









A bryefe Chronycle concernynge the  
 Examinacyon and death of the blessed  
 marty2 of Christ sy2 Johan Oldeca-  
 stell the lord Cobham/collected to-  
 gyther by Johan Bale .

¶ Syr. Iohan. Oldecastel. the worthy

¶ suffred. death. at. London. Anno. 1418. ¶



¶ forde. Cobham. and. moſte. valyaunt. ¶

¶ WARRIURE. of. Iesus. of. Christ. ¶

In the latter tyme shall manye be  
 chosen/ proued / and purysyed by fyze/  
 yet shall the vngodly lyue wyckedly styll  
 and haue no vnderstandynge. Dan. 12.



A B R E F F E  
C H R O N Y C L E  
Concernynge the  
E X A M Y N A C Y O N and D E A T H  
O F T H E  
Blessed Martyr of C H R I S T  
Syr *Johan Oldecastell*  
T H E  
L O R D E C O B H A M.

---

Collected together by  
*J O H A N B A L E.*

---

To which is added,  
An A P P E N D I X of Original Instruments.

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*In the latter Tyme shall manye be chosen, proved,  
and purifyed by Fyre, yet shall the Ungodlye  
lyve wyckedly styll and have no Understandynge.*  
D A N. xii.

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L O N D O N :  
Printed for C. DAVIS in *Pater-noster-row.*  
M D C C X X I X.







T H E  
P R E F A C E .



*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. I. p. 428.  
*apostatizing to Judaism, was first degraded at* Ex Chron.  
*a Council at Oxford, A. D. 1222. and afterwards sentenced to the Stake by the secular-Power. And there is pretty good Evidence* Wikess, p. 39.

Bale de  
Script. Brit.  
Cent. III.  
c. 65. in Ap-  
pend.

In Apparat.  
ad Eliz.

*of a more early Example than even this. A Chronicle of London mentions one of the Albigenfes burnt A. D. 1210. And Cambden, it is thought, alludes to this, when he fays, ex quo regnante Joanne Christiani in Christianos apud nos flammis fævire ceperunt.*

*However, it is agreed on all Hands, that this fevere Method of Proceeding was brought into England much later than into other Countries. This Bishop Burnet feems to attribute wholly to the Refolution of the People, when he tells us, That England, i. e. the People of England, (for he does not fpeak of the Encroachments of the Pope) was not fo TAME as to bear the Severity of thofe Laws which were fettled 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 fuch a Tyranny over their Subjects.*

A. D. 1182.  
Fol. 352. B.

*So Hoveden, without any refined Reasoning; Publicani comburebantur in pluribus locis per Regnum Franciæ, quod Rex Angliæ nullo modo permiffit in Terra fua, licet ibi effent perplurini.*

Rap. Thoy-  
ras, fub  
A. D. 1416.

*Sir John Oldcaftel, 'tis obferv'd was the first NOBLEMAN that fuffer'd for the Sake of Religion. Not Noble by Birth, but by his*

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*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 Ful-*

*The P R E F A C E.*

ler, does not prove that the Law condemned them as Traytors. Besides Sir John Oldcastel was not only convicted of Heresy, but indicted 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 Controversy with Sir John Oldcastel's Abettors. I am only unwilling our Zeal against Papiſts, should lead us into the same Fault we accuse them of, that of admitting into the Number of Confessors, 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.

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- 1413-4 **S**IR *John Acton*, &c. burnt.  
 Pag. 10, 93.
- 1415 *John Hufs* 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 *Hufs* 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. Oldcastel* 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  
*Towlyng* with a Citation. p. 25  
*Sir John* rejecting a private Sum-  
 mons,

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- 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 Contuma-  
cy 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 Wri-  
ting, and refuses to give any o-  
ther. *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 de-  
clare his Opinion. *p.* 45.  
*Sept.*

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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 2<sup>d</sup> 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 Oldcastel* carried back to  
the Tower. p. 81  
His Friends post up a Letter in feve-  
ral Parts of the City in his Vindi-  
cation. *ibid.*  
An Abjuration of his Principles coun-  
terfeited on the other Hand by the  
Clergy. p. 82  
[About Oct. 28.] Sir *John Oldcastel*  
makes his Escape out of the  
Tower. p. 94  
1413-4 Jan. 10. A Commission given out to  
the Mayor of *London* for appre-  
hending him, &c. p. 150  
The same Day, which was the *Wed-*  
*nesday* after the Feast of the *Epi-*  
*phany*, he and others indicted for  
Treason, the very Day on which  
the Infurrection was made. p. 155  
Jan. 11. Another Commission issued  
out to the Sheriff of *Kent* for ap-  
prehending him. p. 138  
*Feb.*



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- 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.]
- 1414 Apr. 30. The Parliament met at Leicester, wherein the Commons Bill against the Clergy's wasting their Temporalties 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 Oldcastel and some few others. *p.* 146
- 1414-5 In Hilary Term Sir John Oldcastel outlawed for Treason. *p.* 156
- 1415 Abp. Arundell dies, and succeeded by H. Chicheley. *p.* 95  
 [According to the Canterbury Register it should be 1413.]
- 1417 Sir John Oldcastel 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 B R E F E



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

Concerning the  
 EXAMINACYON and DEATH  
 O F T H E  
 Blessed Martyr of CHRIST  
*Syr Johan Oldecastell*  
 The Lorde COBHAM.

Collected together 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* Properc.  
 and *Latynes*, are they moche com- Cicero.  
 mended and thought worthy of Catullus.  
 eternall Memorye, which have eyther dyed Horatius.  
 Lucanus.  
 Stacius.

B

for

*The P R E F A C E.*

for theyr naturall Contreie, or daungered theyr Lyves for a Commonwelthe. As we reade of *Codrus* that was Kyng of *Athens*, of *Quintus Curcius* the *Romane*, of *Ancurus* the *Phrygiane*, *Ulysses*, *Hermas*, *Theseus*, *Menechius*, *Scipio Africane*, *Mucius Scevola*, *Valerius Cocles*, the two Bretheren of *Cartago*, which were both called *Philenus*, and the thre noble *Decyanes*, with other diverse.

Exod. xiv.

Eccle. xlv.

Judicum xi.

1 Reg. xvii.

2 Mac. vi.

In the sacred Scripturs of the Byble, hath *Moses*, *Josue*, *Gedeon*, *Jepthe*, *Delbora*, *Judith*, *David*, *Helias*, *Jofias*, *Zorobabel*, *Matthias*, *Eleazarus*, and the *Machabees*, theyr just Prayfes for theyr myghtye Zele and manyfolde Enterpryses concernynge the

Sigebertus  
Gemblacensis.

Petrus Equilinus.

Chyldren of *Israel*. Amonge the Papistes also (which are a most prodygyouse Kynde of Menne) are they most hyghlye avauced by Iyenge Sygnes, false Myracles, erronyouse Writtynge, Shrynes, Rellyques, Lyghtes, Tabernacles, Aulters, Senfynges, Songes, and Holye Dayes, which have bene slayne for the Lybertees, Privileges, Auctorite, Honour, Ryches, and proude Mayntenaunce of theyr holye whorysse Church.

Wicelius.

Vincentius.

Leander Vo-

lateranus.

Æneas.

As were *Antidius*, *Bonifacius*, *Benno*, *Thomas Becket*, *Johan* the Cardinal, *Petrus de Castronovo*, *Peter* of *Millayne*, *Paganus* of *Bergom*,

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*Bergom, Stanislaus of Cracovia, Steven Co-lyer of Tholose, Bonaventure of Padua, Julianus the Cardinall of Saynt Angel.* And in oure Tyme *Johan Fysker, Thomas More, Fryre Forest, Reynoldes,* and the Charterhouse Monkes which suffred here in *Englande,* with an infynite Nombre more. What is than to be thought of those godlye and valeaunt Warryours, which hath not spared to bestowe theyr most dere Lyves for the Veryte of *Jesus Christ* agaynst the malignaunt Mustre of that execrable Antichrist of *Rome,* the Devyl's owne Vycar. Of whose gracyouse Nombre a very speycyall Membre, and a Vessell of God's Eleccyon, was that vertuouse Knyght Syr *Johan Oldecastell,* the good Lorde *Cobham;* as will plentuously apere in this Proceffe followinge. He that hath Judgement in the Sprete, shall easelye perseyve by this Treatyfe, what beastlye Blockheades these bloudye Bellyegoddes were in theyr unfaverye Interrogacyons; and agayne what Influence of Grace this Manne of God had from above concernynge his Answers, speyciallye in that most blynde and ignoraunt Tyme wherin all was but Darkeneisse, the Sunne aperyng

Joan. Ec.

Heb. xi.  
Acto. v.  
Apoc. vi.  
Joan. viii.

Sir Johan  
Oldecastell  
and the Bi-  
shoppes.

Joan. iii.

Apoc. vi. Sacke clothe, as Saynct *Johan* hath in the *Apocalyps.*

Most surelye fulfilled *Christ* that Promes in him which he made to his Apostles. Cast not in your Myndes aforehande (sayth he) what Answere ye shall make whan these spirituall Tyrauntes shall examine you in theyr Synagoges, and so delyver you up unto Kynges and Debytees. For I will geve you soche Utteraunce and Wyfdome in that Houre, as all your Ennemyes shall never be able to refyft. This onlye Sentence of *Christ*

Christes *Disciple.*

*The Examina-  
cion of the  
Lorde Cob-  
ham.*

*The great  
Processe of  
Thomas A-  
rundell.*

adjoined to his godly Answere, is ynough to prove him his true Disciple, and them in theyr folysh Questyons, the manyfest Members of Sathan. I remembre that xiiii. Yeaes ago, the true Servaunt of God *Wilyam Tyndale*, put into the Prent a certen brefe Examinacon of the feyd Lorde *Cobham*: The which Examinacon was wryten in the Tyme of the feyd Lordes Trouble, by a certen Frynde of his, and so reserved in Copies unto this our Age. But sens that Tyme I have founde it in theyr owne Wrytynges (which were than his uttre Enemyes) in a moche more ample Fourme than there. Specyally in the great Processe which *Thomas Arundell* the Archebysshope  
of

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of *Caunterburie* 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 Bysshop of *London*, with a generall Commaundement to have it than publyshed by him, and by the other Bysshoppes the whole Realme over.

Forthermore I have seene it in a Copey of *Thomas Walden*. in that Wrytynge, which the feyd *Richarde Clyfforde* sent unto *Robert Mascall*, a Carme- Fasciculo Zizaniorum Wiclevi. lyte Fryre, and Bysshope of *Herforde* undre his Sygne and Seale, and in a Copey of his also dyrected to the Archdeacons of *Herforde* and *Sbrewesburie*. The Yeare, Moneth, and Daye of their Date, with the Beginnynges of theyr Wrytynges, shall hereafter folowe in the Boke, as Occasyon shall requyre it. Besydes all this, *Thomas Walden* From whens this Treatyse cometh. beyng in those Dayes the Kynges Confessor, and present at his Examinacyon, Condempnacyon, and Execracyon, registred it amonge other Processees more, in his Boke called *Fasciculus Zizaniorum Wiclevi*. He maketh mencyon of it also in his fyrst Epistle to Pope *Martyne* the fyft, and in his solemne Sermon *de Funere Regis*. Onlye soche Reasons have I added therunto, as the

Walden.  
cont. Wic-  
levistas, in  
Prologo  
Doctri. 7.  
li. 2. ca. 66.

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 Manner of his godlye departynge out of this frayle Lyfe, which I founde in other Wrytynges and Chronicles. His Youthe was full of wanton Wildenesse before he knew the Scripturs, as he reporteth in his Answere, and for the more Part unknowen unto me, and therefore I wryte it not here. His Father the Lorde *Regnolde of Cobham*, *Johan Trosyart* nombereth alwayes amongest the most worthy Warryours of *Englande*.

*The Christen  
Ambasie of  
Sir Johan  
Oldecastell.*

In all adventerouse Actes of wordlye Manhode, was he ever bolde, stronge, fortunate, doughtye, noble, and valeaunt; but never so worthy a Conquerour, as in this his present Conflyct with the cruell and furyouse frantyck Kyngedome of Antichrist. Farre is this Christen Knyght more Prayse worthy, for that he had so noble a Stomake in Defence of *Christes* Verite agaynst those Romyshe Supersticyons, than for anye temporall Nobylnesse eyther of Bloude, Byrthe, Landes, or of mareyal Feates. For manye Thousandes hath had in that great Corrage, which in the other have bene most faynt

*Cowardes in  
Christes Bat-  
tles*

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harted Cowardes, and verye desperate Dastardes; where as he persevered most faythfullye constaunt to the Ende. Manye *Flatterers of great Men.* Popythe Parafytes, and Menne pleasynge Flatterers have written large Commendacyons and Encomyes of those; but of soche noble Menne as this was, verye fewe or in a Manner non at all. Whan I somtyme reade the Workes of some Men lerned, I marvele not *Parafites.* a lytle to se them so abundaunt in vayne Flatteryng Prayfes for Matters of no value, yea, for Thynges to be dysprayed rather than prayfed of Menne that were godlye wyse.

*Polydorus Vergilius*, a Collectour somtyme *Polydorus Anglicæ Historiæ libro 4.* in *Englande* of the Popes *Peter Pens*, and afterwarde Archedeacon of *Wellys*, hath in this Poynt deformed his Wrytynges greatlye, pollutyng oure *Englyshe* Chronycles most shamefullye with his *Romysh* Lyes and other *Italysh* Beggerye. Battels hath he described there at large with no small Discommendynges of some Princes which were godlye; *No Tales may be tolde out of Scolz.* but the prevye Packyng of Prelates, and craftye Conveyaunce of the Spiritualte, hath he in every Place almost full properlye passed over. He was to famylyar with the Bysshopes and toke to moche of theyr Counfel, whan



No Menne  
are learned  
with him but  
Italians.

he compyled the xxvi. Bokes of his *Englyshe* Hyforye. And not greatly is the Lande beholden unto him in that Worke, for anye large Prayfe of Erudicyon that he hath gyven it there. A fygular Bewtye is it to a Christen Regyon, whan they auntyent Monumentes are garnyshed amonge others, with Menne of freshe Lytterature which therin hath small Remembraunce or non: Unlesse it be *Gildas, Bedas, Alcuinus, Johannes Scotus, Aldelmus, Neuburgus*, and one or two more, non are in that whole Worke mencyoned concernyng that, as though *Englande* had alwayes bene most barren of Menne lerned. This do I not wryte in dysprayfe of his Lernynge, (which I knowe to be verry excellent) but for the Abuse therof beyng a most fygular Gyft of God.

A worthy  
Worke were  
that afore  
God and  
Manne.

I wolde wyshe some lerned *Englyshe* Manne (as there are now most excellent fresh Wyttes) to fet forth the *Englyshe* Chronycles in theyr ryght Shappe, as certen other Landes hath done afore them, all Affeccyons fet a part. I can not thynke a more necessarye Thyng 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,

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Byble, than that Worke wolde be. For truly in those they have there yet, is more avauced than Vertu, and Blasphemye than Godlynesse. As it maye full wele apere unto Eyes of ryght Judgement, in the lamentable Hystorye here followinge, and soche other, which hath bene longe hydde in the Darke. Marke dilygentlye the Sentence of the seyde *Polydorus* concernyng this good Lorde *Cobham*, and there upon confydre his good Workemanshypp in other Matters. In the Counsell of *Constaunce* (sayth he) was the Herefye of *Johan Wycleve* condemned, and two at the same Tyme burned in that Cyte which were the chefe Heades of that Secte. All this is true, though the feate Handelynge therof be altogyther *Italysh*.

*Blasphemouse  
Tryffes are  
the Englyshe  
Chronicles.*

*Polydorus  
Anglicæ Hi-  
storix li. 22.*

But where as he sayth after, that when this was ones knowen to theyr Companyons in *Englande*, they conspyred in theyr Madnesse agaynst the whole Clergye, and fynallye agaynst the Kynge also, for that he was than a Fawter of Christen Relygyon, havynge to theyr great Captaynes Syr *Johan Oldecastell* and Syr *Roger Acton*, he maketh a most shamefull Lye. For how coude Syr *Roger Acton* with his Companye conspyre upon

*He upholdeth  
holy Churche  
with Lyes.*

*Fabianus.*

Acta Conf-  
lii Constan-  
tensis,

upon that Occafyon, beyng dead more than  
iiii. Years afore; and Syr *Johan Oldecaftell*  
*Hus* fuffred Death at *Conftaunce* the Yeare of  
oure Lorde *A. mccccxv.* in *Julye*: *Hierome*  
of *Prage* in the Yeare of our Lorde *A.*  
*mccccxvi.* in *Maye*, which were the two  
Hedes he fpeaketh of. Syr *Roger Acton*  
was brent with his Companie in the Yeare  
of oure Lord *A. mccccxiii.* in *Januarye*,  
as wytneffeth *Walden*, *Fabiane*, and *Johan*  
*Major* in theyr Chronycles and Wrytynges.

*Judge the yll*  
*Tre by his*  
*Frute.*

Now reckon thefe Nombers and Years, and  
marke the propre Conveyaunce of this *Ro-*  
*mifhe* Gentyلمان, the Popes Collectour, to  
clought up that croked Kyngedom of  
theyrs. He can by foche Legerdemayne  
both pleafe his Fryndes in *Englande* and al-  
fo at *Rome*.

*They were*  
*Enemyes to*  
*holy Churche.*

After that he foloweth with *Lye* upon  
*Lye*, as that they came than to *London* to  
deftroie the Kyng, that he in his owne  
Perfone mett with them there in Armes,  
that they cowardlye fledde, that fome 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 Occafyon. Semeth it not a Matter

ſomwhat

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II

fomwhat lyke to the Purpose (thynke you) *Burnyng was not than for Traytours.* that Menne shuld be there burned for makinge soche an Infurreccyon or Tumult? I trowe he hath cobled here fomwhat worke-manlye.

And where as he sayth in the Ende, that the Kyng therupon made an Acte, that they from thens forth shuld be taken as Traytours agaynste his owne Persone, which were proved to folowe that Secte, he maketh an abhominable Lye. For that Acte was made onlye at the Bissoppes Complaynte and false Sute in the fyrst Yeare of his Regne, and by force of that Acte those innocent Menne than suffred. More than iiii. hondreth of soche manyfest Lyes coude I gather out of his Chronycles, moche more than myght more Eyes and Judgements do. *Waldenus in Sermone de Funere Regis.* *Well stored with Lyes.*

Now lete us expende what the true Cause shuld be of this godlye Mannys Condemnation and Death, all Dreames of Papistes sett a part. The Truthe of it is, that after he had ones throughlye tasted the Christen Doctryne of *Johan Wycleve* and of his Disciples, and perseyved theyr Lyvynges agreeable to the same, he abhorred all the supersticyouse Sorceryes (Ceremonyes I shuld saye) of the proude *Romysh*e Church. From  
thens

Johan. v.  
 1 Thef. 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 Dyocesefes of *Caunterburye*, *London*, *Rochestre*, and *Herforde*, as the Byshoppes were fore offended with. He exhorted theyr Prestes to a better Waye by the Gospell, and whan that wolde not helpe he gave them sharpe Rebukes. He admonyshed the Kynges, as *Rycharde* the seconde, *Henrye* the fourth, and *Henrye* the fyft, of the Clergyes manyfolde Abuses, and put into the Parleмент Houfe certen Bokes concernynge theyr just Reformacyon, both in the Yeare of oure Lorde *A. mcccxcv.* and in the Yeare *A. mccccx.* Of the fyrst Boke this is the Begynnyng: *Prima conclusio. Quando ecclesia Angliæ, &c.* which I have here left out least this Treatyse shulde be to great. The other Boke was made by one *Johan Purvey* a Mastre of Art of *Oxforde*. Besyde the xviii. Conclusions that Mastre *Johan Wycleve* had put in longe afore that.

Walden. in  
 Fasciculo  
 Zizaniorum  
 Wiclevi.

Fabianus.

Walden. Po-  
 lydorus in  
 Historia An-  
 glorum,  
 lib. 20.

In the Yeare of our Lorde *A. mcccxc.* this noble Lorde *Cobham*, with certen other more, mocyoned the Kynge at *Westmynstre* in the Tyme of his Parlement, that it were  
 verye

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verye commodiouse to *Englande* yf the *Romysh* Bysshoppes Auſtorite extended no farther than the *Occeane* See or Haven of *Calys*, conſyderynge the Charges and Unquyetneſſe of Sutes there, and that Mennys Cauſes conde not be throughlye knowen ſo farre of. Wherupon the Kynge made this Acte by Conſent of his Lordes, that no Manne from thens forth ſhuld ſue to the Pope in anye Matter, nor publyſhe anye Excommunicacyon of his, undre Peyne of loſynge theyr Goodes with perpetual Inpreſonment. This and the afore named Boke had coſt him, with Syr *Johan Chenye* and other more, his Lyfe in the ſixt Yeare after, at the craftye Accuſement of certen Prelates (though it hath in the Chronycles another Colour) had not God than moſt graciouslye preſerved him. An other Cauſe of his Death yet beſydes all that hath bene ſayd afore, was this: He cauſed all the Workes of *Johan Wycleve* to be written at the Inſtaunce of *Johan Huſs*, and ſo to be ſent into *Boheme*, *Fraunce*, *Spayne*, *Portyngale*, and other Landes. Wherof *Subinco Lepus* the Archebyſshop of *Prage* cauſed more than two hondreth Volumes ſayre wrytten, open-

Trevisa in  
addicionibus  
Ceſtrenſis.

Polydorus.

Fabianus.

Polydorus.

Walden.  
cont. Wi-  
clevi. li. 2.

cap. 70.

Acta Conſi-  
lii Conſtan-  
ciſis.

Hermannus Shedel. lye to be brent afterwarde, as wytnesseth *Æneas Silvius de Origine Bobemorum.*

These Causes knowen, with other more that I coude reherse, confydre whether the Worlde that is alwayes so wycked was worthy to holde soche a noble Christen Waryour as this was, or naye: Confydre also the just Ponnyshment of the Lorde for wycked Lawes that were than made, with the exceedyng Myfcheves that the Spiritualte than used; and waye the myserable Estate that the Realme was in sone after for Contempt of his eternall Worde. And there upon lawde his Ryghtousnesse, and beware of lyke Contempt and Plage in these Dayes.

Waldenus in Sermone de Funere Regis. In the Yeare of oure Lorde *A. MCCCCXXII.* departed Kynge *Henry* the fyft, in his most floryshyng Tyme, even in the Begynnyng of the xxxvii. Yeare of his Age, which was aboute iiiii. Years after the Death of this Lorde *Cobham.*

King Henry the VI. a Babe. His Sonne *Henry* the sixt succeded in his rome, and had the Governauce of this whole Realme, beyng but a Babe of viii. Monethes olde and odde Dayes. What a Doloure was this unto Menne of ripe Discreffyon, naturally lovyng theyr Contre and regardyng the common Welthe therof? Yea, what a Plage of God

was

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was it, after the Scripturs, to have a yonge Chylde to theyr kyng? And that it shuld the more manifestlye apere to come that waye, or of the Stroke of God, he was a chyldyshe Thyng all the Dayes of his Lyfe.

*Esa. iii.  
A Plage.*

I shall geve you (sayth the Lorde in his hygh Dyspleasure) Chyldren to be youre Princes, and yonge Infauntes without Wyfdome shall have the Governauce of you.

*Esa. iii.*

What wretched Calamytees the Realme suffred afterwarde for the Space of more than

*The Yeares of  
that Plage.*

iiii. Score Years and thre, tyll the Dayes of Kyng *Henry* the seventh, yt is unspeakable. Sens the preachynge of *Johan Wycleve* hath the Lorde suffred the pompouse Popysh Prelates to shewe 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 glytteryng Shyne of Hypocresye, and coude not be seane in theyr Mastries. The Fryers with theyr charmynge Sophystrye threwe soche a darke Myst over the universall Worlde, that Superstycyon coude not be knowen for Superstycyon, nor Ydolatrye for Ydolatrye.

*Prelates  
what they  
now apere.*

*Fryers dar-  
kened all with  
theyr Sophi-  
strye.*

Unspeak-



Unspeakable Fylthynesse of all fleshlye occupyenge, was than called Prestes Chaastyte, as yt is yet and will be tyll yt come to the hyghest, that God maye take full Vengeance. Than was Whoredome worshyped in Prelates of the Church, and sacred Wedlock rekened soche a detestable Vyce as was worthy 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 Whyght judged blacke, and Lyght Darkeness, so yll was Mennys Syght in those Dayes. By soche Meanes (sayth the Prophete) they drewe Wyckedness un- to 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 unthankfull for the syngular Benefyght that God than sent them by those good Menne, the Dayes of Antichrist and his beastlye Broode had bene shortned there longe a go as yt is even now and here after lyke to be more largelye. A most oryent freshe Myrrour of Christen Man- hode apereth this worthy Lorde *Cob- ham* in our Age, the Veryte now open, which was in her Absens a Lampe of Con- tempt

Apoc. xviii.

Walden. in  
utroque  
opere.

Esa. v.

Englande for  
Unthankful-  
nesse pou-  
nyshed.What the  
Lorde Cob-  
ham apereth  
now.

tempt before worldly wyse Menne. In him maye noble Menne beholde here playnelye a most noble Stomake and precyouse Fayth in the myddes of great Antichristes modye Mustre. His Corage was of soche Value that yt gave him the Victorye over them by the clere Judgement of the Scriptures, what though the Worldes Judgements be farre otherwyse. And as for the cruell Death which he most contumelyouslye suffred, yt is now unto him a most plentuouse Wynnynge, for in the just Quarell was yt of his Lorde *Jesus Christ*. 1. Johan. v.  
1. Cor. xv.  
Phil. i.  
Apoc. i.

Myght those bloudye Blusterers have had theyr full Swaye now of late, they wolde have made more *Oldecastels, Actons, Brownes, The Devyll and Beverlayes*, yea, they wolde have made there a greater Havoocke upon *Christes* Congregacyon, than ever ded *Saul* in his rayinge Furye. They ment more than they uttered whan they approched so nygh (as ded cruell *Haman*) to the Presence of noble *Assuerus*. But blessed be the eternall Father, which hath geven soche Wyfdome godlye unto oure most worthy Kynge, that he perseyvynge theyr slayghtes, so abated theyr tyrannouse Fercenes. Praye, noble Menne, praye, yea with the true Clergye and Commons,

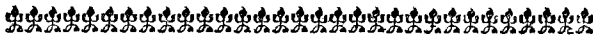
mons, that lyke as he hath now with Duke  
 Josue vi. *Josue* the overhande of wycked *Hierico* by  
*Lawde God* his onlye Gyft, and is through that becomen  
*for him.* an whole perfyght Kynge within his owne  
 Realme farre above all his Predeceffours, so  
 Mat. xxvi. clerelye. For as yet the dredefull Damsell  
 Joan. xviii. (Tyrannye) that was *Cayphas* dorekeper,  
 Walden. in dwelleth in the Howfes of Byshoppes, and  
 Sermon. daylye compelleth poore *Peter* to denye his  
 Mastre. As manye Eyes as ever had vygy-  
 launt *Argus* had he nede to have, that is  
 compassed with soche a Sort, as are that  
 Broode of the wylde Serpent. Consydre  
*Praye for his* what heavenlye Thynges ye have receyved  
*Grace.* of the Scripturs undre his Permyssyon, and  
 yet praye ones agayne for his gracyouſe  
 Contynuaunce to the more Inceace of  
 Knowledge. *Amen.*

O Babylon, *thy Merchauntes 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  
 PAPISTICALL 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.*



AFTER that the true Servaunt of *Jesus Christ*, *Johan Wycleve*,  
 a Manne of verye excellent Lyfe and Lernynge, had for the Space  
 of more than xxvi. Years most valeauntlye

Ex operibus  
 & scriptis  
 Thomæ  
 Waldeni.

*The great Proceſſe agaynſt*

Johan. Wi-  
cleve a Man  
of God and  
his Diſci-  
ples.

battered with the great Antichriſt of *Europa* or Pope of *Rome*, and his dyverſlye dyggyſed Hoſt of anoynted Hypocrytes, to reſtore the Church agayne to the pure Eſtate that Chriſt left her in at his Aſcenſyon, he departed hens moſt Chriſtenlye into the Handes of God, the Yeare of oure Lorde a M.CCC.LXXXVII. and was buryed in his owne Parryſhe Church at *Lutterworth* in *Lyncolne ſhere*. No ſmall Nombre of godlye Diſciples left that good Manne behynde him to defende the Lowlyneſſe of the Goſpell agaynſt the exceedyng Pryde, Ambycyon, Symonye, Avaryce, Hypocrefye, Whoredome, Sacrylege, Tyrannye, ydolatrouſe Worſhyppynges, and other fylthye Fruites of thoſe ſtyfnecked *Phariſees*. Agaynſt whom *Thomas Arundell* than Archebiſhop of *Caunterburye*, ſo ferce as ever was *Pharao*, *Antiochus*, *Herodes* or *Cayphas*, collected in *Paules* Church at *London* a univerſall Synode of all the papyſtycall Clergye of *Englande* in the Yeare of our Lorde a M.CCCC. and VIII. as he had done dyverſe other afore, to withſtande theyr moſt godlye Enterpryſe. And this was the fyrſt Yeare of Kynge *Henrye* the fyft, whom they had than made fyt for theyr Hande.

Thomas  
Arundell in  
magno Pro-  
celiu.

As these hygh Prelates with theyr *Pharysees* and *Scrybes* were thus gathered in this pestilent Counsell against the Lorde and his Worde, fyrst there resorted unto them the VII. Inquysytours of Heresyfes (whom they had appoynted at *Oxforde* the Yeare afore to serche out Heretyques with all *Wycleves* Bokes) and they brought cc. and LXVI. faythfull Conclusyons whom they had collected as Heresyfes out of the feyd Bokes. The Names of the feyd Inquysytours were these: *Johan Witnam* a Maistre in the *Newe College*, *Johan Langedon* Monke of *Chryst-Churche* in *Caunterburye*, *Willyam Ufforde* Regent of the *Carmelytes*, *Thomas Clayton* Regent of the *Dominykes*, *Robert Gylberd*, *Richarde Cartysdale*, *Johan Lucke*, *Rycharde Snedysham*, *Rycharde Flemmynge*, *Thomas Rodborne*, *Robert Roudberye*, and *Rycharde Grasdale*. In the meane Season 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 Practyse of these subtyle Sorcerers, whyls they are in doynge Myschefe, to

Johan. xi.  
Pfal. i.  
Pfal. ii.

Walden. in  
Fasciculo  
Zizaniorum  
Wiclevi.

*A Practyse  
commonlye  
used of that  
Generacyon.*

*The great Proceſſe agaynſt*

blere the Eyes of the unlearned Multitude with one falſe Craft or other.

*A lyke Pra-  
Etyſe ſought  
now of late,  
but yt toke  
not.*

After a certen Communicacyon they concluded amonge themſelves, that yt was not poſſyble for them to make whole *Chriſtes* Cote without Seme (meanynge therby theyr patched Popyſhe 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 Oldecaſtell* the Lorde *Cobham* was complayned of by the generall Proctours, yea rather Betrayers of *Chriſt* in his faythfull Members, to be the chefe Principall. Him they accused fyrſt for a myghtye Mayntener of ſuſpected Preachers in the Dyoces of *London*, *Rochefſtre*, 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 aſſyſted them there by Force of Armes, not withſtandyng theyr ſynodall Conſtitucyon made afore to the contrarye. Laſt of all they accused him, that he was farre otherwyſe in beleve of the Sacrament of the Aultre, of Penauce, of Pylgrymage, of Ymage worſhyppynge, and of the eccleſyaſtycall Power,

than

*Accused for  
maynteynyng  
the Goſpell  
of Chriſt.*

*Accused for  
his Chriſten  
Beleve.*

than the holye Church of *Rome* had taught manye Years afore.

In the Ende yt was concluded amonge *Processe a-*  
them, that without anye farther Delaye, *gaynst him.*

Processe 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 Case have the Matter so rashlye handeled, but thought this Waye moche better. Confy- *A spirituall Practyse,*

derynge the feyd Lorde *Cobham* was a Manne of great Byrthe and in Faver at that Tyme with the Kynge, theyr Counsell was to knowe fyrst the Kynges Mynde, to save all Thynges ryght up. This Counsell was wele accepted, and therupon the Archebysshop *Thomas Arundell*, with his other Bysshoppes and a *A wolvyshe Generacyon.* great Part of the Clergye, went strayght wayes unto the Kynge as than remaynyng at *Kenynghton*. And there they layed forth most grevoufe Complayntes agaynst the feyd Lorde *Cobham*, to his great Infamye and Blemyshe, beyng a Manne most godlye.

The Kynge gentyllye harde those bloud thurstye Ravenours, and farre otherwyse *The Kynge speaketh for him.* than became his princelye Dignite he instauntlye desyred them, that in respect of his noble Stocke and Knyghthode, they



*The great Proceſſe agaynſt*

ſhulde yet favorablye deale with him. And that they wolde yf 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 feryouſlye common the Matter with him.

*His gentyll  
Promes.*

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 himſelf to his Mother the Holye Church, and as an obedyent Chylde to acknowledge himſelfe culpable. Unto whom the Chriſten Knyght made this Anſwere: Yow moſt worthye Prynce (ſayth he) am I alwayes prompt and willynge to obeye, for ſo moche as I knowe you a Chriſten Kynge and the appoynted Miniſtre of God, bearyng his ryghtuouſe Swerde to the Ponnyſhment of yll Doers and for the Savegarde of them that be vertuouſe. Unto you next my eternall Lyvyng 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 ſhall in that Lorde commaunde me. But as touchyng

*His Admonyſhment.*

Rom. xiii.  
1 Pet. ii.

ynge the Pope and his Spirituallte, trulye I owe them neyther Sute nor Seruyce, for so moche as I knowe him by the Scripturs to be the great Antichrist, the Sonne of Perdition, the open Adversarye of God, and the Abhominacyon standynge in the Holye Place. Whan the Kynge had hearde this with soche lyke Sentences more, he wolde talke no longer with him, but left him so utterlye.

*A most Christen Obedience.*

<sup>2</sup> Thef. ii.  
Mat. xxiv.

And as the Archebysshop resorted agayne unto him for an Answer, he gave him his full Auctorite to cyte him, examyne him, and ponnysh him accordynge to the devyllshe Decrees, which they call the Lawes of Holye Church.

*Ex vetusto exemplari Londinensium.*

Than the feyd Archebysshop by the Counsell of his other Bysshoppes and Clergye, appoynted to call before him the feyd Syr *Johan Oldecastell* the Lorde *Cobham*, and to cause him personallie to apere, to answer to soche suspected Artycles as they shuld laye agaynst him. So sent he forth his chiefe Sommener with a verye sharpe Cytacyon unto the Castell of *Towlynge*, where as he at that Tyme dwelt for his Solace. And as the feyd Sommener was thyder commen, he durst in no case entre the Gates of so noble a Manne without his Lycens, and therefore

*Cayphas seketh* Christ.

*Judas is sent forth.*

he

*An other Judas yet is byered.* he returned home agayne, his Maſſage not done. Than called the Archebiſſhop one *Johan Butler* unto him, which was than the Dorekeeper of the Kynges Prevy Chamber, and with him he covenanted through Promyſes and Rewardes, to have this Matter craftelye brought to paſſe undre the Kynges Name.

*Judas kiſſeth and betrayeth.*

Wherupon the feyd *Johan Butler* toke the Archebiſſhoppes Sommener with him, and went unto the feyd Lorde *Cobham*, ſhewynge him that it was the Kynges Pleaſure that he ſhuld obeye that Cytacyon, and ſo cyted him frawdelye. 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 inſourmed the Archebiſſhop 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 haſt 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 Church of *Rocheſtre* (which was but iii. *Englyſhe* Myles from  
thens)

*The Malycy of the Serpent.*

*Marke this Relygyon of the Papyles.*

thens) chargynge him to apere personallie 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 Fa-  
*The Cytacions taken downe.*  
ver unto the Lorde *Cobham*, and so conveyed a fyde. After that caused the Archebysshop newe Letters to be set up, on the Nativyte 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 fate in Confystorye as cruell as ever was *Cayphas*, with his Court of Hypocrytes about him) he judged him, denounced him, and condempned him of most depe Contumacye. After that whan he had bene falselye infourmed by his hyred Spyes and other glofynge Glaverers, that the feyde Lorde *Cobham* had lawhed him to Scorne, dysdayned all his Doynge, maynteined his olde Opynyons, contemned the Churches Power, the Dignyte of a Bysshop, and the Ordre of Presthode (for of all these was he than accused) in his modye Madnesse without just Profe ded he openlye excommunicate him.  
*Cayphas setteth in Confystorye.*  
Yet was he not with all this ferce Tyrannye qualyfyed, but commaunded him to be  
*False Accusacions agaynst him.*  
*The Serpent doth his Nature.*

*The great Proceſſe agaynſt*

cyted a freſhe, to apere afore him the *Saturday* before the Feaſt of Saynct *Matthew* the Apoſtle, with theſe cruell Thretenynges added therunto: That yf he ded not obeye at that Daye, he wolde more extremelye handle him. And to make himſelfe more ſtronge towards the Perfourmaunce therof, he compelled the Laye Power by moſt terryble manacynges of Curſes and Interdiccyons, to aſſyſt him agaynſt that ſedycyouſe 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 hatefull Names ded he geve him.

*Se here how  
ſpirituall  
they be.*

*A Myrror of  
Chriſten  
Knyghthode.*

This moſt conſtaunt Servaunt of the Lorde and worthye Knyght, Syr *Johan Oldecaſtell* the Lorde *Cobham*, beholdyng the unpacable Furye of Antichriſt thus kyn- dled agaynſt him, perfevyng himſelfe alſo compaſed on everye Syde with deadlye Daungers, he toke Paper and Penne in hande, and ſo wrote a Chriſten Confeſſyon or Rekenyng of his Fayth (which ſoloweth here after) and both ſygned and ſealed it with his owne Hande. Wherin he alſo an- ſwereth to the iiii. chefeſt Artycles that the Archebyſhop layed agaynſt him. That done

*He confeſſeth  
his God be-  
fore Menne.*

he

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

*The Apostles  
Fayth.*

*The Christen Beleve of the Lorde*  
COBHAM.

**I** Beleve in God the Father Almyghtye, *The common Crede of Christyanes.* Maker of Heaven and Earth. And in *Jesu Christ* his only Sonne oure Lorde, which was conceived of the Holye Ghost, borne of the Virgine *Marye*, suffred Death undre *Ponce Pylate*, crucyfied, dead, and buried, went downe to Helles, the thyrde Daye rose agayne from Death, ascended up to Heavens, he sitteth on the Ryght Hande of God the Father Almyghtye, and from thens shall come agayne to judge the Quicke and the Dead. *This Fayth was not regarded.* I beleve in the Holye Ghost, the unyversall Holye Churche, the Communyon of Saynctes, the Forgevenesse of Synnes, the Upryfyng of the Fleshe, and everlastynge Lyfe. *Amen.*

And

*A Declaracyon of his Beleeve.*

1 Joan. v.

Gal. iv.  
Joan. i.  
Luc. ii.

*Chriſt is the onely Head of his Church.*

*The Church diuided in iii. Partes.*

And for a more large Declaracyon (ſayth he) of this my Fayth in the Catholyck Church: 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 ſame 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 Redemcyon of the unyverſall Kynde of Manne, which was afore loſt in *Adams* Offence.

More over I beleve that the ſame *Jeſus Chriſt* oure Lorde, thus beyng both God and Manne, is the only Head of the whole Chriſten Church, and that all thoſe that hath bene or ſhall be ſaved, be Members of this moſt holy Church. And this holy Church I thynke to be dyvided into iii. Sortes or Companies.

Wherof the fyrſt Sort be now in Heaven, and they are the Saynctes from hens departed. 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 Concupyscences and Evyls.

The seconde Sort are in Purgatorye (yf *Contrarye wrote he, Ad* anye soche be by the Scripturs) abydyng the Mercye of God and a full Delyveraunce of Payne. The thyrde Sort are here upon the Earthe and be called the Churchemylytaunt. For Daye and Nyght they contende agaynst the craftye Assaultes of the Devyll, the Flatteryng Prosperytes of this Worlde, and the rebellyouse Fylthynesse of the Fleshe. *Parliamentum. Ex Waldeno.*

This latter Congregacyon by the just Ordynauce of God is also severed into iii. diverse Estates, that is to saye, 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 fyrst of all secluded from all Worldlynesse, shulde conforme theyr Lyves utterlye to the Examples of *Christ* and his Apostles. Evermore shulde they be occupied in preachyng and teachyng the Scripturs purelye, and in gevyng wholsom Counsels of good Lyvyng to the other two Degrees of Menne. More modest also, more lovyng, gentyll, and lowlye *The Churchemylytaunt divided in iii.*  
*What the Prestes shuld be.*  
in



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

*Knyghthode  
what it  
ſhuld do.*

In Knyghthode are all they which beare Swerde by Lawe of Offyce. Theſe ſhuld defende Gods Lawes, and ſe that the Goſpell were purelye taught, conformynge theyr Lyves to the ſame and ſecludyng all falſe Preachers: Yea, theſe ought rather to haſarde theyr Lyves than to ſuffre ſoche wycked Decrees as eyther blemyſheth the eternall Teſtament of God, or yet letteth the fre Paſſage therof, wherby Heresyes and Scyſmes myght ſprynge in the Church. For of non other aryſe they (as I ſuppoſe) than of ſoche erronyouſe Conſtitucyons, craftelye fyrſt crepyng in undre Hypocrytes Lyes for Avauntage. 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 mynyſtre 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 Ordynance.

*Marke here  
a moſt Chri-  
ſten Hart.*

*The Clergye  
wherfore  
ſupported.*

The latter Felyſhyp of this Church, are the common People, whoſe Dewtye is to beare

heare theyr good Myndes and true Obedy<sup>ce</sup> What the  
ence to the aforeseyd Mynsters of God, common Pe-  
theyr Kynges, cyvyle Governours, and ple ought to  
Prestes. The ryght Offyce of these is just-  
lye 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; folow-  
ynge alwayes in theyr Sortes the just Com-  
maundementes of theyr Lorde God.

Over and besydes all this, I most fayth- Beleve con-  
fullye beleve that the Sacramentes of *Christes* cernynge the  
Church are necessarye to all Christen Be- Sacramentes.  
levers, this alwayes sene to, that they be  
trulye mynystred accordynge to *Christes* fyrst  
Instytucion and Ordynauce. And for so  
moche as I am malycyouslye and most false-  
lye accused of a Mysbeleve in the Sacrament  
of the Aultre, to the hurtfull Slaundre of  
manye; I sygnyfye here unto all Menne  
that this is my Fayth concernynge that. I  
beleve in that Sacrament to be contayned The Sacra-  
verye *Christes* Bodye and Bloude undre the ment of the  
Symlytudes of Breade and Wyne, yea the Aultre.  
same Bodye that was conceyved of the Ho-  
lye Ghost, borne of *Marye* the Virgyne, done  
on the Crosse, dyed, that was buried, arose  
the thyrde Daye from the Death, and is

*Beleve con-  
cernynge  
Gods Lawes.*

now gloryfied in Heaven. I alſo beleve the unyverſall 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 ſaved. Where as he that ſeketh yt in Fayth, accepteth yt, lerneth yt, delyghteth therein, and perfourmeth yt in love, ſhall taſt for yt the Felycyte of everlaſtyng Innocencye.

*What God  
axeth of a  
Chriſtiane.*

Fynallye this is my Fayth alſo, that God will axe no more of a Chriſten Belever in this Lyfe, but onlye to obeye the Preceptes of that moſt bleſſed Lawe. If anye Prelate of the Church requyreth more, or els anye other kynde of Obedyence than this to be uſed, he contemneth *Chriſt* exaltynge himſelfe above God, and ſo becometh an open Antichriſt. All theſe Premyſſes I beleve partycularlye, and generallye all that God hath left in his Holye Scripturs that I ſhuld beleve. Inſtauntlye deſyerynge you my lyege Lorde and moſt worthye Kynge, that this Confeſſyon of myne may be juſtlye examined by the moſt godlye wyſe and lerned Menne of your Realme. And yf yt be founde in all Poyntes agreynge to the Veryte, than lete yt be ſo allowed, and I therupon holden for non other than a true Chri-

*A Chriſten  
Deſyre of the  
Lorde Cob-  
ham.*

ſtyane.

stiane. If yt be proved otherwyse, than lete *This Request was lawfull.*  
yt be utterlye condemned, provyded alwayes  
that I be taught a better Beleve by the  
Worde of God, and I shall most reverent-  
lye at all Tymes obeye therunto.

This brefe Confessyon of his Fayth the *Obedience unto his Kyng.*  
Lorde *Cobham* wrote (as is mencyoned afore)  
and so toke yt with him to the Court, offer-  
ynge yt with all Mekenessse unto the Kyng  
to reade yt over. The Kyng wolde in no  
case receyve yt, but commaunded yt to be  
delyvered unto them that shuld be his  
Judges. Than desyred he in the Kynges  
Presens that an hondred Knyghtes and Ef-  
quyres myght be suffered to come in upon  
his Purgacyon, which (he knewe) wolde  
clere him of all Herefyes. Moreover he *His Christen Stomake and Manhode.*  
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 Kyng and the Lordes  
of his Counsell excepted. Fynallye with *No reasonable Offre wolde serve.*  
all Gentylnesse he protested before all that  
were present, that he wolde refuse no Man-  
ner of Correccyon that shuld after the  
Lawes of God be mynstred unto him, but  
that he wolde at all Tymes with all Meke-  
nessse obeye yt. Notwithstandynge all this,

the Kyng ſuffered him to be ſommoned perſonallye in his owne prevy Chamber.

*His Appele  
from the  
Archebiſſhop.*

Than ſayd the Lorde *Cobham* to the Kyng, that he had appeled from the Archebyſſhop to the Pope of *Rome*, and therefore he ought (he ſayd) in no caſe to be his Judge. And havynge his Appele there at hande redye written, he ſhewed yt with all Reverence to the Kyng. Wherwith

*The Kyng  
here wor-  
ſhyppeth the  
Beaſt.*

the Kyng 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 ſoche Tyme as yt were of the Pope allowed. And than, wolde he or nylde he, the Archebyſſhop ſhuld be his Judge. Thus was there nothyng 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 Church, and ſo to take what Penance the Archebyſſhop wolde enjoyne him, he was areſted agayne at the Kynges Commaundement, 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 Chamber.

*Cobham  
wolde not  
obeye Anti-  
chriſt.*

Than

Than caused he the aforeseyd Confessiyon <sup>*His Confessi-  
yon and An-  
swere newly  
copyed.*</sup> of his Fayth to be copyed agayne and the  
Answere also (which he had made to the  
iiii. 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 Cotype 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 <sup>*Cayphas fyt-  
teth in Con-  
fytorye.*</sup>  
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 perso-  
nallye before him the seyde Lorde *Cobham*,  
and there left him for the Tyme, unto  
whom the Archebysshop sayd these Wordes.

*The fyrſt Examynacyon of the Lorde  
COBBAM.**Antichriſt  
was here in  
full Power.**Antichriſt  
manifeſteth  
himſelfe.**A Sign of  
Gods true  
Servaunt.*

**S**IR *Johan*, in the laſt generall Convocacyon of the Clergye of this oure Province, ye were detected of certen Herefyes, and by ſufficyent Wytneſſies founde culpable. Wherupon ye were by Forme of ſpirituall Lawe cyted, and wolde in no Caſe apere. In Concluſyon upon youre rebelyouſe Contumacye ye were both pryvatelye and openlye excommunicated. Notwithſtandyng we never yet ſhewed oureſelfe unredye to have geven you youre Abſolucyon (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 deſyred non Abſolucyon. But he ſayd, he wolde gladlye before him and his Bretherne make Reherfall of that Faythe, which he helde and entended alwayes to ſtande to, yf yt wolde pleaſe them to lycens him therunto. And than he toke out of his Boſome a certen Wrytyng endented, concerninge the Artycles wherof he was accuſed,

fed, and so openlye redde yt before them, gevyng y<sup>t</sup> unto the Archebysshop as he had made therof an ende. Wherof this is the Cople.

I *Johan Oldecastell* Knyght and Lorde *Cobham*, will all Christen Menne to understande, that *Thomas Arundell* Archebysshop of *Caunterburye* hath not onelye layed y<sup>t</sup> to my Charge malycyouslye, but also verye untrulye by his Lettre and Seale written agaynst me in most slaunderouse wyse, that I shuld otherwyse fele and teache of the Sacramentes of the Church (assygnyng speciallye the Sacrament of the Aultre, the Sacrament of Penance, the worshyppynge of Ymages, and the goynge of Pylgrymage unto them) farre other wyse than eyther beleveth or teacheth the unyversall Holye Church. I take Almyghtye God unto Wytneffe, that y<sup>t</sup> hath bene and now is, and evermore with the Helpe of God y<sup>t</sup> shall be my full Intent and Will, to beleve faythfullye and whollye all the Sacramentes that ever God ordeyned to be mynstred in the holye Church. And more over for to declare me in these iiii. Poyntes afore reherfed.

*Ex utroque exemplari.*

*The Artycles layed agaynst the Lorde Cobham.*

*O most Christen Knyght.*



*The great Proceſſe agaynſt*

*His Beleve  
concernynge  
the Sacra-  
mentes.*

I beleve that in the moſt worſhpyfull Sacrament of the Aultre is *Chriſtes* veye Bodye in Fourme of Breade, the ſame Bodye that was borne of the bleſſed Virgyne *Marye*, done on the Croſſe, 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

*Conſydre him  
here before  
Biſhoppes.*

the Sacrament of Penance, I beleve that yt is nedefull to all them that ſhall be ſaved, to forſake theyr Synne and to do Penance for yt, with true Contrycyon to God, confeſſyon of theyr Fawtes, and dewe Satisfacyon in *Chriſt*, lyke as Gods Lawes lymyth and teacheth, els can they have no Salvacyon. This Penance I deſyre all Menne

*Permytted to  
beinge in Ydo-  
latrye.*

to do. And as for Ymages, I underſtande that they perteyne nothyng to oure Chriſten Beleve, but were permytted (longe ſens the Fayth was geven us of *Chriſt*) by Sufferaunce of the Church, for to be as Kalendarers unto Laye Menne to repreſent or bryng to Mynde the Paſſyon of oure Lorde *Jeſus Chriſt*, with the Martyrdome and good Lyvyng of the Saynctes.

*Who com-  
myneth Ydo-  
latrye.*

I thynke alſo, that what ſo over he be which doth that worſhpy to dead Ymages that is dewlye belongynge unto God, or  
that

that putteth his Fayth, Hope, or Confy-  
dence in the Helpe of them as he shuld do on-  
lye in his eternall Lyvyng God, or that hath  
Affeccyon in one more than in an other, he  
perpetrateth in so doyng the abhomynable  
Synne of Ydolatrie. Moreover in this am I  
fullye perswaded, that everye Manne dwel-  
lyng 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 Commaunde-  
mentes of God in his lyvyng here, (all be  
yt that he goth on Pylgrymage into all  
Quarters of the Worlde) yf he departeth so  
he shall surelye be dampned. Agayne, he  
that knoweth the holye Commaundementes  
of God, and so perfourmeth them to the  
Ende of his Lyfe to his Power, shall with-  
out fayle be saved in *Christ*, though he never  
in his Lyfe go on Pylgrymage as Menne use  
now a Dayes to *Caunterburye, Walsyngham,*  
*Compostell,* and *Rome,* or to anye other Place  
els.

*Marke.*  
*Gen. xxiii.*  
*Psal. ii.*

*Saved with-  
out Pylgry-  
mage.*

This Answer to his Artycles thus ended  
and redde, he delyvered yt to the Bysshoppes,  
as is sayd afore. Than counfelled the Arche-  
bysshop with the other two Bysshoppes, and  
with dyverse of the Doctours, what was to  
be

*His Answer  
examyned.*

*What is this  
els than qua-  
rellynge?*

be done in this Matter, commaundyng him for the Tyme to ſtande a ſyde. In Concluſyon by theyr Aſſent and Infourmacyon, he ſayd thus unto him: Come hydre, Syr *Joban*. In this your Wrytynge are manye good Thynges contayned, and ryght Catholyck alſo, we denye yt not. But ye muſt conſydre 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 therefore ye muſt yet declare us youre Mynde more playnelye. As thus, whether that ye holde, aſſerme, and beleve, that in the Sacrament of the Aultre after the Conſecracyon ryghtlye done by a Preſt, remaineth materyall Breade or not? Moreover, whether ye do holde, aſſerme, 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 confeſſed of his Synnes to a Preſt ordayned by the Church, or not?

*Theyr Bellies  
onlye ded  
thoſe Belly  
Goddes ſeke.*

*His Chriſten  
Anſwere unto  
theyr Qua-  
rellynges.*

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 expreſſy 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 agaynst you, specyallye at the Tyme appoynted you onlye for that Purpose, the Lawe of holye Church is, that compelled ones by a Judge, we maye openlye proclame ye an Heretyque. *A tyrannouse Whore is that Mother.*

Unto whom he gave this Answere: Do as ye shall thynke yt best, for I am at a Poynt. What so ever he and the other Bysshoppes ded aske him after that, he bad them resort to his Byll, for therby wolde he stande to the verye Death. Other Answere wolde he not geve that Daye, wherwith the Byshoppes and Prelates were in a Maner amafed and wonderfullye dysquyeted. *His Answere not to theyr Myndes.*

At the last the Archebysshop counfelled agayne with his other Bysshoppes and Doctours. And in the Ende therof declared unto him, what the holye Church of *Rome*, folowyng the Saynges of Saynt *Austyn*, Saynt *Hierom*, Saynt *Ambrose*, and of other holye Doctours, had determyned in those Matters, no maner of mencyon ones made of *Christ*. *Antichrist setteth Men above God.* Which Determynacyon (sayth he) ought all Christen Menne both to beleve and to folowe.

Than

*The Lord  
Cobham re-  
ſorteth unto  
Chriſt.*

Than ſayd the Lorde *Cobham* unto him, that he wolde gladlye both beleve and obſerve what ſo ever the holy Church of *Chriſtes* Inſtitucion had determyned, or yet what ſo ever God had willed him eyther to beleve or to do. But that the Pope of *Rome* with his Cardynals, Archebyſhoppes, Byſhoppes, and other Prelates of that Church had lawfull 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 Advyſement tyll the *Monedaye* next folowyng (which was the xxv. Daye of *Septembre*) and than juſtlye 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 promyſed him alſo to ſende unto him in *Wrytynge*, thoſe Matters clerelye determyned, 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, accordynge to his Promes, the Archebyſhop ſent unto him in to the Tower this folyſhe and blaſphemouſe

*A delaye of  
theſe Devyls  
to deſtroye.*

*A Doctryne  
of Devyls to  
blynde the  
Symple.*

mouse Wrytynge, made by him and by his unlearned Clergye.

*The Determynacyon of the Arche-  
bysshop and Clergye.*

**T**HE Fayth and Determynacyon of holye Churche towchyng the blesfull 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 afore Wyne, is turned into *Christes* verye Bloude. And so there remaineth in the Sacrament of the Aultre from thens forth no materyall Breade nor materyall Wyne, which were there before the sacramentall Wordes were spoken. How beleve ye this Artycle? Holye Churche hath determynd, that everye Christen Manne lyvyng here bodylye upon Earth, ought to be shryven to a Prest ordayned by the Churche yf he maye come to him. How fele ye this Artycle? *Christ* ordayned Saynct *Peter* the Apostle to be his Vycar here in Earth: Whose See

Ex magno  
Procesu  
Thomæ A-  
rundeli.

*The fyrst Ar-  
tycle.*

*The seconde  
Artycle.*

*The thyrde  
Artycle.*

is

is the Holy Church 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 ſpecyall Power in Churches partycular be ordayned Prelates, as Arche-biſshoppes, Biſshoppes, Perſones, Curates, and other Degrees more. Unto whom Chriſten Menne ought to obeye after the Lawes of the Church of *Rome*. This is the Determyncyon of Holye Church. How fele ye this Artycle? Holye Church hath determyned that yt is merytoryouſe to a Chriſten Manne to go on Pylgrymage to holye Places. And there ſpecyallye to worſhyp holye Relyques and Ymages of Saynctes, Apoſtles, Martyrs, Confeſſours, and all other Saynctes beſydes approved by the Church of *Rome*. How fele ye this Artycle?

*The Sede of the Serpent.*

*The iiiii. Artycle.*

*He ſe ther Ignoraunce and Malyce.*

And as the good Lorde *Cobham* had redde over this wretched *Wrytynge*, he marveled greatlye of theyr madde Ignoraunce. But that he conſydered agayne that God had given them over for theyr Unbeleves Sake, into moſt depe Errours and Blyndneſſe of Soule. Agayne he perfeved therby that theyr uttermoſt Malyce was purpoſed agaynſt him, how ſo ever he ſhuld anſwere.

And

And therefore he put his Lyfe into the Handes He put his  
Life in Gods  
Handes. of God, desyerynge his onlye Sprete to affyst him in his next Answere. Whan the feyd xxv Daye of *Septembre* was come, (which was also the *Monedaye* afore *Mychelmesse*) in the feyd Yeare of oure Lorde a M.CCCC. and XIII. *Thomas Arundell* the Archebysshop of *Caunterburye* commaunded his judycyall Seate to be removed from the Chaptre House of *Paules* to the Domynyck Fryers within *Lud-* Ex utroque  
exemplari. *gate* at *London*. And as he was there set with *Rycharde* the Bysshop of *London*, *Henrye* the Bysshop of *Wynchestre*, 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 folowyng.

Master *Henrye Ware*, the Offycyall of The Counsell  
of Cayphas. *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 Wytنام*, of the Newe College in *Oxforde*; *Johan Whyght-head*, a Doctour of *Oxforde* also; *Robert Wombewell*, Vycar of faynct *Laurence* in the *Jewrye*; *Thomas Palmer*, the Wardene of the The Phary-  
sees and  
Scrybes. *Mynors*; *Robert Chamberlayne*, Prior of the *Domy-*



*The great Proceſſe againſt*

Domynyckes; *Rycharde Dodyngton*, Prior of the Auguſtynes; *Thomas Walden*, Prior of the Carmelytes; all Doctours of Divinitye. *Joban Stevens* alſo, and *James Cole*, both Notaryes; appoynted there purpoſelye to wryte all that ſhuld be eyther ſayd or done. All theſe, with a great fort more of Preſtes, Monkes, Chanons, Fryers, Parryſhe Clarkes, Bellryngers, and Pardoners, dyſdayned him with innumerable Mockes and Scornes, rekeynyng him to be an horryble Heretyque and a Manne acurſed afore God.

*A Rabble of Antichriſtes.*

*Blaphemouſe Diſſymulacyon of Papiſtes.*

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

*For a falſe Coloure ſwear they.*

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 just Feare of God, for as they were than, so are they yet to this Daye.

*All done to deceyve the Ignoraunt.*

After that came forth before them Syr *Robert Morleye*, Knyght, and Lyeftenaunt of the Tower, and he brought with him the good Lorde *Cobbam*, there leavyng him amonge them as a Lambe amonge Wolves, to his Examynacyon and Answere.

*Here cometh he before them.*

*The latter Examynacyon of the Lorde*  
COBHAM.

**T**HAN sayd the Archebysshop unto him: Lorde *Cobbam*, ye be advyfed (I am sure) of the Wordes and Proceffe which we had unto you upon *Saturdaye* last past in the Chaptre Howse of *Paules*. Which Proceffe were now to longe to be reherfed agayne. I sayd unto you than, that ye were acursed for youre Contumacye and Dyfobedyence to Holye Churche, thynkyng

*Ex vetusto exemplari Londinensium.*

*The Curse of Antichrist.*

E that

that ye ſhuld with Mekenefſe have deſyred  
your Abſolucyon.

Than ſpake the Lorde *Cobham* with a  
moſt cherefull Countenance, and ſayd:  
Malac. ii. God ſayth by his holye Prophete, *Maledicam  
Benedictionibus veſtris*, which is as moche  
to ſaye, as I ſhall curſe where as you bleſſe.

The Archebyſſhop made than as though  
he had contynued forth his Tale and not  
hearde him, ſayinge: Syr at that Tyme I  
*A wolvylhe  
Offire of Gen-  
tylneſſe.* gentyllye profered to have aſſoyled yow, yf  
ye wolde have aſked yt. And yet I do the  
ſame, yf ye will humblye deſyre yt in dewe  
Forme and Maner as holye Church hath  
ordayned.

Than ſayd the Lorde *Cobham*. Naye for-  
foth will I not, for I never yet trespaſed a-  
gaynſt you, and therefore I will not do yt.  
And with that he kneled downe on the Pave-  
ment, holdynge up his Handes towardes  
*He confeſſeth  
himſelfe unto  
God.* Heaven, and ſayd: I ſhryve me here unto  
the, my eternall lyvyng God, that in my  
frayle Youthe I offended the (Lorde) moſt  
grevouſlye in Pryde, Wrathe, and Glotto-  
nye, in Covetouſneſſe and in Lechere. Ma-  
nye Menne have I hurt in myne Anger, and  
done manye other horryble Synnes; good  
Lorde, I aſke the Mercye. And therewith  
wepynglye

wepynglye he stode up agayne and sayd with O Christen  
Knyght. a myghtye Voice: Lo, good People, lo: For the breakynge of Gods Lawe and his great Commaundementes, they never yet cursed me. But for theyr owne Lawes and Tradycyons most cruellye do they handle both me and other Menne. And therefore both Hiere. li.  
Apoc. xviii. they and theyr Lawes by the Promes of God shall utterlye be destroyed.

At this the Archebysshop and his Companie were not a lytle blemysed. Notwithstandynge 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 Answer. I beleve (sayth he) fullye The Christen  
Beleve of  
Cobham. and faythfullye the universall Lawes of God. I beleve that all is true which is containyd in the holye sacred Scripturs of the Byble, fynallye, I beleve all that my Lorde God wolde I shuld beleve.

Than demaunded the Archebysshop an Answer of the Byll which he and the Clergye had sent him into the Tower the Daye afore in Maner of a Determinacyon of A blasphemouse Deter-  
minacyon of  
Antichrist. the Church concernynge the iiii. Artycles wherof he was accused, specyallye for the

Sacrament of the Aultre, how he beleved therein?

Mat. xxvi.  
Mar. xiv.  
Luc. xxii.  
1 Cor. xi.

Wherunto the Lorde *Cobham* ſayd, that with that Byll he had nothyng to do. But this was his Beleve (he ſayd) concernyng the Sacrament. That his Lorde and Saver *Jeſus Chriſt*, fyttyng at his laſt Supper with his moſt dere Diſciples, the Nyght before he ſhulde ſuffre, toke Breade in his Hande. And gevyng Thankses 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 Remembraunce. This do I throughlye beleve (ſayth he) for this Faythe am I taught of the Goſpell in *Matthew*, in *Marke*, and in *Luke*, and alſo in the fyrſt Epistle of Sayncte *Paule* to the *Corintheanes*.

*Antichriſt alloweth not this Fayth.*

Than asked the Archebyſhop, yf he beleved that yt were Breade after the Conſecracyon or ſacramentall Wordes ſpoken over yt.

*The Sacrament of the Aultre.*

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 *Marye*, done on the Croſſe, dead, and buried, and that  
the

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- *All this wolde not helpe.* stre *Joban Whyghthead*: You sayd ones unto me in the Castell of *Towblynge*, 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, yf ye remembre it.

*Cowburege*

Than showted a Sort of them togyther, and cryed with great Noife: We saye all that yt is Gods Bodye. *A blasphemouse Brode.*

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

Than loked the Lorde *Cobham* earnestlye upon the Archebysshop, and sayd: I beleve surelye that yt is *Christes* Bodye in Fourme of Breade. Syr beleve not you thus? *That is not ynough.*

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?

*Neither will Scripture nor Reason ſerue.* 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 inviſyble Godhede covered undre that Manhede which was onlye viſyble and ſeane in him: So in the Sacrament of the Aultre is *Chriſtes* verye Bodye and verye Breade alſo, as I beleve. The Breade is the Thyng that we ſe with our Eyes. The Bodye of *Chriſt*, (which is his Fleſhe and his Bloude) is thereundre hydde and not ſeane, but in Fayth.

*This Opynyon hath Saynct Auguſtyn.*

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

*The Popes Livynge.*

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

*Materyall.*

The Lorde *Cobham* ſayd unto them: The Scripturs maketh no mencyon of thys Worde

*Mate-*

*Materyall*, and therfor my Faythe hath no-  
 thyng to do therwith. But thys I faye and  
 beleve yt, that yt ys *Christes* Bodye and  
 Breade. For *Christ* sayd in the sixt of *Jo-* Joan. vi.  
*hans* Gospell, *Ego sum panis vivus qui de celo*  
*descendi.* I whych came downe from Hea-  
 ven, am the lyvyng and not the dead  
 Breade. Therfor I faye now ageyne, lyke as ☞ Marke.  
 I sayd afore : As our Lorde *Jesus Christ* is  
 verye God and verye Manne, so in the most  
 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 An Herefye,  
 by, and sayd: What yt is an Herefye many- after the Pa-  
 fest, to faye that yt is Breade after the Sacra- pystes.  
 mentall Wordes be ones spoken, but *Christes*  
 Bodye onlye.

The Lorde *Cobham* sayd : Saynt *Paule*  
 the Apostle was (I am sure) as wyse as yow 1 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 re-  
 ceyye *Christes* Bodye.



*O ignorant  
Beaſtes.*

Than ſayd they ageyne: *Paule* muſt be otherwyſe underſtanded. For yt is ſurelye an Hereſye to ſaye that yt is Breade after the Conſecration, but onlye *Chriſtes* Bodye.

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

*Blynde Ba-  
bylonyanes.*

They answered hym thus: For yt is ageynſt the Determyncyon of holye Church.

Than ſayd the Archebyſhopp unto hym: Sir *Johan*, we ſent yow a Wrytynge concernynge the Faythe of thys bleſſed Sacrament, clerelye determyned by the Church of *Rome*, our Mother, and by the holye Doctours.

*A moſt Chri-  
ſten Anſwere.*

Than ſayd he ageyne unto hym: I knowe non holyar than is *Chriſt* and hys Apoſtle. And as for that Determyncyon (I wote) yt is non of thers, for yt ſtandeth not with the Scripturs, but manyfeſtlye ageynſt them. If yt be the Churches (as ye ſaye it is) it hath bene hers onlye ſens ſhe receyved the great Poyſon of worldlye Poſſeſſions, and not afore.

*Poyſon.*

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

And

And he sayd unto them: No forsoth, for yt is no God. In all our Crede is IN but IN, but thryse in all the Crede. thryse mencyned concernynge Beleve. IN God the Father, IN God the Sonne, IN God the Holy Ghost. The Byrthe, the Death, the Buryall, the Resurreccyon and Ascensyon of *Christ* hath non IN for beleve, but IN him. Neyther yet hath the Church, the Sacramentes, the Forgevenesse of Synne, the latter Resurreccyon, nor yet the Lyfe everlastynge anye other IN than IN the Holye Ghost.

Than sayd one of the Lawers: Tush, Confounded in theyr owne Lernynge. that was but a Worde of Offyce. But what is youre Beleve concernynge Holye Church?

The Lorde *Cobham* answered: 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 Beleve. He beleveth not in the Pope. For ye be no Part of *Christes* Holye Church, as youre open Dedes doth shewe. But ye are verye Antichristes, obstynatlye set agaynst his holye Lawe and Will. The Lawes that you have made are nothyng to his

his Glorſe, but onely for youre vaine Glo-  
rye and abhominable Covetuouſneſſe.

*An Herſe  
after the Pa-  
piſtes.*

This they ſayd was an exceedynge Here-  
ſe (and that in a great Fume) not to beleve  
the Determynacyon of holye Church.

Than the Archebiſſhop asked him, what  
he thought holye Church?

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

*Conſydre him  
to be than in  
ſbrowed  
Handelynge.*

This latter Part ſtandeth in thre Degrees, in  
Knyghthode, Preſthode, and the Commyn-  
nalte, as I ſayd afore playnelye in the Con-  
feſſyon of my Beleve.

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

Walden.  
contr. Wi-  
cleviſtas,  
lib. 2. ar. 3.  
cap. 67.

The Lorde *Cobham* answered: Yea trulye  
can I.

Than ſayd Doctour *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 Judge-  
ment 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 knowen 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 *Joban* he hath this Text: *Operibus* Joan. x. *credite*: Joan. vii. Beleve you the outwarde Doynges. Deut. i. And in an other Place of *Joban*: *Iustum judicium judicate*. Whan we knowe the Thyng to be true, we maye so judge yt and not offende. For *David* sayth also: Pfal. lvi. *Recte judicate, filii hominum*, Judge ryghtlye alwayes, ye Chyldren of Menne. And as for your Superyoryte, were ye of *Christ* ye shuld be meke Mynysters, and no proude Superyours.

Than sayd Doctor *Walden* unto him: Ye make here no Difference of Judgementes; Diverfyte of ye put no Diverfyte betwyne the yll Judge- Judgementes. mentes, which *Christ* hath forbydden, and the good Judgementes which he hath cummaunded 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

*A perſyght  
Anſwere.  
Eſa. v.  
Eſa. lv.*

Unto whom the Lorde *Cobham* thus answered: It is wele ſophiſtryed of you forth. Prepoſterouſe are youre Judgementes evermore. For as the Prophete *Eſaye* 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 dyſdayne, I ſhall ſaye here for my Part both before God and Manne: That before I knewe that deſpyſed Doctryne of his, I never abſtayned from Synne. But ſens I lerned therein 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.

*Walden. in  
Prefatione.  
Doctrina 7.*

*A moſt ranke  
Papiſt.*

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 Devyll preache. Saynt *Hierom* ſayth, That he which ſeketh ſoche ſuſpected Maſters, ſhall not fynde the myd daye Lyght, but the myd daye Devyll.

*Hierony. in  
breviario mi-  
nori.*

The Lorde *Cobham* sayd: Youre Fathers, the olde *Pharysees* ascrybed *Christes* Myra- cles to *Belzebug*, and his Doctryne to the LUC. xi. JOAN. x. Devyll. And you as theyr naturall Chyl- dren, have styll the same selfe Judgement concernynge his faythfull Follower. They that rebuke your vicyouse Lyvyng 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 Christen 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 upon ye, but in *Annas* and in *Cayphas*, which fate thus upon *Christ* and upon his Apostels after his Ascencyon. Of them onlye have ye taken yt to judge *Christes* Members, as ye do, and neyther of *Peter* nor *Johan*.

*Doctours  
whan the  
Scripturs  
sayle.*

*Folowers of  
Cayphas.*

Than sayd some of the Lawers: Yes forsoth, Syr, for *Christ* judged *Judas*.

*O most blynde  
Beastes.*

The Lorde *Cobham* sayd: No, *Christ* judged him not. But he judged himselfe, and therupon went forth and so ded hange himselfe.

*The great Proceſſe againſt*

himſelfe. But in dede *Chriſt* ſayd wo unto him for that covetuoſe Acte of his, as he doth yet ſtyll unto manye of you. For ſens the Venyme was ſhedde into the Church, ye never folowed *Chriſt*, neyther 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 Poſſeſſyons and Lordeshyppes. For than cryed an Angell in the Ayre (as youre owne Chronyckes mencyoneth) wo, wo, wo, this Daye is Venyme ſhedde into the Church of God. Before that Tyme all the Byſſhoppes of *Rome* were Martyrs in a maner. And ſens that Tyme we reade of verye fewe. But in dede ſens that ſame Tyme one hath put downe an other, one hath poyſened an other, one hath curſed an other, and one hath ſlayne an other, and done moche more Myſchefe beſydes, as all the Chronyckes telleth. And lete all Menne conſydre 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 moſt cruell Manſlayer, as his daylye Actes doth prove him. *Rome* is the verye Neſt of Antichriſt.

Geraldus  
Cambrenſis,  
diſt. 1. cap.  
17.

Ranulphus  
Ceſtrenſis in  
Polychro.  
li. 4. cap. 26.

*Antitheſis of  
Chriſt and  
the Pope.*

*Rome is An-  
tichriſtes Neſt*

Antichrist. 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 most fylthye Part.

Than sayde the Prior of the Fryre *Augustynes*: Alac, Syr, whye do ye saye so? That is uncharytablye spoken.

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

*Esa. ix.  
Antichristes  
Tayle.*

Than sayd he unto them all: *Christ* sayth in his Gospell, Wo to you Scribes and Pharysees, Hypocrytes. For ye close up the Kyngedome of Heaven before Menne. Neither 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 therefore are ye the Howsholde of Antichrist. Ye will not permitte Gods Veryte to have Passage, nor yet

*Mat. xxiii.*

*The Relygyon  
of Bysshoppes.*



to be taught of his true Myniſters, feare-  
yng to have youre Wyckedneſſe reprov-  
ed. But by ſoche vayne Flatterers as upholde ye  
in your Myſcheves, ye ſuffre the common  
People moſt myſerablye to be ſeducd.

*A wyſe Pre-  
late.*

Than ſayd the Archebiſſhop: By oure  
Ladye, Syr, there ſhall no ſoche preache  
within my Dyoceſe (and God will) nor yet  
in my Jurifdiccyon (yf I maye knowe yt) as  
eyther maketh Dyvyſyon, or yet Dyffenſyon  
amonge the poore Commons.

Luc. xxiii.  
Joan. xvi.  
Danie. xii.  
Mat. xxiv.

The Lorde *Cobham* ſayd: Both *Chriſt* and  
his Apoſtles were accused of Sedycyon ma-  
kyng, yet were they moſt peceable Menne.  
Both *Daniel* and *Chriſt* prophecyed, that  
ſoche a troublouſe Tyme ſhulde come, as  
hath not bene yet ſens the Worldes begyn-  
nyng. And this Prophecye is partlye ful-  
fyllled in youre Dayes and Doyngeſ. For  
manye have ye ſlayne alredye, and more will  
ye ſlee here after, yf God fulfill not his Pro-  
mes. *Chriſt* ſayth alſo, yf thoſe Dayes of  
yours were not ſhortened, ſcarſlye ſhuld anye  
Fleſhe be ſaved. Therefore loke for yt juſt-  
lye, for God will ſhorten youre Dayes.  
Moreover though Preſtes and Deacons for  
preachyng of Gods Worde and for myny-  
ſtryng the Sacramentes with Provyſyon for  
the

*Prophecye.*

*Prophecye.*

*Preſtes.  
Deacons.*

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 Mastre *Joban Kempe*, plucked out of his Bosome a Copey of that Byll which they had afore sent him into the Tower, by the Archebysshoppes Counsell, thynkyng 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 knewe not wele how to occupye the Tyme, theyr Wyttes and Sophistrye (as God wolde) so fayled them that Daye.

*Marke this workyng of Satban.*

*Act. vi.*

My Lorde *Cobbam* (sayth this Doctour) we must brevelye knowe youre Mynde concernyng these iiii. Poyntes here folowyng. The fyrst of them is this. And than he redde upon the Byll. The Fayth and the Determynacyon of holye Church, towchyng the blessed 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 fyrst Article.*

*O beastlye Beggerye.*

F Aultre

*The great Proceſſe agaynſt*

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

*O Chriſten  
Knyght.*

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

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

*His Con-  
ſtauncy.*

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

*The ſecond  
Artycle.*

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

*Confefſyon of  
Synne to God  
onlye.*

The Lorde *Cobham* answered and ſayd: A dyſeaſed or ſore wounded Manne had nede to have a ſure wyſe Surgeon and a true, knowynge both the Grounde and the Daunger of the ſame. Moſt neceſſarye were yt therefore, to be fyrſt ſhryven unto God, which

which onely knoweth oure Dyfeases and can helpe us. I denye not in this the goynge to a Preste, yf he be a Manne of good Lyfe and Lernynge. For the Lawes of God are Mt. ii. to be requyred of the Prest which is godlye Prestes. lerned. But yf he be an ydyote or a Manne of vicyouse Lyvynge that is my Curate, I ought rather to flee from him than to seke unto him. For sonner myght I catche yll of him that is nought, than anye Goodnesse towards my Sowle Helthe.

Than redde the Doctour agayne. The The iii. Ar- thyrde Poynt is this: *Christ* ordayned Saynt tycle. *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 *Peter's* Successours, which we call now Popes of *Rome*. By whose specyall Power in Antichristes Churches partycular, be ordayned Prelates, Kyngedome. as Archebysshoppes, Persones, Curates, and other Degrees more. Unto whom Christen Menne ought to obeye after the Lawes of the Churche of *Rome*. This is the Determyncyon of holye Churche. Syr, beleve ye not this?

To this he answered and sayd: He that Who is next foloweth *Peter* most nyghest in pure Ly- unto Peter.

vyngē, is next unto him in Succēſſyon. But your lordelye Ordre eſtemeth not greatlye the lowlye Behavior 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 *Sylveſtre*, which for the more Part were Martyrs, as I tolde ye afore. Ye can lete all theyr good Condycyons go by you, and not hurt your ſelves with them at all. All the Worlde knoweth this wele ynough by you, and yet ye canne make Boaſt of *Peter*.

*No Succēſſyon here.*

*Doctour Devyll.*

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

*Antichriſtes Bodye.*

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

*The iiiij. Artycle.*

Than redde the Doctour agayne. The forth Poynt is this: Holye Church hath de-

termyned that yt is merytoryouse to a Christen Manne to go on Pylgrymage to holye Places. And there specyallye to worshyp holye Relyques and Ymages of Saynctes, Apostles, Martyrs, Confessours, and all other Saynctes besydes approved by the Church of *Rome*. Syr, what faye ye to this ?

Wherunto he answered : I owe them no Seruyce by anye Commaundement of God, and therefore I mynde not to seke them for youre Covetuoufnesse. 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 Thyng that Sayntes now beyng dead, shuld become so covetuouse and nedye, and therupon so bytterlye begge, which all theyr Lyfe tyme hated all Covetuoufnesse and Beggyng. But this I faye unto you, and I wolde all the Worlde shuld marke yt, That with youre Shryves and Ydols, your fayned Abfolucyons and Pardons, ye drawe unto yow the Substaunce, Welthe, and chefe Pleasurs of all Christen Realmes.

*A Whelp of  
Sathan.*

Why, Syr, (ſayd one of the Clarkes) will ye not worſhyp good Ymages?

What Worſhyp ſhulde I geve unto them?  
Sayd the Lorde *Cobham*.

*Hypocrefye  
for his Part.*

Than ſayd Fryre *Palmer* unto him: Syr, ye will worſhyp the Croſſe of *Chriſt*, that he dyed upon?

Where is yt, ſayd the Lorde *Cobham*?

*Idyotyſh Beg-  
gerye.*

The Fryre ſayd: I put ye the Caſe, Syr, that yit were here even now before you?

The Lorde *Cobham* answered: This is a great wyſe Manne, to put me an ernest Queſtion of a Thyng, and yet he his ſelfe knoweth not were the Thyng ſelfe is. Yet ones agayne aſke I you, what worſhyp I ſhould do unto yt?

Gal. vi.

A Clarke ſayd unto him: Soche Worſhyp as *Paule* ſpeaketh of, and that is this: *God forbydde that I ſhulde joye but onlye in the Croſſe of Jeſus Chriſt.*

*A Chriſten  
Knyght.*

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

*A brutiſh  
Byſſhop.*

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

The

The Lorde *Cobham* sayd: Yea, and I wote also that oure Salvacyon came not in by that materyall Croffe, but alone by him, which dyed therupon. And wele I wote that holye Saynct *Paule* rejoyfed in non other Croffe, but in *Christes* Passyon and Death onlye, and in his owne Sufferynges of lyke Perfecucyon with him for the same selfe Veryte that he had suffred for afore.

An other Clarke yet asked him: Will ye than do non honour to the holye Croffe?

He answered him: Yes, yf he were myne I wolde laye him up honestlye, and se 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 Archebysshop unto him: Syr *Johan*, ye have spoken here manye wonderfull Wordes to the slaunderouse Rebuke of all the whole Spirituale, gevyng a great yll Example unto the common Sort here, to have us in the more dysdayne. Moche Tyme have we spent here about yow, and all in vayne so farre as I can se. Well, we must be now at this short Poynt with you, for the Daye passeth awaye, ye must eyther submytt youre selfe to the Ordynance of holye Church, or els throwe



*The great Proceſſe agaynſt*

youre ſelfe (no Remedye) into moſt depe  
Daunger. 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 troublynge me  
before this Multytude.

*A wolwiſh  
Qffre of Gen-  
tylneſſe.*

Than ſayd the Archebyſſhop agayne un-  
to him: We ones agayne requyre you to  
remembre youre ſelfe wele, and to have non  
other Opynyon in theſe Matters than the  
unyverſall Fayth and Beleve of the holye  
Church of *Rome* is. And ſo lyke an obe-  
dyent Chylde to returne to the Unyte of  
youre Mother. Se to yt (I ſaye) in Tyme,  
for yet ye maye have Remedye, where as  
anon yt will be to late.

*O conſtaunt  
Chriſtiane.*

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.

*Abhomynable  
Theves and  
Mourtherers.*

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 awaylynge theyr Bonettes. And this was therof the Tenour.

*The diffynityve Sentence of his Condemnacyon.*

**I**N Dei nomine, Amen. Nos Thomas per-  
missione divina Cantuariensis Ecclesie Ar-  
chiepiſcopus, Metropolitanus, totius Anglie  
Primas, & Apostolice sedis Legatus, and so  
fourth in barberouse Latyne; which I have  
here translated into Englyſhe for a more  
playne Underſtandyng to the Reader.

Ex magno  
Proceſſu  
Thomæ A-  
rundeli.

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 knowen unto all Menne. In a  
certain Cause of Heresy, and upon dyverse  
Articles, wherupon Syr Johan Oldecaſtell  
Knyght and Lorde Cobham, after a dilygent  
Inquyſycyon made for the same, was de-  
ſected, accused, and presented before us in

Suffered of  
God, as a  
Plage.

An heretyque  
for confes-  
ſynge Christ.

oure

*The great Proceſſe againſt*

oure laſt Convocacyon of all our whole Clergye of oure Province of *Caunterburye*, holden in the Cathedrall Church of *Paules* at *London*. At the lawfull Denouncement and Request of our unyverſall Clergye in the feyd Convocacyon, we proceded againſt him accordyng to the Lawe (God to Wytneſſe) 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 correct him, and fought all other Wayes poſſyble to bryng him agayne to the Churches Unyte, declarynge unto him what the holye and unyverſall Church of *Rome* hath ſayd, holden, determyned, and taught in that Behalfe. And though we founde him in the Catholyque Fayth farre wyde, and ſo ſtyffnecked that he wolde not confeſſe his Errour, nor poure himſelfe, nor yet repent him therof; we yet pyteynge him of fatherlye Compaſſyon, and inteyrlye deſyerynge the Helthe of his Sowle, appoynted him a competent Tyme of Delyberacyon, to ſe yf he wolde repent and ſeke to be reformed. And ſens we have founde him worſe and worſe. Conſyderynge therefore that

Ezec. xviii.  
Ezec. xxxiii.

*The Wolfe  
wolde apere  
charytable.*

*Se, yf they  
ſhewe not  
themſelves.*

that he is incorrygible, we are dryven to the verye Extremyte of the Lawe, and with great Hevyneffe of Hart we now procede to the fynall Publycacyon of the Sentence dif-fynytyve agaynst him.

Than brought he forth an other Byll <sup>Idyotes,</sup> contaynyng the feyd Sentence, and that he <sup>Knaves, and</sup> redde also in his bauger *Latyne*. *Cbristi no-* <sup>Beastes.</sup> *mine invocato, ipsumque solum pre oculis ha-* *bentes. Quia per acta inactitata,* and so forth. Which I have also translated into *Englyshe*, that Menne maye understande yt.

*Cbrist* we take unto wytneffe, that no- <sup>Ex magno</sup> <sup>Procesflu</sup> <sup>Thomæ A-</sup> <sup>rundeli.</sup> thyng els we feke in this oure whole En-terpryse, but his onlye Glorye. For as moche as we have founde by diverse Actes done, brought forth, and exhybyted, by for-drye Evydences, Sygnes, and Tokens, and also by manye most manifest Proves, the feyd Syr *Johan Oldecastell* 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 Church of *Rome*, namelye a- <sup>That Church</sup> <sup>is an Whore.</sup> bought the two Sacramentes of the Aultre and of Penaunce, besydes the Popes Power and Pylgrymage; And that he as the Chylde

*The great Proceſſe againſt*

*A Theſe is  
that Paſtour.*

Chylde of Iniquite and Darkeneſſe, hath ſo hardened his Hart that he will in no caſe attende unto the Voyce of his Paſtour: 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 conſydered on the othe Syde, his Fawtes alſo aggravated, or made double through his damnable Obſtynacye: We beyng lothe that he which is nought ſhuld be worſe, and ſo with his Contagyouſneſſe infect the Multytude: By the ſage Counſell and Aſſent of the verye dyſcrete Fathers, our honorable Bretherne and

*A colour of  
Deceyt is  
this.*

*A ſort of un-  
lerned  
Beaſtes.*

Lorde Byſſhopes here preſent, *Rycharde of London, Henrye of Wyncbeſtre, 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 aſſyſtyng us, we ſentencyallye and dyffynytyvelye by this preſent Wrytyng, judge, declare, and condemne the feyd Syr *Johan Oldecaſtell* Knyght and Lorde *Cobham*, for a moſt pernycyouſe and deteſtable Heretyque, convicted upon the ſame and reſuſyng utterlye to obeye the  
Churche

*As Cayphas  
ded Chriſt.*

Churche agayne, commyttinge him here from hensforth as a condemned Heretyque to the secular Jurisdiction, Power, and Judgement to do him therupon to Death. *Christ is condemned in his faythfull Membre.* Forthermore we excommunycate and denounce acursed not onely this Heretyque here present, but so manye els besydes as shall hereafter in faver 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, Counsellers, Ayders, and Maynteners of condemned Heretyques.

And that these Premysse maye be the better knowen to all faythfull Christen Menne, we commyt yt here unto your Charges, and geve ye streyght Commaundement therupon by this Wrytynge also, that ye cause this Condemnacyon and diffynytyve Sentence of Excommunycacyon concernynge both this Heretyque and his Fawtours to be publyshed through out all youre Dyoces in Cytees, Townes, and Vyllages by youre Curates and parryshe Prestes, soche Tyme as they shall have most recourse of People. *How spirituall these holy Fathers are.* And se that yt be done after this Sort: As the People are thus gathered devoutlye togyther, lete the Curate everye where

*No ſuche  
Voyce for the  
Goſpell.*

*Non Offyce  
left undone,  
perteynyng  
to Antichriſt.*

*A craftye  
Knave in that  
Poynt.*

where go into the Pulpet, and there open, declare, and expounde this Proceſſe in the Mother Tonge in an audyble and intellygyble Voyce, that yt maye wele be perfeved of all Menne, and that upon the Feare of this Declaracyon alſo, the People maye fall from theyr yll Opynyons conceived now of late by ſedycyouſe Preachers. More over we will that after we have delyvered unto yche one of yow Byſshoppes (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 other Byſshoppes and Prelates of oure whole Province, that they maye alſo ſe the Contentes therof ſolempnelye publiſhed within theyr Dioceſes and Cures. Fynallye we will that both yow and they ſignyfye agayne unto us ſeryouſlye and dyſtynctlye by youre Wrytynges, as the Matter is without fayned Colour in everye Poynt perfourmed, the Daye wherupon ye receyved this Proceſſe, the Tyme whan yt was of yow executed, and after what Sort yt was done in everye Condycyon, accordynge to the Tenour herof, that we maye knowe yt to be juſtlye the ſame.

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

Thomas Walden. in Fasciculo Zizaniorum Wiclevi.

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

Rycharde Clyfforde.

The feyd *Robert Mascall* directed an other Cope therof from *London* the xxvii. Daye of *Novembre* in the same Yeare, enclosed in his owne Commiffyon also, unto his Archdeacons and Deanes in *Herfforde* and *Shrewesburye*. And this is therof the Begynnyng: *Venerabilibus & discretis viris, &c.*

Robert Mascall.

In lyke maner ded the other Bysshoppes within theyr Dyoces.

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-

Ex utroque exemplari.



Mat. x.  
Job i.

*A worthy  
Warryour.*

full Countenance: Though ye judge my Bodye, which is but a wretched Thyng, yet am I certayne and fure 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 fave yt, I have therin no manner of doubt. And as concernynge theſe Artycles before reherſed, I will ſtande to them even to the verye Death by the Grace of my eternall God.

*Chriſtenlye  
warned.  
Mat. xv.*

And therwith he turned him unto the People, caſtyng his Handes a broode and fayenge with a verye lowde Voyce: Good Chriſten 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 *Chriſt* ſayeth playnelye unto you: *If one blynde Manne leadeth an other, they are lyke both to fall into the Dytche.*

*He prayeth  
for his Ene-  
myes.*

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 towardes Heaven and fayenge: 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

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 prevylye unto his Fryndes. And they at his Desyre wrote this lytle Byll here folowyng, causyng yt to be set up in dyverse Quarters of London, that the People shuld not beleve the Slaunders and Lyes that his Enemyes the Byshoppes Servauntes and Prestes had made on him abroad. And this was the Lettre.

*Ex vetusto exemplari Londonensium.*

*Enemyes.*

For as moche as Syr Johan Oldecastell Knyght and Lorde *Cobham*, is untruely convicted and inprisoned, falselye reported and flaudered amonge the comon People by his Adversaryes, that he shuld otherwyse both fele and speake of the Sacramentes of the Church, and specyallye of the blessed Sacrament of the Aultre, than was written in the Confessyon of his Beleve, which was indented and taken to the Clergye, and so set up in dyverse open Places in the Cyte of London: Knowen be yt here to all the Worlde, that he never fens varyed in anye Poynt therfro, but this is playnelye his Beleve, that all the Sacramentes of the Church

*A Testimonyall made by his Fryndes.*

*To stoppe lyenge Lyppes.*

*A reberfall of his Beleve.*

*The great Proceſſe agaynſt*

be profytable and expedyent alſo to all them that ſhall be ſaved, takyng them after the Intent that *Chriſt* and his true Church hath ordayned. Forthermore he beleveth that in the bleſſed Sacrament of the Aultre is verelye and truelye *Chriſtes* Bodye in fourme of Breade.

*The Clergye  
in hate of the  
People.*

After this the Byſhoppes and Preſtes were in moche Obloquye both of the Nobylite and Commons, partlye for that they had ſo cruellye handeled the good Lorde *Cobham*, and partlye agayne bycauſe his Opynyon (as they thought at that Tyme) was perfyght

*A Practyſe of  
faulſe Preſtes.*

concernynge the Sacrament. As they feared this to growe to forther Inconveniencye towards them both wayes, they drewe theyr Heades togyther and at the laſt conſented to uſe an other Practyſe ſomwhat contrarye to that they had done afore. They cauſed yt by and by to be blowne abroad by theyr feed Servauntes, Fryndes, and bablynge Syr *Johanes*, that the ſeyd Lorde *Cobham* was becomen a good Manne, and had lowlye ſubmytted himſelfe in all Thynges unto holye Church, utterlye changynge his Opynyon concernynge the Sacrament. And therupon they counterfetted an Abjuracyon in his Name, that the People ſhuld take no

*Theſe are  
ther common  
Feates.*

holde

holde of that Opynyon by anye thyng they had hearde of him before, and to stande so in the more awe of them confyderynge 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.*

**I**N *Dei nomine, Amen.* I *Johan Olde-* Walden. in  
*castell* denounced, detected, and convi- Fasciculo  
cted of and upon dyverse Artycles faverynge Zizaniorum  
both Heresy and Errour, before the reve- Wiclevi.  
rende Father in *Christ* and my good Lorde,  
*Thomas*, by the Permyssyon of God, Lorde  
Archebysshop of *Caunterburye*, and my law-  
full and ryghtfull Judge in that Behalfe,  
expreslye graunt and confesse: That as con-  
cernyng the Estate and Power of the most *Marke from  
whens this  
Gere cometh.*  
holye Father the Pope of *Rome*, of his  
Archebysshoppes, his Bysshoppes, and his  
other Prelates, the Degrees of the Church,  
and the holye Sacramentes of the same, spe-  
cycallye of the Sacramentes of the Aultre  
and of Penance, and other Observaunces

*Fyne Worke-  
manſhyp, I  
trowe.*

befydes of oure Mother holye Church, as Pylgrymage and Pardons, I afferme (I ſaye) before the ſeyd reverende Father Archebyſhop and els where, that I beyng yll ſeduced by dyverſe ſedycyouse Preachers, have grevously erred and heretycallye perſyſted, blaſphemouſlye answered, and obſtynatlye rebelled. And therefore I am by the ſeyd reverende Father, before the reverende Fathers in *Chriſt* alſo, the Byſshoppes of *London*, *Wyncheſtre*, and *Bangor*, lawfullye condemned for an Heretyque.

*Alas, good  
Man, thou  
art ſlaunder-  
ed.*

Never the leſſe yet, I now rememberynge my ſelfe, and covetyng by this meane to avoyde that temporall Peyne which I am worthye to ſuffre as an Heretyque, at the Affygnacyon of my moſt excellent Chriſten Prince and lyege Lorde Kynge *Henrye* the fyft, now by the Grace of God moſt worthy Kynge both of *Englande* and of *Fraunce*, myndynge alſo to preferre the whoſom Determyncyon, Sentence, and Doctryne of the

*A tyrannouſe  
Whore is  
that Church.*

holye and unyverſall Church of *Rome*, before the unwholſom Opynyons of myſelfe, my Teachers, and my Folowers. I frelye, willynglye, delyberatlye, and throughlye, confeſſe, graunt, and afferme the moſt holye Fathers in *Chriſt* Saynct *Peter* the Apoſtle

ftle and his Succelours Byſhoppes of Rome, ſpecyallye now at this Tyme my moſt bleſſed Lorde Pope *Joban*, by the Permyſſyon of God the xxiii. Pope of that Name, which now holdeth *Peter's* Seate (and yche of them in theyr Succelſſyon) in full Strengthe and Power to be *Chriſtes* Vycar in Earthe and the Head of the Church 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 Auſtoryte and Power to rewle and governe, bynde and loſe, ſave and deſtroye, acurſe and affoyle, all other Chriſten Menne.

And agreeably ſtyll unto this, I confeſſe, graunt, and afferme all other Archebyſhoppes, Byſhoppes, and Prelates, in theyr Provinces, Dyoceſes, and Parryſhes (appoynted by the ſeyd Pope of Rome to aſſyſt him in his Doyngeſ or Buſyneſſe) by his decreed Canons or Vertu of his Offyce, to have had in Tymes paſt, to have now at this Tyme, and that they ought to have in Tyme to come, Auſtoryte and Power to rewle and to governe, bynde and loſe, acurſe and affoyle, the Subjectes or Peoples of theyr aforeſeyd Provinces, Dyoceſes, and Parryſhes, and that they ſeyd Subjectes or Peoples

*He poiſened his Predeceſſour, to be Pope.*

*Ye lye, falſe Knaves, ye lye.*

*Antichriſt a-vaunceth himſelfe here.*

*How prove ye that by the Scrip-tures?*

*Is not this  
Knowe, ye,  
thynke you?*

ples ought of ryght in all Thynges to obeye them. Forthermore I confeſſe, graunt, and aſſerme 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, Auſtoryte and Power for the Eſtate, Ordre, and Governauce of theyr Subjectes or Peoples, to make Lawes, Decrees, Statutes, and Conſtytucyons; yea, and to publiſſhe, commaunde, and compell theyr ſeyd Subjectes, and Peoples to the Obſervacyon of them.

*No Scriptures  
have they to  
ſhewe.*

More over I confeſſe, graunt, and aſſerme that all theſe forſeyd Lawes, Decrees, Statutes, and Conſtitucyons, made, publiſhed, and commaunded accordynge to the Fourme of ſpirituall Lawe, all Chriſten People and every Manne in himſelfe is ſtraightlye bounde to obſerve and mekeleye to obeye accordynge to the Dyverſyte of the forſeyd Powers. As the Lawes, Statutes, Canons, and Conſtytucyons of oure moſt holye Father the Pope incorporated in his Decrees, Decretals, Clementynes, Codes, Chartes, Reſcriptes, Sextyles, and Extravagantes the Worlde over all. And as the provincyall Statutes of Archebyſhoppes in theyr Provinces, the ſynodall

*What beggerly  
Baggage is this?*

odall Actes of Bysshoppes in theyr Dyoces, and the commendable Rewles and Customes of Prelates in theyr Colleges, and Curates in theyr Parryshes, all Christen People are both bounde to observe and also most mekelye to obeye. Over and besydes all this, I *Johan Oldecastell* utterlye forsakynge and renouncyng all the afore seyde Errours and Heresydes, and all other Errours and Heresydes 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 forseyde Heresydes, 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 same as God shall helpe me and these holye Evangelyes.

*Intollerable  
Yokes laye  
they.*

*Never made  
he soche an  
Othe.*

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, Archebisschoppes, Bisschoppes, and Prelates, as are contayned and determyned in theyr holye Decrees, Decretals, Clementynes, Codes, Chartes, Rescriptes, Sextyles, Summes Pall, Extravagantes, Statutes provyncyall,

*This Knaverye maynteyne they  
Byll.*

*The blasphemouse  
Byble  
of Papijstes.*



*The great Proceſſe agaynſt**Marke this  
handelynge.*

Actes ſynodall, and other ordynarye Rewles and Cuſtomes conſtytuted by them or that ſhall chaunce hereafter dyrectlye to be determyned or made. To theſe and all ſoche other will I my ſelfe with all Power poſſyble applye. Beſydes all this, the Penaunce which yt ſhall pleaſe my feyd reverende Father the Lorde Archebyſſhop of *Caunterburye* hereafter to enjoyne me for my Synnes, I will mekelye obeye and faythfullye fulfill. Fynallye all my Seducers and falſe Teachers, and all other beſydes whom I ſhall hereafter knowe ſuſpected of Hereſye or Errours, I ſhall effectually preſent or cauſe to be preſented unto my feyd reverende Father Lorde Archebyſſhop or to them which hath his Auſtoryte, ſo ſone as I can convenyentlye do it, and ſe that they be corrected to my uttermoſt Power. *Amen.*

*This Charge  
geve they  
commonlye.**The cruell Complaynt of the Clergye,  
and tyrannouſe Acte thereupon  
made.**The Devyll  
both not  
more wayes  
to Mycheſe.*

**N**EVER came this Abjuracyon to the Handes of the Lorde *Cobham*, neyther was yt compyled of them for that Purpoſe,

pose, but onely therewith to bleare the Eyes of the unlearned Multytude. And whan they perseyved that Polycye wolde not helpe, but made more and more agaynst them, than sought they out an other false Practyse. They went unto the Kynge with a most grevoufe Complaynt, lyke as they ded afore in his Fathers Tyme, that in everye Quarter of the Realme by Reason of *Wycleves* Opynions and the seyde Lorde *Cobham*, were wonderfull Contencyons, Rumours, Tumultes, Uprours, Confederacyons, Dyffencyons, Divyfyons, Dyfferences, Dyscordes, Harmes, Slaunders, Scysmes, Sectes, Sedyctions, Perturbacyons, Parelles, unlawfull Assemblyes, Varyaunces, Stryfes, Fyghtynges, rebellyoufe Ruffelynges, and daylye Infurreccyons. The Churche (they sayd) was hated; the Dyocefanes were not obeyed; the Ordynaryes were not regarded; the spirituall Offycers, as Suffraganes, Archedeacons, Chauncellers, Doctours, Commyffaryes, 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 Jurisdiccyon,

Ex Statuto  
Parliamenti  
Regis Hen-  
rici V.

*The Clamoure of Papistes.*

*They crye  
apace for  
theyr Bellies.*

on, Auctoryte, Honour, Power, Polycye, Lawes, Rytes, Ceremonyes, Curſes, Keyes, Cenſures, and canonycall Sanccyons of the Church were had in an uttre Contempt; So that all in a Maner was come to nought.

*Chriſt al-  
wayes tro-  
bleth them.*

And the Cauſe of this was, that the Heretyques and Lollars of *Wycleves* Opynyon, were ſuffered to preache abroad ſo boldelye, to gather Conventycles unto them, to kepe Scholes in Mennys Houſes, to make Bokes, comyle Treatyſes, and wryte Balettes, to teache pryvatlye in Angles and Corners, as in Wodes, Feldes, Medowes, Paſtours, Groves, and in Caves of the Grounde. This

*An olde Pra-  
tyſe of theyrs  
yet uſed.*

wolde be (they ſayd) a Deſtruccion to the Common welthe, a Subverſyon to the Lande, and an uttre Decaye of the Kyngeſ Eſtate ryall, yf Remedye were not fought in tyme. And this was theyr Polycye to cople the Kyngeſ Auctoryte with that they had done in theyr former Counſell of Craft, and ſo to make yt therby the ſtrongar: For they perſeved themſelves verye farre to weake els, to folowe againſt theyr Enemyes that they had ſo largelye enterpryſed. Upon this

*A Parliament  
at Leyceſtre.*

Complaynt, the Kynge immediatlye called a Parliament at *Leyceſtre*. It myght not in thoſe Dayes be holden at *Westmynſtre* for  
the

the great Faver that the Lorde *Cobham* had both in *London* and about the Cyte. Yet were they deceyved: That they doubted most lyghted there foneft upon them.

A Byll was put in there agayne by the Commons agaynst theyr contynuall Wastynge of the Temporalties, lyke as yt had bene twyfe afore by Procurement of the feyd Lorde *Cobham*, both in the Dayes of Kyng *Rycharde* the Seconde, *Anno Domini* 1395. and also of Kyng *Henrye* the iiiii. *Anno Domini* 1410. Wherupon was growne all this Malyce afore specyfyed; but this was than workemanlye defeated by an other propre Practyse of theyrs. They put the Kyng in Remembraunce to clayme his Ryght in *Fraunce*, and graunted him therunto a Dyme with other great Subsydye of Money. Thus were *Christes* People betrayed everye Waye, and theyr Lyves bought and solde by these most cruell Theves. For in the feyd Parliament the Kyng made this most blasphemouse and cruell Acte, 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 *Wycleves* Lernyng) they shuld forfet Lande, Cattell, Bodye, Lyfe, and Goodes from theyr Heyrs

Robertus Fabianus in Chronicis.

Walden. in Fasciculo.

Fabianus in Chronicis.

A Practyse.

Walden. ad Martinum Papam, li. ii. ca. 46. & in Sydone. Polydorus.

for

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

*Chriſt hath  
leſſe Fawer  
than Theves.*

*Never Ty-  
raunt more  
cruell.*

Befydes this yt was enacted that never a Sanyctwarye nor pryvyleged Grounde within the Realme ſhuld holde them, though they were ſtyll permytted both to Theves and Mourtherers. And yf 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 agaynſt the Kyng, and than be burned for Hereſye agaynſt God, and yet neyther of both commytted. The Begynnyng of that Acte is this: *Pro eo quod magni rumores, &c.* Anon after was yt proclaimed through out the Realme, and than had the Byſhoppes, 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 *Germany, Boheme, Fraunce, Spayne, Portyngale*, and into the Welde of *Scotlande, Walys, and Irelande*, workyng there manye Marveyls agaynſt theyr falſe Kyngdome to longe to wryte. In the *Chriſtmas* ſolowyng was *Syr Roger Acton* Knyght, Maſtre

*Walden. ad  
Martinum  
Papam, li. ii.  
ca. 50.  
De Sacra-  
mentalibus,  
ca. 53.*

Mastre *Johan Browne* Esquyre, Syr *Johan* Walden.  
*Beverlaye* a lerned Preacher, and dyverse Fabianus.  
other more attached for quarellynge with Jo. Major  
certen Prestes, and so inpresoned. For all Polydorus.  
Menne at that Tyme coude not pacyentlye  
suffre theyr blasphemouse Braggēs.

The Complaynt was made unto the Kynge  
of them, that they had made a great Assē- A great Lye.  
blye in Saynct *Gyles* Felde at *London*, pur-  
posynge the Destruccyon of the Lande and  
the Subversyon of the Common welthe.

As the Kynge was thus infourmed, he Walden. ad  
erected a Banner (sayth *Walden*) with a Martinum,  
Croffe therupon (as the Pope doth common- & in Prolo-  
lye by his Legates, whan he pretendeth to go de Sacra-  
warre agaynst the Turke) and with a great mentis.

Nombre of Menne entred the same Felde,  
where as he founde no soche Companye :  
Yet was the Complaynt judged true, bycause  
the Bysshoppes had spoken yt at the Infour-  
macyon of theyr Prestes. All this hath What Tho-  
*Thomas Walden* in dyverse of his Workes, mas Walden  
which was at the same Tyme a whyght or was.  
*Carmelyte* Fryre, and the Kynges Confes-  
sour, and partlye yt is towched both by *Ro-*  
*bert Fabyane* and by *Polydorus Vergilius* in  
theyr *Englyshe* Chronycles, but not in all  
Poyntes ryghtlye, as is to be seane in the Pre-  
face

Fabianus.  
Polydorus in  
Chronicis.

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 contynued more than *iiii.* Yeares after.

*A Conjecture  
of Wryters.*

Some Wryters have thought this Eſcape to come by the ſeyd Syr *Roger Acton* and other Gentyllmenne 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*, Maſtre *Johan Browne*, Syr *Johan Beverlaye*, and *xxxvi.* more (of whom the more Part were Gentyll Menne of Byrthe) convicted of Hereſye by the Byſſhoppes, and condemned of Treason by the Temporalte, and accordyng to the Acte, were fyrſt hanged and than brent in the ſeyd Saynct *Gyles Felde*. In the ſame Yeare alſo was one *Johan Claydon* a Skynner, and one *Rycharde Turmyne* a Baker, both hanged and brent in *Smythfelde* by that vertuouſe Acte, beſydes that was done in all other Quarters of *Englande*, which was no ſmall Nombre yf yt were now throughlye knowen.

Johan Major, lib. vi. cap. 9. Hiſtorie Scotorum.

Robertus Fabianus in Chronicis.

*The latter Enpresonynge and Death  
of the Lorde COBHAM.*

IN the Yeare of oure Lorde a M. cccc. <sup>Thomas Arundell dyed.</sup> and xv. dyed *Thomas Arundell*, which had bene Archebysshop of *Caunterburye* more than xxxii. Yeares, to the great Destructioun of Christen Beleve. Yet dyed not his prodygyouse Tyrannye with him, but succeded with his Offyce in *Henrye Chycheleye*, and in a great Sort more of that spyghtfull Spirituale. For theyr Malyce was not yet satled agaynst the good Lorde *Cobham*. <sup>The Lorde Cobham is betrayed.</sup> 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 accomplishe theyr Desyre. He at the last thus monyed with *Judas*, and <sup>Mat. xxvi.</sup> outwardlye pretendynge him great Amyte and Favour, most cowardlye and wretchedlye toke him, and in Conclusyon so sent him up to *London*, where as he remayned a Moneth or two inprysoned agayne in the Tower. And after longe Proceffe they <sup>Condemned is Gods true Servaunt.</sup> condemned him agayne of Heresy and Treason by Force of the afore named Acte,  
he



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

*He is ledde  
forth to his  
Death.*

And upon the Daye appoynted he was brought out of the Tower with his Armes bounde behynde him, havynge a verye cherefull Countenaunce. Than was he layed upon an Hardle, as though he had bene a moſt heynouſe 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 prayeth  
for his Ene-  
myes.*

he fell downe devoughtlye upon his Knees, deſyerynge Almyghtye God to forgeve his Enemyes. Than ſtode he up and behelde the Multytude, 'exhortynge them in moſt 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 *Chriſt* in theyr Converſacyon and Lyvyng, with manye other ſpecyall Counſels.

*Brent was he  
in Cheanes.*

Than was he hanged up there by the Myddle in Cheanes of Yron, and ſo conſumed a lyve in the Fyre, prayſynge the Name of God ſo longe as his Lyfe laſted. 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 sixt Yeare of the Regne of Kyng *Henry* the fyft, the People there present shewynge great Dolour. How the Prestes that Tyme fared, blasphemed, and cursed, requyrynge the People not to praye for him, but to judge him damned in Hell, for that he departed 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 *Christ* whan he was hanged up amonge Theves. The ryghtuouse semeth to dye (sayth 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 suffre Payne before Menne (sayth he) yet is theyr Expectacyon full of Immortalyte. They are accounted for the Chyldren of God, and have theyr just Porcyon amonge the Saynctes. As Golde in the Fornace doth God trye his Elecetes, and*

*What the People and Prestes ded.*

*Not the Popes Serwaunt, but Christes.*

*Joan. xix. Sapien. iii.*

*Sapien. v.*

*Joan. i. Sapien. iii.*

*The great Proceſſe againſt*

*as a moſt pleaſant Brent Offerynge receyveth  
 be them to reſt. The more harde the Paſ-  
 ſage be, the more gloryouſe ſhall they apere  
 in the lattre Reſurreccyon. Not that the  
 Affliccyons of this Lyſe are worthye of ſoche  
 a Glorye, but that yt is Gods heavenlye  
 Pleaſure ſo to rewarde them. Never are the  
 Judgementes and Wayes of Menne lyke unto  
 the Judgementes and Wayes of God, but con-  
 trarye evermore unleſſe they be taught of  
 him. In the latter Tyme (ſayth the Lorde  
 unto Daniel) ſhall manye be choſen, proved,  
 and puryfyed by Fyre, yet ſhall the ungodlye  
 lyve wyckedlye ſtyll and have no Underſtand-  
 ynge that is of Fayth. By an Angell from  
 Heven was Joban ernestlye commaunded  
 to wryte, that bleſſed are the Dead which  
 hence departeth in the Lorde. Ryght dere  
 (ſayth David) in the Syght of God is the  
 Death of his true Servauntes. Thus reſt-  
 eth this valeaunt Chriſten Knyght Syr  
 Joban Oldecaſtell, undre the Aultre of God  
 (which is Jeſus Chriſt) amonge that godlye  
 Companye which in the Kyngedome of Pa-  
 cyence, ſuffred great Tribulacyon with the  
 Death of theyr Bodyes for his faythfull  
 Worde and Testimonye, abydyng there with  
 them the fulfyllinge of theyr whole Nombre,  
 and*

Heb. xi.  
 Rom. viii.

Eſa. lv.

Hiere. xxxii.  
 Dan. xii.

Apoc. xiv.

Pſal. cxv.

Apoc. vi.  
 Apoc. i.  
 Apoc. vii.

Apoc. xx.

*and the full Restauracyon of his Electes.*  
The which he graunt in effect at his  
Tyme appoynted, which is one God eter-  
nall. *Amen.*

*The Conclusyon.*

**B**Esydes the Causes reherfed afore in the *An other*  
Preface, concernynge the dreadfull *Cause of his*  
Death of this most Christen Knyght Syr *Death.*  
*Joban Oldecastell* the Lorde *Cobham*, this is  
also rekened for one. In the Ende of the *Agaynst the*  
fyrst Boke, which he put up into the Par- *Clergye.*  
lement Howse agaynst the Abufyons 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 Con-  
clusyon sommarye of the unyverfall Con-  
tentes therof.

*Plangunt Anglorum Gentes crimen Sodo-* *Verses in*  
*morum.* *Latyne.*

*Paulus fert, horum sunt Idola causa ma-*  
*lorum.*

*Surgunt ingrati, Giezite Symone nati,*  
*Nomine prelati, hoc defensare parati.*

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*Qui reges estis, populis quicunque preestis,  
Qualiter hiis gestis gladios prohibere po-  
testis?*

*A Time of  
Ignoraunce.*

Though the Verses be grosse and unper-  
fyt accordynge to the Tyme than, wher-  
in all freshe Lytterature was clerelye extyn-  
guyshed, yet is the Sentence of them lyve-  
lye and of a freshe faythfull Sprete, even  
in the Zele of *Helias* and *Phinees* for re-  
buke of Synne. And thus are they in the  
*Englyshe* :

*The Verses  
are here  
englyshed.*

*Bewayle maye Englande, the Synne of  
Sodomites.*

*For Idolles and they, are grounde of all  
theyr wo.*

*Of Symon Magus, a Secte 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 soche Myscheves uncor-  
rected?*

*By nothyng  
will they a-  
mende.*

Whan this Boke wolde not helpe to-  
wardes anye Reformacyon, but was law-  
hed to scorne of the Bysshoppes, than were  
these

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these Verfes copyed out by dyverse Menne, and fet upon theyr Wyndowes, Gates, and Dores, which were than knowen for obftinate Hypocrytes and fleshlye Lyvers, which made the Prelates madde. And this is the great Infurreccyon that *Walden* complayneth of unto Pope *Martyne* the fyft, and after him *Polydorus* the Popes Collectour, with other Papiftes more, wherin never a one Manne was hurt. I wolde marvele moche more of the Doublenesse of *Thomas Walden* beyng than the Kynges Confessour yf I ded not knowe the unshamefast Nature of that lyenge Generacyon. In his fyrft Epistle unto Pope *Martyne*, and in the fyrft Preface of his fourth Boke *contra Wicleviftas*, he sayth that Syr *Johan Oldecastell* with a great Nombre of Heretyques conspyred agaynst Kyng *Henrye* the fyft in the fyrft 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 the same selfe Tyme, Yeare, Moneth, Weke, and Daye a Presoner within the

*The Insurreccyon complayned of.*

Ad Martinum Papam. Et in Prefatione. iv. libri contra Wicleviftas.

Fasciculus Zizaniorum Wiclevi.

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

*Lyars.*

Johan. viii.

Mat. x.  
Luc. xii.

Cobham o-  
vercometh.

Pfal. xxxiii.  
Luc. i.

Stephanus  
Langton in  
vita Thomæ  
li. iii. ca. 19.

But thus commonlye are innocent Menne lyed upon amonge these blasphemouse Bellygoddes. 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 close, but ones shall be opened, neyther is anye thyng so hydde, that shall not at the last be knowen clerelye.*

Thus hath Syr *Johan Oldecastell* a tryumphaut Victorye over his Enemyes by the Veryte which he defended, all contrarye to the blynde Worldes Expectacyon, and they have a fowle Overthrowe beyng proved manyfest Murtherers, blynde Beastes, Hypocrytes, and Lyars by the same. Soche a swete Lorde is God alwayes to those that be his true Servauntes, blessed be his holye Name therefore. Conferre the Causes of this godlye Mannys Death with the Poyntes that *Thomas Becket* dyed for and other Popishe Martyrs besydes, and ye shall fynde them farre dyfferent and unlyke. *Thomas Becket* was slayne at *Caunterburye*, in his Prelates Apearell, in the Head Church, before the hygh Aultre, amonge relygyouse Monkes

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

Syr *Johan Oldecastell* was brent in Walden.  
Cheanes at *London* in Saynct *Gyles Felde*, Jo. Major. Fabianus.  
undre the Galowes, amonge the Laye People, and upon the prophane workyng Daye, at the Bysshoppes Procurement. And all this is ungloryouse, yea and verye despyfeable unto those worldlye Eyes, what though *Jesus Christ* his Mastre afore him were Jesus Christ. handeled after a verye lyke Sort. For he was crucyfyed at *Hierusalem*, without the Cyte and without the holye Synagoge, Heb. xiii. Johan. ix. acursed out of Church, amonge the prophane Multytude, in the mydde of Theves, in the Place where as Theves were commonly Mat. xxvii. Johan. xix. Act. iii. hanged, and not upon the feastfull Daye but afore yt, by the Bysshoppes Procurement also. Now lete us confydre the Causes of both theyr Deathes, and trye them both by the manyfest Scripturs of the Gospell, which of them shuld seme most to the Glorye of God, and which most to the Glorye of Menne. *Thomas Becket* dyed upon his owne Herybertus Hofcham in vita Thomæ. sekyng onlye, for maynteynyng the wanton Lybertees and superfluouse Possessyons of



- the *Romyſhe* Churche here within *Englande*, which are both forbydden of *Chriſt* and alſo condemned by the ſame *Scripturs*. *He that forſaketh not all that he hath*, (ſayth he) *can not be my Diſciple*. And whan a Contenyon befell amonge the Apoſtles for the Superyoryte, he ſayd alſo unto them: *The Kynges of the Worlde have the Worldes Domynyon with all Pompe and Rytches belongyng to the ſame; but yow ſhall not ſo*.
- Luc. xiv. *Wherefore the* Syr *Johan Oldecaſtell* dyed at the impo-  
*Lorde Cob-* ture Sute of the Clergye, for callynge upon  
*ham dyed.* a Chriſten Reformacyon in that *Romyſhe* Church of theirs, and for manfullye ſtandyng by the faythfull Teſtymonyes of *Jefu*, as all the aforeſeyd Proceſſe declar- eth. And this is both allowed in the Goſpell, and alſo requyred of everye Chriſten Belever. *He that confeſſeth me, and my Worde before Menne* (ſayth *Chriſt*) *him will I confeſſe 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,*
- Mat. x. *Thomas Becket* in the Tyme of his Death  
 Mar. viii. commended himſelfe to the Patrones of his  
 Luc. ix. Church (which were two gylded Ymages  
 Luc. xii. of
- Benedic. de *Thomas Becket* in the Tyme of his Death  
 Burgo Pe- commended himſelfe to the Patrones of his  
 tri. Church (which were two gylded Ymages  
 of

of Saynct Saver and Saynct *Marye*) and the Cause of his Church unto Saynct *Denys*, and had nomore but his Prestes Crowne cut of (which is the Popes lyverye Marke) even by the verye Shavyng as his Storye mencyoneth.

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

Joannes Capgrave, Stephanus Langton, li. iii. ca. 18.

How the Lorde Cobham dyed.

No popishe Martyr is Cobham.

Esa. lv.

Luc. xvi.

maye ye se that the precyouse Spowse or immaculate Church of *Christ*, is no goryousely paynted Gentyll Woman nor gloryouse glytteryng Madane, but all hydden and unknowen to the worldlye Infydels which dyddayneth to seke her in the Scriptures.

Pfal. xlii.

*Who is a  
ryght membre  
of Christ.*

*The Tyrannye  
of Bishops  
and  
Prestes.*

Apoc. xi.

Nothyng is precyouse unto them, that shyneth not unto the Eye. A most fyt Membre for *Christes* mystycall Bodye, is he that suffreth with the Head therof. As this good Syr *Johan Oldecastell* ded, whan he was with *Christ* examyned of the proude Bysshoppes, scorned of the Prestes, dyddayned of the Worlde, yll reported, mocked, hated, revyled, acursed, and so commytted unto the Laye Judgement to be condemned by them unto most shamefull and cruell Deathe. Yea, so extremely malycyouse was that spyghtfull Spirituallte agaynst him, that they wolde not suffre his Bodye to be buried in theyr great Cyte or holye Church (which is spiritualllye called *Sodoma* and *Egyptus*) to make the Prophecye of Saynct *Johans* Apocalyps trulye to be verefyed upon him, and to prove him *Christes* Membre all togyther. They both resold his Bodye into Ashes, and also made the Ryver to  
carrye

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carrye them awaye, lyke as they ded also with the Bones of *Johan Wycleve*, least anye Thyng therof shulde remayne, because they wolde also shewe them selves lyke in Tyrannye to *Julianus Apostata*, that so used the Bodye of holye *Johan Baptist* afore them. I shuld make a Comparyson betwixt this blessyd Martyr of *Christ Syr Johan Oldecastell*, and *Peter of Myllayne* with other of the Popes Martyrs, which dyed for the Popes Power, Pardons, Pylgrymages, Eare Confessyon, and other popyshe Matters more establysshed in the generall Counsell of *Laterane*, but yt wolde axe to moche Tyme.

And as concernynge the kynde of his contemtuousse Death or Martyrdome. More vyle was not his hangynge undre the Gallowes in an yron Cheane, than was the hangynge of his Lorde *Jesus Christ* upon the Crosse in the Tyme of his Death. Nor than was the hangynge of *Peter, Andrew, and Phylp* his holye Apostles, Bysshop *Symeon, Dorotheus, Gorgonius, Alexander, Epipodius, Claudius, Asterius, Menon, Nemesius, Nestor, Agricola, Julia, Zoe* the Wyfe of *Nicostratus*, with manye other holye Martyrs more. More odyouse was not his

Burnynge

De Sacramentalibus,  
ca. 89. &  
137.  
Fasciculus  
Zizaniorum

*The Popes  
Martyrs.*

Johan. xix.  
Petrus Equi-  
linus. Joan-  
nes Textor.

*Brent was he  
with Christes  
Martyrs.*

Burnynge in the Fyre, than was the cruell  
Burnynge of *Barnabas* the Apostle, *Poly-  
carpus* the good Bysshop of *Smyrna*, *Aman-  
cius*, *Agathon*, *Tyburcius*, *Getulius*, *Symphro-  
nius*, *Sothenes*, *Victor*, *Dioscorus*, *Eulogius*,  
*Fruētuousus*, *Castus*, *Aemilius*, *Fidencius*, *He-  
ro*, *Hyreneus*, *Aphra*, *Hylaria*, *Apolonia*,  
*Anastasia*, and manye hondrethes more.

Pfal. xxi.  
Amos iv.

Whan this stronge Wytneffe of the Lorde  
was amonge the fatte Bulles of *Basan*, and  
most cruellye assaulted of them, he was  
throughlye asfertayned in his Conscience for  
that Conflyct of Fayth, to tast his eter-  
nall Goodnesse in the lastynge Lande of the  
Lyvynge.

Pfal. xxx.

Yea, soche Tyme as he was reprovved of  
his Enemyes and forsaken of his Fryndes,  
in Maner of a broken Veffell, he toke a  
stronge Stomacke unto him as ded the  
myghtye *Machabees*, and thought thus in  
his Mynde. That though those ungracy-  
ouse Tyrauntes shulde put him unto Death,

2 Mach. vii.

yet wolde the eternall Kynge (which is both  
Resurreccyon and Lyfe) rayse him up agayne  
in the Resurreccyon of Lyfe everlastynge, a-  
monge them that hath dyed for his pure  
Lawes. All redye hath he rayfed his Fame  
(which laye longe dead) by the lyvynge Sprete  
of

Johan. xi.  
Johan. vi.  
Apoc. xx.

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

Soche Tyme as oure most worthye Soverayne Kynge *Henrye* the viii. now lyvyng, after the most godlye Example of Kynge 4 Reg. xxiii. 2 Par. xxxiv. *Jofias* vlytyed the Temples of his Realme, he perseyved the synnefull Shryne of this *Becket* to be unto his People a most pernycyouse Evyll, and therefore in the Worde of the Lorde he utterlye amonge other destroyed yt. If he had upon that and soche o- Prestes suffered upon Amendement. ther abhomynable Shrynes brent those ydolatrouse Prestes which were (and are yet) theyr

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theyr chefe Maynteners, he had fulfilled that godlye Historye 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 seme to be regarded. I doubt yt not at all, but his most noble Dyscreffyon perseyveth moche more in that wycked Generacyon of the Popes norryshynge up, which alwayes hath maynteyned (and yet do) soche manyfest Errours, than he ever in his Lyfe yet uttered. The eternall Father rewarde his Grace for that clere Lyght of Helthe which we poore Creaturs have receyved at his onlye hande under God, though yt be not all without the grevousse Ponnyshment of oure Bodyes. By the Proceffe which we have afore here uttered of Syr *Johan Oldecastell*, ye maye evydentlye 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 Prayse of his most gloryouse Name. *Amen.*

*They daunce  
but in a Net.*

*The Lorde  
conserve his  
Grace.*

Pfal. xxx.  
Ecclef. i.  
Sapien. v.

Thus


## The Conclusyon.

III

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



### *Prophecyes of Joachim Abbas.*

N the latter Dayes shall apere a Lawe of Lyberte. The Gospell 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 fulfilled towarde the Ende of the Worlde.

The Holye Ghost shall more perfyghtlye exercyse his Domynyon in convertynge Peoples



ples by the Preachers of the latter Tyme, than by the Apostles.

The Church of *Rome* is the fleshlye Synagoge of Sathan.

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

The departynge of the *Grekes* from the Church of *Rome*, was godlye. For yt was ordayned of God, and wrought by the Holy Ghost.

*Ex compendiaris Guidonis Perpiniani, de Heresibus.*





# APPENDIX.



*Archiepiscopus Cantuariensis contra  
Dominum Oldcastle.*

*Ex Registr. Chichel. p. 2. infra Biblioth.  
Lambeth.*



**T**HOMAS, Permissione Divina  
*Cantuariensis* Archiepiscopus,  
totius *Angliæ* Primas & A-  
postolicæ Sedis Legatus, Vene-  
rabili Fratri nostro Domino *Richardo*, Dei  
gratia *Londinensi* Episcopo, Salutem & Fra-  
ternam in Domino Charitatem.

Nuper coram Nobis, in Convocatione  
Prælatorum & Cleri nostræ *Cantuariensis*  
I Provincie

Provinciae in Ecclesia nostra Sancti *Pauli* ultimo celebrata, cum iisdem Prælati & Clero super Unione & Reformatione Ecclesiae *Anglicanae* tractantibus, inter cætera per Nos & Eosdem Prælatos & Clerum conclusum extitit quasi pro impossibili Scissuram *Tunicae Domini* inconfutis reformare, nisi prius certi Magnates Regni, Autores, Fautores, Protectores, Defensores, & Receptores horum Hæreticorum qui dicuntur *Lollardi*, essent rigide reprehensi, ac, si opus fuerit, per Censuras Ecclesiae, una cum Invocatione Brachii Secularis a suis Deviiis revocati.

Et, facta subsequenter in eadem Convocatione, inter Procuratores Cleri & alios qui de singulis Dioecesibus ejusdem Nostrae Provinciae ibidem in magno numero interfuerunt, Inquisitione diligenti, repertum fuit inter eosdem, ac Nobis detectum & delatum, quod Dominus *Johannes Oldcastellus* Miles fuerat & est principalis Receptator, Fautor, Protector & Defensor eorumdem :

Ac quod, præsertim in Dioecesibus *Londinensi*, *Roffensi*, & *Herfordensi*, ipsos *Lollardos*, ab Ordinariis sive Diocesanis Locorum minime licentiatos, contra Constitutionem Provinciam inde factam, ad Prædicandum transmissit

transmifit, ac eorum Prædicationibus nephariis interfuit, & Contradiçtores, fi quos repererat, Minis & Terroribus ac Gladii Secularis Potentia compefcuit,

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

Aliterque ſenſit & ſentit, ac dogmatizat & docet de Sacramentis Altaris & Pœnitentiæ, Peregrinationibus, & Adorationibus Imaginum, & Clavibus, quam Romana & Univerſalis Eccleſia docet & affirmat.

Quare, ex parte eorundem Prælatorum & Cleri, tunc fuimus requiſiti, ut de & ſupra Præmiſſis contra eundem Dominum *Oldcaſtellum* procedere dignaremur.

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 noſtris dictæ noſtræ Provinciæ tunc præſentibus & magna parte Cleri ejuſdem noſtræ Provinciæ ad Præſentiam dicti Domini noſtri Regis tunc in Manerio ſuo de *Kenynghon* exiſtentis, perſonaliter accedentes, contraque eundem Domi-

num *Jobannem* Querelam deponentes, Defectus ejusdem Domini *Jobannis* partim Recitavimus.

Sed, ad Rogatum ipsius Domini nostri Regis ipsum Dominum *Jobannem* sine Decore ad unitatem Ecclesiæ reducere cupientes, omnem Executionem Præmissorum ad Tempus magnum distulimus.

Sed demum, quia præfatus Dominus noster Rex circa Reductionem ejusdem post magnos Labores non profecit, prout idem Dominus noster Rex Nobis tam Verbo quam in Scriptis referre dignabatur, Nos subsequenter eundem Dominum *Jobannem* de & super præmissis personaliter responsurum coram Nobis, ad certum Terminum effluxum, decrevimus evocandum, ac Nuncium nostrum cum Literis nostris citatoriis ad dictum Dominum *Jobannem* transmifimus, tunc in Castro suo de *Couuling* degentem.

Cui Nuncio nostro dedimus in mandatis ut Castrum dicti Domini *Jobannis* nullo modo ingrederetur nisi licentiatus; sed per Medium cujusdam *Jobannis Botteleri*, Ostiarii Cameræ dicti Domini nostri Regis, ipsum Dominum *Jobannem* requireret quatenus aut daret dicto Nuncio nostro Licentiam ingrediendi ut citaret eundem, seu saltem ex-

tra

tra Castrum suum prædictum faceret sui Copiam, ut sic Citatione possêt apprehendi.

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

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

Quo Die adveniente Nobis, in Capella majori infra Castrum de *Ledys*, nostræ Diocesis, quod tunc inhabitabamus & ubi tunc residebamus cum Curia nostrâ, pro Tribunali

sedentibus, facta fide quæ requiritur in præmissis, ac audita per Nos & recepta relatione juxta assertionem & prout communiter prædicatur in partibus ubi dictus Dominus *Johannes* se incastellat & fortificat in Castro suo prædicto ac Opiniones suas defendit, Claves Ecclesiæ ac Potestatem Archiepiscopalem multipliciter contemnendo.

Nos eundem Dominum *Johannem*, sicut præmittitur, citatum, publice & alta Voce præconizari fecimus, ac sic præconizatum, diutius expectatum & nullo modo comparentem, reputavimus, prout erat, merito Contumacem, & in Pœnam Contumaciæ suæ hujusmodi ipsum in Scriptis Excommunicavimus tunc ibidem.

Et quia ex serie præmissorum & aliis perpicuis Indiciis & factorum Evidentiis concepimus, quod idem Dominus *Johannes*, in Defensionem hujusmodi Erroris sui, contra Claves Ecclesiæ se fortificat & incastellat, ut præmittitur (quorum prætextu vehemens suspitio 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, Diæ Sabbati proximo post Festum Sancti

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

Quo Terminò (videlicet, Die Sabbati proximo post Festum Sancti *Matthæi* prædicto 23. Die ejusdem Septembris adveniente) coram Nobis in Domo Capitulari Ecclesiæ Sancti *Pauli Londinensis* pro Tribunali sedentibus, assidentibusque Nobis Universalibus Confratribus nostris, Dominis *Ricardo Londinensi* & *Henrico Wyntonensi*, Dei gratia Episcopis, comparuit personaliter Dominus *Robertus de Morley* Miles, Custos Turris *Londinensis*, secumque præfatum Dominum *Jobannem Oldcastellum* Militem adduxit, & coram Nobis collocavit:

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



## APPENDIX.

Cui quidem Domino *Johanni Oldcastello*, sic personaliter præfenti, 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 Provinciæ, ut præmittitur, detectus & delatus extiterat,

Quomodoque citatus, & propter suam Contumaciam excommunicatus.

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

Ipse tamen Dominus *Johannes*, ad hujusmodi 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, eandemque Schedulam Nobis realiter tradidit, & Articulorum, super quibus extitit examinatus; quæ est talis:

*Ego*

*Ego Johannes Oldcastellus Miles, Dominus de Cobham, cupio omnibus innotescere Christianis testemque adhiberi Deum, nunquam me aliter induxisse Animum, nec inducturum, ducente Domino, quam ut firma indubitataque fide omnia illius Sacramenta amplectar, quæcumque ab ipso ad usum suæ Ecclesiæ 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 sit, demum post triduanam mortem redivivum, ac subductum ad dextram immortalis Patris, nunc cum ipso triumphat sempiternæ gloriæ particeps.*

*Tum de Pœnitentiæ Sacramento ita habet fides mea, ut credam apprime necessariam quibuscunque, ad salutem anhelantibus peccatricis vitæ correctionem, talemque subeundam prioris vitæ pœnitundinem, ex vera confessione, indissimulata contritione, legitimaque satisfactione, qualem divinæ nobis præscribunt*

*præscribunt literæ, alioqui nullam futuram salutis spem.*

*Tertio, de Imaginibus hunc in modum sentio, ut non meræ fidei esse illas existimem, sed, post Christi in orbem invec̄tam fidem, permitte Ecclesia, in usum irrep̄sisse, ut laicis ac ignaris subserviant pro calendario, quarum admonitu tum Christi tum Sanctorum aliorum Martyria ac pia exempla facilius in Memoriae oculos traducantur: Cæterum, si quis hac repræsentatione secus abutatur, ut his ipsis Sanctorum simulacris cultum eum præstet qui debetur iis quos repræsentant, imo huic potius cui Divi ipsi univ̄sum honorem debeant, hanc in eis collocantes fiduciam quæ in Deum unice sit transferenda, sive ita erga mutas has imagines affecti ut his aliqua parte sint affixi, aut huic quam illi addictiores, mea sententia nihil abscedunt ab idololatria, criminaliter peccantes in Deum omnis honoris autorem.*

*Postremo, sic mihi persuadéo 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, etiamsi or-*  
bis

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*bis omnes angulos expatietur; contraque, qui illius observat præcepta iusta, haud posse interire, quamvis nusquam ille in tota vita perambulet, peregrinationis ergo, neque Romam, neque Cantuariam, neque Compostellam, sive quocunque perambulare solet vulgus hominum.*

Qua scheda, cum istis articulis contentis in eadem, ut præfertur, per dictum Dominum *Jobannem* perlecta, nos cum Confratribus nostris prædictis, aliisque pluribus Doctoribus & peritis super his communicavimus, ac demum, de consilio & assensu eorundem, præfato Domino *Jobanni Oldcastello* duximus tunc ibidem,

Ecce! Domine *Jobannes*, in hac scheda plura bona continentur & satis Catholica, sed vos habetis terminum istum ad respondendum super aliis erroribus & hæresibus sapientibus, quibus per contenta in hac scheda non est plene responsum, & propterea vos oportet ad eadem, & fidem vestram, atque assertiones, in eadem scheda expressas, circa eadem plenius declarare, (videlicet)

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

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rite factam, remaneat Panis materialis vel non?

ITEM, an teneatis, credatis, & affirmetis, quod in Sacramento Pœnitentiæ, necessarium fuerit, quod habens copiam sacerdotis confiteatur de peccatis suis Presbytero per Ecclesiam ordinato?

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

*Se nolle prædicta aliter declarare, nec, aliter quam in dicta schedula continetur, aliquo modo ad eadem respondere.*

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

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

Consequenter tamen nos cum dictis confratribus nostris & aliis de consilio nostro consulimus, & de communicato consilio eorundem declaravimus eidem Domino *Johanni*

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*Jobanni Oldcastello*, quid sancta Romana Ecclesia in hac Materia, sequens dicta Beatorum *Augustini, Hieronomi & Ambrosii* ac aliorum Sanctorum, determinavit, quas determinationes oportet quoscunque Catholicos observare.

Ad quæ idem Dominus *Jobannes* respondit,

*Quod bene voluit credere & observare quicquid sancta Ecclesia determinavit, ac quicquid Deus voluit se credere & observare; sed quod Dominus noster Papa, Cardinales, Archiepiscopi, & Episcopi, cæterique Prælati Ecclesiæ haberent Potestatem talia determinandi, noluit ad tunc aliquammodo affirmare.*

Unde Nos, adhuc sibi compatibles sub spe melioris deliberationis, promissimus eidem Domino *Jobanni* quod certas Determinationes, in materia antedicta, ac super quibus idem Dominus *Jobannes* debuit clarius respondere, sibi ederemus in Scriptis, terminis Latinis, pro leviori intellectu ejusdem, in *Anglicum* translatis.

Super quibus jubebamus eundem ac cordialiter rogavimus, ut in Die *Lunæ*, proximo

mo tunc sequente, plene & clare suum daret 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 sanctæ Ecclesiæ Catholicæ de sacro sancto Sacramento Altaris est hæc, 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 ulla manet substantia quæ prius aderat:*

Quid huic respondes Articulo?

ITEM, *Sancta Ecclesia determinavit quod quemlibet oportet Christianum in Terris degentem Peccata Sacerdoti per Ecclesiam ordinato confiteri, si liceat accedere:*

Ut hunc sentis Articulum?

*Christus ordinavit Sanctum Petrum suum Vicarium in Terris, cujus Sedes est Ecclesia Romana, concedens ac permittens eandem Auctoritatem, quam tribuit Petro, & omnibus Petri Successoribus, qui nunc dicuntur Papæ Romani; quorum Potestate in Ecclesiis particularibus ordinantur ac constituuntur Prælati,*

*lati, utpote Archiepiscopi, Episcopi, Curati, cæterique Gradus Ecclesiastici; quibus Christianus Populus debet Obedientiam, juxta Traditiones Romanæ Ecclesiæ:*

Hæc est Determinatio Sanctæ Ecclesiæ.  
Ut sentis hunc Articulum?

*Ad hæc, sacrosancta Ecclesia determinavit quod sit necessarium cuius Christiano peregrinari ad sancta Loca, ibique maxime adorare sanctas reliquias Apostolorum, Martyrum, ac Confessorum, omniumque Sanctorum, quoscunque approbavit Romana Ecclesia:*

Ut hunc sentis Articulum?

Quo Die *Lunæ* (videlicet) 25. Die dicti Mensis *Septembris*, coram Nobis ac Confratribus nostris prædictis adjunctoque venerabili Fratrem nostro *Benedicto*, Dei gratia *Bangorensi* Episcopo, jussu & mandato nostro,

Confiliarii & Ministri nostri (videlicet) Magister *Henricus Ware* Curie nostræ *Cantuariensis* Officialis, *Philippus Morgan* utriusque 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 Chamberlayne, Ricardus Dodyngtone, & Thomas Walden, Sacræ Paginæ 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 hujusmodi suum fidele Consilium & Ministerium præberent, atque toto Mundo,

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

Cui nos affabiliter & suaviter recitavimus Acta prioris Diei, 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, sed a solo Deo.*

Conse-

Consequenter Nos suavi & modesto modo rogavimus & requisivimus eundem Dominum *Jobannem*, quatenus de & super Articulis sibi oppositis suum clarum daret Responsum.

Et primo, circa Sacramentum Eucharistiæ.

Ad quem Articulum, inter cætera, dixit & respondit:

*Quod sicut Christus hic in Terra degens, habuit in se Divinitatem & Humanitatem, Divinitatem tamen velatam & invisibilem sub Humanitate, quæ 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.*

*Ac Fidem circa Sacramentum hujusmodi, in Scheda prædicta, sibi per Nos transmissa, per sanctam Romanam Ecclesiam & Doctores sanctos determinatam, expresse negavit, Determinationem Ecclesiæ fore aut esse; sed, si est Determinatio Ecclesiæ, dixit quod est facta contra sacram Scripturam, & postquam Ecclesia fuit dotata, & Venenum effusum in Ecclesia, & non ante.*

Quo etiam ad Sacramentum Pœnitentiæ & Confessionis, dixit & asseruit expresse tunc ibidem:

*Quod, si quis in aliquo gravi Peccato constitutus, a quo ipse surgere nescivit, expediret & bonum esset sibi adire aliquem sanctum & discretum Sacerdotem pro Consilio ab eo habendo; sed quod confiteretur peccatum suum proprio seu alteri Presbitero, etiamsi haberet Copiam ejusdem, non est necessarium ad Salutem, quia sola Contritione Peccatum hujusmodi deleri posset, & ipse Peccator purgari.*

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 imagini 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 Prælatos dixit:

*Quod Papa est verus Antichristus, hoc est Caput ejusdem; Archiepiscopi, Episcopi, necnon alii Prælati, Membra; & Fratres Cauda illius; quibus Papæ, Archiepiscopis, & Prælati non est obediendum, 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, seducent vos omnes & seipsos, & vos ducent ad Infernum; ideo caveatis ab eis.*

Quibus sic per eum dictis, nos iterum ac sæpius flebili vultu dictum Dominum Joannem alloquebamur, eundem verbis, quibus potuimus, exhortando ut ad Unitatem Ecclesiæ rediret, crederet & teneret quod Ec-

clesia Romana credit & tenet; qui respon-  
debat expresse:

*Se aliter non credere nec tenere quam su-  
perius expressit.*

Videntes ergo quod in eo, prout apparuit,  
proficere non potuimus, tandem cum cordis  
amaritudine processimus ad Sententiæ diffi-  
nitivæ Prolationem in hunc modum :

IN DEI NOMINE AMEN,

*Nos Thomas, permissione Divina Sanctæ  
Cantuariensis Ecclesiæ Archiepiscopus & Mi-  
nister humilis, totius Angliæ Primas, & A-  
postolicæ Sedis Legatus.*

In quadam Causa sive Negotio Hæreticæ  
Pravitatis, de & super diversis Articulis, su-  
per quibus Dominus Joannes Oldcastellus  
Miles, Dominus de Cobham, coram Nobis,  
in ultima Convocatione Cleri nostræ Can-  
tuariensis Provinciæ, in Ecclesia Sancti Pauli  
Londini celebrata, post Inquisitionem dili-  
gentem ibidem inde factam, detectus & de-  
latus extiterat, & per nostram Cantuariensem  
Provinciam notorie & publice diffamatus, ad  
Denunciationem & Requisitionem totius  
Cleri prædicti in eadem Convocatione, inde  
nobis

nobis factam, favore possibili, Deo teste, quo potuimus, legitime procedentes contra eundem, ac Christi Vestigiis inhærendo, *qui non vult Mortem Peccatoris, sed magis ut convertatur & vivat*, nitebamur eundem corrigere, ac viis & modis, quibus potuimus atque scivimus, reducere ad Ecclesiæ Unitatem, declarantes eidem quod in hac parte Sancta Romana & Universalis Ecclesia docet, tenet, determinavit, & prædicat,

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

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

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CHRISTI NOMINE INVOCATO, *ipsumque solum habentes præ oculis, quia, per Acta inactitata, producta, exhibita, Signa, Evidentias, & Indicia, diversa insuper Probationum genera, reperimus eundem Dominum Joannem Militem fore & esse Hæreticum, Hæreticisque credentem, in Fide & Observantia Sacrosanctæ Romanæ & Universalis Ecclesiæ, & præsertim circa Sacramenta Eucharistiæ & Pœnitentiæ, quod, tanquam Iniquitatis & Tenebrarum Filius, in tantum obduravit Cor suum, ut non intelligat vocem sui Pastoris, nec velit Monitionibus allici, nec reduci Blanditiis, investigatis primitus, rimatis, & diligenter pensatis 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 & Assensu, magnæ Discretionis & Sapientiæ Virorum, Venerabilium Fratrum nostrorum, Dominorum, Ricardi Londoniensis, Henrici Wintoniensis, & Benedicti Bangorensis, Episcoporum, & aliorum nonnullorum, in Sacra Theologia, Decretis, & Jure Civili Doctorum, aliarumque Religiosarum & Peritarum*

*rum Personarum, nobis assistentium, præfatum Dominum Joannem Oldcastellum Militem, Dominum de Cobham, de & super hujusmodi detestabili Reatu convictum, & ad Ecclesiæ Unitatem pœnitentialiter redire nolentem, HÆRETICUM, ac in his quæ tenet, docet, determinavit, & prædicat sacrosancta Romana & universalis Ecclesia, & præsertim in Articulis superscriptis, errantem judicavimus, declaravimus, & condemnavimus, sententialiter & diffinitive in his Scriptis, relinquentes eundem exnunc, tanquam HÆRETICUM, Judicio Seculari.*

*Ipsūque nihilominus HÆRETICUM, omnesque alios & singulos, qui eundem de cætero, in sui favorem Erroris, receptaverit vel receptaverint, defensaverit seu defensaverint, sibi Consilium, Auxilium, seu Favorem in hac parte præbuit vel præbuerint, tanquam Fautores, Receptatores, & Defensatores Hæreticorum, excommunicavimus, & excommunicatos denunciavimus etiam in his Scriptis.*

Et, ut ista præmissa omnibus in Christo credentibus innotescant, vestræ Fraternitati committimus & commendamus, quatenus præfatum Dominum *Johannem Oldcastellum,*



sicut præmittitur, per nos fuisse & esse damnatum HÆRETICUM, SCHISMATICUM, & in Articulis superscriptis errantem, omnesque alios & singulos, qui eundem Dominum *Johannem* de cætero in sui Favorem Erroris receptaverit defensaverit, receptaverint vel defensaverint, aut sibi Auxilium, Consilium vel Favorem in hac parte præbuerit vel præbuerint, tanquam Receptatores, Fautores, & Defensores HÆRETICORUM, per dictam nostram Sententiam diffinitivam, excommunicatos in Ecclesia vestra, per vestras Civitates & Dioceses, per singulos Subditos vestros & Curatos earundem, in Ecclesiis suis, cum major in eisdem affuerit Populi Multitudo, alta & intelligibili Voce & in Lingua materna, prout supra seriofius continetur in hoc Processu, declarent, publicent, & exponant, ut sic Opiniones erroneæ Populi, qui aliter concepit forte in hac Materia quemadmodum se habet rei veritas, hac Declaratione Publica rescindantur.

Quod idem per vos singulis Confratribus nostris, nostræ *Cantuariensis* Provinciæ Suffraganeis, de Verbo ad Verbum, rescribi  
 &

& innotesci volumus & mandamus, ut ipsi omnes & singuli, per suas Civitates & Dioceſes, modum & formam hujus noſtri Proceſſus, dictam etiam per nos latam Sententiam, & cætera omnia & ſingula contenta in iisdem, publicent, intiment, & declarent, & conſimiliter per Subditos ſuos & Curatos faciant publicari.

De Die vero Receptionis Præſentium, & quid feceritis in Præmiſſis, & quomodo hoc noſtrum Mandatum fueritis & fuerint executi, debite & diſtincte certificetis & certificent, dicto Negotio expedito, Litteris veſtris & ſuis Patentibus, habentibus hunc Tenorem.

Datum in Manerio de *Maydeſton* x. Die Menſis Octobris, Anno 1413, & noſtræ Translationis Anno 18.





*De Proclamatione facienda contra  
Johannem Oldcastell.*

Clauf. 1 Hen. V. m. 10. d.

**R**EX Vicecomiti *Kantiæ* Salutem.  
Cum nos plenius informemur & notorie & manifeste dinoscatur, quod quamplures Subditi nostri, Regni nostri Angliæ, *Lollardi* vulgariter nuncupati, per Procuracionem, Excitationem, Confortationem, Abettamentum, & Manutentionem *Johannis Oldcastell* Chivaler,

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

Diversas Opiniones Fidei Catholicæ manifeste contrarias prædicaverunt, & prædicari fecerunt.

Ac Mortem nostram, pro eo quod Nos contra eos & Opiniones suas hujusmodi partem Nos fecimus, ut verus Princeps Christianus & prout Vinculo Juramenti astringimur,

gimur, contra Ligeantiæ suæ debitum, falso & proditorie imaginaverunt,

Ac quamplura alia, tam in Fidei Catholicæ 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 Possè suo indies facere non desistunt, in Personæ nostræ propriæ ac Status Dominorum & Magnatum prædictorum verisimilem Destructionem,

Nos,

Attendentes qualiter quidam hujusmodi *Lollardorum* & aliorum qui Mortem nostram ac alia Mala & Facinora prædicta, 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  
&

& habemus, ab Sanguinis effusione & hujusmodi Corporali Punitione præservare tota mentis nostræ intentione desideramus, ordinare & providere,

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

Quod illi, per cujus Procuracionem, Excitationem, Consilium, five Narrationem, prædictus *Jobannes* captus fuerit seu arestatus, Quingentas Marcas, ac ille, qui ipsum *Jobannem* capiet, seu arestari faciet, Mille Marcas de Dono nostro pro labore suo in hac parte habebunt,

Quodque Cives & Burgenses ac Communitas Civitatum, Burgorum & aliarum Villarum, qui ipsum *Jobannem* capient & arestabunt, & eum coram Nobis duci facient, de omnimodis Taxis, Tallagiis, Decimis, Quintifdecimis, aut aliis Quotis quibuscumque, Nobis vel Hæredibus nostris de cætero 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.

Teste Rege apud *Westmonasterium* undecimo die Januarii.

*Per ipsum Regem.*



In



*King Henry the Fifth's Proclamation  
for the Apprehension of Sir John  
Oldcastle.*

In Turri London.

**B**E it knowne to all maner Men on owre  
Soveraigne liege Lorde behalfe *Henry*  
Kyng of *England* and of *Fraunce*, Lord of  
*Ireland*, yat for als mykyll as Sire *John*  
*Oldcastell*, somtyme callid Lord of *Cobham*,  
refuse nore wilnought ressaive nore sue to have  
none of the Gracys before yis Tyme be owre  
foresaid liege Lorde grauntid to all his liege  
Poepel that hath offendid, bot continued  
forthe in evyll and coursid purpos to de-  
struye this noble Kyrke of *Inglonde*, and  
the Kyng and his trewe liege Poepel : 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 Kyng, he fall have and be trewly paied of M. Marc of Gold a xx. *li.* of fure lyvelod yerly duryng his Lyve. And if any Cite, Burgh, or othir Toune may take the forsaïd Sire *John* and kepe him, or bryng hym to the Kyng, it fall be dischargid and made free that it fall paie nethir Quinzisme, Disme, 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 Takyr 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 Oldecastell coram Concilio.*

**R**EX dilecto & fideli suo Edwardo Charleton Chivaler salutem. Quia certitudinaliter informamur, quod *Johannes Oldcastell* Chivaler proditor noster per quosdam fervientes & tenentes vestros in March' *Walliæ* nuper captus extitit, & in Castro de *Pole* ad præsens existit, ac nos volentes præfatum *Johannem* coram nobis & Concilio nostro certis de causis celeriter adduci, & de fidelitate & circumspectione vestris plenius confidentes assignavimus Vos in propria persona vestra ad præfatum *Johannem* coram dicto Concilio nostro apud *Westm'* cum omni celeritate possibili 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 Ecclesiæ 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 universis & 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, consulentes, & pro viribus auxiliantes.

In cujus, &c.

Teste *Johanne Duce Bedford* Custode *Angliæ* apud *Westm'* primo die *Decembris*.

Per Concilium.

L

*Pro*



*Pro Lollardis, de Pardonatione.*

Clauf. 2 Hen. V. m. 24.

**R**EX Vicecomitibus Londoniæ, Salutem.

Cum diverſi Subditi & Ligei noſtri, quod dolendum, ad inſtigationem & inſtinctum callidiſſimi Hoſtis & verſuti & ſuorum Sequacium, diverſas Opiniones, Fidei Catholicæ ac ſanæ Doctrinæ manifeſte contrarias & obnoxias, nuperime tenentes, docentes & prædicantes, in Mortem noſtram ac diverſorum Dominorum tam Spiritualium quam Temporalium Regni noſtri,

Pro eo quod eis non aſſenſum & favorem, ſet obicem poſuimus & repulſam, prout Catholicum decuit Principem, & fuimus in ſuſceptione Coronæ noſtræ, ſicut cæteri incliti Progenitores noſtri, ad hoc aſtriçti vinculo juramenti,

Nequiter imaginaverint & conſpiraverint, prout diverſi illorum, ex hac cauſa jam morti addicti & adjudicati, notorie fuerunt confeſſi; Nos,

Nos,

Jam attendentes qualiter nonnulli, forsitan fatis Fideles nostri, de præmissis, ex odio & malitia vel informatione sinistra & minus vera, in futurum de facili impeti & accusari, multipliciter tam in Corporibus quam Bonis, quod nollemus, verifimiliter lædi poterunt & vexari,

Et volentes proinde,

Ob illius reverentiam, qui nobis de pluribus Inimicorum prædictorum repente Tutelam concessit & Victoriâ, ac in suo sacro tempore & idoneo cunctis sibi delinquentibus, ne eos cum suis perdat Iniquitatibus & Delictis, Indulgentiam præstare velit & Pacem,

Pro tranquillitate, securitate, & quiete dictorum Ligeorum & Subditorum nostrorum,

Nullius Supplicantis impulsu, sed ex nostræ Regiæ Clementiæ mero motu, pro eo quod eis & errantibus potius misereri eligimus & parcere quam Pios pro Impiis, & Innocentes pro Nocentibus perdere & punire,

Remedium apponere pro viribus salutare,

## APPENDIX.

De Gratia nostra speciali PARDONAVIMUS & REMISSIMUS univērsis & singulis Ligeis & Subditis nostris cujuscumque Status, Gradus fuerint, vel Conditionis,

Exceptis *Johanne Oldcastell* Chivaler, *Thoma Talbot* Chivaler, *Ricardo Colfox*, *Willielmo Parchemyner*, *Roberto Shene* Clerico, *Thoma Drayton* Rectore Ecclesiæ de Drayton Beauchamp in Comitatu Lincolnæ, *Johanne Hoper*, *Thoma Sernef*, *Thoma Cbeyne* Juniore Filio *Rogeri Cbeyne*, nunc infra Turrim nostram Londoniæ existentibus, *Thoma Eston* Mercero Londoniæ, & *Elys*: ac illis qui ad loca Privilegiata, ex causis præmissis, fugerunt: Necnon illis, qui jam in Prifona ex causis præmissis existunt; ac etiam illis qui, pro eisdem causis arestati, & in Prifonis nostris detenti fuerunt, & ab eisdem Prifonis per Manucaptionem sive Balliam deliberati existunt; necnon illis, qui in Prifonis ex causis præmissis detenti fuerunt & ab eisdem evaserunt,

SECTAM PACIS nostræ, quæ ad Nos pertinet, pro omnimodis Proditionibus per ipsos seu eorum aliquem, erga Nos & Ligēantiam

geantiam suam, seu alias qualitercumque in hac parte, ante hæc tempora, factis & perpetratis, & firmam Pacem nostram eis inde concedimus.

Ita tamen quod Cartas nostras, inde factas, citra Festum Nativitatis Sancti Johannis Baptistæ, proxime futurum, separatim prosequantur.

Et ideo vobis præcipimus, quod circa præmissa in locis, infra Civitatem prædictam & Suburbia ejusdem, ubi magis expedire videritis, ex parte nostra, notificari faciatis & publice proclamari.

Teste Rege apud *Westmonasterium* vicesimo octavo die Martii.

*Consimilia Brevia diriguntur singulis Vicecomitibus per Angliam, ac Cancellario in Comitatu Palatino Lancastriæ.*





*The Commission against the Lord*  
COBHAM.

In Rotulo Patent. de anno primo *Henrici*  
quinti.

**R**• Dilectis & fidelibus suis *Willielmo Roos de Hamlak, Henrico le Scrop, Willielmo Croiomere* Majori Civitatis suæ *London. Hugoni Huls, Joanni Preston, & Joanni Mertin* salutem. Sciatis quod cum nos plenius informemur, ac notorie & manifeste dignoscatur, quod quam plures subditi nostri *Lollardi* vulgarie nuncupati, ac alii mortem nostram contra ligeanciæ suæ debitum proditorie imaginaverunt, ac quam plura alia, tam in fidei catholicæ quam status dominorum & magnatum regni nostri *Angl.* tam spiritualium quam temporalium destructionem, proposuerunt, ac diversas congregationes & alia conventicula illicita pro nephando proposito suo in hac parte perimplend.

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 & circumspectione vestris plenius confidentes: assignavimus vos quinque, quatuor, & tres vestrum, quorum vos præfati Major & *Hugo*, duos esse volumus, Justic. nostros, ad inquirend. per sacram. proborum & legal. hominum de Civitate prædicta & Suburbiiis ejusdem, ac de Comit. *Middles.* tam infra Libertates quam extra, per quos rei veritas melius sciri poterit de omnibus & singulis Proditionibus & Infurrectionibus per hujusmodi *Lollardos* in Civitate, Suburbiiis, & Com. prædictis, factis & perpetratis, nec non de omnimodo proditionibus & Infurrectionibus, Rebellionibus, & Feloniis in Civitate, Suburbiiis, & Com. prædictis, per quoscunque & qualitercunque factis sive perpetratis, & ad easdem Proditiones, Infurrectiones, Rebelliones, & Felonias audiend. & terminand. secundum Legem & consuetudinem Regni nostri *Angl.* Et ideo vobis mandamus, quod ad certos, &c. quos, &c. quorum, &c.



## APPENDIX.

ad hoc provideritis diligentes super premissis fac. inquisitiones & præmissa omnia & singula audiatis & terminetis in forma prædicta facturi, &c. Salvis, &c. Mandavimus enim Vicecomitibus nostris *Lond.* & *Midd.* quod ad certos, &c. quos, &c. quorum, &c. ejus Scire fac. venire facietis coram vobis, &c. quorum, &c. tot, &c. de Balliva sua, tam infr. libertates quam extra, per quos, &c. & inquiri.

In cujus, &c.

Teste Rege apud *Westm.* x. die *Januarii*.

*Per ipsum Regem.*





*The Inditement of the Lord Cobham,  
Sir Roger Acton and others.*

Parliamenta Coronæ coram Domino Rege apud *Westm.* de Termino Sancti *Hillarii*, Anno Regni Regis *Henrici* quinti post conque. primo, Rot. vii. inter Parliamenta Regis. Alias coram *Gulielmo Roos* de *Hamlak*, *Henrico le Scrop*, *Gulielmo Crowmere* Majore Civitatis *London.* *Hugone Huls* & sociis Justic. Domini Regis, ad inquirend. per sacram. proborum & legal. Hominum de Civitate Domini Regis *London.* & Suburbiis ejusdem, ac de Com. *Midd.* tam infra Libertates quam extra, de omnibus & singulis Proditionibus & Infurrectionibus per quamplures subditos Domini Regis, *Lollardos* vulgarit. nuncupatos, & alios in Civitate, Suburbiis, & Com. predictis, factis & perpetratis, nec non de omnibus Proditionibus, Infurrectionibus, Rebellionibus, & Feloniis in Civitate, Suburbiis, & Com. pred. per quoscunque & qualitercunque factis sive perpetratis, & ad easdem

## APPENDIX.

easdem Proditiones, Infurrectiones, Rebelliones, & Felonias audiend. & terminand. secundum Legem & consuetudinem Regni Domini Regis *Angliæ*, per Literas ipsius Domini Regis Patentes, assign. apud *West.* die Mercurii proximo post Festum *Epiphaniæ* Domini, Anno Regni Regis *Henrici* quinti post conquestum primo, per sacram. xii. Jur. extitit presentatum: Quod *Joannes Oldcastle* de *Couling* in *Com. Kanc.* chr. & alii *Lollardi* vulgar. nuncupat. qui contra Fidem Catholicam diversas Opiniones hæreticas & alios Errores manifestos legi Catholicæ repugnantes à diu temerarie tenuerunt, Opiniones & Errores predictos manutenere, at in facto minime perimplere valentes, quandiu Regia potestas & tam status regal. Domini nostri Regis quam status & officium Prælatiæ dignitatis infra Regnum *Angl.* in prosperitate perseverarent, falso & proditorie machinando, tam statum Regni, quam statum & officium Prælatorum, nec non ordines religiosorum infra dictum Regnum *Angl.* penitus adnullare: Ac Dominum nostrum Regem, Fratres suos, Prelatos, & alios Magnates ejusdem Regni interficere, nec non Viros religiosos, relict. cult. divinis & religiosis observantiis ad occupationes mundanas

mundanas provocare, & tam Ecclesias Cathedralas quam alias Ecclesias & Domos religiosas de reliquis & aliis bonis Ecclesiasticis totaliter spoliare ac funditus ad terram prosternere, & dictum *Joannem Oldcastel* Regentem ejusdem Regni constituere, & quam plura regimina secundum eorum voluntatem infra Regnum predictum quasi gens sine capite, in finalem destructionem tam Fidei Catholicæ & Cleri quam status & majestatis dignitatis regal. infra idem Regnum ordinare, falso & proditorie ordinaverunt & proposuerunt, quod ipso infimul 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 *Epiphaniæ* Domini Anno Regni Regis predicti predicto, apud Villam & Parochiam Sancti *Egigii* extra Barram veteris Templi *London.* in quodam magno campo ibidem unanimiter convenirent & infimul obviarent pro nephando proposito suo in præmissis perimplend. quo quidem die *Mercurii* apud Villam & Parochiam predictas predicti *J. Oldcastle* & alii in hujusmodi proposito proditorio perseverantes, predictum Dominum nostrum Regem, fratres

tres suos, videlicet, *Thomam Ducem Clarentiæ, Joannem de Lancaſtre, & Humfredum de Lancaſtre*, necnon prelatos & magnates predictos interficere, nec non ipſum Dominum noſtrum Regem & Heredes ſuos de Regno ſuo predicto exheredare, & premiſſa omnia & ſingula, necnon quam plura alia mala & intolerabilia facere & perimplere falſo & proditorie propoſuerunt & imaginaverunt & ibidem verſus Campum predictum modo guerrino arriati, proditorie modo Infurrectionis contra Ligeancias ſuas equitaverunt ad debellandum dictum Dominum noſtrum Regem, niſi per ipſum manu forti gratioſe impediti fuiſſent. Quod quidem Inditamentum Dominus Rex nunc, certis de cauſis coram eo venire fecit terminandum. Per quod preceptum fuit vic. quod non omitteret, &c. quin caperet preſertim *Joannem Oldcaſtle*, ſi, &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 Termino ad reſpondendum Domino Regi de premiſſis, &c. Ad quos diem & locum, coram Domino Rege vic. return. quod predictus *Johannes Oldcaſtle* non fuit inventus

in

in balliva sua, &c. per quod preceptum fuit, vic. quod exigi faceret eum de Com. in Com. quousque utlagetur si non, &c. Et si, &c. tunc eum caperet, & salvo, &c. Ita quod haberent Corpus ejus coram Domino Rege in octavas Sancti *Joannis* Baptistæ ex tunc proximum sequen. ubicunque, &c. ad respondendum Domino regi de Proditionibus, & Feloniis superius sibi impositis. Ad quas octavas Sancti *Joannis* Baptistæ, An. Regni R. *Henrici* quinti post conquestum secundo, *Joanne Sutton*, & *Jo. Michell* vic. *Midd.* coram Domino Rege returnaverunt, Quod ad Com. *Mid.* centum apud *Braynford* die *Jovis* proximo ante Festum S. *Barnabæ* Apostoli, An. Reg. R. *Hen.* quint. post conquestum secundo, & ad quatuor Com. ex tunc ex proximo precedentes predictus *Joannes Oldcastle* exactus fuit, & non comparuit. Et quia ad nullum eorundem Com. comparuit, ideo presentibus coronatoribus Com. predicti utlagatus fuit, per quod inquiretur de terra & catallis suis.

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