

Anno 1556. July.

shoppes and Hypocrites, for making Gods commaundements of more effect, to support theyr owne tradition. Byshop. Thou yest, there is not such a worde in all the Scriptures, thou noughty hereticke. Thou art worde then all other hereticke: for Hooper (sayd he) and Bradford allow them to be good, and thou dost not. Away with him.

¶ Here you may perceiue, howe that the Catholicke church can not erre, but whatsoener they say, must needs be true. And so my Lord Bishop can not lye, as it may appere to all men most playnely in the text.

It is piety that popish prelates cannot lye.

An other examination of Iohn Fortune.

Sacrament of the Aultarr

Catholicke prelates obsequious to higher powers to long as they make for their dignity, but when they do otherwise, then they excommunicate them.

Heb. 10.

Da. 11.

Other talke betwene Iohn Fortune and the B. of Norwich, Iohn. 6.

¶ The third examination of Iohn Fortune before the Byshop of Norwich.

The next day I was brought before the sayd Bishop agayne, where he made a Sermon upon the 6. chapter of S. Iohans Gospell of Chyistes wordes: I am the breade that came downe from heauen &c. and therupon had a great bible babble to no purpose. So in the end I was called before him, and he sayd to me.

Bish. How belest thou in the Sacrament of the aultar? dost thou not beleue that after the consecration, there is y recall substance of the body of Chyist?

Fort. And I answered him, that it is the greatest plague that euer came into England.

Bish. why so?

Fort. I sayd: if I were a Bishop, and you a poore man as I am, I would be ashamed to aske such a question. For a Bishop should be apt to teach and not to learne.

Bish. I am appoynted by the law to teach, so are not you.

Fort. And I sayd: Your lawe breaketh out very well: for you haue burned by the true Bishops and preachers, and manncied yers to be in theyr seed.

Bish. How you may understand that he is a traytoure: for he denpeth the higher powers.

Fort. I am no traytoure: for S. Paule sayth: All soules must obey the higher powers, and I resist not the higher powers, concerning my body, but I must resist your euill doctrine wherwith you would infect my soule.

A Doct. Then sayd a Doctor: my Lord, you doe not well: let him answer shortly to his articles.

Bish. How sayst thou: make answer quickly to these articles.

Fort. S. Paule sayth: Christ did one sacrifice once for all, and set him downe on the right hand of his father, triumphing ouer hell and death, making intercession for sinites.

Bish. I aske thee no such question, but make answer to this article.

Fort. If it be not B O D before the consecration, it is not God after: for God is without beginning and without ending.

Bish. Then sayd he: lo, what a stiffe hereticke is this? He hath denyed altogether: how sayest thou? Is it idolatry to worship the blessed sacrament or no.

Fort. God is a spirit, and will be worshipped in spirit and truth.

Bish. I aske thee no such question: answer me directly.

Fort. I answer that this is the God Manazim, that robbereth God of his honor.

Bish. It is piety that the grounde beareth thee, or that thou hast a tongue to speak. The sayd the scribe: here are a great many more articles.

Bish. When sayde the Bishop: Away with him, for he hath spoken to much.

¶ An other examination of I. Fortune.

And when I came to mine examination agayne, the bishoppe asked me if I would stand vnto mine answer that I had made before: and I sayd, yea, for I had spoken nothing but the truth. And after that he made a great circumstance vpon the Sacrament.

¶ Then I desired him to stand to the text, & he read the Gospell on Corpus Christi day, whiche sayd: I am the breade which came downe from heauen: beleuest thou not this? And I sayd: yea truly.

And he sayd, why dost thou deny the Sacrament?

Because your doctrine is false, sayd I.

¶ Then sayd he: how can that be false which is spoken in the Scripture? And I sayd: Christ sayd: I am the bread, and you say the breade is he. Therefore your doctrine is false, sayd I.

And he sayd: dost thou not beleue that the bread is he? And I sayd no.

Bish. I will bring thee to it by the Scriptures.

Fort. Hold that fast my Lord: for that is the best Argumēt that you haue yet.

Bish. Thou shalt be burned like an hereticke.

Fort. Who shall geue iudgement vpon me?

Bish. I will iudge an hundred such as thou art, and neuer be shruen vpon it.

Fort. Is there not a lawe for the spirituality as well as for the temporarie? and Syr Clement Higham sayde yea, what meanest thou by that?

Fort. When a man is periuert by the lawe, he is cast out of barre, and sitteth no more in iudgement. And the Bishop is a periuerted man and ought to sit in iudgement of no mā.

Bish. How yuest thou that?

Fort. Because you took an oth by King Henrics dayes to resist the Hoop. So both spiritual and temporall are periuerted that here can be no true iudgement.

Bish. Thinkest thou to escape iudgement, by that? no, for my Chancellour shall iudge thee. He took no oth, for he was out then of the Realme.

M. Higham. It is time to weede out such felowes as you be, in deed.

Bysh. God fellowe, why belest not thou in the Sacrament of the aultar?

Fort. Because I finde it not in Gods booke, nor yet in the Doctors. If it were there, I would beleue it to al my harm.

Bysh. How knowest thou it is not there?

Fort. Because it is contrary to the second commaundment: and seing it is not witten in Gods booke, why do you the robberie of my life.

¶ Then the Bishop hauing no more to saye, commaunded the Bailiffe to take him away.

And thus much touching y examinations of this man. How whether he died in fire, or otherwise preuented with death: as I sayd before, I am vncertayne.

¶ In the Registers of Norwich this I do finde, that his sentence of condemnation was drawne and Registered, but whether it was pronounced in y said Register, it is not expessed according as the vsuall manner of the Notary is to declare in the end of the sentence. neuertheles this is most certayne, that he neuer abured nor recanted, howsoener it pleased the Lord by death to call him out of this world.

The B. of Norwich charged with periuert.

The death of Iohn Fortune.

¶ The death of Iohn Careles in the Kynges Benche.

About this time, the first day of July, amongst diuers other prisoners which dyed the same yeare in the Kynges Bench, was also one Iohn Careles of Couentry a wauer. who though he were by the secret indgement of almighty God preuented by death, so that he came not to the full Martyrdom of his body, yet is he no lesse worthy to be counted in honor & place of Chyistes martyrs, then other that suffered most cruell torment, as well for that he was for the same truthe sake a long time imprisoned, as also for his willing mind & zelous affection he had thereunto, if the Lord had so decreed it, as well may appere by his examination had before Doct. Martin. which examination because it containeth nothing almost but wangling interrogations, and matters of contentio, wherin Doctour Martin would enter into no communication about the articles of his accusation, but only bygd him to detect his felowes, it shall not be greatly materiaill therfoze to expresse the whole, but onely to except so much as pertaineth to the question of predestination, may bring some fruit to the Reader.

July. 1. The death of Iohn Careles prisoner in the Kynges Bench.

Iohn Careles examined before D. Martyu.

¶ The effect of Iohn Careles examination, before Doctour Martin briefly declared.

¶ First, Doctour Martin calling Iohn Careles to hym in his Chamber, demaunded what was his name. To whom when the other had answered, that his name was Iohn Careles, then began Doctour Martin to descant at his plesure vpon that name, saying: that it would appere by his conditions, by that time he had done with hym, that he would be a true careles man in deed. And so after other by talke there spent about much needelesse matter, then he asked him where he was borne.

Careles. Forsooth, sayth he, at Couentry.

Mart. At Couentry? what so farre, man? How camest thou hither? who sent thee to the kynges Bench to prison?

Carel. I was brought thither by a writ, I trowe, what he was I cannot tell. I thinke M. Marshall can tell you.

Marshall. In good sayth I cannot tell what the matter is: but in deed my Lord chief Justice set him from the barre.

Mart. Well Careles, I would wishe, thou shouldst play the wise mans part. Thou art a handsome man: And it is pity but thou shouldst doe well, and saue that which God hath bought.

The effect of Iohn Careles examination.

How Iohn Careles was brought to the Kynges Bench.