

nouam aliquam festorum dierum legem prescribam ecclesie. &c. And not contented with thys foreleing before suche wrangling spirits to come, as now I see in you: I thewed also the cause why I needed not so to doe, my wordes were these: Festorum dierum iam plus satis erat in mundo. &c. And yet further, because to cauller should take holde here of any iniurie done to the holy Saintes, eyther old or new in the Church, therefore in certeyn wordes I remoued away all suspition of any iniurie, preventing the objection of the aduersary in these wordes. Habeat & Ecclesia suos sanctos, tum recentes, tum veteranos, modo probatos, modo interim iisdem ne adorentur, modo quam sint veritatis, tam etiam veteri sancti sint. &c.

These places of my booke, if ye did see: why do you dissemble them? If ye had not so much leisure to read them: howe had you so much leisure to wyrt against any mans booke, not knowing what is in the booke contained? And howe stands it then with tructh, that so like a some peece out so in your booke, against these new made martyrs, qui non possunt nisi per aliorum iniuriam crescere. &c. And again, where you exclaime against me, and say that I thrust out the ancient Martyrs out from their seat and possession, and place new in their rowmes. &c.

Also where you continuing yet still in your common place of lying (out of which you cannot digresse) do charge me farther, that I do appoint out holy dayes and working dayes by colours of red and blacke, in my foresayd Calendars to be obserued: these leude notes of yours, if they had bene picked out of my Calendars by you, without myne owne speciall declaration before made to the contrary, they might seeme to haue some shew of credit. Now what wil the reader say, or what may he iudge, considering and concerning thys your caulling, with the matter of my ptemotion made before, but that you are al together set to play the perpetuall Syc. I had almost called you by your right name maker Pope. But God make you (as I said) a good man. Reading farther in your booke I could not but smile and laugh at this your ridiculous and most loud tyng Hyperbolismy: where as you eaparing my making of saintes, with the Popes making, can finde (as ye say) in the Pope no such impudent arrogancie in presuming, as ye finde in me. &c. If the Pope had not abused hys arrogant iurisdiction in caulling and desyring his Saintes, more then I haue done: the peare should not be combed with so many idle holy dayes, nor the Calendars with so many callhall Saintes, some of them as good, as euer were they that put Christ to death.

But where will you finde (M. Pope) any man to beleue thys your hyperbolical comparison to be true, whych secth and knoweth the infinit and unmeasurable excess of the Popes arrogancie, not only in shyning such a rable of blind saintes of his owne creating: but also in prescribing the same to be receaued vniuersally in the whole worlde, and not to be receaued onely; but also to be maucated for gifts and graces, also to be worshippd for aduocates and mediators. vherin riseth a double abhominacion of the pope, the one for his idolatrous making and worshipping of saintes: the other for his blasphemous iniurie and derogacion to Christ, in repelling him out of his office of mediation, & placing other mediators of his owne making. And now to consider what Saintes these were, or what were the causes of their launcing: what S. almost among all the Popes Saintes shall you finde (M. Pope) made within these 500. yeres, but commonly he was either some Pope, or some rich Bishop and Prelate, or some fat abbat, or some blind Frier, some Monke, or Nunne, some superstitious regular, or some builder of monasteries, or some gener and benefactor to the popish clergy, or mainteiner agonising for the dignities and liberties of the Popes church: what poore lay man or lay womā, were their liues neuer so Christian, their faith and confession neuer so pure, their death neuer so agonising for the witness of Christ, and truth of his word, shall finde a place or fauour in all the Popes *πρωτοπρωτος*, that is in the Popes Calendar, either in red colour, or els in blacke.

But heere (M. Pope) if ye had the wit, so much to defend, as ye haue to ouerwhart, you myght take mee with the manner, and replie againe for the defence of your great Saintmaker, or rather Godmaker of Rome: that he maketh no martyrs & Saintes of thie foresayd poore laymen, & laywomen, then euer he did of any other. For he burneth them, he hangeth them, he drowneth them, imprisoneth & famlyeth them, & so maketh truer martyrs of Christ, then any other of his new shyned saintes, whom he hath so dignified in his Calendar. For the one he doth rubricate, only w his red letters, the other he doth rubricate w their owne blood. And therefore to answer eith you (M. Pope) to your

comparison made betwene the pope and me, for making of holy Martyrs and Saintes: Briefly I say, and report me to al the world, y here is no comparison, for if ye speake of true Martyrs, who doth make them, but the pope? If ye speake of false martyrs, who doth make them, but the pope? And farther more, to compare together the causes of these shyned Saintes in my Calendar, with them whiche shyned in the Popes Calendar (taking the same proportion of time as I do, within these last 500. yeres) why may not I haue as good cause to celebrate these in my Calendar, which lost their liues and were slain, principally for the cause of Christ and of hys word: as the pope hath to celebrate his double and simple feasted saintes in hys Calendar, who in their vsunges, doctrine, and life, as they seemed rather to serue the Pope, then Christ the Lord: so in their death appeared no such cause, why they should be sanctified in the church beyond all other. Let not the Church of Christ (M. Pope) be deluded with hypocricual names, nor famed apparitions, and fabulous miracles, neither be you deceiued your selfe, but let vs rest sincerely to the worde of God, what was in S. Frances, looke vpon his superstitious lre, & presumpuous testament, wrought no doubt by Sathan, to diminish and obscure the Testament of Jesus Christ, why he should be made a Saint, and not an enemy rather of Christ?

What was like wile in Frier Dominicke, who before Frances 7. yeres together persecuted the poore waldentes to death and destruction, why should he stand a S. and a pillar of the church? I pray you what see you in Thomas Becket, but that he died for the ambitious libertyes of the popish church: what in Aldelmus, and in Anselmus, but only that they chased away married priests from the churches, and planted in idle Monkes in their steade? The like also did Dunstanus, who was rubricated with a duplex festum, Elizabeth who was the wile of the Marquesse of Arburgh, when shee had with much perswasions got out her husbande to fight against the Turkes, and was there slaine, the after ward endoynted her selfe, and was made a Nunne. And doe you thinke thes causes to be sufficient, why they should be made saintes, worshipped in churches, and set in Calendars? Long it were to make testifical of all this ruffaste, and almost infinite. One example may suffice for many. S. Gilbert of Sempringham, was the sonne of Iacelin a knight, who for his desoyntie of his body was set to learning, & after ward made Chanon, and was author of the Gilbertines, in the time of king John.

This Gilbert after he had erected 13. monasteries of hys order of Sempringham, was after ward labored for vnto the Pope to be made a Saint: who hearing of hys miracles, wrote hys letters to Hubert Archbishop of Canterburi, in the behalfe of the foresayd Gilbert, willing & commaunding per Apostolica scripta, that the feast of the sayde Gilbert should be solemnized throug all the prouince of Canterb. Vt meritis nimirum eius & precibus apud misericordissimum iudicem misericordiam consequamur. &c.

Wherupon Hubert the Archb. directeth downe hys wytyngs to all the bishops within hys prouince, the contents of whych his wytyngs do follow: Hubertus Dei gratia Cant. Archiepiscop. totius Angliæ primas, dilectis in Christo frat. Episcop. per prouinciam Cant. Sal. grat. & benedictionem. D. Papa, sicut ex literis ipsius manifestè perperditur, de conuersatione, meritis, & moribus b. Gilberti magistri ordinis de Sempringham, & miraculis a Deo per eum factis per testes & testimonium sufficienter instructus, de consilio fratrum Cardin. ipsum mag. Catalogo sanctorum decreuit ascribi, solemniter eius constituit & mandauit per Cant. prouinciam solemniter celebrari. Insuper & corpus eius cum requisiti fuerimus præcepit ad honorem Dei & gloriã eleuari. Vestra igitur vniuersitas huic mandato cum deuotione congaudeat, & secundum formam in ipso mandato præscriptam, prædicti confessoris Domini depositionem annuam faciat cum reuerentia & solemniter obseruari: vt apud Dominum & ab illo vestra debeat & possit deuotio commèdari, necnon & ipsius sancti supplex intercessio vobis proficiat ad salutem. Valeat.

The summe of the whiche wytyng of the Archb. tenneth to thys effecte. That for so much as the Pope hearing of the life and myracles of Gilbert, Maister of the order of Sempringham, by sufficiente witness and testimonies, hath in his letters commanded him by the aduise of hys Cardinals, that the sayde Gilbert should be canonized & ascribed in the Cataloge of saintes, and that his solemnity should be celebrate solemnely throug all the prouince of Canterb. And also hys body to be taken vp and shyned to the honour and glory of God: He therefore at the Popes commaundement wytyng vnto them, wylyth all the Suffraganes within his prouince of Canterb. yearely to solemnize, and cause to be solemnized reuerently the deposition of the sayd Saint Gilbert Confessor: to the intent that they

No cause why the popes newe saintes should be put in the Calendar.

Tho. Becket  
Aldelmus.  
Anselmus.  
Dunstanus.

S. Elizabeth  
The canonisation of S. Gilbert of Sempringham.

Ex lib. de Vita S. Gilberti Confessoris.

The Popes letter & the Archb. for the canonising of saint Gilbert.

Copus Momus.  
Copus pag. 820.

Vntruth in Copc.

Copus pag. 820.  
lin. 25.

Copus pag. 819.  
lin. 7.

Double abhominacion in the popes Calendar.

The great Saint maker of Rome and who be his Saintes.

The great God maker of Rome.