

pecially of the abjurations, if in the meane time they shall chance to aduice any heretics: that then in the next conuocation of the Bishops and Clergy vnder the forme aforesayd, they cause the same distinctly and apertly to be certified to vs and our successours: And that they deliuer effectually to the Officiall of our Court, the same proccesse to remaine with them, or els in the register of one Court of Canterbury, so that euery one, to whom such things appertaine: for the further execution of the same proccesse, may haue recourse vnto the same officiall, with all effect.

We therefore commaund, that as touching the constitution brought vnto your City & Diocesan, you cause the same in conuenient place and time to be published, and that in all pointes you both obserue the same your selues and cause it also of others to be diligently obserued: Commaunding furthermore, all and singular our fellow brethren and Suffraganes, that they in likewise cause the same to be published throughout all their Cities and Diocess, & both diligently obserue the same themselves, and also cause al others to do the same: and what thing sooner you shall do in the premises, that you certify vs betwixt this and the feast of S. Peter ad vincula, next comming, that you duely certify vs of these thinges, by your letters patentes, containing the same effect, sealed with your scales. Dated at our houle in London, the first day of July, an. 14. 16.

During the time of this conuocation, in the yere aboue sayd, two priestes were presented & brought before the bishops, noted and defamed for hereticks: one named John Barton, vnto whom it was objected by Philip Bishop of Lincoln, that he had bene excommunicated about 6. or 7. yeares before, vpon Articles concerning religion, and yet neither would appeare being cited, nor would seeke to be reconciled agayne vnto the Church. which thinges being so proued agaynst him, he was committed to the custody of the foresayd Philip Bishopp of Lincoln, and so to be holden in prison, till he should heare further what should be done.

The other was Robert Chapel, otherwile named Holbeck, Chaplain sometime to the Lord Cobham: vnto who likewise it was objected, that he being vnder the sentence of excommunication about thre or foure yeares, yet notwithstanding to the contempt of the keyes, did continue saying Masse, and preaching, & sought not to be reconciled, Chapel denying that he did know any such excommunication geuen our agaynst him. Then was the copy of his excommunication first made by the bishop of Ross, afterward denoied by y<sup>e</sup> Bishop of London at Pauls crosse brought and read before him: & so that done, that Session brake vp for that tyme, which was about the latter ende of May, an. 14. 16.

The xij. day of the moneth of July next following, the sayd Chappell appeared agayn before the Archbishop and the Bishops. To whom when it was objected as before, how he had preached without the Bishops licence, in diuers places, as at Cobham, at Colving, and at Shoyde, at length he confesing and submitting himself, desired pardon, which although it was not at the first graunted vnto him, yet at the last the Bishop of Ross, putting in his hands the decree of the canon law, 1. 3. 7. cap. Quales, &c. and causing him to read the same, made him to aduice all his former articles & opinions as hereticall and schismaticall, neuer to holde the same agayne, according to the contentes of the foresayd Canon, wherupon the sayd Robert being absolved by the authority of the Archb. (saue only that he should not intermeddle with saying Masse, before he had bene dispensed from the Pope himselfe for his irregularity) was enjoyned by the Archb. himselfe for his penance; standing at Pauls to publish these articles following vnto the people, in stead of his confession geuen him to be read.

In primis, I confesse that Bishops, Priests, and other Ecclesiasticall persons, hauing no other profession to the contrary, may lawfully haue, receive, and receyue landes and possessions temporall, to dispense and dispose the same and the rentes thereof, to the behoofe of themselves or of theyr Church where they dwell, according as seemeth good to them.

2. Item, I confesse that it were very unlawfull, yea rather vniust, that temporal men vpon any occasion, whatsoeuer it be, should take away temporall landes and possessions from the church either vniuersal or particular, to who they are geuen, the consideration of the abuse of mortall vicaries, priest, or other ministers in the Church conuersant (which are mixt together good with bad) abusing the same to the contrary notwithstanding.

3. Item, I confesse that peregrinations to the reliques of

saintes and to holy places, are not prohibited, nor to be condemned of any Catholicke, but are allowable to remission of sinnes, and approued of holy fathers, and worthy to be commended.

4. Item, I confesse that to worship the images of Christ or of any other sayntes being set vp in the church, or in any other place is not forbidde: neither is any cause inductiue of Idolatry, being so vled as the holy fathers do will them to be worshipped: But rather such images do profit much to the health of Christians, because they do put vs in remembrance of the merites of these sayntes, whom they represent and the sight of them doth moue and stirre vp the people to prayers and deuotion.

5. Item, I confesse that auricular confession vled in the Church is necessary for a sinner to the saluation of his soule, and necessary to be done of such a priest, as is ordeyned by the Church, to heare the confession of the sinner, & to enioyne him penance for the same: without which confession (if it may be had) there is no remission of sinnes to him that is in sinne mortall.

6. Item, I confesse and firmly do hold, that although the Priest be in mortall sinne, yet may he make the bodye of Christ, and minister other Sacramentes and Sacramentals: which neuertheless are profitable to all the faythfull, whosoever receiueth them in faith and in deuotion of the Church.

7. Item, I confesse that bishops in their own diocess, may forbid, decree, & ordeyn vpon reasonable causes, that priests should not preach without theyr speciall licence, the word of God, and that those that do agaynst the same, should suffer the ecclesiasticall censures.

8. Item, I confesse that priuate religiōs as wel of monks canons and order, as also of the begging Friars, being allowed by the church of Rome, are profitable to the vniuersall church, and in no meanes contrary to Gods law, but rather founded and authorized thereon.

9. Item, I promise and sweare vpon these holy Evangelies, which I hold here in my hands, that I will henceforth neuer hold, affirme, nor by any meanes teach any thing contrary vnto the premises either openly or priuately.

After the setting out of the constitution aforesaid in the dayes of the aboue named Henry Chicheley Archbishop of Caunterbury great inquisition hereupon followed in England, and many good men whose hearts began to be won to the Gospell, were brought to much vexation and caused outwardly to abiure.

Thus, while Christ had the inward hartes of men: yet the Catholicke Antichrist would needes possesse their outward bodyes, and make them sing after his song. In the number of whom, being compelled to abiure, besides the other aforesayd was also J. Taylor of the parische of Saynt Michaels at Querne, William James maister of Art and Philosophy, who had long remained in prison, and at length after abjuration, was licensed with his keeper, to practise his philosophy.

Also Job Dwert, so named for his low estate, which was sent by the Duke of Bedford to the foresayd Chicheley and other bishops to be examined before them in the conuocation: there he at length renouling from his doctrine recanted and did penance.

In like maner John Jourdelay of Lincolnshire, well commended in the registers for his learning, accused by y<sup>e</sup> priestes of Lincoln for a certayn book, which he contrary to the former decree of the bishops did conceale & dyd not exhibite vnto the, was therefore enforced to abiure. After whō was brought likewise before the Bishops, one Katharina Dertford a Spinster, who being accused and examined vpon these 3. articles concerning the Sacrament of the popes altar, adoration of Images, and of pilgrimage, answered that she was not able, being vnlearned, to answer to such high matters, neither had she any further skill, but only her Creed and x. commaundements: and so was she committed to the vicar general of the B. of wint. (for that she was of the same diocess) to be kept and further to be examined of the same. Ex Regist. Hen. Chicheley.

At the same sitting was also brought before the sayde Archb. and his fellow bishops, by the lieutenant of Towwer, the person of Heggely in Lincolnshire, named Es. Robert, who being long kept in the tower, at length by the kinges writte was brought and examined the same tyme vpon the like articles, to witte: touching the sacrament of their aultar, peregrinatio, adoration of images, & whether it was lawfull for spiritual men to enioy temporall Landships, &c. To the which articles he answered (saith the Register) doubtfully and mockingly, saue onely in the sacrament he seemed something more conformable, albeit not perfectly to their contentation, wherfore being committed to the cu-

Marke well this catholicke doctrine of the Popes Church, concerning remission of sinnes. Marke how this doctrine ioyneth with Gods commaundment, & with his word.

Ergo, by this doctrine the iust man liueth not by his faith, but by his confession auricular. How can these priestes be seruantes of Christ, which be makers of Christ.

Priuate religiōs profitable, it ye could tell wherefore.

Strait inquisition in England. Christ had the hartes of men: they had their bodies

A briefe summe of such as abjured, vnder Hen. Chicheley. I. Tailour W. James. I. Dwert.

John Jourdelay.

I. Jourdelay abiureth.

Rob. person of Heggely examined.

The trouble of I. Barton, and Robert Chappell in cause of religion. This Philip seemeth to be Philippe Repington afore mentioned in the story of Wickliffe.

R. Chapel abiureth.

Articles obtruded to R. Chapel to confesse.