

king of Northberland above mentioned, although some Royes deny that he was a Donke.

After Offa king of Mercia, when he had raigned xxxij. yeares succeeded his sonne Egfrerus, who raigned but foure monethes: of whome thus writeth the foresayd Alcuinus: Non arbitrator quod nobilitissimus iuuenis Egfrerus, propter peccata sua mortuus sit: Sed quia pater suus, pro confirmatione regni eius multum sanguinem effudit, &c. That is: This noble yong man died not so much for offences of his owne, as for that his father had spilled much bloud, to confirme him in his kingdome.

Next to which Egfrerus, succeeded Kenulphus in the said kyngdome of Mercia, which Kenulphus keeping and retaining the hatred of Offa his predecessor against the Cantuarites, made warre against them: where he took Egbert their king otherwife called Wren, whom he bound and led prisoner to Mercia. Notwithstanding, shortly after being mollified with princely clemency in the towne of Winchcombe, where he had builded the same tyme a church: vpo the day when he should dedicate the same in the presence of xij. bishops, and of Cutbert, whom he had placed in the said kingdom of Caunterbury before, and r. Dukes, and many other great estates. King Kenulphus brought the sayd Egbert king of Kent out of prison into the Church, where he enlarged him of imprisonment, and restored hym to his place agayne. At the sight whereof, not onely Cutbert the foresayd king reioyced, but also all the estates and people being there present, made such an exclamation of ioy and gladnes, that the church, (and not onely the Church, but also the streets) range withall. At which tyme such bountifullnes of gifts and iewels was then bestowed, that from the highest estate to the lowest, none departed without something geue, according as to euery degree was thought meete. Although Fabian referreth this story to king Offa, yet causes there be, why I assent rather to Malmesbury and to Polychronicon, which attribute the same to Kenulphus the second king of Mercia, after Offa.

A little before in speaking of certain bishops of Rome, mention was made of Hope Constantine the first, Hope Gregory the second, Hope Gregory the third, & of Hope Zachary, which deposed Childerike, & set vp Pipinus the french king, &c. Next after this Zachary, in order followed Hope Stephen the second, to whom the foresayd Pipinus to gratitie agayne the sea of Rome for this their benetic therwed to him, gaue and contributed to the said sea of Rome, the exarchat of Exauceine of Raucenna, the kingdome of the Lombardes, and many other great possessions of Italie, with all the Cities thereto adioyning vnto the borders of Venice. And this donation of Pipine, no doubt if the truth were rightly tried, should be found to be the same, which hitherto falsly hath bene thought to be the donatio of Constantine. For els how could it be, that the exarchate of Raucenna could belong all this while to the Emperours of Constantinople, if Constantine before had geuen it and all Italy from the Empire to the sea of Rome?

To this Pipinus, as witnesseth Polychronicon, was sent first into France, the inuention of the Wygans out of Scetia, by Constantine Emperour of Constant. 757.

Next to this Stephen the ij. succeeded Paule the first, who following his predecessors, thundred out great excommunications against Constantinus the Emperour of Constantinople, for abrogating and plucking downe Images set vp in Temples. Notwithstanding this Constantine neglecting the Popes vaine curles persecuted in his blessed purpose, in destroying Idolatry till the end of his life. When came to be Hope, Constantinus the second a lay man, and brother to Desiderius the king of Lombardy: for the which cause he was shortly deposed, and thrust into a monastery, having his eyes put out.

In whose stead succeeded Stephen the iij. who ordained that after that, no lay man should be Hope: condemning moreover the council of Constantinople the vij. for heretical, because in that council the worshiping of Images was reprobued and condemned. Contrary to the which Council, this Hope not onely maintained the filthy Idolatry of Images in Christian Temples, but also aduanced their veneration, commanding them most ethically to be incensed, &c. At this tyme Carolus Magnus called Charles the great a little before mentioned, began to raigr, by whom this Hope caused Desiderius the Lombard king, to be deprived.

When in this race of Popes, after this Stephen the iij. cometh Hadrianus the first, who likewise following the steps of his forefathers the Popes, added and attributed to the veneration of Images more than all the other had done before, writing a booke for the adozation and the brittle proceeding of them, commaunding them to be take for

lay mens Calenders, holdyng moreover a Synode at Rome against Felix, and all other that spake against the setting vp of such stockes and Images. And as want the first, before him made much of the body of Petronilla, Peters daughter: so this Hadrian clothed the body of S. Peter all in siluer, and covered the auter of S. Paule with a Halle of gold, This Hope Hadrian was he, whome we declared in the former part of this treatise, to ratifie and confirme by reuelation the order of S. Gregories Masse, about the order of S. Ambrose made, for vnto this time which was about the yeare of our Lord, 780. the Liturgie of S. Ambrose was more vied in the Italian churches. The story whereof, because it is registred in Durandus, Nauclerus, and Iacobus de Voragine, I thought here to insert the same, to this especiall purpose, for the Reader to vnderstand the tyme, when this vsuall Masse of the Papists began first to be vsuall & vniforme, & generally in churches to be receaued. Thus it foloweth in the story by the foresayd authors set forth, Iacobus de Voragine in the life of Hope Gregory the first telleth a tale concerning this matter.

In tymes past (saith he) when the seruice which Ambrose made, was more frequented and vied in Churches, then was the seruice which Gregory had appointed, the bishop of Rome then called Adrian, gathered a Council together: in the which it was ordained, that Gregories seruice should be obserued and kept vniuersally: which determination of the Council, Charles the Emperour did diligently put in executio while he ran about by diuers Provinces, & enforced all the Clergy, partly with threatenings, and partly with punishmentes, to receive that order. And as touching the bookes of Ambrose seruice, he burnt them to ashes in all places, and threw into prison many priests that would not consent and agree to the matter. Blessed Eugenius the Bishop comming vnto the Council, found that it was dissolved iij. dayes before his comming. Notwithstanding through his wisdom, he perswaded the Lord Hope, that he called agayne all the Prelates that had bene present at the Council, and were now departed by the space of thre dayes. Wherefore when the Council was gathered agayne together, in this all the fathers did consent and agree, that both the Masse bookes of Ambrose and Gregory should be layd vpon the auter of blessed Peter the Apostle, and the church dozes diligently shut, and most warily sealed vp with the signets of many and diuers bishops. Againe, that they should all the whole night geue themselves to prayer, that the Lord might reucale, open & shew vnto them by some euident signe or token, which of the two seruices he would haue vied in the Temples. This they doing in all pointes as they had determined, in the morning opened the church dozes, and founde both the Masses of Masse bookes open vpon the auter: or rather, as some say, they found Gregories Masse booke vtterly plucked asunder one piece from another, and scattered ouer all the church. As touching Ambrose booke, they only found it open vpo the auter in the very same place where they before laid it. This miracle Hope Adrian like a wise expounder of dreames, saith, that as the leaues were toyne and blown abroad all the church ouer, so should Gregories booke be vied throughout the world, wherupon they thought themselves sufficiently instructed and taught of God, that the seruice which Gregory had made, ought to be set abroad & vied throughout the world; and that Ambrose his seruice should onely be obserued and kept in his owne church of Mediolanum, where he sometyme was bishop.

Thus hast thou heard (brother Reader) the full and whole narration of this mystical miracle, with the Popes exposition vpon the same, which seemeth to be as true, as that which Daniell speaketh of, how the Idoll Bell did eate vp all the meate that was set before him all the night, Daniel, 14. Concerning the which miracle, I need not aduise thee to smell out the blind practices of these night-crowes, to blind the world with forged inuentions in stead of true stories. Albeit to graunt the miracle to be most true & vnsullible, yet as touching the exposition thereof, another man beside the Hope, percase might interpret this great miracle otherwise, as thus: That God was angry with Gregories booke, and therefore rent it in pieces, and scattered it abroad; and the other as good, lay found vntouched, and at the least so to be preferred. Notwithstanding, whatsoeuer is to be thought of this miracle with the exposition thereof, thus the matter fell out, that Gregories seruice had only the place, and yet hath to this day in the greatest part of Europe, & seruice of Ambrose being excluded. And thus much touching the great act of Hope Adrian, for the setting vp of the Masse. By the relation whereof, yet this knowledge may come to the Reader, at least to vnderstand, how that commonly in christen nations abroad, as yet no vni-

The body of S. Peter clothed in siluer.

The order of the Romish masse booke when it came in.

Ex Durando Nauclero. Iacob de Voragine in Vita. Greg.

Et tamen ipsi commentum places. Terent.

Note well the practise of Prelates in planting their popish masse.

Gregories masse taketh place in Europe.

Egfrerus King of Mercia.

Aluinus Offerto patrisio.

The fathers fault punished in the child. Egbert King of Kent taken prisoner.

A princely example of clemency in a noble king.

The Church of Winchcombe builded by K. Kenulphus. Egbert King of Kent released out of prison.

A place of Fabian doubted.

Pope Steven the second.

The donation of Pipinus falsly taken to be the donation of Constantine.

Ex polyer. lib. 5. cap. 25.

Pope Paule the first. Images agayne mayntayned by the Pope agaynst the Emperour. A lay man pope who was deposed, and had his eyes put out.

Pope Steven the third. The counsell of Constantinople the 7. condemned of the Pope, for condemning Images.

The pope also ordaind Glovni in Excellis to be long in the masse at S. Peters altar by the Cardinals. Pope Hadrian the first. Images agayne mayntayned by the Pope to be mens Calenders.