

Blacke heathe
felde.

hassadours witht tree swordes, and three cappes of main-
tenance, cleering and admitting hym to be the chiefe defend-
er of the faith. The commendation of which facte, howe
glorious it is in the eyes of Georgius Julius, and Fabian,
that I leave to them. This I suppose, that when King
Henry sent to Pope Julius these Matrons, with obedi-
ence, if he had sent him the thousand barquebuziers to sur-
round his felde against the French king fighting at Bauc-
na, hee had pleased pope Julius much better. If Georgius
Julius had bene disposed to illustrate his story with notes,
this had bene more worthy the noting, howe Ludouike 12.
French king calling his Parliament, moved this question
against Pope Julius: whether a Pope might invade any
Princke by warlike force, without cause, and whether the
princke might withdraw his obedience from that Pope, or
not? And it was concluded in the same Parliament with
the king, against the Pope. Also it was concluded the same
time (which was in the raigne of this King Henry 7.) that
the Pragmaticall sanction should be received in full force and
effect, thoughh all the realme of France.

Ex Masco lib.
20.

* Pragmatica
sanctio, was a
practising, or a
determination
of a certaine
Parliament in
France against
the Bishop of
Rome, in defecte
of certaine mat-
ters of religion
concluded in the
council of Basill.

A note of Gods
plagues follow-
ing the burning
of his people.

And for so muche as wee are fallen into the mention of
Georgius Julius, this in hym is to be found not unwor-
thy noting, howe after the burning of Thomas Wolfe, a-
bout mentioned, pag. 775. at the cite of Rowwich, that the
same yeare followed such a fire in Rowwich, that the whole
Cite, well neare, was therewith consumed. Ex Geor. Lilio.
Like as also after the burning of the foresayde good aged
father in Smithfield, the same yeare (which was 1500.) we
reade in the Chronicle of Fabian a great plague to fall up-
pon the Cite of London, to the great destruction of the in-
habitantes thereof. Wherein againe is to be noted (as is a-
foresayde) that according to the state of the church, the dispo-
sition of the common wealth commonly is guided, eyther
to be with aduertitie afflicted, or els in prosperitie to flour-
ish. But after these notes of King Henry 7. nowe to the
Roie of King Henry 8.

The children &
offspring of king
Henry 7.

This king Henry 7. finishing his course in the yeare
abovesayde, which was 1509. had by Elizabeth his wife a-
bout named, fourte men children, and of women children
as many. Of whome 3. onely survived: to wit, prince Hen-
ry, Lady Margarete, and Lady Mary. Of whome King
Henry the eighth after his father succeeded. Lady Margarete
was married to James the fourth king of Scottes. Ladie
Mary was affianced to Charles king of Castile.

Lady Margarete
married to King
James 4. of Scot-
land. Lady Mar-
garete married to
the K. of Castile.
Prince Arthur
married to Lady
Katherine
daughter to the
Spanishe king.
The death of
Prince Arthur.
K. Henry marie-
thine his bro-
thers wyfe.

So long before the death of King Henry, prince Arthur
his elder sonne had espoused Lady Katherine daughter to
Ferdinandus, being of the age of 15. yeares, and shee about
the age of 17. and shortly after his marriage, within 5. mo-
nethes, departed at Ludlowe, and was buried at Worcester.
After whose decease the succession of the Crowne fell
next to King Henry the 8. being of the age of 18. yeres, who
entered his raigne the yeare of our Lord 1509. and shortly
after married with the foresayde Katherine, his late wy-
cher Prince Arthurs wife, to the end, that her dowry being
great, should not be transported out of the lande. In the
which his marriage being more politique, then Scripture
like, he was dispensed with by pope Julius, at the request
of Ferdinandus her father. The raigne of this king con-
tinued with great noblenes and fame, the space of 28. yeres.
During whose time and raigne was greate alteration of
things, as well to the civile state of the Realme, as especi-
ally to the state Ecclesiasticall, and matters of the Church
appertaining, for by him was cryed and abolished out of
the Realme, the usurped power of the Bishop of Rome,
Idolatrie and superstition somewhat repressed, Images
and pilgrimages defaced, Abbeys and monasteries pulled
downe, Sectes of religion rooted out, Scriptures reduced
to the knowledge of the vulgar tongue, and the state of
the Church and religion redressed. Concerning all whyche
things, in the proesse of thys volume heere following, wee
will endeavour (Christe willing) particularly and in order
to discourse: after that first we shall comprehend a fewe
matters, which within the beginning of his raigne are to
be noted and collected. where, leaving of to write of Em-
pson and Dudley, who in the time of King Henry 7. being
great doers in executing the perill lawes over the people
at that time, and purchasing thereby more malice then
lands, with that by which they had gotten, were shortly after
the entering of this king beheaded, the one a Knight, the o-
ther an Esquier: leaving also to intermeddle wth his wars,
triumphes, and other temporal affaires, we meane in this
volume principally to bestowe our trauaile in declaration
of matters concerning moske chiefly the state of the Church
and of religion, as well in this Church of England, as al-
so of the whole Church of Rome.

Blind dispensati-
ons of the Pope.

wherein first commeth to our handes a turbulent tra-
gedie, and a fierce contention, which long before had tra-
ued

bled the Church, and nowe thys present yeare 1509. was
renewed afresh betwene two certaine orders of begging
friars, to wit, the Dominike friers, and the Franciscanes,
about the Conception of the virgine Marye, the mother of
Christe.

The Franciscanes were they, which did holde of S.
Francis, & followed the rule of his testament commonly
called Gray friers, or Hermities. Their opinio was this:
that the virgine Marye presented by the grace of the holy
Ghost was so sanctified, that shee was neuer subiecte one
moment in her conception, to Original sinne. The Domi-
nike Friers were they, which holding of Dominike, were
commonly called Blacke friers, or preaching friers. Their
opinion was, that the virgine Marye was conceived, as all
other children of Adam be: so that thys priviledge onely
belongeth to Christe, to be conceived without Original
sinne: notwithstanding the sayd blessed virgin was sancti-
fied in her mothers wombe, and purged from her Original
sinne, so as was John Baptist, Jeremie, or any other pri-
viledged person. This frivolous questiō kindling and ge-
nerating betwene these two sectes of friers, brast out in suche
a flame of parties and sides taking, that it occupied the
heades and wits, scholes, and universites almost through
the whole Church, some holding one parte with Scotus,
some the other parte with Thom. Aquino. The Hermities
holding with Scotus their maister, disputed and conclu-
ded, that shee was conceived without all spot or note of Ori-
ginal sinne, and thereupon cauled the feast and service of the
conception of S. Marye the virgine to be celebrate and so-
lemnized in the Church. Contrary, the Dominike Friers
taking side with Aquinas, preached that it was besette to
affirme that the blessed virgine was conceived without the
guilt of Original sinne: and that they which did celebrate
the feast of her Conception, or layd any Masses thereof, did
sinne greuously and mortally.

Franciscane
Friers.

Dominicke
Friers.

A troublous
dissention in
the Church
for the con-
ception of
the Virgin
Mary.

Whether
the Virgin
Mary was
conceued
without or-
iginal
sinne.

In the meane time as thys fantasie waxed hote in the
church, the one side preaching against the other, came pope
Sixtus 4. Anno 1476. who joining side with the Hermi-
tites or Franciscanes, first sent forth his decree by authori-
tie Apostolicke, willing, ordaining, and commanding all
men to solemnize thys new found itall of the conception in
holy Church for evermore: offering to all men and women,
which devoutly frequented the church, would heare masse
and service from the first enenlong of the sayde feast, to the
Decaues of the same, as many dayes of pardone, as Pope
Urban the 4. and Pope Martin the 5. did graunt for hear-
ing the service of Corpus Christi day. &c. and thys Decree
was geuen and dated at Rome. An. 1476.

A new foud
feast of the
conception
of the virgin
Mary.

For cover the same Pope, to the intent that the devo-
tion of the people myght bee the more encouraged to the
celebration of thys Conception, hee added a clause more to
the Ave Maria, granting great indulgence and releafe of
sinnes to all such as would invocate the blessed Virgine,
with the same addition, saying thus: Ave Maria gratia ple-
na, Dominus tecum, benedicta tu in mulieribus, & benedictus
fructus ventris tui Iesus Christus, & benedicta sit Anna mater
tua, de qua sine macula, tua processit caro virginea. Amen. That
is, Haile Marie full of grace, the Lord is with thee, blessed art thou
among women, & blessed is the fruite of thy wombe, Iesus Christ:
and blessed is Anna thy mother, of whose thy virgines flesh hath
proceeded without blot of original sinne. Amen.

A new Ave
Maria of
the Popes
making.

The Pope
addeth to
the wordes
of the scrip-
ture.

wherein thou maist note (gentle reader) for thy learning
three things: first how the Pope turneth that improperly
into a prayer, which properly was sent of God for a mes-
sage or tidings. Secondly, howe the Pope addeth to the
wordes of the Scripture, contrary to the expresse precept of
the Lord. Thirdly, howe the Pope exempteth Marye the
blessed virgine, not onely from the seede of Abraham and
Adam, but also from the condition of a mortall creature. For
if there be in her no original sinne, then the bearer not the
Image of Adam, neither doth shee descende of that seede, of
whose seede euil proceedeth vpon all men and women to con-
demnation, as S. Paul doth teach. Rom. 5. whether if the
descende of that seede, then the infection of Original euil
must necessarily proceede vnto her. If she descend not there-
of, then cometh she not of the seede of Abraham, nor of the
seede of David, &c. Again, seeing that death is the effect
and stipende of sinne, by the doctrine of S. Paul. Roma. 6.
then had her flesh iniurged by the lawe (as Christe hym selfe
had) to suffer the malediction and punishment of death, and
so should neuer haue died, if original sinne had no place in
her, &c. But to returne vnto our storie: Thys constitution
of the Pope being set forth for the conception of the blessed
virgin, which was the yeare of our Lord 1476. it was not
long after, but the sayde Pope Sixtus perceiuing that the
Dominike friers with their complices wold not conforme
them

3. absurditi-
es to be
noted in
this decree
of the pope.

Rom. 5.

Rom. 6.