

and shewed out to the most worldly livers wil not be unpunished of God. For to paynt of truth y these me shewed out sometime, they will not now stretch forth their liues. But by example, each one of them as theyr words and their works shew, busy them through their fayning, for to sclander and to pursue Christ in his members, rather the they will be pursued.

¶ And the Archbishop sayd to me: These men the whiche thou speakest of now, were woles and heretikes, whē they were counted wise men of thee and other such losels. But now they are wise men, though thou and such other deme them unwise. For the while I will neuer none that right sayd, that any while were crucinimed with your contagiousnes, that is, contaminated and spotted doctrine.

¶ And I sayd to the Archbishop: Syr, I thinke well that theie me & such other are now wise as to this world: But as theyr words sounded sometime, and their works shewed out worldly, it was like to inqueim that they had earnede mlike grace of God, to haue saued their owne soules & many other mens, if they had continued saythfully in wilfull pouerty, & in other simple vertuous liuing: and specially if they had with these foresaid vertues continued in their busie fruitfull sowing of Gods word: as to many mēs know ledge they occupied them a season in all their wits, full busily to know the pleasur will of God, trauellling all their members full busily for to do thereafter, purely and chiefly to the praying of the most holy name of god, and for grace of edification and saluation of Christen people. But woe woxt false couetise, and euill counsell and ryanmy, by which they and many men and womē are led blindly into an euill end.

¶ When the Archbishop sayde to me: Thou and such other losels of thy sect, would shauē your beardes full nere for to haue a benefice. For by Iesu, I know none more concious shewes then ye are, whē that ye haue a benefice. For loe, I gaue to John Burnay a benefice but a mile out of this Castle, and I heard more complaints about his couetousnes for riches and other misdoings, then I did of all men that were aduanced within my dioces.

¶ And I sayde to the Archbishop: Sir, Burnay is neither with you now for the benefice that ye gaue him, nor he holdeth saythfully with the learning that he taught and writt before time: and thus he sheweth himselfe neither to be hot nor colde, and therefore he and his felowes, may soze dread, that if they turue not hastily to the way that they haue forsaken, peraduenture they be put out of the number of Christes chosen people.

¶ And the Archbishop sayde: Though Burnay be now a false haclot, I quite me to him: But come he more for suche cause before me (or we part) I shall know with whom he holdeth. But I say to thee: which are these holy men and wife, of whom thou hast taken thine information?

¶ And I sayd: Syr, Maister John wickliffe was holden of full many men, the greatest clarke that they knew then liuing, and therwith he was named a passing ruelly man & an innocent in his liuing: and herefore, great men communed oft with him, and they loued to his learning, that they wout it, & basily enforced them to rule themselues thereafter. Therfore sir, this foresayd learning of Maister John wickliffe, is yet holden of full many men and women, the most acreable learning vnto the liuing and teaching of Christ & of his Apostles, and most openly shewing & declaring how the church of Christ hath bene and yet should be ruled and gouerned. Therfore, to many men and women couet thys learning and purpose, through Gods grace, to cōforme their liuing like to this learning of wickliffe. Maister John A-son taught & writt accordingly, and full busily, where and when, and to whom that he might, and he vied it himselfe right perfectly vnto his liues end. And also Philip of Rasington while he was a Land of Leicester. Nicholas Hereford, Dauid Gotray of Waking, Monke of Wyland and a Maister of Dinnirpe, and John Burnay and many other which were holden right wise men & prudent, taught and writt busily this foresayd learning, & cōformed them thereto. And with all these men, I was oft right homely & communed with them long time and oft: and so before al other men I chose willingly to be informed of them and by the, and specially of wickliffe himselfe, as of the most vertuous and godly wise man that I heard of or knew. And therefore of him specially and of these men I toke the learning that I haue taught: and purpose to liue thereafter (if God wil) to my liues end. For though some of those me be contrary to the learning that they taught before, I wote well that their learning was true which they taught: and therefore with the helpe of God I purpose to hold and to vse y learning which I heard of them, while they late on this

chayre, & specially while that they late on y chayre of Christ. But after y workes that they now do, I will not doe with Gods helpe. For they feyne, and hide, & contrary y truth, which before they taught out playnely and truly. For as I know well, when some of those men haue bene blamed for their slaundersous doyng: they graunt not that they haue taught a misse or erred before time, but that they were constrained by paynt to leaue to tell out the soth, & thus they chuse now rather to blaspheme God, then to suffer a while here persecution bodily, for losfastnesse that Christ shewde out his hart blood for.

¶ And the Archbishop sayd: That learning that thou callest truth and losfastnesse, is open slaunde to holy church, as it is proued of holy Church. For albeit, that wickliffe your autho: was a great clerke, and though that many me held him a perfect liuer: yet his doctrine is not approued of holy church, but many sentences of his learning are damned as they well woorthy are. But as touching Philip of Rasington, that was first Chanon, and after Abbot of Leicester, which is now Bishop of Lincoln: I tell thee, that the day is commē, for which he fast the euen. For neither he holdeth now, nor will holde, the learning that hee taught, when he was a Canon of Leicester. For no byshop of this land purcheth no more sharpely them that holde thy way, then he doth.

¶ And I sayd: Sir full many men and women wondereth vpon him, and speaketh him mlike shame, and holdeth him for a cursed enemy of the truth.

¶ And the Archbishop, sayd to me: wherefore tarrest thou me thus here with such fables, wilt thou shortly (as I haue sayd to thee) submit thee to me or no?

¶ And I sayd: Sir I tell you at one word, I dare not for the dread of God submit me to you, after the renour & sentence that ye haue aboue rehearsed to me.

And thus as if he had bene woorth, he sayd to one of his clerkes, Fetch herber quickly, the certification that came to me in Shrewsbury vnder the Balifes seale witnessing the errors and hereties, which this losel hath veniuously sowne there.

When hastily the clarke toke out and layde forth on a crupbord, diuers rolles and writings, among which there was a litle one, which the clarke deliuered to the Archbishop. And by and by the Archbishop read this roll conteyning this sentence.

The third sonday after Easter, the ycare of our Lorde 1471, William Thorpe came vnto the towne of Shrewsbury, and thoro to leaue graunted vnto him to preach: He sayd openly in S. Chaddes church in his sermon, that the sacrament of the autler, after the consecration, was made with bread. And that images, should in no wise be worshipped. And that me should not go on pilgramages. And that priestes haue no title to riches. And that it is not lawfull for to sweare in any wise.

¶ And when the Archbishop had red thus this roll, he rolled it vp agayne, and sayd to me. Is this wholesome learning to be among the people?

¶ And I sayd to him: Sir I am both ashamed on theyr behalf, and right forowful for them that haue certified you these thinges thus vntreuly: for I preached neuer, nor taught thus priuily nor apertly.

¶ And the Archbishop sayd to me, I will geue credence to thei worshipfull men which haue written to me, and witnessed vnder theyr seales there amōg them. Though now thou denyest this, wceast thou that I will geue credence to thee? Thou I sell, hast troubled the worshipfull communalty of Shrewsbury, so that the Balifes and communalty of that towne haue writte to me, praying me that an Archbishop of Cant. primate and Chancelior of England, that I will vouchsafe to graunt them: that if thou shalt be made (as thou art woorthy) to suffer open iourelle for thine hereties, that thou may haue thy iourelle openly there among them: So that all they whome thou and luche other losels haue there persecuted, may thoro to feare of thy deed be reconciled agayne to the vniy of holy Church. And also they that stand in true sayth of holy Church, may thoro to thy deed be more established therein. And as if this asking well pleased y Archbishop, he sayd. By my thrit, this harry prayer, and seruent request, shall be thought on.

But certaynely, nother y prayer of the men of Shrewsbury, nor the manning of the Archbishoppe made me any thing afraid. But in rebeacking of this malice, and in the hearing of it, my hart greatly reioyced, & yet doth. I thank God for the grace, that I then thought, and yet think shall come to all the Church of God here thoro, by the speciall mercifull doing of the Lord. And as hauing no dread of the malice of ryanates, by trusting steadfastly in the helpe of the Lord, with full purpose for to knowlege the losfastnesse,

A.A.ii. and

Happy be they that continue to the ende.

Wo worth false couetise.

It is pitie these prelates cannot sweare. Couetousnes iayned with popishnes.

A worthy commendation of M. Iohn Wickliffe.

M. Iohn A. son. Phil. Rasington, Nic. Hereford, Dauid Gotray, I. Puray.

The testimony for Wickliffe, out of the mouth of his own aduersary.

Many such vigils haue our popish kalenders.

Repington became a persecuter, after he was made byshop.

The sacrament after consecration materiall bread. Articles objected against William Thorpe.

Wholesome enough for mans soule though not for your kinde.

Shrewsbury, thou hast a cause to repēt thee, in that thou wouldest not receive the truth whē it was offered thee.

The Romish church must be established by persecuting of true preachers.

A fire trust in Gods truth, foundeth the malice of ryanates.