

all his servants to be secretly armed and harried: and in manner when such preachers as being men of godly life and learning were sent into that Diocess by his grace and Lordship to preach the worde of God, had appointed to preach, the Bishop to disapprove and disgrace them, and to hinder his Maiesties proceedings, did occupie the pulpit himselfe, not fearing in his Sermon to warne the people to beware of such new preachers, and to embrace none o- ther doctrine then that which he had taught them (then the which words none could have spoken more perillous and seditious: ) whereupon, being eiesoues sente for, and their grace and Lordships ordering to him many particu- lar matters wherewith they had full cause to charge him, they did in and upon his second promise leave him at libertie, onely willing him to remaine at his house at London, because they thought it most meete to leauester him from his Diocess for a time, and being come to hys house, he began after the custome and maner in matters whereof he had neither Commission nor authority, parte whereof toucheth the Kings Maiestie: whereof being yet once againe admonished by his grace and their Lordships, he did not onely promise to consoleme himselfe in all things like a good subject, but also because he understood that he was duerly reported of, & many were also offended with him, he offered to declare to the world his conscience, and promised in an open Sermon to open his minde in son- dy articles agreed vpon, & such as had been offered, shuld have no more cause to be offended, but well satisfied in all things: declaring further that as his own conscience was well satisfied, and liked well the Kings proceedings with- in this Realme, so would he brete his conscience abroad, to the satisfaction & good quiet of others, and yet all this notwithstanding, at the day appointed he did not onely most arrogantly and disobediently, and that in the presence of his Maiestie, their grace and Lordships, and of such an audi- ence, as the like whereof hath not lightly benefice, speake of certain matters contrary to an expresse commandement geuent to him on his Maiesties behalfe both by mouth and by letters, but also in the rest of the articles, whereunto hee had agreed before, used such a manner of vtterance as was very like enen there presently to haue shewed a greate tur- mulde, and in certaine great matters touching the possesse of the Realme, handled himselfe so colourably as therein hee shewed himselfe an open great offender & a very seditious ma: for as much as these his proceedings were of such sort, as being fitted to escape unpunished, might breede innum- erable inconueniences, & that the clemency shewed to him after by their grace & Lordships, did worke in him no good effect, but rather a pride and boldnes to demean himselfe more and more disobediently against his Maiestie and his graces proceedings: it was determined by their grace and Lordships that he should be committed to the Tower and be conveyed thither by Sir Anthony wingfield, and that at the time of his Commission Sir Iake Sadler and William Dunninges Clerke of the Countaile, should scale by the doores of such places in his house as they should thinke meete & all which was thus accomplyed.

Winchester sent for a-gaine by the Countaile. Winchester commanded to keepe his house. Winchester againe breaketh vpon the Countaile.

Winchester promised to shew his conscience openly in preaching.

Winchester in his sermo Jwartheth from his owne promise & the Kings commandment.

Winchester for his seditions disobe- dience had to the tower.

For the letters of win- chesler here in the booke of Actes & Monuments of the first edition, pag. 73.

A letter of Stene Gardiner to Captaine Vaughan.

By this censure about mentioned, first heere is of the reader to be noted, how lowly and disobediently the sayd Sr. Cardiner misused himselfe in the Kings generall visi- tation, in obeying to receive such orders and inuincions, as for the which he iustly deserved much more severe punishment. Albeit the King with his Uncle the Lord Protector, more gently proceeding with him, were contented onely to make him raise the flecte. In the which booke, as his durance was not long, so his entreating and obeying was very calie. Out of the which flecte diuers and son- dy letters he wrote to the Lord Protector and other of the Countaile, certayne also to the Archbishop of Canter- bury, and some to Sr. Iakob Bishop of London: the particu- lars were to lgg here to rehearse, considering how this booke is so overcharged as ye see already: and especially seeing the same be notified in our first edition sufficiently, as is aforesayd, wherefore omitting the rehearsal of the said letters, and referring the reader to the booke aforesayd, I will onely reapeate one letter of the said Bishop, with the answers of the Lord Protector vnto the same: the con- tents whereof be these as followeth.

¶ A Letter of Winchester to Mayster Vaughan.

Maister Vaughan, after my right hartye commendations: In my last letters to my Lord Protector, signifying according to the generall commandement by letters geuen to all Iudices of peace the itare of this Shire, I declared (as I supposed true) the Shire to be in good order, quiet, & conformity, for I had not then heard of any alteration in this Shire which the said letters of comā-

dement did forbid. Now of late within these two dayes I haue heard of a great and detestable (if it be true that it is so) me- inuasion in the towne of Portesmouthe, where the Images of Christ and his sayntes haue bene most contemptuously pul- led downe, and spitefully handled. Herein I thought good both to write to you and the Mayor, the Kings maiesties chiefe ini- mities, as well to know the truth, as to consult with you for the reformation of it, to the intent I may be seene to discharge my duety, and discharging it in dedde both to God and the kings maiesty, vnder whom I am heere appointed to haue cure, and care to relieue fuche as by any wayes fallen, and preserue theret that stand from like daunger.

Ye are a Gentleman with whom I haue had acquaintance and whom I know to be wise, & eiesme to haue more know- ledge wisdom, and discretion, then to allow any such enomi- ties, and therefore do the more willingly consult with you hereyn, with request fridly to know of you the very truth in the matter, who be the doers, and the circumstances of it, & whether ye thinke the matter so farre gone with the multitude & whether the reproofe and disprouing of the deed, might with- out a further daunger be enterprised in the Pulpit or not, mind- ing if it may so be, to send one thither for that purpose vpon Sunday next coming, I would vse preaching as it shoulde not be occasion of any further folly, where a folly is begun, and to a multitude perswaded in that opinion of destruction of Images, I would neuer preach. For as scripture wilteih vs) we should call no precious stones before Hogs, Such as be in- fected with that opinion, they be Hogs and worse then Hogs, if there be any grosser bestes then hogs be, and haue bene e- uer so taken, and in England they are called Lollards, who de- nyng images, thought therewithall the craftes of paynting & grauing to be generally superfluous and noight, and agaynt Gods lawes.

In Germany fuche as maintained that opinion of destroy- ing of Images, were accepted the dreges call out by Luther after he had tunned all his brewinges in Christes religion, and so taken as Hogges meate. For the reproufe of whom, Luther wrote a booke specially: and I haue with myne eyes seene the Images standing in all Churches where Luther was had in esti- mation. For the destruction of Images containeth an enter- prise to subuert religion and the itare of the worlde with it, and especially the nobilitie, who by images set forth & spread abroad to be read of al people, their lineage, parentage, with re- membrance of their itare and actes: and the Pursuuant carieth not on his brest the kings names written in such letters as a few can spell, but such as all can read, be they neuer so rude being great knowne letters in Images of three Lyons, and three floures de luce, and other beaites holding those armes. And he that canot read the Scripture written about the kings great Seale, yet he can read S. George on horsebacke on the one side, and the king sitting in his maiestie on the other side, and readeth so much written in those images as if he be an honest man, he will put of his cap, and although if the Seale were broken by chance, he woulde and might make a candell of it, yet he woulde not be noted to haue broken the seale for that purpose, or to call it a piece of waxe onely, whilest it continueth whole. And if by reuiling of Rockes and stones, in which matter Images be grauen, the setting of the trueth to be read in them of all men, shall be contemned: how shall fuche wry- ting continue in honour, as is compassed in cloutes, and pitch, whereof and whereupon our bookes be made, such as few can skill of, and ut the hundredth parte of the realme? And if we a few that can read, because we read in one sort of letters, so pri- uiledged as they haue many reliefes, shall pull away the books of the rest, and would haue our letters onely in estimation, and blinde all else, shall not they haue iust cause to mistrust what is ment? And if the crosse be a trueth, and it be true that Christ suffered, why may we not haue a writing thereof, fuche as all can read, that is to say an Image? If this opinion shoulde pro- ceede, when the kings maiesty hereafter shoulde show his per- son, his liuely image, the honour due by Gods law among fuch insight continue, but as for the kings Standardes, his banners, his armes, shoulde hardly continue in their due reuerence for feare of Lollades Idolatry, which they gather vpon scripture beauly, not onely vntreuly. The scripture reprooueth false I- mages made of rockes and stones, and so it doth false men made of flesh and bones.

When the Emperours mony was shewed to Christ, wherin was the image of the Emperour, Christ contemned that i- mage calling it an Idoll, nor noted not that mony to be against gods law, because it had an image in it, as though it were against the precept of God: Thou shalt haue no grauen image, but taught the good ciuillite, in calling it the Emperours image, & bad the vse the mony as it was ordered to be used in his right vse.

There is no scripture that reprooueth truth, and all Scripture reprooueth falshood. False writings, false bookes, false I- mages and false men, all be noight, to be contemned and de- pised, as for paper, inke, parchment, stones, wood, bones, A.

Images ptecked downe at Portesmouthe.

Then were the old fathers and bishops in the primitive Church with Epiphanius and Carulus Maganus, and all the Council of Franckford, hogs and doggs.

Winchesters reason: The pursuuant carryeth about Saint George on horsebacke and the kings picture. Ergo Images ges must stand in Churches.

Bookes serue onely to be read and not to be kneeled vnto & worshipped: for so are they no bookes but are made Idols and are to be broke.