

The enormities of life in the latter Churches of Rome detailed.

Policies and practices of Rome to get money.

XV. Practices of the new Church of Rome to get money.

hatched out of the shell, nor did yet see any light: that is, in the tyme of the Apostles, & in the primitive age, in the tyme of Gregorie the first, & the old Roman church, which as yet no vniuersall pope was receiued publickly, but repelled in Rome, nor this fidelitie of plenary potuer yet knowen, nor this doctrine, and abuse of Sacramentes yet heard of. In witness whereof we haue the old actes and histories of ancient tyme to gene testimony with vs, where in sufficient matter we haue for vs, to declare y same forme, blage, and institution of this our church reformed now, but to be the begynninyng of any new church of our owne, but to be the renewyng of the old ancient church of Christ: not to be any sweptyng from the church of Rome, but rather a reducyng to the church of Rome. whereas contrary the church of Rome whiche now is, is nochtyn but a sweptyng from the church of Rome, as partly is declared, and more shall appeare (Christ willing) hereafter.

And where the sayd our aduersaries doe mooung charge vs with the sayd of our fathers and Godfathers, wherein we were baptised, accusing and cōdemnyng vs, for that we are now reuoluted fro them & their sayth, wherein we were first Christened: To this we answer, that we being first baptised by our fathers & Godfathers, in water, in the name of the father, of the Sonne, & of the holy Ghost, the same sayth wherein we were Christened the we do retain, & because our Godfathers were the selues also in the same sayth, therefore they can not say that we haue forsaken the sayth of our Godfathers, &c. As for other points of Ecclesiasticall bles & circumstance, as for other points of the principall substantiue of sayth and baptisme, if they held any thing whiche receded from the doctrine and rule of Christ, therein we now renoune our selues not because we would differ from them, but because we would not with them renoune from the rule of Christs doctrine. Neither doth the Sacramēt of our baptisme binde vs in all points to the opinions of them that baptised vs, but to the sayth of him, in whose name we were baptised. For as for man were Christened of an heretique, the Baptisme of him notwithstanding were good, although the Baptiste were nought: so if our Godfathers or fathers, which Christened vs, were taught any thing, not consonant to Christs doctrine in all points, neither is our Baptisme thus bound, nor yet we bound to follow the in all things, wherein they then selues did not follow the true church of Christ.

Wherefore as it is false, that we haue renouced the sayth of our Godfathers wherein we were first baptised, so is it not true y we are reuoluted from the church of Rome. But rather say, and by the leave of Christ will proue that y Church of Rome hath vntuly departed fro the church of Rome, accordyng to my distinction afore touched, which thing y more evidently to declare, I will here compare y church of Rome, with y church of Rome: And in a general description set forth by Gods grace (the difference of both the churches, that is of both y tymes of the church of Rome: to y intent it may becene, whether we or y church of Rome haue more Apostated from y church of Rome.

And here first I diuide the church of Rome in a double consideration of tyme, first of those first 600. yeares which were immediately after Christ: and secondly of the other 600. yeares, which now haue bene in these our latter dayes. And so in cōparyng these two together, will search out what discrepance is betwene them both. Of the which two age and states of the Roman church, the first I call the primitive church of Rome. The other I call the latter church of Rome, countyng this latter church from the thousand yeares expired after the binding vp of Sathan, to the tyme of his louing agayne accordyng to the Prophecie of the xx. chap. of S. Johns Reuelation, countyng these 1000. yeares from the ceasing of persecution, vnder Constantinus Magnus, to the beginning of persecution of the church agayne vnder Innocentius 3. and Ottomannus the first Turcian Emperour. And thus haue ye the church of Rome parted into two churches, in double respect and consideration of two sondy states and tymes. Now in setting and matchyng the one state with the other, let vs see whether the church of Rome hath swarued from the church of Rome more then we, or no.

As to the begyn first with the order and qualities of life: I aske here of this Roman Clergie, where was this Church of theirs which now is, in the old ancient tyme of the primitive Church of Rome, with this pompe and pride, with this riches & superfluitie, with this gloria mundi, and name of Cardinals, with this prauing dissolutenes and dooyng of the Curilians, with this exorbitant bying, bying and sellyng of spiritual dignities, these Attaches, reformations, procurations, craxions, and other practices for money, this sharice insatiable, ambition, in-

tolerable, fleshy filthyenes most detestable, barbarousnes and negligence in preachyng, promisc breaking saythlesse, poppyng and supplantyng one another, with such schismes & diuisions, which neuer were moze seen aben in the elections and Court of Rome these 700. yeares, with such extreme crueltie, malice and rymny in burnyng and persecutyng their poore brethren to death.

It were to long, and a thing infinite, to stand particularly vpo these aboue reheard. And if a man should prosecute at large all the schismes that haue bene in y Church of Rome since the tyme of Damasus the first, which are counted to the number of viij. schismes, what a volume would it require? Or if here should be recorded all that this Sea hath binued and put to death since loosing out of Sathan, who were able to number them? Or if all their sleights to get money should be described as proccesse of matter would require, who were able to recyte them all? Of which all notwithstanding, the most principall groundes are reckoned at least to fiii. or v. sleights.

First for Annates, or vacanties of Archbishops, Bishops, Abbacies, Priories conuentual, and other benefices elective.

Secondly, for the holdyng and retcipyng of all other spiritual luyng whatsoeuer, besides this which now the incumbent payeth for, or which he may hold hereafter.

Thirdly, for annates for all the same are required agayne, *ratios quoties*, any one of all his spiritual luynges he, or are sayned to be not orderly come by, whereby it hath chaunced diuers tymes thre or foure Annates to be payed for one benefice.

Fourthly, for geuyng out prebends of benefices before they fall, and many tymes some one prebention to be geue to diuers and sundry persons, by the office for money sake.

Fifthly, for resignations vpon fauour, whiche in many cases the hope chalengerth to be reserved to him selfe.

Sixthly, for commendans.

Seuenthly, for compounding with such as be absent fro their charge, and gene attendance about the Court.

Eighthly, for infinite dispensations, as to dispence with age, with order, with benefices incompatible, as if the number be full, if the house be of such or such an order. Item dispensations for marriage, for marryng in degrees forbidden, or in affinitie canonically, for Bishops to marry, for the which it hath bene kept in France a thousand crownes to be payd to Rome at one tyme, for dispencyng with this canonically affinitie of Bishops, as we call it, the same beyng yet not true, but sayned. Item dispensing for carryng prebates in tymes prohibited.

Ninthly, for innumerable pnylleges, exceptions, graces for not visityng, or visityng by a Doctor, for confirmations of pnylleges, for transcriptions made vpon special fauour of the hope, for permutations of benefices with dispensation annexed, or making of penfions, with such like.

Tenthly, for mandates graunted by the hope, to Ordinaries, wherof every Ordinary, if he haue the collation or prebentary of y, may receaue one euery, if he haue fifty, he may receaue ij. mandates, & for euery mandate cometh to the hope about xx. ducates. And yet notwithstanding so many are sold, as will come buyers to pay for them.

Eleuenthly, for the hope penfentiary for absolutiō of cases reserved to y hope, for breaking & changing of houses for translation fro one monastery to another, also from one order to an other, for licēce to enter into certaine Monasteries, to carry about altars, with many other things of like deuile, pertaining to the office of the hopes penfentiary.

Twelfthly, for geuyng & graunting of innumerable Pardons and Indulgences, to be read not onely in publicque temples, but also to be bought in private houses, and of private persons, in diuers and sundry respects.

Thirteenthly, for making Proxies, and Protonotaries, and other offices of the Court of Rome.

Fourteenthly, for grauntyn out Buls and Commissions of new foundations, or for chaungyng of the old, for reducyng regular Monasteries, to a secular state, or for reducyng agayne into the old, & for other infinite receipts & writes, about matters dependyng in controuersie, & otherwise might and ought by the Ordinary to be decided.

Fifteenthly, for geuyng the pall to Archbishops newly elected, by reason of all whiche deuices (besides the first of the Annates) it hath bene accounted out of the hyngees recorded in France, in the tyme of Ludouike the jr. (as testified Molineus) to the number of Lxx. thousand crownes, only out of France payd & transported to Rome, which I haue since that tyme hath bene doubled & tripled, besides Annates and Sales, whiche all together are thought to make the totall summe, yearly goyng out of France to

The church of Rome reuoluted from the Church of Rome.

An other objection of the papists.

An answer to the objection.

No man bound to follow the opinions of his Godfathers in all points vnlesse they be consonant in all things.

The church of Rome distinguished from the Church of Rome.

Two times of the Church of Rome considered and examined.

The first point.