

AN. no }
1554. }
May.
Two sacraments.

the blessed for ever, or damned for ever, and therefore is either past all helpe, or else needes no helpe of any in this life. By reason whereof we affirme Purgatory, Masses of Scalla coeli, Trentals, and suche Suffrages as the Idopitthe Church doth obtrude as necessary, to be the doctrine of Antichrist.

Eighty, we confesse and beleue the Sacramentes of Christ, which be Baptisme and the Lordes Supper, that they ought to be ministred according to the institution of Christ, concerning the substantiall partes of them: and that they be no longer Sacraments, then they be had in vse, and vied to the end for the which they were institued.

And heere we playnly confesse that the mutilation of the Lordes Supper, and the subtraction of the one kinde from the lay people, is Antichristian.

And so is the doctrine of transubstantiation of the Sacramentall bread and wyne after the words of consecration, as they be called.

Item, the adozation of the Sacrament, with honor due vnto God: the reuerencation and carying about of the same.

Item, the Masse to be a propitiatory sacrifice for the quicke and dead, or a worke that pleaseth God.

All these we confesse and beleue to be Antichristes doctrine: as is the inhibition in Marriage as vnlawfull to any state. And we doubt not by Gods grace, but we shal be able to pzoone all our confessions heere to be most true by the veritie of Gods word, and consente of the Catholicke Church, which followeth and hath followed the gouernance of Gods spirit, and the iudgement of his word.

And this thorough the Lordes helpe we will do, cyther in disputation by word befoze the Queenes hyghnesse and her Counsaile, cyther befoze the Parliament houses, of whome we doubt not but to be indifferently heard, cyther with our penines, whensoever we shall be thereto by them that haue authoritic required and commaunded.

In the meane season, as obedient Subiectes wee shall behaue our selues towardes all that be in authoritic, and not cease to pray to God for them, that be woulde gouerne them all, generally and particularly with the spirit of wisdome & grace. And so we hartly desire, & humbly pray all men to do, in no point consenting to any kinde of rebellion or sedition against our soueraigne Lady the Queenes highnes: but where they can not obey, but they must disobey God, there to submit themselves with all patience and humilitie to suffer as the will and pleasures of the higher powers shall adiudge: as we are ready thorough the godnes of the Lord to suffer whatsoeuer they shall adiudge vs vnto, rather then we will consent to any doctrine contrary to this which we heere confesse, vnlesse we shall be iustly conuincid therof, either by writing or by word, befoze such Judges as the Queenes hyghnes and her Counsell, or the Parliament houses shall appoint: For the Vniuersities and Clergy haue condemned our causes already by the bigger, but not by the better part, without all disputation of the same: and therefore most iustly we may, & do appeale from them to be our Judges in this behalfe, except it may be in writing, that to all men the matter may appeare. The Lord of mercy endue vs all with the spirit of his truth and grace of perseuerance therein vnto the end. Amen.

The supper to be ministred in both kinde, Against transubstantiation. Agaynst Aderation of the sacrament. The masse to be no propitiatory sacrifice. Inhibition of Priestes marriage Antichristian.

Exhortation agaynst rebellio.

The bigger part agaynst the better.

Appeale from the Vniuersitie Doctors as not indifferent iudges.

The names of the prisoned preachers subscribing to this declaration.

The 8. of May, Anno Dom. 1554.

Robert Menauen, aliás	John Hooper.
Robert Ferrar.	Edward Crome.
Rowland Taylor.	John Rogers.
John Philpot.	Laurence Saunders.
John Bradford.	Edmund Laurence.
John Wigorne and	I. P.
Glouc. Episcopus, aliás	T. M.

To these things abouesayd, do I Myles Couerdale late of Exon, consent and agree with these my afflicted brethren being prisoners with mine owne hand.

And thus much concerning this present declaration subscribed by these preachers, which was on the viij. day of May.

Furthermoze, the xij. day of the sayd moneth, the Lady Elizabeth, Sister to the Queene, was brought out of the Tower, and committed to the custody of Syr John Williams, after Lord Williams of Rame, of whom, her highnes was gently and curteously entreated: who after ward was had to Woodstocke, and there committed to the keeping of Sir Henry Benfield Knight of Wrexborough in Northfolke: who on the other side, both forgetting her estate, and his owne duty, (as it is reported) shewed hymselfe more hard & straight vnto her, then either cause was geuen of her part, or reason of his owne part woulde haue led him, if either grace or wisdome in him might haue sene befoze, what daunger after ward might haue ensued therof. whereof we haue to entreate moze at large (the Lord willing) hereafter in the Booke & life of Queene Elizabeth,

May. 14. Lady Elizabeth, Sir John Williams.

Sir Henry Benfield.

July 20. K. Phillip ariveth at Southampton.

Upon the Friday following, being the xx. of July, and S. Margarets day, the prince of Spaine laded at Southampton. The prince him selfe was the first that laded: who immediately as he set foote vpon the land, drew out his sword, and caried it naked in his had a good prey way.

Then met him without the Towne a little the Maior of Southampton, with certayne Commoners, who deliuered the keyes of the Towne vnto the prince, who remoued his sword (naked as it was) out of his right hand, into his left hand, and so receined the keyes of the Maior without any word speaking, or countenance of thankfulness, and after a while deliuered the keyes to the Maior againe. At the Towne gate met hym the Earle of Arundell and Lord Williams, and so he was brought to his lodging.

Upon the wednesday following, being S. James day, and the xxv. of July, Philip Prince of Spayne, & Mary Queene of England, were maryed together solemnely in the Cathedral Church at Winchester, by the Byshop of Winchester, in the presence of a great number of noble men of both the Realmes. At the time of this marriage the Emperours Embassadour being present, openly pronounced, & in consideration of that Marriage, the Emperour had granted & giuen vnto his sonne, the Kingdome of Naples, &c.

Whereupon the first daye of August following, there was a Proclamation, that from that tyme forth, the style of all manner of writings should be altered, and this following should be vsed.

Philip and Mary by the grace of God, Kyng and Queene of England, Fraunce, Naples, Ierusalem, and Ireland, defenders of the Fayth, Princes of Spayne and Sicill, Archdukes, of Austrich, Dukes of Millaine, Burgundie, and Brabant, Counties of Hapsurge, Flaunders and Tyroll.

Of this Marriage, as the Papistes chiefly seemed to be very glad, so diuers of them after diuers studeys, to shew forth their inward affections, some made Interclodes and Idagences, some drew forth Genealogies, deriving his perigrue from Edward the third and John of Gaunte, some made Verses. Amongst all other, Master Whyte, then Byshop of Lincolne (his Poeticall bayne beeyng drunken with ioye of the Marriage) spued out certayne Verses: the copy whereof we haue heere inserted.

¶ Philippi & Mariz Genealogia, qua ambo Principes ex Iohanne de Gandauo, Edwardi tertij, Angliz, Francizque Regis filio descendisse ostenduntur, White Lincolniense Authore.

Ille parens regum Gandauo ex vrbe Iohannes
Somersetensem comitem profert Iohannem.
Somersetensis venit hoc patre dux Iohannes,
Qui Margaretam Richemundi habuit Comitissam.
Hæc dedit Henricum, qui regni septimus huius
Henrico octauo solum regale reliquit.
Hoc patre proptio, & fauilo quasi sydere nata
Iure tenes sacram, teneatque Maria coronam.

¶ Verses of M. White Byshop of Lincolne, concerning the Marriage of Philip and Mary.

N Vbat vt angla anglo, regina Maria Philippo,
Inque suum fontem regia stirps redeat,
Noluit humani generis dæmon vetus hostis,
Sed Deus Anglorum prouida spes voluit.
Nollet Scotus inops, timidusque ad prælia Gallus,
Cæsar, & Italia, & Flandria tora volet.
Noluit Hæreticus (stirps Caphæ) pontificum grex,
Pontificum sed grex Catholicus voluit.
Octo vxorati Patres in dæmone nollent:
Quinque Cathenati pro pietate, volent.
Noluit Iohannes Dudley Northumbrius vrsus,
Sed fidum regni Consilium voluit.
Noluit ætatis nostræ Cætelina Viatus,
Sed proceres & plebs & pia turba volet.
Nollet Graius dux, & Cantia terra rebellans:
Nos quoniam Dominus sic voluit, volumus.
Clarior effectus repetat sua limina sanguis,
Cum sit Philippo iuncta Maria viro.

¶ Answer by the reuerend Byshop of Norwich to the Byshop of Lyncolne.

Externo nubat Maria vt regina Philippo,
Vt sint pulsa suis scepra Britanna locis:
Vult Dæmon generis nostri antiquissimus hostis,
Anglorum non vult anchora sola Deus.
Nolunt hoc Galli, nolunt Scoti amipotentis,
Vult Cæsar, Flandrus, vult Italus Gollas.

King Phillip caryeth his sword naked coming into England. The keyes of Southampton deliuered to K. Phillip.

Inly. 25. Marriage betwene K. Phillip and Q. Mary.

August. 1.