er Thomas Audeley Esquier & attorney of the Duchie of Lancaster, and the same day was the parliamet adjournd to Westminster. On the sixt day of the same moneth the king came in to the parliament chambre and all the Lordes in there robes, and ther the commons of the nether house presented there speker, whiche there made an eloquent Oracion which cosisted in two poynctes, the first poynct was that he muche praysed the kyng for his equitie and Iustice, mixed with mercy and pitie, so that none offence was forgotten and left unpunished nor in the punishment the extremitie nor the rigor of the lawe not cruelly extend-ed, which shuld be a cause to bridel all men from doing like offences, and also a comfor to offenders to confesse there crime and offence, and an occasion of amendment and re-conciliacion.

The second poynct was, that he disabled him selfe, both for lacke of wit, learning and discrecio to so high an office, beseeching the kyng to cause his commons to resort eftsones to ther common house, and there to chose an other speaker for that parliament.

To this the kyng (by the mouth of the Lord Chauncelor) answered that where he disabled hym selfe in wit and learning, his awne ornate oracion there made testified the contrary, and as touching his discrecio and other qualities, the kyng him selfe had wel knowe him and his doynges, sith he was in his seruice, to be both wise and discrete, and so for an hable man he accepted him, and for the speaker he him admitted.

When the commons were assembled in the nether house, thei began to common of their greves wherwith the spiritualtie had before tyme grievously oppressed them, both cotrarie to the lawe of the realme, & cotrarie to all righte, and in especial thei were sore mowed with sixe greate causes.

The first for the excesse fynes, which the ordinaries toke for probat of Testamentes, insomuche that Sir henry Guilford knight of the gardir and comptroller of the kinges house declared in the open Parliament on his fidelitie that he and other beynge executors to Sir William Compton knight paied for the probate of his wil to the Cardinal & the Archbishop of Caunterburie a thousand Marke sterling: after this declaracion were shewed so many exortion done by ordinaries for probates of wille, that it were to muche to rehearse.

The second cause was the great polling and extreme exaction, which the spiritualtie men used in takynge of corps presentes or mortuaries, for the children of the defunct should al dye for hunger and go a-beggyng rather then thei would of charitie geue to them the sely bowe which the dead men oughted he had but only one, such was the charitie then.

The third cause was, that priestes beyng suriors, stuardes and officers to Bishoppes, Abbotes, and other spiritual heedes, had and occupied Fermes, Graunages, & grasing in every contrye, so that the poore husbandmen could haue nothyng but of them, and yet for that they should pay dereley.

The fourth cause was that Abbotes Priors and spiritual men kept Tanne houses, & bought and sold wolle, clothe and all maner of marchaundise as other temporall marchauntes did.

The fift cause, was because that spiritual persons promoted to great benefices, & hauynge there liuing of ther flocke, were lyying in the courte in lorde houses, & toke al of the parishoners, & nothing spent the at all, so that for lack of residece both the poore of the parish lacked refreshynyng, & vniversally all the parishoners lacked preaching, & true instruction of Gods worde, to the greate perell of there soules.

The sixt cause was to se one priest beyng little learned to have tenne or twelve benefices, and to be resident on none, and to know many well learned scholers in the vniversitie which wer able to preche & teache, to have neither benefice nor exhibicio.

These things before this time might in nowise be touched nor yet talked of by no man except he would be made an heritike, or lese al that he had, for the bishops were chauncelors, and had all the rule about the kyng, so that no man durst once presume to attempt any thing contrary to their profit, or commoditie.

But now when God had illumined the cies of the kyng, and that ther subtell doinges was once.
once espied: then men began charitably to desyre a reformacion, and so at this Parliament men began to shew their grudges.

Where vpon the Burgesses of the Parliament, appoincted suche as were learned in the law being of the common house, to drawe one bill of the probates of Testamentes, another for Mortuaries, and the third for none residece, pluralities, and taking of Fermes by spiritual men.

The learned men toke muche payne, and firste set furthe the bill of Mortuaries, whiche passed the common house, and was sent vp to the Lorde.

To this bill, the spiritual Lorde made a fayre face, saying that surely priestes and curates toke more then they should, and therefore it were well done to take some reasonable ordre, thus theie spake because it touched them little.

But with in two daies after was set vp the bill concerning probates of Testamentes, at which the Archbishops of Caunterbury in especiall, and all other bishops in generall both frowned and grunted, for that touched their profite, insomuch as Doctor Iohn Fisher bishop of Rochester, saied openlie in the Parliament chambre these wordes: my Lorde, you se daily what bills come hither from the common house and all is to the destruction of the church, for Godes sake se what a Realme the kyngdome of Boheme was, and when the Church went doune, then fell the glory of the kyngdome, now with the Commons is nothing but done with the Church, and all this me semeth is for lacke of faith only.

When these wordes were reported to the Commons of the nether house, that the bishop should say that all ther doynges were for lacke of faith, theie toke the matter greuously, for thei Imagined that the bishop esteemed them as Heretikes, and so by his shaunderous wordes would have persuadde the temporall Lorde to have restrained there consent from the saied two billes, whiche they before had passed, as you haue hard before.

Wherefore the Commons after long debate, determined to send the speaker of the Parliament to the kynges highnes, with a greuous complaynt, against the bishop of Rochester, and so on a day when the kyng was at layser, Thomas Audeley the speaker for the commons and thirde of the chief of the common house, came to the kynges presence in his palace at Westminster, whiche before was called yorke place and there very eloquently declared what a dishonour to the kyng and the realme it was to say that they which were elected for the wyset men of all the Sheres, Cities, and boroughes within the realme of Englad should be declared in so noble and open presence to lacke faith, which was equivalent to say, that thei were Infidelles and no Christians, as ill as Turkes or Sarasin, so that what payne or studie so euer thei toke for the common wealth, or what actes or lawes so euer thei made or established, shoulde be taken as lawes made by Panyms and heten people, & not worthy to be kept by christian men: wherefore he most humbly besought the kynges highnes, to call the saied bishop before him & to cause him to speake more discreetly of such a nombre as was in the comino house.

The kyng was not well contented with the saiyng of the bishop, yet he gently answered the speaker, that he would send for the bishop and send them worde what answere he made, and so they departed agayne. After this the kyng sent for the archbishops of Caunterbury and sise other bishops, and for the bishop of Rochester also, and there declared to him the grudge of the commons, to the which the bishop answered that he ment the doynges of the Bohemians was for lacke of faith, and not the doynges of them that were in the common house, which saiyng was confirmed by the bishops being present, which had him in greate reputacion, and so by that only saiyng the kyng accepted his excuse and therefore sent word to the commons by sir William Fitz william knight treasour of his houseould, which blind excuse pleased the commons nothing at all.

After this diuers assemblies wer kept betwene certeine of the lorde & certayne of the commons, for the billes of probates of Testamentes, and the mortuaries: the temporall laied to the spiritualie ther awne lawes and constitucions, and the spiritualie sore defended them by prescription and vsage, to whome an answere was made by a gentleman of Greyes
Inne: the vsage hath euere ben of themes to robbe on shotsers hill, ergo is it lawfull: with answere the spirtuall men were sore offended, because theere doyges were called robberies, but the temporall men stode still by theere saiynges, in so muche the saied gentle man saied to the Archebishops of Cantorburie, that both the exaccion of probates of Testamentes, and the takyng of Mortuaries, as they were ysed were open robbery and theft: after long disputacion, the temporall lordes began to lean to the comons, but for all that, the billes remained vnoneconcluded a while.

In the meane season, there was a bill assented by the Lordes, and sent doune to the commons, theeffect whereof was, that the whole realme by the saied acte, did release to the kyng all suche somes of money as he had borrowed of them at the loane, in the fiftene yere of his raigne (as you haue hard before) this bill was sore argued in the common house but the most parte of the commons were the kynges seuauntes, and the other were so labored to by other, that the bill was assented to.

When this realse of the loane was known to the commons of the Realme, Lorde so they grudged, and spake ill of the hole Parliament, for almooste cuery man counted it his dette, and reconed surely of the payment of the same, and therefore some made there willes of thesame, and some other did set it ouer to other for deait, and so many men had losse by it, which caused them sore to matter, but ther was no remedy. The kyng like a good and a discrete prince, seing that his commons in the Parliament house had released the loane, enteynyng somewhat to requite the same, graunted to them a generall Pardon, of all offences, certayn great offences and debts only except: also he aided them for the redresse of there greues against the spirituallie, and caused two newe billes to be made indifferentely, both for the probate of Testamentes and mortuaries, which billes were so resonable that the spirituall lordes assented to them all though thei were sore against there myndes, and in especiall the probate of Testamentes sore displeased the bishopes, and the mortuaries sore displeased the persones and vicars.

After these Actes thus agreed, the Commons, made a nother acte for pluralities, of benefices, none residence, byng and selling and taking of fermes by spirituall persones, which acte so displeased the spirituallie that the priestes railed on the commons of the common house, and called them heretikes, and seismatikes, for the which diverse priestes were pounished.

This acte was sore debated above in the parliament chambr, and the Lordes spirituall woulde in unowe consent. Wherefore the kyng perceiuing the grudge of his commons, causd eight lordes and eight of his commons to mete in the starrie chambr at an after none, and ther was sore debytyng of the cause, insomuchelie that the temporall Lordes of the upper house, which were there, toke parte with the Commons, agaynst the spirituall lordes and by force of reason causd them to assent to the bil with a little qualifying, whiche bill the neste day was wholly agreed to in the lordes house, to the great reioysyng of the lay people, and to the great displeasour of the spirituall persones.

Duryng this Parliament was brought doune to the commons, the boke of articles whiche the Lordes had put to the kyng agaynste the Cardinall, the chief articles were these.

First that he without the kynges assent had procured to be a Legate, by reason whereof he toke away the right of ali bishopes and spiritual persones.

Item, in al writtynges whiche he wrot to Rome or any other forayn Prince, he wrot Ego et Rex meus, I and my kyng, as who would say that the kyng were his seuanunt.

Item, that he hath selanneder the churche of England in the courte of Rome, for his suggestion to be legate was to reforme the churche of Engelande, which as he wrote was Facta in reprobum censum.

Item, he without the kynges assent, caried the kynges great Scale, with hym into Flannders when he was sent ambassad to the Emperoure.

Item, he without the kynges assent, sent a commision to Sir Gregory de Cassado, knighte,