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The pageant of popes containyng the lyues of all the bishops of Rome, from the beginninge of them to the yeare of Grace 1555. Deuided into iii. sortes bishops, archbishops, and popes, vwhereof the two first are containyng in two bookes, and the third sort in fiue. In the vvwhich is manifestlye shevved the beginning of Antichriste and increasing to his fulnesse, and also the vvayning of his povver againe, accordinge to the prophecy of Iohn in the Apocalips. ... Written in Latin by Maister Bale, and now Englished with sondrye additions by I.S.

Bale, John, 1495-1563., Studley, John, 1545?-1590?

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THE SEVENTH Booke containyng the fift parte of the third sort of Romaine Popes, in whom ap|peareth the wayninge of Antichrist and imparing of his vsurped estate, waxing still weaker and weaker till the ende of the worlde, accordinge to the Prophecy of S. Paule in the seconde Chapter of the se|conde Epistle to the Thessalonians: that Antichriste must be reueled before that Christe come.

IT appeareth by these former Popes how y^e Prophecies (in the Reuelatiō of *Iohn* of Antichrist, that he should be an *Abadon*, which being an Hebrewe word signifyeth a Destroyer or Conquerour) haue bin aboū|dantlye and in perfit measure fulfilled & verified in them. In the rest that followeth may appeare the diminishing of that seat, for so much as many people in their times haue & do from daye to daye renounce the Popes auctoritye. Ma|ny parsons first began in Germanye openlye to detect him as *Luther*, *Zuinglius*, *Oecolampadius*, *Melancthon* with diuers other till in the ende the whole cuntryes forsooke him, so that (God be thancked) at this daye a great parte of the worlde doth acknowledge him to be Antichriste, and defyeth his doctrine: as *Englande*, *Scotland*, *Denmarke*, *Sweden*, the dukes of *Saxonie*, the duke of *Brunswick*, the *Palsgraue* of *Rhene*, the duke of *VVittingberges*, y^e *Lant|graue* of *Hessia*, y^e *Marquesse* of *Brandenburg*, the Prince of *Russia*: and all other Earles and noble men with their dominions and great Cityes through the whole cuntrye of Germanye, beside the great commōwealthes of *Helueltia*, *Rhetia*, *Vallis*, *Tellina*, with many hū|dred Thousands

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more of al estates in Flaunders, Italye, Spayne, & Fraunce, and in the kingdome of *Polonia*. Thus especialllye from the yeare of our Sauours incarnation 1503. vnder Pope *Iulye* the seconde, the credite of the Romaine Sea began to cracke and dailye ryueth more and more, and shall by Gods grace so continue till it be cleane rente in peeces and torne awaye. Whereof God hath giuen certaine signes & tokens, plainlye prognosticatinge the greate fall of this proude Babilon, which with these reuoltinge of regions from him being compared, may comfort those that reioyce in the aduauncing of the Gospell and in the ruine of Antichriste: although it is not to be wished that any mā should ground any doctrine or point of religion barely vpon these prognostications. The obseruations that the Papacye shall melt awaye, decresing more and more till the daye of Iudgement are these. First the forenamed Prophecye of S. Paule in the 2. Chapter of the seconde Epistle to the *Thessalonians*, that *Antichriste must be reuealed before Christe come*: with diuers other Prophecyes of the holye Scripture in the Reuelation and other places. Other proofes hereof maye be those straunge thinges that haue come to passe of latter times in the Church of Rome: as y^e Pope *Iohn* the 24. was wonderfulllye vexed by an owle in open consistorye, as is before in his life declared: againe that going to *Constance* he fell oute of his chariot by the waye. Afterwarde he was in the same councell of *Constance* reprochfulllye deposed, and it was there declared that a councell ought to be aboue the Pope, and the Pope to be subiect to the controlment of the coucel, which thing gaue a great pushe to the ouerthrow of his supremacye: & surelye from his time and the time of *Paule* the second, the Popes maiestye began to shrinke more & more. Againe in the time of *Alexander* the sixt by a tempest of thonder & lightninge the Augell set on the toppe of *Angell* castell in Rome the Popes chiefe place was beaten downe into the

riuer *Tiber*. Furthermore it appeareth that it was not so much the fonde furye of *Iulye* the second, as fatall prouidence, y^e Pope *Iulye* the second when he could not preuaile by Papal auctoritie, did hurle away into *Tiber* S. Peters keyes (as they tearme them) the counterfaite euidence of his supremacye: for as he cast the keyes away, so other relected his supremacie euer since. Furthermore in y^e time of Pope *Leo* it came to passe that he created in one day 31. Cardinals, and the same daye while *Leo* and his Cardinalls were in S. Peters Church, there fell such mightye stormes of windes, thōder & lightnings vpon the Church, that it shooke downe a little idoll made for the picture of Christe in the lappe of the virgin Marye. Also it stroke y^e keyes oute of the hande of S. Peters Image in the same Church. These and manye other such matters as haue come to passe, are to be so construed as they may best serue to the glorye of God and signification of his will, which is that Antichriste shall be destroyed with the breath of his mouth, that is the power of his holye word, and not by the might and arme of man. Ioyning therefore the successe that Christe hath giuen to his Gospel, with the shaking of Antichriste his kingdome foreshewed by the spirit of God, it shall not be amisse to take these signes as witnesses that God sheweth hereby that he is mindefull of his promise made to his elect, that the dayes are at hand when Babilō must fall, and our Sauour Iesus Christe come againe in glorye to the subuerting

of him. The Lorde hasten it for his mercy sake, and make vs readye to receiue it with ioye. Amen. Amen.

162. Iulius the second.

Iulius the secōd was a *Genewaie* borne (who as *Erasmus* [227] wryting vpon the prouerbe *A remo ad Tribunal* sayth) was in his youth a whirrye slaue, and yet at length preased

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vp to the Papacye. And yet (sayth he) not contenting him|selfe with that estate as he founde it, did enlarge his domi|nion and would haue made it larger but that death preuen|ted his purpose. *Viceli*us sayth that he was rather giuen to warres then to serue Christ. *Iohn Functius* in his Cō|mentaryes wryteth thus of him: Pope *Iulius* being borne of a base stocke rysing by degrees throughe good lucke and craftye witte attayned to the hiest. He being a fellowe of a subtyll and compassinge heade, and most giuen of nature to play the warriour, did like *Nimrod* enlarge his porcion by the dint of the sworde: so that by his procuremente within seuen yeares were slaine and destroyed to the number of two hundred thousand Christians. He besieged *Rauen|na* cruellye, and in the ende preuayling made it subiecte to his Empire. And with the like violence he wrested *Seruia*, *Imola*, *Fauentia*, *Foroliuium*, *Bononia* and other Cityes from the Princes with great bloudshed. *Sleidā* sayth that whē this *Iulius* was Pope, he toke an oath that he would haue a councell within two yeares. But when he troubled and disquieted all Italye with warres beinge enemye one while to the *Venetiās*, another while to y^e king of Fraūce, nowe to the Duke of *Ferraria*, now to the *Bononians*: cer|taine Cardinals ix. in nomber steppinge a syde and assem|bling at *Millen*, do summon a coūcell to be held at *Pisana*. The chiefe of these were *Bernardin Cruceius*, *VWilliam* of *Praenoste*, & *Fraūcis Cossetinus*, w^t whom were the procl|tours of the Emperour *Maximilian* and of *Lewis* the xii. king of Fraunce about the same purpose. This councell was called the yeare 1511. the xix. day of Maye, to beginne in September next following. The cause hereof is sayde to be, because the Pope had broken his oath and for sworne himselfe: for notw^tstāding he had raigned so many yeares, yet contrarye to his oath they could get no hope of hauing a coūcell. And furthermore for y^t they had heynous crimes to charge him w^t all, they purposed to depriue him of his

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dignitye which he had gottē by bribery. But *Iulius* char|geth all men vpon paine of great punishmēt, that no man should obey them, & summoned another coūcel to be held y^e yeare following in Aprill in *Lateran* at Rome, whereunto xxi. Cardinals subscribed. For this from time to time hath bin the practise of the Pope when any council hath bin as|sembled against his doings, then to assemble another Sy|node against the other in some place meete for his

purpose.

There was at this time a famous Lawyer at *Papia* callled *Philippus Decius*, who published a booke defendinge the doinge of the Cardinals against the Pope. Diuers o|ther wrote against him some in prose & some in verse, as *Hulricus Huttenus* in certaine Epigrams to this effect in Englishe translated verse for verse.

This Iulie, vvho by long discent did sit in Peters seate,
Through nevv cōceite doth vvo•ke these broyles, vvith many a mon|strous feate.
He neither prayeth for his flocke, nor lyuing yet in peace,
He seeketh not as Peter did their knowvledge to encrease.
But kindleth vvarres, and iets in armes, and doth delight in goare,
Yea Peter backe he puts, and needes vvill set S. Paule before.
S. Paule yet smites not vvith his svvord: but therevvithall vvas slaine,
But Iulie doth his handes vvith bloud of many Christians staine.

¶ The description of Pope *Iulie* by the sayde Auctour.

VVhy goeth Iulius in steele, and in his coate of plate?
VVith griselye beard and ouglye lookes vpon his bussshye pate.
VVhose frounced forhead hideth deepe his loathly steaming eyes,
Frō vvhence vvith helhoūdes threatning loke the sparkling fier flies▪
This terrour vnto VVesterne men by sea and eke by land,
VVith bitter bovves and bloudie billes and shaking svvord in hand.
That vnto all the kings on earth hath vvrought such vvarlick harmes.
And is a scourge toth vvorld vvhich he hath rayised vp in armes.
The author of such māglinges made such slaughter and such spoyle,
That did both Prince and people all in daunger put of foyle▪
VVho both vvith hand and head doth put all vilanye in vre,

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A creature borne the ruine of mankinde for to procure,
VVhose vvorke is death: vvhose leasure is fulfilling filthye lust,
And plucking peace from euerye man hath broached vvarre vniust.
VVhat is there in him vvhye that anye man dare giue his dome,
VVhye such a caytiffe maye deserue the name of Pope of Rome.

The French kinge vnderstandinge that the Pope with the helpe of the *Venetians*, wente aboute to disturbe those whom he set in garrison, did summon a coucell at *Turney* in September, where he propounded these questions to be discussed: Whether it were lawful for the Pope to warre vpon anye Prince without any cause: Whether a Prince defen•inge his owne in that case may set vpon the Pope, & withdraw himselfe from obeing him? And aūswear was made that the Pope oughte not to do so, and that a Prince might do according to the questiō: & that vniust thondring boultes of excommunication are not to be feared. Here|vpon the king sent his Embassadour to Pope *Iulius* to de|clare the determination of the councell, and to desire him eyther to be cōtent with peace,

or els to call a general coū|cell to bulte oute these matters the better. But the Pope would graunte to neither request, but did excommunicate *Lewis*, and gaue his kingdome for a praye to those y^t would make hauock of it. Of this *Iulius* it is written in a cer|taine Commentarye of the maisters of *Paris* againste the *Lutherians*, that he did most villanouslye commit y^t which is not to be spoken of, with two noble yonge gentlemē who were put to a certaine Cardinall called *Roba•t Naueten|sis* to be broughte vp, by Ladye *An* Queene of Fraunce. The like thing is reported of him by another writer, wher vpon *Conradus Gabriel* wrote these two Uerses.

Venit in Italiam spectabilis indole rara,
Germanus: redijt de puero mulier.

It were not tollerable to set out all the treachery wher|with this monstrous Pope defiled himselfe. In his time

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amonge the religious men began diuers grosse and vnre|uerent opinions touching the incarnation of Christe, & the conceptiō of the blessed virgin mouing many vnnecessarye, vnprofitable, and vnhonest questions, and meddling impudentlye with matters belonging to midwiues and not to scholedoctors, and therefore rather to be suppressed then heare reuealed: onelye this maye suffice to the wiser sort, to consider what sectes were amonge those holye siers and what diuinitye they studied. One of these busye brayned sophisters was called *Ptolomeus Lucensis* a monke, who preached his filthye fantasies touchinge y^e maner of Chri|stes conception, in a Church at *Mantua*.

This Pope *Iulius* being a lustye warriour, and goinge forth on a time with his armye out of the Cittye, did hurle Peters keyes into *Tiber* with these words: Because that Peters keye is able to do no more, let the sworde of Paule helpe to do it. By which deede sayth *Bibliander*) Pope *Iullius* hath resigned all his power vnto the riuer *Tiber*; if y^t the Pope haue receiued any power of Peter in that Christ said vnto him: *Behould I wil giue to thee the keyes of the kingdome of heauen*. For he that casteth awaye the keyes being y^e testimonye of auctoritye, doth depriue & spoile him|selfe and his successours of S. Peters inheritaunce. Of this madde prancke of *Iulie* hurling his keyes into *Tiber*; diuers men wrote verses, as *Melācthon*, *Brusichius* & one *Duchorius*, the Englishe whereof doth followe.

VWhile Iulius to mischiefe framde did bloudy vvarre prepare,
He marched foorth, in armed hand his vveapon thus he bare.
A svvord hong by his side vvwhich out couragiously he drevve,
And Peters keys into the deepe of Tiber floud he threvv.
VVith blustring thus: if Peters keys in vvarre cannot preuaile,
Then vvith the svvord of Paule vve vvyll our ennemies assaile

¶ *Huldericus Huttenus* made this Epi|gram of Pope *Iulius* pardons.

By craft Pope Iuly all the vvorlde thou merchant dost intvvine,

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Thou sellest heauen and yet no part therof by right is thine.
 Sell me the thing thou hast: great shame vvill els therof proceede,
 VVhen thou dost sell the thinge vvich thou thy selfe dost vvant and nede.
 O saluage soyle vvhy bidst thou not an hundred giants fel,
 To helpe Iuly to beate out Ioue, that he the heauens may sell?
 Fortill an other God get heauen, and thunder from the skies,
 Friend Iuly Ile not bye of you such vveightie marchandise.

But after he had made many great slaughters, he died *Anno*. 1513.

163. Leo the tenth.

[228] *LEO* the tenth was a *Florentine* borne, of the noble house of *Medicea*, and called ere he were Pope *Iohn Medices*. He being Deacon and Cardinal of saint Maries, con|trarie to all hope was chosen to succede *Iulius*. He beinge diligētly from his youth trained vp in learning vnder lear|ned schoolemaisters, and especially one *Angelus Politianus*, did afterward greatly fauour learned men.

When he was but .xiiij. yeres olde he was made cardinall by *Innocentius* the .viii. and at the yeres of xxxviii. he ob|tained the papacie. This *Leo* was of his owne nature a gentill and quiet person: but often times ruled by those that were cruell and contencious men, whom he suffered to do in many matters according to their insolent will. He ad|dicting him selfe to nicenesse, and takinge ease did pamper his fleshe in diuerse vanities and carnal pleasures: At ban|queting he delighted greatly in wine and musike: but had no care of preaching the Gospell, nay was rather a cruell persecutour of those that began then, as *Luther* and other to reueale the light thereof: for on a time when cardinall *Bembus* did moue a question out of the Gospell, the Pope gaue him a very contemptuouse aunswere sayng: *All ages can testifie enough howe profitable that fable of Christe hath ben to vs and our companie: Sleidan* saith he sente letters and hulles of pardons into all nations for suche as

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woulde giue money for them, the effectes of his pardons were diuerse, some especially to sell licence to eate butter, chese, egges, milke, and fleshe vpon forbidden daies, and for this purpose he sent diuers treasurers into al coūtreis, and namelye one *Samson* a monke of *Millaine* into *Ger|many*, who by these pardons gathered out of sundrie pla|ces such hewge sommes of money that the worlde wonde|red at it, for he offered in one day to geue for the Papacie al|boue an hundred and twentie thousand duckates. *Ma••in Luther* being singularly wel studied in the scriptures, and cōtinuing at *Wittemberge* in *Germanye* (where

these pardons polled maynely) began to enforme and teache the people howe muche they were abused, to giue suche greate sommes of money for suche trifles as were nothing profitable, and wished thē to be better aduised in bestowing theyr money, wherevpon he purchased the Popes bitter curse against him and his adherents, to the no littell disturbance of the whole estate of *Germany*: for because by the preaching of *Luther*, and his bookes painting out the treacherye of the court of Rome, the princes of *Germany*, as the Duke of *Saxony*, the *Lantgraue* and other wold not yelde so muche as in time past the Pope had commaunded by vsurpation. The Emperour and they in the ende fell together by the eares, by the Popes procurement, as at large is set forth in *Sleidan*, and can not so aptly in this place be reported. Other enormities which in the Popes pardons moued *Luther* were these: The people were perswaded that if they bought these pardons they nede not to seke any further for saluation, and that no sinne coulde be so horribble, but that by these indulgences it shuld be forgeuen, and that the sowles that lye tormented in Purgatorie shoulde flie into heauen forthwith, as sone as the money receyued for these pardons at the charge of their friendes shoulde be put into the Popes cofers. But to returne to Pope *Leo*: he made xxxi. cardinals in one day, wherby he gat greate

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bribes and muche treasure, but the same day appeared manye horrible sightes and great tempestes arose, with vehement windes, thonders and lightnings, vehementlye rushinge vpon the Church where the Pope and his Cardinals were with such force, y^t it shooke downe an idol made for the picture of Christ like a child in the lappe of the virgin *Marye*: also it stroke S. Peters keyes out of his hand. These thinges were enterpreted to prognosticate the decay of the Popes kingdome, and thereupon many wrote bitter verses.

Anno 1521. the same yeare that in Christmas hollydayes *Solyman* the Turke wan the *Rodes*, as the Pope wente out of his closet to morrowe masse, a great rooffe of Marble stone fell downe sodeinlye behinde his backe, and slewe manye of his garde. This *Leo* did enriche aboue measure his bastards and cosins, aduauncing them to dignities both spirituall and temporall with robbing and vndoinge other. For he made *Iulianus* his sisters sonne duke of *Mutinensis*, and *Laurētianus* duke of *Vrbino*, maryinge the one to the sister of *Charles* duke of *Sauoye*, & the other to the duchesse of *Polande*: for he deposed the duke of *Vrbino* to the entente to aduaunce the one of these in his place: which also he attempted against the duke of *Ferraria*, but was disappointed. He made one of his nephewes called *Iulius* a Cardinal. In the yeare of our Lord 1571. and the first day of December, as sone as this *Leo* in deede a Lion heard it reported to him that the Frenchmen were by him meanes slaine, taken and driuen out of Italye, he reioysed and laughed at this newes so vehementlye, that therewithall he fell downe dead at his table, being a man that in his life time thought that there was neither heauen nor hell, & countinge the Scripture sa is aforesaid to be but a fable. One *Actius Sannazarius* wrote these verses of him.

Sacra sub extrema, si fortè requiritis, hora
Cur Leo non poterat sumere? Vendiderat.

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¶ *Pasquil against Leo.*

Pastor vt ambiguo Proteus dignoscitur ore,
Et dubius liquidis saepe vagatur aquis:
Sic Leo nulla fides tibi▪ nec constantia rebus,
Facta{que} promissis sunt odiosa tuis.
Nec bona, nec mala sunt dubio credenda Leoni,
Est etiam in verum vix adhibenda fides.
Quum ventrem imprudens auido natura Leoni
Fecisset, rimas praeuit huic geminas.
Non excrementis fuerat satis vna: sed harum
Altera nunc clausa est, nec minus illa vorat.
Gaude Roma, breui hac solueris peste: fatiscet
Aluus, tàm magni ponderis impatiens.
Differat à Decimo quàm Iulius ipse Leone,
Dis•ere ab amborum nomine Roma potest.
Iulius est hominis, bruti Leo. Iulius egit,
Quae suasit ratio: quod libet, iste facit.

In the time of this *Leo* doctour *Benbrick* an English|man Archbishop of Yorke and Cardinall, lyeng Embassa|dour in the seruice of K. *Henry* y^e eighte, was poysoned by report at Rome and dyed there.

164. Hadrian the sixt.

HAdrian the sixt was borne in *Holland* of a base stocke: [229] he was first scholemaister to *Charles* the Emperour, & afterwarde made a Cardinall & by this meanes obtayned the Papacye, and still kepte the name that he receiued in Baptisme being called *Hadriā*. He promised Princes by his letters that he would do his endeuour wherby the Ci|tye of Rome (being the mother & welspringe of mischiefe) should be first reformed with al seueritye: But this was but an hypocriticall dissemblinge. For he being once placed in his dignitye, did euen as the rest trouble and sharp|lye molest those that any way debased his pardōs or repro|ued

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his ambitiō as *Luther*, *Ecolampadius* and other did: but in the fourth yeare of his pontificalitye he dyed *Anno* 1523. the tenth daye of September.

165. Clement the eight.

[230] *Clement* the viii. borne in *Florence* nephewe (at y^e least) to Pope *Leo* the tenth, and called before *Iulius* succeldded this former *Hadrian*, And that by force of armes as *Valerius* sayth. But as he gat the place by violence, so had he it as troublesome as euer anye before him. For while this Pope putting himselfe valiantlye in armour did skir|mishe amonge the Emperours souldiours and those that fought for the gouernmēt of Italye, his Citye Rome was taken, sacked and spoyled, and made a bootye to Germai|nes and Spaniardes: and the Pope himselfe also was ap|prehended, mocked and scoffed, and reprochfully vsed. And from thenceforth the greater Churches in Germanye de|testing y^e Papacye as the bloudie kingdome of *Antichrist*, haue euer defyed and despised his souerainitye. But this subtile man bring afterward by his pollicye ayded with y^e helpe of diuers Princes and people, did purpose to perse|cute the *Lutheraries* wyth fier and sword. But in Septem|ber *Anno* 1534. he was poysoned by such a straūge practise as was neuer heard of: for both he and certaine Cardinals with other his freinds, were poysoned with the smell and smoake of a Taper, which was poysoned for that purpose by a straunge confection.

¶ Of this *Clement* thus wryteth *Vulteius* tou|ching a fault vvherof he vvas mistrusted.

De Clemente, quod est cōscriptum carmine, crimen,
Id verum, aut fallum protinus esse scio.
Si verum est, verenam possum dicere, mundi
Vrna brevis vitium claudit, & omne scelus.

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Si falsum est, vere iam possum scribere, mundi
Dux, pax, lux, paruo contegitur tumulo.
Et falsum esse reor. Quis enim cōmittere summum
Pontificem Rome talia monstra putet?

Iohn Tillius sayth in his Chronicle, that this Pope be|linge taken prysoner by the Emperours armye, (as shalbe at large declared) was redeemed for fourtye Thousande Florēces. Also of this *Clement* it is reported in a certaine Commentarye vpon the articles of the maisters of Paris, that he was one that practised poysoninges, a murderer, a baude, an vncleane liuer, and that in such sort as for offen|ding of chast eares is not to be named. Also he is charged there with simonye, adulterye, rauishing of women, periul|rye, coniuring, and to be a Church robber fraught with al kinde of vill•uye, and therfore a certaine Poet wrote thus of him.

Clementi nomen dedit inclementia fati,
Bellorum hic fomes, cunctorum Lerna malorum.

Valerius Anselmus wryting of this *Clemēt* sayth thus: *Clemēt* being of a dissembling wit, in the last yeare of his Papacye repayred to the French king at *Massilia*: where they two agreed so together, that the king toke *Katherine* nice vnto this Pope *Clement* at his motion, with a great dowrye of Ecclesiasticall dignities, and maryed her vnto his second sonne *Henry* duke of *Orleans*. This the Pope wrought to arme him selfe the strōger against the *Luthe|ranes*, whose bloud he hunted after. But in Septēber he and other of his Cardinals and familiaritye were preuen|ted by the straunge poyson of a charmed Taper. &c.

Clement in making this mariage would first haue had the saide *Katherine* bestowed on the Frenche kinges eldest sonne if it could haue bin. But it came to the same effecte in the ende, for soone after the eldest sonne dyed, and then her husbnde *Henry* duke of *Orleans* was nexte heire and kinge of Fraunce: and by this meanes the Popes nyce ac|cording

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to y^e desire of her vncle became Queene of Fraūce, being the same woman that yet lyueth in Fraunce in these bloudye dayes being mother to *Charles* that now is king.

For this her aduauncement she hath shewed herselfe ve|rye thanckfull vnto Italye and vnto the Court of Rome, both in plantinge Italians in diuers greate offices in the Realme of Fraunce, and also fortifyinge the Popes aucto|ritye to the vttermost of her power, with greater beneuo|lence to her owne countrye Italye, then is thoughte profi|table to the countrye of Fraunce.

Iohannes Baptista Folengius in his Cōmentarye vpon the 105. Psalme hath these woords: For it is reported that in our dayes Pope *Clement* the seuenth dyed of that most lothsome and filthye disease called *morbus pedicularis*, y^t is to be eaten wyth lyce: & some say that he was poysoned. He was a mortall creature and therefore subiect to infinite miseryes and diseases as other men are. &c. *Clement* beling dead, this Epitaphe was made on him, whereby it ap|peareth how the world iudged of his life.

Clementem eripuit nobis clementia fati,
Humanum toto gaudeat orbe genus.
Hic est qui fuerat iam dedecus vrbis & orbis,
Et fuit aetatis magna ruina suae.
Hic est, si nescis, qui iam tibi, Roma, parauit
Excidium, pestem, funera, bella, famem.
Hic est, per quem tot prostrant & in vrbe puellae,
Per quem pulsus honos, virgineum{que} decus.
Hic est, qui molles euexit ad astra cinaedos,
Formosum à tergo munere iuuat Hylam.
Hic est, qui fuerat viuens infamia mundi,
Imperij labes spurcities{que} sui.
Contemptor diuūm, scelerum vir, publicus hostis,

Perfidus, ingratus, raptor iniquus, atrox.
Exosus vitam, & morbo tenuatus amaro,

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Stabat Paenonia non reuocandus ope.
Mortem implorabat, nec mortem fata sinebant,
Gaudebant longa sed cruciare mora.
Hic vidit mortis centum tormenta futurae,
Poena tamen mortis non fuit aequa suae.
Ex ista tandem migravit luce tyrannus,
Quo nullus toto peior in orbe fuit.

¶ *Pasquil to Rome.*

Roma vale, vide, satis est vidisse: reuertar,
Quum leno, aut meretrix, scurra, cinaedus ero.

Under this *Clement Nicolas Machiauel* Secretarye of *Florence* and a famous Historiographer did flourish, who in the first booke of his historye of *Florence* sayth: that for the most part the mischiefes that happē amonge the Chri|stians, proceede of the ambition of the Popes. And that belfore the time of *Theodoricus* kinge of *Lombardes*, that is till about the yeare of our Lorde 500 they were euer subiecte to kinges in ciuill matters. But (sayth he) they en|croached by little and little the ciuil iurisdiction, and final|lye do vsurpe Lordship euen aboue the verie Emperours. They haue growen to this height (as he sheweth) by three meanes, by excommunicating, by geuing pardōs, & by the sword. Furthermore in his discourses vpon the fift decade of *Liue* Cap. xii. he sheweth, y^e contempte of Religion is cause of the ouerthrow of al common wealthes, & namelye that the occasion both of discorde and euill successe in Chri|stendome, is because that Religion is contemned, whereof there can be no greater coniecture (saith he) then that those people which are nearest to the Church of Rome, y^e heade of our Religion, haue least Religion. And he that by ex|perience would know the truth of this matter, (if he were of sufficient power and auctoritye to transport the Court of Rome into *Zwitzerland*, where onelye at this daye the people do liue both according to Religion & warlicke sort of antiquitye) he should perceiue that y^e detestable demeā|nour

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of the Popes Courte, would cause more disorder in y^e countrey then any chaunce els that mighte happen at any time, &c.

166. Paule the thirde.

[231] *PAule* the third, borne in Rome, was first called *Alex|ander Farnesius*: He b•inge a Cardinall and bisshop of *Hostia*, and a man almost spent in yeeres,

was chosen to succede *Clement*, and yet he raigne fiftene yeeres. *Valerius* writing of him saith: This holy man did his endeuour accordinge to the custome of his auncestours to aduaunce his children and to suppress *Luther* and his adherentes. He was very conning in astrologie, southsaying, and conliuring, by meanes wherof, being a young man he did ma|nye strange feates. He caused his owne sister to yelde her selfe concubine vnto Pope *Alexander* the sixte, that hee might therby obtaine the red hatte. But in his Papacie, beinge an aged man, he deuised a newe profession of religilous men: He purposing to reforme the estate of the church of Rome, sommoned a generall counsell at *Mantua*, but to no purpose: and likewise in the later *Tridentine* coun|cell he could not preuaile.

Valerius Anselmus, *Paulus Vergerius*, *Iohn Sleidan*, and other late writers do report these thinges that follow of him: It were to long to speake all that might be saide of this miserable man touching his hainous faces, as man|slaughter, theft, poysonings, treasons, tyrannies, incest, fornication, and such other. But yet it shall not be amisse to disclose a few of his practises. This *Paule* was an As|trogian, a Magician, a wyzard: He made one *Dionysius Seruita* a practiser of *Geomancy*, that is a kinde of conliuringe with earth clay and sande, or suche matter, also he alwaies vsed as his familiar companions *anricus* a Por|tugall, *Cecius*, and *Marcellus* being coniuers, and ray|sers

of euyl sprites in the bodies of dead men: He acquaint|ed him selfe with these, because he wold haue them to cast the natiuities and destenies of him and his children, by con|stellations. By playing the bawde he first got to be made cardinal. He deliuered his sister *Iulia Farnesia* vnto *Rodolricus Borgia* a Spaniard, otherwise Pope *Alexander* the sixt, wherby he might obtaine of him to be made cardinall and byshop of *Hostia*, and so gat money to pay his debtes. By such meanes haue many fished for the fattest benefices in the court of Rome, by seruing the Popes fleshely appe|tite, and saith (*Cornelius Agrippa*) there is no way redyler to get preferment there then this is. Furthermore this vnnaturall and wicked Pope *Paule* coulde not with holde his mischeuous hande from his owne kinred, no not from the wombe that first gaue him breath and life: for he poy|soned both his nephew and his owne natural mother, that he might therby enioye the whole inheritaunce of the *Fer|nesians*. Beside this he liued carnally wyth another sister that he had: and because he perceyued that she loued other better then him (which in the ende the harlot shewed open|lye) his iealousye was such, that to reuenge the despite as he counted it, he so watched his oportunitie, that in y^e ende he poysoned her for it.

He beinge Legate vnder Pope *Iulius* the seconde in the prouince of *Ancona*, did villanously beguile a noble yong gentlewoman of the same Citye. For he shifted his appa|rell & counterfayted himselfe to be a noble man of the Le|gates companie, resorting to her as a woer, and craftelye vnder colour of mariage laye with her. But in the ende when the poore gentlewoman had vnderstandinge of him what he was in deede, and saw how she was deluded, being made not a lawfull wyfe but a priestes cōcubine (according to the Popes lawe) she was so greuously wounded with grieve hereof, that she was almost

mad and rauished of her wittes. But she conceyued by him and was deliuered of a

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sonne called *Peter Aloysius*, who afterward shewed him|selfe to be the liuelye image of such an adulterous father. At another time this *Paule* hauing a nyce called *Laura Fer|nesia*, committed incest with her also: but her husband *Nicolaus Quercaeus* toke him in the deede doing, & in a greate rage so wounded him, that the skar thereof remayned till his death. Againe he had a daughter called *Constantia*, with whom he was so entāgled and bewitched, y^t (O most sinnefull man) to enioye her the more freelye as his concu|bine, he poysoned her husband *Bosius Sfortia*. Such is the double corruptiō of their single life: such villanye ensueth of their vowed chastitye. Thus doth God giue them ouer to their owne lustes that presume vpon themselues, & thus doth he detect the man of sinne, suffering him to come to y^e fulnes of iniquitye: who neuerthesse is so blinded in his owne fantasyes, that wallowing in this wickednes, he thin|keth yet himselfe to be perfite holye, and the generall Uil|car of Christe vpon earth. Yea & for so much as he is able to forgiue vnto other (as he thincks) greater sinnes, if grea|ter maye be then these are, why maye he not dispense wyth himselfe in the like: Or rather why shoulde it be counted sinne in him. For so sayth one *Ennodius*, to speake but of one among many such sayinges: *The Pope together with the power of teaching, hath receiued free libertye to do ill without controlment*. And such is their affiaunce in the holines of their chaire, that the presumption thereof hath caused them thus to decree: *Distict. 40. Non vos in Glos|sa Papa de homicidio vel adulterio accusari non potest: vnde sacrilegij instar esset disputare de facto fuo Nam facta Papae excusantur vt homicidia Samsonis, furta He|braeorum, adulteria Iacob*. The Pope cannot be accused of adulterye or manslaughter: Therefore it was as muche as Churchrobbing to dispute of his doing. For the Popes deedes are excused as the murthers of *Samson*, the theft of the *Hebrewes*, the adulterye of *Iacob*. And againe it follo|weth

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in the same place: *In Papasi desint bona acquisita {per} meritum: sufficient quae a loci praedecessore praestantur*. If y^e Pope lacke good deedes gotten by his owne merites: the good deedes which his predicessour (S. Peter) did, do serue his turne. This being cōsidered it is lesse to be mar|ueyled at, that the Pope should thus embrewe his han|des with the bloud both of his freindes, kindred and parentes, and defyle his body most shamefullye with his owne sister, nyce and daughter. But to returne to the historye. After that this *Paule* gatte the Popedome he created two Cardinals, whereof the one was *Alexander* sonne to his bastard sonne *Peter Aloysius*, and the other was *Ascanius* sonne to his bastard daughter *Constantia*. By his tyran|nye he oppressed the *Perusians*: and in a madnesse he draue *Ascanius Columna* out of his kingdome. He

cloyned in|to his owne handes by vyle treacherye a towne called *Calmery*, dryuinge out and dispossessiong the Queene thereof being a godlye, wyse and vertuous Ladye. By his crafte he so inuegled y^e Colledge of Cardinals, that he brought to passe by their consente to chaunge *Camery* for *Parma & Placentia* two noble Cityes, and to make his sonne *Peter Aloysius* Lorde and Prince thereof. But the iust venge|ance of God did afterward plague this their polittick pac|king, for this aduaūcement of *Aloysius* fell oute to his de|struction in the ende.

Oftentime this *Paule* consulted wyth his Cardinals how he might hinder the nationall counsell holden in Ger|manye, and hee commaunded his Legates to enflame the mindes of other Princes against the king of England, and he purposed to giue his kingdome awaye from him, and to make it a praye and bootye to those that woulde make ha|uocke of it. *Anno* 1542. he summoned a generall councell to be holden at *Trent*, against the Gospel, the preachers & fautors thereof: But because he coulde not there haue all things according to his owne minde, he remoued it to *Bo|monia*,

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pretending that it was done onely for choyse of bet|ter ayre, which was but a shifte, when as his purpose was by this meanes to defeate many of geuing theyr voyces in the sinode. He oppressed wyth all force the professours of the Gospell, some wyth sword, some wyth fyre, some wyth poyson were destroyed. He spared not so much as his Car|dinals if they did once but sauour of that sect, wherof Car|dinall *Fulgosius & Cantarenus* felt the prooffe: And but y^t it pleased God otherwyse to prouide, his owne brother *Paulus Vergerius* bishoppe of *Iustinople* had not escaped his rigour. •e sent out his marciall as cruel persecutours on all sides, who tormēted y^e Gospellers with fyre & sword, burning and drowning, banishing and imprysoning, confis|cating their goods, & pyning their carkases euen to death. The ••iefe of these tormentours were *Alexander Farnesi|us* Cardinall, & *Octavius* his brother duke of *Parma*, who were the sonnes of the forsaid *Peter Aloysius* the sonne of this Pope. These two wyth great blustering and threat|nings, came out of Italye & entred into Germanye *Anno* 1546, vauntinge and boasting verye arrogantlye, that they would shed so much bloude of the Dutche *Lutherans*, that their horses should be able to swim in the streame thereof.

In the meane time the wicked Pope at home was more pleasaunt with his daughter *Constantia* then the vse is: & beside this (like a sinnefull wretche) he prouoked to incest and most detestable whoredome another beinge his nyce, a yonge gentlewoman in time past commended as well for womanlye modestye as beautye.

He had a booke kept of 45. Thousande harlots, who for the lib•rtye of their stewes did paye vnto him a monthlye tribute: These dames (sayth *Eusebius Captiu•*) are had in great honour wyth the Pope, these kisse his feet•, these haue familiar communicatiō wyth him, these are his com|panions both by daye and by night.

In the time of this Pope *Anno* 1534. the *Franciscan*

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monkes played a cruel and bloudye pageant at *Orleans* in Fraunce, in despite of a dead woman beinge the Maiors wyfe of the Citye, who in her life desired that she might be buryed without any funerall pompe. The woman beinge dead the monkes in whose Church shee was buryed recey|ued of her husband vi crownes, and because the gifte was not greater they grudged much at it. And therefore they set a certaine nouice aloft on the rooffe of the Church who shoulde in the nighte time counterfaite to be the womans spirite, and should crye out and say that she was dampned perpetuallye for *Luthers* doctrine. At the lēgth the mat|ter came before the kinges councel at Paris, where in prelsence of the Chauncellour *Antonius Pratensis*, these two *Coleman & Steuen Atrebatensis* being found giltye & con|uicted of this villanye, were condemned to be put to open shame. One *Vulteijs Remensis* wrote these Uerses against this illusion.

Cum clamat laruas, furiosa caterua leonum,
Infestare suam nocte die{que} domum:
Res vera est, falsi, laruati deni{que} fratres,
Quos vestis sanctos prodigiosa facit,
Sunt lemures▪ larue, furiae, vulpes{que} lupi{que},
Qui infestant vitijs se{que} suam{que} domum.

One *Pontacus* a Popeling in his Chronicle set out y^e last yeare, being the yere of our Lord 1573 printed at *Louany* by an Englishe fugitiue called *Iohn Fowler*, reporteth in the 153. leafe thereof that this Pope *Paule* the third, did o|penlye excommunicate & curse the most renowned Prince R. *Henry*, the eyghte, & *donauit regnum primum occul|patur*, gaue his kingdome to him y^t woulde first inuade it.

Nowe followeth it to speake of *Peter Aloysius* duke of *Parma & Placentia*, and bastarde sonne to Pope *Paule* the thirde, who because he was proud, cruell and a most lasciuious tyraunte was murdered by his owne nobles *Anno* 1548. the tenth day of *August*. When this wretched vill|laine

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(as both *Vergerius & Sleidā* report out of certaine I|talian historyes) beinge lie•etenaunte generall of the Ro|maine armye arriued at *Fane*, and founde there *Cosmus Cherijs* bishop of the same Citye beinge aboute thirtye yealres old, a man of great wysedome, learning, and of godlye lyfe, he committed vppon him such an horrible villanye, that I thincke since *Sodom & Gomorra* were by the hande of God for the same sinne destroyed wyth showers of fier and brimstone raynyng from heauen, the like hath not beene hearde of. For euen by force and violence hee caulsed his vassals and pezauntes, to holde the bishoppe while he

(mauger his hart) in the meane time without all shame committed that deede, which shame wil suffer no ciuill pen to put in wryting. This treacherye & infamous filthines strake such a griefe in the harte of the good bishop, and was such a corsey to the innocent man, that for sorrowe & shame together he dyed within three dayes after. And (as some thincke) the same *Aloysius* perceyuing how greuouslye he toke it, gaue him poyson to dispatche him out of the waye, least he should haue made complaint thereof to the Emperour. For so vnaduisedlye in greate anguyshe of minde he had threatned *Aloysius*. Beside this *Aloysius* beinge priue to the incest of his father, presumed to committe the same deede oftē with his sister *Constātia*. And thus, while his father was Pope hauing power (as he thought) of heauen and hell, he presumed that he might do any thing lawfullye & without feare, and thereupon bye licentious luste did oft defile him selfe with eyther kinde. He committed manye robberyes and murthers, spoylinge of Churches, and thondring out his blasphemyes against the maiestye of God. And notwithstanding all this the Pope made of his sonne as his deare darlinge, and whollye endeouored himselfe to aduaunce him to honour, and when any made complaint of his wicked conuersation, the Pope would litle or nothing be moued therewith, but would saye after a smylling maner: that, He learned not this of his father. O|ther

correction of his sonne he vsed none, no not for that notorious crime vpon the bodye of *Cosmus*.

O what a miserable estate is this, that he who coūteth himselfe to be the vicar of God (that is ielous ouer y^e least sinnes, and a seuere reuenger of iniquitye vppon his owne elected people) should thus against y^e maiestye of that God as it were in defiance of his iustice, wincke at such an horrible treacherye and suffer it to be vnpunished, which Pa|ganes and heathē led onely by the light of reason haue loal|thed. Yea euen y^e brutishe beast taught of nature cōmitteth not, and as I maye plainlye say, if the deuil himselfe hath any remorse to be touched wyth the hydiousnes of sinne, I am sure he would detest & abhorre such an acte most of all, If anye man be so vaine to repose his Religion vpon man, and to measure the truth of doctrine by the conuersation of the person, (As many misled by Popishe traditions refuse the sinceritye of the Gospell for the corruption of them y^e professe it): If those kinde of parsons loke vppon this one Pope (a mightye pillar of their Religion) I hope they would roote out that affiaūce in his doctrine which is plā|ted in their breastes, or els be taught to measure the power and truth of the Gospell, not by the frailtye and weaknes of man. But if this waywarde reason be so beaten into their braynes that it cannot be digged oute, but that they will still affirme the doctrine is not true, and saye: I wyll not accept of it because the professours thereof are wicked men, Then let them beholde this Pope *Paule* a mightye patrone of their vndoubted Religion, and they shalbe com|pelled by their reason to say and speake with their tongue as the foole sayd in his hart: *Surelye there is no God, no Iesus Christe, no holye Ghost, no Gospell, no heauen nor hell: I will not beleue anye such thinge, because that euē the Pope himselfe the great professour hereof is become a*

*sincke of sinne, and a puddle of all filthines, to commit in his owne parsō
adulterye and incest, and to foster those*

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euils in his sonne, and suffer him to be as it were Prince of Sodom. &c. Thus (I say) if a man wil iudge Religiō by men, he shall be so farre from attayning to the knowledge of God & from faythfull seruinge of him, y^t he shall rather defye vtterlye his glorious maiestye, & thincke that there is no God at all. But thus we see y^t as no people haue attayned so much to the true vnderstanding of God, as they to whom it hath pleased y^e mercye of the father to reueale him selfe by his sonne Iesus Christe: so againe no people haue at anye time swarued farther from his holye wil and pleasure, and bin more fowlye polluted & stayned with all kinde of abhominable wickednes. But to returne to the historye of *Peter Aloysius*.

This outrageous villanye against the sayd bishop together with other matters of iniurye, extorciō & crueltye, but this chieffelye, emboldned diuers parsons of all estates to grudge his doings. And amonge other he being on a time at his owne Citye *Placentia*, sone after this former facte *Anno* 1547. he did cease into his owne hands al the goods of sondrye parsons, and amonge them one *Ierome Palauicinus*, and when as he to auoyde the daūger of displeasure fled to *Crema* a towne subiect to *Venice*, *Peter Aloysius* apprehended the wyfe and children of the sayd *Ierom*, and imprysoned them all. This being a matter wherof grea|ter trouble might ensue, the Cardinall of *Trent* bearinge good will to the *Fernesians*, wrote his letters to *Aloysius* in y^e behalfe of *Ierom*, but *Aloysius* gaue him a lighte aun|swere. Afterward *Octavius* sonne to y^e sayd *Peter*, came from y^e Emperours campe to *Trent* purposing to returne home: The Cardinall of *Trent* came vnto him and coulde him the whole matter touchinge *Ierom*, and desired him to be a meanes to his father for him. Hee made him prom|ise to do it: and afterwarde sente woorde to the Cardi|nall that *Ierom* shoulde be receiued into fauour if he him|selfe would come and craue his owne pardon in humble

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manner. But because it was feared that promise beinge broken, he shoulde be put to some greuous punishmente, therfore the Cardinall with a trayne of men went to *Crema*, and called for *Ierom*. He mistrusting treason, would not appeare tyll he had good prooffe that the Cardinal was come in deede. After they had longe talked in counsell to|gether, and the Cardinal had at large promised his helpe, they toke their iourney together: The Cardinall sent one of his men before to geue knowledge to *Aloysius* that hee and *Ierom* were comminge, by whom *Aloysius* returned this message contrary to that whiche his sonne *Octavius* had shewed before, that if they came he coulde not restore *Ierom*. And although that bothe diuers Legates, besides other wise and graue

men, did bothe intreate and vse per|swasions to appease his wrath, yet he persisted obstinately in his purpose: And now certaine of the nobilitie that had hated him for his former pranckes, conspired to murther him. They hauing entertayned for their purpose certaine ruffians for their sauegarde, watched a conueniente tyme for theyr purpose, and being garded with this their traine, they diuidinge them selues into diuers companies, came now and then out into the streates, euery man pretending that it was done for priuate quarrels towching him selfe: and therefore euery man demaunded of those whom he had hyred to attende on him, whether they woulde faythfully take parte with him to reuenge his iniurie, whiche he had susteined at the hands of Duke *Aloysius*: the seruing men made aunswere againe that they would do their endeuour not onely to reuenge an iniurie on hym, but further, if it were to kill him.

About this time, Pope *Paule* y^e third wrote to his sonne Peter *Aloysius*, willinge him to take heede to him selfe, and to beware of the tenth day of September, for he saide that the starres did thretten great mischiefe towarde him: for this Pope by constant reporte was skilful, not onely in

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Astrologie, but also in *Necromancie*: vpon the sighte of these letters *Aloysius* was very sad and pensiue for feare. And when the same tenth day came, he passed out of his calstell, being borne in a horselitter, and accompanied with a great trayne, to viewe the fortifyng of the citie, which he had appoynted to be doone: The conspiratours were also there in a redinesse, but because they coulde not then obteine their purpose, therfore they made no slurre at al, but when he shoulde returne home, they gaue attendaunce on him, and as it were for duetie towarde him, they went before him .xxxvi. in al, and when he with his horselitter was entred into the castell, forthwith they drewe vp the bridge after them (for it was a drawe bridge) so that none other coulde follow them in: where, euen presently they set vpon hym with their swordes, and after they had rated him and vpbrayded him bitterly with his tyranny, they slew him in his litter, and a certaine prieste, beside the groome of his stable, and fiue *Germaines*. This beinge doone, they ran vp and downe in the castell, and made spoyle of al thinges, where among other things they founde an hewge masse of money, which he had laide in store to mainteine the charge of fortifyng the citie. In the meane time the people of the citie ran thither, demaunding what the matter should be, because they harde such crynge, weeping, and howlinge, within the castell. The murderers spake out to them againe, saying. we haue slaine the tyrant and recouered the libertie of our citie. But because that matter could hardly be credited vpon the warrant of the people, promisinge to saue them harmelesse, y^e murderers tyed the deade body of *Peter Aloysius* to an iron chaine, and so hong him out ouer the castel wall, in sight of all the people, and after they had there let him hang a while, they threwe him downe into a dike. As sone as he was downe, the people ranne thither, drew him out, stamped on him and spurned him with their feete, and thrust their daggars into his bodie, so desirous

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they were to woorke their mallice on his hatefull carkasse. This being done, the people forthwith submitted them selues to the obedience of the Emperour, to whom they vttered the shameful demeanour of *Aloysius* and causes of his death, as hath ben saide. Thus he whom the Pope his faither fostred in his villanie was plagued, both with losse of life in his own person, and alienation of his dominion from his children. So alwaies the iustice of god awaketh when the iustice of man sleepeth.

167. Iulius the third.

Iulius the thirde an *Aretinian* borne, before his papacie was called *Iohn Mary* of the mounte. After the Cardinalls [232] had iarred many a day about the election, in the ende this man was chosen the seuenth daye of Februarie, in the yere of our lord 1550. This *Iulius* because he was a mellancholy fellowe, and one that hated from his hart the do|ctrine of *Luther*, was admitted into the colledge of Cardinalls, by the former Pope *Paule* the third, and was president for the Pope in the counsell of *Trent*, againste the *Lutheranes*. As sone as he had the Popedome he renewed the *Iubelye* to make moneye for himselfe. And therefore there repayred apace to Rome minstrils, pipers, harpers, fiddlers, players, ieasters, iuglers, ruffians, bawdes, harlots and Sodomites, with all kinde of rascall people. The Papistes conceyued a great hope that this *Iulius* woulde reforme Religion & clergie according to their desire. But his delight was to feede like a glotton. Peacocks, porke and bacon and all kinde of swines flesh were his ordinarye fare that he most desired. He promoted none so soone to ec|clesiasticall dignityes as yonge and wanton *Ganymedes*, especiallye one of that sorte called *Innocentius* in whom was no good qualitee. Beside that with his detestable do|nges did staine the Popes Pallaice, he was as wicked in

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his wordes: for in his talke he was so vnciuill and such a ruffianlye ribauld and blasphemmer, as amonge all the varlets in Italye was not a worse.

Pantaleon, *Vergerius*, *Sleidan* and other late wryters do report this of him that followeth: Anno 1550. the se|uenth daye of Februarie *Iohn Marie* of the mounte after great wrangling among the Cardinals was chosen Pope and called *Iulius* the third. And because this newe Pope might bestowe his Cardinals hat by custome one whom it pleased him: he made one *Innocentius* a boye whom hee fansied carnallye aboue measure while he was Legate at *Bononia*. Against which deede al the Cardinals much relpined and cryed out on it, yet the Pope did it and further|more made him his companion in his house. But to rife this matter farther modestye will not suffer, it is better to ouerpasse both the rumours and talke of the people tou|ching it: and those abhominable speaches where with the Pope himselfe was neither afraide nor ashamed to ieast of his owne villanye, & to displaye it openlye. Neyther could any honest eares endure to heare the contentes of certaine leud amorous letters fraught with all kinde of ribauldrye and wantonnes, which one *Camillus Oliuus* companiō to the Cardinal of *Mantua*, wrote to one *Hāniball Cotiuus*: there loathsome letters being in their vulgar tongue writ|ten in most dishonest and amorous verse, were intercepted the same day that the Pope was chosen, the Cardinals being together in the consistorye. These rimes were copied out and seene of diuers both in Italye & Germanye, who reported of them that they neuer saw such detestable, vilainous and abhominable wrytinges. By this the Reader maye iudge with what spirite this Romishe clergie is en|dued in whom lyeth the electiō of Christ his vicar (as they saye.) But so farre they are from beinge (as they boast) ex|empted from sinne, that these treacheryes are common al|monge them, and by theyr owne shamelesse tongues and

pennes detected to all the worlde, which gaue occasion to one *Velteius* to write this Epigram of Rome.

Roma quid est? Quod te docuit preposterus ordo,
 Quid docuit? Iungas versa elementa, scies.
 Roma amor est. Amor est? qualis? Praeposterus. Vnde hoc?
 Roma mares. Noli dicere plura, scio.

Touching the making of that boy *Innocentius* Cardinal, *Vergerius* sayth thus: Pope *Iulius* purposed to make a certaine lad called *Innocentius* Cardinal. This boye was not onelye of very base parentage, & endued wyth no good qualitey, but also was one of vile life and euill behaiour. Therefore when the Pope propounded the matter to the Cardinals and euery one stooode against it, one of the Car|dinals more bould then the rest saide to the Pope: Sir I praye you what do you see in this yonker, that you woulde thus honour him with the scarlet roabe? To whom the Pope said againe: And I pray you what did you se in me, y^t you should thus aduaunce mee to this pontifical dignitye? And therefore as this is the game of Fortune y^t she should aduaunce whom it pleaseth her, so ye haue promoted mee vnworthelye: and so let vs I pray you promote this boye and create him Cardinall.

Because that *Paulus Vergerius*, *Bernardus Ochinus*, & *Hieronimus Marius* did inueigh against the monstrous blasphemyes & horrible treacheryes of this Pope *Iulius*: therefore he suborned *Ierom Mu^osius* to defende and main|taine these things in publicke bookes. And auctorised him by his bulles not onelye to apprehende these reprehenders of the Popes treacherye and Sodomitrye, but also that he should by his wrytinges defame & slaunder with all kinde of bitter and dispitfull reproch, the Cittyes and Princes of Germany. Thus may euerye man see how the bishop of Rome doth not onelye fall into this filthie sinne, but al|so defende them and vpholde them as well and lawfullye done euen in open wrytinge.

Furthermore the said *Vergerius* in a certaine wrytinge amonge other thinges sayth this: Where as the name of Pope *Iulye* the third is foullye tainted with this former off|fence, and in such sort that he refrayned not from his Car|dinals &c. I haue hyther to forborne to detecte his doinge touching this notorious enormitye. But seing euery man doth cōstantlye report that he doth ordinarilye vtter those same kinde of blasphemyes that vile bauds and other such leude parsons are wonte to vse in contempte of God: men ought rather to condemne such an ouglye monster and not Christians &c.

In the time of this Pope *Iohannes Casa* a *Florentine* Archbishop of *Beneuentum*, Deane of the Chamber Apo|stolicall, and in all the Dominions of *Venice* the Popes Legate with full power and auctortye did flourishe. This

Iohannes Casa wrote in the commendatiō of that most vn|naturall and abhominable filthines of *Peter Aloysius*, set|ting forth with most loathsome wordes, flourishing Reto|ricke and wicked eloquence in Italian rime, that matter which is not to be named among men: yet he hath so pray|sed and commended it as no man withoute sinne maye rel|porte. This cursed worke and detestable booke was im|printed at *Venice* by *Troianus Nauus*. In his recordes of malefactours made in the time of his Legacye, he reck|neth none but such as professed the Gospell. Whereupon *Vergerius* sayth vnto him: Art thou not ashamed thou ab|hominable Archbishop? Darest thou shewe thy face a|breaed and burne holy bookes? Euen thou that hast writ|ten those •imes, euen thou that hast aduanced the ouglye sinne of *Sodom* as an heauenlye deede. &c.

Such was the tyrannicall rigour of this *Iohannes Casa* against the professours of the Gospell, that one *Franciscus Spiera* a lawyer for feare of his crueltye did reuolt from y^e Gospell & subscribe to the Pope, but vpon the same deede he fell into desperation and so continued a most miserable

man to his death tormented in conscience.

Paulus Vergerius did also hardlye escape the rigorous hand of this *Iohn Casa*. But to be short it were a tedious thinge to declare at large all the demeanour of this Pope *Iulye* the thirde in the time of his *Iubelie*, and in the *Tri|dentine* councell in establishing the idoll of *Lauret*: and in his quarell & braule with the bishop of *Armin* comptroll|our of his house for one peacocke, & other such like trifles. For he delighted much in the eating of peacocks and swy|nes fleshe: but when his Phisitian had giuen him warning that he should forbear swines fleshe, because it was hurt|full for y^e goute his disease, yet *Iulius* would not forbear. The Phisition therefore gaue councell to the Popes Ste|ward to take order that y^e Pope should haue no such meate serued at the table. Whereuppon the Pope wantinge his dish asked, What is become of our bacon? The Steward aunswered that the Phisition willed him that hee shoulde not set it on. The Pope forthwith violently brast into these wordes sayinge: Fetche me my meate hether *Al di spetto di Dio* as he might say in English, In spite of Gods hart. This blasphemous outrage is a common phrase amonge ruffians and varlets of Italye in their rage, and as cōmon with Pope *Iulius* as to other, beside other lasciuious and vnciuill speach. On a time he had at his table a peacocke which was vntouched, and therefore he commaunded that it should be kept for him til Supper: for I wil (quoth he) haue certaine of my freindes with me at supper in my gar|den. When supper time came the Pope was serued with hot peacocks, but his cold peacocke came not in according to his commaudemēt: And therefore he began according to his custome to blaster out his blasphemyes raginge and raylinge. One of the Cardinals that sat at the table sayd: I beseeche your holines not to be so highlye offended for so small a matter: No? (quoth *Iulius*) If God were so offended for one apple that he threw our first parentes out

of Paradise: why shoulde not I that am his Uicar be anlgrye for my peacocke, seing a peacocke is of greater valew then an apple.

This *Iulius* caused this sentence to be printed on his coyne: *Gens & regnum peribit quod mihi non inseruit*. That nacion and kingdome shall perishe which doth not serue me.

When he shoulde create one *Peter Betauus* Cardinall, certaine of the Cardinals stooode against it, vrginge especilallye that the sayd bishop was infected with *Luthers* here|sy: What then quoth the Pope, were it not better for vs by putting on him the Cardinals hat to purge him of that vncleanes, and by that bonde to knit him vnto vs, rather then to suffer him by escaping from vs to ioynye wyth oure ennemyes in Germanye as *Vergerius* hath done. After sixe yeares raighe this Pope *Iulius* died *Anno* 1555. the xxiii. daye of May. Upon whom these verses were made.

Quò ventum est superi? quò vis progressa Diones?
 Quò gula? quò luxus? quò genus omne mali?
 Ambrosie foetent epulae, mareotica sordent
 Vina, nisi Iliacus porrigat illa puer.
 Caetera mens horret meminisse: ea discat ab vno
 Crimine, me quisquis legerit, at{que} gemat.

Among diuers other Epitaphs this was written of him and sent from place to place as followeth.

Iohannes Maria • Monte. &c. Iohn Maria of the mount by haphazard obteining the papacie in the time that the Cardinalles were at a great braule, which he durst neuer presume to hope for? In 6. yeres he did shed more Christian bloud then any other Antechrist hath done at any tyme.

Fex sacrificulorum, grex Episcoporum, armentum
 Cardinalium gratitudinis ergo monimentū aeternum posuit.

Ciuill eares perhap will be offended that a man shoulde

•ere set down the sluttishe behauour vsed in three pointes by this Pope *Iuly*, euen at open table, otherwise then alny person of meane modestie would do in priuate chamber: As *Beza* sheweth in this Epigrā made of this Pope *Iuly*.

Ebrius ad mensam quum Iulius ille sederet,*

Impia quem potuit Roma nec ipsa pati:
 Tres pariter fertur pelues habuisse paratas
 Vt triplici triplex vase leuaret onus
 Vna alui pondus, vomitum altera peluis habebat
 Tertia uesicae concipiebat onus,
 I nunc, pontifices Germania dira negato
 Omnia clausa suo iura tenere sinu.

And yet this Pope was he whose auctoritie and supremacie was with all humilitie and deuoute reuerence restored here in England in the yere of our Lorde 1554. by queene Mary. From this man Cardinal Poole, who before was outlawed and vanished for high treason against king *Henry* the viij. came into England, and brought with him this Popes blessinge, pardon, and absolution. For the whiche Cardinal Poole was made Primat of England and Archbyshop of Canterbury. Thus the Popes blessing and pardon was receiued by the estate of Englande. And *Ponticus* in his cronicle published *Anno*. 1572. printed in *Lojany* by *Iohn Fowler* an Englishman, that blotteth much paper to publishe grosse vntruthes, for the defamyng of his countrey by him forsaken, is not ashamed *Folio* 179. to reporte, but boastingly writeth it, that kinge *Phillip* and Queene *Mary*, with the whole Parliament house did humbly kneele vpon theyr knees to receiue the Cardinals blessinge and absolution from the Popes holynesse. But it is well known, and the knowledge therof dearely bought by Englande, how that noble Queene being otherwise of great wisdom, and godly minde, yet ouermuche deceyued by ignorance in scripture, and putting too great a confidence in the Popes auctoritie, the antiquitie of her religion

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and the professors therof, did euen of simple zeale yeld the disposition and orderinge of her affayres ouermuch to the crafty clergie, who with fyre and faggot followed in England the rygorous example of *Iuly* practized in *Italy*, against those that dissented from the Popes doctrine. But this is both at large set forth in the actes and monuments of the Church, and further is not pertinent to this purpose, and therefore not here to be mentioned at large: Onely this is that whiche I note▪ to what kinde of person of lyfe and conuersation England in these later dayes submitted it selfe as to his generall Pastour, and the vicar of Christ. Of what maner of man we receyued blessinge and absolution so deuoutly, whom we did so highly commend, honour, and reuerence, aboue our natural prince with heauenly title of our moste holy father the Pope. To whom and to whose seruile yoke our prynce dyd yelde her selfe to be at his commaundement, whose curse we feared, whose loue and fauour, we sought to purchase with infinite treasure, whose displeasure caused bothe prynce and people to quake as it were at hel fyer. If the person that thus bleared vs be considered, I doubt not but we shall firste be ashamed of him, secondely ashamed of our selues, that we haue thus fallen downe and worshipped the beast, and fyally hereafter detest him and his successours.

The selfe same thinge is declared in *Graftons Cronicle Folio*. 1346. Where he at large sheweth howe Cardynall Poole was receiued by kinge Phillip, Queene Mary, and the Parleament, and how he perswaded them to be reconciled to this holy father the Pope, and how vpon their submission he gaue them absolution in these wordes folowing. ¶*Our Lorde Iesu Christ whiche with his moste*

precious bloudde hath redeemed and washed vs from all our sinnes and iniquities, that he might purchase to him selfe a glorious spouse, without spot or wrinkle, and whom the father hath appointed head ouer all his Church: he by his*

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mercie absolue you, and we by the Apostolike auctoritie gyuen vnto vs by the most holy Lorde Pope Iulius the thirde, his vicegerent on earthe, do absolue and delyuer you and euery of you, with the whole Realme and dominions therof, from all heresie and schisme, and from all and euery iudgements, censures, and peines for that cause incurred. And we also do restore you agayne to the vnitie of our mother the holye Church, as in our letters of Commission shall more plainely appeare. &c.*

This being done, the kynge and the Queene and all the rest went to the Chappell, and chaunted *Te deum* for ioye of this sweete blessing of so holy a Pope. It maye be that those burgeses and the rest of the Parleamēt house, at the time of this absolution, thought better of his person when they receyued his blessing: but I wyshe those that are yet remayning of them, and reade this his lothsome life, now to consider what a stinking idoll they honoured ignorantly at that time, and what a villains blessing they receyued so deuoutly. Consider also what benefittes euery way follo|wed this blessing: for sone after there fell so great extre|mitie of raine (as thoughe the heauen had bewept our ini|quitye) that the aboundance therof raysed great and peryllous fluddes, doinge muche harme in diuers places: The Thames swelled so high, that for the space of fower or fiue dayes boates and barges rowed all ouer sainte Georges felde, and so at Westminster a boate mighte haue rowed from one ende of the Hall to the other. Also that yere and the yere following there raigned hot burning feuers, and diuers other straunge and newe diseases so contagiously, that many people perished in all partes of Englande, espelcially of the most auncient and graue men, for in London betwene the .xx. of October and the last of December ther dyed seuen Aldermen: Also the yere followinge there en|sewed a great dearth and famin throughout all England: And agayne the yere after that, Newenam bridge, Ryce

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banke, Callice, Hammes, and Guynes were taken by the Frenchmen, and the Englishmen driuen cleane out of that parte of Fraunce, to their perpetual damage, which they had so long enjoyed before: Ad vnto this also, that where as Queene Mary prouided a sufficient power to be trans|ported for the rescuwe hereof, whiche mighte haue saued it, there arose such terrible tempestes of windes and wealther continuing foure or fiue dayes, vntill such time as the Frenchmen had wrought their purpose, and the English|men in the meane time by meanes of the terrible tempest were kept of mauger their hartes: and such

shippes as did aduenture the passage were so shaken and torne with violence of weather, as they were enforced to returne with great daunger, with losse of all their tackle and furniture. Finallye euerye thinge wente so to wracke, that (as it was thought) the noble Prince Queene Mary seing her Realme so to go to decaye, conceyued such an inwarde sor|rowe of minde that by reason thereof aboute September she fell into an hot burninge feuer, which sicknes also was common that yeaue throughe all the Realme, and consu|med a marueylous nomber (as *Grafton* noteth) both no|ble men, bishops, Iudges, knightes, gentlemen and far|mours, and in the ende the Queene dyed thereof and also y^e Cardinal in one day, the 17. day of Nouember *Anno* 1558. And this was the successe of the Popes blessing, therefore God send them plentye of the tree y^t like the fruite therof.

168. Marcellus the second.

[233] *Marcellus* the seconde borne in *Hetruria* was first callled *Marcellus Ceruinus*: he was Cardinall of the crosse of *Hierusalem*, when with y^e consent of all the Car|dinals he was made Pope. He being created the ix. daye of Aprill, would not chaunge his Christian name but would be called *Marcellus* the seconde, and the next daye he recei|ued

all the Papall ornamentes in *Lateran* Pallaice.

Charles the Emperour and his brother *Ferdinand* on a time thoughte it meete to prepare an armye against the the Turke, and wrote to the Pope to moue him therein: This *Marcellus* aunswered by his letter, that the armye should rather be addressed against the *Lutherans*, for these men he saide were worse then all Turkes, But this he did before he came to the Popedome. But in his Papacye he was an hotte defender of the Romishe superstition, and a stronge enemye to the *Lutheranes*: but he beinge one that was long troubled with the iaundies, his disease toke him so sore that he dyed thereof the xxiii. daye after his electiō, being the third daye of Maye.

¶*Theodoricus Gresmundus* of the royat of Rome wryteth these Uerses followinge.

Roma caput scelerum, niuei iactura pudoris,
Exitium fidei, luxuriae{que} parens.
Sola Venus dispensat opes, dispensat honores,
Sola facit serua quicquid in vrbe libet.
Extollit, magnos{que} facit sapientia turpes:
Sit procul, in tenero cui sedet ore decor.
Tartara sunt molli potius adeunda iuuentae:
Si non est alius, sit tibi barba comes.

Marcellus Ceruinus was borne at *Mount Publican* in the field of *Florence*, who when he had well studied humalnitie, began to be a scholemaister. Afterward when Pope *Paule* the third had created *Alexander Farnesius* (his nelphewe by his bastard sonne *Peter Aloysius*) Cardinall beeing but a boye, he made this *Marcellus Ceruin{us}* his scholemaister. But sone after *Alexander* the Cardinal leauing his learninge and forsaking his booke, addicted himselfe wholly to other affayres, wherein both he and Pope *Paule* the third vsed the seruice of *Marcellus* as of their Secre|tarye. When the bishopricke of *Nicaster* fell voyde he was

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created bishop thereof, but yet he liued still in y^e court & as a retchlesse *non residēt* repayred not to his Church at all. Pope *Paule* the thirde appointed the foresaide Cardinall *Farnesius* to be Embassadour to the Emperour & to *Fer|dinād* being both in *Bulgarye*: but because he was as then but a boye, he ioyned in commission with him this *Ceruin{us}* to direct the whole order of the Embassage. At that time the Emperour and *Ferdinand* were moste busye to make warre against the Turke, which matter they moued ear|nestlye. But *Ceruinus* did then publishe a booke which is yet extant in print, wherein he shewed that they ought ralther to set vpon the *Lutheranes*: and that they were more detestable then any Turkes. *Paule* created him Cardinal when he was absent, & sone after sending for him to Rome againe, he ordered all thinges by his aduise. He gaue him the title of the holy Crosse in *Hierusalem*, also he made him generall Inquisitour of heresye and commissioner w^t Cardinal *Burgensis*, whereby much crueltye and vntolle|rable dealing was vsed. When an Embassage shoulde be sent to the *Tridentine* Councell, Pope *Paule* ioyned to Cardinall *de Monte* and to Cardinall *Poole*, this *Cerui|nus* as third in Commission. The first of these was sent as a man cunning in the Law, *Poole* was sent as one that did desire to haue reformation in the Church, although it ap|peared afterward y^t he neuer wished it in his harte. Third|lye *Ceruinus* was sente as one in whom the Pope reposed all his trust. Therfore he charged him especiallye that he should suffer nothing to be spoken in the Church, y^t should tend any waye against the maiestye of y^e Church of Rome. And therefore when one *Iames Nachiantes* bishop of *Clo|dia Possa* saide that he could not allow the decree, wherein it was written that *Tradicions ought to be receiued and kept with as holy affection and reuerence as the Scripture and Gospell*, *Ceruinus* procured that he was driuen from the Coūcell. Furthermore because one of *S. Dominicks*

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order called *Don VWilliam* of *Venice* said in the councel, that the councell of *Constance* was aboue the Pope: *Ceruinus* called him to him and taunted him verye bitter|lye. But when the monke aunswered that the thinge it selfe woulde testifie it to be so, that the councell was a|boue the Pope, because the coūcell

deposed him, *Ceruinus* answered that it was not so, but that the Pope gaue ouer of his owne accord, for prooffe wherof he could shewe a *•ea|den* bull: and so he charged him to be packinge forthwith out of the councell. Aboute that time *Paulus Vergerius* bishop of *Iustinople*, who had serued y^e sea of Rome in son|drye Embassages in Germanye, came frō *Mantua* to this *Tridentine* councell. But because he was vehementlye sus|pected that he fauoured the *Lutheranes* in some pointes, yet the two other Cardinals *Poole* and *de Monte*, & with them *Tridentinus* & *Paciecus* were contente to allow him to sit with them least they should bewray that the councell was not free for euery mā, if they should exempt this *Ver|gerius* being so wel knowen in Germanye. Yet *Ceruinus* would not be quiet vntill he sawe him put out. Manye of the bishops when they sawe how it was purposed to driue *Vergerius* out of the councell, did determine to write to y^e Pope thereof & to admonish him not to suffer it to be done, because manye would saye it was not a free councell from whence bishops were forced to depart. *Hierom Vida* bi|shop of *Alba* an eloquēt man had penned the letters in his owne name and the rest of the bishops, When *Marcellus* heard thereof he charged *Vida* with sore woordes, that he shoulde not in anye wise sende those letters to the Pope▪ Sayinge, it was an euill example that bishops summoned in councell should write such letters to y^e Pope, as though they woulde appointe him what he should do, which was a matter so haynous, that the suspicion therof were to be aluoyded. *Vida* and the other bishops being terrified here|with, suppressed their letters and sent them not.

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Vergerius when he shoulde departe out of the sinode came to *Ceruinus*, and demaūded of him for what articles espelciallye he would haue him cast out from the companye of y^e other bishops? *Ceruinus* answered him saying: because I haue hard that thou deniest that the Legendes of *S. Gre|gory* and *S. Christopher* are true. So it is (quoth *Verge|rius*) I haue denyed them & do still denye them to be true, emboldning my selfe herein by y^e auctoritye of Pope *Paule* the thirde: for when he commaunded both these Legendes to be taken out of the Breuiary, he sheweth in that preface that he commaunded that onelye such Legendes should be razed as were not true. *Ceruinus* being thus entangled, made answer that they were not to be counted good mē which would agree with y^e *Lutheranes* in any one point, & therefore auant out of our councell. Such was the ran|cour of this *Ceruinus* against the Gospell, and yet he was one voyde of all knowledge in diuinitye, but peuishe in reltayning superstitiō. But otherwyse he was a man of good discretion, of verye honest life, and of great wysedome, and therefore he was had in great estimation and reuerence, so y^t if he might haue raigned Pope, it was to be hoped that he would haue reformed many thinges in y^e Court of Rome, & especially that he would haue eschewed all roytousnes. And so it came to passe for Pope *Iulye* y^e third being dead *Ceruinus* was chosen Pope. But wheras he was long before sicke of the yelowie iaundise, then the disease began to worke so sore vpon him that he died the twentye daye af|ter the election. The report was that he was poysoned but there was no such thing. A litle before he would haue bin

crowned but with moderate coste. Cardinall *Farnesius* wyth his freinds in election gaue his voyce to this man although he had long before had a brawle with him, because he hoped that no man would more diligently aduaūce him as *Paule* the thirde did determine. But especiallye he holped that he would maintaine y^e house of *Farnesia* that they

should not be depriued of the dukedome of *Parma* and *Placentia*: For Cardinal *Farnesius* debated it wyth *Iulye* the thirde, to make promise thereof before he would assist him to obtaine the Papacye. Some said that many Cardinals did therfore chose *Ceruinus* Pope, because they saw him so decayed by sicknes, that there was no hope of longe life in him: For that is their practise of old.

169. Paule the fourth.

Paule the fourth borne in *Neaples*, called first *Iohn Pelter Carapha*, the same yeere Anno. 1555. was chosen [234] Pope the xxiii. daye of Maye with one agremente of the Cardinales, and exalted with all ceremonies. This man founded a new sect of Religious men in *Venice*, called by an holy name *Iesuites*, of the name of *Iesus*, but this he did before he was Pope: but after this deede he beinge made Cardinall, applied his minde to other matters, namely to scrapinge riches together. Before his Papacie he publyshed a booke concerninge reformation of the Church, but in his raigne he regarded it not. All his mynde was on warres, delightyng rather in battell then in peace, and so he played rather Saule the persecutour, then *Paule* the preacher of the Gospell.

Caelius Secundus and *Vergerius* do thus report of him: *Paule* the fourthe, a *Neapolitan*, called *Iohn Peter Caralpha*, was chosen in May to succede *Marcellus*, by the consent of the Cardinales, desirous therein to gratifie *Henry* kinge of *Fraunce* This Pope saith *Caelius* dyd found a sect of priestes at *Venice* called *Iesuites*, but afterwarde hauinge obteyned his purpose, which by this meanes he aylymed at, he gaue them ouer. For he so cast his net, that forsaking a byshoprike he fisshed for a Caldinalship, & caught it: Therevpon when he shoulde departe from *Venice*, the *Iesuites* demaunded of him whither he went: to whom he

answered sayinge. Whither I go ye cannot come, mealyng thereby that he wente to the Pompe and dignitie of Rome, as to an other heauen, and that he shoulde leaue them in wretchednes and beggerie: Thus it pleased hym to dally & sport him selfe with the phrase of the holy ghost. Many thinges are reported of him, as that he was a stoute Champion for Purgatory, and that he knewe the secretes of some mindes, and that he dyd many wonders. *Vergerius* sayth, he dedicated a booke of reforminge the Church to *Paule* the thirde, and yet hee made no reformation in his owne time: But saith hee, who so euer readeth that

•ooke shall see that he confirmeth al those poyntes almost, whiche we reproue in the papistes: that is to say, that the Church is so decayed amonge them, as it is rather the Church of Sathan then of Christ. For he saith that the Popes do for their owne luste store them selues with may|sters hauing itching eares, that the name of Christ is blas|phemed amonge the Gentiles, throughe Cardinalles and Bishops, that the power of the keyes is wiped away with money, that lewde persons are made priestes, that Simo|nie is vsed as it were in open fayres, that the prelates doe swell with Ambicion and Couetousnes, that horrible vill|lanies are practised in monasteries, y^t Rome swarmeth w^t shamelesse harlots and strūpets, beside many lyke matters onely towching theyr detestable maners: but of their malnifold superstitions, of theyr butcherly slaughters and cru|ell tyranny raging at that time in *Italy*, England, France, Spayne, and other countries, he speaketh not a worde. And yet saith *Vergerius* (who made faithful searche ther|of) w^tin lesse then thirty yeares theyr inquisition of heresye, hath deuoured and destroyed by diuers kinde of torments an hundred and fiftie thousande Christians. This acompt *Vergerius* made aboue twenty yeares ago: And since that time (sauynge onely (God be thanked for it) in England) in al the former countries this bloody persecution for Religion

hath not onely continued, but mightely encreased. *Italy* dayly tasteth the bytter gall of it, as occasion serueth, *Spaine* findeth that the heate therof burneth more feruent|ly in the midst of winter, then the scorching Sonne in the midst of sommer at noone daye, the flame of the one tur|neth and tanneth theyr skynnes to black: the coales of the other burneth theyr bodies to graye ashes. And as tow|ching Fraunce, al Europe knoweth that as yet the worme in the ground hath scant taynted the karkases of thousan|des, whiche within these fewe dayes haue ben martyred. Thus we see howe that prowde Prynce of *Babilon* hath made all Christendome as it were his burning furnace, to destroye those that wyll not fal downe to worshyp his gol|den image: and yet howe that this littell Ilande walketh as it were in the myddest of this vniuersall flame, and not so muche as our garmentes are once cinged therewith. And yet it is well knowne howe carefull and busie the by|shoppe of Rome with his accomplices hath bene to sturre coales amonge vs, and to enkindle that fier in Englande, the smoke wherof were sufficient to destroy vs: who know|eth not howe that if his hotte thunderboltes of excommu|nication could any thing harme vs, we had therewith ben beaten to powder longe since. If the rancke breath of his blacke curses might haue preuayled, we had bin blowne to hell, bequeathed alieue both bodye and soule to the deuil & dampnation longe since. If holye leagues (as they terme them) and conspyring vowes of sondrye estates by his pro|curement, could haue bin stronger against vs then y^e hand of God with vs: how many are we that should haue tasted miserye, but how fewe should haue bin left to be waile it at this day? When forren inuasions haue bin to weake, hath not that Romaine prelate •ought to procure treason amōg vs heare at home, to delude the simple with bulles & par|dons, entising them to renounce their alleageaunce, to re|uolt from their naturall Prince, to rayse rebelliōs against

their owne countrey? Hath not his bulls roared at *Paules* Church gate discharginge subiectes of their dutye? And howe they haue wroughte in huggur mugger to steale a|waye the hartes of Englishe subiectes, manye poore wid|dowes and wretched orphanes at this daye in the North part of England with heauye harts ran testifie, who haue lost their parentes and husbandes throughe detestable re|bellion and sedition, the roote whereof is the Romishe re|ligion. But because that these tumultes, treasons and broyles wroughte since the raigne of oure most Gracious Queene against her maiestye and royall estate, haue bin practised not in y^e time of this Pope *Paule* the fourth, but by those that haue succeeded him, as *Pius* the fourth & *Pius* the fift: the gentle Reader is to be desired not to looke for the perfite discourse hereof as yet, neyther the historye of their liues, treachery and hurlye burlyes sturred in Chri|stendome, for so much as yet they are not to be sufficiently gathered by those Chronicles y^t haue bin latelye set forth or augmented. As for *Onuphrius* who hath writtē their liues added to the historye of *Platina*, because he is one hy|red by the Pope to put his pen in vre for the cracked credit of their estate at this daye, there is iust cause to thincke his wryting to be parciall, as one that turneth the best side of his Popes face outward, and that which is blemished ey|ther he hideth it, or paynteth it with a fayre coloure to coluer the foule blots thereof. And therefore seing maister *Bales* trauaile doth staye heare in *Paule* the fourth, this maye suffice till it shall please God to giue occasion of pro|ceeding in y^e liues of those y^t haue succeeded during y^e raigne of the Queenes maiestye. In the meantime good Chri|stian Reader, cōsider those treacheryes which by thy owne experience thou maiest knowe since her highnes came to y^e Crowne, of the Popes dealinge against her Maiestye and her Realme, weigh whereunto they tende by the example of these former historyes set forth in this woorke, & then I

doubt not but euerye one shall finde that he hath iust cause to saye: Blessed be Almightye God that hath thus preser|ued vs from the mouth of the Lion, and from the wolfe in a Lambes skin.

I doubte not but they that haue ben false hart•d againste our most gracious Queene, wyll consider theyr own folly, theyr owne iniquitie & madnes, in enuyinge y^e good estate of so noble, merciful, godly, & most lawful a prince: whom it hath pleased *Iehoua* to make oure *Debora* & a most bles|sed and worthy instrument, to the aduaūcing of his glory, the comfort of his Church, the preseruacion of the happy and quiet estate of all trewe Englishe hartes, the whiche greate treasures of Gods mercye so plentifullye powred vpon vs the Lord geue vs grace to vse them more thank|fully then heretofore, to glorifie his name with greater zeale, to loue honour and serue, with all humilitie in Ie|sus Christ, our most noble soueraigne, to pray for the most blessed continuance of

her maiesties raygne ouer vs, to graunt vs as trewe subiects to hate her enemies, as those that wyshe our confusion, especially the Pope of Rome, and all suche, euen to the deathe, as in his behalfe or for any iote of his accursed superstition would forbear but to wyshe well vnto her maiestie. The Lord gyue vs the harts to beware, renounce, and abhorre, the secrete societie and friendshippe of all those that seeke to trouble her quiet go|uernement, as the ennemies of goddes glory. That ney|ther one affection nor other, cause vs to winke at theyr seldicious wordes, nor to iudge fauourably of the corrupt dolinges and sayinges of suche hollowe hartes, whiche twoo thynges haue muche emboldned leude attempts, but that hauinge suche prooffe of their practyses we may henceforth become euen iealous in the behalfe of Religion and of our most gracious Prynce, and be ready euery man lawefully in his vocation, to beate downe blasphemie againste God,

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and to suppress the broode of sedition in the shell before it be hatched readye to flye. That England may neuer here|after become a neast and filthye cage of those foule byrdes that are bred in the bosome of Rome. Amen. Amen.

FINIS.

Laus Deo.

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