



THE SIXT PART OR SECTION, pertaining to the last 300. yeares.

A peface to the reader.

According to the five sondry diuersities and alterations of the Church, so haue I deuided hether to the order of thys presente Church story into five principall partes, euery part containing 300. yeares. So that nowe comming to the laste 300. yeares, that is, to the last times of the Church, counting from the time of Wickleffe: For as muche as in the compasse of the sayd last 300. yeres, are contained great troubles and perturbations of the Church, with the meruailous reformation of the same through the wonderous operation of the almighty, all which things cannot be comprehended in one booke, I haue therefore disposed the sayd latter 300. yeares, into diuers booke, beginning nowe with the sixt booke, at the raigne of king Henry the vij. In which booke, beside the greuous and fundry persecutions raised vp by Antichrist, to be noted, here in is also to be obserued, that where as it hath of long time bene receyued and thought of the common people, that this religion now generally vsed, hath sprong vp and risen but of late, euen by the space (as many do thinke) of 20. or 30. yeares, it may now manifestly appeare, not onely by the Acts and Monuments heretofore passed, but also by the hystories here after following, howe this profession of Christes religion hath bene spread abroade in Englande of olde and aunciente time, nor onely from the space of these 200. late yeares, from the time of Wyckleffe, but hath continually from time to time sparkled abroade, although the flames thereof haue neuer so perfectly burst out, as they haue done within these hundred yeares and more: As by these hystories here collected & gathered out of Regitars, especially of the Diocesse of Norwich, shall manifestly appeare: wherein may be seene what men, and how many both men and women within the sayde Diocesse of Norwich, haue bene, which haue defended the same cause of doctrine, which now is receiued by vs in the Church. Which persones although then they were not so strongly armed in their cause and quarell, as of late yeres they haue bene, yet were they warriours in Christes church, and fought for their power, in the same cause. And although they gaue backe through tyrannie, yet iudge thou the best good Reader, and referre the cause therof, to God, who reuealeth all things according to his determined will and appoynted time.

King Henry 6.

Anno. 1427.

Ex Scala mundi.

Ex Regist. Cant.

William Tylour the first tyme apprehended. W. Tylour againe appeareth before the Archbishop.

Three articles first objected to W. Tylour.

His yong pynce being vnder the age of one yeare, after the death of his father, succeeded in his reigne and kingdom of England, Anno 1422. and in the 8. yeare was crowned at westminster: and the 1. yeare after was crowned also at Paris, Henry bishop of Winchester, Cardinal being present at them both, & reigned 38. yeres, and then was deposed by Edward the 4. as heere after (Christ willing) shall be declared in his time. In the first yeare of his taigne was buyed the constant warrelike beaer and testis of Christes doctrine, William Tylour, a Parke vnder Henry Chicheley Archbishop of Canturbury. Of this William Tylour I read, that in the dayes of Thomas Arundell, hee was first apprehended, and abiured. Afterwarde in the daies of Henry Chicheley, aboute the yeare of our lorde 1421, which was a yeare before hys burning, the said William Tylour appeared again in the abiuration before the Archbishop being brought by the Bishop of Worcester, being complained of to haue taught at Bishowe these Articles following.

First, that whosoever hangeth any scripture about his necke, taketh away the honor due onely to God, & geueth it to the Demill.

Secondly, that no humane person is to be worshipped, but onely God is to be adored.

Thirdly, that the Saints are not to be worshipped nor imitated.

Upon these Articles the sayde William Tylour being examined, denied that he did preache or hold them in way of defending them, but only did commune and talke upon the same, especially upon the second and third article, only in way of reasoning, and for argument sake. And to iustify his opinio to be true in that which he did hold, he brought out of his bosome a paper of libell wyrtten, wherein were contained certayne Articles, with the testimonies of the Doctours alleged, and exhibited the same vnto the archbishop, who then being bidde to stande asid, the Archbishop consulting together with the byshops and other prelates, what was to be done in the matter, desired the wyrttings vnto M. John Castle, and John Rixinghale, the two bichechauncelors of Oxforde and Cambridge, and to John Langdon monke of Canturbury. Who aduising with themselves, and with other deuines, about the Articles and allegations, on the monday following, presented the sayde Articles of William Tylour, to the Archbishop and Prelates, as erroneous and hereticall. whereupon William Tylour being called before them, in conclusion was contented to renouke the same, and for hys penaunce was by them condemned to perpetuall prison.

Notwithstanding, through fauour they were contented, that he should be released from his carceral indurance, in case hee woulde putte in sufficient surety in the kinges Chancery, and sweare that he shall neuer holde or fauour any such opinions hereafter. And thus the sayde William Tylour apoynted to appeare the next wednesday at Lambeth before the Archbishop, to take his absolution from his long excommunication during y time from Thomas Arundell, appeared againe before him, where he laying a side his Arundell, that is: his cloke, his cap, and stripped vnto hys doublet, kneeled at the fecte of the Archbishop, who then standing vp, and hauing a rodde in hys hande, began the psalme Misere. &c. bys chaplaines aunswering the second verse. After that was sayde, the Collect, Deus cui proprium &c. with certayne other praycers. And so taking an oth of him, the Archbishop committed him to the custodie of the Byshop of Worcester, to whose power and authority was permitted to release him, vpon the conditions aforesaide. And thus was William Tylour, for that time absolved, being enioyned notwithstanding to appeare at the next conuocation whosoever it should be, before the said Archbishop or his successor that should followe him.

In the meane time, while William Tylour was thus in the custody of the Bishop of Worcester, there passed certayne wyrttings betwene hym, and one Thomas Smith priest at Bishowe, in the which wyrttings William Tylour replied against the sayd Thomas, concerning the question of worshipping Saints. Upon the occasion of which reply being brought to the hands of the byshop of Worcester, William Tylour began a newe to be troubled, & was broughte againe before the publicke conuocation of the cleargy, by the sayd byshop of Worcester, to aunswere vnto his wyrttings. This was an. 1422. the 11. day of february. Vnto the which conuocation the sayd William being presented, his wyrttings were read to him, which he woulde not, nor could not deny to be of his owne hand wyrtten.

The tenour and effect of whosoe wyrtting onely tended to proue, that euery petition and prayer for any supereratural gift, ought to be directed to God alone, & to no creature. All be it in this his wyrtting he did not strictly deny that it was not lawfull in no respecte to pray to Saintes, (and bringeth for the same Thomas Aquine) but onely in respect of that worship, which is called Cultus latria: And further so prosecuted his minde herein, that he seemeth little or nothing to differ from the superstition of the papists: as most plainely appeareth by his owne wordes, saying: Nunquam tamen negau, aut negare intendo, merita aut sanctorum suffragia tam beatorum, quam vianium, tam viuus, quam mortuis ad hoc depositis, quantum posunt, suffragari, vel proficere, quia hoc est elicibile ex Scriptura, quae non fallit, & ex confona ratione, &c. And mozeouer hee inferreth the example of Moses, who prayed vnto God, alleadging the merites of Abra-

The forme of canonical absolution in the church vsed against the that were excommunicate.

The opinion of Wil. Tylour concerning worshipping of Saintes.

Cultus latria, that is, worship which is onely due to God.