

then it shalbe knowen, that the Lorde sent the Prophet in true h.

And the Archbishop (as if he had not bene pleased with my saying) turned him away ward herber and therber, and sayd. By S. D. I shall ser upon thy hymnes a payre of pearles, that thou shalt be glad to chaunge thy voyce.

Thou and many moe wonderous and conuitions wordes, were spoken to me, manassing me and at other of the same lect, for to be punished and destroyed into the vttermost.

And the Archbishop called then to him a Clerke, and rownded with him: and that Clerke went forth, and some he brought in the Constable of Saltwoode Castle, and the Archbishop rownded a good while with him: And then the Constable went forth, and then came in diuers seculars, & they scorned me on euery side, & manassid me greatly. And some counsellid the Archbishop to burne me by fire, & some other counsellid him to drowne me in the Sea, for it is neare hand there.

And a Clerke standing beside me, there kneeled downe to the Archbishop, praying him that he would deliuer me to him, for to say Mattins with him: & he would undertake: that within three dayes I should not resist any thing that were commaunded me to do of my Prelate.

And the archbishop sayd, that he would ordayne for me himselfe.

And then after, came agayne the Constable and spake priuily to the Archbishop: And the archbishop commaunded the Constable to lead me forth thence with him, & so he did. And when we were gone forth thence, we were sent after againe. And whē I came in agayne before the archbishop: a Clerke bad me kneele downe and aske grace, and submit me lowly, and I should finde it for the best.

And I sayd the to the archbishop. Syr, as I haue sayd to you diuers times to day, I will willfully & lowlye obey and submit me to be ordained euer after the cunning and power, to God & to his law, and to euery member of holy Church, as farre forth as I can perceiue that these members accord with their head Christ, and will teach me, rule me, or chastise me by authority, specially of Gods law.

And the archbishop sayd, I wist wel he would not with out such additions submit him.

And then I was rebuked, scorned & manassid on euery side: and yet after this, diuers persons cried vpon me to kneele downe and submit me, but I stood still and spake no word. And then there was spoken of me and to me many great words, & I stood and heard them manasse curse and scoime me: but I sayd nothing.

Then a while after, the archbishop sayd to me, wilt thou not submit thee to the ordinance of holy Church?

And I sayd: Syr, I will full gladly submitte me, as I haue shewed you before.

And then the Archbishop bad the Constable, to haue me forth thence in haste.

And so then I was led forth, and brought into a foule vnbonest prison, where I came neuer before. But thanked be God, when all me were gone forth then from me, & had spared fast the prison doze after them: By and by after, I therein by my selfe, busied me to thinke on God, & to thanke him of his goodnesse. And I was then greatly comforted in all my wits, not onely for that I was then deliuered for a time from the sight, from the hearing, from the presence, from the scornings, and from the manassing of mine enemies: but much moze I reioysed in the Lord, because that through his grace he kept me so, both among the flattering specially, and among the manassing of mine aduersaries, that without heauynesse and anguish of my conscience, I passed away from them. For as a tree layd vpon an other tree, ouerwharre or Crosse wise, so was the Archbishoppe and hys thre Clerkes alwayes contrarye to me, and I to them.

Now good God for thine holy name, and to the praying of the most blessed name: make vs one together, if it be thy will by authority of thy word, that is true perfitte charity and els not. And that it may thus be, all that this writing read or heare, pray hartely to the lord God, that he for his great goodnesse that can not be with tongue exprested, graunt to vs and to all other, which in the same wise, and for the same cause specially, or for any other cause be at dysstaunce, to be knit & made one in true fayth, in stedfast hope, and in perfitte charity. Amen.

Besides this examinatiō here aboue described, came an other treatise also to our hands of the same W. Thorpe, vnder the name and title of his testament: which rather by the matter and handling thereof, might seme to be counted a complaynt of vicious priuities: which treatise of Testament, in this place we thought not meete to be left out.

Mathew an Apostle of Christ, and his Gospeller, witneseth truly in the holy Gospell, the most holy liuing and the most wholesome teaching of Christ. He recheareth how that Christ likeneth the that heare his wordes and keepe the, to a wise mā that buildeth his house vpon a stone, that is a stable and a sad ground. This house is mans soule in whome Christ delighteth to dwell, if it be grounded, that is stablished faythfully in his liuing & in his true teaching, adourned or made faire with diuers vertues, which Christ vsed and taught without any meddling of any error, as are chiefly the conditions of charity.

This foresaid stone is Christ, vpon which euery faythful soule must be builded, since vpon none other ground then vpon Christes liuing and his teaching, no bodye may make any building or housing, wherein Christ will come and dwell. This sentence wyrtnesseth S. Paule to the Corinthians, shewing to them that no body may set any other ground then is set, that is, Christes liuing and teaching. And because that all men and women shoulde geue all their businesse here in this life, to build them vertuously vpon this sure foundation: S. Paule knowledging the feruent desire, and the good will of the people of Epheuse, wrote to them comfortablye saying: Now ye are not straungers, guesstes, nor yet comelings, but ye are the Citizens and of the householde of God, builded aboue vpon the fundament of the Apostles and Prophetes. In which fundament, euery building that is builded or made thorough the grace of God, it encreaseeth or groweth into an holy temple, that is: Euery body that is grounded or builded faythfully in the teaching and liuing of Christ, is there through, made the holy temple of God.

This is the stable ground and stedfast stone Christ, which is the sure corner stone, fast ioyning & holding mightely together, two walles. For through Christ Iesu, meane or middle person of the Trinite: the Father of heauen is pitious or mercifully ioyned and made one together to mankinde. And through dread to offend God, and feruent loue to please him, me be vnseparably made one to God and defended surely vnder his protection. Also, this foresayd stone Christ, was figured by the square stones of whiche the temple of God, was made. For as a square stone, wherefoeuer it is cast or layd, it abideth and lyeth stably: so Christ and euery faythfull member of his Church by example of him, abideth and dwelleth stably in true fayth, and in all other heauely vertues in all aduersities that they suffer in this valley of teares.

For loe, when these foresayd square stones were hewen and wrought for to be layde in the walles or pillars of Gods temple, none noyse or stroke of the workeman was heard. Certaine this silēce in working of this stone, figur eth Christ chiefly and his faithfull members, which by example of him, haue bene and yet are, and euer to the worldes end shall be so meeke and pacient in euery aduersity, that no found nor yet any grudging shall any time be perceived in them.

Neuerthelesse, this chiefe and most worshipfull corner stone which onely is ground of all vertues, proude beggers reprimed: but this despite and reproofe, Christ suffered moit meekely in his owne person, for to geue example of all meekenesse and pacience to all his faythfull folowers. Certaine, this world is now so full of proud beggers which are named Priestes: but the very office of working of Priesthood which Christ approueth true, and accepteth, is farre from the multitude of Priests that now reigne in this world.

For from the highest Priest to the lowest all (as who say) study, that is, they imagine and trauell busilye, how they may please this world and theyr flesh. This sentence and many such other dependeth vpon them, if it be well considered, other God the father of heauen hath deceiued all mankinde by the liuing specially and teaching of Iesu Christ, and by the liuing and teaching of his Apostles and Prophetes: or els all the Popes that haue bene, since I had any knowledge or discretion, with all the Colledge of Cardinals, Archbishops, and Bishops, Monks, Canons, and Friars, with all the contagious flock of the communalty of Priesthood, which haue (all my life time and mikle lenger) reigned and yet reigne, & increase damnable from sinne into sinne: haue bene and yet be proud, obstinate heretickes, couetous simoners, and defouled adulterers in the ministering of the Sacramentes, and specially in the ministering of the Sacrament of the altar. For as their workes sheweth whereto Christ biddeth vs take heed: the highest Priestes and Prelates of this Priesthood, chalenge and occupy vnlawfull, temporal Lordships. And for temporal fauour and meed, they sell & geue benefices to vnworthy and vnable persons, yea these simoners sell sinne, suffering men and women in euery degree and estate, to lye, and continue, from yeare to yeare, in diuers vices flaunderously. And thus by euil example of high priests in the church, lower Priestes vnder them are not onely suffered, but they are mayntayned to sell full deare (to the people for temporal meed) all the Sacramentes.

And thus all this foresayd Priesthoode, is blowne so high and borne vp in pride and vaine glory of their estate and dignity & to blinded with worldly couetousnes: That they disdayne to follow Christ in very meekenesse and wilfull pouerty, liuing holylye and preaching

Christ dwell in the holy Gospell, the most holy liuing and the most wholesome teaching of Christ.

Christ is the stone wheron we must builde.

Howe we are made the temple of God.

Marke what we haue by Christ.

The properties of a square stone

Christ is an example of all perfect meekenes.

Priests seek the pleasure of this world.

Great odde betwixt the life of popes and Christ and hys Apostles.

Whē priests forget Gods truth, ye see whether they runne headlong. The great infect the small.

Fleshlye priests cannot away with thoe things.

Such pearles would better become my Lord your golden shoes.

At illi clamabat et cetera tolle, crucifige eum, Luke 23.

Obedience to God and to hys lawe would not serue.

In patience and silence possesse your soules.

Thorpe cast in prison.

Thorpe comforted & strengthened of the Lord, after his conflict with the bishop