

ROMAN CATHOLIC  
CRUELITIES,

IN THE  
MURDERS, BURNINGS, HANGINGS, AND  
IMPALINGS OF  
THE PROTESTANTS,  
BY THE PAPISTS,

|            |    |               |
|------------|----|---------------|
|            | IN |               |
| PIEDMONT,  |    | FRANCE,       |
| SAVOY,     |    | ITALY,        |
| BOHEMIA,   |    | SPAIN,        |
| GERMANY,   |    | PORTUGAL,     |
| POLAND,    |    | SCOTLAND, and |
| LITHUANIA, |    | IRELAND.      |

*Compiled from an old and scarce Work.*

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And fear not them that kill the body, but are not able to kill the soul, but rather fear him who is able to kill both soul and body in hell.

And he that taketh not his cross and followeth me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life shall find it.

New Test.



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## ROMAN CATHOLIC CRUELTIES.

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**A**T a time when the Papists of Britain are making vigorous and unwearied endeavours to procure for themselves equal rights and privileges with their heretical neighbours; it is requisite that the latter should know the true character of the former; their conduct in past times towards persons of their opinion at home and abroad; and the probable use which would be made of liberty by men, whose principles once stimulated their forefathers, to perpetrate such horrid cruelties on their fellow creatures, under the pretence of defending a religion, the author of which, the Bible says, "came to preach glad tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captive, and the opening of the prison to those that were bound." How opposite to all these characteristics of genuine Christianity has been the conduct of Papists, the pages of this pamphlet will show.

It is not for the purpose of heaping odium upon the persons of Papists now living, that these bloody deeds are recited, but, to shew the necessary tendency of their religious intolerance and bigotry. It is vain, that persons, calling themselves the friends of freedom, assert, that the intolerant principles of Papists have changed, as they have become enlightened. Popery is ever the same—or it is no longer the Roman Catholic religion;—it cannot change without being at va-

riance with its own principles;—for it maintains its Popes *infallible*, and its faith *unchanged*, from the institution of Christianity to the present age. If Papists were bloody, cruel and deceitful, formerly—they say they never change—consequently, if they had power, their oath to extirpate heretics by all means, compels them to use the rack, the scaffold, and the gibbet, again to spread desolation and blood over our now happy land. In one word, if the Pope and his conclave have imbibed the tolerant spirit of the age, why are Jesuits again tolerated and patronized; and the cells of the Inquisition again yawning wide their murderous jaws, to swallow all that is noble and intellectual, and pious, in the degraded land of Spain.

The following pages have been compiled from a larger work, and gives a brief but faithful account, of a few of the Persecutions endured by the Churches of Christ, in different ages of the world.

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*A Brief and true Account of the Cruelties and Persecutions committed by the Papists, upon the WALDENSES and ALBIGENSES, and other Protestants in Piedmont, Savoy, and the Valtoline, from the year 1160, to the year 1656.*

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WHEN, by the just judgment of the Almighty, “all the world wondered after the beast;” and the kings and princes of Christendom, established the authority of the Pope and Church of Rome, appointing to slaughter and destruction such as denied the horrid blasphemies and errors maintained by them: it occasioned many good

Christians to detest their superstitions, as unknown to the Apostles and the primitive church. And the first we hear of, was one Berengarius, who boldly and faithfully published the true religion contained in the Scripture, and discovered the falseness of the Romish. He lived about the time of William the Conqueror coming into England, about which time his followers being taken notice of, as dissenting from many of the common received opinions of those times, they were branded with the odious name of heretics.

About twenty years after this, one Peter Bruis was a famous preacher among them, and taught them publickly at Tholouse in Savoy. In a short time after, they were grown to so great a multitude, that the Popes of Rome were resolved, if possible, by any means, to extirpate and destroy them. To which end, they at first incited several of the most learned of their party to write against them, and warned divers princes to have a care of them, and to banish them out of their territories.

The first then that flung away the spiritual keys, and began valiantly to brandish the bloody sword of persecution against them, was Pope Alexander the 3rd, who began to hack, hew, and murder the poor Waldenses; so named, from Peter Walgo, or Wildo, of Lyons in France, who appeared very courageous in opposing the many corruptions of the Romish Church:—as, holy oil—consecrated images—Popes' indulgences—candles—merits—auricular confession—the supremacy of the Pope—false miracles—Purgatory—praying for the dead—prayers to saints—extreme unction—and many other fopperies of

the Popish communion. This persecution of Waldo and his followers, (who were increased to a very great number,) began in France in the year 1060. Waldo being compelled to fly into the mountains of France, among the savage inhabitants, to whom he taught his doctrine; others fled into Picardy, from whence they were called Picards; several into Flanders and Alsatia, and thereby, for the safety of their own lives, they spread their doctrine into all places.

King Philip of France, being incited by the ecclesiastics, raised arms against them, and destroyed 300 gentlemen's houses; and likewise wasted towns. And those that fled to Flanders escaped little better; for they were persecuted, and many of them for their religion put to death. The bishops of Mayence and Strasburgh raised great persecutions against those who fled thither, there being thirty-five citizens of Mayence burned in one fire, and eighteen in another, who suffered death with great constancy. And at Strasburgh, at the instance of the bishop, fourscore were likewise burned for professing the same truth; and yet by the exhortations, constancy and patience of these martyrs, there were such multitudes who entertained their doctrines, that in a few years after, in the county of Passau and in Bohemia, there were above fourscore thousand persons that made profession of the same faith. Some of them likewise fled into England for shelter, but were more barbarously and cruelly put to death at Oxford, by the Papists there, than ever any Christians were before that time, for matters of religion. Three years after, Pope Alexander the 3rd, made a decree in the Council of Tours, in

France, that these Gospellers, and all their favourers, should be excommunicated; and that none of them should buy or sell, according as it was foretold, in Revel. xiii. 17.

One Giovanni, with his wife and child, were thrown down from a very high rock, the mother holding the child in her arms; and three days after they were found dead, but the child was alive, and clasped so fast in the mother's arms, that they could hardly get it out. They took another at the same place, and put out his eyes, exposed him some time as a miserable spectacle; and he being yet alive, they flayed off his skin, and hung it in the windows of four principal houses in Lucerne, after they had divided it into four pieces. They took out the brains of Daniel Cardon, and frying them in a pan, eat them up like cannibals; and then cut open his breast also, that they might eat his heart, but were frightened by some Protestant troops that were marching that way. They buried four women between 80 and 90 years old alive; they cut divers to pieces, and gave their flesh to dogs. In another place, having taken eleven Protestants, they heated a furnace, and forced them to throw one another into it, till they came to the last man, whom they threw in themselves.

They stabbed some with poisoned knives in the legs and feet, and so left them in torment till they died. One Gros, a minister's son, being taken by them, they cut off his flesh in small goblets while he was alive, and in the presence of his wife and children, whom they murdered likewise before his eyes. A woman with seven children were all barbarously murdered in their

beds. One Daniel Rambout, because he refused to say Jesu Maria, or pray to the Virgin Mary, they first cut off one finger, then another, till they had cut them all off. then they cut off his hands and arms, till after this manner he was cruelly mangled to death. Others they shut up between two stone walls, and starved them to death. And to conclude, there was no manner of death, no kind of cruelty or torment, that these first-born of hell! could invent or devise, but were executed with the utmost severity upon the poor miserable Protestants; and it would be almost endless to give a particular account of all that were murdered, drowned, burned, shot, starved, smothered, knocked on the head, and cut in pieces, by these barbarous Papists.

These horrid and inhuman practices made the rest of the Protestants fly to their arms, in the natural defence of themselves and their families, against the rage and fury of lions, tygers, and bears, in the shape of men. But those that were so brisk at massacring and murdering such as did not resist them, were mere cowards at fighting, and the Protestants prevailed against them with small numbers, and defended themselves against their cruelty.

But at last, by the mediation of the Switzers, Hollanders, and other Protestant Princes, and especially the English, who contributed above thirty thousand pounds to the relief of their wants and miseries, the breach was made up; but yet so made, that the poor remaining Protestants live under the tyranny of their Popish task-masters; being forbid all manner of traffic, wronged of their estates and goods, their ministers banished,

their virgins ravished, the women affronted, the men beaten and abused, and the vallies are become the dungeons in which they are kept as slaves, and secured by strong forts and garrisons of Papists; so that they are even dying while they live, and have cause to cry out,—“How long, O Lord, holy and true, dost thou not judge and avenge our blood,” Rev. vi. 10.

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*The Persecutions and Cruelties of the Papists upon the Protestants at BOHEMIA, GERMANY, POLAND, and LITHUANIA.*

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THE Persecutions of the Papists against the Bohemians began very early, even about 907 years after the death of our blessed Saviour.—Pope Hildebrand (otherwise called Hellbrand,) was the first that fell upon them, and afterwards Pope Celestine; and persecution continued upon them for many years. John Huss, and Jerome of Prague, were burned in defence of the gospel, at Constance, notwithstanding they had the public faith of the empire of Germany given them for their security.

In the year 1421, one Pichel, a chief magistrate of the city of Limeritis, having taken 24 of the chief citizens, and among them his son-in-law, put them in an high tower, and being there almost famished, they were at last brought out, and condemned to be drowned, their wives, children, and friends, following them to execution with cries and tears: yea, the magistrate's own daughter came with prayers and tears to her father, beseeching him to spare her husband; but he, like a hard hearted wretch, said, ‘Cannot



you have a better husband than this?" To whom, seeing his cruelty, she answered, 'You shall never marry me to any but this.' And so going along with them, when she saw her husband thrown into the river, she leapt in after him, and embracing him, endeavoured to save his life; but being unable to do it, they both perished together; and the next day she was found with him fast in her arms, and they were both buried in one grave.

Some Protestants were thrust into dungeons and vaults full of snakes, toads, and other filthy vermin: others were put into places full of iron spikes, so that they could neither sit nor stand; they put gags into the mouths of some, and then thrust their host or wafer cake down their throats.

The city of Lesna, was one of the most ancient and flourishing cities in all the kingdom of Poland, which was wholly laid in ashes, being three whole days in flames before it was consumed; in which there perished many hundred Protestants. Here they pulled off the noses of some, and put out the eyes of others. They cut off the hands of a pious matron of Lesna, and then murdered three of her children before her face.——

Another woman having her hands and feet cut off, and her tongue cut out, they sowed up in a sack, and left her for two days, in which she lived, making a most miserable lamentation.

In the Lower Poland, one Mr. Samuel Cardus, a minister, they used with extreme cruelties, first putting out his eyes, and leading him about as a miserable spectacle; then they pulled off his fingers with pincers, and poured melted lead down his throat; and while he was yet half alive, they

put his neck between two folding doors, and so violently severed his head from his body.

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*The Persecutions and Cruelties of the Papists upon the Protestants in FRANCE. With an account of the Bloody Massacre in Paris.*

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**I**N the year 1524, one John Clark, set up a bill on the church door, against the Pope's pardons, and called him Antichrist; for which being apprehended, he was ordered to be whipped several days, and then burned in the forehead; his mother, a religious woman, standing by, encouraging him, saying, with a loud voice, "Blessed be Christ, and welcome be these marks for his sake." After this he went to Metz, and there being some images without the city, which the people used to worship once a-year; the evening before, John Clark abhorring their idolatry, went and brake down all their idols; the next morning, when the clergy and people came to their worship, they found their images lying all broken on the ground, upon which there began a great tumult, and John Clark was suspected and taken; who presently confessed the fact, and gave reasons for his so doing, for which he was condemned to a most cruel death; his right hand was cut off, then his nose was violently pulled off, and after that his arms and breasts, with sharp pincers, all which he sustained with admirable patience, uttering all the while the words of the 115th Psalm. Lastly, he was thrown into the fire, and burnt to ashes.

A horrid massacre was committed on St. Bartholomew's day, being the 24th of August, 1571, which was the Sabbath day, and is made famous for ever, by the effusion of so much precious innocent blood, as no age nor time can parallel, for there were at this time in Paris, threescore thousand men, with pistols, poinards, swords, knives, and such other bloody instruments, who ran up and down, swearing and blaspheming the sacred majesty of God, cruelly massacring all they met, so that the streets were covered with mangled bodies, and the gates and doors defiled with blood; the lords and gentlemen were inhumanly murdered, some in their beds, others on the tops of their houses, and in all other places where they were found; and such a multitude of dead bodies were thrown into the river Seine, that the water was dyed red with their blood.

In the hellish assembly wherein this bloody massacre was concluded on, it was there debated, whether the King of Navarre, and Prince of Conde, should not be destroyed with the rest? the Duke of Guise pleaded for it, but others were against it, and argued how abominable it would be to destroy two young princes of the blood, in the flower of their age, and one of them in the embraces of his young bride, and the king's own sister; and therefore it was concluded, that they should be threatened violently with death, and all manner of torments, if they would not turn Papists.

In this butcherly massacre at Paris, there were about four thousand houses robbed and plundered, and above five hundred barons, knights and gentlemen, who were chief officers in the war; with

abundance of noble young gentlemen, ladies and gentlewomen, inhumanly murdered, who little expected such a bloody fate; for they came from all parts to rejoice, in honour of the marriage of the King of Navarre; and instead of jollity and pleasures, they here met with an untimely death from bloody and cowardly Papists, who murder like devils, but dare not fight like men. In that night, and the two next days, there was slain in Paris above ten thousand persons of both sexes, and all ranks and ages, the bloody Papists not sparing the children in the cradle; insomuch, that the streets, market-place, and rivers, were dyed with blood.

The king and his confidants fearing that this massacre would not end the quarrel, but rather stir up the Protestants in other places to stand upon their own defence; he therefore sends messengers by post to all parts of the kingdom, often shifting horses for more speed, with express commands to the governors of all other towns and cities in France, to follow the example of Paris, and to destroy and kill all the Protestants which were amongst them.

As soon as the command was published, and that the King's letters came, the Papists fell with all imaginable fury upon all the Protestants at Meaux, Troyes, Orleans, and other places, murdering them without pity or compassion.

The Pope, when he first heard the news of the massacre, appointed a day of public thanksgiving to God, where Te Deum was sung for joy in the church of St. Louis. He likewise published a Bull of pardons and extraordinary indulgence, to such as should pray for the heavenly assistance

to the king and kingdom of France, for rooting out of heretics.

At a town called Sansay in France, in the year 1593, one Margaret Pieron was by her maid accused to the Jesuits for not going to Mass, and for keeping a bible in her house, who complaining thereof to the Judges: they sent for her, and said, Margaret, are you not willing to return home to your house, and there enjoy your husband and children? Yes, said she, if it may stand with the good will of God. Then, said they, if thou wilt do but a small matter thou shalt be set at liberty. If, said she, it be not contrary to God's glory, and my own salvation, you shall hear what I will say to it. No such thing, said they, for all that we require is this, that a scaffold being set up in the chief part of the town, you shall there crave pardon for offending the law, and a fire being made you shall burn your bible in it without speaking a word. I pray you, my masters, said she, tell me is my bible a good boock or no? Yes, said they, we confess it is, only to please the Jesuits we would have thee throw it in the fire; imagine it to be but paper, and then you may burn it, and you may buy another at any time, and thereby you may secure your life. They spent two hours in persuading her that she might commit a less evil to do a greater good.— She courageously answered them, that by the help of God she would never do it. Will not the people say, said she, this is a wretched woman indeed, that burns the bible, wherein all the articles of the Christian religion are contained? I will certainly burn my body rather than I will burn my bible. Upon this she was committed

tó prison, and fed only with bread and water, and her friends forbid to come to her, but continuing stedfast in the truth, she was thereupon condemned to be set upon a scaffold, to have the bible burnt before her face, herself to be strangled, and her body to be dragged through the streets to a dunghill; which sentence she willingly and cheerfully underwent.

In the year 1550, one Faninus of Ferrara, in Italy, being by the grace of God, and reading of good books, converted to the gospel, and began to instruct others privately therein; but this coming to the ears of some of the Pope's blood-hounds, they seized him and committed him to prison, where, by the earnest importunities of his wife, children, and friends, he was persuaded to deny the truth, and was thereupon released out of prison. He had not been long at liberty, till he was extremely troubled in mind, for preferring the love of his relations and friends before the service of Jesus Christ, neither could he by any means be free from these tortures till he had fully resolved to venture his life for the gospel. Being thus inflamed with holy zeal, he went about the country teaching and instructing the people wherever he came. Whereupon he was apprehended and cast into prison, and was condemned to be burnt, but he told his judges, that his time was not yet come, and so it happened, for he was removed to Ferrara, where he continued in prison for two years, and afterwards eighteen months in another prison, and was again condemned by the Pope's Inquisitors, but still his death was one way or other prevented.

His wife and sister came to him in prison, and

weeping pitifully, intreated him to remember and consider his poor family. To whom he answered, That his Lord and master had commanded him not to deny the truth for his family's sake, and that it was too much that for their sakes, he had once fallen already; and therefore desired them not to solicit him any more in that matter, for he knew his end drew near, and therefore he commended them to the Lord. In a short time after, the Pope sent word Favianus should be burned, at which he very much rejoiced, and thanked the messenger. Being still offered life if he would recant, and thereby prevent the misery of his wife and children: he said, he would leave them to a careful and sufficient Overseer: and being asked who that was, he answered, even the Lord Jesus Christ, a faithful keeper of all that are committed to him. As he was going to execution, one that saw him so merry and cheerful, asked him what the reason of it was, since Jesus Christ before his death swate water and blood? To whom he answered, that Christ sustained all the sorrows and conflicts with hell and death, which were due to us, that by his sufferings we might be free from the sorrow and fear of them all.— At the place of execution, after having earnestly prayed to God, he went patiently to the stake, and was first strangled, and then burned.

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*The Persecutions and Cruelties of the Papists upon the  
Protestants in SCOTLAND and IRELAND.*

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AS most kingdoms in Europe felt the rage and fury of Romish cruelty and persecution, so Scotland, though in the frozen north, was not

insensible thereof; for in the year 1572, Mr. Patrick Hamilton, of an ancient and honourable family, and called Abbot of Fern, left Scotland and went into Germany, where conversing with Luther and Melancthon, he greatly increased in godly knowledge and learning, and returning home he publicly preached concerning faith and good works, and against the superstitions and idolatry of the Papists.

This so enraged James Beaton, Archbishop of St. Andrews, that in the absence of the King, Mr. Hamilton was seized upon by the Bishop's officers, and carried to the castle, and the next day he was brought forth to judgment, and condemned to be burned for the testimony of God. The articles charged against him, were about Pilgrimage, Purgatory, Praying to Saints, and for the Dead.

After dinner the fire was prepared, which some thought was only to terrify him, but it pleased God to strengthen him against the fear of death, and so he was tied to the stake. Giving his garments to his servant, and saying thus to him; These will not profit in the fire, they will profit thee; after this thou canst receive no benefit by me, except the example of my death, which I pray thee to remember; for though it be bitter to the flesh, and fearful before men, yet it is the entrance into eternal life, which none shall possess who deny Jesus Christ before this wicked generation. And the fire being kindled, he cried with a loud voice, Lord Jesus receive my spirit. How long shall darkness overwhelm this realm? And how long wilt thou suffer the tyranny of these men? A friar troubling him by crying out,



Turn thou heretic, call upon our lady, say *Salve Regina*, &c. He replied, Depart from me, and trouble me not, thou messenger of Satan: and speaking to one Campbell, the chief among them, he said, Wicked man, thou knowest the contrary, and hast confessed the contrary to me; I appeal thee before the Tribunal Seat of Jesus Christ; after which words he resigned up his spirit to God; and within a few days after the friar died in a frenzy and desperation.

The Archbishop of St. Andrews likewise called before him two gentlemen, David Straton, and Mr. Norman Goulay. Mr. Straton being accused for heresy was much troubled at it, and thereupon frequented the company of religious men; and hearing that text read, He that denieth me before men, or is ashamed of me in this wicked generation, I will deny him before my Father and his Holy Angels; he stedfastly lifted up his eyes and hands to heaven, and burst forth into these words, O Lord I have been wicked, and justly mayest thou withdraw thy grace from me, but Lord, for thy mercy sake, let me never deny thy truth for fear of death or corporal pain. Being afterwards together with Mr. Norman brought to judgment in Holy-Rood House, where the king himself was present, they were both condemned to the fire; and in the afternoon were first hanged, and then burned, which they cheerfully suffered.

There was likewise one Dean Thomas Foret, who used to preach to his parishioners every Lord's day, out of the Epistles and Gospels, as they came in order, for which being complained of to the Bishop of Dunkeldon, he reproved him

for it, telling him that it was too much to preach every Sunday, since the people might think they ought to do so likewise; and said the Bishop, Is it not enough for you when you find a good Epistle and Gospel, to set forth and preach the liberty of the Holy Church, and let the rest alone. Dean Thomas replied, that he had read them all over, and knew no bad ones among them; but, said he, when your lordship shews me any such I will pass them by. The Bishop answered, I thank God I never knew what the Old and New Testament was; but go your ways and repent of these fancies ere it be too late. The Dean answered, My cause is good and just in the presence of God, and therefore I care not what follows thereupon, and so went away; but he was shortly after sent for before Cardinal Beaton, by whom he was condemned and burned for an heretic.

The year after, Jerome Russel, and Alexander Kennedy, who was not above eighteen years-old, were brought before the Archbishop and his associates, who railed upon them, and called them heretics. Jerome Russel replied, This is your hour and power of darkness, now sit ye as judges, and we are wrongfully accused, but the day will come, wherein our innocency will appear, and ye shall see your own blindness to your everlasting confusion; go forward and fulfil the measure of your iniquity. A while after they were sentenced to die, and as they went to execution, Jerome comforted Kennedy, saying, Brother, fear not, greater is he that is in us than he that is in the world; the pain we are to suffer is short, and shall be light, but our joy and consolation

shall never have an end; let us therefore strive to enter into our Master and Saviour's joy, by the same straight way which he hath taken before us; death cannot hurt us, for it is destroyed by him for whose sake we now suffer. And in this manner they joyfully gave up their souls to God in the flaming fire.

In the year 1543, Cardinal Beaton, coming to Edinburgh, caused several religious persons to be brought before him, and when he could prove nothing else against them, he caused four men to be hanged upon suspicion that they had eaten a goose upon a Friday. And a woman, with a child sucking at her breast, was drowned for refusing to pray to the Virgin Mary. Many others were likewise banished, and imprisoned for the gospel; and among the rest John Rogers, a learned and godly minister, whom he caused to be murdered in prison, and then thrown over the wall, giving it out, that by attempting to make his escape he broke his neck.

In the year 1546, Mr. George Wishart, a famous minister, was sent for to appear before Cardinal Beaton, and the other Bishops at St. Andrews; where a Priest was ordered to curse him, who called him runnagate, traitor, thief, &c. Honoured Mr. Wishart gave them an account of his faith and doctrine, but they not being able to answer him, immediately condemned him to be burned; and presently a fire was prepared over against the castle, and velvet cushions were laid in the castle windows for the Cardinal and the rest of the Prelates to see him suffer; and for fear he should be rescued by his friends, all the castle guns were mounted against the place

of his execution, by the Cardinal's order; then with a rope about his neck, and a chain about his middle, he was fastened to the stake, and having earnestly prayed, and exhorted the people, and forgiven his enemies and persecutors, he said thus: I beseech you, brethren, exhort your prelates to learn the Word of God, that they may be ashamed to do evil, and learn to do good, or else there shall come upon them the wrath of God, which they shall not eschew. Then the hangman upon his knees said, Sir, I pray forgive me, for I am not the cause of your death. Mr. Wishart called him to him, and kissing his cheek, said, Lo, here is a token that I forgive thee, my heart do thine office; and so he was tied to the stake, and the fire kindled.

The captain of the castle came to him and bid him be of good courage; to whom Mr. Wishart said, This fire torments my body, but no whit abates my spirits; then looking towards the Cardinal, he said, He who in such state, from that high place, feeds his eyes with my torments, within few days shall be hanged out at the same window, with as much shame and ignominy as he there leans with pride: then his breath being stopt with the flames he gave up the ghost.

This prophecy was fulfilled in a short time after; for the people being generally discontented at the cruelty used against Mr. Wishart, several persons conspired against him, and killed him in the castle, and the provost raising the town, came to the castle gates, crying, What have you done with my Lord Cardinal? Where is he? To whom they answered from within, Return to your houses, for he hath received his reward, and will

trouble the world no more. But they cried, We will never depart till we see him. Then was he hanged out at that very window to satisfy them he was dead, and so the people departed.

Shortly after, one Adam Wallace was burned likewise; and Henry Forest suffered the same cruel death, upon account of heresy. One Walter Mill was accused for heresy; and being bid to recant, he said, I am corn, and not chaff, I will not recant the truth; and being thereupon condemned to the fire, and all things made ready to that purpose, they commanded him to go to the stake. No, said he, by the laws of God I am forbidden to lay hands on myself, therefore do you put me in the fire, and you shall see my resolution. Having then made his prayer unto God, he spake thus to the people; Although I have been a great sinner, yet it is not for that, but for God's truth, contained in his Word of the Old and New Testaments, that I now suffer; and God, out of his abundant mercy, doth honour me so far, as to make me among other of his servants, seal his truth with my blood. After he had thus spoke, he was tied to the stake, and the fire being kindled, he quietly slept in the Lord; and was the last person that died for the Protestant religion in Scotland.

In the year of our Lord, 1641, there brake forth a most horrid and bloody rebellion and massacre, committed by the Irish Papists on the English, in Ireland; a nation, famous for the birth of many worthy persons; especially, that learned and religious person, James Usher, late Archbishop of Armagh, and Primate of Ireland; who, amongst many other gifts and graces, was endued

with a spirit of prophecy; from which, among other things, he foretold the bloody rebellion, forty years before it came to pass, which prediction proved exactly true.

The Jesuits, Priests and Friars were the chief instigators to this horrid massacre, by continual incensing and stirring up the Popish gentry and commonalty. The clergy, more to engage the deluded Papists to murder the Protestants, every where loudly declaimed. That they were heretics, and not fit to be suffered any longer among them; that it was no more sin to kill one of them, than to kill a dog; and that it was an unpardonable sin to relieve or protect them.

All things being in readiness, they proceeded to the execution of this damnable contrivance; but their proceeding therein was various; some of the Irish only stripping the English Protestants, and turning them out of doors naked in frost and snow; others, cruelly murdering, man, woman, and child, without the least compassion. The Popish Priests gave the sacrament to divers of the Irish, upon condition that they should not spare any Protestant; saying, 'That it did them a great deal of good, to wash their hands in their blood.' The Priests excommunicated all that should relieve or harbour any Protestant. Yea, the Monks and Friars, with tears in their eyes, exhorted them to destroy them utterly, and not to leave the memorial of a Protestant under heaven.

The day before this horrid massacre began, the Priests gave the people a dismissal at mass, to go out and take possession of all their lands. They further told them, that they might lawfully strip, rob, and despoil them of all their property,

the Protestants being worse than dogs; that the killing of such was meritorious, and an excellent preservative against the pains of Purgatory.

At the commencement of this horrid rebellion, several Irish gentlemen pretended great kindness to some of their Protestant neighbours and persuaded them to put their goods and cattle into their hands, in order to secure them from the rage of the rabble; because of former familiarity, the Protestants gave them inventories of all they had; nay, they digged up some of their best things which they had hidden in the ground, and put them into the Papists' hands; by this means they gained vast quantities of goods, and like true Papists cheated them out of them all.

In one place there were no less than twenty-two widows, who were first robbed, and then stripped stark naked; they covered themselves with straw in a house, but the bloody Papists threw in burning straw among them, on purpose to burn them together.

In the castle of Lisgol above an hundred and twenty men, women, and children, were burned together. Another castle was delivered to one of the Popish commanders, upon condition their lives should be saved. but as soon as he entered he cruelly murdered and destroyed them all without mercy. And at Portendown Bridge a thousand men, women, and children, were drowned in the river.

In Queen's county, an Englishman, his wife, five children, and a maid, were all hanged together, and then cut down and put into a hole; the youngest child, though it was hanged, was not quite dead when it was put in, but put up its

hand and cried, Mammy, mammy, and yet these villains without mercy buried it alive.

They stripped a Scotchman, and knocked him down for dead, but he afterwards recovering, went into the town naked, whereupon they hewed him all to pieces. They also ripped up his wife's belly, so that the child dropped out. They likewise hanged up divers other women with child, and ripping them up, gave the infants to be devoured by dogs and swine.

In one place they burned two English Bibles, and said it was hell fire they burned. A Papist would have persuaded a man and his wife to have joined with them in the massacre; but they protested, That rather than they would forsake their religion, they would die upon the sword's point; whereupon they were both cruelly murdered.

These barbarous villains caused some children to carry their aged parents to the river, and drown them: some wives were forced to help to hang their husbands; and in one town they caused a young man to murder his own father, and then hanged him up. In another place they forced a woman to kill her husband, then caused the son to kill his mother, and then immediately hanged the son.

By these, and all manner of cruelties which hell itself could invent, the Irish and English Papists murdered and destroyed, in a few months, near three hundred thousand Protestants, as it is commonly computed, without any manner of provocation, but only because they were Protestants; whose deaths the Divine vengeance recompensed upon the chief murderers, many thousands perishing by the sword and the plague.

F I N I S.