

ous, and that he could not be otherwise, coming out of a towne so infected with pernicious erroneous & hereticall sects as that was, was willed by them to take good heed to himselfe, least through obstinacy he turned his erroneous opinions to playne hereticke: for an error defended, is hereticke.

By good Lordes layde the poore man, I take God to recorde, I woulde not willingly maintayne an error or hereticke, wherefore I beseech you, let my accusers come face to face before me. For if they charge me with that whyche I haue spoken, I will neuer denye it. Whercofer, if it be truth, I wil stand vnto it, and otherwise if it be an error, I will with all my hart vterly forsake it, I meane if it be against Gods holy worde. For the Lorde is my witnes, I seeke, and daily pray to God, that I may know the truth, and see from all errors, and I trust the Lorde will saue me, and preserue me from them.

A ha, quoth the Bishop of Winchester, do you not heare what he saith my Lord? I perceiue now thou art a naughty fellow. Alas my Lord, sayd Rafe Hare, what euill sayd I? Mary Byr, you sayd, the Lord, the Lord, and that is, Symbolum hereticorum, sayde Winchester. What is that my Lord, for Gods sake tell me, sayde Hare? Thou art nought, thou art nought, sayd he. At which words y simple man began to tremble, and seemed much dismayed and driuen into a great agony and feare. Which thing winchester wel perceiuing, said vnto him: Rafe Hare, Rafe Hare, by my trouth I pitie thee much. For in good faith, I thinke thee to be a good simple man, & of thy selfe wouldest meane well enough, but that thou hast had shrewd and subtil scholemaisters, that haue seduced thee good poore simple soule, and therefore I pitie thee: and it were in dedde pitie that thou shouldest be burnt, for thou art a good fellow, a tall man, and hast serued y King right well in his warres. I haue heard thee well commended, and thou art yet able to do the Kings good seruice as euer thou wast, and we all will be a meane to his grace to be good and gracious Lord vnto thee, if thou wilt take pitie of thy selfe, and leaue thy errors. For I dare say for vs all, that be Commissioners, that we woulde be loth that thou shouldest be cast away. For alas poore simple man, we perceiue thou hast bene seduced (I say) by others.

How sayest thou therefore? thou knowest my Lorde of Canterburies grace here is a good gentle Lord, and woulde be lothe than shouldest be cast away. Tell me, canst thou be content to submit thy selfe vnto him, and to stand vnto such order, as he and we shall take in this matter? How sayest thou man? speake. The poore man therewith falling vpon his knees, and shedding teares, answered, speaking to the Archbishop of Canterbury in this wise: My good lord, for Christs sake be good vnto me, and I reuerce my selfe vnto your graces order, do with me what you please.

The Bishop of Canterbury, considering what daunger he was ready to fall in, & pining the same (though the simplicitie of y man was so great, that he perceiued it not) sayd, nay Rafe Hare, stand vp, & aduise thy selfe, and commit not thy selfe to me, for I am but one man, and in Commission but as the other are, so that it lieth in me to do nothing. But if thou do commit thy selfe vnto all, then thou comittest thy selfe vnto the law, and the law is ordained to do euery man right. So to Rafe Hare, said Winchester, submit thy selfe to my Lord and vs: it is best for thee to do so. wherupon he fell vpon his knees again, and said: My Lordes and maisters all, I submitte my selfe wholly vnto you. And therewithall a booke was holden him, and an othen genen him to be obedient vnto them, and to all Ecclesiasticall lawes: and straightway he was enioyned to abjure, and to beare a fagot thre feuerall dayes, & mozeouer, the poore man lost the liuing that he had at Calice.

This simple man beeing his penance, pitiously lamented, and earnestly at the first denied to stande thereunto, with pitious exclamation, sayeng: O my Lord of Winchester, my Lorde of Winchester, haue you made me a logge ready to be layde vpon the fire, whensoever anye wicked man fall of malice, by p[ro]uocation of the deuill, shall lay any small trifle to my charge? Or shall I be thus handled, nothing p[ro]uoued to my face against me? Alas, I haue alwayes hated errors and heresses. Content thy selfe Hare: there is now no remedy, thou must e[ye]ther do thy penance, or be burnt, sayd the Commissioners. Thus haue you heard how Rafe Hare did speede.

Then was Thomas Broke called for, against whome it was objected by some of the Counsellers letters of Calice, that he was a seditious fellow. Among the accusers besides the rest, was one Richard Long, an other Francess Hastings, man of armes, who charged y forenamed Tho. Broke, and one Gessray Loueday Esquire, for stayng and mainteyning the foresayde Adam Damlyp at Calice: as who had p[ro]mised vnto him a stipend to preache

such heresses and pernicious opinions, as afterwarde he taught there: and that these two daily gathered many secular summes of money, for the entertainment of the said Adam. Howbeit, the forecited Hastings failed in the prooffe thereof. For Loueday p[ro]oued that he was with dates betwixt Damlyps coming to Calice, and during y dates continually after he began to preache, abiding at Paris, there occupied aboute necessary affaires of Charles Duke of Southfolke. And Broke during the sayde time, was at London daily attendant in the Parliament house, wherof he had enough to beare witness, against y vntreue surmise.

After that, came thre at once against the sayd Broke, well armed as they thought, who had not onely consulted together before of the matter, and put it in writing at Calice, beside their conference and talke by the way keepyng company from thence hether, but also had obtained from the Lord Deputie and others of the Counsell, speciall letters as is aforesaid: and among other, one letter vnto the Bishop of Chichester, for the earnest and speedy furtherace of the aduancement of their accusations against Broke.

The first of these thre was a young Gentleman lately brought vp vnder the said Brooke in the office of custome, whose name was Edmund Dayton.

The other was one Robert Hoole, a man (as it was commonly reported) both base borne, and also such a one, as in his youth for murthering a man with a clubbe in Bow lane in London, was saue by obtaing the Kings pardon, to saue his necke.

The thirde was one Tho. Bopse, who shewyng moze honesty then the rest, affirmed not that he himselfe heard y sayd Broke speake any thing of that whyche was objected against him, but insisted that e[ye]ther of the other two had stedfastly affirmed to him, that Broke had spoken vnto them those things here vnder objected against him.

The yong man first objected against the sayde Broke, that he should say that the thing which the Priestes vouch to hold vp ouer his head at Masse, is not the natural body of Iesu Christ: for if that were so, who so would, might haue their belly full of Gods, their guts full of Gods, and be that had lately receiued the Sacrament before he wente to the Sea, might happily vomit God vp againe on shypboard.

And thus much he brought ouer in writing wyth hym from Calice, and added thereto, as it should seeme, to exasperate the Commissioners and the rest of the Clergy against him, certaine other heynous wordes spoken against Bishops and Priestes. which wordes the sayd Broke there denied, confessing neuertheless that certaine priuate talke he had with him touching the Sacrament, wherein he shewed to the yong man the right vse of the same, concluding, that albeit with our mouthes we receiued very materiall bread and wine, yet by faith, all Christian men do receiue, eate, and drinke, to their great comfort and benefite, the very natural body and blood of Christ, which was both borne of the virgine Mary, and suffered death on the Crosse for the remission of their finnes: which most holye Sacrament, who so came unworthily vnto, the same was so farre from the eating of Christs body and bloude, that all such (without hartie repentance) do eate their owne damnation. And to conclude with him in that priuate talk he told him, that if the grosse & vlearned error of transubstantiation, were in dedde matter of truth and sincere doctrine, then not only this should follow of it, that euery man who would, might haue euerlasting life (for they might when they woulde receiue the outward Sacrament, seene with our eyes, which the Priestes call Christs naturall body, and who so eateth Christs body, and drinketh hys blood, hath euerlasting life, sayeth Christ) but also there should great absurdities follow thereby, as whē a mā hapneth to go to the sea, hauing lately receiued the sacrament, he should put it ouer boarde, or do it on the hatches, & therefore exhorted the said Dayton to leaue that grosse error.

The second accuser was Hoole, who objected agaynst him, that about two yeares past, he himselfe dining wyth the sayd Brooke, with xv. or xvj. other honest men, heard him thus say at the table, that the thing which the Priestes vse to hold vp ouer their heads, was not the very body and blood of Christ, but a sacrament to put vs in remembrance thereof. Vnto whose objections the sayd Broke answered, that a man in mirth might well enough wyth charitable belshewe suche a quest, as when he had dined wyth a man, could so long after remember to say him such a grace: and required of Hoole, of whence the rest of the gueses were. He answered that they were of the towne all. When inferred he, that he was sure Hoole could as well remember some of their names which then were present, as freshly to keepe in mind (so so by oth vpon a booke he had affirmed) euery word of the whole matter which he objected: but for that the matter was vntreue vntreue, wherupon,

The answerere of Rafe Hare.

Winchesters, cation about the Lord and, our Lord.

The wordes of the Archb. of Cant, to Hare.

Penance enioyned to Rafe Hare.

The examination and trouble of Tho. Broke, Accusers of Tho. Broke, Calice accusatio.

Three other accusers agaynst Tho. Broke, and Gessray Loueday.

Payton the first accuser.

R. Poole the second accuser.

Thomas Bopse the third accuser.

The deposition of the first witness agaynst T. Broke.

The priuate talke of T. Broke and Payton, touching the Sacrament.

Pooles accusation agaynst Broke.