

Cuius est exordium. Anno gratie millesimo. &c.

Thus it may appeare by this and other about recited, how the Gospell of Christ preached by John Wicklesse and others, began to spread & fructifie abroade in London, and other places of the realme: and moze would haue done no dout, had not William Courteney, the Archbishop & other Prelates with the king, let them so forcibly with myght & maine, to gainstand the course thereof. Albeit as is sayde before, I finde none which yet were put to death therof, during the raigne of this king Richard the second, wherby it is to be thought of this king, that although he cannot be utterly excused for molesting the godly & innocent preachers of that time, (as by his brieues & letters afoze mentioned may appeare) yet neither was hee so cruell against them, as other that came after him: And that which he dyd seemed to procede by the instigation of the Pope and other Bishops, rather therewith by the content of his Parliament, or aduise of his counsaill about him, or els by his own nature. For as the decrees of parliament in all his time, were constant in stopping out the Popes prouisions, & in byding his authority as we shall see (Christ willing) anon: so the nature of the king was not altogether so fiercely set, if that he following the guiding thereof, had not stand so much in feare of the Bishop of Rome and his Prelates, by whose importune letters & calling on, he was continually byged, to do contrary to that, which both right requirred, & wil perhaps in him desired. But howsoever the doings of this king are to be excused, or not, vndouted it is the Queene Anne hys wife most rightly deserueth singular commendation: who at the same time liuing with the king had the gospels of Christ in English, w<sup>ch</sup> 4. doctours vpon the same. This Anne was a Bohemian boyne, and sister to Winclaus K. of Bohemie before: who was married to king Richarde about the 5. (some say, the 6.) yeare of hys reigne, and continued w<sup>th</sup> him the space of 11. yeeres. By the occasion wherof it may seme not vnprobable, the Bohemians comming in w<sup>th</sup> her, or resorting into this realme after her, perused and receiued heere the booke of John Wicklesse, which afterwarde they conueyed into Bohemia, wherof partly mention is made before, pag. 464.

The said vertuous Queene Anne, after shee had liued with king Richarde about 11. yeares, in the 17. yeare of hys reigne changed this mortal life, and was buried at westminster. At whose funeral, Thomas Arundell then Archb. of Yorke, and Lorde Chancelour, made the Sermon. In which Sermon (as remaineth in the library of Worcester recorded) he entreating of the commendation of her, sayde these wordes: that it was moze ioy of her, than of any woman that euer hee knewe. For notwithstanding that shee was an alien boyne, he had in English all the 4. gospels, w<sup>ch</sup> the Doctours vpon them: affirming mozeouer and testifying, she had sent the same vnto him to examine. And he sayde they were good and true. And further w<sup>th</sup> many wordes of praise did greatly commend her, in that she being so great a Lady, & also an alien, would study so lowly to vertuous bookes. And he blamed in that sermon sharply the negligence of the Prelates, & other men. In so much that some sayd, he would on the morrow leaue vp the office of Chancelour, and forsake the world, & geue him to fulfill his pastoral office, for that he had seene and read in those bookes. And then it had bene the best Sermon that euer they heard. Hec ex libro Wygo. In the whiche Sermon of Thomas Arundell, three poyntes are to be considered, first the laudable vse of those olde times reuealed to haue the Scripture and Doctours in our vulgare English tounge. Secondly, the vertuous exercise and also example of this godly Lady, who had these bookes not for a shew hanging at her girdle: but also seemeth by this Sermon to be a studious occupier of the same. The third thing to be noted is, what fruit the sayde Thomas Archb. thoppce declared also himselfe to receiue at the hearing and reading of the same bookes of hers in the English tounge. Notwithstanding, the same Thomas Arundell, after this Sermon and promise made, became the most cruell enemy that might be against English bookes, and the author thereof as foloweth after in his story to be seene.

For shortly after the death of Queene Anne, the same yere (the king being then in Ireland) this Thomas Arundell Archb. of Yorke, and Bishop of London, Rob. Waptroucke (whether sent by the Archb. of Cant. and the clergy, or whether going of their owne accord) crossed the seas to Ireland, to desire the king in all speedy wise to returne and help the faith and church of Christ, against such as holding of Wicklesse teaching, went about (as they sayde) to subuert all their proceedings, and to destroy the canonical sanctions of their holy mother church. At whose complaint the king hearing the one part speake, and not aduising the

other, was in such sorte incensed: that incontinent leauing all his affaires incomplete, he speede his returne toward England, where he kept his Chylinas at Dublin, in the which meane time, in the beginning of the next yere following, which was Anno 1395. a Parliament was called at Westminster, by the commaundement of the King. In which parliament, certaine Articles or Conclussions were put vp by them of the Gospell side, to the number of 12. which Conclussions mozeouer were fastened vp vpon the church doore of S. Paule in London, and also at Westminster: The copie of which Conclussions with the words and contents thereof, here vnder enlieth.

The booke of Conclussions, or Reformations, exhibited to the Parliament holden at London, and set vp at Pauls doore and other places, in the 18. yeare of the raigne of king Richard the 2. & in the yere of our Lord. 1395.

The first conclusion, when as the Church of Englande began first to dare in repositaries after her stepmother the great church of Rome, & the churches were authorized by appropriations: faith, hope, and charitie began in diuers places to vanish and die away from our Church, to so much as pride with her most lamentable and dolorous genealogie of mortall and deadly sinnes, did chalenge that place by title of heritage, and this conclusion is general and approued by experience, custome and maner, as ye shall after heare.

The second conclusion, the our vsuall priesthode which toke his originall at Rome, & famed to be a power higher then angels, is not that priesthode which Christ ordeyned vnto his disciples. This conclusion is thus proued, to so much as the Romish priesthod is done with signes and pontificall rites and ceremonies, and benedictions, of no force & effect, neither hauing any ground in scripture, to so much as the Bishops ordinaill and the new Testament do nothing at all agree, neither do we see that the holy Ghost both geue any good gift through any such signs or ceremonies: because that he together with all noble & good gifts, cannot consist and be in any person w<sup>th</sup> deadly sinne. The copolarie or effect of this conclusion is, that it is a lamentable and dolorous mockery vnto wise men, to see the Bishops mocke & play w<sup>th</sup> the holy Ghost in the geuing of their orders: because they geue crowns for their characters and markes, in stede of white hartes, & this character is the marke of Antichrist, brought into the holy Church to cloke and colour their idlenesse.

The third conclusion, that the law of chastity entoynd vnto priesthode, the which was first ordeined to the prouidence of women, induceth Sodomy into the church: but we doe excuse vs by the Bible, because the suspect decree doeth say, that we should not name it. Both reason & experience proueth this conclusion. Reason thus, for so much as the delicate feeding and fare of the Clergy, will haue either a naturall purgation, or some worse. Experience thus, for so much as the secrete triall and proofe of such men is, they do delite in women. And whensoever thou doest proue or see such a man, marke him well, for he is one of the number. The copolarie of this conclusion is, that these priuate religions with the beginners thereof, ought most chiefly to be disauilled as the original of sinne and offence: But God of hys might, doth of priue sinnes send open vengeance.

The fourth conclusion, that most harneth the innocent people is this: that the famed miracle of the Sacrament of bread, induceth all men, except it be a very few, vnto idolatry: For so much as they thinke that the body whych shall neuer bee oute of heauen, is by the vertue of the priestlies wordes essentially included in the little breaide, the which they doe shewe vnto the people. But woulde to God they would belceue that which the Euangelicall Doctour teacheth vs in his Trialoge, Quod panis altaris est accidentaliter Corpus Christi. i. that the breaide of the altur is the body of Christ accidentally: for so muche as wee suppose that by that meanes, euer faithful man and woman in the law of God, may make the Sacrament of that bread without any such miracle. The copolarie of this conclusion is, that albeit the body of Christ, be endowd to the eternal ioy, the seruice of Corpus Christi made by frier Thomas, is not true, but painted ful of false miracles, neither is it any maruell: for so much as frier Thomas at that time taking part with the Pope, would haue made a myracle of a hens egge, and we knowe it very well that euery lie openly preached and taught, both turne to the rebuke & opprobry of him whych is alwayes true without any lacke.

The 5. conclusion is this, that the exorcisme & halowings, consecrations, and blessings ouer the wine, bread, &c.

Ex hystor. D. Albm. Anno. 1395.

Conclussions offered vp in the parliament house.

Conclussions exhibited in the parliament.

Papistical Priesthood.

The single life of priestes.

He doth very excellently paint out the lecherous clergy.

He prophesieth agaynst mockery.

The fayned miracle of transubstantiation.

He meaneth here Wicklesse.

The feast of Corpus Christi inuencd by Tho. Aquinas.

Few or none burned in K. Richardes time.

Kings many tymes brought in so much feare of the Pope.

Commedation of Queene Anne wife to king Richard. Anno. 1394. The marriage of Queene Anne to K. Richard. The occasio how the doctrine of Wicklesse came to Bohemia. The death of Queene Anne. Ex fragmento Libri cuiusdam Wigornensis bibliotheca. Ex accomodato D. Mart. Archb. Can. Queene Anne had the 4. Gospels, with the Doctors in English.

Tho. Arundell, Arch. breaketh his owne promise.

Tho. Arundell and the B. of London, go to Ireland to the King to complain of the fauourers of Gods worde.