

concerning the good Lord Cobham: resorted unto them the 12. Inquisitors of heresies (whome they had appointed at Oxford the yeare afore, to searcho out hereticks, wyth all wickelesse bookes) who brought 200. and 46. conclusions, which they had collected as heresies out of the sayd bookes. The names of the sayd Inquisitors were these.

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| 1. John Witnam, a maister in the new Colledge. | |
| 2. John Langedon, Monke of Christ church in Cant. | |
| 3. William Vfford, regent of the Carmelites. | |
| 4. Thomas Claxton, regent of the Dominickes. | |
| 5. Robert Gilbert. | 9. Richard Flemming. |
| 6. Richard Earthildale. | 10. Thomas Rotborne. |
| 7. John Lucke. | 11. Robert Ronbery. |
| 8. Richard Sneedisham. | 12. Richard Grafdale. |

These things thus done, & the Articles being brought in: further they proceeded in their communication, concluding among themselves, that it was not possible for them to make whole Christes coat about seame (meaning thereby their patched Popish synagoge) unless certaine great men were brought out of the way which seemed to be the chiefe maintainers of the sayde disciples of wickelesse. Among who thys noble knight sir John Oldcastle the Lord Cobham, was complained of by the generall proctors to be the chiefe principall. Whom they accused first for a mighty maintainer of suspected preachers in the diocess of London, Rochester, and Hereford, contrary to the mindes of their ordinaries. Not only they affirmed him to haue set ther the sayde preachers, but also to haue assisted them there by force of armes, notwithstanding their Synodall constitution made afore to the contrary. Last of al, they accused him, that he was farre other wise in beliefe of the sacrament of the altar of penance, of pilgrimage, of image worshipping, and of the Ecclesiastical power, then the holy Church of Rome had taught many yeares before.

In the ende it was concluded among them, that about any further delay, processe shoulde be awarded out against him, as against a most pernicious hereticke.

Some of that felowship which were of more crafty experience then the other: thought it not best to haue y matter so rashly handled, but by some preparation made therunto before. Considering the sayde Lorde Cobham was a man of great birth, and in fauour at that time with the R. their counsaile was to know first the kings minde, to saue all things upright. Whis counsaile was well accepted, and thereupon the Archbyschop Thomas Arundell wyth hys other bishops, and a great part of y cleryge, went straight waies vnto the king, then remaining at Bennington. And there laid forth most greuous complaints against the sayd Lorde Cobham, to his great infamy and blemish, being a man right godly. The king gently heard those bloud thirly speeles, and farre other wise then became his princely dignitie: notwithstanding requiring, and instantly desiring them, that in respect of hys noble stocke and knight-hode, they should yet fauourably deale with him. And that they would if it were possible, without all rigor or extreme handling, reduce him againe to the Churches vnitie. Hee promised them also, that in case they were contented to take some deliberation, hys selfe would seriously common the matter wyth him.

Anone after, the king sent for the sayde Lorde Cobham. And as he was come, he called him secretly, admonishing him betwixt him and him, to submit himself to his mother the holy church, and as an obedient child, to acknowledge himselfe culpable. Vnto whome the Christen knight made this answer: You most worthy Prince, saith he, I am alwaies prompt & willing to obey, for so much as I knowe you a christen king, & the appointed minister of God, bearing the sword to the punishment of euil doers, & for safegard of them that be vertuous. Vnto you (next my eternal God) owe I my whole obedience, & submit thereunto (as I haue done euer) all that I haue, cyther of fortune or nature, ready at all times to fulfil whatsoeuer ye shall in the Lord, commaund me. But as touching the hope and hys spirituality, I owe them neither lute nor seruite, for so much as I knowe him by the Scriptures to be the great Antichrist, the sonne of perdition, the open aduertary of God, & the abomination standing in the holy place. when y king had heard thys, w such like sentences more, he would talke no longer with hym, but left him so vterly.

And as the Archbyschop resorted againe vnto hym for an answer, he gaue him his full authority to cite him, examine him, & punish him according to their deuillish decrees, which they called the lawes of holy church. When the sayde Archb. by the counsaile of his other Bishops and Clergy, appointed to cal before him Sir John Oldcastle the Lorde

Cobham, and to cause hym personally to appeare, to answer to such suspect Articles as they shoulde lay agaynst hym. So he sent forth hys chiefe Sommoner, wyth a very sharpe citation vnto the castle of Towling, where as he at that time dwelt for his solace. And as the sayd Sommoner was come thether, hee durst in no case enter the gates of so noble a man wythout his licence, and therefore he returned home againe, hys message not done.

Then called the Archbyschop, one John Butler vnto him, which was then the doye keeper of the kings pryuy chamber: and wyth him he conenaunted throug promises and rewards, to haue this matter craftly brought to passe, vnder the kings name. whereupon, the sayde John Butler toke the Archbyschops Sommoner with him, and went vnto the sayde Lorde Cobham: shewing him, y it was the kings pleasure that he should obey that citation, and so cited him fraudulently. When saide he to them in few words, that he in no case would consent to those most deuillish practises of the Priestes. As they had informed the Archbyschop of that answer, and that it was for no man privately to cite him after that, without perail of life: he decreed by & by to haue him cited by publique processe or open commaundment. And in all the hast possible, vpon the wednesday before the Natiuity of our Lady in September: he commaunded letters citatorie, to be set vpon the great gates of the Cathedral church of Rochester (whych was but 3. English miles fro thence) charging hym to appeare personally before him at Ledis the 11. day of the same moneth and yeare, all excuses to the contrary set apart. Those letters were taken down anone after, by such as bare fauour vnto the Lorde Cobham and so conueyed aside. After that caused the Archbyschop, new letters to be set vp on the natiuity day of our Lady, whych also were rent downe and vterly consumed.

Then for so much as he dyd not appeare at the day appointed at Ledys (where hee late in Confessorie, as cruel as euer was Cayphas, with his court of hypocrites about him) he iudged him, denounced him, and condemned him, of most depe contumacy. After that, whiche he had bene falsly informed by his hired spies, and other glosing glauerters: that the sayd Lorde Cobham, had laughed him to scorn, dishonoured all his doings, maintained his old opinions, contemned the churches power, the dignity of a Bishop, & the order of priesthood (for all these was he than accused of) in his mody madnes without iust proofe, did he openly excommunicate him. Yet was not withal this, his fierce tiranny satisfied: but commaunded him to be cited a fresh, to appeare afore him the Saturday before the feast of S. Matthe the Apostle, w these cruel threatnings added therunto: that if he did not obey at the day, he would more extremely handle him. And to make himselfe more strong towards the performance thereof, he compelled the lay power by most terrible manafings of curles and interdictions: to assist hym against that seditious apostata, schismaticke, and hereticke, the troubler of the publique peace, that enemy of the realme and great aduertary of all holy Church, for al these hateful names did he geue him.

Thys most constant seruant of the Lorde and worthy knight sir John Oldcastle, the Lorde Cobham, beholding the vnpeaceable furie of Antichrist, thus kindled agaynst him: perceiving himselfe also compassed on euery side wyth deadly daungers: He toke paper and pen in hand, and so wrote a Christen confession of his faith (whych followeth hereafter) both signing and sealing it wyth his owne hand. wherein he also answered to the 4. chiefest articles that the Archbyschop laid against him. That done, he toke the copie with him, and went therewith to the king, trusting to finde mercy & fauour at his hande. None other was y confession of his, then the comunon belcne or summe of the Churches faith, called the Apostles Creede, of all Christen men than died, with a byie declaration vpon the same, as here vnder ensueth.

¶ The Christen believe of the Lorde Cobham.

I beleue in God the father almighty, maker of heauen and earth. And in Iesu Christ hys onely sonne our Lorde, which was conceived by the holy ghost, borne of the virgin Mary, suffered vnder Ponce Pilate, crucified dead and buried, went downe to hell, the thiede day rose agayne from death, ascended vp to heauen, sitteth on the ryght hande of God the father almighty, and from thence shal come againe to iudge the quicke & the dead. I beleue in the holy ghost, the vniuersal holy Church, the communion of Saints, the forgiveness of sinnes, the vpying of the fleshy, and euertlasting life. Amen.

And for a more large declaration (sayth he) of thys my faith of his beliefe.

John Butler playeth ludas part.

Citation set vp against the Lord Cobham.

The citations takē downe.

Falsh excuses against the Lord Cobham.

L. Cobham excommunicated. L. Cobham againe cited.

L. Cobham confesseth his God before men.

The Apostles faith.

The common creede of Christians.

Walden in fasciculo. 212. animum Wiclemi.

The L. Cobham accused for main taining the Gospel of Christ.

The L. Cobham accused for his Christen belefe

Processe against him.

A spiritual practice.

The kyng speaketh for him.

His gentle promise.

The kynges admonishment to the L. Cobham.

The answer of the L. Cobham to the kyng.

1. Pet. 2. L. Cobham obedient to the kyng.

A most christen obedience.

2. Thie. 2. Math. 24. The L. Cobham forsaken of the kyng.

Lord Cobham summoned by the Archb.