A briefe Chronycle concernyng the Examinacyon and death of the blessed martyr of Christ by Johan Oldeca.

Syr. Johan. Oldecastel, the worthy.

In the latter tyme shall manye be chosen/proued and purysed by fyre/ yet shal the ungodly lyue wylkyly lyyl and have no understandynge. Dan.12.
A BREFE
CHRONYCLE
Concernynge the
Examynacyon and Death
OF THE
Blessed Martyr of CHRIST
Syr Johan Oldecastell
THE
Lorde COBHAM.

Collected togyther by
JOHAN BALE.

To which is added,
An APPENDIX of Original Instruments.

In the latter Tyme shall manye be chosen, proved,
and purfyied by Fyre, yet shall the Ungodlye
lyve wyckedly styll and have no Understandynge.
DAN. xii.

LONDON:
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MDCCXXIX.
THE

PREFACE.

THE Reign which preceded Sir John Oldcastle's Troubles, is generally supposed to have first introduced into England the Custom of burning for Heresy. And William Sautre, a Lollard, is reckoned the first Instance of undergoing that Punishment, A.D. 1401-2. Fox expressly says so: And he is followed herein by Bishop Burnet and Mr. Collier. But the latter of these had forgot what himself had told us under Hen. III. of a Deacon, that Vol. 1. p. 428. apostatizing to Judaism, was first degraded at a Council at Oxford, A.D. 1222. and afterwards sentenced to the Stake by the Secular Power. And there is pretty good Evidence of
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In Apparat. ad Eliz.

of a more early Example than even this. A Chronicle of London mentions one of the Albigenenses burnt A. D. 1210. And Cambden, it is thought, alludes to this, when he says, ex quo regnante Joanne Christiani in Christiani-nos apud nos flammis sævire ceperrunt.

However, it is agreed on all Hands, that this severe Method of Proceeding was brought into England much later than into other Countries. This Bishop Burnet seems to attribute wholly to the Resolution of the People, when he tells us, That England, i.e. the People of England, (for he does not speak of the Encroachments of the Pope) was not so tame as to bear the Severity of those Laws which were settled and put in Execution in other Kingdoms. He might with as much Truth and Honour to the Nation, have imputed it to the Clemency of our Princes, who were unwilling to exercife such a Tyranny over their Subjects.

So Hoveden, without any refined Reasoning; Publicani comburebantur in pluribus locis per Regnum Franciae, quod Rex Anglæ nullo modo permisit in Terra sua, licet ibi effent perplurimi.

Sir John Oldcastel, 'tis observ'd was the first Nobleman that suffer'd for the Sake of Religion. Not Noble by Birth, but by his
his Marriage with the Lady Cobham; upon whose Account he had the Honour of Summons to Parliament 11, 12, 14 Hen. IV. and 1 Hen. V. See Dugdale’s Baronage.

Whatever hard Fortune Sir John met with from the Clergy of his Time, he has had, since his Death, a strong Party of Historians to vindicate his Reputation. Our Author Bale first led the Way. He has writ his Narrative with all the Warmth of one that had escaped the Flames: But has been more modest in it than Fox that copied after him; who, not content with making the Papists guilty of forging Oldcastle’s Plot, charges them with forging the Records too, which prove he suffer’d for it.

The short Way our Author has taken to clear Sir John Oldcastle of dying for Treason, has been followed, I see, by other Historians. He tells us, that at the Parliament at Leicester 2 Hen. V. it was enacted, that the Lollards should be hang’d for Treason, and burnt for Heresy, p. 92. And since Sir John was one of that Number, no Wonder he suffer’d in both Respects. But in the Act, as Fox has printed it, I find no mention of this double Punishment for Lollardism. The Goods indeed of those that were convicted of it were to be forfeited; but that, as Collier has observed against Fuller, 

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ler, does not prove that the Law condemned them as Traytors. Besides Sir John Oldca-
stel was not only convicted of Heresy, but in-
dicted of Treason before this Act was thought of, and was at last condemned upon his first Indictment. The foreign Historian I before cited, tells us, 'tis plain he did not suffer for Treason because he was burnt. By the same Way of arguing it might be proved, he did not suffer for Heresy because he was hang'd.

But I don't design to enter into a Controver-
fy with Sir John Oldcaftel's Abettors. I am only unwilling our Zeal against Papiists, should lead us into the same Fault we accuse them of, that of admitting into the Number of Confes-
sors, those who little deserve the Character.

I shall only subjoin a brief View of Sir
John's Tryal, and correct by the Way some of
our Historian's Mistakes, after I have asked
Pardon for one of my own, viz. for printing
in pag. 20, 47, and 79. MCCCCVIII. for
MCCCCXIII.
1413-4  
SIR John Acton, &c. burnt.  
Pag. 10, 93.

1415  
John Huss suffer'd Death at Constance,  
and Jerom of Prague the Year following.  
p. 10

[Bale therefore should have said, that  
Sir John Acton died more than  
two Years before Huss and Jerome  
of Prague, not more than four.]

1387  
Wickliff buried at Lutterworth in  
Lincolnshire.  [Our Author should  
have said Leicestershire.]  p. 20

1413  
Archbp. Arundell assembles a Synod  
at St. Paul's against the Lollards. ib.

Seven Inquisitors lay before them  
266 heretical Conclusions collect-  
ed from Wickliff's Books.  p. 21.

Sir J. Oldcafel complained of there  
as the Head of the Lollards.  p. 22

The Archbishop lays the Complaints  
before the King at Kenyngton. p. 23

The King intercedes for Sir John  
with the Abp. and sends for him  
himself to persuade him to re-  
nounce his Heresy.  p. 24

Gives the Archbishop Leave to cite  
him.  p. 25

The Archbishop accordingly sends  
his Summoner to the Castle of  
Lowlyng with a Citation.  p. 25

Sir John rejecting a private Sum-  
mons,
mons, the Archbishop cites him by Letters fix'd on the Gates of Rochester Cathedral. *p. 26.*
The Archbishop's Letters twice torn down. *p. 27*
He condemns Sir *John* of Contumacy for not appearing, but still cites him again to appear before him the *Saturday* before the Feast of St. Matthew. *p. 28*
*[It should be the Saturday after St. Matthew, *viz.* Sept. 23. See p. 37, 118, 119.]*
Sir *John* carries his Confession of Faith to the King, who refuses to receive it, and refers him to his Judges the Bishops. *p. 28, 29*
He displeases the King by appealing from the Abp. to the Pope. *p. 36*
*Sep.* 23. He is brought from the Tower to the Abp. sitting at the Chapter-House at St. Paul's. *p. 37*
His Examination. *p. 38, — 41*
He delivers in his Answer in Writing, and refuses to give any other. *p. 41, 42*
Time given him to consider of an Answer till *Monday* following, *viz.* Sept. 25. *p. 44*
And several Articles sent the next Day, upon which he was to declare his Opinion. *p. 45*
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Sept. 25. Abp. removes his Judicial Seat from the Chapter-House to the Dominican Fryars. p. 47
Names of the Inquisitors. ibid.
Sir J's 2d Examination. p. 49, — 73
The Abp's Sentence against him. p. 73

To be published in every Parish from the Pulpit in the Mother Tongue. p. 78

Sir John Oldcafel carried back to the Tower. p. 81
His Friends post up a Letter in several Parts of the City in his Vindication. ibid.

An Abjuration of his Principles counterfeited on the other Hand by the Clergy. p. 82

[About Oct. 28.] Sir John Oldcafel makes his Escape out of the Tower. p. 94

1413-4 Jan. 10. A Commission given out to the Mayor of London for apprehending him, &c. p. 150
The same Day, which was the Wednesday after the Feast of the Epiphany, he and others indicted for Treason, the very Day on which the Insurrection was made. p. 155

Jan. 11. Another Commission issued out to the Sheriff of Kent for apprehending him. p. 138

Feb.
Feb. 10. Sir Roger Acton and others, after being apprehended in January, were executed in St. Gyles's Fields. p. 94

[Bale is mistaken in saying Sir Roger Acton was taken the Christmas after the Leicester Parliament, and that he was hang'd and burnt by Virtue of it, p. 92, 94.]

Apr. 30. The Parliament met at Leicester, wherein the Commons Bill against the Clergy's wasting their Temporalities was thrown out, and another against the Lollards pass'd. p. 91, 92

Mar. 28. A Pardon issued out for the Lollards, excepting Sir John Oldcastle and some few others. p. 146

In Hilary Term Sir John Oldcastle outlawed for Treason. p. 156

Abp. Arundell dies, and succeeded by H. Chicheley. p. 95

[According to the Canterbury Register it should be 1413.]

Sir John Oldcastle apprehended by the Lord Powys. ibid.

Dec. 1. He is ordered to be brought up to London. p. 144

Dec. 14. Judgment given against him by the Lords for Treason and Heresy, and in February following executed. p. 97

A BREFE
A B R E F E  C H R O N Y C L E

Concerning the Examinacyon and Death of the Blessed Martyr of CHRIST Syr Johan Oldecastell The Lorde Cobham.

Collected togyther by Johan Bale, out of the Bokes and Writtynges of those popyshe Prelates which were present both at his Condempnacyon and Judgement.

The P R E F A C E.

In the prophane Historyes of olde Plutarch, Oratours and Poetes, both Grekes and Latynes, are they moche commended and thought worthy of eternall Memorye, which have eyther dyed B for
for theyr naturall Contreye, or daungered theyr Lyves for a Commonwelthe. As we reade of Codrus that was Kynge of Athens, of Quintus Curcius the Romane, of Ancurus the Phrygiane, Ulysses, Hermas, Theseus, Menecius, Scipio Aphricanus, Mucius Scevola, Valerius Cocles, the two Bretheren of Carthago, which were both called Philenus, and the thre noble Decyanes, with other diverse. In the sacred Scripturs of the Byble, hath Moses, Josue, Gedeon, Jepthe, Delbora, Judith, David, Helias, Josias, Zorobabel, Mathathias, Eleazarus, and the Machabees, theyr juft Prayses for theyr myghtye Zele and manyfolde Enterpyrfs concernynge the Chyldren of Israel. Amonge the Papistes also (which are a most prodygyouse Kynde of Menne) are they most hyghlye avanced by Iyenge Sygnes, fallie Myracles, erronyoule Writtynges, Shrynies, Rellyques, Lyghtes, Tabernacles, Aulters, Senfynges, Songes, and Holye Dayes, which have bene flayne for the Lybertees, Privileges, Autorite, Honour, Ryches, and proude Mayntenaunce of theyr holye whoryffe Churche.

As were Antidius, Bonifaciuis, Benno, Thomas Becket, Johan the Cardinal, Petrus de Castronovo, Peter of Millayne, Paganus of Bergem,
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Bergom, Stanislaus of Cracovia, Steven Co-Iyer of Tholofe, Bonaventure of Padua, Julianus the Cardinall of Saynt Angel. And in our Tyme Johan Fyfker, Thomas More, Fryre Forest, Reynoldes, and the Charter-house Monkes which suffred here in Eng-lande, with an infynite Nombre more. What is than to be thought of those godlye and valeaunt Warryours, which hath not spared to bestowe their most dere Lyves for the Veryte of Jesus Christ agaynst the ma-lygnaunt Muftre of that execrable Antichrist of Rome, the Devyl's owne Vycar. Of whose gracyouse Nombre a very spcyall Membre, and a Vefsell of God's Eleccyon, was that vertuouse Knyght Syr Johan Olde-castell, the good Lorde Cobham; as will plentuoufly aper in this Processe folow-ynge. He that hath Judgement in the Sprete, fhall easelye pers eyve by this Tre-tyfe, what beastlye Blockheads these bloudye Bellygoddes were in theyr unfaverye Inter-rogacyons; and agayne what Influence of Grace this Manne of God had from above concernynge his Anfwers, spcyallye in that most blynde and ignoraunt Tyme wherin all was but Darkeneffe, the Sunne aperynge Joan. iii.

Heb. xi. 
Ac. v.
Apost. vi.
Joan. viii.
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Sacke clothe, as Saynt Johan hath in the Apocalyps.

Most sereelye fulfylled Chriſt that Promes in him which he made to his Apostles. Caſt not in your Myndes aforehande (ſayth he) what Anſwere ye ſhall make when theſe spiri‐rituall Tyrauntes ſhall examine you in theſe Synagoges, and so deſlyver you up unto Kynges and Debyeſees. For I will geve you foche Utteraunce and Wyſdome in that Houre, as all your Ennemyes ſhall never be able to reſyft. This onelye Sentence of Chriſt adjoined to his godly Anſwere, is ynooſh to prove him his true Diſciple, and theſe in theſe ſolyshe Queſtions, the manyeſt Mem‐bers of Sathan. I remembre that xiii. Yeares ago, the true Servaunt of God Wil‐lyam Tyndale, put into the Prent a certen breſe Examinacyon of the ſeyd Lorde Cob‐ham: The which Examinacyon was wryt‐ten in the Tyme of the ſeyd Lordes Tro‐ble, by a certen Frynde of his, and so re‐ſerved in Copyes unto this our Age. But ſens that Tyme I have founde it in theſe owne Wrytynges (which were than his ſutter Ennemyes) in a moche more ample Fourme than there. Specyally in the great Proceſſe which Thomas Arundell the Archebyſhope of
of Caunterburye made than agaynst him, wrytten by his owne Notaryes and Clarkes, tokened also with his owne Sygne and Seale, and so dyrected unto Richarde Clyfforde than Byffhop of London, with a generall Com- maundement to have it than publysshed by him, and by the other Byffhoppes the whole Realme over.

Forthermore I have seane it in a Copye of that Wrytynge, which theseyd Richarde Clyfforde sent unto Robert Mascall, a Carme- lyte Fryre, and Byffhope of Herforde undre his Sygne and Seale, and in a Copye of his also dyrected to the Archedeacons of Herforde and Shrewesburye. The Yeare, Moneth, and Daye of their Date, with the Begin- nynges of theyr Wrytynges, shall hereafter folowe in the Boke, as Occasyon shall re- quyre it. Belydes all this, Thomas Walden beynge in those Dayes the Kynges Confef- four, and present at his Examinacyon, Con- demnacyon, and Execracyon, regestred it a- monge other Processes more, in his Boke cal- led Fasciculus Zizaniorum Wiclevi. He ma- keth menencyon of it also in his fyrst Epistle to Pope Martyne the fyft, and in his fo- lempne Sermon de Funere Regis. Onlye foche Reasons have I added therunto, as the
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Walden. cont. Wiclevistas, in Prologo Doctri. 7. h. 2. ca. 6c.

aforenamed Thomas Walden proponed to him in the Tyme of that Examinacyon, as he mencyoneth in his fyrst and seconde Bokes adversus Wiclevistas, with the Ma- ner of his godlye departynge out of this frayle Lyfe, which I founde in other Wry- tynges and Chronicles. His Youthe was full of wanton Wildeneffe before he knew the Scripturs, as he reporteth in his Answere, and for the more Part unknownen unto me, and therfore I wryte it not here. His Father the Lorde Regnolde of Cobham, Johan Freyart nombereth alwayes amongst the most worthye Warnyours of Englande.

In all adventureroufe Actes of wordlye Man- hode, was he ever bolde, stronge, fortunate, doughtye, noble, and valeaunt; but never so worthye a Conquerour, as in this his pre- fent Conflyst with the cruell and furious frantyck Kyngedome of Antichrist. Farre is this Chriften Knyght more Prayfe wor- thye, for that he had so noble a Stomake in Defence of Chriftes Verite agaynst those Ro- myshe Superflicyons, than for anye tempo- rall Nobylneffe eyther of Bloude, Byrthe, Landes, or of marcyal Feates. For manye Thousandes hath had in that great Corrage, which in the other have bene most faynt harted.
The PREFACE:

harted Cowardes, and verye desperate Da-
stardes; where as he perfevered moft fayth-
fullye conftaunt to the Ende. Manye Po-
pyfhe Parafytes, and Menne pleafynge Flat-
terers have written large Commendacyons
and Encomyes of thofe; but of foche noble
Menne as this was, verye fewe or in a Ma-
ner non at all. Whan I fomtyme reade the
Workes of fome Men lerned, I marvele not
a lytle to fe them fo abundaunt in vayne
Flatteryng Prayfes for Matters of no value,
yea, for Thynges to be dysprayfed rather
than prayfed of Menne that were godlye
wyfe.

Polydorus Vergilius, a Collectour fomtyme
in Englande of the Popes Peter Pens, and
afterwarde Archedeacon of Wellys, hath in
this Poynt deformed his Wrytynges greatlye,
pollutynge oure Englyshe Chronicles moft
shamefullye with his Romyshe Lyes and other
Italyshe Beggerye. Battels hath he described
there at large with no small Discommend-
ynges of fome Princes which were godlye;
but the prevye Packyng of Prelates, and craftye
Conveyaunce of the Spiritualte, hath he in
every Place almost full properly paffed over.
He was to famylyar with the Byfhoppes
and toke to moche of theyr Counfel, whan
he
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he compiled the xxvi. Bokes of his Englyshe History. And not greatly is the Lande beholden unto him in that Worke, for anye large Prayse of Erudicyon that he hath given it there. A syngular Bewtye is it to a Christen Regyon, when theyr auncyent Monumentes are garnished amongst others, with Menne of freshe Lytterature which therin hath small Remembrance or non: Unlesse it be Gildas, Bedas, Alcuinus, Joannes Scotus, Aldelmus, Neuburgus, and one or two more, non are in that whole Worke mencyoned concernyng that, as though Englande had alwayse bene most barren of Menne lerned. This do I not wryte in dyf-prayse of his Lernynge, (which I knowe to be verye excellent) but for the Abuse therof beynge a moyst syngular Gyft of God.

I wolde wyshe some lerned Englyshe Manne (as there are now most excellent freshe Wyttes) to set forth the Englyshe Chronicles in theyr ryght Shappe, as certen other Landes hath done afore them, all Affeccyons set a part. I can not thynke a more necessfarye Thynge to be laboured to the Honour of God, Bewtye of the Realme, Erudicyon of the People, and Commodite of other Lands, next the sacred Scripturs of the Byble,
Byble, than that Worke wolde be. For truly in those they have there yet, is Vyce more avanced than Vertu, and Romyfhe Chronycles. Blasphemye than Godlynesse. As it maye full wele apere unto Eyes of ryght Judgement, in the lamentable Hyftorye here followynge, and soche other, which hath bene longe hydde in the Darke. Marke dilygentlye the Sentence of the feyd Polydorus concern-ynge thisgood Lorde Cobham, and there upon confydre his good Workemanshp in other Matters. In the Counfell of Constauence (fayth he) was the Herefy of Johan Wycleve con- demned, and two at the fame Tyme burned in that Cyte which were the chefe Heades of that Secte. All this is true, though the feate Handelynge therof be altogyther Ita- lyse.

But where as he sayth after, that whan this was ones knownen to theyr Companyons in Englande, they conspyred in theyr Mad- nesse agaynft the whole Clergye, and fynal- lye agaynft the Kynge also, for that he was than a Fawter of Christen Relygyon, ha- vynge to theyr great Captaynes Syr Johan Oldecastell and Syr Roger Acton, he maketh a moft shamefull Lye. For how coude Syr Roger Acton with his Companye conspyre upon
upon that Occasyon, beyng dead more than iii. Years afore; and Syr Johan Oldecastell remaynyng all that Season in Walys: Johan Hus suffred Death at Constaunce the Yeare of our Lorde A. M cccc xv. in Julye: Hierome of Prage in the Yeare of our Lorde A. M ccccxvi. in Maye, which were the two Heades he speaketh of. Syr Roger Acton was brent with his Companye in the Yeare of our Lord A. M cccc xiii. in Januarye, as wytnessefleth Walden, Fabiane, and Johan Major in theyr Chronycles and Wrytynges.

Now reckon these Nombers and Years, and marke the propre Conveyaunce of this Romyshe Gentylman, the Popes Collectour, to clought up that croked Kyngedom of theyrs. He can by soche Legerdemayne both please his Fryndes in Englande and alfo at Rome.

After that he foloweth with Lye upon Lye, as that they came than to London to destroye the Kynge, that he in his owne Perfone mett with them there in Armes, that they cowardlye fledde, that some were taken there and brent out of Hande, and that the Lorde Cobham and Syr Roger Acton were caft into the Tower of London upon that Occasyon. Semeth it not a Matter somwhat
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Burnyng was not than for Traytours. Bumyng was not than for Traytours.

fomwhat lyke to the Purpose (thynke you) that Menne shuld be there burned for man-
kynge soche an Infurreccyon or Tumult? I trowe he hath cobled here fomwhat worke-
manlye.

And where as he sayth in the Ende, that Waldenus in the Kynge therupon made an Acte, that they from thens forth shuld be taken as Traytours agaynste his owne Person, which were prov-
ed to folowe that Secte, he maketh an abho-
mynable Lye. For that Acte was made onlye at the Bifhoppes Complaynte and false Sute in the fyft Yeare of his Regne, and by force of that Acte those innocent Menne than suffred. More than iii. hondreth of soche manyste Lyes coude I gather out of his Chronycles, moche more than myght more Eyes and Judgementes do.

Now let us expende what the true Cause shuld be of this godlye Mannys Condemna-
cyon and Death, all Dreames of Papistes fett a part. The Truthe of it is, that after he had ones throughlye tasted the Cristen Doctryne of Johan Wycleve and of his Dis-
ciples, and perseyed theyr Lyvynges aggre-
able to the same, he abhorred all the supersticyouse Sorceryes (Ceremonyes I shuld faye) of the proude Romyshke Churche. From thens
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Johan. v.
1 Thes. v.
Mat. vii.
1 Johan. iv.

thens forth he brought all Thynges to the Towche stone of Gods Worde. He tryed all Matters by the Scripturs, and so proved theyr Spretes whether they were of God or naye. He maynteyned soche Preachers in the Dyocese of Caunterburye, London, Rochester, and Herforde, as the Byshoppes were sore offended with. He exhorted theyr Prestes to a better Waye by the Gospell, and whan that wolde not helpe he gave them sharpe Re-bukes. He admonyshed the Kynges, as Richarde the seconde, Henrye the fourth, and Henrye the fyft, of the Clergyes manyfolde A-buses, and put into the Parlement House certen Bokes concernynge theyr jyst Reformacyon, both in the Yeare of oure Lorde A. M. CCC XCV. and in the Yeare A. M. CCCC X. Of the fyft Boke this is the Begynnyng: Prima conclusio. Quando ecclesia Angliae, &c. which I have here left out least this Treatyse shulde be to great. The other Boke was made by one Johan Purvey a Maffre of Art of Oxforde. Befyde the xviii. Conclusions that Maffre Johan Wycleve had put in longe afore that.

Walden. in Fasciculo Zizaniorum Wiclevi.

Walden. Po-lydorus in Historia Anglorum, lib. 20.

Fabianus.

In the Yeare of our Lorde A. M. CCC XCI. this noble Lorde Cobham, with certen other more, mocyoned the Kynge at Westmynstre in the Tyme of his Parlement, that it were verye
verye commodityoufe to Englande yf the Romyshe Byffhoppes Auctorite extended no forther than the Occean See or Haven of Calys, confyderynge the Charges and Unquyetnesse of Sutes there, and that Mennys Caufes conde not be throughlye knownen fo farre of. Wherupon the Kynge made this Acte by Consent of his Lordes, that no Manne from thens forth shuld ffe to the Pope in anye Matter, nor publyshe anye Excommunicacyon of his, undre Peyne of losynge theyr Goodes with perpetual Iprisonment. This and the afore named Boke had coft him, with Syr Johan Chenye and other more, his Lyfe in the fixt Yeare after, at the craftye Accordement of certen Prelates (though it hath in the Chronycles an other Colour) had not God than most graciouslye preserved him. An other Caufe of his Death yet besydes all that hath bene sayd afore, was this: He caufed all the Workes of Johan Wycleve to be written at the Instaunce of Johan Huf, and so to be fent into Boheme, Fraunce, Spayne, Portyngale, and other Landes. Wherof Subinco Lepus the Archebyffhop of Prage caufed more than two hondreth Volumes fayre wrytten, open
lye to be brent afterwarde, as wytneseth
Æneas Silvius de Origine Bohemorum.

These Causes knowen, with other more
that I coude reherse, confy dre whether the
Worlde that is always wycked was wort
thyte to holde soche a noble Christen War
ryour as this was, or naye: Confydre also
the just Ponnyfhment of the Lorde for wyck
ed Lawes that were than made, with the ex
ceedyng Myfcheves that the Spiritualte than
used; and waye the myſerable Estate that
the Realme was in fon after for Contempt
of his eternall Worde. And there upon
lawde his Ryghtousneſſe, and beware of
lyke Contempt and Plage in these Dayes.

In the Yeare of our Lorde A. mccccxxii. de
parted Kynge Henry the fyſt, in his moſt
floryſhynge Tyme, even in the Begynnyng
of the xxxvii. Yeare of his Age, which
was abought iii. Years after the Death of
this Lorde Cobham. His Ŝonne Henry the
ſixt succeeded in his rome, and had the Go
vernance of this whole Realme, beynge bu
ta Babe of viii. Monethes olde and odde
Dayes. What a Doloure was this unto
Menne of rype Diſcresſyon, naturally loyng
theyr Contre and regardynge the common
Welthe therof? Yea, what a Plage of God

was
The PREFACE.

was it, after the Scripturs, to have a yonge Chylde to theyr kynge? And that it fhuld the more manyfeftlye apere to come that waye, or of the Stroke of God, he was a chyldefhe Thynge all the Dayes of his Lyfe.

I fhall geve you (sayth the Lorde in his Efa. iii. hygh Dyspleasure) Chylde to be youre Princes, and yonge Infauntes without Wyfdome fhall have the Governaunce of you. What wretched Calamytees the Realme suffred afterwande for the Space of more than iii. Score Years and thre, tyll the Dayes of Kynge Henry the seventh, yt is unspeakable. Sens the preachynge of Johan Wycleve hath the Lorde suffred the pompoufe Popyfhe Prelates to fhewe themselves forth in theyr owne ryght Colours, that they myght now in the Lyght of his Gospell apere as they are in dede, even spyghtfull Murtherers, Ydolaters, and Sodomytes. Afore his Tyme they lurked undre the glytterynghe Shyne of Hypocrefye, and coude not be feane in theyr Mastryes. The Fryers with theyr charm- ynge Sophyfrye threwe foche a darke Myft over the univerfall Worlde, that Superfty-cyon coude not be knowen for Superftyecyon, nor Ydolatrye for Ydolatrye.

Unspeak-
Unspeakable Fylthyneffe of all fleshlye occupyenge, was than called Prestes Chaftyte, as yt is yet and will be tyll yt come to the hygheft, that God maye take full Ven-geaunce. Than was Whoredome worshipped in Prelates of the Churche, and sacred Wedlock rekened soche a detestable Vyce as was worthye in a Prest most cruell Death. As was seane for Example in Syr Willyam Wyght, which was Brent for the same at Norwych in the Yeare of oure Lorde 1428.

Thus was Wyght judged blacke, and Lyght Darkenesse, so yll was Mennys Syght in those Dayes. By soche Meanes (sayth the Prophete) they drewe Wyckednesse unto them as yt were with a Corde, and all kyndes of Synne as yt were with a Cart Rope. If Englande at that Tyme had not bene unthankfulfull for the syngular Benefyght that God than sent them by those good Menne, the Dayes of Antichrist and his beastlye Broode had bene shortened there longe a go as yt is even now and here after lyke to be more largelye. A most oryent freeshe Myrroure of Christen Manhode apereth this worthye Lorde Cobham in our Age, the Veryte now open, which was in her Absens a Lampe of Con-
tempt
The PREFACE.

tempt before worldye wyfe Menne. In
him maye noble Menne beholde here playnelye a moft noble Stomake and precyouse Fayth in the myddes of great Antichristes modye Mustre. His Corage was of soche Value that yt gave him the Viictorye over
them by the clere Judgement of the Scriptures, what though the Worldes Judgementes
be farre otherwyse. And as for the cruell Death which he most contumelyouslye suf-
fred, yt is now unto him a most plentuouse Wynnynge, for in the just Quarell was yt of Phil. i.
his Lorde Jesu Christ.

Myght those bloudey Blusterers have had theyr full Swayne now of late, they wolde have made more Oldecaftels, Actons, Brownes, The Devyll and Beverlayes, yea, they wolde have made there a greatter Havocke upon Christes Congregacyon, than ever ded Saul in his ra-
gynge Furye. They ment more than they Act. viii. uttered when they approched so nygh (as ded cruell Haman) to the Presence of noble Hefter v. Assuerus. But blessed be the eternall Fa-
ther, which hath geven soche Wyldome god-
lye unto oure moft worthye Kynge, that he
perseyvyng theyr slayghtes, so abated theyr tyrannouse Fercenes. Praye, noble Menne, praye, yea with the true Clergye and Com-
"A godlye God-
vernour."
mons, that lyke as he hath now with Duke 

Josue vi. 

Josue the overhande of wycked Hierico by 

Lawde God for him. 

his onlye Gyft, and is through that becomen 

Mat. xxvi. 

an whole perfyght Kynge within his owne 

Joan. xviii. 

Realme farre above all his Predecessours, so 

Walden. in 

dhat he maye in Conclusyon overthrowe her 

Sermone. 

clerelye. For as yet the dredefull Damfell 

Praye for his 

(Tyrannye) that was Cayphas dorekeper, 

Grace. 

dwelleth in the Howfes of Byshoppes, and 

daylye compelleth poore Peter to denye his 

O Babylon, thy Merchautes were Princes 

of the Earth: and with thyne Inchaunte-
mentes were all Nacyons deceyved, Apocal. 

xviii.
THE GREAT PROCESSE
OF
THOMAS ARUNDELL
THE Archebysshop of Caunterburye,
And of the
PAPISTICAL CLERGYE with him,
Agaynst the most noble Knyght
Syr Johan Oldecastell,
The Lorde COBHAM:
In the Yeare of oure Lorde a.m. cccc. and
viii. wherin is contayned his Examinacyon,
Impresonment, and Excommunycacyon.

The Processe before his Examinacyon.

FTER that the true Servaunt Ex operibus
of Jesus Christ, Johan Wycleve,
a Manne of verye excellent Lyfe Waldeni,
and Lernynge, had for the Space
of more than xxvi. Years most valeauntlye
C 2 battele.
The great Processæ agaynst

battled with the great Antichrist of Europa
or Pope of Rome, and his dyversely dysgyfed
Hoist of anoynted Hypocrytes, to restore the
Churche agayne to the pure Estate that
Christ left her in at his Ascensyon, he de-
parted hens most Christenlye into the
Handes of God, the Yeare of oure Lorde
a m.ccc.lxxxvii. and was buryed in his
owne Parryshe Churche at Lutterworth in
Lyncolne shere. No small Nombre of god-
lye Disciples left that good Manne behynnde
him to defende the Lowlynesse of the Gof-
pell agaynst the exceedynge Pryde, Amby-
cyon, Symonye, Avaryce, Hypocrefye,
Whoredome, Sacrylege, Tyrannye, ydola-
trouse Worthyppynges, and other fylthye
Fruites of those flyfnecked Pharisees. A-
gaynst whom Thomas Arundell than Arche-
bysshop of Caunterburye, so fercce as ever
was Pharao, Antiochus, Herodes or Cayphas,
collected in Paules Churche at London a uni-
verfall Synode of all the papyftycall Clergye
of Englande in the Yeare of our Lorde a
m cccc. and viii. as he had done dyverse o-
ther afore, to withstande theyr most godlye
Enterpryse. And this was the fyrst Yeare
of Kynge Henrye the fyft, whom they had
than made fyft for theyr Hande.
As these hygh Prelates with theyr Phary-see and Scrybes were thus gathered in this pestilent Counsell against the Lorde and his Worde, fyrst there resorted unto them the vii. Inquylysytours of Heresyes (whom they had appoynted at Oxford the Yeare afore to serche out Heretyques with all Wycleves Bokes) and they brought cc. and lxvi. faythfull Conclusyons whom they had collected as Heresyes out of the feyd Bokes. The Names of the feyd Inquylysytours were these: Johan Witnam a Maître in the Newe College, Johan Langedon Monke of Chryſ-Church in Caunterburye, Willyam Ufforde Regent of the Carmelytes, Thomas Clayton Regent of the Dominykes, Robert Gylberd, Rycharde Cartyfdale, Johan Lucke, Rycharde Snedyſham, Rycharde Flemmynge, Thomas Rodborne, Robert Roudberye, and Rycharde Grafdale. In the meane Seafon caused they ther hyred Servauntes to blowe it forth abrode through out all the Realme, that they were there congregate for an wholſom Unyte and Reformacyon of the Churche of Englande, to stoppe so the Mouthes of the common People. Soche is alwayes the common Praſtyſe of these subſtyłe Sorcerers, whyls they are in doynge Myſcheſe, to C 3 blere
The great Processe agaynst blere the Eyes of the unlernd Multitude with one falsë Craft or other.

After a certen Communicacyon they concluded amonge themselves, that yt was not possyble for them to make whole Chri$tès Cote without Seme (meanynge therby theyr patched Popyfhe Synagoge) unlesse certen great Menne were brought out of the Waye, which semed to be the chefe Maynteners of the feyd Disciples of Wycleve. Amonge whom the most noble Knyght Syr Johan Oldecaßell the Lorde Cobham was complayned of by the generall Proctours, yea rather Betrayres of Chri$t in his paythfull Members, to be the chefe Principall. Him they accused syrft for a myghtye Mayntener of suspected Preachers in the Dyocese of Lon-don, Rochester, and Herforde, contrarye to the Myndes of theyr Ordynaryes. Not onlye they affermed him to have sent thyder the feyd Preachers, but also to have affysted them there by Force of Armes, not withstandynge theyr synodall Constitucyôn made afore to the contrarye. Laßt of all they accused him, that he was farre otherwyse in beleve of the Sacrament of the Aultre, of Penaunce, of Pylgrymage, of Ymage worshippynge, and of the ecclesyaftycall Power,
the Lorde Cobham.

than the holye Churche of Rome had taught manye Years afore.

In the Ende yt was concluded amonge them, that without anye farther Delaye, Proceede shuld out agaynst him as agaynst a most pernycyouse Heretyque. Some of that Felyshyp which were of more craftye Experience than the other, wolde in no Cafe have the Matter so rashlye handeled, but thought this Waye moche better. Consynderynge the seyd Lorde Cobham was a Manne of great Byrthe and in Faver at that Tyme with the Kyunge, theyr Counsell was to knowe fyrst the Kynges Mynde, to sawe all Thynges ryght up. This Counsell was wele accepted, and therupon the Archebysshop Thomas Arundell, with his other Bysshoppes and a great Part of the Clergye, went strayght wayes unto the Kyunge as than remaynynge at Kenyngton. And there they layed forth most grevouye Complayntes agaynst the seyd Lorde Cobham, to his great Infamye and Blemyshe, beynye a Manne moost godlye.

The Kynge gentyllye harde those bloud thurstye Ravenours, and farre otherwyse than became his princelye Dignite he in-stantlye defyred them, that in respect of his noble Stocke and Knyghthode, they shulde
The great Process agaynst

shulde yet favorablye deal with him. And that they wolde ye yt were possyble, without all Rygour or extreme Handelynge reduce him agayne to the Churches Unyte. He promysed them also that, in case they were contented to take some Delyberacyon, his selfe wolde seryouslye common the Matter with him.

Anon after, the Kynge sent for the seyd Lorde Cobham. And as he was come, he called him secretlye admonyshyng him betwixt him and him, to submyt himselfe to his Mother the Holye Churche, and as an obedyent Chylde to acknowledge himselfe culpable. Unto whom the Christen Knyght made this Answere: Yow moft worthye Prynce (fayth he) am I alwayes prompt and willynge to obeye, for so moche as I knowe you a Chri{t}en Kynge and the appoynted Miny{t}re of God, bearyng his ryghtuou{se} Swerde to the Ponnys{h}ment of yll Doers and for the Savegarde of them that be vertuou{se}. Unto you next my eternall Lyvynge God owe I my whole Obedience, and submyt me therunto (as I have done ever) all that I have eyther of Fortune or Nature, redye at all Tymes to fulfyll what so ever ye shal{l} in that Lorde commaunde me. But as touch-

Rom. xiii.
1 Pet. ii.
the Lorde Cobham.

ynge the Pope and his Spiritualte, truleye I
owe them neyther Sute nor Servyce, for so
moche as I knowe him by the Scripturs to
be the great Antichrist, the Sonne of Perdi-
cyon, the open Adversarye of God, and the
Abhominacyon standyng in the Holye Place.
Whan the Kynge had hearde this with soche
lyke Sentences more, he wolde talke no lon-
gar with him, but left him so utterlye.

And as the Archebysshop resorted agayne
unto him for an Anfwere, he gave him his
full Auctorite to cyte him, examyne him,
and ponnyfhe him accordyng to the devy-
lyshe Decrees, which they call the Lawes of
Holye Churche.

Than the seyd Archebysshop by the Coun-
sell of his other Bysshoppes and Clergye,
appoynted to call before him the seyd Syr
Johan Oldecaftell the Lorde Cobham, and to
cause him personallye to apere, to anfwere
to soche suspeeted Artycles as they shuld
laye agaynst him. So sent he forth his chefe
Sommener with a verye sharpe Cytacyon
unto the Castell of Towlyng, where as he
at that Tyme dwelt for his Solace. And as the seyd Sommener was thyder commen, he
durft in no case entre the Gates of so noble a
Manne without his Lycens, and therfore he
The great Processe agaynst

he returned home agayne, his Message not done. Than called the Archebysshope one Johan Butler unto him, which was than the Dorekeper of the Kynges Prevye Chambre, and with him he covenanted through Promyses and Rewardes, to have this Matter craftelye brought to passe undre the Kynges Name.

Wherupon the feyd Johan Butler toke the Archebysshoppes Sommener with him, and went unto the feyd Lorde Cobham; shewynge him that it was the Kynges Pleasure that he shuld oweye that Cytacyon, and so cyted him frawdelentlye. Than sayd he unto them in fewe Wordes, that in no case wolde he consent to those most devylyshe Practyses of the Prestes. As they had in­foured the Archebysshope of that Answere, and that yt was mete for no Manne pryvatelye to cyte him after that without Parell of Lyfe, he decreed by and by to have him cyted by publyque Processe or open Com­maundement. And in all the haft pos­syble upon the Wedynsdaye before the Nativite of our Ladye in Septembre, he commaunded Letters cytatorye to be set upon the great Gates of the Cathedrall Churche of Roche­stre (which was but iii. Englyshe Myles from thens)
the Lorde Cobham.

thens) chargynge him to apere personallye before him at Ledys in the vi. Daye of the same Moneth and Yeare, all Excuses to the contrarye set a part. Those Letters were taken downe anon after by soche as bare Faver unto the Lorde Cobham, and so conveyed a fyde. After that caus'd the Archebyshop newe Letters to be set up, on the Natyvyte Daye of oure Ladye, which also were rent downe and utterlye consumed.

Than for so moche as he ded not apere at the Daye appoynted at Ledys (where as he fete in Confyftorye as cruell as ever was Cayphas, with his Court of Hypocrytes about him) he judged him, denounced him, and condemned him of most depe Contumacye. After that whan he had bene falselye in-foured by his hyred Spyes and other glynge Glaverers, that the feyde Lorde Cobham had lawhed him to Scorne, dysdayned all his Doynges, maynteyned his olde Opynyons, contemned the Churches Power, the Dignyte of a Byffhop, and the Ordre of Prefthode (for of all these was he than accused) in his modye Madnesse without just Profe ded he openlye excommunicate him. Yet was he not with all this ferce Tyrannye qualifyed, but commaunded him to be cyted
The great Processe agaynst
cyted a freshe, to apere afore him the Saturdaye before the Feast of Saynct Matthew the Apostle, with these cruell Thret-tenynges added therunto: That yf he ded not obeye at that Daye, he wolde more extremelye handle him. And to make him-felxe more stronge towards the Perfour-
maunce therof, he compelled the Laye Pow-
er by most terryle manacynges of CURSES
and Interdiccyons, to asyft him agaynst that sedycyoufe Apostata, that Scysmatyque, that Heretyque, that Troubler of the Publyque Peace, that Enemye of the Realme, and
great Adversarye of all holye Church, for all these hatelye Names ded he geve him.
This most constaunt Servaunt of the Lorde and worthye Knyght, Syr Johan Oldecaftell the Lorde Cobham, beholdynge
the unpacable Furye of Antichrist thus kyndled agaynst him, perselyvyng himselfe also compased on everye Syde with deadlye Daungers, he toke Paper and Penne in
hande, and so wrote a Christen Confessiyon or Rekenyng of his Fayth (which foloweth here after) and both sygned and sealed it with his owne Hande. Wherin he also ans-
swereth to the iii. chefeft Articles that the Archebyshope layed agaynst him. That done he
The Lorde Cobham.

he toke the Copye with him, and went therwith to the Kynge, trustynge to fynde Mercye and Faver at his Hande. Non other was that Confeffyon of his than the com-
mon Beleve or Somme of the Churches Fayth, called the Apostles Crede, of all Christen Menne than used. As thus:

The Christen Beleve of the Lorde Cobham.

I Beleve in God the Father Almyghtye, Maker of Heaven and Earth. And in Jesu Chrift his onlye Sonne oure Lorde, which was conceyved of the Holye Ghost, borne of the Virgine Marye, suffred Death undre Ponce Pylate, crucyfied, dead, and buryed, went downe to Helles, the thyrde Daye rose agayne from Death, ascended up to Heavens, he fytteth on the Ryght Hande of God the Father Almyghtye, and from thens shall come agayne to judge the Quycke and the Dead. I beleve in the Holye Ghoft, the unyverfall Holye Churche, the Com-
munyon of Saynctes, the Forgevenesse of Synnes, the Upryfynge of the Flefhe, and everlaftynge Lyfe. Amen.

And
The great Proceffe agaynst
ADedaracy- And for a more large Declaracyon (sayth he) of this my Fayth in the Catholyck Churche: I stedfastlye beleve that there is but one God Almyghty, in and of whose Godhede are these iii. Persones, the Father, the Sonne, and the Holye Ghost, and that those iii. Persones are the fame selfe God Almyghtye. I beleve also that the seconde Personne of this most blessed Trinite in most convenyent Tyme appynted therunto afore, toke Fleshe and Bloude of the most blessed Virgyne Marye for the Savegarde and Redemption of the unyverfall Kynde of Manne, which was afore lost in Adams Offence. More over I beleve that the same Jesus Christ our Lorde, thus beynge both God and Manne, is the only Head of the whole Christen Churche, and that all those that hath bene or shal be saved, be Members of this most holy Churche. And this holye Churche I thynke to be dyvided into iii. Sortes or Companyes.

Wherof the fyrst Sort be now in Heaven, and they are the Sayntes from hens depart-ed. These, as they were here conversaunt conformed alwayes ther Lyves to the most holye Lawes and pure Examples of Christ, renouncynge Sathan, the Worlde, and the Fleshe
Fleshe with all theyr Concupysences and Evyls.

The seconde Sort are in Purgatorye (ye contrarye wrote he, Ad Parliaments. Ex Waldeno.

The Mercye of God and a full Delyveraunce
of Payne. The thyrde Sort are here upon
the Earthe and be called the Churche myly-
taunt. For Daye and Nyght they contende
agaynst the craftye Assaultes of the De-
vyll, the Flatterynge Prosperytees of this
Worlde, and the rebellyouse Fylthynesse of
the Fleshe.

This latter Congregacyon by the just Or-
dynance of God is also severed into iii. dy-
verse Estates, that is to sanye, into Presthode,
Knyghthode, and the Commons. Amonge
whom the Will of God is, that the one
shuld ayde the other, but not destroye the
other. The Prestes fyrist of all seclud
from all Worldlynesse, shulde conforme
theyr Lyves utterlye to the Examples of
Christ and his Apostles. Evermore shulde
they be occupyed in preachynge and teach-
yng the Scripturs purelye, and in gevenge
wholsom Counsels of good Lyvynge to the
other two Degrees of Menne. More mo-
deft also, more lovynge, gentyll, and lowlye

The great Process agaynst

in sprete shuld they be, than anye other Sortes of People.

In Knyghthode are all they which beare Swerde by Lawe of Offyce. These shuld defende Gods Lawes, and se that the Gospels were purelye taught, conformynge theryr Lyves to the same and secludynge all false Preachers: Yea, these ought rather to ha-farde theyr Lyves than to suffre soche wycked Decrees as eyther blemysfheth the eternall Testament of God, or yet letteth the fre Passage therof, wherby Heresyes and Scysmes myght spryngne in the Churche. For of non other aryfe they, (as I suppose) than of soche erronyouse Constitucyons, craftelye fyrst crepyngne in undre Hypocrytes Lyes for A-
vauntage. They ought also to preserve Gods People from Oppressers, Tyrauntes, and Theves, and to se the Clergye supported so longe as they teache purelye, praye ryghtlye, and mynyftrre the Sacramentes frelye. And yf they se them do other wyse, they are bounde by Lawe of Offyce to compell them to change theyr doynges, and to se all Thynges perfourmed accordynge to Gods prescript Ordynaunce.

The latter Felyshyp of this Churche, are the common People, whose Dewtye is to beare
the Lorde Cobham.

heare theyr good Myndes and true Obedience to the aforeseyd Mynysters of God, theyr Kynges, cyvyle Governours, and do. Preftes. The ryght Offyce of these is justlye to occupye everye Manne in his Faculte, be yt Merchandyce, Handye crafte, or the Tylthe of the Grounde. And so one of them to be as an Helper to an other; followynge always in theyr Sortes the juft Commandementes of theyr Lorde God.

Over and besydes all this, I moost faythfullye beleve that the Sacramentes of Chriftes Churche are necessarie to all Chriften Believers, this alwaysse fene to, that they be trulye mynyftrd accordynge to Chriftes syrft Institryctyon and Ordynaunce. And for so moche as I am malycyoulye and moft falselye accused of a Myfbelieve in the Sacrament of the Aultre, to the hurtfull Slaundre of manye; I fygnyfye here unto all Menne that this is my Fayth concernynge that. I beleve in that Sacrament to be contayned verye Chriftes Bodye and Bloude undre the Symylytyudes of Breade and Wyne, yea the same Bodye that was conceyved of the Ho-lye Ghoft, borne of Marye the Virgyne, done on the Croffe, dyed, that was buryed, arose the thyrde Daye from the Death, and is now
The great Processe agaynst
now gloryfyed in Heaven. I also beleve the unyverfall Lawe of God to be most true and perfyght, and that they which do not so folowe it in theyr Fayth and Workes at one Tyme or other, can never be faved. Where as he that seketh yt in Fayth, accepteth yt, lerneth yt, delyghteth therin, and perfourmeth yt in love, shall taft for yt the Felycyte of everlaftynge Innocencye.

Fynallye this is my Fayth also, that God will axe no more of a Chriften Belever in this Lyfe, but onlye to obeye the Preceptes of that most blessed Lawe. If anye Prelate of the Churche requyreth more, or els anye other kynde of Obedyence than this to be used, he contemneth Chrift exaltynge himselfe above God, and so becometh an open Antichrift. All these Premysses I beleve partycularlye, and generallye all that God hath left in his Holye Scripturs that I shuld beleve. Inftauntlye defyerynge you my lyce Lorde and moft worthye Kynge, that this Confeffyon of myne may be justlye examyned by the moft godlye wyfe and lerned Menne of your Realme. And yt yt be founde in all Poyntes agreynge to the Veryte, than lete yt be so allowed, and I ther-upon holden for non other than a true Chrif-
the Lorde Cobham.

If yt be proved otherwyse, than let yt be utterlye condemned, provyded always that I be taught a better Beleve by the Worde of God, and I shall most reverently at all Tymes obeye therunto.

This brefe Confessyon of his Fayth Lorde Cobham wrote (as is mencyoned afore) and so toke yt with him to the Court, offer-ynge yt with all Mekeneffe unto the Kynge to reade yt over. The Kynge wolde in no case receyve yt, but commaunded yt to be delyvered unto them that shuld be his Judges. Than defyrde he in the Kynges Prefens that an hondred Knyghtes and Esquyres myght be suffered to come in upon his Purgacyon, which (he knewe) wolde elere him of all Heresyes. Moreover he offered himselfe after the Lawe of Armes to fyght for Lyfe or Death with anye Manne lyvyng, Christen or Heythen, in the Qua-rell of his Fayth, the Kynge and the Lordes of his Counsell excepted. Fynallye with all Gentynesse he protested before all that were present, that he wolde refuse no Manner of Correccyon that shuld after the Lawes of God be mynyftred unto him, but that he wolde at all Tymes with all Mekenesse obeye yt. Notwithstandyng all this,
the Kynge suffered him to be sommoned personallye in his owne prevye Chambre.

Than sayd the Lorde Cobham to the Kynge, that he had appeled from the Archebysshop to the Pope of Rome, and thersore he ought (he sayd) in no case to be his Judge. And havyng his Appele there at hande redye written, he shewed yt with all Reverence to the Kynge. Wherwith the Kynge was than moche more dyspleased than afore, and sayd angerlye unto him, that he shuld not pursue his Appele. But rather he shuld tarrye in holde, tyll socche Tyme as yt were of the Pope allowed. And than, wolde he or nylde he, the Archebysshop shuld be his Judge. Thus was there nothynge allowed that the good Lorde Cobham had lawfullye afore requyred. But for so moche as he wolde not be sworne in all Thynges to submyt himselfe to the Churche, and so to take what Penaunce the Archebysshop wolde enjoyne him, he was arested agayne at the Kynges Commandement, and so ledde forth to the Towre of London, to kepe his Daye (so was yt than spoken) that the Archebysshop had appoynted him afore in the Kynges Chambre.

Than
Than caused he the aforeseyd Confession of his Fayth to be copyed agayne and the Answere also (which he had made to the iii. Articles proponed agaynst him) to be written in Maner of an Indenture in two Shetes of Paper. That whan he shuld come to his Answere, he myght geve the one Copye unto the Archebysshop, and re-serve the other to himselfe. As the Daye of Examynacyon was comen, which was the xxiii. Daye of Septembre, or the Satur-daye before the Feast of Saynct Matthew, Thomas Arundell the Archebysshop fyttynge in Cayphas Rome in the Chaptre Howse of Paules, with Rycharde Clyfforde Bysshop of London, and Henrye Bolyngbroke Bysshop of Wynchestre, Syr Robert Morleye Knyght, and Lefetenaunt of the Towre, brought personallye before him the seyd Lorde Cobham, and there left him for the Tyme, unto whom the Archebysshop sayd these Wordes.
The first Examynacyon of the Lorde Cobham.

Sir Johan, in the last generall Convocacyon of the Clergye of this oure Province, ye were detected of certen Herefyes, and by suffycyent Wytneffes founde culpable. Wherupon ye were by Forme of spirituall Lawe cyted, and wolde in no Cafe apere. In Conclusyon upon youre rebellyoufe Contumacye ye were both pryvatelye and openlye excommunycated. Notwithstandinge we never yet shewed oureselfe unredye to have geven you youre Abfolucyon (nor yet do not to this Houre) wolde ye have mekely axed yt. Unto this the Lorde Cobham shewed as though he had geven non Eare, havynge his Mynde otherwyse occupied, and so defyred non Abfolucyon. But he sayd, he wolde gladlye before him and his Bretherne make Reherfall of that Faythe, which he helde and entended alwayes to sfande to, yf yt wolde please them to lycens him therunto. And than he toke out of his Bosome a certen Wrytynge endented, concernynge the Artycles wherof he was accused,
fed, and so openly read before them, gevyngge yt unto the Archebyshop as he had made thereof an ende. Wherof this is the Copye.

I Johan Oldecaftell Knyght and Lorde Cobham, will all Christen Menne to understande, that Thomas Arundell Archebyshop of Caunterburye hath not onlye layed yt to my Charge malcyouslye, but also verye untrulye by his Lettre and Seale written agaynst me in most slanderous wyse, that I shuld otherwyse fele and teache of the Sacramentes of the Churche (aslygnyng speyciallye the Sacrament of the Aultre, the Sacrament of Penaunce, the worshippyng of Ymages, and the goynge of Pylgrymage unto them) farre other wyse than eyther belleveth or teacheth the unyeversall Holye Churche. I take Almyghtye God unto Wytnesse, that yt hath bene and now is, and evermore with the Helpe of God yt shall be my full Intent and Will, to beleve faythfullye and whollye all the Sacramentes that ever God ordeyned to be mynystred in the holye Churche. And more over for to declare me in these iii. Poyntes afore reher-sed.

D 4
The great Proceffe agaynst

I beleve that in the most worshypful Sacrament of the Aultre is Christes verye Bodye in Fourme of Breade, the same Bodye that was borne of the blessed Virgyne Marye, done on the Cross, dead and buryed, and that the thyrde Daye arose from Death to Lyfe, the which Bodye is now gloryfyed with the Father in Heaven. And as for the Sacrament of Penaunce, I beleve that yt is nedefull to all them that shall be saved, to forlaketheyr Synne and to do Penaunce for yt, with true Contrycyon to God, con-feslyon of theyr Fawtes, and dewe Satisfac-cyon in Christ, lyke as Gods Lawes lymyty-eth and teacheth, els can they have no Sall- vacyon. This Penaunce I desyre all Menn to do. And as for Ymages, I understande that they perteyne nothyng to oure Christen Beleve, but were permittted (longe sens the Fayth was given us of Christ) by Suf-feraunce of the Churche, for to be as Ka-lenders unto Laye Menne to reprefent or brynge to Mynde the Passyon of oure Lorde Jesus Christ, with the Martyrdome and good Lyvyng of the Sayntes.

I thynke also, that what fo over he be which doth that worshyp to dead Ymages that is dewlye belongynge unto God, or that
that putteth his Fayth, Hope, or Confidence in the Helpe of them as he shuld do onlye in his eternall Lyvyenge God, or that hath Affeccyon in one more than in an other, he perpetrateth in so doynge the abhomynable Synne of Ydolatrye. Moreover in this am I fullye persuaded, that everye Manne dwellynge on this Earth is a Pylgryme, eyther towards Blesse or els towards Payne. And that he which knoweth not, nor will not knowe, nor yet kepe the holye Commandementes of God in his lyvyenge here, (all be yt that he goth on Pylgrymage into all Quarters of the Worlde) yf he departeth so he shal furelye be damptned. Agayne, he that knoweth the holye Commandementes of God, and so perfournmeth them to the Ende of his Lyfe to his Power, shal without fayle be saved in Chrift, though he never in his Lyfe go on Pylgrymage as Menne use now a Dayes to Caunterburye, Walfyngham, Compostell, and Rome, or to anye other Place els.

This Answere to his Artycles thus ended and redde, he delyvered yt to the Byffhopes, as is sayd afor. Than counselfed the Archebyffhop with the other two Byffhopes, and with dyverse of the Doctours, what was to be
be done in this Matter, commaundynge him for the Tyme to stonde a fyde. In Conclu-
syon by theyr Assent and Infourmacyon, he sayd thus unto him: Come hydre, Syr John.
In this your Wrytynge are manye good Thynges contayned, and ryght Catholyck also, we denye yt not. But ye must confy-
dre that this Daye was appoynted you to answere to other Poyntes concernynge those Artycles, wherof as yet no mencyon is made in this your Byll. And therfore ye must yet declare us youre Mynde more playnelye. As thus, whether that ye holde, afferm, and beleve, that in the Sacrament of the Aultre after the Consecracyon ryghtlye done by a Prest, remayneth materiyall Breade or not? Moreover, whether ye do holde, afferm, and beleve, that as concernynge the Sacrament of Penaunce (where as a competent Nombre of Prestes are) everye Christen Manne is necessarylye bounde to be confes-
ed of his Synnes to a Prest ordayned by the Churche, or not?

After certen other Communycacyon, this was the Answere of the good Lorde Cobham: That non otherwyse wolde he declare his Mynde, nor yet answere unto his Artycles, than was expreflye in his Wrytynge there contayned.
contayned. Than sayd the Archebyshop agayne unto him: Syr Johan, beware what ye do. For yf ye answere not clerelye to those Thynges that are here objected agaynft you, specyallye at the Tyme appoynted you onlye for that Purpose, the Lawe of holye Churche is, that compelled ones by a Judge, we maye openlye proclame ye an Heretyque. Unto whom he gave this Answere: Do as ye shall thynde yt best, for I am at a Poynt. What so ever he and the other Byffhoppes ded aske him after that, he bad them reftor to his Byll, for therby wolde he stande to the verye Death. Other Answere wolde he not geve that Daye, wherwith the Byffhoppes and Prelates were in a Maner amased and wonderfullye dysquyeted. At the laft the Archebyshop counselled agayne with his o- ther Byffhoppes and Doctours. And in the Ende therof declared unto him, what the holye Churche of Rome, folowynge the Say-

ings of Saynt Austyn, Saynt Hierom, Saynt Ambrose, and of other holye Doctours, had determyned in those Matters, no maner of mencyon ones made of Chrift. Which De-
termynacyon (fayth he) ought all Chriften Menne both to beleve and to folowe.

Then
The great Process against

Than sayd the Lorde Cobham unto him, that he wolde gladlye both beleve and ob-
serve what so ever the holy Churche of Chriptes Institucyon had determyned, or yet what so ever God had willed him eyther to be-
leve or to do. But that the Pope of Rome with his Cardynals, Archebyshoppes, Bysshoppes, and other Prelates of that Churche had law-
full Power to determyne soche Matters as stode not with his Worde throughlye, that wolde he not at that Tyme afferme. With this the Archebyshop bad him to take good Ad-
vysement tyll the Monedaye next folowyng (which was the xxv. Daye of Septembre) and than juftlye to answere specyallye unto this Poynt, whether there remayned materyall Breade in the Sacrament of the Aultre after the Wordes of Consecracyon, or not? He promyfed him alfo to fende unto him in Wrytynge, those Matters clerelye deter-
myned, that he myght than be the more perfyght in his Answere makynge. And all this was not els but to blynde the Multytude with somwhat. The next Daye folowyng, accordyng to his Pro-
mes, the Archebyshop sent unto him in to the Tower this folyfhe and blasphæ-
mouse
The Determinacyon of the Archebysshop and Clergye.

The Fayth and Determinacyon of hoc Ex magno
lye Churche towchynge the blesfull Proceffu
Sacrament of the Aultre, is this: That after
the sacramentall Wordes be ones spoken by
Thomæ Ar
a Preff in his Masse, the materyall Breade
rundeli.
that was before Breade, is turned into
The first Ar
Christes verye Bodye. And the materyall
The second Ar
Wyne that was afore Wyne, is turned into
Article.
Christes verye Bloude. And so there re-
mayneth in the Sacrament of the Aultre
The third Ar
from thens forth no materyall Breade
Article.
nor materyall Wyne, which were there
Who's See
before the sacramentall Wordes were spo-
Article.
ken. How beleve ye this Artycle? Holye
Churche hath determyned, that everye
Christen Manne lyvynge here bodylye up-
on Earth, ought to be shryven to a Preff
ordayned by the Churche yf he maye
come to him. How fele ye this Artycle? The third
Christ ordayned Saynct Peter the Apostle
Article.
to be his Vycar here in Earth: Whose See
is
The great Processe agaynst
is the Holye Churche of Rome. And he graunted that the same Power which he gave unto Peter, shuld succede to all Peters Successours, which we call now Popes of Rome. By whose speyall Power in Churches partycular be ordayned Prelates, as Archebysshoppes, Byssshoppes, Persones, Curates, and other Degrees more. Unto whom Christen Menne ought to obeye after the Lawes of the Churche of Rome. This is the De-termynacyon of Holye Churche. How fele ye this Artyle? Holye Churche hath determinyed that yt is merytoryouse to a Christen Manne to go on Pylgrymage to holye Places. And there spcallye to worship holye Relyques and Ymages of Saynctes, Apo-fites, Martyrs, Confessours, and all other Saynctes besydes approved by the Churche of Rome. How fele ye this Artyle?

And as the good Lorde Cobham had redde over this wretched Wrytynge, he marveled greaty of their madde Ignoraunce. But that he confydered agayne that God had geven them over for theyr Unbelieves Sake, into most depe Errours and Blyndnesse of Soule. Agayne he perscyved therby that theyr uttermoyst Malyce was purpofed a-gainft him, how so ever he shuld answere. And
the Lorde Cobham.

And therefore he put his life into the hands of God, desyerynge his onlye sprete to aflyt him in his next Answere. Whan the seyd xxv Daye of Septembre was come, (which was also the Monedaye afore Mychelmesse) in the seyd Yeare of oure Lorde a m.cccc. and xiii. Thomas Arundell the Archebyshop of Caunterburye commaunded his judycyall seate to be removed from the Chaptre House of Paules to the Domynyck Fryers within Lutgate at London. And as he was there set with Rycharde the Byshop of London, Henrye the Byshop of Wynchesbre, and Benet the Byshop of Bangor, he called in unto him his Counsell and his Offycers, with dyverse other Doctours and Fryers. Of whom these are the Names here folowynge.

Mafter Henrye Ware, the Offycyall of The Counsell Caunterburye; Phylip Morgan, Doctor of both Lawes; Howell Kyffyn, Doctor of the Canon Lawe; Johan Kempe, Doctour of the Canon Lawe; Willyam Carleton, Doctour of the Canon Lawe; Johan Wytnam, of the Newe College in Oxforde; Johan Whyght-head, a Doctour of Oxforde also; Robert Wombewell, Vycar of saynct Laurence in the Jewrye; Thomas Palmer, the Wardene of the Mynors; Robert Chamberlayne, Prior of the Domy-
The great Proceffe agaynst

Domynyckes; Rycharde Dodyngton, Prior of the Augustynes; Thomas Walden, Prior of the Carmelytes; all Doctours of Divinityte. Johan Stevens also, and James Cole, both Notaryes; appoynted there purposelie to wryte all that shuld be eyther sayd or done. All these, with a great fort more of Preftes, Monkes, Chanons, Fryers, Parryshe Clarkees, Bellryngers, and Pardoners, dyfdayned him with innumerable Mockes and Scornes, rekenynge him to be an horryble Heretyque and a Manne acursed afore God.

Anon the Archebysshop called for a Massieboke, and caused all those Prelates and Doctours to sweare thereupon, that every Manne shuld faythfullye do his Offyce and Dewtye that Daye. And that nether for Faver nor Feare, Love nor Hate of the one Partye nor the other, anye Thynge shuld there be wytneffed, spokene or done, but accordynge to the Truthe, as they wolde answere before God and all the Worlde at the Daye of Dome. Than were the two fosseyd Notaryes sworne also, to wryte and to wytnesse the Wordes and Proceffe that there shuld be uttered on both Partyes, and to saye theyr Myndes (yf they otherwyse knew yt) before they shuld regestre yt.

And
And all this Diffymulacyon was but to colour theyr myscheves before the ignoraunt Multytude. Confydre herin, (gentyll Reader) what this wycked Generacyon is, and how farre wyde from the juft Feare of God, for as they were than, so are they yet to this Daye.

After that came forth before them Syr Robert Morleye, Knyght, and Lyestenaunt of the Tower, and he brought with him the good Lorde Cobham, there leavynge him amonge them as a Lambe amonge Wolves, to his Examynacyon and Anfwere.

The latter Examynacyon of the Lorde Cobham.

THAN sayd the Archebysshop unto him: Lorde Cobham, ye be advysed (I am sure) of the Wordes and Processe which we had unto you upon Saturdaye laft past in the Chaptre Howfe of Paules. Which Processe were now to longe to be reherfed agayne. I sayd unto you than, that ye were acurfed for youre Contumacye and Dysobedyence to Holye Churche, thynkynge
that ye shuld with Mekenese have desyred your Absoluycyon.

Than spake the Lorde Cobham with a moost cherefull Countenaunce, and sayd:

God sayth by his holye Prophete, *Maleedicam Benedictionibus vestris*, which is as moche to saye, as I shall curse where as you bless.

The Archebysshop made than as though he had contynued forth his Tale and not hearde him, sayinge: Syr at that Tyme I gentyllye profered to have asfonyled yow, yf ye wolde have asked yt. And yet I do the fame, yf ye will humblye desyre yt in dewe Forme and Maner as holye Churche hath ordayne.

Than sayd the Lorde Cobham. Naye for-sorth will I not, for I never yet trespased agaynst you, and therefore I will not do yt. And with that he kneled downe on the Pavement, holdyng up his Handes towards Heaven, and sayd: I shryve me here unto the, my eternall lyvyng God, that in my frayle Youthe I offended the (Lorde) moost grevouslye in Pryde, Wrathe, and Glottnye, in Covetousnesse and in Lechere. Manye Menne have I hurt in myne Anger, and done manye other horryble Synnes; good Lorde, I aske the Mercye. And therwith wepynglye
wepynglye he stode up agayne and sayd with a myghtye Voice: Lo, good People, lo: For the breakynge of Gods Lawe and his great Commandementes, they never yet cursed me. But for their owne Lawes and Tradycyons moxt cruellye do they handle both me and other Menne. And therfore both they and theyr Lawes by the Promes of God shall utterlye be destroyed.

At this the Archebyschip and his Companye were not a lytle blemished. Notwithstandinge he toke Stomake unto him agayne after certen Wordes had in Excuse of theyr Tyrannye, and examyned the Lorde Cobham of his Christen Beleve.

Wherunto the Lorde Cobham made this godly Answere. I beleve (sayth he) fullye and saythfullye the univerfall Lawes of God. I beleve that all is true which is contayned in the holye sacred Scripturs of the Byble, synallye, I beleve all that my Lorde God wolde I shuld beleve.

Than demaunded the Archebyschip an Answere of the Byll which he and the Clergye had sent him into the Tower the Daye afore in Maner of a Determinacyon of the Churche concernynge the iii. Articles wherof he was accused, specyallye for the
The great Process against
Sacrament of the Aultre, how he beleved therin?

Wherunto the Lorde Cobham sayd, that with that Byll he had nothynge to do. But this was his Beleve (he sayd) concernynge the Sacrament. That his Lorde and Saver Jesus Christ, lyttyng at his laff Supper with his moft dere Disciples, the Nyght before he shulde suffre, toke Breade in his Hande. And gevyng Thankes to his eternall Father, blessed yt, brake yt, and so gave yt unto them, sayinge: Take yt unto ye, and eate therof all. This is my Bodye which shall be betrayed for you. Do this hereafter in my Remembrance. This do I throughlye beleve (fayth he) for this Faythe am I taught of the Gospell in Matthew, in Marke, and in Luke, and also in the fyrst Epiftle of Saynte Paule to the Corintheanes.

Than asked the Archebysshop, yf he beleved that yt were Breade after the Consecrayyon or sacramantall Wordes spoken ouer yt.

The Lorde Cobham sayd: I beleve that in the Sacrament of the Aultre is Christes verye Bodye in Fourme of Breade, the same that was borne of the Virgyne M Byrne, done on the Crosse, dead, and buryed, and that
the thyrde Daye arose from Death to Lyfe, which now is gloryfyed in Heaven.

Than sayd one of the Doctours of Lawe: A Membre of Sathan.

After the sacramentall Wordes be uttered, there remayneth no Breade, but the onlye Bodye of Chriſt.

The Lorde Cobham sayd than to one Ma- A whene All this wolde not helpe.
Ablafphed mowe Brode.
fre Johan Whyghtbead: You sayd ones unto me in the Caſtell of Toblynge, that the sacred Ooft was not Chriſtes Bodye. But I helde than agaynst you, and proved that therin was his Bodye, though the Seculars and Fryers coude not therin agre, but helde yche one agaynst other in that Opynyon. These were my Wordes than, yt ye remembre it.

Than showted a Sort of them togyther, A blasph- That is not enough.

and cryed with great Noife: We faye all that yt is Gods Bodye.

And dyverse of them asked him in great Angre, whether it were materyall Breade after the Conſecracyon, or not?

Than loked the Lorde Cobham ernestlye upon the Archebyſhop, and sayd: I bel- E 3 veye surelye that yt is Chriſtes Bodye in Fourme of Breade. Syr beleve not you thus?

And
The great Process for agaynst
And the Archebysshop sayd, yes marry do I.

Than asked him the Doctours, whether yt were onlye Christes Bodye after the Consecracyon of a Prest and no Bread or not?

And he sayd unto them: It is both Christes Bodye and Breade. I shall prove yt as thus: For lyke as Christ dwellynge here upon the Earth, had in him both Godhede and Manhede; and had the invislyble Godhede covered undre that Manhede which was onlye vislyble and feane in him: So in the Sacrament of the Aultre is Christes verye Bodye and verye Breade also, as I beleve. The Breade is the Thynge that we fe with our Eyes. The Bodye of Christ, (which is his Flehe and his Bloude) is thereundre hydde and not feane, but in Fayth.

Than smyled they yche one upon other, that the People shuld judge him taken in a great Heresy. And with a great Bragge dyverse of them sayd: It is a fowle Heresy.

Than asked the Archebysshopp, what Breade yt was. And the Doctours also inquyred of hym whether it were Materyall or not?

The Lorde Cobham sayd unto them: The Scripturs maketh no mencyon of thys Worde...
Materyall, and therfor my Faythe hath no-thynge to do therwith. But thys I faye and beleve yt, that yt ys Christes Bodye and Breade. For Christ sayd in the sijt of Joan. vi. Gospell, Ego sum panis vivus qui de celo descendi. I whych came downe from Heaven, am the lyvyng and not the dead Breade. Therfor I faye now ageyne, lyke as Marke. I sayd afore : As our Lorde Jesu Christ is verye God and verye Manne, so in the moft blessed Sacrament of the Aultre, is Christes verye Bodye and Breade.

Than sayd they all with one Voyce, it is an Herefye.

One of the Bysshoppes stode up by and sayd: What yt is an Herefye many-fest, to faye that yt is Breade after the Sacramentall Wordes be ones spoken, but Christes Bodye onlye.

The Lorde Cobham sayd: Saynt Paule the Apostle was (I am sure) as wyse as yow Cor. x. be now, and more godlye lerned. And he called yt Breade, writynge to the Corin-theanes. The Breade that we breake (sayth he) is yt not the Partakynge of the Body of Christ? Lo, he calleth yt Breade and not Christes Bodye, but a Meane wherby we receyve Christes Bodye.
The great Process against

O ignorant Beastes.

Than sayd they ageyn: Paul must be
otherwyse understonded. For yt is surelye
an Herefye to saye that yt is Brede after the
Consecration, but onlye Christes Bodye.

The Lorde Cobham asked how they coude
make good that Sentence of thers.

They answered hym thus: For yt
is ageyn the Determinacyon of holye
Churche.

Than sayd the Archebysshopp unto hym:
Sir Johan, we sent yow a Writynge con-
cernynge the Faythe of thys blessed Sacra-
ment, clerelye determyned by the Churche
of Rome, our Mother, and by the holye
Doctours.

A moyst Chris-
sten Answere.

Than sayd he ageyne unto hym: I
knowe non holyar than is Christ and hys
Apostle. And as for that Determinacyon
(I wote) yt is non of thers, for yt standeth
not with the Scripturs, but manyfestylye a-
geyn the. If yt be the Churches (as ye
saye it is) it hath bene hers onlye fens she
receyved the great Poyson of worldlye Pof-
tesyons, and not afore.

Than asked they him to stoppe his
Mouthe therewith: If he beleved not in
the Determinacyon of the Churche.

And
And he sayd unto them: No forsothe, for yt is no God. In all our Crede is In but thryse mencyoned concernynge Beleve. In God the Father, In God the Sonne, In God the Holy Ghost. The Byrthe, the Death, the Buryall, the Resurreccon and Ascensyon of Chrift hath non In for beleve, but In him. Neyther yet hath the Churche, the Sacramentes, the Forgiveness of Synne, the latter Resurreccon, nor yet the Lyfe everlaftynge anye other In than In the Holye Ghoft.

Than sayd one of the Lawers: Tushe, that was but a Worde of Offyce. But what is youre Belive concernynge Holye Churche?

The Lorde Cobham answerd: My Beleve is (as I sayd afore) that all the Scripturs of the sacred Byble are true. All that is grounded upon them I beleve throughlye. For (I knowe) yt is Gods Pleasure that I shuld so do. But in youre lordelye Lawes and ydell Determynacyons have I no Belive. For ye be no Part of Chrißes Holye Churche, as youre open Dedes doth shewe. But ye are verye Antichristes, obstynatlye set a-gaynst his holye Lawe and Will. The Lawes that you have made are nothynge to his
The great Processe agaynst

his Glorye, but onlye for youre vaine Glorye and abhomynable Covetuousnesse.

This they sayd was an exceedynge Herefye (and that in a great Fume) not to beleve the Determynacyon of holye Churche.

Than the Archebyshop asked him, what he thought holye Churche?

He sayd unto him: My Beleve is that holye Churche is the Nombre of them, which shall be saved, of whom Christ is the Head. Of this Churche one Part is in Heaven with Christ, an other in Purgatorye (you saye) and the thyrde is here in Earthe.

This latter Part standeth in thre Degrees, in Knyghthode, Presthode, and the Commynnalte, as I sayd afore playnelye in the Confeffyon of my Beleve.

Than sayd the Archebyshop unto him: Can ye tell me, who is of this Churche?

The Lorde Cobham answered: Yea trulye can I.

Then sayd Doctor Walden the Prior of the Carmelytes: It is doubt unto you, who is therof. For Christ sayth in Math. Nolite judicare, Presume to judge no Manne. If ye here be forbydden the Judgement of youre Neyber or Brother, moche more the Judgement of your Superyour.

The
The Lorde Cobham made him this Answer: Christ sayth also in the same selfe Chaptre of Matthew, That lyke as the yll Mat. vii. Tre is knowne by his yll Frute, so is a false Prophete by his Workes, apere they never so gloryouse. But that ye left behynde ye. And in Johan he hath this Text: Operibus Joan. x. credite: Believe you the outwarde Doynges. Deut. i. And in an other Place of Johan: Iustum judicium judicate. When we knowe the Thynge to be true, we maye so judge yt and not offende. For David sayth also: Psal. lvi. Reete judicate, filii hominum, Judge ryght-lye alwayes, ye Chyldren of Menne. And as for your Superyoryte, were ye of Christ ye shuld be meke Mynystsers, and no proude Superyours. Than sayd Doctor Walden unto him: Ye make here no Difference of Judgementes; Diversyte of Judgementes. ye put no Diversyte betwyne the yll Judgementes, which Christ hath forbydden, and the good Judgementes which he hath commaundd us to have. Rashe Judgement and ryght Judgement, all is one with you. So is Judgement presumed and Judgement of Offyce. So swyft Judges alwayes are the lerned Scolers of Wycleve.

Unto
The great Processe agaynst

Unto whom the Lorde Cobham thus answered: It is wele sophistryed of you forsoth. Preposterouse are your Judgementes evermore. For as the Prophete Esayye sayth, ye judge yll good, and good yll. And therefore the same Prophete concludeth, that youre Wayes are not Gods Wayes, nor Gods Wayes youre Wayes. And as for that vertuouse Manne Wycleve, whose Judgementes ye so hyghlye dyldayne, I shall saye here for my Part both before God and Manne: That before I knewe that despyfed Doctryne of his, I never abstayned from Synne. But sens I lerned therin to feare my Lorde God, yt hath otherwyse (I trust) bene with me. So moch Grace coude I never fynde in all your gloryouse Instruccyons.

Than sayd Doctour Walden agayne yet unto him: It were not wele with me, so many vertuouse Menne lyvyng, and so many lerned Menne teachyng, the Scripturs beynge also so open, and the Examples of Fathers so plentuouse, yf I than had no Grace to amende my life tyll I hearde the Deuyll preache. Saynt Hierom sayth, That he which sekethe soche suspected Masters, shall not fynde the myd daye Lyght, but the myd daye Deuyll.
The Lorde Cobham sayd: Youre Fathers, the olde Pharysees ascrybed Christes Myra-
cles to Belzebub, and his Doctryne to the Luc. xi. Devyll. And you as theyr naturall Chyl-
dren, have styll the same selfe Judgement concernynge his faithfull Folowers. They
that rebuke your vicyouse Lyvynge must neades be Heretyques, and that must youre
Doctours prove whan ye have no Scripturs
to do yt. Than sayd he to them all: To judge you as ye be, we nede no farder go
than youre owne propre Actes. Where do ye fynde in all Gods Lawe, that ye shulde
thus syt in Judgement of anye Chriften Man,
or yet Sentens anye other Manne unto Death
as ye do here daylye? No Grounde have ye in all the Scripturs so lordelye to take yt up-
on ye, but in Annas and in Cayphas, which folowers of
fate thus upon Christ and upon his Apo-
stels after his Ascencyon. Of them onlye
have ye taken yt to judge Christes Mem-
ers, as ye do, and neyther of Peter nor
Johan.

Than sayd some of the Lawers: Yes for-
soth, Syr, for Christ judged Judas.

The Lorde Cobham sayd: No, Christ
judged him not. But he judged himselfe,
and therupon went forth and so ded hange
himselfe.
himself. But in dede Christ sayd wo unto him for that covetuous Acte of his, as he doth yet styll unto manye of you. For fens the Venyme was shedde into the Churche, ye never folowed Christ, nether yet have ye stande in the Perfeccyon of Gods Lawe.

Than asked him the Archebysshop, what he ment by that Venyme?

The Lorde Cobham sayd: Youre Poffef- 

fyons and Lordefhyppes. For than cryed an 

Angell in the Ayre (as youre owne Chrony- 
cles mencyoneth) wo, wo, wo, this Daye 
is Venyme shedde into the Churche of God. 

Before that Tyme all the Bysshoppes of Rome 
were Martyrs in a maner. And fens that 

Tyme we reade of verye fewe. But in dede 
sens that same Tyme one hath put downe 
an other, one hath poyfened an other, one 
hath cursed an other, and one hath slayne an 
other, and done moche more Myshelfe be-
fydes, as all the Chronycles telleth. And 

lete all Menne confydre wele this: That 

Christ was meke and mercyfull: The Pope 
is proude and a Tyraunt. Christ was poore 
and forgave: The Pope is ryche and a moft 
cruell Manflayer, as his daylye Aetes doth 
prove him. Rome is the verye Neft of An-
tichrist.
And out of that Nest cometh all his Disciples. Of whom Prelates, Prestes, and Monkes are the Bodye, and these pylde Fryers are the Tayle which covereth his moost fylthye Part.

Than sayde the Prior of the Fryre Augufynes: Alac, Syr, whye do ye faye fo? That is uncharytablye spoken.

And the Lorde Cobham sayd: Not onlye is yt my Sayinge, but also the Prophete Efayes, longe afore my Tyme. The Prophete (fayth he) which preacheth Lyes, is the Tayle behynde. As you Fryers and Monkes be lyke Pharyfees dyvyded in youre outwarde Aparell and Ufages, fo make ye dyvyfyon amonge the People. And thus yow with soche other, are the verye naturall Members of Antichrist.

Than sayd he unto them all: Chrift sayth in his Gospell, Wo to you Scribes and Pharyfees, Hypocrisytes. For ye close up the Mat. xxiii; Kyngedom of Heaven before Menne. Ne- ther entre ye in your selves, nor yet suffre anye other that wolde entre into yt. But ye stoppe up the Wayes therunto with youre owne Tradicyons, and therfore are ye the Howfholde of Antichrift. Ye will not per- The Relygyon mytt Gods Veryte to have Paffage, nor yet of Byffhoppes.
The great Process against to be taught of his true Mysteries, fearing to have your wickedness reproved. But by soke vayne Flatterers as uphold ye in your Myfcheves, ye sffe the common People most miserablye to be seduced.

A wyse Prelate.

Then sayd the Archebyshop: By oure Ladye, Syr, there shal no soke preache within my Dyocese (and God will) nor yet in my Jurisdiccyon (vse I maye knowe yt) as eyther maketh Dyvyfion, or yet Dysfenfyon amonge the poore Commons.

The Lorde Cobham sayd: Both Christ and his Apostles were accused of Sedycyon making, yet were they most peaceable Menne. Both Daniel and Christ prophesied, that soke a troublouse Tyme shulde come, as hath not bene yet sens the Worldes beginnyng. And this Prophecye is partlye fulfilled in your dayes and doynges. For manye have ye slayne alredye, and more will ye flee here after, vse God full not his Proymes. Christ sayth also, vse those Dayes of yours were not shortened, scarlye shuld anye Flesh be saved. Therefore loke for yt justlye, for God will shorten your Dayes. Moreover though Prestes and Deacons for preachynge of Gods Worde and for mynystrynge the Sacramentes with Provyson for the
the Poore, be grounded in Gods Lawe, yet have these other Sectes no maner of grounde therof, so farre as I have redde.

Than a Doctour of Lawe, called Maistre Johan Kempe, plucked out of his Bosome a Copye of that Byll which they had afore sent him into the Tower, by the Archebyshoppes Counsell, thynkynge therby to make shorter Worke with him. For they were so amased with his Answers (not all unlyke to them which dysputed with Steven) that they Act. vi. knewe not whee how to occupye the Tyme, theyr Wyttes and Sophistyre (as God wolde) so fayled them that Daye.

My Lorde Cobham (fayth this Doctor) we must brevely knowe youre Mynde concernynge these iii. Poyntes here folowyng. The fyrst of them is this. And than he redde upon the Byll. The Fayth and the Determinacyon of holye Churche, towchynge the bleessed Sacrament of the Aultre, is this: That after the sacramentall Wordes be ones spoken by a Prest in his Masse, the materyall Breade that was before Breade, is turned into Chriſtes verye Bodye. And the materyall Wyne, that was before Wyne, is turned into Chriſtes verye Bloude. And so there remayneth in the Sacrament of the
The great Processe agaynst

Aultre from thens forth no materyall Breade
nor materyall Wyne, which were there be-
fore the sacramentall Wordes were spoken.
Syr, beleve ye not this?

The Lorde Cobham sayd: This is not my
Believe. But my Fayth is (as I sayd to yow
afore) that in the worshipful Sacrament of
the Aultre is verye Christes Bodye in Fourme
of Breade.

Than sayd the Archebysshop: Syr Johan,
ye must saye otherwyse.

The Lorde Cobham sayd: Naye that I shall
not, ye God be upon my Syde (as I trust he
is) but that there is Christes Bodye in fourme
of Breade, as the common Believe is.

Than redde the Doctour agayne. The
seconde Poynt is this: Holye Churche hath
determyned, that every Christen Manne
lyvynghe here bodylye upon Earth, ought to
be shryven to a Prest ordayned by the
Churche, ye he maye come to him. Syr,
what saye ye to this?

The Lorde Cobham answered and sayd: A
dysfeased or fore wounded Manne had nede
to have a sure wyse Surgeon and a true,
knowynge both the Grounde and the Daun-
ger of the same. Most necessaerye were ye
therfore, to be fyrst shryven unto God,
which
which onlye knowethoure Diseases and can helpe us. I denye not in this the goynge to a Preste, yfhe be a Manne of good Lyfe and Lernynge. For the Lawes of God are to be requyred of the Prest which is godlye lerned. But yf he be an ydyote or a Manne of vicyouse Lyvynge that is my Curate, I ought rather to ffe from him than to fseke unto him. Forsonner myght I catche yll of him that is nought, than anye Goodnesse towards my Sowle Helthe.

Than redde the Doctour agayne. The Ar-thyrde Poynt is this: Christ ordayed Saynt Peter the Apostle, to be his Vycar here in Earth, whose See is the Churche of Rome. And he graunted that the same Power which he gave unto Peter, shuld succede to all Peters Successours, which we call now Popes of Rome. By whose speycyall Power in Churches partycular, be ordayne Prelates, as Archebyffhoppes, Persones, Curates, and other Degrees more. Unto whom Chriften Menne ought to obeye after the Lawes of the Churche of Rome. This is the Determyna-cyon of holye Churche. Syr, beleve ye not this?

To this he answered and sayd: He that foloweth Peter most nygheste in pure Ly- vynge,
The great Processe agaynft vynge, is next unto him in Successyon. But youre lordelye Ordre eftemeth not greatlye the lowlye Behaver of poore Peter, what so ever ye prate of him. Neyther care ye greatlye for the humble Maners of them that succeded him tyll the Tyme of Sylves-
No Successyon here.

The iii. Article.

Doctour Devyll.

Antichristes Bodye.

The Lorde Cobham answered: As I sayd before, he and yow togyther maketh whole the great Antichrift. Of whom he is the great Head, yow Bysshoppes, Prestes, Prelates, and Monkes are the Bodye, and the beggynge Fryers are the Tayle, for they cover the Fylthynesse of you both, with theyr subtyle Sophistyae. Never will I in Conscience obeye anye of yow all, tyll I se yow with Peter folowe Chriſt in Converſacyon.

With that, one of the other Doctours axed him: Than what do ye faye of the Pope?

Doctour De-

No Successyon here.

With that, one of the other Doctours axed him: Than what do ye faye of the Pope?

The Lorde Cobham answered: As I sayd before, he and yow togyther maketh whole the great Antichrift. Of whom he is the great Head, yow Bysshoppes, Prestes, Prelates, and Monkes are the Bodye, and the beggynge Fryers are the Tayle, for they cover the Fylthynesse of you both, with theyr subtyle Sophistyae. Never will I in Conscience obeye anye of yow all, tyll I se yow with Peter folowe Chriſt in Converſacyon.

The iii. Article.

Than redde the Doctour agayn. The forth Poynt is this: Holye Churche hath de-

termyned
termyned that yt is merytoryouse to a Chri-
sten Manne to go on Pylgrymage to holye
Places. And there specyallye to worship
holye Relyques and Ymages of Sayntes,
Apostles, Martyrs, Confessours, and all o-
ther Sayntes beydes approved by the
Churche of Rome. Syr, what faye ye to
this?

Wherunto he answered: I owe them no
Servyce by anye Commaundement of God,
and therfore I mynde not to seke them for
youre Covetuoussesse. It were best ye swept
them fayre from Copwebbes and Dust, and
so layed them up for catchynge of scathe.
Or els to burye them fayre in the Grounde,
as ye do other aged People which are Gods
Ymages. It is a wonderfull Thynge that
Sayntes now beyng dead, shuld become so
covetuouse and nedye, and therupon so byt-
terlye begge, which all theyr Lyfe tyme ha-
ted all Covetuousnesse and Beggynge. But
this I faye unto you, and I wolde all the
Worlde shuld marke yt, That with youre
Shryves and Ydols, your fayned Absolucy-
on and Pardons, ye drawe unto you the
Substaunce, Welthe, and chefe Pleasurs of
all Christen Realmes.
The great Processe agaynst

A Whelpe of Sathan.
Why, Syr, (sayd one of the Clarkes) will ye not worship good Images?
What Worship shulde I geve unto them?
Sayd the Lorde Cobham.

Hypocrifye for his Part.
Than sayd Fryre Palmer unto him: Syr, ye will worship the Crofe of Christ, that he dyed upon?
Where is yt, sayd the Lorde Cobham?

Idiotyfe Beg-gerye.
The Fryre sayd: I put ye the Cage, Syr, that yt were here even now before you?
The Lorde Cobham answered: This is a great wyse Manne, to put me an ernest Questyon of a Thynge, and yet he his selfe knoweth not were the Thynge selfe is. Yet ones agayne afke I you, what worship I shoulde do unto yt?

A Clarke sayd unto him: Soche Worship as Paule speaketh of, and that is this: God forbydde that I shulde joye but onlye in the Croffe of Jesu Christ.

Gal. vi.

Than sayd the Lorde Cobham, and spredde his Armes a brode. This is a verye Croffe, yea, and so moche better than youre Croffe of Wode, in that yt was created of God. Yet will not I seke to have yt worshipped.

A Christen Knight.

Than sayd the Bysshop of London: Syr, ye wote wele that he dyed on a materyall Croffe.

A bysshop.
The
The Lorde Cobham sayd: Yea, and I wote also that our Salvageon came not in by that materyall Cross, but alone by him, which dyed therupon. And wele I wote that holye Saynt Paule rejoysed in non other Cross, but in Chriſtes Paffyon and Death onlye, and in his owne Sufferynges of lyke Perſecution with him for the same felfe Veryte that he had suffred for afore.

An other Clarke yet asked him: Will ye than do non honour to the holye Cross? He answered him: Yes, yf he were myne I wolde laye him up honestlye, and fe unto him that he shulde take no more scathes a broode, nor be robbed of his Goodes, as he is now a Dayes.

Than sayd the Archebyshop unto him: Syr Johan, ye have spoken here manye wonderfull Wordes to the flaunderous Re-buke of all the whole Spiritualte, gevyng a great yll Example unto the common Sort here, to have us in the more dyſdayne. Moche Tyme have we spent here abought yow, and all in vayne so farre as I can fe. Well, we must be now at this short Poynt with you, for the Daye paſseth awaye, ye must eyther submytt youre felfe to the Or-dynaunce of holye Churche, or els throwe the Serpent beweth his Nature.

The Lorde Cobham.
The great Processe agaynst

your selfe (no Remedye) into most deep Danger. Se to yt in Tyme, for anon yt will be els to late.

Non Offence done.

The Lorde Cobham sayd: I knowe not to what Purpose I shuld otherwyse submyt me. Moche more have you offended me than ever I offended yow, in thus troublıyne me before this Multytude.

A wolfish Offire of Gentylness.

Than sayd the Archebysshop agayne unto him: We ones agayne requyre you to remembre your self wele, and to have non other Opynyon in these Matters than the unyverfall Fayth and Beleve of the holye Churche of Rome is. And so lyke an obedyent Chylde to returne to the Unyte of youre Mother. Se to yt (I faye) in Tyme, for yet ye maye have Remedye, where as anon yt will be to late.

O constaunt Christyane.

The Lorde Cobham sayd expreslye before them all: I will non otherwyse beleve in these Poyntes, than I have tolde ye here afore. Do with me what ye will.

Abhominable Thieves and Murtherers.

Fynallye than the Archebysshop sayd: Well than I se non other, but we must neades do the Lawe, we must procede forth to the Sentence diffynytyve, and both judge ye and condemne ye for an Heretyque.

And
And with that the Archebysshop stode up, and redde there a Byll of his Condemnacyon, all the Clergye and Layte avaylynge theyr Bonettes. And this was therof the Tenour.

The diffymetyve Sentence of his Condemnacyon.

IN Dei nomine, Amen. Nos Thomas per-
missione divina Cantuariensis Ecclesie Ar-
chiepiscopus, Metropolitanus, totius Anglie
Primas, & Apostolicæ sedis Legatus, and so
fourth in barberousæ Latynæ; which I have
here translated into Englyshe for a more
playne Understanding to the Reader.

In the Name of God. So be yt. We
Thomas, by the Sufferaunce of God, Arche-
bysshop of Caunterburye, Metropolytane,
and Prymate of all Englande, and Legate
from the Apostolyque Seate of Rome, will-
eth this to be known unto all Menne. In a
certen Caufe of Herefye, and upon dyverse
Artycles, wherupon Syr Johan Oldecastell
Knyght and Lorde Cobham, after a dilygent
Inquyfycyon made for the same, was de-
spected, accused, and presented before us in
review
The great Processe agaynst

oure last Convocacyon of all our whole Clergye of our Province of Caunterburye, holden in the Cathedrall Churche of Paules at London. At the lawfull Denouncement and Request of our unyverfall Clergye in the seyd Convocacyon, we proceded agaynst him accordyng to the Lawe (God to Wyt-neffe) with all the Faver possyble. And followynge Chriſtes Example in all that we myght, (which willeth not the Death of a Synner, but rather that he be converted and lyve) we toke upon us to correcct him, and sought all other Wayes possyble to bryng him agayne to the Churches Unyte, declarynge unto him what the holye and unyverfall Churche of Rome hath sayd, holden, determyned, and taught in that Behalfe. And though we founde him in the Catholyque Fayth farre wyde, and fo ftyffnecked that he wolde not confesse his Errour, nor pourge himſelfe, nor yet repent him therof; we yet pytceynge him of fatherlye Compaffyon, and inteyrlye defyerynge the Helthe of his Sowle, appoyneted him a competent Tyme of Delyberacyon, to fte yf he wolde repent and feke to be re-formed. And fens we have founde him worse and worse. Confyderynge therfore that
that he is incorryglyble, we are dryven to the verye Extremyte of the Lawe, and with great Hevynesse of Hart we now procede to the synall Publycacyon of the Sentence dif-fynytyve agaynst him.

Than brought he forth an other Byll contaynynge the feyd Sentence, and that he redde also in his bauger Latyne. Christi no-mine invocato, ipsunque solum pre oculis ha-bentes. Quia per acta inactitata, and so forth. Which I have also translated into Englyshe, that Menne maye understande yt.

Christ we take unto wyntesse, that no-thynge els we seke in this oure whole Enterpylye, but his onlye Glorye. For as moche as we have founde by diverse Actes done, brought forth, and exhybted, by for-drye Evydences, Sygnes, and Tokens, and also by manye most manysfet Proves, the feyd Syr Johan Oldcaftell Knyght and Lorde Cobham, not onlye an evydent Here-tyque in his owne Persone, but also a mygh-tye Mayntener of other Heretyques agaynst the Faythe and Relygyon of the holye and unyverfall Churche of Rome, namelye a-bought the two Sacramentes of the Aultre and of Penaunce,besiyes the Popes Power and Pylgrymages: And that he as the Chylde

the Lorde Cobham. 7e
t

Idytes, Knaves, and Beastes.

Ex magno Procesflu Thomas A-rundeli.

ThatChurche is an Whore.
The great Processe agaynst

Chylde of Iniquite and Darkenesse, hath so hardened his Hart that he will in no case attende unto the Voice of his Paftour: Neyther will he be allured by strayght Admonyshmentes, nor yet be brought in by favorable Wordes: The Worthynesse of the Cause fyrst wayed on the one Syde, and his Unworthynesse agayne confydered on the othe Syde, his Fawtes also aggravated, or made double through his damnable Obstynacye: We beynge lothe that he which is nought shuld be worse, and so with his Contagyousnesse infect the Multytude: By the fage Counfell and Assent of the verye dyscrete Fathers, our honorable Bretherne and Lorde Bysshopes here present, Rycharde of London, Henrye of Wyncheestre, and Benet of Bangor, and of other great, lerned and wyse Menne here, both Doctours of Divynyte and of the Lawes Canon and Civyle, Seculars and Relygyouse, with dyverse other expert Menne assiftynge us, we sentencyallye and dyffynytyvelye by this present Wrytynge, judge, declare, and condemne the feyd Syr Johan Oldecaftell Knyght and Lorde Cobham, for a moft pernycyouse and detestable Heretyque, convicted upon the fame and refusynge utterlye to obeye the Churche
Churche agayne, commyttynge him here from hensforth as a condemned Heretyque to the secular Jurisdiccyon, Power, and Judgement to do him therupon to Death. Furthermore we excommunycate and denounced acursed not onlye this Heretyque here present, but so manye els byfides as shall hereafter in favor of his Errour eyther receyve him or defende him, counsell him, or helpe him, or anye other waye maynteyne him, as verye Fawters, Receyvers, Defenders, Counfellers, Ayders, and Maynteners of condemned Heretyques.

And that these Premyffes maye be the better knowen to all faythfull Chriften Menne, we commyt yt here unto your Charges, and geve ye ftreyght Commandement therupon by this Wrytynge also, that ye cause this Condemnacyon and diffynntyve Sentence of Excommunycacyon concernynge both this Heretyque and his Fawtours to be publyshed through out all youre Dyoceses in Cytees, Townes, and Vyllages by youre Curates and parryshe Prestes, foche Tyme as they shall have moft recourse of People. And se that yt be done after this Sort: As the People are thus gathered devoutlye togyther, lete the Curate everye where
The great Proceffe agaynst

where go into the Pulpit, and there open, declare, and expounde this Proceffe in the Mother Tonge in an audyble and intellygyble Voyce, that yt maye wele be perseyved of all Menne, and that upon the Feare of this Declaracyon also, the People maye fall from theyr yll Opynyons conceyved now of late by fedyicyoufe Preachers. More ower we will that after we have delyvered unto yche one of yow Byffhoppes (which are here present) a Copye herof, that ye cause the same to be written out agayne into dyverse Copyes, and so to be sent unto the oother Byffhoppes and Prelates of oure whole Province, that they maye also se the Contentes therof solempnelye publyshed within theyr Dioceces and Cures. Fynallye we will that both yow and they signysye agayne unto us feryouslye and dyftynctlye by youre Wrytynges, as the Matter is without fayned Colour in everye Poynt perfourmed, the Daye wherupon ye receyved this Proceffe, the Tyme whan yt was of yow executed, and after what Sort yt was done in everye Condycyon, accordynge to the Tenour her- of, that we maye knowe yt to be justlye the same.
the Lorde Cobham. 79

A Copye of this Wrytynge sent Thomas Arundell the Archebysshop of Caunterbury afterwarde from Maydeston the x. Daye of October, within the same Yeare of oure Lorde a M.cccc. and viii. unto Rycharde Clyfforde the Bysshop of London, which thus beginneth, Thomas permisione divina, &c.

The feyd Rycharde Clyfforde sent an other Copye therof, enclosed within his owne Letters, unto Robert Mascall, a Carmelbye Fryre which was than Bishhop of Herforde in Wales, wrytten from Hadham the xxiii. Daye of October in the same Yeare, and the Beginnyng therof is this: Reverende in Christo Pater, &c.

The feyd Robert Mascall directed an other Robert Mascall. Copye therof from London the xxvii. Daye of Novembre in the same Yeare, enclosed in his owne Commissyon also, unto his Arche-deacons and Deanes in Herforde and Shrewesburye. And this is therof the Beginnyng: Venerabilibus & discretis viris, &c.

In lyke maner ded the other Bysshoppes within theyr Dyoceses.

After that the Archebysshop had thus redde the Byll of his Condemnacyon with most Extremyte before the whole Multytude, the Lorde Cobham sayd with a most chere-

3 full
The great Process against full Countenance: Though ye judge my Bodye, which is but a wretched Thynge, yet am I certayne and sure that ye can do no harme to my Sowle, nomore than coude Sathan upon the Sowle of Job. He that created that, will of his infynyte Mercye and Promes sawe yt, I have therin no manner of doubt. And as concernynge these Articles before rehearsed, I will stande to them even to the verye Death by the Grace of my eternall God.

And therwith he turned him unto the People, castynge his Handes a broode and sayenge with a verye lowde Voyce: Good Chriften Peple, for Gods Love be wele ware of these Menne: For they will els begyle yow, and leade yow Blyndelynges into Hell with themselves. For Chrift sayeth playnelye unto you: *If one blynde Manne leadeth an other, they are lyke both to fall into the Dytche.*

After this he fell downe there upon his Knees, and thus before them all prayed for his Enemyes, holdynge up both his Handes and his Eyes towards Heaven and sayenge: Lorde God eternall, I besyche the for thy great Mercyes fake to forgeve my Persuers, yf yt be thy blyssed Will. And then he was
the Lorde Cobham.

was delyvered to Syr Robert Morleye, and so ledde forth agayne to the Tower of London. And thus was there an Ende of that Dayes Worke.

Whyle the Lorde Cobham was thus in the Tower, he sent out prevlye unto his Fryndes. And they at his Defyre wrote this lytle Byll here folowyng, caufynge yt to be set up in dyverse Quarters of London, that the People shuld not beleve the Slaunders and Lyes that his Enemyes the Byffhoppes, Servauntes and Prestes had made on him abrode. And this was the Lettre.

For as moche as Syr Johan Oldcastell, Knyght and Lorde Cobham, is untruely convicted and inprisoned, falselye reported and slandered amponge the comon People by his Adversaries, that he shuld otherwyse both fele and speake of the Sacramentes of the Churche, and speciallye of the blessed Sacrament of the Aultre, than was written in the Confessyon of his Beleve, which was To stoppe lyenge Lyppes, indented and taken to the Clergye, and so fet up in dyverse open Places in the Cyte of London: Knowen be yt here to all the A rehearseall of his Beleve, that he never fens varied in anye Poynt therfro, but this is playnele ye his Beleve, that all the Sacramentes of the Churche be
The great Proceffe agaynft
be profytable and expedyent also to all them
that shall be faved, takynge them after the
Intent that Christ and his true Church hath
ordayned. Forthermore he beleeveth that in
the blessed Sacrament of the Aultre is verelye
and truelye Christes Bodye in fourme of
Breadcrumb.

The Clergy
in hate of the
People.

After this the Bysshoppes and Prestes were
in moche Obloquye both of the Noblyyte
and Commons, partlye for that they had so
cruellye handeled the good Lorde Cobbam,
and partlye agayne bycause his Opynyon (as
they thought at that Tyme) was perfyght
concernynge the Sacrament. As they feared
this to gowe to forther Inconvenyence to-
wards them both wayes, they drewe their
Heades togyther and at the last consented to
use an other Praetyle somwhat contrarye to
that they had done afore. They caufed yt
by and by to be blowne abrode by their
feed Servaunte, Fryndes, and bablynge Syr
Johanes, that the seyd Lorde Cobbam was
becomen a good Manne, and had lowlye
submytted himselfe in all Thynges unto ho-
lye Church, utterlye changynge his Opny-
yon concernynge the Sacrament. And
therupon they counterfeted an Abjuracyon
in his Name, that the People shuld take no
holde
holde of that Opynyon by anye thynge they had hearde of him before, and to stonde so in the more awe of them confyderenyng him so great a Manne, and by them subdued.

This is the Abjuracyon (saye they) of Syr Johan Oldecastell Knyght, somtyme the Lorde Cobham.

An Abjuracyon counterfeted of the Bysshoppes.

IN Dei nomine, Amen. I Johan Olde-castell denounced, detected, and convicted of and upon dyverse Artycles saverynge both Heresy and Errour, before the reverende Father in Christ and my good Lorde, Thomas, by the Permyffyon of God, Lorde Archebysshop of Caunterburye, and my lawfull and ryghtfull Judge in that Behalfe, expreslye graunt and confesse: That as concernyng the Estate and Power of the most holye Father the Pope of Rome, of his Archebysshoppes, his Bysshoppes, and his other Prelates, the Degrees of the Churche, and the holye Sacramentes of the same, speciallye of the Sacramentes of the Aultre and of Penaunce, and other Observaunces besides
The great Processe agaynst
besydes of our Mother holye Churche, as
Pylgrymages and Pardons, I afferme (I faye)
before the sedyd reverende Father Archebyf-
shop and els where, that I beynge yll seduced
by dyverse fedyceyoufe Preachers, have gre-
vouflye erred and heretycallye perfyfted,
blasphemouflye anfwered, and obstynatlye
rebelled. And theryfore I am by the sedyd re-
verende Father, before the reverende Fathers
in Chriſt also, the Byffhoppes of London,
Wynchefire, and Bangor, lawfullye condemn-
ed for an Heretyque.

Never the leſſe yet, I now rememberynge
my selye, and covetynge by this meane to
avoyde that temporall Peyne which I am
worthye to suffre as an Heretyque, at the
Aſſygnacyon of my moſt excellent Chriften
Prince and lyege Lorde Kynge Henrye the
fytt, now by the Grace of God moſt wor-
thye Kynge both of Englande and of Fraunce,
myndyngge also to preferre the wholſom De-
termynacyon, Sentence, and Doctryne of the
holye and unyverſall Churche of Rome, be-
fore the unwholſom Opynyons of myſelfe,
my Teacheuers, and my Folowers. I frelye,
willynglye, delyberatlye, and throughlye,
confesse, graunt, and afferme the moſt ho-
lye Fathers in Chriſt Saynt Peter the Apo-
ſtle
the Lorde Cobham.

ftle and his Successours Byshoppes of Rome, specyallye now at this Tyme my most bles-
shed Lorde Pope Johan, by the Permyffyon of God the xxiii. Pope of that Name, which now holdeth Peter's Seate (and yche of them in theyr Successyon) in full Strengthe and Power to be Chriftes Vycar in Earthe and the Head of the Churche mylytaunt. And that by the Strengthe of his Offyce (what though he be a great Synner and afore known of God to be damned) he hath full Auctoryte and Power to rewle and governe, bynde and lose, sake and destroye, acurse and asfoyle, all other Chriſten Menne.

And agreably styll unto this, I confesse, graunt, and afferme all other Archeby-
hoppes, Byshoppes, and Prelates, in theyr Provinces, Dyoceſes, and Parryſhes (appoynt-
ed by the feyd Pope of Rome to affyft him in his Doynges or Busynesse) by his decreed Canons or Vertu of his Offyce, to have had in Tymes paft, to have now at this Tyme, and that they ought to have in Tyme to come, Auctoryte and Power to rewle and to governe, bynde and lose, acurse and asfoyle, the Subjectes or Peoples of theyr aforeseyd Provinces, Dyoceſes, and Par-
ryſhes, and that theyr feyd Subjectes or Peo-

He poyſened his Predecessour, to be Pope.

Ye lye, falle Knave, ye lye.

Antichriſt a-
vaunceth himſelfe here.

How prove ye that by the Scriptures?
The great Processe agaynst

people ought of ryght in all Thynges to obeye them. Furthermore I confesse, graunt, and affirme that the seyd spirituall Fathers, as oure most holye Father the Pope, Archebyshoppes, Byshoppes, and Prelates, have had, have now, and ought to have hereafter, Auctoritie and Power for the Estate, Orde, and Governaunce of theiur Subjectes or Peoples, to make Lawes, Decrees, Statutes, and Constituycons; yea, and to publysfhe, commaunde, and compell theiur seyd Subjectes, and Peoples to the Observacyon of them.

More over I confesse, graunt, and affirme that all these seyd Lawes, Decrees, Statutes, and Constituycons, made, publyshed, and commaunded accordynge to the Fourme of spirituall Lawe, all Christian People and every Manne in himselfe is straightslye bounde to observe and meke-lye to obeye accordynge to the Dyversyte of the forseyd Powers. As the Lawes, Statutes, Canons, and Constituycons of oure most holye Father the Pope incorporated in his Decrees, Decretals, Clementynes, Codes, Chartes, Refcriptes, Sextyles, and Extravagantes the Worlde over all. And as the provincyall Statutes of Archebyshoppes in theiur Provinces, the syn-
the Lorde Cobham.

All Acts of Bishops in their Dioceses, and the commendable Rules and Customs of Prelates in their Colleges, and Curates in their Parishes, all Christian People are both bound to observe and also most meeklye to obeye. Over and besides all this, I Johan Oldcastle utterly forsook and renounced all the afore said Errors and Heresies, and all other Errors and Heresies lyke unto them, laye my Hande here upon this Boke or holye Evangelye of God and sweare, that I shall never more from hens forth holde these forseyd Heresies, nor yet anye other lyke unto them wetynglye. Neyther shall I geve Counsell, Ayde, Helpe, nor Faver at anye Tyme to them that shall holde, teache, afferme, or maynteyne the fame as God shall helpe me and these holye Evangelyes.

And that I shall from hens forth faythfullye obeye and inviolablye observe all the holye Lawes, Statutes, Canons, and Constitucyons of all the Popes of Rome, Arche-bisshoppes, Bishoppes, and Prelates, as are contayned and determyned in theyr holye Decrees, Decretals, Clementynes, Codes, Chartes, Rescriptes, Sextyles, Summes Pa-pall, Extravagantes, Statutes provincyall, 

\[G4\] 

Acts
The great Process against
Acts synodall, and other ordynarye Rewles
and Cufomes conftytuted by them or that
fhall chaunce heraftcr dyrectlye to be deter-
myned or made. To these and all foche
other will I my felfe with all Power poffyble
applye. Befydes all this, the Penaunce
which yt fhall please my feyd reverende Fa-
ther the Lorde Archebyffhop of Caunterbu-
yrye heraftcr to enjoyne me for my Synnes,
I will mekelye obeye and faythfullye fulfyll.
Fynallye all my Seducers and falte Teachers,
and all other befydes whom I fhall hereaf-
tcr knowe suspected of Herefye or Errours,
I fhall effectually present or cause to be pre-
sented unto my feyd reverende Father Lorde
Archebyffhop or to them which hath his
Auctoryte, fo fone as I can convenyentlye do
it, and fe that they be corrected to my utter-

The cruell Complaynt of the Clergye,
and tyramnoufe Acte thereupon
made.

NEVER came this Abjuracyon to the
Handes of the Lorde Cobham, ney-
ther was yt compyled of them for that Pur-
pofe,
pose, but onlye therwith to bleare the Eyes of the unlerned Multytude. And whan they percheyved that Polycye wolde not helpe, but made more and more agaynft them, than fought they out an other false PracTyse. They went unto the Kynge with a moft gre-vouse Complaynt, lyke as they ded afore in his Fathers Tyme, that in evere Quarter of the Realme by Reason of Wycleves Opin-nyons and the seyd Lorde Cobham, were wonderfull Contencyons, Rumours, Tu-multes, Uprours, Confederacyons, Dysfencyons, Divyslyons, Dyfferences, Dyscordes, Harmes, Slaunders, Scyfmes, Sectes, Sedycyons, Perturbacyons, Parels, unlawfull Af-semblyes, Varyaunces, Stryses, Fyghtynges, rebellyoufe Ruffelynges, and daylye Insur-reccyons. The Churche (they sayd) was hated; the Dyoeefanes were not obeyed; the Ordynaryes were not regarded; the spiri-tuall Offycers, as Suffraganes, Archbishop-es, Chauncellers, Doctours, Commynes-ryes, Offycyals, Deanes, Lawers, Scrybes, and Sommeners were every where despyfed; the Lawes and Lybertees of holye Churche were troden undre Fote; the Christen Fayth was ruynouslye decayed; Gods Servyce was lawhed to scorne; the spirituall Jurisdictic-
The great Procession against Authority, Honour, Power, Polity, Law, Rights, Ceremonies, Customs, Keys, Censures, and canonically Sacred Sanctions of the Church were had in an utter Contempt; so that all in a Maner was come to nought.

And the Cause of this was, that the Hereticals and Lollards of Wycliffe's Opinion, were suffered to preach abroad so boldly, to gather Conventicles unto them, to keep Schools in Men's Houses, to make Books, compile Treatises, and write Balettes, to teach privately in Angles and Corners, as in Wodes, Fields, Meadows, Pastures, Groves, and in Caves of the Ground. This old World (they said) a Destruction to the State of their common welfare, a Subversion to the Land, and an utter Decay of the King's Estate royal, if Remedy were not sought in time. And this was their Polity to cope the King's Authority with that they had done in their former Council of Craft, and so to make it therby the stronger: For they persevered themselves very far to weaken else, to follow against their Enemies that they had so largely entered into. Upon this Complaint, the King immediately called a Parliament at Leycester. It might not in those Days be held at Westminister for the
the great Fayer that the Lorde Cobham had both in London and abought the Cyte. Yet were they deceyved: That they doubted most lyghted there fones upon them.

A Byll was put in there agayne by the Commons agaynft theyr contynuall Waft-ynge of the Temporaltees, lyke as yt had bene twysfe afore by Procurement of the feyd Lorde Cobham, both in the Dayes of Kynge Rycharde the Seconde, Anno 1395. and also of Kynge Henrye the iii. Anno Domini 1410. Wherupon was growne all this Malyce afore specyfyed; but this was then workemanlye defeated by an other propre Praëtyse of theyrs. They put the Kynge in Remembraunce to clayme his Ryght in Fraunce, and graunted him therunto a Dyme with other great Subsydye of Moneye. Thus were Chrifies People betrayed evere Waye, and theyr Lyves bought and solde by these moxt cruell Theves. For in the feyd Parlama-ment the Kynge made this moxt blasphæ- mouse and cruell Aëte, to be as a Lawe for ever. That what so ever they were that shulde reade the Scripturs in the Mother Tonge (which was than called Wyclaves Lernyng) they shuld forfet Lande, Cattell, Bodye, Lyfe, and Goodes from theyr Heyrs for the Lorde Cobham.

Robertus Fabianus in Chronicis. Walden. in Fasiculo. Fabianus in Chronicis.
The great Processe agaynst

for ever, and so be condemned for Here-
tyques to God, Enemyes to the Crowne, and most errande Trayters to the Lande.

Befydes this yt was enacted that never a Sanydtwarye nor pryvyleged Grounde within the Realme shuld holde them, though they were styll permytted both to Theves and Mourtherers. And yt in case they wolde not geve over, or were after theyr Pardon relapsed, they shuld suffre Death in two Maner of Kyndes. That is, they shuld fyrst be hanged for Treason agaynft the Kynge, and than be burned for Heresy agaynft God, and yet neyther of both commytted. The Begynnynge of that Acte is this: Pro eo quod magni rumores, &c. Anon after was yt proclaimed through out the Realme, and than had the Bysshoppes, Prestes, Monkes, and Fryers a Worlde somwhat to theyr Myndes. For than were manye taken in dyverse Quarters, and suffred most cruell Death. And manye fledde out of the Lande into Germanye, Bobeme, Fraunce, Spayne, Portyngale, and into the Welde of Scot-
lande, Walys, and Irelande, workynge there manye Marveyls agaynft theyr false Kyngedome to longe to wryte. In the Chriftmas folowyng was Syr Roger Aetton Knyght,

Maffre
Maistre *Johan Browne Esquyre, Syr Johan* Walden. *Maistre Johan Browne* Esquyre, *Syr Johan Walden*. *Beverlaye a lerned Preacher, and dyverse other more attached for quarellynge with certen Prestes, and so inpresoned. For all Menne at that Tyme coude not pacyentlye suffre theyr blasphemous Bragges. The Complaynt was made unto the Kynge of them, that they had made a great Assemble in Saynct Gyles Felde at London, purposynge the Destruccion of the Lande and the Subversyon of the Common welthe. As the Kynge was thus inforarmed, he erected a Banner (fayth *Walden*) with a Croffe therupon (as the Pope doth communlye by his Legates, whan he pretendeth to warre agaynst the Turke) and with a great Nombre of Menne entred the same Felde, where as he founde no soche Companye: Yet was the Complaynt judged true, bycausethat the Byffhoppes had spoken yt at the Infourmacyon of theyr Prestes. All this hath *Thomas Walden* in dyverse of his Workes, which was at the same Tyme a whyght or Carmelyte Fryre, and the Kynges Confesour, and partlye yt is towched both by *Robert Fabyane* and by *Polydorus Vergilius* in theyr Englyshe Chronycles, but not in all Poyntes ryghtlye, as is to be feane in the Preface.
The great Processe agaynst face afore. In the meane SeASON Syr Johan Oldecastell the Lorde Cobham escaped out of the Tower of London in the Nyght, and so fledde into Walys, where as he continued more than iii. Yeares after.

Some Wryters have thought this Escape to come by the seyd Syr Roger Acton and other Gentylmenne in Dyspleasure of the Prestes, and that to be the chefe Occasyon of theyr Deathes, which myght wele be, but Walden doth not so uttre yt, which regned the same selfe Tyme. In Januarye next folowyng was the afore named Syr Roger Acton, Maître Johan Browne, Syr Johan Beverlaye, and xxxvi. more (of whom the more Part were Gentyl Menne of Byrthe) convicteed of Herefye by the Bysshoppes, and condemned of Tresason by the Temporalte, and accordynge to the Acte, were fyrst hanged and than brent in the seyd Saynt Gyles Felde. In the same Yeare also was one Johan Claydon a Skynner, and one Richarde Turmyne a Baker, both hanged and brent in Smythfelde by that vertuoufe Acte, besydes that was done in all other Quarters of Englande, which was no small Nombre yf yt were now throughlye knowen.
The latter Enpresonynge and Death of the Lorde Cobham.

In the Yeare of oure Lorde a M. cccc. and xv. dyed Thomas Arundell, which had bene Archebyshhop of Caunterburye more than xxxii. Yeares, to the great Deftruccyon of Christen Beleve. Yet dyed not his prodigyouse Tyrannye with him, but succeded with his Offyce in Henrye Chycheleye, and in a great Sort more of that spyghtfull Spiritualte. For theyr Malyce was not yet sattled agaynst the good Lorde Cobham. But they confedered with the Lorde Powys (which was at that Tyme a great Governor in Walys) fedynghe him with lordelye Gyftes and Promyses to accomplyshe theyr Defyre. He at the laft thus monyed with Judas, and Mat. xxvi. outwardlye pretendynge him great Amyte and Favour, most cowardlye and wretchedlye toke him, and in Conclusyon fo sent him up to London, where as he remayned a Moneth or two inpryfoned agayne in the Tower. And after longe Procesfe they condemned him agayne of Herefye and Treason by Force of the afore named Acte, Condemned is Gods true Servaunt.
The great Processe agaynst

he renderynge Thankes unto God, that he had so appoynted him to suffre for his Names sake.

And upon the Daye appoynted he was brought out of the Tower with his Armes bounde behynde him, havyng a verye chere-full Countenaunce. Than was he layed upon an Hardle, as though he had bene a moost heynoufe Traytour to the Crowne, and so drawne forth into Saynct Gyles Felde, where as they had set up a newe Payre of Galowes. As he was comen to the Place of Execution, and was taken from the Hardle, he fell downe devoughtlye upon his Knees, desfyerynge Almyghtye God to forgive his Enemyes. Than stode he up and behelde the Multytude, exhortynge them in moost godlye Maner to folowe the Lawes of God wrytten in the Scripturs, and in anye wyse to be ware of soche Teachers as they se contrarye to Chrift in theyr Conversacyn and Lyvynge, with manye other speycyall Coun-fels. Than was he hanged up there by the Myddle in Cheanes of Yron, and so consum-ed a lyve in the Fyre, prayfynge the Name of God so longe as his Lyfe lafted. In the Ende he commended his Sowle into the Handes
Handes of God, and so departed hens most Christenlye, his Bodye resolved into Ashes.

And this was done in the Yeare of our Lorde a M.cccc. and xviii. which was the fixt Yeare of the Regne of Kyng Henrye the syft, the People there present shewynge great Dolour. How the Prestes that Tyme fared, blaspemed, and cursed, requyrnyng the People not to praye for him, but to judge him dammed in Hell, for that he de parted not in the Obedyence of theyr Pope, yt were to longe to wryte. This terryble kynde of Death with Galowes, Cheanes, and Fyre, apereth not verye precyouse in the Eyes of Menne that be carnall, nomore than ded the Death of Chríst whan he was hang ed up amongethe Theves. The ryghtuouſe femeth to dye (fayth the wyſe Manne) in the Syght of them which are unwyſe, and theyr Ende is taken for verye Deſtruccyon. Ungodlye Foles thynketh theyr Lyves verye Madneſſe, and theyr Passage hens without all Honour. But though they ſuſſire Payne be-ſapien. v. fore Menne (ſayth he) yet is theyr Expeſſi-acyon full of Immortalyte. They are accoun ted for the Chyldren of God, and have theyr just Porcyon amonſe the Saynctes. As Golde in the Fornace doth God trye his Elecťes, and
as a most pleasaunt Brent Offerynge receyveth he them to rest. The more harde the Passage be, the more gloryouse shall they apere in the lattre Resurreccion. Not that the Affliccyons of this Lyfe are worthye of suche a Glorye, but that yt is Gods heavenlye Pleasure fo to rewarde them. Never are the Judgementes and Wayes of Menne lyke unto the Judgementes and Wayes of God, but contrarye evermore unlesse they be taught of him. In the latter Tyme (fayth the Lorde unto Daniel) shall manye be chosen, proved, and purfyed by Fyre, yet shall the ungodlye lyve wyckedlye shyll and have no Understandynge that is of Fayth. By an Angell from Heven was Johan ernestlye commaundned to wryte, that blessed are the Dead which hence departeth in the Lorde. Ryght dere (fayth David) in the Syght of God is the Death of his true Servauntes. Thus rest-eth this valeaunt Christen Knyght Syr Johan Oldecaftell, undre the Aultre of God (which is Jesu Christ) amonge that godlye Comanye which in the Kyngedome of Pa-
The Lord Cobham.

and the full Restauracyon of his Elecctes. The which he graunt in effect at his Tyme appoynted, which is one God eternall. Amen.

The Conclusyone.

BESydes the Caufes reherfed afore in the Preface, concernynge the dreadfull Death of this most Christen Knyght Syr Johan Oldecajle the Lorde Cobham, this is also rekened for one. In the Ende of the fyrst Boke, which he put up into the Parliament Howse agaynft the Abusyons of the Clergye, in the Yeare of oure Lorde a M.ccc.xcv. (which was also the xviii. Yeare of Kynge Rycharde the Seconde) were these vi. Verses wrytten as a brefe Conclusyon sommarye of the unyverfall Contentes therof.

Plangunt Anglorum Gentes crimen Sodo-
morum.
Paulus sert, borum sunt Idola causa ma-
lorum.
Surgunt ingrati, Giezite Symone nati,
Nomine prelati, hoc defensare parati.

Qui
The Conclusyon.

Qui reges estis, populis quicunque preestis,
Qualiter hiis gestis gladios prohibere potestis?

A Time of Ignorance.

Though the Verses be grosse and unperfectlyght accordynge to the Tyme than, wherin all freshe Lytterature was clerelye extynquished, yet is the Sentence of them lyvelye and of a freshe faythfull Sprete, even in the Zele of Helias and Phinees for rebuke of Synne. And thus are they in the Englyshe:

The Verses are here englyshed.

Bewayle maye Englande, the Synne of Sodomytes.
For Idolles and they, are grounde of all theyr wo.
Of Symon Magus, a Sette of Hypocrytes,
Surnamed Prelates, are up with them to go.
And to upholde them, in all that they maye do.
Yow that be Rewlers, peculyarlye selected,
How can ye suffre suche Myscheves uncorrected?

By nuthynge will they amend.

Whan this Boke wolde not helpe towardes anye Reformacyon, but was lawned to scorne of the Bysshoppes, than were these
The Conclusyoun.

these Verfes copyed out by dyverfe Menne, and set upon theyr Wyndowes, Gates, and Dores, which were than knowne for obstinate Hypocrytes and fleshlye Lyvers, which made the Prelates madde. And this is the great Insurreccyon that Walden complayneth of unto Pope Martyne the fyft, and after him Polydorus the Popes Collectour, with other Papistes more, wherin never a one Manne was hurt. I wolde marvele moche more of the Doublenesse of Thomas Walden beynge than the Kynges Confessour yf I ded not knowe the unshamesaft Nature of that lyenge Generacyon. In his fyft Epiftle unto Pope Martyne, and in the fyrt Preface of his fourth Boke contra Wiclevi-ftas, he sayth that Syr Johan Oldecaftell with a great Nombre of Heretyques conspiracyed agaynft Kynge Henrye the fyft in the fyrst Yeare of his Regne, and that he offered him for everye Monke, Chanon, Fryre, and popyshe Prestes Head within his Realme, a golde Noble. And cleane contrarye unto this, he testyfyeth in his Boke called Fasciculus Zizaniorum Wiclevi, that he was Fasciculus Zizaniorum Wiclevi. the same felfe Tyme, Yeare, Moneth, Weke, and Daye a Prefoner within the Tower.
The Conclusyon.

Tower of London. How wele these two Wrytynges agre, I report me.

But thus commonlye are innocent Menne lyed upon amonge these blasphemous Bel-lygoddes. But he that is effencyallye true of himselfe, hath promysed at one Tyme or other to clere his true Servaunt, not by Lyes and Fables, but by his owne pure Worde.

No Secrete (sayth he) is so clofe, but ones shall be opened, neyther is anye thynge so hydde, that shall not at the last be knowen clerelye.

Thus hath Syr Johan Oldecaftell a tryump-phaunt Victoye over his Enemyes by the Veryte which he defended, all contrarye to the blynde Worlds Expeectacyon, and they have a fowle Overthrowe beynge proved man-ysfet Murtherers, blynde Beastes, Hypocrytes, and Lyars by the same. Soche a sweet Lorde is God alwayes to those that be his true Servauntes, blessed be his holye Name therfore. Conferre the Caufes of this godlye Mannys Death with the Poyntes that Thomas Becket dyed for and other Popeishe Martyrs byfides, and ye shal fynde them farre dyfferent and unlyke. Thomas Becket was slayne at Caunterburye, in his Prelates Aparell, in the Head Churche, before the hygh Aultre, amongst relygyouse Monkes
The Conclusion.

Monkes and Preftes, and in the holye Tyme of Christmas, by his owne sekyng. And all this is gloryouse unto worldlye Judgementes.

Syr Johan Oldecastell was brent in Walden. Cheanes at London in Saynct Gyles Felde, undre the Galowes, amonche the Laye People, and upon the prophane workynge Daye, at the Bysshoppes Procurement. And all this is ungloryouse, yea and verye despyseable unto those worldlye Eyes, what though Iesus Christ his Maste afore him were Iesus Christ, handeled after a verye lyke Sort. For he was crucyfyed at Hierusalem, without the Cyte and without the holye Synagoge, acursed out of Churche, amonche the prophan Multytude, in the myddes of Theves, in the Place where as Theves were commonly hanged, and not upon the feastfull Daye but afore yt, by the Bysshoppes Procurement also. Now lete us confydr the Causes of both theyr Deathes, and trye them both by the manyseft Scripturs of the Gospell, which of them shuld feme moft to the Glorye of God, and which moft to the Glorye of Menne. Thomas Becket dyed upon his owne sekynge ony, for maynteynynge the wanton Lybertees and superfluouse Posseslyons of Herybertus Hofcham in vita Thomaë.
The Conclusyon.

the Romyſhe Churche here within Englande, which are both forbydden of Chriſt and also condemned by the fame Scripturs. *He that forſaketh not all that he hath, (ſayth he) can not be my Disciple.* And whan a Contencyon befell amonſte the Apoftles for the Super‐oryte, he fayd alſo unto them: *The Kynges of the Worlde have the Worldes Do‐mynyon with all Pompe and Rytyhes belonging to the fame; but yow ſhall not fo.*

*Wherefore the* Syr Joban Oldecaſtell dyed at the impor‐tune Sute of the Clergye, for callynge upon a Chriften Reformacyon in that Romyſhe Churche of theyrs, and for manfullye ſtandynge by the faythfull Teſtymonyes of Jesu, as all the aforeſeyd Proceſſe declar‐eth. And this is both allowed in the Goſ‐pell, and alſo requyred of eveye Chriften Belever. *He that confefſeth me, and my Worde before Menne (ſayth Chriſt) him will I confefs for myne before my eternall Father. And he that ſhall denye me and my Veryte before Menne, him will I alſo denye for myne before my everlaſtyng Father which is in Heaven,*

*Thomas Becket* in the Tyme of his Death commended himſelſe to the Patrones of his Churche (which were two gylded Ymages
of Saynt Saver and Saynt Marye) and the Joannes
Caufe of his Churche unto Saynt Denys, and had nomore but his Prestes Crowne cut of (which is the Popes lyverye Marke) even by the verye Shavynge as his Storye mencyoneth.

Syr Johan Oldecaßell in the Tyme of his Death commended his Sowle, with David, Chrift, and Steven, into the Handes of God the eternall Father, and his Cause to the ryghtfull Judgement of his Sonne Jesu Chrift, with Defyre of mercyfull Forgevenesse concernynge his Enemyes, as became a faythfull Christyane, and had his whole Body consumed in the Fyre. Now plucke from youre Eyes the corrupted Spectacles of carnall or popyshe Judgementes, and do upon them that clere Syght which ye have by the Sprete of Chrift. And that faythfullye done, tell me which of these two semeth rather to be the Martyr of Chrift, and which the Popes Martyr? The Wayes of Efa. iv. God (sayth Esaye) are not the Wayes of Menne. But so farre as the Heavens are above the vyle Earth, so farre do his Judge-
mentes excede theyrs, That which semeth Luc. xvi. bygh and gloryouse unto Menne (sayth Chrift) is verye Abominacyon afo耳 God. By this maye

The Conclusyôn.
The Conclusyoun.

maye ye se that the precyouse Spowse or immaculate Churche of Chri$t, is no gorgyouslye paynted Gentyl Woman nor gloryouse glytterynge Madane, but all hydden and unknown to the worldlye Insydel which dysdayneth to seke her in the Scriptures.

Who is a ryght membre of Chri$t.

Nothynge is precyouse unto them, that shyneth not unto the Eye. A moft fyt Membre for Chri$tes mystycall Bodye, is he that suffreth with the Head therof. As this good Syr Johan Oldecastell ded, when he was with Chri$t examyned of the proude Byshoppes, scorned of the Prestes, dysdayned of the Worlde, yll reported, mocked, hated, revyled, acurséd, and so commytted unto the Laye Judgement to be condemned by them unto moft shamefull and cruell Death. Yea, so extremely malcyouse was that spyghtfull Spiritualte agaynst him, that they wolde not suffre his Bodye to be buryed in theyr great Cyte or holye Churche (which is spiritualllye called Sodoma and Egyptus) to make the Prophecye of Saynct Johans Apocalyps trulye to be veresfyed upon him, and to prove him Chri$tes Membre all togyther. They both resolved his Bodye into Ashes, and also made the Ryver to carrye
carrye them awaye, lyke as they ded also De Sacra-
mentalibus, with the Bones of Johan Wycleve, least
anye Thynge therof shulde remayne, because they wolde also shewe them selves
lyke in Tyrannye to Julianus Apostata, that
so used the Bodye of holye Johan Baptift
afore them. I shuld make a Comarylon
betwixt this blessyed Martyr of Chriſt Syr
Johan Oldecaſtell, and Peter of Myllayne
with other of the Popes Martyrs, which
dyed for the Popes Power, Pardons, Pyl-
grymages, Eare Confeffyon, and other po-
pyſhe Matters more eſtablyſhed in the gene-
rall Counſell of Laterane, but yt wolde axe
to moche Tyme.

And as concernynge the kynde of his
contemtuouſe Death or Martyrdome. More
vyle was not his hangyng undeſ the Ga-
lowes in an yron Cheane, than was the
hangyng of his Lorde Jeſuſ Chriſt upon the
Croſſe in the Tyme of his Death. Nor than
was the hangyng of Peter, Andrew, and
Phyſyp his holye Apostles, Byſhop Symeon,
Dorotheus, Gorgonius, Alexander, Epipo-
dius, Claudius, Afterius, Menon, Nemesius,
Nefto, Agricola, Julia, Zoe the Wyfe of
Nicoftratus, with manye other holye Mar-
tyrs more. More odyouſe was not his
Burnynge
Brent was he with Christes Martyrs.

The Conclusyon.

Burnynge in the Fyre, than was the cruell
Burnynge of Barnabas the Apostle, Poly-
carpus the good Byshifop of Smyrna, Aman-
cius, Agathon, Tyburcius, Getulius, Symphro-
nius, Softhenes, Victor, Dioscorus, Eulogius,
Fructuosus, Caifus, Aemilius, Fidencius, He-
ro, Hyrenew, Aphra, Hylaria, Apolonia,
Anafis, and manye hondrethes more.

When this stronge Wyntesse of the Lorde
was amonge the fatte Bulles of Bafan, and
most cruellye assaulted of them, he was
throughlye afferayned in his Conscience for
that Conflyct of Fayth, to taft his etern-
nal Goodnesse in the lastynge Lande of the
Lyvynge.

Yea, soche Tyme as he was reproved of
his Enemyes and forsaken of his Fryndes,
in Maner of a broken Vessell, he toke a
stronge Stomacke unto him as ded the
myghtye Machabees, and thought thus in
his Mynde. That though thofe ungracy-
oufe Tyrauntes shulde put him unto Death,
yet wolde the eternall Kynge (which is both
Resurreccyon and Lyfe) rayfe him up agayne
in the Resurreccyon of Lyfe everlastynge, a-
monge them that hath dyed for his pure
Lawes. All redye hath he rayfedy his Fame
(which laye longe dead) by the lyvynge Sprete
of
The Conclusyon.

of his Gospell, for that he was a Mynystre therof. Which is a most evydent Token that he will hereafter with his other mysty-
call Members, rayse him up in perfyght Glorye. Whan the Gospell laye dead, glo-
ryouse Thomas Becket was a Saynct, and Johan Oldecaftell a forgotten Heretyque: But now that the Lyght therof thyneth, we are lyke to se yt farre otherwyse. For proude Becket hath alredye hydden his Face, and poore Oldecaftell begynneth now to apere verye notable. Not all unryghtlye ded Saynct Augustyn speake yt and other olde Doctours besydes that manye were wor-
shypped here in Earth for Saynctes, whose wretched Sowles are grevouslye crucyate in Hell.

Soche Tyme as oure most worthye So-
verayne Kynge Henrye the viii. now lyvyng, after the most godlye Example of Kynge Jofias vysyted the Temples of his Realme, he perfeyved the fynnefull Shryne of this Becket to be unto his People a most perncyouse Evyll, and therfore in the Worde of the Lorde he utterlye amongst other destroy-
ed yt. If he had upon that and soche o-
ther abhomynable Shrynes brent those ydo-
latroufe Prestes which were (and are yet)
The Conclusyoun.

theyr chefe Maynteners, he had fulfylled
that godlye Histoyre through out. But
that which was not than perfourmed in
hope of theyr Amendement, maye by
Chaunce lyght upon them herafter, whan
no gentyll Warnynge will sem to be regard-
ed. I doubt yt not at all, but his most
noble Dyscreffyon perselyveth moche more
in that wycked Generacyon of the Popes
noorryshynge up, which alwayes hath mayn-
teyned (and yet do) soche manysfeit Errours,
than he ever in his Lyfe yet uttered. The
eternall Father rewarde his Grace for that
clere Lyght of Helthe which we poore Crea-
turs have receyved at his onlye hande un-
dre God, though yt be not all without the
grevoufe Ponnyshment of oure Bodyes. By
the Proceffe which we have afore here ut-
tered of Syr Johan Oldecafsell, ye maye evy-
dentlye se, that great is the Treasure which
the Lorde hath layed up for the Behove of
them that hath trusted in him. Wherwith
now he maketh dumme, the lyenge Lyppes
of them that dysdaynouslye reported the
Ryghtuouse, to the Honour and Prayfe of
his moost gloryoufe Name. Amen.

Thus
The Conclusyon.

Thus endeth the brefe Chronycle concernynge the Examynacyon and Death of the blessed Martyr of Christ, Syr Johan Oldecastell the Lorde Cobham, not canonysed of the Pope, but in the precyouse Bloude of his Lorde Jesus Christ. Collected by Johan Bale, and imprynted Anno Domini 1544. & vi. die Augusti.

Prophecyes of Joachim Abbas.

In the latter Dayes shall apere a Lawe of Lyberite. The Gosspell of the Kyngedome of Christ shall be taught, and the Churche shall be purged as Wheate is from Chaffe and Tares.

More clerelye shall Menne than be lerned. The Kyngedome of the Fleshe shall be done awaye, and these Thynges shall be fulfylled towarde the Ende of the Worlde.

The Holye Ghost shall more perfyghtlye exercise his Domynyon in convertynge Peoples
bles by the Preachers of the latter Tyme, than by the Apostles.

The Churche of Rome is the fleshlye Synagogue of Sathan.

The Churche of Rome shall be destroyed in the thyrde State, as the Synagoge of the Jewes was destroyed in the seconde State. And a spirituall Churche shall from thens forth succede, to the Ende of the Worlde.

The departynge of the Grekes from the Churche of Rome, was godlye. For yt was ordayned of God, and wrought by the Holye Ghost.

Ex compendiaris Guidonis Perpiniani, de Heresibus.
APPENDIX.

Archiepiscopus Cantuariensis contra Dominum Oldcastle.


Homae, Permissione Divina Cantuariensis Archiepiscopus, totius Angliae Primas & Apostolicae Sedis Legatus, Venerabili Fratri nostro Domino Richardo, Deigratia Londinensis Episcopo, Salutem & Fraternam in Domino Charitatem.

Nuper coram Nobis, in Convocatione Praelectorum & Cleri nostrae Cantuariensis I Provinciae
APPENDIX.

Provinciae in Ecclesia nostra Sancti Pauli ultimo celebrata, cum eisdem Prælatis & Clero super Unione & Reformatione Ecclesiœ Anglicane tractantibus, inter cætera per Nos & Eisdem Prælatos & Clerum conclusum extitit quasi pro impossibili Scissuræ Tunicæ Domini inconcilialis reformare, nisi prius certi Magnates Regni, Autores, Fatores, Proteciores, Defensores, & Receptores horum Hæreticorum qui dicuntur Lollardi, essent rigide reprehensi, ac si opus fuerit, per Censuras Ecclesiæ, una cum Invocatione Brachii Secularis a suis Deiis revocati.

Et, facta subsequenter in eadem Convocatione, inter Procuratores Cleri & alios qui de singulis Dioecesis ejusdem Nostræ Provinciae ibidem in magno numero interfuerunt, Inquisitione diligentia, repertum fuit inter eisdem, ac Nobis detectum & delatum, quod Dominus Johannes Oldcaftellus Miles fuerat & est principalis Receptator, Fautor, Protector & Defensor eorumdem:

Ac quod, præsertim in Dioecesis Londinensis, Roffensis, & Herfordensis, ipsos Lollardos, ab Ordinariis eivm Dioecesis Locorum minime licentiatos, contra Constitutionem Provincialem inde factam, ad Prædicandum transmisit
transmissit, ac eorum Praedicationibus nepharis interfuit, & Contradictores, si quos repérerat, Minis & Terroribus ac Gladii Secularis Potentia compulcit,

Asserens & affirmans, inter cætera, quod Nos & Confratres nostri, Suffraganei nostræ Provinciae, non habuimus nec habemus Potestatem aliquam hujusmodi Constitutionem faciendi,


Quære, ex parte eorumdem Praelatorum & Cleri, tunc fuimus requisiti, ut de & supra Praemissis contra eundem Dominum Oldcastellum procedere dignemur.

Nos tamen, ob Reverentiam Domini nostri Regis (cujus ad tunc idem Dominus Johannes Familiaris extiterat) ac ob honorem nihilominus Ordinis Militaris, una cum omnibus Confratribus & Suffraganeis nostri dictæ nostræ Provinciae tunc præsentibus & magna parte Cleri ejusdem nostræ Provinciae ad Praesentiam dicti Domini nostri Regis tunc in Manerio suo de Kenyngton existentis, persona- littier accedentes, contraque eundem Domi-

I 2 num
num Johannis Querelam deponentes, Defectus ejusdem Domini Johannis partim Recitavimus.

Sed, ad Rogatum ipsius Domini nostri Regis ipsum Dominum Johannis fine De-decore ad unitatem Ecclesiae reducere cupientes, omnem Executionem Præmissorum ad Tempus magnum distulimus.

Sed demum, quia praefatus Dominus nostri Rex circa Reductionem ejusdem post magnos Labores non profecit, prout idem Dominus nostri Rex Nobis tam Verbo quam in Scriptis referre dignabatur, Nos subsequenter eundem Dominum Johannis de & super præmissis personaliter responsurum coram Nobis, ad certum Terminum effluxum, decrevimus evocandum, ac Nuncio nostro cum Literis nostris citatorii ad dictum Dominum Johannis transmisimus, tunc in Castro suo de Couuling degentem.

Cui Nuncio nostro dedimus in mandatis ut Castrum dicti Domini Johannis nullo modo ingrederetur nisi licentiatus; sed per Medium cujusdam Johannis Botteleri, Oftiarii Camerae dicti Domini nostri Regis, ipsum Dominum Johannis requireret quatenus aut daret dicto Nuncio nostro Licentiam ingrediendi ut citaret eundem, seu saltem extra
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tra Castrum suum prædictum faceret sui Copiam, ut sic Citatione posset apprehendi.

Qui tamen Dominus Johannes dicto Johanni Bottellerio ex parte Domini nostri Regis sibi Præmissæ exponenti publice respondit, quod nullo modo citari voluit, nec Citationem ipsius aliqualiter tolerare.

Nosque praeterea, de Præmissis nobis facta sìde, ulterior legitime procedentes, facta Nobis primitus fidelì Relatione quod idem Dominus Johannes personali Citatione apprehendi non potuit, Decrevimus eundem citandum per Edictum, in Valvis Ecclesiae Cathedralis Roffensis, sibi vicinæ & nisi modicum ultra tria Miliaria Anglicana a dīcto Castro de Couulyng distantis, publice affigendum, prout eum sic citari fecimus, & hujusmodi Edictum nostrum in Valvis dictæ Ecclesiae publice & patenter affigi, ad comparandum coram Nobis secundo Die Septembris jam præteriti, de & super præmissis, atque nichilominus certis aliis Hæreticam pravitatem concernentibus, personali responderunt.

Quo Die adveniente Nobis, in Capella majori infra Castrum de Ledys, nostræ Dioecesis, quod tunc inhabitabamus & ubi tunc residebamus cum Curia nostra, pro Tribunali I 3 feden-
APPENDIX.

fedentibus, facta fide quæ requiritur in praemissis, ac audita per Nos & recepta relatione juxta assertionem & prout communicat prædicatur in partibus ubi dicitus Dominus Johannes se incastellat & fortificat in Castró suo prædico ac Opiniones suas defendit, Claves Ecclesiae ac Pontifcatem Archiepiscopalem multipliciter contemnendo.

Nos eundem Dominum Johannem, sicut præmittiitur, citatum, publice & alta Voce praæconizari fecimus, ac sic praæconizatum, diutius exspectatum & nullo modo comparentem, reputavimus, prout erat, merito Contumacem, & in Pænam Contumacii suæ hujusmodi ipsum in Scriptis Excomunica- vimus tunc ibidem.

Et quia ex serie præmissorum & alius perspicuis Indiciis & factorum Evidentiis concepimus, quod idem Dominus Johannes, in Defensionem hujusmodi Erroris sui, contra Claves Ecclesiae se fortificat & incastellat, ut præmittitur (quorum prætextu vehemens suspicio Hæresis atque Schismatis insurgit contra eundem) Decrevimus ipsum Dominum Johannem iterato personaliter, si apprehendi poterit, alioquin per Edictum, ut prius, citandum, ut compareat coram Nobis, Die Sabbati proximo post Feætum San-
APPENDIX.

Et Matthæi Apostoli & Evangelistae proxime futurum, Causam rationabilem, si quam habeat, quare contra eundem ad graviora procedi non debat, tamquam publicum Hæreticum, Schismaticum, ac Hostem universalis Ecclesiæ, quare etiam pro tali pronunciari non debat ac auxilium Brachii Secularis contra eundem solemniter invocari, personaliter propositurum, ulteriusque responsurum, facturum & recepturum, circa omnia & singula præmissa, quod Justitia suadebit.

Quo Termino (videlicet, Die Sabbati proximo post Festum Sancti Matthæi prædicto 23. Die ejusdem Septembris adventiente) coram Nobis in Domo Capitulari Ecclesiæ Sancti Pauli Londinensis pro Tribunali sedentibus, affidentibusque Nobis Universalibus Confratribus nostris, Dominis Ricardo Londinensi & Henrico Wytoniens, Dei gratia Episcopis, comparuit personaliter Dominus Robertus de Morley Miles, Custos Turris Londinensis, secumque præfatum Dominum Johannem Oldcastræum, Militem adduxit, & coram Nobis colloavit:

Nam parum ante per Regios Ministros comprehendens est & in Turrim clausus.

Cui
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Cui quidem Domino Johanni Oldcastello, sic personaliter præsenti, Nos totam feriem Facti, prout in Actis Diei præcedentis continetur, bonis & modestis terminis, ac modo multum suavi recitavimus; videlicet,

Quomodo idem Dominus Johannes, de & super Articulis, superius recitatis, in Convocatione Prælatorum & Cleri dictæ nostræ Provinciae, ut præmissitur, detectus & declaratus extiterat,

Quomodoque citatus, & propter suam Contumaciam excommunicatus.

Et, postquam ad hoc deventum fuerat, Nos obtulimus paratos ad absolvendum eundem.

Ipse tamen Dominus Johannes, ad jujusmodi oblationem non advertens, dixit quod libenter recitaret Nobis & dictis Confratribus meis Fidem suam quam tenet & affirmat.

Sicque, Licentia petita & obtenta, extraxit de Sinu suo quandam Schedulam indentatam, & Contenta in eadem publice ibidem perlegit, eademque Schedulam Nobis realiter tradidit, & Articulorum, super quibus extitit examinatus; quæ est talis:

Ego
Ego Johannes Oldcaftellus Miles, Dominus de Cobham, cupio omnibus innotescere Christianis testemque adhiberi Deum, nunquam me aliter induxisse Animum, nec induculturum, ducente Domino, quam ut firma indubitataque fide omnia illius Sacramenta amplector, quæcunque ab ipso ad usum suæ Ecclesiae sunt tradita:

Præterea,

Ut in quatuor his Generibus Fidei meæ apertius exponam Sententiam,

Principio, Credo Reverendum hoc Altaris Sacramentum Christi existere Corpus sub Panis specie, id ipsum inquam quod a Maria natum Matre, pro nobis crucifixum, mortuum, ac sepultum fit, demum post triduum mortem redivivum, ac subductum ad dextram immortalis Patris, nunc cum ipso triumphat sempiternae glorie particeps.

Turn de Pænitentiae Sacramento ita habet fides mea, ut credam apprime necessariam quibuscunque, ad salutem anhelantibus pecatricis vitae correctionem, talemque subeundam prioris vitae pænitudinem, ex vera confessione, indissimulata contritione, legitimaque satisfactione, qualem divinae nobis praebent
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praescribunt literæ, alioqui nullam futuram salutis spem.

Tertio, de Imaginibus hunc in modum sentio, ut non merae fidei esse illas existimem, sed, post Christi in orbem invocatam fidem, permitente Ecclesia, in usum irepresisse, ut laicis ac ignorantibus suberviant pro calendario, quorum admonitu tum Christi tum Sanctorum aliorum Martyria ac pia exempla facilius in Memoriae oculos traducantur: Cæterum, sive hac representatione fexus abutatur, ut his ipsis Sanctorum simulacris cultum eum praestet qui debetur iis quos representant, imo huic potius cui Divi ipsi universum honorem debeat, hanc in eis collocantes fiduciam quæ in Deum unice sit transferenda, sive ita erga mutas has imaginés affecti ut his aliqua parte sint affixi, aut huic quam illi addictiones, mea sententia nihil abscedunt ab idololatria, crimina liter peccantes in Deum omnis honoris autorem.

Postremo, sic mihi persuadeo nullum in terris inquilinum esse, quem sive ad vitam sive ad supplicium peregrinetur, quisquis ita vitam instituerit ut in præcepta Dei, quæ aut nescit aut doceri non vult, impingat, huic frustra salutem expectari, etiam bis
bis omnes angulos expatietur; contraque, qui illius observat præcepta jufta, haud posse interire, quamvis nusquam ille in tota vita perambulet, peregrinationis ergo, neque Romam, neque Cantuariam, neque Compostel- 

lam, visa quocunque perambulare solet vul-
gus hominum.

Qua schedula, cum igitur articulis con-
tentis in eadem, ut praefertur, per dictum Dominum Johannis perlecta, nos cum Confratribus nostris praedictis, aliisque plu-
ribus Doctoribus & peritis super his com- 
municavimus, ac demum, de consilio & assensu eorumdem, praefato Domino Johann- 
ni Oldcaßello duximus tunc ibidem,

Ecce! Domine Johannes, in hac sche-
dula plura bona continentur & fatis Ca-

tholica, sed vos habetis terminum istum ad respondendum super aliis errores & hæreses sapientibus, quibus per contenta in hac schedula non est plene respondum, & prop-
terea vos oportet ad eadem, & fidem ve-

fram, atque afferiones, in eadem schedula expressas, circa eadem plenius declarare,
(videlicet)

An teneatis, credatis, & affirmetis, quod 
in Sacramento Altaris, post consecrationem 

rite
rite factam, remaneat Panis materialis vel non?

Item, an teneatis, credatis, & affirmetis, quod in Sacramento Pœnitentiae, necesfariun fuerit, quod habens copiam facerdotis confiteatur de peccatis suis Presbytero per Ecclesiam ordinato?

Quibus sic datis, inter multa & varia, per dictum Johannem Oldcastellum dicit, respondit expresse,

Se nolle prædïeta aliter declarare, nec, aliter quam in dicta schedula continetur, ali-qualiter ad eadem respondere.

Unde nos, ipfi Domino Johanni compati•entes, benigno & affabili modo diximus tunc ibidem: Caveatis, Domine Johannes, quia si ad hæc vobis objecta clare non respondeteatis in termino legitimo, vobis jam dato per Judicem, poterimus vos pronunciare & declarare Hæreticum.

Ipse tamen Dominus Johannes se tenuit ut prius, & noluit aliter respondere.

Consequenter tamen nos cum dictis confratribus nostris & alii de consilio nostro consuluimus, & de communicato consilio eorumdem declaravimus eidem Domino Johannes
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Johanni Oldcaftello, quid sancta Romana Ecclesia in hac Materia, sequens dicit Bea-
torum Augustini, Hieronymi & Ambrosii ac aliorum Sanctorum, determinavit, quas de-
terminationes oportet quoscunque Catholicos observare.

Ad quæ idem Dominus Johannes re-

Quod bene voluit credere & observare quic-
quid sancta Ecclesia determinavit, ac quic-
quid Deus voluit se credere & observare; sed quod Dominus nostrer Papa, Cardinales, 
Archiepiscopi, & Episcopi, cæterique Pre-
lati Ecclesiae haberent Potestatem talia 
determinandi, noluit ad tunc aliqualiter 
affirmare.

Unde Nos, adhuc sibi compatientes sub 
ipse melioris deliberationis, promisimus ei-
dem Domino Johanni quod certas Deter-
minationes, in materia antedicta, ac super 
quibus idem Dominus Johannes debuit clari-
us respondere, sibi ederemus in Scriptis, 
terminis Latinis, pro leviori intellectu ejus-
dem, in Anglicum translatis.

Super quibus jubeamus eundem ac cor-
dialiter rogavimus, ut in Die Luna, proxim-
mo
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mo tunc sequente, plene & clare suum dare Responsum.
Quas quidem determinationes eodem die transferri fecimus, ac eidem, die dominica proxima sequenti, realiter liberari; quarum determinationum tenor sequitur & est talis:

Fides ac determinatio sanctorum Ecclesiae Catholicae de sacro sancto Sacramento Altaris est hae, Quod, post consecrationem in Missa a Sacerdote factam, Materialis Panis commutetur in materiale Corpus Christi, Vinumque materiale in materialem Sanguinem Christi: Itaque jam nec Panis nec Vini post Consecrationem nulla manet substantia quae prius aderat:
Quid huic respondes Articulo?
ITEM, Sanctora Ecclesia determinavit quod quemlibet oportet Christianum in Terris degentem Peccata Sacerdoti per Ecclesiam ordinato confiteri, si liceat accedere:
Ut hunc sentis Articulum?
Christus ordinavit Sanctorum Petrum suum Vicarium in Terris, cujus Sedes est Ecclesia Romana, concedens ac permittens eandem Autoritatem, quam tribuit Petro, & omnibus Petri Successoribus, qui nunc dicuntur Papae Romani; quorum Potestate in Ecclesiis particularibus ordinantur ac constituuntur Praetati,
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lati, utpote Archiepiscopi, Episcopi, Curati, cæterique Gradus Ecclesiastici; quibus Christianus Populus debet Obedientiam, juxta Traditiones Romanae Ecclesiae:

Hæc est Determinatio Sanctæ Ecclesiae. Ut sentis hunc Articulum?

Ad hæc, Sacrosanctæ Ecclesiae determinavit quod fit necessarium cuivis Christiano perregrinari ad Sancta Loca, ibique maxime adorare sanctas reliquias Apostolorum, Martyrum, ac Confessorum, omniumque Sanctorum, quoscunque approbat Romana Ecclesia:

Ut hunc sentis Articulum?

Quo Die Lune (videlicet) 25. Die dicti Mensis Septembris, coram Nobis ac Confratibus nostris prædictis adjunctoque venerabili Fratre nostro Benedicte, Dei gratia Bangorense Episcopo, jussu & mandato nostro,

Consiliarii & Ministri nostri (videlicet) Magister Henricus Ware Curiae nostræ Cantuariensis Officialis, Philippus Morgan u-triusque Juris Doctor, Howellus Kyffyn Decretorum, Johannes Kemp & Willielmus Karleton Legum Doctores, ac Johannes Witnam, Thomas Palmer, Robertus Wombervel,
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bervel, Johannes Withead, Robertus Cham-berlayne, Ricardus Dodyngtone, & Thomas Walden, Sacrae Paginae Professores, necnon Jacobus Cole, & Johannes Stevyns, Notarii nostri, in hac parte assumpti,

Jurati erant omnes & singuli ad Sancta Dei Evangelia, tacto Libro, quod de & super Materia prædicta, ac in tota Causa hu-jusmodi suum fidele Consilium & Ministerium præberent, atque toto Mundo,

Consequenterque comparuit dicitus Dominus Robertus de Morley Miles, Custos Turris Londoniae, ac Dominum Johannem Oldcastellum secum adduxit, & coram nobis statuit.

Cui nos affabiliter & suaviter recitavimus Acta prioris Dies, ac, ut prius, recitavimus quomodo excommunicatus fuerat & est idem Dominus Johannes, ac rogavimus & requisivimus eundem quatenus peteret & admitteret in forma debita Ecclesiæ Absolutionem.

Cui idem Dominus Johannes expresse respondit tunc ibidem:

Quod nullam Absolutionem in hac parte peterit a Nobis, fed a solo Deo.
Consequenter Nos suavi & modo rogavimus & requisi-<br>vimus eundem Do-<br>minum Johannem, quatenus de & super Articulis sibi oppositis suum clarum daret Responsum.<br>Et primo, circa Sacramentum Eucharis-<br>tieae.<br>Ad quem Articulum, inter caetera, dixit & respondit:<br>Quod sicut Christus hic in Terra degens, habuit in se Divinitatem & Humanitatem, Divinitatem tamen velatam & invisibilem sub Humanitate, quae in eo aperta & visibilis fuerat; sic in Sacramento Altaris & verum Corpus & verus Panis, Panis (videlicet) quem videmus & Corpus Christi, sub eodem velatum, quod non videmus.<br>Ac Fidem circa Sacramentum hujusmo-<br>di, in Schedula prædicta, sibi per Nos trans-<br>missa, per sanetam Romanam Ecclesiam & Doctores sanetos determinatum, expresse negavit, Determinationem Ecclesiae fore aut esse; sed, si est Determinatio Ecclesiae, dixit quod est falsa contra sacram Scripturam, & postquam Ecclesia fuit dotata, & Venenum effusum in Ecclesia, & non ante.

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Quo etiam ad Sacramentum Pœnitentiae & Confessionis, dixit & asseruit expressè tunc ibidem:

Quod, si quis in aliquo gravi Peccato constitutus, a quo ipse surgere nescivit, expediret & bonum esset sibi adire aliquem sanctum & discretionem Sacerdotem pro Consilio ab eo habendo; sed quod confiteretur peccatum suum proprio seu alteri Presbytero, etiam si habe-ret Copiam ejusdem, non est necessarium ad Salutem, quia sola Contritione Peccatum hujusmodi deleri posset, & ipse Peccator pur-gari.

Circa Adorationem sanctæ Crucis dixit & asseruit tunc ibidem:

Quod solum Corpus Christi, quod pendebat in Cruce, debuit adorari, quia illud Corpus solum fuit & est Crux adoranda.

Et interrogatus quem Honorem faceret imaginis ipsius Crucis? Respondit verbis expressis:

Quod illum solum Honorem faceret sibi, quod bene mundaret eam & poneret in bona -Custodia.

Quoad
Quoad Potestatem Clavium, Dominum nostrum Papam, Archiepiscopos, Episcopos, & alios Praelectiones dixit:

Quod Papa est verus Antichristus, hoc est Caput ejusdem; Archiepiscopi, Episcopi, nec non alii Praelectiones, Membra; & Fratres Cauda illius; quibus Papæ, Archiepiscopis, & Praelectiones non est obedientium, nisi quatenus fuerint imitatores Christi & Petri in Vita, Moribus, & Conversatione, & quod ipse est Successor Petri, qui est in Vita melior, & Moribus purior, & nullus alius.

Ulterius dixit, idem Dominus Joannes alta Voce, Manibus expansis, alloquendo circumstantes:

Isti qui judicant & volunt damnare me, seducunt vos omnes & seipsum, & vos ducent ad Infernum; ideo caveatis ab eis.

Quibus sic per eum dictis, nos iterum ac fælius flebili vultu dictum Dominum Ioaninem alloquebamur, eundem verbis, quibus potuimus, exhortando ut ad Unitatem Ecclesiae rediret, crederet & teneret quod Ecclesiae
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clesia Romana credit & tenet; qui respondebat expresse:

Se aliter non credere nec tenere quam superius expressit.

Videntes ergo quod in eo, prout apparuit, proficere non potuimus, tandem cum cordis amaritudine processimus ad Sententiae definitivae Prolacionem in hunc modum:

IN DEI NOMINE AMEN,

Nos Thomas, permissione Divina Sanetæ Cantuariensis Ecclesiae Archiepiscopus & Minifter humilis, totius Angliae Primas, & Apostolicae Sedis Legatus.

In quadem Causa five Negotio Hæreticae Pravitatis, de & super diversis Articulis, super quibus Dominus Ioannes Oldcaftellus Miles, Dominus de Cobham, coram Nobis, in ultima Convocatione Cleri nostræ Cantuariensis Provinciæ, in Ecclesia Sancti Pauli Londini celebrata, post Inquisitionem diligentem ibidem inde factam, detectus & delatus extiterat, & per nostram Cantuariensi Provinciam notorie & publice diffamatus, ad Denunciationem et Requisitionem totius Cleri praedicti in eadem Convocatione, inde nobis
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nobis factam, favore possibili, Deo tefte, quod potuimus, legitime procedentes contra eundem, ac Christi Vestigiis inhaerendo, qui non vult Mortem Peccatoris, sed magis ut convertatur & vivat, nitebamur eundem corrigere, ac viis & modis, quibus potuimus atque scivimus, reducere ad Ecclesiae Unitatem, declarantes eadem quod in hac parte Sancta Romana & Universalis Ecclesia docet, tenet, determinavit, & praedicat.

Et quamvis eundem, in Fide Catholica devium, invenerimus adeo duræ cervicis, quod Errem suum noluit confessi, aut se purgare de eodem, nec etiam detestari eadem, paterno nichilominus compatientes affectu, ac ipsius Salutem cordialiter affectantes, praefiximus eadem certum Terminum competentem ad deliberandum, & si voluisset, penitendum & reformandum seipsum.

Ac demum, eo quod eundem consideravimus incorrigibilem, servatis primitus quae in hac parte de Jure requiruntur, cum dolore & amaritudine cordis ad diffinitivæ Sententiae Prolationem procedimus in hunc modum.

K 3 CHRISTI
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CHRISTI NOMINE INVOCATO, ipsorumque solum habentes præ oculis, quia, per Aeta inaditata, producita, exhibita, Signa, Evidentias, & Indicia, diversa infuper Probationum genera, reperimus eundem Dominum Joannem Militem fore & esse Hæreticum, Hæreticisque credentem, in Fide & Observationia Sacrosanctæ Romææ & Universalis Ecclesiæ, & præsertim circa Sacramenta Eucharistiae & Paenitentiae, quod, tamquam Iniquitatis & Tenebrarum Filii, in tantum obscuravit Cor suum, ut non intelligat vocem sui Pastoris, nec velit Monitionibus allici, nec reduci Blanditiis, investigatis primitus, rimatis, & diligenter penitatis Meritis causæ antedictæ, ipsiusque Domini Joannis demeritis Culpis per ipsius Damnabilem Pertinaciam aggravatis,

Nolentes quod is qui nequam est fiat nequior & alios inficiat sua Labe, de Consilio & Assenso, magnæ Discretionis & Sapientiae Virorum, Venerabilium Fratrum nostrorum, Dominorum, Ricardi Londoniensis, Henrici Wintoniensis, & Benedicti Bangorensis, Episcoporum, & aliorum nonnullorum, in Sacra Theologia, Decretis, & Jure Civili Doctrinorum, aliarumque Religiosarum & Peritiarum

...
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rum Personarum, nobis assistentium, præfatum Dominum Joannem Oldcafellum Militem, Dominum de Cobham, de & super hujusmodi deteſtabili Reatu conviſtum, & ad Ecclesiae Unitatem puenitentialiter redire noleſtem, Hæreticum, ac in his quæ tenet, docet, determinavit, & prædicat ſacrofancta Romana & universalis Eccleſia, & præſertim in Articulis ſupraſcriptis, errantem judicavimus, declaravimus, & condemnnavimus, ſententialiter & diſſīnitive in his Scriptis, relinquentes eundem exnunc, tanquam Hæreticum, judicio Seculari.

Ipsumque nihilominus Hæreticum, omnesque alios & singulos, qui eundem de cætero, in sui favorem Erroris, receptaverit vel receptaverint, ſeũdefenfaverit ſeũdefenſaverint, ſibi Conſilium, Auxilium, ſeũ Favorum in hac parte præbuit vel præbuerint, tanquam Fautores, Receptatores, & Defenſatores Hæreticorum, excommunicavimus, & excommunicatus denunciamus etiam in his Scriptis.

Et, ut ſta præmissa omnibus in Chriſto creditibus innotescant, vſtræ Fraterſitati committimus & commendamus, quatenus præſatum Dominum Johanneſ Oldcafellum,
ficut præmittitur, per nos fuiffe & esse damnatum HÆRETICUM, SCHISTMATICUM, & in Articulis suprascriptis errantem, omnesque alios & singulos, qui eundem Dominum Johannem de cætero in sui Favorem Erroris receptaverit defensaverit, receptaverint vel defensaverint, aut ebi Auxilium, Consilium vel Favorem in hac parte præbuerit vel præbuerint, tanquam Receptatores, Autores, & Defensores HÆRETICORUM, per dictam nostram Sententiam diffinitivam, excommunicatos in Ecclesia vestra, per eis Civitates & Dioeceses, per singulos Subditos vestros & Curatos eorum, in Ecclesiis suis, cum major in eisdem affuerit Populi Multitudo, alta & intelligibili Voce & in Lingua materna, prout supra seriosius continetur in hoc Processu, declarent, publicent, & exponent, ut sic Opiniones erroneae Populi, qui aliter concepit forte in hac Materia quemadmodum se habet rei veritas, hac Declaratione Publica rescindatur.

Quod idem per vos singulis Confratribus nostris, nostræ Cantuariensis Provinciae Suffraganeis, de Verbo ad Verbum, rescribi &
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& innotesci volumus & mandamus, ut ipsti omnes & singuli, per suas Civitates & Dioeceses, modum & formam hujus nostri Processus, dictam etiam per nos latam Sententiam, & caetera omnia & singula conten- ta in iisdem, publicent, intiment, & decla- rent, & consimiliter per Subditos suos & Curatos faciant publicari.


Datum in Manerio de Maydefton x. Die Menfis Octobris, Anno 1413, & nostræ Translationis Anno 18.
De Proclamatione facienda contra Johannem Oldcaßell.

Clauf. i Hen.V. m. 10. d.

REX Vicecomiti Kantiae Salutem.
Cum nos plenius informemur & notorie & manifeste sinoctatur, quod quam-plures Subditi nostri, Regni nostri Angliae, Lollardi vulgariter nuncupati, per Procurationem, Excitationem, Confortationem, A-bettamentum, & Manutenentiam Johannis Oldcaßell Chivaler,

Qui jam tarde in Hæresin dampnatus & pro Hæretico manifesto Pronunciatus & De-claratus extitit, juxta Canonicas Sanctiones editas in hac parte,

Diversas Opinionem Fidei Catholicae man-nifeste contrarias praedicaverunt, & praedicari fecerunt.

Ac Mortem nostram, pro eo quod Nos contra eos & Opinionem suas hujusmodi par-tem Nos fecimus, ut verus Princeps Christianus & prout Vinculo Juramenti astringimur,
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gimur, contra Ligeantia sue debitum, falfo & proditorie imaginaverunt,

Ac quamplura alia, tam in Fidei Catholicae quam Status Dominorum & Magnatum dicti Regni nostri, tam Spiritualium quam Temporalium, Destructionem imaginaverunt,

Ac diversas Congregationes & alia Conventicula illicita pro nephando Proposito suo in hac parte perimplendo fecisse proposuerunt & pro Posse suo indies facere non defiunt, in Personae nostrae propriae ac Status Dominorum & Magnatum predictorum verisimilem Destructionem,

Nos,

Attendentes qualiter quidam hujusmodi Lollardorum & aliorum qui Mortem nostram ac alia Mala & Faciorea predicta, ut præmittitur, imaginaverunt & proposuerunt, occasione præmissa capti, ac pro nephando Facto & Proposito suis in hac parte Morti adjudicati existunt,

Volentesque proinde, meliori & quietiori modo quo poterimus, pro effusione Sanguinis Christiani evitanda, & præsertim Ligeorum nostrorum, quos, propter teneram & specialem affectionem quam ad eos gerimus &
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& habemus, ab Sanguinis effusione & hu-
justmodi Corporali Punitione præservare tota-
mentis nostra intentione desideramus, ordi-
nare & providere,

Tibi præcipimus firmiter injungentes quod
in singulis locis in Balliva tua, ubi melius
expedere videris, ex parte nostra publice
proclamari facias:

Quod illi, per cujus Procurationem, Ex-
citationem, Consilium, sive Narrationem,
prædictus Johannes captus fuerit seu aresta-
tus, Quingentas Marcas, ac ille, qui ipsum
Johannem capiet, seu arestari faciet, Mille
Marcas de Dono nostro pro labore suo in hac
parte habebunt,

Quodque Cives & Burgenses ac Commu-
nitas Civitatum, Burgorum & aliarum Vil-
larum, qui ipsum Johannem capient & are-
stabunt, & eum coram Nobis duci facient,
de omnimodis Taxis, Tallagiis, Decimis,
Quintisdecimis, aut aliis Quotis quibuscum-
que, Nobis vel Hæredibus nostris de câte-
ro concedendis, erga Nos & dictos Hæredes
nostros quieti erunt, & penitus exonerati
imperpetuum.

Quodque
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Quodque Nos Litteras nostras Patentes, sub Magno Sigillo nostro, eis inde fieri faciemus,
Ac quod ipsi, in agendis suis & in Prosecutione sua quacumque, licita & honesta, erga Nos de cætero facienda, graciosius Nos invenient & habebunt.

Tefte Rege apud Westmonasterium undecimo die Januarii.

Per ipsum Regem.
King Henry the Fifth's Proclamation for the Apprehension of Sir John Oldcastle.

In Turri London.

BE it knowne to all maner Men on owre Soveraigne liege Lorde behalfe Henry Kyng of Ingland and of Fraunce, Lord of Ireland, yat for als mykyll as Sire John Oldcastell, somtyme callid Lord of Cobham, refuse nore wilnoght reslaive nore sue to have none of the Gracys before yis Tyme be owre foresaid liege Lorde grauntid to all his liege Poeple that hath offendid, bot continued forthe in evyll and coursfid purpos to de- struye this noble Kyrke of Inglonde, and the Kyng and his trewe liege Poeple: Owre foresaid Soveraigne liege Lord hath grauntid and grauntys to what Man that he be that takys, or may take fro this Day forth the foresaid Sire John Oldecastell, and kepis and bryngys
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bryngys hym to the Kynge, he fall have and be trewly paied of M. Marc of Gold a xx. li. of sure lyvelod yerly duryng his Lyve. And if any Cite, Burgh, or othir Toune may take the forsaid Sire John and kepe him, or bryng hym to the Kyng, it fall be dischargid and made free that it fall paienethir Quinzifme, Difme, nor Taxe duryng the Kynges Lyve, though any be grauntid in this Land fro thense forwarde. And owre that whe Charge and Command straitly to al the Lordys Officers, and al othir owre liege Men that theye be helpyng, suppowelyng, and strenghyng to his Takey or his Takirs what evir that he be or thay ben.

The
The Writ for bringing Sir John Oldcastle, after he was taken, up to London.

Rot. Pat. 5. H. 5. m. 10. dorso.

De adducendo Johannem Oldecaftell coram Concilio.

REX dilecto & fidei suo Edwardo Charleton Chivaler salutem. Quia certitudinaliter informamur, quod Johannes Oldcaftell Chivaler proditor nofter per quoddam servientes & tenentes vestros in March’ Walliae nuper captus extitit, & in Castro de Pole ad præfens existit, ac nos volentes præfatum Johannem coram nobis & Concilio nostro certis de causis celeriter adduci, & de fidelitate & circumjpedtione vestris plenius confidentes assignavimus Vos in propria persona vestra ad præfatum Johannem coram dicio Concilio nostro apud Westm’ cum omni celeritate possibiliter salvo & secure adducend’, ac ad sufficiens posse hominum ac Equos
Equos & Cariagium competens ex causa prædicta quotiens opus fuerit tam infra libertates quam extra, feodo Ecclesiae dumtaxat excepto, pro denariis nostris in hac parte solvend’, capiend’, & arestand’. Et ideo vobis mandamus, quod circa præmissa diligenter intendatis, & ea faciatis & expleatis in forma prædicta. Damus autem univergis & singulis Justiciariis, Vicecomitibus, Majoribus, Ballivis, Constabulariis, & aliis Ministris, & Ligeis nostris tam infra Libertates quam extra tenore præsentium, quod vobis in præmissis faciend’ & explend’ sub fide & ligeancia quibus nobis tenentur intendentes sint, confulentes, & pro viribus auxiliantes.

In cujus, &c.

Tefte Johanne Duce Bedford Cuftode Angliae apud Westm’ primo die Decembris.

Per Concilium.
Pro Lollardis, de Pardonatione.

Clauf. 2 Hen. V. m. 24.

Rex Vicecomitibus Londoniae, Salutem.
Cum diversi Subditi & Ligei nostri, quod dolendum, ad instigationem & instinctum callidissimi Hostis & versuti & suorum Sequacium, diversas Opinionem, Fidei Catholicae ac sanae Doctrinae manifeste contrarias & obnoxias, nuperime tenentes, docentes & prædicantes, in Mortem nostram ac diversorum Dominorum tam Spiritualem quam Temporalium Regni nostri,

Pro eo quod eis non affensum & favorem, fet obicem posuimus & repulsam, prout Catholicum decuit Principem, & suimus in susceptione Coronæ nostræ, sicut cæteri incliti Progenitores nostri, ad hoc astricti vinculo juramenti,
Nequiter imaginaverint & conspiraverint, prout diversi illorum, ex hac causa jam morti addisti & adjudicati, notorius fuerunt confessi; Nos,
Nos,
Jam attendentes qualiter nonnulli, forfitan fatis Fideles nostri, de praemissis, ex odio & malitia vel informatione sinistra & minus vera, in futurum de facili impeti & accusari, multipliciter tam in Corporibus quam Bonis, quod nollemus, verifimiliter laedi poterunt & vexari,
Et volentes proinde,
Ob illius reverentiam, qui nobis de pluribus Inimicorum praedictorum repente Tutelam concessit & Victoriam, ac in suo sacro tempore & idoneo cunctis fibi delinquentibus, ne eos cum suis perdat Iniquitatibus & Delictis, Indulgentiam praestare velit & Pacem,
Pro tranquillitate, securitate, & quiete dictorum Ligeorum & Subditorum nostrorum,
Nullius Supplicantis impulsu, sed ex nostre Regiae Clementiae mero motu, pro eo quod eis & errantibus potius miniereri eligimus & par cere quam Pios pro Impiis, & Innocentes pro Nocentibus perdere & punire,
Remedium apponere pro viribus salutare,
De Gratia nostra speciali PARDONAVIMUS & REMISIMUS universis & singulis Ligeis & Subditis nostris cujuscumque Status, Gradus fuerint, vel Conditio-
nis,

Exceptis Johannes Oldcastell Chivaler, Thoma Talbot Chivaler, Ricardo Colfox, Willielmo Parchemyner, Roberto Shene Clerico, Thoma Drayton Rectore Ecclesiae de Drayton Beauchamp in Comitatu Lincolniæ, Johanne Hopere, Thoma Sernefl, Tho-
ma Cheyne Juniore Filio Rogeri Cheyne, nunc infra Turrim nostram Londoniæ exi-
ßtentibus, Thoma Eston Mercero Londoniæ, & Elys: ac illis qui ad loca Privile-
giata, ex causis præmissis, fugerunt: Nec-
non illis, qui jam in Prisona ex causis præ-
missis exiftunt; ac etiam illis qui, pro eif-
dem causis arestati, & in Prisones nostris detenti fuerunt, & ab eisdem Prisones per
Manucaptionem five Balliam deliberati ex-
ßtentur; necnon illis, qui in Prisones ex causis
præmissis detenti fuerunt & ab eisdem evafe-
ßerunt,

SECTAM PACIS nostræ, quæ ad Nos
pertinet, pro omnimodis Prodigionibus per
ipfos feu eorum aliquem, erga Nos & Li-
geantiam
geantiam suam, seu alias qualitercumque in hac parte, ante hae tempora, factis & perpetratis, & firmam Pacem nostram eis inde concedimus.

Ita tamen quod Cartas nostras, inde factas, citra Fesfum Nativitatis Sancti Johannis Baptfstae, proxime futurum, separatim profequuntur.

Et ideo vobis praecipimus, quod circa prae-mifla in locis, infra Civitatem praeeditam & Suburbia ejusdem, ubi magis expedire vis-deritis, ex parte nostra, notificari faciatis & publice proclamari.

Tefte Rege apud Westmonaferium viceesi-mo octavo die Martii.

Consimilia Brevia diriguntur singulis Vice-comitibus per Angliam, ac Cancellario in Comitatu Palatino Lancastriae.
The Commission against the Lord Cobham.

In Rotulo Patent, de anno primo Henrici quinti.

implend. fecerunt, in nostri exheredationem ac Regni nostri destructionem manifestam: Nos hujusmodi Lollardos ac alios prædictos, juxta eorum demerita in hac parte castigari & puniri volentes, ac de fidelitate & circum-spectione vestris plenius confidentes: affignavimus vos quinque, quatuor, & tres vestrum, quorum vos præfati Major & Hugo, duos esse volumus, Justic. nostros, ad inquirend. per sacram. proborum & legal. hominum de Civitate prædïcta & Suburbiis ejusdem, ac de Comitat. Middlef. tam infra Libertates quam extra, per quos rei veritas melius sciri poterit de omnibus & singulis Proditionibus & Insurrectionibus per hujusmodi Lollardos in Civitate, Suburbiis, & Com. prædictis, factis & perpetris, nec non de omnimodo proditionibus & Insurrectionibus, Rebellionibus, & Feloniis in Civitate, Suburbiis, & Com. prædictis, per quoscunque & qualitercunque factis five perpetratis, & ad easdem Proditiones, Insurrectiones, Rebelliones, & Felonias audient. & terminand. secundum Legem & consuetudinem Regni nostri Angl. Et ideo vobis mandamus, quod ad certos, &c. quos, &c. quorum, &c. L 4 ad
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In cujus, &c.

Teste Rege apud Westminster x. dies Janaeuirii.

Per ipsum Regem.
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The Inditement of the Lord Cobham, Sir Roger Acton and others.

APPENDIX.

mundanas provocare, & tam Ecclesias Cathedralas quam alias Ecclesias & Domos religiosas de reliquis & alis bonis Ecclesiasticis totaliter spoliare ac funditus ad terram profternere, & dictum Joannem Oldcaftel Regentem ejusdem Regni constitue, & quam plura regimina secundum eorum voluntatem infra Regnum predictum quasi gens fine capite, in finalem destructionem tam Fidei Catholicæ & Cleri quam status & majestatis dignitatis regal. infra idem Regnum ordinare, falsa & proditorie ordinaverunt & proposuerunt, quod ipso insimul cum quampluribus rebellibus Domini Regis ignotis ad numerum viginti millium Hominum de diversis partibus Regni Angl. modo guerrino arivat. privatim insurgent. & Die Mercurii proximo post Festum Epiphaniae Domini Anno Regni Regis predicti predicto, apud Villam & Parochiam Sancti Egigi extram Barram veteris Templi London. in quod magno campo ibidem unanimit. convenirent & insimul obviarent pro nephando proposto suo in præmissis perimplend. quo quidem die Mercurii apud Villam & Parochiam predictas predicti J. Oldcaftle & alii in hujustmodi proposito proditorio perseverantes, predictum Dominum nostrum Regem, frater...
tres suos, videlicet, Thomam Ducem Clarentiae, Joannem de Lancastre, & Humfre- dum de Lancastre, necnon prelatos & magnates predictos interficere, nec non ipsum Dominum nostrum Regem & Heredes suos de Regno suo predicto exheredare, & predicta omnia & singula, necnon quam plura alia mala & intolerabilia facere & perim- plere falso & proditorie propofuerunt & im- ginaverunt & ibidem versus Campum predictum modo guerrino arriati, proditorie modo Insurrectionis contra Ligeancias suas equitaverunt ad debellandum dictum Domi- num nostrum Regem, nisi per ipsum manu forti gratiose impediti fuissent. Quod qui- dem Inditamentum Dominus Rex nunc, certis de causis coram eo venire fecit termi- nandum. Per quod preceptum fuit vic. quod non omitteret, &c. quin caperet pre- fatum Joannem Oldcastle, fi, &c. Et salvo, &c. Ita quod haberet Corpus ejus coram Domino Rege, apud Westmonasterium ad hunc diem; scilicet die Mercurii proximo post octavas Sancti Hillarii isto eodem Termi- ino ad respondendum Domino Regi de premiis, &c. Ad quos diem & locum, co- ram Domino Rege vic. return. quod preda- ctus Johannes Oldcastle non fuit inventus
APPENDIX.

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