispatched out of the way: left vnhappy Germanie might take breath againe, or the Em|peror haue neuer so little rest: the byshop by hys pollicies brought to passe, * 5.225 that the Saxons set vp Herman prince of Loraine in Lucelbrough, to be their king against the Em|peror. But thys man also by the vengeance of God, was slayne, and a great sort with him in the assault of a certaine castle, by a stone that a silie woman cast downe from the wall, after the same maner that Abimelech the sonne of Ge|deon was slayne, and so he came to a miserable ende. But all this coulde not staunche the Byshoppes vnappeasable hatred, and outrageons crueltye, agaynste the Em|perour: for he set vp a third aduersary and Antiking algainst the good Emperor, * 5.226 that is to wite, Egbert the Mar|ques of Saxony, who also a fiew yeares after, was beset by the Emperors gard in a mil besides Brunswike, and there miserably slayne.

* 5.227 Thys most wicked and cruell monke Gregory, lefte of his schollers after him, whome he had so noozeled in his mis|cheuous deuises and horrible artes, that when they were placed in the byshops sea, they were neuer a whit méeker toward the Emperor, then he was. Among these are rec|koned Urbane the second, whome (not without cause) the Cardinall Benno termeth, Makebrooyle: and Paschall the second. Both of them were Monkes of Benets disorder, both of them most deadly enemies to the emperor, bearing the benemous rancor of Hildebrand in theyr brest, * 5.228 and ex|ecuting the same in their horrible déedes: for Urban stirres vp the Emperors sonne Conrade Liuetenant of Italy, vn|naturally against his father. And Paschall armeth hys o|ther sonne Henry the fifth, a stout prince, vngraciously algainst his most noble father also. The tragedie is most cruell and horrible, which these two sonnes played by the egging and incensing of the pope. D. Robert Barnes in the life of Paschall, and many other Storywriters set out the same at large. The Emperor growing very aged, and

being at length tyred with vnmeasurable toyles, * 5.229 and most bloudy battelles, (for they write that this Emperour was driuen by the leudnes of the popes, to fight thrée score and two pitched battelles: wherein he went beyond both Mar|cus Marcellus, and also Iulius Cesar, of whom Marcellus fought thirtie times, and Cesar two and fiftie times in like manner) as he thought to haue fallen to composition of peace, and was iorneying towardes Mens to the generall Dyet of the Empyre: he was trayterously apprehended in hys way contrary to assurance geuen, and most shame|fully and cruelly bereft of his crowne and robes of estate at Ingelhen by the Byshops of Mens, Colon, and Wormes. It is a lamentable story, the which is diligently described by Albert Krantz, in the xxx. chapter of hys fifth booke of the Saxon affayres.

At length when the good Emperor being pyned wyth sorow had yéelded vp his soule vnto God at Liege, * 5.230 and was buried in a certayne Abbye there: the pope and hys faction would not admit the bishop, and clergie, & people of Liege to the communion, till they had digged vp the Emperoures body agayne, and bestowed it in an vnhalloved place. These blissed fathers burned in so vnreconcileable hatred, that they could not be satisfyed with theyr most cruell, and continuall troubling of him while he was a liue, vnlesse that like a sort of Hienes, they also wreaked theyr téene w^e outrageous woodnes, euen vpon the holy corse of him being dead. These truely are the most woorthy fruites of that vn|measurable power of the romish Bishops. I will not re|hearse here, what Calixt the second, an other scholler of Hildebrandes, * 5.231 which came out of the kenell of Cluniak, wrought against Henry the fift, with whom he would not come in fauour againe. till he had graunted the Bishop of Rome the right of inuesting bishops in Germanie: which thing had hetherto belonged to the Emperoures. Then at length he absolved

the Emperor from the bond of excommunication, * 5.232 wherein they had wrapped the sonne, as well ••

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(not without cause) do call pope Nocent. * 5.233 The hatred that thys man bare toward Philip was whotter then euer was the hatred of Uatinus. And that was chiefly for two causes: both for that he was of the house of the Dukes of Sweueland, which had alwayes set it selfe, and as yet dyd still set it self agaynst the tyranny of the Bishops of Rome: and also because he had geuen and assured to hys nephew Frederike the second, hys brothers sonne, the kingdome of Sicill, which was the lawfull dowry of his mother Quene Constance descended to hir by right of inheritaunce frō hir father: wherunto the pope also made claime. The Bishop therfore sought by all meanes to inforce the Princes of the Empyre to admit Barchtold prince of Zaring for Empe|roure. But when thys deuice of pope Innocentes tooke not place, the holy father fell into such a rage, that he burst foorth into these wordes: Eyther the byshop shall plucke the crowne from Philippes head, or els Philip shall plucke the byshops mytre from the byshops head. And byanby dealing with the Princes of Germanie for the choosing of a new Emperor, * 5.234 he excommunicated Philip. Some therefore of the conspyracie, chose Otho duke of Saxonie to be king a|gainst him: of which doing sprang vp innumerable mis|chéeues. For these two princes maintayned bloody warres one against an other, and oftentimes encountred with ex|céeding great slaughter. But yet had Philip alwayes the vpper hand. These calamities ar described by Iohn Auen|tine in the seuenth booke of hys stories, the 458. leafe. And yet for all thys, * 5.235 Otho could not make the Bishop to lyke so well of him and of his seruice, but that he excommunicated him also, and depriued him of the Imperiall stile, and rele|sed the princes of theyr othe, which were sworne to him as Emperor. With lyke fury were

Honorius the third, and Gregory the ninth (but Gregory with most deadly fewd) caryed against Frederik the second, * 5.236 * 5.237 which succéded Otho in the Empyre. Gregorie the ninth was Innocent the thirdes nephew: whose most stately, ambitious, and bolde

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nature bearing hatred ouermuch in mind, did singularlye vtter it self in all hys sayinges and doinges. Thys Byshop alyeth himself in leage with the greatest part of Italy algainst the Emperor. Afterward he publisheth thrée bulles against him, wherein he calleth Gods anoynted king, beast, heretike, and all to naught: straightly charging all faythful Christians, that they obay not the Emperour as a creature all to cursed. There be six bookes of epistles of one Pelter Uynes, wherein these thinges and other of the same sort are to be read, like as they be set out also by Cuspinian, in the life of Frederik the second, and by other storiwriters, and also by Iohn Auentine in the vii. booke of his stories. No man that séeketh to be brief (as I do at this present) can in few wordes comprise the miseries, slaughters, and most bloody treasons, which the popes that bayted thys Frede|rik the second, (and specially thys Gregory the ninth) styrlred vp in Italy and throughout all Germanie, and other realmes, by those bulles of theyrs like to this Bull (for the deuyll is no chaingling) which is now put foorth by Pope Pius the fifth, against the Quéene of England. Truely the partaking of the Gwibelines, * 5.238 and Gwelfes, which sprang vp vnder Innocent the second were greatly renewed and spread abroad far and wide through all Italy by the practise of thys Gregory the ninth. Of which things Nauclerus in his story of pedegrées 42. fol. 826. writeth thus: This desire of partaking is at this time crept so far abroad, that there is no citie, nor people which remayneth vntouched of that most pestilent infection. For citie against citie, shyre algainst shyre, one part of the people against another parte, haue gone together by the eares from thenceforth euen vn|to our dayes, without any other cause to

moue them, saue onely these parttakings. Neyther onely are the antesignes deuided that are borne to the féelde, but also euen the coloures of thinges, the fruites of the earth, the fashions of apparell, the gate of men, the knacking of theyr fingers, and the gaping of their mouthes, geue an incling or resemblance

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of whither part they be. Thus much sayth he.

*** 5.239** And (to warn you hereof also glauncingly by the way) by these and many other such like pranks, any man may vnderstand how faythfully the Byshops of Rome for all theyr stout and loud bragging, haue endeouored to kéepe christen folke in the vnitie of fayth and christian charitie, séeing it appeareth more clearly then the sonne light, that there was neuer any man in the world, that hath more sowly disseuered, cutte of, and rent a sunder the vnitie of fayth, and of Christes body, through parttakings, strifes, and factions, then the very bishops of Rome themselues.

*** 5.240** But what shall I say of Innocent the fourth, whome they call the glory of the Canonistes? Thys man strayned himself at leastwise to match hys predecessors, if he did not also passe them, in persecuting of Frederik. Therfore when he had called a Counsel at Lions in Fraunce, and summoined the Emperour Frederike thither: he read sentence of condemnation against him solemnly in the Counsell, that he should be depriued of the Empyre, and of all hys kingldomes, according as the cause of hys depriuacion, and the forme of the sentence geuing, are written in the chapter *ad Ap. de sent. & re iud. Lib. 6.* and also reported by Colllenutius the storiwriter about the end of Frederikes lyfe, and yet the sayd Frederik was on hys way thitherward, and had come thither, but that he was called backe againe by hys frendes, and was faine to returne into Italye by reason of a slaughter that the popes complices had made of the citizens of Parma. Immediatly

wheruppon certain princes of Germany, beyng bewitched with the popes hylpocrisy and mischéeuous slights, did at his appoyntmēt and instigation choose Henry the Lantgraue of Thuring to be Emperour against Friderik. * 5.241 And moreouer at the same popes commaundement, the Crosse was preached euery where against the Emperour.

* 5.242 And lest any man might be ignorant what this strange misterie of preaching the Crosse meaneth: ye shall vnderstand

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that the papistes in those dayes had found out a spyke & spawne new maner of preachyng the crosse. For it decla|red not the Crosse of our Lord Iesus Christ, that is to say his death which is our life, accordyng as the Apostles, and their Apostles, & the disciples of them preached in old time. But it published the open defiances and warres which the pope made, not at his charges but at other mens, accordyng as Daniels prophesie imported. * 5.243 And truly this new maner of preachyng the crosse began at the first agaynst the Sara|cenes vnder *Vrbane* the ij. in the tyme of the Councell of Clermount, when the holy warre was Decréed. But after|ward, if the popes had denounced any as heretikes, and iud|ged them to be rooted out by force of armes for the same: They sent out their preachers as vaūtcorrouers to preach a Croysie to the people, that is to wit to blow vp a trumpet, persuading yea & by the popes authoritie cōmaunding, that as many as were able to beare armour, should take y^e signe of the crosse vpon them, & serue the Bishop of Rome in his warres. And if these good felowes behaued themselues mā|fully, (that is to say, if they slew y^e heretikes without mer|cy, & spoyled all that euer they had) there was promised thē full remission of sinnes, and euerlasting life. All this busi|nesse is by the storywriters of late times called a Croysie. Also together with this souldierfare, the Bishop (like as he doth yet still at this day) was wont to inioyne his seruaūts

fasting, penaunce, & praying, therby to craue good successe of their enterprises at Gods hand. In this straunge preaching of the Crosse, the begging Friers shewed theselues stoutest seruauntes of the Popes: and of those also the Dominicane Friers (commonly called the Friers preachers) were sorer felowes then the rest, wherein they resembled their founder Dominike very wel. For one *Bernhard* of Lucemborough a Frier of the same order, in his beadroll of heretikes sayth thus:

*** 5.244** At such time as S. Dominike with xij. Abbotes of the order of *Cistertiū* preached the Croysie against the heretikes of Albigia, y^e Catholikes (that is to say, the Crossed papists) slew a hundred thousand of them. Of whom one hundred &

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foure score continewing in their stubbornesse agaynst the Church of Rome, chose to be burned rather then to abiure their heresie. Which thing was also done. And S. Dominik abode x. yeares in those quarters, in the office of preaching and weeding out of heresie, when all the rest returned home to their owne. Thus reporteth he of his owne founder & of that butcherie. *** 5.245** Wherby it appeareth, that y^e pope had good cause afterward to canonize him and make hym one of his Saintes. Neither is it without cause y^t Dominikes mother being great with child of him, dreamed that she bare in her wombe a dog (or as other say, a wolfe) with a firebrand in his mouth, wherewith he did set the whole world on fire, &c. But I will returne to my matter.

*** 5.246** Therefore at the Popes preaching of y^e Croysie, the Lantlgraue of Thuring addressed himselfe to the warres. Againe there is running to weapon on both sides, agayne wretched Germanie is by the Popes incēsing rent a sunder, & woun|ded with her owne weapons, and slayne with ciuill encoun|ters. *Conradus* Duke of Sweueland the sonne of *Fride|rike* & proclaimed king of Romanes, encoūtering the Lantlgraue of Thuring, vanquisheth, chaseth, and sleaeth all his

hoste, for all their being marked with the Crosse. The same yeare the Lantgraue dyed of a wound. * 5.247 The princes of Ger|manie that tooke the popes part, being not yet made the wilser by their so great miseries, but fauoring the Pope more then their owne countrey: set vp another king against *Fri|derike* and his sonne *Conrade*. For Pope *Innocent* sent his Legate Cardinall *Peter Capuce* into Germanie, who calling the princes together to Colon, caused them to chuse *Williā* Earle of Holland, king, agaynst *Friderike* & *Con/rade*. Which thing wrought new broyles in the Empyre.

* 5.248 And forasmuch as Pope *Innocent* had excōmunicated king *Conrade* also: He ceased not to persecute his sonne *Corradine* the rightfull heyre of Puell and Sicilie likewise, and to dispossesse him of his fathers heritage. In which matter, *Alexāder* the fourth, *Vrbane* the fourth, and *Cle|ment* the fourth which succeded next, shewed themselues

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no flothfull folowers of *Innocentes* steppes. * 5.249 Wherof *Cor/radine* set forth a publike proclamation, wherin he lamen|tably reckeneth vp the sore wronges, which those Bishops did vnto him. And first he declareth how *Innocent* the fourth anoyed him being yet an innocent and fatherlesse, yea and committed to the wardship of the Church, by berée|uing him of his kingdome and dealing it among his owne graundchildren and kinsmē. After whom folowed *Alexan|der*, and he allured another mā to take his kingdome from him by force. And *Vrbane* also shewing small vrbanie to|wardes him, called *Charles* king of Fraunce out of his owne Realme, to take possession of the kingdome which was due to the sayd *Corradine* by descent from his father. And *Clement* voyde of all clemencie set vp the sayd *Char|les* as counterking agaiust *Corradine*, and so most wrong|fully spoyled the right heyre of his inheritance. By meanes whereof he was compelled to séeke his

right by rightfull force of armes, which was wrongfully withheld him by the wrongfull demeanor of the Bishops. These thinges are to be read in the Chronicles of *Nauclerus*. Duryng this broyle, Pope *Clement* the fourth hearing how *Cor/radine* was raying a power in Germanie: did put forth a Bull, wherby he forbade all faithfull Christiās to call *Cor/radine* king of Sicill, or to giue him any Councell, or ayde agaynst *Charles*, whom he had crowned king of Sicill for a péee of money.

* 5.250 Thus the pope blowes vp the trumpet, & the Christians fall together by the eares again. It commes to hand strokes: at the first the Germanes get the better hand, and the Frenchmen are put to flight. But when the Germanes brake their aray, and fell more gréedely to the riffeling of the baggage of their enemyes thē was méete for them: the Frenchmen fallyng againe in order of battell, gaue a fresh charge vpon them vnwares, and sleaing them down as they were escattered, obtained the victorie. There were taken two Princes, *Corradine* king of Sicile and Duke of Sweueland, and *Fridericke* Duke of Austriche, who had takē part with *Corradine* to ayde him. Also there

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were other Lordes and noblemen taken, who were all calryed prisoners to Naples & there kept in very streyt ward. It is reported that *Charles* wrate to the Pope for his adluse what he would haue done with the prisoners: and that the Pope amōg others aunswered: * 5.251 *The life of Corradine is the death of Charles, and the death of Corradine is the life of Charles.* But *Robert* Earle of Flaunders the sonne in law of *Charles*, by whose aduse he had gotten the victorie, remembring the state of mens affaires, counseled *Charles* to make peace, and to bynd vnto him by bond of allynce these two young Princes of excellent towardnesse, borne of the noblest houses in Germanie, and the ofspr yng of Emperors, wishing that *Corradine* should haue *Charles* his daughter, and *Frederike* his néere. But whyle the tyme was prolonged in these consultations. *Robert* retur|ned home, and then the bloud royall

was condemned to death. * 5.252 And so the xxix. of October beyng Monday, in the yeare of our Lord. 1268. a place was couered with purple, & there was *Fridericke* first beheaded with an axe. Whose head *Corradine* taking vp and kissing it with teares, lamentably bewayled the cruell death of that giltlesse young Prince his deare frend of whose destruction he himself was the cause. Afterward hauing greatly complayned of the bitternesse and trecherie of his enemyes, who contrarie to all right & conscience (whereas of all others he was most innocent and blamelesse) had bereft him of the heritage which his father, graundfather, greatgraundfather, and graundfathers graundfather had purchased with their bloud, and hauing committed his case to the souerein iudge, calling vpon God the reuenger of trayterousnesse and murther: he appealed to Christ our Lord and God, and to his iudgement seate, and cried vnto him for vengeance, with castyng his gloues vp to heauenward, and then in his owne right bequeathing these kingdomes to his Cousin *Peter* king of Aragon whose graundmother was sister to the Emperour *Friderike*, he held out his necke vnfearefully to the execution and had his head stricken of: lastly, eleuen noblemen

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of Sweueland and Italie suffered the same execution, Among whom *Gerhard* of Pisa a noble gentlemā was one. Within a few yeares after, * 5.253 *Peter* king of Aragon began to lay clayme to Sicilie. And the Westerne Frenchmen haue now about ij. hundred foure score and seuen yeares striued with the Spanyardes for those kingdomes, with exceding bloudshed, and wasting of the countreys. But in the sayd two Princes were extinguished the lynes of the Dukes of Sweueland and Austriche, two of the auncientest and noblest houses of Germanie. Afterward *Rafe* Duke of Haspurge a Swicer, seased vppon both the Duchies, and bestowed them in Fée vppon his two sonnes *Albert* & *Rafe*: of whom, *Rafe* was made Duke of Sweueland, and *Albert* Duke of Austriche.

I haue recited this pitifull and lamentable storie out of *Iohn Auentine* somewhat the more at large, * 5.254 bycause that in it, as it were in a cleare glasse, a man may behold the bloudthirstie nature of the Popes, bearing hatred in minde most spitefully, of couetousnesse and ambition vtterly vn|satiab|e, malicious in all respectes, outraging with beastly woodnesse and crueltie. And also to what point the Bulles of the Romish Bishops haue driuen kingdomes and com|mon weales, casting downe some and aduauncing other|some, at the pleasure of the Bishops, and also acquitting the nobilitie and commons of their fealtie and obedience dew to their Princes. * 5.255 Now if any man in way of obiection de|maund, wherefore God giueth these beastes leaue to oultrage agaynst all good men, and to bring to passe so great thinges, and not rather ouerthroweth the seate & them that sit in the seate: the aunswere is ready shapen. The Scrip|tures must néedes be fulfilled, and specially the prophesie which Daniell vttereth in these wordes. The *Horne* that grew vp, had eyes, and a mouth speaking great things, and his looke was grimmer then all his felowes. And he fought a battell with the Saintes and preuailed against them, vn|till the auncient of yeares came, and iudgement was giuen to the high Saintes: and so forth as foloweth in the vij. and

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eight chapters of Daniell. In the last end of their reigne, when there shalbe great store of wicked folke, there shall stand vp a king of a stoute countenance, that vnderstandeth riddles: and he shall excell in strength, howbeit not by his owne power: and he shall make wonderfull hauocke, and speede his matters prosperously, and trouble the strong, and the holy people, and he shall bring his businesse to passe luckely, through his owne wylinesse and craftes. Also he shall presume great things in his hart, and being furnished with store of thinges he shall spoile many men. Further|more he shall set himselfe against the highest Prince,

and shalbe broken in péeces without handes. * 5.256 For S. Paule al|so hath sayd, that Antichrist shalbe slayne (that is to witte in the hartes of the faythfull) not with swoorde, speare, or gunnes, but with the breath of the Lordes mouth, and be quyte done away at the commying of the iudge to the last iudgement of the world.

* 5.257 But like as the former Bishops aforesaid drew the Frenchmen into the kingdome of Sicill, Naples, & Puell: So the latter Popes, that is to say *Adrian* the fifth and *Ni/colas* the third sought all the meanes, that could be, to haue them dispossessed of the same, * 5.258 the one of them calling in the Germanes, and the other calling in Peter of Aragon with the Spaniardes, against the Frenchemen. Contrariwise *Martine* the fourth aduanced *Charles* the French king againe whom *Nicolas* had displaced, and restored him al|gaine to his former state. Howbeit to no purpose. For all at one same time the Frenchmen were diminished with a sore slaughter at an Euensongtime of the Sicilians and dri|uen out of the Isle, * 5.259 and *Peter* of Aragon receiued in. Who also vanquishing the sonne of king *Charles* in a battell vpō the Sea not farre from Naples, * 5.260 caried him away prisoner into Spayne to the great grief of his father. And *Charles* himselfe sayling ouer into Aphrike, pynd away for pensiluenesse, a iust punishmēt as many men then iudged, for his most shamefull & vniust putting of the ij. Princes of Swe|ueland & Austriche to death at the instigation of the Pope.

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But *Martine* the fourth beyng moued with *Charles* miserie, * 5.261 excommunicateth *Peter* of Aragon, and giueth his kingdome for a pray to him that would inuade it, assoyling his subiectes from the bond of their othe, and finally pro|clayming a Croissy against him. Besides this, he sent Am|bassadours into Fraunce to king *Philip*, and commaunded him to inuade the kingdome of Aragon out of hand. * 5.262 Once againe therfore when the Pope had sounded his

trumpet, they met together in mortall battell by the riuer of Gelround. And at the first the Frenchmen had the better: but anone after the Spanyardes get the vpper hand. What néedeth many wordes? there was a miserable and sorowful slaughter, all thinges were wasted farre and wyde, & bloud was shed without measure.

As soone as *Martine* was dead byanby there steppes vp another Hyen, * 5.263 *Honorius* the fourth. Who (least there might be any abatement of miserie) calleth *Rafe* of Has|purge king of Romanes out of Germanie to Rome, there to receiue the name of *Augustus*, & to recouer Campain, Calabrie, Puell, and Sicill to the Romane Empyre by driuing the Frenchmen and Spanyardes from thence. For the which matter, * 5.264 *Rafe* sommoned a Parliament at Wirts|burge, & thether there came a very great resort: vnto whō *Probus* a Diuine of Tubing, the Bishop of Tull made an Oration, wherein amōg all other thyngs, How long I pray you my right deare brethren (sayth he) will these Romish kytes abuse our patiēce, I pray God I may not say our foo|lishnesse? How lōg shall we beare with their trecherie, co|uetousenesse, pride, & superfluity: This worst kind of Arch|sinagoges will neuer leaue, till it hath brought all men to beggerie and slauerie. This mischief hath growen through our debate. It is our debate that setteth those rakehelles in their ruffe. Neither is it possible for vs to maynteine peace and godlinesse, as long as they reigne. Not long ago they set the Sarons and Sweuians together by the eares. Af|terward they depriued *Friderike* the second, a Prince most profitable for the common weale, and *Conrade* his sonne

and foure Princes of Sweueland, of Empyre and life to|gether. They haue sowed the séede of discord in Germanie. Besides this, when *Corradine* that noble young gentlemā of excellent towardnesse who neuer did harme, sought to recouer the heritage of his aunceters by the law of all na|tions, they tooke him prisoner by craft

and pollicie, and put him to death. They set the Sweuians and Frenchmen of Westrich at warre one against another: and then stirred vp the Spanyardes against the Frenchmē: and now they labour to set vs at oddes with the kinges of Spayne and Fraunce, our owne kinsmen, which came in old tyme out of Germanie. And so forth as foloweth in the same Bilshops Oration, in the seuenth booke of *Auentines* Chroni|cles, the 15. leaf. What mā reading or hearyng these & such other like doinges of the Romish Bishops, can take them for Apostolike men that preach peace to folke, and not ra|ther for apostaticall Bellonase, cursed féendes, and the very furies or hellhoundes themselues?

* 5.265 About this time *Meynhard* the Earle of Tyroll, ente|red into certein Castles that belonged to him by right of in|heritaunce, * 5.266 which notwithstanding, the Bishop of Trent auouched to be his & was not ashamed to make clayme to thē being none of his. And whē the Earle would not surrē|der them, Pope *Nicolas* the 4. layd his curse vppon him. By meanes wherof he inforced the Earle to write an Apollogie, wherin amōg other things, he sayth: who is so stely|harted or (to speake more truly) so blockish a beast, y^t he cā with quyet minde suffer the pride, statelynesse, trecherie, craft, outrage, wickednesse, prodigalitie, and couetousenesse of these rakehelles? Is the séeking of othermens riches and kingdomes, is fighting for glorie and dignitie, is oppressing of silly shéepe, is sleaing, is warring, is this géere (I say) is this to féede shéepe and to loue the flocke? And seing that they being our seruauntes, will against the right of all Re|almes be our maisters, yea and make their Lordes serue them contrarie to the lawes and word of God: if they be not Antichristes, what els I pray you be they? And so forth

as is to be read in *Auentine* in the vij. booke of his Chroni|cles, the 720. and 721. leaues.

Boniface the viij. (euen by the record of *Platina*) the ar|rogātest Bishop one of them that euer was, * 5.267 * 5.268 and the author of the vj. booke of Decretals, wherof somewhat hath ben said afore, bare very sore grudge against *Philip* K. of Fraunce, and at last breaking forth, sent a Legate with his Buls to Paris, commaundyng the king to resigne the Realme of Fraunce to the Apostolike sea. But the king would suffer no such Buls to be published in his Citie & kingdome. Yea rather the Frechmen tooke them from the Legate & burnt them in the fire, and draue the Legate out of the Realme as a trouble of the state. Furthermore the king greatly accu|sed *Boniface*, and charged him with so heynous and vgly crymes, as the storywriters, for the foulennesse of them, are ashamed to report. Yet procedeth he for all that, to rayse vp troubles in Fraunce, to commaund the king to depose him selfe from his kingdome and to resigne it to the Church of Rome, and to assoyle the Lordes and gentlemē of their othe of fealtie, wherby they were boū|d to the king. But the king being no whit abashed at those fond cursinges, gaue streight charge to all his subiectes that none of them should come at Rome or send any money thether. And at the lēght he foū|d the meanes to haue the most proud and stubborne Prelate himselfe cast in prison, where he dyed within xxxv. dayes after, being as he deserued, consumed with frettyng for sor|row and spight.

Clement the v. being as proud and as great a troubler of Realmes as his predecessours, * 5.269 * 5.270 Cursed the Uenetiās and certein other notable commō weales, and abandoned them to the spoile of all men onlesse they returned to the obediēce of his sea, and so he compelled the Uenetiās to send Ambas|sadors with submission vnto him. The Ambassadour that was sent was *Fraunces Dandalus*, who afterward was made Duke of Uenice. Much a do he had to come to the Popes presence. At length he had a cheyne of yron clapt about his necke, & was fayne to lye couched at the pope *Cle|mentes*

table too too basely and filthily, so long till the popes displeasure was (with much ado) ouercome, * 5.271 and then he as|soyled the Uenetians from his excōmunication. Afterward *Dandalus* bare the name of *Dog* bicause he had couched at the Popes table like a dog. The reporter hereof is *Sabelli/cus* about the end of the vij. booke of his ix. *Enneade*. But who could haue looked vpon this orped sight without grief, vnméete for the cruell Turke, & much more for a mercyfull Apostle? With wisdom therfore must they be mad, who soeuer they be that after so many horrible examples of wic|ked and shamelesse vilanie and tyrannie, do stil reuerence and worship the bishops of Rome, & recouer not their sight, ne learne to know them by their vertues & to shunne thē. They be sore deceiued, which hearing these and such lyke thinges, say stil, that the Apostolike sea must not be iudged by the liues of the wicked vnthriftes that sit in it: and that the same is holy and to be obeyed neuerthesse. For if by the sea Apostolike they meane the Apostolike doctrine and ministerie of the Church: these thinges are alwayes holy and vnspotted: and although those that be in the ministerie & preach the Gospell be vncleane, yet neuerthesse, the sea Apostolike, that is to wit the Apostolike doctrine must be obeyed still, according also as it hath ben sayd afore. But if by the sea Apostolike, they meane the Popish kingdome or rather tyrannie, wherby they challenge to themselues absol|lute souereintie in matters perteynyng to God aud man, as well in Ciuill as in Ecclesiastical matters, through the fullnesse of their power: then is it no lesse a pestilent seate and vncommended vnto vs by any word of God, then they that sit in it be most deadly and pestilent plagues. And therfore they that sit in it are to be eschewed, and the seate it selfe is to be lothed as an abomination, of all good men. But now I returne agayne to my abridgement of stories which I haue broken of.

* 5.272 The same Bishop to the exceeding great damage of Itallie, called thether the Emperour *Henry* of Lucembrough the vij. of that name, agaynst the faction of the *Vrsines*, who

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were of the Gwelfes, and against *Robert* king of Puell: with whō he encountered twice with reasonable good lucke. Wherupon the Bishop began to feare least the Emperour should grow too great. Therefore according to the crabbednesse of the Bishops, began to fall to the byasse of his prede|cessours, and shanke aside to *Robert* of Puell whom the Emperour had condemned as traytor to the Empire, & re|uersed the Emperours sayd sentence giuen by law. And whē the Emperour hasted to sease vppon the kingdome of Sicillie, for which he had ben called out of Germanie at the first: one *Bernard* of Mount Polician (as *Fasciculus Temporum* reporteth) a Frier of S. Dominikes order, or a Frier prea|cher, dispatched him at Bonconuent by putting poyson into the Sacrament of the body and bloud of our Lord & giuing it vnto him: * 5.273 surely a straunge & horrible example. And they alledge that the Frier was corrupted with promises & bry|bes by the Emperours enemyes, or els he durst not haue attempted this so horrible a déede.

Iohn the xxij. after many attemptes against the Empe|roure *Lewes* the iiij. disfeated him of the Empyre and vsur|ped it wholly to himselfe. * 5.274 For he published a Bull and in olpen wordes named himselfe father and Prince of all Chri|stendome through the whole world, & the high Gods lieue|tenaunt, in whom rested the highest power and souereine dominion of the Empyre, to be disposed by his commaūde|ment, iurisdiction, and authoritie, and to be bestowed as his frée gift vpō whom he listed. * 5.275 And about the end of the Bull he commaūdeth *Lewes* to resigne vp the Empyre and title of king within thrée monethes, and neuer after to take that dignitie vpon him, but by the leaue and appointment of the Pope. And if

he obey not, he commaundeth all his Lordes temporall and spirituall, to forsake their Prince, and to compell him to obey the Pope. This Bull was published the xv. day of October the yeare of our Lord God. 1323. But *Lewes* asked the aduise of all the Clerkes that were best séene in the lawes as well of God as man, through Germanie, Italie, and Fraunce, at Paris, Bononie, Pa|dua,

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and other Uniuersities: * 5.276 who gaue an agreable aun|swere, That the Popes doinges against the Emperour are contrarie to Christian doctrine: & that the Pope was out of his wittes and made hauocke of Christes people for desire of dominion: and that the Emperour was not subiect to the Pope, but the Pope to the Emperour. For the seruaunt of seruauntes ought not to beare rule, * 5.277 but rather to do seruice to such as sit at the table.

* 5.278 But the Bishop cryes out that all these which gaue the Emperour this aunswere, are heretickes, and he excommu|nicateth them all with the Emperour and burneth their bookes. The Emperour for all this, called a Parlament a|bout the matter and sommoning a Councell, deposed the Pope. For he was openly proclaymed for an heretike, a ty|raunt of the Church, and a troubler of the common peace, and thereunto his image was burned in the Marketsted. Neuerthelesse when *Iohn* the xxij. was dead, * 5.279 *Clement* the sixth continewed the displeasure still agaynst *Lewes*, com|maunding him likewise to depose himselfe from the Em|pyre. Yea he proceded yet further, and reuiuyng all *Iohn* the xxij. processes, * 5.280 denounced the Emperour to be an here|tike and a schismatike, moreouer commaundyng the Elec|tors to chuse another king by a tyme appointed, except they had leuer that the Bishop himself should giue them a king. They therfore obeying his manaces chose *Charles* Mar|ques of Morania. But for asmuch as the better part of the Em|pyre was displeased both with the Pope & with

Charles, and sticked still to *Lewes* their true souerein Lord and Emperour: it came agayne to swordes drawyng on both sides, and there was burning, wasting and sleayng, the ac|customed frutes of the Byshops of Rome, which neuer brought tydinges of peace, but alwayes blew vp the trum|pet to battell.

* 5.281 And least *Italie* and *Naples* might take breath any while from their slaughters and wastinges: * 5.282 *Vrbane* the sixth of that name made sute to *Lewes* the puissant king of *Hungarie*, that he should send *Charles* Duke of *Durace*

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into *Italie* with an host of *Hungarians*: for he would be|stow the kingdome of *Sicilie* vpon him. Therfore when he came to *Rome*, he crowned him king of *Sicilie*, howbeit in such wise, as he departed with certeine of the best Earle|domes in the Realme to the Bishops neuew.

Againe least *Clement* the Antipope might séeme of lesse authoritie then Pope *Turbane*, * 5.283 * 5.284 he crowned *Lewes* Duke of *Angeow* a sideman of his, kyng of *Sicilie*, who imme|diatly enters into *Italie* with threescorethousand mē. Then folowed spoilyng, burning, and sleaing againe, and all ma|ner of crueltie was exercised on either side, verely by the in|stigation of these good and peaceable Apostles the souerein Shepeherdes of the Church of *Rome*. I wittingly passe o|uer here many outrageous doynges of the Bishops, which the storywriter *Theodoriche* of *Nyem* prosecuteth very largely and truly in his thrée bookes of the Schisme.

Now come I to *Martine* the fifth that was created Bilshop at the Councell of *Constance*: * 5.285 who being nothing vn|like his predecessors, gaue *Sicilie* in Fee to one *Aloyse* of *Sicilie*, against *Alphons* king of *Spayne*. Wherupon rose againe not a few nor small calamities. * 5.286 * 5.287 The same Byshop was the cause of the Ciuill warre in *Beame*, and that the Germanes that went into *Beame* with a

great power, brought nothing thence but dishonour & very great losse. I will not pursue the slaughters, burninges, wastringes, & milseries of that warre. They be described at large by Aeneas *Sylvius* in his Historie of Beame. The same author setteth out the horrible and bloudy practises that *Eugenie* the fourth and his successor *Martine* the fifth vsed to ouerthrow the Councel of Basill. And it hath ben shewed already how great mischief y^e same *Eugenie* the fourth brought vpon Christendome, when he inforced kyng *Ladislaus* vnto vnhappie warre, contrarie to his othe made vnto *Amurathes* Prince of Turkye.

Pius the second, * 5.288 and *Sixtus* the fourth were forewarder to feates of armes then to peace and preaching of the Gospell. They neuer yelded an inche to any Prince, but indeuered

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most scoutly not onely to maynteine, * 5.289 but also by hooke and by crooke to increase the maiestie of their sea. * 5.290 The histories beare witnesse hereof abundantly.

I will not any further report what the Byshops of Rome haue committed in our age and within the remembrance of man, least I trouble the gentle reader to much for they be better knowen then that they néede to be rehearsed. For who knoweth not how great lawlesnesse they haue abused, in transposing kingdomes, in discharging subiectes from their dew faithfulness and obedience in putting downe and setting vp of kynges, and in hatching of most bloudy and mortall warres? * 5.291 The horrible trecherie of *Alexander* the sixth agaynst *Charles* kyng of Fraunce is well inough knowen, * 5.292 in that he made him take armes vpon him, and called him into the kyngdome of Naples agaynst the kyng of

Spayne: and yet for all that did byanby after most trayterously take part with the Spanyardes algaynst him.

* 5.293 *Iulius* the second a Lombard practised the Uenetian warre, which being the greatest and sorest of all others continewed eight yeares, * 5.294 with excedyng great bloushed before it could be ended: and stirred vp *Lewes* kyng of Fraunce agaynst the Uenetians: and byanby after led not onely the Uenetians, but also all the puissantest Princes and people of Europe agaynst *Lewes*. Also he behaued himselfe af|ter such a sort in the matter of calling a Councell, that euen the Papistes themselues do greatly blame him and finde fault with him in that behalfe. Yea and euen *Onuphrius Panuinius* hath blamed this dealing in *Iulius* the second.

* 5.295 *Leo* the tenth not onely appeased not the troubles styr|red vp by *Iulius*, but also continewed them, doubbyng mischief vppon mischief, * 5.296 armyng nation agaynst nation, and kéepyng promise neither with Germanes nor with Frenchmen.

* 5.297 *Clement* the seuenth passed *Leo* and some of his predol|cessours. For first he tooke part with the Emperour, and af|terward slipt away to *Fraunces* the French king, * 5.298 to whom

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he was the occasion of a very great losse. For in the kyng|dome of Naples, (whether *Lawtreche* had brought his ar|my very well appointed by the instigation of the Pope) he lost the greater part of his armye by reason of an vnmercylfull plague that fell vpon them. The storie of *Frijndsperg* Captein of the Almaine souldyers auoucheth in the eighth booke and the hundred and thréescor the leafe, that of foure|score thousand, there remained alyue scarcely one thousand and seuen hundred.

What troubles *Paule* the third the Romish Byshop wrought vnto Germanie, * 5.299 the warre that was made in the bowels of Germanie commonly called the Protestauntes warre, * 5.300 witnesseth. For he sent an armye of Italians priuily into Germanie, and set the Germanes together by the eares among themselues. Which thyng the storywri|ters setforth at large.

As for the outrages of *Paule* the fourth they be better knowne by reason of his horrible actes yet fresh in remem|braūce, * 5.301 then that they néede to be set forth in many wordes. * 5.302

But all this whole declaration tendeth chiefly to this end: * 5.303 partly that such as haue not yet learned to know the Romish Bishops, and therefore do reuerence and honour them still, may learne to know them euen by their abhomi|nable sayinges and doynges, bearing in minde this faith|full forewarnyng of the Lordes, *Ye shall know them by their frutes*: and therfore should also so iudge of them, as their sayinges and doynges teach folke to iudge of them: wherwithall be interlaced by the way here and there, some iudgements of certein godly and wise men in former ages, concernyng the Bishops of Rome: and partly that all Re|almes and all common weales (which will not wittingly and willingly perishe) (and specially thou noble Realme of England,) should hereafter not onely make no account of the Popes Bulles tyrannously deposing kinges, wrong|fully transposing kingdomes, and wickedly assayling subiectes of their dew faithfulnessse and obedience: but also cast them away and tread them vnder foote as they be worthy.

Ye haue heard how great calamities the Popes haue of|tentymes wrought to kyngdomes and nations by such ma|ner of Bulles. And he is a wise man that can learne to be|ware by other mens harmes. Therefore if ye be wise and loue to liue at ease, kéepe your promise that ye haue made, and obey the Princes whom God

hath set ouer you: mayn|teyne peace, and eschew warres as well inward or Ciuill, as outward or foreine. And that God may voutsafe to per|forme these thyngs vnto you, pray ye faithfully and diligēt|ly vnto him, perseuer ye stedfast in true godlynesse and in the Gospell of the sonne of God, and cast ye away all the Popish toyes, superstitions, and Idols all together. The Prince of peace voutsafe to graunt you these thynges, who at hys commyng into this worlde, brought tyldinges of peace to the world, and at his goyng out of the world left his peace to those that be his, euen our Lord Iesus Christ graunt you them, to whom be glorie for euermore world without end. *Amen.*

¶ *FINIS.*

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¶ Cum gratia & Priuilegio Regiae Maiestatis.

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