

willing) afterwarde returne to the tractation hercof, to prosecute the troubles and confictes of the Bohemians, with other things before perteyning to the latter end of the councill of constance, and choosing of pope Martin, as the order of peaces and tyme shall require.

Ye heard before pag. 588. how after the death of Thomas Arundell Archb. of Cant. succeeded Henry Chicheley, an. 1414. and late 25. yerres. In whose tyme was much trouble and great affliction of god me here in England: of whom many were compelled to abjure, some we burned, diuers were drin to eric. wherof partly now to entreat, as we finde them in registers & histories recorded, we will first begin with John Claydon Currier of London, & Richard Turning, whom Rob. Fabian, doth falsly affirm to be burned in the yeare wherem Syr Roger Acton and Ed. Bowne suffered: who in deed suffered not before the second yeare of Henry Chicheley being Archb. of Cant. whiche was an. 1417. The history of which John Claydon, in the Registers is thus declared.

The story of John Claydon Currier, and of R. Turning Baker.

The 17. of August 1417. did personally appeare J. Claydon Currier of London (arrested by the Mayor of the sayd City for the suspicion of heresy) before Henry Archbishop of Lanterbury, in Saynt Pauls Church: whiche John being obdiced to him by the Archbishop, that in y City of London & other places of the prouince of Lanterbury, he was suspected by diuers godly and learned me for heresy, and to be contrary to the catholick fayth, and determination of the church, did openly confesse and denyed not, but that he had bene for the space of xx. yerres, suspected both about the City of London, & also in the prouince of Cant. and specially of the common lozt for Lollaray and heresy, & to be contrary to the catholick fayth and determination of the church of Rome, and defamed of the same all the tyme aforesayd.

In so much that in the tyme of Ed. Robert Braybrooke B. of London deceased, he was for the space of two yeres commaundered to the prison of Lonwey, for the sayde defamacion and suspicion, and for the same cause also he was in prison in the flecte for 3. yeres. Out of which prison he (in the raigne of King Henry the 4.) was brought before Lord John Scaule then Chauncellor to the king, & there did abjure all heresy and error: And the sayd John Claydon being asked of the sayd Archbishop whether he did abjure the heresye of which he was suspect before any other: he did confesse that in a Conuocation at London in Pauls Church before Thomas Arundell late Archbishop deceased, he did abjure all such doctrine which they called heresy and error contrary to the Catholick fayth and determination of the Church, and that he had not onely left such articles and opinions, wherin he was defamed, but also did abstaine from all company that were suspected of such opinions so that he should neither geue ayd, helpe, counsell, nor fauor vnto them.

And moreover, the sayd John was asked by the sayde Archbishop, whether he ever had in his house since his abjuracion, in his keeping, any bookes writen in English. wherunto he confessed that he would not deny, but that he had in his house, and in his keeping many english bookes: for he was arrested by the Mayor of the city of London, for such bookes as he had, which bookes (as he thought) were in the Mayors keeping. Upon the which, the Mayor did openly confesse that he had such bookes in his keeping, which in his iudgement were the worst and the most pernecle that euer he did read or see, and one booke that was well bound in red leather of parchement, writen in a good english hand: and among the other bookes found with the sayd John Claydon, the Mayor gaue vp the sayd booke afoze the Archbishop. wherupon the sayde John Claydon being asked of the Archbishop if he knewe that booke, dyd openly confesse that he knewe it very well, because he caused it to be writen of his owne costes and charges, for he spent muche money thereupon since his abjuracion. When was he asked who wrote it. He did answer, one called John Brime.

And further being required what the sayd John Brime was, he answered, he could not tell. Agayne, being demaunded whether he did euer read the same booke, he dyd confesse that he could not read, but he had heard the fourth part therof red of one John Fullar. And being asked whether he thought the contentes of that booke to be Catholick, profitable, good and true, he answered that many changes which he had hearde in the same booke, were both profitable, good and healthful to his soule; and as he sayde,

he had great affection to the sayd booke, for a Sermon preached at Hozlabowne, that was writen in the sayd booke. And being further asked, whether, since the tyme of hys sayd abjuracion, he did commune with one Richard Baker of the City aforesayd, he did answer yea for the sayde Richard Baker did come often vnto his house to haue communication with him. And being asked, whether he knewe the sayd Richard to be suspected, and defamed of heresy: he did answer agayne that he knewe well that the sayd Richard was suspected & defamed of many men and women in the City of London, as one whom they thought to be a hereticke.

Which confession being made, did cause the sayd bookes to be deliuered to maister Robert Gilbert, Doctor of diuinity: to william Lindewood Doctor of both lawes, and other Clerkes, to be examined, and in the meane tyme Dauid Beard, Alexander Phillip, and a archbalar Mero, were taken for witness agaynst him, and were committed to be examined, to Maister John Escour general examiner of Lanterbury. This done, the Archbishop continued hys Session till Monday next in the same place, which Monday day being come, which was the xx. of the sayd moneth, the sayd Maister Escour openly and publickly exhibited the witness, being openly read before the Archbishop and other Bishops: which being read, then after that were read diuers tractacions, founde in the house of the sayde John Claydon: out of the which, being examined, diuers points were gathered and noted for heresies and errors, and specially out of the booke aforesayd: which booke the sayd John Claydon confessed by his owne costes to be writen and bound, which booke was intituled, the Lanterne of light. In the which and in the other examined, were these Articles under writen contreynd.

1. First, upon the text of the Gospell, how the enemy dyd love the tares, there is sayd thus: that wicked Antichrist y Hope hath loved among the lawes of Christ, his popish and corrupt decrees, which are of no authory, strength, nor valure.
2. That the Archbishops and Bishops, speaking indifferently, are the seates of the beast Antichrist, when he sitteth in the and raigneth aboute other people in the darke caves of errors and heresy.
3. That the Bishops licence for a man to preach the word of God, is the true character of the beast. i. Antichrist, & therefore simple and saythfull preachers may preache when they will agaynst the prohibition of that Antichrist, and without licence.
4. That the court of Rome is the chief head of Antichrist and the Bishops be the body: & the newe letters, that is, the monks, canons, and friers, brought in not by Christ, but damnable by the pope, be the venomous & pestiferous tail of Antichrist.
5. That no reprobate is a member of the Church but onely such as be elected and predestinate to saluation: being the church is no other thing but the congregation of saythfull soules, which doe and will keepe their faith constantly, as well in deed as in word.
6. That Christ did neuer plante private religions in the church, but whilest he lived in this world he did eat them out. By which it appeareth that private religions be unprofitable branches in the church and to be rooted out.
7. That the materiaill churches should not be decked with golde siluer & precious stone sumptuously, but the followers of the humility of Jesus Christ, ought to worship their Lord God humbly in mean & simple houses, & not in great buildings, as the churches be now a dayes.
8. That there be ij. chief causes of the persecution of the christians: one is the priestes unlawfull keeping of temporal and superfluous goods, the other is y Unsatiabill begging of the friers with their hye buildings.
9. That almes is not given veridiously nor lawfully except it be given with these 4. conditions: first vnto the honor of God. 2. vnto the be geten of goddes iustly gotten. 3. vnto the be geten to such a person as the geuer therof knoweth to be in charity. And 4. vnto the be geten to such as haue need and do not differible.
10. That the often singing in the church is not founded in the scripture, and therefore it is not lawfull for priestes to occupy theselues with singin in the Church, but with the study of the law of Christ, and preaching his word.
11. That Judas did receive the body of Christ in bread, & his blood in wine. In the which it doth playnly appere that after consecration of bread and wine made, the same bread and wine that was before, both truly remaine on the altar.
12. That all ecclesiasticall suffrages do profit all veruous and godly persons indifferently.

vid supra. pag. 588. Henry Chicheley Archb. of Cant.

The historie of I. Claydon Currier of London, & of Robert Turning Baker. Ex regis Cant. I. Claidon examined. I. Claidon first imprisoned by R. Braybrooke Bishop of London.

I. Claidon before abjured.

Englishe bookes.

The iudgement of the Mayor of London.

Claidon bestowed much money vpon Englishe bookes.

John Claydon could not read.

Richard Turning Baker.

This Turning belike, was then in prison.

William Lindewood doctor of both lawes.

An Englishe booke intituled: The Lanterne of light.

The head & taile of Antichrist.

This is true speaking of the visible Church.

Two causes of persecution noted.

Some conditions in giving Almes.

That bread remaineth in the Sacrament.