

Anno. 1554. Aprill.

West. By what meanes can you shewe how this myraculous worke bringeth Christ into the sacrament. Harp. By the scriptures I proue that, which sayeth: Hoc est corpus meum. This is my body. West. It doeth reioyce all vs not a litle, that you haue so well maintained the sound doctrine of the sacrament of the Altare, wherein you haue faithfully cleared to the Catholike Church, as an onely stay of our religion: by the whych meanes you haue proued your selfe meeete to be authorized further towards the practising of the scripture.

And heere I doe openly witness, that I doe througely confente wryth you, and haue for disputations sake onely, brought these arguments against you, which you haue right iearnely satisfie: and now we all things being done, after our forme and maner, we wil end this disputation, saying: In oppositum est sacra theologia. In oppositum est. &c.

Thus haue ye heard in these foresaide disputations, about the holy supper of the Lorde, the reasons and arguments of the Doctours, the answers and resolutions of the Bishops, and the triumph of the Prolocutor, triumphing before the victorie, in Vicit veritas, who rather in my misde shoulde haue exclaimes, vicit potestas: As it happeneth alwaies, Vbi pars maior vincit meliorem. For els if potestas had not helpe the Prolocutor more then veritas, there had ben a small victoria. But so it is where iudgements be partiall, and parties be aduocated, there all thinges turne to victorie, though it be neuer to meane and simple, as in this disputation might well appeare.

For first of the Opponents part, neither was there almost any argument in true modde & figure rightly framed: neither could the answerers be permitted to say for them selves: and if they answered any thing, it was condemned before they began to speake. Againe, such disturbance and confusion, more like a conspiration then anye disputation, without al forme and order, was in the schooles during the time of their answering, that neither could the answerers haue place to utter their minds, neither would the Opponents be satisfied with any reasons. Concerning the which disturbance of that misraied disputation, you shall heare what M. Ridley himselfe reporteth by his owne description, in manner as foloweth.

The reporte and narration of M. Ridley concerning the misordered disputation had against him and his fellow prisoners at Oxford.

Neuer yettidence I was bozne saw, or heard any thing done or hauided more vainely, or tumultuously, then the disputation which was with mee in the Schooles at Oxford. Yea verely, I coulde neuer haue thought that it had ben possible to haue founde amongst men recounted to be of knowledge and learning in this Realme, any so braue faced and shamelesse, so disorderly and vainely, to behaue themselves, more like to Stageplayers in Enterludes, to set forth a Pageant, then to be graue Diuines in Schooles to dispute. The Sorbonical clamours (which at Paris I haue scene in time past when Popery most raigned) might be worthely thought (in coparison of this thialomical ostentation) to haue had muche modestie. And no greates maruaile, seeing they which shoulde haue bene Moderators, and Quierers of others, and whych shoulde haue geuen good ensample in wordes and grauntie: they themselves, aboue all other gaue worst ensample, and did (as it were) blow the trompe to the rest, to raile, rore, rage, and cry out. By reason wherof (good christen reader) manifestly it may appeare, that they neuer sought for any truth or verity, but onely for the glozy of the word, and their owne bragging victorie. But least by the innumerable railings & reprochful taunts, wherwith I was baited on euery side, our cause, yea rather Gods cause & his churches, shoulde be euill spoken of, and slandered to the world through falsie reportes, and vntue ensamples geuen out of oure disputation, and so the veritie might sustaine some damage, I thought it no les then my duety to wryte mine answeres: to the intent y who so euer is desirous to know the truth thereof, may by this perceiue, as well those things which were chiefly objected, as summarily that which was answered of me vnto euery of them. How be it (good Reader), I confesse this to be most true, that it is impossible to set forth either all that was (God knoweth) tumultuously and confusedly objected of their partes being so many, speaking many times all together so thicke that one coulde not well heare an other, either all that was answered on my behalfe, to the fo sondry and diuers Opponents.

Moreover, a great parte of the time appoynted for the disputation, was mainly consumed in opprobrious checks and railing tauntes, with hissing and clapping of hands,

and that in the English tongue, to procure the peoples fauour wrythall. All which things, when I with great grief of heart did beholde, protesting openly, that suche excessive and outragious disorder, was vnto me for those schooles and men of learning and grauntie, and that they which wer the doers and stirrers of suche things, did nothing els but bewray the sturdensse of theyr cause, and theyr owne vauities: I was so farre off by thys my humble complaynt from doing any good at all, that I was enforced to heare suche rebukes, cherekes, and tauntes for my labour, as no persone of any honestie wythout blushing coulde abide to heare the like spoken of a moste vile varlet, against a moste wretched Russian.

At the firste beginning of the Disputation, when I shoulde haue confirmed mine answeres to the firste proposition in fewe wordes, and that (after the maner and lawe of Schooles) afoze I coulde make an ende of my firste proposition, which was nor very long, euen the Doctours themselves cried oute, hee speaketh blasphemies, hee speaketh blasphemies. And when I on my knees besoughte them, and that heartily, that they woulde vouchsafe to heare me to the ende, (wherthat the Prolocutor being wroued, cryed out on hie, Let him reade it, let him reade it) yet when I began to reade it agayne, there folowed immediately such showing, such a noyse and tumult, and confusion of voyces, crying, blasphemies, blasphemies, as I to my remembrance neuer hearde, or read the like, excepte it be that one which was in the Actes of the Apostles, stirred vp of Demetrius the siluer Smith, and other of hys occupatio, crying out against Saule, Beate is Diana of the Ephesians, great is Diana of the Ephesians: and excepte it be that certaine disputation whych the Arrians had against the Orthodoxes, and suche as were of godlye iudgemente in Aphyca, where it is sayde, that suche as the President and rulers of the Disputation were, suche was the ende of the disputations. All were in a hurly burly, and so great were the scandals which the Arrians cast out, that nothing could quietly be heard. This wyrteth Victor in the second booke of his Hystorie.

The which cries and tumultes of them agaynst mee so preuailed, that wild I, mild I, I was enforced to leaue of y reading of my probations, although they were short. If any man doubt of the truth hereof, let the same aske any one that was there, and not vntrely peruerced in Poperie, and I am assured hee will say, I speake the least. But to compaine of these things further, I will cease.

And further speaking of thys disputation, hee concludeth with these wordes: And thus was ended thys moste glorious disputation of the most holy Father, sacrificers, Doctours, and Maisters, which fought most manfully (as yee may see) for theyr god and goodes, for theyr faith and fecliticie, for theyr countrey and kirchin, for theyr beautye and beily, with triumphant applaues and fauour of the whole Vniuersitie.

After the disputation of maister Latimer ended, whych was the 18. day of April, the Friday following whych was the 20. day of the sayde moneth, the Commissioners sate in saint Maries Church, as they did the Saturday before, and Doctour Weston vsed particularly diuallations wryth euery of them, and woulde not suffer them to answer in any wise, but directly and peremptorily, (as his wordes were) to say whether they woulde subscribe, or no. And sate to the Bishop of Canterburie he said he was overcome in disputations: y whome the Bysshop answered, that wher as Doctour Weston sayde, he had answered and opposed, and coulde neither maineime his owne errors, nor impugne the veritie, all that he said, was falsie. For he was not suffered to Oppose as he woulde, nor coulde answer as he was required, vntes he woulde haue bzauled wryth them, so thicke they reasons came oue after an other. Ezer foure or fiue did interrupt him, that he coulde not speake. Maister Ridley and M. Latimer were asked, what they woulde do, they sayde, they woulde stande to that they had sayd. Then were they all called together, and sentence read oute them, that they were no members of the Church. And therefore they, theyr fauours and patrones were condemned as heretics: and in reading of it, they were asked, whether they woulde turne or no, & they hade them read ou in the name of God, for they were not minded to turne. So were they condemned all thye.

After which sentence of condemnation being awarded against them, they answered agayne euery one in theyr turne, in maner and effect of wordes, as foloweth, the archbishop first beginning thus.

The Archbishop of Caunterburie. From this your iudgement and sentence, I appeale to the

Tauntes and reuilings vsed in this disputation.

D. Ridley could not be suffered to read forth his protestation.

The 3. prisoners at Oxford called before the Commissioners. April. 20.

D. Cranmer Bishop Ridley and M. Latimer condemned.

B. Ridleyes report of the misorder of this disputation.

No veritie but glory sought for in this disputation.