

The recantation of M. Mallary Graduate of Cambridge, who recanted at Oxforde.

ther recantation likewise happening not long before, in þ sayd University, which I thought here not to ouerpasse, and namely for that the same carryth withall, a merry ridiculous spectacle, not unworthy to be remembered, & here to be inserted, somewhat to recreate & refresh by the way the weary mind of the reader, after so many bloudy and lamentable stroyes, execrations, recantations, and tragedyes aboue passed. The stroy is this.

There was one M. Mallary, mayster of Arte of Cambridge, scholer of Chyrties Colledge, who for the like opinions to those aboue rehearsed, holden contrary to the catholicke determination of holy mother church of Rome, & is, for the right truth of Chyrties Gospell, was conuicted before the Bishops, and in the end, sent to Oxforde, there openly to recant, and to beare his fagot, to the terror of the Students of that University. The time and place was appointed, that he should be brought soeicly into S. Maryes church vpon a Sunday: where a great number of the head Doctoz and Diuines, and other of the University, were together assembled: beside a great multitude of Citizens and to wone dwellers which came to behold the sight. Furthermore, because that solemnity should not passe without some effectuall Sermon, for the holding vp of the mother Church of Rome, D. Smith reader then of the Diuinity lecture, was appointed, to make the Sermon at this recantation. Whiche at the preaching of this Sermon there was assembled a mighty audience of all sorts and degrees as well of Students as other. Few almost were absent, which loued to heare or see any newes. In so much þ there was no place almost in the whole Church which was not fully replenished with concourse and throng of people.

All things thus being prepared and set in a readines, cometh forth pore Mallary with his fagotte vpon his shoulder. Not long after also procedeth the doctoz into the pulpit to make his Sermon: the purpose and argument wherof was wholly vpon the Sacrament. The which Doctoz for the more confirmation and credite to his wordes, had pouided the holy catholick cake, and the Sacrament of the altar, there to hang by a string before him in þ pulpit. Thus the Doctoz with his God almighty entering his godly Sermon, had scarce proceeded into the middest thereof (the people geuing great silence with all reuerence vnto his doctrine) but suddenly was heard into the Church the voyce of one crying in the street, fire, fire. The party which first cryed thus in the street, was called Hensler. The occasion was this, for that he coming from Allhallowes Parish, saw a Chynny on fire, and so passing in the street by S. Maryes Church, cryed fire, fire, as the fashion is, mearning no hurt.

This sound of fire being heard into the Church, first of them which stode outermost next to the Church dooze so increased and went from one to another, that at length it came vnto the eares of the Doctoz, & at last to the preacher himselfe. who as soone as they heard the matter, being amazed with soddeine feare, and maruelling what the matter should meane, beganne to look vp into the toppes of the Church, and to behold the walles. The residus seeing them look vp, looked vp also. When began they in the middest of the audience to crye out with a loud voyce, fire, fire. where sayth one? where sayth on other? In the Church, sayth one. The mention of the Church was scarcely pronounced, when as in one moment there was a common cry amongst the, the Church is on fire, the Church is sette on fire by heretickes, &c. And albeit no man did see any fire at all, yet forso much as all cried out to, every man thought it true that they heard. Then was there such feare, & rancke and tumult of people, through the whole church, that it could not be declared in wordes, as it was in deed.

And as in a great fire (where fire is indeed) we see many times how one little sparke geneth matter of a mighty flame, setting whole stacks and piles on burning; so here vpon a small occasion of one mans worde, kindled first a general cry, then a strong opinion running in euery mans head within the Church, thinking the Church to be on fire, where no fire was at all. Thus it pleased almighty God to delude these deluders, that is, that these great Doctoz and wise men of the Scholes, which thinke themselves to wise in Gods matters as though they coude not erre, should see by theyr own senses and iudgements, how blind and insatuated they were in these so small matters & sensible trifles.

Thus this strong imaginatio of fire being fired in their heades, as nothing could remoue them to thinke contrary but that the Church was on fire: so euery thing that they saw or heard, excreased this suspection in them, to make it seeme most true, which was in deed most false. The first & chiefest occasion that augmented this suspection, was the hereticke there bearing his fagot, which gaue them to ima-

gine, that all other heretickes, had conspired with him, to set the Church on fire.

After this, through the rage of the people & running too and fro, the dust was so rayled, that it shewed as it hadde bene the smoke of fire. which thing together with the outcry of the people, made all men so afrayd, that leaning the Sermon, they began altogether to runne away. But such was the pteasle of the multitude running in heapes together, that the more they laboured, the lesse they could gette out. For which they ranne all headlong vnto the doozes. euery man struiuing to get out first, they thrust one another in such sort, and stucke so fast, that they which were without, neither could get into the Church, agayne: neither they that were within could get out by any meanes. So the dooze being stopped, they ran to an other litle wicket on the North side, towarde the Colledge called Blason nose, thinking so to passe out. But there agayne was the like of greater throng. So the people clustring & thronging together, it put many in daunger and brought many vnto theyr end, by husing of their bones or sides. There was yet another dooze towarde the west, which albeit it was shut and seldom opened: yet now ranne they to it with such sway, that the great barre of iron (which is incredible to be spoken) being pulled out and broken by force of mens handes, the dooze notwithstanding could not be opened, for the pteasle of multitude of people.

At the last, when they were there also past all hope to get out, then they were all exceedingly amazed and ran vp and downe, crying out vpon the heretickes which had conspired theyr death. The more they ranne about & cried out, the more smoke & dust rose in the Church, euen as though all things now had bene on a flaming fire. I thinke there was neuer such a tumultuous hurly burly rising to of nothing heard of before, nor so great a feare where was no cause to feare, nor perill at all: so þ if Democritus the merry philosopher sitting in þ top of the Church, & seeing all things in such safety as they were, hadde looked downe vpon the multitude, and beholden so great a number some howling and weeping, running vnto and to wone, and playing the madde men, now hitter, now thither, as beyng tolled too and fro with waues or tempestes, trembling and quaking, raging and faring, without any manifest cause; specially if he had sene those great Abbines the Doctoz laden with so many badges or cognisances of wisdom, so foolishly and ridiculously seeking holes and corners to hide themselves in, gasping, breathing, and sweating, and for very horroz, being almost beside themselves. I thinke he would haue satisfied himself with this one laughter, for all his life time, or elles rather woude haue laughed his hart out of his belly, whilest one sayd that he playnely heard the noise of the fire, another affirmed that he sawe it with his eyes, and another swore that he felt the molten leade dropping downe vpon his head and shoulders. Such is the force of imagination, when it is once grassed in mennes hartes through feare. In all the whole company there was none that behaued himselfe more modestly then the Hereticke that was there to do penance, who casting his fagot of scd his shoulders vpon a Monkes head that stood by kept himselfe quiet, minding to take such part as the other did.

All the other being careful for themselves, neuer made an end of running vp and downe & crying out. None cried not more earnestly then the Doctoz that preached (who was as I sayd, D. Smith) who in a manner first of all cryed out in the pulpit, saying: These are the traitnes and subticties of the heretickes against me. Lord haue mercy vpon me: Lord haue mercy vpon me. But might not God, as it had bene (to speake with Job) out of a whylewinde haue answered agayne vnto this preacher thus: Thou dost now implore my mercy but thou thy self shewest no mercy vnto thy felowes and brethren. How doth thy flesh trespell now at the mention of fire, but you thinke it a sport to burne other simple innocents, whether do you any thing at all regard it? If burning seme so grieuous a matter vnto you, and so iust the torment of fire: then you should also haue the like consideration in other mens perills and daungers, when as you do burne your felowes and brethren.

If you thinke it but a light or trifling matter in the go to now, do you also with like courage, cōtemne, & with like patience suffer now the same torments your felous. And if so be it I should now suffer you with the whole Church to be burned to ashes, what other thing should I do vnto you, than you do dayly vnto your felowes and brethren: wherefore since you so litle esteeme the death of others, be now content that other men should also litle regard the death of you, with this (I say) or with some other like cause were, if that euer God, or humane charity, either the common sense of nature would expostulate with them, yea if there had bene a fire indeed (as they were more feared

Mallary brought into S. Maryes Church with his fagotte.

D. Smith preached at the recantatio of Mallary.

The Sacrament of the altar brought into the Pulpit.

A maze among D. Smithes audience in Oxford

S. Maryes Church in Ox for a faulty supposed to be set on fire by heretickes.

Deluders deluded.

We see great Clarks how they are deceaued oft times in small trifles.

What strong imagination can do in deluding mans senses.

Much hurte done in the thronge, whercof some yet are alieue whole mothers armes were there broke

Democritus was a Philosopher which vsed to laugh at all things: as Heraclitus vsed to weep at all things.

Some say that the Monks head was broken with the fagotte.

Iob. 40: Profopopca.

A iust expostulation against the burners of gods people.