

Then M. Weston declared with a loude voyce that the Quenees Maiestie had forgiven him. with that, diuers of the standers by said with meerely good and audible voyce: such forgiveness God send thee, meaning Doctor Weston. Then the Duke kneeled downe upon his knees, and sayd the psalme Miserere mei Deus, vnto the end, holding vp his hands, and looking vp to heauen. And when he had ended the psalme, he sayd: In manus tuas Domine commendo spiritum meum, &c. Then he arose and Goode by, and deliuered his cap and his skarffe vnto the executioner.

Then the sayd executioner kneeled downe and asked the Duke forgiveness. And the Duke sayd, God forgive thee & I do, & when thou doest thine office, I pray thee do it wel, and bring me out of this world quickly, and God haue mercy to thee. Then stood there a man and sayd, my Lord, how shal I do for the money that you do owe me? And the Duke sayd, alas good fellow, I pray thee trouble mee not now, but go thy way to my officers. Then he knit a kercher about his face, and kneeled downe and said, Our father which art in heauen, &c. vnto the ende. And then he saide, Christ haue mercy vpon me, and layd downe his head on the blocke, and the executioner toke the Axe, and at the first chop stroke off his head, and held it vp to y people, &c.

The same day a number of prisoners had their pardon, and came through the Citie with their halters about their neckes. They were in x number about two hundred.

Upon the Saturday the 24. of February, Syr William Sentlow was committed as prisoner to the maister of the hoxe to be kept. This Syr William was at this time one of the Lady Elizabeths Gentlemen.

Upon the Sunday being 25. of February, Syr John Rogers was committed to the Tower.

In this weeke, all suche Priestes within the Dioces of London as were married, were diuorced from their liuings, and commaunded to bring in their womes within a fortnight, that they might likewise be diuorced from them. This the Byshop did of his owne power.

Upon the Tuesday in the same weeke, being the 27. of February, certayne Gentlemen of Kent were sente into Kent to be executed there. Their names were these, the two Mantells, two Rneuers, and Byer: with these, Maister Andison also and certayne other were condemned, and shoud haue bene executed, but they had their pardon.

As touching the foresayde Maister Mantell the elder, heere by the way is to be noted, that as he was lead to execution, and at his first casting vnder the Ballowes, the rope brake. When they would haue had him recanted the truth, and receiued the sacrament of the aultar (as they teame it) and then they sayd he shoud haue the Quenees pardon: but Maister Mantell like a worthy Gentleman, refused their serpentine counsell, and chose rather to dye, then to haue lyfe for dishonouring of God.

Moreover, as touching the sayd M. Mantell, for that he was reported falsely to haue fallen from the constancie of his profession, to cleare himselfe thereof, and to reuolue the sinister surmise of his recantation, he wrote this briefe Apologie in purgation of himselfe: the copie to hereof you shall heere.

The Apologie of M. Mantell the elder.

Perceiving that already certayne false reports are raysed of me concerning my answeres in the behalfe of my beliefe, whiles I was prisoner in the Tower of London, and considering how fore a matter it is to be an occasion of offence to any of those little ones that beleue in Christ: I haue thought it the duty of a Christian man as neare as I can (with the truth) to take away this offence. It pleased the Quenees Maicesty to send vnto me M. Doct. Bourne, vnto whome at the first meeting I acknowledged my sayth in all points to agree with the foure Creedes, that is, the common Creede, the Creede of Nicene, Quicunque vult, and Te Deum laudamus.

Further, as concerning confession and penance, I declared that I could be contente to shewe vnto any learned Minister of Christes Church, any thing that troubled my conscience, and of such a man I would most willingly heare absolution pronounced.

Touching the Sacrament of the aultar (as he termed it) I sayd that I beleued Christ to be there present as the holy Ghost ment when these wordes were written: Hoc est corpus meum.

Further, when this would not satisfye, I desired him to consider that I was a condemned man to dye by a law, and that it was more meete for me to seeke a readings and preparation to death. And in so much as I dissentied not from him in any article of the Christian sayth necessary to saluation, I desired him for Gods sake no more to trouble me with such matters, as whiche to beleue is neyther saluation, nor not to beleue, damnation. He answered, that if I dissentied but in the least matter fro the catholick Church, my soule was in great daunger, therefore much more in this

great matter, alleadging this text: Qui offenderit in minimo, factus est reus omnium. He that offendeth in the least of these, is guilty of them all. Yea (quoth I) Verum est, ex hisce mandatis i. It is true, of these commaundements of God. To this I desired him to consider, that it was not my matter, neither was I able in these matters to keepe disputation, nor minded so to doe, and therefore to take these few wordes for a full answer, that I not onely in the matter of the sacrament, but also in all other matters of Religion, beleuee as the holy Catholicke Church of Christ (grounded vpon the Prophetes and Apostles) beleueeth. But vpon this worde Church we agreed not, for I tooke exception at the Antichristian Popish Church.

Then fell we in talke of the Masse, wherein wee agreed not: for I, both for the occasion of Idolatry, and also the cleare subuersion of Christes institution, thought it nought, and he e contra vpon certayne considerations supposed it good. I founde fault that it was accounted a Sacrifice propitiatory for sinne, and at certayne other applications of it. But he sayde that it was not a propitiatory sacrifice for sinne (for the death of Christ onely was the Sacrifice) and this but a commemoration of the same. Then I: if ye thinke so, certayne blasphemous collectes left out, I could be content (were it not for offending my poore brethren that beleuee in Christ, which know not so muche) to heare your Masse. See (quoth he) howe vayne glory toucheth you. Not so sir (quoth I) I am not now I thanke God, in case to be vayne glorious.

Then I found further faulte with it, that it was not a communion. Yes (sayth he) one Priest saying Masse here, and another there, and the third in another place &c. is a communion. This agreeth scarcely with these wordes of Paule (sayd I): Non in melius, sed in deterius conuenitis i. Ye come not after a better maner, but after a worse. Yea, and it is a communion to (said he) when they come together. Now draweth on the time (quoth hee) that I must depart from you to the Court, to saye Masse before the Quene, and must signifie vnto her in what case I finde you, and me thinke I finde you fore seduced. Then I sayd, I pray you report the best, for I trust you finde me not oblatine. What shall I say are ye content to heare Masse, and to receaue the sacrament in the Masse? I beleeeche you, sayd I, signifie vnto her Maieestie, that I am neither oblatine, nor stubburne, for time and perswasion may altar me, but as yet my conscience is such, that I can neither heare Masse, nor receaue the sacrament after that sort. Thus after certayne requestes made to the Quenees Maieestie concerning other matters, he departed.

The next daye hee came to me agayne and brought with him S. Cyprians woorkes, for so I had required him to doe the day before, because I would see his sermon De mortalitate. He had in this booke turned in and interlyned certayne places both concerning the Church and the sacrament, which he willed me to read. I read as much as my time would ferue, and at his next coming I sayd that I was wholly of Cyprians mynd, in the matter of the Sacrament. Doctour Weston and Doctour Mallet came after to me, whome I answered muche after that sorte as I did the other. Doctour Weston brought in the placé of Ciprian, Panis iste non effigie sed natura mutatus &c. I asked of him how natura was taken in the Conuocation house in the disputation, vpon the place of Theodoret.

To be short Doctour Bourne came often vnto me, and I alwayes sayde vnto him that I was not minded nor able to dispute in matters of Religio, but I beleued as the holy Catholick Church of Christ, grounded vpon the Prophetes and Apostles doth beleue, and namely in the matter of the Sacrament, as the holy fathers Cyprian and Augustine do write and beleue, and this answer, and none other they had of me. In the which, what wordes soeuer haue bene spread abroad of me that I should be conformable to all things &c. The truth is, I neither heard Masse nor receaued the sacrament during the time of my imprisonment.

One time he willed me to be confessed. I sayd, I am content. We kneeled downe to pray together in a window, I beganne without Benedicite, desiring him not to looke at my head for any superstitious, particular enumeration of my sinnes. Therewith he was called away to the Coucell, & ego liberatus. Thus muche I beare onely for my life, as God knoweth. If in this I haue offended any Christian, from the bottome of my hart I aske them forgiveness. I trust God hath forgiven me, who knoweth that I durst neuer deny him before men, least he should deny me before his heauenly father.

Thus haue I left behinde me written with myne own hand the effect of all the talke, especially of the words whiche I graunted vnto, to the vttermost I can remember, as God knoweth) all the whole communication I haue not written, for it were both to long and to foolish to do. Now I beleeeche the liuing God which hath receiued me to his mercy and brought to passe that I dye steadfast and vndersted in his truth, at vnter defiance and detestation of all Popullicall and Antichristian doctrine, I befeech him (I say) to keepe and defend his chosen for his names sake, from the tyranny of the Byshop of Rome

Math. 5. Jacob. 2.

The Church.

D. Bourne and M. Mantell disagree in the Masse.

Bourne maketh the Masse a communion.

i. Cor. 11.

Mantell neither oblatine nor stubborne.

M. Mantell is true in this thing.

The Duke prayeth.

The Duke prepareth him to death.

The end of the Duke of Suffolke.

*The number of these was 240. which with haltars about their neckes passed through the city to Westminster and had their pardon. Priestes diuorced.

Gentlemen sent into Kent to be executed. M. Rudston with certain others pardoned.

March. 20.

The beliefe of M. Mantell the elder.

D. Bourne sent to M. Mantell.

M. Mantell opposed in the Sacrament.