THE FATALL VESPER,

OR

A TRVE AND PVNCTVALL RELA-tion of that lamentable and fearefull accident, hapning on Sunday in the afternoon *being the 26. of* October *last, by the fall of a roome in the* Black-Friers *in which were* assembled many people at a Sermon, which was to be preached by Father DRVRIE a IESVITE.

Together with the names and number of such persons as therein vnhappily perished, or were miraculously preserued.

LVKE 13. 3.
Except ye repent, ye shall all likewise perish.

LONDON,
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TO THE VERTVOVS AND MOST ACcomplisht *Ladie*, the *Ladie*

P. W. C. wisheth all *fulnesse and increase of temporall and spirituall happinesse.*

WOrthy Madame, being bound vnto your honoured house and Noble Familie, with the obligation of diuers

beneficiall curteſies, I could not make a fairer expreſsion of my gratitude, then by offering vp this widowes mite vnto the Altar of your eſtimation, then by tendring theſe few and thoſe vndigeſted lines, vnto your capable and moſt iudicious cenſure. The ſubiect whereof is as blacke as the inke wherewith it is written, and therefore fitteſt to bee tendred vnto a heart ſo noble, and ſo fully fraught with pitie and compaſsion. The truth of this diſcourſe is ſet forth in a ſimple and naked habite, according to the beſt intelligence the Author could procure without leaning partially either to the Pro-

Proteſtant or Papiſt; for the certainty whereof not Fame but Experience ſhall giue her atteſtation. Vouchſafe therefore, noble Madam, theſe abortiue fruits of his firſt labour, and then the Author ſhall thinke himſelfe ſafe and for euer reſt,

Yours in all duty and ſeruice

to be commanded.

W. C.

To the Reader.

GEntle Reader, whether Protestant or Papist, Reformed or Romish, or if there be any other Religion, of what Religion soeuer thou be, thou seest an obiect presented vnto thy view full of pittie and compaßion, in respect of diuers circumstances which make it the more dolorous: and those are, if you desire a particular list of them, the qualitie of the persons, the time, place, and number of them which sunk vnder the burthen of this mischance. Concerning the qualitie of

the persons, they were men different in Nation and Profession, as English, Scots, Welsh and Irish, Priests and Iesuits, Clerks and Lay-men. Concerning the place, it was in Father Redyates *Chamber, ouer the Gate-house which giues the entrie into the French Ambassadours lodgings. For the time, it was betweene three and foure of the clocke vpon Sunday, which was the six and twentieth of October, according to the English computation, as they were hearing of a Sermon, and celebrating after that, Euensong, (if God had not preuented it) according to the Rites of the Roman Church. Last of all, for the number of them, they were esteemed to bee about foure-*

score

score and odde persons, whose liues ended together with their deuotions; besides those who were bruised, maymd or wounded by this vnluckie downefall. Now for thy iudgement concerning this dolefull euent, iudge not lest thou bee iudged, but follow our Sauiours counsell and aduice deliuered vnto vs in the thirteene Chapter of S. Lukes, *in the beginning of the Chapter, which by the Church of England is appointed to be the second Lesson for the next day following, a matter worthy admiration and obseruation. Vnto whom, when certaine men spake of those Galilæans, whose bloud* Pilate *mingled with their Sacrifices: Our Sauiours answer vnto them was; Thinke you that those Gali-*

 læans

læans were greater ſinners than all the other Galilæans, becauſe they ſuffered ſuch things? Or thinke you that thoſe eighteene perſons vpon whom the Tower of Siloam fell and ſlew them, were ſinners aboue all them in Ieruſalem? I tell you nay; but except yee amend your liues, yee ſhall alſo likewiſe periſh. Neither thinke you that are readers of this mournefull obiect, that thoſe men who periſhed thus together were greater ſinners then your ſelues, for except yee repent ye ſhall alſo likewiſe periſh. Moreouer, concerning thy ballance and eſtimate of the Relator, thinke not him to bee an Adiaphoriſt, becauſe hee doth giue euery man his due attributes, and doth not leane partially

either

either to the Proteſtant or Papiſt in this relation; for although he be an Adiaphoriſt and indifferent in this report, according as the conditions of your hiſtoricall faith doe requir, a yet beleeue it he is not ſo in Religion. Neither inueigh againſt him, becauſe hee doth not ſpeake inuectiuely againſt the ſufferers, for it is a caſe that deſerues Elegies and mournefull Ditties, rather then Satyres and inuectiue ſpeeches. Thus hoping that thou wilt turne the Wormewood and bitterneſſe of this accident into the honie and ſweetneſſe of a good vſe, and make their afflictions thy inſtructions, and their croſſe-houſe thy ſchoole-houſe: I leaue and reſt.

Thine, if thou be thy owne: *W.C.*

THE FATALL Vesper.

ALthough the mercie of God, which out of the Store-house of his bountie hee doth extend vnto all the children of men, and for their sakes to all other creatures Sublunar whatsoeuer, hee *opus operum*, a

worke

worke of workes; and superlatiue vnto all the rest exceeding: in respect of vs and our redemption so dearely bought, his power though infinite, his goodnesse though eminent, his iustice though terrible, and his truth though vnchangeable: yet notwithstanding his iudgements which doe proceede from the euerflowing current of his mercy and iustice, whereby he doth reward the good and recompence the wicked, according to the workes of their owne hands, is *inscrutabilis abyssus*, an vnsearchable abysse, also the height whereof mans vnderstanding cannot aspire vnto, nor the vnplummeld depth thereof sinke vnto, although with the High Priests it should enter into the *Sanctum Sanctorum*, into the most secret Cabinet of Gods counsels, and with *Moyses* it should scale the top of Mount Sina, and see our God and Maker face to face; For if our vnderstanding power and

and facultie, which makes vs almost equall to the Angells, & supereminent in respect of all other earthly creatures, of this inferior and corruptible world, could comprehend these incomprehensible mysteries of Diuinity, man should be like vnto God, and the creature equall to the Creator: there being required a conuenient similitude and proportion betweene the thing vnderstood, and the vnderstanding, betweene the obiect comprehended, and the subiect comprehending. For this cause the Wise man giues this counsell vnto those fooles whose curiosity transports their spirits after needlesse and vnprofitable inquisition: *Altiora te ne quæsieris, & fortiora te ne scruteris.* Seeke not for things that are too high for thee, nor search after things that are too mighty for thee: for although in this life wherein thou doest see only in a glasse, and that darkely, thou maist finde out,

 quod

quod sit Deus, that there is a God, by contemplation of the vilest creatures and by speculation of the meanest effects which either for their vse or ornament, their Creator and preseruer hath bestowed vpon them: yet to know *quid sit Deus*, what God is either in his hidden essence, or in those vnreuealed attributes, which doe flow therehence, is more impossible for vs, so long as wee are clad in this vaile of mortality, than for a Gnat to swallow an Elephant, or a shrub to ouertop a Cedar. The euidence and assurance whereof although it doth most plainely appeare by the list and number of sundry precedent examples, whereof the world is a Theater, and the actions therof a continued Scene whereby our Lord hath manifested vnto vs these designes of his impartiall iudgments, the effects whereof he doth reueale, although the intention and purpose of them be kept secret vnto

vnto himselfe: yet notwithstanding if we should search and straine Antiquitie too far for presidents, we shall not finde amongst many Centuries & hundreds of yeeres an example more remarkable, than that which hapned vpon Sunday being the six and twentieth of October, a day as blacke for the frowning and fore-dooming aspect of the Heauens, as it was for the issue and euent of this disastrous accident. The manner of it was thus.

There were vpon that day, being dedicated to the seruice of God, assembled together in the Blacke Friers neere the French Ambassadors house in ordinarie, aboue three hundred persons of sundry nations, as English, Scottish, Welch, and Irish, to heare a Sermon, and after that to celebrate Euen-song, according to the rites and ceremonies of the Romish Church. Of which number it is certainly knowne and confidently reported,

ted, that about the number of threescore of them, had that morning both confessed themselues, and receiued the Sacrament, according to the order of the Romish Church. He that was to supply that exercise for the present, was Father *Drury*, a Iesuite by profession, and by birth a Gentleman, being extracted out of the house of the Norfolcian *Druries*, and sonne vnto Doctor *Drurie*, late professor of the Ciuill Law, and practiser thereof in the Court of the Arches here in London. He was by those of the Romish religion reputed to be a man of great learning, as hauing studied many yeeres beyond the Sea, with much approbation and allowance of his Superiours. And although he were opposite in point of faith and beleefe vnto the Religion now professed in *England*, yet was he held by the generalitie of our Nation, both Protestants and Papists, who knew him, and could make a true estimate of his vertues and vices

vices by the outward circumstance and appearance of his actions, to be a man of a good morall life, and of a plausible and laudable conuersation. So that in respect of these indowments, there could nothing haue beene desired more by vs of the Reformed Church, than that he had not bin a Papist, but a member of our Church, Religion and Profession. All the day before, which was the last that euer his eyes beheld, he was obserued to be wondrous sad and pensiue, contrary vnto his wonted humour and disposition, he being a man of a free, merry and affable conuersation, as though that some spirit of prediction had foretold him of that fatall disaster, which was at hand. Thus we reade of *Cæsar*, that hee was possessed with a strange & vnwonted sadnesse that morning when hee entred into the Senate house where he was stabbed to death by the Senators. And so was that Assassine

Caßius much perplexed and troubled in minde before that mortall and bloudy battell of *Pharsalia*. By meanes of which affection, Father *Drurie* finding an indisposition in himselfe, he would (if with his reputation he could) haue made a retraction of his promise, and a demurre of the intended exercise. But being prest on by diuers of his friends, who told him that the Audience was great, and their expectation far greater, he did then againe resolue to goe forward with the enterprise.

The place wherein this Congregation was assembled, was not the French Ambassadours Chappell, according as the first report went currant, for that was reserued for the vse of himselfe and his familie, to celebrate their Euen-song after their owne manner and custome, but it was a Chamber neere vnto the gate, some three stories high, being some three score foot long, and twentie foot broad,

or

or thereabouts. The walls were not made of Lome, composed of Laths and Rafters, and couered ouer with Clay and Lime, as some at first reported: but were of Bricke and stone, which are held by all Architects to be the strongest and the surest building. But howsoeuer, a Gentlewoman of a noble house, and of a quicke and iudicious spirit, who was then present, and had taken a curious view of the pressing multitude of the people, which was at length their owne oppression, and of the vnfitnesse and vncapacitie of the place besides, told him, That shee thought it would proue an action full of danger if he should offer to preach in that place respectiuely in respect of the premises. But hee being led on by a diuine and fatall necessitie, which blinds the iudgement of the wise men of this world, hee told her that hee did meane as then to preach, and to goe forward with the greatest expedition he

could,

could, with his intended Sermon. For the accomplishment of which designe, the Father predicant being clad in those robes and ornaments which are vsed by those of his Order, being a Iesuit, hauing a Surplice girt about his middle with a linnen girdle, a red Cap with a white one vnderneath, turned vp about the brimms of his Cap, and his other accoutriments belonging, which the Ignatian Orders haue imposed vpon them: and being placed in a Chaire about the middest of the roome, which Chaire was raised vp somthing higher than the ordinary leuell of the floore: he crossing himselfe with the signe of the Crosse, and hauing ended some priuate prayers, accommodated himselfe to his Text, between three and foure of the clock in the afternoone of the foresaid Sunday. The words of the Text were part of the Gospell appointed for the present day, according to the order and

and institution of the Church of Rome, being their fift of Nouember, which account is thought to be the truest by the Romane Catholikes, and begins ten dayes before that of England. The Gospel was written in the eighteenth Chapter of Saint *Matthewes* Gospell, and deliuered vnto vs by the holy Spirit, in these words: *Therefore is the Kingdome of Heauen likened vnto a certaine man that was a King, which would take account of his seruants. And when hee had begunne to reckon, one was brought vnto him which ought him ten thousand Talents. But forasmuch as he was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The seruant fell downe and besought him, saying: Sir, haue patience with me and I will pay thee all. Then had the Lord pittie of that seruant, and loosed him, and forgaue him the debt. So the same seruant went out, and found one of his fel-*

lowes

lowes which ought him an hundred pence: And he laid hands on him, and tooke him by the throat, saying: Pay that thou owest. And his fellow fell downe and besought him, saying: Haue patience with mee and I will pay thee all. And he would not, but he went out and cast him into prison, till hee should pay the debt. So when his fellowes went and saw what was done, they were very sorie; and came and told their Master all that happened. Then his Lord called him and said vnto him: O thou vngracious seruant, I forgaue thee all that debt thou desiredst me, shouldest not thou also haue had compassion on thy fellow, euen as I had pittie on thee, &c.

The words which he insisted especially vpon, were these: * *O thou vngracious seruant, I forgaue thee all the debt thou oughtest mee, shouldest not thou also haue had compassion on thy fellow, euen as I had pittie on thee.* Vpon which subiect discoursing with much vehemencie, and imply-

* Note that his Text was diuided into three parts; whereof the first part treated of Gods mercie, the second of mans ingratitude, the third of the Remedies which man might vse for the procuring of Gods mercie, and cure himselfe from this contagious disease of his ingratitude. Which first part onely in part he handled.

implying out of it the infinite mercie and goodnesse of God, whereby he doth not onely giue vs all that wee haue, but forgiues vs all our trespasses and offences, bee they neuer so deeply stayned with the scarlet dye and tincture of our guiltinesse: which mercifull act of God is parabolizd vnto vs by a certaine man that was a King, who tooke account of his seruants, and after much intreatie and submission, forgaue one ten thousand talents, which he ought him. And also dilating by way of blame and reprehension of the vngratefull, and vnrelenting heart of man, who doth not forgiue trespasses as God doth forgiue him; but out of his swelling and malignant humour, writes benefits in the sand, and iniuries in marble, which vncharitablenesse of theirs is intimated in the Parable by the vngracious seruant, who would not forgiue his fellow a small debt, although his Master had

 forgi-

forgiuen him one of a farre greater value. Moreouer, vpon the application of these words, hee did inueigh with much bitternesse, as some giue out (but I know not how truly) against the manners and doctrine of the Protestants.

But hauing proceeded thus farre, loe what a sudden and vnexpected accident fell out. The Sermon inclining towards the middest, and the day declining towards an end, it being almost foure of the clocke in the afternoone, the multitude and crowde of the assembly breaking downe with their ouerbearing weight the beames and sidetimbers wherewith this roome was supported, they fell downe into the next Chamber, the floore whereof being broken downe also with the descending weight of them and the ruines, they fell at last vpon the lowest Chamber of the edifice, where some of them perished, some

some were hurted and maymed, othersome were free from all hurt and danger, except of that which the present fright and terror did impose vpon them, and those were they especially who fell not at all but remained in one angle or corner of the Chamber, which was free from falling. Which persons being thought to bee betweene twentie and thirtie in number, as I heard by one, who was one of them, perplexed and frighted thus as they were, by consideration of that most fearefull danger, whereinto they had seene their fellowes and brethren to fall, who did lift vp their hands for helpe, and beat their breasts for life, whereof they then were spectators; and being doubtfull that they should be Actors with them presently in that Scene of their calamitie; the place being weake, tottering and vnassured, for this cause feare and necessitie giuing motion and strength vnto their

armes, they opened with their Kniues a Lome wall, which parted that roome and a Chamber belonging to the Ambassadours lodging. By which meanes, after much difficultie and labour, they got their passage, and liue as yet to glorifie God for their deliuerance.

Presently, vpon the report of the fall and cry, diuers persons of all sorts resorted vnto the place, some out of charitie to helpe those that were thus distressed; for which cause they brought Spades, Pickaxes, and other instruments fit for that purpose, others out of meere curiositie came thither to see this wonderfull euent, and this obiect so full of admiration. Where, after the gards were set vpon al the Aduenues and passages leading into the Blacke-Fryers, and from thence into the Ambassadours house by the direction and command of Sergeant *Finch* Recorder of the Citie, who was exceeding carefull that my Lord

Lord Ambassador and his seruants should not suffer any detriment in their goods or persons, being iealous in this point of the Kings his own & the cities honour: and matters being thus disposed for the safety and assurance of the strangers, after they had broken downe a wall and opened some doores, they fell to worke vpon the ruines it selfe, with all possible diligence and dexteritie: where at the opening of euery boorde, plancke and peece of timber, there were obiects which presented themselues full of horror and confusion: Here you might haue seene a man shaking of his leggs and striuing for life: There you might haue seene another putting forth his bloudie hands & crying for helpe: Here you might haue seene one like some spectre thrusting out his head out of the graue: There you might haue seene his fellow halfe dead and halfe liuing, intombd in that graue

graue which hee was not long to keepe. Here you might haue seene the liuing thus pressed as they were mourning for the dead, and there the dead sensleſſe as they were imbracing of the liuing. So that since the Sicilian Vespers there was neuer an Euensong more dolorous vnto the French, nor more lamentable vnto the Scots and English. The Count of *Tillier*, who is Ambassadour heere in ordinary for the most Christian King, which place he hath executed with great dignity and authority for many yeeres together, to the generall liking and applause of both Nations; although he was fortunate in this, that not one of his retinue perished, was much aggreeued with this vnluckie accident, with whom the Spanish Delegates did condole, as by mutuall reference feeling that griefe which fellow-feeling had made their owne.

More-

Moreouer it was reported by one who had good intelligence in *Elie* house, that *Don Carlos Colomas* steward should say, that his Master would not for a million of gold, this accident should haue fallen out in his or *Exeter* house. A report like enough to be beleeued of those, who know how strangely zealous this Nation is in their religion, and how ieaious they are besides of their owne, their kings and of their countries honour. Neither were the sorrowes meaner amongst the naturals of this kingdome and the Inhabitants of the citie of London. So that here some men lost their Wiues, women their Husbands, Parents their Children, Children their Parents, Masters their Seruants, and one friend lamented the losse of another. So that *Rachell* was weeping for her children because they were not. *Iob* was lamenting for his sonnes and daughters,

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because they were slaine together by the downefall of an house, whilest they were eating of their last banket. Insomuch that the streets did Eccho with their dolorous moanes, the walls and houses did resound with their cries and lamentations. The subsequent night was so full of horror vnto manie, that it may be truly said of it, as was said of another dismall night in the like kinde,

Quis cladem illius noctis, quis funera fundo
Explicet? aut potis est lachrimis æquare dolorem?

When the bodies were drawne forth of those heapes of earth and timber; which taske of charity they were accomplishing all that night and parte of the next day following, they were founde to bee 95. persons or thereabout, of diuers conditions, besides those who were bruised, maimd or wounded

wounded. Amongst whom were diuers persons of worth and qualitie, as Father *Drurie*, who was the Preacher; Father *Redyate*, in whose lodging this calamitie befell; the Lady *Webbe*, descended of the familie of the *Treshams*, and sister vnto my Lady *Morley*, and my Lady *Stirton*, and many moe besides of that weaker sex, who then and there were assembled together at their accustomed deuotions. Yet were there many who were in that vnfortunate downefall, which escaped the danger strangely and wonderfully. Amongst whom was Mistris *Lucie Reynuddocke*, extracted from a worthy and noble familie, who fell betweene my Lady *Webbe* and her owne maid-seruant; both of which perished, yet shee was preserued alive, by meanes of a chaire which fell hollow vpon her, and sheltered her from further danger. So was ydung Mistris *Webbe*, daughter vnto my Lady *Webbe*,

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who fell neere vnto her mother, and *Elenor Sanders*, who was couered, with many others, whose liues were saued within the heapes of these bloud-guilty ruines.

There was also a Minister, whose name I cannot learne, and therefore although hee suruiues this misfortune, it must be buried as yet in silence, who being present at the Sermon, as being inuited by some Romish Catholike to that exercise; who also gaue him the conduct vnto the place; hee fell with the rest of the multitude assembled there together; and being couered with the rubbish, boords, and other timbers which fell vpon him from the higher roomes, and prest with the weight of diuers persons besides, whereof some were dead, and some were liuing: being in this agonie, which his pesent paine, and the feare of death, in his owne iudgement euen hanging ouer his

his head, did impose (and that not without iust cause) vpon him, Being, I say, thus distressed, and striuing vnder those heapes and ruines for life, the hope whereof in respect of the premised impediments had almost forsaken him, one of the French Ambassadors Gentlemen, hearing the noise and report of this great and dismall fall, suddenly (as he could) opened a doore, which gaue entrance into that chamber, vpon the floore whereof, the heapes and ruines, together with the oppressed multitude, as then lay. Who perceiuing light by the doore then opened, the place before being couered ouer with darknesse, hee stroue with all the strength and agilitie hee could, which in him was not meane, he being a man of a very strong and able bodie, and at last, after the losse of his cloake and renting of his clothes, hee recouered himselfe without any further hurt. Which the

 Ambassa-

Ambassadors Gentleman perceiuing, came and demanded of him, whether or no he were hurt, or that he stood in want or desire of any thing, that might doe him seruice, or procure him comfort. But hee being almost exanimated and astonisht, could not at first apprehend those courteous proffers which were tendred vnto him by this stranger, who presently went and brought him into a chamber, where after hee had sat a while, and refreshed himselfe with wine, which was brought vnto him; and hauing thus recouered his strength and spirits, he returned to the foresaid place againe, and vsed his best endeuours for the releeuing of others from that calamitie, whereof but euen now he was a fellow-sufferer. His man who attended on him, was recouered amongst the rest, hee being something bruised and hurt in the arme.

Moreouer there was a young girle about

about the age of ten yeeres, as is supposed, (when this Minister, out of his charitable and commiserating disposition, was labouring for the safety and preseruation of them, whose necessities did then require it) came crying vnto him, and said, O my mother, o my sister, which are downe vnder the timber and rubbish. But he wisht her to be patient for a time, and by Gods grace they should get forth quickly. Vpon which speech the childe replied presently, that howsoeuer this accident would proue a great scandall to their Religion. A speech which is worthy admiration in all men, as this Relator did truly admire it, that a childe of so tender yeeres, wherein amongst the most towardliest, there is scarce abilitie to discerne betweene good and euill, should next vnto that griefe, which the danger of her mother and sister did inflict vpon her, lament for nothing more than for the scandall

scandall which their cause was like to suffer by the disaster.

It was reported also that many more were drawne out aliue the next morning: but I will not stand too much vpon the iustification of this report, lest I should seeme to be too credulous of those things, which are contrary to the rules of reason and nature.

The day following, which was Munday, and the Eue of *Simon* and *Iude*, there was great care had for viewing the place, and for buriall of the dead. For this cause the Recorder and Sheriffes about one of the clocke in the afternoone, met at the French Ambassadors house, hauing first shut vp Ludgate, to preuent the throng and resort of the people, which was exceeding great and turbulent in those places: And then hauing doubled their guards vpō euery port and passage, and giuen expresse charge vnto the warders, vpon paine of their

their displeasure and punishment, that no man should enter in without theirs or the Coroners warrant; they fell at length to consult about the businesse, and after mature consideration, concluded, that this dolefull accident fell out, not by any indirect practise or conspiracie (as was by some maliciously reported) but that those fourescore and odde persons fell by meanes of their owne weight, and the weaknesse of those timbers which did support the chamber. The Iurie hauing thus brought in their verdict, they disposed presently for the buriall of the dead, some of whom were carried by their friends vnto Churches farre remote, there to receiue their due obsequies, others were buried in the same place, and those were of the meanest ranke, whereof some twentie or thereabouts were laid in one Sepulchre, hauing a common graue, as they had a common death and downefall. The

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coniectures concerning this euent were diuers. For some gaue out that it was the iust punishment and vengeance of God inflicted vpon them for their Idolatrie. Moreouer, there were diuers doubtfull spirits amongst the Romane Catholikes, who thought that this was some conspiracie of the Protestants. But if the building had beene demolished and ouerthrowne by their indirect and trecherous meanes, it must haue bin done either by blowing it vp with Gunpowder, by sapping away the earth from the foundation, by vndermining it, or by cutting off or taking away those supporters and pillars, vpon whom the frame and machine of the building was grounded. All which were found to bee false vpon most diligent search and inquirie made in that behalfe. But that which carried apparant appearance of truth, and that which the Protestants and Papists did allow, who were

were of the more milder, temperate, and sounder iudgement, was thus: That this disaster hapned not by meanes of any diuine miracle or humane malice, but by the defect and weaknesse of the place, into which such a multitude were crowded and assembled together, the iudgement of God concurring therewithall. The Societie of the Iesuits did suffer much, in losing the persons of Father *Drurie* and Father *Rediate*. And diuers persons of both Religions, but especially the Priests, who are men of as great care and vigilancie, but of a farre greater moderation, did taxe and blame them for that they brought their flocke into a place of no greater safetie nor assurance; and besides, because their conuenticle and meeting was so publike, there being diuers Protestants assembled at it, some of whom were reported to haue a share in this cala-

 mitie,

blies, the Kings pardon being not yet publiſhed, which was granted, as they ſay, vnto all the Romane Catholikes of theſe Kingdomes. But whatſoeuer thou bee, Proteſtant or Papiſt, that doth ſee this mourneſull obiect, iudge not leſt thou be iudged. Neither thinke thou, that thoſe eighteene men vpon whom the Tower of Siloam fell, or thoſe perſons whoſe bloud *Pilate* mingled with their Sacrifice, were more grieuous ſinners then all the reſt of the children of Iſrael, or that theſe who periſhed thus together, were more notorious offenders than all the reſt of their brethren and religion: for aſſure thy ſelfe, that except thou repent, thou alſo ſhalt periſh. And this repentance of thine muſt not be *propter ſcandalam mundi*, for the ſcandall and offence of the world, for ſo did *Saul* repent, when out of a fooliſh and State-ſpoyling pittie hee had ſpared *Agag* the curſed Tirant of Amalecke.

lecke; and but of a faire yet foule pretence had ſpared the faireſt of the cattell for ſacrifice; for being rebuked by the Prophet *Samuel* hee doth repent and deſiers him to honour him in the ſight of the Elders and turne vnto him and he would turne vnto the Lord his God Neither muſt it be *propter pœnam peccati*, for their puniſhment, that is due vnto ſinne, for ſo did *Achab* repent, when he was reproued by *Elias* for killing of *Naboth*, and detaining of his Vineyard, he rent his clothes and girded himſelfe in ſackloth as the Text hath it: But after that the fright and terror of Gods moſt terrible ſentence was worne out of his minde, and the cuſtome of ſinne began to preuaile againe, hee ſold himſelfe to commit ſuch abominations, the like whereof were neuer committed in *Iſrael*. But our repentance muſt be, *propter reatum peccati*, for the guilt of ſinne, as ſinne

 is

is a breach of the Law, and a transgression of Gods Commandement. *Quæ sic dolet commissa, vt non doleat committenda.* Which repentance doth grieue for sinnes committed, as though it meant to commit no more, and mournes for offences past as though it did meane to passe ouer no more. We must take repentance as *Iob* did in dust and ashes. Being dust wee must take it in dust, and being ashes we must take it in ashes. Our transgressions in this kingdome and in this citie, haue beene most grieuous, therefore our contrition should be eminent and exemplar. Our pride hath made vs with Lucifer to, *superbire & superire*, to looke ouer our selues not into our selues, and to esteeme our selues like vnto God when we are scarce men. Neither is this pride *simplex peccatum*, a single & simple sin, but it draws after it excesse and riot as it were with a cart-rope: vnto

vnto which luxurie of ours neither Persian nor Roman were euer equall. After which follow fornications and adulteries, which are so frequent in this place, that in vaine may we speake of the Bordellas of Rome, or the stewes of Venice, since the suburbs of this sinfull citie, are as bad as the Suburraes of Rome or Venice. Moreouer our drunkennesse is such that although our eies looke red, and our hearts are as fat as brawne with drinking of wine, yet we rise vp earely to drinke strong drinke: which when it hath inflamed our bloud and spirits, we are ready with *Lot* to fall into all pollution and vncleannesse. And last of all we are so vncharitable, so stony hearted and close fisted that we may fitly be compared vnto lumps of clay tempered with bloud, although we are statues of flint without the bloud or life of charitie. For this cause repent O England,

gland, repent ô London, repent Protestants, repent Papists, for your transgressions and offences: repent, repent for by these wonderfull signes and tokens, it doth appeare most clearely that the kingdome of heauen is at hand.

FINIS.

A Note of such persons as were slaine by the fall of the roome wherein they were, in the Blacke-fryers, at Father *Druries* Sermon, the 26. of Octob. 1623.

MAster Drurie *the Priest.*

Mr. Redyate *the Priest.*

Lady Webbe.

Lady Blackstones *daughter.*

Thomas Webbe *her man.*

William Robinson *Taylor.*

Robert Smith, *Master* Hicks *man the Apothecarie.*

Mr. Dauisons *daughter.*

Anthonie Hall *his man.*

Anne Hobdin. } *lodging in* Mr. Dauisons
Marie Hobdin. } *house.*

Iohn Galloway *Vintener.*

Mr. Peirson, } *in Robbinhood Court in*
his wife, } *Shooe lane.*
two sonnes. }

Mistris Vudall. }
Abigal *her maide.* }
Two more in her house. }

Iohn Netlan *a Taylor.*

Nathaniel Coales.

Iohn Halifaxe.

Mistris Rugbie *in Holburne.*

Iohn Worralls *sonne in Holburne.*

Mr Becket *a Cornish man.*

Thomas Mersit, *his wife and his sonne and maide in Mountague close.*

Mistris Summel } *in Blacke-fryers.*
Marie *her maide.* }

Andrew

Andrew Whites *daughter in Holburne.*

Mr. Staker *Taylor, in Salisburie Court.*

Elizabeth Sommers *in Graies-Inne lane.*

Mr. Westwood.

Iudeth Bellowes.

A man of Sir Lues Pembertons.

Elizabeth Moore *widow.*

Iohn Iames.

Morris Beuceresse *Apothecarie.*

Dauie Vaughan.

Anne Feild.

Mr. Ployden.

Robert Heifime.

One Medalfe.

Mr. Maufeild.

Mr. Simons.

Dorothy Simons.

Thomas Simons *a boy.*

Robert Pauerkes.

Anne Dauiſon.

Anthonie Hall.

Miſtris Morton.
and her maide.

Francis Downes.

Edmond Shey.

Iosua Perry.

Iohn Tullye.

Robert Drury.

Thomas Draper.

Iohn Staiggs.

Thomas Elis.

Michael Butler *in Woodſtreet.*

Edmund

Edmund Riuals.

Edmund Welſh.

Bartholomew Bauin.

Dauie *an Iriſh man.*

Richard Price.

Thomas Wood.

Chriſtopher Hobbs.

Elizabeth Aſtime.

Iohn Butler.

Clarentia *a maide.*

Iane Turner.

Miſtreſſe Milbourne.

Frithwith Anne.

Miſtris Elton.

Miſtris Walſteed.

Margaret Barrom.

 Henry

Henry Becket.

Sarah Watſonne.

Iohn Bethoms.

Maſter Harris.

Miſtris Tompſon.

Richard Fitguift.

George Ceauſtour.

Maſter Grimes.

One Barbaret,
One Hucble.
Walter Ward.
Rigaret,
} *enquired after.*

Iohn Brabant, *a Painter in Little-Brittaine.*

A man-ſeruant of Mr. Buckets *a Painter in Alderſgate ſtreet.*

FINIS.