

Richard Culmer
Cathedrall newes from Canterbury
London
1644

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CATHEDRALL NEWES

FROM

CANTERBVRY:

SHEWING,

The Canterburian Cathedrall to bee in an

ABBHEY-LIKE,

Corrupt, and rotten condition, which cal's for a speedy

Reformation, or Dissolution:

Which Dissolution is already foreshowne, and begun there,

by many remarkeable passages upon that place, and the Prelats there;

Amongst which passages of wonder is,

The Archbishop of

Canterburies Passing-Bell,

Rung miraculously in that Cathedrall.

Recorded, and Published by RICHARD CVLMER,

Minister of Gods Word, dwelling in Canterbury: heretofore of Mag=

dalen Colledge in Cambridge, Master of Arts.

If I should hold my peace, the stones would immediatly cry out. Luk. 19. 40.

Imprimatur, John White.

I have perused this Relation of Cathedrall Newes, & therein observe, that the hand of providence hath, indeed, wrought a new thing in our Israel, worthy to bee looked upon by all, with a due mixture of wonder, and thankfulness: & therefore conceive it necessary to bee published to the view of all. Jo. Caryll.

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TO

THE HONORABLE

COMMITTEE OF THE HOVSE OF

Commons Assembled in Parliament,

Concerning plundred Ministers.

Worthy Sirs,

Finding that the Honorable House of

Commons assembled in Parliament hath

referred to your consideration, and examina=

tion, some matters touching the Reformati=

on of the Cathedrall in Canterbury: out of my zeale

to that worke, I have presumed to hold the Candle to you

(Physitians of value) a little to further your discovery

of that Cathedralls corrupt constitution, that you may

more perfectly cure the malignant disease, called the Ca=

thedrall evill. The worke is begun, the numerous Idols,

(dunghill-gods, as the Scripture calls them) which de=

file the worship of God there, are sweeping out apace. And

Oh that you would further cleanse that Augean stable,

by removing the Idol Shepherds; Let not the oyle of

the fat revenues of that Cathedrall Covent any longer

feed such darke Lampes, and Lanthornes, but let it supply

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burning, and shining lights, to enlighten those many miserable adjacent Parishes, which have a long time sate in darkenesse, under that huge, dry, flintie Rocke, called a Cathedral. I have the ensuing History (for the most part) from mine owne observation, and have beene punctuall in examining the truth of what I have by information. My ayme is to further the downfall of Babylon, and that Sion, which dwelleth with this daughter of Babylon, may deliver her selfe. So most humbly intreating your acceptance of this my obliged service, J remaine

Yours to be commanded,

RICHARD CVLMER.

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CATHEDRALL NEWES
FROM
CANTERBVRY.

Having seene bookes of newes from severall places, as newes from Hell, newes from Rome, newes from Court, newes from Ipswich, &c. I have made this following historical Essay of newes from the Cathedral in Canterbury, presented with what brevity I could, hoping that others will impart Cathedral newes from Yorke, London, &c.

The Cathedral of Canterbury once a Covent of Monkes.

The Cathedral, called Christ-Church, in Canterbury, being a Covent of Monkes, at the time of the dissolution of Abbeyes, in the reigne of King Henry the eight, it was then (in stead of Prior, and Covent) turned into Deane, and Chapter, that is, a Deane, and twelve Prebendaries, or Canons; to which were added Pettie-Canons, Substitutes, Lay-Clerkes, Vesterers, &c. These Prelaticall successors of the Idolatrous, proud, lazie, covetous Monkes, as they succeeded them in place, so they followed them in practise, whereby they have a long time caused the godly neare them to groane under their tyranny, superstition, and scandall. For remedy whereof, the ensuing Petition (being subscribed by very many well affected Citizens of Canterbury) was exhibited in Parliament, against those Cathedral Prelates, in the year 1640.

The Citizens of Canterbury petition the Parliament against the Cathedral there.

To the Honorable House of Commons assembled in Parliament; The humble Petition of the Inhabitants in, and about the Citie of Canterbury.

Shewing,

Episcopall government tyrannous.

That whereas under the Tyrannous government of Archbishops, Bishops, Deanes, Archdeacons, &c. the said Inhabitants are pressed with grievances, as followeth.

Cathedral Canons, Deane, Prebends.

1. The Canons, or Deane and Prebendaries, besides their rich Prelacies, hold (each of them) divers Benefices with Cures of soules, which Cures

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they cast off to poore Curates, allowing them a small stipend, and living themselves in ease, and excesse, to the hinderance of Gods Word, and the great prejudice of painefull Ministers, and their Families.

Cathedral Peticanons, Singingmen, Pricksong-Service.

2. The Pettie Canons, and Singingmen there, sing their Cathedral Service in Prick-song after the Romish fashion, chaunting the Lords Prayer, and other Prayers in an unfit manner, in the Chancell, or Quire of that Cathedral; at the East end whereof they have placed an Altar (as they call it) dressed after the Romish fashion, with Candlesticks, and Tapers, &c. for which Altar they have lately provided a most Idolatrous costly GLORY-CLOTH or Back-Cloth; towards which Altar they crouch, and duck three times at their going up to it, to reade there part of their Service apart from the Assembly.

Cathedral High Altar, dressed, crouched to.

Cathedrall-meere-Service-booke-Priests; Weavers, Tobaccopipe-makers, Taylors, Butlers, Servingmen.

Seldome-preaching Priests.

Huddle-Ser-vice, and curry-cure a Cathedrall Priest.

The Cathedrall Sermon removed from the Sermon-house to the Popish Quire, and why? to get people to their Altar-worship, and Piping-Service.

Communion Tables turned into Altars.

Seats and Galleries pul'd down, to set up Altars.

A new Cathedrall Font adorned with Images, and consecrated by a Lord Bishop, who went round about it, reading in a Booke, and went up the three steps, and put his head into the Font.

A Book called the Antiquities of Canterbury.

Prelates are Enemies to Preaching.

3. The Cathedrall Prelates to maintaine their Quire Consort, doe get their Singingmen into the Ministry, and provide them Benefices with Cures of soules in divers Parishes, in, and about the said Citie, they being many of them onely reading-Priests, as Mr. &c. late Weaver, now reading-Priest, and Parson of St. Mary Bredman, and Peticanon of that Cathedrall, Mr. &c. late Tobaccopipe-maker, and reprivied from the Gallowes, now reading-Priest and Parson of St. Martins, and Peticanon of that Cathedrall. Mr. &c. late Taylor, Servingman and Butler to the Deane of that Cathedrall, now reading Priest and Curate of St. Mary Bredin, and also of St. Mary Magdalen, and Peticanon of that Cathedrall. Mr. &c. late Serving-man, now reading-Priest, and Curate of St. Johns, and Parson sine cura, and Peticanon of that Cathedrall; Besides divers seldome-preaching Priests, Peticanons of that Cathedrall, which to give their attendance upon their Cathedrall Service, doe huddle over Prayers, and Sermons (if any be) in their Parishes, at unseasonable houres; whereby the people (for the most part resting themselves content with what they find at their owne Parish Church) are kept in wofull ignorance, and profane the Lords day, to the prejudice of their soules, scandall of our Religion, dishonour of God, and the disgrace of the Ministry, and Churches of England.

4. Whereas neare that Cathedrall there is a large, warme, and wel-seated Sermon-house, where (time out of mind) Sermons have beene made upon Lords dayes, and Festivall dayes: Of late there hath beene a Pulpit set up in the Quire of that Cathedrall, which is a very cold and inconvenient place, and there onely the Sermon is preached on those dayes, and hemd in with their Quire Service, that all that will partake of the Sermon, should of necessitie partake of their Cathedrall-Ceremonious-Altar-Service, whereby many are driven away from hearing the Word of God, as

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also for want of seats, that roome not being capable of halfe that Auditory, which might, and did heare in the Sermon-House.

5. All the Communion Tables in the said City, have lately beene removed, and set up to the East end of the Chancells, and railed in. And whereas in the two chiefe Churches of that City, there were decent and ancient Seats for the Maior and Aldermen; of late those seates have been pulled downe to make Roome for the Altars on the East of those Churches; to the great hinderance of the Assemblies; and all this was done at the command of Doctor &c. — Parson of Hithe, Parson of Ickham, Parson of Well, Parson of Saltwood, Prebend of Canterbury, Arch-Deacon, &c.

6. In that Cathedrall there hath been lately erected a Superstitious Font, with three Ascents to it, paled about with high guilded, and painted iron bars, having under the Cover of it, a carved Image of the Holy Ghost, in the forme of a Dove, and round about it are placed carved Images of the twelve Apostles, and foure Evangelists, and of Angels, and over it a Carved Image of Christ; so that none can looke up in prayer there, but hee shall behold those tempting Images in the place of Divine Worship; against the Law of God, and the Doctrine of the Church of England. And all this is done at the costs of Doctor &c. — late Prebend there, now Parson of Back-Church in London; Parson of Barham in East-Kent, neere Dover; Parson of Bishops Bourn; Lord Bishop of Rochester, &c. And that Font was consecrated by the Lord Bishop of Oxford; as it testified by a Proctor of the Arch-Bishops Ecclesiasticall Court in Canterbury; in a Booke lately Printed and dedicated to the Arch-Bishop of Canterbury, and adorned with the Pictures of his Miter, and Coat-Armes, and of many Altars, and Idolatrous Monuments, and of that New Cathedrall Font.

7. From the over-awing greatnesse of those Cathedrall Prelates, and of the Arch-Bishops Ecclesiasticall Courts there, Preaching and Lectures are much decayed in that City; so, that two Publique Lectures are put downe; and divers able (though conformable) Ministers, have beene hindred from Preaching there: And many scandalous and unable Priests, have been, and now are beneficed and upheld there, by the Arch-Bishop and Cathedrall Prelates; and lewd persons admitted to the Lords Table; to

the great dishonour of God, and Offence of the Godly. Besides many other heavy grievances in matters of Religion, common to the whole Kingdome.

The most humble and hearty Petition of the said Inhabitants, is, that the premised soule-pressing grievances, may bee taken in= to the consideration of this Honourable Assembly.

And your Petitioners shall ever pray, &c.

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A Character, or description of a Cathedrall.

This Petition confirmeth this Character, or description of a Cathedrall Corporation. A Cathedrall is a nest of Non-Residents; an Epicurean Colledge of ryot and voluptuousnesse; A Schoole for Complement in Religion; but a scourge upon the life and practice thereof; A refuge for superstition; but the bane of true piety: The shame of the Clergy, and the scorn of the Laity.

Cathedrall Revenues grossely abused.

But this Petition, and Character is no Cathedrall newes, to those that live neere the Canterburian Cathedrall; the vast revenues whereof (which might advance Religion, Learning, and an able Ministry) have been so long time abused, to the maintenance of Ignorance, Superstition, Pride, Luxurie, &c. Cathedrall carding, dicing, dancing, swearing, drunkennesse, and drabbing too, are no newes: No wonder to see the Sacke-bottles keepe ranke, and file in their Studies; besides Taverne tospotting, and smoking.

A Cathedrall Health drunke to Prince Rupert.

It is no newes to tell you, that Prince Ruperts health was drunke lately in that Cathedrall. It is attested to the Honourable Committee concerning plundred Ministers; that Mr. &c. — upon the Fast day in the afternoone, at the Taverne with other Gentlemen, drunke about ten healths, and continued there untill night, where he was left with the Deane of Canterbury. A Tavern-haunting Cathedrall Doctor, is no wonder; reeling after a Malignant meeting, and being beholding to a supporter.

A Cathedrall Lasse beguiled there.

How did the Cathedrall Prelates bestirre themselves for their brave female Cathedralist; who was lately delivered of a childe alone, secretly in a vault in that Cathedrall, calling no help; & a few daies after, she being discovered to have had a Child; (after search) the childe was found dead in the Vault; there wanted Pope Gregories Fish-pond. Shee was arraigned at the Sessions for the murder; but Malignant and Prelaticall Justices (lest the Cathedrall should suffer with her, at the gallows) so bestirred themselves, that shee was acquitted; though the Learned, and well-affected Judge said in open Sessions; that nothing but the Kings pardon could save her: And another Noble and valiant Patriot then sitting on the Bench, openly protested against that verdict, at her Tryall. How flaunting is the garbe of those Cathedrall Prelates, and Prelatesses, all Lady-like (at least) in all accoutrements of House, habits, &c. So that I have heard it often averred upon experience, that the Cathedrall pride and bravery, hath infected Citie, and Countrey, by marriages, and otherwise.

She is Arraigned for the death of her Childe.

Cathedrall flaunting pride.

A most proud Cathedrall Dame there, being to goe to a great meeting, her Maid could not please her, in Starching her Ruffe, though she did it

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The Devill the Cathedrall Landresse.

often in one day: The Maid brought it to her againe at night, but she, in a rage, threw it downe, and stampt it under her feet, and beate her Maid; charging her to sit up and starch it; but it being late, and the Maid out of hope to please her, went to bed, leaving the Ruffe flapt together, as her Mistris had stampt it: The next morning the Ruffe was found starch't, none knew how; shee then brought it to her Mistresse; who said, I marry! could you not have done it so before? This matter was most strictly examined, and it could not bee found that any knew of the starching of it; though her husband bestir'd himself much to find out the truth: whereupon, in conclusion, he threw the Ruffe into the Fire, out of which it leap't; untill hee held it in the Fire, with the Tonges, and so consumed it in the flame; so that it is

famous in City and Country, that the Devil was the Cathedrall Landresse.

No Butchers
meat will goe
downe with a
Cathedrall Pre=
late on All-
Saints Day.

On All-Saints day, 1639. a Cathedrall Prelate, being at a Feast there, was asked if hee would eate of such a dish? Tush said he, doe you think Ile eate any Butchers meat on All-Saints day?

Many Cathe=
drall Praachers,
but few Ser=
mons.

How often have Ministers left whole Parishes unprovided, on Sabbath dayes, and Fast dayes to preach in that Cathedrall, for Lazy Prelates, who were sleepy Auditors, when they should have been the Preachers themselves? The Sabbath enjoyed but one Sermon in that Cathedrall, amongst all those Cathedrall preachers.

The Prelates
Tyrannous
Patronage of
Livings, main=
taines their
Kingdome of
darknesse.

An able Orthodox Divine could not have a Living in those parts, untill every Cathedrall Canon or Prebend, had two or three, and every Petti-Cannon one, though a meer-Reading-Service-Booke-Priest: This is one fruit of the Prelates Tyrannous Patronage of Livings; wherby they so much advanced Popery and Prelacy, and their Kingdom of darknes. There are but seven Parishes in the fruitful & pleasant Isle of Tharnet, in Kent; and three of these seven, the now Arch-Bishop bestowed upon His Graces young Chaplaine, beside a Prebendship of Canterbury: And all this, (no question) for his professed forwardnesse in the Arch-Bishops pious designes, which hee put in execution with what speed hee could: But his Parishioners at Mynster courageously opposed his Innovations there; yet he cut and defaced the Seats, and set up his Altar and Railes, and fell to Ducking; and threatned them with the Arch-Bishop, and High-Commission, if they would not come up and receive the Communion, kneeling before the Altar, at the Raile; and when they told him it grieved them that hee should make their Parish a President to all others, of Popish Innovations: the Young Cathedrall Doctor replied, and said, that he was the Arch-Bishop of Canterburies Chiefe Chaplaine; and therefore would shew his GRACE his forwardnesse in those things. All which, (and more too) divers Witnesses have testified to the Honourable Committee of Parliament for Plundered Ministers.

Cathedrall Pre=
lates strive to
shew the Arch-
bishop their
forwardnesse
in Popish In=
novations.

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The Prelates
usher in Ido=
latry.
Idolatry ushers
in the Plague.

In the Yeere 1633. The Romish dressing, and bowing towards the High Altar, began in that Cathedrall; and a while after, the Plague was very hot there, in many Cathedrall Houses; so that the Prelates were driven from their Altar, and Cathedrall too, which was left (in a manner) desolate.

The Cathedrall
Altar-Glory,
which is their
shame.

Their Cathedrall-Altar-Glory-cloth, before mentioned, was lately found out, where they had laid it in that Cathedrall, and is now in the hands of the Honorable Committe, of Parliament for demolishing of Idolatrous monuments. That Glory, which is the shame of their Cathedrall, is made of very rich Imbroydery of Gold and Silver, the name Jehovah on the top, in Gold, upon a cloth of Silver, and below it a semicircle of Gold, and from thence glorious rayes and clouds, and gleames and points of rayes, direct and waved, streame downwards upon the Altar, as if Jehovah (God himselfe) were there present in glory, in that Cathedrall at the Altar; and all this to draw the people to looke and worship towards the Altar, and thereby to usher in the breaden god of Rome, and Idolatry. The large patterne of that superstitious GLORY (being made of papers pasted together, wch is now kept with the Glory) hath written on it, thus; Is not this circle too large? if so, it may best be mended (as wee conceive) by inlarging the golden circle at the extremities of it, and by inlarging it inward. What thinke you of working the rayes without clouds? If you can conceive it fitting, it will much lessen the charge: our feare is, the Clouds will not be well wrought, and then the rayes will shew far better without them. W. B. This was written on the patterne at London by a Cathedrall Doctor of Canterbury, as John Rowell the Imbroiderer that made that Glory, hath lately testified upon his examination taken before the truely religious Sir Robert Harley, who, being in the Chaire of that Committee, hath (beside that Glory) such Idolatrous Popish Pictures, and other Popish trinkets taken out of the Kings Chappell, and from the Archbishop of Canterbury, and else-where, that a true

Cathedrall
Prelates con=
sult about ere=
cting Monu=
ments of super=
stition, and Ido=
latry.

Protestant would be astonished to behold them, they are so abominable; but they are all appointed to the fire. And the said John Rowel testifieth that after the patterne was so written on, at London, it was carried to the Cathedrall at Canterbury, and there the Prebendaries met and consulted about that Glory, and then the patterne was written on there, in answer to the former writing, thus: Wee conceive this Ovall-forme would doe better in a semicircle, and extend the Glory more on either side: These Clouds well shadowed, and well wrought, and pierced with raies will be most proper. We conceive also, that the Field should be more Azure, then Silver, which will soone tarnish. And the Imbroiderer further testifieth, that all the Prebendaries did approve of the making of that Glory for the Altar.

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Our Queenes mother led to Traitor Arch-bishop Becketts stone in that Cathedrall.

A Cathedrall Orator tels our Queene Mary that that Cathedrall is the gate of Heaven

Cathedrall Prelates persecutors of their Brethren.

They urged the reading of the prophane Book for Sabbath Sports.

A Cathedrall Nimrod hunting the GRAY on the Lords Day.

It is not long since our Queenes Mother was led by these Prelates, to Arch-Bishop Thomas Becketts stone, in that Cathedrall (the stone on which hee fell when hee was cast downe headlong in that Cathedrall, when hee was executed for his treason and rebellion) and shee came out of her Sedan, and bowed towards it; some say she kist it, as thousands of Papists have done before her, and it was then said to her, looke on the cracke in that stone, that mouth calls to heaven for vengeance on those that shed this holy Martyrs blood (a Traytour Martyr, I wis) a Saint fit for a Roman Calender, and a Cathedrall shrine. When Queen Mary (her daughter) came to that Cathedrall in her late journey to Dovor, when she went beyond Sea into Holland, shee being entertained in that Cathedrall, a Cathedrall Prelate there said in his courting Oration to her, that that Cathedrall Church (whatsoever some said to the contrary) was the gate of heaven. I saw the Deane and Prebendaries, (then the Arch-Bishops Commissioners) sitting in plena curia, in the Arch-Bishops Consistory Court in that Cathedrall; when divers Kentish Ministers were brought to the Bar before them, and sentenced for refusing to publish the Prophane Book for Sabbath Sports and Dancings, which is now justly contradicted, and condemned to the fire, by a late Sacred Ordinance of Parliament, for the better Observation of that Day.

The Nimrod of that Cathedrall, a mighty Hunter, and Hawker too, was wont (very often) to hunt Hares, and Foxes on weeke dayes; but he hunted the GRAY, or Badger, on the Sabbath Day, about five yeers since. In plaine termes thus: The Deane of Canterbury hearing that one Mr. GRAY, (a Godly and able Minister, now living in Essex) had Preached against the Prelates Popish proceedings, then on foot; and being informed that hee was to Preach againe (being a Stranger in those parts) the next Sabbath: the Deane, that Sabbath morning, rode out to find him, and Hunted from Shoulden to Ham, from Parish to Parish, at last (towards night) he came to Sandwich, where he had almost caught the Game hee pursued, and persecuted: but the GRAY was crept through a secret Muse; whereupon the Deane caused the Towne Gates to be shut, and Watchmen were set with Halbards at every corner; but the Preacher escaped them all: The persecuted Preacher went beyond the Bridge by the Wind-Mill, and escaped the wrath of that Cathedrall Levi, who had a Simeon with him, in that Spanish Inquisition; The Preacher may say, Cursed be their anger, for it was fierce, and their wrath, for it was cruell. But the Prelate caused divers Godly men to bee brought into the Towne Hall at Sandwich, where they were questioned, and spoken against by him, in his Prelaticall outrageous fury. Mr. Thomas Foach was bound over to the High Commission: Because the GRAY tooke earth or burrow

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in his Ground: But the Minister (having on a coloured Suite of Mr. John Foaches now living neer Magnes Church at London-Bridge) escaped along the Sea Coast, by the conduct of Mr. Anthony Oldfield, to Lid, and so to Tenterden, and so to London.

Many other Ministers have (within few yeeres) been persecuted in

that Cathedrall, or by some of those Cathedrall Prelates; as, Mr. Huntley, Mr. Gardener, Mr. Partridge, Mr. Player, Mr. Hieron, and others; both Ministers and People, and especially Religious Churchwardens.

Cathedrall prayers against the Scots.

How often was the Bishops railing prayer, (or rather execration) against the Scots (when they stood up for their Religion, & Liberties, against the Tyrannous Prelates) read in that Cathedrall, with a hundred Cathedrall Bellowing and Bawling A-A-Amens, after that Prelaticall Prayer? Some Souldiers being Listed to serve in the Bishops Warres against the Scots, they being Mustered at Barham-downe in East-Kent, neere Canterbury, on the fifth of Aprill, 1639. I heard the Grandee, or Deane of that Cathedrall encourage them in the open Field, at the Muster; and (amongst the rest) he said to them, Ha Blades! I hope to see you returne every Man bravely, with Blew Scots Caps on your Heads, &c. And their Colonell said, you shall not need to fight a stroake; but onely to shew your selves a little: hee said also, that the King would make the Scots glad to take Bishops, and Arch-Bishops, and Popes too; at which the Cathedralist laught exceedingly.

Cathedralists foment the Prelaticall War against the Scots.

Cathedrall Sermons.

Their Cathedrall Sermons, what have they been (for the most part) these many yeers, but kickings against the power of Godlines, and Religion, and the advancing of Popery, Prelacy, Superstition, Prophanenesse, &c? So that good Men have long since, altogether abhorred, and deserted their Cathedrall Preachments; and thereby we are deprived of much evidence against their strange Cathedrall Sermonizings. And had it not been for one of that Society, (who though mis-led, yet now returned) hath been a constant Preacher, and (in that respect) their Cathedrall Salt; that Cathedrall Nest of Prelates had wholly stunk and sunke long before this time.

The reall presence Preached for there.

A Religious and well-affected Alderman of Canterbury, gave mee lately a Transcript of a passage written with his owne hand, in a spare leafe in his great Bible, which passage I have often read, its this: Christ-tide, 1633. was the first day of the High Altar, and Candles in them, and other dressings very brave, in Christ-Church, Canterbury: Doctor, &c. — did preach us such a conjuring Sermon, as I never heard before; his Text was, Mat. 2. 2. For wee have seene his Starre in the East, and are come to worship him: Hee told us the Names of the Wise Men, and their profession, Conjuring: And in the end told the people, that if they would find Christ, they must come to the ALTAR,

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and there they should find him really present, if any where. This is written in the Aldermans Bible; but in the Transcript he writ further to me, thus; But the Cathedrall Doctor did so conjure, that I went away with my haire an end, and came no more to the Cathedrall in eight yeares after, and I never could be in tune, till the comming of the Noble Scots: And the Parliament comming on, set mee right againe.

The Scots and Gun-powder-traytors compared together in a Cathedrall Sermon.

Another of those Cathedrall Doctors, Preaching there, in the Quire, on the fifth of November 1639. compared the Scots to the Gun-Powder Traytors, because (as I conceive) they had blowne the Bishops, and Popery out of Scotland: Hee said, The Gun-powder-Traytors had their powder in the barrells, but these in the Bandeleers; those would blow up, these would blow out, &c. These were the fire-hot fumes of a Cathedrall Oven, yet their cake is dough.

The Arch-bishops Speech in Star-chamber, echoed in the Cathedrall at Canterbury.

The persecuting Speech of the Arch-bishop of Canterbury, made at Westminster, in Starre-chamber, against Englands three Worthies, Mr. Burton, Dr. Bastwicke, and Mr. Prynne, did presently eccho very many passages of it, in the Cathedrall at Canterbury, where they were called in a Cathedrall Sermon, black-mouth'd-railing-Rabshakees, &c.

An ordinary Cathedrall-turne-Preacher, who in his morning service (as is directed in the Masse Booke) used to sing, Psal. 43. And when they sung, Then will I to thine Altar goe, hee presently went out of his seat, and did goe up, ducking, to the Altar, to read Service there. This Altar-Priest Preacht in that Cathedrall (which I heard) word for word thus: His name Jesus was given him by an

Cathedrall Doctrine, that a Pope gave Christ his name

Angell, his name Christ was given him by a Bishop, an Arch-bishop, Pontifex Maximus, as wee say in English, a Pope, the first of all Popes, Saint Peter; thou art Christ: Its no marvel, if such men now malignantly side with Cavaleeres, Papists, and Prelates, against the proceedings of Parliament.

Altar Railes made of Consecrated wood.

Another Cathedrall-turne-Preacher, who being questioned why hee made not new Chancell railes for the Communion-Table, he replied, that those Railes were made of old Church wood, and Seats, which was consecrated stuffe. This Cathedrall Preacher, in his Visitation Sermon, Preached on the three and twentyeth day of April 1639.

Bishops Visitations stuffe.

Added to the Arch-bishops usuall titles, calling him Our Good Lord, and Master, as they of old said of the Pope, Dominus Deus noster Papa; hee then Preached in Folio Diocesan Bishops to bee jure divino, affirming the Presbyterian government to be a Gemmy, a toy, or Gu-gaw; by Gemmy meaning the Scots (as was conceived) against whom he expressly inveighed, and (amongst the rest) said, Regi inimica meo, gens inimica Deo, A Nation at enmity with my King, a Nation at enmity with my God. The Busitaking-Sermon being ended, the Arch-deacon (being Prebend of that Cathedrall) made an Oration to the Church-wardens, and then I

The Scots railed on at the Arch-bishops Visitation.

10

An Arch-deacons Visitation speech, for Altars, as Gods seat at Church

heard him say, Is your Communion Table set up to the East end of the Chancell, and rayled in? Let it be set up in the highest place in the Church, its fit Almighty God should have the highest room there; as if one invite a great man to his house, he will give him the chiefest room or seat.

Cathedrall cursing in the Kings presence

One of those Cathedrall Doctors, (Preaching there before the Kings Majesty, when he went with the Queen to Dovor) in his Sermon, cursed all those that went about to take away the Episcopall Government, and to bring in the Presbyterian; he affirmed then the Episcopall Government to be from Heaven, as was that of old, by the High Priests, &c. but (said he) I know not from whence the Presbyterian is, unlesse from Corah, Dathan, & Abiram.

Cathedrall Incendiaries.

Another Cathedrall Doctor Preaching there, said, that there was now in this Land, a conspiracy against the King, to take away his life: and hee compared those whom he called conspirators to Corah, Dathan, and Abiram: affirming that those that dyed at Keinton Battle, being of this Conspiracy, were the children of the Devill, and their blood was on their own heads; and that he hoped the people of the Land (though the City would not) would rise up and slay those Conspirators: But the People of the Land presently rose up (out of zeale to God, the King, Parliament, and Kingdome) against that Cathedrall Incendiary: And although the Cathedrall-gates were shut a day or two for his rescue, and defence against the Magistrate, and people; yet forces so increased round about the Cathedrall, and did Peake and watch so closely; and the Posterne Bridge between the Cathedrall, and the Abbey of Austin the Monke, being broken downe; the Cathedralists themselves, (for feare of their own ruine) did in the night by Torch-light, deliver up their most Malignant Cathedrall Brother, into the hands of Justice, where hee yet remains. This Prelate before that time Preach't there, a whole Cathedrall Sermon, for absolute and blind Obedience; which Sermon began with Odi profanum Vulgus, that is, I hate the prophane common People: He then published, that if the King command it, wee must put to Sea in a Tempest, in a rotten Ship, without Masts, Sailes, or Anchors: this was Preacht at the Arch-bishops of Canterburies first Metropolitall Visitation. If that, and all other Prelaticall and Cathedrall Sermons were extant, all England would see (though now we see enough) how little our Laws and Liberties are beholding to Tyrannous Prelacy, and Cathedralls; which may be seene also in a Printed Prelaticall Sermon, Preacht by a Grandee of that Cathedrall at Westminster, not long before the long sad Eclipse of Parliaments, Laws, and Liberties in England.

Prelates plead for Tyranny, and blind obedience.

On Ascension Thursday (as they call it) 1642. Another Cathedrall Doctor Preacht there, that it was a duty of the Text, that all that have Knees should bow them at the Name of Jesus. This Prelate that pleaded so for bowing, (hearing that some of the Parishioners of Andrews in Canterbury did not

kneele at the Communion) came and administred it there himselfe, and

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Prelaticall pleading for Cathedral piping and Quire-tossed Service.

was so punctuall for their Kneeling, that hee lookt very low, to see if the Females kneeled. That Learned, Religious, Good Society (as they stile their Cathedrall in their Prelaticall Prayer) had a Sermon Preached on Trinity Sunday (as they call it) 1642. The Text was, and the Seraphims cryed one to another, Holy, &c. Upon which the Grandee, or Prior of that Cathedrall Covent Preached, saying, hence is justified our Cathedrall singing of Psalmes from one side of the Quire to the other: And then hee proceeded, upon that occasion, to a large Discourse in the behalfe of Church Musicke and Organs: I never heard more pleading for Cathedrall Piping; he was so vehement in his Discourse for Organes, that he was almost out of breath: It seemes he feared the fall of Cathedrall Quire-Service, and Organs, he was so earnest to uphold them, but in vaine, as the event proves.

The Cathedrall Collicke, or belliach.

And this puts me in minde of a very little witty Girle in that Cathedrall: who being with her mother lately, where a sicke man lay groaning very loud: Mother, said she, why groanes this man so? It was answered, It is because he hath a paine in his belly: This Girle being a little after with her mother, at their Cathedrall-Quire-Service: and hearing the Deane roaring out the Base, in the Quire-Consort: Mother (said shee) Hath Mr. Deane a paine in his belly he roares so? It was a few moneths since preached in that Cathedrall, That all were revolted from the King, and must come, as Benhadads servants did, with ropes about their neckes. A volume would not containe the Malignant passages preached in that Cathedrall, since the Parliament began. These following passages have bene vented there after last Michael-tide 1643. O Lord give the King more hands to fight for him, Uriaah was a generous Cavalier: Another preached there since; Men will excuse their sinnes; so pride is called handsomnesse; so an impious and rash vow, is called a holy Covenant; dethroning of Majesty, is called setting up Christ in his Throne; Fomenting of an unnaturall civill Warre, is called advancing of the true Religion. Another since that, Bad zeale is a worke of the flesh; such zeale have they who would pull downe Bishops, Because (like the Hereticke of old) they cannot attaine to that place themselves: Like that of the Anabaptistical Reformers in Germany, who under pretence of Reformation, robbed and plundered. This (said he) is but a Jesuiticall trick of those, who pretend to be most contrary to Jesuites. Another since that, preached there: saying, Priests are lights: If the Candle burne dimme, men use to snuffe it, not to put it out; those that are intoxicated, use to put out the Candle while they go about to snuffe it: and the snuffs were consecrated too. And since that, a Cathedrall Doctor preached there, of counterfeiting the Kings Great Seale, when the New great Seale legally came forth by authority of the Parliament, for the good of the Kingdome. And when some notorious Malignants and Incendiaries, both Priests and others, were secured in Canterbury, the same Cathedrall Prelate preached at that time of some that were great Professors of Religion, yet were most forward to persecute their Bre-

More strange Malignant Cathedrall preaching.

Prelates allow consecrated Snuffers, but no Extinguishers, for bad Church Lights.

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thren, and hale them to prison. And since that, when the Images in that Cathedrall began to be demolished, the same Cathedralist preached the next Sabbath of Rifling, and Pillaging Churches, telling the people that such were worse then Jewes and Turkes, or Infidels, which (as is conceived) was a cause of the mutiny in Canterbury the next day. This man preached to his Parishioners after the Communion, saying, Those that came up to the Railes, should meet Christ in the Clouds; but those that came not up, Christ would say to them, Depart from me ye cursed &c.

More Incendiary Cathedrall preaching, and malignant stuffe.

And another passage of a Cathedrall Sermon there, was this: There is a people come on shore, which thinke their owne fancies to be the holy Spirit, and doubtlesse they will plead at the last day, We have defaced Churches and Chappels, O God, in thy name, we have robbed, and plundered in thy name, we have kept Conventicles in thy name, wee have undervalued Superiorities and dignities in thy name.

The last vapour vented in that Cathedrall, was, that it is Intemperate zeale,

A Cathedrall Cooler.

and fiery fury to reforme before the enemy be subdued: The Prayer was, that God would make us sober Protestants. It seemes the view of the Reformed Idolatrous Windowes of the Sermon-house did offend, or strange-cooling came in by the breaches in them. But it's hoped the burning of that rich Altar-Glory, will produce a result, that will begin the reparations there, to keepe out such chilling vapours. To which may be added the (now discovered) rich silver Basin and Ewer, and other sumptuous common Plate of that Cathedrall Corporation, used at Cathedrall Feasts: and the Altar-Basin, and Candlesticks (if they be not conveyed to Oxford) will helpe that worke. And as the Cathedrall Sermons were none of the best, so those Cathedrall Prelates kept godly Preachers farre from them, by combined caution. The famous Rogers of Essex was wont to say; You talke of miracles: Is it not a miracle that Master Thomas Wilson of Canterbury should continue preaching so neere the Throne of the Beast there? but all know they persecuted him, and railed on him, and accused him, but God found great meanes for his support in the Lions denne.

A good preacher neere a Cathedrall, a Miracle.

But this is no Cathedrall newes; and if they be such now, being under a cloud, what were they in their High Cathedrall splendor, when they swayed all by their PRELATICALL WILL? And if they be so malignant in publique against the King and Parliament, and Kingdom, joyning with Papists, bloody Irish Rebels, Dammee Ruffians, and plundering Cavaliers, and other common enemies of our Religion, Laws, and Liberties, what have beene the private Counsels, and Actions of those Cathedrall Prelates, to support Popery, Prelacy, and Tyranny?

After the Cathedrall Babels sins, follow her plagues.

Why then should any stomack the fall of Prelacy and Cathedrals? especially of the Canterburian Cathedrall Babel? of whose sinnes you have heard a little, (and may see ten times more upon Record in this present Parliament) you shall now heare the Beginning of her plagues.

13 <sig C>

And here I shall begin with strange Cathedrall newes: yet such as is most true, and well known to all that live in, or neer Canterburie: And, wch the Cathedrallists themselves cannot deny: though living like boares in a paddock, or stie, they may grunt at the noyse of it.

Cathedrall joy at false newes for Prelacy.

The Cathedrall Prelats at Canterbury, hearing a rumour (though false) that the Scots had yielded to entertaine Bishops, at the Pacification in the North, in the yeare 1639. they were overjoyed at that newes, being before in a quaking feare, that having on each shoulder a steeple or two, and a Cathedrall on their head, they should be eased of their beloved burden, by a Reformation, which they feared might reach from Edenborough in Scotland, to Canterburie in England: well knowing, that Prelacy and Cathedralls were built upon the sandy foundation of Ignorance, Superstition, Ambition, and Covetousnesse, and had only custome, and humane power to uphold them.

Prelacy built on a sandy foundation.

And to expresse their great triumph, at that newes, they did then, in the Summer time, in the height of their Prelaticall glory, set up, upon the foure Pinacles of their highest Cathedrall steeple, called Bell-harry steeple, 4 great iron fanes, or flags, on which the Coate-Arms of the King, Prince, Church, and Archbishop of Canterburie were severally guilded, and painted: But in the end of December following, in the midst of their Cathedral loyalties, and Christmas Gamballs, there was a Gamball plaid by the flag, which had the Archbishops armes on it, which had a tumbling cast from the top of the steeple, being strucken downe by a stroake from heaven, in a fearefull tempest, on Innocents day early in the morning: And the Archbishops arms puld down the top of the pinnacle, which upheld them, and were carryed (partly against the wind) a good distance from the steeple, on which they stood, and fell upon the roofof the Cloyster, in which Cloyster, the Armes of the Arch-Bishoprick of Cant. were carved, & painted on the lower side, or concave of the Arch, or seeling of the Cloyster; which Armes in the Cloyster, were dashed in peices by the Armes which fell from the pinnacle of the steeple; The Arms of the present Arch-Bishop of Canterburie, brake downe the Armes of the Arch-Bishoprick, or Sea of Canterburie: The fall was so violent, that it brake through the leads, plancks, timbers, and stone-Arch of

Flags of triumph on the Cathedrall steeple.

A Prelaticall fall at Canterburie.

Heaven points at Innocents, at the blood of Innocents, when it strikes at Bishops and Cathedralls, Revel. 18. 2(4).

Prelates pull down their upholders.

The Arch-Bishop ruins his Arch-Bishopprick.
The Bishop new canons shot against heaven, the bullet falls back on his own head.

the Cloyster, and made an impression in the pavement of the Cloyster, as if it had been done with Canon shot, which impression is partly to be seene at this day, though repayed. And this prodigious fall of the Arch-Bishops Armes, was very neere the place, where that proud Prelate, Thomas Becket, Arch-Bishop of Canterburie, and Arch Traytor, was cast down headlong in that Cathedrall, for his Treason and Rebellion; And very neere the

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Prelates pull downe King, Prince, and Church.

unparalleld Idolatrous window in that Cathedrall. But the Prelats bestird themselves in the morning, and tooke away, in all smoaking hast, the broken Armes, and rubbish, and swept all cleane, that lesse notice might be taken of that lamentable ruine; And to hide the deformity of the cropear'd steeple, and to take away the observation, and remembrance of that downfall, which concerned their gracious Diocesan, and great Cathedral so much; they would not suffer the Armes of the King Prince, and Church to stand any longer, on the other three pinacles, but tooke them all three downe instantly: Those Armes of King, Prince, and Church, being untouched with the tempest, and standing all three firme, and glorious, on the other pinacles of the steeple, without the help, or company of that tottering Prelate, who had left them at a pinch of need.

The King and Church can stand without a Bishop.

And the Cathedrall men repaired the broken Cloyster, gilding, & painting the Arch over head, as it was before: but they have made other Coate-Armes in the roome of the Armes of the Arch-Bishopprick, because they would conceale that strange ruine of those Armes.

Cathedrall Quire rent and broken at a Consecration

And they have repaired the roofe of their Idolatrous Quire, which, a little before the Arch-Bishops Armes fell downe, was terribly rent, and broken also, in a wondrous tempest: That very night the Bishop of Oxford came to that Cathedrall, to consecrate their new, brave, Cathadrall Font: And they mended the top of the broken pinnacle, but never hunge out their flaggs any more since. Alas poore Cathedrall.

The Prelates hang out no more flags.

And because the new repaired pinnacle was white, differing in colour from the other three, they were at great cost to raise a huge Scaffold, only to white over the top of one other pinnacle: that their Arch-Prelate might not be pointed at, as singular: but they were deceived: for the two new whited Pinacles were seene, and pointed at a far off, and were said to have a paire of white lawne sleeves drawne over them, as a perpetuall monument of their Arch-Prelates two broken Armes, and downfall. And it was then observed, as wonderfully ominous, foreshewing the utter downfall: and ruine of Prelacie, as these verses, then made thereupon, declare;

Prelates abhor singularity.

Lawn sleeves.
The Arch Bishop shops ominous fall noted.

Cathedrall Church at Canterbury,
Hath taken mortall harmes:
The Quire and Cloyster do want a plaister,
And so doe the Arch-Bishops Armes.
The heavens just stroake, the Prelates Armes broke
And did Cathedrall maule;
1. 6. 3. 9. Brought forth this signe,
Heaven foretells Prelates fall.

15

More falls neere the Arch-Bishop in that tempest
He notes them in his Diary.

I have lately seene the Arch Bishop of Canterburies diary written with his own hand, as he, and his Secretary have confest in the Lords house in Parliament, which booke Mr. Prynne found in his pocket in the Tower of London, some months since, and hath been often read in that House, since the Bishops tryall, in which booke the Arch-Bishop writes verbatim thus;

Lambeth fall.

1639. Decemb. 27. Friday, being St. Johns day at night, between 12. and 2. of the clock the next morning, the greatest winde that ever I heard blow: many of the watermen at Lambeth had their boates tumbled up and downe, and broken to pieces as they lay on the land: out of my servants went to London, and durst not come home that evening the weather was so foule: that night the shafts of two chimneyes at Lambeth were beat down upon the roofe of his chamber, and beat downe both the lead and the rafters upon his bed, where had he been that night, he must have perished.

Croydon fall.

At Croydon one of the pinacles fell from the steeple, and burst downe the lead, and rooffe of the Church, neer 20. foote square.

1633. Septemb. 19. Thursday, I was translated to the Arch-Bishop=prick of Canterburie. 18. The day before, when I went to Lambeth, my Coach-horses and men suncke to the bottome of the Thames in the Ferry-boat, which was overladen.

The Arch-Bi=shops hanged picture falls.

He feares his owne ruine.

1639. Tuesday Simon and Judes Eve, I went into my upper Study to see some Manuscripts, which I was sending to Oxford: in that Study hung my picture, taken by the life, and comming in, I found it fallen downe upon the face, and lying on the floore, the string being broken by which it was hanged against the wall: I am almost every day threatned with my ruine, in Parliament, God grant this be no Omen. This the Archbishop hath written, and if any doubt of it, he may see the Book, which is now in Mr. Prin's custody. I read in Duplessis Mistery of iniquity, that when the Prelacie of Rome began to be shaken, by Luther's thundring, and some Princes joyning with him against the Pope, the Image of St. Peter (whose Successor the Pope falsly pretends to be) standing aloft with keyes in his hand, the keyes were struck out of the Images hand in a Tempest. And Sir Francis Bacon in his History of Henry the 7th, tels us, that Philip the young King of Spaine, who bare the Spread-Eagle in his Armes, being in London, the Gilded Eagle (a Fane in forme of an Eagle, standing on the (then) Spired Steeple of the Cathedrall, called Pauls in London) fell downe in a Tempest, and in the fall brake downe the signe of the Eagle, hanging at a doore in Pauls Church-yard, which was then much noted, as Ominous to that Prince, who not many dayes after fell from his Life and Kingdome: And not long after this Parallell fall of the Arch-Bishops Armes, the Arch-Bishop himselfe fell from as high as Lambeth, nay from the Lords House in Parliament, as low as the Tower of London, for no lesse crime, then High Treason. And twelve other Bishops being high flowne, above the high Court of Parliament, in their proud Protestation, did

The Arch-Bi=shop fals as low as the Tower of London. 12. Bishops fall after him.

16

The high Commission Court falls.

Prelaticall ex=communication falls.

The first fall of Episcopacy was at Canterburie, there the Bill against the votes of Bishops in Parliament was signed.

fall as low as that Tower also for their just deserts. And a litle after that, Episcopacie it selfe began to fall, by that noble Act of Parliament against the High Commission Court, by which Act the iron teeth of the Beast were knockt out, and the Sting of abused Excommunication was pluckt out of his Tayle. And since that (which makes the fore-recited fall at Canterbury more observable, as prodigious, and betokening the ruine of Prelacie, as proud Wolsey, Cardinall, and Arch-Bishop said of the fall of his Crosier staffe at Yorke, a litle before his owne fall, and deserved death, malum omen, that is, an ill token.) The Kings Majesty casually passing through Canterbury, in his Journey with the Queene to Dover, staying a litle at Canterbury, did at Canterbury, and no where else in all England, signe the Bill against the Votes of Bishops in Parliament, which Act threw downe our Lof=ty Lordly Prelates from the Pinnacle of their ambition.

And signed at a ruined Abby. Signed at the house of the first Arch-Bishop of Canterburie that ever was; and where hee was buried.

And this Bill was not onely signed at Canterbury, where the Armes of the Primat, or prime Prelat of al England were so demolished, in the Metropolitan Cathedrall, or prime Seat, or Throne of the Beast, called a Cathedrall; but (which is most observable) it was signed at a ruined Abbey adjoining to that Cathedrall. And that Abbey, in which the very first Bill, and Act of Parliament against Bishops was signed by his Majesty, was the Abbey of Austin the Monke, who was the very first Arch-Bishop of Canterbury that ever was, and a most superstitious persecutor, and bloody incendiary of Church, and State; which is Recorded to his Litle LAUD; and was buried at Canterbury, in that Abbey, where Episcopacy it self hath now received a deadly wound, by the Royall assent to that Bill. And since that Bill was signed, another Bill hath passed Both Houses of Parliament, where=by all that cursed prelati=call Hierarchy of Arch-Bishops, Bishops, Deanes, Arch-Deacons &c. is cut downe root and branch, and hath its finall Doome and Down-fall: Prelate remember the Pincale. And as for the Canterburian Arch-Prelate, whose Coate-Armes, (Badges of Honour) were so cast downe, his charge & Impeachment of high Treason now brings him to a dishonourable low posture, at the Bar of the highest Court of Justice, where it will shortly appeare what these prodigious falls portended: a sparrow not

The finall fall, and ruine of Prelacie.

falling to the ground without the divine providence.

The Arch-Bishops ominous dreames.
The Bishops Rochet is lost.

I find in the recited Diary, or day-booke written with the Arch-Bishops own hand, word for word, thus.

1628. Ian. 31. Saturday night, I lay in Court, I dreamed that I put off my Rochet all save one sleeve, and when I would have put it on againe I could not find it.

The service-booke is lost.

1638. Feb. 12. Tuesday night, I dreamed that K. C. was to be married to a Ministers Widow, and that I was called up to doe it: no Service-booke could be found, and in mine owne booke, which I had, I could not find the order for Marriage.

17

The Arch-Bishops dead Father comes for him.

1639. Ianu: 24. Friday at night, I dreamed that my father, (who dyed 46. years since) came to me, and to my thinking he was as wel, as ever I saw him: he asked me what I did here, and after some speech, I asked him how long he would stay with me, hee answered, he would stay till he had me away with him: I am not moved with dreames, yet I thought fit to remember this.

The Arch Bishop dreames how hee should live, & what death he should dye.

All this may now be seene written with the Arch-Bishops owne hand, in that book of his, now in Mr. Prinns custodie. And the Arch-Bishop himselfe being at White-Hall in his jollity, and Ruffe, about 5. years since, told the Right Honourable the Earle of Pembroke, and Earle of Monmouth, that when he was in Oxford, he dreamed that he should come to the highest, and greatest preferment in Church and State, that ever any Clergy man did, & that he should be in great favour, power, and authority, and make great changes and alterations in the Church, for sundry years, but yet, after al this, he should be hang'd at last. At which the said Lords falling into a great laughter: His Majesty that now is, hearing it, came into the room & demanded of them the cause of their mirth, that he might have a share of it: whereunto the truly noble Earle of Pembroke answered, that the reason of their laughter was, at a dream wch the Arch-Bishop of Canterburie had newly told them; Whereupon the King demanded what the dream was, to which the Earle replied, that it was the Arch-Bishops own dream, & he was best able to relate it to his Majesty; upon which, the King (calling the Arch-Bishop to him) caused him, in their presence, to tel the dream over again to the King himselfe.

Cathedrall Images fall.

Images put into a cathedrall pulpit, and why.

The Prelates complain to the King for their Idols.

But to returne to my Cathedrall newes, to tell you what hath followed those observable alarums in that Cathedrall. On their Candlemas day at night, 1641. Those Consecrated Images about their new Cathedrall Font were all demolished, & taken away, they knew not how, nor by whom that purification was observed, without Candles: But a few days after, some of those Idols were found in that Cathedrall, in a Pulpit, where a Sermon had not bin preached neer 20. years before: But were not those Images put into that Pulpit, to preach in that Cathedrall, touching wooden Priests, and Idol-Shepherds? but of that busines, the Prelats made no dumb complaint to the King himselfe, when he was last there, in his Journey with the Queen: they carried him to the Font, and shewed him the lamentable condition, and ruine of their new consecrated Font, and where those Images had stood about it. And indeed they could better endure the late felling of about 300. Episcopall and Cathedrall Oakes in one yeare, for their owne gaine: then they could endure the pulling down of those 18. Idols of wood & stone: But the truth is, the Citizens of Canterburie had first complained of them in the rehearsed Petition, which lyes heavier on their stomacks, then 3. Parish Churches, and a Cathedrall. And besides that Petition, and pulling downe their puppets: those Cathedrallists have been much crossed in their Popish,

18

The godly cross the Prelats of Canterburie in their Popish designes.

and idolatrous designes, (the Prelats pious worke in hand) when some well-affected Citizens of Canterburie beheld, how those Cathedrall Priests bowed, and crouched towards their Altar, although they did not serve the Priest, as he deserved, as the Arch Prelate of St. Andrews in Scotland was served, when they hurled creckets, and stooles and sticks at him, when he first read the new Scots Service booke in his Pontificalibus; But they cryed out aloud in the time of the Cathedrall Service, many Sabbath dayes; Leave your

The Cathedrall popish progres to the Altar in Service-time.

A heavy stir about Altar service.

The Altar-priest like to lose his dinner.

A huge Mastiff resalutes a congying Altar Priest before the Altar.

The Prelates stickle for Burgesses in Parliament of their own chusing. The Arch Bishops Secretary no Burgesse.

A Priested Cathedral Weaver voting with Proctors, and Fidlers, &c. for the Arch-Bishops Secretary to be Burges in Parliament.

A foule Prelatical fall, though Kings be neere.

idolatry, leave your idolatry there. And one Sabbath day, when after the Sermon was ended in that Cathedrall Quire, and the Psalme after Sermon was begun: the High Priest or Canon went before, and the low Priest, or Petti-canon behind him, & the Vergerer, or Vsher before both: all three ducking, ducking, ducking, like wilde-geese, head to taile, as they went from their seates in the Quire, up to the High Altar, where the Priests stood until the Organs, and Quire had ceased: and then the Altar-Priest began to reade out of the Service-booke, the Cathedrall third Service, or Aster-Sermon-service: But the people sung on still, (the Organist having casually called the first part of the 119. Psalm:) Whereupon the Altar-Priest called the Petti-canon, a Priested Weaver that waited on him at the Altar, him the grand Priest sent downe from the Altar to bid the people leave singing. The Petti-canon called out aloud, leave your singing, leave your singing: but they sung on: then the Petti-canon called out to the Priest at the Altar, Sir they do't for the nonce, they do't for the nonce; then one pull'd the Petti-canon by the Surplice behinde, and cryed out, you are a Weaver: another cryed out, leave your Idolatry: but still the people sung on: All this time the Priest stood dumb at the Altar, with his Service-booke, in his Surplice, Hood, and Tippet, and had lost his dinner, if he had not come down from the Altar, and gone home without reading any more Altar Service at that time, and left the people singing, who when the Priest was gone from the Altar, and the Quire risen, did all depart home quietly: and after that time the Cathedrallists would preach no more in the Quire, but in the Sermon-house, as before.

One of the great Canons, or Prebends, in the very act of his low congying towards the Altar, as he went up to it, in Prayer time, was (not long since) resaluted by a huge mastiffe dog, which leapt upright on him, once & againe, & pawed him, in his ducking saluting progresse, & posture to the Altar, so that he was fain to call out aloud, take away the dog, take away the dog.

At the election of Burgesses for Canterburie, upon the summons of the Parliament, in the yeare 1639. The Proctors, Fidlers, Tapsters, and other friends of the Cathedrall, and Prelaticall party, at Canterburie, were for the Arch-Bishops Secretary to be Burgesse there, who came downe before the day of election for that purpose, and prepared his foresaid friends to vote for him: and at the day of election, he came into the Guild-Hall of Canterbu=

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rie, and there produced to the Citizens, letters written to them in his behalf, from his Lord and Master the Arch Bishop, and from the then Lord Keeper: and then the Secretary made a Speech to the Citizens to chuse him Burgesse; in which Oration he said, there is a picture hanging before you, of a great Benefactor to this Citie, the same man was the founder of the Colledg in Oxford where I lived. The Citizens (hearing this) cryed out aloud: no pictures, no Images, no Papists, no Arch-bishops Secretary, we have too many Images and pictures in the Cathedrall already: and after that they would not heare him speake a word more, but hist him downe: and presently cryed up others, whom they then chose Burgesses for that Citie. And a Petti canon of that Cathedrall, being voting there, for the Arch-Bishops Secretarie, one told him he was no Free-man, and therefore could have no Vote there: He replyed, I am a Free-man, I have my coppie in my pocket; then one said, 'tis true indeed, he is a Weaver, he is free of that trade: Then there arose a loud cry amongst them, a Weaver, a Weaver, a Weaver, a Priested Weaver, in a Canonick coate.

The Grandee of that Cathedrall, about two yeares since, having feasted some Malignants that came from the Downes, at Deale, where they would have seized on the Parliaments ships: after dinner, he, having accompanied them out of Towne, in his Coach: at his returne, his Coach overthrew into the Common sewer, or broad stinking ditch, between the three Kings Tavern, and Kings bridge, in Canterburie: the great Cathedrallist crying out, helpe me, helpe me; The people laughing at their Land Shipwrack, and filthy pickle, and bedaub'd white Sattin gowne of the Famale Cathedrallist: The people said also, that the Prelates would have a greater fall, they hoped.

And since that, there was Cathedrall newes from Canterburie in print, in

Cathedrall
Gods, Altars,
Images, Ser=
vice-bookes,
Prick-song=
bookes, Surpli=
ces.

a letter, written by a Master of a Colledge, an Arch-Deacon, two Pre=
bends, & three Parsons, and yet but one man, a Canterburian Cathedrallist:
which printed newes some called the Cathedrall lamentation for Dagon's
downfall. The newes was, that the Troopers fought with God himselfe in
the Cathedrall Quire at Canterburie. But the trueth is, that on the 26. of
August, 1642. Some zealous Troopers, after they had (by command)
taken the powder and ammunition out of that Malignant Cathedrall, they
fought (it seemes) with the Cathedrall Gods, named in that printed letter:
namely Altars, Images, Service-booke, Prickesong-booke, Surplisse, and
Organs; for they hewed the Altar-railes all to pieces, and threw their Al=
tar over, and over, and over, downe the three Altar-steps, and left it lying
with the heeles upward: they slasht some Images, Crucifixes, and Pricke=
song bookes, and one greasie Service-book, and a ragged smock of the whore
of Rome, called a Surplisse, and began to play the tune of the zealous souldi=
er, on the Organs, or case of whistles, which never were in tune since: But
the Cathedrallists cryed out for their great Diana, & ran to the Comman=
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Pipes and Ca=
thedral prick=
song keep con=
sort.

der in chiefe with all speed, who presently cal'd off the Souldiers, who after=
wards sung Cathodrall Prick-song, as they rode over Barham-downe to=
wards Dover, with Prick-song leaves in their hands, and lighted their to=
bacco-pipes with them: such pipes, and Cathedrall Prick-song did consort
well together. But after this Cathedrall Camisado, their Quire, which be=
fore had all the Pipes, both Service and Sermon, hath never since that time
had once Service, or Sermon in it to this day. There are no Cathedrall Se=
raphims heard tossing their Quire Service from one side of the Quire to the
other, onely plaine Service-booke Service is read in the Sermon-House. And
they have never set up their Altar any more since that dismall overthrow.
They had removed it of themselves, not long after the Parliament began, ac=
cording to the pious Order of Parliament; but they set it up againe Altar=
wise, that day the Sermon was preach't there, before the King, when hee
staid at Canterbury in his late journey with the Queen to Dover: and so
their Altar stood untill those Reforming Troopers removed it with a ven=
geance. And as for their Altar-trinkets, their silver Basin and Candlesticks,
the Prelates had hid them from the Troopers, but afterwards sold them to a
Merchant in Canterbury, for feare they should be seized on for the publike
defence of the Kingdome. But when they heard that a sack posset was eaten
out of their Cathedrall Altar-Basin, they were much offended, that a con=
secrated Basin should be so prophaned, and thereupon bought againe their
Basin and Candlesticks, which some affirme, had tallow-candles in them
while the sack-posset was in eating. But this was but a forerunner of a
more orderly and through Reformation in that Cathedral, which (according
to another pious Ordinance of Parliament for demolishing of Monuments of
Idolatry) began upon the thirteenth day of December last, that very day in
which the neck of the Hoptonians advance into Kent was broken, by that
utter defeat given the Lord Craford's whole Regiment, at Alton, by the Re=
ligious and Valiant Sir William Waller, which defeat given on that day,
made way for his taking of Arundel Castle, & for the absolute repulse of the
enemy. Gods providence fitted that day to begin that Deliverance, when
that most idolatrous Cathedrall first began to be purged of those abhomi=
nable Images of jealousy. The Cathedrall men would not execute that Or=
dinance themselves, they loved their Cathedrall Jezabel, the better because
she was painted, which painted Cathedrall Jezabel the recited Proctours
Booke calls Mother Church. But the worthy Major, and Recorder of Can=
terburie put on that blessed worke of Reformation with their speedy
warrant, according to that ORDINANCE. When the Commissi=
oners entred upon the execution of that Ordinance, in that Cathedral, they
knew not where to begin, the Images and Pictures were so numerous, as if
that Superstitious Cathedrall had beene built for no other end, but to be a

The Cathedrall
high Altar re=
moved with a
vengeance.

A Sacke posset
in a consecraetd
Cathedrall Ba=
sin.

An orderly Re=
formation be=
gun in the Ca=
thedral at Can=
terburie.

Idolls pulled
downe & ene=
mies vanqushed
the same day.

Cathedrall
painted Iesabell
Mother of
Harlots.

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stable for Idolls, At last they resolved to begin with the window on the
East, of the high Altar, beyond that Sainted-Traytor, Arch-Bishop

The first Arch-Bishop of Can-
terburie his I=
mage first casu=
ally demolished.

The Bishops
Myter breakes
his neck.

A viraginous
Shee Cathe=
drallist.

Prelates plead
for Baal.

A Cathedrall
qualme.

The grand Ido=
latrous Cathe=
drall window
defaced.

The Proctors
book a helpe to
discover & de=
molish Images
against his
Wil.

Becket's shrine, at which shrine to this day may be seen, how the stones of the pavement on the sides, and ends of that shrine, were worn with the kneeling of the Idolatrous people, which came on Pilgrimage, to offer there, to that Pope-holy Saint. But the Commissioners knew not what pictures were in that Eastmost window of that Cathedrall, and coming to it, the first picture they found there, was of Austin the Monke, who (as is said before) was the first Arch-Bishop of Canterburie that ever was, & so it casually fell out, that the Image of this Arch-Prelate of Canterburie was the first that was demolished in that Cathedral; many window-Images or pictures in glasse were demolished that day, and many Idolls of stone, thirteen representing Christ, and his twelve Apostles, standing over the West doore of the Quire, were all hewed down, and 12. more at the North doore of the Quire, and 12. Mytred-Saints sate aloft over the West doore of the Quire, which were all cast downe headlong, and some fell on their heads, and their Myters brake their necks: While this worke was in hand, in comes a Prebends wife, and pleaded for the Images there, and jeered the Commissioners viragiously: but when shee saw a picture of Christ demolished, she skreekt out, and ran to her husband, who (after shee was gone) came in, and asked for their Authority to doe those things: and being answered that there was the Ordinance of the KING and PARLIAMENT, he replied, not of the King, but of the Parliament if you wil, he also pleaded for the Images there, and spake in justification of his bowing towards the Altar, yea he would maintain his bowing three times that way, because there were three Persons in the Trinity; a poor argument for a Cathedrall Doctor, he might as wel have argued, because he did give thanks for the three parishes or steeples he enjoyed. But after he had disputed a while with the Ministers, that assisted the Commissioners in that worke: the grand Priest complained for want of breath, saying he was ready to faint, and desired to be let out: And indeed he looked very ill; 'tis true, he stood very neere the place where Arch-Bishop Becket was cast over headlong; but this man had no cause of fear, not a distastfull, or disrepective word: and was quietly let out, as he desired. And then that work of Reformation went on; the Commissioners fell presently to work on the great Idolatrous window, standing on the left hand, as you goe up into the Quire: for which window (some affirm) many thousand pounds have been offered by Out-landish Papists. In that window was now the picture of God the Father, and of Christ, besides a large Crucifixe, and the picture of the Holy Ghost, in the form of a Dove, and of the 12. Apostles; and in that window were seven large pictures of the Virgin Marie, in seven severall glo-

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rious appearances, as of the Angells lifting her into heaven, and the Sun, Moon, and Stars under her feet, and every picture had an inscription under it, beginning with gaude Maria: as, gaude Maria sponsa dei, that is, Rejoyce Mary thou Spouse of God. There were in this window, many other pictures of Popish Saints, as of St. George, &c. But their prime Cathedrall Saint-Arch-Bishop Thomas Becket, was most rarely pictured in that window, in full proportion, with Cope, Rochet, Miter, Crosier, and all his Pontificalibus. And in the foot of that huge window, was a title, intimating that window to be dedicated to the Virgin Mary. In laudem & honorem beatissimæ Virginis Mariæ matris dei, &c. But you have a register of the Cathedrall Idolls in a late book mentioned in the recited Canterburie Petition: In that Prelaticall book, thanks are given to the piety of these times, that the Altar in that Cathedrall was so richly adorned, there is a project for a discovery to what Saint every parish Church is dedicated: that Church-Ales, & wakes, and parish-feasts may be better kept: This book was a card and compasse to sail by, in that Cathedral Ocean of Images: by it many a Popish picture was discovered, and demolished. It's sure working by the booke: But here is the wonder, that this booke should be a means to pull down Idolls, which so much advanceth Idolatry. But as that window was the superstitious glory of that Cathedrall; as it was wholly superstitious, so now it is more defaced then any win-

The Cathedrallists cry out for their great Diana.

More abominable monuments of Idolatry.

A Cardinal's Hat.

Crosses and Images, without the Cathedrall, demolished.

A supposed miracle of an idoll nodding at the demolishers.

Idolatry daily committed in that Cathedrall.

A caveat to those ignorant and superstitious people that cry out against the defacing of monuments of idolatry.

dow in that Cathedrall. Whilst judgment was executing on the Idols in that window: the Cathedrallists cryed out againe for their great Diana, hold your hands, holt, holt, heers Sir, &c. A Minister being then on the top of the Citie ladder, neer 60. steps high, with a whole pike in his hand ratling down proud Becketts glassy bones, (others then present, would not adventer so high) to him it was said, 'tis a shame for a Minister to be seene there; the Minister replyed, Sir, I count it no shame, but an honour, My Mr. whipt the living buyers & sellers out of the Temple; these are dead Idolls, which defile the worship of God here, being the fruits and occasions of Idolatry: Some wisht he might breake his neck, others said it should cost blood. But he finished the worke, and came downe well, and was in very good health when this was written. Many other Images were defaced in other windows there, severall pictures of God the Father, of Crucifixes and men praying to Crucifixes, and to the Virgin Marie: and Images lay on the tombs, with eyes and hands lifted up, and right over them was pictured God the Father, imbracing a Crucifix, to which the Image seemed to pray. There was a Cardinal's hat as red as blood, painted in the highest window in that Cathedrall within Bell-Harry steeple, over the Quire doore, covering the Arch-Bishops Armes, which Hat had not so much respect shewed it, as Cardinal Wolseys hat had at Court, it was not bowed too, but rattled downe: There were also many huge

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Crosses demolished, which stood without the Cathedrall, four on Bell-Arundell steeple: and a great Idoll of stone, which stood on the top of the rooffe of that Cathedrall, over the South dore, under Bell-Harry steeple, was pulled down by 100. men with a rope: in the fall it buried it selfe in the ground, it was so heavy, and fell so high. This Image held a great brazen Crosse in his hand: it was the Statue of Michael the Arch-Angel, looking straight to a lane right over against it, in Canterburie, called Angell-lane. There was demolished also, a very large stone Image of Christ, over which was the Image of the holy Ghost, in the forme of a Dove: this Idoll stood right over the great Cathedrall South-gate next the Bull stake: this Image was pull'd down with ropes: at first the head began to shake and nod to and fro, a good while: at last it fell off two houres before the body, which was rivetted to the wall with iron barres. The Papists report it was a miracle, that the Image nodded the head to reprove those that pull'd it downe, one said then, it was a shame they should pull it downe in such a base manner. This Image (amongst the rest) was the meanes of much Idolatry; men, now living, testifie, that they have seen travellers kneele to it in the street, as they entred the Cathedrall, which is continually visited by Outlandish Papists, who daily commit Idolatry in that Cathedrall; And yet how many that professe love to true Religion, and hatred of Idolatry are now zealous for these Images, which are Monuments, and instruments, and occasions of Idolatry, the continuance whereof hath bin our great sin, shame, and misery?

But (say some) the Windows and Monuments are precious: but we read, Deut. 13. 6. If any, (though never so neer or dear unto us) move us to Idolatry, we are commanded by God himselfe, to stone them to death, our eye must not pity them: Must we not spare a living man, made little inferiour to the Angels, but must rend, and maul him with stones, and shall wee stonemack the battering and defacing of dead Images, that are not only monuments of, but inticements to Idolatry? shall we glamour and clamour as they, that shall lament the finall fall of Babilon, Rev. 18. 16. Alas, alas, that great Citie, that was cloathed in fine linnen, purple, & scarlet, & decked with gold & precious stones, shal we say alas that great Cathedrall, oh the goodly painted windowes, oh the golden Tabernacle work, oh the Glorious Glory cloth, oh the costly Copes, Basins, and Candlesticks, oh the rich Hangings, oh the Arch-Bishops consecrated Chaire; Such clamours were heard when the Abbeys were defaced, but wee read, Acts 19. 19. That they which beleaved, did quite abolish their superstitious devices, how curious and costly soever, though they were worth 50000. pieces of silver: let those that cry out against this Reformation, read these (and the like) pla-

ces of Scripture, Exod. 24. 24. Num. 33. 52. Deut. 7. 5. 1 Kings 15. 12. 2 King. 18. 4. Isa 30. 22. 1 Joh. 5. 21. The last execution against the Idols in that Cathedral, was done in the Cloyster, divers Crucifixes & Mitred

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The Divell & St. Dunstan demolished.

Cathedrall convent dispersed.

Cathedra signifies a seate or chair: A Cathedrall Church is a seat-Church or a chaire-Church: it being a seate, or throne of a Romish-Bishop: called a Diocesan Bishop, with his Prelaticall crew.

Good Cathedrall news from Canterburie.

Cathedrallists may be packing, their Babell is fallen, is fallen, Alleluja.

Saints were battered in pieces there: St. Dunstons Image pulling the Divell by the nose with a pair of tongs, was pulled down, Devill and all. When the Cathedrall men heard that Ordinance of Parliament, against Idolatrous Monuments, was to be put in execution, they covered a compleat Crucifix in the Sermon-house windows, with thin boords, and painted them, to preserve the Crucifix, but their jugling was found out, and the Crucifix demolished. And as the monuments of Idolatry are in great part taken out of that Romish Cathedral: So that Cathedrall nest of Prelaticall Hornets, is almost dispersed and gone; God hath scattered the proud. Their old Deane is dead above a year since, and their new Dean (chosen at Oxford) dyed at Oxford; And a young Cathedrall Doctor too, who first recanted here, & went to Oxford and dyed lately there: and many other of those Prelats being Incendiaries, and Delinquents, are kept in safe custodie. Thus a viall is now powred out upon this Cathedra, or seate, or Throne of the Beast, and though they gnaw their tongues for paine, yet I do not heare that they repent them of their Prelaticall and Malignant wayes, to give God the glory, Revel. 16. 10.

And now to end (with very good Cathedrall news from Canterburie) the Honourable House of Commons hath begun to settle an able & Orthodox Ministry in that Cathedral, where 2 Sermons are now preached every Lords day, besides the week dayes preaching there: light comes in there through the windows, where the painted Images stood, and kept it out: now there is no such heterodox, and Malignant Cathedral stuff heard there, as before this blessed Reformation, now so happily begun there, by the care and labour of the Parliment, amidst so many difficulties: they remove the old rubbish, and build the Temple apace, though with the sword in one hand, & the Trowell in the other. And now the godly flock to that Cathedrall againe, in such numbers, that had not the Idolatrous windows in the Sermon-house bin demolished as they are, the numerous Cathedrall auditors would be much annoyed with extreimity of heat. Thus we see the Canterburian Babel falls apace: and Christ-Church Cathedral in Canterburie begins to be Christ-Church indeed: as that blessed Martyr Ridley wished (or rather prophesied) long agoe, in a letter of his, which is recorded in the book of Martyrs.

And now least that Cathedral Abbey should prove another Lichfield, or Lincolne Cathedrall-Close: for the enemy to fortifie, and roost in: The huge Citie-like gates of that Cathedrall Corporation are all taken down & laid aside, which was done when the Kentish Malignants began to rise against the King, Parliament and Kingdom: So that now when an act, or Ordinance of Parliament, or the Bill for the extirpation of Prelacy already passed both Houses of Parliament, being signed by the King, (which God grant) shall shortly root out all Prelacy, and Cathedrall Covents, then all the Cathedrall rabble at Canterbury, may (without knocking up their Cathedrall Porter) pack away with all their Cathedrall Bagg and Baggage, and Prelaticall Popish Trinkets, to Lambeth Faire. FINIS.

<C.F. February 2012.>