

nor pray vnales he be byrd, the hath he no lone at al. what therfore helpeth his pray, which abideth not in charitie? Therfore let him first take compassion of himselfe by prayer, that he may come into charitie, and then he shall be the better able to helpe others. If he beleue not, or if he standeth in doubt to be able to deliuer his brother by his prayer: wherfore doth he make with him an assured bargayn, & taketh his money, and yet knoweth not whether he shall relieue him euer a whit the more or not, from his paine? If scarce least the words of the Prophet are fulfilled, saying: From the least to the most al me applye themselves to co-actiuousnes, and from the Prophet to the Priest all worke deceitfully. For the poore priests excuse themselves, of such bargaining and selling of their prayers, saying: The yong cocke leauneth to crow of the olde cocke. For sayeth he, thou maist see that the Pope himselfe in falling of Bishops & Abbots, taketh the first frutes: In placing or bestowing of benefices, he alwaies taketh somwhat, & specially if the benefices be great. Also he selleth pardons or bulles, and to speake more plaine, he taketh money for them. Bishops in geuing orders, in hallowing churches & churchyards, do take money: In ecclesiastical correction they take money for the mitigation of penance: In the greuous offences of co-act persons, money is required, & caused to be payed. Abbots, Monkes, & other religious men that haue possessiō, will receive no mā into their fraternitie, or make the partakers of their spirital suffrages, vnales he bestow somwhat vpon them, or promise them somwhat. Curates & vicars hauing sufficient inuings, by the rites of their parsonages, yet in dirges and yeares myndes, in hearing confessions, in weddinges & burynges, do require & haue money. The fryers also of the lower orders of beggers, which thinke themselves to be the most perfect men of the Church, do take money for their prayers, confessions, & burynges of the dead: and when they preach, they beleue that they shall haue eyther money or some other thyng worthy money. wherfore then be the poore priests blamed? ought not they to be held excused, although they take money for their prayers by cōpositiō? Truly (me thinketh) that this excuse by other mens sins, doth not excuse the: forasmuch, as to heape one mischief vpon anothers head, is no sufficient discharge. I would to God that al the buyers & sellers of spirital suffrages, would with the eyes of their harte beholde the ruine of the great Citie, and the fall of Babylon, and that which they shall saye after that fall. Doth not the Prophet say: And the merchants of the earth shall weep and mourne for her, because no man shall buy anye more their marchandise, that is, their marchandise of gold and siluer, and of precious stone and of pearle, and of silke and purple: And again he sayth. And the merchants which were made riche by her, shall stand ahoue for feare of her tormentes, weeping, mourning, and saying, Alas, Alas, that Citie Babylon, that great Citie which was wont to weare purple, whitesilke, crimsin, gold, pearle, and precious stone, because that in one hour al those ryches are come to nought: And agayne: And they cast dust vpon their heads and cryed out weeping and mourning and saying, Alas, Alas, that great and mightie Citie Babilon, by whom al such as had shippes vpon the sea were made riche by her rewards: Because that in one houre she is become desolate.

Selling of pardons, Selling of orders, Selling of church halowings, Selling of discipline, Selling of fraternitie, Selling of Diriges, yere mindes, confessions, weddinges, burynges, Selling of Sermons, &c.

Example to be taken by the fall of Babylon.

The citie of Rome, Babilon Apoc. 18

The temporal dominio of the citie of Rome.

The spirital dominio of the citie of Rome.

The fourth beast in the prophetic of Daniel meaneth Rome.

This Babilon, this great Citie, is the Citie of Rome, as it appeareth by the process of the Apostle. Because the anngel which shewed vnto Saint Iohn the destructiō of the mightie harlot sitting vpon many waters, with whō the kinges of the earth haue committed fornication, and al they which dwell vpon the earth are made dronke with the wyne of her whoredome, sayd vnto him: And the woman which thou sawest, is the great citie which hath dominion aboue kinges &c. And in dede in the daies of Saint Iohn the whole world was subiect to the temporal Empire of the Citie of Rome, and afterwarde it was subiect to the spirital Empire or dominion of the same. But touching the temporal government of the City of Rome, it is fallen already: and so that the other also, for the multitude of her spirital fornications shall fall. The Emperours of this citie gaue themselves to Idolatry, and would haue that me should honour them as Gods, & put al those to death that refused such idolatry, & by the cruelty of their tormentes, al infidels gaue the vpper hand.

Wherupon, by the image of Nabuchodonozor, the Empire of the Romaines is likened to yron, which beareth together, and hath the mastery of all metalls. And in the visiō of Daniel, wherem he saw the foure windes of heauen to fight in the mayne sea, and fouer great beastes coming out of the sea: The kingdom of the Romaynes is lykned to the fourth terrible and maruelous beast, the which had great yron teeth: eating & destroying, and recading the rest vnder his feete: & this beast had ten hornes, & as Danypell

sayth, he shall speake words agaynst the most highest, and shall teare with his teeth the saynts of the most highest: and he shall thinke, that he may be able to chaunge times and lawes, and they shall be deliuered into his power, vntill a tyme, tymes, and halfe a tyme. In the Apocalips, Saine Iohn sawe a beast coming out of the sea, hauing 7 heads and 10 hornes, and power was geuen to him to make monthes 42. So long tyme endured the Empire of the Romaynes, that is to say, from the beginning of Iulius Cesar, which was the first Emperour of the Romaynes, vnto the ende of Fredericus, which was the last Emperour of the Romaynes. Under this empire Christ suffered, & other Martyrs also suffered for his name sake. And here is fallen Rome as Babylon (which is all one) accordyng to the maner of speaking in the Apocalips as touchyng the temporal and cozpozal power of gouerning. And thus shall she fall, also touchyng the spirital power of gouerning, for the multitude of the iniquities and spirital fornication and merchaundise that are committed by her in the Church.

The beast with 7. heads in the Apoc. signifieth Rome.

The feete of the image which Nabuchodonozor saw, dyd betoken the Empire of Rome, & part of them were of yron, and part of clay & earth. The part that was of yron fell, and the power thereof vanished away, because the power thereof was at an end after certaine monthes. That part of clay and earth yet endureth, but it shall vanish away by the testimony of the Prophets: wherupon saint Iohn in the Apocalips: After that, he sawe the part made of yron rising out of the sea, to which eche people, tribbe, and tong submitted themselves. And he sawe an other beast coming out of the earth, which had two hornes, like to the hornes of a Lambe, and he spake like a Dragon, and he vanquished the first beast in his sight.

The feete of the Image in the dreame of Nabuchodonozor signifieth Rome

This beast as seemeth me, doth betoken the claye and earthe part of the feete of the image, because hee came out of the earth. For by terrene helpe he is made the high & chief priest of the Romaynes, in the church of Christ, & so from alow he ascended on hygh. But Christ from heauen descended, because that he which was God & author of euey creature became man: and he that was Lord of Lords, was made in the shape of a seruant. And although that in the heauens the company of angels minister vnto him, he himselfe ministered or serued in earth, that he might teache vs humilitie, by which a man ascendeth into heauen, euen as by pride a man goeth downe into the bottomlesse pye. This beast hath two hornes most like a Lambe, because he chalengeth to himselfe both the priestly & kingly power, aboue al other here in earth. The Lambe that is Christ which is a king for euer vnder the kingly fear of Dauid, & he is a Priest for euer after the order of Melchisedech: but his kingdom is not of this world, but the kingdom of this world is of this world, because those he be vnder him, fight for him. And as Iesus is Christ two maner of waies, because that Christus is as much to say as vnctus. He receyue was annointed king, & annointed priest: so this beast saith that he is chiefe king & priest. wherfore doth he call himselfe Christ? because that Christ knowing that afoze, sayd: Many shall come in my name, saying, I am Christ, and shall deceyue many. And thus became that he is both king & priest, he chalengeth to himselfe the double sworde, that is the cozpozal sword and the spirital sword. The cozpozal sword is in his right hand, and the spirital sword is in his right eye, by the testimony of Zachary. But hee speaketh subtilly like a Dragon, because that by the testimony of Christ he shall deceyue many, as the Apoc. witnesseth. He did great wonders, that also he might make more fire to come from heauen into the earth in the sight of me, that he might deceyue those that dwell vpon the earth, because of the wonders that are permitted hym to do in the sight of the beast, & hee overcame the first beast which ascended out of the sea. For that beast challenged vnto himselfe authoritie of government of the whole world. He hath put to death & tormented those that resist his commaundements, and would be honored as a God vpon the earth. The byshop of Rome sayth, that the whole world ought to be in subiectiō vnto him, those that be disobedient vnto his commaundements, he putteth in prison, and to death if he can: If he cannot, he excommunicateth them, and commaundeth them to be cast into the deuels digeon. But hee that hath no power ouer the body, much lesse hath he power ouer the soule. And truly his excommunication, nor the excommunication of any priest vnder him, shall at that tyme litle hurt him that is excommunicat, so that the person of hym that is excommunicat, be not first excommunicat of God through sinne.

The beast with two hornes lyke the Lambe, signifieth the spirital dominion of Rome.

Iesus Christ two maner of waies, as King and priest.

The double sword of the Pope.

And thus it seemeth a trowth vnto me, that God thus turneth their blessinges into cursinges, because they geue