

constitutions of y^e clergy m^e, here cometh in more to be said and noted touching y^e foresayd Statute ex Officio to proue the same not onely to be cruell and unpious but also to be of it selfe of no force and validitie for the burning of anye person for cause of Religion, for the disprof of whiche statute we haue sufficient authoritie remayning as yet in the parliament Rollles to be seene in her maiesties Courte of Recordes: which here were to be debated at large but that vpon speciall occasio we haue differred the ample discourse therof to the cruell persecution of the Lord Cobham hereafter ensuing as may appere in the defence of the sayd lord Cobham agaynst Nicholas Hapfeld vnder the title and name of Alanus Copus And thus referring them for the examination of this statute to the place aforesaid, let vs now returne to Thomas Arundel, and his bloody constitutions aboue mentioned. The stile and tenour wherof, to the intent the rigour of the same may appeare to all men I thought hereunder to adioyne, in wordes as followeth.

* The constitution of Thomas Arundell, agaynst the followers of Gods truth.

Thomas by the permission of God, Archbishop of Canturbury, Primate of all Englande, and Legate of the see Apostolike: To all and singular our reuerend brethren fellow Bishops, and our Suffraganes. And to Abbots, Priours, Chanons, Chanons of Cathedrall Churches, Archdeacons, Monastes and Canonos: also to all persons, vicars, chaplaynes, & Clerkes in Parish Churches, and to all lay m^e whome and whete so euer, dwelling vnder our prouince of Canturbury, greeting: & grace to stand firmly in the doctrine of the holy mother Church. It is a manifest & playne w^{it}: that he doth wrong and iniury to the most reuerend counsell, who so revolteth from the thinges, being in the sayd Councell once discussed and decided. And who so euer dare presume to dispute of the v^{er}me or principall iudgment here in earth, in so doing incurreth the payne of sacrilege, according to the authoritie of ciuill wisdom and also manifest tradition of humayne law. Much more they who trusting to theyr own w^{it}tes, are so bold to violate and with contrary doctrine to resist, and in word and dedde to conturne the preceptes of lawes and Canonos, rightly made and proceeding from the kaybearer and porter of eternall life and death: dearing the towne and person, not of pure man, but of true God here in earth: which also haue bene obserued hitherto, and of y^e holy fathers our predecessours, vnto the glorious effusion of theyr bloody & voluntary sprinkling out of theyr v^{er}mes: Are worthy of greater punishment, deserting quickly to be cut off, as rotten members, from the body of the Church militant. For such ought to consider, what is in the old testament w^{it}ten: Moses and Aaron among hys brethren, that is, were chiefe heads amongst them. And in the new Testament among the Apostles there was a certayne difference: And though they were all Apostles yet was it graunted of the Lord to Peter, that he should beare preeminence aboue the other Apostles: And also the Apostles themselves woude the same, that he should be the chiefeyn ouer all the rest. And being called Cephas, that is, head: hold be as prince ouer the Apostles. Vnto whome it was sayd: Thou beyng once conuerted, confirme thy brethren: as though he woude say, If there happen any doubt among them, or if anye of them chaunce to erre and stray out of the way of sayth, of iust lining, or right conuersation: Doe thou confirme and reduce him in the right way againe, which thing no doubt the Lord woude neuer haue sayd vnto him, if he had not so minded, y^e the rest should be obedient vnto him. And yet all this notwithstanding, we know and dayly proue, that we are loy to speake, howe the olde Sophister, the enemy of markande, (foresceing and feareng lest y^e found doctrine of the church determined from ancient times by the holy forefathers: should withstand his malices, if it might keep the people of god in vnitie of faith vnder one head of y^e church) doth therefore endoune by al means possible, to errip the sayd doctrine, seyning vices to be vertues. And so vnder false pretence of veritie dissimuled, soweth discorde in catholike people, to the intent, y^e some goyng one way, some an other: He in the meane time may gather to himselfe a Church of the malignant, differing wickedly from the v^{er}nestfall mother holy church. In the which Satan transforming himselfe into an Angel of light, bearing a lying and deceitfull ballaunce in hys h^{and}, pretendeth great righteousness, in contraryng the ancient doctrine of the holye mother church, and refusing the traditions of the same determined and appoynted by holy fathers: perfwading m^e (by sayned forgeries) the same to be nought: and so inducing other new kindes of doctrine, leading to more goodnes, as he by his lying perfwasions pretendeth, although

he in very truth neither willet nor mindeth any goodnes but rather that he may sow schismes, wherby diuers opinions & contrary to themselves being rayped in y^e Church sayth thereby may be diminished, and also the reuerend holy misteries through the same contention of wordes may be prophaned with baganes, Jewes, and other infidels, and wicked miscreantes. And so that figure in the Apoc. 6. is well verified, speaking of him that late on the blacke horse, bearing a payre of ballaunce in hys hand, by y^e which heretiques are vnderstand. who at the first apperaunce lyke to weightes or ballaunce, make as though they woude fey forth right and iust thinges, to allure the hartes of the hearers. But afterwar, appeareth the blacke horse, that is to say, their intention, full of cursed speaking. For they vnder a diuers shew and colour of a iust ballaunce, with the tayle of a blacke horse sprinkling abroad heresies and errors, do strike. And beyng poysoned themselves, vnder colour of good, rayse vp infinite slaunders, and by certayn persons fitte to doe mischief, do publish abroad as it were the sugred tast of hony mixt with poyson, therby the sooner to be taken: working and causing through their slight and subtiltyes; that errour shoude be taken for veritye, wickednes for holines, and for the true will of Christ. Yea and moreover the foresayd persons thus picked out, do preach before they be sent, and presume to sow the seede, before the seede discreetly be seperate from the chaffe. who not pondering the constitutions and decrees of the Canonos, prouided for the same purpose agaynst suche pestilent sowers, do preferre sacrifice Diabollicall (so to terme it) before obedience be geuen to the holy Church militant.

We therfore considering and weying, that error which is not resisted, seemeth to be allowed, and hee that openeth hys holome to wyde, whiche resisteth not the viper thinking there to thrust out her venome: And willing inouencer to shake off the dust from our feete; and to see to the honoz of our holy mother Church, wherby one vniufome holye doctrine may be setone and plantid in the church of God, (namely in thys our prouince of Canturbury) so much as is vs doth lye, to the encrease of sayth and seruice of God, first rooting the euill weedes and offendiciles tobych by the meanes of peruerse preaching, mad doctrine, haue sprung vp hitherto, and are lyke more hereafter to grow: purposing by some conuenient way with all diligence possible to withstand them in tyme, and to prouide for the perill of soules, whiche we see to r^{is}e vnder pretence of the premises: also to remoue al such obstacles, by which the sayd our purpose may be stopped, by the aduise and assent of all our Suffragans and other Prelates, being present in this our conuocation of the Clergie, as also of the procuratours of them that be absent: and at the instant petition of the procuratours of the whole Clergie within this our prouince of Canturbury, for the more fortification of the common law in this part, adding thereunto punishment and penalties condigne as be here vnder w^{it}ten, we will and command ordayne and decree.

That no maner of person secular or regular, being authorized to preach by the lawes now prescribed, or licensed by speciall priuiledge: shal take vpon him the office of preaching the word of God, or by any meanes preach vnto the clergy or Laitie, either within the Church or without, in English, except he first present himselfe, and be examined of the Ordinary of the place where he preacheth. And so being found a fitte person, as well in maners as knowlodge he shall be sent by the sayd Ordinary, to some one Church or more as shalbe thought expedient by the sayd Ordinary according to the qualitie of the person. For any person aforesayd shall presume to preach, except first he geue saythfull signification in due forme of his sending and authoritie, that is: That he that is authorized, doe come in forme appoynted him in that behalfe: and those that assure they come by speciall priuiledge, do shew their priuiledge vnto the Parson or Vicare of the place where they preach. And those that pretend themselves to be sent by the ordinary of the place, shall likewise shew the Ordinaries letters made vnto hym for that purpose, vnder hys great seal. Let vs alwaies vnderstand, the Curate (having the perpetualltie) to be sent of right vnto the people of his owne cure. But if any person aforesayd, shalbe bidden by the ordinary of the place, or any other superiour to preach, by reason of his errors and heresies whiche before peradventure he hath preached and taught: that then and from thenceforth, he abstayne from preaching within our prouince: vntill he haue purged himselfe, & be lawfully admitted agayne to preach by the iust arbitrement of him that suspended and withdrew him. And shall alwaies after that, cary with hym to all places wheresoener he shall preach, the letters testimoniall of him that restored him.

Apoc. 6.

The figure of the black horse in the Apoc. doctorly expounded.

Behold the true image of Wolues vnder sheepes clothing.

The first constitution.

No priestes to preach, but by limitation of the prelates.

A cruell constitution by the Archb. agaynst the Gospellers with 13. articles.

Blasphemy, not of pure man, but of true God. Hee meaneth here of Thomas Becket his predecessor, who had his braynes beat out in the time of K. Hen. 2. Scripture clarkly applied. This geare hangeth together lyke germanes lippes. *καρὰς ἀπο τῆς κερφαλῆς*, make this you Grammarians.

Marke well the popes diuinitie. An argument far set that true doctrine consisteth in making one head of the Church.

How aptly he painteth the proceedings of his owne popish Church