

injunctive aforesaid against the See Apostolic, either by making, agreeing, or executing any Laws, Ordinances, or Commandments, against the supremacy of the said see, or otherwise doing or speaking, that might impugn the same; Offering ourselves and promising by this supplication, that for a token and Knowledge of our said repentance, we be and shall be always ready, under and with the authorities of your Majesties to the uttermost of our powers, to do that shall lie in us for the Abrogation and Repealing of the said Laws and Ordinances, in this present Parliament, as well for ourselves as for the whole body whom we represent; Whereupon we most humbly desire your Majesties, as personages undefiled in the Offence of this Body towards the said See, which nevertheless, God by his Providence hath made subject to you, so to set forth this our humble Suit, that we may obtain from the See Apostolic, by the said most Reverend Father, as well particularly and generally, absolution, release and discharge from all danger of such censures and sentences, as by the laws of the church we be fallen into; and that we may as children of Christ's Church, so as this noble Realm with all the members thereof may in this unity with perfect obedience to the See Apostolic and Popes for the time being, serve God and your Majesties, to the furtherance and advancement of his Honour and Glory. We are at the intercession of your Majesties, by the authority of our Holy Father Pope Julian the Third and the See Apostolic, assuiled, discharged, and deliv'ered from the excommunications, interdictions, and other censures Ecclesiastical which hath hanged over our heads for the said defaults, since the time of the said Schism mentioned in our supplication: It may now like your Majesties that for the accomplishment of our Promise made in the said supplication, that is, to repeal all the laws and statutes made contrary to the said supremacy and See Apostolic, during the said Schism, the which is to be understood since the twentieth year of the reign of the said late King Henry the Eighth, and so the said Lord Legate doth accept and recognise the same."

After this most solemn recantation; after this appeal to God for the sincerity of their repentance, they proceeded to enact the Repeal of every Act that had ever been passed to infringe upon the supremacy or authority of the Pope; they, in the most express and solemn manner, enacted that no King or Queen of England was ever, or ever could be the head of the Church; or had, or ever could have, any pretension to a right of supremacy in regard to the Church. But, in the same Act of Parliament, every sentence of which makes one shudder as one reads it, they took special care, while they acknowledged the act of plunder, to secure to themselves clause upon clause, the uninterrupted possession of that third part of the property of the kingdom, which they had grasped from the church and the poor!

But, at any rate, they were now Catholics again; they were once more Roman Catholics. They had been born and bred Roman Catholics; they had apostatized, and protested against the faith of their fathers, for the purpose of getting possession of this enormous mass of plunder; and having nevertheless been absolved of their sins, and taken back into the bosom of the Church, they, surely, now remained Roman Catholics to the end of their days! Not they, indeed; for the moment the death of Mary took place, which was in 1558, that is to say, at the end of five years, they undid all they had done in the time of Mary; apostatized again, and declared their abhorrence of that Church, into the bosom of which they had so recently thanked the Queen for having interceded with the Pope to receive them!

This would not, and could not, be believed, if it were not upon record in the Statute Book, which cannot lie, in this case and which contains in this case too, the law as we have now to obey it. Elizabeth the immediate successor of Mary, was a Catholic herself, by profession and public worship; she was crowned by a Catholic bishop and anointed with oil, as was our present gracious Sovereign; her manifest intention, at first, was to maintain the Catholic religion; but she was a *bastard*, according to the law, she having been born of another woman, while her father's first wife was still alive; besides which, an Act had been passed in her father's life-time, declaring her to

be a *bastard*. *As she could not have signed much; but the Pope would not recognise her legitimacy; and of course would not acknowledge her right to reign as Queen of England. Finding this, she resolved to be Protestant; and resolved that her children should be Protestant, too. The very first Act of Parliament of her reign, therefore swept away the whole that had been done during the reign of MARY; and the Act (1st of ELIZABETH, chapter 1) repealed the whole of the Act of which I have just quoted the memorable preamble, except only those parts of it which secured the plunder of the Church and the poor to those who had got possession of it; and those same men, who had so recently received absolution from the Pope, for having acknowledged the ecclesiastical supremacy to be in the king, now enacted, that that supremacy had always belonged to the king; that it never had it; and they even went so far now as to exact an OATH from every Englishman, if the Queen chose to require it, declaring a firm belief in this supremacy of the Queen! The oath (in use to this day) begins thus, "I, A. B., do utterly declare and testify in my conscience, that the Queen's Highness is the only supreme governor of this realm, as well in all spiritual and ecclesiastical things, or causes, as temporal!" An oath was now to come to re-assert that, which these very men had supplicated pardon and absolution from the Pope, and prayed for forgiveness to God, for having asserted before!*

But the second Act (1st Elizabeth, chapter 2) brought back the Prayer Book again. The horrible men, whose conduct we have been reviewing, had condemned their Prayer Book as schismatical; had abolished it by their Acts; and had reinstated Catholic priests in the churches. They now, in the act of which I am speaking, ousted them again; re-enacted the Common Prayer Book; and inflicted penalties upon the priests who should refuse to apostatize by becoming Protestants and using this book in their churches. For the first offence, such priest was to forfeit a year's revenue of his benefice, and be imprisoned for six months. For a second offence he was to lose all his ecclesiastical, preferments and possessions, and was, besides, to be imprisoned during the remainder of his life. If he were a priest without benefice, he was to be imprisoned, for the first offence, during a whole year; for the second offence imprisoned during his whole life. For speaking in derogation of the Prayer Book; or to ridicule the new religion, by songs, plays, jests, of any sort, the offender was to forfeit a hundred marks for the first offence; four hundred marks for the second offence (equal to two thousand pounds of the money of this day;) and for the third offence he was to forfeit to the Queen all his for goods and chattels and be imprisoned for life. Every person was compelled on Sundays, and holydays, to attend at the Church, to hear this common prayer, under various pecuniary penalties, and, in failure of paying the penalties, to be imprisoned. Bishops, Archdeacons, and other ordinaries, were to have power for inflicting these punishments. This Act of confiscation, of ruin, of stripes, of death, was enforced with all the rigour that imagination can conceive. The Queen reigned for forty-five years, and these forty-five years were spent in deeds of such cruelty, as the world had never heard of or read of before; and all for the purpose of compelling her people to submit to this established Church. With regard to the cruelties of this monster in woman's shape; her butcherings; her rippings-up; her tearing-out of the bowels of her subjects; her racks; her torments, of every description, in which she was always cordially supported by the law-giving makers of the Prayer Book, I must refer the reader to my "History of the Protestant Reformation;" suffice it to say, that, in these forty-five years which were employed in the establishing of this Church, there were more cruelty, more bloodshed, more suffering, than ever were witnessed in the world, in any other country, in a like period of time.

The main thing, however, to be kept in view here, is the fact, which all these Acts of Parliament so fully confirm, that this Church was created by Acts of Parliament; that it has no existence as a church; that it has no rite, no ceremony, no creed, no article of faith, which has not sprung out of an Act of the Parliament; and that there is nothing of prescription be-