munication with the vicar and procurator on Tuesday, and with the procurator yesterday, they be obstinatly determined to suffer al extremities rather than to alter thair opinion, regarding no more the dethe of thair father in word or countenance than he wer leving and conversant among thaim. I also demaunded of the procurator whether the residue of his bretheren wer of like opinion, and he aunswerd he was not suer, but he thought the wer al of one mynd. I shewed him that I thought that the spirit whiche appered affor God, and seyed he wold be a fals spirite in the mouthes of al the prophetes of Acab, had inspired thaim and sowed thys obstinacy in thaim. Finally I suppose it to be the wyl of God, that as thair religion had a simple begynnyng, so in this realme it shal have a strainge ende, procured by thaim selves and by none others. And albeit they pretend holines in this behalf, suerly the ground of thair said opinion is hypocrisy, vayne glory, confederacy, obstinacy, to thentent they may be seen to the worle, or specially to suche as have confidence in thaim, more feythful and more constant than any other. From Aldergate strete, this mornyng of Ascention day. I am so trobyld with the fever, that I am fayne to kepe my house.

By your owne,

THOMAS BEDYLL.

XV.

ROLAND LEE * AND BEDYLL TO CROMWELL.

[From MS. Cotton. Cleopat. E. iv. fol. 10.]

Please it yow to understande, that on Saturday laste aboute vj. of the clock we receyved your lettres by the provynciall of the

* Roland Lee had been one of the King's chaplains, and performed the marriage ceremony between the King and Anne Boleyn: in 1534 he had been made Bishop of Coventry and Lichfield, and the King also conferred upon him the presidency of the council of Wales.

Augustyn ffriers, according to the which lettres we tooke our journey ffurthwithe towards Richemount, and came thither betwixte x. and xj. at night, and in the mornyng ffollowing we had ffirst comunication with the warden and oon of the seniors named Sebastian, and after with the hole convent, and moved them by all the meanes and policies that we coulde devise to consent to the articles delyvered unto us by the saide provynciall, and requyred the confirmation of them by their convent seale; which warden and convent shewed them selves very untowarde in that behalfe, and theruppon we were fforced to move the convent to putt the matter holly in the arbitrement of their senyours, otherwise named distrettes, which were but iiij. in nomber, and that they iiij. havyng ffull auctoritie to consent or dissent ffor them all, and in the name of them all, shulde meate us at Grenewiche this day in the mornyng, and bring their convent seale with them; and so they did. And when we came to Grenewich we exhorted the convent likewise to putt the hole mattier in the handes of their seniors, or distrettes, to thentent to avoide superfluose woordes and idle reasonyng, and specially to thentent that if the distrettes shulde refuse to consent, it were better after our myndes to strayne a ffewe then a multytude. But at Grenewiche we coulde in no wise obteyne to have the mattier put in the distrettes handes and arbitrement, but the convent stiffely affyrmed that wher the mattier concerned perticulerly every oone of their soules, they wolde aunswere perticulerly every man ffor hym self. And when, after muche reasonyng and debating, we requyred to have their ffynall and determynatt aunswer, which we demaunded of every oone of them perticulerly, we ffounde them in oone mynde of contradiction and dissent ffrom the saide articles, but specially agaynst this artycle, *Quod episcopus Romanus nihilo majoris neque auctoritatis aut jurisdictionis habendus sit quam ceteri quivis episcopi in Anglia vel alibi gentium in sua quisque diocesi.* And the cause of their dissent, as they saide, was by reason that that article was clerely agaynst their professyon and the rules of sayncte Frauncis, in

which rules it is thus wrytten (as they shewed unto us): *Ad hec per obedientiam injungo ministris ut petunt a domino papa unum de sancte Romane ecclesie cardinalibus, qui sit gubernator, protector, et corrector istius fraternitatis, ut semper subditi et subjecti pedibus sancte ecclesie ejusdem stabiles in fide catholica paupertatem et humilitatem, et secundum Evangelium Domini nostri Jesu Christi, quod firmiter promissimus observemus.* Wherunto thre aunswers: First, that saincte Frauncis and his brethern at the beginnyng were dwellyng in Italie undre the obedience of the bisshoppe of Rome, as all monkes not exempte be undre the obedience of the bisshoppe off Canterbury, and therfore it were no marvaile that saincte Frauncis wolde his brethern to be obedient to the bisshoppe of Rome, being their prelate; at which tyme of sayncte Frauncis, and long after, ther were none of his ordre in Englonde, and therfore thies woordes wer not ment by ffriers of Englonde. The seconde aunswere that we made was this, that the chapiter of saincte Frauncis rule which they alleygge makith mention of mynystres, and that they shulde desyer of the pope to have oone of the cardynalles which shulde be governer, protectour, and correctour of their brotherhode; and we shewed them that in our opynyon that chapiter was, no parte of saincte Frauncis rule, but was fforgerd sythens and planted into the same by some ambitious ff[ri]ar of that ordre, ffor, as we supposed, the name of mynystres was not founde out or spoken of when their rule was conffirmed; and it is to be thought that saincte Frauncis, being a holy man, was desyrous to have a cardynall to governe and correcte his brethern. Thirdely, we affirmed unto them that they were the kinges subjectes, and that by the lawe of God they owed him their entier obedience; and that the pope and saincte Frauncis and they them selves, with their vowes, othes, or professions, coulede take away not oone jote of the obedience which they owe to the kinge by Goddis lawe. And we shewed them that none of the kinges subjectes coulede submytte himself or beare obedience to any other prynce or prelate, without the kinges consent. And

if he did, he did the kinges grace greate injurie, and offendid God, breakyng his lawes commaunding obedience towards prynces. And in this behalf we shewed that the king, being a christen prynce, was a spirituall man, and that obedience which they owed to the kinge by Goddes lawe was a spirituall obedience and in spirituall causes; ffor they wolde be obedient but only in temporall causes. But all this reason coule not synke into their obstinatt heddes and worne in custome of obedience of the pope. Albeit we ffurth declared unto them that bothe archebissoppes of this realme, the bisshoppes of London, Wynchester, Duresme, Bathe, and all other prelattes and heddes, and all the ffamouse clerkes of this realme, have subscribед to this conclusyon, *Quod Romanus pontifex non habet majorem jurisdictionem ex sacris literis in hoc regno Anglie quam quivis alius externus episcopus*. All this notwithstanding, their conclusion was, they had professed sainte Frauncis religion, and in the observance therof they wolde lyve and dye. Sory we be we can not bring them to no better fframe and ordre in this behalf, as our ffaithfull myndes was to doo, ffor the accomplishment of the kinges pleasure. From the Myles ende, the xvth day of June.

By yower assurydly, ROLAND CO. ET LICH.
Your owne, THOMAS BEDYLL.

To master Secretary.

XVI.

BEDYLL TO CROMWELL.

[From MS. Cleop. E. vi. fol. 168.]

After my moost due thanks and hertie commendations unto you, I do you to understand that, as it was agreed bytwixt you and me at your departing, I have deliverd al maister Dr. Fysshers bookes late bisshope of Rochester, devised by him in the defense