

perfidia per catholicos bene doctos, legē statui fecit vt vbiq; per regnum Wickliuista probatus, vt reus puniretur de crimine lesæ maiestatis &c. That is. And yet, when the noble king Henry the v. who as yet doth liue and raigne, began first to raigne, began to set forth a law, by his learned catholikes which were about him, against the fallenes of these men, so that whosoever was proued to be a wicklenist, though the whole Realme, should be punished for a traytoure. &c. What wordes can you haue M. Cope, more playne then these? or what authoritie can you require of more credite, which liued in the same tyme, and both did see and heare of the same thinges done? who also writing to Pope Martin, was by the sayd pope Martin allowed, approued, & solemnly commended, as appeareth by the popes Epistle to him, wherein y^e pope declareth: how he caused his books, Per solennes viros videri, & examinari. That is, by sollemne persons to be seene and examined &c. So that you must needs graunt, either this to be true, that Walden writeth or els that the Pope (tanquam Papa) in allowing his writings may erre and be deceaued. Chuse ye (mayster Cope) of these two options whether you will take.

And if ye thinke this my assertion yet not sufficiently rescued with these authorities aboue sayd, I will also here vnto adioyne the testimony of an other wyter named Roger Walle, who writing De Gestis Henric 5. and speaking of the sayd statute of this parliament some thing more plainly then the rest, hath these wordes, In hoc etiam Parlamento nobilitas regia hostes Christi sibi reputans proditores, volens dare intelligere vniuersis, quod ipse absq; cuiuscunq; fluctuationis dubio, q̄ diu auras hauriret vitales, verus & perfectus Christiani fidei emulato existere: statuit & decreuit, vt quotquot Ipsius sectæ, quæ dicitur Lollardorum, inuenirentur æmuli & fautores eo facti rei proditorij criminis in maiestatem regiam haberetur &c. In English. Also in this parliament, the noble R. reputing Christs enemies, to be traytors to himselfe, to y^e intent that all men should know withall doubt, that so long as he liued, he would be a true and perfect follower of Christs faith: did enact & decree, that whosoever should be found followers and mayntayners of this sect, whiche is called the Lollards sect, Ipe facto, should be counted and reputed guilty of treason against the kings maiestie. &c.

By these hereto alledged if M. Cope, will not be satisfied, yet let the reader indifferent iudge: Vtrum in hac regis nugatur Foxus, an Copus calumniatur. And yet moreover to make the matter more certayne, marke the clamoration of the sayd Roger Walle, added to y^e end of those wordes aboue recited, whereby we haue to vnderstand more clearly, both what were the proceedings of the king in the said parliament & also what was the blinde affection of monks and Priestes at that time towarde their kinge and Prince (which was then called princeps sacerdotum) in condemning and destroying the poore Lollardes. The wordes of the monke be these, O verus amicus, qui amico illa tam iniuriam sibi inferri cõsõmilitar arbitrat, præiudicium illi intentū reputat esse suum, & ad eius onera conferenda, auxiliiõnis humeros supponere non veretur. &c. That is: O true friend, who taketh and reckoneth that iniury no lesse done to himselfe which is done to his friend: and that p̄iudice whiche is intended against him, reputeth to bee as his owne. And to beare together the burdens of his friend, sticketh not to lay to his owne shoulders, for the easing and helping of him &c.

How can it now be denied (M. Cope) in reading these authors, and seeing theyr testimonies, but that Lollardery in this parliament was made both treason, and heresie, & had therfore a double iudgement of punishment annexed, to be hanged for the one, and to be burned for the other according as in my former Latin story I recorded, and yet I trust, I trusted not?

But you will say agayne (as ye doe) that there is no mention made for heresie to be made treason, nor of anye double punishment to be inflicted for the same: In the body of the statute (I graunte) there is no expresse mention in wordes of heresie to be made treason, expresse signified in rigour of wordes: but inclusively it is so inferred, that it can not be denied. For first where landes, goodes and cattell of the sayd Lollardes were lost and forfeit to the kyng, what doth this import els, but treason or felonie?

And where the Lorde Cobham (for whose cause specially this statute seemed to be made) did sustaine afterward both hanging and burning by the vigor of the same statute what is here contained: but a double penalty? Again where in the beginning of the statute mention is made of rumors and congregations, and after vpon the same followeth the seruices of the king, wherunto the officers be first swozne should first be preferred for libertie of holy Church, & punishment of hereticks, made before these dayes and not re-

pealed, vt supra, pag. what meaneth this, but to make these congregations of the Lollardes, to be forcible entres riotes, great ridings, vnlawful assemblies, affrayes of the people, armour, routes, & insurrections, & so sendeth them to the former statutes not repealed, that is, to the statute. an. 13. Henr. 4. chap. 7. where the punishment is left to the discretion of the king: or els to the statute. an. 15. Richard chap. 2. where the penalty is made fine and ransom: or els to the statute. an. 5. Richard. 2. chap. 6. where suche assemblies be made playne treason, in fine statuti.

And as here is matter of treason sufficiently contained so for heresie likewise the same statute referreth them to y^e ordinaries, and to the lawes, properly to heresie appertayning, and to the statute. an. 2. Henr. 4. chap. 15. where the penaltrie is burning. Also to the statute. an. 5. Richard 2. chap.

5. So that in this present statute here mention is contained, as ye see although not in expresse wordes, yet inclusively (by referring to other statutes not repealed) bothe Lollardery which is punished with burning, and forcible entres which is punished at the kings pleasure. And thus much concerning the second vnturth, which M. Cope vntreuly noted in me.

3. The third vnturth which he noteth in me concerning this matter, is this, wherein he reporteth mee, that I say; there was no other cause of deuising this sharp law & punishment against these men, but onely for hauing the scripture bookes. And therfore here is noted in the margin Foxi dolus malus, but let M. Cope take heed, hee deceiue not himself and other. For my part I remember no such place in this my Latine story where I so say. Onely my wordes be these, added in the latter ende of the place aboue recited: Wicleuiani verò dicebantur quicunq; id temporis Scripturas Dei sua lingua lectitarent. &c. That is. They were called wicleuistes, whosoever at that time read the Scripture in english or vnlugare tongue, &c. I say not, that for the scriptures being read in y^e english tongue, therfore the law was enacted, but so is M. Cope disposed to construe it. What law & statutes were made against writing or reading of any booke in English or in any other tongue contrary to y^e catholick (that is y^e Romish) sayth, or to the determinatio of the holy Church (that is of Rome) read I beseech thee the bloody statute made. an. 2. Henr. 4. chap. 15. aboue specified pag. 523. Also read the constitution prouinciall of Thomas Arundell aboue mentioned, pag. 524. lin. 9. where it was decreed, that the text of holy scripture should not be had or read in the vnlugare tongue fro the time of M. John wickliffe, for euer after, vnllesse the sayd translation be approued first by the ordinary or by prouinciall counsell, vnder pain and punishment of heresie. Now let the reader iudge whether y^e reading of scripture bookes in the english tongue, by the making or translating of wickliffe, or from the tyme of wickliffe downward, be counted heresy or not. As for the approuing of the ordinary or of the prouinciall counsell added in the end of the sayd constitution, maketh more for a shew or pretence, then for any iust exception, or any true intention. For what man hauing those scriptures translated in English, would either present them to their ordinaries being lo to set against the reading of such bookes? or what ordinarie would or did ener yet since Arundels tyme approue any such translation, presented vnto them? Or els why did the good Martyrs of Amerclam suffer death, in the beginning of kyng Henry the viij. for hauing and reading certaine bookes of Scripture, which were (as is saide) onely foure Epistles of S. Paule, with certaine other prayers. And the other which heard them but onely read, did beare fagottes, and the same tyme, the children compelled to set fagottes vnto their fathers, at which time Longlande being then Bysshop of Lincoln, & preaching to them at y^e stake, sayde: that whosoever they were, that did but moue hys lippes in reading those chapters, were damned for euer: as when we come to that tyme, by the grace of Christ, shall hereafter more amply and notoriously appear. And where the is this Dolus malus Foxi, margined against me, for craftie dealing in my story?

Moreover where M. Cope proceeding farther in this matter, asketh me: how was the Lorde Cobham obedient to the king, when as for the feare of him, the king durst not then keepe his parliament at London? To whom I answered agayne, asking likewise of M. Cope, howe was the king then afrayd to hold his parliament at London for the Lorde Cobham, when the Lorde Cobham at that time was in wailes: And here M. Cope, thinking to haue me at a narrow straight, and to holde me fast, biddeth me: tell him, howe it coulde be otherwise, but the Lorde Cobham must needs haue fauours, And who should these fauours be (sayth he) but for Roger Acton, Bowne & their fellows?

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Vid. stat. an. 13. Hen. 4. cap. 7. Vid. stat. an. 15. Rich. 2. cap. 2. Vid. stat. an. 5. Rich. 2. cap.

Vid. stat. an. 2. Hen. 4. cap. 15. Vid. stat. an. 5. Rich. 2. cap. 5.

3. Obiection: Answers:

Reading of Scripture bookes contrary to the Romish faith made heresie. Stat. an. 2.

Hen. 4. cap. 14. Vide supra pag. 523.

The text of Scripture not to be translated to the vnlugare tongue vnder paine of heresie. Const. prouinc. Tho. Arund. Vide supra pag. 524.

Children of Emerhã caused to set fagottes to their fathers.

Copus pag. 835. lin. 20.

Copus pag. 836. lin. 13.

Either Walden writeth true, or els the pope erreth.

Reg. Wallus lib. de gestis Hen. 5. fol. 10.

K. Hen. 5. called Princeps Sacerdotum.

Reg. Wallus. ibid.

Copus pag. 835. lin. 8.

Obiection. Answer.

Stat. an. 2. Hen. 4. cap. 7.