divers froward persones would in no wyse assent to it except all men were pardoned, sayyng that all men which had any thynge to do with the Cardinal yer in the same case: the wyser sort answered that they would not compell the king to geue them his pardon, and beside that it was vncharitably done of them to hurt the Clergie and do themselves no good, wherfore they advised them to consent to the bill and after to sue to the kyng for their pardon, which counsel was not followed, but they determined first to send the Speaker to the kyng or they would assent to the bill, wherupon Thomas Audely speakar for the commons with a cōuenient number of the common house came to the kynges presse and there eloquently declared to the king how the commons sore lamented and bewayled their chance to thinke or imagine them selues to be out of his gracious favor, because that he had graciongly geuen his pardon of the Premunire to his spiritual subjectes and not to them, wherefore they most humbly besought his grace of his accustomed goodnes and clemency to include them in the same pardon.

The kyng wisely answered, that he was their prince and soueraigne lorde & that they ought not to restraine him of his libertie, nor to copel him to shewe his mercy, for it was at his pleasure to vse the extremitie of his lawes, or mitigate and pardon thesame, wherfore sith they denided to assent to the pardon of the spiritual persones, which pardon he said he might geue without their assent by his great scale, he would be well advised or he pardoned them, because he would not be noted to be compelled to do it: with this answere the speaker and the commons departed very sorrowful and pensioue and some light persones sayd that Thomas Cromwell which was newly come to the favor of the kyng had disclosed the secretes of the commons, which thing caused the kyng to be so extreme.

The kyng like a good prince considered how sorrowfull his commons were of the answere that he made them, and thought that they were not quiet, wherfore of his owne mociion he caused a pardon of the Premunire to be drawen, and signed with his hand and sent it to the common house by Christopher Hales his attornay, whiche bill was sone assented to. Then the commons louungly thanked the king and much praised his witte that he had denied it to them when they unworthyly demaunded it, and had bountyfully granted it when he perceived that they sorrowed and lamented.

While the Parliament sat, on the xxx. day of Marche at after noone there came into the common house the lord Chauncelor and divers lordes of the spiritualtie and temporaltie to the number of xii. and there the lorde Chauncelor sayd, you of this worshipful house I am sure be not so ignorant but you know well that the kyng our soueraigne lorde hath married his brothers wyfe, for she was both wedded & bedded with his brother prince Arthur, and therefor you may surely say that he hath married his brothers wyfe, if this mariage be good or no many clerkes do doubt. Wherfore the kyng like a vertuous prince willyng to be satisfied in his conscience and also for the suretie of his realme hath with great deliberacion consulted with great clerkes, and hath sent my lord of London here present to the chiefe vniuersities of all Christendome to knowe their opinion and judgement in that behalfe. And although that the vniuersities of Cambridge and Oxford had been sufficient to discuss that cause, yet because they be in his realme and to auyde all suspicion of parcialitie he hath sent into the realme of Fraunce, Italy the Papes dominions, and Venicians to knowe their judgement in that behalfe, whiche have concluded, written and sealed their determinacies according as you shall heare red. Then sir Bryan Tuke toke out of a boxe xii. writynges sealed, & red them word by word as after ensueth translated out of Latin into the Englishie tongue.

The determinacion of the vniuersitie of Orliance.

Not long syns there were put forth to vs the College of doctors, regentes of the vniuer- Orliance. sitie of Orliance, these two questions that follow. The first, whether it he lawful by the lawe of God for the brother to take to wyfe that woman whom his brother hath left? The second if this be forbidden by the lawe of God, whether this prohibicion of the law of God