

Fulcr's C. History. TM 19/1/30/
1553 (Q Mary accession)

In the convocation, among all the Clergy.
No one assembled there were found but
in ² opposed the reduction of Popery
B. 8. p. 11.

The News thereof (of a Elis excommu-
nication) flying over England, variously
affected the Cat Catholics, according
to their several dispositions

Some admired & applauded it
others would believe it (but to make it odious)
others accounted it of no validity because
the reason it moved the pope falsely suggested or
others did question the lawfulness of all excom-
munications of former times.

By
others were perplexed in point of conscience
B. 9. p. 95

Rogers on the articles 1584. vide.

Hooker maintained that the C of Rome
should a pure C, was a true C.

Travers the contrary & that catholics could not
be saved. B. 9. p. 216

2
St. Boud's book for strict observance
the sabbath. put down by authority.
But the book ministers and magistrates
jointly endeavored to suppress Boud's Book,
with the doctrine therein contained, yet
as tho he (Judge Popple) had endeavored
of offenders, yet these Sabbatarian Doctrines
(tho condemned by him) took the prevalence
to find in themselves & were published
more generally than before. & as
The more liberty people were offered,
the less they used it, refusing to take the
freedom Authority tendered them. For
the vulgar sort have the actions of
superiors in constant jealousy &
in seeing it is the greatest pleasure
to the mind of man to do what he pleases
it was I wish for them to refrain from
sports & am. B.g. p 229

mark this. mind, Fuller was a
Sabbatarian. ^{no danger that prison or state could} ^{toler}

The Lambeth articles (in 1595)
are decidedly ~~Spurious~~ Calvinistic
vide B.g. p 229, 230.

~~Ex. cat. & Godfroom~~ TH/9/11/30 3

Deputies from Cambridge attended
the Lambeth meeting, it was
in fact a decision of the Church
of England.

One says these articles were
afterwards suppressed by authority
Fuller says there were not.

"Some offended with the manner of
these articles they hit at the
two Bishops as deserving cen-
sure for holding an unlawful con-
vención."

Fuller next page has the following
Observation "The those Learned Di-
vines be not acknowledged as com-
petent judges to pass definitive sen-
tences in those points, yet they will
be taken as witnesses beyond excep-
tion; whose testimony is an infall-
ible evidence what was the general
& received doctrine of England in that
age, about the fore named controver-
sies" p. 232.

2 The oath of Obedience to James in 1607 "was devised to discriminate the pernicious from the puerile Papists."

"No sooner did the news thereof arrive at the ears of his Holiness, but presently he dispatches his Breve into Eng^d, prohibiting all Cath. from taking this Oth, so destitute to their own souls, & the seed of Rome as" "Notwithstanding all this, this oath, being tendered to, was generally taken by Catholics without any scruple or regret." B. 10. p. 42.

But the Pope & Popes-men continued to thwart the business. Then James sought distinguished Popes-men from Catholics. As does Fuller, a steady enemy of Popery.

Of Vorstius who "suffered in Smithfield" in 1611. after abusing him "And the poison of Heretical doctrine is never more dangerous (for ought I can learn to the contrary) very unblameable; and is poison of Heret. doctrine is never more dangerous, than when served up in clean cups, & washed dishes" p. 62

TM 19/1/30
One time the King had a design to
surprise him into a confession
of Christ's Deity was. He failed

Before we set down his pestilent
opinions, may writer & reader fence
themselves with prayer &

then follow 13 opinions none of w^h are
Blasphemy at this Day nor grievously
objected to vide. Bod. 10. p. 63.
xxx

God may seem well pleased with this
seasonable severity for the fire thus kind-
led quickly went out for want of
fuel. I mean there was none ever
after that partly avowed these Here-
tical doctrines. only 2^d

^{some} People compassed them. "unable
to distinguish between constancy & ob-
stinacy or therefore King James
politically preferred, that Heretics here-
after, tho' condemned, should silently &
privately waste themselves away in
the prison the rather than ex" p. 64.

6. Land was as a papist
In his diary he says respecting the
Committee for religion & the in
the upper house of Berts he says
"To this day votes will be double
to the clergy. This committee will
meddle with the doctrine as well as
ceremonies & upon the whole matter
I believe this committee will
prove the national Synod of Eng^d to
the great dishonor of the Church &c."
B. 11. b 174

"Some hot spirits will have an ear
of episcopal power ^{or power} abated, & (the since
confuted by y^r own hunger) preferred
no bread therefore $\frac{1}{2}$ a loaf" p. 175.

First they took the innovations of doc-
trine into consideration (the committee) & there
some complained that all the tenets of
the council of Trent had (by one or other)
been preached & printed abating only
such points of State-boxery as the Kings Su-

Prerogative — age to be sure? 7
Church of Eng^d popery completely!

Master Mayner's speech against
the Canons of 1540⁺, proves the same
viz that the clergy with the King
at the head wanted (contrary to old
usage in England) to be independent of
Parliament in all Ecclesiastical
matters, among which they had im-
plicated temporal matters &c.
One of these Canons saith "The King
may not be resisted".
(* made by Convocation & King without
concurrence of Lord & Commons p. 180)

In 159⁴/₅ (37 of Eliz.) William
Barret Fellow of Caius Coll. was
summoned before the consistory of Doctors
for preaching against Calvinism. &
made his recantation. —

This of University of Cambridge
p. 150

8 Extract from Earl of Clarendon's Letter to his Daughter, the Dutchess of York. (from State tracts in MSS. Libry, p. 441.)

"Men who look into antiquity, well know by what corruption and violence, & with what constant & continual opposition, those opinions which are contrary to ours (Church of England) crept into the world; & how unwarrantably the authority of the Bishop of Rome, & alone supports all the rest, came to prevail, who hath no more pretence of authority & power in England, than the B^p of Paris or Toledo can as reasonably lay claim to & is so far from being matter of

Religion, that the Pope Catholic, ^{for the} hath so much, & so more to do in France & Spain, or any other Catholic Dominion, than the crown, & laws & constitutions

constitutions of several kingdoms
gave him leave, & makes him
so little (if at all) considered in
France, & so much in Spain.
& therefore the English Catholics
attribute so much to him,
make themselves very unwear-
ingly of another religion than
the Catholic Church professes.

In the King's answer to the 19 pro-
positions (?) is as follows

"The ill of absolute Monarchy
is Tyranny - of Aristocracy, Faction
& division - of Democracy tumults
& violence & civil dissensions. The good
of Monarchy is the uniting a nation under
one head, to resist invasion from
abroad & insurrection at home. &
and the conjunction of Council in
the ablest persons of a state for the
Public Benefit. of Democracy, liberty
& the courage & industry in lib. subjects

²⁰ In a tract called "A political
Catechism" is this observation
[excellently founded on this answer of the
king] is this observation.

"If there be the evils for ⁱⁿ which these
his liberties ought to be restrained,
by the mixture ^{in this} of government,
~~then~~ the restraint of the liberty
to be measured according to
the exigency of these evils, &
so much liberty need only to
be restrained as is sufficient for
the prevention of these evils."

Good. Look over why the King went
so far - what was his cunning. —

²¹ "As this parliament" (of 1661) repre-
sented the sickly times, in ² which they were
chosen, when the people of England were
in a kind of delirium or deluge, so a
new ¹ ~~parliament~~ ^{parliament} represents a people
restored to their wits, cured of the evil,
steadily pursuing the ¹ ~~public~~ ^{public} interest of

the Common weath in "From a letter"
to Monsieur Van B de M of Amsterdam
written in 1675. Every sensible
penetrating letter.

The nature of the address as an
to Prince of Orange prove that he was
really disinterested.

The Clergy had proceeded upon the
view of the declaration admitted
& declared that it was not lawful
to take arms of the prince on any
protection whatsoever. This was an
entirely honest. & some who joined
the P. of O., instead of saying 'twas a foolish
declaration, tried to explain it away
1st!

Temporal enactments includes
all ecclesiastical jurisdiction.

The popes were right over doctrine &
probably) speaking a mere joke; this ec-
clesiastical jurisdiction encroachment (which
is not catholic & suffering is an article of
R 2) He cannot but encroachments

and the act of supremacy of Eliza
in fact may very well be expanded
that the people this declaration should
bear faith & allegiance owing matters
relating to the jurisdiction to the Queen
& not to the Pope or any foreign juris-
diction. But for ease sake, let
please some that crowed a religious
supremacy, the content to transfer it
from Pope to King of the Country, & partly
perhaps in imitation of Hen 8, some depe
rent of custom witnessing feelings in the
subject 2. Elis. may it enter brain, similar
to her Father's, the oath was
drawn up (which was great pity), so
as Papists could not take it.

3