

of. ſ̄ citie w̄ al the citezens rendered to the king their hartie thākes, & promised him their loue, fauor & ainitie perpetual.

The ans-  
were.

This oracion (as cōcerning the trouble of Rome) was set forth with such lamentacions, such abhominable actes & tyrānyes that the most part of the hearers thought it more eloquent then true. To the which Oracion doctor Fox Prouost of Cambridge made a discrete answere, & as to the fyrst point he declared that the king much lamented to heare his frendes yea or any other christen men to be ordered or hādeled with such tyrāny and oppresion: and as touching the second point he sayd that the kyng did but the duetic of a christen prince to releue his frēdes beyng in captiuitie, for the which he would ſ̄ the whole citie of Rome should geue thanks to God and not to him. After whiche answere made the two legates communed secretely with the king a long space and after departed to their lodgyng.

Of the cōmyng of this Legate the common people beyng ignorant of the truth and in especial women & other that fauored the quene talked largely, & sayd that the king would for his own pleasure haue another wife & had sent for this legate to be deuorsed frō his quene, with many folishe wordes, insomuche that whosoeuer spake against the mariage was of the cōmon people abhorred & reproued, which cōmon rumour & folishe cōmunicacions wer related to ſ̄ king, wherfore he like a prudēt prince & circumspect doer in all his affaires, & willing all men to know his entent and purpose, caused all his nobilitie, Iudges & counsailors with diuerse other persons to come to his palace of Brydewell on sonday the viii. day of Nouēber at after noone in his great chamber and there to them sayd as nere as my witte could beare away these wordes folowyng.

The kynges  
Oracion  
concernyng  
his first ma-  
riage.

Our trustie and welbeloued subiectes both you of the nobilitie and you of the meaner sort, it is not vnknown to you how that we, both by Goddes prouision and true & lawfull inheritaunce haue reigned ouer this realme of England almost the terme of xx. yeres. During whiche time we haue so ordered vs, thanked be God that no outward enemye hath oppressed you nor taken any thyng from vs, nor we haue inuaded no realme but we haue had victory & honor, so that we thinke that you nor none of your predecessors neuer liued more quietly, more wealthy, nor in more estimacion vnder any of our noble progenitors: But when we remember our mortalitie and that we must die, then we thinke that all our doynges in our life tyme are clerely defaced & worthy of no memorie if we leue you in trouble at the tyme of our death. For if our true heyre be not knowen at the time of our death, se what mischief & trouble shall succede to you and your children. The experience therof some of you haue sene after the death of our noble graundfather kyng Edward the. iiii. and some haue heard what mischief & manslaughter continues in this realme betwene the houses of Yorke and Lancaster, by ſ̄ which discencion this realme was like to haue been clerely destroyed. And although it hath pleased almighty God to send vs a fayre daughter of a noble woman and me begotten to our great comfort & ioy, yet it hath been told vs by diuers great clerkes that neither she is our lawfull daughter nor her mother our lawfull wife, out that we liue together abhominably and detestably in open adultery, insomuch that when our ambassade was last in Fraunce & mocion was made that the Duke of Orleauce should mary our sayd daughter, one of the chief cōsailors to the French kyng sayd, It wer well done to know whither she be the kyng of Englād his lawfull daughter or not, for well knowen it is that he begat her on his brothers wife whiche is directly against Gods law & his precept. Thinke you my lordes that these wordes touche not by body & soule, thinke you ſ̄ these doynges do not daily & hourly trouble my conscience & vexe my spirites, yes we doubt not but & if it wer your owne cause euery mā would seke remedy when the peril of your soul & the losse of your inheritaūce is openly layde to you. For this only cause I protest before God & in the worde of a prince, I haue asked counsail of the greatest clerkes in Christendome, and for this cause I haue sent for this legate as a man indifferent only to know the truth and to settle my conscience and for none other cause as God can iudge. And as touching the quene, if it be adiudged by ſ̄ law of God that she is my lawfull wife, there was neuer thyng