

& neuer could haue stand. And yet such be the works of the lord, passing all mens admiratiō, all this notwithstanding to say was it of, that the number and courage of these good men was vanquished, that rather they multiplied dayly & increased. For so I finde in Registers recorded, that these foresayd persons, whome the king and the Catholique fathers, did so greatly deteste for heretickes, were in diuers countries of this realme dispersed and increased: especially at London, in Lincolnshire in Northfolke, in Herefordshire, in Shrewsbury, in Callice, and diuers other quarters mo, with whom the Archb. of Caunterbury Thomas Arundell, the same time had much ado, as by hys owne registers doth appeare. Albeit some there were, that dyd thinke, many did recoult and renounce, for daunger of the law. Among whom was John Duruey, whiche recanted at Daules Crosse, of whom more foloweth (the Lord willing) to be said in the yeare 1421. Also John Edward priest of the dioces of Lincoln, who renoued in the greene yard at Northwich, Richard Herbert, and Emmot willy of London, also John Becker, who recanted at London. Item, John Seynons of Lincolnshire, who was caused to reuoke at Caunterbury. The articles of whom which commonly they did hold, and which they were constrained to abiure, most specially were these as follow.

Their Articles.

First, that the office of the holy Crosse (ordayned by the whole Church) celebrated, doth contayne idolatry.

Item, they sayd and affirmed, that all they which doe reuerence and worship the signe of the crosse, do commit idolatry, and are reputed as Idolaters.

Item, they sayd and affirmed, that the true fleshe and blood of our Lord Iesus Christ, is not in the sacrament of the altar, after the words spoken by the priest truly pronounced.

Item, they sayd and affirmed, the sacrament of the altar to be sacramentall bread, not hauing life, but onely instituted for a memoriaill of Christs passion.

Item, they sayd and affirmed, that the body of Christ which is taken on the altar, is a figure of his body of christ as long as we see the bread and wyne.

Item: they sayd and affirmed, that the decree of the prelates and clergie in the prouince of Caunterbury, in they last conuocation, with the consent of the king and the nobles in the last Parliament agaynst him that was bzent lately in the city of London: was not sufficient to change the purpose of the sayd John, when the substance of materiall bread is euen as before in the sacrament of the altar, it was no change being made in the nature of bread.

* Item, that any lay man may preach the Gospel in every place, and may teach it by his owne authoritie, without the licence of his ordinary.

Item, that it is sinne: to geue any thing to the preaching friers: to the Dominoytes, to the Augustines, to the Carmelites.

Item, that we ought not to offer at the funerals of the dead.

Item, that the confession of sins to the people, is vnnecessary.

Item, that euery good man (though he be vnlearned) is a priest.

Item, that the infant (though he dye vnbaptised) shall be saved.

Item, that neither the pope, nor the prelate, neither any ordinary can compell any man to sweare by any creature of God, or by the bible booke.

Item, that aswell the Bishop, the simple man, the priest, and the lay man, be of like authoritie (as lōg as they liue well.)

Item, that no man is bound to geue bodily reuerence to any prelate.

William Thorpe.

Thus much briefly being signified by the way, touching these which haue bene forced in time of this king, to open abiruation: Next cometh to our handes the worthy history of maister William Thorpe, a warriour valiant, vnder the triumphant banner of Christ, with the proccesse of his examinations, before the foresayd Thomas Arundell Archbishop of Caunterb. written by the sayd Thorpe and stoyed by his owne pen, at the request of hys frendes as by hys owne words in the proccesse hereof may appeare. In whole examination (whiche seemeth first to begin. an. 14.07.) thou shalt haue, good reader, both to learne and

to meruile. To learne, in that thou shalt heare truth discoursed and discuffed, with the contrary reasons of the aduersary dissolved. To meruile, for that thou shalt beholde here in this man, the meruiculous force and strength of the Lordes might, spirite and grace, working and fighting in his souldiours, & also speaking in theyr mouthes, according to the word of hys promise. Luke xxi. To the text of the story we haue neither added nor diminished: but as we haue receiued it, copied out, & corrected by maister william Windall (who had his own handwritting) so we haue here sent it, and set it out abroad. Although for the more credite of the matter, I rather wilhed it in his own natural speach wherewith it was first writen. Notwithstanding, to put away all doubt and scruple herein, this I thought before to premonishe and testify to the Reader, touching the certantie hercof, that they be yet aliuie whiche haue seene the selfe same copy in his owne old English, resembling true antiquitie both of the speach, and of the time: The name of whom as for recorde of the same to aouche, is M. whithead, who as he hath seene the true ancient copy in the handes of George Constantine, so hath he geuen credible relation of the same, both to the printer, & to me. Furthermore the sayd maister Windall (albeit he did somewhat alter & amend the English therof, and frame it after our manner) yet not fully in al words: but that something doth remain, fauouring of the old speach of that time. What the causes were why this good man & seruant of Christ, W. Thorpe did write it: and pen it out himselfe, it is sufficiently declared in hys owne peface, set before his booke, whiche here is prefixed in maner as follo weth.

The peface of William Thorpe.

The Lord God that knoweth all thinges, woteth well that I am right sorrowful for to write to make known this sentence beneath writen: wherby of mine enē chrystē set in high state & dignitie, so great blindness & malice may be knowne: that they which doe presume of themselves to destroy vices, and to plant in men vertues, neither deade to offend God, nor lust to please him as their workes doe shew, for certes the bidding of God and hys law, whiche in the prayling of his most holy name he commaundeth to be known & kept of all men and women, yong and old, after the cunning & power that he hath geuen to them: The Prelates of this lande and their ministers, in the couent of priests chiefly consenting to them, enforce them most busily to withstand and destroy the holy ordinaunce of God. And there through, God is greatly wroth and moued to take hard vengeance, not onely vpon them that do the euil but also on them that consent to these Antichristes limmes: which know or might know, their malice and fallhooide, & dresse them not to withstand their mallice and theyr great pride. Nevertheless, 4. things moueth me to write this sentence beneath.

The first thing that moueth me hereto is this, & where as it was knowne to certayn frendes, that I came from the prison of Shrewsbury, and as it befell in deed that I should to the prison of Caunterbury: the diuers frendes in diuers places, spake to me full hartily and full tenderly: and commaunded me then, if it so were that I should be examined before the Archb. of Cant. that if I might in any wise, I should write mine apposing, and mine aunsworing. And I promised to my special frendes, that if I might, I wold gladly doe their bidding as I might.

The second thing that moueth me to write this sentence is this: diuers frendes which haue heard that I haue bene examined before the Archb. thep, haue come to me in prison, and counsayled mee busily, and conuoced greatly that I should doe the same thing. And other brethren haue sent to me, and required on Gods behalfe, that I should write out and make knowne, both mine apposing & mine aunsworing, for the profite that (as they say) vpon my knowledging, may come thereof. But this they bad me, that I should be busie in all my wits, to go as neare the sentence and the wordes as I could, both that were spoken to me & that I spake: & pauerly this writting may come an other time, before the archbishop and hys counsaile. And of this counselling I was right glad: for in my conscience I was moued to doe this thing, & to aske hitherto the special help of God. And so then I considering the great desire of diuers frendes of sondry places, according all in one: I occupied all my minde & my wits so busily, that through gods grace I perceaued by theyr meaning and their charitable desire, some profite might come thercof through. For fourthly and truest hath these conditions: where euer it is infringed, it hath a sweete smell, and thercof cometh a sweet fauour. And the more violently the enemies dresse themselves to oppresse and to withstand the truth, the greater

This history hath set forth & corrected by M. W. Tyndall.

The peface.

Gods lawes must be knowen and folowed.

Four causes of setting forth his examination.

The 2. cause.

John Puruey, John Edward, John Becker, John Seynons abiuired.

The articles.

* Their article commonly was thus, that who so taketh vpon him the office of a Priest though he haue no cure of soules, nor licence of his ordinary, is bounde to preach the Gospel.

The examination of the constant seruant of God William Thorpe.

Truth leasteth alwayes a sweete smell behinde it.