

The Arundell
church in France
up to the Lord
Cobham and
God youth
house against
The Arundell.
The confession
was overheard
by confessor.
Polydor Virgili
wrote.

Agony of King Cobham, and promoueth seruite of archy
Wolfeham, and bo punisher the the stroke of death, & the
the of the bo appeared to be before the other. Tho Wolfe
diane thought that the Lord Cobham being to call and ch
diane humbly by the archbishop, but he
should have dur long before the archbishop? But such be
the words of gods almighty hand, who is turned to be le
to the confusion of the archy. first Polydor Virgili he dect
the bo of the archy. first Polydor Virgili he dect
the bo of the archy. first Polydor Virgili he dect

In the death of the archy. first Polydor Virgili he dect
the bo of the archy. first Polydor Virgili he dect
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The Goshuist
in Dilluist
theology.
An example of
Gods teaching
hand against the
curious of his
word.

It is in vain to
grinise Gods
word.

Hon. Chicheley
Arch. of Cant.

As the same
the building
built.

Side supra pag.
157.

Side supra pag.
157.

Side supra pag.
157.

Side supra pag.
157.

bon against an over of heretic, to a pyth of tombs better
(as some say) first from the Bishop, for him to play
with at home. whereby the kings name was somewhat
more tomes that was. who then increasing by their
strength and armour, with powder & shot, and gunnalls
to play with in France, and with other artillery to the
purpose of conquest, so let one into France, where they
to fight with divers other tomes and castles in some
many and hardy, and at Agincourt had a great victory
over the french army, they being come but 7. thousand.
by picking up the stakes being them, &c. After that he was
sane, & other, known with other names, as an
the of the Bohemians, and married with Katherine the french
kings daughter. And yet notwithstanding the thirthe
he was bys being againe into France, where at length
he was be killed and dyed. Concerning all these
things, because they are sufficiently discussed in
the other tomes, I will return my story to other matters
of the Church more effectually.

* The entry of the story of the Bohemians.

I Declared a little before how by the occasion of
the same, which was a Bohemian and started to King
the Bohemians coming thereby to the knowledge
of sundry goodes there, as I shal shew, began first to
and to the Bohemians, first beginning to the
John to first, they increased more and more in knowledge.
In to much that pope Alexander the 6. hearing thereof, began
at last to stirre coates, and directed his boat to
bishop of the same, requiring him to looke to the matter, &
to provide that no person in Churches, Schooles or other
places should say any thing that doctrine, thing, or
to appear before him. To whom the sayd John
writing againe, declared that maner of the will of the pope
to repugne against the manifest opinions & dogmas
both of Christ and of his Apostles, and to be prejudiciall
to the liberty of the Gospell, in binding the way of the
to have free exercise. And therefore from this maner
of the pope he appealed to the same pope better advised. But
what he was protesting by his appeal, pope Alexander
died as is shewed pag. 157. Ex Coelibus in huius.

Side supra pag. 157

The Bohemians
writing to the
Gospell.

The pope
declared the
Bohemians
the liberty of
the Gospell
in binding the
way of the
to have free
exercise.

John the
apostle in
page 157.

After whom he died pope John the 6. who also
playing the part here in this matter like a pope, sought
by all means possible how to repress and keep under the
Bohemians, first beginning to write his letters to the
prelats John Bull the 1. preacher, who at the same time
preaching at Prague in the temple of Bethlehem, because he
learned rather willing to teach the Gospell of Christ, than
the traditions of Bishops, was therefore accused of
heresy to the forenamed John the 1. for an heretic. He
Bishop committed the whole matter unto Cardinal
Collina, who when he had heard the accusation, he ap-
pointed a day to John Bull, that he should appear in the
court of Rome to make his thing once done, Innocentius king
of the Romans, & of Boheme, at the request specially of
his wife Sophia, and of the whole nobility of Boheme, as
also at the earnest lute and desire of the townes and univer-
sities of Prague: He sent his Ambassadors to Rome, to be-
fore the Bishop to quit a clearly declared John Bull from
that sentence and judgment, and that if the Bishop did not
quit the Kingdome of Boheme to be inferred with any he-
retical or false doctrine, that he should send his Ambassadors
the which might confer and amend the same, if there be any
error or fault in them. And that all this should be done
at the onely costs and charges of the King of Boheme, and to
provide in his name that he would ayde and assist the Bi-
shops Legats with all his power and authority, to pun-
ish all such as should be taken or found in any heret-
ious doctrine. In the mean season also John Bull sent
his day appointed, sent his lawfull and meet procurators
unto the court of Rome, and with most true and strong
reasons, by his power by innocency, whereupon he could
so, that he thought he should have rarely obtained that
he should not have been compelled, by reason of the great
danger, to appear the day appointed. But when as the Car-
dinal be Collina, (who whole will and judgement the
whole matter was committed) would not admit no benefit
of grace: John Bull his procurators, appeared unto the
high Bishop per notwithstanding this last thing he did
to most pacifically with Cardinal be Collina, but that he
would openly communicate John Bull as an obstinate
heretic, because he came not at his day appointed unto
Rome.

John the
apostle in
page 157.

Side supra pag. 157.