

Fzcc18.
Ezcc 35.

The wolfe
would appeare
charitable.

See, if they shew
not th' enclines.

ceded agaynst him according to the law (God to witnes) with all the fauour possible. And following Christes example in all that we might, which willethe not the death of a sinner, but rather that he be conquered and liue: we tooke vpon vs to correcte him, and sought all other wayes possible to bring him againe to the churches vnitie, declaring vnto him what the holy & vniuersal church of Rome hath sayd, holden, determined, and taught in that behalf. And though we founde him in the Catholike fayth farre wyde and so stiffnecked, that he would not confesse hys error, nor purge himself, nor yet repent him therof: We yet pittieing him of fatherly compassion, and intirely desiring the health of his soule, appointed hym a competent tyme of deliberation, to see if he would repent and seek to be reformed: but since that time we haue found him worfe and worfe. Considering therefore, that he is not corrigible: we are driuen to the very extremitie of the lawe, and wyth great heauines of hart, we nowe proceede to the publication of the sentence diffinitive, agaynst him.

Then brought he forth an other bill, conceyning the sayd sentence, and that he read also in his beggerly Latine. Christi nomine inuocato, ipsu[m]q; solum p[ro] oculis habentes. Quia per acta inactitata, and so forth. Whiche I haue also translated into English, that men may vnderstand it.

Ex magna pro-
cessu Thomas
Arundeli.

That church is
an whorc.

A true shepe
heareth the
voice of a true
pastor.

A colour of
deccite.

As Caiphas did
Christ.

Christ is conde-
ned in his faith-
full members.

How spirituall
these fathers are

Keepe the sepul-
chre neuer so
much, yet
Christ will rise.
None office left
vndone pertai-
ning to Anti-
christ.

What care is
here to hold vp
their popery.

Christ we take vnto witnesse, that nothing els we seeke in this our whole enterprise, but his onely glory. For as much as we haue found by diuers actes done, brought forth and exhibited by fundry euidences, signes and tokens, and also by many most manifest proues, the sayd sir John Oldcastle knight and L. Cobham, not onely to be an euident hereticke in his owne person, but also a mighty maintainer of other hereticke agaynst the fayth and religion of the holy and vniuersal church of Rome: namely about the two sacramentes (of the altuar, and of penance) besides the popes power, and pilgrimages. And that he as the childe of iniquitie and darcknes, hath so hardened his hart, that he will in no case attend vnto the voyce of his pastor. Neyther will he be allured by straight admonishments, not yet be brought in by fauourable wordes. The worthines of the cause first wayed on the one side, and his vnworthines agayn considered on the other side, his faults also aggravated, or made double through his damnable obstinacie (we being loth that he which is nought shoulde be worfe, and so with his contagiousnes infecte the multitude) by the sage counsell and assent of the very discrete fathers, our honourable brethren and Lordes, Byshops here present, Richard of London, Henry of Winchester, and Bennet of Bangor, and of other great learned and wise men here, both doctours of diuinitie, and of the lawes canon and ciuill, seculars and religious, with diuers other expert men assisting vs: we fententially and diffinitively by this present writing, iudge, declare & condemne the sayd sir John Oldcastle, Knight, and Lord Cobham, for a most pernicious and detestable hereticke, conuicted vpon the same, and refusing vtterly to obey the Church agaynst, committing him here from henceforth as a condemned hereticke to the secular iurisdiction, power & iudgement, to doe him thereupon to death. Furthermore, we excommunicate and denounce accursed, not onely this hereticke here present: but so many els besides, as shall hereafter in fauoure of his error, either receaue him or defend him, counsell him or help hym, or any other way mayntayne hym: as very fauours receauers, defenders, counsaylers, ayders, and mayntayners of condemned hereticke.

And that these premisses, may be the better knowne al faithfull Christen men: we commit it here vnto your charges, & geue you straight commandement therupon by this writing also: That ye cause this condemnation and diffinitive sentence of excommunication, concerning both this hereticke and his fauours: to be published throughout all diocesses, in Cities, towns & villages by your curates and parish priests, at such time as they shal haue moit recourse of people. And see that it be done after this sorte. As the people are thus gathered deuoutly together, let the curate euery where goe into the pulpit and there open, declare, and expound, this excesse in the mother tongue, in an audible and intelligible voyce, that it may be perceiued of all men: and that vpon the feare of this declaration also, the people may fall from their euill opinions conceiued now of late by seditious preachers. Moreouer we will, that after we haue deliuered vnto each one of you bishops which are here present, a copy hereof: that ye cause the same to be written out agayne into diuers copies, and so be sent vnto the other byshops and Prelates of our whole Prouince, that they may also see the contentes thereof solemnly published within theyr diocesses and cures. Finally we will that both you and they signifie agayne vnto vs seriously and distinctly by your writings as the matter is, without fayned colour in euery poynnt performed: the day whenon ye receaued this processe, the time when it was of vs executed, and after what sort it was done in euery condition, according to the tenour hereof, that we may knowe it to be iustly the same.

A copy of this writing sent Thomas Arundel the arch

bishop of Tauntery, afterward from Wyddstone the 8. day of Octobr, within the same yeare of our Lord 1413. vnto Richard Clifford the bishop of London, which thus beginneth: Thomas permissione diuina. &c.

The said Richard Clifford sent an other copy thereof, enclosed within his owne letters: vnto Robert Walschall a Carmelite frier, which was then bishop of Hereforde in Wales, wutren from Waddam the 23. day of October in the same yeare, and the beginning thereof is this: Reuerende in Christo pater, &c.

This Robert Walschall directed an other cotype thereof from London the 27. day of November in the same yeare enclosed in his owne commission also, vnto his archdeacon and Deanes in Hereforde and Shrewsbury. And this is therof the beginning: Venerabilibus & discretis viris. &c. In like maner did the other bishops within their dio-

ceses. After that the archbishop had thus read the bill of hys condemnation, with most extremitie before the whol multitude: The Loide Cobham sayd with a moiste cheerefull countenance. Though ye iudge my body whiche is but a wretched thing, yet am I certayne and sure, that ye can do no harme to my soule, no more then could Sathan vpon the soule of Job. But that create that will of his infinite mercy and promise saue it, I haue therein no manner of doubt. And as concerning these articles before rehearsed, I will stand to them euen to the very death, by the grace of my eternall God.

And therwith he turned him vnto the people, calling hys handes abroad, and saying with a very loude voyce: Good Christen people, for Gods loue be well ware of these men. For they will els beguile you, and leade you blinding into hell with theselues. For Christ sayth plainly vnto you: If one blinde man leade th another, they are like both to fall into the ditch.

After this, he fell downe there vpon his knees, & thus before the all prayed for his enemies, holding vp both hys handes and his eyes towards heauen and saying: O Lorde God eternall, I beseeche thee of thy great mercies sake, to forgiue my pursuers, if it be thy blessed will. And then hee was deliuered to sir Robert Walschall, and so led forth againe to the tower of London. And thus was there an ende of that dayes worke.

Whyle the Lord Cobham was thus in the Tower, he sent out priuily vnto his friends. And they at his request wrote this little bill here following, causing it to be set vp in diuers quatters of London, that the people shoud not beleue the slanders and lyes that his enemies the Byshops seruantes and priestes, had made on him abroade. And thus was the letter.

For as much as Syr John Oldcastle knight, and Loide Cobham, is vntruly conuicted and emprisoned, falsly reported and slandered among the common people by his aduerlaries, that he shoud otherwise both thinke & speak of the sacramentes of the church, and especially of the blessed sacrament of the altuar, then was written in the confession of his beliefe which was intended and taken to the clergy, and so set vp in diuers open places in the cite of London. It is nowne be it here to all the worlde, that he (neuer since) varied in any poynnt thereof, but this is playnly his beliefe: that all the sacramentes of the church be profitable and expedient also to al them that shall be saued, taking them after the intent that Christ and hys true church hath ordeyned. Furthermore he belieuech, that the blessed sacrament of the altuar is verily and truly Christes body in forme of bread.

After this the bishops and priestes were in much great discredit both with the nobilitie and commons, partly for they had so cruelly handled the good Loide Cobham: & partly agayn, because hys opinion (as they thought at that tyme) was perfect concerning the sacrament. The Prelates feared this to grow to further incoueniencie towards the both wayes, wherfore they drew theyr heads together & at the last consented to use an other practise somewhat contrary to that they had done afore. They caused it by and by to be blowne abroad by theyr seed seruantes, frends, and habting sir Johns: that the sayd Loide Cobham was become a good man, and had lowly submitted himselfe in all thinges vnto holy Church, vtterly changing his opinion concerning the sacrament. And therupon, they counterfaynt an aburation in hys name, that the people shoulde take no hold of that opinion by any thing they had heard of him before, and so stand so the more in awe of them, considering hym so great a man, and by them subdued.

This is the aburation (say they) of sir John Oldcastle knight, sometime the Loide Cobham.

Tho. Walschall
in scriptura
212. anio 10
Wilem.
Richarde
Clifford.

Rob. Ma-
call.

Ex Grogno
exemplari.

Math. 10.
Iob. 1.

Math. 10.

He prayeth
for his ene-
mies.

Ex Grotto
exemplari
Lodmensis.

A testimoni
all made by
his frendes.

To stop ly-
ing lippes.
A rehearsal
of his belief.
In forme of
bread, but
not without
bread he
meaneth.

The clergie
in hate of
the people.

A practise of
falle priestis.

These are
their comon
feates.