

diuers froward persones would in no wyse assent to it except all men were pardoned, sayng that all men which had any thynge to do with the Cardinal wer 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 aduised them to consent to the bill and after to sue to the kyng for their pardon, which counsail was not folowed, but they determined first to send the Speaker to the kyng or they would assent to the bill, wherypon Thomas Audely spekar for the commons with a cōuenient number of the common house came to the kynges presēce and there eloquently declared to the king how the commons sore lamented and bewayled their chaunce to thynke or imagyne them selves to be out of his gracious fauor, because that he had graciously geuen his pardon of the Premunire to his spiritual subiectes and not to them, wherfore they most humbly besought his grace of his accustomed goodnes and clemency to include them in thesame 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 cōpel 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 denied to assent to the pardon of the spiritual persones, which pardon he said he might geue without their assent by his great seale, he would be well aduised or he pardoned them, because he would not be noted to be compelled to do it: with this answerc the speaker and the commons departed very sorowful and pensiuē and some light persones sayd that Thomas Cromwell whiche was newly come to the fauor 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 sorowfull his cōmons were of the answerc that he made them, and thought that they were not quiet, wherfore of his owne mocion he caused a pardon of the Premunire to be drawn, and signed with his hand and sent it to the cōmon house by Christopher Hales his attorney, whiche bill was sone assented to. Then the commons louyngly thāked the king and much praised his witte that he had denyed it to them when they vnworthely demaunded it, and had bountyfully graunted it when he perceiued that they sorowed 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 diuers lordes of the spiritualltie and temporalltie 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 wife, for she was both wedded & bedded with his brother prince Arthur, and therefore you may surely say that he hath married his brothers wyfe, if this marriage 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 iudgement in that behalfe. And although that the vniuersities of Cambridge and Oxford had been sufficient to discusse y^e cause, yet because they be in his realme and to auoyde all suspicion of parcialitie he hath sent into the realme of Fraunce, Italy the Pōpes dominions, and Venicians to knowe their iudgement in that behalfe, whiche haue cōcluded, written and sealed their determinacions 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 Englishe tongue.

The determinacion of the vniuersitie of Orliance.

Not long syns there were put forth to vs the College of doctors, regentes of the vniuersitie of Orliance, these two questions that folow. The fyrst, whether it be 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