

the matter, went out of hys countrey into Hungarie, to complaine vnto Sigismonde kyng of Hungarie, and bo-  
ther to the sayd rinceclaus. But this quarrelling Archb-  
shop, whether before (as the Bohemians say) or after (as  
Sylvius sayeth) that he had spoken with Sigismond: im-  
mediately there (by the iust iudgement of God) died in Hū-  
gary, as the Booy sayth for sorrow. wherby a little moze li-  
berty and quiet was geuen by the Lord vnto hys Gospel,  
newly beginning to take rote among the Bohemians. Al-  
beit, this tranquility there, did not long continue without  
trouble and persecution, neither coulde it in those furious  
daies and raigne of Antichrist. For after this Alexander a-  
foresayde succeeded Pope John 22. who likewise playing  
hys parte in this tragedy, bent all his might and maine to  
disturbe the Bohemians, as moze hereafter (Christ wil-  
ling) shalbe declared in further proccesse of our history, com-  
ming to the yere of our Lord. 14. 12.

Thus the poore Christians (as ye see) like to the seely  
Israelites vnder the pyany of Pharao, were infested and  
oppressed in euery place, but especially heere in England:  
and y so much the moze here, because that the king not like  
to rinceclaus, went full and whole wyth the pope and hys  
prelates against the Gospellers.

By reason wherof, the kingdome of the Pope and hys  
members here in this realme began to be so strong, y none  
durst stirre or once mite agaynst them. The Bishops ha-  
uing the king so full on their side, armed mozeouer wyth  
lawes, statutes, punishments, imprisonment, sword, fire  
and savor: reigned and ruled as they listid, as kings and  
princes wythin theselues. So strong were they of power,  
that no humane force was able to stande against them: so  
exalted in pride and put vp in glory, that they thought all  
things to be subiect to their reuerent maiesties. what so e-  
uer they set forth or decreed, it must of all men be receyued  
and obeyed.

And such was their superstitious blindnesse and curi-  
ous vanitie, that whatsoeuer toy came once in their fanta-  
sy: it was straightwayes determined and stablished for a  
lawe of all men to be obserued, were it neuer so frivulous  
or superstitious. As wel appeareth by Thomas Arundell  
Archb. of Cant. and other, who hauing now a litle laisure  
from slaying and killing the innocēt people, Martyrs and  
Confessors of the Lord, & hauing now brought their ene-  
mies (as they thought) vnder fecte: began to set vp them-  
selues, and to inuent newe customes, as the guise is of the  
Popes church, euer to intrude into y church of God, some  
ceremony or custome of their owne making, whereby the  
Church of Christ hath bene hitherto exceedingly pestered.  
So likewise this Thont. Arundel, thinking the church yet  
not sufficiently stuffed with ceremonies and vaine traditi-  
ons of men: bringeth in a new found gaud, commonly cal-  
led the tolling of Aues, in honour of our Ladye, wyth cer-  
taine Aues to be saide, and daies of pardon to be geuen for  
the same. For the ratification wherof, vnder the pretence of  
the kings request, he directed his mandate to the Bishop  
of London, well stuffed wyth woordes of Idolatry, as by  
the reading thereof may appaere, in foyme of termes as  
followeth.

\*A mandate of Tho. Arundel directed to the  
Bishop of London, to warne men to say certayne  
prayers at the tolling of the Aues, or  
ringing of Curphew.

Thomas, &c. To the right reuerend our brother, the Lorde Ro-  
bert by the grace of God bishoppe of London, greeting, &c. While we lift our eyes rounde about vs, and beholde attentiuely  
with circumspect consideration, how the most high woorde that  
was in the beginning with God, chose to him an holy and immac-  
ulate virgin of the kingly stocke: in whose wombe he rooke true  
flesh by inspirall inspiration, that the mercifull goodnesse of the  
sonne of God that was vncreate, might abolish the sentence of  
condemnation, which all the posterity of mankind that was cre-  
ated, had by sinne incurred. Amongst other labours in the vine of  
the Lorde of Sabaoth, we song to God our sauiour with great ioy  
in him: carefully thinking, that though all the people of the Chri-  
stian religion did extol with voices of praises so worthy a virgin,  
by whō we receiued the beginnings of our redemption, by whom  
the holy day first shined to vs, which gaue vs hope of saluation.  
And although all the same people were drawn to reuerēce her,  
which being a happy virgin, cōceiued the sonne of God, the king  
of heauen, the redemer and sauiour of all nations, ministring light  
to the people that were miserably drowned in the darkenesse of  
death: We truly as the seruants of her owne inheritance, and  
such as are wrytten of, to be of their peculiar dower, as we are by e-  
uery mans confession acknowledged to be: we I say, ought more  
watchfully then any others, to sēwe the endeouers of our deu-

tion in praising her. Who being hetherto mercifull to vs, yea be-  
ing euen cowardes, would that our power being, as it were spred  
abroad euery where through all the coastes of the world, shoulde  
with a victorious arme, feare all foreine nations. That our power  
being on all sides so defended with the buckler of her protection,  
did subdue vnto our victorious standards, and made subiect vnto  
vs, nations both neare at hand and farre off.

Likewise our happy estate (all the time that wee haue passed  
since the beginning of our liues) may be well attributed onely to  
the helpe of her medicine: to whom also we may worthely ascribe  
nowe of late in these our times vnder the mighty government of  
our most Christian king, our deliuerance from the rauening wol-  
ues, and the mouthes of cruell beasts: which had prepared against  
our bankers, a masse of meate mingled full of gall, and hated vs vn-  
iustly, secretly lying in wait for vs, in recompence of the good wil  
that we shewed to them. Wherfore, that shee being on high sitting  
before the throne of the heauenly maiestie, the defendresse & pa-  
troneesse of vs all, being magnified with all mens praises: may more  
plentifully exhibite to vs the sonnes of adoption the teates of her  
\* grace, in all those things that we shall haue to do. At the request  
of the speciall deuotion of our Lord the king himself, we commā  
your brotherhode, straightly enioyning you: that you commaund  
the subiects of your cite and diocese, and of al other suffraganes,  
to worship our Lady Mary the mother of God, and our \*patroneesse  
and protectresse, euen more in all aduerfity: with such like kinde of  
prayer and accustomed maner of ringing, as the deuotiō of Chri-  
stes faithful people is wont to worship her at the ringing of coure  
le feu. And when before day in the morning ye shall caule them to  
ring, that with like maner of praier & ringing, she be euery where  
honored deuoutly by the aforesaid our and your suffraganes and  
their subiects as wel religious as secular, in your and their mona-  
steries and collegiate churches: That wee so humbly calling vpon  
the mercy of the heauenly father, the right hande of the heauenly  
piety, may mercifully come to the helpe the protection & defence  
of the same our Lord the king, who for the happy remedy of quiet-  
nesse, and for our succour from tempestuous fouds, is ready to  
apply his hands to worke, and his eyes with all his whole desire to  
watching. We therefore coueting more earnestly to stirre vp the  
minds of all faithfull people to do deuout an exercise of God. &c.  
Wee graunt by these presents, to all and euery man. &c. that shall  
say the Lorde prayer and the salutation of the Angell fīue times  
at the morning peale with a deuout mind, to tiens quotiens, (how  
oft so euer) 40 dayes of pardon by these presents. Geuen vnder  
our seale in our manor of Lambeth the 10. day of February, Anno  
nostrē trans. 9. Ex Regit. Thom. Arundel.

By this frivulous and barbarous constitution vō ma-  
ny other of like sort heaped into the church by the papists:  
appeareth the proper nature and condition of this catholick  
generation. who being theselues not greatly exercised nor  
experienced in any serious cogitation of spirittual matter  
(as seemeth) take vpon them to govern the spirittual church  
of Christ, wherof in dede they haue no skill or very little.  
And therefore according to their vnderstanding, they  
lead and rule the church after such outward sights and ce-  
remonies, seemely perhaps to their owne grosse affection:  
but not agreeing (nay rather cleane contrary) to the ryght  
nature & condition, of the spirittual house and kingdome of  
the Lord. And like as in their inuentions they swaure ve-  
terly from the right handling of all spirittual government:  
so in their maners & foyme of life likewise, they do resemble  
little or no part almost, of such as are and ought to be, true  
pastors and ministers of the mysticall body of Christ.

Examples hereof are plenty and plaine, in these Ro-  
maine Prelates to be noted: who so well considering the  
humble state and lowly spirit which ought to be in pasto-  
ral leaders of the church, will compare the same wyth the  
vnuall pompe of these gloriois prelates.

As for example, what can be moze conuenient for a true  
pastor ecclesiasticall, then humiility of hart and spirit, accor-  
ding to the example of the head bishop himselfe? So, what  
greater shew of arrogancy and pride coulde there be, then in  
this: whom I haue oft named before. Th. Arundel, archb.  
of Cant. who passing by the high great of London, did not  
only looke and waite for the ringing of the belles, for a tri-  
umph of his coming, but toke great sturffe and did sus-  
pende all suche Churches in London (not onely wyth the  
steeples and bells, but also with the organes) so many as did  
not receiue his coming with the noyse of bells: according  
as out of his owne registers may appaere, y woordes wher-  
of is wrytten to his owne Sommer, I haue hereto annūced in  
his owne foyme as followeth.

\*A Commission directed to the Somner, to suspende  
certaine churches of London, because they ring not their bells,  
at the presence of my Lord the Archb. of Canterbury.

Thomas by the permission of God, &c. To oure well beloued  
Thom. Wilton our Somner sworn, health, grace, and blessing.  
The

The Gospel sel-  
dom times long  
quiet.

Pope John 22.

The pride and  
glory of the cler-  
gie of England  
in those dayes.

XL dayes of par-  
don geuen by  
Tho. Arundel  
Archb.

Ringing of  
Curphew.

\*If this be not  
blasphemous &  
derogatory to  
Christ: let the  
reader iudge.

These men  
make a Bel-  
lona of our  
Ladie.

False helpe  
fought, and  
set vp of I-  
dolaters.

\*The Pa-  
pists would  
sucke our  
Ladies  
pappes.  
\*Will you  
stand to this  
doctrīe yee  
Catholikes.  
\*Popish  
blasphemy  
fighting a-  
gainst the  
grace of  
Christ.  
Ringing of  
Curphew.

XL dayes  
pardon, for  
5. Aues.

Heaping vp  
ceremonies  
in the  
church.

The pompe  
of the popes  
Church no-  
ted.