

bene present at theyr wicked Sermōs, greuously punishing with threatnings, terrors, and the power of the secular sword: suche as did withstand him: alledging and affirming amongst others, that we and our fellow brethren Suffragans of our prouinces had not, neither haue any power to make any such constitutions. Also he hath holden, and doth holde opinion and teach as touching the sacramentes of the altar, of penance, of pilgrimage, of the worshiping of Sayntes, and of the keyes contrary to that which the vniuersall church of Rome doth teach and affirme.

Wherefore, on the behalfe of the sayd prelates and clergy, we were then required that we would vouchsafe to proceed agaynst the sayd sir Iohn Oldcastle vpon the premises. Notwithstanding, for the reuerence of our Lord the king, in whose fauour the sayde sir Iohn at that presēt was, & no lesse also for honor of his knight-hood: we with our fellow brethren and Suffraganes then present, with a great part of the Clergy of our prouince, comming personally before the presence of our Lord the king, being then at hys Manor of Kenington, put vp against the said sir Iohn, a complaint, and partly reciting the defaultes of the sayd sir Iohn. But at the request of our Lord the king, we desiring to reduce the sayd sir Iohn to the vnitie of the church, without any reproche, we deferred all the execution of the premises for a great time. But at the last, for so much as our sayd Lord the king after his great trauelles taken about the conuersion of him, did nothing at all profite, as our said Lord the king vouchsafed to certify vs both by word & writing: We immediately decreed to call forth the sayd sir Iohn personally to aunswere before vs at a certayne time already passed, in and vpon the premises, and sent our messengers with these our letters of citation to the sayd sir Iohn, then being at his castle of Cowling, vnto the which messenger we gaue commaundement that he should in no case go into the Castle except he were licensed. But by the meane of one Iohn Butler, porter of the kings chamber, he should require the sayd sir Iohn, that he would either licēse the sayd messenger to come into the Castle, or that he would cite him, or et the least that he would suffer himselfe to be cited without his Castle. The whiche sir Iohn openly answered vnto the sayd Iohn Butler, declaring the premises vnto him on the behalfe of our Lord the king: that he would by no meanes be cited, neither in any case suffer his citation. Then we being certified of the premises lawfully proceeded further.

First, hauing faythfull report made unto vs, that he could not be apprehended by personal citation, we decreed to cite him by an edict, to be openly set vpe in the porches of the Cathedrall Church of Rochester next vnto him, litle more then three English miles distant from the sayd castle of Cowling. As we had thus caused him to be cited, and our edict aforesayde to be publickly & openly set vpon the porches of the said Church, that he should personally appeare before vs the 11. day of September last past to aunswere vnto the premises, and certayne other things concerning hereby: The which day being come, we sitting in the tribunal seat in our greater chappell within the Castle of Leedes of our dioces, the which we then inhabited, and where as we then kept residence with our court, and hauing taken an othe whiche is requisite in the premises, and the information by vs heard and receiued, as the common report goeth: In the partes whereas the sayd sir Iohn dwelleth (fortifying himselfe in his sayd castle, defending his opinions manifoldly, contemning the keyes of the church and the Arsbishops power.) We therefore caused the sayde Syr Iohn cited, as is aforesayd, to be openly with a loude voyce called by the cryer: and so being called, long looked for, and by no meane appearing, we iudged him (as he was no lesse worthy) obdurate, and for punishment of his sayd obduracye, we did then and there excommunicate him. And for so much as by the order of the premises, and other euident tokens of hys doinges, we vnderstand that the sayde sir Iohn for the defence of his error doth fortify himselfe, as is aforesayd against the keyes of the Church, by pretence whereof, a vehement insupition of heresy and schisme riseth agaynst him: We haue decreed if he may be apprehended, agayne personally to cite him, or els as before, by an edict that he should appeare before vs the Saturday next after the feast of Saint Mathew the Apottle and Euangelist next comming, to shew some reasonable cause if he can, why we shoulde not proceede agaynst him, to more greuous punishment, as an open hereticke, schismaticke and open enemy of the vniuersall church. And personally to declare why he should not be pronounced such a one, or that the ayde of the secular power shoulde not be solemnly required agaynst him. And further to aunswere, do and receiue as touching the premises, whatsoeuer iustice shal require. The which time being come, that is to say, the Saturday next after the feast of S. Mathew being the 24. day of September, sir Rob. Morley knight Lieutenant of the tower of London appeared personally before vs, sitting in the chapter house of the Church of S. Paule at London, with our reuerent fellowe brethren and Lordes, Richard by the grace of God Bishop of London, and Henry Byshop of Winchester, and brought with him sir Iohn Oldcastle Knight, and set him before vs (for a litle before he was taken by the kings seruantes and cast into the tower) vnto which sir Iohn Oldcastle

so personally present, we rehearsed all the order of the proces, as it is containyd in the actes of the of the daye before passed with good and modest wordes and gentle meanes. That is to say, howe he the said sir Iohn was detected and accused in the conuocation of the prelates and clergy of our sayd prouince as is aforesayd vpon the articles before rehearsed, and how he was cited & for hys contumacye excommunicate. And when we were come to that poynt, we offered our selues ready to absolue him. Notwithstanding, the sayd sir Iohn, not regarding our offer, sayd, that he would willingly rehearse before vs, and my sayde fellowe brethren, the fayth which he held & affirmed. So he hauing his desire & obtaining licence, tooke out of his bosome a certayne Scedule indented, and there openly reade the contentes of the same, and deliuered the same Scedule vnto vs, and the Schedule of the articles, wherupon he was examined, which was as in forme following.

\* The catholicke fayth and confession of the Lord Cobham.

I Iohn Oldcastle knight, Lord of Cobham, desire to make manifest vnto all Christians, & to God to be taken to witness, that I neuer thought otherwise or would thinke otherwise (by Gods helpe) then with a steadfast & vndoubted fayth to embrace all those his Sacramentes whiche he hath instituted for the vie of his Church.

Furthermore that I may the more plainly declare my mynde in these iiii. poyntes of my fayth: first of all I beleue the Sacramēt of the altar to be the body of Christ vnder forme of bread the very same body which was borne of his mother Mary, crucified for vs dead and buried, rose againe the thirde day, sitteth on the right hand of his immortal father, now being a triumphant partaker with him of his eternall glory. When as touching the Sacrament of penance this is my belief, that I doe thinke the correction of a sinfull life to be most necessary for all such as desire to be saued and that they ought to take vpo them such repentance of their former life by true confession, vnsayned contrition, and lawfull satisfaction, as the worde of God doth prescribe vnto vs. Otherwise there will be no hope of saluation.

Thirdly, as touching images, this is my opinion, that I do iudge them no poynt of fayth, but brought into the worlde after the fayth of Christ by the sufferance of the Church, & so growen in vie that they might serue for a handle for the lay people and ignozant. By the beholding wherof they might the better call to remembrance the godly examples & martyrdome of Christ and other holy men: but if any man do otherwise abuse this reuerenciation, and geue the reuerence vnto those Images, which is due vnto the holy men whom they reuerent, or rather vnto him whom the holy men themselves owe all theyr honour, setting all theyr trust and hope in them which ought to be referred vnto God: or if they be so affected toward the doubt Images, that they do in any behalfe addict vnto them, eyther be more addicted vnto one Saint then another, in my minde they doe little differ from Idolatrye, grieuoulye offending agaynst God the author of all honor.

Last of all I am thus perswaded that there be no inhabitants here in earth, but that we shall passe straight either to life or punishment: for who soeuer doth so order his life that he stumble at the commaundementes of God, whiche either he knoweth not, or he will not be taught them, it is but in vayne for him to look for saluation, although he ran ouer all the corners of the world. Contrarywise, he which obserueth his commaundements cannot perish, although in all his life time he walketh no pilgrimage, neither to Rome, Caunterbury, nor Compostella, or to any other place, whither as the common people are accustomed to walke.

This Scedule with the articles therein contained being read (as is aforesaid) by the sayd sir Iohn: we with our fellow brethren aforesaid, & many other doctors & learned men had conference vpon the same. And at the last by the counsell and consent of them, we spake these wordes following vnto the sayd sir Iohn there present. Behold sir Iohn, there are many good and catholicke things contained in this scedule. But you haue this time to answer vnto other matters which sauoz of errors & heresies, wherunto, by the contentes of this scedule, it is not fully answered, and therefore you must answer therunto & more plainly expresse & declare your fayth & opinions as touching those poynts in y same bill. That is to say, whither you hold, beleue and affirme, that in the sacrament of the altar, after the consecration rightly done, there remaineth materiall bread or not.

Item, whether you hold, beleue, and affirme, that it is necessary in the sacrament of penance for a man to confesse his sinnes vnto a priest appoynted by the church.

The which articles in this maner deliuered vnto him, amongst

The L. Cobham cait into the Tower. The teres of the Crocadile. Popish absolution neglected.

The Sacramēt of the altar.

Of penance.

Of Images.

Of pilgrimages.

See whether these men picke quarells where they neede not.

Sir T. Oldecastle in fauour with the kyng.

The keyes of the church talicly wraitted.

The L. Cobham excommunicated.