

Act. 6. thinking thereby to make shorter worke with hym. For they were lo amaled with his aunsweres (not all vniike to them whiche disputed with Stephen) that they knewe not well how to occupy the time, their wits and sophistry (as God would) so fapled them that day.

The first article.

My Lord Cobham (sayth this Doctor) we must briefly know your minde concerning these soure poyntes here following. The rest of them is this. And then he read vpo the bill: The he sayth and determination of holy church touching the blessed sacrament of the autler is this. That after the sacramentall wordes be once spoken of a Priest in his masse: the materiall bread that was before bread, is turned to Chyestes very body. And the materiall wine is turned into Chyestes blood. And so there remayneth in the sacrament of the autler from thenceforth no materiall bread nor materiall wine which were there before the sacramentall wordes were spoken. Sit beleue ye nor this?

Transubstantiation of bread into the body.

The Lord Cobham said: This is not my beleife. But my sayth is (as I sayd to you afore) that in the worshipfull sacrament of the autler, is Chyestes very body in foyme of bread.

The L. Cob has beleife in the sacrament.

Then sayd the archbishop: sir John ye must say otherwise.

The Lord Cobham said: Nay, that I shall not, if God be vpon my side (as I trust he is) but that there is Chyestes body in foyme of bread, as the common beleife is.

Then read the doctour againe.

The second poynt is this. Holy Church hath determined that enery Chyisten ma luyng here bodely vpo earth ought to be shuyen of a priest ordeined by the church, if he may come to him: for what say you to this?

The 2. Article.

The Lord Cobham aunswered and said: A diseased or soze wounded man, hath need to haue a sure wise Chyrurgian and a true, knowing both the ground and the danger of the same. Most necessary were it therefore to be first shuyen vnto God which onely knoweth our diseases and can helpe vs. I deny not in this the going to a priest, if he be a man of good life and learning. For the lawes of God are to be required of the priest, which is godly learned. But if he be an idiote or a man of vicious liuing that is my curate, I ought rather to flee from him then to seeke vnto him: for sooner might I catch euill of him that is nought then any goodnes towards my soules health.

Confessio of sinne to God onely.

Then read the doctour agayne.

The third poynt is this. Christ ordayned S. Peter the Apostle to be his vicar here in earth whose sea is y church of Rome. And he graunted that the same power whiche he gaue vnto Peter, should succede to all Peters successors which we call now popes of Rome. By whose special power in churches particular, be ordayned Prelates & archbishops, parsons, Curates, and other degrees more. Vnto whom Chyisten men ought to obey after the lawes of the Church of Rome. This is the determination of holye Church. Sit beleue ye nor this?

Malachi, 20

To this he answered and sayd: He that followeth Peter most nighest in pure liuing, is next vnto him in succession. But your Lordly order esteemeth not greatly y lowly behauiour of poore Peter, whatsoeuer ye prate of him. Neither care ye greatly for the humble manners of them that succeeded him, till the time of Sixtus, whiche for the moze part were martrs, as I told you afore. Ye can let all their good condicions go by you, and not hurt your selues with them at all. All the world knoweth this well inough by you and yet ye can make boast of Peter.

The 3. Article.

with that one of the other doctors asked him: the what do ye say of the poore?

The Lord Cobham answered. As I said before. He & you together maketh whole the great Antichrist. Of who he is y great head you bishops, priests, prelates, & monks are the body: and the begging friers are the rayle, for they couer y filthines of you both, with their subtille sophistry. Neither will I in conscience obey any of you all, till I see you wish Peter follow Christ in conuersion.

Who is next vnto Peter.

Then read the doctour agayne.

The 4. poynt is this. Holy Church hath determined that it is meritorious to a Chyisten man, and to go on pilgrimage to holy places. And there specially to worship the holy reliques and images of santes, Apolles, Martyrs, Confessours and all other santes besides, appointed by y Church of Rome. Sit what say ye to this?

Succession not of place but of condicions maketh Peters heir

Whatunto be aunswered, I owe them no seruice by a ny commandment. And I will not be bound to serue them for your conuentiones. All which well ye knowe their falte from conuentiones and bad, and to laye them up for catching of scaphe. Or els to burye them laye in y ground, as ye do other arch prelat which are santes images. It is a wonderfull thing, that sayntes now being dead

Antichristes head body & taile.

The 4. Article. Pilgrimage.

What is to Images. Santes are becõ now conuentiones beggers.

should become so couetous and needy, and thereupon so bitterly beg: which all the life time hated al couetousnesse, and begging. But this I say vnto you, any I would all y world should mark it. That with your shrines and Idols your fained absolutions and pardons, ye hys vnto you the substance, wealth and chiefe pleasures of all chydren realmes.

A whelpe of the same heard

Why sir (said one of the clerkes) will ye not worshippe good images?

Images not to be worshipped.

What worship should I geue vnto them? said the Lord Cobham.

Then said Frier Palmer vnto him. Sir will ye worship the crosse of Chyist, that he died vpon?

The crosse whether it is to be worshipped.

where is it, sayd the Lord Cobham?

The Frier said. I put you the case sir, that it were here euen now before you?

The Lord Cobham aunswered. This is a great wise man, to put me an earnest question of a thinge, and yet he himselfe knoweth not where the thing it selfe is. Yet once againe I aske you what worship I should do vnto it?

Galat. 6.

A clerke said vnto him. Such worship as Paule speaketh of: and that is this. God forbid that I should ioy, but onely in the crosse of Iesu Chyist.

Then said the Lord Cobham, and spread his armes abroad. This is a very crosse, yea, and so muche better then your Crosse of wood, in that it was created of God. Yet will not I seeke to haue it worshipped.

Then sayd the bishop of London. Sir, ye wote well that he died on a materiall crosse?

The materiall crosse is not materiall to our faith

The Lord Cobham said. Yea, and I wote also that our saluation came not in by that materiall crosse, but alone by him which died thereupon. And well I wote that holy S. Paule reioiced in none other crosse, but in chyistes passion and death onely, and in his owne sufferings of like persecution with him, for the same selfe veritie that he had suffered for aske:

What it is to reioyce in the crosse of Chyist.

An other clerke yet asked him. will ye then do none honour to the holy crosse?

He answered him. Yes, if he were mine own I would lay him by honestly, and see vnto him that he should take no moze scath abroad, nor be robbed of his goodes as he is now a dayes.

Then sayd the Archbish. vnto him. Sir John, ye haue spoken here many wonderfull wordes to the slaunders

slaunders with the truth.

rebuke of the whole spiritualtie, geuing a great euill example vnto the common sort here, to haue vs in the moze disdain. Much time haue we spent here about you, and al in vaine lo far as I can see. well, we must now be at this short point with you, for the day passeth away: Ye must eitherwise submit your selfe to the ordinaunce of holy church or els throw your selfe (no remedy) into most deepe danger. See to it in time, for anone it will be els to late.

These me scetie to stand onely vpon their estimation amongst the people.

The Lord Cobham sayd: I know not to what purpose I should otherwise submit me. Suche moze haue you offended me, then euer I offended you, in thus troubling me before this multitude.

Then said the archbishop again vnto him, we once agayne require to remember your selfe well, & to haue none other maner opinion in these matters, then the vniuersall faith, and beleife of the holy church of Rome is. And so like obedient childe returne agayne to the distie of your mother. See to it I say in time, for yet ye may haue remedy, where as anone it will be to late.

A voluithof fer of gentleness.

The Lord Cobham sayd expely before them all. I will none otherwise beleue in these popures, then that I haue told ye here afore. Do with me to har ye will.

Finally then the archbishop sayd, well, then I see none other but we must needs doe the lawe: we must procede forth to the sentence of damnation, and both thugge you, & condemn you for an heretike.

Bloudy murthers.

And with that, the Archb. stood vp, and read there a bill of his condemnation, all the clergy and laity haying their bones. And this was the tenour thereof.

* The diffinitive sentence of hys condemnation.

IN the name of God. So be it. We Thomas by the sufferance of God, Archbishop of Caunterbury, Metropolitane, and primate of al England, and Legate from the apostolike see of Rome, willesh this to be knowen vnto all men. In a certain daye, and vpon such articles, wherupon sir John Ogle, the knight and Lord Cobham, after a diligent inquisition made for the same, was detected, accused, and presented before vs in our last conuocation of all our prouince of Caunterbury, holden in the Cathedral Church of Paules at London: At the lawfull denouncement and request of our vniuersal Clergy in the sayd conuocation, we pro-

Suffered of god as a plague.

An heretike for contending of Chyist.