

{ Anno } field to make search for one John D. at London, and to ap-
 { 1555. } pprehend him and send him to the Countsaile, and to make
 May. search for such papers & bookes as may thinke may touch
 the same D. or one Bruger.

¶ Articles objected by Boner against Ioh. Taylor,
 alias Cardmaker, with hys answers vnto
 the same.

The burning and Martyrdome
 of Iohn Cardmaker, & Iohn Warne Vpboldster, which
 suffered both together in Smithfield.
 An. 1555. May. 30.

John Card-
 maker and
 Iohn Warne
 Martyrs.

Maister
 Cardmaker
 reader in
 Pauls.

Cardmaker
 with M.
 Barlow ap-
 prehended,
 and layd in
 the Fleete.

Barlow and
 Cardmaker
 acceptable
 to Winche-
 ster as Ca-
 tholicks.

M. Barlow
 exiled for
 the truth.

Conference
 betwene
 Laurence
 Saunders &
 Iohn Card-
 maker.

D. Martyn
 wryteth a-
 gainst Card-
 maker.

Vpon the 30. day of May suffered together in Smith-
 field Iohn Cardmaker, otherwise called Tailour,
 Wrebandarie of the church of weles: & Ioh. warne
 Vpboldster, of the parish of S. Iohn in walbrooke.
 Of whose it remaineth now particularly to entreat, be-
 ginning first with M. Cardmaker, who first was an ob-
 servant frier before the dissolution of the Abbeyes: then
 after was a married Minister, and in king Edwards time
 appointed to be Reader in Pauls, where the papistes
 were so much agreed with hym for his doctrines sake,
 that in his reading they cut and mangled his gowne with
 their knives. This Cardmaker being apprehended in the
 begynnyng of Queene Maries raigne, with M. Barlowe
 Bishop of Bathe, was brought to London: and layde in
 prison in the fleete, king Edwards lawes yet being in
 force. But after the Parliament was ended, in which the
 pope was againe admitted as supreme hed of the church,
 and the Bishops had also gotten power and authoritic,
 Ex officio, to exercise their tyranny: these two were both
 brought before Winchester Chancellour, and others ap-
 pointed by Commission (as before is mentioned) to ex-
 amine the fayth of such as were then prisoners, and as vnto
 others before, so now vnto them, the Chancelloz offered
 the Queenes mercy, if they would agree and be consofma-
 ble, &c.

To this they both made such an answer, as the Chan-
 cellor with his fellow Commissioners allowed them for
 catholike. whether they of weakenes so answered, or of
 subtiltie would so understand their answer, that he might
 haue some forged example of a shrinking boether, to lay
 in the dith of the rest, which were to be examined, it may easi-
 ly be perceived by this, that to all them which followed in
 examination, he objected the example of Barlow & Card-
 maker, commending their sobernes, discretion & learning.
 But whatsoeuer their answer was, yet notwithstanding
 Barlow was led againe to the fleete, from whence he af-
 terward being deliuered, did by exile constantly beare
 witness to the truth of Christs gospel. Cardmaker was
 conveyed to the Counter in Breadstreete, the B. of Lon-
 don procuring it to be published, that he should shortly
 be deliuered, after that he had subscribed to Transubstantia-
 tion and certaine other articles.

To the same prison where Cardmaker was, Laurence
 Sanders was brought (after the sentence of excommuni-
 cation and condemnation was pronounced against hym)
 where these two prisoners had such christian conference,
 that whatsoeuer the breath of the bishops blifted, & the
 tickle cares of the people too lightly beleued, in y end they
 both shewed themselves constant confelloz and worthy
 martyrs of Christ: as of Laurence Sanders it is already
 witten. After whose departure Cardmaker remayned
 there prisoner, to be baited of the papistes, which would
 needes seeme to haue a certayne hope that Cardmaker
 was become theirs. Continuall and great conference di-
 uers of them had with hym, with reasonyngs, perswa-
 dyngs, theamnyngs, and all to none effect. To the end that
 their doynys might appeare, hee required them to put
 their reasons in wrytyng, and promised by wrytyng to an-
 swer them.

Doctor Martin who bare also a part in those page-
 ants, took vpon hym to be the chiefe doer by wrytyng,
 whose long vnlauey letters and simple reasons for Tra-
 substantiation, and such papistical trash, this Cardma-
 ker answered largely, learenedly, & substantially, confuting
 the same, opening the falshood of his arguments, and de-
 lineryng the sentences of the Fathers which Martin abusi-
 sed for his purpose) to their true understanding: which
 his answers I would had come to our hands. Thus con-
 stantly aboade this man of God all the enemies doynys,
 as he did also the death which he suffered in Smithfield
 in London, where yve shall heare more anon, but
 first we will suruey the matter and maner of
 his articles objected against him by B.
 Boner, with his answers annexed
 to the same, as consequently
 here vnder followeth.

* *

First, I Edmund B. of London, object against thee Sir
 Iohn Taylor alias Cardmaker, that thou wast and art
 of the cite and Dioces of London, and so of the iurisdiction
 of me Edmund B. of London.

May. 24.
 Articles mis-
 cited agaynst
 Iohn Cardma-
 ker, by the B.
 of London.
 Iohn Cardma-
 ker first an ob-
 servant Fryer.

Item, that thou in tymes past diddest professe the rule
 of S. Fraunces, and diddest by bow promise to keepe po-
 uertie, chastitie, and obedience, according to the rule of S.
 Fraunces.

Item, that thou in tymes past didst receyue all the or-
 ders of the church then vsed, to wit, tam maiores, quam mi-
 nores.

Item, that thou after thy said entrie into religion and
 profession and orders aforesaid, didst take to wife a widow
 and with her hadst carnal copulation, and didst get of her
 a woman child, breaking thereby thy bow and order, & alio
 the ordinance of the church.

Iohn Cardma-
 ker marryed.

Item, that thou hast beleued and taught, and so dost
 beleue that in the sacrament of the altar vnder the visibill
 signes there: that is to say, vnder the formes of bread and
 wyne, there is really and truly the true and very naturall
 body and bloud of our sauour Iesus Christ.

The beliefe of
 the Popes Ca-
 tholicke church.

Item, that the beliefe of the catholike church is, that in
 hauing the body and bloud of Christ really and truly con-
 tained in the sacrament of the altar, is to haue (by the om-
 nipotent power of almighty God) the body and bloud of
 Christ there taulibly and really present vnder the said sa-
 crament, and not to make thereby a newe God, or a newe
 Christ, or a newe body of Christ.

To speake natu-
 rally of the na-
 turall body of
 Christ, these
 two cannot stand
 together at one
 tyme, vnles yve
 grant Christ to
 haue 2. bodies.

Item, that it may stand wel together, & so is the fayth
 of the Catholike church: that the body of Christ is visibly
 and truly ascended into heauen, and there is in the visibill
 forme of his humanitie: and yet the same body in substance
 is inuisibly and truly conueyned in the sayde Sacrament
 of the altar.

Item, that Christ at his last supper takyng bread into
 his hands, blessing it, breaking it, geuyng it to his apo-
 stles, and saying: Take, eate, this is my body, did institute a
 Sacrament there, * willyng that his body really and truly
 should be conueyned in the sayd sacrament, no substance
 of bread and wyne there remainyng, but onely the acci-
 dents thereof.

* That Christ
 neuer wille, I,
 neyther can the
 Scriptures beare
 it.

¶ Answers of Cardmaker, to the articles
 aforesayd.

To the first article he answereth, and confesseth the same
 to be true in euery part thereof.

Iohn Cardma-
 ker answereth
 to the articles.

To the 2. article he answereth and confesseth, that he
 being vnder age, did professe the said order and religion, &
 afterward by the autozytie of B. Henry the 8. he was di-
 spensed with for the same religion.

To the 3. he answereth, and confesseth the same to be
 true in euery part thereof.

To the 4. he answereth, and confesseth the first part
 thereof to be true and to the second part of the same article
 he answereth and saith, that in marriage he brake no bow,
 because he was set at liberty to marry, both by the lawes of
 this realme, and also by the lawes and ordinaunces of the
 Church of the same.

To the 5. he answereth & confesseth, that he hath beleue-
 ned & taught, as it is contained in this article but he doth
 not now beleue nor teach.

To the 6. he answereth, that he doth not beleue y same
 to be true in any part thereof.

To the 7. he answereth, that he doth not beleue the
 same to be true in any part thereof.

To the 8. he answereth and doth beleue, videlicet, that
 it is true: that is to say, that Christ takyng bread at hys
 last supper into hys handes, blessing it, breaking it, ge-
 uying it to his disciples, and saying: Take, eate, this is my bo-
 dy, did institute a sacrament there. And to the other part of
 this article, videlicet, (willyng that his body really and
 truly should be conueyned in the sayd sacrament, no sub-
 stance of bread and wyne there remainyng, but onely the
 accidents thereof) he answereth, that he doth not beleue
 the same to be true.

The first parte of
 this article is
 true: the second
 is false.

By me Iohn Cardmaker.

Cardmaker calling to mynd afterwards the redy
 cauillings of the papists, and thinking himself not to haue
 fully and according to his true meaning answered the lar-
 ger part of the last eight article, did the next day after the
 foresaid answers, exhibite vnto the Bish. in a schedul this
 hereafter followyng.

where