

The name of Christ being called vpon setting him onely before our eyes. For so much as by actes enacted, signes exhibited, euidences and diuers tokens, besides sundry kinde of proofes, we find the said Sir Iohn to be, & haue ben an heretick, and a follower of heretickes in the fayth and obseruation of the sacred vniuersall Church of Rome, and specially as touching the sacraments of the Eucharist and of penance. And that as the sonne of iniquitye and darckenesse he hath so hardened his hart, that he will not vnderstand the voyce of his shepheard, neither will be allured with his monitions, or conuerted with any fayre speech. Hauing first of al searched and fought out, and diligently considering the merites of the cause aforesayd, and of the sayd Sir Iohn, his desertes and faultes aggrauated through his damnable obstinacy. Not willing that he that is wicked, should become more wicked, & infect other with his contagion, by the counsell and consent of the reuerent men of profound wisdom and discretion, our brethren the Lordes Richard bishop of London, Henry Byshop of Winchester, and Benedickt Bishop of Bangor, and also of many other doctours of Deuinity, the decretals and ciuill law, and of many other religious and learned persons our asistantes, we haue iudged & declared sententialey, and definitiuey condemned the sayde Syr Iohn Oldcastle knight, Lord Cobham, being conuict in and vpon that most detestable guilt, not willing penitently to returne vnto the vnity of the Church, and in those things which the sacred vniuersall Church of Rome doth holde, teach, determine, & shew forth. And specially as one erring in the articles aboue written, leauing him from henceforth as an heretick vnto the secular iudgement.

They call light darkness and darkness light.

Like will to like.

So did the Pharisees deliuer Christ vnto Pilate.

Moreouer we haue excommunicated, and by these writings do pronounce and excommunicate him as an hereticke, and all other which from henceforth in fauour of his error, shall receiue, defend, or geue him counsell or fauour, or helpe him in this behalfe, as fauourers, defenders, and receiuey of heretickes. And to the intent that these premises may be knowne vnto all faythfull Christians, we charge and commaund you, that by your sentence definitiue, you do cause the Curates which are vnder you, with a loud and audible voyce in their Churches, when as moste people is present, in theyr mother tongue, through all your Cityes and dioces to publish and declare the sayd Sir Iohn Oldcastle as is before sayd, to be by vs condemned as an hereticke, schismaticke, & one erring in the articles aboue sayde: and all other which from henceforth in fauour of his errors shall receiue or defend hym, geuing him any counsell, comfort, or fauour in this behalfe, to be excommunicate as receiuey, fauourers, and defenders of heretiks. As is more effectually cōteined in the proces. That by such meanes the erroneous opinions of the people (which peraduenture hath otherwile conceied the matter) by those declarations of the truth, how the matter is, may be cut of. The which thing also we will and commaund to be written and signified by you, word for word, vnto all our fellow brethren: that they all may manifest, publish, and declare throughout all their cityes and dioces, the maner and forme of this our proces, and also the sentence by vs geuen, and all other singular, the contentes in the same. And likewise cause it to be published by their Curates whiche are vnder them as touching the day of the receipt of these presents, & what you haue done in the premises, how you and they haue executed this our commaundement. We will that you and they duely and distinctly certify vs the busines being done, by you and theyr letters patentes, according to this tenour. Dated in our Manor of Maidstone, the 10. of October. an. 1413. and in the 18. yeare of our translation.

This haue you here the iudiciall proces of the bishops agaynst this most noble christen knight, described by their owne letters and sic. After all this, the sentence of death being geuen, the Lord Cobham was sent away, Syr Robert Boleby carrying him agayne vnto the Tower, where as after he had remainyd a certaine space, in the night season, (it is not known by what meanes) he escaped out and fled into waies, where as he continued by the space of 4. yeares.

A defence of the Lord Cobham, agaynst Nich. Harpfield, set out vnder the name of Alanus Copus.

As I was cutting into this story of the Lord Cobham, after the tractation of all the former histories, heretofore passed, hauing next to set vpon this present matter, luckily, and as God would, in such opportunity of season, as may seeme, God to worke himselfe for defence of his Sayntes: commeth to my handes a certayne booke of new found dialogues, compiled in latine by Nich. Harpfield, set out by Alanus Copus, an english man, a peris to me vnknotow, & obscure heretofore vnto the world, but now to purchase himselfe a name with Erostratus, or with the sonnes of Enachim, commeth out not with his five egges, but with his fixe

Alanus Copus Anglus, with his fixe Dialogues. Erostratus to get him a fame let Dianus temple on fire.

rayling dialogues. In the which dialogues I sayd Alanus Copus Anglus (whether he vnder the armour of other, or other vnder the title of his name, I knowe not, nor passe not) vncircumscribably behauing himselfe, intemperately abusing his tunc, stody, and pen, forgetting himselfe, neglecting all respect of honciry, and milde modesty, neither decauing the stroke of God, nor passing for shame, neither fauouring the liuing, nor sparing the dead, who being aliu as they neuer offended him, so now cannot answer for the felues being gone: thus prouoking both God and man agaynst him, after an vnseemely sort, and with a foule mouth, and a stinking breath, rageth and saureth agaynst deade mens ashes, taking now the spoyle of theyr good name, after theyr hobyes lye slayne in the field. His gail and choler being so bitter agaynst them, that he cannot abide any memory after them to remayne vpon the earth. In so much that for the hatred of them, he spurneth also agaynst me, and sleeth in my face, for that in my Actes and Monumentes, describing the history of the Church, I would say any thing in the fauour of them, whome the Romish Cathoickes haue so vnmmercifully put to death. The answer to whose booke although it would require a severall tractation by it selfe (as if Christ graunt space and lyciure, hereafter it shall not be forgotten) yet because such opportunity of the booke is offered to me at this present conuning now to the matter of the Lord Cobham, Sir Roger Acton & other, with whom he first becometh to quarrell, it shall be requisite a litle by the way to cope with this cope, whatsoeuer he be, so much as truely shall geue me for theyr defence to say something. And here to cut off all the officalls of his raylinge talke and vn honest rebukes, whiche I leaue to scoldes and men of his profession agaynst theyr liue to bvaile, let vs briefly and quickly consider the matter, for discussing of truth, wherein first I shall desire the reader with equality and indifferency to heare both the partes to speake, as well what the Martyrs hence gone and slayne could say for themselves, if they were present, as also what this man here doth object against them now being gone. And so according to the same to iudge both vpon them as they deserue, and of me as they shall please.

Alanus Copus Anglus, intemperately abusing his penne.

Copus a barker agaynst deade me..

Answer to Alanus Copus.

Indifferency of the reader draued.

Now to the scope of maister Copes matter, which is this, whether this foresayd Sir Iohn Oldcastle, L. Cobham (first to becometh with him) is rather to be commended for a Martyr, or to be reposed for a traitor? And whether that I in writing of him and of Sir Roger Acton, wyth other mac in my former edition, haue delt fraudulently, and corruptly in commending the in these Actes & Monumentes, or no? touching the discussion whereof, first I trust I geue my friend, neither will, nor wel can deny any part of all I heretofore touching the story of L. Cobham hath ben premised. who yet al this while was neither traitor to his country, nor rebell to his prince, as by the course of his story heretofore to the reader may well vnderstand. First in the time of King Henry the fourth, he was sent ouer to France to the Duke of Bryance, he did obey. Afterward King Henry the fifth, coming to the crowne, he was of him likewise well liked and fauored, vntill the time that Tho. Arundel with his clergy, complaining to the king, made bate betwene the. When the Lord Cobham being cited by the Archbyschoppe, at his citation, would not appeare. But sent for by the king, he obeyed and came. Being come, what lowly subiection he shewed there to the king the pag. 558. declarerth. After he yielded an obedient confession of his sayth, it would not be receiued. When did he appeale to the bisshoppe of Rome, for the which the king toke great displeasure with him, & so was he repealed by the king to the Archb. and committed to the tower, which also he did obey. For there he was brought to his examination once or twice: there like a constant martyr and witness of the truth, he stood to his confession and that vnto the very sentence of death befined agaynst him. If this be not the effect of a true Martyr, let Alanus Copus say what he wil, or what he can. This I say, at least I doubt, whether the sayd Alanus Copus Anglus, put to the like trial himselfe, would ventur so narrow a poynt of marck dome for his religion, as this christian knight did for his. Certes it hath not yet appeared.

Whether the L. Cobham be to be iudged a traitor or a martyr.

The L. Cobham true and obedient to King Henry 4. The Lord Cobham in the beginning fauored of King Henry the 5. The kynges displeasure procured agaynst the L. Cobham by popish prelates.

The L. Cobham obedient to the kyng. The L. Cobham constat in his sayth, to the sentence of death.

To proceed after this deadly sentence, was thus awarded agaynst him, the sayd Lord Cobham was the returneth agayne vnto the tower, which he with patience and meeknes did also obey: from the which tower if he afterward by the Lordes prouidence did escape, whether hath Alanus Copus, herein more to please God for offering to him the benefite, or to blame the man for taking that which was offered: what Catholicke in all Louen hauing his house ouer his head on fire, will not be glad to haue if he might, by deere let open to see the perill? or els why did Alanus Copus fyre bys country