THE
HISTORY
OF THE
LIFE and SUFFERINGS
Of the Reverend and Learned
John Wicliffe, D.D.
Warden of Canterbury Hall,
and Publick Professor of Divinity in
Oxford; and Rector of Lutterworth,
in Leicestershire, in the Reigns of
K. Edward III. and K. Richard II.
Together with a Collection of Papers
relating to the said History, never before
Printed.

By JOHN LEWIS, A. M. Minister of
Meregate.

Ye seek to kill me, a Man that hath told you the
Truth, John viii. 40.

LONDON:
Printed for ROBERT KNAPLOCK, at the Bishop's-
Head, and RICHARD WILKIN, at the King's-
Head, in St. Paul's Church-yard. 1720.
T's the usual Practice of the Men of this World, who hate the Light, and will not come unto it, to defame the Persons and blacken the Characters of those who tell them the Truth. Instances of the Justice of this Observation we have too many in all Countries and Ages: But as flagrant an one as any, is what has been lately given us here at Home by a pretended Preacher of the Church of England. This Man proposes to furnish the English Reader with a History of the pretended Reformers. He begins with John Wicliffe, John Hus, and Jerome of Prague, and assures his Readers, That when Wicliffe (who, it seems, stands most in the Man's Way) is dispatched, the World shall be obliged with a farther Account of some more Reformers; that they are under the Curse of the Amalekites; not even an Agag shall be spared. To execute this doughty Undertaking, he has, as he tells us, made English from the French Original, the History of the Heresie of John Wicliffe, &c. but, for what Reason he knows A 2 best.
best, he is not so kind as to let his Reader know who wrote this History. Whether he knew the Name of Varillas, which is infamous among even the Papists themselves, his want of even common Honesty, would discredit his Performance, or whatever Reason he had for it, he wisely drops his Author's Name. But had he himself had any Knowledge of the English History, he must surely have been ashamed to have been the Translator of a Writer, who writes in so open Defiance of it: For thus he tells us very gravely, 'The Peter-pence was a Tribute exacted yearly upon every Chimney in the Kingdom of England were not Written-Laws, but conveyed down by the Tradition of the Magistrates; that the Privileges of Parliament are an Usurpation upon the Royal Authority: That the Election to Bishopric here in England, in Wicliffe's Time, absolutely depended on the Voices of the Chapters, tho' the Court of Rome often intervene.' It's no wonder that this Writer, who could blunder at this rate, should tell us, That 'Thomas Arundel (who he said elsewhere was Arch-bishop of Canterbury 1386, ten Years before he was so) anathematized Wicliffe, &c. in a Council at Canterbury 1377. That Wicliffe was cited by the Arch-bishop of Canterbury and Bishop of London to appear before them almost Year before K. Edward III's Death: That the Pope's Schedule of 19 Conclusion held by Wicliffe was a Scroll of three Errors which he had advanced: That Wicliffe was
desirous to succeed Sudbury the Arch-bishop of Canterbury, and that the Ministers of the Court of Rome opposed his Election: That p. 27. the Rebellious Boors were the Followers of Wicliffe: That John Ball went to seek out p. 25. Wicliffe, who received him with open Arms, and after two or three Conferences gave him leave to preach his Doctrine; And that Wicliffe recanted before a Council held by Arch-bishop Courtney at London 1382. It can be no Surprize to any one to find a Writer, who is so full of perpetual Impostures, calling Places and Person's by wrong Names, as Leicester, Lancaster; Swinderby, Windarby; Wodford, Winchfort, unless these be the Escapes of the Translator, who calls William Wodford, John Woodford. But as gross a Falshood as any is what this fabulous and romantick Writer says of the learned Sir Henry Spelman, the Collector of our English Councils. Having asserted, that Wicliffe being brought before his proper Judges, Arch-bishop Courtney, &c. at London 1382. abjured all he had taught contrary to their Sentiments, without exception; he adds, That 'that Piece [the Form of Abjuration] had yet been to be found in its Place among the Acts of the Council, if the English Compiler too passionate for the Glory of his Nation, &c. had not undertaken to suppress it, and to place in its stead a Confession of Faith, which, properly speaking, is nothing more than a pure cunning Discourse, smoothing over the Errors of Wicliffe.' For proof of this, he refers p. 35. Hift. d'Ule. to one Wingeon, whom he elsewhere calls ever Vingeon and Vington, a Writer whom no body
ever heard of before. But it is but looking into Sir Henry Spelman's Collection to be satisfied that all this is Forgery and pure Invention: However, our Translator, to shew his Judgment, approves of the Story. But so exceedingly transported is he with Zeal against Wicliffe, as to seem to think nothing amiss that serves to blacken his Memory, and render it hateful.

For this Purpose, he tells his Reader, That

Dr. Wicliffe's Cause was first patronized by one who endeavoured to be a vile Usurper, and by a Whore, and was carried on by no better Means to its Period: That his first Motive to reform was Revenge for the Loss of a Bishoprick; That he went on thro' all his Conduct with evident Signs of being a wicked Man; that his Notions were wicked and abominable, and his Religion chiefly supported by two main Pillars, viz. Sacrilege and Rebellion: And that he was guilty of Impiety and Enthusiasm, in obviating all the Laws of God and Man, and destroying the Peace of Society: Nay, that his Notions animated all the Rebellions we have had since, and under Henry VIII plundered Churches, destroyed Monasteries, and wrought such Convulsions as have shock'd Religion ever since.' So exceeding mad does our Translator shew himself against the Memory of this great Reformer.

But the rest of his Performance is like this. He offers to assert, That 'the Foreign Reformers have ever laid the Foundations of their Religion in Blood.' As if among the Papists there never were any State Revolutions,
solutions, nor Civil Commotions: He very re- P. 11.
 werenently charges K. Edward III with Folly,
 for letting such a poisonous Weed as Wycliffe
grow: He is so hardy as to affirm, That

‘ Temporal Lords cannot take away the

‘ Goods of the Church without Sacriledge;
‘ nay, that ’tis Blasphemy to assert that they
‘ can transfer a Monastery to any other than
‘ Ecclesiastical Property.’ As if by the Chri-

‘ tian Institution Ecclesiasticks were to have
the Property of all Kingdoms and Nations in-

‘ vested in them, and all other People were
to be their Tenants and Slaves. ‘ It is well

‘ known how before the Reformation both

‘ Church and Common-wealth groaned un-
der the heavy Burden of the Abby Lubbers:

‘ The Common-wealth whilst they became

‘ Lords of very little less than the one half

‘ of the Temporalities of the Kingdom; and

‘ the Church whilst they engrossed into their

‘ Hands the Fruits of most of the best Bene-
fices of the Realm.’ Nor was this all, The

‘ Zeal of these Men who were thus munifi-
cently provided for was ‘ constantly shewn

‘ in betraying the Sovereignty and Wealth of

‘ the Kingdom to the Ufturpation of a de-
testable Foreign Power.

He further represents Wycliffe as an Enemy
to Episcopacy, and declaring that Arch-Bishops,
Bishops, Arch-Deacons, &c. are the Pimps
of Antichrist; but he seems on purpose to
have omitted the other IX, viz. the Pope,
Cardinals, Patriarchs, &c. left his Reader
should see that Wycliffe speaks only of the pa-
pal Hierarchy: who, its plain, are sworn when

A 4 they
they are made Bishops to assist in maintaining and defending the Roman Papacy, and the Regalities of St. Peter. What Dr. Wycliffe's Opinion was of Episcopacy is shewn in the following Papers. He allowed the Pope to be the highest Vicar that Christ has here in Earth. And Bishops to be the Successors of the Apostles: but he denied that Bishops were of a different Order from Priests, or that by virtue of their Calling, they had any Power to do what Priests have not. And this was certainly the Sent of the Church of England long before Dr. Wycliffe's Time. The XVIIIth of the Canons of Ely to Bishop Wulfstan in the Saxon Language runs thus:

Haud pluris interest inter Missalem Presbyterum & Episcopum, quam quod Episcopus constitutus sit ad ordinationes conferendas, et ad confirmandum, & ad inspiciendum, curandumque ea quae ad Deum pertinent, eo quod nimia ascriberetur multitudini (ejusmodi rerum administratio) si omnis Presbyter ho idem faceret. Ambo quidem unum tenent eundemque ordinem, quamvis dignior sit alter ejus Episcopi. Is not this the same with Dr. Wycliffe's Assertion, That 'they are Prelates on Account of their Power of Jurisdiction, as being of a Superior Majesty and Government?"

He tells us News, that the 18 Articles condemned by Arch-Bishop Arundel, in the Convocation which met Feb. 26. 1396, were not condemned by him till the Year after. And that the very same Articles that were condemned by the Council of Constance, were publicly maintained by Huss and Jerome. It is
very plain, That the 1, 2, 3 of those Articles were never maintained by John Huss, who constantly professed to hold the Doctrines of the real Presence and Transubstantiation. Thus he quotes Bede with Approbation. "Quia panis cor hominis confirmat, & vinum auget in sanguinem in homine, merito idem panis in carnem Domini mutatur, & idem vinum in sanguinem transfertur, non per figuram, nec per umbram, sed per veritatem." The same has been shewn of Jerome of Prague, that he professed to hold and believe, what the Church believes and holds; saying, that he rather believed Austin and the rest of the Doctors of the Church, than Wicliffe and Huss.

Article IV. was denied both by Dr. Wicliffe and John Huss. Thus does the latter deliver his Sense. "Item credendum est quod tam bonus quam malus facerdo, habens fidem rectam circa sacramentum venerabile, & habens intentionem sic facere ut præcepit Christus, & dicens verba in Missa secundum institutionem Ecclesiae conficit, id est, virtute verborum sacramentaliter, facit ministerialiter, esse sub specie Panis verum corpus Christi; similiter sub specie vini facit ministerialiter, esse verum sanguinem Christi. Et dico facit ministerialiter, quia tanquam Minifter Christi, qui Potestate & verbis Christi facit, quod facit Christus Potestate proprià & verbis propriis, transubstantians panem in corpus suum & vinum in sanguinem suum."

The VI Article I have shewn, was utterly denied by Dr. Wicliffe; so was likewise
Art. XV. and Art. XVI. and Art. XVII. and the latter part of Art. XVIII.

As to Art. XXVII, I have shewn in what sense Dr. Wicliffe held it, in the following Papers.

There is nothing appears in those Writings of his that I have perused, that shews he said any such things of Universities, Colleges, &c. as he is charged with saying of them in Art. XXIX.

Article XXX. is wrongfully charged upon him, as is the latter part of Art. XXXVII.

Article XLIII. is directly contrary to what was held and taught by him.

Fasci rer. Art. XLV. is plainly misunderstood, as if he intended by it to condemn the Christian Religion as introduced by the Devil; whereas he only spoke of the Religious Orders, which he calls the IV Sects.

So far is it from being true, That 'the very same Articles in Number 45, which were condemned by the Council of Constance, were acknowledged ever after as Wicliffe's, and publickly maintained by Hufus and Je-rome.'

The Translator proceeds to inform his Reader, that John Woodford was commanded by the Arch-Bishop of Canterbury to oppugn '18 Errors of John Wicliffe's taken out of his Trialogue, and that one of them struck at Infant Baptism? That one Article is the IV which is thus expressed; 'That they who determine that the Children of the Faithful who die without Baptism, shall not be saved, are in this presumptuous and foolish.'
(xi)

He adds, that 'not only Woodford, but even p. 267
the Council of Constance harmoniously ac-
greed in the same Accusations.' But it's
very true that the VI Article condemned by
the Council of Constance, viz. Deus debet obedire
Diabolo is not once mentioned by Woodford,
nor yet by Thomas de Walden, one of Wicliffe's
harpest Opposers.

He proceeds in a very assuming Manner to
 aver, that 'Wicliffe's Friends have nothing
to alledge on their side but positive Affir-
ations, without the least shadow of Proof.'
As if popish Severity had been so effectual
as to destroy all that learned Man's Writings,
and not to suffer a single Leaf to remain.

In another uncharitable Pamphlet he re-
sents it very highly, That Wicliffe should
affirm, That 'in St. Paul's Time, two Or-
ders in the Church were sufficient, Sacerdos
et Diaconus, and that in the time of the
Apostles, there was no distinction of Pope,
Patriarch, Arch-Bishop, &c.' as if this was
not very plain to every one who has Read
his Bible, and made the best of it. Time
was, when this was not reckoned either an
heretical or erroneous Opinion, even in this
Church. In the Year 1537, it was affirma-
ed as Truth, by the two Arch-Bishops of
Canterbury and York, 19 Bishops, 8 Arch-
Deacons, and 17 Doctors of Divinity, Canon
and Civil Law, That 'in the New Testa-
ment there is no mention made of any
Degrees or Distinctions in Orders, but only
of Deacons or Ministers, and of Priests or
Bishops.'
It is altogether as wise and judicious a Remark that he makes on Bp. Reginald Peacock, whom he in Contempt, styles one Reginald Peacock Bp. of Chichester, That "he lop'd off four supernumerary Articles in the Apostles Creed;" because he was charged with affirming, 1. That the Apostles composed not the vulgar Creed. 2. That the Article of Christ's descent into Hell, was not formerly in the Creed. 3. That it is not necessary to believe in the Holy Catholic Church. 4. That it is not necessary to believe the Communion of Saints. Now it is well known to all learned Men, that in the most ancient Copies of this Creed, the Words He descended into Hell, The Communion of Saints, and the Word Catholic before Church are wholly omitted. And it's a very great Argument of the Ignorance and Barbarity of that unhappy Age; That Men should be condemned as Hereticks for asserting what is as plain as that the Sun shines at Noon Day, viz. That the Apostles did not compose the Creed that bears their Name; and, That the Decretal Epistles are not genuine; which last was one of the Articles with which Wicliffe was charged by the Council of Constance.

I am afraid I tire the Reader, with taking Notice to him of such a confused Mias of Ignorance and Scurrility, I shall therefore only add, That the poor visionary Creature "sees with Astonishment, a Book published with the sacred Stamp of Authority, in which a "few is Recorded a Martyr". This refers to two of the Canons made in the Convocation held 1571, by which it is ordered, "That every
every Arch-Bishop, Bishop, and Arch-Deacon, should have in their Houses Mr. Fox's Acts and Monuments. When this Book was first published, he was thought to have done very exquisite service to the Protestant Cause, in shewing from abundance of ancient Books, Records, Registers, and choice Manuscripts, the Encroachments of Popes and Papalins, and the stout Oppospositions that were made by learned and good Men; in all Ages and Countries against them: And especially under King Henry VIII, and Queen Mary, here in England, preserving to us the Memories of those Holy Men and Women, those Bishops and Divines, together with their Histories, Acts, Sufferings, and their constant Deaths, willingly undergone for the Sake of Christ and his Gospel, and for refusing to comply with popish Doctrines and Superstitions.

Arch-Bishop Whitgift styles Mr. Fox, that Worthy Man, who had so well deserved of this Church of England, and tells Mr. Cartwright, that he had read over his Acts and Monuments from one End to the other. And again, 'Mr. Foxe who hath very diligently and faithfully laboured in this Matter, [of Arch-Bishops and Metropolitananes] and searched out the Truth of it, as learnedly as I knowe any Man to have done.' The great Mr. Camden thus Writes of him, Ex eruditorum numero obiit Joannes Foxus Oxoniensis, qui Ecclesiasticam Angliae Historiam sive martyrologium indefesso veritatis studio primum latine, postea Anglice auctius magnà cum laude contexuit. It has been found by
by those who have search'd the Records and
Registers that he used, that he is always
Faithful. Nay, this has been owned by one
who takes all Opportunities to depreciate his
Character and undervalue his Work. It has
been particularly shewn, that as to Private
Stories, Mr. Fox and his Friends used the
utmost Diligence and Care that no Falsehood
might be obtruded on the Reader, and were
very ready to correct any Mistakes that might
happen. Nay, that even Grimwood's Story, with
which Mr. Fox's Enemies make so great a flour-

ish was true. But of late, the Esteem of this
learned Man and his great Work is grown
very low, especially among some of the
Clergy: Which seems owing in a great
measure, to the unhappy Divisions among us,
about the Discipline, Rites and Ceremonies of
the Church. This is intimated by a late
Martyrologist of another sort ' That the Disfen-

ters pay a known and particular Regard to
Mr. Fox's Acts and Monuments.' Therefore,

surely there is a sufficient Ground for Church-
men to be jealous of them, and not to read
them; as there is for their neglecting the Holy
Scriptures, and the Observation of the Lord's
Day, because of the known and particular Re-
gard which Protestant Dissenters pay to them.

The Papists were very angry at the Pub-
lication of this History, in which their Lies
and Cruelty were so fully expos'd: and ac-
cordingly did all they could to blast the Cre-
dit of both that and its Author. They called it
Fox's Golden Legend, and represented it as a
huge Fardle of most notorious Lies and
A. D. 1603. Falsehoods. About two and forty Years after

the
the Publication of this History, F. Parsons published his Book, entituled, *A Treatise of Three Conversions of England*, the principal Design of which is to expose this Church-History of Mr. Fox's. In this Performance he charges Mr. Fox with Falsities and Impostures, manifest Foolery and Lying, with having a wicked Spirit, being guilty of Tergiverlation, using impertinent and ignorant Arguments, shewing a contempt of Antiquity, &c. He tells us that Mr. Fox endeavoured to corrupt the Acts of old Martyrs, may, that he discredited his own Martyrs; and, that Dirt may not be wanting, he pretends to have found 120 Lies in less than three Leaves of his Book.

Anthony a Wood a great many Years after this charged Mr. Fox with 'committing a most egregious Falsity, in reporting that one Grimwood of Higham in Suffolk died in a miserable manner, for swearing and bearing false Witness against one John Cooper of Warham, in the same County, for which he lost his Life.' But this has been shewn not to be so, since there was one Grimwood who did thus die, altho' Mr. Fox was misled by William Punt in inserting this Story in his Martyrology, since what Cooper was tried for, was not his Religion, but speaking rebellious Words against the Queen.

What our Translator is offended with Mr. Fox for is, that in his Martyrology a Jew is Recorded as a Martyr, and stands in the midst of some Hundreds of Christians on each side. F. Parsons has taken Notice of this very same Three Con. Story, but he had more Wit than to reflect on § 9, 10.
on Fox, as putting one who was a Martyr for Judaism among Christian Martyrs. He knew very well, that according to Mr. Fox, this Jew had received the Sacrament of Baptism, was Converted, and become a good Christian. What he blames Mr. Fox for is, his placing this Converted Jew among those who suffered for protesting against, and opposing the Corruption of the Romish Sect.

As to the following Papers, I hope they'll be found to have been drawn up with Faithfulness and Integrity. It is but too true a Character that is given by the Oxford Antiquarian of Arch-Deacon Harpsfield, who published a History of Wicliffe, That, Partium studio abductus suorum in utilitatem omnia rapuit. I hope I have not been so unhappy as to split on the same Rock. I have endeavoured faithfully to represent Things as they really are; and, according to the best Light I could get, to write Dr. Wicliffe's Life as he lived it. His Opinions I have taken from his own Writings, and expressed them in his own Words: By the Favour of His Grace the A. Bishop of Canterbury, I had the perusal of Wicliffe's Trialogus, and of a Vol. of MSS. which His Grace had transcribed for His Use, from the Bodleian Library. His Grace's Librarian, the learned Dr. Wilkins, was so kind as himself to copy for me the Process of the Dispute betwixt the Arch-Bishop of Canterbury and Dr. Wicliffe, about the Warden-ship of Canterbury Hall. To my Faithful Friend Dr. Elias Sydal, Canon of Christ Church Canterbury, I owe the having had the Liberty of making Use of whatever is in the
the Library of that Church, for my Purpose. The Copy of the Collection of Wicliffe's English MSS in C.C.C. in Cambridge, of which I have made so much Use, was procured for me by the Reverend Mr. Charles Sheldrake, Fellow of that College. The Account of the other MSS in the Libraries at Cambridge, I had by the Favour and kind Assistance of the Reverend Mr. John Denn, Fellow of the same College. What Account I have had of the MSS in Ireland, I thankfully acknowledge to have received it from the Right Reverend the Lord Bishop of Kilmore, and the Reverend Dr. Howard Fellow of Trinity College near Dublin. I have only to add my hearty Wish, that the Reader may receive as much Profit by the Perusal of this History, as it has cost me Pains and Expence to compose it.

November 5th, 1719.
TESTIMONIES
CONCERNING
Dr. John Wycliffe.

Henricus de Knyghton Canonicus Leczycestrensis.


Thomas Waldenus.

Joannes Kylingham admiratur in Wiclefo doctrina excellentiam.

Anonymi Chronicon Godstovianum.


Polidor. Virgilius.

Fuere ea tempora viri longe sanctissimi, multo docetissimi atque fortissimi, quorum supra mentionem B 2 

apposita.
apposita facimus, idcirco nihil est quod de eis re commemoremus. Extiteritque aliqui insigni fama caput. Prinsepus fuit Joannes Vuythcli si, ut fama est, a primo dignatus quod non po ad summos sacerdotalis ordinis aspirare honores, inde sacerdotibus cum suis inimicius capitus divinum, ta perverse interpretari, atque novam instituere se usque eo ut in nobili Oxonienf gymnasii publice sacerdotes ut leges eversores debaccharatus. Et sunt tantum facinusis saeutor pariter atque armatus faret, Regi ante omnes summum in ei ordinis praefectos imperium justit; tribuit. Pra homo nocendi cupidis, certum habens non facile doctos venesmo infici, utpote qui rationes admiss cogitavit imperium vulgus in suam imprimis fidei trahendum, quod illae perturba sciebat, id semel immiberit modis omnibus retinere. Non consistaque implevitte codices latine scriptos de suâ l etiam ex illis commentarios patriâ linguió consóc facit, atque protinus edidit, ut etiam agrestes ma superstitionis peritos redderet. Certa eum non f sua opinio: iij namque commentarii quamvis bi longo tempore durabant, ut etiam nunc e maxibus asferri nequeant, tametfí ob id scelus nonnulli vitandum comburuntur cum suis libellis. Ad extra homo nimium confidens, cum rationibus veris cognad bonam redire frugem; tantum absuit ut parentetiam maluerit voluntarium petere exilium quan tae sententiam; qui ad Boëmos nonnulla bare f inquinatos pretiiuis, a rudi gente magno in honos betur, quam pro accepto beneficio confirmavit, su que hortatus est in ea, remanere sententia ut s e sacerdotali parum honoris, et ad Romanum Pout nullum respectum haberet.

John Leland.

Joannes Wicocivus, vir magno et excellenti ingeuiio praditus, in collegio—quod iiaci cele mum est, omnes eruditus artes tantum cum felicitas didicit, quantâ sui temporis nemo facile alius.
in philosophia illa scholastica, acuminis oftentatrice, principem locum obtinuet tum praterna in theologia recepisse peneitores, & sacramentos quidem illos, tam alte descenderat, ut in theologorum vulgo pro deo tantum non habitus sit: quo tandem calculo, summis hominibus & insignibus, quæ in eruditis academia conferre solet, donatus est. Ille vero ut se vidit ejusmodi autem titulis, suamque tantum in scholis esse autoritatem, ut omnia qua doceret, tangam e tripode dicta, crederetur; primum fratirucorum mendicitatem cutes tenus stringere copice; nec multis post alius plagis vulnerare. Ut tamen bona pars scholasticorum in hominem adepta erat, ad eam praeludia connivabant. Deinde in publicis praelectionibus, atque alias privatim, vellicabant Romanis pontificis as tum, avaritatem, ambitionem, & tyrannidem; sic putans futurum, ut Christiana ecclesiam cognitum erubebant, vestis vestigium, O factum bene! si intra nos prudentes se continuissimae limites.

Publica fama est illum postea perperam de eucharistia sensisse, aliaque virulentata dogmata domi potius chartis inscripsiisse, quam in concionibus pronunziasse. Quid tamen de hac re Tincenisis monasterii annulis sentissent, in medium adducam: 'Vicocolvus, doctor Theologiae, incepto docere errores suos A. D. 1376. Fuit ille annus ultimus imperii Edovardi et Gulielmi Mago tertius. Hec ille: 'As non possimus hic veribus eliciere, aut ejus de eucharistia errores, an de alius ritibus ecclesiae adprimus necessariis, intellexeritis. Illud certe in animum inducere non possimus, illum sub tam severis judicibus, eo seculo, potuisse impune quiquam in sacramentum Altaris dicere; Impunitum vero illum non modo Hiacum reliquisse constat, verum etiam factum non contentius munificare donatum, Lucerno, Ligerianae provinciae emporium petisse; ubi, exactis quiete, paucis annis, fato functus est & sepultus. Chronicon Tincenlis testatur his verbis paralyvim eum cita morte abscondisse: 'Anno octavo Richardi secundi, die S. Thomae martyris, Quintilii per omnia membra talius est paralybi; die autem S. Sylvesteri obiit.'
Quid hic respondebo vanissimis Polydori Virgiliī n
vitatibus, qui Edovardo a Gulielmo magno tert
difertis & accuratis verbis asserit Vicocolivum,
alia somnia prateam, volumarium exilium possi
ac magno postea apud Bœemos in pretio fuisse? Ce
non aliud, quam ut historia sua telam modosam, i
pexam, impeditam, confusam, denique informem
extat: Nam aliter quis posset honefam operi sam n
lis adivis incepto faciem inducere, mebercule non s
video; quamvis suas Italicas crīstas as tollas.

Nil hic ampliss mihi cum Polydoro, quandoquod
lektor expectat, ut consueto mere mea autorem ab ed
libris potiorem reddam: Id quod facile facere non f
sum. Quis enim resecit pontifices Romanos in om
ejus lucubrationes dīra execrationum fulmina com
sīsse? Ultre adeo, ut plu quam capitale senerint gru
quidem a Vulcanō liberum fervam. Non de
unt tamen, qui confidentissime Vicoclivi libris sibi
repairbant, & in varia exemplaria transcribī curab
Unde factum est, ut non modo in Britannia nòs
verum & in Germania, etiam nunc legantur. Qua
quam, ut casus tulit, ego planē ex multis paucos vi
Vidi autem de Rebus Sophisticis 3 libello, opuscul
de Mandatis, item aliud de legibus & vencio, de pa
pertae Chrissi, de Cena Domini; in quo operi i
defuerunt qui putarent illum subscriptīse errori nej
cujus Ambrosii Ausberti. Insuper memini multique
do incidisse in ejus Trialogum, & librum de Reali
Univeralibus, cujus mentionem facit Aeneas Silv.
35. Cap. historia Bohemicæ. Multa praetera scripti
fertur & Latino formam & vernaculo, qua a quibus de
vel hac nostra atate cum religiosè servarunt tum i
gustus, & preserimus illa vernacula in plebis gratia
scripta.

De ejus libris quod ulter scribam non habeo; ut nec
an digni sint, quia a Christiāna religiosis veris cultu
bus perlegantur. Doctorum theologorum in hac re j
dicium, potius quam nostrum valeat. Ego, quod re
quum est docebo: semper Bœemos quosdam Iisaci
studiorum causā venisse, posteaque in patriam Vicoci
libr
(xiii)

Libros secum transulisse, quibus ita docti juxta ac indociti delectabantur, ut subito magno schismati, seditioni, tumultibus, denique & bellis fomenta ministrarent*. Hinc nata est occasio, ut placitacao provincialis tum generalis Concilii severe deceruerent Vicoclivii osse exhumanda & igni committenda: cujus tragediae catastrophem ne hec quidem nostra atas vidit; qualis autem futura sit, solus Deus novit, cui Vicoclivum judicandum reliquo.


Præster vitam quam vere Apostolicam Vuiclevus duxit; ingenio, facundia, atque eruditione multiplici, omnes in Anglia comitissimes longa intervallo superaverat. Unde ipsum aeternus pater, anno post servaviorum natam 1360, per suum spiritum susscitavit, ut in medias errantem tenere, ac locustarum Tartarorum suum hypocras, taurum obscurationibus, pro sua veritate fieret, magnum numerum Christi pugil; fierentque adversus ejus intrepidum bosles, Antichristos, insuperabilis Ecclesiæ columna.

Nicholas Harpsfield, Arch-Deacon of Canterbury, 1554.

Igenio sane fuit acer acque acuto, sed minus vehemens atque popularis.

* Anne the beloved Queen of K. Richard II. was Daughter to the Emperor Charles IV. and Sister to Wenceslaus King of Bohemia, and Emperor. Dr. Wicliffe thus speaks of her in his Book of Three Fold Bond of Love: 'It is possible, says he, that the noble Queen of England, the Sister of Cæsar may have the Gospel written in Three Languages, Bohemian, German, and Latin, and to hæreticate her on this account would be Luciferian folly.' The same Account was given of her at her Funeral, A.D. 1394, by A. Bishop Arundel. 'Altho,' says he, She was a Stranger, yet the constantly studied the Four Gospels in English, and explained by the Expositions of the Doctors; and in the Study of these, and reading godly Books, she was more diligent than even the Prelates themselves, tho' their Office and Business required it. These English Gospels, very probably, were of Dr. Wicliffe's Translation; as it's very likely were many of the godly Books, which after her Death, being carried into Bohemia by Her Majesties Attendants of that Country, were the Means of promoting the Reformation there.
Joannes Wyclifie sacra theologia professor, & ecclesia parochialis de Lutterworth in Leycestria comitatu Rector, multa in Romanam Curiam, consuetudinemque Oxonii disputavit, eadem e suggestu coram populo ac proceribus sapa pradicavit. Huic Lancastriae dux, & e plebe permultii adhavere coperunt. Gregorius autem papa veritus ne ejus suafione Anglii deficerent; ad Regem, Archiepiscopum, Episcopos & Oxoniensis academia Cancellarium acriter scripsit, ut eum aut coercerent, aut prostrus abscinderent.

Lanquette's Chronicle continued by William Cooper.

Wyclifie about this time [1366.] was famous in Englande: who for speaking against the usurped power of the Romaine Bishop, and other Enormities then accustomed in the Church, was called an Heretike.

Carionis Chronicon.

Initium disputationum harum [de tyrannide pontificia; avaritia, luxu, superbia facerdotum; de votis, impuro calibatu, &c.] fecerat paulo ante Wicleffus in Anglia circiter annum 1372.

Joannis Functii Chronologia.


Henrici Gutberti Chronologia.

Joannes Wicleffus Anglus circa annum Christi 1370, mores pontificis & pontificia Ecclesia dogmata graviter reprehendit, atque adeo ipsum pontificem Antichristum appellare ausus est. Quamobrem publice in Schola Oxoniensi Harefarcha est proclamatum. Dogmæ ejus praecipuum fuit, Extra Biblia in rebus spiritualibus non esse quærendam veritatem.

John Jewel, Bishop of Salisbury, 1560.

As for John Wickeffe, John Hufe, Valdo, and the rest, for ought I know, and I believe setting Malice aside,
aside, for ought you know, they were godly Men. Their greatest Heresie was this, That they com-
plained of the dissolute and vicious Lives of the Clergy, of worshipping Images, of fained Miracles, of the tyrannical Pride of the Pope, of Monks, Friers, Pardons, Pilgrimages, and Purgatory, and other like deceiving and mocking of the People; and that they wished a Reformation of the Church.

William Camden.

Hujus [emporioli Lutterworth] Ecclesiam rectit ille celeberrimus Joannes Wickliffe; vir ingenio subalterno, & sacrís litterís versátiímus, qui cum calamum in pontificiáam auctoritatem, & Romanam Ecclesiam fríex-
isset, non solum gravíssimo exágitátae erat dum víve-
ret: Sed etiam anno post mortem quadragésimo primo in corpus savitum suum, quod Senesi Concilií mándatí exhumatum erat & exústum.


Multa de Wiclefo mentiúr Waldesís—more Lyncei inquisitores vestri videre fíbi videntur qua pra-
zer eos nemo (invidia felicit osculorum aciem, ut sì,
adjuvante) nusquam enim in operibus ejus reperta, quæ manuscripta apud nos sunt; edendo mérito in lu-
cem, ut hæc, ut alia non paucà calumniá diluantur.

John Tillesfon Arch-Bishop of Canterbury.

And yet, during that Degeneracy of so great a Part of the Christian Church, and the Prevalency of Antichrist for so many Ages, some few in every Age did appear who did resolutely own the Truth, and bear Witness to it with their Blood; But these did almost stand alone and by themselves, like a few scattered Sheep, wandering up and down in a wide Wilderness. Thus, in the Height of Popery, Wicliffe appeared here in England, and Hierone of Prague, and John Husi in Germany and Bohemia.

Anthony
Anthony a Wood.

Johannes de Wickliffe, vel Wycklvey, exercitatissimus fuit philosophus, & clarissimus theolagus; excellentiis & planis divini ingenii, immense & pene innumerae doctrinae monumenta post se relinquit.

Johannes Cluverius

Illis temporibus [A. D. 1369.] Ioannes Taulerus interioris sapientia praece, & Johannes Wiclefus Anglicus liberioris puriorisque Theologia Doctor, pontificiae superstitionis subversor, Franciscus Petrarcha religiosissimus literaturae inquisitor exituere.

Henry Wharton Vicar of Menstre, in the Isle of Teneret.

Joannes Wiclefus natione Anglus, in septentrionali Insula parte natus, Oxonii in Collegio Mertonensi educatus, cujus primum Scholavis, dein socius fuit, Collegii Cantuariensis ac Baliolensis praeceptor; tandem admotus; philosophus insignis, Theologus omnibus numeris consummatissimus; nec minus vita sanctitam & morum castitatem, quam doctrinam eximius. Theologiae Scholasticam ad unguem adoctus, impressus vero Occami, Lincolnensiis, atque Armachani studiis Lector; postquam Doctoratus insignia tulisset, Theologiam in Academia Oxoniensi publice professus est; demum Ecclesia de Lutterworth in provincia Leicestrensi Rektor factus.

Lawrence Echard, Arch-Deacon of Stow.

About this time [1377.] the famous Dr. John Wycliffe, a Man of an acute Wit, profound Learning, and great Judgment, publickly maintained several material Points and Propositions, in the University of Oxford against the Church of Rome; particularly against the Pope’s Supremacy, the Infallibility of the Church, and Transubstantiation.
THE LIFE OF
Dr. John Wicliffe, &c.

CHAP. I.

Of the Place of Dr. Wicliffe's Birth; his Going to Oxford; his Disputing against the Friars in behalf of the University, and concerning the Poverty of Christ. He is made Master of Balliol College, and Warden of Canterbury-Hall, and is removed from the latter by the Sentence of the Pope.

JOHN de Wicliffe was born, very probably, about the Year MCCCXXIV, in the Parish of Wicliffe near Richmond, in Yorkshire. Being bred to Learning, he was sent to the University of Oxford, and was first admitted Com-p. 378.

Leland says the mun. of Queen's College, then newly founded by Robert Eggesfield, S.T.B. but was soon after removed to Merton College, where he was first Pro-

* Wiclif, a mean Gentilman, dwelith at a little Village caullid Wiclif.

[They] say that John Wicliffe Hæreticus was born at Spreswell, a poor Village a good Myle from Richmond.

bationer, and afterwards Fellow. This College was then the most famous Seminary of Great and Learned Men in the whole University: For of it were, about this Time, the following Men of Note and Eminency. 1. Walter Burley, who flourished A.D. 1330, and was called the Plain Doctor; for his excellent Learning he was made Preceptor to K. Edward III. 2. William Occam, who was called the Singular Doctor, and the Venerable Preceptor. 3. Thomas Bradwardine, A.D. 1349, who was called the Profound Doctor. He was by Archbishop Stratford called to Court, where he was made Confessor to the King, Canon of Lichfield, and Chancellor of the Cathedral Church of St. Paul's; and after the Arch-bishop's Death, his Successor in the See of Canterbury. 4. John Gatesden or English, who in 1320 was had in great Reputation for his Skill in Physick. 5. John Dumbleton, who flourished 1320. 6. John Eswood, who was Famous for his Skill in Astronomy, 1360. 7. Roger Swet, the Author of the Art of Reckoning about the Year 1370. 8. Simon Mepham, Canon of Chichester and Arch-bishop of Canterbury, 1330. 9. Simon Islip, Canon of Lincoln, Lord Privy-Seal, and Secretary to the King; and afterwards in the Year 1349 promoted to the See of Canterbury. 10. William Rede, a noted Mathematician, who published Astronomical Tables, and built the Library at Merton College, and was Bishop of Chichester 1369.

Of this College, thus noted for Learned Men, was our John de Wicklif, who soon came to be taken Notice of, and distinguished for his excellent Parts and vast Application, which was such, that he is said to have gotten by Heart all the most intricate Parts of Aristotle; and afterwards, when he applied himself to the Study of Divinity, to have made himself Master of all the Nicketies of the School-men. By these Means he came to
to be reckoned inferior to none of his Time in Philosophy, and incomparable in the Performance of School-Exercises: a Man of a profound Wit, and very strong and powerful in Disputations, and was by the common sort of Divines esteemed little less than a GOD.

To these Acquisitions of School-Learning, Wycliffe added the Study of the Civil and Canon Law, and of our own municipal Laws, in all which his Writings shew him to have been very well veried. But that which seems to have been his favourite Study and chief Delight, is the reading of the Holy Scriptures. Of these he was a very diligent Student; he wrote Notes, and Expositions, and Homilies on several Parts of them, and translated them into English; for which Reason he seems to have had given him the Title of DoctoR Evangelicus or the Gospel Doctor. Next to the Scriptures, he seems to have studied most the * Four Fathers of the Latin Church, whom he often quotes and refers to in his Writings. He was likewise a great Admirer of the Writings of Robert Grossetheal, Bishop of Lincoln, 1235. and of Richard Fitz-Ralph, one of his Predecessors in the Professor of Divinity's Place, and Arch-Bishop of Armagh in Ireland, about the Year 1347. These he often quotes, and makes great Use of them in his Disputes with the Friars, and against the papal Encroachments here in England.

Such was the Character of Wycliffe in the University: But what seems to have first made him taken Notice of, was his taking the Part of the University, A.D. 1360, against the Opposition and A.D. 1360. Encroachments made by the begging Friars, who had ever since their first Settlement in Oxford, A.D. Antiqui. Ox. 1230, been very troublesome, and made it their Business to disturb the Chancellor and Scholars, by 150, 154, breaking in upon their Statutes and Priviledges, and setting up an exempt Jurisdiction. By one of the Statutes of the University it was ordered, That.
That no body should proceed Doctor in Divinity, unless he had been before a Regent in Arts, either in that or some other University. Of this the preaching Friars complained, as bearing hard upon them, and to their prejudice. They laboured therefore very earnestly to have this Statute repealed, and to be exempted themselves from the performance of the University Exercises. For this purpose they appealed to the Pope, petitioned the King, and insulted the Chancellor, Proctors, and Regents of the University; treating them with all imaginable Contempt, and doing all they could to stir up the Scholars to be seditious and troublesome.

Not content with this, they took all opportunities to entice the Youth from the Colleges into their Convents; insomuch, that People were afraid of sending their Children to the University, lest they should be Kid-napped by the Friars. By which means the Number of Students was so far decreased, that whereas they had been Thirty Thousand, they were not in 1357, above Six Thousand. This obliged the Chancellor and Regents to make a Statute, That none should be received by the Friars into their Orders till they had attained to the Age of Eighteen. But notwithstanding, the Friars, by their Money and Interest at the Court of Rome, frequently procured Dispensations to be exempted from the force of these Statutes: So that the Dispute betwixt the University and them, continued till the Year 1366, when the Matter being brought before the Parliament, It was ordered, That as well the Chancellor and Scholars, as the Friars of those Orders in the Universities, should in all Graces, and other School-Exercises, use each other in Friendly-wise, without any Rumour as before: And that none of these Orders should receive any Scholar into their said Orders, being under the Age of Eighteen Years: That the Friars should take no Advantage, nor procure any Bull, or any other Process from Rome against the Universities, or proceed therein: And that the King have
Have Power to redress all Controversies between those from henceforth, and the Offenders to be Punished at the Pleasure of the King and of his Council. But to shew how little the Friars regarded the civil Authority, notwithstanding this Determination of the Parliament, about Nine Years after a Bull was procured, Coll. No. 7; by the Instalment of the Prior and Convent of Christ Church Canterbury, in their behalf, to dispense with the Statue of the University, requiring Persons to be Regents in Arts before they proceeded Doctors in Divinity.

But now another Dispute arose, betwixt the Religious and the Members of the University. One Roger Conway, a Minorite, in a Sermon Antiqu. Oxon. preach'd at London, about 1354, asserted that the p. 181. Poverty of Christ was such, that neither He, nor any of His Apostles had any thing of their own, but possessed all things in Common, and that Christ begged for a Livelihoom. This Opinion invented on purpose to justify the begging Trade of the Friars, was first opposed by Richard Kilmyngton, at that time Dean of St. Paul's; who was seconded by Richard Fitz-Ralph, Arch-Bishop of Armagh; ibid. p. 181, who happened to be at London at that time. About Six Years after, the same Point being maintained A.D. 1360, by the Friars at Oxford, they were opposed there by John de Wycliffe, John Thoresby, Usher of Bolton, Nicholus Hereford, Walter Brey of Merton College, and Philip Norris, and others, who with great Applause of the Hearers answered the Friar's Arguments.

Among these, Wycliffe seems to have been one of the most earnest and zealous against the Usurpations and Errors of the Friars. In one of his Tracts yet remaining, he thus exposes them for their drawing the Youth of the University into their Convents. He says, he, having Children into Christ's Religion into their private Opes by hypocrite, lies, and sleight. For they tellen that their Opes is more holy than any o-
ther, and that they sullen have higher Degree
in the Bliss of Heaben then other Men that ben
not therein, and say that Men of their Oyer
Sullen never come to Hell, but sullen done other
Men with Christ at DoomeDay. And to
they sellen Chyldeyn fro Fader and Moder, some-
time lich as ben unable to the Oder, and some-
time such as sullen lusteyn their Fader and Moder
by the commandment of God; and thus they
ben Blasphemers takin upon full Counsell in
* douteu Things that ben not expressly commanded
ne forbidden in holy Writ; lich such Counsell is
approyned to the holy God, and thus they ben
cerefor curled of God as the Pharissees were
of Christ, to whom he sleth thus: Woe to
you Scribes and Pharissees that ben Writers of
Law, and Men of singular Religion, that com-
passien about the Water and the Lond to make of
your Religion, and when he is made of your Re-
ligion, yee make him double more a Child of
Helle. And as he that sleeth an Ox or a Cow
is damnable by God’s Law, and Man’s Law
also, muckil more he that sleeth a Man’s Child
that is better than all earthly Goods, and draw-
eth him to the lesse perfect Oder. And though
this singular Oder were more perfect than
Christ’s, yet he wot neyere where it be to dam-
nation of the Child, for he wot not to what fate
God hath ordained him; and so blindly they don
against Christ’s Ordinance.

Against the other Pretence of the Religious,
that Christ himself was a Beggar, Wycliffe
wrote and publish’d * several Tracts, thus entituled;

* Amo Domini 1360 Juvenis quidam Anglus scripsit contra
Mendicitatem fratrum librum aculeatum, acerrime impugnans
eandem non solum scripturis & rationibus, sed etiam in fine
per prophétias Hildegardis, Joachimi abbatis, & Cyrilli pref-
býteri. Quem aliqui putant suiisse Joannem Wiclevum.
Liber incepit. Quia omnia communiter omnibus data. Bace,
Of the Poverty of Christ: against able Beggary; and of Idleness in Beggary. The Design of these Tracts seems to have been the same that he pursues in some of his Writings which are yet remaining, wherein he shews, That Christ lived on Alms of Mary Magdalen, and other holy Men and Women—— without aixying or constraining: CHRIST had his Apostles and Disciples that they should not here a Sachell ne Scrip [as the Be-gging Friars did to carry to their Convents what they begg'd] but look what Man is able to hear the Gospel, and eat and drink therein, and pass for thence, and not pass fro House to House. St. Paul labored to travaille with his Hands for him, and for Men that were with him; and tovered neither Gold, ne Silver, ne Clothes of Men that he taught, to geve other Teachers example to do the same in time of need. St. Paul biddeth that Men that will live in Ideness and Curiosity, and not * travaille, mutten nor eat. St. Clemente op'ined that Christen Men shulden not beg openly; and so to put away this Begging, St. Austin makes that twice Books how Monks * owen to travaille with their Hands for their Livode. From all which he concludes, That her open Begging is thus harply damned in holy Writ, it is a foule Error to meyntene it, but that it is more Error to se to that Christ was such a Beggar, ther then he must have been contrary to his own Law.

In the same Tract he shews, That it is a leaving the Commandment of Christ of geving of Alms to poor feeble Men, to poor crooked, to poor blind Men, and to behede Men, to geve Alms to Hypocrites that feyn them holy and needy, when they ben strong in Body, and have overmuch Riches both in great wall Houses, and precious Clothes and great Feast, and many Jewels and Tresoure: That poor Men are set with this false begging, lych the Freeres taken C
Walsty fro them their worldly Goods by which they
hinder sustayn their bodily Life, and deceide rich
Men in their Alms, and myntenin by conforten
them to live in falsness against Jesu Christ.
For ther were poore Men enough to taken
Men's Alms bfore that Freere camed in, and
the Earth is now more barren than it was, other
Freere oz poore Men more wanthen of this Alms;
But Freere by subtle Hypocrite gotten to them-
selves, and * leter the poore Men to have these
Alms.

An unknown Writer intimates that at this time
Mr. Wickisse began to correct the Abuses of the
Clergy: * John Wicliffe, says he, the singular
Ornament of his Time, began at Oxford in the
Year of the Lord 1360, in his public Lectures,
to correct the Abuses of the Clergy, and their
open Wickedness, K. Edward III being living,
and continued secure a most valiant Champion
of the Truth among the Tirants of Sodom.* But
it was not till many Years after this that Wicke-
isse was advanced to the Professor's Chair and read
the Divinity Lecture, as will be shewn hereafter.
However, it's certain he got a great deal of Cre-
dit by his Management of these Controversies.
Accordingly we are told that the very next Year
[A. D. 1361.] he was advanced to be Master of
Batiol College in Oxford, and four Years after
to be Warden of Canterbury Hall, then newly
founded.

In the Year 1361 Simon de Ilep, Arch-Bishop
of Canterbury, formed a Design of Founding a
Hall in the Parish of St. Mary's in Oxford, to be
called by the Name of Canterbury Hall; in which
were to be a Warden and XI Scholars, of which
(as was afterwards suggested on the Part of Arch-
Bishop Langham) the Warden and three of
the Scholars were to be Monks of Christ Church Can-
terbury, and the other VIII Secular Priests. But
this Limitation of the Wardenship to a Monk of
of Christ Church does no way appear by any of the Writings relating to this Matter that are yet remaining. The Royal License granted to the Coll. No. 1. Arch-Bishop for Founding this College, and appropriating to it the Rectory of Pageham in Sussex only mentions a certain Number of Scholars religious and secular. William de Ely's Confirmation of the Gift of the Manor of Wodeford makes them Clerici Clerks; and Wicliffe in his Petition to Libel calls them Clerici Sepiaros. These were to study Logick, and the Civil and Canon Law; and the Arch-Bishop, for their Maintenance, settled on them the Patronage of Pageham, and the Manor of Wodeford in the County of Northampton, to which he intended, if he had lived, to have added the Patronage of Ivy Church, in Romney Marsh in Kent; but, as Birchington observes, he died and left this Work imperfect. However, the Arch-Bishop having got the Rectory of Pageham and Manor of Wodeford, to be settled on this his new Foundation, he purchased some old Houses which had been ruined by a late Storm, and fitted them up for the Reception of his Scholars; which accordingly he placed there himself, and chose one Henry de Wodeball a Monk of Christ Church Canterbury, and formerly of Abingdon, to be the Warden. Of this Wodeball we have the following Account: In the Year 1361, having a mind to take his Doctor's Degree, he attempted to take it under a secular Student, on the Account of paying some Charges that he must have been at otherwise. This being contrary to the Usages of the University, his Abbot Roger de Thame, who was then Abbot of the Monastery of Abingdon, of which Wodeball was at this time a Monk, dissuaded him from it. But finding that, notwithstanding his Persecutions, Wodeball still resolved to make an Attempt to take his Degree that way, the Abbot sent Letters to the Regent Masters, in which he desired they would repel this Monk from such
such Inceptorship. But Wodebulle made the Chancellor so much his friend that he obtained his grace notwithstanding all the opposition that was made by the Proctors and some of the Masters. This occasioned a difference between the Chancellor and the Proctors, which was carried to that height, that the Chancellor ordered the Proctors to be expelled the Congregation House. On which one of the Proctors went to the Abbot of Abingdon, who then resided at London, and so effectually convinced him of the rash boldness of Wodebulle, that he was forbidden his degree. But by the intercession of the Arch-Bishop of Canterbury, who favoured Wodeball, and of the Chancellor, the Abbot was at length prevailed with to consent that he should take his degree, or be admitted to be an Inceptor by himself.

It was then customary, on such occasions, for the candidates for degrees in divinity, to present the Regents in arts with robes. One of the Proctors who was entitled to these honourable presents, having formerly opposed the Monk, had none of them sent to him. This the Proctor resented so far as to stop Wodebulle his degree, until satisfaction was made to him, by Wodebulle's swearing in verbo dignitatis sua, that he had sent by his servants these honourable presents to the Proctor's lodgings, but he not being at home, and the servant finding no body with whom he might trust them, they were brought back again; but that they were ready at any time to be delivered to him. And so at length Wodebulle was admitted to his degree.

It must be after this, that Wodebulle was nominated by the Arch-Bishop to be Warden of Canterbury Hall; since he was then a monk of Christ Church Canterbury and Doctor of Divinity. It is pretended that Arch-Bishop Hylip made Wodebullen Warden, after he was named to the Wardenship by the Prior and Chapter of Canterbury; and that
this was agreeable to the Statutes made by the Arch-Bishop and confirmed by the Pope. But this is very unlikely, that the Arch-Bishop should put it out of his own Power to choose whom he thought most proper to answer the Ends of this his new Foundation. In the King's Pardon, and Coll. No. 6. Confirmation of the Pope's Sentence therefore, its said that the Arch-Bishop having built and founded Canterbury Hall, he ordained and appointed certain Monks of Christ Church Canterbury, namely, one of them to be Warden, and the rest to be Scholars of this Hall, together with certain other secular Scholars. This the Arch-Bishop seems to have done either about the end of the Year 1360, or the beginning of 1361.

This establishment however continued not long. For whether the Arch-Bishop could not bear the turbulent humour of Wodehull, or that he saw the Design of his Foundation frustrated by the perpetual bickerings between the Monks and the secular Fellows: The Arch-Bishop Two Years after turned Wodehull from being Warden, and his Three Fellow Monks from being Scholars of his new founded Hall, and in their rooms appointed John de Wicliffe to be Warden, and William Selby, William Middleworth, and Richard Bengor, Clerks of the Dioceses of York, Sarum and Oxford, to be Scholars. Wicliffe's Letters of Institution to the Coll. No. 3. Wardenship are dated at Mansfield, one of the Arch-Bishop's Seats, Decemb. 14, 1365; in them he is filled a Person in whose Fidelity, Circumspection, and Industry, His Grace very much confided, and one on whom he had fixed his Eyes, for that Place, on account of the honesty of his Life, his laudable Conversation, and Knowledge of Letters. Of the Truth of this Character the Arch-Bishop could not well be Ignorant: He having been, as was observed before, of the same College with Wicliffe, and very near his contemporary there,
In this State did the Arch-Bishop leave this his new Foundation at the time of his Death, which happened to be St. Mark's Day, [Apr. 25.] the Year following. But it did not long continue in it; for Simon Langham Bishop of Ely, was on July 23, this same Year, by papal Provision translated to the See of Canterbury. This Prelate was first a Monk, and afterwards Abbot of Westminster, and therefore by Inducement led to favour the Religious, and take their Part. Of this the Monks of Canterbury could not be insensible, and therefore immediately on Langham's Promotion, they applied themselves to him for Redress. Accordingly, the Arch-Bishop ejected Wicliffe from the Wardenship, and the three other Seculars, whom Arch-Bishop Hep had made Fellows of the Hall, in the Col. N°. 4. places of the Monks, and made one John de Radegate, a Monk of Christ Church Canterbury Ward- en. This the Register tells us he did in April 1367, Radegate continued but a very little while in this Place; for the very next Month, the Arch-Bishop removed him, and made Wodehall Warden, dismissing out his Mandate to John de Wicliffe, and the rest of the Scholars of the Hall to yield Obedience to him as their Warden. 'This Wicliffe and the Scholars of the House refused to do, as being contrary to the Oath they had taken to the late Arch-Bishop their Founder. But Arch-Bishop Langham, in order to force them to it, sequestred the Patronage of Pengeham, and by force took away the Books, and other Things which the Founder by his last Will had left to the Hall.'

Upon this Wicliffe and the three expelled Fellows appealed to the Pope, and by their Proctor represented the Case, as is just now related. To which Appeal the Arch-Bishop replied to this effect; 'That Simon Hep had for the Encouragement of Learning established a Hall, out of the Revenues of the Church and Arch-Bishopric of Canterbury.'
bury, for a Warden who should be a Monk, and
three Monks and eight Scholars; That the
Warden was to be named by the Prior and Chap-
ter of Canterbury, and chosen by the Arch-Bishop
for the time being; That the Founder had once
made Henry de Wodehull a Monk and Professor
of Divinity, Warden, after the same Henry was
named to the Wardenship by the Prior and Chap-
ter of Canterbury, and had given him the Posses-
sion and Administration of the said College, in
spiritual and temporal Matters, and that the
Parochial Church of Pageham was annexed and
appropriated for the Maintenance of the same
Hall, which the said Henry de Wodehull, and the
Fellows, the Monks and Scholars, had enjoyed
for a considerable Time. But, that notwith-
standing one John de Wicliffe in a lawful absence
of Henry Wodehull, and of some other Monks
and Scholars of that Hall, got himself made
Master by Craft, and de facto, at which the
Founder (as Wicliffe pretends to excuse himself)
who was then very infirm, did connive: But it
should not have been so by right. That upon
this, Simon Langham considering that the College
should not be governed by a Scholar of the
House in prejudice of the Monks, ordered,
that the Intruder and the rest of the College,
should receive Henry de Wodehull for a Warden;
but John de Wicliffe refusing to do it, and Simon
the Arch-Bishop fearing that the Monks would
not receive the Benefit of Learning, he ordered
farther, that the Title to Pageham Parsonage
should be suspended, and the Revenues sequestr-
ed for a certain Time. And that this made
John the Intruder and his Fellows, appeal to the
See of Rome, &c.

By this it seems as if Wicliffe was chosen by
Arch-bishop Heep, to be one of the Scholars of
this his new Foundation, before he was made
Warden by him. But be that as it will, Pope Coll. No. 5.

C 4

Urban
Urban having received the Appeal, made to him by Wicliffe and the Fellows that were expelled, and the Arch-bishop's Answer to it, he Commissioned Cardinal Andruynus to examine the Matter, and by His [the Pope's] Authority and Power, to determine whether it was more for the Advantage of the new erected Hall, that the Members of it should be Seculars or Religious. For it seems now to be taken for granted, that it was not for its Benefit, that the Scholars should be, according to the first Design of the Founder, Three of them Monks, and the rest Secular Clerks: And one would have thought therefore that the Founder himself having in his Life time turn'd out the Monks, and suffer'd only secular Clerks to be Members of this Society, should have determined this Question: It being a plain Argument, that according to the Judgment and Experience of the Founder, it was molt for the Advantage of the Hall, that the Warden and Scholars of it should be all Secular Clerks. But notwithstanding this, after a long and tedious delay of Three or Four Years, it was ordained by a definitive Sentence, which was confirmed by the

Coll. No. 5. Pope A.D. 1370, That only the Monks of Christ Church Canterbury, ought to remain continually in the College called Canterbury Hall, and that the Seculars ought all of them to be expelled; that Henry de Wodeball and the other Monks who were deprived, should be restored; and that perpetual Silence should be imposed on John de Wicliffe and his Associates William Selhi, William Middleworth, and Richard Benger. The Execution of this Sentence was, by the Pope's Bull dated at Viterbium, May 28, 1370, committed to Simon de Sudbury Bishop of London, the Abbot of the Monastery of St. Alban's, and to the * Arch-Deacon of Oxford in the Church of Lincoln; who were by the Pope's Authority to restore the above-mentioned Henry de Wodehall, &c. to defend them so restored, and to compel all those who contradicted them by Eccles.
Ecclesiastical Censures, without allowing of any Appeal. This Mandate was accordingly executed this same Year, by the Arch-Deacon of Oxford, p. 184. who delivered to Wodehall the insignia of the Wardenship, and by the Prior of Lewes in Sussex, Mr. Roger de Freton Dean of Chichester, and Walter Baketon Doctor of Decrees, who put Wodehall in Possession.

It is no wonder that such a Sentence as this was obtained at the Court of Rome, when so powerful an Interest was made to procure it: For not only the Arch-Bishop, but the Prior and Chapter of Canterbury, espoused Wodehall's and the Monks side, and did all they could to promote their Cause: What now could Wicliffe and Three poor Clerks do against so powerful a Combination?

But notwithstanding this Sentence, the Monks, it seems, did not think themselves safe in their new Possession. According to the Licence of Mortmain, coll. No. 6. by Vertue of which, the late Arch-Bishop was empower'd to build this Hall, and appropriate to it the Parsonage of Pagham, &c. there were to be placed in it a certain number of Scholars Religious and Secular: But now by this Sentence they were to be all Religious. This was therefore directly contrary to the Form of the License, and it was therefore a Question in Law, whether the Hall it self, and its Endowment was not all forfeited to the Crown. To prevent this, therefore, the Prior and Convent of Christ Church solicited for the Royal Pardon and Confirmation of the Pope’s Sentence, which they obtained about Two Years after, on the A. D. 1372. consideration of their paying * two hundred Marcs.

* To let the Reader see that this was a vast Sum at that Time, near 1000£ of our Money. I think it proper to observe, That in the Year 1378 A. Bp. Sudbury decreed that every Chaplain having no Cure of Souls, and annally celebrans Chronic pre-should content himself with VII Marks per Ann. either all in ci. p. 136. Money, or with Diet and III Marks; and be that took a Cure to be content with VIII Marks or with IV Marks and his Diet. So that IV Marks, the Price of a Man's Board, was then equal to XVI Pounds now.
One can't well avoid reflecting, that if the Royal Confirmation of this Sentence cost so much, the Sentence itself must be as chargeable: Since 'tis well known that the Romish Court was not so dead to this World, as not to be sensible of the Value of Money, and to be utterly careless about the getting of it.

Thus was Wicliffe dispossessed of the Wardenship of this Hall, A Preferment that even his Enemies own was conferred upon him by the Founder. And of which he seems to have been deprived rather by the powerful Interest which the Religious had, at that Time, both at Home and Abroad, than for any want of Right to the Place, or any Misbehaviour in it.
Chap. II.

Wicliffe defends the King's Title in Opposition to the Pretensions of the Pope; he professes Divinity, and reads the Publick Lectures in the University, in which he attacks the Corruptions of the Friars.

During this Dispute betwixt the Arch-Bishop and the Monks, and Wicliffe and the Secular Fellows about the Right to Canterbury-Hall; Pope Urban gave notice to K. Edward that he in A.D. 1366, tended by Process to cite Him to his Court, then at Avignon, to answer for his Default in not performing the Homage which K. John his Predecessor acknowledged to the See of Rome for his Realm of England, and Dominion of Ireland, and refusing to pay the Tribute by Him granted to the said See. With this the King acquainted His Parliament, which met this Year at Westminster the Monday after the Invention of the Cross, and required of Records, their Advice concerning what was best for him to do, if any such thing was attempted: To which it was answered by the common Consent of the whole Estate, That, forasmuch as neither King John nor any other King could bring his Realm and Kingdom in such Thralldom and Subjection, but by common Assent of Parliament, the which was not done; therefore that which He did was against His Oath at His Coronation, besides many other Causes. If therefore the Pope should attempt any thing against the King, by Process or other Matters in Deed, the King with all His Subjects should with all their Force and Power resist the same.
But notwithstanding this Resolution of the Parliament, one of the Monks had, it seems, the Hardines to defend this Claim of the Pope’s. To him Wicliffe replied, and published a Determination in which he shewed, That the Resignation of the Crown, and Promise of a Tribute made heretofore by K. John, ought not to prejudice the Kingdom of England; and did not at all oblige the present King. This, no doubt, was no way agreeable to the Court of Rome, who were very impatient of Contradiction, and could not bear any Opposition made to their Pretensions, however unjust and unreasonable they were. And therefore we need not wonder that Wicliffe was ejected, as has been shewn, from his Wardenship. However, by this he seems to have been made known to the Court, and particularly to the Duke of Lancaster, the King’s Brother, who was, at this time, in great favour, and to whom Wicliffe, two Years after, addressed some of his Works which he published.

However, it’s certain that his Character and Reputation in the University were no way lessened by this his arbitrary Ejection: For having taken his Doctor of Divinity’s Degree, he now publickly professed Divinity, and read Lectures in it; which he did with very great Applause, having such an Authority in the Schools, that whatever he said was received as an Oracle. In these Lectures he frequently took Notice of the Corruptions of the begging Friars, which at first he did in a soft and gentle Manner, till finding that his detecting their Abuses was what was acceptable to his Hearers, he proceeded to deal more plainly and openly with them:

‘Religion, as one well observes, had now passed thro’ so many ignorant and barbarous Ages; the Means of greater Knowledge had been so studiously hidden from the People, and the Ignorance of the Laity was so advantageous to the Interest of
of the Clergy, that the true Spirit of Christianity seemed to be wholly lost, and had degenerated into Shews and Ceremonies, many of which were unlawful, but almost all useless. And not only this fatal Stupidity and idle Superstition had generally possessed the Minds of Men, but all Remedies were detested, and all Artifices used to continue the Disease. The incredible Fables of Legends, and incurable Itch of lying for the Honour of their Saints and Patrons, which then reigned among all the Monastic Orders, (which was almost the only Subject on which they preached) and was fondly received by the credulous Multitude, were one of the greatest Scandals, and most pernicious Abuses in the Church at that time. The greater and more necessary Articles of Faith, and all genuine and rational Knowledge of Religion had generally given place to fabulous Legends, and Romantick Stories; Fables which in this respect only differed from those of the ancient Heathen Poets, that they were more incredible, and less elegant.'

Dr. Wicliffe therefore, in exposing the Follies and Superstitions of the Friars, struck at the Root of all the Abuses which at that time had got into the Church. Of this he was very sensible: For to them he imputes all the Disturbance of the Christian Church, and the Mischief of this World; and affirms that the infatuated Church is involved in infinite Blasphemies, principally by the Tale of that Dragon mentioned in the Revelations, i.e. the Sects of the Friars which minister to that Delusion; and other Luciferian Seductions of the Church. The Particulars with which Dr. Wicliffe charged the Friars, may be seen in a Tract which he published about ten Years after this, in which he charges them with holding fifty Heresies and Errors, and many more, if Men wole seke them well out. These he names as Follows.
I. First, says he, Freere leyn that their Religion, founden of sinful Man, is more pestre than that Religion of Christe the which Christ himself made that is both God and Man.

II. Also, Freere leyn privily that it is Apostacy and Hereby for a Priest to live, as Christ ordained a Priest to live, by Form of the Gospel, viz. to travelle to law God's Word among the People; to do this Office freely going fro Country to Country where he may most profite, and cree nor for Pissur, ne any other harrape, and charge not singular abuse, andlogg not, but he payed with common Meat and Drink as Christ and his Apostles weren.

III. Also, Freere leyn, if a Man be once possessed to their Religion, he may never leave it and be saved, tho' he be never so unable thereon, for all time of his Life.

IV. Also, Freere leyn, if a Man be possessed to their holy Dower, he shall not preche freely and generally. The Gospel to Chilken Men, without Licence of his Sovereign for Disuse of Obedience, be his Sovereign never so curst a Man of Life, and unpunning of God's Law, and Cre-

† perhaps way to Chilken Mens Souls, and in life a soul Devil of Hell, though this Man profest have recevred of God never so much Running of God's Law, and Power and Will to work after this Running.

V. Also, Freere demure that Begging is law-

ful, the which is damen by God, both in the Old Testament, and also in the New.

VI. Also, Freere leyn indepe, that it is * meritorious to leave the Commandement of Christ, of giving of Alms to poor lebile Men, to poore crooked, to poore blind Men, and to lebide Men, and give this Alms to Hypocrites that leen them holy and needy when they ben straung in Body, and have overmuch Riches, both in great walle Houses, and precious Clothes, and great Heats, and many Jewels and Treasure.

Also,
Also, Freeres chargen more hicking of their
own Traditions, than hicking of the Command-
ments of God.
Also, Freeres seynen them as Hypocrites to
kepe stricly the Gospel and Poverty of Christ
and his Apostles, and they mossten [do] contra-
ry to Christ and his Apostles.
Also, Freeres yauwen Childen fro Christ's
Religion into their private Order by hypocritie,
leunings, and feelings.
Also, Freeres for Pride and Covetishe, yau-
en fro Curates their Offices and Sacraments,
in which lieth Wynnyng of Worship, and so
make Difficen between Curates and their
gostly Childen.
Also, Freeres come in under the Name of
Saints, and soysaken the Saints Rule and Life,
and putten their own Erroz to the Saints, and
to hannya both them and God.
Also, Freeres pursuuen true Priestes, and letter
them to preche the Gospel, notwithstanding that
Christ enjoyned Priesthoo, and techeing of the
Gospel; and so they departen that Thing that
God joyned togidere.
Also, Capped Freeres that ben cleped Masters
of Divinity, have their Chamber and Service as
Lords and Kings, and lenden our Pious full of
Covetishe to preche, not the Gospel, but Chroni-
cles, Fables, and Leunings to plese the People,
and to robb them.
Also, Freeres shewen not to the People their
great Sins flabbily as God biddeth, and namely
to mighty Men of the World; but flatteren them
of gosen and nourisien them in Sin.
Also, Freeres by Letters of Fraternity dece-
iven the People in Faith, and robben them of tem-
poral Goods, and maken the People to truuc-
more in dede Parchynys seled, with Leunings and
vain Prayers of Hypocrites that in enas been
damaged Devils, than in the Help of God, and
in their own good Living.

Also,
Also, Freres pervert the right Faith of the Sacrament of the Alter, and bringen in a new Heresie. For when Christ leith that the Bread that he brake, and blessed is his Body, they say that it is an Accidents withouten liget or nought.

Also, Freres builden many great Churches, and colly wasst Houses and Cloisters, as it weree Tackels, and that withouten neede, where through Parish-Churches, and common Ways been perced; and in many Places upon.

Freres also destroyn Obedience of God's Law, and magnifyens Angular Obedience made to Unful Men, and in case to Devils, which Obedience Christ entampled never, neither in himself, ne his Apostles.

Also, Freres toskaten Perfection of their Order for Worship of the World and Covetise, and ben not suffer'd to take the Freedom of the Gospel, for to preche God's Word to the Peple.

Also, Freres praisen more their rotten habite than the worshipfull Body of our Lord Jesus Christ; for they techen Lords and namelike Ladies, that if they dien in Francis's abite, they shulden never come to Hell for Virtue thereof.

Also, Freres beggen withouten neede for their own rich Sec.

Freres also keepen not Cozreption of the Gospel against their Brethren that trespasse, but cruelly don them to painful Prison.

Also, Freres maken our Lord lawlesly, for they leden Clerks and namelike ruilen Prelates, and Lords and Ladies, and Commons also.

Also, Freres ben irregular Procurationes of the Fens, to make and maintain Wars of Christen Men, and Enemies of Peace and Charity.

Freres also ben Scariot's Children betraying the Truth of the Gospel, and to Christ for Money.

Also,
Also, Freres destroy this World most of all cursed Men, for they backbitten good Clerks, and lye that they disturb the Lord, and slander evil Clerks in their Sin.

Also, Freres ben most rebel against the teaching of Christ's Gospel, and most out of Patience and Pity, for they ben most impatient against the reproving of Sin, and destroying thereof.

Also, Freres meyntene that Holy Writ is false.

Freres ben also stronger wedded with their rotten habite against the Freedom of the Gospel, than the Husband is with his Wife by Ordinance of God. — If a Frere be out of his rotten abide, yea an Hour, he is Apollate, though he love more God, and serve him better, and prostrate more to Christen Men.

Also, Freres teach that it is not leuell to a Priest or another Man to keep the Gospel in his Bonds, and Clennels without Erroz of Inful Men, but if ye have * left theerof of Antichrist.

Also, Freres ben relclent and a Swallow of Simony, of Usury, Errozions, of Babyness and of Thiefs, and so as a Pelt of Hob of Mammon's Tresfour.

Freres also crien loud that poor Priests ben Heretics, for they teach by God's Law how Clerks yelden keep wilful Poverty of Christ's Gospel; and that the King and Lords owen to compelled them toerero, and thus they dammen Holy Writ and the King's Regale.

Also, Freres ben Thieves, both Night-Thieves and Day Thieves, entreing into the Church not by the Door that is Christ. For withouten Authorite of God they maken new Religions of Erroz of Inful Men.

Also, Freres by Hypocrisie binden them to impossible Thing that they may not do, for they binden + obey the Commandments of God.

Freres also ben worse Heretics than were Jews, that woulden keep Ceremonies of the D old
old Law with Freedom of Christ's Gospel. For the Jews kept reasonable Laws made of God, and needful for Time that God ordained them; but Freces keep new Laws seigned of Errors of Men more than God ordained in the old Law, and more uncertain.

XXXVI. Also, Freces ben Adveraries of Christ and Disciples of Satanas, nor yeilding Good for Evil, as God's Law receyth; ne Good for Good as Kind and Man's Law receyth. For they casten and imagineth the Death of true Men, that deserve and travaileth to deliver them fro the Fend's Youth, and everlasting Death, and bring them to that State in which Christ ordained Saints to live in —— they pursue Saint for they reproven their Sins as God bindeth, both to þ benn them, and the Gospels of Christ written in English to the most Learning of our Nation.

Freces also ben boyle Enemies and Sleers of Man's Soule than is the cruel Fend of Hell by himself. For they, under the abite of Holiness, liden Men, and nourishen them in Sin, and ben special Helpers of the Fend to Grapple Mens Souls. For they have Name of Holiness, and of great Clerks in Reputacion of the People, that the People trusteth not to few true Men preaching against their Covetisses, Hypocrisie and false Deceit.

XXXVII. Also, Freces leden and nourishen our Prelates, our Lords and Commons in great Blasphemy against God. For they techen all these People to teche leys of the most righteous Curle of God, than by the wrong Curles of Unful Man. —— For, though a Man be never so curted of God for Pride, Envy, Covetisse, or 02 A vourte, or 02 any other Sin, this is not charged, ne pursued neither of Prelate, ne Lord, ne Commons: But if a Man withconde once the Citation of a Unful Prelate, yea after the Commandment of God, then
then he shall be cured, and imprisoned after Forty Days.

Freres also destroy this Article of Christian religious Faith, I believe one common or general holy Church; for they teach that the men be damned they shall be members of Holy Church, and thus they wed and the Devil together, for Christ is most wedded with every member of Holy Church.

Also, Freres leken daily their own worldly Worship, and purview the Worship of God behind, against the teaching of Jesus Christ and St. Paul. Yes, that is worse, they taken upon themselves the glory that is appropied to God.

Freres per * enheighen falsely themselves above Christ; for where Christ bidde that men ** trowe nor to him, but if he do the Works of the Fabric of Heaven, Freres chargen that men trust and ** obeche to them as needful to Souls Health, when they do not the Works of God.

Also, Freres falsely * enhanen themselves above Christ, and his Apostles, for they would not be ** afeid with Christ's Rule in the Gospel, to tcheto truly the Gospel, and have Fear and Drink freely of a good Man, and devout to God, ne be afeid with Food and ** Heling, but they robben Lords of their Rents and the Courtons of their Lustode, by Hypocrite and false begging.

Freres also of great cautelie bended Novices to unknowne Thing: For they wolen not suffer them know their Privacies of their Rule, and their Life till that they ben possessed, and then...
they mullen not be suffered to live their Rule though they sixten well that they may not kepe it.

XLIV. Also, Freeres ben Walkers of Tresour of our Lord by many blind and unskillful Manners; for first they bined them blindly fro Freedom of the Gospel, and then spenden much Gold to get them Dispensation, and many times bringen vain Pardons, Quiennales, and other vain Privileges.

XLV. Freeres also by Lucifers higgen themselves, and holden them holier than all other out of their Sect, soas much as they bidden to new Traditions of sinfull Men the which ben full of Error, over the most sufficient Rule of Jesus Christ, that left no profitable, nee needful Thing out of his Rule.

XLVI. Also, Freeres setten moze by stinking dytt of worldly Goodes, then they don by Virtues and Goodes of Helee.

XLVII. Freeres also shewen and witnesseen in themselves Antichrist's Miracles right, as Lazar, and other rais'd by Christ, sheweden and witnesseen Christ's Miracles. For as Lazar, and other weren verily dead, and verily rais'd by Christ to Life, and kind of Grace: So these Freeres seyed them dead to the Pride of the World, and other Sins, they ben rais'd by Antichrist doing, to Pride of Statess, covetisse, and subtile mephtening or colouring of Sin.

XLVIII. Also, Freereben soul enbenpm'd with gossip Sin of Sodom — for the they don gosly Lecheric by God's Law when they preyden moze their own Findings for worldly Muck, than Christ's Gospel for saving of Mens Souls.

XLIX. Freeres also ben most pryde and subtle Procurators of Simony, and soul winning and begging of Benefices, of Indulgencies, and Trienals, Pardons, and vain Privileages: For when leyn they wolen gett a great Thing
Thing of the Pope, or of Cardinals in England better cheap than other Procureours.

Yet, Freres ben most perilous Enemies to holy Church and all our Lord; for they lettren Curates of their Offices, and spenden commonly and needless 60,000 Mark by the Year, that they robben falsly of the poor People. For if Curates diden their Office in good Life and true Preching, as they ben holden upon pain of damned in Hell, there weren Clerks enough of Bishops, Persons, and other Priestes, and in caes over many to the People.

In this Manner did Dr. Wicliffe expose the Abuses and Corruptions of the Friars, who, being Men not very patient of Contradi
tion, and not well knowing how to bear Reproof, were very angry with him, and did what they could to avenge themselves of him. But of this hereafter.
CHAP. III.

Of the papal Usurpations in England; they are complained of by the Parliament. The King issues out Commissions to enquire what Benefices, &c. were in the Hands of Italians, French-Men, &c. Dr. Wicliffe sent Ambassador to the Pope: His Lectures and Writings against the Pope, and the Corruptions of the Clergy.

The papal Power, which had for some time been growing, was now greater than ever. The Pope disposed of ecclesiastical Benefices, and Dignities, as he thought fit. Insomuch that the very best of them were enjoyed by Italians, Frenchmen, and other Aliens, who were some of them mere Boys; and not only ignorant of the English Language but even of Latin, and who never so much as saw their Churches, but committed the Care of them to those they could get to serve them cheapest; and had the Revenues of them remitted to them at Rome, or elsewhere, by their Proctors, to whom they let their Tithes. Of this very great Abuse the Parliament had often made very grievous Complaints to the King, and to the Pope himself. Representing to them that manifold Inconveniences resulted thereby; as the Decay of Hospitality, the transporting of the Treasure of the Realm to the Maintenance of the King's mortal Enemies, the discovering of the Secrets of the Kingdom, and the utter Discouragement, Disabling and Impoverishing of Scholars and Natives of the Land. To the same Purpose they complained to the Pope, that by his Reservations, Provisions and Collat-
ons, a great number of souls were in peril; by their pastors having little or no understanding at all of our language, and of the conditions and customs of those of whom they have the government and cure; that the service of God was neglected, the Alms and devotion of all men diminished, the hospitals brought to decay, the churches, with their munificences, ruined and dissipated.

But notwithstanding these complaints, they could not hitherto meet with any redress. So far from it, that they now complain that these usurpations did daily abound, and were more than ever were before. Nor were these complaints only made by the great men in Parliament, but by others, the King's subjects, who lamented the great abuses done unto the King and his authority by the Pope. To remedy therefore a grievance and oppression, which was now grown to that height as to be born with no longer, the King sent John Gilbert, Bishop of Bangor, William de Buron, Ughtred Bolkan, a Monk of Dunholme, and John de Shopeye, his ambassadors to the story of K. Pope Gregory XI. then residing at Avignon, to require of him that he would forbear meddling for the future with the reservation of benefices; 'That clergy-men might freely enjoy their elections to Episcopal dignities, and that it might be sufficient for them to be confirmed by their Metropolitan, as was the ancient custom.' But this commission came to nothing, the ambassadors returning without being able to obtain from the Pope any satisfactory answer. The Commons in Parliament therefore renew their request, that 'remedy be provided against the provisions of the Pope, whereby he reaps the first fruits of ecclesiastical dignities, the treasure of the realm being thereby conveyed away, which they cannot bear.' And an Act was passed, that 'Cathedral Churches should enjoy their own elections.'
Elections, and that for the future the King should not write against the Persons so elected, but rather by his Letters endeavour their Confirmation, if need were. But this Act signified little.

A.D. 1374. The next Year therefore, the King issued out a Commission for taking an exact Survey of all Benefices, and Dignities ecclesiastical, throughout his Dominions, which were then in the Hands of Italians, French-men, or other Aliens; with a true Valuation of them, and the Names of the Benefices, and the several Incumbents. This Commission was sent unto all the Bishops, who were commanded to send a true Certificate of all and singular the Premisses, into the High Court of Chancery, under their Seals. It was accordingly executed, and the Number of such spiritual Livings as were then in the Possession of Priors, Aliens, and other Strangers, was so great as that they are said to have filled several Sheets of Paper.

The King therefore, to remedy so great and growing an Evil, soon after the Return of these Certificates, appoints other Ambassadors to go to the Pope, to treat with him of the same Affairs on which he had sent Ambassadors to him the Year before. These were the aforesaid John Bishop of Bangor, John de Wiciffe, S.T.P., John Gutier Dean of Sechow, Simon de Mulkon L.L.D., William de Burton Knight; Robert Bealknap, and John de Hemyngton. These Ambassadors were met at Bruges, about the Beginning of August this Year, by the Pope's Nuncio's, Bernard alias Benedict Bishop of Pampelone, Ladulph or Radulph Bishop of Senigalia, and Giles Sancho Provost of the Church of Valenza, who were likewise commissioned by the Pope to treat concerning the Liberties of the Church of England, and of the Prelates and other ecclesiastical Persons of the said Realm of England. This Treaty held off and on about Two Years, when, at last,
it was concluded, That for the future the Pope
should desist from making use of Reservations of
Benefices; and that the King should no more
confer Benefices by his Writ, Quare impedit.
But as to the Elections to Episcopal Dignities by
the Chapters, nothing was mentioned in this Tre-
aty, which was attributed to the politick Dealing
of some, who knew they could more easily * at-
tain to those they aimed at, by the Court of Rome,
than by due and regular Elections.

But all Treaties with that corrupt Court signi-

fied very little; for tho' it was now agreed that
the Pope should make no more Use of Reserva-
iions of Benefices; yet we find it complained of in
Parliament the very next Year after the Conclu-
sion of this Treaty, That the Pope did make
Reservation of Dignities elective, contrary to
this Treaty of his concluded with K. Edw. III.'

Of this our Parliaments seem to have been gene-

rally very sensible; that the Faith of the Pope's
Treaties was not to be trusted to. And accord-
ingly, we find that this very same Year, in which
this Treaty with the Pope was made, a long Bill
was brought into the House of Parliament against
the papal Usurpations, as the Cause of all the
Plagues, Injuries, Famine, and Poverty of the
Realm; so as thereby was not left the third Per-
son, or other Commodity within the Realm, as
lately was. It was remonstrated by them; That
the Tax paid to the Pope of Rome, for ecclesi-

astical Dignities, doth amount to five Fold as
much as the Tax of all the Profits, as appertain

to the King by the Year, of this whole Realm;
and for some one Bishoprick, or other Dignity,
the Pope, by way of Translation and Death,

* John Bishop of Bangor, the first in this Commission, was
translated to the See of Hereford by the Pope's Bull, Sept. 12.
1375. and from thence, by the same Authority, to the Bishop-

rick of St. David's, 1382.
That three, four, or five several Taxes: That the Brokers of that sinful City, for Money, promote many * Caféifs, being altogether unlearned and unworthy, to a Thousand Marks Living yearly; whereas the Learned and Worthy can hardly obtain twenty Marks; whereby Learning decayeth: That Aliens, Enemies to this Land, who never law, nor care to see their Parishioners, have those Livings; whereby they despise God's Service, and convey away the Treasure of the Realm; and are worse than Jews or Saracens. It is therefore, say they, to be considered, that the Law of the Church would have such Livings bestowed for Charity only, without praying or paying: That Reason would that Livings given of Devotion should be bestowed in Hospitality; that God hath given his Sheep to the Pope to be pastured, and not shorn or shaven; that Lay-Patrons perceiving this Simony and Covetousness of the Pope, do thereby learn to sell their Benefices to Beasts, no otherwise than Christ was sold to the Jews. That there is none to rich a Prince in Christendom, who hath the fourth Part of so much Treasure as the Pope hath out of this Realm, for Churches, most sinfully. They further remonstrated: That the Pope's Collector, and other Strangers, the King's Enemies, and only inciter Spies for English Dignities, and disclosing the Secrets of the Realm, ought to be discharged? That the same Collector being also Receiver of the Pope's Pence, keeps an House in London, with Clerks and Officers thereof unto belonging, as if it were one of the King's solemn Courts, transporting yearly to the Pope, Twenty Thousand Marks; and most commonly more. That Cardinals and other Aliens, remaining at the Court of Rome, whereof one Cardinal is a Dean of York, another at Salisbury, another of Lincoln, another Arch-deacon of Canterbury, another Arch-
Arch-deacon of Durham, another Arch-deacon of Suffolk, and another Arch-deacon of York; another Prebendary of Thame and Naffington; another Prebendary of York, in the Diocese of York, have divers other the best Dignities in England, and have sent over yearly unto them Twenty Thousand Marcs, over and above that which English Brokers, lying here have. That the Pope, to ransom Frenchmen, the King's Enemies, who defend Lombardy for him, doth always, at his pleasure, levy a Subsidy of the whole Clergy of England: That the Pope, for more Gain, maketh sundry Translations of all the Bishopricks and other Dignities within the Realm: That the Pope's Collector hath, this Year, taken to his Use the first Fruits of all Benefices: That therefore it would be good to renew all the Statutes against Provisions from Rome, since the Pope refuseth all the Benefices of the World for his own proper Gift, and hath within this Year, created XII new Cardinals; so that now there are XXX, whereas there were wont to be but XII in all; and all the said XIII Cardinals, except two or three, are the King's Enemies: That the Pope, in time, will give the temporal Malts or Dignities to the King's Enemies, since he daily usurpeth upon the Realm, and the King's Royalty: That all Houses and Corporations of Religion, which, from the King, ought to have free Elections of their Heads, the Pope hath now accroached the same unto himself: That in all Legations from the Pope whatsoever, the English beareth the Charge of the Legates; and all for the Goodness of our Money. It also appeareth, they say, that if the Money of the Realm were as plentiful as ever, the Collector aforesaid, with the Cardinals Proctors, would soon convey away the same. For Remedy whereof, they advise it may be provided, that no such Collector or
Proctor do remain in England, upon pain of Life and Limb, and that, on the like pain, no Englishman become any such Collector or Proctor, or remain at the Court of Rome. For better Information hereof, and namely, touching the Pope's Collector, for that the whole Clergy, being obedient to him, dare not displease him; they say, it were good that Dr. John Sterson, Parson of St. Botolphs in Holborne, be sent for to come before the Lords and Commons of this Parliament, who, being straitly charged, can declare much more, for that he served the same Collector in House five Years.

It is not improbable that Dr. Wicliffe, by being concerned in this Treaty, was made more sensible than he was before of the Pride, Covetousness, Ambition and Tyranny of the Pope. For, on his Return home, it's certain he did all he could to expose him, both in his publick Lectures, and in private. He called him 'Anti-christ, the proud worldly Priest of Rome, and the most cursed of Clipplers and Purfie-kervers.' In some of his Tracts yet remaining, he thus exposes the Covetousness, and Ambition of the Pope, and his Usurpation on the King's Regale. They [the Pope and his Collectors] drawn out of our Lord, says he, pro2 Menses Liiode, and many Thousand Mark, by the yer, of the King's Womyn, for Sacraments and Spiritual Things, that is cursed Pecess of Synomy, and maketh all Christendome ahet and unper- tene this here. And cutest tho' our Newme had an huge Hill of Gold, and never other Man took thereof but only this proud worldly Priest's Collectors; by process of time this hill must be expended: For he taketh ever Money out of our Lord, and lendeth nought aen but God's Curze for his Synomy, and accursed Antichrist's Clerk to rob the more the Load for wrongful Privilege, or else leave to do God's
God's Will, that men shulden do without his Lead, and buying and selling. So agen he said, or 12. observeth that all Bishops and Possessioners—d waven all the winning that they may fro the King to themselves, and the proude Priest of Rome, making him chief Lord of much Part of the Kelwine, and of the King's Power, making the Counsel of the King known to him, as they ben sworn to the Pope. That Antichrist and his Clerks leyn, that secular Lords have no Power upon Clerks, but if Prelates eleven them to chastise Clerks when they ben rebell, and wolen not ben amended by their Prelates; and that these woldly Clerks wolen never cease, if they map, till they have fully destroyed Kings and Lords and their Regalie and Power. Fo, says he, they crien fast, and written in their Laws, That the King hath no Jurisdiction ne Power of their Persons, ne Goods of holy Church. And when the King and secular Lords perceive well that Clerks wassen their Ancestors Alms in Pomp and Pride, Glotomy and other Vanities; and the wolden take aghen the Superfluity of temporal Goods, and help the Lord, and themselves and their Tenants; these woldly Clerks crien fastly that they ben cursed for entemitting of holy Church Goods, as if secular Lords and the Commons woren no Part of holy Church: That in eche Parish-Church a common Thief and Mansteal that he received forty Days at the least;—and that to myntene this Steal and Prouishment of Thieves, our woldly Clerks wolen cost and travelle, and live and die. In his Trialogue he disputes against the papal Indulgencies, and that Antichristian Power which the Popes claim to themselves; a Power, as he describes it, 'of making new Laws, and willing the whole Church militant, under pain of the most grie—
vous Censure to believe them; so that whatsoever ever he has defined in them shall stand as the Gospel of Christ.'

For this his speaking the Truth, Dr. Wicliffe soon met with a great deal of Troubles and Vexation. Of this he often complains. If there be any, faith he, that draw the Clergy to Poverty and Devotion, and repulse their Pride and Hypocrisy, he shall be cried Hypocrite, Destroyer of holy Church, &c. Our Wycliffe Clerks espoused their holy Life by Hypocrisy, by false Exculpations, and false expounding of holy Writ, and hard Persecution of poor Priests that preached Christ's Weakness, his Wished Poverty, and ghastly Business, and witnesst that Prelates Hidden * like Christ in these three especially. For these poor Priests ben slander'd so by Heretics, curs'd and punished withouten Univer, so as much as they sended for Christ's Life, and Teaching and Depravation of the King's Regalia, and Power of Secular Lords, and laying of Christen Men's Taxes against Antichrist's Traitors, and Hypocrisy of his weake Theologues, that envenomed and destroyned holy Church.

For not only did Dr. Wicliffe shew himself a strenuous Defender of the King's Regalia, and the Power of the temporal Lords, in Opposition to the papal Usurpations; but he very freely reproved the Corruptions that at that time prevailed among all Sorts and Conditions of People, but especially among the Prelates and inferior Clergy.

It was an Observation of his, 'That the Abomination of Desolation has its Beginning from a perverse Clergy, as Comfort ariseth from a converted Clergy.' In the first Place therefore, he reproves their Pride of Prelates, and Covetousness. Prelates, says he, comen instead of Apostles, and tyrn that they sue Christ, and his Apostles, in manner of Living: They owen to be most meke of all other,
other, and most buses and judging and teching of holy Writ, and Example of all good manner of Life, both to Christen Men and to heathen. But they ben so mock-
ed with cadow of worldly Goods, and Occupation abouten them, that they may not preache the Gospel, and warne the People of the Devil's Decrees. Prelates maken themselves most unable to keep the Gospel of Christ, by their great Business abouten rotten Goods, and by Pomp and Bask of this World, for they ben most buses of all Men in the World to getten worldly Goods by Purchase, and to holden them by faile Plea.  O Lord, what Token of Mekenes, and to-taking of worldly Riches is this? A Prelate, as an Abbot or a Prouer that is dead to the World, and Pride and Vanity thereof to ride with fourcose Hoile, with Harness of Silver and Gold, and many ragged and fittred Squires, and other Men crowing Heart, and Bones, and Hails, and other Members of Christ: And to spend with Earls and Barons, and their poor Tenants, both thousand Marcs and Pounds, to meyteene a faile Plea of the World, and to have Men of their Right. On the same Account he reproves them for discep-

bings poor Men of their Armyn, and by false Pardon, making Men to give their needy Livode to their Catherdal Churches that have no need, and making the poor Men, to hope of more Thank of God's Mercy to don their Arms to rich Houses, and rich Men more than to don it to their poor Neighbours that ben bedrid, feeble, and crooked, and blind, and therewith have bought of their own: And blames less Curates that they forlaken holy Life, and true preaching of Christ, and His Apostles, for Business and Worship of the World.
The Clergy thus applying themselves to the Things of this World, and neglecting the proper Business of their Function, we may well conceive conducted not a little to that Ignorance and Barbarity, which at this time, in a manner, overwhelm-

Lyndwood, ed their Order. By a Council held at Oxford, de offic. Ar. 1222, It was provided that the Archdeacons, in their Visitations, should see that the Clergy knew how to pronounce aright the Form of Baptism, and say the Words of Consecration in the Canon of the Mafs, which at that time were to be said in Latin, and are, at this Day, in the Roman Missal pointed, that the Priests may not mispronounce them. Dr. Wickeffe assures us, that in his Time there were many unable Curates that could not the Ten Commandments, nor read their Sauter, nor understand a Verse of it. Nay, that it was then notorious that too many of even the Prelates were Sinners, in their being ignorant of the Law of God. And that the Frcers supplied, for the Bishops, the Office of Preaching, which they did in so fable and sophistical a manner, that the Church was depressed instead of being edissed. The Roman Church, ever since its Apostacy, has taken most effectual Care not to be reckoned a preaching Church. And if therefore there be any Truth in the Observation, that a preaching Church cannot stand, she has not at all contributed this Way to her Fall. 'If her People went to Mafs on Sundays and Holy-Days, eat no Flesh on Fridays and other Fasting Days; confessed and communicated at Easter, and paid their Church Dues, all was well.' Of this Dr. Wickeffe was very sensible, and therefore he reproved the Prelates and Curates for that they preach not Christ's Gospel in Word and Deed, by which Children When Mulfen live holy Life in Charity; that tho' they taken the Charge and Office to lead the People by so perilous Ways
Ways and Enemies by true preaching of the Gospel, and Example of their own holy Life: Yet they sufPer Christian Souls be entangled with Wolves of Hell thourgh their Dumbness, and occupying about the World. And to fulfill the Fends Cruelty, pursue and curten if any poor Priest wole preche freely Christ's Gospel, and deliver Christen Souls out of the Fends Hands, and leaden them the right Way to Heuen. So age he complains, that when the Pre-late or Curate is charched of God upon pain of his own Damnation to preche the Gospel and Commandments of God to all his Subjects, and therewith cannot preche thus, or may not for worldly Businesse, or wole not for Idleness or Negligence, then they lett other to preche freely the Gospel and save Mens Souls, but then they senden other that tellen Lesings, Fables, and Chronicles, and robben the People by falle beggings, and dare not tell them their great Sins and Abou-trale, for fear of the lesten winning their Friendship.

To justify this Neglect of Preaching it was then said, that Men shoulde tell of preaching and given to holy Prayers and Contemplation, for that helperth more Christen Men and is better. To this Dr. Wicliffe replied that true Men ley in holyly that true Preaching is better than prayyng by mouth, yea tho' it come of Heart, and cleane Devotion; and it edifier more the People, and therefore Christ commanded specially the Apostles, and Disciples to preche the Gospel, and not too close them in Cloysters, ne Churches, ne Stoves to pray thus. And therefore Isaiah said, Woe is to me for I was still. And Paul saith, Woe is to me if I preche not the Gospel. And God to the Prophet, If he shew not to the Sinful his Sins he shall be damned therefore. Thus Preaching is always algethe best; nestless devout Prayer of Men of good Life is good in cecertain tyme, but it is agent.
agent Charity for Priests to pray evermore, and no time to preach, yet Christ chargeth Priests more so to preach the Gospel than to save souls or Martin. — And thus saith Paul, that God sent him for to preach the Gospel, and not to Christen men. Dr. Wicliffe concludes thus: Lord! what Charity is it to a cunning man to chuse his own Contemplation in Rest, and suffer other men to go to Hell for hickering of God's fields, when he may lightely recite them, and get more thank of God in little Teching than by long time in such Prayers. Therefore Priests sholden study holy Writte, and kep it in their own Life, and recite it other men truly and freely, and that is best and most Charity; and in certain Times pray devoutly, and have Sorrow for their Sins, and other Men. And then they shold be as the Firmament over little Stars, in comparison of other Saints in Heaven. God bying us all to that glorious Bliss for his endless Mercy.

But as it is very justly observed, That it is the usual Fate of the Oppoers of inveterate Evils seldom to escape the Persecution, but never the Hatred of those who are engaged both by Zeal and Interest in the Continuance of those Evils. So Dr. Wicliffe sufficiently experienced the Hatred and Persecution of those whom he endeavoured to reform.

It seems as if about this Time when Dr. Wicliffe returned from his Embassy, he had the Rectory of Lutterworth, in the Diocese of Lincoln, given him by the King. The Time of his Admission does not indeed appear in the Registers, which may be imputed to this, that he being by the Council of Constance condemned
condemned as an Heretick, his Name was left out in transcribing the Registers and other publick Acts that they might not be defiled with it. However this be, its not improbable that his having this Rectory given him served to sharpen the Malice of his Adversaries, who no doubt were moved with Envy to see a Man whom they counted an Enemy to the Church, and a false Brother, thus promoted by the Royal Favour. But of this more in the next Chapter.
CHAP. IV.

Dr. Wicliffe is complained of to the Pope, XIX Articles are objected to him: The Pope sends his Bulls to the Archbishop of Canterbury, and Bishop of London, whom he appoints his Commissioners to examine Wicliffe, and to the University of Oxford, and writes a Letter to the King. Dr. Wicliffe appears before the Pope's Delegates at St. Paul's, London; that Court breaks up in Confusion, and meets again at Lambeth. Pope Gregory dies. A Schism at Rome. Dr. Wicliffe falls sick and recovers.

Dr. Wicliffe, by his being thus impartial in his Endeavours to reform a corrupt Age, made himself a great many Enemies, who accordingly waited for an Opportunity to avenge themselves of him. As soon as ever therefore he began in his publick Lectures to oppose the papal Powers and Usurpations, and to defend the Royal Supremacy, he was complained of to the Pope, to whom his Adversaries, who most probably were the Religious, sent XIX Articles, inclosed in a Letter, extracted from Dr. Wicliffe's publick Lectures and Sermons. This seems to have been done the latter end of this Year, for the Pope's Bulls bear Date the Beginning of the next. The Articles objected to Dr. Wicliffe are as follows.

A.D. 1376.

Coll. No. 15. 'I. All Mankind that have been since Christ have not Power simply to ordain, that Peter and all his Family should have political Dominion over the World.'

II. God...
II. God cannot give to Man for himself and his Heirs Civil Dominion for a Perpetuity.

III. Charters of humane Invention concerning a perpetual Inheritance hereafter, are impossible.

IV. Every one that is finally justified, hath not only a Right to, but in Fact enjoys all the Things of God.

V. Man can only ministerially give to his natural Child, or to a Child of Imitation in the School of Christ, temporal or eternal Dominion.

These Five Articles seem intended against the temporal Dominions of the Popes; and to shew that the Emperors Grants of them may be resumed: And that St. Peter and his Successors have no Power given them of civil or political Dominion. This was what the Popes claimed, and extended it so far as to assert a Right of Superiority over the Princes of this World, and of depriving them of their Kingdoms whenever they thought fit.

VI. If God is, temporal Lords may lawfully and meritoriously take away the Goods of Fortune from a delinquent Church.

VII. Whether the Church be in such a State or not is not my Business to examine, but the Business of temporal Lords, who, if they find it in such a State, are to act boldly, and on the Penalty of Damnation to take away its Temporalities.

In these Two Articles the Regale is asserted, in Opposition to the papal Pretenions of an ecclesiastical
artical Liberty, or an Exemption of the Persons of the Clergy and the Goods of the Church from the Civil Powers.

VIII. We know that it is impossible that the Vicar of Christ should purely by his Bulls, or by them with the Will and Consent of himself, and his College of Cardinals, qualify or disqualify anyone.

IX. It is not possible for a Man to be excommunicated, unless he be first and principally excommunicated by himself.

X. No body is excommunicated, suspended or tormented with other Censures, so that he is the worse for it, unless it be in the Cause of God.

XI. Cursing or Excommunication does not bind simply, but only so far as it is denounced against an Adversary or the Law of Christ.

XII. Christ has given to his Disciples no Example of a Power to excommunicate Subjects, principally for their denying them temporal Things, but has rather given them an Example to the contrary.

XIII. The Disciples of Christ have no Power forcible to exact temporal Things by Censures.

XIV. It is not possible even for the absolute Power of God, that if the Pope or any other pretend that he binds or looses at any Rate, that he does therefore actually bind and loose.

XV. We ought to believe that then only dos the Pope, &c. bind or loose, when he conforms himself to the Law of Christ.

XVI.
XVI. This ought to be universally believed, that every Priest rightly ordained has a Power of administering every one of the Sacraments, and by consequence of absolving every contrite Person from any Sin.

These Nine Articles relate to what is called the Power of the Keys, which Dr. Wicliffe affirms to be only conditional, upon a Supposition of the Person's being either an Adversary of the Law of Christ, or conforming himself to it: Whereas the Pope maintained that he had a Power of remitting or retaining the Sins of this or that individual Person absolutely: That he could purely by his Bulls qualify or disqualify any one: That Men were the worst for his Excommunication tho' they were not excommunicated by themselves, their own wicked Lives, or in the Cause of God: That his Cursing or Excommunication bound simply or absolutely, and that if he bound or loosed at any Rate he did actually bind and loose. The twelfth and thirteenth Articles are against the Abuse of ecclesiastical Censures by applying them to temporal Things. Which was then very usual with the Clergy, who made use of Excommunication to oblige People who were backward in paying to pay them their Tithes and Offerings. The sixteenth Article is in Opposition to the papal Indulgences, and the Pope's referring to himself, for the sake of worldly Lucre, the giving Absolution in some special Cases.

XVII. It is lawful for Kings to take away the Temporalties from Ecclesiastics who habitually abuse them.

XVIII. Whether temporal Lords, or holy Popes, or Saints, or the Head of the Church, which is Christ, have endowed the Church with the Goods of Fortune or of Grace, and
have excommunicated those who take away its Temporalities, it is notwithstanding lawful, on account of the Condition implied in the Endowment, to spoil her of the Temporalities for a proportionable Offence.

These Two Articles are of the same Nature with the VI and VII, asserting a Power to Kings and temporal Lords to take away Lordships and Manors from Churchmen, when they are habitually abused by them to the Maintenance of Pride and Luxury, and to the utter Neglect of the Condition implied in the Donation of them at first.

"XIX. An Ecclesiastick, yea, even the Pope of Rome may lawfully be corrected by Subjects, and even the Laity, and may also be accused or impeached by them."

This Article was afterwards thus represented by the Council of Constance; "People may, at their Pleasure, correct their Princes when they do amiss."

As soon as the Pope had received these Articles with the Complaint against Dr. Whidie for alleging them, he dispatched several Bulls, dated all on the same Day, to Simon Sudbury Archbishop of Canterbury, and William Courtney Bishop of London, whom he delegated to examine into the Matter of this Complaint; one to the King himself, and another to the University of Oxford. In the first of those to the Archbishop and Bishop of London,

May 22, 1377.

Col. N°. 10.

Col. N°. 12. he tells them that "now it is plain that in that very Kingdom which used to produce Men endowed with a right Knowledge of the Scriptures, grave, devout, and Champions of the Orthodox Faith, there are now those who by their Office ought to be Watchmen, who are slothfully negligent; insomuch that the latent Motions and open Attempts of the Enemies are perceived at Rome, situated at a great Distance, before they are opposed in England: That
he had heard with a great deal of Concern, by the Information of several very worthy to be credited, that John Wycliffe Rector of Lutterworth in the Diocese of Lincoln, and Professor of Divinity, he wished he was not a Master of Errors, had rashly proceeded to that detestable Degree of Madness, as not to be afraid to assert, dogmatize, and publickly to preach such Propositions as are erroneous and false, contrary to the Faith, and threatening to subvert and weaken the Estate of the whole Church. He therefore requires them privately to inform themselves whether or no he did teach such Conclusions as were in the Schedule he had sent them inclosed in his Bull; and if they found that he did so, that he should cause the said John Wycliffe to be apprehended by his Authority, and laid in Goal; and that they should endeavour to get his Confession concerning the said Propositions and Conclusions; and the Confession, and whatever the said John shall say or write by way of Induction or Proof of the same Propositions, and whatsoever else they should do in the Premises, they should transmit to him by a faithful Messenger, sealed with their own Seals, and disclosed to no body; and that they should keep the said John in sure Custody, until they received his further Commands touching this Matter.

In a second Bull to the same venerable Persons, the Pope orders them that 'in case they cannot apprehend the said John Wycliffe, and put him in Prison, they should fix a Citation in such publick Places as were most likely to convey the Knowledge of it to the said Wycliffe, for his personally appearing before the Pope within three Months, to be reckoned from the Day of the Date of the Citation.'

In a third Bull of the same Date, to the same Persons, the Pope commands them 'to cause King Edward, and the Sons and Kindred of the said King,
King, the Princess of Aquitaine and Wales, and
others of the English Nobility, and the King's
Counsellors, to be fully instructed by themselves
and other Doctors, and Men skilled in the sacred
Letters who are not defiled with these Errors,
but are sincere and fervent in the Faith, and
that it be shown to them that these Conclusions
are not only erroneous with respect to the Faith,
but that they infer an utter Destruction of all
Polity or Government; and that they strictly
require them, that for the Extermination of so
great Errors they would effectually contribute
their Favour and Assistance;

K. Edw. III. The Pope likewise wrote to the King himself to
desire he would afford the Patronage of his Favour
and Assistance to the aforesaid Bishops in the Pro-
cupation of Wicliffe; He begins with commending
the Kingdom over which his Majesty ruled,
as glorious in Power and Riches, but more illus-
trious for the Piety of its Faith, and for its
being made to shine with the Brightness of the sacred
Page. Then he tells his Majesty that with great
Bitterness of Heart he had understood by the In-
timation of Men worthy of Credit, that John
de Wicliffe, Rector of the Church of Lutterworth
in the Diocese of Lincoln, Professor of Divinity,
had broach'd Opinions full of Errors, and con-
taining manifest Heresy, some of which seemed
to be the same with those of Marcillus de Pa-
dua of condemned Memory, and John de Gandus
who stands condemned by Pope John XXII of
happy Memory: And that therefore he being will-
ing not to overlook so great an Evil, had com-
missioned his venerable Brethren the Archbishop
of Canterbury, &c. to prosecute the said John
Wicliffe. And since in such a Prosecution they
would need the Favour and Assistance of his
Highness, he therefore earnestly prays him that
for the Reverence he bore to God, to the Faith,
and to the Apostolick See, he would grant them
his Favour and Protection.
At the same time a Bull of the very same Date with the former was dispatched to the University of Oxford, and sent by a particular Messenger one Edmund Stafford; in which the Pope tells them that he is obliged to admire and lament that through a sort of Sloth and Laziness they permit Tares to spring up among the pure Wheat of the glorious Field of their University, and which is more pernicious even to grow ripe, without applying any Care to root them out: That he was the more sensibly tormented, for that the Increase of these Tares was perceived at Rome before it was taken any Notice of in England, where yet the Remedy ought to be applied: That he had been informed that John de Wicliffe, &c. had broken out into that detestable Madness, as even in the Kingdom of England, glorious for its Power and Wealth, but more glorious for its illustrious Faith and Piety, &c. to dogmatize and preach publicly some Propositions that are erroneous and false, and favouring of heretical Pravity: and which also tend to subvert the State of the whole Church, and even the Civil Government: He therefore strictly commands the University in virtue of their Obedience to the holy See, and under the Penalty of being deprived of all Graces, Indulgences and Privileges granted to them and the University by the said See, That for the future they suffer none to teach any of the said Conclusions: And that they take or cause to be taken by his [the Pope's] Authority, the said John Wicliffe, and deliver him up in safe Custody to the Arch-Bishop of Canterbury and Bishop of London, or either of them, and that they should

† The Pope seems to have forgot our B. Saviour's Advice Matt. xiii. 28, 29. The Servants said unto him, Whilt thou then that we go and gather them [the Tares] up? But he said Nay: Left while ye gather up the Tares, ye root up also the Wheat with them. Let both grow and gather until the Harvest.
take the same Course with those that opposed
the Execution of this Bull, or who were defiled
with these Errors.

This Bull, it seems, was far enough from being any way acceptable to the University. When they first heard of the Reason of the coming of the Pope's Nuntio who brought this Bull to them a few Days before Christmas, the Heads continued for some time uncertain whether they should receive the Bull with Honour, or wholly reject it with Disgrace. And accordingly when they had received it, the Commands contained in it were obeyed very coldly, and with very little Devotion.

Before these Bulls reached England, which they seem not to have done till November this Year.

He died 1377, King Edward was dead; however, the Arch-Bishop and Bishop of London proceeded to execute the Pope's Bulls; and not being able to get Dr. Wicliffe delivered up to them by the University of Oxford who plainly favoured and protected him; they issued out their Mandate to the Chancellor of the University of Oxford, and Diocese of Lincoln in which Wicliffe was beneficed, Le Neve's who at this time was Adam de Tostworth, or his Deputy; in which they recited the Tenor of the Pope's Bull mentioned before, of which they sent him a Copy, and enjoined him in all Things to execute it diligently and faithfully. They likewise commanded him to call to his Assistance such Divines as were skilful and orthodox to inform himself privately of the ascertaining the Conclusions sent to them by the Pope, of which they gave him a Copy, and to certify to them in their Letters sealed with the University Seal, what they found and thought of them. Moreover, they commanded him to cite or cause to be cited peremptorily John Wicliffe to appear personally before them in the Church of St. Paul's, London, the thirtieth Court-Day after the Date of this Citation, which was Thursday the 19th of February.
Before this Day came, K. Richard II's first Parliament met at Westminster on the 13th of October. Here it was debated, 'whether the Kingdom of England on an imminent Necessity of its own Defence, may lawfully detain the Treasure of the Kingdom, that it be not carried out of the Land, altho' the Lord Pope requires its being carried out on the pain of Censures, and by virtue of the Obedience due to him.'

The Resolution of this Doubt was refer'd by the King and Parliament to Dr. Wicliffe, who answered that it was lawful, and undertook to prove it so by the Principles of the Law of Christ.

In this Parliament many Petitions were made by the Commons to the King in relation to the Pope's Collector, the Farmers of Aliens Benefices, &c. by which they say this Kingdom was every Year drain'd of its Treasure. They therefore pray the King, that 'the Pope's Collector be willed to gather no longer the first Fruits of Benefices within this Realm, his doing so being a very Novelty, and that no other Person do any longer pay them: That no Man do procure any Benefice by Provision from Rome, upon pain to be put out of the King's Protection; That no English-Man do take to farm of any Alien, any ecclesiastical Benefice or Prebend on the like Pain: On which Occasion they observe, that the French alone had 6000 Pounds Yearly of such Livings in England: They further pray Remedy against the Pope's Restorations to Dignities elective, the same being done against the Treaty of the Pope taken with K. Edward III; and that all Aliens, as well religious as others, do by Candlemas next avoid the Realm, and that all their Lands and Goods during the War, may be employed there-to for divers Causes declared in their Bill.'

Dr. Wicliffe, as is very probable, having Notice given him by the Heads of the University of his Danger, and the Tenor of the Pope's Bull, thought himself
himself obliged to provide for his own Safety, and accordingly put himself under the Protection of John Duke of Lancaster, to whom he had been long known, and who had conceived a very good Opinion of him for his Learning and Integrity. With him he seems to have been, when he was cited to appear before the Pope's Delegates. It has been said that the Duke being apprehensive that Dr. Wickliffe being single and alone would be discouraged by the Greatness of the Appearance at St. Paul's, ordered a Bachelour of Divinity of every one of the Four Orders of Friars to be joined with him for his Assistance: But this seems very improbable, Dr. Wickliffe, by his detecting their Frauds, Superstitions, and Wickednesses, having made them all his Enemies. And it is not therefore very likely that any of the Friars would be engaged in the Defence of a Man whom they would have been glad to have seen ruined. However this be, It is certain that the Duke himself, together with the Lord Henry Percy, Earl Marshal, accompanied Dr. Wickliffe to St. Paul's on the Day fix'd for his Appearance. There being a vast Concourse of People about the Church, Dr. Wickliffe could not get through the Crowd to the Place where the Court sat. Upon which the Earl Marshal going first made Use of his Authority to disperse the People and make way for him. But notwithstanding, such was the Greatness of the Throng, that it was not without great Difficulty that the two Lords and Dr. Wickliffe could pass thro' it; and this therefore making some Stir, Bishop Courtney not being well pleased to see Dr. Wickliffe so honourably attended

† Arch-Bishop Sudbury seems not to have been so great a Zealot in behalf of the papal Power and Superstitions as this Bishop. The Monkish Writer of his Life tells us that this Arch-Bishop going to Canterbury, overtook some going thither in Pilgrimage to Thomas à Becket's Shrine, and told them that the
tended told the Earl Marshal that 'if he had known beforehand what Maltresies he would have kept in the Church, he would have stop’d him out from coming there.' The Duke of Lancaster resenting such threatenig Language, since they had made no more Stir than was necessary to get through the Crowd; anwered the Bishop, 'That he would keep such Maistry there tho’ he said nay.' At last after much straggling they came to Our Ladies Chappel, where the Arch-Bishop and Bishop of London were sitting, together with some other Bishops, and some Dukes and Barons, who were there to hear the Tryal. Dr. Wicliffe, according to Custom, stood before the Commissioners as one cited to appear there to hear what Things they had to lay to his Charge. But the Earl Marshal out of Tenderness for Dr. Wicliffe, and having but little Regard to a Court which owed all its Authority to a Foreign Power, bid him sit down, telling him 'he had many Things to answer to, and therefore had need of a soft Seat to rest him upon during so tedious an Attendance. The Bishop of London hearing that, answered, 'he should not sit there; for, says he, it is neither according to Law or Reason, that he who was cited here to answere before his Ordinary [the Lord Pope] should sit downe during the time of his Answer.' On which many angry Words passed betwixt the Bishop and the Earl Marshal. The Duke of Lancaster took the Earl Marshal’s Part, and told the Bishop that 'the Earl Marshal’s Motion was but reasonable, and that as for him who was grown so proud and arrogant, he would bring down the plenary Indulgence they exprest at Canterbury was of no Use nor Value. On which a Kentish Knight in the Company being very angry at the Arch-Bishop’s being so very injurious to the glorious Martyr, told him he should for his Crime of his deane unnatural Death, as he did, being beheaded in the Insurrection of the Boors; Anglia Sacra, Vol. I. p. 49, 50.
Dride not only of him, but of all the Prelacy of
England.' And to one who sat by him he said
softly, that 'rather than take what the Bishop said
at his Hands, he would pluck him by the Hair
of his Head out of the Church.' These last
Words were not, it seems, whispered so closely
but that some of the Standers by overheard them,
who being enraged to see the Bishop thus roughly
treated in his own Cathedral, declared aloud,
they would rather lose their Lives than suffer the
Bishop to be thus threatened and contemptuously
used. This occasioned the Assembly to grow very
rumtulous and disorderly, so that the Court was
forced to break up without doing anything.

In June following the Delegates sat again for
the Execution of their Commission, in the Arch-
Bishop's Chappel at Lambeth, where, its said, Dr.
Wicliffe appeared again, being, I suppose, a second
time cited: But that not only the London Citizens,
but the Mob presume to force themselves into
the Chappel, and to speak in Dr. Wicliffe's behalf,
to the great Terror of the Delegates: And that
the Queen Mother sent Sir Lewis Clifford to them,
to forbid them to proceed to any definitive Sen-
tence against him. With which Message the De-
eguates are said to have been very much confound-
ed, 'At the Wind of a Reed shaken, says the Hi-
storian, their Speech became as soft as Oil, to
the publick Loss of their own Dignity and the
Damage of the whole Church. They were struck
with such a Dread that you would think them to
be as a Man that heareth not, and in whose
Mouth are no Reproofs.'

At this second Meeting of the Pope's Delegates
Dr. Wicliffe is said to have delivered a * Paper in
which he explained the several Conclusions with

* Bale calls this Paper, An Address to the King's Parlia-
ment, as if it was offered to the Parliament that sat Apr. 25 this
Year, by way of Appeal to them, from the Delegates.
which he was charged; but that it was no way satisfactory to the Delegates, who therefore commanded him no more to repeat such Propositions, either in the Schools or in his Sermons, on account of their giving Offence to the Laity. The Paper is to the Purpose following.

"First of all, I publickly protest, as I have often done at other times, that I will and purpose, from the Bottom of my Heart, by the Grace of God, to be a sincere Christian, and as long as I have Breath, to profess and defend the Law of Christ so far as I am able. And if thro' Ignorance or any other Cause, I shall fail herein, I ask Pardon of God, and do now, from henceforth revoke and retract it, humbly submitting myself to the Correction of holy Mother Church; and as for the Opinion of Children or weak People concerning the Faith which I have taught in the Schools and elsewhere, and which by those who are more than Children has been conveyed beyond Sea, even to the Court of Rome, that Christians may not be scandalized on my Account, I am willing to set down my Sense in Writing, since I am prosecuted for the same. Which Opinion I am willing to defend even unto Death, as I believe all Christians ought to do; and especially the Pope of Rome, and the rest of the Priests of the Church. I understand the Conclusions according to the Sense of Scripture and the holy Doctors, and the manner of Speaking used by them; which Sense I am ready to explain, and if it be proved that the Conclusions are contrary to the Faith, I am willing very readily to retract them.

"The First Conclusion is, That all Mankind before Christ's coming have not Power simply or absolutely to ordain that Peter and all his Successors should rule over the World politically for ever. And it is plain that it is not in the Power of Men to hinder the coming of Christ to the
last Judgment which we are bound to believe ac-
cording to that Article of the Creed, from thence
he shall come to judge the Living and the Dead.
For after that, according to the Faith delivered
in Scripture, all human Politie will be at an End.
But I understand that political Dominion, or ci-
vil secular Government, doth pertain to the Laity,
who are actually living, whilst they are absent
from the Lord: For of such a political Domini-
on do the Philosophers speak. And altho' it be
stiled periodical, and sometimes perpetual, [or
for ever ;] yet because in the Holy Scripture, in
the Ufe of the Church, and in the Writings of
the Philosophers, perpetuum is plainly used com-
monly in the same Sense as eternal; I afterwards
suppose that Term to be used or taken in that
more famous Signification; for thus the Church
sings, Glory be to God the Father, and to his
only Son with the Holy Spirit the Comforter, both
now and for ever [in perpetuum.] And then the
Conclusion immediately follows on the Principles
of Faith; since it is not in the Power of Men to
appoint the Pilgrimage of the Church to be
without End.

II. God cannot give Civil Dominion to any
Man for himself and his Heirs for ever; in per-
petuum. By Civil Dominion I mean the fame
that I meant above by political Dominion, and by
perpetual or for ever the fame that I did before, as
the Scripture understands the perpetual or ever-
lasting Habitations in the State of Blessedness.
I said therefore First, that God of his ordinary
Power, cannot give Man Civil Dominion for
ever. I said Secondly, that it seems probable
that God of his absolute Power cannot give
Man such a Dominion, in perpetuum, for ever,
because he cannot, as it seems, alway imprison
his Spouse on the Way, nor always defer the ul-
timate Completion of her Happiness.

III. Chart-
III. Charters of humane Invention concerning Civil Inheritance for ever are impossible. This is an incident Truth. For we ought not to reck on as Catholick all the Charters that are held by an unjust Occupier. But if this be confirmed by the Faith of the Church, there would be an Opportunity given for Charity, and a Liberty to truft in Temporalities, and to petition for them. For as every Truth is necessary, so every Fallhood is possible on Supposition, as is plain by the Testimony of Scripture, and of the holy Doctors who speak of the Necessity of Things future.

IV. * Every one being or existing in Grace justifying finally, has not only a Right unto, but in Fact hath all the Things of God. Or, has not only a Right unto the Thing, but for his Time has by Right a Power over all the good Things of God. This is plain from Scripture, Matt. xxiv. because the Truth promises this to those Citizens who enter into his Joy; verily I say unto you, that he shall make him Ruler over all his Goods. For the Right of the Communion of Saints in their own Country is founded objectively on the Universality of the good Things of God.

V. A Man can give Dominion to his natural or adopted Son, whether that Dominion be temporal or eternal, ministerially only. This is plain from hence; that every Man ought to acknowledge himself in all his Works, an humble Minister of God, as is evident from Scripture, Let a Man so account of us as of the Ministers of Christ. Nay Christ himself so ministered and taught his principal Apostles so to minister. But in their own Country the Saints will give to their Brethren the Dominion of Goods, as is plain from their acting in the Body, or their Disposal of in-

* Augustinus quaerit cun[a] e[a] jus; eis diligentia, aperit refer

ad illud tempus, ubi Hebreitas erit sententia, interim humano iure vivendum est, quod eis dictum in potestate Regni. Hoc jus, & hanc potestatem qui violant, Augustinum non habent autorem — Rivetiani Apologetici discussio. p. 247.
ferior good Things by Nature, according to that of Luke vi. Good Measure, pressed down and shaken together, and running over shall Men give into your Bosom.

VI. If God is, temporal Lords may lawfully and meritoriously take away the Goods of Fortune from a delinquent Church. That Conclusion is correlative with the first Article of the Creed, I believe in God the Father Almighty. I understand the Word may as the Scriptures do, which grant that God may of Stones raise up Children unto Abraham; for otherwise all Christian Princes should be Hereticks. For the first Conclusi- on the Argument is thus formed. If God is, He is Almighty; and if so, He may prescribe to temporal Lords to take away the Goods of Fortune from a delinquent Church; and if he does thus prescribe to them, they may lawfully so take them away. Ergo. From whence, in vertue of that Principle, have Christian Princes put in Practice that Opinion. But God forbid that from thence it should be believed that it was my meaning that secular Lords may lawfully take them away when and howsoever they please, or by their bare Authority: But that they may only do it by the Authority of the Church in Cases and Form limited by Law.

N. B. The next Article in the Pope's Schedule is here omitted, and No. 8. follows, which is here num- bred the VIIth.

VII. We know that it is not possible that the Vicar of Christ merely by his Bulls, or by them together with his own Will and Consent, and that of his College of Cardinals can qualify or disable any Man. This is plain from the Catholick Faith. Since it behoves our Lord in every vicarious Operation to maintain the Primacy. Therefore, as in every qualifying of a Subject, it is first required that the Subject to be qualified be meet and
and worthy; so in every Disqualification there is first required a Deferring from some Demerit of the Person disqualified, and by Consequence, such a Qualifying or Disqualifying is not made purely by the Ministry of the Vicar of Christ, but from above, from elsewhere, or from some other.

VIII. It is not possible that a Man should be excommunicated to his Damage, unless he be excommunicated first and principally by himself. This is plain; since such an Excommunication must be originally founded on the Sin of the Party damaged. From whence Augustine in his 21 Sermon on the Words of the Lord; Do thou, says he, not misuse thy self, and Man shall not get the better of thee. And to this Day the Faith of the Church sings, No Adversity shall do us any Hurt, if Iniquity does not prevail. Notwithstanding, all Excommunication is to be dreaded on many Accounts, even altho' the Excommunication of the Church be, to the humble Excommunicate, not damnable but wholesome.

*IX. No body ought, except in the Cause of God, to excommunicate, suspend, or interdict any one, or to proceed according to any Ecclesiasical Censure by way of Revenge. This appears from hence; that every just Cause is the Cause of God, to which chiefly Respect ought to be had. Nay a Love for the Excommunicate ought to exceed a Zeal or Desire of Revenge, and an Affection for any temporal Things. Since otherwise even he that excommunicates injures himself. To this Ninth Conclusion we add, That it is agreeable to it, that a Prelate should excommunicate in humane Causes, but principally on this Account, because an Injury is done to his God. 13. q. c, inter querelas.
X. Cursing or Excommunication does not bind finally, only so far as it is used against an Adversary of the Law of Christ. This is plain, since it is God that binds absolutely every one that is bound, who cannot excommunicate unless it be for a Transgression or Prevaricating with his own Law. To this Tenth Conclusion we add, That it is consonant to it, that the ecclesiastical Censure be used against an Adversary of a Member of the Church, notwithstanding it does not bind absolutely, but secondarily.

XI. There is no Power granted or exemplified by Christ to his Disciples, to excommunicate a Subject [* chiefly] for denying any Temporalities, but on the contrary. This is plain from the Faith taught in Scripture, according to which we believe that God is to be loved above all Things, and our Neighbour and Enemy more than all the Temporalities of this World necessarily; and because the Law of God is not contradictory to itself.

XII. The Disciples of Christ have no Power to exact by Civil Compulsion Temporalities by Censures; as is plain from Scripture, Luke xxii. where Christ forbad his Apostles to reign civilly, or to exercise any temporal Dominion. The Kings of the Gentiles, says he, exercise Lordship over them, but ye shall not be so. And in that Sense it is expounded by St. Bernard, St. Chrysostome; and other Saints. We add to this Twelfth Conclusion, that, notwithstanding, Temporalities may be exacted by ecclesiastical Censures accessorii in vindication of his God.

XIII. It is not possible by the absolute Power of God, that if the Pope or any other Christian pretend that he binds or loses at any Rate, therefore he doth actually bind or lose. The Opposite of this would destroy the whole Catholick Faith. Since it imports no less than Blasphemy to suppose any one to usurp such an absolute Power of the
the Lord's: I add to this Thirteenth Conclusion, That I do not intend by that Conclusion to derogate from the Power of the Pope, or of any other Prelate of the Church, but do allow that they may, in virtue of the Head, bind and lose. But I understand the denied Conditional as impossible in this Sense: That it cannot be that the Pope or any other Prelate does pretend that he binds or loses at any Rate, [or just as he lifts] unless he does in Fact to bind and lose, and then he cannot be pescable, or guilty of any Fault.

XIV. We ought to believe that then only does a Christian Priest bind or lose, when he simply obey the Law of Christ: Because it is not lawful for him to bind or lose but in virtue of that Law, and by Consequence, not unless it be in Conformity to it.

* XV. This ought to be believed as Catholick, that every Priest rightly ordained [according to the Law of Grace] hath a Power according to which he may minister all the Sacraments secedum speciem, and by Consequence may absolve, him who has confessed to him and is contrite, from any Sin. This is plain from hence, that the priestly Power is not more or less sufficient in its Essence: Notwithstanding, the Powers of inferior Priests are now reasonably restrained, and at other Times, as in the last Article of Necessity, are relaxed. I add to this Fifteenth Conclusion, that, according to the Doctors, every Prelate has a twofold Power, viz. a Power of Order, and a Power of Jurisdiction or Government; and that it is as to this last that they are Prelates, as being of a superior Majesty and Government.

* XVI. It is lawful for Kings, in Cases limited by Law, to take away the Temporalities from

** These Two Conclusions are otherwise expressed in the Pope's Schedule.
Church-men who habitually abuse them. This is
plain from hence, that temporal Lords ought to
depend more on spiritual Alms which bring
forth greater Plenty of Fruit, than on Alms for
the Necesities of the Body: That it may hap-
pen to be a Work of spiritual Alms to correct
such Clergy-men as damage themselves both in
Soul and Body, by withholding from them the
Temporalities. The Case the Law puts is this;
When the spiritual Head or President fails in
punishing them, or that the Faith of the Clerk
is to be corrected, as appears 16. q. 7. filiis.
40 di.

XVII. * XVII. If the Pope or temporal Lords, or any
others shall have endowed the Church with Tempo-
ralities, it is lawful for them to take them away in
certain Cases, viz. when the doing so is by way of
Medicine to cure or prevent Sins, and that notwith-
standing Excommunication or any other Church Cen-
sure: Since these Donations were not given but
with a Condition implied. This is plain from
hence, that nothing ought to hinder a Man from
doing the principal Works of Charity necessarily;
and that in every humane Action the Condition
of the Divine good Pleasure is necessary to be
understood, as in the Civil Law, Collationes deco-
randi; c. 5. in fine collationis 10. We add to this
Seventeenth Article; God forbid that by these
Words Occasion should be given to the tempo-
ral Lords to take away the Goods of Fortune
to the Detriment of the Church.

XVIII. * XVIII. An Ecclesiastick, even the Pope of Rome
himself may, on some Accounts, be corrected by their
Subjects, and for the Benefit of the Church, be im-
pleaded by both Clergy and Laity. This is plain
from hence, that the Pope himself is capable of

* These Two Conclusions are otherwise expressed in the
Pope’s Schedule.
Sinning, except the Sin against the Holy Ghost, as is supposed, saving the Sanctity, Humility, and Reverence due to so worthy a Father. And since he is our peccable Brother, or liable to Sin as well as we, he is subject to the Law of brotherly Reproof. And when therefore it is plain that the whole College of Cardinals are remiss in correcting him for the necessary Welfare of the Church, it is evident that the rest of the Body of the Church, which, as it may chance, may chiefly be made up of the Laity, may medicinally reprove him, and implead him, and reduce him to live a better Life. This possible Case is handled deit. 40. si papa fuerit a fide devitus. For as so great a Lafe ought not to be supposed in the Lord Pope without manifest Evidence; so it ought not to be supposed possible that when he does fall, he should be guilty of so great Obstinacy, as not humbly to accept a Cure from his Superior with respect to God. Wherefore many Chronicles attest the Facts of that Conclusion. God forbid that Truth should be condemned by the Church of Christ, because it sounds ill in the Ears of Sinners and ignorant Persons. Because then the whole Faith of the Scripture would be liable to be condemned.'

Pope Gregory XI. died Mar. 27. this Year, A.D. 1378, which was a great Advantage to Dr. Wicliffe: For by his Death an End was put to the Commission of the Delegates before whom he appeared no more. Walsingham therefore tells us that the Hist. Angl. Pope's Deceafe did not a little grieve the Faithful, as on the other hand, the False in the Faith John Wicliffe and his Followers were encouraged by it. It seems therefore to be a Mistake, if Dr. Wicliffe did at all appear before the Delegates at Lambeth, to place his doing so, so late as in June this Year almost three Months after Pope Gregory's Death.
On the Pope's Decease the Cardinals could not agree in electing a Successor. One Party chose one Bartholomew Arch-Bishop of Barri in Naples, who was elected April 8th this Year, and took on him the Name of Urban VI. The other Party, which chiefly consisted of French Cardinals, and who desired a French-man to be Pope, chose one Robert a Cardinal, who took the Name of Clement VII. This was still a further Advantage to Dr. Wichiffe, since it was some time the latter End of the next Year before Urban was declared, and acknowledged by the Kingdom to be true and lawful Pope. On this Occasion, the Schism that was made by this double Election or Choice of two Popes, Dr. Wichiffe wrote a Tract Of the Schism of the Roman Pontiffs, and soon after published his Book Of the Truth of the Scripture: In which he contended for the translating of the Scriptures into English, and affirmed that God's Will is plainly revealed in two Testaments; that Christ's Law sufficeth by it self to rule Christ's Church; that a Christian Man well understanding it, may thence gather sufficient Knowledge during his Pilgrimage here upon Earth; that whereas all Truth is contained in holy Scripture, whatever Disputation is not originally thence to be deduced is accounted profane.

However it seems that the Harassning and Fatigue which Dr. Wichiffe met with this Year by attending the Pope's Delegates, occasioned his having a dangerous fit of Sickness that brought him almost to the Point of Death. This seems to have happened soon after his Return to Oxford the Beginning of next Year. The Friers Mendicant hearing of it, they immediately instructed Spokesmen to be sent to him in their behalf, viz. four solemn Doctors whom they called Regents, every Order his Doctor. And that the Message might be the more solemn, they joined with them four Senators of the City, whom they call Aldermen of the Wards.
Wards. They, when they came to him, found him lying in his bed, and first of all wished him health, and a recovery from his distemper. After some time, they took notice to him of the many and great injuries which he had done to them [the begging friars] by his sermons and writings, and exhorted him that now he was at the point of death, he would, as a true penitent, bewail and revoke in their presence, whatever things he had said to their disparagement. But Dr. Wicliffe immediately recovering strength called his servants to him, and ordered them to raise him a little on his pillows. Which when they had done, he said with a loud voice, I shall not die but live, and declare the evil deeds of the friars. On which the doctors, &c. departed from him in confusion, and Dr. Wicliffe afterwards recovered.

But tho' Dr. Wicliffe did now thus escape without any formal sentence of condemnation being passed upon him; his adversaries were yet not wanting to take all possible advantages against him, as will be shewn in the following chapters.
C H A P. V.

Dr. Wicliffe preaches and writes against the Pride, and Tyranny, of the Pope, and the Corruptions of the Romish Clergy. He and others undertake translating the Holy Scriptures into English, is having never been done before.

A. D. 1380. Dr. Wicliffe in his Lectures, Sermons, and Writings laid hold on all Occasions to expose the Romish Court, and lay open the Vices of the MS. in C.C. Clergy both Religious and Secular. This appears very plainly by those Sermons of his on the Commune Santorum, and the particular Festivals which are yet extant: And by his many other Tracts, which seem to have been written by him about this Time.

But what seems to have given as great a Provocation as any thing, was his and others undertaking to translate the Holy Scriptures into English. This, it seems, was what had never been done before. So I understand the Author of the Prologue, who, as is commonly believed, was Dr. Wicliffe. He thus apologizes for his Undertaking. 

Lord God, faith he, within at the Bigynynge of Faith to many men translated into Latyne, and to greate Profite of Latyne-men; tere one simple Creature of God translate into English for Profite of English-men. So if worldly Clarkis taken well here Chronicles and Bokis, they shullen fynd that Bede translated the Bible and expounded much in Saxone that was English, either comone Langauge of this Londe in his Tyne. And not only Bede but also King Alved that founded Oxenford translated in his last Days, the Bigynning...
ning of the Psalter into Saxon, and would more, if he had lived longer. Also French-men, Bemers and Britons han the Bible and other Bokes of De-

| \* their. |
| \* Punishment. |
| \* or. |

| Hen. de Knigh- |

| De eventis |

| Anglia apud |

| X Scriptores, |

| Cell. 2644. |

| committed the Gospel to the Clergy, |

| and Doctors of the Church, that they might |

| minister it to the Laity, and weaker Persons, |

| according to the Exigency of Times, and Persons |

| Wants; but this Master John Wicliffe translated |

| it out of Latin into English, and by that means |

| laid it more open to the Laity, and to Women |

| who could read, than it used to be to the most |

| learned of the Clergy, and those of them who |

| had the best Understanding: And so the Gospel |

| Pearl is cast abroad and troden under Foot of |

| Swine, and that which used to be precious to |

| both Clergy and Laity is made, as it were, the |

| common Jest of both; and the Jewel of the |

| Church is turned into the Sport of the Laity, |

| and what was before the chief Talent of the |

| Clergy and Doctors of the Church, is made for |

| ever common to the Laity. |

| Wickette. |

| Dr. Wicliffe accordingly assures us that the Cler-

| gy then said, it is hereby to speake of the holy |

| Scripture in English, and so they woulde con-

| dempe the holy Goffe that gave it in Tongues |

| to the Apostles of Christe, as it is written |

| to speake the Word of God in all Languages |

| that were ordainyed of God under Heauen, as it is |

| written. || So agen he complains; Thilk that have |

| the Key of Conning have y locke the Truth of Ms. |
the teaching under many Wardens, and y his se-


to thy Children. All this seems to make it


pretty plain, that it is a Mistake of Lyndwood and


some others to affirm, that before Dr. Wicliff's


time there were old Translations of the Bible into


English.

Dr. Wicliff, in the Prologue which he made to


this Translation, sets himself to answer the Ob-


dections made to his translating the Bible into Es-


gles, by some that, as he expresst it, feme wffe and


holy. These are all against the Bible's being


translated into English by any body. It was pre-


tended that Men should not now attempt to tran-


late the Bible into English, because they were not


holy, nor learned enough for such an Undertaking:


That the fewe great Doctors of the Latin Church


durs't never to do it. To which Dr. Wicliffa re-


plied, That 'tho' the first of these Objections


seem'd colourable, it had no good Ground, nor


Reason, nor Charity: That it was more a-


gainst St. Jerome, and the first LXX Translators,


and holy Church, than against him and his Friends


who had now translated the Bible into English,


since St. Jerome was not so holy as the Apostles


and Evangelists, whose Bookes he translated into


Latin, nor were the LXX so holy as Moses and


the Prophets: And Holy Church approved not


only the true Translation of meane Christian


Men, steadfast in Christian Faith; but also of


open Hereticks.' And therefore he concludes


that 'much more the Church of England should


approve the true and holy Translation of simple


Men, that would for no Good in Earth, by their


Writting and Power, put away the least Truth,


yes the least Letter or Tittle of Holy Writ that


beareth Substance or Charge.'


As to the other Objection, he stiles it a very


ignorant one, and not deserving an Answer; for


that these Doctors of the Latin Church were not


English-men, nor did they live among English-men,


nor
nor understand the English Language; but that they had the Bible in their Mother Tongue, or the Language of their own People.

But all that Dr. Wiciffe could say in justification of his translating the Holy Scriptures into English; would not put a Stop to the Clamours which were raised against him on this Occasion. His Person was had in the utmost Hatred and Disesteem by the Clergy of that Time on account of his reproving their Ignorance, and Departing from their Callings; and they reckoned this his making the Holy Scriptures common to the Laity, was an Invasion of their Rights and Powers; a Making them useless, and taking from them their chief Talent: They had nothing now to do, it seems, but to throw up their Orders, since the Church had no need of them. Against these and such like Reproaches Dr. Wiciffe thus defended himself. 'Secta Speculum fere minorum, MS.'

*faith be*, the Truth of the Faith shines the more by how much the more it is known, and the Lords Bishops condemn the faithful or true Opinion in the Ears of secular Lords, out of Hatred of the Person who maintains it; that the Truth may be known more plainly and diffusely, true Men are under a Necessity of declaring the Opinion which they hold not only in the Latin, but in the vulgar Tongue. It has been said in a former looking-Glass for secular Lords written in the vulgar Tongue, that they ought wholly to regulate themselves conformably to the Law of Christ. Nor are those Heretics to be heard who fancy that Seculars ought not to know the Law of God, but that it is sufficient for them to know what the Priests and Prelates tell them by Word of Mouth. For the Scripture is the Faith of the Church, and the more it is known in an orthodox Sense, the better. Therefore as secular Men ought to know the Faith, so it is to be taught them in whatsoever Language is best known to them. Besides, since the Truth of
of the Faith is clearer and more exact in the Scripture than the Priests know how to express it; (seeing, if one may say so, there are many Prelates who are too ignorant of the Scripture;) and others conceal Points of Scripture, such, to wit, as declare for the Humility and Poverty of the Clergy; and that there are many such Defects in the verbal Instructions of Priests: It seems useful that the Faithful should themselves search out or discover the Sense of the Faith, by having the Scriptures in a Language which they know and understand. Besides, according to the Faith taught by the Apostle, Heb. xi. the Saints by Faith overcame Kingdoms, and chiefly by the Motive of Faith hastened to their own Country. Why therefore ought not the Fountain of Faith to be made known to the People by Means by which a Man may know it more clearly? He therefore who hinders this, or murmurs against it, does his Endeavour that the People should continue in a damnable and unbelieving State. The Laws therefore which the Prelates make are not to be received as Matters of Faith: Nor are we to believe their Words or Discourses, any further or otherwise than they are founded on the Scripture. Since according to the constant Doctrine of Augustine the Scripture is all the Truth: Therefore this Translation of the Scripture would do this Good, that it would render Priests and Prelates unsuspected as to the Words of it which they explain. Further, Prelates, as the Pope and Friers, and other Means may be defective. Accordingly Christ and his Apostles converted the most Part of the World by the making known to them the Scripture in a Language which was familiar to the People; for, for this Purpose did the Holy Spirit give them the Knowledge of all Tongues. Why therefore ought not the modern Disciples of Christ, to collect Fragments from
from the same Loaf; and, as they did, clearly
and plainly to open the Scriptures to the People
that they may know them? For this is no Ficti-
on, unless it be of one who is an Unbeliever,
and is defirous to refilt the Holy Spirit. The
Faith of CHRIST is therefore to be explained
to the People in a twofold Language, the Know-
ledge of which is given by the Holy Spirit. Be-
side, since, according to the Faith which the
Apostle teaches, all Christians must stand before
the Judgment-Seat of CHRIST, and be answer-
able to him for all the Goods with which he has
entrusted them; it is necessary that all the Faith-
ful should know these Goods and the Use of
them, that their Answer may then be open.
For an Answer by a Prelate or Attorney will not
then avail, but every one must then answer in his
own Person. Since therefore GOD has given to
both Clergy and Laity the Knowledge of the
Faith, to this End, that they may teach it the
more plainly, and may faithfully work by it; it
is plain that GOD, in the Day of Judgment,
will require a true Account of the Use of these
Goods, how they have been faithfully put out
to Usury.

In this Manner did Dr. Wicliffe plead the Right
of the People to read the Scriptures, and defend
his Translation of them that they might enjoy this
Right. And this was the more necessary at this
time, when it seems to have been the prevailing
Opinion, that the Scripture was not to be read by
every one at his Pleasure in any Language. Thus
one William Butler, a Franciscan Friar in a De-
termination which he published, about twenty Years
after, against this Translation of the Bible by
Dr. Wicliffe, asserts That The Prelates ought
not to suffer, that every one at his Pleasure should
read the Scripture translated into Latine;
because, as is plain from Experience, this has
been many Ways the Occasion of falling into He-
G
refuses and Errors. It is not therefore politic, 
says he, that any one, wherefoever and whencesoever 
he will, should give himself to the fervent Study

of the Scriptures." And Dr. Wicliffe tells us that 
in his Time it was ordered in the University of 
Oxford, that Priests and Curates were not to read
the Scriptures till they were 9 or 10 Years standing
there. Nay some Writers had then the Folly and 
Madness, in Opposition I suppose to Dr. Wicliffe,
to affirm that "The Decrees of Bishops in the
Church are of greater Authority, Weight, and 
Dignity, than is the Authority of the Scrip-
tures." For Dr. Wicliffe affirmed, That Chri-
sten Men and Women, olde and young shoulde
study saith in the New-Testament, and that no
simple Man of Wit should he a seuerly unanswer-
bly to study in the Text of Holy Writ; that
Pride and Covetise of Clerks is Cause of their
Blaspheme and Heresie, and publiche them fro de-
vice understanding of Holy Writ. That the New-
Testament is of nil Autonomie, and open to Un-
derstanding of simple Men, as to the Poynets
that be most needfull to Salvation; that
the Texte of Holy Writ be not Wores of ever-
lasting Life, and that he that keperth Wekenes
and Charite hath the trewe Underkondyngge and
Perfection of all Holie Writte: That it seemeth
open Hereby to say that the Gospel with his Truth
and Freedom neither nor to Salvation of Chilten
Men without kepynge of Ceremonies and Sta-
tutes of unholie Men and unloving, that ben
made in the Tyme of Sathanas and of Antichriste.
That men ought to desire only the Truth and
Freedom of the holy Gospel, and to accept Man's
Love and Ordinances only in as much as they
ben grounded in holy Scripture, either good Rea-
son, and common Profit of Chilten People.
That if any Man in Earth, either Angel of Hea-
ven rebeth us the contracle of Holie Writte, or
any thing aganst Reason and Charity, we shold be

afraid.
ne from him in that as fro the soule Rny of Ke, and holde us gratefully to, Life and Death, the Truth and Freedom of the Holy Gospel of J a v a C h r i s t, and t clave us miney Men's Skylings and Laws, only in as much as they accorded with Holy Writte and good Consciences, and no further, for Life neither for Death.

What Method Dr. Wycliffe took in making this Translation he tells us in his Prologue. That he, with several who assisted him, got together all the old Latin Bibles they could, which they diligently collated, and corrected what Errors had crept into them, in order to make one Latin Bible some deal true. Next they collected the Doctors and common Glosses, especially Lyra, with which they studied the Text of the Newe, in order to make themselves Masters of the Sense and Meaning of the Text. That he then consulted old Grammarians, and ancient Divines as to the hard Words and Sentences how they might best be understood and translated. Having done this he set about the Translation, which he resolved should not be a literal one, but as clearly as he could to express the Sense and Meaning of the Text. For, says he, it is to know that the best translating out of Latine into English is to translate after the Sentence, and not only after the Words. So that the Sentence be as open (either opener) in English as in Latyn, and go not farre fro the Letter. He adds, that where the Hebra by Witnesses of Jerome of Lyra and other Expositours by accord with fro our Latin Bibles, he had set in the Margins in manner of a Gloss, what the Hebra hath, and how it is understood in some Place: And that he did this most in the Plakter, that of all our Bookes discovered most fro Hebrewe. For

* Nicholas Lyra, who finished his Commentes on the Bible, A.D. 1330.
Church readeth not the Psalter by the latter Translation out of Hebrew into Latin, but another Translation of other Men that had more leste, runninge and holiness than Jerome had.


1. Genesis.
2. Exodus.
3. Leviticus.
4. Numbers.
5. Deuteronomy.
7. Judges, that containeth the three great Prophets.
8. 9, 10, 11, 12, 13.
9. 1, 2, 3, 4.
10. 5, 6, 7, 8.
11. 9, 10, 11, 12, 13.
12. 14, 15, 16.
13. 17, 18, 19, 20, 21.
15. Is Hester.
17. Psalter.
18, 19, 20, ben the 3 Books of Solomon.
21, 22, 23, 24, ben the four great Prophets.
25. Is a Boke of 12 small Prophets, Osee, Joel, Amos, Abdic, Jonas, Michee, Nahum, Abacuc, Sophonic, Aggei, Zacharie and Malachie.

And that all these 12 small Prophets be 20 Book, and in this Order. And that whatsoever Boke is in the Old Testament without these 25 aforesaid, shall be set among Apocrypha, that is withouten Authority of Bible. Therefore as holte Chirch readith Judith and Tobit, and the Books of Machabeis, but receiveth not the amonge Holy Scriptures: So the Chirche readith these 2 Books Ecclesiastic and Sapience to edifying of the People, not to conforme the Authority of reching of Holy Chirch. And that therefore he translated not the 3 ne 4 Boke of Efdree that ben Apocrypha, but only the first and Neemi, that ben reckenned for 2 Books enenris Grekes and Latines, and bene of Authority of Bible.
All the Bokes of the New Testament, that is 4 Gospellers, Matthew, Mark, Luke, and John; 12 Epistles of Poule, 7 small Epistles, the Deves of Apostles, and the Apocalyps; he lays, be fully of Autopiti of Byleve.

But whatever Envy and Opposition Dr. Wicliffe gained by his thus translating the Bible, and defending the Use of private Judgment of Discretion in Matters of Conscience and eternal Salvation, in opposition to the Infallibility of the Church: He met with as much very soon after for his attacking another favourite Doctrine, viz. that of Transubstantiation. But of this more in the next Chapter.
CHAP. VI.

Dr. Wicliffe appeal'd the Popish Doctrine of Transubstantiation. He is censured by the Chancellor of Oxford, and some of the Doctors of the University. Dr. Wicliffe appeals from this Sentence to the King, &c. Arch-Bishop Sudbury being murdered by the Rebels, is succeeded by Arch-Bishop Courtenay, who, in a Court held at the preaching Friers, London, condemned several Opinions held by Wicliffe's Followers, which Condemnation he required the Chancellor of Oxford to publish. Dr. Wicliffe is by Virtue of the King's Letters to the Chancellor expelled the University, and retires to Lutterworth.

Notwithstanding these Clamours against Dr. Wicliffe, he still went on in detecting the Errors and Abuses which had crept into the Church. It had been for near 1000 Years after Christ the Catholick Doctrine, and particularly of this Church of England, that, as one of our Saxon Homilies expresses it, 'Much is between the Body Christ suffered in, and the Body hallowed to Houseth—— this latter being only his ghostly Body gathered of many Comes, without Blood and Bone, without Limb, without Soule, and therefore nothing is to be understood therein bodily, but all is to be ghostly understood.'

* The Sacrament.

† This Homily was published by Arch-Bishop Parker, with the Attestation of the Arch-Bishop of York and thirteen Bishops, and imprinted at London by John Day, dwelling over Aldersgate, beneath St. Martins.
In opposition to this it was asserted, by Paschalius Radbertus, about the Year 820, that 'Although in the Sacrament there be the Figure of Bread and Wine, yet we must believe that, after Consecration, they are nothing else but the Body and Blood of Christ. And to say something more wonderful, they are plainly no other than the Flesh which was born of Mary, suffered on the Cross, and rose again from the Grave.' He intimated further that 'whoever will not believe Christ's natural Body in the Sacrament under the Form of Bread, that Man would not have believed Christ himself to have been God if he had seen him hanging upon the Cross in the Form of a Servant.' It is confessed by the Papists that this Man was 'the first who wrote seriously and copiously on this Subject, the Truth or Reality of the Body and Blood of the Lord in the Eucharist.' And the Friars to support this absurd Notion invented a Fancy altogether as nonsensical, viz. That 'The Accidents or Forms of Bread and Wine do remain by God's omnipotent Power without a Subject, after the Words of Consecration, as they did before in the Substance of Bread, — that these Accidents of Bread and Wine may remaine, by the Power of God, in the Sacrament, without their proper Subject.' Of this Dr. Wicliff often complains in his Writings against the Friars.

In the Lectures which he read this Summer as A.D. 1381, Professor of Divinity, he set himself to attack this Error, and to maintain the True and Ancient Notion of the Lord's Supper. For this End he maintained and published XVI Conclusions, the first of which is, That 'The consecrated Host which we see upon the Altar, is neither Christ nor any Part of him, but an effectual Sign of him.' On these Conclusions he offered to dispute publicly with any one. But, it is said, he was prohibited by the Religious, who were Doctors in Divinity;
On which Dr. Wicliffe published his Opinion as follows. The Eucharist is the Body of Christ in the Form of Bread. The right Faith of Christian Men is this, that this worshipful Sacrament is **Bread** and Christ's Body, as Jesus Christ is very God and very Man; and this Faith is grounded in Christ's own Word in the Gospel of St. Matthew, Mark, Luke, and by St. Paul, and plainly in Holy Writ, and by Austin, Jerome, Ambrose, and most Holy Saints, and most learning in holy Writ, and thereto accordeth Helon and Witt at the full. In these Gospels is the Form taught of Christ, that our Lord Jesus Christ, at the Supper took Bread in his Bonds and blessed and brake it, and gave it to his Disciples and leyd, Ear ye all of this, This is my Body. And so of the Chalice, and commanded them to drink this Sacrament in mind of him. And St. Paul, that had his Gospel not by Man, but by Revelation of Jesus Christ, saith thus in his first Epistle to the Corinthians, Is not the Bread that we breaken the Communion of our Lord's Body? And certes he understandeth that it is so after the Speech of holy Writ. Therefoze in the same Epistle to the Corinthians after the Form of Consecration, he calleth three times this Sacrament Bread. And the Gospel of St. Luke saith that Christ's Disciples knew him in the breaking of the Bread, and this Bread was the Sacrament of the Ater, as St. Austin writeth. And in Acribus Apostolorum is saith thus; and Christian Men weren dwelling in teching of Apostles, and in communing of barking of Bread, saith St. Paul

† In one of the Conclusions, saith to be found in his Book of the Sermon of the Lord on the Mount, N°.49. He thus expresseth himself, *Sicut Christus est simuliter Deus & Homo, sic

* Et verus Hostia consecrata est similiter Corpus Christi * ad minimum in panis, quia est figura, & verus pannus in natura; vel quod idem semet, est verum Corpus Do-panis naturaliter & Corpus Christi figurali.
feith the Bread that we break is communing of Christ's Body; ask these Hereticks where this were lacer'd Bread 02 unlacer'd, and thay must monen lay that it was lacer'd, soz else it were not communing of Christ's Body. Then monen these Hereticks needs lepe that this Sacriment is Bread that webroken. And fith Christ may not li, this Bread is his Body, as he feith in the Gospels. Also in the Cannon of the Moals after the Consecration we clepen this Sacriment holy Bread of everlasting Life, and Chalice of everlasting heath. Also in the Stoyp of the Feast of this Sacriment we clepen it thisse Bread, and leyn Bread of Angels is made Bread of Man, and heavenly Bread giveth End to Figures of the old Law. And in the same this is very Bread of Children. And in f—of the Feast we readen thus, God's Son made very Bread his Flesh by Verue of his Word, and Wine his Blood. And in the Secret of the middle Moals on Christmas-Day we pray thus, That this Substance of Earth bring to us that Thing that is ghosly, that is Christ's Body. Then this Substance shall not be turned to nought, but be lacer'd, and so dwell after the Consecration, And St. Austin feith in a Sermon that is written in the Pope's Law, that Thing that is seen is Bread, and that Thing that Eyes shewen 02 seylen is the Chalice, but it is as much as the Faith asketh to be leyned, the Bread is Christ's Body, and the Chalice, that is Wine in the Chalice, is Christ's Blood. Also Austin feith in a Sermon that is written in the Pope's Law, he shullen not eat that Body, ne drinke that Blood the which Blood those men that shullen do me on the Croc's shulle shed out. Toz both the same, and not the same; that same Body and Blood indissipably, and not the same visibly, nevertheless it is needful that it be understoned.
invisibility. Also Jerome in an Epistle that he made to Albidian feast thus: Hear we that that Bread that Christ break and blessed, and gave to his Disciples to eat, is the Body of our Saviour: And in the Pope's Law with great Congregation of Bishops and Clerks, and great Authority is written thus; I believe with heart and knowledge by faith, that the Bread and Wine that he put on the Master, and the Body and Blood of Jesus Christ in Truth. Then set the Authority of Christ and his Apostles ben always gates both, and also Authorities of these Saints and Clerks thus they ascended with holy Writ and Reason, lest we that this Sacrament is deep Bread, and also deep Christ's Body: And teach we this true Belief to Christen Men openly, and let Lords wripeneth this Truth as they are bounden upon pain of Damnation, Sith it is openly taught in holy Writ, and by Reason and Writ. And damns we this cursed heredie of Antichrist, and his hypocrites, and worldly Priests seing that this Sacrament is neither Blood ne Christ's Body, but Subject, but Accidents without Subject, and these under is Christ's Body. For this is not taught in holy Writ, but is fully against St. Austin, and holy Saints, and Reason and Writ, for Austin saith in many Books, that there may none Accident be withouten Subject.

In another Tract he expresses himself thus: 'We do not at all believe that the Baptist, because he was made Helias by virtue of the Words of Christ, Mat. xi. ceased to be John, or any thing that he substantially was before; agreeably or consonant to this, it must not be believed, that though the Bread [in the Eucharist] begin to be the Body of Christ by virtue of his Words, it ceases to be Bread, since hitherto it has
has been Bread substantially, because it begins to be sacramentally the Body of Christ. For so Christ says. This is my Body. The Nature of Bread is not thenceforth destroyed, but it is exalted into a Substance of greater Dignity. This he explains more fully in another Place: ibid. fol. 110. The Scripture Faith, faith be, after that seven Ears and seven fat Kine are seven Years of Plenty. And, as Auisin observes, the Scripture does not say that they signify those Years, but that they are those Years. And such a Form of speaking you may frequently find in Scripture. And all such Speeches denote that the Subject is ordained of God to figure the Thing predicating according to its Fitness. And so it may be said that the sacramental Bread is after that Manner specially the Body of Christ. But this Explication he proposes with a great deal of Modesty, declaring that he was ready to believe a more subtle one, if he was convinced of the Truth of it by Scripture or Reason.

This Opposition of Dr. Wicliff's to the Doctrine of Transubstantiation, or the real Presence of Christ's Body in the Sacrament of the Altar, as it was called, soon brought him into fresh Troubles. This was to be expected from such severe Judges as the Clergy of that Time were; and who were particularly fond of this Notion, as serving to exalt the mystical, and hierurgical Powers of the Priesthood, and to make them thought something more than Men. The Chancellor of the University, William de Beris, on Dr. Wicliff's publishing these Conclusions, called together therefore several Doctors, by whose Consent he passed a C. N. 16, solemn Decree, in which, after reciting Dr. Wicliff's Conclusions, 'I. That in the Sacrament of the Altar, the Substance of material Bread and Wine do remain the same after Consecration that

† Faratus sum tamen il ex side, vel ex ratione doctus fuerant sermonum subtiliorum credere. Triad. fol. 110.
they were before. II. That in that venerable Sacrament the Body and Blood of CHRIST are not essentially nor substantially, nor even bodily, but figuratively or tropically: So that CHRIST is not there truly or verily in his own proper bodily Person. He declares that they are Errors, and repugnant to the Determinations of the Church. And that the true Faith is, That by the sacramental Words duly pronounced by the Priest, the Bread and Wine upon the Altar are transsubstantiated, or substantially converted into the very Body and Blood of CHRIST; so that after Consecration there do not remain in that venerable Sacrament, the material Bread and Wine which were there before, according to their own Substances or Natures, but only the Species of the same, under which Species the very Body of CHRIST and his Blood are really contained, not only figuratively or tropically, but essentially, substantially, and corporally; so that CHRIST is there verily in his own proper bodily Presence: And admonishes and very strictly inhibits that no one for the Future of any Degree, State, or Condition do publicly maintain, teach, or defend the two aforesaid erroneous Assertions, or either of them, in the Schools, or out of them, in that University, on pain of Imprisonment, and Suspension from all scholastick Exercitiae, and also on pain of the greater Excommunication: And that no one for the future do any way hear, or hearken unto any one who shall publicly teach, maintain or defend the two aforesaid erroneous Assertions on pain of the greater Excommunication, and other Penalties noted above.

This Decree was made in the Presence of xii Doctors who are said unanimously to have consented to it, of whom viii were of the Religious. However, the aforesaid Condemnation was publicly promulged in the Schools of the Austins, whilst
whilst Dr. Wicliffe was there himself sitting in the Chair and determining the contrary. But when he heard this Condemnation, he was, as it's said, put into some Confusion. But recovering himself, he told the Chancellor, that neither he nor any of his Assistants were able to confute his Opinion. Afterwards he appealed from this Condemnation of the Chancellor to the King.

About this Time Arch-Bishop Sudbury being beheaded by the Rebels, William Courteney, Bishop of London, was translated to the See of Canterbury by the Pope's Bull, and had the Temporalities delivered to him Octob. 23. But being a Prelate that was very tender of doing any thing contrary to his Duty and Obedience to his spiritual Father and Patron the Pope, he scrupled so much as to have his Cross carried before him, or to do any thing almost that belonged to his Archiepiscopal Jurisdiction, before he had received his Pall from Rome, which was not 'till May the next Year. The Arch-Bishop had before shewn himself a violent Opposer of Dr. Wicliffe, and therefore no sooner had he received the Pall but he immediately set himself upon proceeding against him and his Followers.

A Parliament being holden at Westminster this A.D. 1382. Year, the Wednesday next after John Port Latin, or Cotton's Abra. May 7th; Dr. Wicliffe in prosecution of his Appeal from the Chancellor of Oxford's Decree against him, presented his Complaint to the King and them as follows.

Please it to our most noble and most worthy MS. C.C.C. King Richard, King both of England and France, and to the noble Duke of Lancaster, and to other great Men of the Realm both to SECULARS and Men of holy Church that ben gendez in the Parliament to there assent and meyntene the few Articles or Points that ben sett within this Writing, and proved both by Autoritie and Reason; that Christen Faith and Christen Religion ben encreased, meyntene,
ned, and made stable. Sith our Lord Jesus Christ very God and very Man is Head and Mediate of this Religion, and shed his precious Heart Blood and Water out of his Side on the Cross to make this Religion perfect and stable, and cleene without Error.

First, That all Persons of what Degree, private, Secr or singular Religion made of sinful Men may freely, without any letting of bodily Pain leave that private Rule or new Religion founded of sinful Men, and abhor the Rule of Jesus Christ taken and given by Christ to his Apostles, as far more perfect than any such new Religion founded of sinful Men.—

Secondly, That those Men that unreasonably and wrongfully have damned all this Counsell be amended of to great Error, and that their Error may be published to Men dwelling in the Church.—

Thirdly, That both Tithes and Offerings be given and paid, and received by that Intent, to which Intent or End both God's Law, and the Pope's Law ordained them to be paid and received; and that they be take away by the same Intent and Reason that both God's Law, and the Pope's Law ordained that they should be withheld.—

Fourthly, That Christ's Teaching and Belief of the Sacrament of his own Body that is plainly taught by Christ and his Apostles in Gospels and Epistles may be taught openly in Churches to Christian People; and the contrary Teaching and false Belief brought up by cursed Hypocrites and Heretics and worldly Priests unkunning in God's Law *.

* Sic MS.

This is represented as done with a Design to entice and draw into Error the Lords and Great Men. But it seems this was no way acceptable to the Duke of Lancaster; who however he thought
fit to countenance Dr. Wicliffe in his asserting the
Regle, and opposing the papal Tyranny and
Usurpation, did not like his disputing against the
received Notion at that time of the real Presence,
or Change of the Bread and Wine into Christ’s
very Body and Blood. It’s said therefore that the
Duke, who is stiled, by the Writer of this Ac-
count, the faithful Servant of Holy Church, on
receiving this Petition went to Oxford, and forbade
Dr. Wicliffe to speak of that Matter for the future.
But that he as little obeyed him as he had done
his Ordinary, and began to make a Confession
in which was contained all his old Error, but more
privily under a various Covering of Words, in
which he spoke his Conceit, and seemed to prove
his Opinion: But that as an obstinate Hereticke,
he refuted all the Doctors of the second Millenary
in the Matter of the Sacrament of the Altar, and
said that they had all erred, except Berengarius,
whose Opinion is condemned de consuetud. distin. 2.
Ego Berengarius, and himself and his Accomplices;
and said openly that Satan was loosed and had
Power over the Matter of the Sentences, and all who
preached the Catholick Faith. Others tell us that
the Duke of Lancaster having forbidden Dr. Wic-
liffe to appeal to the King, and advised him to
submit himself rather to the Judgment of his Ordi-
nary; Wicliffe being encompassed with Dangers and
not knowing how to extricate himself, was forced
to retract his Doctrine which he did at Oxford on
a Day appointed in the Presence of the Arch-Bis-
hop of Canterbury, the Bishops of Lincoln, Nor-
wich, Worcester, London, Sarum, and Hereford,
together with the Chancellor of the University,
and very many Doctors, surrounded with a great
Concourse of People. The Confeffion was read

† This Confession was not drawn up till after the sitting of
the Court at the preaching Friers, 1382.

by
by him in Latin. In it he at large explains his Meaning, how he understood the Body of Christ to be in the Eucharist or Sacrament of the Altar, viz. That this venerable Sacrament is naturally Bread and Wine, but is sacramentally the Body and Blood of Christ: The Confession being large I have put it in the * Collection. Knayghton has preserved another Confession of Dr. Wycliffe's concerning the same Matter, which seems to have been written about this Time. This is in English, and is as follows.

Knayghton de eventi. Angl. apud X scriptores, Coll. 2649, 2550.

We believe as Christ and his Apostolus had taught us, that the Sacrament of the other white and round, and lpk tpi our Btde or ost unarccde is berrap Godus Body in Fourm of Btde, and if it be brokyn in thse Parties of the Kircue uses, oz eles in a Thousand, euerlyk one of thse Parties is the same Godus Body, and ryth to as the Person of Christ is berrap God and berrap Man, berrap Godtede, and berrap Manhede ryth to as holp Kircue manp Hundrich wypnter has trwypte, the same Sacrament is berrap Godus Body and berrap Btde: As it is Foyme of Godus Body and Foyme of Btde as techich Crist and his Apostolus. And therefore Seynt Poule nemeth it never but when he callius it Btde, and he be our beleve tok his Wit of God in this: And the Argument of Heretypus ageynge this Sentens, * lpth to a Christene Man to assolve. [And right as it is Heresie to belive that Christ is a Spirit and no Body: ] So it is heresie fo to trwye that this Sacrament is Godus Body and no Btde: fo it is both tegedur. But the most heresie that God suffeypde come tpi his kyrke is to trwye that this Sacrament is an Accident withouten a Substance, and map on no tople be Godus Body: Fo Crist lapde bewitnesse of John that
this Brede is my Body. And if the say that he
this Skylle that holy Kycke hat bene in here
many Hundoed † Wnyter, Bothe it is, spe-
ally lythen the Fende was louedke that was be-
witness of Angele to John Evangelitse after
a Thousanede Wnyter that Crist was † ne-
enpyde to Heven. But it is to suppose that
many Seyntes that dyde in the mene tyne
before her Death were † purede of this Erroure.
Owe howe grete Diversitie is betwene us thate
trowes that this Sacrament is verrap Brede
in his Kynde, and betwene Heretikus that
tell us that this is an Accident withouten a
Sujet. For before that the Fende Fader of
† Lesyngeus was lowside, was never this
* gabyng contrypede. And howe grete Di-
versitie is between us that trowes that this
Sacrament that in his kinde is verrap Brede
and sacramentally Godus Body; and betwene
Heretikus that trowes and telles that this Sa-
crament may on none tyne he Godus Body.
For I dare surly say that of this were soch
Crist and his Seynts dyde Heretikus, and
the more Parte of holpe Kirke beleymph nowe
hereupe, and before devout Men supposen that
this Counsale of Freres in London, was with
the † Herydene. For they put an herefise upon † Hurricane,
Crist and Seyntes in Heyyne, wherefore the
Erth tremblide. † Fap land mapynus Voice † Faith, Land
answerde fo2 God als it did in tyne of his
Passione, when he was damynude to bodelp
Deth. Crist and his Modur that in gronde
had destroþphe all hereles key his Kycke in
eight Belife of this Sacrament, and move the
King and his Keume to aske sharply of his
Clerus this Oris that all his Possesioneres on
pain of lesynge all † her Temporaltes telle the
King and his Keume with sufficient grounding
what is this Sacrament; and all the Ordes
of Freres on pynowe of feling her † Legians telle
* their.

H

* Allegiance.

† Lies.

* prating.

‌
the King and his Reheme with gode groundyng
what is the Sacrament: For I am certaine of
the thridde Part of Clergie that defendus thile
Doutez that is here saide, that they will defende
it on paine of her Lyfre.

One would wonder that ever this Paper should,
by any that had seen it, be reckoned a Retracta-
tion of Dr. Wicliffe's: Since he so openly main-
tains in it his Opinion of the Sacrament, de-
clares his Resolution to defend it with his Blood,
and censures the contrary as Heresy. But it seems,
it was not so understood by all Dr. Wicliffe's Ad-
versaries. For we are told that not only the Chan-
cellor himself Dr. William de Berton, but John
Lysington a Minorite Friar, Thomas Winsterton an
Austin Friar, John Wells, a Monk of Ramsey,
Ughtred Boleyn a Monk of Dunbolme, and Simon
Soutbro a Monk of St. Albans, all wrote against
it as soon as it was published. And very soon af-
after, as we shall see presently, Dr. Wicliffe was,
by the King's Authority, expelled the University.

The new Arch-Bishop having now received his
Pall from Rome, which was delivered to him at
Cagdon, May 6th this Year, he immediately ap-
plied himself to proceed against Dr. Wicliffe and
his Followers. He therefore called together some
of his venerable Brethren, or appointed a Court of
certain select Bishops, of Doctors and Batchellors
of Divinity, and of the Canon and Civil Laws,
to meet the 17th of this Month in the Monastery
of the preaching Friars, London. The Court be-
ing met, as it was going to enter on Busines,
there happened a great and terrible Earthquake.
Whereupon divers of the Members were very much
frightned, and were for adjourning the Court till
some other time. But the Arch-Bishop being, as
he is stiled, 'a firm Pillar of the Church, a vali-
ant Man, and zealous for the Church of God,'
comforted them by putting them in mind that in
the Cause of the Church they should not be
'lfothful,
Notwithstanding, and that the Earthquake did indeed portend a Purging the Kingdom from Heresies: For as there are included in the Bowels of the Earth Air and noxious Spirits, and they are expelled in an Earthquake, and so the Earth is cleansed, but not without great Violence: So there were many Heresies shut up in the Hearts of reprobate Men, but by the Condemnation of them the Kingdom has been cleared, but not without Irkomenes and great Commotion.

The Process of what was done tells us, that on the first Day of their meeting they had some Conclusions read to them, and that by their common Consent they declared some of them to be heretical, and others of them to be erroneous. These are as follows.

Heresical Conclusions and repugnant to the Determination of the Church.

1. That the Substance of material Bread and Wine remains after Consecration in the Sacrament of the Altar.

2. It. That the Accidents do not remain without a Subject after Consecration in the same Sacrament.

3. It. That Christ is not in the Sacrament of the Altar identically, verily, and really, in his proper corporal Presence.

4. It. That if a Bishop or Priest be in mortal Sin he does not ordain, consecrate, nor baptise.

5. It. That if a Man be duly contrite, all exterior Confession is useless and superfluous to him.

6. It. Pertinaciously to assert that there is no Foundation in the Gospel for Christ's ordaining the Masa.

7. It. That God ought to obey the Devil.

8. It. That if the Pope be a Reprobate, and a wicked Man, and by Consequence a Member of the Devil, he has no Power over Christ's faithful Ones, granted to him by any one, unless perchance by Cesar.
9. It. That after Urban the 6th no one is to be received for Pope, but that we are to live after the Manner of the Greeks, under our own Laws.

10. It. To assert that it is contrary to the Holy Scriptures, that ecclesiastical Men should have temporal Possessions.

Erroneous Conclusions and repugnant to the Determination of the Church.

11. That no Prelate ought to excommunicate any one, unless he first know that he is excommunicated by God.

12. It. That he who does so excommunicate is from thenceforth an Heretick or excommunicate Person.

13. It. That a Prelate who excommunicates a Clergy-man who has appealed to the King and Council of the Kingdom, is a Traitor to God, the King, and Kingdom.

14. * 4. It. That they who leave off to preach, or to hear the Word of God or Gospel preached, because they are excommunicated by Men, are Excommunicates, and shall be accounted in the Day of Judgment Traitors towards God.

15. * 5. It. To assert that it is lawful for any Deacon or Presbyter to preach the Word of God without the Authority of the Apostolical See, or a Catholick Bishop, or any other, of which there is sufficient Proof.

16. 6. It. To assert that a Civil Lord is no Lord, a Bishop no Bishop, a Prelate no Prelate whilst he is in mortal Sin.

17. It. That Temporal Lords may, at their Pleasure, take away temporal Goods from Ecclesiasticks who are habitually Delinquent; or that the People may, at their Pleasure, correct delinquent Lords.

** In what Sense John Hus understood these two Articles may be seen in his Act in defence of them, Historia & Monu. Vol. I. p. 139, &c.
8. It. That Tithes are pure Alms, and that the Parishioners may detain them because of the Wickedness of the Curates, and bestow them on others at their Will.

9. It. That special Prayers applied to a particular Person by Prelates or the Religious, are no more profitable to that same Person than general Prayers are ceteris paribus.

10. It. That because any one enters on any private Religion whatsoever, he is rendered thereby the more unfit and unapt to observe the Commands of God.

11. It. That holy Men instituting private Religions whether of those who are endowed with Possessions, or of the Mendicants, sinned in so doing.


13. It. That Friars are obliged to get their Living by the Labour of their Hands, and not by begging. Condemned by Alexander IV.

14. It. That he who gives Alms to the Friars, or to a preaching Friar is excommunicated, and he that receives those Alms is excommunicated.

It does not appear by the Record that Dr. Wicliffe was at all cited to appear at this Court; nor any other besides Dr. Nicholas Hereford, Dr. Philip Rapynson Canon Regular, and John Aylton, A. M. who were the principal Followers of Dr. Wicliffe, and espoused his Opinions. The Reason why Dr. Wicliffe himself was not cited, may
may probably be, his being a Member at that time, of the University who claimed the Privilege of being exempted from all Episcopal Jurisdiction. However the zealous Arch-Bishop found another Way to come at him. He got this Parliament a Bill to pass the Lords against Preachers of Heresies, whereby it was provided, 'That the King's Commissions be made and directed to the Sheriffs, &c. according to the Certificates of the Prelates to be made in the Chancery from time to time, to arrest all such Preachers as preach Sermons containing Heresies and notorious Errors, as more plainly is found, and sufficiently proved before the Arch-Bishop of Canterbury, and the Bishops and other Prelates, Masters of Divinity, and Doctors of Canon and Civil Law, &c. specially assembled for this Cause; and also their Factors, &c., and to hold them in Arrest and strong Prison till they will justify them according to the Law and Reason of holy Church. But this Act having never had the Assent of the Commons, it was, on their Request, and declaring in the next Parliament, which met Octob. 6th this Year, that it was never their Meaning to be justified, and bind themselves and their Successors to the Prelates, no more than their Ancestors had done before them; revoked and laid aside.

Of this the Arch-Bishop seemed aware, and therefore obtained of the King a Grant, or Letters Patents, dated at Westminster, July 12th, whereby Authority and Power are given to the

the University Seal, sent to the Court, gave him a great Commendation for his Learning, Piety, and orthodox Faith. Appendix Cave's Histor. Litter. p. 51.

This Instance of the University's Kindness and Affection for Dr. Wyciffe makes it the more probable that the Testimonium given to him by the University four and twenty Years after was genuine, and not, as is pretended, the Forgery of Peter Pain, who put the University Seal to it unknown to the Chancellor, Prefers, &c.
Arch-Bishop and his Suffragans to arrest and detain in their own Prisons, or any other, at their discretion, all and singular who privately or publicly, from that time forward, preach the foresaid Conclusions, wherever they can be found, till they shall repent of the Pravities of those Errors and Heresies.

He likewise obtained Letters Patent from the King directed to the Chancellor and Proctors of the University of Oxford, dated the Day after the former, by which they were appointed Inquisitors General, and directed that if they knew any within their Jurisdiction who were probably suspected to be in the Favour, Belief, &c. of any Heresy or Error, and especially of any of the Conclusions, publicly condemned by the Reverend Father William Arch-Bishop of Canterbury, by the Counsel of his Clergy, &c. and that if they found any who were so bold as to receive into their Houses and Inns Master John Wycliffe, Master Nicholas Hereford, Master Philip Reppington, Master John Ashton, or presumed to communicate with any of them, they should banish and expel them from the University and Town of Oxford within seven Days after the same shall appear to them: And that if any Man had any Book or Treatise of the setting forth or compiling of the foresaid Mr. John Wycliffe, &c. they should cause the same to be seized and taken: And the Sheriff and Mayor of Oxford for the time being, and all and singular the Sheriffs, Mayors, Bailiffs, and Ministers, and others his faithful Subjects, are required to be aiding and assisting to them in the Execution of these Presents.

The Arch-Bishop likewise wrote to Robert Rigge who was now Chancellor of the University, and commanded him to publish in St. Mary's Church, and in the Schools, in Latin and English the above-mentioned heretical and erroneous Conclusions; and to forbid peremptorily any hereafter to preach or defend...
fend them, or any to admit to preach, hear, or hear, and notoriously suspected of Heresie, or that they either aid or favour to any of them; and that he should enquire in all Halls and Inns who favoured and promoted the said Conclusions, and oblige such as he discovered to retract them upon Oath. The Chancellor answered, that to do this was as much as his Life was worth. To which the Arch-Bishop replied, That the University must be a Fautor of Heresie, if the the was the Occasion that Catholick Truths were not made publik. Which being backed with the King's Letters aforesaid, the Chancellor was prevailed with to promulge the Archiepiscopal Commands; on which the Seculars were so much incensed against the Religious, who, they said, would ruine the University, that many of them went in fear of theirs Lives.

At this time Henry Crumpe a Cistercian Monk, Peter Stokes and Stephen Patrington Carmelite Friars, distinguished themselves in opposing the Conclusions lately condemned by the Arch-Bishop, &c. This the Chancellor resented as a Disturbing the Peace of the University, and accordingly cited them to appear before him, and on their Refusal pronounced them contumacious, and suspended them from all School Exercises. Of this Crumpe complained to the King, who by his Letters to the Chancellor and Proctors, dated the 14th of this Month July, required them not to hinder or molest the said Crumpe, &c. in their opposing the aforesaid Heresies and Errors.

The Arch-Bishop likewise wrote to Peter Stokys, and sent him an Account of the Process lately made in divers Congregations on the Condemnation of XXIV heretical [and erroneous] Articles of John Wickliffe and his Followers, and gave him a Commission to publish them in the University. He likewise wrote a second Letter to the Chancellor, wherein
wherein he admonished him, not to let or molest those Divines of the University, who concerned themselves in this Matter; and to suffer none hereafter to teach, maintain, preach or defend any such Heresies, or Errors in the University, either within or without the Schools; and in particular not to admit John Wicliffe, &c. unto that Office of preaching, but to denounced the said Persons to be suspended.' But finding that all this did not answer his Purpose, and having a mind to make a strict Enquiry into and Process against Hereby in the University, the Arch-Bishop required his Clergy to meet in the Monastery of St. Frydeswode there on November 18. this same Year. I do not find that Dr. Wicliffe was at all before this Convocation. But John Astyon being strictly examined by them was restored to his School Exercises, and Philip Repyndon they compelled to abjure the condemned Conclusions. As to Dr. Nicholas Hereford, he is said to have taken a Journey to Rome, and in Consistory before the Pope to have offered to defend the Conclusions lately condemned by the Arch-Bishop, &c. and to shew they were true and unreprouvable, against all Opposers. That for this he was condemned to a perpetual Imprisonment; but being, after some time, released from thence, at the Instance and Importunity of some Lords about the Pope, he returned into England, where he had the same Punishment inflicted on him by the Arch-Bishop, being by him committed to Goal. Tho' others say, he yielded and submitted, and took on him the Habit of a Cystifian at Coventry, where he ended his Life in the Monastery of St. Anne. But to return, Dr. Wicliffe in his Writings often speaks of this Court at the preaching Friers. He calls it the Counsayle of Freres in Lendin with the Herydene; or the Earthquake Council. In a Defence which he wrote after the Condemnation of his Opinions in this Assembly, he takes Notice of their charging
rning him and his Followers with asserting, That God ought to obey the Devil. Such Things, says, be, do they invent of Catholick Men, that they may blacken their Reputation, as if they held this Heresy, That God is the Devil, or any other open Heresy; being consequentially prepared by false Witnesses to impose such Heresies on true Men, as if they were the false Inventors of them.

In answer to the IVth heretical Conclusion with which he was charged, Dr. Wicliffe says thus.

How Prayer
servers of good
Men helpeth
much. MS.

Of Servants
and Lords.

MS.

Hem. Har-
ton's Preface
to Bishop
Peacock's
Treatise.

But to refute the Arguments of Wicliffe, and convince his Followers with solid Reasons, neither the Ignorance of the Clergy nor the Badness of their Cause did then permit. It was accounted too great a Condescension in the Governors of the Church to confute the Mistakes, and inform the Judgments of their seduced People. Yet somewhat, at least, was necessary to dazzle the Eyes of the unthinking Multitude, and to set them against their Adversaries. Nothing could be more effectual to this End than charging them with such open Blasphemy and sapping the Foundations of Civil Government: And setting the Doors wide open to the bold Insults of Libertines and Atheists, and the no less pernicious ones of ignorant Enthusiasts; But notwithstanding these Endea-
Endeavours to blacken Dr. Wickliffe's Reputation, and the backing them with the Assistance of the Secular Arm; he still gain'd Ground in the Affections of the People, and his Followers more and more increased. Altho' now being overpowered by Force, he was obliged to quit his Professor's Place, and retire to Lutterworth.

† The Number of those who believed in his Doctrine very much increased, and like Suckers growing out of the Root of a Tree, were multiplied, and everywhere filled the Compass of the Kingdom. Insomuch that a Man could not meet two People on the Road, but one of them was a Disciple of Wickliffe's. These were like their Master, too eloquent, and too many for other People in all Disputes or Contentions by Word of Mouth; being powerful in Words, strong in Pratling, exceeding all in making Speeches, and out-talking every body in litigious Disputations. Knyghton de eventibus Anglie, Col. 2663, 2665.
C H A P. VII.

Dr. Wicliffe being retired to Lutterworth continues his Labours for Reformation. He is seized with the Palsy, and cited to appear before the Pope. He writes a Letter to excuse himself, and has another Fit of the Palsy, of which he dies. Of the Persecution of his Followers after his Death, and the taking up his Bones by the Order of the Council of Constance and burning them.

A. D. 1382. Dr. Wicliffe being thus forced to leave the University and retire to his Parsonage at Lutterworth, he still continued his Studies and Endeavours to promote the Reformation of those Corruptions which he was convinced had been brought into Religion. About this Time Pope Urban VI. having his Title still questioned by the French, who adhered to Clement, and refused to acknowledge him to be lawful Pope; sent his Bulls to Henry le Spencer, Bishop of Norwich, to empower him to undertake the Crusade against the French, and promising to those who either went with him, or contributed towards the Expenses of his Expedition, the same Indulgence which it had been customary to grant to those who go to the Assistance of the Holy Land. On this Encouragement, the Bishop met with abundance of Contributors, especially among the Ladies and Women who gave their Jewels, Necklaces, Rings, Dishes, Plates, Spoons and other Ornaments; and very many, as it was thought, gave more than they were able, that they might obtain the Benefit of Absolution for themselves, and their good Friends. Against
Against this Croisado of the Pope's Dr. Wicliffe published a particular Tract, and in another written about the same time blames the Pope for bringing The Seal of Banner of Christ on the Cross that is token of Peace, Mercy, and Charity, so to see all Christen Men so love of twaie faile Priestis that ben open Antichrist, so to megentre their worldly State, to oppes Christendoun wole then Jews weren agens hit holy Writ, and Life of Christ and his Apostles. Accordingly he asks, Why wole not the proud Priest of Rome grant full Pardon to all Men so to live in Peace, and Charity and Patience, as he doth to all Men to fight and see Christen Men?

It seems as if it were about this Time that Dr. Wicliffe published his Book entitled The great Sentence of Curse expounded: In which he plainly refers to the Arch-Bishop's condemning as erroneous this Conclusion, That Temporal Lords may, at their Pleasure, take away Temporal Goods from Church-men, who are habitual Delinquents. Men wonder, says he, why they curten the King and his true Officers that so Felony so Debt, so elter taken his own Goods against the Will of a false Priest Traitor out of these Changes, and taken no heed whether they don this by Process of Law so else by Extortion and Tirantrie. And it seemeth that they understand this however he be taken wrongfully so justly, by their Damnation that they made at London in the Earth-Making; where they saiden That it is Error to swie that secular Lords may, at their Doom, take temporal Goods fro the Church that trespasseth by long Custum. If this be Error, as they say falsely, then the King and secular Lords may take no Fartching ne Fartching worth, fro a worldly Clerk, tho' he owe him and his Liege Men never so much Good, and may well pase it and wole not. And thus the King shall be curten if he do Righteousness in his Rewime on his Liege Men, and
and being a Sathanas out of his own Isle, and
Thrift, which Thing the King is bound by to
do by God’s own Word.

About the same time Dr. Wicliffe published the
Causes that memore poore Priestis to receive not Benefices.
The Occasion of this seems to have been, that in
the Parliament which met in May, 1382, they
had been represented by the Prelates as ‘going
from County to County, and from Town to
Town in certain Habits under Dissimulation of
great Holiness preaching Matters of Slauder,
to engender Discord and Divisition betwixt di-
vers Estates of the said Realm as well spiritual
as temporal in exciting of the People, to the
great Peril of all the Realm; Whom they main-
tained in their Errors by strong Hand and by
great Rouses.’ In vindication therefore of these
his Followers, Dr. Wicliffe shews that their going
from Place to Place to preach was to proft mo to
their own Souls and other Mens, and that the true
Reason why they were charged with Envy, flan-
dering of Prelates, and destroying of holy Churches,
was their * sad Reprovings of Sin. I have put
the whole Tract in the Collection, &c. for the
Readers Perusal.

Dr. Wicliffe lived but a little while after his Re-
moval to Lutterworth, being seized with the Pulse
soon after he came thither; but of this Fit he was
so well recovered as to be able to attend his Stu-
dies; and preach as before. However he seems
to have received this Advantage from it, that he
was by it protected from any further Prosecution
by his Adversaries. This was now attempted, by


To this Citation Dr. Wicliffe return’d a Letter of
Excuse, wherein he tells the Pope That if he might
traveile in his own Person, he wode with God’s
Will go to him, but that Christ had neden him
to the contrary; and taught him to more obeisde
to God than to Man: That he supposeth of the
Pope
Pope that he will not be Antichrist and reverse Christ in this working to the contrary of Christ's Will; for if he summons agenys re- 

town by him or any of his, and pursue this un- 

skilful summoning, he is an open Antichrist. 

And undoubtedly he would not have been suf- 

fered to live so quietly as he did, had he not la-

bour'd under a Distemper which his Enemies 

hoped would soon put an End to his Life. And A. D. 1384. 

this it accordingly did Two years after, on Coll. No. * 

St. Sylvester's Day, the Vigil of the Circumcision 19. 

of the Lord, when he being in his Church of Lut-

erworth on H. || Innocencis Day hearing of Mass, a-

bout the Time of the Elevation of the Sacrament, 

he fell down, being seized with a violent Fit of the 
Palse, and especially in his Tongue, so that nei-

ther then nor afterwards could he speak till his 

Death.

On this Occasion is Dr. Wicliffe's Memory un-

mercifully insulted by his Adveraries. Thus one 
of them tells us, ' It was reported that he had 

prepared Accusations and Blasphemies, which he 

intended on the Day he was taken ill to have ut-

tered in his Pulpit against the Saint and Martyr 

of the Day, [Thomas a Becket ;] but that by the 

Judgment of God he was suddenly struck, and 

the Palse seized all his Limbs; and that Mouth 

which was to have spoken huge Things against 

God, and his Saints or Holy Church, was mis-

erably drawn aside, and afforded a frightful 

Spectacle to the Beholders: His Tongue was 
speechless, and his Head shook, shewing plainly 

that the Curse which God had thundred forth 

against Cain, was also inflicted on him.' Tho' 
it seems a Report was all the Ground of this Cen- 

|| The Tynemouth Chronicle, and Walthingham say, that it was the Day after Decemb. 29. being the Feast of Thomas a Becket, whom the Romish Church style a Saint and Martyr.
sure, which is quite spoiled if what Horne attests be true; that Dr. Wicliffe was siezed on H. Innocents, the Day before the Feast of Thomas a Becket. The Distemper of which Dr. Wicliffe died, is not an uncommon one. His Enemies might have remembered that Arch-Bishop Islip, Dr. Wicliffe's Patron, died of it: And that Arch-Bishop Thomas Arundel, who is stiled 'the loftiest Tower and an invincible Champion of the Church of England,' was soon after his condemning that excellent Person the Lord Cobham, seized with a Distemper in his Tongue, which swelled it so excessively, that it quite deprived him of his Speech and quickly put an End to his Life.

Thus ended this great Man's Life which was full of Trouble, and, especially at the latter End of it, exposed to almost continual Danger. 'He was a Man than whom the Christian World in these last Ages has not produced a greater; and who seems to have been placed as much above Praise as he is above Envy. He had well studied all the Parts of Theological Learning, and was well skilled in the Canon, Civil, and our own Municipal Laws, and was endowed with an uncommon Gravity of Manners, and above all things had a flaming Zeal for God, and Love for his Neighbour. Hence arose that earnest and vehement Desire of restoring the primitive Purity in the Church in that ignorant and degenerate Age in which he lived. Which Desire he was notwithstanding so far from suffering to go beyond its Bounds, that he made it a Matter of Conscience to preserve all the Rights of Ecclesiastical Discipline untouched, and often blames the Religious, as they were called, for breaking in upon them, [by getting themselves exempted from the Episcopal Jurisdiction.] His excellent Piety, and unblemished Life, even the worst and most spiteful of all his Adversaries never dared to call in question: And his very excellent Learning
Learning and uncommon Abilities very many of them have sufficiently owned. And indeed in those Writings of his which are yet remaining, Dr. Wicliffe shews an extraordinary Knowledge of the Scriptures, for the Time he lived in; discovers a very good Judgment, argues closely and sharply, and breathes a Spirit of excellent Piety. Nothing is to be found in him that is either childish or trifling, a Fault very common to the Writers of that Age; but every thing he says is grave, judicious, and exact. In fine, he was a Man who wanted nothing to render his Learning consummate, but his living in an happier Age.

Dr. Wicliffe being thus removed out of the Reach of his Enemies, they were resolved to be avenged of his Followers. For this purpose, 12 Years after his Death, Arch-Bishop Thomas Arundel in the Convocation which met Feb. 26. that Year, condemned 18 Conclusions said to be taken out of Wicliffe's Trialogus, and commanded Friar William Wodford to defend his so doing. Four Years after this, Dr. Wicliffe's Adversaries got an Act to be passed by which any one was forbidden to presume to preach openly or privately without License of the Diocesan of the same Place first required and obtained: Curates in their own Churches, and Persons hitherto priviledged, and other of the Canon Law granted, only excepted. And it was ordained that none from thenceforth any thing preach, hold, teach or instruct openly or privily, or make or write any Book contrary to the Catholic Faith, or Determination of the Holy Church, nor make any Conventicles, or in any wise hold or exercise Schools. Also that none should favour such, but should within 40 Days from the time of the Proclamation of this Statute, deliver to the Diocesan such Books or Writings of such wicked Doctrine and Opinions as they had. And he who offended against this Royal Ordinance, was to be arrested by
the Diocesan, and proceeded against according to the Canons, and being convicted to be kept in Prison, and fined at the Discretion of the Diocesan: And if he refused to abjure, or relapsed, he was to be delivered to the secular Arm, and burnt for the Terror of others.

A.D. 1407. This Law was too cruel to meet with much Encouragement from so good a natured People as the English. And therefore about seven Years after this, Henry Prince was suborned for, and in the Name of the Bishops and Lords; and Sir John Tiptrot the Speaker for, and in the Name of the Commons to exhibit a long and bloody Bill against the poor Lollards, wherein the Promoters of it shewed a most unlawful and monstrous Tyranny: For they would have had it enacted, That every Officer or other Minister whatsoever might apprehend and enquire of such Lollards without any other Commission, and that no Sanctuary should hold them: The Reason of which Severity is said to be that they preached and taught against the temporal Livings of the Clergy, altho' they added Prophecies touching the King's Estate, and Whispers and Bruits that K. Richard was living, to incense the poor Lollards were guilty of these Practices, and thereby to incense the King against them.

A.D. 1408. In the Year after this, Arch-Bishop Thomas Arundel made a Constitution at Oxford, that from thenceforth none shall preach any Doctrine contrary to the Determination of the Church, nor call in question what the Church hath determined upon, pain of Excommunication ipso facto, and submitting to Penance; and of being for the second Offence declared a Heretic. The Penance before-mentioned to be the Retraction of his Errors publickly in the Place where they were preached, and preaching and teaching without Fraud the Determinations of the Church.
It was likewise ordained that none should read *ibid. p. 406*, the \textit{Books of John Wycliffe}, or of his Contemporaries, unless they be first examined and approved by one of the Universities, upon pain to suffer as a Promoter of Schism and Heresy. And that none should advance Propositions or Conclusions (those in the Schools) that tend to subvert the Catholic Faith, upon pain of the greater Excommunication till he confess his Fault and retract.

It was further ordained, That none should presume publicly or privately to dispute about Articles determined by the Church, or to call in question their Authority, or teach contrary to their Determination, and especially about the \textit{Adoration of the glorious Cross}, the \textit{Worship of the Images of Saints}, or \textit{Pilgrimages} to their \textit{Places} or \textit{Reliques}; or speak against the \textit{Administration of Oaths} in the Ecclesiastical and Civil Courts, in accustomed Cases and the usual Manner. It was likewise ordained, That because the University of \textit{Oxford} was greatly infected with \textit{Lollardy}, to the great Scandal thereof and of the Church of \textit{England}, therefore every Head should enquire monthly whether any Scholar hath maintained Doctrines against the \textit{Determinations of the Church}, and if he should find Reason to suspect any one, or that any Scholar was defamed of maintaining any such Doctrines, he should effectually admonish him to desist, and if after such Admonition he continued obfi-

\footnote{This seems to allude to the Formalities then used in taking an Oath which were these. The Person that swore was obliged to hold up his three middle Fingers, and put them on the Book, to signify the Trinity and the Catholic Faith, and the other two, viz. the Thumb and Little Finger, were to be put under the Book and held down in Token of the Damnation of Body and Soul, if he did not depose the Truth. And after having sworn be knelt down and touched the holy Gospel Book, and kissing it saying, \textit{Jo help me G O D, and this holy Dome. Or jo help me G O D, all Saints and the holy Evangelists. Fox's Acts and Monuments, Vol. II. p. 28. Bishop Gibson's Credes, p. 31.}
nate, he should, besides suffering the other Punishments decreed, be *ipsa facto* excommunicate, and expelled his College. That the Heads being found negligent herein shall be excommunicated and deprived, as also if they were detected of holding any the said unsound Doctrines. And that Offenders in any Case against the Constitution shall be incapable of Benefice for three Years, besides other Punishments at the Discretion of the Ordinary, according to the summary Methods of proceeding in Cases of Treason. And that Persons suspected of Heresy, being cited in due Form and not appearing, shall be summarily proceeded against, and Sentence shall be given according to the Crime.

Lastly, It was ordained, that no body hereafter should by his own Authority translate any Text of Holy Scripture into Englishe, or any other Language by way of a Book, Libel, or Tract; and that no Book, Libel, or Tract of this Nature now newly composed in the Time of John Wicliffe or since should be read, either in Part or all, publickly or privately, under pain of the greater Excommunication, until by the Diocesan of the Place, or if the Case should require, by a provincial Council, the Translation should be approved.

In the Parliament held 2 Hen. V. the Lollards are charged with great Rumours, Congregations, and Insurrections, here in the Realm of England, by their Excitation and Abetment, to adnul, destroy and subvert the Christian Faith, and the Law of God and holy Church within the same Realm of England; and also to destroy the same our Sovereign Lord the King, and all other manner of Estates of the same Realm of England, as well spiritual as temporal; and also all manner of Policy, and finally the Laws of the Land. It was therefore enacted, That all Officers at their Admission shall take an Oath to destroy Lollardy, and to assist the Ordinaries therein; That Heretics convicted shall forfeit their Lands and Goods and
and Chattels; That the Justices shall have Power to enquire of Offences against this Act, and to award a Capias, and the Offender shall be delivered to the Ordinary within ten Days, who shall not take the secular Indictments in Evidence, but commence new Proceeds: That the Party may be let to Mainprise; That every Ordinary shall have Commissions to receive Hereticks of the Sheriffs, who shall impanel sufficient Juries: And that a Heretick breaking Prison shall forfeit his Goods and Chattels, Lands and Tenements which he had the Day of his Arrest to the King, who shall have the Profits thereof until he yielden to the Prison from whence he escaped; only if such Person returned not to Prison, and died not convict, his Heirs were to enter on his Lands and Tenements after his Death.

These wholesome Severities, as they were then called by the zealous Church-men, occasioned the learned Abridger of our Records to make the following Remark: That 'the Clergy, at this Time, ceased not to rage and roar after Christian Blood tanquam leones rugientes, and whosoever did the Fault, they put John Porter in the Stocks, and cried crucify Christ and deliver us Barrabas; for now all horrible Mischiefs whatsoever were imputed to the poor Lollards.' Just as the big-gotten and superstitious among the Heathens served the Christians, representing them as guilty of

* William de Newburgh giving an Account of the cruel Usage of the Albigenes who fled hither for Refuge in King Henry II's Reign, viz. that they were burnt in the Forehead, and whipt, their Cloaths being cut up to their Waist, and in that Condition, in the midst of Winter, turned out of the City, and every body forbid to shew them the least pity, and so they perished with the Cold and Greeness of their Wounds: He adds, Hujus severitatis pius rigor non solet un pelle illa quae jam irreperat Anglia regnum purgavit, verum etiam, ne ulterior irrepert, incusso hereticis terrere praecavit. Histor. Lib. II. & 13.
of all manner of Wickedness, and the Enemies of the Gods, of Princes, of the Laws, of good Manners, and the whole humane Nature.

That these hated and persecuted Men might no where be sheltered, but that all Persons might deny them succour. Arch-Bishop Chichely, two Years after this in a Convocation held at London, made a Constitution which he sent to the Bishop of London and his other Suffragans to be put in Execution: Wherein he enjoyed all Suffragans and Arch-Deacons in the Province of Canterbury, with their Officials and Commisaries in their several jurisdictions, diligently to inquire every Year after Persons suspected of Heresy:

That where any reputed Hereticks were reported to dwell, three or more of that Parish should be obliged to take an Oath that they would certify in writing to the Suffragans, Arch-Deacons, or their Commisaries, what Persons were Hereticks, or who kept private Conventicles, or who differed in Life and Manners from the common Conversation of the Faithful, or who assert ed Heresies or Errors, or who had any suspected Books written in the vulgar English Tongue, or who received, favoured, or were conversant with any Persons suspected of Error or Heresies. That the Diocesans, upon Information, should issue out Process against the accused Persons, and if they did not deliver them over to the secular Court, yet they should commit them to perpetual or temporary Imprisonment as the Nature of the Cause required, at least until the sitting of the next Convocation.

This was a most effectual Way to ruine the poor Wicliffites. For that now an Inquisition was set up in every Parish, and Men were set at Variance against their own Fathers and Mothers, and near Relations: So that often a Man's greatest Foes were those of his own Household, and Blood. Accordingly we find too frequent Instances, upon
Record, of the Brother detaining the Brother and Sitter, the Husband the Wife, the Sons their own Father and Mother, the Servants their Millitaire, and Parents their own Children. It is no wonder therefore that many were informed of and brought before the Bishops, and forced either to abjure, or to suffer perpetual Imprisonment, or be burnt. By these cruel and unchristian Methods was the Great and Noble John Lord Cobham, about this time, betrayed and seized, and condemned to die as a Traytor to both God and the King, being hanged on a Gallows by a Chain fastned about his Middle, and roasted to Death by a Fire made under him; which was the first Noble Blood that was shed in England, on the Account of Religion, by Popish Cruelty.

But tho’ these Barbarities, so reproachful to the Christian Name and Religion, terrified Men’s Minds, and forced them to a quiet Submission: Yet they no way contributed to alter their Judgments, and settle their Belief. Nay it was very plain that, tho’ by Authority, or the secular Arm, whereby they were devoted to Destruction, the Wicliiffites were oppressed, they were not extinguished. For all it was made so capital to have even a Line of Wicliiffe’s Writings, there were those who had Courage enough to preserve them, and to take Copies of them: Altho’ for the Crime of having them some of them were burnt alive with their little Books. And indeed how little these Cruelties served to convince Men, very plainly appeared, when, at the Reformation, about 100 Years after these Restraints were either moderated or quite taken off; the whole Nation, we see, whatever their outward Profession was before, unanimously, as it were, embraced these Principles, and shewed themselves very earnest in their Defence. Altho’ we are now unhappily fallen into an Age that has lost its first Love, and is so generally corrupted both in Principle and Practice,
as to suffer the Opposition then made to Popish Tyranny and Superstition to be condemned, and the Cruelties used to force Men to approve of them to be palliated and discredited.

A.D. 1415. At this time the Council of Constance sat, in which were condemned 45 Articles, said to be Dr. Wiclliffe's, as Heretical, False, and Erroneous; and he himself was declared an obstinate Heretic, and his Bones ordered to be dug up, if so be they could be distinguished from the Bones of the Faithful, and cast on a Dunghill. This Sentence was not executed till 13 Years after, when Orders were sent by the Pope to Richard Flemming, then Bishop of Lincoln, to take up Dr. Wicliffe's Bones and remove them. Whose Officers accordingly took them out of the Grave where they had lain undisturbed four and forty Years, and burnt them, and cast the Ashes into a Brook adjoyning, called SWIFT.

All this Cruelty, the Reader can't but observe, was exercised on the poor unhappy Wicliffes, not only for their opposing the Faith of the Scriptures, as was pretended, but for their not submitting to the unexamined Determinations of Holy Church, and the absolute Authority of the same. They are charged with 'preaching and teaching openly and privily, divers new Doctrines and wicked heretical or erroneous Opinions, contrary to the Catholick Faith builded on CHRIST, and blessed Determinations of the Holy Church — in Subversion of the said Catholick Faith, and Doctrine of the Holy Church.' So that the Determinations and Doctrine of Holy Church are put on the same Level, and reckoned of equal Obligation with the Catholick Faith builded upon CHRIST. Nay, this Catholick Faith is affirmed to be such as the Church hath sufficiently determined, declared and approved. This was the Engine which about this time was set up, as most successful against the prevailing Growth of the poor
poor distressed Wicliffites. The Eyes of the unthinking Multitude were dazzled with this Pretence, The Authority of Holy Church, and Infallibility of her Determinations. All the Arguments and Reasons of condemned Heretics, tho' never so good and solid, were reckoned sufficiently answered, by its being asserterd that they were contrary to the Determinations of Holy Church, to the Authority of which it was the Duty of all true Church-men to submit; and the Maintenance of this Pretence was esteemed the great Bulwark and Security of the Church. The Vanity of these Pretences Dr. Wicliffe discovered, and in this followed the Opinion of the moft learned Writers of that Age, who maintained That 'the representative Church, or general Councils were not only fallible, but had sometimes actually erred'; That the Pope and his Cardinals did often revolt from the Faith, or lead into Error themselves and their Churches; That 'the Decrees, and Definitions of the Church ought to be submitted to the Examination of every private Person; that no Article of Faith was to be received, which was repugnant to the Principles of Reason; and that not the Belief and Acceptation of the Church caused any Doctrine to be accounted true, and an Article of Faith, but the presupposed Truth of the Doctrine rended the Belief of it rational and justifiable.' And all this was very necessary in an Age so fatally credulous and ignorant as to admit the Doctrine of the Church's Infallibility so far as to believe, That 'if it should happen that the Church militant and the Church triumphant disagreed in an Article of Faith, the Determination of the Church militant ought ra-

\[\text{Mr. Whiston Pref. to a Treat. of Bishop Pocock's, p. 35. Wicliff. Tr.} \]

\[\text{alo. fol. 109,} \]

\[\text{\textit{Quod si replicas ex hoc sequi quad papa & Cardinales sui frequentier in sute deficient ac & Ecclesiæ suas fape decipiunt, vera est conclusion sed dolenda, Trial, fol. 109,}} \]

\[\text{\textit{quær}} \]
ther to be followed.' But notwithstanding the Extravagancy of this Assertion, it was so well calculated, like the Doctrine of Transubstantiation, for magnifying the Power and Authority of the Clergy, that he was look'd upon but with an evil Eye by them, and esteemed no Friend to the Church who was so hardy as to oppose it. And the Clergy being now backed by the Civil Power, made those they counted their Enemies but too sensible of the ill Effects of their having an ill Opinion of them. To use Dr. Wicliffe's Words, they despise, beaten and sten Christen Men made to the Image and Likeness of the Holy Trinity. That it were better to hem dwelten among Heathen than in such Congregations.
C H A P. VIII.

Of Dr. Wicliffe's Opinions.

In the foregoing Chapters I have, according to the best Light I could get, given a faithful Account of the Life of Dr. John Wicliffe, and the Sufferings he met with on account of the Opposition which he made to the Errors and Corruptions of the Age in which he lived. In doing this I have been obliged to mention some of the Opinions for which he was persecuted by the then Church Representative. But since they were afterwards so much misrepresented by his Adversaries, and so many others were charged upon him which were not so much as mentioned during his Life Time; I have thought it proper to add this Chapter, in which I intend to give as good an Account of them as I can get from those of his Writings which I have seen.

The Censure which the great Melancthon passed on him is well known, and made great Use of by the Papists*. "I have look'd, says he, into Wicliffe, who is very confused in this Controversy, of the Lord's Supper; but I have found in him many other Errors by which a Judgment may be made".

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made of his Spirit. He neither understood, nor believed the Righteousneſs of Faith; he foolishly confounds the Gospel and Politicks, and does not see that the Gospel allows us to make use of the lawful Forms of Government of all Nations: He contends that it is not lawful for Priests to have any Property. He will have it that Tithes ought to be paid to none but those who teach, as if the Gospel forbade the Use of political Ordinances. He wrangles sophistiſically and downright sediously about Civil Dominion. In the same manner he cavils sophistiſically against the received Opinion of the Lord's Supper."

Elsewhere he observes that "Wiclifte plainly ra−ved in denying that it was lawful for Priests to have any Property: That Wiclifte was mad in thinking that the Ungodly could have no Do−minion."

So agen, in another Tract he says, That "the Wiclifstan Superſtition which obligeſ the Minιsters of the Church to be Beggars, and denies that it is lawful for them to have any Property, is peniſcious and sedious."

The same things were objected to him by the Papists as what they thought even Protestants themselves would not defend.

† "That if a Bishop or Priest should give holy Orders, or conſece rate the Sacrament of the Altar or minifter Baptisme, whiles he is in mortal Syn: It were nothing avayable.

"That it is against Scripture, for any eccleſiaſtical Minιsters to have any temporal Possessions at all.

† These Articles are the 4th, 10, 11, 15, 17, 18. of those condemnded by Arch-Bishop Courtney, &c. at the preaching of the London, in 1382. the F. Parſons says 'They were some of Wiclifte's firſt Articles condemnded at Oxford, about the Tear of CHRIST 1380, and that after he published man−y mor−s."

† That
That no Prelate ought to excommunicate any Person; except he know him first to be excommunicated by God.

That so long as a Man is in deadly Syn: He is neither Bishop nor Prelate.

That temporal Lords may, according to their own Wills and Discretion, take away the temporal Goods from any Church-men, whenever they offend.

That Tythes are meere Almes, and detayned by the Parishioners, and beflown where they will at their Pleasure.

The first and fourth of these are to the same Purpose, and are vindicated by John Huss, who observes that the Article consists of three Parts, 1. That a civil or temporal Lord is no Lord whilst he is in mortal Sin. 2. That a Prelate is no Prelate whilst he is in mortal Sin. 3. That a Bishop is no Bishop whilst he is in mortal Sin. The first of these he thus explains, That a civil or temporal Lord is not a civil Lord apud Deum or in God's Account so long as he continues in mortal Sin. For this he quotes Osea 8. which he thus paraphrases, 'They reigned, to wit, by Usurpation, and not by me who never approved of their Abuse of their Government. They were Princes, to wit, by Name or Title, and I did not know them, that is, I did not approve of their usurped Principality as to the Abuse of it.' And this seems very plainly to have been Dr. Wycliffe's Meaning. In his Dialogue, as it is quoted by William Wodford, he thus writes. 'In the 8th of Osea it is written of unbelieving Kings, They reigned, but not by me; they were Princes, and I knew it not, and it is added as the Reason, of their Silver and their Gold have

* In the Article, as it was condemned by the Arch-Bishops, are the Words Civil Lord, which are omitted by Parsons.
they made them Idols, that they may be cut off.
They who do not reign of God, and whom
in bearing Rule he does not acknowledge:
there is no doubt but they want a just Domini-
on. And therefore he concludes that It seems
plain that no one in mortal Sin hath a true Do-
motion over any of the Creatures apud Deum in
the Sight of God; but deserves to be called a
Tyrant, a Thief and a Robber, altho' by Rea-
sion of some human Law, he retain the Name of
a King, or a Prince, or a Lord.' In this Opin-
ion he followed St. Austin, as has been before
hinted, who is quoted by Hus, as asserting that
Omne quod male possidetur, alienum est, male autem
possidet qui male utitur. Fideli homini totus mundus
divitiarum est, insideli autem nec obolus. To the
same Purpose he elsewhere observes, It temporal
Lords do Wrongs and Extortions to the Peo-
ples, they ben Trapers to God and his People,
and Tyrants of Antichrist.

Dr. Wicliffe, its certain, always teaches Subjec-
tion and Obedience to Princes. Christ, says
he, and his Apostles were in most shefliant to
Kings and Lords, and taughten all Men to be
lager to them, and serve them truly and willfully
in bodily Works and Tribute, and dread them
and worship them before all other Men. — Jesu
Chrest paid Tribute to Emperor; and
commanded Men to pay him Tribute. And
St. Peter commandeth in God's Name Chrixten
Men to be lager to every Creature of Man either
to King as more high than other, either to Dukes
as sent of him to the Vengeance of Hostes,
and palling of good Men. Also St. Paul com-
mandeth by Authority of God that every Soul
be lager to higher Powers, for there is no Pow-
er but of God. Princes ben not to the dread of
good Work, but of evil Work. Wilt thou not
dread the Predisate do God, and thou shalt have
Palling thereof. For he is God's Minister to
them
them to God. Surely if thou hast done God a deed thou, for he beareth not the Sword without Cause; so he is God's Minister. Venger into Wrath to him that doth Evil. Therefore this Plead be ye sinner not only for Wrath but for Conscience. Pay all Men Debts, both Tribute, and Custom for Things born about in the Lord, and bread and Honour and Love. And our Saviour Jesus Christ suffered meekly painful Death of Pilate not expecting him for his Jurisdiction by his Clergy. And St. Paul prepared him ready to suffer Death by Doom of the Emperor's Justice if he were worthy to Death, as Deeds of the Apostles record. Accordingly he blames the Clergy of his Time for being Traitors to Kings and Lords in denying this Obedience, because they pleaded to be exempt from the King's Jurisdiction and Chastising, and refused to pay any Subsidy, or Tax; or helping of our King and our Revenue, without Leave and Consent of the Worldly Priest of Rome. So true is what Dr. Wicliffe says of himself and Followers, that they destroyed mostly God's Law Relativ of Servants agenft Lords, and charge Servants to be sinner than Lords be Tyrants.

As to the 2d and 3d Parts of this Article, viz. that Prelates and Bishops in mortal Sin are no Prelates and Bishops, or that they do not ordain, consecrate nor baptise; I have shewn before that Wicliffe denied the Charge, and expressly affirms that the Effect of Christ's Ordinance is not taken away by the Wickedness of those that minish it; since, as he observes, they are not Autours of the Sacraments. What gave Occasion to his

How Prayer of good Men helpeth much, MS.

† Unless a Christian Priest be united unto Christ by Grace, Christ cannot be his Saviour, nec sine falsitate dicit verba sacramentalia, neque canit spek the sacramental Words without lying, licet proftit capacitus, they are profitable to the worthy Receivers. De veri. scriptu. MS. p. 138.
being understood otherwise, seems to have been his affirming that wicked men's prayer displeaseth God, and barmeth themselves and the people. It was then said, that though men be not worthy to be heard in praying for their own good life, yet their prayer is heard in merit of Holy Church, for they be procurators of the Church. To which Dr. Wicliffe replied, that this is a foul sophism, a foul and a foul precept of Antichrist's clerks to colour their sin thereby. For this gloss is foul and contrary to God's word, and none of these great holy doctors knew this feigned folly of words till the fens was unbeknown. Why would God hear graciously such a cursed man's prayer? For he delpiseth God in his holy service, and daily deceiveth Christen men, and evil taketh the honour of priesthood among God's hells. For God commandeth by Sr. Paul that no man take to him this honour but he that is ecleped God as Aaron. And the people geteth to find a true servant of God, and eclep of life and devout to help them against their sins, and comeliness of the fens; and if he be not such he deceiveth foul Christen people.

But notwithstanding the fallen of this charge, the enemies of the Protestant name and religion are continually repeating it, to expose protestants as enemies to all order either in church or state, and particularly as to the last, of very seditious and rebellious principles. If, says Bellarmine, the king pleases to hear or read the truth, he will find that the doctrine [of murdering princes] which he objects to the catholicks, is the property of the innovators; certainly of John Wicliffe an English-man whom the protestants value, and whose praises Fox and Crispin, writers of the new gospel in England, have placed in a chapter of their books. In the eighth session of the synod of constance, these articles are condemned. A secular lord or prelate is no lord.
Lord or Prelate so long as he is in mortal Sin. The
People may, at their Pleasure, correct their Lords if
they offend.

On this Occasion I beg leave to give another Instance of the Misrepresentation of Dr. Wicliffe's Christian Opinions by his Adversaries. In or about the Year 1254, the Friars at Paris published a Book which they called the Eternal Gospel. In this cursed Book, as it is called by the University of Paris, the Gospel of Christ is compared with this Eternal Gospel, and is found to be less perfect and worthy; as the Light of the Moon is less than that of the Sun, and the Shell not so much worth as the Kernel. Against this Book William St. Amour wrote, to oppose the Blasphemies contained in it: In which he attempted to shew that the Times he lived in were the last Times, or near approaching to them. This he does by enumerating eight Signs, the first of which is, 'Then some endeavours to change the Gospel of Christ into another Gospel, which they say will be more perfect, and better, and more worthy, which Gospel they call the Eternal Gospel of the Gospel of the Holy Spirit, which when it comes, will void or set aside the Gospel of Christ.' This Hen. de Kuyhton tells us, De event. was very exactly completed in Wicliffe and his Followers, who, he says, have changed the Gospel of Christ into the Eternal Gospel, that is, the vulgar and common Mother Tongue, and so eternal because by the Laity it is reckoned better, and more worthy than the Latin.

But to proceed, Dr. Wicliffe is charged with asserting that 'It is not lawful for Priests to have any Property, and that they ought to be Beggars; and that Tithes are mere Alms, and ought to be paid to none but those that teach or do their Office.'

Now it's very plain from Dr. Wicliffe's Writings, that he thought it reasonable that a good

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Priest have reasonable lawful to serve God. Nay he allows it to be lawful to have a moderate provision besides the necessaries of food and raiment. Accordingly he finds fault with appropriating parish churches to over rich houses, and putting there an idler, and giving him too little allowance, and taking all the profit to themselves. Wines and offerings he says God's part, and says that clerks should live on them, and blames the religious for making the common to pay, so that they may not afford to pay them to curates. Accordingly he thus advises the clergy of his time. If, says he, thou be a priest, and namely a curate, live thou holy, passing other men in holy prayer, and duty, and thinking in holy speaking, counting and true teaching, and never that God's house, his gospel, and offerings be in the mouth, and ever while sin to draw men thereto, and that they do the right, that no man shall blame them with reason, but that thine open deeds be a true book to all sufferers and saved men to serve God and do his will thereby. For example of good life, and open and lasting, strictest most rude men than true teaching by stated word. And wast not thy God's life of rich men, but live a mean life of poor men's alms and goods both in meat, and drink, and cloths, and the remainder give truly to poor men that have not of their own, and may not labour for sickness or sickness. And thus thou shalt be a true priest both to God and to men.

By all this it seems very plain that it was never Dr. Wicliffe's meaning, that the clergy should have nothing of their own, but be reduced to a state of beggary. The occasion of this reproach seems to have been.

Great Sentence of CURSE expounded.

MS. c. 14.
is one Manner of Tithing, and in another-fall by is a contrary manner, and if Tithes were due by God's Commandment then every where in Christendom should be one manner of Tithing.

2. He contended that People should pay their Tithes and Offerings as they did within few Years, to good Men and able, to great Worship of God, to Profit and Fairness of holy Church fighting in Earth.—that those Things that ben doe to Priest's hulden not be aed by Strength, nor Violence, or Cursing, but be given freely without Exaction or Contriving.

3. He wished that poor People should be constrained to find a worthy Priest, sometime unable both of Life and Running, in Pomp and Pride, Covetise and Envy, Girosny, Dummess and Lecherie, in Simony and Hecel with Swain Hoes, and Joles and gay Sabbath and Hidles: dancing by the way, and fielit, with coily Cloaks and furs, and to suffer these Bibles and Children and their poor Neighbours perish for Hungarie, Thirst and Cold. And other Miseries of the World.

4. He observed that the principal Cause by which Tithes and Offerings should be paid was Curates teaching their Parishes in Word and Example. And that in many Lands Suizers may lawfully withhold Tithes by God's Law and Man's also; and that the Curates been more cursed of God for withholding of teaching in Word and Deed in good Example, than the * Suizers or People in withholding Tithes and Offerings, when they don not well their godly Office.

* This, Dr. Wicliffe tells us, his Enemies, in order to make him odious to the Civil Government, represented, as if he had taught that Servants or Tenants may lawfully withhold Heirs and Service fro their Lords, when Lords been openly wicked in their living. Of Servants and Lords. MS.
Of the Order of Priesthood. MS. c. 19.

He reproved the Clergy of those Times for preaching and ministering the Sacraments for their winning, for seeking greater Salaries, and setting forth Fables and new Solitudes for vain Name of Clergy. Before Caesar, says he, endowed the Church, no one took this Honour of the Priesthood upon him unless he was called of God. Whereas now Men aspire to the Primacy in the Church, to be honoured and respected of Man, or for the sake of worldly Gain.

Triol. fol. 62.

Of Clerks Possessors. MS. c. 9.

6. He lamented the Abuse of the Church's Goods. The Angel, saith he, said full solemn, when the Church was bowed, that this Day is Urenym shed into the Church. For they that shulden be most meek and violat poor, and in most Devotion and Mirror of all worldly Vices, to worldly Men, ben now turned into Lucifer's Pride and Sathanas's Covetise, and Anti-christ's Hypocrisie, and Inleness, and ben Mirror of all Sins: and no Tongue in this Life can tell the Harms thereunto.

Lastly, He disliked the Religious, &c. their having Lordships and Mannors, of which, at that time, so many were in the Hands of Ecclesiastics, that it has been computed, they had little less than one half of the Temporalties of the Kingdom. Dr. Wickliffe therefore shewed, that in the old Law all Priests and Deacons, and Officers of the Temple were sustained by Tithes and Offerings; and had none other Lordship. And that Temporalties belong to temporal Men. That Priest, Deacon or Curate shuld nor be Lords by Logdebye Manner, to this understanding that Priest and Clerk shulden nor fight by materiel Priests, neither pleere nor servye by worldly Manner against temporal Lords, taking from them secular Lordships. That Prelates, neither Priestes ne Deacons shulde not have secular Office, such as Chancellor, Treasurer, Privy Seal, &c.

By
By Property is meant 'the highest Right that a Man hath, or can have to any Thing, which is no way depending upon any other Man's Court.' And this, as it has been observed, none in our Kingdom can be said to have in any Lands, or Tenements, but only the King in the Right of his Crowne. Because all the Lands through the Realm, are in the Nature of Fee, and doe hold either mediatly or immediately of the Crowne. And if this be true with respect to Lands or Tenements, that no Man has strictly the Propriety of them, it must be much more so in the Case of Tithes, or Lands, or Tenements bestowed upon God, that is, given to such People as bestow themselves in the Service of God, for pure and perpetual Alms. For here is plainly a Condition implied in the very Donation. The Benefice is given for the Office. And thus much our own municipal Laws assert, That the Holy Church of England was founded in the Estate of Prelacy by the King, Earls, Barons, &c. to inform them and the People of the Law of God, and to make Hospitalities, Alms, and other Works of Charity in the Places where the Churches were founded, — and certain Possessions as well in Fees, Lands, Rents, as in Advowsons assigned to sustain the Charge.

For the same Reason are the Tithes filed mere Alms, because they are given to make Hospitalities and Alms. But Dr. Wicliffe no where, that I can find, affirms that the Tithes and Offerings are to be † detained by the Parishioners, and bestowed where they will at their Pleasure. He expressly limits this to many Cases; and in his Paper given in to the Pope's Delegates or to the Parliament,

† Decimae praediales non debent subtraher, cum ad Ecclesiam pertineant, in cujus damnum factum praepositi non redundat de veritate scriptur. MS.p. 430.
(124)

Great Sentence of Curse expounded. MS. c. 19.

Of Prelates. MS. c. 9.

Attendite a fermento Pha-
ristorum. MS. c. 4. 3.

Great Sentence of Curse expounded. MS. c. 9.

Odeo suntu in quibus seducuntur simplices. MS.

Of Prelates. MS. c. 43.

Besides these Opinions, Dr. Wicliffe maintained it as probable, that the loosing of Satan commenced in the second Millenary after Christ's Ascension, and that after this loosing of him, the Church notably swerved from following after Christ.
Of this he gives some Instances: As the Opinion that 'Grace may be bought and sold, as an Ox' or an Ass, and as a Consequence of it making Merchandize with the buying of Pardons, and blotting out of Sin; the Error concerning the Eucharist, that it is an Accident without a Substance: The giving the Preference to the Pope's Bulls, and neglecting the holy Scriptures.' From hence he dates the Rise of the several Sects of Friars, whom he calls the Tail of the Dragon, and compares to the Locusts which came out of the bottomless Pit, computing their Number here in England to be 4000, and that they yearly expended of the Goods of the Kingdom 60,000 Marks.

Dr. Wicliffe defined the Church to be the Congregation of just Men for whom Jesus Christ shed his Blood. Of this Church, he says, Christ is the Head, he is Saviour of the Body thereof, that is the great Multitude of all worthy to be saved. Elsewhere he distinguish es betwixt the true Body of Christ and his mediatrix seu feind Body. Of the former he allows only such to be Members who shulden be saved. Of the latter he owns Hypocrites to be the medlyd Church, says he, that is that comprehended chosen Men to Bliss, and also hypocrites that shoulde be damned. So aken, Holy Church which is the Gospy Body of Christ, is a Pet which is not yet drawn to the Bynke. Therefore it hath ever been medlyd with good Men till to the Dome in which these Haken he departed fro them. As Parts of this medlyd Church he reckons the Clergy, secular Lords, and

† Thomas White, whom Walden calls Albus, who wrote about A. D. 1428, reckons three States of the Church militant, viz. The Clergy, Soldiers, Labourers or Mechanics. This
Odo in qui and Commons. Whereas, he observes, wherein
men spoken of holy Church they understand
anong Prelates and Priests, Bishops, Canons
and Friars, and all men that have Crowns;
they, they live never to curstely against God's
Law, and cleven not ye holde secular men of
holy Church tho they live never to truly after
God's Law, and enden in perfect Charity: For
nether all that thullen be saved in Blifs of heav-
ien ben Members of holy Church, and no mo
those ben Members of holy Church as ben good
Christen men, that keepeth God's Hefts.

He maintained that the King hath a Jurisdic-
tion and Power of the Persons of high Pre-
lates and less Priests, and Goods of holy
Church. That Solomon put down one High
Priest and ordained another in his Place, and
outlawed the first without arying help of Clerks,
so Traiter y the to Solomon and his People:
And Traustion against Christ and his Law,
and his People, is more than Traustion against
an earthly King, and more thulde be punish-
ed. That as Peter and Paul teach, Lords
ben ordain'd of God to venge Wildeeds and
Wildoers, and to praise good Deeds, and good
Doers. Then the more that a Sin is, the
more your Lords to punish it. But the
Sin of Clerks is more then the Sin of other
lewed Men, then Lords owen more to punish
Sin of Clerks then the Sin of other Men.

He opposed the making the Belief of the Pope's
being Head of the Church, an Article of Faith
and Salvation. Also Prelates, says he, maken
many new Points of Belief, and leyn that is
not enough to believe in Jesus Christ and to
be cristned as Christ leith in the Gospel of

This Mr. Collier charges Wicliffe with, and ingeniously ob-
serves. That the religious, impotent People, and others are
excluded.

Mark:
Mark: But if a man believe that the Bishop of Rome be head of holy Church. And certes the Apostles of Jesus Christ constreyned never any man to believe this of themselves; and yet they were certain of their saving in heaven. How shulde then any sinful wretche that wot never where he shall be damned or saved, constreyn then to believe that he is head of holy Church? Certes they constreyn them sometime to believe that a Devil of hell is head of holy Church when the Bishop of Rome shall be damned for his cursed ending in sin. So elsewhere he observes, That worldly clerks make blind. When believe that the Pope is head of holy Church, and the most holy Father that may not sin, and he destroyeth the faith of holy Church, meekness, patience, and charity, and desire of heavenly bliss. Therefore as the true clerk Robert Grossethe wrote to him, he is cause well and ground of destruction of Christen faith, and good religion, by making evil shepherds, and profaner, and sufferance of sin; that he may best destroy it, and most is holden thereto.

Dr. Wickiffe opposed the Authority, which, at that time, was claimed to the Church. The Devil Satan as casteth by Antichrist, he says, and his worldly false clerks to destroy holy Writ, and Christen mens belief, by afflicting that the Church is of more authoritie and credence then is any Gospel. They sepn that Nicodem and many mo witten the Gospel of Christ's life, and his teaching, and the Church put them away and approved these four Gospels of Mathew, Mark, Luke and John. Then the Church might as well have put out these four and approved the other Gospels; sith it was in free will and power of the

† Bishop of Lincoln, A. D. 1235.
Church to reprove and dammen which they holden; and approbe and accept which them liked, and therefore men shulden believe more to the Church then to any Gospel. To this Pretence he replies, That these Sarcasting Heretics understood by the Church the Pope of Rome, and his Cardinals, and the Multitude of 'Worldly Clerks assenting to his Symony and Worldly Lordship over all Kings and Emperors of this World: For else it were not to their Purpose to magnify the Church as they now do. That true Men sayn that the Clergy that first was kinning and holy of Life was vndered by the Holy Ghost to take these Gospels, and chargen not reisien People with now: Sith these ben now, and profitable at the full, and ben figured in many Prophecies of God's Law: And these four Witnesses were accepted of the Holy Ghost to this Writing for many Skills that we may not tell now. But ceres the Church might not have put away these Gospels, and accepted the other, for then it had done agenst the Truth of Jesus Christ, and against Charity of the Holy Ghost for to put away these Witnesses that knew most of God's Privity, and were holy of Life, and to take Witnesses not so kinning of God's Doom, ne so holy of Life, ne so meke, ne so stabe in Faith and Love of Jesus Christ. So else-

Of Prelates, where he tells us, That our Prelates magnifie themselves aboven Jesus Christ. God and Man: For Jesus Christ commanded and taught openly that Men shulde not geve Credence to him, but if he did the Works of the Fadir of Heaven: But our Prelates challegen that we geve Credence to [them] where they don well of evil, Also Christ seith to the Jews of himself that they shullen, to deem a righteous Judgment, and not after the Face; And in his Passion time Christ had a sinful Harlot
Harslot and cursed to hear Witnesse of Evil
in case if Christ had said Evil: But our
Prelates that don Evil both in Deed, Speche
and Thought, erien keneely that Subjects shul
len not beme them though they don openly
against Charity. Also Paul biddeth that his
Subjects demen that thing that he seith alter
that he was ravished into the third Heven;
but our Prelates wolen not that we demean their
Seeping though it be contrary to God's Law
openly.

He therefore saies, Most Men wondren why
worldly Clerks cursen so fast for breaking of
their own Statutes, Priviledges, and wi-
ward Customs, more than for open breaking of
God's Commandements; sith no Man is cur-
sed of God only for breaking of his Prelates,
wherover worldly Wretches blaberen. And
elsewhere, he liket such Excommunications
seenned Censures inflicted by Antichrists Ju-
risdiction.

He affirms again and again, That Prelates and
Prelates are depyned of God comen in the leed of
Apostles and Disciples: and that Christ
ordained Priesthood.

He acknowledged Orders to be one of 'the se-
ven Sacraments of Holy Church,' and thus de-
fines them. 'Order is a Power given to a Clerk
of God by the Ministry of the Bishop, to
minister duly to the Church.' But he blames
the extorting Money of those who came to
any holy Order, for Barbour, Fees, and great
Ransoms for Letters; 'the taking for writing and
sealing of a little Scrowe with six or seven
Lines twelve Pence or two Shillings. And
says, that if it were need they mighten be
shallen at a common Barber, and chappen all
a Year for the Money that their Barbour ta-
keth at once.' This he saies is 'certainly foul
Extortion.' He likewise allerte, That lending of

Great Sen-
tence of Curse
expounded.
MS. c. 29.

Great Sen-
tence of Curse
expounded.
MS. c. 6.

Great Sen-
tence of Curse
expounded.
MS. c. 6.
of these worldly Prelates is not enough, with-
out sending of God, as St. Paul meneth.

Of Prelates. / He likewise blamed the Prelates of his Time-
for holding the Halwing of dead Stones or
dead Earth, and other Ornaments of the
Church; as Westments, Cloths, Chalises, and
Oil and Crem more worthy than the Halwing
and Blessing of the Sacrament of the Autter
that is very Christ's Flesh and his Blood.—
For, says he, they holden to themselves Hal-
wing of Autter Stones, Churches, and Church-
pards, and other Cloths of Church as more
worthy and precious, and suffer poor Priest
he they never to unkunning and vicious against
God, so that they spake not against the Sin
of Prelates, to make the Sacrament of the Autter
each Day, as if that were less worthy and
less precious. So elsewhere he observes, that
why that poor Priest and lewd Men, in time
of Need may lawfully baptize Children, and
not confirme them, is great Wonder among
Men of Reason.—therefore to magnifie their
State in Pibde, and charging of Cristen Men
they reserven this new confirming [blessing
a young Child with a Rag and Oil] to them-
selves, and putten the more traveile, and
more worthy and needful Sacraments on poor
Priests: And that in this they shewen their
Vanity and worldly Dignity.

He further complains, That Priests were for-
bidden either [to lay Mas or preach the Gol-
pel] in a Bishop's Diocese unless they have
Leave of that Bishop, and that they shall say
commonly so; that Leave much Money, or
else swear that they shall not speak against
great Sins of Bishops and other Priests.

He affirmed that these Terms venal and dead-
ly ben founden of new Men, withouten Autor-
ity of holy Writ.
His Opinion of Oaths he thus expresses: 

Prologus, 

and Prelates exciteth strongly men to do idolatry, for they swear, solemnly, needlessly, and often unadvisedly and falsely, to the Members of God, by Christ and by Baptism, in so much that eche Lozde and Prelate compulst makketh to hym an Idol of some Septis, whom he worshipeth more than God. For comenly they sware for our Lady of Walbingham, Seinte John Baptist, Septis Edward, Septis Thomas of Canterbury, and such other Septis, and chargen more this God then they sware by the holie Trinitie. And in all thys they honouren more these Septis then they honouren the holy Trinity. Though it were leeful to sware by Septis, this is Idolatry to charge more an Othe made by such Septis, than by God Almighty, either by the holy Trinity.—to svere by any Creature is to do Idolatries.—to svere by a Creature is against God's Commandment: And therefore Christ in the fift Chapter of Mathew comandeth to not svere bi heaven, neither bi Earth, and underbondth by Heaven and Earth, Creatures of heaven, and Creatures of Earth. And in al the olde Lawe it is not foundun where God grantyth to svere by any Creture, but only by his owne Name, or by himself. — To abide by this needless and leeful, and to escheve Lozde and speake honour of God, and his Lawe, and reproue Sorne by wape of Charity; is Matter and Cause nowe, why Prelatis and some Lozds slaunderen men, and elepen hem Lowlardis, Heretiks, Reifars of Debathe, anf of Crealon agens the King.

Dr. Wicliffe owned the bitter pains of Purgatory, and affirmed, That seying of Mass with Cleeness of holy Life, and hennynge Devotion full much, and neer Hondys, most pleasheth
pleaseth God Almighty, and professeth to Children Souls in Purgatory. But in his Treatise of the Church of Christ and of his Religion, &c. he thus writes, These, the Seyntis in Purgatorio, s sean not of news, but purge their old Sinsnes; and many Errours fallen in praying for these Seyntis, and stitch the alle ben done in Boble Crist's Wordis may be taken of hem; sue we Crist in our Lyf, and late the Deed kurie the Deede.

Ibid. c 30. He opposed the Notion, That the singing of special Prayers by Clerks, as sanctity and benefactors shall turne to Men after their granting and limiting. Thus, he says, the sightful Deling of God for the good Life of Men is forgotten, and Deling of Unful Hells that knewen not the Absence of Men, and sightful Dam of God is holden forth: And thereby mighty Men be brought out of Believe to Trust more in special praying and applying of Unful Men, than in the sightful parting of God, and Righteousness of their own Life, and by Trust of such special Players' Lords understand that they Holiden be excused that they don Evil. He therefore affirms, That Priests or Religious that ben out of Charity, and liven against God's Commandments as in Glorony, Drunkenness and Enmity, and Pride, kerrin God by their vain praying to Vengeance rather than Mercy.—that whosoever liveth here, prayeth here; that a simple Pater No- ther of a Plowman that is in Charity is better than a Thousand Walled of covetous Priettes, and vain Religious full of Coverdse, and Pride, false flattering and nourishing of Sin. That Prayer standeth principally in good Life and holy Desire to do God's Will—and in Word also.

He likewise opposed the introducing the New Of Prelates Song which, he says, they clepen God's Ser-

† This New Song was introduced by Osmond Bishop of
Savam, A. D. 1090. And about 1227 the same artificial
Chauc-
vice, and which he describes by deschaunt, cantere Note, and Organ. By these, says he, the Priests are letted fro studyng and preaching of the Gospel. So agen he observes, That Mattins, and Miss, and Even-song, Placebo and Dirige, and Commendation, and Mattins of our Lady were obtained of useful Men to be sung with high cryng to let Men fro the Sentence and understanding of that that was thus sung, and to maken Men weary and undisposed to study God's Law. For a King of Hebs, and of thare Time ther fore saith ben many proud and lecherous. Therefore ben many proud and lecherous. * Jude. 

* Jude.

A King of Hebs, and of thare Time ther fore saith ben many proud and lecherous. * Jude. Therefore ben many proud and lecherous. And these fore saith ben many proud and lecherous. But these Hebs thilken head the Harp Words of Austin, that seith, As oft as the Song liketh me more than doth the Sentence that is sung, so oft I confess that I sin grievously. And if these Knackes excute them by Song in the old Law, seye that Christ that best kept the oyle Lawe as it Hulde be afterward, taught not me charged us with such bodily Song, ne any of his Apostles, but with Devotion in Heart, and holy Life and true Preaching, and that is enough and the best. But who shuld then charge us with moe sure Freedom and Lightness of Christ's Law? And if they seyn that Angels * heacer God by Song in Heaven; seye that we cunning not that Song, but they ben in full Victory of their Enemies, and we ben in perilous Battle; and in the Tally of Weeping and Mourning, and our Song lettereth us fro better Occupation, and stirreth us to many great Sins, and to forger us

Chaunting was brought into the Church of Scotland by Simon Taylor a Dominican Friar; at which Time St. Elised wrote against it, and very much exposed it.

* Praia.

* Praia.
selves: But our deship People hath more liking in their bodely Ears in such knackinging and tatterring than in hearing of God's Law, and speaking of the Bith of Heauen. For they wolen hire poynd Priests and other lecherous Lozeles thus to knack Notes for many Marks and Pounds: But they wolen not gebe their Alms to Priests and Children to lerne and teche God's Law. And thus by this Povelricie of Song is God's Law unstudied, and not kept, and Pride and other great Sins mynten'd, and these founp Lords and People getten to have more thank of God, and worship him more in holding up of their own Povelricies with great Cost than in Learning and Teachinge and myntening of his Law, and his Servants and his Ordinance. But where is more Decrift in Faith, Hope and Charity? For when there ben foutry or fifty in a Queer, three or foure proud and lecherous Lozeles hullen knack the most devout Service that no Man shall hear the Sentence, and all other hullen be dumb, and looken on them as Pools. And then Strumpets and Thieves playen Sire Jack, or Hobb and William the proud Clerk, how small they knacken their Notes, and lepen that they serven well God and holy Church, when they despisen God in his Face, and leten other Cristen Men of their Devotion and Compunction, and stiren them to worldly Vanity;

* Vibratam illam & operosam musicam, quae Figurata-dicitur, auferri placet, que sic in multitudinis auribus tumultuatuat, ut saepe linguam non posset ipsam loquentem intelligere. Reforma Legam, de divi. Offici. c. 5.

And thus true Service of God is kept, and this vain knocking for our Jollity and Pride is praised above the Moon.

He blamed some Priests for unwisely taking a Dow of Chastity, and detaining Wives, Widows and Maidsens; and observes, That such Incumbrance is to perils, and Men and Women hen to fall, God ordained Priests in the old Law to have Wives, and never forbid it in the new Law, neither by Christ, ne by his Apostles, but rather approved it. But now by Hypocribe of Fends, and falling Men, many binden them to Priesthood and Chastity, and suplaken Wives by God's Law, and * Thenden Maidsens, and Wives, and fallen soules all at all. For many hen Priests and Religious in doing and other for to have lustful Life and easy, young and strong of Complexion and caring well of Meat and Drink, and beene not travelled neither in Penance, nor Study of God's Law, nor seeking, nor labour with their Honds, and therefore they fallen into Lecheroy in divers Degrees, and in Sin against Kind.

For the same Reason he lamented That many Gentlemens Sons and Daughters ben made Religious against their Wills when they ben Chidren without Discretion, for to have the Heritage wholy for a Child that is most loved. And when they come to Age, what for dreed of their Friends, what for dreed of Poverty in eas that they gen out, and for Hypocrisy and Flattering and fair & Behelfs of these Re & Promises, Religious, and for dreed of taking their Body to Prison, they daren not shew their Heart, ne leaven this State, tho' they knownen themselves unable thereto, and thercro cometh Lecchery, and sometime murthering of Men. Hence he says that such private Houses which Trial. fol. prov. &ke God by a counterfeit Holiness, age 71.
commonly the Best of the Devil. Nevertheless he says, that Matrimony be good and greatly commended of God, yet chaste Virginity is better.

His Opinion of the sacerdotal Power of Abbeys, as it was taught in his Time, he thus expresses: Worldly Prelates blaspheme against God the Father of Heaven, for they taken upon them Power that is specially and only reserved to God, that is, absolution of Sins, and full Remission of them. For they taken on them principal absolution of Sins, and make the People to believe so, when they have only Absolution by Priests or Messengers to witness to the People that God absolves for Contrition; and else neither Angel nor Man, ne God himself absolves, but if the Sinner be contrite, that is, fully have Sorrow for his Sins, and have Will rather to suffer Loss of Cattle, and worldly Friendship, and House, and bodily Death, than to do willingly against God's Commandment and Will. And they chargen lose their own Assailing, than Absolving of God. For if a Man come to their Schrift and Sacraments, they assaile him, and make him a Taker, though the Man be upon himself, and be not-assailed of God. And tho a Man be never so assailed of God for his entire Sorrow for Sin, and Charity that he hath now to God, they leyn he is damnable but if he be assailed of them, if he have space therefor, though they ben cursed Heretics and Enemies of Christ and his People. And thus they taken little Reward to God when he seith, In what ever Times a sinful Man hath entire Sorrow for his Sins, he shall be safe. These Prelates shulden preach this Contrition and Mercy of God, and Joies of Heaven, and the Peril of Schriste withouten Repentance, and Foulness of Sins, and great Pains of
af Hell, and Righteousness of God to make the People to see Sin, and keep truly God's Commandments, and not deceived them by their own Power of acroyling, tv by falle Pardons, by falle Prayers, and other Novelties besides God's Law.

Of Indulgencies he thus Writeth: Prelates, 
lyse, he, vicere ven foul Children when by reputed Indulgencies or Pardons, and robbeth them crueldt of their Money. For they rechea Men that for Stations of Rome, and for gaining of Minds after sinful things. Will, they shulde have Thousands of Years of Pardon, and also Pardons withouten Number to Man's Understanding. And this Pardon is Forgivens, as Remission of Sins when Men ben verily contrite for all their Hins, by vertue of Christ's Passion and Atonymone, and holy Merits of Saints that they did more than was needful for their own Hins. But this is taught never in all the Gospel, and never used it neither Peter, ne Paul, ne any other Apostle of Christ. And yes, they mighten, coulden and weacen in more Charity to rechea and use this Pardon, if there had ben any such. For in Christ was all manner of good, 

* Learning, good Life and Charity, and most alter in his Apostles. And such Christ found and taught all that is needfull and proficiable, and he taught not this Pardon, then this Pardon was neither needfull ne proficiable. Also all Men that ben in Charity, ben Partners of Christ's Passion, and of all good Deeds fro the Beginning of the World till the last End thereof by

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|| Quicunque orationem sequentem devote direxit, promoverint 11,000 annorum indulgentiarum. Et per tot dies videntis estam virginem ante diem exitus sui per quot amos metumaverint. Hora beatissime virginis Mariæ secundum usum Sarum. 1555.

L 2 the
the most rightfull Dealing of Jesus Christ, as much as it is rightfull: And more shall no Man have for no Grant of any Creature of God, than for this Pope's Giant or Bishops neuer the more of Pardon. Then ben Men great fools that believe the Bulls of Pardon to beere, and maken them more truly to getten them, than to keep the Seats of God, and to gebe their Alms to the most poore and nevy Neighbours. For it seemeth that they ben out of Faith, Hope and Charity. For they trusten to have no Thank to do their Alms after. Unful Mens Will and Tyching, yes to rich Houses or rich Men that have no neede, than to do their Alms after Christ's Tyching and to most nevy Men. Also if the Day of Doun comen before these Thousand Years of Poppyn comen out, then these Pardons ben falle, for after the Doun shall be no Purgatorio. But no Man vart how toon the Doun shall come. Pethileth the Pope and his Officers, to these Indulgencies, presumeth to ben even with God in knowing certainly the coming of the Doun, and in departing of Perits to whom that them liketh. But both these ben supplanted to God, and then it is Holghempy for any Creature to take this to him as both the Pope with his * Pynne. Also it seemeth that the Pope and his ben out of Charity if there beeil, any Soul in Purgatorio. For he may with full Peace, withouten any other Cost, Delibe him out of Purgatorio, and they ben aylke to recieve such Help uth they ben in Grace. Then if he deliver, uth out of Purgatorio, him lacketh Charity. And if he have not Power to deliver all, then uth out of Charity, and Deceiver of Mayn's Soul; uth he receth that his godly Treilour is entelle in uth, and is never the less though he parted it generally among all. Also it palteh Mayn's knowing what is God's Doun to such Souls, then it seemeth a great Pride for a Unful Man to make him certain and Master of God's
God's Dam that he knoweth not. Also these Pardons gon not for Charity, but for worldly & Dir. if Pardon shulde be  

granted, it shulde be granted for to make Peace and Charity, and not for to make Distention and Wars, and Chritten Man to kille his Brother; killer, slay. 

and fo to stirre Men to keep God's Hells, and not to do after Angular Will or Worldly Prasse of untill Men that seken their own Wriship of worldy Winning more than saving of Chritten Souls; and fo to say the Pater Noster that CHRTS made himself; and not fo Angular Prayers make of us selves for Love of an earthly King. But in all this is the contrary don as Men seyn in Dece; wherefoze it is all out of Charity, and then it is nought worth. Also if this Pardon be an heavenly Gifte and golde, it shulde be given freely as CHRIST teacheth in the Gospel, and not fo Money, ne worldly Gods, ne aethly Favour. But if a rich Man wolde dreve the Bull, he shal have a Bull of Pardon with Thousand Peres though he be cursed of God fo his wylfull Life; and a pox bedrid Man that hath no Money, and may not travels to Rome, so to such another Place, he shall have no Pardon of the Pope, tho' he be holy and full of Charity. Then ich this Pardon shulde be freely geten, if there any such be, it is Theke, Robberie to take thus much Gold therfore. But these Hypocrites seyn that they taken nothing fo Pardon, but fo the Bull that is seled: Tertes a little deye Lead costeth many Thousand Pounds by Peer to our poz Lond. Siker they deceyven the People and spapen them. Fo they allen a fat Goose for little y' nough, but the Garlick costeth many Shillings. Also, this fyned Pardon deceyven many Men; fo rich Men trullen to see to Heaven thereby withouten Pain, and therfore dreaden the Sin the less; and of very Contrition and leaving of Sin, and of doing Alms to most neede.
urthy men is little spoken of. For if it were
* truly.
* much.
* securely.

Great Fallacies is this to magnifie the Pope's
Power so mynche in Purgatory, that no Man
ever can reche by holy Writ the Resurrection. With
we seen in this World that a little Harlot de-
piceth the Pope and stireth his Loyalty, and yet
he doth all his Might, all his Wits, and all
his Will to bendged upon such a pop: Harlot.
Then it seemeth so many Skillis that this key-
en Pardon is a soil Merchandize of Apostles'
Clerks to magnifie their keyned Power, and to
getten wofuly Gods, and to make men dryne
nor Sin, but * likerly to wallowe therein as
Hoggs.

As to Confession, Dr. Wickisse taught that Confession
made is true Priests, and wicity in God's Law,
both much God to usful Men, is that Contrition
for Sins before don come therewith, and good
Life, and keeping God's Heles, and Works of
Perty done to pr: Men lve after.

No calls Extreme Unction the Sacrament of the
last Anointing, and blames covetous Priests for
aizing greedyly Money for it.

So he Kiles Matrimony. This bodily Matrimo-
ny, says he, is Sacrament and Figure of the
godly Wedlock between Christ and holy
Church, as St. Paul seith. Also, this Wedlock
is needful to save Mankind by Generation to the
Day of Dome, and to resteze and fulfilling the
Number of Angels saved for Pride, and the
Number of Saints in Heaven, and to save Men
and Women fro Fazination.

Here use he defines to be Error in overthrow
agent by holy Writ, and that in Life and Con-
versation, as well as in Opinion.

|| It seemed to Dr. Wickisse probable that so many Men
should be saved, as there were Angells that fell, and Men cre-
ated whilst the State of Innocence continued. Died for pa-
In the Triologue he thus delivers his Opinion of the necessity of future Events. Quod si ipsum meum de necessario, recoluisse dixisse in fibro primo, quod omnia quae obtenient adhaerant necessario eventuant. Et sic Deus non potest quanquam producere vel intelligere nisi quod de facto intelligit & producit. Sed quia quondam defendi controversiam hujus oppositum, nec ut adhuc mihi demonstrariorum quae hoc probat, ideo uter communiter hac cautela, mihi proposito tamquam possibile uno, quod non est de facto. Suppono hoc tamquam possibile, si Deus voluerit. Sed quia non sic Deus determinavit oppositum, & sic quod multa sunt de facto quorum dubia & sententias ignorantus; ideo ne evagemur superfine in incerto, vellem quod tractaretus de veritate possibile quae est de facto, cum multas tales culpabiliter ignorantus. Cum ergo in ignorantia Dei, in variatione sua volitionis, vel rei impedientis, non potest obstatu cum evenire, relinquatur quod propositum Dei sufficiente necessario adimplire, & sic omnes futuums necessario eventient.

In the same Book he moves the Question concerning the Salvation of a Baptized Infant, and says, he dares not determine on either Side. His Words are, Deus si voluerit, potest damnare infantem talem sine injuria sibi facta, & si voluerit potest ipsum salvare. Nec adeo partem alteram diffinire, nec laboro circa reputationem, vel evidentiam in ista materia acquirandam, sed ut mutus subticeo confitens humiliter meam ignorantiam, verbis conditionalibus uisitando, quod non clarat mihi adhuc, si talis infans a Deo salvabitur vel damnabitur.

† Quamvis omnia futura de necessitate eventiant; Deus tamen vult quod bona servis suis eventiant per medium quo orantur. Expos. de Deo, MS, p. 81.
By this Account of Dr. Wickste's Opinions, which I have faithfully given the Reader in his own Words, he will be enabled to judge how little Care his Adversaries have used, either to be informed themselves exactly of what he taught, or to give a just Representation of it to others. Of Col. No. 20 of which, I think, the Paper which I have put in the Collection, which was drawn up by some of his Followers after his Death, is an additional Proof.
C H A P. IX.

Of Dr. Wicliffe's Writings.

As Dr. Wicliffe was very diligent and frequent in reading his Divinity Lectures, and preaching; so he wrote and published a great many Tracts. Infomuch that we are assured a certain Bishop wrote out of England that he had got two very great Volumes of them, which seemed to him as large as St. Austin's Works. Subinco Lepus. Bishop of Prague burnt 200 Volumes of them very finely written and adorned with costly Covers and Gold Bosies, for which Reason, I suppose, they belonged to the Nobility and Gentry of Bohemia. Many of these Tracts he first published in Latin, and afterwards in English. For which he is thus complained of; That not being content to have filled Books written in Latin with his Heresy, he also out of them composed Books written in his Country's Language.

The Names of the Books wrote by Dr. Wicliffe, which were carried into Bohemia and burnt there, are as follows.

1. Dialogus.
2. Trialogus.
3. De incarnati.-
4. De corpore
5. De Trinitate.
6. De Ideis.
7. De materiã & formã.
8. De Hypothet-
9. De individu-
10. De probat-
11. De univer-
12. Super Evangeliæ sermones per
circulum anni.
13. De dominio
civilis.
15. De simonia.
16. De Attributi-

and forthwith published them, that he might
make even the Country People skilful in his mis-
chievous Superstition; and that he had his End.
For this Reason all People were very strictly for-
bidden to read any of Dr. Wicliffe's Writings, and
very diligent Search was made after them, especi-
ally those in English. The Pope excommunicated
all those who kept any of them, so that it was
more than Capital to preserve even the least Title
of them from the Flames. By these Cruelties
People were very much restrained from the pub-
liek Use of any of Wicliffe's Books, insomuch that
Leland tells us he never saw any more of them
than the eight following.

1. De rebus Sophisticis.
2. De matutinis.
3. De legibus & veneno.
4. De paupertate Chri-

5. De Cana Domini.
6. Triadogus.
7. De rebus univer-
8. salibus.

Script. Cata.

The largest and most particular Account of
Dr. Wicliffe's Writings is given us by Bishop Bale,
tho' a great many of them he tells us he never saw
himself, but took the Titles of them from the
Writings of those who wrote against Dr. Wicliffe.
I shall therefore transcribe this Account given by
Bishop Bale, only adding where they are to be
found, or in what Libraries those of them which
are yet in MS. are: And supplying the Defects of
it by an Account of such Tracts in our Libraries,
which are said to be Dr. Wicliffe's, of which Bis-
shop Bale gives no Account.

1. Trialogorum saorum lib. 4. Cum locutio ad personam
multis. This Book was printed some where in
Germany, A. D. 1525. in 4° without any Name
of Place or Printer, with the following Title. O.
WICLEFI viri undequaque pis. dialogorum libri
quatuor, quorum primus civilitatem, & ideas trae-
Secundus universarum creationem complectitur. Terceus de virtutibus vitiiisque ipsis contrariis copiosisissimo loquitur. Quartus Rome ecclesia sacramento, ejus pestiferam dotationem, Antichristi regnum, fratrum fraudulentum originem acque eorum hypocrisim, variaque astro auro situm dignissima graphicem perfinigis, quae a priori inventi futilia singularum librorum tum caput, tum copias summan indici praenotatis in MDXXV. The Copies of this Book, having been destroyed by the Papists, are so rare that the learned Mr. Wharton thought that in the Library of Trinity College in Cambridge, the only Copy in England. But his Grace the Arch-Bishop of Canterbury has another in his Noble Library collected by himself, of which, by his Grace’s Favour, I had the Pernfal. And the learned Mr. Evans was so kind as to communicate to me another Copy of the same Book, which formerly belong’d to Bishop Simon Patrick.

De religionis perfectiorum lib. 3. & Episcopus in confirmatione.

De Ecclesia & membris. lib. 2. Suppositis dictis de fide catholica.

De Diabolo & membris. lib. 3. propt pneum potens Deus in trinitate. A Copy of this in English is in the Collection in C.C.C. in Cambridge, with this Title, How Satanas & his Priests, & his feigned religious casten by their cursed Heresies to destroy all good Living, and mending all manner of Sin. It thus begins, As Almighty God in Trinity ordinity Men to come to the Bliss of Heaven.

De Chrifi & Antichristo. lib. 2. Egressus Jesus de templo, Mattheus.

De Antichristo & membris. lib. 2. Quemadmodum Dominus Jesus ordinavit.

Liber de Antichristo lib. 1. Nota quod Antichristus ac corn.

Sermones in Epistolae. lib. 4. Circa Epistola suas sentｉentiam dicendum.
In the publick Library in Cambridge is a MS. in 4°. 349. 4. with this Title: "An Exposition on the Epistles for Sundays throughout the Year. It is in English.

Sermones in Evangelia. lib. 3. Bishop Bale seems never to have seen this. In the MS. Volume foresaid in the publick Library at Cambridge, is an Exposition on the Gospels, &c. In the Cotton Library are Homilies in English on the Epistles and Gospels. The first Epistle is for the sixth Day after the Nativity of Christ, Gal. IV. Quanto tempore heres parvulus est. The Homily on which begins thus, Poule tellith in this Epistle what Freedom Men holden use, and love Service of the old Law. The Gospel is, Vidi Johannes Thesum venerissum ad se. Jo. 1. This Gospel telleth a Michæl's you Baptizt witnesses of Christ; both of his Godhead and fortress of his Manhede: In the King's Library is a Volume of English Homilies on the Epistles, and another on the Gospels, they both begin with the first Sunday in Advent, and in the latter the Gospels are written in English.

In Evangelia festiva lib. 1. Hoc Evangelium historicâ narrat.

In Evangelia ferialia lib. 1. Principium Evangelii Iesu Christi.

In Evangelia Dominicalia. lib. 1. Homo quidam erat dives &c.

In commune sanctorum: lib. 1. Ego sum vitis vera vos palmaris. This Book is in the MS. Library of CCC. Cambridge K. 15. 4°. It consists of two Parts. In the first are 31 Homilies on several Texts promiscuously chosen; the first of which is John xv. 5. and begins thus. As coulyn thing is better and before other things, so this Gospel that is red in coulyn sanctorum thulde Men knowe somwhat, specially Piscets, for it is a couly thing that Piscets spake as Pisc, and know not their own Voys more than dom Belles, and specially when they reden Beleve of holy Church.
In the second Part the Saint is generally specified on whose Festival the Homily is made. The first Homily is on Mat. xxiv. Egressus Jesus de templo. It thus begins, this Gospel reflexivity the Wisdom that is hid so many Men, and specially for this Table that it is not all red in the Church. See No. 5.

In the same Volume is an imperfect Tract entitled PARDON. It originally consisted of five Leaves, but three are cut out, so that only one Side is now remaining, which begins thus: O CRISTEN Men, in the Beleeve of CRIST that thinke not to have Pardon, loke wher Pardon, and whos may gif Pardon, and who retyneth Pardon, and how it sullone be given, and thanne er-mynne Pardon and her. Bullis, and wher the be grounduble in Feith and Charite.

De Dominis & servis. lib. 2. Servus primum justæ ac libenter. This Tract is in English in the MS. Collection in C.C.C. Cambridge, C. 161. 48. with this Title: Of Servants and Lords, how eche shal hope his Degree. It begins thus, First, Servantes shullen truly and gladly serve to their Lords of Musters, and containe almoast 16 p. in 4°.

Speculum militantis Ecclesiae. lib. 1. Cum identitas mater sit fastidii.

Confessio de Eucharistia. lib. 1. Sepe confessus fam Gradu. A Copy of this is in the Fundicu, zizanii; in Hypsos Bod. 1632. This is in the Collection No. XXVI.


Summulae logicales. lib. 3. Juvenum regaribus quibus.

De speciesbus hypotheticis. lib. 1. Sequitur de specibus hypothetici.

De exclusivis et exceptivis. lib. 1. Secundarie superiori esse primium.

De copulativis et relativis. lib. 1. Sequitur de copulativis pertraci.

De disjunctivis. lib. 1. Testio sequitur de disjunctivis.

De
32. De essentia quorumlibet, lib. 1. Tractando de suis primo aportes.
33. Logica de fingulis, lib. 1. De purgando praedae otrica univer.
34. De dilectione, lib. 1. In quilibet homine pecatorum.
35. De studio rhetorico, lib. 1. Multum est in his perseverare ea.
36. Opera beatitudinis, lib. 1. Jesus Christus qui est Dominus. In the Cotton Library is a MS. entitled the VIII. Blessings, being a sort of Comment in English on the former Part of our Lord's Sermon on the Mount. It begins thus. Videns Iesus turbas ascendit in montem Marth. V. Frendis esurat Jon Crystokom in the Duthie upon this Gospel of this Day leith that every Beest reasonale and unreasonable, when he sees a thing that is lusty and comfortable to his Kynde, joyeth and is myche reseisted: thereby.
37. De Trinitate, lib. 1. Superest investigare de distinctione. This Book of Dr. Wicliffe was, it seems, condemned, which occasioned John Hus to defend it in one of his Acts in the Schools, A.D. 1410.
Elucidarium Bibliorum. Lib. 1. Vignati quinque libros veteris testamenti. This was written in English, and printed 1550 in 12º, with this Title. The true Copy of a Prolog written about 200 [167] Years past by John Wyckliffe, (as may justly be gathered by what Chas. Bale hath written of him in his Bane entituled, The Summarie of famous Writers of the Isle of Great Britain) the Original whereof is founde written in an olde English Bible, between the Old Testament and the Newe, which Bible remained now in the Kyng Hys Majestie's Chamber. Imprinted at London by Robert Crowley, dwelling in Eliz Rents in Holborne, Anno Dom. 1550.

Translatit in Anglicum sermonum. Biblia iost, adhibitis prefationibus atque argumentis quinque libro suis. Of this there are several MS. Copies in our Libraries. In the publick Library at Cambridge, Clas. 3. No. 4.—454 Folio is a MS. Copie of the New Testament translated into English, to which is prefixed the Prologue above-mentioned. To each Book is there added an English Preface taken out of St. Jerome. That before St. Matthew thus begins. Here begunneth the Prologue on the Gospel of St. Matthew, Matthew that was of Judee as he is set first in Order of Gospellers, to be went first the Gospel in Judee, and from the Office of a Tolgadrere he was eliped to God.—A 4º Copy of this same Translation of the New Testament is in Emanuel College in Cambridge, in a spare Leaf at the End of which is written, that this Translation was finished 1383, and this Copy taken 1397, and that the Value of this Copy is 10s.

In Trinity College Library is a MS Copy of the Pentateuch only of this Translation. It is a thin Folio fairly written, and entituled Libri Mosaiic Angl.

Translatio Clementis Lanthoniensis. Lib. 2. Sanctus Augustinus dicit in. This Clement was a Canon of the Order of St. Austin, and Prior of the Monastery
Zeland de Monastery of Lantibon in Wales. He flourished in A.D. 1154. and wrote in Latine An Harmony of the Evangelists, which began thus, Quo quis qua frater sus autoritate. He likewise wrote a Latin Commentary on the four Gospels. In the Earl of Oxford's Library is a MS. entitled John Wycliffe's Translation of Clement Lantibon's Harmony of the Gospels, which begins thus: Clement, a Priest of the Church of Lanthouk, in 12 Parts. Commentarii in Psalterium, lib. 1. Magnam absuantiam consolationis divinae. In the Library of Trinity College in Cambridge is a MS. entitled Commentaries on the Psalms of David, and other Scripture Songs or Hymns written by Jo. Wycliffe. It thus begins: Gratia abundante of godly Comfort and Joy in God cometh into the hearts of them that say by longing devoutly these Psalms. Bishop Bale tells us that Richard Rolle alias de Hampole wrote Meditations on the Psalter, the Beginning of which was, Magna spiritualis suavitatis. This being so like the Beginning of these Commentaries seems to have made them mistaken for Hampole's: This Commentary runs through all the Psalms Verse by Verse, which are here recited in the Latin Translation. For Inclination, Psal. I. 1. Beatus Vir, &c. In this Psalm he speaks of Christ and his Followers, seeking safe to us, &c. Hampole's Meditations were written in Latin: The Conclit that they were in English seems to have arisen from his translating the Psalter into the English Tongue. The first 89 Psalms in this Commentary are in the Library at Lambeth.

To these Commentaries on the Psalter are added Commentaries on several Hymns, viz. (1.) Isa. cap. 12. (2.) Canticum Hezekiae Isa. xxxviii. v. 10, (3.) 1 Sam. ii. add finem v. 10. (4.) Canticum Moys. Exod. xv. ad finem v. 19. (5.) Abacuc iii. (6.) Deuteronom. cap. xxxii. (7.) Benedicite omnia opera Domini Domino. (7.) Te Deum laudamus. (8.) Benedictus Dominus.
Dominus Deus Israël. 9. Magnificat anima mea Dominum. 10. Nunc Dimittis. Lastly, There is a Comment on Symbolum Armenti which is imperfect.

Super cantica sacra, lib. 1. Confitebor tibi Domine quemadmodum.

De veritate scripturae, lib. 1. Revisit parumper discurter Errors. A Tract with this Title in 4° is in the Bodleian Library, Rotula in Archivo A.D. 3021. 32.

De confessione legatum, lib. 1. Redempto autem ad propositione.

Ad quendam discipulam, lib. 1. Pastoral discipulam Jesu Christi.

De statu innocenciae, lib. 1. Ut supradicta magis apparent.

Ad parliamentum regis, lib. 1. Professor publicus usque alias. Of this there is a Copy in Walsham's History, p. 206, 207, 208. A Translation of which is inserted in the foregoing History.

Conclusiunem Juarum, lib. 1. Totum genus humatum citera Christum. This is only a single half Sheet containing the Conclusions sent to the Pope, A. D. 1377.

Sermones hymnales, lib. 1. Institutionum facti Jesu Christi evangelii.

Sermones historiales, lib. 1. Vespere autem Sabbati quae lucef.

De Dotatione ecclesiae, lib. 1. Utrum clerics debuerit dotationem.

De stipendiiis ministrorum, lib. 1. Considerate quam stipendia sacerdotalibus. This Tract is in English in the MS. Collection in C.C.C. in Cambridge, mentioned before, entituled, How Men shulden find Priests, beginning with these Words. Thinkest wisely ye Men that finden Priests, that ye don this Almes for God's Love, and help of your Soules, and help of Christen Men, and not for Pride of the World, to have them occupied in worldly Office and Vanity.--

De compositione hominis, lib. 1. Trin movens me ad transfandum.
De abominatissima desolatione, lib. i. Cum vindicta
conspirationem desolatissimam. A Copy of this Tract
is said to be in the Imperial Library at Vienna.

De Diabolo millenario, lib. i. Cum confunmati sue-
xiat.- nulla amo.

De legi divina, lib. i. Ut de legibus loquar Christ-
siunum.

De critici Domino, lib. i. Aperta, erudita legis
divina.

De ecclesiæ dominio, lib. i. Christi Ecclesiæ est ejus
sponsa. Of this Tract there is a Copy in English in
the King's Library, E. 1567. It is entitled, Of the
Church of Christ, and of his Members, and of his
Governance, and begins thus; Christis Churche is
his Spoues that hath two Bawtes, the first part
is in Bliss with Christ Head of the Church,
and some pursu Tungels, and pleade Apen that
now be in Helewe; the nexteste Parte of the
Churche be Jesuists in Pergeute, and thers
spoken was of meyne but purge there only, Apenes,
and many Crews, fallen in moreage for
these Repheis and Apen, that are pen bode in
Body. Christis Mandis may be taken of hem,
we bre Crist in our Lpf, and late the Devle
burb the Bawte. The thridde Parte of the
Churche ben trewe Men that here Iven, that
Church he styt ware in heaven, and lyved
here Cristen Mennes Lpf.

De Dominio divino, lib. i. Quotiam plerique
pleroglosarios. This Tract is in a Volume of
Wackia's MSS. in the Library of Trinity College
near Dublin. It thus begins, With false Glossi-
rias maken Goodes Lam brec, and lettere secular
Men to tyeplewes, and kepe it, of with false
Glosses Church eache man he war.

Ad quaest. regum & concilii, lib. i. Dubium est
per regum regnum Anglia possit legitima imminente necessi-
itate, sua defensorium, thesaurum regni, destinare, ne desel-
vare ad exterum etiam Domini papæ, sub pena con-
parrarum.
rarum & virtutum obiuncta hac prudente —— in Hy-uperos. Bodl. 163.

Responde & ad sequentia, lib. 3. In principio pro-
testor publice fuisse alias. See N°. 47.

Ceremoniarum Chronicon, lib. 1. Alexander papa
ordinavit primum.

De papa Romana, lib. 1. Propter quod hac insolita
dissensione. —— A Copy of this Tract is in the a-
bovedaid Volume of MSS. in Trinity College Li-
brary near Dublin, and begins thus; for this un-
known Disputation that is between these Popes,
firth to signify the perillous Times.

De magnis ejusdem, lib. 1. Sicut master dominus
Jesus Christus. A Copy of this is in English in the
aforesaid Collection in C.C.C. in Cambridge, with
this Title, How Antichrist will his Clerks travail
in to destroy holy Writ, and to make Chrisen Men unfa-
bles in the Faith, and to set their Ground in Devil
of Hell. It begins thus; As our Lord Jesus
Christ desirous to make his Gospel known

Dialogus de fratibus, lib. 1. Fertur quendam
frequent infrature.

In prophetiam Hildegardis, lib. 1. Hea! vixita
Hildegardis et multo sem. This Hildegardis was Ab-
bes of the Monastery of St. Rupert, on the Mount
near the Rhine, A. D. 1176, and was famous
for her prophetic Vision of which were confirmed
by Pope Eugenius III. A.D. 1148, and printed at
Paris 1513. One of these John Hesf mentions, as
relating to the taking away from the Clergy the
Lordships and Mannors in their Possession, which
they abused to the encroachings on the Civil
Government. On this, it is very probable this
Tract of Wycliffe's is a Comment.

De origine sectarum, lib. 1.

De caritatem perfeclia, lib. 1. De Scripturas deftruc-
tum solicite laborans.

In regulam Minoritarum, lib. 1. Regula & vita,
&c. hic Minorita. A Copy of this in English is in

Ma the
the aforesaid Collection in C.C.C. in Cambridge,
and entituled, This is the Rule of St. Francis. It
is a Translation from the Latin, which is prefer-
ved in Matthew Paris's History, and begins thus;
The Rule and the Living of Freres Menours
isthis.

Super testamento Francisci, lib. 1. Sed dicunt bic
minores quod. — Next to the Rule of St. Francis
followeth in the aforesaid Collection the Testament
of St. Francis, which is likewise an English Transla-
tion, at the End of which follow some Observa-
tions of Dr. Wicliffe's on it, which begin thus.
But here the Menours say that the Pope dis-
chargeth them of this Testament.

De fratrum nequeatis, lib. 1. Primo Freres dicunt
quod religio. This Tract is likewise in English in
the aforesaid Collection. It is entituled, Objec-
tions of Freres, and begins, First: Freres say
that their Religion founded of Sinful Men is
more perfect than that Religion of God the
which Christ himself made that is both God and Man.

Contra mendicitatem validam, lib. 1. Illufrissimo
duci Gloufrisia Joanni.

In 23 caput Matthaei, lib. 1. Jesus locutus est ad
turkas & ad

Speculum de Aniæhrô, lib. 1. Dicunt primo
Evangelii pradicatorum: A Copy of this is in En-
glish in the aforesaid Collection in C.C.C. in Cam-
bridge with this Title, How Aniæhrô and his
Clerks, veritable priests, for preaching of Christ's
Gospel by four Dervises; and begins thus. First;
they say that preaching of the Gospel makes
Disention and Enmity.

De conversazione Ecclesiasticorum, lib. 1. Prelati
religio pradicationis officio. This Tract is likewise
in English in the aforesaid Collection; and thus be-
gins, Here it teleft of Prelates, that Prelates
leaven preaching of the Gospel, and ben godly
Manquellers of Men's Souls.
De Episcoporum erroribus, lib. i. Officium quidem simplicium decipiturum. This Tract is likewise in English in the aforesaid Collection, and begins thus: There bin eight Things by which simple Chri
ten Men been deceived.

De 33 erroribus Curatorum, lib. i. Pro eo quod Curatorum officium sit. This Tract is likewise in English, in the aforesaid Collection, with this Title, How the Office of Curates is ordained of God, and begins thus: For the Office of Curates is ord
dained of God, and few done it well, and ma
up full evil.

De perfectione Evangelica, lib. i. Primo frater
dicunt suam religionem. See No. 72.

De veritate scripturae, lib. i. Diabolus querit mul
tis modis. See No. 43.

Excusationes ad Urbanum, lib. i. Gaudeo plane de
gere cique fidem. This is a single Half Sheet,
a Copy of it in English is in my Collection of Pa
ers, &c. It is likewise in Latin in the Cotton Libry, No. 18.

De gradibus cleri, lib. i. Videtur autem sanctis
doctoribus.

De officio pastorali, lib. i. Cum duplex debeat esse officium.

De Simonia sacerdotum, lib. i. Neu magni sacerdo
tes in tenebris.

Super pantiensius injunctendis, lib. i. Pro eo quod Curatorum officium sit. See No. 78.

De clericorum ordinatione, lib. i. Quia sacerdoti
um ordinatur a Deo. This Tract is in English in the aforesaid Collection in C.C.C. in Cambridge, with this Title, Of the Order of Priesthood, and begins thus: For the Order of Priesthood is ordained of God, both in the old Law, and in the New.

De hypocritarum imposturis, lib. i. Attendite a for
mento Pharisaorum. This Tract is likewise in En
lish in the same Collection; but the Beginning of
it is so defaced that it cannot be read.
De blasphemia contra fratres, lib. 1. Referunt quod tua sunt quae seculi. A copy of this is in the Bodleian Library at Oxford, Archiv. A. 83, with this title, de tribus blasphemis monachorum. It is in English, and begins thus; it is said that the thing is nowhere in this retreat, and specially here.

Super oratione dominica, lib. 1. Doct. non Dominus Jesus Christus. There are several of these Expositions of the Lord's Prayer mentioned among Dr. Wicliffe's works. Mr. Wharton tells us of two. One in a Miscellany Collection that belonged to the late learned Dr. Thomas Tunson, Lord Arch-Bishop of Canterbury, which is pretty long; and in which Dr. Wicliffe sharply opposes the Errors of the Papists. And another that is shorter. In the Collection in C.C.C. Cambridge so often mentioned, after an English Translation of the Lord's Prayer follows a short Exposition of it, which begins thus, When we say Our Fader that art in Heaven, we then taught.

De precationibus faciei, lib. 1. Orare nos docens Dominus Jesus. This little Tract is in the Collection abovesaid in C.C.C. It is written in English with this title, How Prayer of good Men helps much, and Prayer of sinfull Men displeaseth God, and harmeth themselves and other Men. It thus begins, Our Lord Jesus Christ teacheth us to pray evermore for all needful Things both to Body and Soul.

De virtute orandi, lib. 1. Ut submissa nostra sit Deo acceptabili.

In 17 capit Joannis, lib. 1. Suleivatis oculis in caelum Jesus.

De Christianorum villigatione, lib. 1. Redde rationem villigationis. An English Tract with this title and beginning was printed A. D. 1582, and is laid in the Title Page to be a Sermon preached at Paul's Cross, on the Sunday of Quinquagesima, by R. Wimbledon in the Reign of K. Henry.
Henry IV. A.D. 1399, and found out the fact in the War. But the Editor was certainly mistaken in his Chronology: For, Henry IV did not reign till A.D. 1399. He may be as well mistaken as to the Author, who, in a MS. in Sibbald's Suffolk College in Cambridge, is called Thomas Wymbledon, and the Sermon is said to be preached A.D. 1389. Neither Bule, Weland, nor Wharton, &c. who have given an Account of the English Writers make any mention of such a Man. It is therefore not improbable, that it is one of Dr. Wycliffe's Tracts, and that, on account of the Act prohibiting the Books, and the great Penalty incurred in having them, a fictitious Name was put to it by the Owner. This is the more likely, for that the Subject of this Discourse is the same with that of most of Wycliffe's Tracts, viz. The Corruptions of the Clergy and temporal Lords. It thus begins, Christ gave a Testimony of the Baptist, Christ the Father and Doctor of all Truth, in his Gospel preached the Kingdom of Heaven to an Unbeliever, saying on this wise:

De divote apud Marcam, ib. 1. Cum egressus est in viam judicis.

De remissione fraterna, ib. 1. Si antem pecuniae tite in te frater.

De servo et muto apud Marcam, ib. 1. Beram exiens de fontibus Tyri.

De Phariseis et Publicanis, ib. 1. Dixit Jesus ad quaestione qui in se.

Defensor, fai contra templo, ib. 1. Evangelii praedicacionem liceat suis.

De cenaris Ecclesiae, ib. 1. Quantum ad excommunicationem tertiam.

De tribus fuga, ib. 1. Quisquis meretur, tenuerit cupidit quid.

Speculatio peccatoris, ib. 1. Quoniam in vitia Johannis vitia habent. In the King's Library is a MS. Tract in English entitled The Visitation of the Men.
It begins thus: "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied." De charitate fraternalis, lib. 1. Primum cum qualibet homine, qui—

De regnum ad primum, lib. 1. Doga eis, Domine, sequi semper.

Joannis, lib. 1. Sanctus Apostolus Paulus. De obedientia Prelatorum, lib. 1. Prelati, sacerdotes deimos accusati. This Tract is in English in the Collection so often mentioned in Concilium in Cambridge, with this Title: How Men over Obede-le to Prelates dresse Curiae and keep Law, and begins thus: Prelates handen poor Priests and other Children Men, that they will not obeye to their Sovereigns, me opened Curiae, me keep the Law, but hilpse all thing that it against their liking.

De clericis possessariis, lib. 1. Clerici possessiones habentes destruunt. This Tract is in the same Collection, with this Title, Of Clerks Possessions, and begins thus: Clerks Possessainers fordon Priesthood, Knighthood and Comynners.

Impedimenta Evangelizantium, lib. 1. Primum cum boni homines decanii. This Tract is in the same English Collection with this Title, Of seignior contemplativ Life, and begins thus: First, When true Men techen by Gop's Law, Wit, and Reason, that ehe Priest oweth fado his Might, his Wit, and his Will to receve Christ's Gospel; the fend blindness opporrites to excyle them by seignior contemplativ Life.

Ad regem & parliamentum, lib. 1. Placuit serui ipsum Regi Ricardo. This is in English in the same Collection, with this Title. A Complaint to the King and Parliament, and begins thus, Please it to our most noble, and most worthy King Richard, King both of England and France, and to the noble Duke of Lancaster, and to other great Men of the Keelwey north to Se-

*This is like wise in Latin in the Cotton Library.
erals, and men of holy Church that been gaz
died in the Parliament.

Pro amplexando evangelio, lib. 1. Orant Christia-
ni reverenter ac devotè. This is likewise in the
same Collection of Dr. Wichs's English Tracts,
with this Title; How religious Men shulde kepe cer-
tain Articles, and begins thus; Christians when
they do meekly and devoutly to Almighty God,
that he grant his Grace for his endless Mercy
to our religious both Possessioners and Mendic-
ants that they attend to these few Truths.

Pro egentibus Presbyteris, lib. 1. Sunt causa qua
urgeant pauperiores. This Tract is likewise in the
same Collection with this Title, Why poor Priests
have no Benefits, and beginning thus; Some Ca-
uses menen some poor Priests to receive not
Benefits.

In the same Collection are the following English
Tracts which I do not find that Bishop Bale ever
law.

A short Rule of Life for every Man in general, and
for Priests, and Lords, and Labourers in special how
each shall be saved in his Degree. It begins thus;
First, When thou risest at fully wakest, think
on the Goodness of thy God, how for his own
Goodness, and none other need, he made all
things of nought both Angels and Men, and
all other Creatures good in their Kind.

The Ave Maria.—Hail be thou Mary full
of Grace.—There follows a short Explanation
of it:

How Satan and his Children turnen Works of
Mercy upon Sodom and decye men therin, and in
their five Wits. It thus begins; First, Christ
commandeth Men of Power to feed hungry
poor Men; the lend and his technen to make
costly Festa, and waste many Goods on
Lords and rich Men, and to suffer poor Men
starve and perish for Hunger and other Mis-
chiefs.
How Satan and his Priests, and his tayned Religious casten by three cursed Heresies to destroy all good Living, and menstening all manner of Sin. It begins thus; As Almighty God in Trinity of Delight men to come to the Hills of Heaven by three Grounds by knowing the Trinity; by fad Faith, by true Keeping of God's Prett, and by persevra Charity and endlesse; So Satan and his worship Clerks, and his tayned Religious full of form Hypocrice casten to destroy all veyorous Life, and Justice, and menstence all manner of Sin by these three cursed Grounds; The first is; that holy God is falle; The second, that it is leseful and melifoul to lie; The third, that it is agent Chatre to cry openly against Prelates Bins, and other mighty Bens.

For three Skills Lords shulden constraine Clerke to live in Mekenels; wilful poverty, and discreet Penance and ghastly Travelle. It begins thus; Open Encling of God's Law old and new, open Escample of Christ's Life, and his glorious Apostles, of Love to God, Dread of Passion and God's Curse, and Hope of great Reward in the Hills of Heaven, M naked nere all Prelats and Religious to live in great Meknels, and wilful poverty of the Godel, and discreet Penance and Travelle to stop Pride, Covetise, and leSimply Lusts, and Idlenes of worldly Wren, and renne falle to Heaven by right Way of God's Commandments, and to disfalse Tract and Wealth of this falle Wrold, and all manner Passion the Cor, os the End of this falle worldly Liket, is bitter Death, and strong Pains of Hell in Body and Soul and ouren Echh.

Of wedded Men and Wves, and of their Children also. It begins thus; Our Lord God Almighty speketh in his Law of these Matrimoynes of Medlocks. The first is ghastly Matrimoyn
mony betwixt Christ and holy Church that is Chritten Souls obpeined to Blifs; The secon Matrimonyp is bodyly or ghostly between Man and Woman by just Content after God's Law.

Of good preaching Priests. It begins thus. The fift general Point of 1007 Priests that prechen in England is this, that the Law of God be well known, taught, mepentned, magnified; The second, that the great open Sin that reigneth in divers States be destroyed, and also heresie and Hypocrisie of Antichriste and his followers: The third that very Peace, Prosperity and hrenning Charity be entertained in Christendom, and namely in the Rewme of England, so to bring Men readily to the Blifs of Heaven.

Augustinus.—Arguam te quando mystcis. It begins thus; The holy Doctor, St. Austin speaking in the Periton of Christ unto sinfull Man, leith in this wise, I shall reprove thee, and in what manner and when thou wertst not I shall reproove thee.

The Great Sentence of Curse expounded. It thus begins; First, All Heretickes against the Faith of holy Writte ben cursed solemnly four times in the Year, and also Mepentours and Conteners to Hereticke or Hereticks in their Errour. This Tract is divided into 29 Chapters, and contains 99 Pages and a half in 4º.

Among the Writings of Whicke mentioned by Aesmas Sylvius and Leland is named one, entituled De realibus universalibus; which I suppose to be the same with the Tract in Trinity College in Cambridge, 316.8. with this Title, De eute Universali & Attributis Divinis.

De pralatii & eorum officio, lib. 1. Quod pralati
definant Evangelium pradicare. See N. 76.
Commentarii vulgares, lib. 1. Stabat Johannes,
St.60 disiples.
(162)


125. De contrarietate duorum dominorum, lib. 1. Sicut est unus, verus et summus.

126. Osiolium Wiclevi, lib. 1. Obsecro vos fratres per Dominum. This little Tract was printed at Wrenburch, 1546. With this Title, Wicklyfes Wycket, whyche be made in King Richard's Days the Seconde, in the Tore of our Lorde GOD 1395. It A. D. 1381. begins thus. I beseech ye, Brethren in the Lord Christ Jesu, and for the Love of his Spirit to ynyve with me.


132. De vita sacerdotum, lib. 1. Hoc de fratribus periculum ultimo. A Copy of this Tract, which is written in English, is in the Bodleian Library. Archiv. A. 3072. 3. It begins thus; This Peril of Freres is the last of eight that suffest to Men in this Way.

133. De side Eucharistia, lib. 1. Credo ut Christus & Apostoli docuerunt. See No. 16. It is a half Sheet in English, and begins thus; We beleve as Christ and his Apostolis han taught us.

134. De ablatis restitundis, lib. 1. Quaeritur 1° utrum omnium rerum.

135. De excommunicatis solvendis, lib. 1. Quoniam sub pena excommunicationis.
Speculum secularium dominorum. lib. 1. Cum vestigia fidei eo plus translatas. Arch-Bishop Usher tells us that a Copy of this Tract is in MS. in the King's Library in Latin. By what His Grace has transcribed from it, it appears that Dr. Wychiffe had written before Proseolum secularium dominorum 21.

De servitute civili, lib. 1. Cum secundum philosophos sit relativum.

Speculum cleri per dialogum, lib. 1. Sed aedificavit sibi clerus suis.

Joannes a rure contra frater, lib. 1. Ego Joannes a rure Deum verum Precor.

Confessio dei et pauperis, lib. 1. Iste tractatur a paupere indigente. A Copy of this English Tract is in Lambeth Library; N°. 160. and begins thus; This Treatis compil'd of a poor Taitif, and nout of goulifi Help.

De ordine sacerdotalis, lib. 1. Quia Presbyterorum

or do instituitor.

De non sagiandis sacerdotibus, lib. 1. Cavete qui

sacerdotes osio sustinetis.

De seductione simplicium, lib. 1. Septem suis

quibus decipiantur simplices. Sec N°. 77.

Deorum aetas in substantia religionis, lib. 1.

Ut omnipotentis Deus homines disponis.

Cogendi sacerdotes ad bonos substantem, lib. 1. Apertam

eruditionem in Dei lege.

De falsatoribus legis divina, lib. 1. Postquam ine-

sertreps sunt beli legem.

De pontificum Romanorum schismaticae, lib. 1. Ob


De ultima atate Ecclesiae, lib. 1. Sacerdotes, prob dolor! versantes in vitius. This Tract is in the Collection before-mentioned, in Trinity College Library near Dublin, and thus begins; Alas! tooth great Priest's sitting in Darkness.

De Sathana astu contra fide, lib. 1. Media

multa diabolus quaris. This Tract is in the same Collection, and begins thus: The Fend seeketh man ways to mar men in Belief.

Ad
Ad ducem Glocestriæ contra fraternulum, lib. 1. Illustris ac genere Domine. This Tract is in the same Collection, and begins thus: Haec Höpfuly and Gentlesly Lord Duke of Glocestere.

De oculo & mandicitate, lib. 1. A manus in labore excusantur frates.

In Symbolum fideli, lib. 1. Certum est fidam esse omnium virtutum.

Compendium X Preceptorum, lib. 1. Cujuscumque conditionis fuerint homines——In the Bodleian Library is a Tract with this Title, Compendium X mandatorum editum a Maigri Jo. Wicliiffe Doctor Evangeliæ veritatis.


De operibus corporalius, lib. 1. Si certus esset homo quod in——

De Spiritualibus operibus, lib. 1. Quia paracornos spiritualibus.

Ad simplices sacerdotes, Epist. 1. Videt us meritum bonas colere.


Ad quinque questiones, lib. 1. Quidam fidelis in domino querit.

The following Tracts Bishop Bale seems never to have seen, but to have collected their Titles from such Writings as quoted them.

De fide & perfida, lib. 2.

De sermones Domini in monte, lib. 3. Wood says it contains lib. 1.

Grammatica tropi, lib. 1.

Abstractiones logicales, lib. 1.

Logica de aggregatis, lib. 1.

De univerfo reali, lib. 1.

De formis idealibus, lib. 1.

De esse in suo præximo, lib. 1.

Lambeth Library 4°. 160. in English. See p. 173.
De esse intelligibili creatura, lib. 
Summa intellectualium, lib. 
De Arte Sophistica, lib. 
De fonte errorum, lib. 
Distinctiones rerum theologicarum, lib. 
Theologia placita, lib. 
De incarnatique verbi, lib. 
Title is said to be in the King’s Library 8075.

but I could not find it.

De quattuor novellis, lib. 
Super impostis articulis, lib. 
De humanitate Christi, lib. 
Supplementum Trialogi.

Ordinaria Laicorum, lib. 
De trino amoris vincula, lib. 
Constitutiones Ecclesiae, lib. 
Contra Concilium terrae motus, lib. 
Legiones in Daniele, lib. 
Scholia scripturarum, lib. 
De solutione Satanae, lib. 
Concordantiae doctorum, lib. 
De statuendis pastoribus per plobotem, lib. 
De spiritu quolibet, lib. 
Omnis plantatio, lib. 
Si quis sitit, lib. 
Christus alius non expelleandus, lib. 
De confessione latinorum, lib. 
De Christianorum baptismo, lib. 
De clavibus regni Dei, lib. 
De clavium potestate, lib. 
De insolubilibus, lib. 
Questiones logicales, lib. 
De universaliubus, lib. 
De blasphemia, lib. 
Arch-Bishop Usher quotes this Tract in his Book de Christianarum Ecclesiarum P. 39 ed. fol. sucession; and tells us that in it Dr. Wiclsie observes that the true Doctrine of the Sacrament of the Eucharist was retained in the Church 1000 Years, even till the losing of Satan.

De Apostasia, lib. 

De
De homine misero, lib. 1.
De immortalitate animæ, lib. 1.
Contra Cruciatum papa, lib. 1.
De fide Evangelii, lib. 1.
De legibus & veneno, lib. 1.
De paupertate Christi, lib. 1.
Collectiones contra Dominicanos, lib. 1.

Quæstiones XXVI. Lib. 1. Qu. Whether this be not the same with the little Tract in 8°. entitled De questionibus variis contra clericum? It begins thus; Fundamentum alius nemo posse postere præter id quod posuit est quod est Christum Ihesum. Almighty God the Trinite, Fadis, Sone, and Holy Ghoste, both in the olde Lawe and the Newe hath foundid his Chirche upon the Statis aswintwerpynge p, accordyng to thes thes Persones and their Propretys. At the End of this Tract such Autorities of holy Scripture and holy Doctours in Latin agens the secular Lorpethip of Priesty.

De Physeca naturali, lib. 1.
De intentione phisica, lib. 1.
De una communi generis essentia, lib. 1.
De essentia accidentium, lib. 1.
De necessitate futurorum, lib. 1.
De materiæ celestium, lib. 1.
De temporis quiadde, lib. 1.
De temporis ampliatione, lib. 1.
Metaphysica vulgaris, lib. 1.
Metaphysica novella, lib. 1.
De centro infiniti, lib. 1.
Glosæ scripturarum, lib. 1.
Glosa novella, lib. 1.
Glosæ vulgaris, lib. 1.
Glosæ manuales, lib. 1.

Ad rationes Kyningham, lib. 1. This seems to be the same with the MS. in C.C.C. in Cambridge, entitled Determinationes Magistri Joannis Wicklyff contra Carmelitam Kylingham. It consists of 3 Parts.
Parts, the first of which begins thus; *Tres sunt methodi in quibus ego cum alis.* This John Kyningham or Kilingham or Cunningham was a Carmelite Frier, and Provincial of the Order in England and Ireland. But what added to his Reputation was, his being often used by John of Gaunt Duke of Lancaster for his Confessor. He was one of the first who opposed Dr. Wycliffe, and is said to have published three Books against him. In 1382 he preached at the Church of the preaching Friers London, at the close of the Procession ordered by the Arch-Bishop to be made after his Condemnation of the Conclusions said to be maintained by Dr. Wycliffe and his Followers. At this Sermon we are told was present among others a Knight named Cornelius Cloune; who was a great Favourer of the Conclusions now condemned, and one of those who held and taught them; nor would he for any thing believe otherwise of the Sacrament of the Altar than that there was true material Bread, according to the Opinion of Wycliffe. The next Day, viz. the Vigil of the Holy Trinity, this Knight went to the same Convent to hear Mass, which was celebrated by one of the Students of the Convent. When at the Breaking of the Host calling his Eye upon it, he saw in the Hands of the Frier that celebrated, very Flesh, raw and bloody, and divided into three Parts. The Knight full of Wonder and Amazement, as well he might be, called his Squire that he might see it, but he saw nothing more than usual. But the Knight in the third Piece, which ought likewise to be put into the Chalice, in the middle of it saw this Name *I H E S U S* written in Letters of Flesh all raw and bloody, which was very wonderful to behold. And the next Day, the Feast of the Holy Trinity, the same Frier preaching at Paul's Cross, told this Story to all the People which, after Sermon was done, the Knight attested the Truth of, promising that he would fight and die in that Cause, for that
in the Sacrament of the Altar there is the very Body of Christ, and not Bread only, as he himself before believed. Such were the Artifices of those, at that time, who zealously defended the Popish Doctrine: Under the Sham Pretence of a miraculous Conviction and Conversion to give Authority to their Delusions among the common People.

226. Contra Bynhamum monachum, lib. 1. This Will-
lecand de litem Bynham was a Monk, but of what Order is
script. Brit. uncertain. He was very observant of the Rites
and Ceremonies then in use, and therefore resented
Dr. Wycliffe’s Attempt to reform them. But he
was by no means a Match for Wycliffe, who was
his Superiour in Learning, and more than his
Equal in the Subtlety and Quickness of Disputati-
on, and in the Force of his Language. However
this Monk’s Opposition gave Dr. Wycliffe an Oc-
casion to shew his Learning and Abilities. Tum
vere apparuit, quid Whitocivus posset in literis pra-
sitare.

227. Ad xiv argumenta Stroda, lib. 1. His Name was
Ralph Stroda, who was brought up in the Mona-
stery of Dryburgh in Teviotdale, and studied for
some time at Oxford, where about the Year 1378
he seems to have published these xiv Arguments in
opposition to Dr. Wycliffe.

228. Contra monachum de Sanctoro Albano, lib. 1. This
Monk’s Name was Simon Southey, who wrote
against the Confession that Wycliffe made of his
Opinion of the Sacrament of the Eucharist.

229. Contra Petrum Stokes, Carmelitanum, lib. 1. This
was the Frier who was ordered by the Arch-Bishop
to publish the Condemnation of the Conclusions
at the preaching Friars in Oxford, and who oppo-
sed Dr. Reynold who is laid to have affirmed,
That he who does not pray for the Secular Lords before
he prays for the Bishops or even the Pope, acts con-
trary to the Commands of Scripture.

Contra
Contra monachum Dunelmensium, lib. 1. This 230.
Mox was Ughtred Bolton, who wrote several
Tracts against Dr. Wicliffe; viz. De Eucharistia;
Pro dotatione Ecclesia; De non auferendis Ecclesia
possessionibus ministeris abutentibus.
Replicationes & positiones, lib. 1. 231.
De bullis papalibus, lib. 1. 232.
De definitione a Christo, lib. 1. 233.
De quinquipli Evangeli, lib. 1. 234.
De quaternario Doctorum, lib. 1. 235.
De quidssate hostis conscriptae, lib. 1. 236.
De ordine Christiano, lib. 1. 237.
De ritebus sacramentorum, lib. 1. 238.
Positones variae, lib. 1. 239.
De veritate & mendacio, lib. 1. 240.
De prauseratione praetoriorum, lib. 1. 241.
Dialogorum suorum, lib. 1. 242.
De vera innocencia, lib. 1. 243.
De unico salvis ago, lib. 1. 244.
De vii domi Spiritus Sancti, lib. 1. 245.
De fide sacramentorum, lib. 1. 246.
De sacedotio Christi, lib. 1. 247.
De sacedotio Levitico, lib. 1. 248.
Determinationes quaedam, lib. 1. 249.
De presco ad beatitudinem, lib. 1. 250.
De unitate Christi, lib. 1. 251.

Besides these, there are mentioned among the
Books of Dr. Wicliffe examined by the Oxford De-
legates A. D. 1411.
De dotatione Caesaris. Vid. N. 51. 252.
De Confessione. 253.
De usurisius pseudocertis. 254.
Responsio ad argumenta monachi de Salley. 255.

Besides these there is a Volume of Tracts said
Library 4°, to be Wicliffe's the Titles of which are, they be-
ing all in English, as follows.

1. The Creed.

The Ground of all Trinity Col-
Goodness is Leedesat
Feith, either Eiche.

N 2 The
The X Commandments.

A Man askide of Crist what he schulde do to have the Lyf that ever thal last.

3. The Pater Noster. Crist leith who that lovith him that kepe his heeleis.

4. Swete Sentencis exciting Men and Wo-linge but feyly coun-

men to hevenly De-ceilings ech Man to per-
sir. Counsell of sigi Lyfe leith thus.

CHRIST.

5. Virtuous Pacience.

6. Of Temtacioun. But who that is veri-

ly fed.

7. The Chartre of Hevene.

8. Of goostli Bateile. Whaun thou art tem-

pest either—

Evert while Man claynieth his—

Almigti God leith bi holi foob.—

Whaover thou be that araest—

9. The Name Ihesu.

10. Love of Ihesu.

11. Desire of Ihesu.

12. Of veri Mecenes—

13. The Effect of Mannis Wil.


15. The Myrour of Chaftite.


17. Ghostly and fleshly Love.


Five
19. Five bodily Writis. Thus shulde a Man rule his V bodily Writis.

20. * Seven Werkis of bodily Mercy.


22. Of the 7 deadly Sins.


ly Synne, 92 comes of Titus, D.

Synne: Synne schulde he las as at manour of

[Text continues with a series of references and notes.]


Pride is to muche Cotton Libr. Titus. D.

Lace that Man hath XIX. 25.
to himself, and to much.

Hienes.—

14. Observationes pie in X præcepta. — A Prolog of the Com-

mandmentes, where is any Man now 8 Days

that aske thou I sael

love
love God, and serve Christen I will ye synne, and serve God truly as a true Christen man shulde.

The XII Lettings of Prayer which thou to men * mon know the better wyl men ben. These X heerkes spake God to Moses in the hill of Synay:

Judens, Rightness, Temperance and Strength, by these shulde alle Hennys luxe ben ruled.

Feyth is both of good thing and of Evil.

* Gratia dicendarum restat tractatus de acutibus, potentiiis, inclinationibus & habitibus animae.

17. De X mandatis compendiosis.
18. De cardinalibus virtutibus.
19. De tribus gratiss.
20. De subc cres animae.
22. De 7 donis Spiritus S. Widsom, Undersanding, Council, — Baptism, Confirmation, Penaunce, the sacred Doct of the Artex, Olyer, Medlock, and Anelyng.
23. De 7 sacramentis.
24. De natura fidel.
25. De diversis gradibus charitatis.
26. Tres sagittae.
27. Commenta in soluta S. Scripturâ loca Anglice.
Articuli XXXVII. The Firste Article Cotton T.-

Preekis, Deconis, other Curatis shulde nor he'

lordis bi worsbhi manere to this Understandinge

that Preekis and Clercis shulde nor Aye bi ma-

terial Sweorde, neither Pieve, neither Cephe bi

worsbli manere agents temporal Lordis, taking

awei fro hem sectariz Lordshippis; Perhepeis

Clercis moun have temporal Gods bi Title of

Almeis, entyl in al moche as the ben needful or

probatable to performe here gostli Office. This

is the same with that Tract entituled Ecclesia

Regimen.

Here begynnith the Acte manner of Men.

IX Vertues that Crist schulde holde Goddis

apparing to a devout Kiddynge, for without

Man, commandyng him holding of hem map no

to knowe and to use Man he laved.

hem.

Here bigynneth the The Firste is Feith,

III good Vertues that for it is Grace of alle

Poul clepeth Feith, Hope other Vertues.

and Charite. —

VI. Matieris consente to Synne.

IV Things that nodeth to Man.

Exposition on the A-
pocalyps. See No. 104. Prologue begins, Seynt

Poul the Apostle dei-

thate who that wol

ghe mikel in Crist

Ihesu schullen suffre

Perfections. The Ex-

position begins thus: A-
pocalyps of Ihesu Crist

which

N4
which God gave to him to make open to his hearers.

Vex voris Scribae & Pharisei hypocrita, Mar. 23.——


Epistola Magistri Johannis Wycliff sub ignot nomine edita ad provocandum alios thelogos in suis questionibus sibi adquirere. Determinatio de Domino contra unum Monachum.


C H A P.
C H A P. X.

An Account of the principal Persons who favoured Dr. Wicliffe and his Doctrines.

Altho' Dr. Wicliffe met with so many and such powerful Adversaries, in so much that it is really wonderful that so valiant a Champion of the Truth should continue so long secure among so many Tyants of Sodom, as they are filled by an anonymous Writer: Yet he had his Friends and Patrons, who espoused his Cause, and took his Part. He was, as has been already observed, in great Favour with the Common People. The Number of those who believed in his Doctrine, Knighton tells us, very much increased, and like Suckers growing out of the Root of a Tree, were multiplied; and every where filled the Compass of the Kingdom: So much that a Man could not meet two People on the Road, but one of them was a Disciple of Wicliffe's. These, the same Writer, carried away with the Sentiments of the Times in which he lived, speaks very contemptibly of, and observes that they were like their Master, too eloquent, and too much for other People in all Disputes, or Contentions by Word of Mouth: Being powerful in Words, strong in Pratling, exceeding all in making Speeches; and out-talking everybody in litigious Disputations. And so what they could not do by right Reason, being armed as it were with Violence, they supplied by their Clamour, and Troublesomenesses, and big-sounding Words. So that they were not the Disciples of Christ, humble, courteous, meek and patient, but were rather suspected to be
be the Disciples of Mahumet, who forbad his Followers to argue for his Law, but ordered them to take a surer Course, viz. to defend it with a warlike Fortitude, and to fight for it.' He had observed before, in order to expose these poor wretched People, That the Discipline of the Lollards or Wiclifisses was quite different from the Doctrine of Christ. For that Christ said, If any one will not hear you, when ye depart from that House or City, take off the Dust of your Feet for a Testimony against them. Whereas the Wiclifisses say, If any one will not hear you, or shall say any thing against you, take the Sword and strike him, or wound his Reputation with a backbiting Tongue. But this is much such a perverse Account of the Spirit of Wicliffe as has lately been given, by those of the same Tenets, of the Spirit of Martin Luther. Had Knighton studied for it, he could not have more grossly misrepresented Wicliffe than he has done in this Inverse. Tho' indeed he has shewn but too plainly his Indecision to blacken and calumniate this great Man, in other Instances; otherwise he would never have filled the Confession of his concerning the Sacrament a Renunciation of the Opinion which he was charged with holding, and at the same time have given us the Confession itself, which expressly confutes this Aversion. The Writings of Dr. Wicliffe which are yet remaining, it is certain, breathe a quite different Spirit. Thus in his Prologue to his Translation of the Bible, he thus bespeaks his Readers: But for God's Love ye simple Men be ware of Pryde, and weyne Junglynges, and chydyng in Wordis, ainges provde Clerkes of Scholis, and weyne Religions; and answere ye mckely and prudently, to Enemies of God's Lawes, and pray ye heartily for hem, that God for his great Mercie geve to hem vere Knowing of Scripturis, and Mechines and Charitie. And ever be ye redy what Man teachith any Truth of God, to take that mckely, and with great Thankis to God.
The same Writer informs us that "The Preachers of Wickliffe's Opinions used to be guarded by their Hearers, armed with Sword and Target for their Defense; that no one might attempt any thing against them or their blasphemous Doctrine, or might dare at any time to contradict it." The principal Leaders of these, were, it seems, Sir Thomas Latimer, Sir John Trusfell, Sir Lewis Cliffeorde, Sir John Pecche, Sir Richard Story, Sir Reginald de Hylton, with Dukes and Earls. "Who, he says, had a Zeal for God, but not according to Knowledge, and surrounded these false Preachers with a military Band, that they might not suffer any reproaches or losses by the Orthodox, on Account of their profane Doctrine." And it is indeed very likely that these Noble Men and worshipful Knights would not see Men, of whom they had so good an Opinion, insulted and abused in their Presence, without shewing any Resentment. Nor is it at all improbable that since the Orthodox, as they are called, took the Liberty to reproach, and injure the poor People who attended on the Ministry of the persecuted Wickliffes, these Persons who favoured it, should take them under their Protection. It was then the Custom for every Knight to go always attended with his Esquire, who wore a Sword as well as the Knight, altho' not in the same manner. And this might very easily be represented, by Men whose Business it was to invent and lay to the Charge of the poor Wickliffes whatsoever they knew would blacken and make them odious, as bidding Defiance to the Government, and encouraging Men to rise in Opposition to it.

For this Reason is John Bale stiled by Knighstan the Forerunner of Wickliffe, as John Baptist was of Christ. "This John Bale, he says, was reckoned a most famous Preacher by the Laity, and had for many Years before foolishly sown the Word of God, mingling Tares with the Wheat,"
Wheat, studying too much to please the People, and very much derogating from the Liberty of the Law, and State Ecclesiastical; And curiously introducing many Errors into the Church of Christ among the Clergy and Laity, darkened the Province for many Years. For which Cause he was tried by the Clergy and legally convicted, and by them adjudged to perpetual Imprisonment in the Arch-Bishop of Canterbury's Prison at Maydestone (or rather Maydeboke) from whence he was delivered by the Rebels headed by Watte Tyler, or Hellier, in the beginning of the Reign of K. Richard II.

Hist. Ang. Wallingham says he taught the perverse Tenets and Opinions, and false Ravings maintained by the perfidious John Wycliffe.

MS. in Hyp. Bodl. 163. An anonymous Writer tells us that Ball, whom he calls John Ball of Cowenste, confessed that for two Years he was a Disciple of Wycliffe, and had learned from him the Herefes which he taught. A modern French Historian, if it be lawful to mention a Man who has shewn so little Regard to Truth in his Writings, has improved these Hints, and plainly charged the Wycliffites as the Authors of this Rebellion of the Boors. He fancies this John Ball to have made his Escape out of Prison, and to have raised this Rebellion, because he would not be re-taken; and dreams that this he did with the Leave of Wycliffe, who commissioned him to preach this Doctrine, That worldly Goods ought to be equally distributed among Men, and held in common by them; and that no Man could properly possess any thing of his own without Sin. Whereas if he had ever read any of the Historians of those Times, he must have known that this Insurrection was made by the Boors at that time, not on any religious Account whatsoever, but on a Provocation by the Insolence of the Collectors of a Poll-Tax: That Ball was imprisoned before ever this Rebellion commenced, or perhaps
perhaps was thought of, and owed his Delivery out of Goal to the Hatred which the Mob had then conceived against Symon Sudbury the Arch-Bishop: And that Wycliffe is never charged, even by his Enemies, with holding a Community of Goods, and the Unlawfulness of Property to all Men. But such groundless Fables the Authors of them know to have their present Use, at least, in raising the Passions of the unthinking Rabble, and setting them against those whom they would have them hate.

Dr. Wycliffe indeed complained himself that some Men that have out of Charity yielded poor Priefts with this Error, that Servants to the Lords shall not keep their Degrees. MS. Servants may lawfully withhold Rents and Service from their Lords, when Lords have openly wicked in their Living, and they make these false Testaments up on others to make Lords to hate them, and not to mynent the Truth of God's Law that they should openly for Worship of God, and Praise of the Divine, and silting the King's Power in destroying of Sin. This was the Turn which Dr. Wycliffe's Enemies gave to his Opinion, that Tithes are not to be paid to Curates who are notoriously wicked, and who don not their Office neither in teaching, preaching, in giving of Sacraments, ne receiving poor Men in the Parish. But in answer to this Dr. Wycliffe declares that these poor Priefts [who were thus reproached] destroien most by God's Law Rebelry of Servants against Lords, and charge Servants to be sujet, the Lords be Tyrants. For St. Peter teacheth thus, Be ye Servants subject to Lords in all manner of Destiny, not only to good Lords, and Honourable, but also to Tyrants, or such as are given from God's School. For, as St. Paul saith, eche Man oweth to be subject to higher Potestates, that is to Men of high Power, for there is no Power but of God, and so he that agenst subject Power, sundth
3th agent the Ovnance of God, but they ther agenfonden getten to themselves Damnation. And therefore Paul hiddeh that we be lager to Princes by Deed, and not only for Wrath, but also for Conscience, and therefore we paten Tribut to Princes, for they bee Ministers of God. And Paul hiddeh us pay Debs to all Men, Tribute to him that we oweh Tribute, and to Tassage for Things bozen about in Land, and to Dead, and also Worship of Honour: And thus Servants shulden truly and wilfully lehren Lords and their Wars, and live in Best, Peace and Charity, and live Lords, tho' they weren heathen Lords to good Christen Faith, and holy Life, by their Patience, and open and true Life and meke. And this is a seyned Word of Antichrist's Clerks, that if Suets may lawfully withraw Tiches and Offerings fro Czates that openly livhen in Lecery or other great Sinns, and don not their Office, then Servants and Tennants may withraw their Service and Rents fro their Lords that livhen openly a cursed Life.

Hist. Ang. If the Report that Walsingham makes of Jack Straw's Confession be to be depended upon, one would think that if any of the religious Orders or Sects, at that time, were concerned in raising this Rebellion, it was the Order of the begging Friars against whom Wycliffe and his Followers were so zealous: Since he confesses their Design was to have destroyed all the Possessions, Bishops, Monks, Canons, and even the Rectors of the Churches, and to have suffered none to live in the Land, besides the Mendicants. How would the Adversaries of Wycliffe have triumphed and exulted, had this Rebel confessed so much with relation to him, viz. that their Intention was to have murdered all the religious Orders, and secular Clergy, and allowed none to live but Wycliffe and those of the Clergy who had embraced his Opinions? And indeed what
what could more naturally be supposed to be a Part of the Scheme than this, if the Forgery of Varillas were true That it was contrived by John Balle, and that he was set on by Wicliffe.

Wallingham therefore much more modestly imputes these Calamities to the Sins of all the Inhabitants of the Land in general, without making any Exception. And indeed the Account given of the first Occasion of this Insurrection, too plainly shews how wicked a great part of the Nation was then grown. In the Parliament that met April 25, in the second Year of K. Richard II. a Grant was made of a Poll-Tax to be levied for the King's Use, viz. of every Earl a Sum not exceeding 4 Pound, every Justice of the two Bench-es, with the Chief Baron to be 5 Pound; The Mayor of London paid 4 Pound as an Earl, and every Alderman 40 Shillings as a Baron; every Advocate 40 Shillings as an Advocate at Law; every Priest secular or regular paid 6 Shillings and 8 Pence; and every Nun as much: And every Man and Woman married or not married, being 16 Years of Age (Beggars certainly known only excepted) four Pence for every one: Knighton says a Shilling. This, it seems, was a new and strange Subsidy or Tax, and we are told that great grudging, and many a bitter Curse followed about the levying this Money. Thus the People were generally discontented, a Ferment was raised, and every thing tended to Tumult and Sedition. This Uneasiness was rendred yet the greater by the Insolvency of the Collectors of this Tax. Who as Knighton tells us, *puellulas, quad diffu horribile esset, et sursum impudicem elevaret, ut sic experientur utrum corrupta essent, & cognita ad viris.* [He should have said *utrum puberes essent.*] Thus one of the Collectors misused a Daughter of one John Tyler at Dartford in Kent. In the same manner another of them, one John Leg, abused a Daughter of one Thomas Baker of Fobhyngges in Essex. And
And no doubt but the same vile and immodest Practices were used in other Places: By which the People were every where set in such a Rage and Uprore, that they cared not what they did to be revenged of such Injuries. And this is a much likelier and more natural Account of the Rise of this Rebellion, than its being owing to the Attempts made by Wicliffe, about this time, to reform the Errors and Defaults which he observed, especially in the Clergy and Religions, and in other Estates of the World. For tho' indeed, as Joceline observes, at the Reformation, when the Light of the Gospel, and the Christian Liberty were declared, the mad Rabble took Advantage of the Novelty and Change, and were spurr'd on by the Hopes of disturbing all Order in Church and State; yet the Cause was not now exactly the same: Since it does not appear, at least to me, that the Light of the Gospel, and the Christian Liberty were at this time declared as they were afterwards in Martin Luther's time.

It may justly be questioned whether the Bible was yet translated into English, (altho' it was soon after) and if it was, it could be but in few Hands, and those too of the richer sort, because Printing was not yet in Use, and written Copies were very chargeable and expensive. Nor could Wicliffe's Opinions be at this time spread all over the Nation. There were but very few of the Clergy who embraced them, and tho' indeed those few dispersed themselves, and did all they could to bring the Nation out of that Darkness in which it then lay; Yet, alas! they could not do much, their Labours, as we find by the Event, were chiefly confined to the Diocess of Lincoln, in which Wicliffe lived.

I only add, that had these Insurrections been on the Account of Wicliffe, we should certainly have heard of the same things done by the Populace, as were done by them in some Places at the Reformation, viz. The Images pull'd down and burnt,
burnt, the religious Houses rifled, and the lazy
Lubbers who inhabited them turn'd out to get
their Living in a lawful and honest Way. But we
find nothing of all this; All the angry Rabble
seemed intent upon was, the Avenging themselves
of those whom they fancied to have been the Au-
thors or Occasions of those Grievances which
they suffered. This made them fall so fouly on
the Great and Noble Duke of Lancaster, who was
the known Supporter and Protector of Wicliffe,
as not only to burn his stately Palace, and de-
stroy his very costly Furniture, but to aim at his
Life. So that Joseline's Remark seems very true
that 'It is owing to pure Hatred of the Wicliffes
that some have falsely and ignorantly pretended
that Baale was one of them.'

As Dr. Wicliffe was very much in Favour with
the People among whom he lived, and to whom
he preached; so he was held in very great Re-
putation by the University of Oxenford, especially
by the Seculars and Students who lived there: In
somuch that even after his Death, Arch-Bishop A. D. 1408.
Arundel complained that the University was partly
turned into wild Vines which brought forth bitter
Grapes. It is allowed on all Hands that a great
Multitude of the Academicks were infected with the Opinions of Wicliffe, at this time.

In the Year 1406 Letters Testimonial, in the
Behalf of Wicliffe, were given by the University,
and sealed with their common Seal. In these 'tis
said of him, 'That his Conversation (even from
his Youth, or tender Years, unto the Time of
his Death) was in the University so praise-
worthy and honest, that never at any time was
there any Offence given by him, or was he af
persed with any Note of Infamy or sinister Sus-
picion: But that in answering, reading, preach-
ing, determining, he behaved himself laudably,
as a valiant Champion of the Truth, and catho-
lickly vanquished by Sentences of Holy Scrip-
ure
true all such as by their wilful Beggary blasphemed the Religion of Christ. That this Doctor was not convicted of heretical Pravity, or by our Prelates delivered to be burnt after his Burial. For God forbid that our Prelates should have condemned a Man of so great Probability for an Heretick, who in all the University, had not his Equal, as they believed, in his Writings of Logick, Philosophy, Divinity, Morality, and the speculative Sciences.

But the Authentickness of this Testimonial is disputed. Dr. Thomas Gaskins tells us that Peter Pain, an Heretick, stole the common Seal of the University, under which he wrote to the Hereticks at Prague in Bohemia, that Oxford and all England were of the same Belief with those of Prague, except the false Friers mendicants. This Peter Pain was, it seems, born at a Place called Bough or Bough, in the County of Lincoln, situated about five Miles from Grantham, from whence, according to the Custom of that Age, he had his Sire-Name, altho' he was also called Peter Froughe or French, because his Father was of French Extraction; Inglys, because he was born in England, and after he was in Orders, Peter Clerk or Payne. He was sent by his Father to Oxenford, where he successfully studied Grammar, Logick and Philosophy. Having taken his Degree of Master of Arts, he became Principal of Edmund Hall, and was very famous in the University, for his excellent Parts, and being a good Disputant; and for opposing the Friers, and disputing with Thomas Walden a Carmelite, about the Beggary of Christ, Pilgrimages, the Eucharist, Images, and Reliques. Walden tells us, that once disputing with him and one Frier William, on some of the above-said Arguments, and about wilful Beggary, he first hesitated, and then appeared troubled in his Mind, and at length ran quite mad. But so are all Men esteemed by the Papills, who are not biggotted
bigotted to their Popgeries. However it is not to
be doubted that out of fear he afterwards fled
into Bohemia, where he contracted an Acquain-
tance with Procopius, and published some of
Wickliffe's Books. But even here, he was not long
in Safety, for being apprehended by the Emperor's
Officers he dyed A.D. 1433, but by what kind
of Death is uncertain.

It is not very probable that a Man of this Cha-
acter who thus suffered the Loss of all Things,
out of Conscience towards God, should dare to do
what is condemned even by the Light of Nature;
and incur the Guilt of both Theft and Forgery.
Besides, it is not true that in this Testimonial 'the
Bohemians or any others are certified that Oxford
and England were of the same Belief with'
'them.' Nor would any Follower of Wickliffe
have asserted so much. Since thro' John Hus,
Histoire du
and Jerome of Prague so far agreed with Wickliffe, Conséil de
that they opposed the Tyranny and Corruptions
of the Pope, and his Clergy: Yet it's well known
that they were by no means of the same Opinion
with Relation to the Eucharist; that neither John
Hus nor Jerome did ever oppose the Real Presence,
and Transubstantiation, as Wickliffe had done.

The Testimonial is in the Name of the Chan-
cello, and the Congregation of Masters, who are
said to be unanimous on this Occasion. And its
said that this Year 1466 the Chancellor was Richard
Courtney, of Exeter College, who was afterwards
Dean of Wells, and Bishop of Norwich. The Com-
missaries or Vice-Chancellors are said to have been
John Whynshede and John Orum, both of Univer-
sity College, which latter was, in 1411, Arch-Dea-
con of Barum and Cornwall, and in 1428 was made
Chancellor of the Church of Exeter: And the
Proctors Walter Logardyn of Merston College, and
Adam Skelton of Queen's. I can't find that any
of these were any way remarkable for any Oppo-
sition made by them to Wickliffe, or their shewing
O 2 any
any Hatred of his Memory. But indeed, by the Statute made 1426 for the more secure Custody of the Common Seal of the University, (if it at all relates to this matter) it seems as if this Testimonial was thought to have been obtained by Wicliffe's Friends by a Surprize; the Design having never been communicated to those whom they knew would oppose it, and so the Grace passed by a Majority in the Congregation-House. Instances of such Management may perhaps be met with even since that time. The Statute orders that 'Nothing shall hereafter be sealed with the Common Seal of the University, but in a full Congregation of Regents, if it be full Term; or in a Convocation of Regents and Non-Regents in the time of Vacation: Nor that any thing written shall be sealed with the Seal aforesaid, unless the Tenor of it be first maturely debated a whole Day in a full Congregation of Regents; if it be full Term, or in a Convocation of Regents and Non-Regents in Vacation time; and that no Deliberation in a Congregation of Regents shall be fully decided the first Day on which it is proposed.' If this Statute was occasioned by this Testimonial in behalf of Wicliffe being sealed by the Common Seal of the University, it seems plainly to intimate, as I said before, That Wicliffe's Friends took Advantage of the Vacation, and the Absence of his Enemies from the Congregation, and got this Testimonial passed by the Majority of those who came thither for this very Purpose.

It is by no means probable that the Common Seal of the University was at this or any other time kept so carelessly that who would might make use of it. Nor is there the least Intimation of this in the Statute above-mentioned. And had it indeed been so, it is reasonable to suppose that a Remedy would have been provided against this Abuse, much sooner than above twenty Years after this pretended Forgery was committed; and be-
Tore five Years after their giving this Testimonial
was complained of at Constance.
But indeed that this Testimonial was known to
be the Act of the University, however that might
be obtained by some Management, seems very plain
from the Universities Letter to the Council at Con-
stance, in which there is not a Word of this Testi-
monial's being a Forgery, and sealed with their Seal
unknown to them. They only declare that 'The
Academick Council of Oxford have been seized
with Grief at the spreading of Wycliffe's Errors
in England; that for the remedying that Evil the
said Council had nominated XII. able Doctors
to censurate the Books of the said Wycliffe,' [which
by the way was not till five Years after the Date
of this Testimonial] 'and that they had marked CC
Articles, which all the University judged wor-
thy to be burnt: But that out of Respect for
the Council, they had sent them to Constance
that they might be condemned by a Sovereign
Authority.' It is indeed said that some English-
men did at that Council produce a Copy of this
Testimonial, and pretended that it was supposi-
titious, and made it a Part of their Charge against
John Hus that 'He read it from the Pulpit to re-
commend Wycliffe to the People.' But had it in-
deed been a Forgery, how could the University well
have done leis, on such an Occasion, than have
declared by an authentick Writing, that their Seal
was put to that Writing without their Knowledge
or Consent. But they very well knew that this
was very highly to reflect on themselves, and to
make all their publick Acts of no Authority or
Credit. And they might as well have denied that
the University had ever favoured Wycliffe, or at
any time demur'd upon receiving the Pope's
Nuncio who brought them the Bull concerning him
mentioned above.

A late Historian pronounces very peremptorily
in this Case, that 'The Testimonial was counter-
felted,' and 'has apparent Marks of a counter-
feir Recommendation.' To justify this harsh
Sentence, he tells us, that 'The Commendati-
on of Wicliffe, for his Orthodoxy, that his Cha-
ger was unblemished as to his Belief, and
that he was never convicted of Heresie, does
not agree with Matter of Fact.' But this is in
Part Misrepresentation and false Report. The
Testimonial no where says that Wicliffe was unble-
mished as to his Belief; the Words are Ejus Con-
versations——sc praecella extitit & honesta, ut nau-
quam de ipso irritativo, vel suspiciosa sinitra ac infa-
mia nota repersa fuerat. It says further, and that
very truly, 'That Nec fuerat praeclitus Doctor pro
hereticâ pravitate convictus.' Pope Gregory only
stiles the Conclusions noted in his Schedule, false and
erroneous: In the Process of Arch-Bishop Cour-
sey, and in the Oxford Decree, Dr. Wicliffe is not
so much as once named: And even this Historian
himself owns that No formal Conviction pass'd upon
his Person. And indeed the farthest that any
of the Acts of those Times went, was charging
Wicliffe with being noted by probable Suspicion of
Heresy, or vehemently and notoriously suspected of it.
And therefore the Testimonial adds, aut per nostro
prælatos post ejus bumationem traditus incenditis, that
he was never by our Prelates, since his Death, or-
dered to be burnt, as a Proof that he never was
convicted of heretical Pravity.

The Historian adds, that 'Tis very unlikely
the University of Oxford shoud have either In-
clination or Courage to vouch thus freely for
Wicliffe's Catholickness.' But he ought to have
shewn that it does thus vouch. I, for my Part,
can see nothing like it; as if the Drawers of the
Testimonial were aware of being called to an Ac-
count for it in those perilous Times, they seem to
have acted with the greatest Caution. Thus when
they stile Wicliffe a valiant Champion of the Faith,
they presently instance in his opposing the wistful Beg-
gary of the Priests: And only add that God forbid that our Prelates should have condemned a Man of so great Probity for an Heretick, who in Logick, Philosophy, Divinity, Morality and Matters of Speculation wrote, as they believed, without an Equal.

The Historian observes further, that "So publick a Testimonial might probably have exposed the University to the utmost Hazards, and brought them within the Penalty of the late Statute." This Statute is a Hen. IV. c. 15. which was pass'd about six Years before the Date of this Testimonial. In this Statute, so far as I am able to see, Wycliffe is not so much as once named, and how therefore the University could be brought within the Penalty of it, by giving a Testimonial in his Behalf, I confess, I do not see. It is indeed there enacted, that none from henceforth in any wise labour such Preacher [as anything preaches, holds, teaches, or instructs contrary to the Catholic Faith or Determination of the Holy Church] 02 Maker of any such and like Conventicles, 02 holding 02 erecting Schools, 02 making 02 writing such Books, 02 to teaching, informing, 02 erecting the People, 02 any of them maintain, 02 any wise sustain. But all this plainly relates to Men alive, and not to a Man that had been dead and buried fifteen Years. Besides, it is well known that Wycliffe, when he was alive, did not make any Conventicles, nor held or exercised such Schools as are here described.

It is observed some Years after this, A.D. 1411, that "For all the Condemnation of XLV Articles or Conclusions of Wycliffe's at London, by Arch-Bishop Arundel, the Year before, and the ratifying that Sentence at Oxford in the Congregation-House June 26, and burning the Books out of which they were said to be taken ad Quadrivium Quartusvois; these hated Opinions grew better beloved, and Wycliffe's Writings which were cast into the Flames, thence with a greater
greater Light, and seemed to be rather tried than consumed, they were so increased thro' the Fury of their Enemies. Insomuch that the Arch-Bishop resolved to visit the University; and accordingly cited the Chancellor, Doctors, Masters, and Scholars to be in a readiness as soon as he approached Oxford. But the Chancellor Richard Courtney, who was Chancellor when this Testimonial was given, with the Proctors, &c. went to meet his Grace, and told him, if he came as a Guest he was very welcome to the University; but if he intended to enter Oxford as a Visitor, they would have him to know, that by the Pope's Bull, the University was exempted many Years ago from the Jurisdiction of the Arch-Bishops and Bishops. Of this the Arch-Bishop complained to the King, who commanded the Principals of the University to appear before him, to give an Account of the Pope's Diploma, wherewith they covered their Contumacy. And sometime after, the Chancellor and Proctors resigned, or were forc'd to lay down their Offices at Lambeth, and the King wrote to the University, That the Senior Doctor of Divinity, who was then Edmund Bekyngham Warden of Merton, should take upon him the Government of the University, and execute the Chancellor's Office, till another was chosen in the room of the Person removed. On which such a Melancholy seized the Students, that they left off their Lectures, and dispersed themselves, as if they intended to break up the University. So that the King was forced to write several Letters to the Members of the University, and to intreat them with good Words to resume their Lectures. Does this now look as if the University, at this time, was at all disaffected to the Memory of Wicliffe, or that they would refuse to give such a Testimonial in his behalf as this, of which we are now speaking.
That nothing occurs in the Letters and Registers of the University relating to this Testimonial is not very strange. It may as well be argued, that Dr. Wycliffe was never Rector of Lutterworth, because his Inlution to it is not to be found in the Registers of the Bishops of the Diocese in which that Parish is. And perhaps the Omission of both may be accounted for the same Way, viz., That when the old Registers, decayed by Age or other Accidents, were transcribed, out of Hatred and Detestation of the Name and Memory of Wycliffe whatever related to him was left out.

On the whole, if Arch-Bishop Arundel and the Synod of the Clergy, held at St. Paul's London, may be believed, the University was at this time wholly infected with Wycliffe's Doctrine. She who was formerly the Mother of Virtues, the Light of Knowledge, the Prop of Catholick Faith, and the singular Pattern of Obedience, they said now brought forth only abortive Children, or degenerating from the Disposition of the former Race, who always encouraged Contumacy and Rebellion, and sowed Tares among the pure Wheat. And this was but four Years after this Testimonial was given. And accordingly the Arch-Bishop in his Letters to the Chancellor, &c. 1411, tells them that He knew that almost the whole University was touched or infected with heretical Pravity. And the Members of it were forced to beg the Arch-Bishop's Pardon for their not being so violent as they ought to have been in persecuting the Lollards, and that all the Masters did not agree in the Condemnation of the Articles of Wycliffe.

So that, it seems, this Testimonial has not such apparent Marks of a counterfeit Recommendation; nor does Mr. Fox deserve to be censured for making no question about its Credit; which perhaps had never been doubted but for Hatred of the Memory of the Man in whose behalf it's given. Thomas Gage, as I have shewn, is the only Writer on whole
whose Authority this Story is built, and he very plainly misrepresents the Testimonial, and writes of it as if he had never seen it.

Dr. Wicliffe's being in so great Reputation with the University, and so generally beloved there, we may well suppose to have been a Means of recommending him to the Favour and Esteem of a great many considerable Persons both of the Clergy and Laity. And to let the Reader see that he was a Person above that Contempt which his Enemies, in their Writings, studiously endeavour to pour upon him; I hope it will not be thought improper to add to the History of his Life some Account of those who shewed great Regard to him and to his Writings.

I. First he was very happy in the Royal Favour. K. Edward III. as has been shewn, set a great Value on him, and employed him in Affairs of the greatest Importance, and wherein his Royal Prerogative, and the Welfare of his Kingdom was very nearly concerned. And for this some of the Pòpish Historians, if they deserve that Name, have very basely reflected on his Memory. Thus the infamous Varillas, 'The King, says he, did not live a Year before he was punished for the Favour which he had shewn to Wicliffe, in a Manner which cannot be express'd without Horror. He was tormented with a languishing Fever in his House at Shene, where he went to take the Diversion of Hunting.' This Romantick Writer fancies that Wicliffe and his Doctrines were anathematized in a Council held at Canterbury the Year before the King fell sick, viz. A.D. 1375, (for the King fell sick at Eltham immediately on the News of the Death of his Son, the Black Prince, who died June 8. 1376; of which Sickness he never was perfectly recovered before his Death at Shene, June 21. 1377.) by Thomas Arch-Bishop of Canterbury; whereas neither was Wicliffe ever accused of holding any erroneous Tenets till after this
this King's Death; nor was Thomas Arundel, Arch-Bishop of Canterbury till eleven Years after Wicliffe himself was dead and buried.

Upon the same Account is the Memory of this good and heroick Prince aspersed with the Charge of his being entirely devoted to a wicked Whore, one Alice Peeres, whom he loved dearer than himself: Thus Thomas Walfingham, the Author of this Fable, reports the Matter. During the whole time of his lying sick, says he, That wicked Whore Alice Peeres fat him, who in the mean said nothing, nor suffering any one else to say any thing to him of the Salvation of his Soul, but always assuring him of the Reparation of his Health, till the last hour in him the undoubted Signs of Death by his Speech failing him. For as soon as he saw his Speech was gone, and that his Eyes grew dim, and that his natural Heat began to fail in his extreme Parts, the shameless Harlot immediately took his Rings off his Fingers, and withdrew. But this favours too grossly of a Monkish Fable, and of that Spirit which is so commonly seen in many of their Writings, which when they find, or even suspect any Person to have acted contrary to their Interest, is apt to invent some Tale or other which may shew how he was punished by God for his thus acting.

This Lady was, it seems, a Person of extraordinary Beauty, and was married to the Lord William Windsor Lord Lieutenant of Ireland, in the 43 Year of the Reign of K. Edward: And although she was indeed accused before the Lords in the Parliament held 1 Ric. II. and by them adjudged to be banished, and to forfeit all her Goods and Lands whatsoever: Yet Sir Robert Cotton, who had perused the long Record against this Lady, assures us that it proves no such heinous Matter against her, as she was charged with. Only it shews that she was in such Credit with K. Ed- ward...
ward III. that she sat at his Bed’s Head, when all of the Council and of the Privy-Chamber stood waiting without Doors, and that she moved those Suits that they dared not; and these two Suits wherefore she was condemned, seemed very honest; her Misfortune was that she was friendly to many, but all were not so to her. The Record, says be, is strange and worthy of Sight. Accordingly, this Judgment was in the very next Parliament reversed.

It is not at all probable that a Prince so remarkably Chaste and Virtuous in his younger Years, as K. Edward was known to be, should in the Decline of his Life, and when he was above threescore Years old burn with the Flames of Lust. And yet even Wolsey himself does not charge him with indulging this Vice in his Youth, but reflects on him as putting no Restraint on himself in his old Age, to which he attributes the shortening his Life, and the ill Successes he met with towards the End of his long and glorious Reign: And even this foul Accusation he grounds only on Report or Hearlay.

II. Another Friend and Favourer of Dr. Wicliff was Joan the Queen-Mother, who, when the Arch-Bishop of Canterbury, Bishop of London, &c. having abruptly broken up their Court held at St. Paul’s to condemn Wicliff, met again at Lambeth, on the same Business, sent Sir Lewis Clifford to them to forbid them to pronounce any Definitive Sentence against him.

III. The Great and Noble John of Gaunt Duke of Lancaster, and Son to K. Edward III. was a very zealous Protector of Dr. Wicliff against the Designs and Attempts of his Enemies to destroy him: Insomuch that as Knighton observes, if it had not been for him, he must necessarily have fallen into the Pit of Destruction. The Castle of Leicester was one of the Duke’s Palaces where he sometimes resided; and Lutterworth where
where Dr. Wicliffe was Parson being not above 8 or 10 Miles from thence, it is not at all unlikely that the Duke knew his Character very well, and was well acquainted with the Manner of his Conversation. This great Man is reported to be so well satisfied that Christ Jesus did not commit his Gospel to the Clergy and Doctors of the Church only, but that the Custody and Use of it was the Birth-Right and Priviledge of all Christians; that he declared in one of the Parliaments held in K. Richard II's Time, for the Translating of it into the vulgar Tongue. A Bill we are told was brought in for taking away the Bible then translated into English by Dr. Wicliffe, which was rejected by both Lords and Commons, on which Occasion the Duke thus spoke; We will not, says he, be the Dreggs of all Men: Seeing other Nations have the Law of God, which is the Law of our Faith, written in their own Language; and swearing a great Oath, declared, he would maintain it against those, whoever they should be who first brought in the Bill. Others, at the same time, added, That if the Gospel by being translated into English, was the Occasion of Men's running into Error, they might know that there were more Hereticks to be found among the Latins than among the People of any other Language. For that the Decretals reckoned no fewer than 66 Latine Hereticks, and so the Gospel must not be read in Latin, which yet they allowed. But for this, and his protecting Dr. Wicliffe against the Attempts of his malicious Adversaries who His.to. Ang. were intent on procuring his Ruin, has this noble Person been represented by the Monkish Historians as in a Conspiracy to place the Crown on his own Head, after his Father's Decease; and guilty of the worst of Immoralities, to as to have hastened his Death by his excessive Indulgence of them. For nothing too bad can ever be said of those who are Enemies to the Church, or in plain English, against the arbitrary Power, and devilish Tyranny.
Tyranny of the Popish Clergy. And they who will not spare even Crowned Heads, as we have seen they did not K. Edward himself, because they will not be their Tools and Vassals, we cannot expect should they greater Reverence to Subjects, tho’ they are of Royal-Blood and Princely Extraction.

But had the Duke been at all suspected in King Edward’s Life time of having any Design to hinder the Succession of the Prince of Wales, whom he and his Brothers, the Earl of Cambridge, and the Lord Thomas of Woodstock had all, would, by the King’s Command, to uphold and maintain as their only lawful Lord, and undoubted Sovereign, the King would never have made him his Assistant in the Regency, thereby putting it more in his Power to compels his ambitious Designs, if he had any, than otherwise it could have been. However, it seems, the Dukes Enemies had so far sent abroad this Suspicion of him, that the Commons in the Parliament held at Westminister this Year after Michaelmas, being the first of the young King’s Reign, accused him of Treason, which the Duke complained of to the King, and ‘In his Defence openly before the King demanded the Combate to any Person whatsoever, or what other Order the King should appoint. Whereupon the whole Lords and Commons with one Voice purged him, and requested that he would use no more such Words, where to the said Duke seemed to be content; but said, that the same Report to set the Nobles at Debate, was no better than Treason.’ And four Years after, when the Duke was forced to go into Scotland to avoid the Fury of the rebellious Boors, who were particularly enraged against him: The King ordered the Earl of Northumberland to seek for him, and to be his Guard to defend him against his Enemies, that he might come safe to the King. The same Orders were sent to all and singular the Lords of the
the Northern District, and also to all and singular the Sheriffs and Burgesses, with a sufficient Force to conduct the Duke safely thro' their Territories. And when the Duke came to the King at Westminster, he was received with the greatest Joy, and Marks of the highest Honour, and very magnificent and royal Presents were made him by the King, to compensate for the Damage he had sustained by the rebellious Boors.

The Record which mentions John Northampton Draper, John Moore, and Richard Northbury Merchants, being excepted out of the Pardon which the King, at the Request of the Commons in Parliament granted to the Citizens of London, on which Walsingham seems to ground this Suspicion of the Duke, says nothing of the Duke. And even John ibid. p. 339. Northampton himself, the very next Year, had the Judgment given against him repealed by the King, at the Request of the Commons, by the Assent of the Parliament.

Knughton always calls this Duke, the Pious, and the peaceable Duke; and gives this Reason for his so siting him. That he never sought Revenge in all his Troubles, and Straits, and under all the Anguis, c. Injuries that were maliciously done to him, but carrying himself with great Moderation forgave every one who defied his Pardon. Nay, that when by some of his own Domesdicks he was robb'd of a great Quantity of Plate, to a great Value, and he was urged to prosecute them when taken according to the Rigor of the Law, he was filled with such a Spirit of Piety, that he refused it, saying, he would have no Man die for his Goods.

IV. Henry Lord Percy, Earl Marshal of England: He accompanied Dr. Wicliffe, together with the Duke of Lancaster, when he first appeared before the A.-Bishop and Bishop of London, at St. Pauls.

V. Anne, K. Richard II's beloved Queen; she was Daughter to the Emperor Charles IV. and Sister to Wenceslau's King of Bohemia and Emperor of Germany.
many, and married to King Richard, A.D. 1381. Wickliffe thus speaks of her in his Book Of the threefold Bond of Love. 'It is possible, says he, that the Noble Queen of England, the Sister of Cesar, may have the Gospel written in three Languages, Bohemian, German, and Latin, and to remit her on this Account would be Luciferian Folly.' The same Account was afterwards given of her by Arch-Bishop Arundel, in his Sermon preached at her Funeral. 'Altho, says he, she was a Stranger, yet she constantly studied the four Gospels in English, and explained by the Expositions of the Doctors; and that in the Study of these, and reading godly Books, she was more diligent than even the Prelates themselves, tho' their Office and Business required it.' After her death, several of Dr. Wickliffe's Books were carried by her Attendants into Bohemia, and were a Means of promoting the Reformation there. She is said to have been a Princess of so great Worth both for Piety and Virtue, that the greatest Love was but her Due. In the blind Age in which she lived, she enjoyed Light, and could not, as we have seen, endure the implicit and unreasonable Service and Devotion of the Roman Church.

VI. K. Richard II. was, at first, no Enemy to Dr. Wickliffe. He made him his Chaplain, and grac'd him with his Royal Favours. However afterwards he suffered himself to be made use of by the Ruling Clergy to be the Instrument of wreaking their Spight on him and his Followers. For A.D. 1395, the King being in Ireland, before he could do much there, the Bishops and Clergy were so alarm'd with the bold and numerous Accusations which the Wickliffites of Lollards had made against their Body, that they sent the Arch-Bishop of York, and the Bishop of London to the King, begging of him to hasten his Return to defend and succour the true Faith and Holy Church that were both in Danger of being ruined by the Hereticks,
Heretics, who were contriving how to take away the Possessions of the Church, and overthrow all Canonical Sanctions. The King greatly surprized at the News,—hailed into England—and upon his Arrival severely reprimanded some of the Nobility and Gentry, who were the chief Favours of these Lollards, causing Sir Richard Story publicly to abjure their Principles, and openly declaring, That if he ever found him to relapse, he should suffer Death without Mercy.

Besides the six Knights mentioned before, Sir Wallingham William Nevile, Sir John Clowdoun and Sir John Mountague, are reported to have so far favoured 228. Dr. Wicke's Doctrines as in their several Districts to destroy the Images that were set up in the several Churches.

Wallingham mentions another Knight, one Sir Lawrence de St. Martin of Wiltshire near Sarisbury, who, he says, was seduced by Wicke's Doctrines, and of whom he tells the following Story.

"Easter drawing near, when he ought to receive the enlivening Sacrament, the Knight desired of his Priest that he might receive it on the Vigil of the said Feast, who according to his Desire, after Mass was over, gave it him as he requested. But the Knight when the Priest had given him the Host, took it in his Hand, and immediately rising from his Knees, (carrying God's Body) he hastened to his own House. The Priest seeing the Knight thus act as if he was out of his Wits, follows him, calling to him, and adjuring him not to offer so great an Afront to the Sacrament, but either to restore it to him, or honourably to treat and receive it after the manner of Christians. But the Priest's Cries and Intreaties availed nothing; The Knight notwithstanding shutting the Doors on the Priest, ordered Oysters to be brought to him, and eat Part of the Host with the Oysters, Part with Onions,"
Onions, and Part he swallowed down with Wine, saying, that any Bread he had in his House was as good as that, which he was glad he had received in such a Manner. The Knight's Servants, who were amazed at the Novelty of so horrid a Fact, told all this to the Neighbours. The Parish-Priest, therefore, who was very much nettled at the Knight's doing this great Wickedness, told the whole of it, in Order, to the Bishop of Sarum, Master Ralph Ergan. The Bishop ordered the Knight to be cited to appear before him, and he appearing, and no wise denying the Fact, the Bishop, because he was a Man of great Esteem in those Parts, admonished him to return home, and get together diverse of the Clergy who were known to him, and consult with them about this Matter, if perhaps, being regarded by God, he might obtain Grace, and think more wholesome of the Sacrament aforesaid, and to appear before the Bishop on such a certain Day. This Admonition of the Bishop's the Knight submitted to, and on the Day prefixed coming again to him, according to the Advice of the Clergy which had, on this Occasion, resorted to him, confessed that he had thought a Sin of the Sacrament of the Altar, and had greatly sinned in dishonouring of it; wherefore he humbly begged Pardon of the Bishops, and of all who were present. The Bishop therefore seeing his Conversion, and attending to his humble Confession, enjoined him, in Part of Penance, to erect a Stone Cross at Saribum (in a publick Place) on which the whole Series of this Matter should be engrafted in order, and that on every Sixth Holy-Day, during his Life, he should come to the said Cross, with his Head uncovered, his Feet bare, and in only his Shirt and Drawers, and publickly confess before it on his bended Knees the whole Fact in order, as it was committed, and other Penances he enjoined him.
him, both publick and private, which are too long to commit to Writing. This is the doughty Story; and Walsingham tells us, that 'He has therefore love told it more at large, that it may appear to all, how great Evils the Beast (which ascended out of the bottomless Pit) the Colleague of Satan, John Wycliff, or Wicliffe declared abroad upon the Earth.' So that the Reader sees the Occasion of this Tale. But nothing can be more false than that Wicliffe propagated any profane or irreverent Opinion of this Holy Sacrament. So far is he from doing so, that he always speaks of it in his Writings with very great Reverence and Devotion.

XVII. Geoffrey Chaucer. He is said to have been educated in Canterbury—or Merton College with John Wycliffe, and thereupon to have commenced an acute Logician, a sweet Rhetorician, a pleasant Poet, a grave Philosopher, and an ingenious Mathematician, and an holy Divine. He died 1400. att. 72.

XVIII. To these we may add the Great and Noble Sir John Oldcastle: Lord Cobham, who was not only ennobled by his Birth and Dignities, but much more by his Wit, Eloquence, Learning, and good Sense, which together with a great natural Courage, and an honest Freedom of Mind, accomplished him for such an eminent Champion of the Truth, as he appeared in Times abounding with Vice and Error. In his Youth he had heard Wycliffe preach, by whose Doctrine he declared he had learnt to fear his God, and to have his Conversation freer from Sin than it was before. In several Parliaments he had spoken boldly against the Corruptions of the Christian Faith and Worship; and had frequently represented to the Kings Richard II: Henry IV. and Henry V. the insufferable Abuses committed by the Clergy.

A. D. 1395 and 1405 he presented to the Parliament several Discourses concerning a Reformation
mation of Discipline and Manners in the Church; one of which Books was composed by himself; and the other by John Purvey or Parvey, of Oxford. A. D. 1389 he made a Speech in Parliament against the Pope's Power, and against the Removal of Caules to Rome to be tryed there; upon which the Statute of Provisors made Anno p. 177, 178. 25. Edw. III. was confirmed, and it was ordained, 13 Ric. II. c. 3. That if any man bring 02 land within the Realm; or the King's Power, any Summons, Sentence or Excommunication against any Person, of what Condition that he be, for the Cause of making Motion, Allent 02 Execution of the said Statute of Provisors, he shall be taken, arrest ed, and put in Prison, and forfeit all his Lands and Tenements, Goods and Chattels for ever, and incur the Pain of Life and Member. And if any Prelate make Execution of such Summons, Sentences or Excommunications, that his Temporalities be taken and abide in the King's Hands till due Reparation, and Correction be there of made. And if any Person of lesser Estate than a Prelate, of what Condition that he be, make such Execution, he shall be taken, arrest ed, and put in Prison, and have Imprisonment, and make fine and Ransom by the Discretion of the King's Council. By this Action the Lord Cobham had then put his Life in hazard of being made a Sacrifice to the Fury of the Priests; and Sir John Cheney, with others, were in the same Danger. The Clergy, it's sure, were very angry at the passing these two Acts, and made their Solemn Protestation in open Parliament against them, declaring, 'That they in no wise meant, or would assent to any Statute or Law made in the Restraint of the Pope's Authority, but utterly withstood the same.'

Cotton's All. p. 332.

Walden contra Wic lev. lib. 2. c. 70.

This Lord Cobham is said likewise to have maintained in the Dioceses of Canterbury, Rochester, London and Hertford, such Preachers as were hateful
ful to the Clergy; and, at the Desire of John Goodwin's
Husi, to have caus'd all Wicliffe's Works to be
written out, and to be dispersed in Bohemia, France,
Spain, Portugal, and other Parts of Europe.

By these Means he was reckoned a most invete-
rate Enemy to the Church, and under this Cha-
acter represented, by his Enemies, to K. Hen. V,
with whom they found ways to make him suspec-
ted as an Enemy to his Royal Dignity, and by
Degrees to lessen him in his Affections and Favour,
and, at last, entirely to ruin him.

A Convocation was called by the Arch-Bishop
of Canterbury at London, to convict this honoura-
ble Person of what they called Heresy: In which
Evidence was given of the Crimes above-mention-
ed. 'But out of Respect to the King, in whose
Favour Sir John was,' and in Consideration of
that Honour which was due to his Quality, the
Arch-Bishop would first communicate the Busi-
ness to his Majesty; and for this Purpose, with all
his Suffragans then present, and a great Number
of the Clergy, he went to him then residing in his
Manor at Kennington. The King being willing
to reduce Sir John Oldcastle by such Means as
might reflect no Dishonour on him, required the
Arch-Bishop to desist for some time from all fur-
ther Process, promising that he himself would dis-
course the Business with him speedily; which he
did, sending for him soon after; and in a private
Conference admonishing him to submit to the
Church, and to make a Recantation of his Er-
rors. Sir John heard him with a becoming Re-
verence, and made this respectful Answer. 'I am
saw, as I have always been, most willing to obey
your Majesty, as the Minister of God appointed
to bear the Sword of Justice for the Punishment of
evil Doers, and the Protection of those that do well:
To you therefore (next to my Eternal Living Judge)
I owe my whole Obedience, and entirely submit (as
I have ever done) to your Pleasure my Life, and...
all my Fortune in this World, and in all Affairs of it whatever; am ready to perform exactly your Royal Commands: But as to the Pope, and the Spiritual Dominion which he claims, I owe him no Service that I know of, nor will pay him any; for as sure as God's Word is true, to me it is fully evident that he is the great Antichrist, the Son of Perdition, the open Adversary of God, and the Abomination standing in the Holy Place. The King seeing him thus immovable, abandoned him to the Ecclesiastical Court, and when the Arch-Bishop came again to know his Pleasure, he gave him full Permission to cite him to appear before him, to examine and try him, and to inflict those Punishments upon him, which the Church had decreed.

For the same Reason, and being prejudiced against this injur'd Lord by the Influences of his Enemies, the King refused to read the Articles of his Belief, which this noble Lord had drawn up, and presented to him, and would not admit of his Appeal to him as his Judge; nor of his Appeal from the Arch-Bishop to the Pope, but committed him Prisoner to the Tower, there to be kept in safe Custody till the Pope gave Allowance for his Tryal.

This great Man being thus given up to the Will of his Enemies, and left entirely to their Mercy, they never left him 'till they had 'Judged De-

clared and Condemned him as a most-pernicious...
those false Teachers, whose Lives and Conversations were so contrary to Christ and his Religion.

This Nobleman was so generally beloved, that the Clergy, by these severe Proceedings against him, very much lost themselves in the Esteem and Affection of the People. As they apprehended therefore the Effects of a Popular Hatred, they made use of an Artifice to turn it off, by spreading a Rumour that the Lord Cobham was become a good Catholick, had abjured his heretical Opinion, and submitted himself in all things to the Holy Church: And that this Report might gain Credit, they counterfeited an Abjuration in his Name.

And as they thus endeavoured by this Foggery to amuse and blind the Eyes of the unthinking Multitude, so, on the other hand, to exasperate the King against the Professors of Wicliff's Doctrines, and to engage him with the greater Zeal to back their Endeavours to destroy them, they made very clamorous Complaints to him, (as they had done before to his Father) that by Reason of these new Opinions, and the Influence which the Lord Cobham had to abet and promote them among the People, many Schisms, Seditions, and Tumults were rais'd in all Parts of the Kingdom: That the Clergy in general were hated, the Diocesans not obeyed, the Ordinaries disregarded, all the spiritual Officers despised, the Laws and Liberties of the Holy Church trampled under Foot, the Christian Faith decayed even to Ruin, and the spiritual Jurisdiction contemn'd: That the Cause of all this Mischief arose from suffering the Disciples of Wicliff to preach so publicly, to gather Conventicles, to keep Schools in private Houses, to write Books, and to teach privately in Corners, in Woods, Fields, Groves, and Caves of the Earth. And the Allowance of these Things, they said, would be the Ruin of the Na-
tion, destroy the Government, and subvert the King's Throne.

By such Complaints as these, the Clergy had got very severe Acts of Parliament to be made against the hated Followers of Wicliffe. But what, at this time, seems to have moved K. Hen. V. to greater Indignation against these Poor persecuted People, was his being persuaded that they had formed a dangerous Conspiracy against his Person and Government. This, some have affirmed, and that not without Reason, was for several Causes surmised by the Spirituals, more upon Displeasure, than Truth; and that they were assembled in Thicker Field on the back side of St. Giles's in the Night, only to hear their Preacher John Beverley, that Place there being out of the way from Reform of People, lest they might not come together openly about any such Matter, without Danger to be apprehended as the Manner is, and have him ever of the persecuted Flocke, when they are prohibited publicly the Exercise of their Religion. However, this pretended Plot had its intended Effect, and the very next Parliament a severe Act was made against the poor Followers of Wicliffe, as has been said already.

XIX. John Northampton alias Comberton. In 1582 he was Mayor of the City of London, and seeing how scandalous many of the Citizens were become for Lewdness and Debaucherie, he resolved to attempt a Reformation of Manners in the City. Accordingly he set himself with the utmost Diligence to detect and punish those who were guilty of these Vices. Such as he found guilty of Whoredom, he very severely punished by imprisoning them, of whatever Sex they were, and caused the Women to be carried thro' the Streets of London, with their Hair shorn, as Thieves were punished in those Days, and exposed to publick Shame, with Trumpets and Pipes going before them;
them; nor did he use the Men any better. In this he was favoured and assisted by the graver and better Part of the Citizens, whom Walsingham Hisco. Ang. charges, on this Occasion, with growing inolent beyond measure, and giving a mischievous Example to other Cities, in usurping the Episcopal Rights; and offering many Affronts to them, in apprehending Fornicatours and Adulterers: Telling us, That they were encouraged or set on to do this by John Wiciffe and his Followers, on purpose to make the Prelates odious. They [the Citizens] pretended, says he, that they not only abominated the Carelesnesse and Remissnesse of the Curates, but detracted their Covetousness, who being desirous of Money, omitted the Punishments prescribed by Law, and taking Money of the Criminals, favourably permitted Persons, guilty of Fornication and Incest, to live in the Commissions of those Wickednesses: That they were afraid lest for these Sins committed in the City, but winked at, God would sometime or other to be avenged of it, permit its Ruin: And that therefore they were desirous to purge the City of these Detlements, lest it should be punished with the Plague or Sword, or the Earth should swallow them up.

As to this John de Northampton, their Mayor, he tells us, 'He was a very obstinate, and crafty Man, litted up with his Riches, and Purse-proud; that he was uneasy with his Inferiors, and could not be bent by the Entreaties or Admonitions of his Superiors, but that what he had begun of his own Head, he with a firm Resolution endeavour'd to accomplish.' For, it seems, tho' the Bishop of London had shewn himself highly displeased with him, for his thus using his Authority to punish lewd Women, &c. and had actually forbidden him to proceed, yet so long as he continued in his Office, he would not be deter'd from thus making a publick Example of these Offenders, XIX. Ni-
XIX. Nicholae de Hereford S. T. P. He was of Queen's College in Oxford, and a very strenuous Adherent of Dr. Wicliffe's Doctrines. For which Reason he, together with John Alm Priest, and Philip Ramingdon or Repingdon, was cited by Arch-Bishop William Courtney to appear before him at his Court held at the preaching Priers Devent-An-London, 1382. Where, as Knighton tells us, he made the following Confession.

In the Name of God Amen. Wytys alle Cristen Men that we Nichol of Herforde and my Fellow Pisius unworthy in Presence of our gostly Savor the Erche-Bishop of Canturbery the nyngende Day of June, Zeer of Grace a Thousand Thye Hundred Fourtcoze and Twas in the Howe of the Freres pretiosus at London whan we were required to saye what we selde of diverse Conclusions, we mayden this Prystiteation and zit we maken, That our Entent was, and is to be crewe Sonnes, and make of Holy Chirche, and zit happe, as God Schilde, that we erren against this Entent, in Wordus oz in Werkus, we submyre us melckelye to oure loeleyde Fa- dur the Erche-Bishop of Canturbery, and of alle other to whom it longhy to rechelle them that erren. And afterwaerde to wau were requirede to saue our Beleue of the Sacrament of the Au- tere, as to your Understanding outy the People, we knowe that the Priet takus in his Honds, thowhe the Utterus of the sacramental Wordus, is made and turnyde beraelye into CHRIETUS Body, the same that was taken and ben of the Mayden Marye, and that sufferide Dech on the Crolle for Hanksyn, and that lay in the Sepulcre, and that tos fro Dech to Lyve the rhynde Day, and sey up into Helyne, and lytes in Joye in the Bisle of the Fadur, and that lehal come at the Day of Dome, to dome the Duikes and the Deade: And the Wyne is also turnyde beraelye into his Blode, to that leves
leaves after the Consecration of His Body and Blood, and other Substance than that, it is Christ's Flesh and Blood. And furthermore we believe that the Body of Christ is the Body of the Sacrament, and Body in every part of the Sacrament of the Lord. And also we believe that Christ is verily in the same Sacrament in his Body and Presence to Salvation of all them that worthily receive him in that Sacrament, to them that unworthily receive them to their Damnation. And this our Faith, and in this we have chosen Grace of God, we will dye in Remission of our Sins. And therefore we pray all Christian-Men to whom this Confession shall come to that effect as Witness of this Belief at the Day of the Dome, before the yezelf Judge Jesus Christ and pray for us for Charity.

If this was really Dr. Hereford's Confession, I don't see what the Court could expect more. Since he here makes an absolute Submission to the Authority of the Church, and expresses his Belief of the Corporal Presence of Christ in the Sacrament, in the very grosse and carnal Terms used by Paschasius the first Inventor of it. Whoever compares this Confession with that which this Historian calls the Retraction of Dr. Wicliffe, and which I have given the Reader before, will find them widely to differ. Dr. Wicliffe declares that he believes as Christ and his Apostles have taught him. Hereford, as he is represented in this Confession, declares his Consent, and the Intent of his fellow Priests to be true Sons and Makers of Holy Church, and to Submit them solely to the Correction of their most holy Father the Arch-Bishop of Canterbury. Dr. Wicliffe believed that the Sacrament of the Altar was the Body and Blood, and that the same Sacrament is the Body and Blood of Christ, and that it is
is Hereof to 'think' that the Sacrament is God's Body, and no Bread. But Dr. Hereford, in this Confection, professes to believe that the Bread that the Priest takes into his Hands, through the Virtue of the sacramental Words, is made and turned verily into Christ's Body, the same that was taken and born of the Virgin Mary, and that suffered Death; &c. And yet this Historian tells us, that 'He, at this time, escaped the Bitterness of Death, by the Assistance of the Duke of Lancaster, and the Subtlety of Words:' Whereas even the Papists themselves could never yet find plainer Words to express their Doctrine of Transubstantiation in, than these which the Doctor is said to have used on this Occasion: But indeed there is great Reason to suspect the Reality of this Confection, and to question whether or no Dr. Hereford ever made any such. It appears by the Process that he did not appear before the Arch-Bishop, &c. till the 20th of June, whereas this Confection is said to have been made in the Arch-Bishop's Presence on the 19th of this Month. At that time he and Dr. Repynoe gave to the Court their Answers in Writing, but they were adjudged by the Doctors, who sat in it, to be insufficient, heretical and deceitful. But no Sentence was then pronounced against them; they were only ordered to appear again eight Days after, viz. June 27, when they not appearing, were declared contumacious and excommunicated with all their Adherents.

Knighton informs us further, that this Doctor, seeing he could no further prevail by his Superstitious Preachings, and vain Doctrines, and that he could not, consistent with his Honour, defend the foresaid Opinions in the English Church, seeing the Arch-Bishop of Canterbury with the Consent of his Suffragans and of his Clergy, had declared them false, and excommunicated all those who were the Fauers of them, he resolv'd to go to Rome, and accordingly took a Journey
ney thither. And that when he came to Rome, he proposed, the forefaiid Conclusions in the Consi-

tory before the Pope, and told them that he had taken a wearisome Journey from a remote Coun-

try to defend these Conclusions as true and un-

reprovable against all that opposed them, and

proceeded that he would defend them in the ut-

most Peril of Death. The Pope on this, caused a Convocation to be held of the Cardinals and

Clergy, in order fully to deliberate with their

Advice concerning so difficult a Matter, and

that he might use the utmost Diligence in find-
ing out the Truth, in an Affair of so high Con-

cern. And having discussed them all, and ex-

amined them Article by Article, he found them

condemned by the holy Fathers, and worthy to

be condemned at that present Time. And so

with the Consent of the Consistory he caused

them to be condemned, and to be declared

condemned, and to be published to the People,

some as Heresy, and others of them as Errors.

And because the English Nation favoured Pope

Urban, and received and honoured him as the

ture Pope, the Pope, as doing one good Turn

for another, would not on this Occasion de-
sstroy an English-man in the Flames, aittho' he was

a Defender of Heresy. But in some sort indul-
ging him, out of the Respect which he bore to

the English Nation, he took a milder Course

with him, and condemned him in the Presence

of all the People to a perpetual Imprison-

ment. And when in process of time, many

Lords about the Pope, were importunate with

him for the Release and Deliverance of the said

Nicholas Hereford, the Pope is reported to have

answered, That it was enough that he had hit

Life, that being penitent he might bring his

Mind off from the Errors he had embraced:

Some time after this, the Pope proposed to go

from Rome to Naples, his native Countrey, un-

known
known to the Romans; and accordingly began his Journey thither, which when the Romans saw, and that the Pope had retired from them without their Consent, and was confined by the Siege laid to the Place where he was, they grew angry, and turning seditious invaded the Pope's Palace, and broke open his Prison, and gave the Prisoners their Liberty, among whom was Nicholas de Hereford, who being thus looked from his Confinement returned into England. But within a short time after he was committed to perpetual Imprisonment by the Arch-Bishop of Canterbury. Tho' others say, that being at length quite wearied out he yielded and submitted; and as it's said, going to Cowrury, took on him the Habit of a Carmelitan, and there ended his Life in the Monastery of St. Anne, giving no Trouble to any body.

This Account of this learned Confessor seems by no means consistent. According to this Relation, he abjured the main Article alleged against him, viz.: That Christ is not in the Sacrament of the Altar, identically, verily, and really in his proper corporal Presence. And yet it tells us that he had been sentenced to Death, had not the Duke of Lancaster protected him; and that he was a Defender of Heresy, and went to Rome on purpose to maintain the Conclusions which Arch-Bishop Cowrury had condemned, and he himself abjured, and was afterwards sentenced to perpetual Imprisonment by the Arch-Bishop of Canterbury for asserting them.

Walsingham tells, that A. D. 1387. 'Dr. Hereford happened to be at Sir John Montata's, who had a Chaplain that was a very zealous Follower of the Lollards. This Chaplain happened then to be sick, and finding he should die, desired a Priest to whom he might confess himself. Some of the Family hearing this, asked him in a sort of Surprise, What is it that you want? What
do you desire? Have not you preached, that all
outward Confession made to Priests is needless?
And that it is sufficient that a Man only con-
sels to God alone? To whom the sick Man
replied, I have been in an Error; only pray let
me have a Priest. Dr. Nicholas Hereford being
by, and finding the Chaplain's Inclination to be
confessed, thus spoke to him; What is it, says
he, that you are going to do, you Fool? What
makes you to trouble your self? Confess to God
who has a more ample Power to bind and loose than
your ignorant Priests have, and that Confession of
yours will be sufficient. You have sinned against
your self, not against the Priest, he ought to remit
the Offence, to whom the Offence is given, or a-
gainst whom the Offence is done. But the Chap-
lain persisting in his Desire: On you, says he,
be the Peril of the Sin of my not confessing, and dy-
ing without the Viaticum, since I have a Desire of
dying a good Catholic, If I had Liberty so to do :
And a little after gave up the Ghost. This
Story, Walsingham says, he therefore went out
of his Way to tell, that he might let Men into
a better Knowledge of this horrible Sect.

XX. John Afton, or de Afton. He was an-
other of those who made their Appearance before
Arch-Bishop Courtwine at his Court held at the
preaching Friars, where, Knibbom tells us, he
made this Confession or Abjuration.

In the Name of God Amen. Y John Afton
Pilist unworthily required of my Lord the Arch-
Bishop of Canturberey the nyntene Day of Juve
in the Zet of Grace, &c. in the House, &c. to
say what I felyde in the Marye of the Sacra-
ment of the Aurer, y have knowelechpde and
zie y do that the self Bred that the Pilste holdes
in his Bondes is made shoue the Uerue of the
sacramental Wopyus verely the self Christu's
Boby that was boyne of the Mayden Marye, and
taken and suffrede Derh on the Crosse, and
three Days lay in the Sepulchre, and the thirde Day rose to the Kyde, and Risen up into Heven, and Lyres on the Kyghte Rond of God, and in the Day of Dome (shal) come to dome the Quikke and the Ded, and ove this I beleve generaly alle that Holy Kyght determineth in Wonde, and in Unnderstandynge, or whatever Holy Kyghte of God determineth of alle this. Whan I was requirede specially to say what I selve of this Proposition. Materiale Brede lies in the Sacrament after the Consecration. I make this Proposition that I never thoust, ne taust, ne perehide that Proposition. Fo? I wote welle that the Water and the Speculation therof passeth in Kyghte myn Unnderstandynge, and therefore alvi Mykele tellys openly fo? to leve in this Water I beleve, and of this Water of any otherouchynge the ryght Beleve of Holy Kyghte, that is nouz expressly in Holy Writte I beleve as our Domque Holy Kyghte beleves, and in this Belyve I will dye, and of this Thing I beleve alle Men and alle Wyomen to whom this Convecion come to, to here me Witeness befoze the hyghest Judge at the Day of Dome.

This Convecion, it's said, he drew up, and caused a great many Copies of it written in Latine and English to be dispersed up and down in the Streets of London, to make himself thought innoc- cent, and let the People against the Arch-Bishop and Clergy, as too cruel in condemning him to be delivered to the Secular Magistrate. But this is directly contrary to the Process, which is yet extant in Arch-Bishop Courtnei's Register. Since, according to that, Ayshton was not pronounced and declared an Heretick, till the 20th of June, which is the Day after the Date of this pretended Convecion.

And yet notwithstanding this Convecion, we are told by Knights, that he maintained That in the Sacrament of the Altar, after Convecation, there
there is very Bread and the very Body of Christ, and that the Roundness which is visible, and the Whiteness, &c. are Bread: and that this is the Opinion of the Apostles, and ancient Doctors, and Saints; and that the modern Doctors do, in that Matter, either contradict one another, or do not give a sufficient Description of that Sacrament. How inconsistent with, and plainly contrary to what he is made to say in this Confession, is this? Is this never to have thought nor preached that Proposition, that material Bread remains in the Sacrament after the Consecration?

Besides, this John Ashton, Knighton tells us, was Col. 26; a zealous Propagator of Wicliffe's Doctrines: That for this Purpose 'He walked about on Foot with a Staff in his Hand, and was an unwearied Visitor of the Churches every where throughout the Kingdom; and was like a Dog raised from Sleep, ready to bark at every Noise, and so expeditiously went from one Place to another, as if he had been a Bee full of Arguments, promptly to dogmatize or spread his Opinions. He likewise, he says, boldly to the utmost of his Power, declared the Opinions of his Master Wicliffe at the Tables of simple Hearts, that so he might increase his Sect. Nor was he content with the enticing Conclusions of his Master, or ashamed, out of his own novel subtle Inventions, to add many others, and wherever he preached to sow Tares among the Wheat. He frequently and very often exceedingly commended himself and the Fauors of his Sect, stiling them True Preachers, and as often calling all other Preachers, False Preachers. He tells us further, that this Master John preached at Leicester one Palm-Sunday, and delivered many of the Opinions of Master John Wicliffe, and among the rest these following ones.
7. That no one ought to excommunicate any one, unless out of Charity, or a Principle of Kindness, and for the Salvation of his Soul.

2. Item, That the Excommunication which is issued out against Men to deter them from hearing the Word of God, is the Excommunication of Antichrist, and not of a good Christian Man.

3. Item, That the Prelates of the Church obtain their Benefices for Money, and on that Account are Simoniacs and Heretics.

4. Item, That the Kingdom would never be fully settled, and in good Peace, till the Temporalities were taken away from Ecclesiastics, and therefore, spreading his Hands abroad, he entreated the People that they would every one of them assist in that Matter.

5. Item, That Ecclesiastical Men, so long as they live in Riches and Pleasures as they live now, are unqualified or not fit to pray for the People, for which end they were principally appointed.

6. Item, If the King had in his Hands the Temporalities of Church-men, he ought not then to levy Tolls or Taxes, nor to spoil the Nation or Common-wealth.

7. Item, That those new Sects [the religious Orders] came, as it were, but Yesterday, and assert that their Life and Religion are more perfect than the common Religion of Christ and the Apostles:

8. Item, St. Paul got a Living for himself and his Disciples, by labouring, working with his Hands, and so ought the Religious to labour with their Hands, and not to go about begging.

9. In the Sacrament of the Altar after Consecration there is very Bread and the very Body of Christ, and the Roundness which is visible, and the Whiteness, &c. are Bread; this is the Opinion of the Apostle and ancient Doctors and Saints, and the modern Doctors do in that Matter
10. The Preachers of the Religious who will not tell the People, nor set down in Writing the true Account of the Sacrament of the Altar, and the Belief of it as it is founded in the Gospel and Holy Scripture, are excommunicated and Heretics: And if any one gives Alms to such People, he is a Fauvor of them, and excommunicated with them.

11. Item. The Friars are ashamed to tell their Belief of the Sacrament of the Altar, and for a Confirmation of all, he said, he affirmed that this is the Faith which every one ought to have from the Gospel, and the Sayings of the Apostles, and that if any one said or preached in Opposition to it, he was by no means to be believed.

These and many other Erroneous Things, as Knighton calls them, he tells us he said and preached publickly, to the Detriment of the Church, and the Subversion of the Orthodox Faith. He adds that he preached at Gloucester on the Feast of St. Matthew the Apostle.

12. That the Bishops who received Money for Sins are Sons of the Devil.

13. That among all the Doings that ever were, he believed, the going on a Crusade was the most malignant.

14. That they who promoted the Cause of the Crusade were Thieves.

15. That the Promoters of the Crusade induced Christians to contribute their Goods towards the murdering of Men.

16. That the Granter of a Participation of all their Spiritual Goods are Blasphemers.

17. That Christ was born in a Stable, and died on a Cross to shew his dislike of Cain's Castles, to wit, the Churches, and lofty Houses of the Religious, and Ecclesiasticks.
But all these Opinions he seems afterwards to have recanted for by the Arch-Bishop’s Letters dated November 27, 1382. he was restored to the School Exercises under the Name of John Ashton Scholar in Divinity.

XXI. Philip Rampinou or Repingdon. He was another of those who were convened before the Arch-Bishop at his Court held at the preaching Friars London; and was a noted Preacher at Oxford. He was one of the Canons of Leicester and was reckoned at that time a learned Man, taking his Doctor of Divinity’s Degree, 1382. But being either terrified by the Prosecution of the Arch-Bishop, or allured with the Hopes of Advancement, he was brought off from his Adherence to Wicliffe, and became a very zealous Persecutor of him and his Followers. In the Year 1405, he was by papal Provision made Bishop of Lincoln; and A.D. 1420, advanced to the Dignity of a Cardinal.

XXII. Laurence Redman or Bedeman, alias Stephens. He was of Exeter College, and is named together with the three before-mentioned in the King’s Letters Patent to the Chancellor and Professors of the University. He likewise recanted.

XXIII. *John Purneye or Purveye, A. M. of Oxford.* ‘He was, Knighton says, only a Chaplain or Curate having no Benefice of his own, and was of a grave Aspect and Behaviour, affecting an Appearance of Sanctity beyond the rest of his Fellows. In his Clothes and Dress he went as an ordinary Man; and little regarding his own Easie, was unwearied in studying by

*Mr. Collier informs us that Knighton calls this Man Sir John Purneye, because he siles him Dominus Johannes Purneye, tho a little after the same Writer calls the Bishop of Lincoln Dominus Episcopus Lincolnensis. But this English Historian is very fanciful in his Translations: To give a few Specimens, Capellanus simplex he translates a Chauntrey Friett; Manu sua feribere fecit is in his English, turned Preacher. Cafrx Cayni, he renders Cain’s Camp: And ecclesias, he translates Monasteries.
travelling up and down to persuade the People
and bring them over to his Sect, by his deceit-
ful Preachings, and by what other Means he was
able to use. Knighton proceeds to tell us that
Purneye imitated as well as he was able in his
Life and Conversation the Examples of the rest
of his Sect, and that being an invincible Disci-
ple of his Master John Wycliffe, he conformed
himself to his Opinions, and fearlessly confirmed
them in every Respect like an able Executor.
For that he boarded with his Master when he
was alive, and so having drunk more plentifully
of his Instructions, he had more abundantly
sucked them in, and always, even to his dying
Day, as an inseparable Companion followed both
him and his Opinions and Doctrines, being
unwearied in his Labours and Endeavours to
propagate them. This John Purneye, as Knigh-
ton goes on in his Character of him, as the rest
of his Sect did, always in all his Sermons very
much commended his Followers, or those who
were of his Sect; but as for others, and especi-
ally the Mendicants, he always and everywhere
openly aspersed them with deadly Detraction, and
in every third Sentence, as it were, of every Ser-
mon he preached, cunningly bringing in those
who strove, or vied with their Sect, commended
the True Preachers, and giving them to under-
stand that by other Preachers he meant as well
the Church-men as Mendicants he barked a-
gainst, as False Preachers. To conclude his Cha-
racter Knighton tells us, 'That he preached at Sy-
forme, and publickly taught,
1. That the Celebration of Mass is a humane
Tradition and not a Gospel one, and that Christ
never ordained it.
2. That Christ suffered in the Opening or
Piercing of his Side and Heart.
3. That every Priest ought rather to omit
Matins, Mass and Vespers, and the rest of the
 Canonical
Canonical Hours, than not to preach the Word of God, because those Things are only ordained by humane Tradition.

4. Every Priest may by the Divine Law preach the Word of God, without having any other License.

5. The Bishops and others who hinder the preaching the Word of God, do it that their Sins may not be discovered.

6. They who enter into any private Religion, are by this Means rendered more unable to observe the Commandments of God.

7. He who gives an Alms to a Friar who preaches the Gospel, on Account of his Sermon, and he who receives it are both guilty of Symony, and are excommunicated.

8. The Friars are maintained not as Friars, but as Pharisees, and ought to get their Living, not by Begging, but otherwise by the Labour of their Hands.

9. No Priest ought to omit preaching the Gospel, nor any one else forbear to hear it preached, on Account of his being excommunicated.

10. None of the private Religions are in any Thing so perfect, as Men reckon they are.

11. Every Curate or Parish Priest is in a more perfect State of Life, than any of the Religious, let them be of what private Religion they will be.

12. The Bishops who are learned and of a good Life, encourage us to preach the Word of God, that their Sins may not be discovered.

N. B. This is a flat Contradiction to Article 5th, where the Bishops are said to hinder preaching for the same Reason: And indeed the Article contradicts itself; for what Reason have those Bishops to be afraid of their Misconduct and Immoralities being laid open, who lead a good Life?

13. That
13. That Bishop who will not consecrate the Church of the poorest Parish, unless he be paid 40 Shillings, altho' the whole Parish be not able to pay it, and when 40 Pence are sufficient, suspends the said Church, and so the Parishioners for such a Time are suspended from the Masse, and all Sacraments, is guilty of Simony, and an Excommunicate.

For these Opinions he was apprehended and imprisoned by Thomas Arundel Arch-Bishop of Canterbury, and by horrid Tortures forc'd to make his Recantation at Paul's Cross, A. D. 1396. But this Force did not, it seems, convince his Judgment, or alter his Perswasion, and therefore he was a second Time imprisoned A. D. 1421, by Arch-Bishop Chicely, and very probably died in Prison.

XXIV. William Smith. Of this Man Knighton Devent, gives us the following Character: That 'He was a gli. col. 2661. Smith by Trade, and as to his Person despicable and deformed: That he was desirous to marry a young Girl, but being despised by her, he broke out into so great an Oftentation of Piety, that he despised all the desirable Things of the World, and perpetually renounced all Female Embraces, refused the Use of Linnen, would by no Means eat either Fish or Flesh, or any Thing of that Nature, he shunned Wine and Ale as so much Poison, and for many Years going barefoot, he in the mean while learnt to read and write.

XXV. This Man, he says, and one Richard Wayestate a Chaplain, staid some Time together in a certain Chappel of St. John Baptist without Leicester near the Leper's Hospital, where the rest of that Sect used to meet, and have their Conventicles, and to advise together about their wicked Designs: These two had got some * Cave for their Dinner, but wanted * Coleworts. Fewel to dress it: On which one of them looking about him he espied in a Corner of the Chappel an old Image which had been formerly carved and painted in Honour of St. Katharine. See,
say be, My dear Mate, God has now provided Fewel for us to boil our Cafe, and satisfy our Hunger. This holy Image shall certainly be holy Fewel. And so by the Hatchet and Fire it suffered a new Martyrdom. For one of them took the Hatchet, the other held the Image, saying, Let us try whether this be really a true Saint. For if when she is wounded in the Head, she bleeds, she ought immediately to be adored by us as a Saint: But if she does not bleed, she shall serve for Fire to boil our Coleworts, wherewith we may satisfy our Hunger. For this, he says, was the Temper of the Lollards, that they hated Images, and lay in wait for them, and represented them as Idols, and despised them as Counterfeits. And when any one named Saint Mary of Lincoln, or Saint Mary of Wallingam, they would call them, the Withe of Lincolle, and Withe of Wallingam, &c.

Coll. 2665. XXV. William de Swynbury. Knighton tells us, that the common People called him William the Hermite, because he was formerly of that Profession; and that he was of a very inconstant and unsettled Temper, attempting many sorts and Degrees of Life, and being pleased with none of them. At his first coming to Leicester he lived an ordinary Life in the Town, and conversed among the People, and began to preach, taking for his Subject the Faults, and particularly the Pride of the Women: Which so provoked the Women of the Place, the good and grave Women as well as the bad, that they proposed to stone him out of the Place. He therefore diverted from this Subject, to preach to the Merchants and rich Men, frequently ascertaining in his Preachings That none who had the Riches of this World, and Plenty of temporal Goods, could obtain the Kingdom of Heaven: And so very often discoursed of that Matter, that had not the Divine
vine Clemency interposed, he had driven some honest Men of the Town into Despair. Then he was for changing his Way of living and becoming a Recluse, and by the Favour of the Duke of Lancaster had a House in his Park, and was provided with a Maintenance; and therefore, Knighton tells us, he refused the Gifts and Presents which were sent him by some devout People of Leicester. Here, it seems, he lived some Time, running sometimes into the Town, and sometimes going into the Country. But when he had lived there a little while, his Bread and Vittuals began to fail him in his Cupboard, and he himself every Day grew cold and indifferent towards his solitary Way of living, so that at length he was sick of it, but could not for Shame return again to Town. In the mean while, he got to be taken into the Abbey there for some Time; but to shew the Inconstancy of his Mind he was soon weary of his Stay there, and desired to live another sort of Life. He took therefore for his Companion William Smyth aforementioned, with whom he went to the Chappel of St. John Baptist aforesaid near the Lepers House, and there had the Company of others of Wycliff’s Sect. For, as Knighton tells us, in those Days, that Sect was had in great Honour, and was very much increased. As to Sweynsda, it seems, that he finding his former Preaching against Pride and Vanity and the excessive Love of this World, unacceptable to the Laity and Seculars, and that he did not by such Preaching make such an Addition to his Sect as he desired, he directed his Discourse against the Liberties of the Church, and the Church-men, and endeavoured all he could to blacken them and their Reputation; affirming that they lived Lewd Lives, and did ill receive the Goods of the Church, and spend them worse. And often preach’d, as did also the rest of his Sect, as
appears before, That Parishioners are not obliged to pay their Tithes and Offerings to their Curates, if they do not live chastely, and in all other Respects as becomes the Priests of God: And also if they do not stay in the Parish, and there spend the Goods of the Church, where they receive them: Likewise if they are insufficient as to Knowledge, or are unskilled in or not ready in speaking the Language in which they are to preach, so that they cannot duly or sufficiently instruct the People: That in all these Cases the Parishioners may withhold the Tithes and Offerings, and give them to whomsoever they please. He preached likewise, Knighton says, That Men may, consistent with Charity, ask those that owe them Money for what they are indebted to them, but may not Means sue them, or imprison them for Debt. Item, That a wicked Curate who communicates his Parishioners for detaining the Tithes, extorts Money from them, unduly and wickedly. Item, No one who lives contrary to the Law of God is a Priest, however he may have been ordained by the Bishop. By his Preaching and Teaching these and many other such like erroneous Doctrines, Knighton tells us, he so captivated the Affections of the People, that they said, they had never seen nor heard any one who so well explained the Truth to them, and so reverenced him as another God.

When Bishop Buxingham or Buxingham heard of this, he immediately without any delay sent and suspended him from all Preaching for the future in the said Chappel, or other Church or Church-yard in the Diocess of Lincoln; and inhibited the People that none of them should presume to hear him preach, nor favour the Preacher under the Penalty of Excommunication. On this Swyn-durby made him a Pulpit on two Mill-Stones which stood in the high Street near the Chappel, and called the People together, and there preached many Times in Contempt of the Bishop.
shop, saying, He could and would in spite of the Bishop's Teeth, preach in the Kings High-way, so long as he had the good Will of the People: Then you might, says Knughton, see Thronges of People from every Part; as well from the Town as Country, double the Number that there used to be, pressing to hear him preach after this Inhibition, and Thundering out the Sentence of Excommunication, than there used to be before when they might hear him much more lawfully, for the Sentence of Excommunication was denounced in the Abbey, and in many other Churches. In the mean while the Lord Bishop of Lincoln cited Swynadurby to appear in the Cathedral Church of Lincoln; who on the Day appointed made his Appearance. The Conclusions which he preached being objected to him, he had several Days allowed him to deliberate upon them, and to answer to the Things objected to him. At length he was publickly convicted of diverse Heresies and Errors, and deserved to have been made Fewel for the Fire. Then did his Followers lament, and strike their Hands and Heads against the Wall, making a mournful Noise. For a great many of the Town of Leicester accompanied him every Time, to give him their Affistance, but all was to no Purpose. But by chance the pious Duke of Lancaster was at Lincoln the same Day, who was always ready to assist all the Lollards. For he believed them, Knughton says, to be holy Men of God, on Account of their fair Speeches, and Appearance, altho' he was deceived as well as many others. He interposed with the Bishop in behalf of Swynadurby, that his Punishment might be changed for some other Punishment. And the Bishop yielded to the Duke's Request according to the following Form: That he, the said Swynadurby, should in all the Churches where he had preached such Conclusions as had been objected to him,
him, publickly, in the Holy Days at the Time of Mafs, declare with a loud Voice, that he preached, and taught those Things which were false; and did recant the Herefies and Errors which he had preached, and of which he had been convicted, affirming, that they were repugnant to the Determinations of Holy Mother, and the Holy Doctors. And that hereafter he would not preach in the Diocese of Lincoln without he first had the License of his Diocesan. And all this he fulfilled in a little Time after, first, in the Cathedral Church of Lincoln, then at Leicester in the Churches of Holy Cross, St. Margaret, and the new Hospital; and afterwards in the Churches of Melton, Mowbraye, Loughtborne, Haloughton and Hareburgh, being always accompanied by Master Stephen de Syresham Vicar of Barowe, at that Time the Bishop's Proctor, and specially deputed by the Bishop to see this Thing done.

The Conclusions which were abjured by Swindurby were these that follow; as Knyghton represents them.

1. That a Child is not truly baptized, if either the Priest who baptizes it, or the God-father or God-mother be in a mortal Sin.

The 2, 3, 4, 5, 6, are mentioned before.

7. No Prelate may excommunicate any one unless he first know that he is excommunicated of God.

8. Any Priest may absolve a Sinner that is contrite, and is obliged to preach the Gospel to the

† Mr. Fox tells us that he was convented before John Bishop of Hereford on these Conclusions, and has given us from the Registers, Swindurby's Answer to them, wherein he shews him he was misrepresented by the Promoters, and what his own Sense was of those several Articles. Acts and Monuments, Vol. I. p. 510, 611, 612.
People, notwithstanding he is prohibited by the Bishop.

9. A Priest who receives any thing yearly by Agreement, is on that Account a Symoniack and Excommunicate.

10. He firmly believes, as he says, that every Priest being in mortal Sin, if he compose himself to make the Body of Christ, rather commits Idolatry than does what he attempts.

11. The eleventh Error, Knighton says, is too damnatory. No Priest goes into any House, but the Wife, Daughter or Maid of the House is unhandsomely used by him, and therefore he entreated that Husbands would be cautious how they suffered any Priest to come into their Houses.

These Heresies and Errors being thus publicly retracted by Swinderby, he continued, its event, col. said, at Leicester at the foresaid Chappel of 2671.

St. John Baptist, very sad and sorrowful, the rather because they, who whilst Things succeeded prosperously with him, seemed to be his Friends, now left him as it were desolate, and neither visited him, nor comforted him, nor ministrated to him their usual Allowance. For that Swinderby leaving off preaching as he used to do, the Applause and Favour of the People toward him began to cool, and every Day, more and more to decrease, insomuch that Swinderby himself grew weary of his Life. And so in a little Time coming to himself, he privately fled out of Town, and went to Coventry where within a short time, he was had in greater Honour by the Laity than he was before, preaching there about a Year, and teaching as he had done, and by that Means, subverting a great many to his execrable Sect, till his Name and Success in seducing the People being observed, he was, by the Diocesan and Clergy expelled the Diocess with Shame and Contempt.
This is the Account which Knighton gives of this Man. And whosoever considers it must think it very partial and improbable. For is it at all likely that, at that Time, when the Clergy were so very intent on destroying Heresy and Error with Fire and Faggot, and made use of no other Means to enlighten Mens Understandings than committing their Bodies to the Flames, if Swinderby had been convicted of Heresy and Error, and had publickly abjured, and afterwards relapsed; he would have been so gently dealt with as only to be made a Joke of, and expelled the Diocets? And therefore Walsingham gives us a very different Account, and tells us that 'When the Bishop of Lincoln had made Preparations to correct this Man, and to take away from him his Licence to preach, the mad Multitude raged in such a Manner as frighten'd the Bishop, and deterred him from proceeding against him.'

XXVII. Richard Caiusre born in Norfolk near Norwich and Vicar of St. Stephen's in that City, secretly favoured the Doctrines of Wiciffe, and freely reproved in his Sermons the corrupt Manners of the Priests, which was all he could do to reform them. He had a Reputation for Learning but especially for Piety, being commonly called Caiusre the good.

XXVIII. William Taylor M. A. of Oxford being converted by Wiciffe's Sermons, became not only a Favourer, but a zealous Asserter of his Doctrines. He was a Priest of an unblamable Life, and boldly protested against the Superstitious and Idolatries of those Times. He proved from Scripture that Prayers ought not to be addressed to departed Saints, but to God alone; and that the Worshipping of Images was abominable to God. He was prevailed upon to recant nine Articles tendred to him, but recovering from his Weakness, he avowed the Truth more boldly, and with great Constancy was burnt in Smithfield, Mar. 2. A. D. 1422.

XXIX. David
XXIX. David Gutray of Parkynge, a Monk of Bylands and Doctor of Divinity in Oxford: He met with a great deal of Trouble.

XXX. John Afoywardy S. T. D. of Oxford, and Vicar of St. Mary's, of an excellent Wit, and an eloquent Preacher.


XXXIV. William Courtnay, who he was I cannot say. One William Courtnay Professor of Civil Law was Chancellor of Oxford in 1367, and proceeded to the Bishops of Hereford in 1369, and was translated from thence to London 1375, and was afterwards Archbishop of Canterbury, and a violent Persecutor of the poor Wycliffe's. So that it is not at all probable that he is meant. The Writer says of this Courtnay that he, Rigge, and the two Proctors varia pertulcrunt incommode, suffr'd many Ways. Perhaps it was Richard Courtnay who was Chancellor of Oxford in 1406, 1411, and Bishop of Norwich 1413 who seems to have been a Favourer of Wycliffe, as has been shewn before.

XXXV. Richard Wyth a very learned Priest, and famous Preacher.

XXXVI. Henry Croompe a Cistertian Monk of Ballynglas of the Diocese of Meath in Ireland, an Oxford Doctor, and formerely an Adversary of Wycliffe's.

XXXVII. William James a learned Man, and Regent in Arts at Oxford, and a very eloquent Speaker.

XXXVIII. Thomas Britwell, S. T. P.

XXXIX. William Sawre Parish Priest of Saint Seith the Virgin in London, a Man of an innocent Life. In 1400 he was convened before the Convocation, and forced to recant the Errors he was accused of, which were these that follow.
1. That he will not worship the Crofs on which
and Monu
CHRI
ST suffered, but only CHRI
ST that suffered
ments. Vol. upon the Crofs.
L. p. 672.

2. Item, That he would sooner worship a tem-
poral King, than the aforesaid wooden Crofe.

3. Item, That he would rather worship the Bo-
dies of the Saints, than the very Crofs of CHRI
ST on which he hung, if it were before him.

4. Item, That he would rather worship a Man
truly contrite, than the Crofe of CHRI
ST.

5. Item, That he is bound rather to worship a
Man that is predestinate than an Angel of GOD.

6. Item, That if any Man would visit the Mo-
uments of Peter and Paul, or goe on Pilgrimage
to the Tombe of St. Thomas, or any whither else,
for the obtaining of any temporal Benefit: Hee
is not bound to keep his Vow, but hee may dis-
tribute the Expences of his Vow upon the Almes
of the Poore.

7. Item, That every Priest and Deacon is more
bound to preach the Word of GOD, than to say
the canonical Hours.

8. Item, That after the pronouncing of the sa-
cramental Wordes of the Bodie of CHRI
ST, the
Bread remaineth of the same Nature that it was
before, neither doth it cease to be Bread.

But Sawtre afterwards retrading his Recantati-
on he was sentenced as incorrigible, and to be a-
gain fallen into Herefie, and therefore to be de-
graded, and deposed, which Sentence was accord-
ingly executed, and he himself soon after burnt.

Bis. p. 689.

XL. William Thorpe A. M. He had in a lit-
tle Tract which he wrote complained very much
of the Wickednes of the Clergy. Which so pro-
voked them, that he was apprehended and put in
Prison at Shrewsbury, and from thence removed to
the Arch-Bishop’s Prison in the Castle of Saltwood
in Kent; and brought before Arch-Bishop Arun-
del, by whom he was examined, and very proba-
bly imprisoned for his Life.

XLI. Wil-
XLII. William Wright Priest, he was burned in Norwich, 1424.

XLII. Thomas Hagley, or Bagley Vicar of Maudden in Essex; being suspected of Heresie for affirming that the consecrated Host is true Bread in its Nature, and the Body of Christ in Figure, he was, in a Convocation held at London Mar. 2. 1430, and for several other heretical Opinions, as they were then accounted, convicted of Heresie, and degraded, and then burnt in Smithfield.

XLIII. Richard English, Priest, Vicar of Hermitworth. This is all I find of this Man; where Hermitworth is I know not.

XLIV. Thomas Hilman or Halman, S.T.B. of Merton College in Oxford; he was no small Admirer of Wicliffe.
A COLLECTION
OF
PAPERS
AND
RECORDS
Referr'd to in the foregoing
History.
A CONSIDERATION of the PARABLES and PROVERBS.

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EDWARDUS Dei Gratia. Rex Anglie.

Dominus Hiberniae & Aquitaniae, Omnia

bus ad quos praesentes habe perdenerint, SA-

LUTES. Sciatis quod de gratia nostra specia-

li, & ad devotam supplicationem venerabilis pa-

tris SIMONIS Cant. Archiepiscopi totius Ang-

gliae primatibus, & Apostolicæ sedis Legati piæ des-

derantis incrementum salubre eleiti Regni nostri

propter multiplicationem doctrinae salutaris, qua

jam per praetern epidemicam noscitur plurimum

defectus. Concessimus & Licentiam dedimus pro

nobis & hereditibus nostris, quantum in nobis, et

eisdem Archiepiscopo, quod ipse in Universitate Ox-

on' quandam Aulum sive Domum Aulum Cantu-

ariensem vulgariter & comuniter vocitandum,

in qua certus est numerus scolariorum tam reli-

giosorum quam seculariorum artibus scolasticis

insistentium & Deo pro nobis & salute Regni nostri

specialiter exorantium secundum formam ordi-

nationis inde per eundem Archiepiscopum super

hoc faciendæ, suis sumptibus erigere poterit & fun-

dare, & eisdem scolaribus in perpetuum assignare,

& in eventu quo Domus sive Aula sit fundata, &

scolaribus in ea assignati fuerint, Advocationem Ec-

clesiae de PAGEHAM sue jurisdictionis immediata,

qua est de attractione sua propria, & de jure suo

R.3. Archie-
Archiepiscopali, & que de nobis tenetur in capitum, ut dicitur, eisdem scolaribus, & successoribus suis date positum, & eisam assignate, habendum & tenendum praefatis scolaribus & successoribus suis de nobis & heredibus nostri in liberam & puram & perpetuam elemosinam in perpetuum; & eisdem scolaribus quod ipse tam aulam quam advocationem praeptatas a praefato Archiepiscopo recipere, & Ecclesiam illam appropriare, & eam sic appropriare in proprios usus tenere postint sibi & successoribus suis predictis, pro nobis & salute Regni nostri oratibus juxta ordinacionem predicti Archiepiscopi, de nobis & heredibus nostri in liberam & puram & perpetuam elemosinam in perpetuum sicut predicta est. Téhóre praesentium similiter licentiam de dimissu specialém, Raturo de terris & tenementis ad manum mortuam non ponendi edito non obrante. Nonentes quod predicti Archiepiscopus vel successoribus suis aut pretiosi scolarum seu successores suis ratione prémiiorum, seu gratuti predicti, aut pro eo quod dediti advocationem de nobis tenetur in capitum, sicut predictum est, per nos vel heredes nostros Justitiæ Ecclesiæ, Vicecomites, aut alios ballivos seu ministros nostros quocunque occasionentur, molestentur in aliqua seu gravens. Salvis tamen nobis & heredibus nostri, ac alis capitalibus Dominis eundem illius servitutis inde debitibus & confectis. In eis reis Testimonium hæs literas nostras fieri insinuamus parentes: Teste meipsó apud Westmo-

A. D. 1361. Nosterium XX° die Octobris Anno regni nostri triésimo quinto.
Sapientia Dei patris per uterum beata Virginis
volens prodire in publicum sicur ætate, profi-
cere voluit sic gratia & sapientia sua munera pau-
latim aliis proficiendo secundum processum ætatis
sua magis ac magis realiter ostendebat, ut alii qui
ab ejus plenitudine fuerint particulariter sapientiam
rcepturiprius humilitet addicere & proficiendo
crescere in doctrina, posteaque quod sic di-
dicerint alii salubriter revelarent. Quia igitur
per sapientiam sic non abisse Ludore & laboribus
acquisitam reguntur regna & in justitia conso-
ventur, Ecclesia militaris germinat & sua diffundit ten-
toria: Nós Simón permissione Divina Cantua-
riensis Archiepiscopus totius Anglicæ primæ &
Apostolice sedis Legatus, ad hæc sœpius revolven-
tes intima cordis nostræ, ac considerantes viros in
omnì scientia doctos & expértos in epididymis præ-
teritis plurimum defecisset, paucíssimoque propter
defectum exhibitionis ad præfens insíferere studio li-
térarum, de magniﬁcia Trinitatis gratia, & meritis
beati Thomæ martyrís patroni nostrî firmiter con-
dentes, de bonis nobis a Deo cellatis Aulam qua-
dam in Universitate Oxon. & nostra provincia de
consensu & licentia serenissimi principis Domini
Edwardi Regis Anglicæ illustris, in loco quœm ad
hoc nostris sumptibus comparavimus, construximus
& fundavimus, quam pro duodeno nostro studebimus
numero duximus ordinandum. In partem igitur
dotis & substatementis ipsius Collegii octo hospitia
conducttia juxta situm loci in quo habitationem
hujusmodi studebimus assignsimus consistentia,
(238)

quae gravibus sumptibus nostris & expensis prope-
rea specialiter adquisivimus per hanc Cartam nostr-
tram conferimus & donamus, & eadem assignamus:
Maneriumque de WODRFORD Lincoln Dioceos
ad perdilectum Nepotem nostrum Willelmum de
Isle spectans cum omnibus suis pertinentiis eidem
collegio procuravimus assignari. Datum apud
MACHFELD Idus Aprilis Anno Domini 1363 &
nostrae Consecrationis XIII.

Instrumentum praecedentis Cartae.

Ibid. Dei nomine AMEN. Per praefons publicum
instrumentum omnibus innotescat, quod Anno
ejusdem Domini MCCCLXIII. secundum com-
putationem Ecclesiae Anglicanae, Indictione se-
cunda pontificis sanctissimi in Christo patris &
Domini Domini URBANI digna Dei provi-
dentia papa Quinti Anno secundo, Mensis Febru-
arii die quarto, coram Reverendo in Christo
patre Domino SIMONE Dei gratia Cant. Archiepiscopo,
totius Angliae primate, & Apostolica sedis
Legato, in Camera sua infra Manerium suum apud
CHERRYNG Cant. Dioceos personaliter consti-
tuito, producita fuit, exhibita & lecta quodam carta
ipsius patris sigillo mei notarii subscripsi fatis no-
to assignata, quam idem Dominus Archiepiscopus
asseruit se fecisse, & contenta in eadem ra-
ta, grata & firma se habere velle perpetuis tem-
poribus valuitum : Cujus quidem Carta tenor de
verbo ad verbum sequitur in hoc verba: Sapientia
Dei patris per uterum beata Virginis volens prodire,
&c. Consecrationis XIII Acta fuerunt hae Anno
indictionis Pontificis, mensae, die & loco praedictis
praefentibus venerabili in Christo patre Domini
Willelmo Dei gratia Episcopo Rosensi, Magistro
Nichola de Chaddefden legum Doctore Canonico
Ecclesiae Lichfieldensis Cancellario diæti Domini
Archiepiscopi, Willelmo Tankerville Reforme Ec-
clesiae de Lawfard London, Johanne Barbo Clerico
Rosensis Dioceos testibus ad præmiium rogatis.
Et Ego Richardus Wodeland de Calceto Clericus
Cicestrensis Dioeceseos, notarius Apostolicae auctio-
tate publicus, productioni, exhibitioni, & lectora;
Carta praedicta assertioni & ratificationi dedit Domi-
ni Archiepiscopi ac omnibus & singulis prout
superius scribuntur & recitantur una cum præfatis
testibus interfuli, eaque omnia & singula sic vidi fi-
eri & audivi seramque copiam sive transcriptum
ipsius Carta superius descriptae alius negotiis occu-
patus per alium scribi feci, & hic me subscripti &
signum meum apposui praestentibus confuetum.

Willelmi de Illep confirmatio prædictæ Donationis
Mauriæ de Wodeford

Sciunt præsentes & futuri quod Ego Willelmus de
Illep ad instantiam Domini mei Domini Simonis
Dei gratia Cant. Archiepiscopi totius Angliae pri-
matis & Apostolicae sedis Legati, dedi, concessi,
& hac præsentis carta mea confirmavi Custodi &
Clericis Aulae Collegiatae Cant. per ipsum Domi-
num meum in universitate Oxon. noviter fundatae,
Manerium meum quod habeo in Wodeford cum om-
nibus suis pertinentiis in Comitatu Northampton,
habendum & tenendum prædictum Manerium cum
omnibus suis terris, pratis, pastuis, pasturis, red-
ditibus, homagiis, servitiis, ignis, vivariis, aqua
molendinis, gardinis, colubraris cum omnibus
alios suis pertinentiis prædictis, Custodi & Clericis
& eorum successoribus in perpetuum tenendum de
capitalibus Domini seodi per servitia inde debita,
& de Jure consuetae. In cujus rei testimonium si-
gillum meum præsentibus apposui, his testibus, ver-
nerabili in Christo patr.: Domino Willelmo Dei
gratia Roffensi Episcopo, Magistro Nicholao de
Chaddesden Legum Doctore Cancellario, Domino
Johanne Waleys milité, Dominis Thoma de Wulson
feieschalio terrarum & Willelmo Illep cruciferario
didi Domini Archiepiscopi & multis aliis. Et ad
majorem securitatem præmissorum Ego Willelmus
de Illep supradictus præsentem cartam subscriptio
&
& signi appositione Magistri Richardi Wodeland
Clerici Notarii autoritate Apostolica publici ad
requisitionem meam specielem feci & obtinui com-
muniri. Datum apud Magdeburgi quarto die Men-
sis Junii Anno Domini Melleseimo CCCLXIII.
& Anno Regni Regis tertii post conquestum
XXXVII.

Et ego Richardus Wodeland de calceto Clericus
Cicerenisis Dioecesis Notarius Apostolica autorit-
tate publicus dationi, & confirmationi, & concessi-
oni prædictis, & sigilli appositioni cartæ prædictæ
una cum supraecriptis testibus, loco, die, mensæ &
anno Domini prædictis, indictione prima pontifici
sanctissimi in Christo patris & Domini Domini
Urbanii Digna Dei providentia papa quinti Anno
primo, præfensi tertii & præfatum Willelrum de
Hep dictam cartam perlegere audivi, & ad rogat
num dicti Willelmi hic me subscripsi, & signum
meum apposui praeventibus consuetum in testimo-
nium præmissorum.

HISTORIE &
Anti. Oxon.
p. 184.
Ex Regis-
tro Hep in
Archivio
Lambetha-
ris. p. 306.

SIMON, &c. Dilecto filio Magistro Johanni
de Wychleye SALUTÆM. Ad vitæ tuae
& conversionis laudabilis honestatem, literarum-
que scientiam, quibus personam tuam in artibus
magistratarii Altissimus insignivit, mentis nostræ
oculos dirgentes, ac de tuis fidelitate, circum-
spexit, & industria plurimum confidentes, in
cultodem Aulae nostræ Cantuar. per nos noviter
Oxonie fundantæ te præficimus, tibique curam &
admin-
administrationem custodiæ hujusmodi incumbentes
juxta ordinationem nostram in hac parte commit-
rimus per presentes, reservata nobis receptione
juramenti corporalis per te nobis præfandi debiti
in hac parte. Dat' apud Magdeburg V° Idus De-
cemb' Anno Domini MCCCLXV. & nostre xvi.

N°. IV.

Johannes de Radugare Monachus Cant. fatus Regii Lang-
est Custos Aulae Cant. Oxon.' a Simone Lang-
ham Archiepiscopo Cant. Anno 1369° II Cal.'
Apr. Mandatum tamen revocatum est ab Arch°
X Cal. Maiisequentis & Huneoii de Woodhall
monachus Cant. fatus Custos directe ad Ioannem
Wyclift & eæteros scolares Aulae Cant. mandato ut
obedirent ei.

N°. V.

Mandatum Apostolicum ad exequerandam senten-
tiam Cardinalis Andruyni contra Wic-
lyffum.

URBANUS Episcopus servus servorum
Dei, venerabili fratri Episcopo Londiniensi,
& dilectis filiis Abbati Monasterii sancti Albani,
Lincoln' Dioecesos, ac Archidiacono Oxon.' in Ec-
clesia Lincoln' Salutem & Apostolicam benedic-
tionem. Petitio dilectorum filiorum prioris &
Capituli Cant. Ecclesiae ordinis Sancti Benedicti no-
bis exhibita continet quod licet Collegium Aula
Cant.
Campanum scholarum Universitatis Oxoniensis Lincolnae Dioecesei in quo quidem Collegio nonnulli Clerici & scolares esse conuerunt, per unum ex Monachis dicens Ecclesiae qui Cuius dicit Collegiij esse tres aiosis Monachos dictae Ecclesiae fecerat habere debet, prout in ipsius Collegii fundatione extitit Canonice ordinatum; regi debent: Tamen dilectissimi filii Johannes de Wyckiff, Willelmus Selbi, Willelmus Middlewroth, Richardus Benger, Clerici Eboracensis, Jaremberiensis & Oxoniensis Dioecesis falle afferentes dictum Collegium per Clericos secularum regi debere, dictumque Johanneum for C translucentum Collegii supradicti, ac Henricum de Wodeball Monachum dicens: Canis Ecclesiae ac custodem dicti Collegii, ac nonnullas Monachos dicens Ecclesiae cum praefato Henricio in dicto collegio commorantes de ipslo Collegio excluserunt, ipsosque Collegio ipsis ac bonis inibi existentibus in quorum possessione idem Henricus & alii Monachi exibeant, spoliarent, & nonnulla alia in ipsorum Monarchorum prejudicium acceptarunt, nec non omnia bona dicti Collegii occuparent, propter quod dilectissimi filii nostrae Simon t' t' sancti Sixti Presbyter Cardinalis tunc Archiepiscopus Canis videns & prospiciens hujusmodi bona dicti collegii per dictum Johanneum & alios Clericos supradictos qui ipsius Johannis confortes erant dissipari, frustrus parochialis Ecclesiae de pagham Cicetrensis Dioceste sub Juristicione Archiepiscopi Canis pro tempore existentis, confusentis sequestrari fecit, ortaque proterea inter Johanneum de Wyckiff et ejus confortes ex una parte & dictum Cardinali in super præmissis & eorum occasione ex altera, materia quaestionis. Nos tamen hujusmodi cum partes ibid in Romana Curia sufficiens presentes existenter, bona memoriam Andruynus t' t' sancti Marcelli presbytero Cardinali ad earum partium instantiam audiendum commissimus, & sine debito terminandam. Et quod idem Andruynus Cardinallis prout ei melius & utilius pro statu dicti Collegii videtur expedire posset a dicto Collegio Clericis
ricos secularis amovere, vel si ei utilius videretur pro
Collegio supradicto religiosos supradictos ab ipso
Collegio auctoritate prædicta amovere, ita quod
unicum & solum Collegium regularium vel secularis
remanet, cum potestate etiam in dicta causa
simpliciter, & de plano, ac fine strepitu & figura
judicii procedendi. Coram quo Magistris
Richardo Bangero procuratore Johannis & ejus con-
fortium prædictorum, ac Alberto de Mediolano
per Magistrum Rogerum de Treton, procuratorem
dictorum Simonis Cardinalis, nec non Prioris &
Capituli prædictorum. Qui quidem Prior &
Capitulum pro interesse suo ad causam hujusmodi
veniebant, substituto donec eum revocaret prout
eum ad hoc ab ipsis Simoni Cardinale ac Priori &
Capitulo sufficiens mandatum habebat in judicio
comparentibus tandem postquam inter partes ipsas
coram eodem Cardinali ad nonnullos actus in causa
hujusmodi processum fuerat, præfatus Richardus
quandam petitionem summariam pro parte sua ex-
hibuit in causa supradicta. Postmodum vero nos
eidem Andryno Card. commissimus ut in causa
hujusmodi sola facti veritate inspexa procedere,
etiam terminis secundum titulum palatii Apostolici
ferrari consuetis non servatis, postmodum vero præ-
fatus Rogerus coram eodem Andryno Card in ju-
dicio comparens nonnullas positiones & articulos
quandam petitionem summariam in eorum fine
continentes pro parte sua tradidit in causa supra-
dicta, ac deinde cum generales vacationes in dicta
Curia de mandato nostro indite fuisse, Nos eidem
Andryno Cardinali commissimus ut in causa hujus-
modi procedere & partes ipsas per suas literas portis
Ecclesiae Viterbien[sis] a[lig]endas citare posset quo-
ciens oper est, non obstantibus vacationibus su-
pradictis. Idemque Andryno Cardinalis ad ipsius
Rogerii instantiam præfatum Johannem Wyckiff &
ejus consortes, cum dictus Richardus procurator in
dicta curia diligenter perquisitus reperiri non posset
per suas certi tenoris literas portis dites Ecclesiae
Viter-
Piscibus affixas ad producendum & ad produci videndum omnia jura & munimenta quibus partes ipsae vellent in causa hujusmodi uti, citari fecit ad certum peremptorium terminum competentem in quo praetatus Rogerus coram eodem Andruynus Cardinalis in judicio comparens praeidorum citatorum non comparentium contumaciam actitavit & in ejus contumaciam nonnullas litteras autenticas instrumenta publica & alia jura & munimenta quibus pro parte sua in hujusmodi causa voluit uti producit, idemque Andruynus Cardinalis ad ipsius Rogeri instantiam praeidum Richardum tune in praeidita curia sepetum ad dicendum contra eadem producita quidquid vellet per portarium flum juratum citari fecit ad certum peremptorium terminum competentem, in quo praetatus Rogerus coram eodem Andruynus Cardinali in judicio comparens praeiidi Ricardi non comparentis contumaciam acceuit, praefatusque Andruynus Cardinalis ad dicti Rogeri instantiam praeidum Richardum ad conclusendum & concludi videndum in causa hujusmodi vel dicendum causam rationabiliem quare in ea conclaudi non deberet, per portarium flum juratum citari fecit ad certum terminum peremptorium competentem, in quo Magistro Johanne Cheyne substituto de novo per dictum Rogerum donec eum revocaret, prout ad hoc a praefatis Dominis suis sufficiens mandatum habebat coram eodem Andruynus Cardinali in judicio comparente, & dicti Ricardi non comparentis contumaciam actitante, & in ejus contumaciam in hujusmodi causa concludi petente, supra praeiditas Andruynus Cardinalis reputans eundem Richardum quoad hoc, prout erat merito contumacie in ejus contumaciam cum dicto Johanne Cheyne in hujusmodi causa concludente, conclusit & habit pro conclusa. Subsequentem vero praetatus Andruynus Carolinae praeiditos Johanne de Wycliff & ejus confortes, cum dicta Richardus procurator latitaret & diligenter perquisitus in praetata Curia reperiri non posset, ad
ad suam in causa huysmodi diffinitivam sententiam audiendam per suas certi tenoris literas portis diete Ecclesiae Viterbiensis affixas caristi secit ad competendam peremptoriam certam diem, in quo dicit Rogero coram eodem Andreus Cardinali in judicio comparente, & dictorum citatorum non comparientium contumaciam acculant, & in eorum contumaciam sententiam inquam ferri petente, memoratus Andreus Cardinalis reputans eodem citatis quoad actum huysmodi, prout erant mei sunt contumaces in eorum contumaciam visis & diligentem inspexit omnibus & singulis a cibus aditatis, habitis & producitis in causa huysmodi coram eo, ipsiusque cum diligentia rejsentis & examinatis, habito super his consilio cum peritis per suam diffinitivam sententiam ordinavit, pronunciavit, decrevit & declaravit folos Monachos pridem Ecclesiae Caup Secularibus exclusis debere in dictum Colagio, Aula [Canuari] nuncupato, perpetuo remanere, ac exclusionem & spoliationem contra pridictos Monachos per dictum Johannem de Wycliff & ejus confortes pridictos attemptatas suiile, & esse, temerarias, injustas & de fatto presumptas, casque in quantum de facto processerint, revocandas & irritandas fore, & quantum in co fuit revocavit & irritavit. Et Henricum ac alios Monachos supradditos sicut prermittitur, spoliator & de facto exclusos ad Collegium nec non omnibus boina mobilia ac immobilia supradita restituendos & reintegrandos fore, ac restituit & reintagravit, nec non fruendum sequestrationem ad utilitatem dictorum Monachorum relaxavit. Et insuper Johannem de Wycliff & ejus confortibus supradictis super pramissis perpetuum sequestrum imponendum fore & imposuit prout in instrumento publico inde consecuto dilecti filii nostri Bernardi duodecim Apostolorum Presbyteri Cardinalis, cui nos perato Andreus Cardinali antequam instrumentum super huysmodi sententiam consectum sigillatus est fuerit, commissus ut instrumentum sigillaret. Sigillo se- nito
nitio plenius dicitur contineri. Nos itaque diæto-
rum Prioris & Capituli supplicationibus inclinati
buja simodi diffinitivam sententiam urpote proinde
datam, ratam habentes & gratam, camque au-
roritare Apostolica confirmantes discretionem
vestra per Apostolica scripta mandamus, quarentis vos
vel duo aut minus vestrum per vos vel alium seu ali-
os sententiam ipsam executioni debitæ demandan-
tes, eamque ubi & quando expedite videritis, au-
coritate nostra solemnriter publicantes Henricum
& alios monachos prædictos ad dictum Collegium,
Aula [Canis'] nuncupatum, nec non ejus bona mo-
bilia & immobilia supradieta, amotos exinde dic-
tis Johannes de Wycliffe & ejus confortibus prædictis,
auctoritate nostra restitutatis, & reintregatis, ac
restitutos & reintegratos iussa illius exigentiam
defendatis Contradictores per Censuram Ecclesi-
asticam appelleatione postposita complecendo. Dar'
A.D. 1370.
Viterbi V Idus Maii Pontificatus nostri Ann
octavo.

N° VI.

Regia pardonatio omnium Foris facturarum Au-
te Cantuarien's & eadem pertinentium, &
Confirmatio papalis sententiae deprivationis
Wycliffe.

E D W A R D U S Dei gratia Rex Anglie, &
Francia & Dominus Hibernie: Omnibus ad
quos presentes literæ pervenerint Salutem. Sciatis
quod cum nuper ut accipimus de gratia nostra
speciali & ad devotam supplicationem Simonis tunc
Archiepiscopi Canis', qui de 1Step cognominatus ex-
ticerat pie desiderantis incrementum salubre cleri
nostri propter multiplicationem doctrinae salutaris
per
per literas nostras patentes sub magno sigillo nostro conceferimus & licentiam dederimus pro nobis & heredibus nostris quantum in nobis erat eodem Archiepiscopo quod ipse in Universitate Oxon' quandam Aulam sive Domum Aulam Cant' vulgarter & communiter vocitandum, in qua certus fuerit numerus scolarium tam Religiosorum quam Secularium actibus scolasticis insistentium, & Deo pro nobis & salute Regni nostri specialiter exorantium, secundum ordinationis formam inde per eandem Archiepiscopum super hoc faciendae, suis sumptibus erigere posset & fundare, & eisdem scolaribus in perpetuum assignare, & in eventu quo Domus sive Aula sic fundata & scolares in ea assignati forent, advectionem Ecclesiae de Pagham Jurisdictionis ipsius Archiepiscopi immediate, quae quidem Ecclesia de advectione propria ejusdem Archiepiscopi, ut de Jure suo Archiepiscopali exiterat, & quae quidem Advocatio de nobis te nebatur in capite, ut diceretur, eisdem scolaribus dare posse & etiam assignare habendum & tenendum præfatis scolaribus & succesoribus suis de nobis & heredibus nostris in liberam puram & perpetuam eleemosynam in perpetuum, & eisdem scolaribus quod ipsi tam aulum quam advectionem predicatas a præfato Archiepiscopo recipere, & Ecclesiam illam appropriare, & eam sic appropriatam in propriis ulius tenere possent sibi & succesoribus suis predictas pro nobis & salutre regni nostri oraturi juxta ordinationem predicti Archiepiscopi de nobis & heredibus nostris in liberam puram & perpetuam eleemosynam in perpetuum sicut predictum est: Dictaque Archiepiscopus postmodum juxta dictam licentiam nostram quandam Aulum Colle giatam sub certo scolarium studientium numero in Universitate predicta vocabulo Aula Cantuarieenis erexerit, & fundaverit, certosque Monachos Ecclesiae Chrifti Cant'unum videlicet Monachum Custodem Aula ejusdem, certosque scolares in eadem una cum certis aliis scolaribus secularibus in Aula predicta
prædicta ordinaverit & constituerit, & eis Aulam illam, nec non Advocationem prædïetam dedere & assignaverit eisdem Custodi & Scolaribus & succeñboribus suis perpetuò possidendas, ipsique Custos & Scolares dictas Aulam & Advocationem à praefato Archeïpiscopo receiveârit, ac Ecclesiâm prædïetam síbi & successorisibus suis in propriis usus una cum Aula prædicta in perpetuum habendam appropriaverit, ac deinde præter licentiam nostram supradïetam amouris omnino per prædictum Archeïpiscopum dictis Custode & cæteris Monachis secularibus videlicet Regularibus ab Aula prædicta, idem Archeïpiscopus quendam Scolarem Custodem dicta Aula, ac cæteros omnes Scolares in eadem Scolare duntaxat constituetit eisdem Custodi & Scolaribus secularibus duntaxat in propriis usus perpetuo posseândam dedere & assignaverit, ipsique Custos & Scolares secularibus duntaxat Aulam & Ecclesiâm prædïetam ex tum continuis temporebus durante vita praefati Archeïpiscopri possederit tam fruœtus dictæ Ecclésia quam alia bona ad Aulam prædïetam spectantia usibus suis propriis applicaverit, & deum deuneto dicto Archeïpiscopo & Reverendo in Christo patre Simeone t e sancti Sixti, Presbytero Cardâali tum in Archeïpiscopum Cant confecrato Idem Archeïpiscopus tumæ Cardinalis fruœtus dictæ Ecclésia de Pagebam lequeñtrari fœcerit, ortaœque præterea inter dictos Custodem & scholares seculares ex parte una & præfatum Cardinalem super praemissis, & eorum occasione ex altera materia contradicitionis, appellationeque interpositâ, & habito inde proœessu, Romana Curia-auctoritate Apostolica videlicet felicis recordationis Domini Urbani papæ quinti per diffinitivam sententiam de facto ordinatum fuerit ibidem pronunciaverit, decreverit & declaraverit solos Monachos prædïetæ Cantuariensis Ecclésia, secularibus exclusis, debere in dicto Collegio Aula nuncupato perpetuo remanere, nec non dictos Monachum Custodem ac alios Monachos scolares.
Scolares sic de facto ut premittitur a dicio Collegio ac bonis inibi existentibus in quorum possessione fuerant per amotionem hujusmodi & occupationem dictorum secularium Custodis & Scolarium secularium spoliatos & exclusos ad Collegium illud, nec non ad omnia bona supradicta, & omnia alia bona mobilia & immobilia dicti Collegii per eodem secularum Custodem & Scholares seculares post amotionem praeclam occupata restituendos & reintegrandos fore, ac jam Dilecti nobis in Christo Prior & Conventus Ecclesiae Christi Cantuariensis antedictae virtute dictorum ordinacionis, procurationis, decreti & declarationis auctoritate Apostolica pulsator uti premittitur, quendam, ut assertiut, commonachum suas eujusdem Ecclesiae Christi Custodem dicit Collegii Aulae noncupati, ac certos alios Commonachos suos dicit Ecclesiae Christi Scolares in eodem Collegio ordinaverint & constituenterint, amotis dictis secularibus ab eodem penitus & exclusis, contra formam licitatem nostrae supradictae. No s. quamquam dicit advocatio Ecclesiae de Pagebam per aliquem progenitorum nostrorum unam cum aliquid praeul sae tenemementia in dotationem, fundationem, seu aliam in augmentationem Archiepiscopati Cantuariensis, seu, Ecclesiae Christi Cantuariensis antedictae data, concessa se aignata extirerat, volentes nihilaminus ob devotionem sinceram quam ad dictam Ecclesiam Ecclesiae Christi Cantuariensis & bearum Thomam Martyrem quondam ejusdem Ecclesiae Archiepiscopum, cujus corpus gloriose cathalogo sanctorum ascriptum quiescit honorabiliter in eadem, securitate tam dictorum Prioris & Conventus quam commonachorum suorum, quos ipsi Prior & Conventus Custodem dicit Collegii & Scholares in eodem jam, ut premittitur, ordinarent, & in futurum ordinaverint, provide de gratia nostra speciali & pro ducentis marcis quos dicit Prior & Conventus nobis solverunt in hanapero nostro perdonavimus omnes transgressiones factas nec non foris facturas si qua dicit Aula cum S a pertinen-
pertinentiis & advocationis predictæ virtute statuti
de terris & tenementis ad manum mortuam non
ponendis editi vel alias nobis intensa fuerit in hac
parte, dictamque sententiam, ordinationem, pro-
nuntiationem, decretem & declarationem uthori-
tate Apostolica factam, ut predictum est, & execu-
tionem corundem pro nobis & heredibus nostris,
quantum in nobis est, acceptamus, approbamus,
ratificamus, & confirmamus, volentes & conceden-
tes pro nobis & heredibus nostris, quantum in
nobis est, quod predicti Custos & eacteri Scolares
Regulares dicas Collegii Aulae Cant. nuncupati
Monachi dictæ Ecclesie Christi Cant. & eorum
succesores per predictos Priorum & Conventum
constituti, & per eodem Priorum & Conventum &
eorum succesores constituendi, seu alias loco a-
movendorum substituendi, aetibus scolasticis jux-
taxa ordinationem ipsorum Priorum & Conventus &
succesorum suorum religiosæ infitentes aulam præ-
dicam, tenentamque in ipsa contenta cum per-
tinentiis, nec non Ecclesiam prædicam, & advoca-
tionem eujdem in usu propriis ipsorum Custodi-
dis & scolariam Regularium teneant videlicet dic-
tam aulam, & prædicta tenentam cum pertinentiis,
que de nobis in burgagium tenentur, ut di-
citur, de nobis & heredibus nostris, ac aliis Capit-
talibus Dominis seodi per servitia inde debita &
confueta, & dictæ Ecclesiam & Advocationem de
nobis & heredibus nostris in liberam puram & per-
petuum eleemosynam ad orandum specialiter pro sa-
fute animæ nostræ & pro animabus progenitorum
nostrorum ac Heraudem nostrorum in perpetuum
fine occasione vel impedimento nostro vel Heraudem
nostrorum, Justitiae Estretorum vise aut aliorum
ballivorum, seu ministrorum nostrorum vel Hare-
dum nostrorum quorumcunque statuto vel forisfac-
tura predictis aut dictis, dotationem, concessionem,
seu assignationem advocationis predictæ per ali-
quem Progenitorum nostrorum in dotationem,
fundationem, vel alias in augmentationem Archiepiscopatus
piscopatus seu Ecclesiae Christi predictorum, seu dictam fundationem per præfatum Simonem de Slep quondam Archiepiscopum tam pro studentibus sive scolaribus Regularibus quam secularibus factæ, ut præmittitur, seu aliquo alio præmissorum non obstantibus. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste me ipso apud Westminster octavo die Aprilis Anno Regni nostri Anglia quadragesimo sexto, Regni vero nostri Franciae tricesimo tertio.

A. D. 1372.

N. VII.

Bulla papalis pro dispensatione cum statuto Universitatis Oxonii &c.

GREGORIIUS Episcopus servus servorum Dei ad perpetuam rei memoriam. Apostoloicæ servitutis nobis injunctæ desuper officium mentem nostram incitat & inducit, ut circa ea quæ statui prospero personarum sub religionis habitu Domino familiarium, ac litterarum studio Theologice facultatis insistentium oportuna fore conspicimus, operosissi studii intendamus. Oblata sicutem nobis pro parte dilectionum filiorum Custodis ac scolarium Monachorum collegii Domus aulae Cantuariensis nuncupatæ studii Oxoniæ ordinis sancti Benedicti Lincolnii Dioeceseos Petitionis serie continebat, quod in ipso studio quoddam Statutum existit, quo cætetur expresse, ut nullos ibidem ad honorem Magisterii in Theologia assumatur, nisi prius rexerit in artium facultate & quod etiam de antiqua & approbata consuetudine haecus pacifice observata in eodem studio nullus religiosus, cujuscumque ordinis exsitat, ad regendum admittatur in eadem universitate in artium facult-
facultate prædileta; propter quod ipsi Custos & Scolares, quamvis sint in primitivis scientiis sufficienter instruxi, ac alias ad hoc sufficientes & idonei ad hujusmodi Magisterii honorem in eadem Theologia recipiendum, minimæ admittantur ibidem. Quare pro parte ipsorum custodis & Collegii nobis exhibet humiliter supplicatum, ut providere ipsius super hoc de benignitate Apostolica dignaremur. Nos igitur volentes eodem Custodem & Collegium favore prosequi, graciose hujusmodi supplicationibus inclinati, volumus ac eisdem Custodi & Collegio Apostolicae auctoritate concedimus, quod Custos & Scolares dicit Collegii qui sunt & erunt pro tempore, quamvis non reuxerint in hujusmodi artium facultate, dummodo alios in primitivis scientiis sufficienter fuerint instruxi, ac cures suas secerint in Theologicae facultate, & per diligentem examinationem, juxta morem ipsius studii, sufficientes & idonei reperti exiterint ad Magisterium recipiendum in eadem, ad hujusmodi Magisterii honorem & docendi licentiam in ipta Theologicae facultate in studio supradicto; servatis tamen Constitutionibus Viennensis Consilii ac felicis recordationis Benedicti papa XII prædecessoris nostris, & aliis solemnitatibus in talibus consuetudinis, sublato culpabili difficultatis obstaculo, libere admittantur, non obstante statuto & consuetudine hujusmodi, eiamque juramento, confirmatione Apostolica vel quamunque alia firmitate roborata exspectat, quæ alia in suo volumine robore permanere. Nulli ergo omnino hominum liceat hanc paginam nostræ voluntatis & concessionis infringere; vel ei a sua temerario contraire. Si quis autem hoc attemptare præsumperit indignationem omnipotentis Dei & beatæ Petri & Pauli Apostolorum ejus se noverit incursum. Datum Avinioni IV Non. Decem-

A.D. 1375.bris Pontificatus nostrî Anno quinto.
Pro Johanne de Wiclif et aliis de potestatibus ad tractandum cum Nunciis Papa.

Rex Universis ad quorum notitiam presentes literæ pervenerint, Salutem.

Sciatis quod nos de fidelitate & circumspexitione venerabiliis Patris Johannis Episcopi Bangorienis,

Ac fidelium nostrorum

Magistri Johannis de Wiclif sacrae Theologiae

prof.

Magistri Johannis Guteri Decani Segobiensis,

Magistri Samonis de Mulhon legum Doctoris,

Willelmi de Burton Militis,

Roberti Bealknap, &c.

Johannis de Kenington,

plenam fiduciam reportantes, ita quod ad partes transmarinas Ambassatores, Nuncius & Procuratores nostros speciales destinamus;

Dantes eisdem Ambassatoribus, Nuncius & procuratoribus, sex vel quinque eorum (quorum praefaturn Episcopum unum esse, volumus) auditorem, & potestatem, ac mandatum speciale tractandi & benignae caritatis consulendi cum Nuncius & Ambassatoribus Domini summorum Pontificum, super certis negotiis, pro quibus praefatis Episcopum & Willelmum, ac fratrem Ughtredum Monachum Dunholmensem, & Magistrum Johannem de Shepeye ad fedem Apostolicam nuper miseramus;

Et Relationem plenam super his qua inter eos tractata & consulta fuerint nobis & concilio nostro faciendi:

Ut ea quae honorem sanctæ Ecclesiae & Conservat

ionem Jurium Coronæ nostrae, & Regni nostri Ang-

S 4

Dultz.
Bulla Gregorii XI. missa Oxonii studio:

Gregorius Episcopus servus servorum Dei, dilectis filiis cancellario & Universitati studii Oxonienfi, Lincoln diece. Salutem, & apostolicam benedictionem. Mirari con-gemur & dolere, quod vos propter gratias & privilegia vestra, studio Oxonienfi ab Apostolica sede concessa, & propter scientiam scripturarum, in qua-rum pelago sancti remigio (dante Domino) navigatis, tanquam pugiles & propagatores ortho-dozae fidei (fine qua salus animarum non provenit) esse debetis, lollium inter purum tricicum campi gloriosi studii vestri predixi per quandam desidiam & ignaviam permittitis pullulare, & quod est per-niciosius etiam adolore, nec circa extirpationem hujus lollii (sicut nuper apud nos insonuit) curam aliquam adhibitis, non sine clari nominis obsuca-tione, & animarum vestrarum periculo, & con-tempu Ecclesiae Romanae, & memorare fidei de-trimento. Et quod nos torquet acerbius, prius de incremento lollii praedixi sentitur in Roma, quam in Anglia, ubi tamen extirpationis remedium appo-netetur. Multorum siquidem sice dignorum ins-huatuone admodum dolentium nostris est auribus intimatum, Johanne Wyckleif Regorem Ecclesiae de Littleworth Lincolnienfi diece. Sacra pagina professo re, utinam non magistrum erro-rum,
... in illam detestabilem erupisse recordiam, nonnullas propositiones & conclusiones erroneas & fallas, ac pravitate hæresos sapientes, quæ statum totius Ecclesiae, & etiam secularem polliciam subvertere & enervare nituntur, quarumque aliquæ, licet quibusdam mutatis terminis, sentire videntur perveræ Opinionem & doctrinam indoctam dæmat ex memorie Marcelli de Padua & Johannis de Gandavo, quorumlibet per fœlicis recordations Johannis Papam XXII Predecessorem nostrum reprompus extitit & damnatus, in regno Anglie nempe gloriose potentia & copia facultatum, sed glorioseore pietate fidei rutilante, sacra paginae claritate conueniuto viros producere, divinarum scripturarum recta scientia illustratos, morum gravitate maturos, devotione conspicuos, & catholicae fidei defensores, dogmatizare, & publice prædicare, seu potius de virulento claustrò sui pastore evomere non veretur, nonnullos Christi fideles earum resperzione commaculans, & a fidei praetate recta semita in precipitium perditionis abducens. Quare cum tam leptheram peetem, cui si ejus non obsetetur principiis & ipsa radicitus evellatur sér poflet medicina parari quum per contagionem plurimos infectaret, nolimus prout nec velle debemus sub convenientia pertransire. Universitati vestræ per Apostolica scripta in virtute sanctæ obedientiæ, at sub poena privationis omnium gratiarum, indulgentiarum, & privilegiorum vobis ac studio vestro à diea fede cancellorum, distritē precipiendos mandamus, quatenus conclusiones & propositiones in bonis operibus & fide male sentientes, licet eas proponentes sub quadam verborum fve terminorum curiosa implicatione nitantur defendere, de cætero non permittatur afferi vel proponi: Dicteque Johannis authoritate nostra capiatis, seu capi faciatis, & ipsum venerabilibus fratribus nostris Archiepiscopo Cantuar & Episcopo Londonienfi, aut eorum alteri sub fida custodia transmittatis. Contradictores quoque de dicto studio vestræ Juridictioni...
niddicioni subjectos. si qui sorsan (quod Deus avertat) essent hujusmodi erroribus muculati, si
in illis pertinaciter persevererent, ad similem capti
onem & missonem, aliasque prout ad. vos spectat,
firmiter & sollicito procedatis, perinde vestram
suppletur diligientiam, haec enim in præmissis re-
millam, nostramque & dictæ sedis, præter divinæ
retributionis præmium & meritum, gratiam & be-
nevolentiam adepturi. Dat. Rome apud sanctam
Mariam majorem XI Calendas Junii, Pontificatus
nostrī Anno septimo.

N°. X.

Bulla Papalis missa Archiepiscopo Cantuar &
Episcopo Londoniensis ad monendum regem
& magnates Anglia, ne pradito John
ni Wyclif favaret, vel ad-herat
quovis modo.

ibid. p. 202. GREGORIUS seryus servorum Dei, ve-
nerabilibus fratribus Cantuar Archiepiscopo
& Episcopo Londoniensis salutem, &. Supr pericu-
closis admodum erroribus quarundam detestabi-
lium propositionum & conclusionum ad enervatio-
em totius ecclesiastici status tendentium, scriptas
in schedula inclusa praestentibus. Johannes Wyclif
Lutterworth, rector Ecclesiæ de Luttreworth Lincolniensis dioce.
dictus Theologiae Professor, afferitur tam impië
quam temere sanctitate, plenius vobis scribimus,
per alias nostras patentes literas, quas cum praesten-
tibus destinamus. VOLUMUS igitur & vestrae
fraternitati mandamus quatenus clarissimum in
Christo, EDWARDUM regem Anglia illustrem,
& dilectos filios nobiles viros natos dicti Regis, ac
dilectam in Christo filiam nobilium mulierem Joh-
bannam
hannam principissam Aquitania & Walliae, & alios magnates de Anglia & consiliarios regis per vos & alios magistros & peritos in sacra pagina, non mascularos hauscemodi erroribus, sed in fide sinceris & servidos studiatis facere, plenarie informari, ac eis ostendi, quanta verecundia devoto regno Angliae oriatur exinde, & quod non solum sunt ipsae conclusiones erroneae in fide; sed si bene advertantur, immutant omnem destruere Politiam. Et requiratis eos strictissime, quod extirpationem taurum errorum, pro reverentia D. & Apostolica sedis & nostra, ipsorumque merito apud Deum & honorem seculo, tanquam Catholicis principes & pugiles dicit sedit fidei, omni qua poterunt efficacia tribuant auxilium & favorem. Dat. Rama apud sanctam Mariam majorem XI Cal. Junii, Pontificatus nostri Anno septimo.

N° XI.

Bulla Papalis ad incarcerandum Johannem Wyckliff & eum citandum ad personaliter comparandum coram Papa.

moritie Marstii de Padua, & Johannis de Gandavo; quorumlibet per felicis recordationis Johannem Papam XXII praedecessorem nostrum reprobatus extitit & damnatus, non verebatur in regno Anglia afferere, dogmatizare, & publicè predicare, illis nonnullas Christi fideles maligne insidiassunt, ac a fide catholica (fine qua non est falsus) faciunt deviare. Nos attendentes quod tam perniciosum malum quod in plurimos serpere poterat, eorum animas in chali contagione necando, non debemus, prout nec debemus sub dissimulatione transire, vobis per alias litteras nostras commissum & mandavimus, ut vos vel alter vestrum de dictarum propositionum & conclusionum afferentia, quorum copiam sub bulla nostra misitimus intercluseritis, vos secretè informantes, si ita esse inveniretis, praefatum Johannem authortate nostra capite & carceribus mancipari faceretis, eumque sub bona custodia teneretis in vinculis, donec a nobis super haec recipereatis aliud in mandatis, prout in dictis litteris plenius constantur. Considerantes utique quod praefatus Johannes huysmodi captionem & carcerationem forte praebentiens, posset (quod absit) perfugere, seu latitationis praefidio dictum nostrum mandatum in gravissimum fidei detrimentum eludere: Nos (ne tam damnabiles propositiones & conclusiones indisputae, & eorum temerarius afferentor impuneus remanearet in detrimentum gravissimum fidei praelibate) fraternitati vestrae per Apostolica scripta committimus & mandamus, quatenus vos vel alter vestrum per vos vel alium seu alios, praeferat Johannem, si per vos capite & incarcerari non posset, per editum publicum proponendum in studio Oxonia Lincolnensis diec. & aliis locis publicis, de quibus sit verissimilis conjectura, quod ad dicti Johannis notitiam pervenire valeat, & de quibus vos expedire videatur, ex parte nostra perpetuam horam monere & citare curetis, quod infra trium mensium spaciun à die citationis huysmodi in ante computandum, ubiunque tunc nos esse contigerit, compa-
comparere ac personaliter coram nobis super propositionibus & conclusionibus hujusmodi responsumus, ac auditur & facturus quicquid super eis dueterimus ordinandum, & ordo dictaverit rationis, prædicendo in hujusmodi citationis edidit, quod sive idem Johannes in hujusmodi termino comparuerit, sive non comparuerit, nos super præmissis, & contra eum ufrag ad debitam condemnationem ipsius inclusive procedemus, prout ejus demerita exigent, ac nobis secundum Deum & conservatio nem sivei videbitur expedire. Volumus autem & praeventium tenore statuimus, quod prædicta citatione se faca, provide praetatum Johanne rearet, ac se sibi personaliter insinuata & intimata suisset, constitutione quacunque contraria non obstante. Diem vero citationis, & formam, & quicquid feceritis in prædictis, nobis per vestras literas sibi litas harum seriem continentes, sileter & quam cibi tus poteritis, intimare cures. Dat Rome apud sanctam Mariam majorem XI Calendarum Junii, Pontificatus nostri Anno septimo.

N°. XII.

Bulla Papalis Archiepiscopo Cantuariensi, &c. ad careerandum Johannem Wyckleif, &c.

recoverandam ejus confessionem.

Venerabilibus fratribus Archiepiscopo Cantuariensi &c. &c.

Regnum Angliae gloriosum nempe potentia & abundantia facultatum, sed gloriosius pietae fidei, & sacra pagina claritatem coniunctum, consuevit vitiosi produce divinarum scripturarum regna scientiar præditos, maturitate graves, devotione præclaros, & pugiles fidei orthodoxæ, & qui non solum proprios, sed alienos populos documentis instruebant verissimis,
verbatimis, & in mandatorum Domini semitam dirigebant. Et sicut ex effectu contingenti sum
portis antiqui colligitur, dixit regni praefules in specula sollicitudinis politi, proprias eubias ecer-
centes sollicitus, non permittebant aliquos osiri
eroneum, quod posset inflicere oves suas, sed si se
retur ziania ex inimici hominis inspersione, illum
protinus evellebat, crecebat affide purum triticum in dominicum horreum inferendum. Sed
(proh dolor) nunc apparent quod in ipso regno of-
icio vigile, negligentia vero desides, non circu\n
civitatem, dum hostes ingrediuntur in eam, ani-

marum thesaurum preciosissimum prendantur. Quo-

rum latentes ingressus, & parentes aggressus, prius
fidentur in Roma intercapedine longa remota,
quum eis in Anglia resistatur. Sane plurium side
dignorum significatione admodum dolenter audi-

imus, quod Johannes Wycklef rector Ecclesiae de
Luttrethorp Lincolniae suis, fuit sacer.
paginam, Profe-

for, utinam non maeget errorum, in illam deter-
habitem vestanum dicitur tempore proupisae, quod
nonnullas propositiones & conclusiones erroneas &
salinas in side malae sonantes, qua statum totius Ec-
clesiae subvertere & enervare conantur, quamque
aliqua, licet aliquibus quibusdam mutatis terminis,

terire videntur perveras opiniones & doctrinam
indoctam damnae memoriae Marcilli de Padua, &
Johannis de Gandano, quorumlibet per felicis rec-
cordinationis Johannem Papam XXII praedecessorem
ossum reprobatus extitit & damnatus, non vere-
tur in praefato regno alterere, dogmatizzare, & pub-
lice predicare, nonnullos Christi sideles eis maligne
inficiens, ac ad side catholica (fine qua non est fa-

lus) faciens deviare, de quibus sic habortis, & non
extirpatis, seu saltum eis nulla facta resistentia,
quam sciamus, sed transactis seu tolleratis conni-
ventibus occultis tam negligenter transiundo, non
immerito deboretis rubore perfundi, verecundari,
& in propriis conscientiis remorderi. Quare cum
tam perniciosum malum, quod non precibus seu
radicitus
radicitus extipatum serpere post in plurimos in animabus eorum (quod absit) lethali contagione necandos, nolumus (sicut nec debemus) sub diffimulatione transire. Fraternitati vestrae per Apostolica scripta committingus & mandamus, quatenus receptis praefentibus, vos vel alter vestrum de dictarum propositionem & conclusionem afferentem, quorum copiam vobismittimus sub Bulla nostra incolam, vos secrete informantes, si invenieritis ita esse, praetatum Johannis faciatis authoritate nostra capi, & carceribus mancipari, ejusque confessionem super eisdem propositionibus seu conclusionibus recipere studeatis, ac iplam confessionem, & quaecunque dictus Johannis dixerit seu scripsit, super earundem propositionem & conclusionem inductione ac probatione; & quicquid feceritis in praemissionis sub vestris signis clausa, & nemini revelata nobis per sedem nuncium transmisituri, eundemque Johannis sub ideli custodia tenectis in vinculis, donec a nobis super hoc abiud receperitis in mandatis. Contradictores, &c. Invocato, &c. Non obstantibus saeclis recordationibus Bonifacii Papae VIII Praedecessoris nostri constitutionibus, in quibus cautum ne aliquis extra stam civitatem vel diœc. nisi in certis exceptis casibus, & in illis ultra unam dietam a fine suæ diœc. ad judicium evocetur, seu ne judices a feste apostolica deputati aliquos ultra unam dietam a fine suæ diœc. evocare praetumant, & de duabus dietis in consilio generali, ac expansionis & alii privilegii, constitutionibus, & literis apostolicis Praedicatorum, Minorum, & Haemitarum sancti Augustini, & sancta Mariae de monte Carmeli, & alii quibuscunque mendicantium, vel alii ordinibus & locis, aut specialibus personis seu capitulis & convertitibus iporum generalibus vel specialibus, quorumcunque tenorum existant, necnon statutis & consuetudinibus eorum ordinum, & locorum contrariis, per quæ effectus praetentium impediri valeat quomodolibet vel dieret, etiamsi de eis eorumque totis tenoribus ac de verbo ad verbum plena
(262) plena & expressa mentio in nostris literis sit habenda, seu si Johannes pridicto vel quibusvis aliis communi
ter vel divisum a dicta sede sit indultum, quod personaliter capi, aut quod jus dici, suspendi, vel excommunicari non possint per literas Apostolicas non facientes plenam & epressam, ac de verbo ad

NO. XIII.

Epistola Papa ad Regem Edwardum III ad
exhibendum sui favoris & auxilii patrocinii-
um Archiepiscopo Cant' & Episcopo Londi-
nensi in prosecutione Ioannis Wicliffe.

ibid. p. 204. C Harissimo in Christo Filio EDWARDO Re-
ghi Anglia illustri, Salutem, &c. Regnum
Anglie quod Altissimus tux supposuit potestati,
gloriosum nempe potentia & abundantia faculta-
tum, sed gloriosius pietate fidei, & sacra pagina
claritate coruscum, confuesit viros producere divi-
narum scripturarum recta scientia priditos, maturi-
tate graves, devotione ferventes, &c. catholica
fidei defensores, qui non solum propios, sed alie-
nos populos præceperis salutaribus inruebant, di-
rigebantque in divinorum semetiam mandatorum.
Sed nuper cum ingenti cordis amaritudine plurimo-
rum fide dignorum significatione percepimus, Ja-
hannem de Wickef rectorem Ecclesie de Lutte-
worth Lincoln' dioecesis, sacra pagina professo
erum, utinam non magistrum errorum, in illam nefandam
& abominabilem prorupisse dementiam, quod
nonullas propositiones & conclusiones plenas er-
roribus, & manifestam hæresim continentes, qua
statum
Statum totius Ecclesiae subvertere & enervare nittitur, quamunque aliquae, licet quibusdam mutatis terminis, sentire videntur perverse opiniones, & doctrinam indolem damnatae memoriae Martilli de Padua & Johannis de Ganduno, quorum libet pét vel celis recordationis Johannem Papam XXII prædecessorem nostrum probatus exitit & damnatus, in dicto regno dogmatizare & publice prædicare, seu potius de virulentò claustro fui pectoris evocere non veretur, nonnullis Christi fideles earum responsione commaculans, & a praestate fidei recta femina in praecipitium perdicionis abducens. Nos itaque tantum malum quod non præcolum fæ radicitùs extirpatum sperere posset in plurimos, in animabìs eorum (quod absit) lethali contagione necandos, nolentes prout nec velle sine nostra morfu conscientiæ possumus, conviventibus oculis, pertransire, venerabilibus fratribus nostris Archipiscopo Cantuariensi, & Episcopo Londinensi per litteras nostras commisimus & mandavimus, ut ipsi vel alter eorum, receptis per eós dictis nostris litteris, de dictis propositionum & conclusio- num afferentia, quorum copiam eis sub pulla nostra misimus intercluseum, se informantes (si invenirent ita esse) facerent praèsum. Johannem aut- horitate nostra capi & carcerebus mancipari, ejus confessionem super eisdem propositionibus seu conclutionibus recipere studerent, ac ipsam confessionem & quæcumque dictis Johannes dixerit vel scripsit super earundem propositionum & conclusionum inducéntia & probacione, nobis per fidum nuncium transmittere non postponant. Cum itaque dicti Archipiscopus & Episcopus in prosecuc- tione hujus negotii noctantur favore & auxilio tuæ Celsitudinis indigere, Majestatem tuam quam & tui Progenitores incliti catholicæ fidelis, cujus in hac parte res agitur, semper consueverunt esse praepulis zelatores, requirimus & deprecamus attente qua- renus ob reverentiam D. B. I, dictæ fidei, & Apo- tolice pedis, & nostrum intitulum digneris praefaris T Archie-

N°. XIV.

Mandatum auctoritate Apostolica pro informatione Magistri Johannis Wycliff; et ad eandem eum.

Simon permisse divina, &c. & Willelmus eadem permisse Londinensis Episcopus delegati a sede Apostolica cum illa claustrali, quater vos duo, quas unam vestrum, ad infra scripta specialist, Dilecto patris venerabilique Viro Cancellario Universitatis Oxonia, Lincolnensi, Diocesis ejusque locum tenenti, Salutem in Domino & mandatis nostris, verius Apostolicis firmiter obedire. Literas sanctissimi in Christo Patris ac Domini nostri Domini Gregorii divina Providentia Papæ ximii super eo, quod Johannes Wycliff sacris Paginis Professor, Rectore de Litterworth dixit Lincolnensi Diocesis, in desistabiliem vestriam temere prorsum, nonnullas propositiones & conclusiones erroneas ac fallas, & male in fide sonantes, quæ statum totius Ecclesie subvertere & enervare nituntur, non verebatur assecreare, dogmatizare, & publicè pradicare; illis nonnullis Christi fideles maligne inician, ac in fide Catholica, sine qua non est Salus, faciens deviare, ut in dixer literis Apostolicius plenius est expressum; nos noveritis cum ea quæ decuit reverentiam receptisse. Volentes igitur mandatis Apostolicius parere
parere pro viribus ut tenemur, vobis in virtute obedientia qua dicitur sedem ministrum & mandamus firmiter injungentes, quatuor receptis per vos presentibus, evocatis ad hoc etiam, ut vos faciat Paginae professoribus expertis, rectius & sanctius in fide Catholica sententibus, verbis sophisticalibus terminorum curiosa implicatione pennis praetermissis, de dictis propositionum & conclusionum afferentis, quorum copia inferior inferior, vos secreto informantes, de omni eo quod in præmissis invenirentis & sententias litteras veternis clausis & significat verum significatis, clarè, distinctè & aperte in omnibus & per omnia nos reditatis ut convenit certiores. Citemus in eorum secuti faciantis peremptoriis dictum Johnnianum, quod tricenatis die juridica post citationem libri faciam in Ecclesiâ sancti Pauli Londoni competeret personaliter coram nobis, sive aliis subdelegatis nostris Superioris in hac parte, super conclusionibus & propositionibus iuxta mode responsum & auditurum, uterius quoque facultas qui quid autoritate Apostolica fieri debat in hac parte, & ordo dictaverit rationes; prædicentibus eodem, quod sive compenderint in termino prædicto quod non, uterius contra eum procedatur, prout literas Apostolicas in eis exiguit & requirit. Vobis in eorum in juxtagrima autoritate prædictâ, quatuor litteras Apostolicas in praesentiunt per nos vobis transmissas, sub penis in eodem litteras plenius expressis, in omnibus & per omnia diligent & fideli re exactumini, justa vinum, formam, & efficiam certam, certificantes nos aut dictos Superioris nostris sub delegatos: eorum quo fieri potestis, quid; secundis in præmissis per litteras vestras parentes, harum & facti veltri serie m plenius continentes. Data apud Decemb. 18. Oxonordie et kalendarii Januarii Anno Domini 1377. & Superioris nostri Simonis Cantuariensis Archiepiscopi superadditi Anno tertio.

humanum

2. Orum genus hominum concurrentium citra Christum non habet potestatem simpliciter ordinandi, ut Petrus & omne genus suum duxerit politice imperpetuum super mundum.

3. Deus non potest dare homini potestatem imperpetuum civilis dominium.

4. Quilibet existens in gratia gratificante finaliter sedum habet Jus, sed in re habet omnium Dei.

5. Homo potest solum ministratori daretur nam naturali filio quam imitationis in Schole Christi, nam temporale dominium quam aeternum.

6. Si Deus est, Domini temporales possunt legitime ac meritorius auter eae bona fortuna ab Ecclesia delinquent.

7. Nunquam Ecclesia est in talibus vel non, non est meum discutere, sed dominorum temporaliis examinare, & postea casu considerenter: agere, & in poma damnationis aeternae ejus temporalia auferre.

8. Scimus quod non est possibile, quod Vicarius Christi pure ex Bullis suis, vel exillis cum voluntate & consensu suo & suis Colligui quenquam habitet vel inhabilet.

9. Non est possibile hominem excommunicares nisi prius & principaliter excommunicaresur a seipso.

11. Ma-
(267)

11. Maledictio vel excommunicatio, non ligat simpliciter, nisi quantum fertur in adversarium legis Christi.

12. Non est exemplificata potestas a Christo vel suis Discipulis excommunicandi subditos, praecipue propter negationem temporalium, sed e contra.

13. Discipuli Christi non habent potestatem coercere temporalia per censuras.

14. Non est possibile de potentia Dei absoluta, quod si Papa vel alius pretendat se quovis modo solvere vel ligare, eo ipso solvit vel ligat.

15. Credere debemus quod solm tunc solvit vel ligat, quando se conformat legi Christi.

16. Hoc debet catholicè credi, quilibet sacerdos rite ordinatus habet potestatem sufficienter Sacramenta quilibet conferendi, & per consequens quilibet contritum a peccato quolibet absolvendi.

17. Licet Regibus auferre temporalia à viris Ecclesiasticis ipsis aburentibus habitualiter.

18. Sive Domini temporales, sive sanci Papa, sive sancti, sive caput Ecclesiae qui est Christus dotaverint Ecclesiam bonis fortunae vel gratiae, & excommunicaverint ejus temporalia auferentes, licet tamen propter conditionem implicitam de lieto proportionabili cam temporalibus spoiliare.


Iste fuerunt propositiones vel potius deliramenta expediti Johannis, quae ad aures domini apostolici pervenerer. Walsingham.
WILLIELMUS de BARTON Cancellarius Universitatis Oxon. Omnibus dicto Universitatis filius ad quos prius nostrum mandatum pervenisset, seduisit, et mandatis nostris interim obedire. Ad nosseum non fine grandi disciplina pervenit suatum, quod cum omnium hereglum inventores, defensores, seu fautores, cum perniciose, eorum perplicibus sunt per sacros Canonem Sententiae majoris Excommunicationis damnabiliter involuti, et sic a cunctis Catholicis racionabiliter evitandi. Nonnulli tamem maligni spiritus repleti concilio in infaniae mentis producti, molientes unicum Dominum * seicenter Sancta Ecclesia sciadere unitatem, quasdam hereges olim ab Ecclesia solenniter condemnavit: Hiis diebus, proh dolor! innovant, et tam in ista Universitate ista quam extra publice dogmatizant; duo inter alia sua documenta priscum afferentes, primò, in Sacramento substantiam panis materialis & vini, quae prius fuerunt ante consecrationem, post consecrationem realiter remanere. Secundò, quod execrabilium est auditu, in illo venerabili Sacramento non esse Corpus Christi & sanguinem essentiliter, nec substantialisiter, nec etiam corporalisiter, sed figurativè, seu tropice, sic quod Christus non est ibi vereciter in sua proprià personae corporali. Ex quibus documentis fides catholica periclitatur, devicio.
devocio populi ministratur, & hæc Universitas mater nostra non mediocriter dissimulatur. Nos igitur advertentes quod afferentes hujusmodi + per + tempus + se deteriores habere aet ducuis in hac Universitate sic conviventibus oculis tolerentur, convocavimus plures sacrae Theologiae Doctores & Juris Canonici Professores quos percipiantes creditium, & premiis afferentibus in eorum praesentia patenter expositi a diligentia discussi, tandem finaliter est compertum, & eorum + judiciis declaratum ipsas esse + errores atque determinationibus Ecclesiae repugnantes, contradictoriaque earumdem esse veritates Catholicae, & ex diversis fundamentis, et determinationibus Ecclesiae manifestè sequentes: videlicet quod per verba Sacramentalia a secedente siste 
pro la in Altari in verum corpus Christi & sanguinem transsubstantiantur in eum substantialiter convertuntur, sic quod post consecrationem non remanet in illo venerabili Sacramento, Panis materialis & Vinum quæ præter secundum suas substantias seu naturas, sed + speciebus vernum corpora Christi & sanguis realiter cohaerent, non solum figurative seu tropice, sed essentialem, substantialem & corporalem, sic quod Christus est ibi veraciter in sua propria preservacia corporali, Hoc est dentem, hoc docendum, hoc contra omnes contradicentes viriliter defendendum. Hortamur igitur in Domino, & autoritate nostra monemus primo, secundo & tertio, ac distinctius inhibemus, pro prima monicione assignando unam diem; pro secunda, unum diem & pro tertia monicione Canonicae ac peremptoria, unam aliam diem, ne quis de cetero cujusque gradis, status aut conditionis existat, premias duas afferentes erroneas aut earum alterem; in scolos + vel extra scolas, in hac Universitate publice tenet, docet + aut defendat Sub pena incarceratio-

tions, & suavitationis ab omni actu scolastico, ac eiam sub pena excommunicationis majoris quam in omnes & singulas in hac parte rebelles & nostris monicionibus.
nicionibus non parentes, lapis ipsis tribus diebus pro monicione canonica assignatis, mora, culpa & offensa precedentibus, & id fieri merito exigenti-bus serimus in his scriptis, quorum omnium absolu-ciones, & abfolvendi Potestatem, preterquam in mortis articulo, nopsis & successoribus nostris specialiter reservamus.

Infuper ut homines quamvis non propter ti-morem late sententiae propter defectum audi-encie a talibus doctrinis illicitibus retrahantur, & eorum opiniones erronee sopiantur, eadem auctoritate qua prius monemus primo, secundo, tertio, ac districcius inhibemus, ne quis de cetero aliqua publice docentem tenente, seu defendente premittat duas afferentes erroneas aut earum alteram in scolis vel extra scolas in hac Universitate quovis modo audiat vel auscultat, sed statim sic docentem tanquam serpentem venenum pesti-ferum emittem sit fugiat & abscedat, sub pena excommunica tis majoris, & omnes lingulos contravenientes non immerito fulminande & sub penis aliis superius annotatis.

* insere autem. Nomina * Doctorum qui presenti decreto speci aliter assererunt, & eodem unanimiter consen- sunt sunt hec.

Magister Johannis Lawdreyx sacre pagine pro-fessor & secularis.

† Gromp. † Magister Henricus † Crughe Abbas Monachus.

Magister Johannes Chesham de ordine predicato- rum.

† Brustonbe Magister Willielmus † Brystonbe de eodem ordine.

Magister Johannes Skypson de ordine Augusti-
gorum.

Magister Johannes Tyffington de ordine Minorum.

Magister Johannes Louye de ordine Carmeli-
gorum.

† Melkes Magister Johannes † Wellys Monachus de Ramesey.

Magister Johannes Wolverton de ordine predi-
catorum.

* Rigs Magister Robertus * Rugge S. pagine professor & secularis.
Magister Ioannes Moubay Doctor in utroque Jure.

Magister Ioannes Gascoyngne Doctor in Decretis.

Convocatis igitur presatis Doctoribus † in eorum domum & plena deliberatione habitā de premisis, ex omnium nostrum unanimi concilio & aientes, presens mandatum emanare decrevimus. In quorum omnium singulorum testimonium, sigillum officii † fecimus hiis apponi.

† ut est dictum.

† inf. nostrā.

Ista predicta condemnacio promulgata est publice in scolis Augustinianum ipso Magistro Joanne sedente in Cathedra & determinante contrarium, sed confusus est ista audita condemnacione. Sed tamen dixit quod nec Cancellarius nec aliquis de suis complicibus poterat suam sententiam infringere, se in hoc oftendens bereticum pertinentiam. Sed post ad iure heresis majorum manifestacionem & suae pertinentiae ostentacionem, alias publice a condemnacione Cancellarii & Judicij predicto appellavit, non ad Papam, vel ad Episcopum, vel ad Ordinarium Ecclesasticum: Sed hereticus adhærent seeculari potestati, in defensionem sui Erroris & Hæresis appellavit ad Regem Ricardum, volens per hoc se protegere legalis potestate, quod non puniretur, vel emendaretur Ecclesiasticae potestate. Et post appellacionem advenit nobilis dominus, dux egregius & miles strenuum, sapientissime Consiliarius, Dux Lancastriae, sacre Ecclesiae filius fidelis, prohibens Magistro predicto Johanni quod de cetero non loqueretur de ista materia. Sed nec ipse contemperans suo ordinarrio Cancellario, nec tam strenuo Domino incepit Confessionem quandam facere, in qua continebatur omnis Error pristinus, sed secretius sub velamine vario verborum, in qua dixit suum conceptum, & visus essum sententiam probare. Sed velut hereticus pertinax refutavit omnes Doctores de secundo Millinario in materia de Sacramento Altaris, & dixit, omnes illas errasse preter Berengarium cujus opinio damnatur de consecrat. dist. 2a Ego Berengarius, † ipsum & suos complices; dixit palam Sathanam Solutum † poesatem habere in Magistro Sententiarum & in omnibus qui fidelem Catholicam predicaverunt. Nō. * XVII.
N. * XVI.

Confessio Magistri Johannis Wycliff.

S. Epe confessus sum & adhuc confiteor quod idem corpus Christi in numero quod fuit assumptum de Virgine, quod passum est in crucem, quod pro sanctoro triduo jacuit in sepulchro, quod terca die resurrexit, quod post 40 dies ascendit in coelum, & quod fecit perpetuo ad dextram Dei Patris; ipsum, inquam, idem corpus & eadem substantia est vere & realiter panis sacramentalis vel hostia consecrata quam fideles sancitum in manibus facerdotis, cujus probacio est quia Christus qui mentiri non posset sic afferit. Non tamen audeo dicere quod corpus Christi sit essentiale & substantialiter, corporaliter vel ydemptice ille panis sicut corpus Christi extensus est ille panis. Sed ipsum corpus non est extenso vel dimensionaliter ille panis. Credimus enim quod triplice est modus essendi corpus Christi in hostia consecrata scilicet, virtualis, spiritualis, & sacramentalis. Virtualis quo benefacit per totum suum dominum, secundum bona nature vel gratie. Modus autem essendi spiritualis est quo corpus Christi est in Eucharistia & Sanctis per gratiam. Et tertius est modus essendi sacramentalis quo corpus Christi singulariter in hostia consecrata, & sicut secundum modus perexit primum; ita tertius modus secundum perexit quia impossibile est prescituum carentem sive secundum justitiam presentem conficere. Quis ergo credit sive conficier non conficiat manducavit; ut dicit Beatus Augustinus super Ioannem Omelia 25. Et iste modus essendi spiritualis est verior in anima. Est eciam verior & realior quam prior modus essendi;
vel secundum membrum secundi modi essendi in hostia confecrata, cum sit per se causa illius modi vel efficientis vel finalis, & per se causa est magis verius Ens suo causato. Modus autem essendi quo corpus Christi est in hostia est modus verus & realis, cum auctorius numerus qui mentiri non potest dixit, hoc est corpus meum, & reliquit suis facerdotibus virtutem similiiter faciendi. Hoc autem totum ex fide scripturae colligitur. Ideo Christus est specialiori modo in isto Sacramento quam in aliis. Cuma sit simul veritas & figura, non est autem sic secundum alia sacramenta, patet iste miraculosus modus essendi sacramentalis. Cultores autem signorum nefciunt fundare quod in suo sacramento est realiter corpus Christi. Sed preter istos tres modos essendi sunt alii tres modi realiores & veriores quos corpus Christi appropriate habet in coelo. modus essendi substantialiter, corporaliter & dimensionaliter. Et geste concipientes non intelligunt alium modum essendi naturalis substantiae preter illos. Illi autem sunt valde indispositi ad concipiendum archana Eucharistiae, & subtilitatem scripturae. Ideo dico illis quod duo modi priores in substantia corporali coincidunt, non quod esse substantialiter consequitur corpus Christi secundum rationem qua corpus Christi. Modus autem esse- di dimensionaliter consequitur ad duos priores, sicut passio ad subjectum. Et quilibet ilorum trium modorum erit realior & causa prior quam priorum. Nullo alio ilorum modorum trium est corpus Christi in Sacramento sed in coelo: Quia tum est corpus Christi septipedale in hostia. Sicut ergo corpus Christi est in illa hostia, sic est substantialiter, corporaliter ibidem, & dimensionaliter, attendendo ad modum hostie secundum naturam suam, & non attendendo ad corpus Christi, & ad naturam suam, ut dictum est superius. Et ita concedesit quod Corpus Christi est substantia corporalis in hostia confecta. Sic isto tercio modo in ista hostia secundum rationem qua est ista hostia, sed non secundum
Durus est hic sermo, cum corpus sit corporaliter comedendum, vel cum illis observatoribus legali-
um legis veteris qui non putant esse pretiosiorem gradum in signo Eucharistiae quam fuit in signis legis veceris, vel quam est in signis humanitatis institutis. Et hii singunt quod accidentem potest fieri corpus Christi, et quod melius & planius dixisset Christus hoc accidentem sine subjecto significat corpus meum. Uraque autem istarum sectarum ex ignorantia gradum in signis est insideli deterior. Teneamus ergo quod virtute verborum. Christi Panis iste sit & est miraculose corpus Christi ultra possibilitatem signi ad hoc humanitatis institutis. Veruntamen ista unitas vel unio sive accipio non attingit ad unitatem ydempticam numeralem vel unionem ypostaticam, sed creditur quod sit immediate post illam, & sic accidencia corporalis corporis Christi ut quantitates corporales corporis Christi videntur non multiplicati comitantur ad corpus Christi in hostia, & per idem nec alia accidentia respectiva que fundantur in istis quod omnia ista accidencia perexigunt esse corporale subjecti sui ubicunque fuerint. Ut si hic sic septipedalitas color vel substantia corporalis corporis Christi tunc hic est quod corpus Christi est septipedale coloratum & corporaliter glorificatum, & per consequens Christus habet hic existen-
ciam corporalem, quod cum sit saltem negandum est talia accidentia secundum conditiones materia-
les multiplicari comitantur ad corpus Christi in hostia consecrata. Partes autem quantitativa cor-
poris Christi habent esse spirituale in hostia, immo habent esse sacramentale ibidem, cum sunt quodam-
modo quelibet pars quantitativa istius hostie, & multo magis multiplicatur anima Christi per hosti-
am secundum quoddam esse spirituale quam est illud esse quod habet in corpore Christi in calo. Et causa hujus multiplicacionis anime Christi est quod; ipsa est principalius ipso corpore persona verbi. Qualitates autem immateriales quae subjectantur in
anima Christi multiplicantur cum ipsa per hostiam ut
ut scientia, justicia & alie virtutes animae Christi
que non requirunt pre-existentiam corporalem
Christi ubicunque fuerint. Ipsa enim fuerunt cum
ipsa, quia cum ejus anima in inferno. Sicut ergo
per totam hostiam est Christus virtuosus, sic est
per illam virtus Christi. Unde Autore de divinis
officiis quod proprius est spirituale corporis Christi
in hóstia, est ibi concomitancia Angelorum, quia
tamen sophisticati potest ida oblacio ex defectu
potestatis sideris, & verborum presbyteri idear
* Sic MS.*
*meti religiosi adorant conditionaliiter hanc hóstia
& in corpore Christi quod est substantialis &
indefiniter quietari. Sed ydiote rememberans
quantem quoniam corpus est ille panis sancus
cum non t finit idem securum substantiam vel
naturam? Sed ipsos oportet addiscere sident de in-
carnazione, quoniam due substantiae vel nature val-
de differentes sunt idem suppositum & tamen non
sunt eadem, quia utrque eorum est Christus &
tunc poffant a false non ascendere ad cognoscen-
dum istam miraculosam unionem fere utraque na-
tura non ydemetisica verbo Dei. Sed oportet eum
cognoscere gradus in signis, & deponere infamabi-
lem blasphemiam de sicas miraculis ascendentis,
& credere virtutem verborum Christi, & tunc pos-
t * Sic MS.* sunt cognoscere quomodo ille panis est * in. mi-

raculosae, vere, realiter, spiritualiter, virtualiter,
& sacramentaliter corpus Christi. Sed grato non
contentatur de istis modis, sed exigunt quod panis
iste vel fatem, per ipsum sit substantialis & corre-
poraliter corpus Christi. Sic enim volumus zelos
blasphemorum Christum comedere sed non poete.
Adducitur auctem super hoc testimonium Hugonis
de Santo Victoria libro 2° de Sacramentis parte 8.
cap. 7. Quemadmodum species itidem cernitur res
vel substantia ibi esse non ceditur: Sic res ibi ver-
raciter & substantialis perfons creditur eisus spe-
cies non cernitur. Exemplum ad istum Doteorum
patet, quia ille substantiel incutet catholicam sen-
tentiam supradictam, video enim quod species fenci-
for. bene.
tres alios modos realiores ipsum corporis' existere causative: Sic autem non fuit in figuris legis veteris, vel in figuris legis nostrae humanitatis institutis. Et sic possunt distinguui modus prior quo est in celo, & modus posterior quo est in sacramento. Sic autem in tribus discrepamus a secessis signorum. Primo in hoc-quod ponimus venerabile sacramentum altaris esse naturaliter panem & vinum, sed sacramentaliter corpus Christi & sanguinem; sed secessa contraria fingit ipsum esse vinum ignotum: Accidens sine substantia subiecta. Et ex ista radice errores pullulant nimirum multe varietates erroris. Nam secessa nostra adorat sacramentum, non ut panis aut vini substantiam; sed ut corpus Christi & sanguinem. Sed secessa eulorum accidenzium, ut credo, adorat hoc sacramentum non ut est accidens sine subiecto, sed ut est signum sacramentale corporis Christi & sanguinis. Signa autem cultus sui ostendunt quod adorant crucem & alias imaginines Ecclesiae que habent minorem racionem adorationis quam hoc venerabile sacramentum. Nam in quacunque substantia creata est deitas realius & substantialetus quam corpus Christi est in hostia confecta? Ideo nisi ipsa fuerit virtute verborum Christi corpus sum, non est racio tante excelsitatem adorandum.

* Sic MS.

† f. inculetat.

proprio signavit.
manifestum est ex autoritate: & dictis Christi, quod panis illa sit sacramentaliter corpus suum. Adducantur autem septem testes ad testificandum Ecclesiæ judicis hujus sententiam. Primus est beatus Ignatius Apostolis contemporaneus qui ab illis & cum illis * acce a Domino fenulum suum, & recitat * Sic MS. cum Lincolnensis super Ecclesiastica hierarchia cap. 3. Sacramentum, inquit, vel Eucharistia est corpus Christi. Secundus testis Beatus Cyprianus in epistola sua de corpore Christi. Calicem, inquit, accipiens in die passionis benedixit dedit discipulis suis dicens, accipite & bibite ex hoc omnes, hic est sanguis Testamenti qui pro multis effundetur in remissionem peccatorum: Amen dico vobis non bibam amodo ex illa creatura vitis usque in diem quo vos bibiscum bibam novum in regno patris mei. Quam parte, inquit sanctus, invenimus calicem mixtum suisse, quem obtulit, & vinum quem sanguinem suum dixit. Tercius testis est Beatus Ambrosius in lib. suo de sacramentis & ponitur de consecratione sil. 2. cap. Panis est in Altari. Quod erat panis, inquit, ante consecracionem jam corpus Christi post consecrationem. Quartus testis est Beatus Augustinus in quodam sermonem exponens illud Luce 34. cognoverunt eum in fracione panis: Non omnis panis, inquit, sed accipiens benedictionem Christi fis corpus Christi. Et ponitur in Canone ubi supra. Quintus testis est Beatus Jeromius in epistola ad Elvideoam, Nos, inquit, audiamus panem quem fregit dominus, deditque discipulis suis esse corpus Domini salvatoris, ipso dicente ad eos, accipite & comedite, hoc est corpus meum. Sextus testis est Decretum Romanae Ecclesiae, que sub Nicolao 2° & 114 Epist. * de civit prudenter secundum rectam logicam que debet capi a tota Ecclesia quod panis & vinum que in altari ponuntur. sunt post consecrationem non solum sacramentum, sed verum corpus & sanguis Domini nostri Jesu Christi ut patet in can. ubi supra. Septimus testis est unus Ecclesiae que in canone multis habet ut bec oblatio fiat nobis Corpus & Sanguis domi-
mini nostri Ihesu Christi. Illam autem Oblacionem vocat Ecclesia terram substantiam sicut pariet in secreto medie missae Natalis Domini. Hoc autem septem Testimonium sic insinuant glossatorem qui dictum tacite omnino talia dicit Sanctorum debeo intelligi per suum contrarium, & sic negari simulatur cum scriptura. Penetra itaque solum si unum fuerit hereticum vel in hoc scandalizare hos testes & multos similis. Penetra s° quid tenderet ad honorem corporis Christi vel devotionem populi quod ipsum corpus dignissimum sit unum accidens sine subjeto, quod Augustinus dicit esse non posse, vel si est, est unum vel aliquid abjectissimum in natura. Tunc inquam foret * Aug* meus ut confessus hereticus qui in epistola 14 ad Bonifacium de sith Ecclesie ita scribit. Si, inquit, Sacramenta quamdam similitudinem rerum earum quorum sacramenta sunt non habere, omnia sacra nulla non est. Ex hac eciam similitudine plerunque jam ipsarum rerum nomina accipiant. Sicus ergo secundum quendam modum sacramentum corporis Christi corpus Christi est, & sacramentum sanguinis Christi, sanguis Christi est, ita sacramentum sibi sudes est. Ubi planum est quod loquitur de Sacramento * scito* quod singit accidens sine subjeto. Sed que rogat similitudo ejs ad corpus Christi? Revera fructus illius demencie foret blasphemare in Deum, scandalizare Sancitos, & illudere Ecclesie per mendacia accidentis. Ad tantum quidem Testimonium Sanctorum per glossatores subvertitur, quod committit sensui equivoco quodcumque dicitum eciam scripturae non facit sudem. Postremo scribit Hyllarum ut recitatur inde confecta di. 2. Corpus Christi quod similitud de altari figura est dum panis & vinum extra videntur: Videas autem cum corpus & sanguis Christi in veritate interius creditur. Ecce quam plane panis & vinum sunt hoc sacramentum, ut dicit decretem Ego Berengarius. Unde ad delegendum equivocationem illius materie scribitur ibidem secundum verba Jeronimi, De hoc quidem hostia que in
In Christi commemorazione mirabiliter sit, edere licet. Ubi planum est quod loquitur de eis corporali & distinguere inter has duas hostias secundum sui substantiae vel naturas. Licet panis iste sit secundum rationem alia quam sacramentum ipsum corpus, ut ipse sanctus dixit in Epistola ad Ebrideam, ut rectitutur superius. Et patet quam spissi cultores signorum sunt in materia ista heretic. Neadum quia imponunt herefim fidelibus qui elucidunt istam fidem. Et accrueciio de heresi obligat ad penam tationis, verum quis sufficat & sic negant Dominum Jesum Christum. Nam nihil debeat secundum fidem Evangelii Christo credere, si non afferret panem quem cepit in manibus ac freget, esse corpus suum: Sicut dicit Augustinus super § p. 66. Si ego quiquam dixer, volite ex hoc credere; sed & Christus dicit, ve qui non credite. Hec debe- $f$ eiri, Psalmum misas credere aliquem secundum Evangelium si non istum. Ideo ve generationi adultere que plus credit testimonio innocenciae vel Raymundi quam senfui Evangelii capto a Tertibus supradictis. Idem enim esset scandalizare illos in isto & imponere eis herefim ex perversione sensus scripture, precipue & iterum de ore perverso Apostate accumulantis super Ecclesiis Romanam mendacia quibus fingit quod Ecclesia posterior priori contraria correcta fidem quod sacramentum itud sit accidens sine subiecto, & non versus panis & vinum, ut dicit Evangelium cun decreto. Nam telle Augustinus tale accidens sine subiecto non potest sacerdos conficere. Et tam tantum magnificat sacerdotes Baal, mendaeit invident indubie juxta scolam patris sui, consecrationem hujus accidentis quod reipuant misfias alias in dignas audiri, vel diffidentes suis mendacie in habiles alciubi graduari; sed credo quod finaliter veritas vincent eos,
N. XVII.


RICHARDVS Dei gratia Rex Anglia & Francia & Dominus Hibernia, omnibus ad quos presentes literæ pervenerint SALUTEM; signifiicant nobis venerabili patre WILHELMO Archiepiscopo Cantuariensi, toius Angliae primate, per petitionem suam nobis exhibitant, plena conceptimus intellectu, quod quam plures conclusiones sane doctrinae obviaentes & in fidei catholicæ Ecclesiae sanzetæ ac suis provinciæ subversionem notorie redundantes in locis diversis infra provinciam pradictam fuerunt palam & publice licet damnabiliter pradicate; quantum quidem conclusionum quaedam ut Hæreses, cetera vero ut Errores per Ecclesiam damnatas, habita inde prius bona & materiæ deliberatione de communi consilio ipsius Archiepiscopi, infraganeorum fuerunt, quam plurum in Theologiae Doctorum, aliorumque Clericorum in scriptis scripturis peritorum, fuerunt sententialiter & solumriter declaratae. Super quo, supplicato nobis per ipsum Archiepiscopum, ut pro coherentione debitaque castigatione illorum, qui conclusiones pradictas extunc pradicaret, seu manutene re vellet animo obstante, dignaremur opponere brachium Regiae potestatis: NPS, zelo fidei Catholicae ejus sumus & esse volumus defensores, in omnibus ut tenemur commoti, nolentesque sustine re hujusmodi Hæresis aut Errores infra terminos nostræ potestatis aliquainger pullulari, praefato Archiepiscopo.
ch. episcopo ejusque suffraganeis, ad omnes & singulos, qui dicas conclusiones sic damnatas prae dicare, seu manutene rem velit, clam vel palam ubi cunque inventi posset arrestandos, & pristionis suis propriis, seu aliorum pro eorum beneplacito committendos, in eisdem detinendos, quousque ab errorem & heresium pravitasibus resipiunt; vel de huiusmodi areatibus per nos vel conftium nostrum aliiter foret provisum, autoritatem & licentiam tenore praeiitium concedimus & committimus specialis. Mandantes inuper & in junctentes universis & singulis ligeis Ministris, & subditis nostris cuju funque status seu conditionis fuerint, in sde & ligancia quibus nobis tenentur, ne ipsi manuten toribus sive praeoribus dictarum conclusionum sic condemnatarum, aut eorum fatoribus saven t consulant, aut auxilientur ullo modo, sub forisfac tura omnium quae nos foris facere poterint in eventu: sed potius prefato Archiepiscopo, ejusque suffraganeis, ac Ministris suis in executione prae- iitium parent, obediant humiliter, & intendant: Sic quod debita & aperta publicatio adversus con clusiones praedictas, & earum manuten torium, &que perturbatione ieri valeat, prout pro defensi one & conservazione sdei catholica fuerit salubri us faciendum. In cujus rei testimonium has literas nostras ierit, fecimus patentes. Tete meipso apud Weslin. 13 die Julii Anno Regni nostri lesto.

N°. XVIII.

Dr. Wicliffe's Letter of Excuse to Pope Urban VI.

I have joyfully to telte alle trew Ben the Bi leve that I hold, and algratis to the Pope. For I suppose, that if any Faith be rightful and geden of GoD, the Pope will gladly
gladly controversie: And if my Faith be Error, the Pope will wisely amend it. I suppose over this, that the Gospel of Christ be Part of the Corps of God's Laws. For I believe that Jesu Christ that gat in his own Person, this Gospel is very God and very Man, and be this it passes all other Laws. I suppose over this, that the Pope be most oblished to the keeping of the Gospel among all Men that liveth here. For the Pope is higher Vicar that Christ has here in Earth. For the Son of Christ's Vicars is not measured by worldly Moyness of this Vicar, for by this, that this Vicar must use more Christ by honesti Living: For thus comes the Gospel. That this is the Sentence of Christ and of his Gospel, I take as Bileve; that Christ lay Time that he walked here was most pone Man of all both in Spirit and in Habeing; for Christ says that he had pone for to rest his Belp on. And over this I take as Bileve, that no Man sholde see the Pope, ne no Saint that now is in Hevene, but in allmyche as he lied Christ: For James and John erch, and Peter and Fowl anned. Of this I take as holesome Counselle, that the Pope leave his worldly Lodship to worldly Lodship, as Christ gat him, and move speedily all his Clerks to do so; For thus did Christ, and taught thus his Disciples, till the Fende had blinded this World. And if I erre in this Sentence I will mekely he amendid, hit by the Deach, hit be skilful, soz that I hope were gode to me. And if I might trouble in my own Person, I walke with God's Will go to the Pope. But [Christ] has nevild me to the contrary and taught me more obedience to God than to Man. And I suppose as

++ This seems to intimate that Dr. Wicliffe was cited by the Pope to appear before him after his retiring to Lutterworth, and that he pleaded his being a Paralytick as his Excusa.
our Pope, that he will not be Antichrist, and re- 
verse Christ in this Wishing to the contrary 
of Christ's Wille. Foz, he summons a- 
gepons Retourn by him or any of his, and pursue 
this unskillful Summoning, he is an open Antich-
rist. And merciful entent excused not Petri 
that ne Christ * slept hym Sathanas: So 
blynd entent and wicked Counsel excuses not the 
Pope here, but if he aske of rewe Priestis that 
they trablese more than they may, 'tis not excused 
by Retourn of God that ne he is Antichrist. 
Foz our Sileve techts us that our blessed God 
subtys us not to be tempted more than we may; 
how shuld a Mon aske such Serbice? And there-
fope may we to God foj our Pope Urban the 
† see that his old holy Entent be nor quenchid 
by his Enemys. And Christ that may not 
lys leis that the Enemies of a Mon be especially 
his homelye * meinty, and this is † both of Men 
and Fendis.

No. * XIX.

Dr. Wicliffe's Confession concerning the 
Eucharist.

I Knowleche that the Sacrament of the Au-
tar is very God vs Body in ourme 
of Bye: But it is in another Maner 
God vs Body then it is in Hevene. Foz in 
Hevene it is lege sote, in Foureme and Fiature of 
Hevde and Bide: But in the Sacrament, 
God vs Body is be Holye of God 
in Foureme of Bye: And is he another of 
Sene Fote, ne in Mannes Figure, but as a 
Man trelves foj to shenk the Himze of an Image 
whether it he of Oke or of Ale, and leeps 
his Thought in him in whom is the Image: 

* called * Family 
* sixth. 
† Truth
So myche more schulde a Man leve to thanke on the
Bynde of Bred, but thanke upon Christ; for
his Body is the same Bred, that is the Sacra-
mente of the Autere, and with all Cenelis, all
Devotion, and all Charite, that God wolde
gif him Woschipphe. he Crist, and then he re-
ceves God ghostly more * meriduall than the
Priest that yngus the Malle in letts Charite. For
the bodely cryng ne profites nouthe to Soule, but
in almykull as the Soule is fedde with Charite.
This Sentence is probbye he Crist that may
nought lye. For, as the Gospel says, Christ
that Night that he was betrayede of Judas
Scarich he toke Bred in hile Honds, and Blake
it, ybak it, and gas it to hile Discliplus to
er. For he lyes and may nor lye, this is my
Body.

Nro. XIX. **

Cotton Bibli. Narratio de morte subitanea Joannis Wycliffe
Odo. A. 14. Scripta propria manu Thomae Galfoigne qui
olim Doctor erat Sacra Theologia in academis Oxoniensi.

Jesu * Maria.

M Agifter Joannes Wickif Anglico per domi-
nunum Thomam Arundell Episcopum Cantu-
arianensem fuit post mortem suam excommimmatus,
& poleta per Doctorem in sacra Theologia Oxoniae,
sc: Magistrum Ricardum Flemmyng Eboracensis
Dioceos & nunc Episcopum Lincolniensem fuit ex-
humatus, & ossa ejus combusta, & cineres ejus in
aqua juxta Lythwyrt projecte fuerunt ex mandato
Pape
Pope Martin V. Et ille Wycliff fuit paralyticus per duos annos ante mortem suam, & Anno Domini 1384 obiit in die sabbati in die Sancti Sylvesteri in vigilia Circumcisionis Domini, & in eodem Anno sc. in die sanctorum Innocentium audiens misam in Ecclesia sua de Lystyrworts circa elevationem Sacramenti Altaris decidit percussus magna paralysia & specialiter in linguæ, ita quod nec tunc, nec postea loqui potuit usque ad mortem suam. In introitu autem fui in Ecclesiam suam loquebatur, sed sic ut percussus paralytic in eadem die loqui non potuit, nec unquam postea loquebatur. Hec dixit mihi Dominus Johannes Horn sacerdos octogenarius qui fuit sacerdos parochialis cum Wycliff per duos annos aique ad diem mortis Wycliff, & mihi juravit sic dicendo; sicut respondebo coram Deo, novi ita fuisset vera, & quia vidi testimonium perhibui.

Hoc ille dixit mihi doctore Galco ignaro Anno Domini 1441°.

Nº. XIX.

Why poor Priests have no Benefices.

Some causes menen some pone Priestes to MS. C.C.C. receive not Benefices. The First for dread of Symony: the Second for Dred of mitpending por Mens Gods; the Third for Dred of letting of better Occupation that is more light or easy, more certaine and more postable on every side. For if Men should come to Benefices by Gift of Prelates there is Dread of Symony. For commonly they taken the first Fruits or other Pensions, or holden Curates in Office in their Courts or Chapels or other Bain Office.
Ofttimes the Holy Priest's Life taught and ensample of Christ and his Apostles. So that commonly such Benefices come not freely as Christ commanded, but rather toz worldly Winning or Flattering of Praise and Thank of mighty Men and Lords, and not toz Ablenes of Kunning of God's Law, and true Preaching of the Gospel and Ensample of Holy Life, and therefore commonly these Prelates and Receivers ben souled with Symony that is cursed here on as God's Law and Man's Law techen openly, and many Saints and great Barbells it is is now that 8th dot. Gregory deith in plen Law of the Church and other Books that such Men as deliten Benefices, Duldin nor have them, but Men that seen them t0z Dread of Unablenes of themselves and Great Charge as did Meyles, Jerom, Austen, Gregory and holy Saints. And now who can late renne to Rome, and bear Gold out of the Lond, and pay it t0z dead Leah, and a little Writing, and strive and plead and curle t0z Tiches and other temporal Profites that ben clesed with Antichrist's Clerks Rights of Holy Church shall have great Benefices of Cure of many Thousand Souls tho' he be unable of kunning of Holy Write, nor in Will to teche and preche to his Suers but of cursed Life, and wicked Ensample of Pryde, of Coverelle, Glotony, Leachery and other great Sins. But if there be any ample Man that deere to live well, and teche truly God's Law, and besides Pryde and other Sins, both of Prelates and other Men, he shall ben holde an Hypocrite, a New Teacher, an Heretick, and not suffered to come to any Benefice. But it in any little potz Place to liven a potz Life, he shall be lo purfued and flanged that he shall be put out by Wiles, Cautes, Frauds and worldly Violence, and emprisoned, disgraced 92 byne if Antichrist's Clerks may t0z any Gold and cursed Lettings. And if Lords shullen pregent Clerks to Benefice,
cess, they wolen have commonly Gold in great
Quantic, and holde these Curates in their
Worldly Office, and allken the Wolves of
Hell to stranglen Mens Souls, so that they
have much Gold, and their Office don so
nought, and their Chapells holden up fo; Uain-
gloyp oy Hypocrisy, and yet they wolen not
present a Clerk able of Running of God's
Law, and good Life and holy Example to
the People, but a Rishin Clerk, oy a Penny
Clerk, oy wise in building of Cattes, oy World-
ly Doig, the he kume not reade well his Hau-
ter, and knoweth not the Commandments of
Gop, ne Sacraments of holy Church. And
yet some Lords to colsuren their Symony wole
not take fo; themselves, but kenerchiefs fo; the
Lady, oy a Palsrap oy a Tun of Wine. And
when some Lords wolen present a good Man
and able fo; Love of God and Christen
Souls, then some Ladys ben Means to have
a Dancer, a Tripper on Tapits, oy Hunter oy
hawker, oy a wild Player of Summers Ca-
menes, oy flattering and Gifts going be-
twixte, and if it he fo; dancing in Bed to much
the woole. And thus it seemeth that both Pre-
lates and Lords commonly maken a curted
Antichrist, and a quick Fend to be Master of
Christ's People, fo; to leaden to Hell to Sa-
thanas their Master, and suffer not Christ's
Disciples to teche Christ's Gospel to his
Children fo; to save their Souls. And so they
travele to exile Christ and his Law out
of his heritage, that is Christen Souls that he
bought not with rotten Gold ne Siluer, but
with his precious Heart Blood that he shed on
the Cross by most brenning Charity, But in
this presenting of evil Curates, and holding
of Curates in worldly Office letting them fro
their ghostly Cure, ben three Degrees of Cra-
tsyn agens Gop and his People. The first

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is in Prelates and Lords that thus holden Curates in their worldly Office; for they have their high States in the Church and Lordships, for to purvey true Curates to the People, and to mepntene them in God's Law, and punish them if they fallen in their ghastly Cure, and by this they holden their Lordships of God. Then if they make evil Curates, and holden them in their worldly Office, and letten them to lead God's People the right full Way to Heaven, but helpen them and supe Strepen them to lead the People to hellward, by withdrawing of God's Word, and by evil Example geving, they ben weindward Traitors to God and his People, and Vicares and Procuratores of Sathanas. Yet mere Trai
tery is in false Curates that geven olde office, to comen into such worldly Officis, for to spaire their. Wuch and leie it in Cresse, and to gett Lordship, and Maintenance against Or
dinances, that they dare not elepen them to Residence, and sake their Souls, but conchen in Lords Courts and Lusts and Case of their flesh for to gett no latte Benefices, and yp
polen not speedily to do their ghastly Office. Woe is to the Lords that ben lead with such cursed Hereticks. Antichrists, Traitors of God and his People, namely Traitors to Lords themselves; where Lords might en not. And in all their Lordship true worldly Hen to rule their Household and worldly Offices, but if they taken therto Curates that hen openly false Traitors to God and his People: Where Lords hen so blindered that they percei
den not that such Traitors that openly hen falles to God, that they wolen much more hen falles to them. But the most Traiery is in false Conscours that shulden by their Office warne Prelates and Lords of this great Pe
rui, and Clerks also that they holden none such Curates
Curates in their worldly Offices, for they do not this left they lessen Lordship and Friendship and Gifts, and Welfare of their Sinking Belie, and so they sile Christian Souls to Satan's foe to have Likings of their Sinking Belie and make Prelates and Lords and Curates to live in Sin, and Traiter of God and his People, and so agens the Hire that Lords given their Confessours they receive them in their Souls' Health, and meyn-tenen them in cursed Traiter of God and his People; and thus almost all the World goeth to Hell for this cursed Synony, and Siale Confessours. For common Prelates, Lords and Curates ben endenymed with this Heresie of Synony and never don very Repentance and Satisfaction therefore. For when they have a fat Benefice geten by Synony they forsaken it not as they ben bounden by their own Law, but wittingly use forth that Synony, and siven in Riot, Covetisse, Pride and don not their Office neither in good Example ne in true Taching. And thus Antichrist's Clerks Enemies of Christ and his People by Money and Flattery, and deadly Love, geding to them leading of the People, and so bare true Priests to teche them God's Law, and therefore the Blind leadeth the Blind, and both Parts runnen into Sin, and fall many to Hell, and it is huge Wonder that God of his Righteousnes destroied not the Houses of Prelates and Lords and Curates as Sodom and Gomor for this Heresie, Eroctions and other Cursedwesles that they haunten. And for Dread of this Sin and many mo, some poez Wretches receive no Benefices in this World.

Cap. 2. Yet tho' poez Priests mighten freely getten Presentation of Lords to have Benefices with Cure of Souls they dyden of mispending of poez Mens Goods. And this is more Dread
concerning Preach then the first anemiptis their own perils. For: Priests often hold them paide with good and illing. and as St. Paul teacheth: and if they have more it is poor Men's Good as their own Law, and Jerome and God's Law leyn, and they ben Keepers thereof and procurators of poor Men. But for Institution and Induction he shall give much of that Good that is poor Men to Bishops Officers, Archdeacons and Officials that ben too rich, and not freely comen thereof. And when Bishops and their Officers comen and comen to visit the, they nourish men in open Sin for annual rent, and don not their Office but sell men souls to Satan for many, wretched Curates ben ned to feele them richly, and give Procurec and Synage, yes against God's Law and Man's and Reason, and against their Conscience, and also they should not be sufferd to receve truly God's Law in their own Sujects, and warn them of false Prophets who deceiver them both in Belief and Teaching and good Life, and earthly Goods, as Christ both in the Gospel, and commandeth Curates to do the same in Pain of their Damnation. (For then they must criew to the People the great Sins of Prelates, and other new seyved Religious, as God biddeth) but they demen that such sad keepings of Sin is Envy, underring of Prelates, and destroying of Holy Church. And they must not be sufferd to do sharp Execution of God's Law against their Sujects ben they never so openly cursed of God and flander'd of Christian Religion, if the high Clerks of Anti-christ have Gifts and Penions by Year to sus fer cursed Men in open * Abowerie and other Sins. For when they ben sorely amended by Officials and Deans no man be hardy to waken them one of their Lusts of Sin, for that

* Synodals

* Sacerous

* Adultery
Hullé destrey Jurisdiction, and winning of Prelates, and their curé Jurisdiction is cleped by Hypocrisses the great Arms of Antichrist. But hereby they make large Kitchins, golden Face Horse and Hounds, and Hawks and Scrupletts gaily arrayd, and suffer poor Men to starve fo2 Mischief, and yet suffer and confrempen them to go the broad Way to Hell. Almoste many times their Patrens, and other Getters of Countrie and idle * Shavers, hours wilken look to be feasted of such Curates, and else make them lese that little Thing that they and poy; Men shullen live by. So that they shullen not spend the * Dymes and Offerings after good Conscience and God's Law, but wais them on hui2 mighty and rich Men and idle, and else fo2 Travelle, Cost and Emnity and despising that they shullen suffer, and on the other side fo2 Dread of Conscience them is better to forsaie all than to hold it forth. Also eche good Day commonly these small Curates shullen have Letters fr2 their Ordinary to summon, and to curte poy; Men for nought, but fo2 Covetisse of Antichrist's Clerks, and but if they not summoned and curten the2 they know no cause why anemptis God's Law, they shullen ben hurled and summoned fro Day to Day, se2 say Place to farther, 02 cursed 02 lese their Benefits 02 Profits thereof. For else as Prelates shyen they by their Scelty shulen soon de-}

† based.
* impaire to * preire them in Name, and worldly Goods, and so many cursed Preiers hath Antichrist brought up by his worldly Clerks to make Curates to milpenned pou? Mens Goods, and not truly do their Office, or else to forsaken all, and let Antichrists Clerks as Lords of this World, peo more cruelly than other Tyrants rob the pou? People by seynd Centuries, and teche the Fends' love both by open Preching and Example of their cursed Life. Also, if such Curates ben stirred to gone learn God's Law, and teche their Parishes the Gospel, commonly they shullen get no leave of Bishops but for Gold; and when they shullen most Profit in their Learning, then shullen they be eliped home at the Prelates Will. And if they shullen have any high Sacraments, or Points of the high Prelates, commonly they shulle buy them with pou? Mens Goods, with Book 02 with Crook, and so there is full great Peril of evil spending of these Goods, both agent high Prelates, anemptis rich Men of Country, as Patrons, Parsoons and other Getters of Country, and their own Ryn, for Sake of the World, and for Shame, and evil * Deming of Men. And ceres it is great Wonder that God suffreth so long this Sin unpunished openly; namely of Prelates Courts that ben Mens of Thieves, and Larders of Hell: And if of their Officers that ben loitel in Malice and Covetise, and of Lords and mighty Men that shullen destrop this Wrong and other, and mepntenen Truth and God's Servants, and now mepntenen Antichrist's Failness and his Clerks for Part of the Winning. And how simple Priers, duren take such Benefices? But if they were mighty of Cunning and good Life, and heartly to agencrond these Wrongs, and mo that we may now touch for the Multitude of them, and loitel colouring by Hypocrisie.

—But
But certes God suffereth such Hypocrites and Tyrants to have Name of Prelates for great Sins of the People and Unworthiness thereof, that eche Part lead other to Hell by Blindness of the Fend. And this is a Thousand Fold more Vengeance than if God destroy bodily both Parts, and all their Goods, and Earth therewith, as he did by Sodom and Gomor. For the longer that they liven thus in Sin the greater Pains shullen they have in Hell, unless they amend them. And this Dread and many mo, make some poore Priestes to receive none Benefices.

Cap. 3. But yet the' poore Priestes might use their Freegift Presentation of Lords and again holpen by meynitening of Kings, and help of good Commons for Extortions of Prelates and other mispending of these Goods that is full hard in this reignings of Antichrist's Clerks: Yet they dyden soe that by angular Cure obtained of sinfull Men they shulden be letted fro better Occupation, and fro more Profit of holy Church. And this is the most Dread of all as anemis their Persons; for they have Cure and Charge at the full of God to help their Bethzen to Heavenward, both by Teaching, Praying, and Example giving. And it seemeth that they shullen most easilie fulfill this by general Cure of Charity as did Christ and his Apostles, tho they binden them not to one singular Place as a tep Dog. And by this they most skilfully save themselves, and helpe their Bethzen: For now they ben free to see fro one City to another, when they ben pursued of Antichrist's Clerks, as hideth Christ in the Gospel. Also now they may best without challenging of Men go and dwell among the People where they shullen most profit, and in convenient time come and go after stirring of the Holy Ghost, and not be bounden by unfull

X
Men's Jurisdiction for the better doing. Also now they sue Christ and his Apostles near, in thus taking Alms worthily and freely of the People that they teach, than in taking Dynes and Offerings by Customs that unwisely men ordynen, and used now in the Time of Grace. Also this is more needful in both Sides as they understood by Christ's Life, and his Apostles: For thus the People giveth them Alms more worthily and devoutly, and the taken it more meekly, and men more busy to lerne, kepe and teche God's Law, and so it is the better for both Sides. Also by this Manner might and shulde the People give freely their Alms to true Priests that truly kepen their Oyer and freely and openly taughten the Gospel, and withzawen fro wicked Priests, and not to be contrepun to pay their Tiches and Offerings to open cursed Men, and not mepntenere them in their open Cursefulness. And thus shulde Symony, Covetise, and Adulterie of worldly Clerks be laid down, and Holiness and true Teching and Knowing of God's Law be brought in both in Clerks and * lewde Men: Also thus shulde striving, plesing and cursting for Dynes and Offerings, and hate and Discord among Priests and lewd Men be ended, and Unity, Peace and Charity mepnten'd and kept: Also these Benefices by this Course that Men use now bringeth in Worldliness and needles Business about worldly Offices that Christ and his Apostles wolden never taken upon them, and yet they were more mighty, more witty, and more hezynge in Charity to God and to the People both to live the best Manner in themselves, and to teche other Men. Also Covetise and worldly Sikefulness of Clerks, and Occasion of Covetise and Worldliness of the People shulden be done away, and Christ's Poverty and
and his Apostles, by Example of poor Life of Clerks, and trust in God, and delight of heavenly Bliss thulde regne in Christen People. Also then thulde Priests study holy Writ, and be devout in their Prayers, and not be tured with new Offices as new Songs, and no Sacraments than Christ used and his Apostles that taught us all Truth and stridly laving of Christen People. Also mochil Blasphemy of Prelates and other Men of separed Obedience, and nedless Swearings made to worldly Prelates thulden then cellen, and lovest repn Obedience to God and his Law, and eschewing of nedless Other thulde regne among Christen Men. Also then thulde Men eschew commonly all the Perils laid before in the first Chapter and second, and many Thousand mo, and live in Cleenless and Sikerness of Conscience. Also then thulde Prelates be bult to seke God's Worship and laving of Mens Souls, and not their own worldly Elop and Winning of worldly Writ. Also then thulden Prelates lide like to an Angel, as they ben Angels of Offices, where they liven now as Swine in leship Lusts, and turnen aken to their former Sins as Hounds to their Iuing, for abundance of worldly Goods, and Idleness in their godly Office, and overmuch Business about this worldly Life. For these Dripps and many Thousand mo, and soz to be no like to Christ's Life and his Apostles, and soz to profet mo to their own Souls and other Mens, some poor Priests thicken with God to travel about where they thulden most profsten, by Evidence that God gevereth them, the while that they have Time and little bodily Strength and Youth. Neither they dammen not Curates that do well their Office, so that they keepen Liberty of the Gospel, and dwellen where they thulden most profsten, and that they techen truly and stably God's Law against
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* Deceits agent false Prophets, and cursed Fends * Lymes. Christ for his endless Mercy help his Priests and common People to beware of Antichrist's Deceits, and go even the right Way to Heaven, Amen, Jesu, for thy endless Charity.

NO. XX.

A. D. 1394. Conclusiones LOLLARDORUM in quodam libello porrecte pleno Parliamento Regis Anglie, regnante illufrissimo Principe Richardo IIo, Anno ejus circiter XVIII°.

Prima Conclusio est, quod quando Ecclesia Anglia incepit delirare in temporalitate secundum novercam suam magnum Ecclesiam Romanam, & Ecclesia fuerant auctorizatae per appropriationem diversis locis, fides, fpes, charitas incepertut fugere de Ecclesia nostra; quia superbia cum sua dolorosa genealogia mortalium peccatorum vendicabat hoc titulo veritatis. Ista Conclusio est generalis & probata per experientiam, confuerutudinem ac manerium five modum sitcet postea audietis.

Secundae Conclusio, quod nostrum usuale Sacerdotium quod incepit in Româ, factum poestat Angeli altiori non est istud Sacerdotium quod Christus ordinavit sui Apostoli. Conclusio ista probatur, quia Sacerdotium Romanum factum est cum signis, ritibus & pontificaliibus benedictionibus modice virtutis, nullibi exemplatis in sacra scriptura; quia Ordinale Episcopi & Novum Testamentum modicum concordant, & nos nescimus videere quod Spiritus Sanctus propter aliqua talia signa confert aliquod donum, quia ipsae & omnia nobilia dona sua non possunt stare cum mortali pec- cato in nullâ personâ. Corelatium huicmodi conclusionis est, quod est dolosum intercludium hominibus
minibus sapientibus, videre Episcopos ludere cum spiritu saneti in collatione suorum ordinum; quia ipsi dant coronas in caracteribus loco alborum cor-
vorum, & hæc liberata est Antichristi introduceta in saneta Ecclesiam ad colorandum oiciosatem.

Tertia conclusione, quod lex continentia injuncta Sacerdotio, quæ in prejudicium mulierum prius fuit ordinata, inducit Sodomiam in totam sanitam Ecclesiam; fed nos excusamus nos per Bibliam, quia suspexit decretum dicit quod non nominabimus illud. Ratio & Experientia probant istam conclusionem; Ratio, quia delicata cibaria virorum Ecclesiasticorum volunt habere naturalem purgationem vel pejorem. Experientia, quia secreta pro-
batio talium hominum est, quod delectantur in mul-
lieribus, & cum tu probaveris talem hominem, no-
ta eum benë; quia ipsæ unus ex illis est. Corela-
rium istius est, private Religiones & inceptores fave
origo istius peccati essent maxime digni annullari,
sed Deus de potentia sua super peccatum occultum in Ecclesiæ sua immittit apertam vindictam.

Quarta Conclusio, quod factum miraculum Sac-
cramenti Panis, inducit omnes homines, nisi sunt
pauci in ydolatriam; quia ipsi putant quod corpus Christi quod nunquam est extra coelo,
virtute verborum Sacerdotis, includeretur essenti-
aliter in parvo pane quem ipsi ostendunt populo:
Sed velit Deus quod ipsi vellent credere, quod
* Doctor Evangelicus dicit in suò Tri-
* Jo. Wie-
alo go, quod panis Altaris est accidentaliter cor-
pus Christi, quia nos supponimus quod per istum
modum potest quilibet fidelis homo & mulier in
Dei lege facere Sacramentum istius panis sine ali-
quo tali miraculo. Corelatione conclusio est, quod
licet corpus Christi fit dotatum sempiterno gaudio,
servicium de corpore Christi factum per frat-
trem Thomam non verum est, sed pictum, plenum
fallis miraculis: Nec est mirum, quia Frater Tho-
mas illo tempore tenens cum Papâ voluit set fecisse
miraculum de ovo galinae; & nos cognoscimus
bene,
bene, quod quodlibet mendacium aperte praedicatum, vertit ad dedecus illius qui semper verax est & sine aliquo defecit.

Quinta Conclusio, quod Exorcismi, & benedictiones factæ super Vinum, Panem, Aquam & Oleum, Sal, Ceram & Incensum, Lapides Altarum & Ecclesiae Muros, super Vestimentum, Mitram, Crucem & Baculos peregrinorum sunt vera practice necromantiae potius quam sacra Theologia. Ita Conclusio probatur sic; quia per tales Exorcismos creature honorantur esse altioris virtutis quam sunt in natura sua propriis; & nos non videmus aliquid mutationis in aliquá creaturá quae est sic exorcisata, nisi per falsam idem quod est principale artis Diabolicæ. Corelarium, quod si liber exorcisandi aquam benedictam lec tus bene in Ecclesia effet, totus fidelis; nos cogitamus veraciter, quod aqua benedicta usitata in sacrâ Ecclesiae, foret optima medicina pro omnimodi langui bus, videlicet Sophia, cujus contrarium indices experimur.

Sexta Conclusio, quod Rex & Episcopus in unà persona; Praedatus & Judex in temporalibus causis; Curatus & Officialis in mundiali officio facit quodlibet regnum extra bonum regimen. Ita Conclusio aperte ostenditur; quia temporale & spirituale sunt duas partes totius Ecclesiae Sanctorum, & ideo iste qui posuit se ad unum non intromittat se de alio, & nec posse duobus Dominis servire, &c. Videatur quod hermaphroditus vel ambidexter esset bona nomina pro talibus hominibus duplicis status. Corelarium est, quod ideo nos Procuratores Dei in ista causa prosequimur erga Parliamentum, quod omnimodi Curati tam superiores quam inferiores sint plene excusati, & occupent se in curâ sua & nulla alia.

Septima Conclusio, quod spiritualia orationes pro animabus mortuorum factæ in Ecclesiæ nostræ preferentes unum per nomen antequam alium, est falsum fundamentum eleemosynæ, super quod omnes domus eleemosynarum Angliae nequiter sunt fundata.
Ex. Ita Conclusio probatur per duas rationes; una est, quod oratio meritoria & alicujus valoris deberet esse opus procedens ab alta charitate; & perfecta charitas excipit nullam personam, quia diligentia proximum suum fuisse teipsum. Quapropert apparat nobis quod donum boni temporali solitarum Sacerdotibus, & eleemosinarum domibus est principale consolationis spiritualis orationis, quae non est longè à Simoniá. Alia enim ratio est, quia spiritualis oratio facta pro hominibus damnatis ad temptam ponam, est Deo multum displicens, & quamvis sit dubium, verisimile est sibi populo Christiano, quod fundatores eleemosynarum domus, propter suam venenofam dotationem sunt pro majori parte pertransiti latarum viam. Corollarium est, oratio valoris procedens ex charitate perfecta amplexaret in generali omnes quos Deus vellet habere salvatos, & dimitteret illam utitatam mercandiam pro spiritualibus orationibus factam mendicantibus possessionatis, & alis Sacerdotibus conducticiis, qui sunt populo magni operis toti regno manutentus in ociositate; quia fut probarum in uno libro quem Rex habuit quod centum Domus eleemosinarum sufficiunt toti regno, & ex hoc proveniret majus incrementum possibile temporali partì.

VIII. Ochava Conclusio, quod peregrinationes, orationes, & oblationes factae coebris Crucibus sine Robis & frudis ymaginibus de ligno & lapide, sunt prope consanguinea ad ydolatriam, & longe ab eleemosynâ: Et quamvis ista inhibita & imaginaria sint liber erroris populo laicali adhuc ymago usuali de Trinitate est maxime abominabilis. Istam Conclusiōnem Deus apertè ostendit, praecipiens eleemosynam fieri homini indigenti: quia ipsi sunt

† So it is in Spelman, but it seemes to be miswritten. It thus translates this Part of the Sentence: Which other wise were strong enough to work, and to serve the whole Realm, and maintaineth the same in Idleness to the great Charge of the Realm, Vol. I. p. 663. c. 1. ed. 1632,
ymago Dei in majori similitudine quam lignum vel lapis; quia Deus non dixit faciamus lignum vel lapidem ad ymagnem & similitudinem nostram, fed hominem; quia supremus honor quem Clerici nominant lateriam pertinet ad Deitatem solum; & inferior honor quem Clerici vocant duliam pertinet ad hominem & angelum, & ad nullam aliam interiorum creaturam. Corelarium est quod servicium de Cruce factum bis quolibet Anno in nostrar Ecclesiam est plenum ydolatria, quia si illi clavi & lancea deberent ita altè honorari, tunc essent labia Iuda, si quis possit habere, *vera reliquiae. Sed rogamus te peregrinum ad narrandum nobis, quando tu offeris officium Sanctorum in senio positis in aliquo loco, utrum tu relevas Sanctum qui est in gaudio, vel illud pauperum eleemosynae domicilium quod est ita bene dotatum, ob quod homines sunt Canonizati Deus scit quomodo, & ad loquendum magis plane, fidelis Christianus supponit, quod puncta illius nobilis hominis, quem homines vocant Sanctum Thomam non fuerunt causa martyrii.

IX. Nona Conclusio, quod auricularis confessio qua dicitur tam necessaria ad salvationem hominum cum fida potestate absolutionis, exaltat superbiam Sacerdotum, & dat illis opportunitatem secretarum sermo- cinationum quas nos nolumus dicere, quia Domin\* & Domini* attestantur quod pro timore confessionis est opportunum tempus pro- cessionis (id est) of *untyng & aliarum secretarum convocationem ad peccata mortalia. Ipsi dicit quod sunt Commisfarii Dei ad judicandum de omni peccato; ad perdonandum & mundandum quernuncugh eis placuerint. Dicit quod habent claves Caeli & Inferni, & possunt excommunicare & benedicere, ligare & solvere ad voluntatem eorum, in tantum, quod pro *tusello vel xii denariis volunt vendere benedictionem Caeli per Cartam & clausulam de warrantia sigillata Sigillo communi. Ista Conclusio sic est in usu quod non indiget
indiget probatione aliqua. Corelarium est quod Papa Romanus qui singitur altus Thesaurarius totius Ecclesiæ, habens illud dignum jocale passionis Christi in custodia, cum meritis omnium Sanctorum in Cælo, per quod dat fictam indulgentiam à poena & culpa, est * corelarius scriptus ; maxime extra charitatem ex quo potest liberare omnes prizonarios existentes in inferno ad voluntatem suam, & ipsos facere nunc quam venire ibidem. Sed sic quilibet fidelis Christianus potest bene videre, quod multa secreta falsitas abscondita est in Ecclesiâ nostra.

Decima Conclusio, quod homicidium per bel- lum vel prætensam legem Justiciæ pro temporali causâ * fine spirituali revelatione, est expresse contrarium Novo Testamento, quod quidem est lex gratiae & plena misericordiarum. Ita Conclu- fio est apertê probata per exempla prædicationis Christi hic in terra, qui maxime docuit hominem ad diligendum inimicos, & ad miserandum eis, & non ad occidendum eos. Ratio est hæc, quod pro majori parte, ubi homines pugnant, post primum iactus charitas rumpitur, & quisquis mortit extra charitatem vadit rectam viam ad infernum. Et ultra hoc nos bene cognoscimus, quod nullus clericus scit liberare per scripturam, vel per rationem legitimam punitionem mortis pro uno peccato mortali & non pro alio; sed lex misericordiae quæ est Novum Testamentum inhibet omnimodum hom- micidium, nam in Evangelio dicitum est antiquis Nos occides. Corelarium est, quod sane est expoliatio pauperis populi quando Domini adquirunt indul- gentias à pænâ & culpâ illis qui juvant exercitum eorum ad interficiendum populum Christianum in longinquæ terris pro temporali lucro, sicut & nos vidimus milites qui currunt ad ethnicos (id est) in totâ pœṭḥenæ ad quærendum eis nomen in occasi- one hominum multo magis malos merentur grates de Rege pacis, quia per humilitatem & patientiæm nostram fides suæ fuit multiplicata, & pugnatores ac interfectores Christi Jesu odit ac minatur, di- cens, Qui gladio percusit, gladio peribit. %
XI. Undecima Conclusio, quod votum continentiae factum in nostrâ Ecclesiâ per mulieres quæ sunt fragiles & imperfectæ in naturâ, est causa inductionis maximorum horribilium peccatorum possibilium humanae naturæ; quia licet interficio præorum antequam baptizentur, & abortivorum, & destructio naturæ per medicinam sint turpia peccata, adhuc commixtio cum scipsis vel irrationibus bestiis, vel creaturâ non habente vitam tali transcendent indignitate ut puniantur poenis inferni. Corelarium est, quod viduae & tales quæ accipiunt Mæcellum & Annullum dedicatæ pastæ, vellemus quod essent desponsata, quia nescimus eas excusare à privatis peccatis.

XII. Duodecima Conclusio, quod multitudo artium non necessariarum usitatârum in nostro regno nutrit mulsum peccatum in Wölte curiositate & inter Disquiûng. Illud ostendit ex parte Experiencia & Rasio, quia natura cum paucis artibus sufficit ad necessitatem hominis. *Hoc Corrollarium de est in F. X.*

*Hoc Corelarium de est in F. X.*

Hæc est nostra ambassiaata, quam Christus praecipit nobis prosequi isto tempore maxime acceptabilii pro multis causis. Et quamvis iste materiæ sint his breviter notatae sunt tamen largiûs declaratae in alio libro, & multæ aliaque plures totaliter in nostro proprio langagio, quas vellemus ut essent communnes toti populo Christiano. Rogamus Deum de maxima sua bonitate, quod reformet nostram Ecclesiæ totaliter extra junctionem ac perfectionem sui primi iniitii.
Versus sequentes prædictas Conclusiones.

Plangunt Anglorum gentes crimen Sodomorum,
Paulus hort horum sunt ydola causa malorum.
Surgunt ingrati greziae Simone nati,
Nomine praedati hoc defensare parati.
Qui Reges effis populis, quicumque praestis,
Qualiter his gestis gladios prohibere potestis.

Nº. XXI.

Testimonium Universitatis Oxoniensis de Docta
rina et vita Joannis Wicleff.

Universitas Sanctæ Mariæ Ecclesiæ filius, ad
quos praestantes litteræ pervenerint, Cancellarii
Univrsitatis Oxoniensis, Certulque Magistri
rum unanimis, Salute in Domino sempiternum.
Quia strenuorum facta, proborum laudes & meri
ta perpetuò non concedes silentio prætermiti, sed
ut ipfa relatione continua in sui testimonia, &
alienum exemplum sana veriloquus prædicit in se
motis: Quia eam sagax humane præterrectio
hominum crudelitate penfâ contra blasphemantes
alternos insultus, hunc modum referendi, & hunc
clypeum defensionis instituit, ut, cum vocale tes
timonium ubique adeste non poteat, suppleat cala
mus per scripturam; hinc eft, quod specialis be
nevolentiae animum, ac teneritatis curam super
Universitatis nostra quondam filio Joanne Wicleff,
sacte Theologiae professed secundum rerum suq
rum exigentiam possidentes, eorde, voce, & scrip
turâ, suas conditiones in vita laudabilest suflicate
artestamur. Cujus morum honetatem, senten
tiarum profunditatem, & redolenti famæ suavi
tem ad communem fidelium notitiam, eò
ferve-
serventius cupimus pervenire, quo sue conversatio-
nis maturitas, ac laborum assiduitas, ad D e s lau-
dem, proximorum saltem, Ecclesiaeque profectum
evidentiis tendere dignoscatur. Vobis igitur patre-
sacramus per presentes, quod ejus conversatio ab an-
nis tenebris in tempus sui obitus continuata, sic pra-
clara extitit & honesta, ut nunquam de ipso irreti-
tio vel suspicionis sinistræ ac infamiae nota resperfa
fuerat, sed in respondendo, legendo, praedicando,
determinando, landabileret se habuit, velut fidei
fortis athleta singulos mendicitate spontanea Christi
Religionem blasphemantes, sacrae Scripturæ senten-
tiis catholice expugnavit. Nec fuerat predictus
Doctor pro heretica pravitate convic tus, aut per
nostros Praefatos post ejus huminium traditus in-
cendiis. Absit enim, quod nostri Praefati tanta
probitas virum pro heretico condemnavent, qui
in Logicalibus, Philosophicis, & Theologicis ac
Moralibus, & speculativis, inter omnes nostræ
Universitatis, ut credimus, scripsaret sine pari.
Quæ omnium & singulorum notitiae, ad quorum
manus presentes literæ pervenerint, ut dici Doctoris
fama habeatur erubior, producere delectatur. In
cujus rei testimonium has literas nostras testimonia-
les, sigillo nostro communi secimus consignari. Da-
rum Oxonia in Domo nostræ Congregationis V die
mensis Octobris, Anno Domini MCCCVI.

N°. XXII.
Nº. XXII. Ad pag. 21.

In a †† little Book written soon after Dr. A.D. 1403 Wicliffe's Death by one of his Followers, a Friar Minorite is thus represented wheedling a Man out of his Money.

We havn so taken the World, and in welveth,
In Penance and Poverse, and preacheth the Puple,
By Entampl of our Liff, Souls to helpen,
And in Poverte presen for al our Partnerences
That gybeth us any Good, God to honouren,
Other Bel, other Book, 02 Bred to our Fode,
Other Cartel, other Cloth, to coveren with our Bones:
Moneye, other Money woryth * here * mede is ** their Reward.
For we buldeth a Burrogh a byd and a large;
A Chiche and Chapite, with Chambers alofte,
With wyde Wyndowes ywrought, and Walkes wel heye
That mote ben poztreid, and paint, and pulched ful clene
With gay glitering Glas, † glowyng as the † thining Sunne.
And mightes you amenden us with Moneye of thyn owen,
Thou shouldest knely before Christ in compass of Gold,

†† Imprinted at London by Reynold Wolfe 1553. 4º with this Title, Pierce the Ploughman's Creed. See Mr. Hearne's Edit. of William of Newburgh. Vol. III. p. 770, 771, 772.
In the wyde Wondows westward wel neigh in the
Mysel,
And Saint Francis hymselfe that follen the in his
Cope,
And presente the to the Trinite, and praye for thy
Synnes.
Thy Name shal noblish ben wyten and wyght
for the * Pones
And in Remembrance of the † pray there for ever.

Thus did the craftey Friers, to gain their own
Ends, soothe the Pride and Vanity of Men. And
how successful they were in so doing the same
Writer shews in a Description which he gives of
one of the Convents, of the Preaching Friers.

* Purpose
† read

Than thought I to * frayne the first of this
source Odisers,
† their
** I hafted
‡ such
* afterward
** thought
† earnestly

And preste to the Pechours to prove † her Wille
‡ Ich * highe to her House to herken of more,
And when I came to that Courte I gaped aboute,
† Swich a hylde bold phuld upon Erthe heighte,
Way I thought in carnyn * lythen a long Tyme
I * lemed * upon that Hous, and † yeerne there-
on loked,
Who the Pileres weren paient, and pulshed ful
clene,
And quynily prochen with curious Knottes,
With Wynndowes wel prysought, wyde up alouder.
And thanne I entred in, and euen faste wynte,
* building
And al was wallt that * wone, though it wild
were
With Potternes in pricate to passen when hem bitte.
† used
* engraved
† look

Dychegardes and Erberes † ecelt wel cleene,
And a curious Crost craftey * entayled,
† look
With Tabernacles byghte to † rosen al abouren;
The Pys of a Ploughlond, of Penies to rounde
To aparile that Pysle were pure Litel.
† Church
Than I munter me forth the † Synestre to knowen,
And awayed a Wone wondery wel phild,
** finely
† Church
Caved.
* prorven

With
With Crochets on Copneres, with Knotes of Gold.

Wyde Wyndowes puzought, yppizten ful thiakte,
Whynen with Hapen Shelves to heaven aboute,
With Merkes of Merchants pynedlebetisene,
Mo than twentie and two thynne pynombed.

Ther is non hercud that hath half with a Knyll
Right as a J Hageman hath rekned hem newe.
Tombs upon Tabernacles, ybbe opon Lofce,
Houled in Hynes harde set abouten
Of armed alabauntre clad for the Pones,
Maod opon Machel in many Manner wyte.

Knyghtes in their *Constance clad for the Pones,
Alle it comed byntes placede opon Erthe,
And lovely Ladies puzought leven by her Sydes,
In many gap * Garnemens that weren gold byter.

Though the Tax of ten Pene were erewely ppazdered,

Holde it nought maken that Houle halke as I trowe.

Than came I to that Cloystre and gaped abouten,
Whough it was pilered and peyn, and pọztreyp wel clene,
All * phyled with Leed lowe to the Stones.
And ppaved with * poyntil ich Poynt after other
With Tundses of elscie Tyn cloed al aboute,
With Laboures of Latin lovelyche pgraighthed,
I trowe the Spanyage of the Goddes in a gret Swayne,

Polde aprsale that Place, w Poynt tyl other * would not Ende.

Than was the Chaplere Houle puzought as a gret Chirche,
Cophen and covered, and * quyntelyche entapyed
With * lemliche * selure pletter on lofce,
As a Parliment Houz pystemed aboute.
Thanne * see'd I in to taypoure and sond there another,
An Halle loz an hygh Kyng an Houshold to holven,

With
With bynde Bpes abouten yrenched well clene,
With Wyndowes of Glasse brought as a
Chirche.
Than walked I lerrer, and went al abouten,
And tygh Hales ful Heygh, and House ful
Noble,
Chambres with Chymeneys, and Chapeles gape,
And Kychenes for an high Kyng in Castles to
holde:
And her I Doitoure tyght with Dores ful
Stronge,
Fermery and Fraitur, with Fele mo Houles,
And al Stronge Stone Wal terne upon Heithe,
With gape Garites and grete and ich Hole yglased,
And other Houles nowe to herberve the Queen.
And yet thile Bilderes wiln beggen a Bage ful
of Whete
Of a pure poze Man, that may onethe Paye
Half his Rent in a Pese, and half ben byghynne.
A SUPPLEMENT TO THE HISTORY
Of the LIFE, &c. of
Dr. JOHN WICLIF.
Advertisement.

After the foregoing Papers were in the Press I received by the Favour of the Right Reverend Dr. Timothy Goodwin Lord Bishop of Kilmore in the Kingdom of Ireland, and Dr. Martin Fellow of Merton College in Oxford the Copies of several MSS. in the Bodleian Library, and the Library of Trinity College near Dublin. Which Papers coming too late to be used in their Proper Places, and being unwilling the History should want that Light which I think they give to it, I have been forc'd to add this Supplement, in which I have reviewed what I have before written, and made such Corrections and Additions as I thought necessary to make the History compleat.
Reface p. vii. add this marginal Note at the Bottom. Mr. Nicholas Basseley on his Perusal of the Deeds and Grants of Rents, Houses and Lands to the Hospital of East-bridge in the City of Canterbury has observed that when an Hospital or Religious House gain'd any footing in any Land or Tenement, they wound themselves so entirely into the whole Possession at last, that they became Proprietaries in it. This Hospital had here, says he, at first a Lease for 25 Years in this Land assigned over to them: Before the Term of Years was half expired, they made themselves Proprietaries in it for ever. Also when Lands or Tenements have been given to an Hospital or Religious House, and the Donor hath referred to himself or his Heirs some small yearly Rent, as 2 d. 6 d. 8 d. 12 d. 16 d. 2 s. 5 s. or the like; they never ceased till they had obtained a Release of that Rent. Of which there are several Instances in the forenamed Deeds or Grants in Bleam and Canterbury made to this Hospital. Lib. Hospitii de East-bridge MS.
Page vii. add after the Word foolish.

De Successi. Arch-Bishop Uber has shewn us that it was laid to the Charge of Bruno of Angiers and of Berengarium of Tours that they did all they could to overthrow the Baptism of Infants, and denied that Baptism was profitable to them to their Salvation. But the learned Arch-Bishop observes that all that they seem to have denied was, 'That Baptism does not ex opere operato, or by the bare Administration of it, confer Grace and Salvation according to that of the Apostle, 1 Cor. iii. 7. 'Neither is he that planteth any thing, neither he that watereth; but God that giveth the Increase.'

Page xix. line 23. add in a new Paragraph:

Thomas Sprotti Chronica.

Tunc temporis [Anno 1377.] Joannes Wyckliff duxit populum in errorem.

Page xxvi. add after the last Line.

Reflections upon Mr. Varillas his History of Heresy Book I. Tome I. as far as relates to English Matters, more especially those of Wycliff. Printed A. D. 1688.

It was his [Wycliff's] great Esteem for the Holy Scriptures, of which his Translation still remains a memorable Instance; his right Notion of the B. Eucharist; the Opposition he made to the encroaching Mendicants in behalf of the secular Clergy, not to mention his confess'd Excellencies in Polemick Divinity and Philosophy, with a Strictness of Life which his Acquaintance rever'd, which his Adversaries, amongst all their Accusations, have never pretended to call in question, and which engaged in his Favour the major Part of the University where he lived, and particularly the Chancellor and both the Proctors of the Year.

Apologie for 1382.——— The Diligent Dr. James may be consulted by the curious———till some generous Pen shall appear more fully in the Cause of Wickliff, and do Justice to so eminent a Confessor.

Dr.
Dr. White Kennet Bishop of Peterborough.

It would however raise the Indignation of an English Churchman to hear Wicclif, the Glory of our Nation, as well as the Honour of our Mother Oxford, the first Discoverer and Guide in our blessed Reformation, to hear him now at last by Writers (not yet disowning the Name of Protestants) so villified and abused as if his Ashes were once more to be burnt, and his Memory devoted again to Popish Execrations. I cannot but wish——that this unchristian Liberty of running down our first Reformers, would incite some honest Church-man to draw up a fair Account of the Life and Writings of the learned and pious Mr. John Wicclif.

P. 1. at the End of the second marginal Note add after Riche mount; tho' on the best Enquiry I have been able to make I can hear of no such Village thereabouts. Only I am informed that there is a Branch of the Wiccliff's Family in the Neighbourhood of Richmond, who were formerly Lords of Wiccliff, and had a considerable Estate there, and that among them there goes a Report, tho' they have no authentick Evidence to support it, that John Wiccliff was of their Family.

P. 3. li. 29. add after England in another Paragraph. In the Yeast 1356 Mr. Wiccliff published a Tract of the last Age of the Church, which begins thus, Alas for * Hovwe grete Prelats sittinge in Dekenels and in Schadewe of Deeth, not havinge him that openly crieth. Al this I wil geve gis thou avance me, thei make Referbaciouns the which ben elipid Dymes, first Frytis, other Pencions after the Opinion of them that trete this Matte. In this little Tract which is very short, he shews from the Abbot Joachim's Book Of the Seedis of Profetis, and of the Sayings of the Popes, &c. St. Bernard, the Verfes of the Sybils, &c. that, as he expressis it, Seculer Pow-er of the Poopy Boost if elipired, and that bothe + Stc MS, penjaunce of Swerde, Myplexeits unknoune Y 3
bifors, by whiche men thes Daies schulde be
ymyselingh schulen calle for Synne of Pyrjes,
men schal fall on them, and cast them out of
their fatte Beneficis, and they schal seie he
came into his Benefice by his kyngede, thes
by Conuuent maad hitfoure, he for his Scruple,
and thes for Mempe cam into Goddis Chirche.
Thane schal echte suche Pyrjes erwe, Alas, alas,
that no good Spyrtyt dwellid with me at my com-
ynge into Goddis Chirche. So early did he at-
tempt the Reformacion of thosc Disorders and
Corruptions whiche he saw in Men of his owne Or-
der; and particularly the Exactions and Usurpa-
tions of the Pope.

P. 7. li. 1. place * before adde, and at the bot-
tom this Noxe.

* On this Poinct he disputed with a Friere be-
fore the Duke of Gloucester, whiche he afterwards
sent him an Accound of in Writynge, and thus ad-
dresses himself to hym. Most woorthipfulleste
and gentillesste Lord Duke of Gloucester, your
Servand senteth you Disputation witten that
was hitfoure poti hitwurie a Frere and a Seuuler,
poure Clerke papinge of both Sidisc to chese
and apye the Trewthe, for, as seith our Bi-
❧exe, over alles thinkeis benevoleth the Trueth;
And, as seith Aristocle, according to our Bi-
❧exe, twypene beinge Frendis it is holp to be
for Honoure the Trewe, therefore to you Lord
that herde the Disputation be geve the skyl to
rubbe awaye the Ruff in eithe Parthe.

P. 18. li. 9. add after King; In this Paper Mr.
Wyckesffe stiles himself peculiari Regis Clericus, or
the Kings owne Clerke or Chaplaine, and declares

Col. No. I. That * he willingly Undertakes the Part of a Re-
spondent to defend and shew, That the King
may justly rule the Kingdom of England, and at
the same time deny the Payment of the Tri-
bute of 700 Marcs a Year demanded by the
Pope: And that the Errors imposed on the King-

dom are false and without any Evidence of Reason or Law: On this Condition that his Opponent undertake to shew that it is false and contrary to the Gospel, that Temporal Lords may in any Case lawfully take away the Goods of Ecclesiastics. He says he has been told that there are three Reasons why this Reverend Doctor puts him on answering in the present Case. 1. That his Person may by this Means be detainted at Rome, and he loaded with Censures, and deprived of his ecclesiastical Benefices. 2. That the Doctor might by this Means obtain the Favour of the Roman Court to himself and his Order. 3. That the Lord Pope ruling the Kingdom of England with less Control, and at his own Pleasure, temporal Dominions may be heaped on the Abbies without any restraint. To avoid therefore the personal Injury intended to himself, Dr. Wiclif protests that he is an humble and obedient Son of the Roman Church, and protests that he'll assert nothing that may sound injurious to the said Church, or reasonably offend pious Ears; and remits his Opponent to answer the Arguments which, he says, he heard used by the secular Lords in a certain Council, by which I suppose he means the Parliament in which this Question was debated. Accordingly he gives an Extract of the several Speeches made by VII Lords on this Occasion, and concludes thus:

It is therefore proved, unless the Doctor proves to me the Reasonableness of the Condition alleged contrary to the Reasons given by the Lords of England, that that Reason is not good against the Right of our Lord the King. But, says he, if I am not mistaken, he will never be able to prove, before that Day comes in which all Exaction will be at an End, that this Condition was reasonable and just.

P. 39, li. 3, fr. bot. add after Answer. For the Concordate then made about that Matter it was only a temporary Concession of the Pope's
Pope's who was unwilling wholly to renounce his Usurpation on ecclesiastical Benefices in England.

P. 54. for the marginal Note at the bot. read Bishop Bale calls this Paper, Answers to Objections.

P. 63. li. 13 from bot. add after condemned. Besides this Paper which he delivered to the Delegates, he presented another to the Parliament which met April 5th the next Year. This he himself calls A sort of Answer to the Pope's Bull. It differs pretty much from the other Paper of which I have given an English Translation before, and therefore I have here subjoined a Copy of this in Latin. In it he seems to refer to the other Paper delivered by him to the Delegates, whose second Meeting I therefore suppose to have been some time in March or the Beginning of April before the Meeting of the Parliament. The Paper is as follows.

If æst protestatio Reverendi Doctoris una cum ejus conclusionibus que ab eo in subscripta forma sunt posite, que in confinilibus materiis, & diffinilibus formis sunt & fuerunt reportate & ad Curiam Romanam transmisse, & sic in multis minus bene posite.

Protestor publice ut fepe alias quod propono & volo esse ex integro Christianus, & quamdui manferit in me alitus, proftenis verbo & opere legem Christi. Quod si ex ignorantia vel quacunque alia causa in isto defecero, nunc prout extune idem revoco & exfeco, submittens me humiller correctioni sanete Matris Ecclesie.

Totum genus humanum concurrentium citra Chriisium non habet potestatem simplicem ordinandi ut Petrus & omne genus suum dominetur in perpetuum politicum supra mundum. Iftud concedo ex fide scripture, cum oportet omnem civialiterm cessare ante finale judiciem, cum prima ad Corinth. 15. Apostolus loquens de die Judicii iata scribit, Deum finis cum tradiderit regnum Domino & Patri cum evacuaverit omuem principatum & virtutem.
vitrutem. Qui ergo credit carnis resurrectionem credit istum articulum cum amplius non est ex- 
actio vel conversatio secularis. Nemo ergo ha-
bet potestatem ordinandi quicquid contra decre-
tum domini in hac parte.

Deus non potest dare homini pro se & hereditum 
suis in perpetuum civilis Dominium. Pro isto sup-
pono quod in perpetuum sumatur propriæ, & fa-
mose utatur more Ecclesie orantis ut Trinitati 
fit Gloria tunc & in perpetuum. Suppono secundo 
quod civilis dominium intelligatur formaliter pro 
illo quo quis civiliter dominetur. Et tertio quod 
fit locutio de Dei potestate ordinata, & tunc 
consequitur ex priori. Loquendo autem de Do-
mini potestia aboluta, videtur multís probabile 
quod Deus non potest continuare eternitatem via-
tionem sponsæ suæ, eo quod tunc fraudaret eam 
a præmio, aut corpori diæboli injuste différret 
dare penam quam meruit.

Carte humanitas adinvente de hereditate perpetua 
sunt impossibiles. Istà conclusio fuit lateraliter dìcta 
uni Doctori magnificante cartas hominum, scrip-
tura professionis Christianæ postposita, melius, 
inquam, foret defensioni & expositioni scripture 
attendere, cum multe carte huæsumodi sint im-
possibiles. Concedo ergo conclusionem, cum 
multe carte affirmant de multis exherecdatis & 
mortuis intestate, quod dantur eis pro se & he-
redibus in perpetuum certa dominia. Quod 
cum obviat ordinationi Divine non oportet ca-
onizare cartas singulas scripturem sìdei contem-
nendo.

Quilibet existens in gratia gratum faciente finalit-
ter nèdum habet jus ad rem, sed pro suo tempore 
jus in rem super omnia bona Dei. Probatur ex fide 
scriptura fatis fàmose Mat. 24. Super omnia bona 
sua constitutæcum. Juncto illo apostoli ad Rom. 8. 
Dem proprio filio suo non perpercit, sed pro nobis om-
nibus tradidit illum, quomodo non cum ipso omnìa no-
bis donavit? Tres ergo prime conclusiones im-
primunt
primarum mundialis libus fidem Christi, nec submer-
gatur in pelago seculi transiens, cum concupis-
centia ejus: Et Quarta allicet homicem ad amores Domini, qui dilexit nos ad tota verae divitiae.

Nemo potest solum ministratori dare tam naturali
filio quam filio imitationis temporale dominium &
eternum implicatum. Probatur per lucem Luc. 6.
Menfuran bonam & confortam & consolatam &
superestimatem, dum est in sermon vestrum. Et.
quod solum ministratori ex hoc probatur, quod
non licet pueri homini dare aliquid nisi tanquam
ministro Dei, juxta illud Apol. prima ad Cor.
15. Sic vos existimav homo ut ministras Christi.
Unde Christus sibi versus minister ecclesie, dice
Apol. ad Rom. 15. Dico quia Jesum Christum
ministrum sibi. Non ergo crucifixat eis vicatrius
fugi ministerio ecclesie, cum sit, vel esse
debet, servus servorum Domini. Nam determi-
nar ito a modo legendi sacre scripturae, & factus se-
cularis dominii, cum pruidenter filio seculari, vi-
detur nimis disponere ad blaspheminam excellenti-
am antechristi; specialiter si veritatem fidei scrip-
ture reputentur lolium, fidei Christiane contra-
rum ab illis capitaneis qui presumunt quod de-
creto eorum in omni materia fidei oportet sacer,
quae muste ignari fuerint fidei scripturum.
Sic enim potest esse concursus ad Curiam ad
emendum damnationem scripturae sacrae tanquam
hereticam: & dispersionem contra articulos fidei
Christiane.

VI.
Si Deus est, Domini temporales possunt legitima
ac meritorie auferre bona fortune ab ecclesia delin-
quente. Pro isto suppono quod loquarur de posse,
ut loquitur scriptura rectissima & summe autentica, Mat. 3. Potens est Deus de lapidibus istis
suficire filioi Abraham &c. Concedo ergo Con-
clusionem tanquam coetariam, primo articulo fidei.
Nam si Deus est, ipse est omnipotens; &
si sic, ipse potest dare Dominis secularibus hu-
justamodi potestatem: Et per consequens ipsi poss
Sunt meritorie ac legittime Sic uti hujusmodi potestatem. Sed ne Conclusio sit ex remotione impertinens, offendi quod Domini temporales habent potestatem \[\text{abesse in collatitu ecclesie, ipsa illis elemosinis abstente: MS.}\]

Et quod talis ablatio foret in casu spirituale opus misericordie, salvans animam a gehenna, & impetrans utrimque beatitudinem. Collatio vero talis elemosine preter vel contra religionem quam Christus instituit, relevat corpus a temporali miseria tanquam elemosina corporalis. Et ut videatur, sicur dotatio potest esse occasio beatitudinis, sic verifimilius ablatio. Dixi tamen quod hoc non licet facere nisi autoritate ecclesie in defectu spiritualis propofiri, & in casu quo ecclesiaeasticus corripiendus fuerit a fide dignis.

Sciimus quod non est possibile ut vicarius Christi pure ex bullis suis, vel ex illis cum volitione & consenti suoe, aut sui collegii quengum habilitetur vel inabilitetur. Probatur ex fide scripture, qua credit ecclesie quod oportet omne habitationem hominis primo a Domino procedere. Nullus autem Christi vicarius in isto habet potestatem, nisi vicarie in nomine Domini notificare ecclesiae quam Deus habilitat. Ideo si quicquam facit non vicarie in nomine Domini, quem propter opus suum recognoscit vel recognizat autorem, est Luciferina prefumptio, cum secunda ad Corinthiso. 3. dicat Christus in suo Apostolo: Omnis vestra sufficientia ex Domino est.

Non est possibile hominem excommunicari ad sui damnum nisi excommunicetur primo & principaliter a seipsa. Probatur eo, quod omnis talis excommunicatio sapit excommunicati deteriorationem. Sed nemo potest, secundum Chrysostomum & scripturem sacram, deteriorari; nisi ledatur per peccatum quod operetur trahere originem a peccante. Nam meritoria suspensa hominis a Sacramentis, & ingregliu Ecclesie non est excommunicatio nisi equivoco. Et quantum ad rationem merit, est prius
priors ab excommunicato quam a Christi vicario'excommunicante. Nemo enim damnificatur li non per peccatum subtraheretur Divinum subsidium; ut probatur Isa. 59. Iniquitates vestrae divertatur inter vos & Dominum vestrum.

Nemo debet nisi in causa Dei excommunicare, suspendere, interdicere, vel secundum quamcumque cessuram ecclesiasticam vindicando procedere. Probatur ex hoc quod nemo debet vindicatam expetere nisi in causa justitie: Omnis causa justitie est causa Dei, cum ipse sit sors justitie, ergo concluso. Cum enim ex peccato originatur omnis talis punitio, omne vero peccatum sit in Domino, juxta illud Psalmi 50, Tibi soli peccavi: Probatur quod nemo, nisi ad vindicandum Dei injuriam, debet ad punitionem talem procedere: Nam ex fide scripture nemo debet vindicatam capere, nisi secundum rationem, qua sit injuria Domino suo, rationem personalis injurie remittendo, ut probatur de precepto Christi Mar. 18. Si peccaveritis in te frater tuus dimittite ei uelque septuagies septies.

Ex istis probatur decima Conclusio: Quod maledictione vel excommunicatio non ligat simpliciter, nisi de quanto fertur in adversarium legis Christi. Probatur sic: Nam talis maledictione non ligat quoad Deum; nisi de quanto ligatus offendit in legem suam, sed non ligat nisi de quanto ligaverint quoad Deum: Ergo concluso. Si enim Deus gratificat, quis est qui condemnnet? Deus autem non offenditur nisi fuerit propter adversantiam legis suae: Et isti Articuli juvant ut Lex Christi sit carior, cum oportet ipsum esse regulam dirigentem in quocunque procerue legitimam, & ut fides scripture ad Rom. 12. melius imprimatur, Non vosmet ipsos defendentes, charissimi, sed data locum ire: Scriptum est enim, mihi vindicatam, &c. e o retribuam.

Non exemplata poteatas a Christo suis discipulis excommunicandi subitum praecipue propter negationem temporalium,
temporalium, sed e contra. Probatur ex hoc, quod
Christus docet honorem Dei & utilitatem ecclesiae
ante personam commodum, vel negationem tempo-
ralium preferendum. Et secunda pars proba-
tur per illud Luc. 9. ubi prohibuit suos disci-
plos volentes ignem de celo delcendere, ad ex-
communicandum insinde injuste detinentes a
Christo & suis discipulis bona sua. Nescitis,
inquit, cujus spiritus estis; filius eum hominis non
venit animas perdere sed salvare. Unde Conclu-
sio Catholica est, quod non licet Christi vicario
excommunicare proximum, nisi propter amorem
quo plus sibi afficitur quam omnibus temporali-
bus hujus mundi. Et probatur negativa conclu-
sio inductive ac per deducens ad impossibile
quod tunc sufflet in Christo est & non.

Discipuli Christi non habent potestatem ad, coac-
tione civili, exigendum temporalia per censorias.
Probatur de Apostolis & aliis Christi discipulis
usque ad dotationem Ecclesiae: Qui in quantali-
bet magna egestate fidelium non exercerunt hu-
jus potestatem, sed hortati sunt secundum legem
Dei, & devotum ministerium ad tales benedicti-
one que debent esse elemosine voluntarie. Sed
* priusquam dotata est ecclesia, commixte sunt
confusim talis palliata censoria & secularis exac-
tio. Immo probatur quod donatio civilis Luc
22. fuit Christi discipulis prohibita.

Non est possibile de Dei potentia absoluta, quod
si papa vel alius Christianus pretendat se quovis mo-
do solvere vel ligare, eo ipso sic solvit vel ligat. Pro-
batur ex hoc, quod omnis Christianus posset in
hoc errare diffimenter ab ecclesia triumphante,
tunc autem non ligaret aut solveret ut pretendit:
Ergo non potest esse quod si pretendit se ligare
vel solvere, ita facit. Unde videtur mihi quod
usurpans sibi hanc potestatem foret ille homo
peccati de quo 2da ad Tessel. 2a scribitur: quod
in templo Domini sedes & ostendas se tanaquam es-
set Domi.

*Cre dere
Credere debemus quod tunc solum ligat vel solvit simpliciter Christi vicarius quando conformiter legi Christi. Probatur ex hoc, quod omnis potestas Christi vicarii solum tunc est in effectu legitima quando beneplacito, capitis ecclesiae regulatur & regitur.

Hoc debet credi catholice quod quilibet sacerdos vi- re ordinatum secundum legem gratie habet potestatem secundum quam potest sacramenta ministrare, & per consequens sibi confessionem de quocumque peccato contritum absolvere. Probatur ex hoc, quod po- testates ordinum in quibus unque Christi sacerdo- tibus sunt equales, ut declarat Hugo 2o de Sac- cramentis. Alique tamen potestates ordinum equales aliis in substantia rationabiliter sunt liga- gate que possunt solvi ad ministrandum, ut dicit conclusio.

Licet Regibus in causibus limitatis a Jure ausserre temporalia a viris ecclesiasticis, ipsis habitualiter abutentibus. Probatur de ratione posita in qua- ta conclusione. Nam ad opera magis meritoria & Dominis temporalibus magis facilia sunt ipsi domini magis obligati. Sed foret in casu major elemosina atque facilius dominum temporalem subtrahere elemosinam suam ab edificante ad *gehennam.*

*gehennam.*

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*gehennam.*
* ut Episcopo vel Judicii corrigenda denuim: Quod
* si Episcopus fuerit negligentius dicatur Metropolitanus:
* Et tertio in eorum negligentia debet, ut dicit car-
* non, Regis auribus intastari. Nec credo id singi-
* bile ad quid Regis denunciation nisi ut sese correc-
* tionem adhibeat. Nec dubium quain corretorio
* Regi pertinentior acque salubrior in hac parte
* foret bonorum, quorum est capitalis Dominus,
* subtrahit proportionaliter de delictum. Tertia
* lex est Evangelica * ad Tcssal. * 20 ubi Apost-
* tolis sic scribit: Cum essesum apud vos, hoc de-
* muniabamus vosis, * quam si quis non vede operari
* non manducet. Jus ergo nature licentia habentres
* regnum gubernacula, rectificare abusus tem-
* poralium qui praeipue destructur regna sua.

* * * * *

* Sive Dominis temporales, sive quocunque ali do-
* nantes ecclesiam temporalius, licet vis in cauf au-
* ferre temporalia medicinaliter ad curatione pecore,
* non obstante excommuniatione vel alia confusa ec-
* clesiasticc, si num nisi sub conditione implicita
* servata donata. Probarum ex hoc, quod per se condi-
* tio consequens ad donationem bonorum ecclesie
* est, ut Deus honorem & Ecclesie edificetur:
* Que conditio si defuerit, succedente opposto,
* probat quod perit titulus donationis, & per con-
* sequens dominus dans elemosinam rectificare de-
* bet errorem. Excommunicatio autem non debet ob-
* liscare suflitie complemento; quia sic pot-
* let clericius per excommunicationem * reperato-
* rie conquirere totem mundum.

* * * * *

* Ecclesiasticus, stiam Romanus Pontifex potest legit-
* time a subjicit corripi ad utiliorem Ecclesie, & tam
* a clerici quam a laicos accusari. Prima pars pro-
* batur eo quod omnis talis ecclesiasticus est frater
* nostrer peccabilis, & per consequens ex lege cor-
* reptionis fraterem potest corripi. Unde Mar. 18.
* Si peccaverit in quocunque afflissent de possibili
* opportunitate debet cum corripere. Et per idem,
* si fuerit obstinata defensio pravitis heretice, vel
* alterius peccati vergentis ad spirituale damnation
ecclesie, debet in caelo penes superiores accutari, ad finem ut ex ejus correctione periculum ecclesiæ caveatur. Sic enim reprehensus est Petrus a Paulo ad Gal. 2°, & multi papa irregulari per Imperatores depositi, ut narrat Cæstrensis in sua pollicronica libro 5°. Ecclesia enim est supra ilium ponfiscem: Ideo dicere quod stat non debet corripi ab homine, sed a Domino quomodocunque peccaverit, videtur mihi implicate quod ipse sit supra Ecclesiæ sponsam Christi, & quod ad inftar antechristi figuratur ejus, extollentes super Christum. Christus enim, licet impeccabilis, voluit esse subjectus principibus etiam in ablacione suorum temporalium ut probatur Mat. 17. Hec est aliquis respondio ad bullam. Itas Conclusiones dixerim ut granum fidei separatum a palea qua ignitar ingratum illum quod pofit florem ruboris vindicate fetentis, patat pabulum contra scripturas fidei Antechristi. Cujus infallibile est signum quod regnet in Clero venerum luciferinum, superstia confittens in libidine dominandi, cujus conjux terrenorum cupiditas concreet filios Diaboli, extinctis filiis evangelice paupertatis. Judicium vero uberratis hujus propaginis probatur ex hoc, quod multi etiam filii paupertatis degeneres sovent loquendo, vel tacendo partem Luciferi, non valentes aut non audentes propter semen hominis peccati injectum in cordibus, aut timorem servilem de admissione temporalium, fiare pro evangelica paupertate.

Hec sunt Conclusiones quas vult etiam usque ad mortem defendere, ut per hoc valeat mores ecclesie reformare.

About the same time Dr. Wickiffe wrote an Answer in Latin under a seigned Name to a certain Doctor whom he calls a medley Divine who had defended the Papal Supremacy and Infallibility: And maintained, That if any one be Pope he is then incapable of sinning, at least mortally: And by
consequence, if he wills or ordains any thing, it is therefore just.' From whence Dr. Wiclif observes, it follows, that 'The Pope may take away any Book from the Canon of Scripture, and add any new one, and alter the whole Bible, and so make all the Scripture Heresy, and establish as Catholick a Scripture that is oppost to the Faith.' For opposing this extravagant Opinion Dr. Wiclif tells us, 'He was complained of at Rome to the Pope, who dispersed his Bulls for the taking of him, and sent other Bulls for condemning him as an Heretick, and others again to the Prince not to hinder the Execution of these Bulls, but to assist the Prelates that this Professor of the Gospel may quickly be dispatched.' He then mentions the 7, 10, 11, 13, 16, and 18th of the Conclusions as they are numbered in his two Defences and Explanations of them; the 'Two last of which especially, he tells us, being reported to the Court of Rome were condemned as heretical.

,viz. That it is lawful for Kings to take away the Temporalties from ecclesiastical Persons who habitually abuse them: And that an Ecclesiastick, even the Pope of Rome may lawfully be corrected, and even accused by their Subject and the Laity.' He proceeds to vindicate the other four, and shews that it is blasphemous to assert that 'Neither the Pope nor any one else can err in pretending that they can on all Occasions bind and loose, from whence it follows that they can as certainly bind and loose as God himself.' From whence he infers that 'Christians ought not to suffer so noted a Heretick and Blasphemer to live upon the Earth, and especially not to maintain such an one as their Captain, since he will lead his Company with their Consent over a Precipice; that secular Lords ought to resist him, not only on Account of the Heresie he imposes on them with Respect to the Exercise of a Power which they have to withdraw their Alms from a delinquent Church;

Nor
Nor only because he condemns it as heretical to assert that he can only ministerially distribute the Goods of the Church: But because he imposes an Egyptian Bondage on them, and takes from them the Liberty of the Law of Christ. He proceeds to exhort the Souldiers of Christ, as well Seculars as Clergy, to stand for the Law of God even unto Blood, and not to suffer themselves to be overpowered with the Fear of Pain, or the Love of Company and worldly Profit. And shews that Whether the Judges or Delegates, by the Pope's Permission, proceed to condemn his Conclusions; or the Lord Pope himself by the Instigation of Sergius or Julian the Apostle, or of his own Motion accompanied with the Ignorance of Scripture, or the Instigation of the Devil; or an Angel from Heaven should promulge that blasphemous Opinion, the Faithful who hear the Honour peculiar to their Lord unfaithfully usurped, are unanimously for the savor the Faith to make Opposition to it. For says he, If it were once established. That if the Pope or his Vicar pretends that if he on any Occasion looses or binds, he does really loose or bind; how will the World stand? For then if the Pope pretends that he binds with the Pain of eternal Damnation whomsoever opposes him in his Acquisition of temporal Things; whether moveable or immoveable, or whatever he does, he is actually bound, and by consequence it would be the easiest thing imaginable for him to obtain all the Kingdoms of the World, and destroy or subvert the whole Ordination of Christ. He therefore asks; Since for a lesser Fault than such an Overpartion of Divine Power, Abiathar was deposed by Solomon, Peter reproved to the Face by Paul, nay many Popes have been deposed by Emperors and Kings; what should hinder the Faithful from complaining of a greater Injury done to their God? For, according to that
blasphemous Opinion, it would be easy for the Pope to turn the whole World upside down; seeing the Pope may with all his Clergy plunder the Lady of their Wives, Daughters, and all their Goods without any Opposition. Because, as it is said, even Kings may not take away any thing from the Clergy, nor is it lawful for a Layman to find Fault with a Clergyman, or to complain of any thing he does; But if the Pope decrees any thing, immediately his Pleasure is to be obey'd.' He concludes with observing that 'True is the Reasoning of the most holy Pope Peter, 1. Pet. 4. If any Christian minister, be ought to do it as of the Ability which God giveth, that God in all things may be glorified; Who grants to his Vicars the Light of Understanding the Scriptures, that they as meek and lowly Sons born for their Fathers may observe them in good Manners, being zealous for the Edification of the Church, by the Observance of the Law of Christ. In order to which it behoves Men, according to the Rule of Holy Scripture, in the first Place to lay aside an Affection for earthly Things, and to live retiredly, justly and godly in evangelical Poverty.'

P. 68. l. 3. for Lyndwood 1. Sir Thomas More.

Ibid. l. 6. add after English: Sir Thomas's Mistake seems to have proceeded from hence; He had read Lyndwood's Gloss on the Words noviter compositus in Arch-Bishop Arundel's Constitution against translating the Bible into English, which Gloss runs thus: Ex hoc quod dixist noviter compositus, apparet quod libros, libellus, vel scriptos in Anglicis vel alio Idiomate prius translatos de se sti scriptura legere non est prohibitum. From hence Sir Thomas seems too hastily to have concluded that there were *other old Translations of the Bible* before Wyclif's Days, remain lawful, and

* Fol. 94. a. Sir Thomas tells us that As for other old songs, that were before Wyclif's Days, remain lawful, and
before Wyclif's Time, and that it was agreed by the Clergy that the English Bibles so translated should remain. But it does not appear certain from this Gloss that the whole Bible was translated into English before Wyclif's Time, however such English was spoken after the Conquest. We are indeed told by Boston of Bury that Ælfric King of the Saxon Saxons A.D. 890, Totum sive Testamentum in linguam Anglicam translatus; Translated almost all the Testament into the English Tongue; and by Ailred Abbob of Rievaul Sacros apices in linguam Anglicam vertere laboratur; and by others that he began to translate the Psalter, but did not live to finish it. But all these Translations were only into such English as our Saxon Ancestors spoke. To these Translations possibly Lyndwood refers in his Gloss, that the Design of the Arch-Bishop's Constitution was not to prohibit such Books, little

and by in some Folks' Pamphlets had and red. But then afterwards he allows it to be a doubtful Trivial whether Transalation was made before Wycliff's Days, as Corrup. of the Script. S. vernac. p. 124. However the learned Dr. Thomas James seems to take it for granted on the Authority of Sir Thomas, that there were English Bibles which were translated afore Wyclif's Time, and queals that this Translation came forth some Hundred Years before Wyclif's. This the most Reverend Arch-Bishop Usher represents as if he had guessed it came forth just 150 Years before Wyclif's Translation. The learned Mr. Wharton places the Date of it A.D. 1290, as if Wyclif's Translation did not come forth till 1330. 50 Years after his Death. The same learned Person attributes the Prologue which was printed as Dr. Wyclif's A.D. 1550 to the Author of this supposed older Translation. But whoever was the Author of this Prologue, it must needs have been written since the Year 1330 or rather 1360. Since he expressly mentions Nicholas Lyra's Exposition of the Bible, who, as Mr. Warton tells us, died 1345; and finished this Work A.D. 1330, and Richard Arch-Bishop of Armagh, whom he titles Armagh, Ap. ad Chalcogenius, who died 1360. Besides, both Dr. James and Capell Hist. Mr. Wharton agree that there were but two Translations of the Lit. Vol. I Bible into English before the Reformation, of which if Dr. Wyclif's Translation finished, as I suppose, about 1385, and John Trevisa's ended 1387 he allowed to be two, where is there Room to suppose another?
Books or Tracts thus translated from the Text of Scripture, into English Saxon. As to the Argument from the Language that 'It is much more old and obsolete than that of Wyclif, and even of Richard Rolle who died 35 Years before him;' It the Matter of Fact be so, which I haven't an Opportunity to examine, it may perhaps be owing to John Trevisa's being a Cornish Man, or at least beneficed in that County, where it's well known the Dialect is to this Day old and obsolete. So that on the whole, I conclude that the first Translation that was ever made of the whole Bible into the English Language spoken after the Conquest, was made by Dr. Wyclif. But to proceed.——

_{P. 69. l. 1, 2. dele that they._
P. 86. l. 7. add after Collection._

However it ought not to be concealed that elsewhere his Expressions seem to intimate another Opinion. Thus in the beginning of this Confession he declares that his Belief is that The same numerical Body of Christ which was incarnate of the Virgin, which suffered on the Cross, which lay three Days in the Grave, which rose again the third Day, and which forty Days after ascended into Heaven and sits at the Right Hand of God the Father Spiritually; that the same Body and the same Substance is verily and really the Sacramental Bread or consecrated Host which the Faithful see in the Hands of the Priest, tho' he presently adds, That he does not dare to say that the Body of Christ is essentially, substantially, corporally or identically that Bread, as the extended Body of Christ is that Bread: For that the Body is soft is not extensively or in Dimension that Bread. He believed, he said, that there is a threefold Manner of the Body of Christ being in the consecrated Host, viz. A Virtual, Spiritual, and Sacramental. So elsewhere he says 'That this Sacrament is the Body of Christ, and not only that which shall be or which figures sacramentally'}
fully the Body of Christ, and that that Bread which is this Sacrament is verily the Body of Christ.' And again, 'That the Host is to be adored principally for this Reason, not because it is in some respect the Body of Christ, but because it contains in a secret Manner the Body of Christ within itself.' For he is very constant in asserting that 'The Bread by the Words of Consecration is not made the Lord's glorified Body, or his spiritual Body which is risen from the Dead, nor his fleshly Body as it was before he suffered Death: But that the Bread still continues Bread, and so there is Bread and the Body of Christ together.' This he explains by this gross Example, as he calls it: 'It is, says he, not true that a Man when he is made a Prince or Prelate of the Church, ceases to be the same Person he was before, on the contrary he continues altogether the same Substance something what exalted.' In his Homilie on the Feast of Corpus Christi, on those Words of John 6. My Flesh is Meat indeed; he observes that Christ telling in this Gospel of John that Men ought to eat his Flesh, and drink his Blood. But to return:

Knyghton

P. 88: put * before Earthquake, and add in a marginal Note at the Bottom, * The Old English Chronicle tells us that this Earthquake was on the Wednesday before Whitsunday or May 30, about One a Clock in the Afternoon.

Knyghton

P. 91. l. 25: add these two Paragraphs after excommunicated. These XXIV Conclusions being thus condemned by the Arch-Bishop as Heretical and Erroneous, and all and singular those who should for the time to come defend them, pronounced excommunicated: That this might be the better known to all, a general Procession was ordered to be made the next Whitsun-Week following through the City of London, at which all,

as
as well Clergy as Laity of every Degree went barefoot according to their Stations; and after the Procession was over, a Sermon was preached by John Kinningham or Knygham a Carmelite Friar and Doctor in Divinity.

The Arch-Bishop likewise wrote to the Bishop of London, notifying to him his Condemnation of the abovementioned Conclusions, and commanding him with all speedie Diligence to enjine all and singular his Brethren and Suffragans of the Bodie and Church of Canterbury, that every of them in their Churches and other Places of their City and Diocese do warn and admonish, That no Man from henceforth, of what Estate or Condition soever, do hold, preach, or defend the foresaid Heresies and Errors or any of them, nor that he admit to preach any one that is prohibited or not sent to preach, nor that he heare or hearken to the Heresies or Errors of him or any of them, or that he favour or lean unto him, under Pain of the greater Excommunication which he commands to be thundred against all and every one who shall be disobedient in this behalf.

Letters were likewise directed to Friar Peter Coll. No. II. Stokes Professor of Divinity of the Order of Carmelites, in which the Arch-Bishop tells him that He had heard by common Fame that altho according to the Canonical Sanctions, no Body that is prohibited, or not sent, ought to usurp to himself the Office of Preaching either publicly or privately without the Authority of the Apostolical See or of the Bishop of the Place: Notwithstanding some Sons of eternal Perdition under the Cover of great Sanction denied any such Power, and claimed to themselves an Authority of Preaching, and were not afraid to affirm, dogmatize and publicly to preach as well in the Churches as in the Streets and other proflane Places within the Province of Canterbury, some Propositions and Conclusions underwritten, which
which are heretical, erroneous and false, being formerly condemned by the Church, and repugnant to its Determinations, which threaten the Subversion of the State of the whole Church, and the Tranquillity of the Realm; and by so doing did infect some of the Faithful, causing them lamentably to stray from the Catholic Faith without which there is no Salvation: That therefore he considering that he ought not to pass over in Diffimulation so pernicious an Evil which may creep on many, and by its deadly Contagion destroy their Souls, left their Blood should be required at his Hands, had by the Advice and Assent of very many of his Brethren and Suffragans called together a great many Doctors of Divinity, and Professors of the Canon and Civil Law, and others of the Clergy whom he believed to be the most eminent and skilful in the Kingdom, that they might give their Votes and Sentiments on the aforesaid Questions: That the aforesaid Conclusions and Assertions being openly produced and diligently examined in his Presence and the Presence of his Brethren and the Doctors called together, it was finally found and declared, that some of those Questions were heretical, and some of them erroneous and repugnant to the Determinations of the Church. He therefore commissioned and commanded the aforesaid Peter Stokys, enjoying him by virtue of that Obedience he owed him, publicly to admonish and inhibit, as he did by the Tenor of these Presents, that no one for the future of whatever State or Condition do hold, preach or defend the Heresies or Errors aforesaid or any of them, in the University of Oxford, in the Schools or out of them, publicly or privately, or do hear or hearken unto, or favour or adhere to publicly or privately any one who preaches these Heresies or Errors or any of them, but do fly from them as from a Serpent sending forth pestilential Poison, and avoid them on Pain of the greater Excommunication,
nication, which by these Writings he did decree against all and singular those who on this Occasion shewed themselves Rebels and did not obey his Admonitions. This Letter or Commission is dated at the Arch-Bishop’s Manor of Goteford the 28th Day of the Month of May, A.D. 1392, and the first Year of his Translation.

But notwithstanding this Condemnation, so much, it seems, were Dr. Wichif and his Followers in the good Graces of the Chancellor of the University of Oxford, that one of them, Dr. Nicholas Hereforde who had been cited and appeared before the Arch-Bishop at his Court lately held at the preaching Friers, and who, as the Arch-Bishop tells the Chancellor, was notoriously suspected of maintaining in his Sermons and Doctrine the said heretical and erroneous Conclusions, was appointed by the Chancellor to ‘preach in his Room before the University the most honourable Sermon of the Year, and therefore deputed to the Chancellor for the time being.’ This was directly contrary to the Arch-Bishop’s Mandate to his Suffragans, and therefore he advises and exhorts the Chancellor in a Letter written from the same Place, and two Days after the former, ‘for the future not to shew any such Favour to such Men, lest he should be thought one of their Sect and Number, and because the King and Lords had promised to assist him and his Suffragans, so that, by the Grace of God these Men should reign no longer.’ He further advises the Chancellor, That he and the University might learn to abhor the Company and erroneous Opinions of these presumptuous Men, to take Care manfully to stand by Peter Stokys in the Publication of his [the Arch-Bishop’s] Letters directed to him against such sort of Conclusions in defence of the Catholick Faith: And to cause those Letters at large effectually to be published in the Divinity Schools of the University the next time a Divinity
Divinity Lecture was read there, by the Bedle of that Faculty: And to write back Word to the Arch-Bishop what he had done in this Matter.'

P. 92. l. 5. for him r. his Followers.

P. 93. l. 6. from bott. for The Arch-Bishop likewise wrote to Robert Rigge who was now Chancellor of the University. r. The Arch-Bishop, very probably, finding nothing done in answer to his Letters sent to Robert Rigge at this Time Chancellor of the University of Oxford, sends other Letters to him, (tho' in this I affirm nothing)——

MS. Hyper. P. 94. l. 13. for which being backed with the Kings Letters — to live. r. 'The next Day the Chancellor was had before the Council, where he was commanded by the Lord High Chancellor to obey every Precept of the Arch-Bishop's. The Chancellor therefore went down immediately to Oxford, and the Sunday following published the Arch-Bishop's Mandate: At the same time, as it is said, letting the Seculars against the Religious, telling them that the Religious would ruine the University: Insomuch that the Religious many of them went in Fear of their Lives: Tho', as the Writer of this Account tells us, they only defended the Church's Part.'

Ibid. l. 23. for this to Errors add after &c. Crumpe in particular had, it seems, shewn himself very violent against Dr. Wicliffe and his Followers, calling them Lollards, and treating them with a great deal of Scandal and Contempt. This was presented by Dr. Wicliffe's Friends, so that, as Crumpe sets forth in his Complaint to the King, &c.

Col. No. VI. He being absent at London to assist the Arch-Bishop in the Court held by him at the preaching Friers to condemn the Conclusions which Dr. Wicliffe was said to maintain, they prefer'd a Complaint against him in the Chancellor's Court, of his having broken the Peace of the University in the last Lecture he read in the Schools. On this Crumpe was cited to appear and give his Answer,
...swet, and on his not appearing was pronounced consumacious, and suspended from his Schoole-Exercises and Lecture." Of this Proceeding against him Crumpe complained to the King who having received the Complaint summoned the Chancellor and Proctors to appear before him in Coun-
cell: Where the Merits of the Cause being exami-
ned it was determined that the whole Process ag-

gainst Crumpe was null and invalid, and that he should be restored to his School-Exercises and Lec-
ture. For the confirming which Sentence the Coll. No. VI. King issued out his Letters Patents directed to the Chancellor and Proctors of the University, dated July 14, wherein he commands them "on pain of A.D. 1382, forfeiting all and singular their Liberties and Pri-
vileges, and every thing else which they can forfeit, without Delay to execute the Decree and Sentence of the Council: And not to hinder, grieve or molest Frier Peter Stokys on account of his Absence from the University, or Frier Ste-
phen Patryngtone, or any other Religious or Sec-
cular who favours them on account of anything said or done by them concerning the Condemna-
tion of the Doctrine of Master John Wyclif, &c.
or the Punishment of their Fauitors; but to do all they can to promote Peace and Unity in the University, and especially betwixt the Religious and Secular, and to cherish and preserve it with the utmost Diligence." These Letters are dated A.D. 1382, July 14 in the sixt Yere of the King's Reign. Trial. lib.IV. P. 98. 1. 16. from bottom, add after Tyrantes: c. 37.

And that this Particular, that the People may cor-
* iners pi-
redefirent Lords at their Pleasure, is a * filly
†† Piece of Invention of the Friers, or a foolish
Scrowle of their devising.

†† I can only guess at the meaning of the Word Picatia ha-
ving never met with it any where else. It may perhaps be made from Pica and the Words iners picatia be intended to signify a foolish Prating or Chattering, &c.
De Satha. P. 98 l. 17. Put before Urban VI. this Mark *, and at the bottom this Note. * Of this Pope Dr. Wiclif thus speaks; Of these two Popes it is likely to me that Urban the Sixt is the better Man, and the better Lybere by Goddis Lawe, but this Supposails is lashe than Biebe, as many Trothhis bes nage Cristen Menes Biebe. As to thes Elections I have no Knowledge of God whether of thes be formed of God, but it is likely to me that the first Election of oure Urban is moze concerned to Goddis Wille. Of bothe these two Materis ben many Witnissis, First, Richard de la Souche, Knyghton Persey, Richard Zigete, William Okam, Symkyn Borewelle, Jon Curteys, Pzelle, Jon Pacown.

P. 102. l. 16, 17. put this Mark * before the Words Trouble and Danger, and in the Margin at the bottom * Of this Dr. Wiclif often complains in † Lib. IV, his Writings, particularly in his Tryalogue. † Experimento didici quod status de illis Ordinibus dolorem inerit tam subjectivum quam objectivum. — * Multitudo fratrum & aliorum vocatorum Christianorum — mortem tuam multipliciter machinatur.— † Concedo quod fepe contra caput meum & prosperitatem meam mundanam protuli islam sententiam [contra dotationem Ecclesie.]

A. D. 1388. P. 103. l. 16. add after Purpose: A Commission was given to * Thomas Brighwell D.D. Dean of the new College at Leiceste, William Cheselden Prebendary of the same College, Richard de Barowe Knight, and Robert Langham to seize all the Books, Treatises and little Books of Mr. John Wiclif, Nicholas Hereford, and John Aybourn, and to send them up with all possible speed to the Council: And to make Proclamation strictly requiring in His Majesties Name, that no Person of what Degree, Condition or Quality soever under the Penalty of being imprisoned, and forfeiting whatever they can forfeit, do presume to maintain, teach, or obstinately defend publickly of
or privately any of the wicked and scandalous Opinions contained in the said Books, or to keep, copy, buy or sell any such Books, Tracts, and little Books in any manner whatsoever. This Commission is dated at Westminster May 23d, in the 11th Year of the Kings Reign.

About eight Years after this a Brief was obtained from the King and Council to the Chancellor of the University of Oxford, commanding him to cause to be removed from the University Robert Lychlad and all the other heretical Lollards, and such as were suspected of heretical Pravity. This Brief is dated July 18 in the 19th Year of the Kings Reign.

By another Brief of the same Date, The Chancellor and Doctors are required by the Faith and Allegiance by which they are bound to His Majesty, and on pain of forfeiting all they can forfeit, to call together all and every one of the Doctors of Divinity of the University, Regent and Non-Regent, and to read and examin Wiclif's Triallogue, and to put into Writing the Heresies and Errors which shall be condemned by them and the said Doctors; and without delay diligently and openly under their Seal to certify in the Chancery all and singular the Things which they shall perceive and find, together with the particular Inclinations and Opinions of the forenamed Doctors.

It seems as if the University did not very readily comply with this Injunction of the King's, pleading the Privilege of an exempt Jurisdiction. For the beginning of the very next Year Letters A.D. 1397: Patents dated the 30th Day of March were sent to the Chancellor, Masters and Doctors, forbidding the University to claim any Exemption by Colour of any papal Bull, to the Prejudice of the Royal Authority, or in Favour and Supportance of Lollards and Hereticks, but that they utterly renounce such a Bull on Pain of losing all their Liberties. These,
These, it's not unlikely, were obtained by Arch-Bishop Arundel, who in a Convocation which met the latter End of the last Year Feb. 26.

Bid blot out these Words. For this Purpose 13 Years after his Death Arch-Bishop Thomas Arundel in the Convocation which met February 26 that Year—-


A.D. 1396.

P. 103. l. 31. add after doing. The Arch-Bishop likewise, at the importunate Request of the Prelates and Clergy at that time assembled, (who desired that his Grace would visit the University of Oxford which they said was wholly infected with Wyclif's Doctrine, and brought forth abortive Children, wholly degenerate from the ancient Race,) wrote to the Chancellor, Doctors and Masters, and signified to them that 'He was in-formed that almost the whole University was touched with heretical Pravity, and that therefore 'he had determined to make a Visitation in the 'Church of St. Mary's or some Part thereof.' To purge themselves of this heavy Accusation it was ordered in the Congregation of Regents that XII of the University should be appointed to examine Books, Lectures and other Works, especially those of Wyclif, which were suspected of Heresy. This however did not pass without any * Opposition. For to that Degree did the Opinions of Wyclif at that time prevail in the University, that it was to no purpose to attempt, what they called a Reformation. However, the XII Delegates proceeded to execute their Commission, and out of fourteen Tracts of Dr. Wyclif's pick'd out t 298 Con-


† In the Pauci. Rerum. The Number of Conclusions or Articles sent by the University to the Council of Constance is 901.
elusions which they thought deserved to be censured. These they sent up to the Arch-Bishop and the Convocation then sitting at St. Paul's, together with a Letter signed by the XII Delegates, in which they tell his Grace and the Synod of the Clergy, 'that being supported by their Authority, and in Obedience to his Graces wholesome and earnest Persuasions and Admonitions, they had by twelve select Men, Masters and Doctors very deliberately inspected many Books, little Treatises, and other Tracts, and many little Pieces of John Wyclif, and marked in them, excerpted from them, diligently digested and censured, those things which seemed to them contrary to sacred Doctrine, and by consequence deserving the Fire. But since with very many their Authority was but small, they offered those Conclusions being put together to the more mature Examination of his excellent Paternity and his Brethren, that by them, if they please, these Conclusions may be further intimated to their most Holy Father the Pope.'

P. 106. l. 25. after approved, add in a new Paragraph.

In the Year 1411. Forty five Articles laid to be A. D. 1411, Dr. Wyclif's were condemned at London by the Arch-Bishop of Canterbury, 13 Bishops and 20 Doctors in Divinity, of which some are laid to be scandalous, others erroneous, and the rest infected with heretical Pravity. The first of these Articles is, That the Substance of material Bread and of Wine likewise remains in the Sacrament of the Altar.

P. 109. l. 24. put * before extinguished, and at the bottom this marginal Note. * So true did the Observation made by the Oxford Delegates prove, 'That Dr. John Wyclif had within these few Years produced so many Heirs of his Seat, that, as they probably believed, they would scarce be displanted or plucked up, with the sharpest
Fox's Acts and Monuments, Vol. II. &c.

...it appears by the Register of John Longland Bishop of Lincoln A.D. 1523, about One Hundred Twenty Five Years after this, that in that Diocese alone were accused and detected above 500 to whom were objected the following Crimes as they were then reputed, viz. 'Having a Book of the Exposition of the Gospels in English; buying a Bible; and reading in a certain English Book of Scripture; receiving a Book of the ten Commandments in English; learning the ten Commandments, the seven deadly Sins, the seven Works of Mercy, the five Writs bodily and fastly, the eight Blessings, and five Chapters of St. James's Epistle; learning the Pater Noster, Ave, Creed and ten Commandments in English; reading Wyclif's Wicker; and speaking against Pilgrimage, worshipping of Images, and the singing Service then used in Churches.'

P. 119. l. 3. add after offend: But one would imagine the following Words of Dr. Wyclif, should be decisive in this Point, to shew that he did not hold that Dominic was founded in Grace, or that an exact Probity gave a Title to Probity and Pow-

Tial. lib. IV. et. Ad tertium objectum suum distum est sapins quo-
modo duplici titulo flat bonumus habere temporalia, sci-
licet titulo originalis justitia, & titulo mundane justi-
tia. Titulo autem originalis justitia habuit Christus omnia bona mundi, ut sapient de illust Augustinus illo titulo, vel titulo gratiae justorum sunt omnia, sed longe ab illo titulo civilis possessione.

P. 122. l. ult. add after Seal; and other such Secular Offices in the Chekir, neither be Stewardis of Londis, ne Stewardis of Halle, ne Clerkis of Richene, ne Clerkis of Accountis, neither be occupied in any Secular Office in Londis Courtis. Most while Seculer Men ben sufficient to do suche Seculer Offises.

P. 123. l. penult. for Paper r. Papers.
l. ult. for or r. aud.

P. 134.
P. 124. l. 34. add after Bipe! In his Tract against the Indulgence granted by Pope Urban VI to those who went with Bishop Speiser on the Croisade against the French, Dr. Wilchf observes, that gis this Faith [that no Man may assioyle Men of alle Synnes that they have do] were told to Popis and to Cardynals and Preestis under them, by the Grace of God their Bargisn of alfoilinge and eke of curynghe Schulde bygile lewer Folk that Schuld holy crist in Crist. And agen, Thus may Men se that holy Churche Schulde fand stable gis Men assiole them in Crist, and fode mckely in ther Degree.

P. 126. l. 30. add after Men. For it was then pretended to use Dr. Wilchf's own Words, that escular Men Schulde nogt juge of Clerkis, however theye have done, theye have proper Juges as Popis and Bischopis, and other Judges under them. But to this Dr. Wilchf replys. Wel, says he, I wot that Men were wont by Iugement of Ingland to damyne Preestis and Clerkis for Robberie and Thefie, and also for Traiterie and other male Trespas, and gis they noe wone thys, theye de-npe the Regalie.

Ibid. add in the marginal Note at the bottom after excluded, What seems to have given Occasion to the charging Dr. Wilchf with want of Skill in reckoning the constituent Parts of the Church, is what he says in his Trialogue Nec dubium quin in aliis-du Lib.IV.c.17. abus partibus Ecclesie scilicet militari brachio atque popularibus.

P. 129. l. 21. add in a new Paragraph.

In his Homily on the Epistle for the 6th Day after Christmas-Day. Quanto tempore heres parvulus est. Gal. 4. he observes, That the Chirche that wandith here is maad thyal bi Mannes Lawe, 6th mo ben spraungen bi Antichrist than weren in the olde Lawe that ben now left as God hid-dich. And to the Chirche is now thral noge than in tyne of the olde Lawe, 6th Mannes Lawis
him boyle than whett God hath Laid them that now
him left. And Antichrist is made a Turvot of a
Governour of the Chirche moe Foul than the
Children that Chaldeun be governed by God's
Lawe. And if the Synners that now ben this
is most peridious and grestous that lurious the
Freedon that Christ hath purchase and making
Men thal to Sone and to seed. And thus it
were a moche Uten to get again our comect
Freedon, and trowe to Palace in this Chirche,
due if he grounde him in God's Lawe. And
thus when Schalde Schake avoide al the Lawe that the
Pope hath mad, and al the Biskis of these newe
Order but in as mothe as they ben groundid in
the Lawe that God hath feved.

P. 136. 1. 4. add after beare a new Paragraph.
Codd. Rs. By a Sacrament Dr. Wilke tells us as he meant
James in A Coffer that may be seen of a thing that may
not be seen with any boyled Eye. Of such Sacra-
mests he reckons Seven, but he doth not allow
them all to be generally necessary to Salvation.
For thus he says of Confirmation; Not sune no video
Trial. lib. good generaliter fit hot sacramentum a necessitate
Ibid. lib. IV.
Of Baptism he declares his Opinion that it is
necessary to Salvation: Which he founds on that
Saying of Christ's to Nicodemus, John III. 5.
Except a Man be born of Water, &c. But he said
it was no matter whether the Persons baptized were
dipped three times, or had only Water pourd on their
Ibid. lib. IV. Heads. He likewise observes that it is probable that
Christ can without this Wishing, Spiritually bap-
tise Infants, and by consequence save them; but then
he cautions against neglecting the Baptism with Wa-
ter, on Supposition that we are baptized with theSpi-
rit. He elsewhere thus expresseth himself concern-
Of the 7 Sacraments
MS. inter
sodd. Ric.
James 3.
Woman may christen a Child with full Will to christen it, and with these Words perfectly said: 

I christen thee in the Name of the Father of the Sonne and of the Holy Gost, to be it. * The also here a Mannes Schirte to a Woman in Tyne of Pede. But nethles, Friendus, God forbode that any Man take upon him any more then he schulde after the Obedience of God. He further cautious Men against seeking God's W(h)iship to livell and their own rovice: And observes that Pecess is now minisiter to the People the Tokens of the Sacraments; but the spiritual Grace withineth that we se not, is minisitered to us of God that is Preset and Bishop of our Soulues. For if there weren Men that wolden he turned to the Feith, and he mad Christen, a Priest may well telle them the Articles of Bilde, and counselle them to be christned, and after christen them in Water; but God that giveth them Grace to bilde in him, he christner the Soulue, that is to say watcheth their Soulues fro the Uncleanesse of all manner of Sinnes, and therefore ben Children, and sornetimes Men and Woman Christened in Water. This shews how far he was from denying the Necessity of Baptism, and understanding Christ's Words John III. p. 585. e. 1. not of material Water, but of the Water which flowed from our Saviour's Side.

Also, says he, in the Sacrament of Confirmation he Schullen understand that though the Bishop make a Cross with holy Oyle with his Thumbe on a Childes Forheads, or on a Wannes, the Childe or the Man receiveth not the Giftis of the holy Goste of the Bishoppe, but of the Gift of God. Elsewhere he shews that the Oyl with which they anoint Children at this Time, and the Linen Hood or Vail put over their Heads are a Ceremony of little Importance, and which has no Foundation in Scripture: And concludes that he does not see that this Sacrament is referred to * State Pre- * Episcopis 

A 2

* Sic MS.

Collier's H. E. Vol I.

Triall. lib. IV. c. 14.
lates; that it would be more religious, and more conformable to the way of speaking in the Scripture, to deny that the Bishops give the Holy Spirit, or confirm the giving of it: And that it seems to some that the trifling and short Confirmation of the Bishops, at that time used, with the Ceremonies added to it for the sake of Pomp, was therefore introduced by the Motion of the Devil, that the People may be mocked as to the Faith of the Church, and the State or Necessity of Bishops be more believed.

P. 137. l. 6. add after Law. Elsewhere he observes, That in Scripture though we relie our Sinner to a Priest, and he put on us Penance, we are also advised never the rather, but if God that is the Priest of Souls let that we so do with all our Heresies for our Sinner, and that we be in full Purpose and Will to live them evermore after.

P. 146. l. 14. add after it. He elsewhere desires men not to believe that because the Priest prays for the sick Person, the Prayer of his Faith will save him that is sick: And concludes That in the Sacrament of Baptism, and Confirmation, and all the rest, Antichrist has invented Ceremonies that have no Foundation in Scripture, and heaped them on the Faithful to the Burden of the Church.

Ibid. l. 33. add after Fornication. Elsewhere he observes That since the Words of the Mind are of more Weight than those of the Mouth, and that to a true Matrimony Consent is required, it seems that that is not Matrimony which is only made by Words de presenti: That they determine contrary to the Judgment of the Law of God, who give it for a Marriage from the bare Words, I do take thee for a Wife: And that Veritas quidem illi videtur, quod assisitente consensu conjugii, & dominio approbante, subdueto quocunque sensibili signo foret sati, ideo lex conscientia, & consensu domini in bene viventibus in contractu hujusmodi ac-

* Ex numedis verbis.
He likewise thought it probable that the quid tales qui non possunt procreare carnaliter ibid. lib. IV. quodammodo illicita copularentur. And that, loc. MS. in c. 20.

Contrariwise he made between a young man and an old barren widow, for love of worldly profit: — for thence cometh law Debate, and Aboutrie and Enemite and Wastie of Godes and 3.

Sozwe and Care growg. He likewise advises that e g Man * war that he procure no sale Divorce for Money ne Frenship ne Enempe (for Christ bideth) that no Man depart or twayne that God hath opdeined. But only for Aboutrie that Part that keepeth him cleane may be departed fro ye 'others Bed, and for non other Cause. — And piz the cleane Part not live ever chaite the while the other liveth, 02 elles he reconeile a gen. — Petheles the cleane may dwelle forthe with the other that forkeith, by way of Charite, and Men supposen that that Way is gree Charite, gis there be Evidence that the other wold do wel afterward. Elsewhere he observes, That * he is no ways pleased with the Multitude of the Causes of Divorce, since many of them are of human Appointment without any Foundation, as appears particularly by what has been decreed in cases of nearness of Blood: And declares that he will keep himself within the Bounds of what the Scripture teaches. * He likewise opposed praying to Saints; and using them as our Mediators, and pronounces them fools who seek after any other Intercessor than Christ Jesus. He therefore proposes that the * Festivals of the Saints should all be laid aside, and only the Festival of Christ be observed, because then Christ's Memory would be
be fressher, and the Devotion of the People would not be so unduly divided among his Members.' He concludes that 'tis 'A Presumption and owing to excessive Covetousness and the want of Faith that any men are canonised for Saints.'

Ibid. lib. IV. As to Ceremonies, the Dr. Wicliiff often complains of the excessive Multitude of them in his Time, and Peoples placing so much Religion in the Observation of them, that 'They would rather break God's Commandments, than neglect the least Ceremony.' Yet he owns it lawful to use them, and that 'it is necessary we should be led in the Way to Happiness by some sensible Signs.' Accordingly he speaks with Approbation of Kneeling and Knocking on the Breast at Prayer.

'Fasting, he says, is enjoined only for the sake of producing an Act and Habit that is better, and so it is commendable as it is an Abstinence from Sin.' And therefore he stiles it Pharisaical to set a greater Value on bodily Fasting or the breaking of it which are Things visible to others, than on a spiritual Fasting or Abstinence from Sin.'

Trial. lib. II. Dr. Wicliiff likewise opposed judicial Astrology, observing that 'the Foundation of the Astrolo-

Vigil of the Nativity of our Lord, the Nativity of our Lord, St. Stephen's Day, St. John Evangelist's Day, Holy Innocents Day, St. Thomas of Canterbury, Circumcision, the Vigil of the Epiphany, the Epiphany, the Conversion of St. Paul, the Puration, the Chair of S. Peter, St. Matthew's Day, the Annunciation of St. Marie, St. Philip and Jacob, the Vigil of St. John Baptist, the Nativity of St. John Baptist, the Vigil of the Apostles Peter and Paul, the Obseves of St. John Baptist, the Translation of St. Martin, the Obseves of the Apostles Peter and Paul, the Day of the 7 holy Bishops, the Vigil of the Assumption of St. Mary, the Day of the Assumption, St. Bartholomew's Day, the Decollation of St. John Baptist, the Nativity of St. Mary, the Exaltation of the Cross, the Vigil of St. Matthew the Apostle, the Day of St. Matthew, St. Michael's Day, the Vigil of All Saints, All Saints Day.


He asserted likewise the Necessity of our being afflicted with the Grace of God in order to our having any moral Virtue, and obtaining eternal Blissfulness. *Justitia Fortitudo, Prudentia Temperantia.*

Concerning the Resurrection Dr. Wyclif declared it to be his Opinion, that 'Thou' he was not ashamed to own his Ignorance of what God would ordain at that time; or what or how much of the Matter which they now carry about them the Bodies of the Blessed will then have; yet he did not doubt that many corrupt and gross People carry about them here more Matter, than they will have after the Resurrection in their own Country.'

As to the Place where Hell is, he thought it probable that it is in the Middle or Centre of the World, at the greatest Distance from Heaven, and destitute of Light, and all sort of Comfort.

His Opinion of Images he thus expresses. Articles

Though Imagis maad cruyl par representen derillus MS. No. 10. alias Regi. Ecleo.

ye Poberti and Pohson of Ihu Crist and oper Seyntis ben leful and ye Bokis of leywid byn by Gregori and oper Doutouris: Depeels calleth Imagis that representen wooldi Glorie, and Pive of the Worlde, as if Crist and oper Seyntis hadden levid pus and desservid Biell bi Glorie and Pomp of the Worlde, ben calle Bokis, and woysi ts ben amendid 02 to be bient, as Bokis of spir Erour, or of opin Erelle, agens Cristen Feith.

Though Imagis moun be wooldspid in a Manere, as for Signis of Seyntis 02 as Bokis of leywid ignorane.

A a 4
When, as at a time, the kepyth sheweth the kynge of his weddync to so love of his husbande: Per
theles to wyse andmip them as Christ of his Seonis in open Idolatrye. And it semeth pleynly that all
thoses that souere custiʃiʃce Idolis in spoiling ypoʃ Men with unjust Aringis oʃ
tyngis, Spyʃyngis, Extorciʃis oʃ other Fraudis; oʃ in suʃtringe ypoʃ Men to perise
for King, Cold oʃ other Wretchidnesis for which the gruschen agens God, soueren
more Idolis than hen dounbe than our Lord Jesus Christ. Forsothe if Ezechie the blest
kynge shak the hyalene Serpent commande
of God to be maad; for the Puplge, gas to it
*Entens and Omour due to God alone, as it
is apon in the IV Boke of Kings the XVIII
cap: how moche moze a Cristen King with
Went of his Godis and tewe Clergie shuld
hēkoʃ hyalene dounbe Idolis which neith
Christ neʃhis Apoloʃis commande, neith
counseliʃen to be maad, if the simple Puplge both
Idolatrye by them in settiʃng hope in them, oʃ
gevange honour to them due to God alone, as
in Lwerine hi: suche Idolis, oʃ in offrings to
them either to richsin whiche the Lord
Christ commande to be gove to poʃ Men
alone.

In the same place he observeth of Piligrimage:
That thoug it myght be suffrid that like
Men go a Pilgrimage in the Seewe in distynge
the Placies of Seonis to echewer Synis and
w Go Godis to:nedi Men, to that they sette
not hope of Helthe in the foyseid Imageis, neit
ther kēve the Werkis of Merici anentis pore
Men, whiche Christ commande under the
Pepe of evetlastinge Dampnacioun in the
25 Cap, of Mathu: Pertheles to go a Pilgri
mage, and vityʃ suche Placies in sette hope of
Helthe in dounbe Idolis, oʃ in Imageis made
with Mannis Handis, in offrings to the Imageis.
gis 02 to riche Men of the Wolde the Almes Devis, that be due to posse Men, by Commandment of Crist, is utterly unlesful, and an opini Sigrne of Dotori, and spoilinge and sleping of posse Men and Aposthase either goinge abak fro Cristene Feith. On the whole he concludes, That Certis bi suthe Imagis and nice Pilgrimagis the Werkis of Merci ben cru- eli withzawe fro nedi Men, and the commone Purpleis nudeles and unposstabil occupied and entreesid in Synnis, and proude Clerkis and religiouse ben let so hige, that thei neithers knowe God ne himself, neither secular Lozdis buli, ne here posse Neibhors merciului.

He blames these he calls proud worldly Clerks for challenging Franchise and Privileedge in ma- ny great Churches that wicked Men, open Thieves, Mansleers that have bowered their Neighbours Goods and ben in Power to pay and make Restitution, there shullen dwell in Sanctuary and no Man impeach them by Proces of Law, ne oth sownen on God's Body and used: And they meynen stidy that the King not confirm this Privilege and Rest of Thieves and Robbery in his newme, a- gent God's Heest, Righteousness and his open Oath, by which he is sown to do Justice and Equity to all his liege Men. So he elsewhere observes in the same Tract, That all Clerks of our Lord semen * cursed in this point. Soz in eche Parish Church a common Chief and Mansleer shall he receivd fourty Daises at the least, and no Law pass on him to make Restitution tho he be of Power, and to punish him justly by chalising of other Wildoers; but after foury Days he shal sop were the King's Land, and then many times he robbeth moze and sleeth moze Men in trust of such * Refuse. Also, he says, great Houses of Religion, as Westminster, Beverly and other challengen usen and meynen
nen this Priviledge that whomever Chief or Felon came to this holy House of Religion he shall dwell there all his Lyfe and no Men impleach him, tho' he owe poyz Men much Good, and have enough to pay it; and tho' he reshe and are every Night many Men out of the Franchise, and every Day some agen be hal he meynten'd thereto by Virtue of this open Perelle.  

Of Peter Pence Dr. Wiclif thus writes, The secunde Werke of godlyp Mercy that this Priest arith his Bishop toucith Conscience of Men, that the Bishop teche his Child where gederunge of Petres Pens he groundid in Felon of Goddis Lawe. For this Priest woott of Bisleves that but gif the Sifte he thus groundid, no Pylar ne Angel of Seyene schulde meve him to asent thereto. Sithen pope Pyle is sopplid inow * algif the ben nagr thus bigi-

lid. But this Priest seith by Goddis Lawe that gif his Ryngle wole have this Moneye and all the Goddis that he bacth; he wile with good Will geve them him. For he rebeth in Goddis Lawe that Crist gave Tribute to the Emporour; but he weneth that no Man fyndith that Crist gave Money to the Bishop 02 taught Men to geve him, but if Goddes Lawe taught to geve it. And oure Bieleve teebeth that we ben holden to sue Crist in the Things that we map, gif we wolen ever come to Seyene, so that sue Crist in Vertues bi our Power for this Weede.

P. 145. 1. 33. add after Mathiews. This Tract is at the End of a MS. Vol. of Homilies on the Gospels fol. in 3 Parts in Trinity Colledge Library in Cambridge. C. 3. 4. and begins thus Egressus Jesus Mat. 24. Textus Matthei de Antichristo. This Gospel tellith myche Wisdom that is hid to mani Men, and speciali for this Cause that it is not alle rede in Church. It is likewise

Ibid. l. ult. add after dicendum: This is the first of the Homilies or Sermons on the Sunday Epistles through the Year in the public Library at Cambridge MS. 349 Class. 4. and in the King's Library at Westminster, No. 1567. The Title, according to this last MS. runs thus, Here begins with the first Sonnedai Pifil of Advent: Dominica prima: Sceinnes quia hora est. Rom. 13. The Homily begins thus. We taken as Bileere that the Pifils of Apostlis ben Gospeis of Crist.—
P. 146. dele the four first Lines.

Ibid. l. 25. add after narrat. These Homilies are in a MS. Colleti. in C.C.C. Library at Cambridge K. 15. and in the King's Library No. 1567. the first of which Homilies is on the Vigil of St. Andrew. Sibadt Joannes. Jo. 8° and beginneth thus. This Gospel tellith in Storie how Christ gederide his Disciples, and leethe that John stode, and two of his Disciples. There is very little Difference betwixt the two Collecti. only that in the King's Library has Homilies on the Festivals of St. Thomas of Canterbur, the VII holy Brethren, and St. James which are not in the C.C. Collection.

Ibid. l. 27. add after Chrisiti. These are Homilies on the Week-Day Gospels, as Wednesdays, and Fridays, &c. They are in the Collecti. above-mentioned. The first Homilie is on the Wednes-day Gospel in the first Weke of Advent. Principium Evangelii. Mar. i. and begins thus. Oh when schulde trowe in Christ that he is bothe God and Man. to when schulde trowe to his Word. The Copy in the King's Library is here different. It dos not name the Gospel, and begins thus. This Gospel of Mark beginneth how Christ was told in the old Lave, and how his Liif was sigurid both in Pasciarkis and in Prophetis.
Hid. 1. 29. add after Or. These are Homilies on the Sunday Gospels throughout the Year. The Copy which Bishop Balle wrote seems to have been according to that in the public library at Cambridge MSS. 349; Cat. 41. In which Copy the first Homily on the Gospels is on the first Sunday Gospel after Trinity, Homo quidam sicut divers, Luc. 16, and thus begins. Christ tellith in this Parable how Eichells ben pendous. But according to the Copy of these Homilies in the King's Library No. 1567. The first of them is on the first Sunday Gospel of Advent, Cum appropinquasset Jesus Hierofolimis, Mat. 21, and thus begins; This Gospel tellith of the second Advent of Christ.

P. 147. 1, 1, 2; 3, 4, 5, 6. add this Paragraph and read there. In the MS. Copy in the King's Library at the End of the Commune Sanctorum, written, Here is an end of the Commune Sanctorum, and now beginneth the Proper. But in the C.C.C. MS. it is ended thus, Explicit Commune Sanctorum, and the Vol. of Homilies that follows on the Gospels for Holy-days is begun with an Homily entitled, Expositio Evangelii Mathe, on this Gospel, Egesius Jesus de Templo Mat. 24, which seems to be the same with that mentioned by Bishop Balle No. 5, and to be here misplaced, as several other Homilies are in these Collections.

P. 148. 1, 20. add after opus. This and No. 37 are in a MS. Vol. of Tracts in the Library of Trinity College in Cambridge. MS. 326. 8. C. 5, 8, which contains the Tracts that follow.

1. De Ente communi. In primis supponitur Ens esse, hoc enim non posse potest, nec ignorari ab aliquo.

2. De ente primo. Extenso Ente secundum ejus maximum ampliationem, possibile est venari in tanto ambitu Ens principal.


4. De


7. De Intellectu Dei. Illorum quae insunt D 30 communiter quaedam insunt sibi soli.

8. De Scientia Dei. Ex dictis superius satis liquet quod scientiam quam Deum.


11. De Ydeis. Tractando de Ydeis primo oportet quare et si sunt.


13. De Sermone Domini in tribus partibus 4 Psalmerium. This Tract is all in Latin and divided into 4 Books.

P. 150. l. 12 add after entituled. Enarratio compendiosa & pia in Psalterium 4o Lat. It thus begins, Magnam abundance Consolationis.

P. 151. l. 18. del. Of this there is, &c. and add after alias. The Reader will find a Copy of this Paper at the beginning of this Supplement.

P. 153. l. 4. add after 47. Of this Paper there is a Copy in Walsingham's History p. 206, 207, 208. which he intimated was drawn up by Wiclif, and delivered by him to the Popes Delegates 1378.

P. 154. l. 24 add after Joanni See No. 150.

P. 155. l. ult. add after read. It is likewise in the Collection of Dr. Wiclif's Tract in Trinity Coll. near Dublin, and thus begins; Christ commandeth to his Disciples and to all Christians to understand and see the law: DOW of Pharisees, the which is A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.
P. 156. l. 34. add after Jesu. This is one of the Homilies on the Holy-Day Gospels in the MS. Coll. in C.C. College in Cambridge 4°. K. 15. In Vigil Ascensionis. Sublevatis Jesu acul. Jo. 17. This Gospel of Jon telling what issues Men's Souls lies on epric, by Words of the Gospel ben Eyed at Lippe to Men's Souls.

P. 157. l. 29. add after Tiri. This is one of the Homilies on the Sunday Gospels in the Collect in Trinity Coll. Libr. MS. 349. Clas. 4. It is on the Gospel for the 12th Sundae after Trinity. Exi- aus Jesus de dominus Tiri. Mat. 7. This Gospel tel- lith a Miracle of CRIST to Men to love him.

Sal. l. 31. add after fes. This is another of those Homilies. It is on the Gospel for the 14th Sunday after Trinity. Dixit Jesus ad quasdam qui in se consi- derebam tunc quam justi. Luc. 18. This Gospel tel- lith in a Parable how that Men schulden se make, and not jutifiz hemself.

P. 158. l. 9. add after dicit. This Tract is in the King's Library E. 1732. p. 67. The Prologue of it begins thus. Beypnt Poul the Apostel sleith that alle tho that wolde lyve whed in Crist Ihesu. —— The Exposition thus begins; Therun- dopyng of Beypnt Iohn hitokeneth Prelatis of hooli Chirege that understandith the Doct of the Gospels.

* Bib. pub. P. 163. l. 18. add after Help of alle Cristen Peple, hit the grete Help and Merci of God Halle teche spynple Men and Wymen of good cell. Ang. Wil the right Way to Heaven. * This Tract is the last in several Volumes of Tracts of Dr. Wic- liff's whose Titles and Beginnings are as follow.

2. The Ground of al Goodnesse is fideaste Bib. Feith erither Bilebe. This seems to be the same Sandi Joan- with that which Bishop Bale calls In Symbolum Fri- nis Coll. G.'dei. No. 152.

28. en. Wic- liff's Expos. f 3. A Prolog on the 10th of Mark. A Man askedy of CRIST what he schulde do to have the
4. The Charge of the X Heeles. These be the Heeles of God.

5. A Prolog on the Pater Nosler. Christ feith, who that loveth hym truly kepe his Commandements, and ther that kepen hem ben hylle Frendis, as he seith hymself in another Place, and he wolde here hys Frendis.

6. Here bigynneth a devout Praier of our Lord Jesu Christ. O Thou hie, increat and everlasting Trinity, that is to se, Almighty God the Father, Almighty God the Son, Almighty God the Holy Ghost.

7. Here bigynneth the Magnificat.

8. Here bigynneth a Letanie of our Ladi that St. Ansfelm made. Lord have Mercy upon me.

9. Here bigynneth the Myrous of Synnes. For that we ben in the Urpe of hys falinge Lyf, and our Dapes Passen. This Bishop Bale calls Speculum peccatoris No. 101.

10. Here bigynneth a Tretys that speketh of the three Arrows that schulden be schet as Domys Day to hem that schulden be dampaund. Deut. 32. This seems to be the same Tract that Bishop Bale calls De tribus sagittis No. 100.

11. A good Tretys of si quis vult venire post me. Christ not compellynge, but seith compeelynge ech e whan to partynge Lyf seith thus.

12. A good Tretys of Patience. But who that is vereli fed with thilke Speed that came down from Hevene.

13. A good Tretys of Temptation Whane you are tempted, either troublid have Whynde of thilke Remedi.

14. A good Tretys of a notable Chartre of Pardon of our Lord Jesu Christ. Every wilde man that cleynmeth his Eritage, either askyth grete
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...greet Parion. kepyth bisti and hathe ofr

15. A noble Trtys of the Soul and Fleshe.

Almighty God wifh by holi Job thate

Wans Lyf upon Erthe is Fartige.

16. A noble Trte De nomine Jesu. Where

ver thou be that ariest thee to love God.

17. A principal Tretc Of the Love of Jesu.

O onli Lord he to my Feery as loydes bi. Deu and bi Right.


To ony Dreg of veyp Love of Jesu map to

Soul ateryne but if the be verili weke.

19. Of Wille, and of defpyngse and of veyne Glo-

rie. Every Debe pravable o reprowable

of Hannes Wille, it hath either Praylinge ei-

erth Neypoyngne.

20. De alyf Lyf and contempalted. Cyst

jovid myvyhe Marie and Marcha her Sitter ass

the Gospel tellith.

21. Frye Chapitris to hem that wold lyve chasse.

I wypte this Tretayps in frye lyth Chapiteris
to hem that wolen lyve chaas, in roken of the

frye most charp stones the which in Figure

K. Davi dchyes out of remnyng River to over-

come with the Spant Gole.

P. 165. l. 7. dele the two next Lines, and add

after, verbi. This Tact is in Latin in the King's

Library E. 270. Fol. and begins thus. Prelibato

tralstatu de Anima refiat de benedicta incarnatione

& dividitur in 13 cap. Primum declarat quod

Christus est summa humanitatis & per consequens

craetura. Secundum quod hic sententia discrepat

ab heresy Arriana.

Codd. Ric. Famsli in

Bi. Bodlei. 3.

P. 174. l. 11l. A Tret of three. Three

thingis distriused this World, fals Contesours,

fals Men of Lave, and fals Marchauntes.

Of the Seven Sacraments. We ben taught

that no man hath Power to ministe them to

the Puple, but if he be a Pryest, saat syme of

Dee.

Of
Of Wedlock. The Life of the Virgin Maria.

These seem to be only Extracts from Treatises on these Subjects.

At the End of the MS. in the Library of Trinity Coll. in Cambridge B. 9. 34. entitled Commentaries on the Psalms of David, &c. which is the same with that in the King's Library No. 1512, which begins thus, Here beginneth the Prologue upon the Sauter, that Richard Verempe of Hampole translated into Englyshe after the Sentence of Doctorus and Reemune, are the following Hymns translated and commented on in the same Manner as the Psalms. These may have been done by the same Hand which translated the Psalms: Tho' I do not find that any such Translations are ascribed to Hampole by Leland. Mr. Wharton indeed tells us that he commented on the Songs of the Old Testament used in the Celebration of Divine Offices, but he says not a Word of his translating any of the Hymns taken out of the New Testament. On the other hand Dr. Thomas James tells us that Dr. Wicif translated and commented on the Psalms of David, the Te Deum, Nunc dimittis, the Magnificat, and other Hymns now read and retained to this Day in the Usage and Liturgie of the Church of England. Bishop Bale seems likewise to have thought this Translation and Comment to be Wicif's since he ascribes to him a Tract On the Holy Songs or Hymns which begins Consitbor tibi Domine quoniam, which is the Beginning of the first of the Hymns in this Collection.

I shall therefore set down the following Account of them.

1. Canticum Psalmie 12. Consitebor tibi, Domine, &c. That is to the lovinge of thee I shal schive my Synnes, and that I shal do for thei displeen thee.

2. Canticum Ezekie 31. Ego dixi in dimidio dierum, &c. Hezekiah the King after his Seke.
ness and gravitanye of Lyfe Sibeete Peeres, 
overloveth God.

3. Reg. 1. cap. 2. Exultavit cor meum in 
Domino, &c. Helkanah who was Fadze of Sa-
muil had two Wapbes.

glorijs enim magnificatas est. See that her lande 
out of Egypte.

5. Dominas audivi auditionem tu-
pro 3°. Domine audivi auditionem tu-

6. Deutero. 32. Audite Celie que loquar. —
That is see when that have your Conversation 
in Hebrune, and ye that here in adpf Lyfe.

7. Dan: 3. Benedicte omnia opera Domini Domi-
— This Psalm was made after a Mi-
tracle that God dyse in the Tyrne of Nabugon-
donofor.

8. Te Deum laudamus. It is communely seide 
that this Song was made of Auffan and Am-
brose.

9. Lucæ 1°. Benedictus Dominus Deus Israel. —
This Psalm is of more Authoritie than the 
Song before, for it is Bieceve of the Gospel as 
Luc tellith.

10. Lucæ. 1°. Magnificat animæ meæ — Our 
Lady Sr Mary after the greetynge of Gabri-
el, and the conceiving of Goddes Son.

11. Luc. 1°. Nunc dimittis. — This is the 
thredre Psalm singen of Preestis again thei go 
to her Bedde late on Nyghtes.

12. Symbolum Athanas. Quicunque vult —
It is seide communely that there ben thre 
Fedders. — This Comment is imperfet and 
ends with that Verse, there is one Person of the 
Fadze, another of the Son.

Arch-Bi-
shop Wake's 
State of the 
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held by this Court was May 21. the second Convocation the Octaves of Corpus Christi, and Nicholas Hereford, Philip Repyndon and John Aston did not appear till the third Convocation, when they refusing to answer plainly to the Conclusions objected to them, the Arch-Bishop prefixed to them the 12th of the Calends of July as a peremptory Day for them to answer upon; at which fourth Convocation of the Court they answering ambiguously and not clearly, the Arch-Bishop condemned Master John Aston as an obstinate Heretic, and superseded the other two prefixing them another Day, eight Days after, to appear before him. viz. July 18 in Christ Church Canterbury, and because they did not then and there make their Appearance, pronounced them contumacious, and solemnly denounced them excommunicate with all their Followers. But there seems to be a Mistake in this Account as to the Time of Holding the 2d and 3d Convocations which could not be the Octaves of Corpus Christi June 24; and May 19. if the first Convocation was May 21.

Thus I have done what I could to compleat the History of the Life and Troubles of this great and excellent Man, and to vindicate his Memory from those Calumnies and Abuses which have both formerly and of late been cast upon it. I should have been glad that this had fallen to the Lot of some other Man whose Abilities and Circumstances were better suited to such an Undertaking than, I'm sensible, mine are; And that the good Wish of the present learned Bishop of Peterborough had taken Place, viz. that A fair Account of the Life and Writings of the learned and pious Mr. John Wyclif would be drawn up by some sober Student at Oxford (as in Duty bound) where Wyclif form'd his Studies, and spread his Doctrines; and where it was the singular Credit of that noble University to defend his Person,

Third Letter to the Lord Bishop of Carlisle,
p. 9.
Person, and maintain his Character, and to give publick Attestation of his Abilities and Merits even after his Death, to confront and silence his peevish Adversaries. But not finding any Reason to hope that any one else would engage in such a Work, rather than it should not be done at all I resolved, however unfit I thought myself for it, to undertake it. Could I have been spared from attending to this large and populous Cure, to have spent some Time in each of our famous Universities, there might perhaps have been fewer Omissions and Mistakes than I am afraid the Reader will find in this Essay. Particularly I might have been enabled to give a more compleat Account of Dr. Wiclif's Writings than I have now given. But I hope some Friend or other to the Memory of this good Man and worthy Confessor will yet arise who will rectify what Mistakes I have made for want of Light, and supply the several Omissions and Defects with which I'm afraid this Essay of mine is attended.

Meregate, May 27, 1729.
A Collection of Papers referred to in the SUPPLEMENT to Dr. WICLIF's Life.

Nº I.

Determinatio quaedam Magistri JOHANNIS WyClyff de Dominio contra unum monachum. 

Nter alia doctòr meus reverendus intromittit se de jure Regni ANGLIE vitiando jùs idem, ut videtur, multum implicitè & explicitè. Ego autem cum fim peculiaris Regis clericus talis quals volo libenter induere habitum responsalis defendendo & suadendo quod Rex potest justè dominari regno ANGLIE negando tributum Romano Pontifici: Et quod errores regno impositi sunt falsi, & sine evidentia rationis vel legis fii impositi: Sed sub conditione hoc assero, quod doctòr induat habitum responsalis vel argutoris, se objiciens ex adverso, quod est falsum & pseudo-evangelicum quod dominii temporales possunt in aliquo cau dignitate auferre ab Ecclesiasticis bona sua: Et cum Rex ANGLIE frequenter sic absumit secundum leges & consilium Anglicanum, nec potuit legitime sic facere, (si enim possit videtur ex opinione sua sequi quod Rex non possit legitime hoc facere,) & sic Leges Anglicane & consuetudines pacticata forent illegitime vel pseudo-evangelice in hac parte. Et reve-ra si doctòr, ut singit, sic crederet, videtur tunc quod de leges correctionis fraterne, & professionis Legis Evangelice foret si se pro defensione hujus veritatis & destructione gratanter se exponeret.

Tunc
Tunc enim celfarent amerciamenta, forisfactura, & alesymb quibus Rex poterit monachos & clericos cum delinquunt punire. Secundo, afferit idem doctor, ut scola testatur, quod in multa causa licet viros ecclesiasticos coram seculari judice convenire: Et allegend ad hoc Archidiaconum in Rosario, & multas alias leges: Et per consequens cum Jura & Confuetudines Anglie affirmant licere judicibus secularibus in causa civili, in causa pridictionis, furti, homicidii & similibus convenire religiosos in curia Regis, videtur impugnare Jura & Confuetudines Regni. Cum igitur credit aennisum suum esse justitiam, & ego, ex adverso, aennisum meum esse justitiam sibi oppositam, videat si velit suam defendere opinionem sive sententiam, & ego libenter volo me exponere, ex adverso tenendo quod Jura Anglie in hoc parte sunt nullo modo Juri contraria: Et quod omnia dita legum & doctrinarum que videntur sonare istiusmodi, intelligenda sunt quod non licet tradere clericum ad tale examen nisi juris cafu & ordine referatis vel observatis. Sic enim videbitur, si doctor loquitur ex corde volens defendere justitiam, ego non dubito quin jura excipiunt confuetudines & causas alios. Unde huc utque non audebat Ecclesia Romana dirumpere Leges secularium dominorum generales sanctitas & rectificatas antequam fuerat sic dotata de layco feodo, de jure personatus, & sibii similibus. Nec audebat negare sequelam quin si juxta legem cujuscumque regni nulli sacre scripture contraria, temporales domini ita possunt, tunc legittime ita possunt. Lex enim civilis non diffuit, nisi forte fuerit lex iniqua, quod doctor asserit de Lege Anglie memorata. Item tertio asserit quod omnis ablattio rerum ab Ecclesia est injusta. Interdum, ut dicit quod non est possibile—Regem auferre Ecclesiasticis omnia bona cujuscumque Ecclesie nisi sic auferendo peccet * moraliter. Ideo, ut dicit, glossa mea que dicit quod bulle, leges & confuetudines prohibitentes ablationes temporaliunm ab Ecclesia interlegende.

* Sic MS. pro mortaliter.
telligendes sunt de ablatioaibus injustis, est nimiris supersitua. Et sic innuit quod quicunque Rex abstulirit vel auferat temporalia clariorum vel religiosorum injuste sic fecit vel faciet. Ego autem, ex adverso, offero me ad sustinendum vel suadendum quod talia & temporalia possint juste ac meritorie auferri ab Ecclesia quamcunque humanis legibus fuerint confirmata. Si autem ego afferere talia contra regem meum, olim suissent in parlamento dominorum Anglie ventilata: Sed opiniones sunt dissimilat ut sint inter homines * amatate. Unum * Sic MS. tamen scio quod percusloquus est in hac parte hodie impugnare confectudines & jura regnorum tamdiu a facris primoribus approbata, quam est reprobare aliquam veritatem quam ego publico. Requirit autem doctor meus cum suis fratribus, cum nimis vehementi infantia, cum ebullitione spirituali & tumore quod ego respondeam ad formas argumentorum suorum & specialiter ad formam & materia quam fecit pro Papa contra jus Domini Regis. Omne, inquit, Dominium donatum sub conditione ad conditionis desolutionem dissolvitur: Sed Dominus Papa donavit Regi nostro Regnum Anglie sub conditione quod Anglia 700 marcas solveret curie annuatim, que conditio per tempus & tempora est substraeta: Ergo Rex Anglie olim decidit a vero Domino Anglie. Et miror quam plurimum quod cum tanta infantia expetunt solutio- nem hujus rationem & tractatum illius materie, & specialiter cum * tum sit ipsa mihi & rationibus me- is indifferentes, sed quinque speculativo theologo vel legiste. Et pepigimus quod non querendo denticulae alienae * pipsimat fructus.* Q colimus vel ambages procedat directe ad improbandum questionem quam principaliter pepigit impugnare. Sed tres cause dicte sunt michi cur homo facit; primo, ut persona mea sic ad Romanam Curiam dissamata, & aggravatis cenfusis ab ecclesiasticis beneficiis sit privata. Secundo, ut exhinc fibi & suis benevolentia Romane Curie sit reportata. Et tertio B b 4 tam
tam ut ut dominante Domino papa Regno Anglie liberius, capiosius et voluptuosius sine freno cor-
reptionis fraterne sint Abbatiiis civilia Dominia
cumulata. Exhinc quidem dicitur quod, ad Reg-
ni injuriam, exceptiones impetrant Thelauri Reg-
ni exhaustivas. Ego autem tanquam humilis &
obedientialis filius Romane Ecclesie protestans me
nichil velle asserere quod sonaret injuriam dixte
Ecclesie, vel rationabiliter offenderet pias aures.
Primo ergo transmittto Doctorem meum reveren-
dum ad solutionem hujus argumenti quam audivi
in quodam Consilio a Dominis secularibus esse
datam. Primus autem Dominus in armis plus stren-
nuus furtur taliter respondisse. ‘Regnum, inquit,
Anglie per gladium suorum procerum ab olim
quæstum est, & contra hostes invadentes codem
gladio defensatum. Sic enim tributum violente
exactum a Julio Cesare, fortificato Regno,
rationabiliter est substratum quod secundum princi-
pia *aq1. n ullum violentum eternum
five perpetuum. Cum ergo fit idem judicium
de dicto redditu Romanæ Curie sane consulo
quod negetur penitus nisi papa manu valida ip-
sum poterit extorquere. Quod si temptaverit,
meum est pro jure nostro resistere. Secundus
Dominus arguit sic. Nullis, inquam, debet
concedi tributum vel redditus nisi subjunctis ca-
cibus: Sed Papa non est capax hujus vectigalis,
ideo, supposita fraterna subventione, debet sibi
talis exactio denegari. Debet enim Papa esse se-
quax precipuus Christi: Sed ipse Christus noluit
ee esse proprietarius Civilis Dominii, nec per con-
sequens Papa debet. Nam Mat. 8. quum avar-
us secularia domini sientis, promiserat sequi
Christum, lic respondit ad mentem sponte promit-
tentis, Vulper, inquam, foramina habent, volu-
cresque celi nidos, filius autem hominis non habet
ubi caput suum reclinet. Quasi dixisset, noli pu-
tare quod docebo te facere mirabilia sanitarum
ut ex eorum questu acquiras civile dominium,
quum nec ego nec mei discipuli volumus esse propriarii hic in via. Cum igitur debemus
Papam ad observantiam religionis sue astringere,
probatur quod tenemur in exactione hujus conditionis civilis resettore sibi. Tertius Dominus
arguit sic, Videtur mihi quod ratio füga & ejus
fundamentum retorquere poterit in Romanum
pontificem. Nam cum Papa sit servus servorum Dei,
probatur quod non recipiet vetigal de ANGLIA nisi propter ministerium per-
solvendum. Cum ergo non edificat Regnum nostro
trum nec spiritualiter, nec corporalia, sed defal-
cando temporalia per se & suos comfortat pecu-
nia, favore & conilio inimicos, videtur quod de-
bemus provide premisam petitionem subtrahere:
Subtracta enim per se causa, subtrahi debet &
* methodum ad eandem. Et quoad assumptum * Sic MS,
satis experimur defectum Pape & Cardinalium
* tam in corporali quam in spirituali suffragio,
Quartus Dominus. Videtur mihi quod de jure
Regni cui sumus astricti, debemus Pape resettore
in hac parte. Nam juxta principia Pape ipse est
capitalis dominus cunctorum bonorum datorum
vel mortificatorum in Ecclesia. Cum ergo circa
tertiam partem Regni vel amplius sit mortifica-
tum Ecclesia, videtur quod Papa sit Dominus
illorum omnium: In cujus signum post vacatio-
* nem particularis Ecclesia per mortem prepositi
exigit tanquam illorum bonorum dominus primos
fructus. Cum ergo in Civili Domino non pos-
sunt esse duo dominantes ex aquo, sed oportet
quod unus sit capitalis dominus, & alter subdo-
minans, videtur quod oportet vel concedere pro
tempe vacational Papam esse tenentem Regis
Anglie vel e contra. Regem autem nostrum no-
lumus in hac parte sibi subjacere, cum donans
quisque ad manum mortuam sibi reservat capita-
* le dominium. Immo relinquitur quod Papa de-
bet pro isto tempore esse Regni vel Regis subdi-
tus vel vassallus; Cum ergo continue defect ab
* ejus.
eius homagio atque servitio, videtur quod olim negligens * fore fecit, nec sunt tales conditiones minute quoad tempus & pretium parvipendendae, cum talia parva tracta in consequentiam, ex processu temporis adolentur in majora; cum enim ex latenter vel repente mortificatione dominorum Anglie vendicat Papa esse utilior Dominus quam Rex Anglie ipsum pertinens ad coronam. Quintus Dominus. Monet me plurimum utrum illa conditio suit addita propter beneficium absolutionis, vel relaxationem interditi vel exheredationem qua Papa Regi Johanni reddidit regnum nostrum: Quia certus sum quod non pure graviter in perpetuum eleemosynam concepit curie talium donum. Si primo modo vel secundo, dico quod tunc debet conditio ex inhonestate symoniacar intertumpi. Non enim licet dare spirituali beneficium, interveniente sic gravati pacto propter reddidit temporali regnum reddendo; quum Mat. 10 Gratias accepiestis gratias date. Immo videtur quod Rex & regnum exciderent in curia a Regni domino, si non cum illis patribus resiiterent conditionem hujus inhonestae. Si enim in partem * pme & penam peccati Papa Regi nostro injunxit, videtur quod pauperi Ecclesie Anglie cui Rex injuriatus est in partem restitutionis, & non sibi conferenti absolutionis beneficium, assignaret eleemosynam hujus. Non enim sapit religionem Christi, Absolvam te sub conditione quod in perpetuum des milii annuatim tantam pecuniam: Videtur quod frangentis sic sidem Christo licet paucum inhonestum infringere. Immo videtur rationale quod pena

† † Johannes Rex—totum Regnum suum Anglie & Hibernia Deo & beato Petro Apostolo, ejusque vicario catholico Innocentio Papa III°, successoribus; catholicis in remissionem peccatorum suorum fuisse; generis sui, in 1000 marcis, fuit, pro Anglia 700, & pro Hibernia 309 constituit cenundle. — Tiz. Angl. p. 158,

reundans
redundans in peccantem, & non iniquitatem immunem infligii debeat. Cum ergo redditus talis annualis solummodo non in penam peccantis Regis redundat, sed vulgi pauperculi & immunes, videtur quod plus sapit avaritiam quam penam futurum. Si tertio modo Papa foret capitalis dominus Regni ad quem ex pacto Regis Joannis foret Regni Dominium devolutum. Quo dato sequitur—quod Papa posset quum cunque voluntat ex seita foresauctura exheredare Regem Angliae, & sum quem elegerit advocatum presicere, Non sumus ergo, si qui, obstantes illis principis? Sextus Dominus. Videtur mihi quod factum Pape, ut innexit tertius Dominus, in caput proprium retorqueri potest. Nam si Papa donavit Regi nostro Regnum Angliae, ut pretendit, verballiter, & non donavit Dominium cujus non erat Dominus, quia aliter fuit donatio nimis sophistica, tunc fuit Dominus Regni nostri. Et cum non liceat alienare bona Ecclesie sine rationabilis recompensa, videtur mihi quod non liciuit Pape alienare Regnum tam fertile pro tam paucou redditu annuali. Per idem enim posset alienare omnia regna & dominia agarentia Romane Ecclesie pro redditu nimis stricto, quod foret inconveniens apud eos. Et si consentimus suis principiis, videtur quod potest fingendo fraudem Ecclesie ultra quintam partem validis regnum nostrum ad votum repetere. Ideo oportet, ut dixit Quintus Dominus, ostiare principiis. Immo cum Christophus fit Dominus capitalis & Papa peccabilis, qui dum fuerit in peccato mortali, secundum theologos, caret dominio, & per consequens non derivat Anglicis jus ad regnum; videtur quod sufficit nobis ad unum Regni Dominum referevere nos a mortali & communicare bona nostra virtutose pauperibus, & sic tenere regnum nostrum, ut olim, immediate de Christo, cum fit ipsa capitalis Dominus per se sufficientissime quod licet creature dominium autorizans. Septimus Domi-
minus. Miror quam plurimum quare non tan-
gitis Regis imprudentiam & Jus Regni; * qui
stat quidem quod improvida Regis paetio ex
peccato suo ingruens, non debet vergere sine
consensu Regni legitimite ad perpetuum ejus de-
trimentum. Sed dicitur quod Rex Johannes ex
ejus peccatis gravibus persecus est titia, cum,
secundum politicos, omnis malus ignorans illegit-
time sine legali consensu Regni obligavit se Curie,
ut notatur; Ideo non est equum quod Regnum
tamdiu portet penaliter onus suum. Licet enim
singatur obligatio sub sigillo Regis aureo, &
paucis sigillis Dominorum seductorum appositis,
quod Regnum Anglie per solveset perpetuo Curie
tantuam aurum, tamen cum ali domini qui nun-
quam consensuerunt proportionato tamen ad suum
dominium habent interesse, videtur quod non fuit
consensus Regni legitimus, aliter enim injuria-
retur illis Dominis defendentibus cum peccatum
tributum * ipsi, & sui sine causa contribuient.
Oportet ergo, juxta confuetudinem Regni, ad
tale commune pedagium quamlibet personam
Regni in se vel suum capitatione consentire.
Non ergo dat carta cum sigillis quibuslibet
appositis idem ut debet annuatim ditum
tributum per solveser tantum, quia omnia ista
possent a falsarii privatiim fieri, Tamen quem li-
cet afluere Regis & paucorum seductorum con-
sensus plenarius, defuit tamen illis Regni autho-
ritas & consentientium plenitude. Iffis ex pru-
dentia Dominorum suppositis, videtur mihi facile
respondere ad formam & materiam argumenti.
Quoad Formam, patet quod defuit, cum sit falla-
cia consequentis: Ac si sic argueretur, ex dissoluti-
one conditionis consequentis ad materiam rei vel
alterius rationabilis perditur donum conditionaliter
devoi; ergo per idem ex dissoluzione conditionis
quantum unque inhoneste. Ideo probatur nisi
Doctor probaverit mihi contra rationes Domini-
rum Anglie rationabilitatem illius conditionis

* Sic MS. pro ipfi.

* Sic MS. pro ipfi.
expositae, ratio illa non militat contra justitiam
Domini Regis nostri sed, si non fallor, ante diem
in quo cessabit omnis exactio non rectificabit quod
hec condicio fuerit rationabilis & honesta.

Epistola Willielmi Cantuariensis super condempnatione herefium Wiclæfhi in sinodo.

WILLIELMUS permisssione divina Cantuariensis Archiepiscopus totius Anglie primas & Apostolice sedis legatus, dilecto in Christo
filio fratri Petro Stokys sacre pagine professori ordinis Carmelitarum; salutem, gratiam & benedictionem. Ecclesiarium prelati circa gregis Dominici
sibi commissi custodiem eo vigilantius intendere debent quo lupos ovium vestimentis indutos ad rapierum & dispersendum oves noverint fraudulentius circuire. Sane frequenti clamore & * devulgata fama, quod dolentes referimus, ad nostrum pervenit audium quod licet secundum Canonicas
sanctiones nemo prohibitus vel non misitus absque sedis Apostolice vel Episcopi loci authoritate sibi predicationis officium usurpare debeat publice vel
privatim; quidam tamen cum etere damnum
onis filii insaniam mentis producit sub magne sanctitatis velamine virtutem ejus abnegantes, auctoritatatem sibi vendicant predicandii ac nonnullas propositiones & conclusiones infra scriptas hereticas errorres atque falsas olim ab ecclesia condemnas,
determinationibus ecclesiae repugnantes que statum otius Ecclesie & tranquillitatem Regni suvertere & enervare minantur, tam in Ecclesiis quam
plateis & aliis locis prophanas infra nostram Cantuariensis provinciam non verentur asserere, dogmatizare,
tizare. & publice predicare, illis nonnullus Christi fideles insipientes, & a fide Catholica, sine qua nulla est salus, facientes flebiliter deviare. Nos itaque attendentes quod tam perniciosum malum quod in plurimos serpere poterit eorum animas le-tali contagione necando, non debeamus, sicut nec pro se.

† Sic MS. debemus, sub dissimulatione transire † nec sanguis eorum de nostris manibus requiratur, sed id quantum nobis ex alto permittitur extirpari volentes de quam plurimorum fratribus est suffraganeorum nostrorum consilio & assensu, convocavit plures sacre Theologie Doctores ac Juris canonici & civilis professedores, & alios clericos quos famociores & petitiiores de Regno credimus, ut super dictis questionibus vota sua dicerent & sentire. Verum quod premiiisses conclusionibus & assertionibus in nostra & eorundem consilium & doctorum convocatorum presentia patenter expositus & diligentem examinatis finaliter est cometum nostro quod & eorum omnium communicato consilio declaratum quasdam questionum illarum hereticas esse, quasdam vero erroneas atque determinationibus ecclesiae repugnantes sic inferior * distribuntur. Vobis commit-timus & mandamus in virtute obedientie fimiter in-jungentes, quatenus publice † moveatis & inhibe-tatis prout nos presentium tenore * movemus pro 2° & 3° ac distrietiies inhibemus pro prima moni-cione unum diem pro secunda alium diem & pro tertia monicione canonica & peremptoria unum ali-um diem assignando, ne quis de cetero cujuscunque status aut conditionis exiit, herefes seu errores predietos vel eorum aliquam teneat. * doceat predi-cet seu defendat in Universitate Oxon. in scolis vel extra, publice vel occulte, aut herefes seu errores hujus vel earum aliquem predicantem audiat vel ansculter, seu ei faveat vel adhereat publice vel occul-te, sed statim tanquam † specimen venenum pelliterum emittemt fugiat & evitet sub pena ex-comunicationis majoris quam in omnes & singulos in hac parte rebelles & nostris monicionibus non pa-}

* Sic MS. pro distribu-untur.
† Sic MS. for. pro mo-neatis.
* monemus.
Conclusionses hereticæ & contra determinationem
Ecclesie de quibus supra fit mentio in hec verba sequuntur.

Quod substantia panis materialis & vini maneat post consecrationem in sacramento altaris.

Item, quod non maneat sine subiecto in eodem sacramento post consecrationem.

Item, quod Christus non sit sacramento altaris idemipse vorma & realiter in propria persona corporali.

Item, quod si episcopus vel sacerdos existat in pecato mortali, non ordinat, consecrat nec baptizat.

Item, quod si homo fuerit debite condicione, omnis confession exterior est sibi superflua & invalida.

Item, Pertinentiiter asserere non esse fundatum in evangelio quod Christus missam ordinavit.

Item, quod Deus debet obedire Diabolo.

Item, quod si Papa sit praecitus & malus homo, ac per consequens membrum Diaboli, non habet protestatem supra sive de Christi ab aliquo sibi datam, nisi forte a Cefare.

Item, quod post Urbanum sextum non est aliquus recipiendus in Papam, sed vivendum est more Grecorum sub legibus propriis.

Item, asserere quod est contra sacram scripturam quod vini ecclesiastici habeant possessiones temporales.

Conclusionses erroneæ & contra determinationem ecclesie de quibus superius memoratur in hec verba sequentia.

Quod innullus Prelatus dicit aliquem excommunicare nisi prius sciat ipsum esse excommunicatum a Deo.
12. Item, quod sic excommunicans ex hoc sit hereticus vel excommunicatus.
13. Item, quod prelatus excommunicans Clericum qui appellant ad Regem & consilium Regni eo ipso traditor est Regis & Regni.
14. Item, quod illi qui dimittunt predicare seu audire verbum Dei vel evangelium predicatam Propert excommunicationem hujusmodi sunt excommunicati, & in die judicij traditores Dei habeantur.
15. Item, afferere quod nullus est Dominus civilis, nullus est episcopus, nullus est prelatus dum est in peccato mortali.
16. Item, quod Domini temporales possint, ad arbitrium eorum asseverare bona temporalia ab ecclesiasticis habituatis delinquentibus, & quod populares possint, ad eorum arbitrium Dominos delinquentes corrigere.
17. Item, quod decime sunt pure elemosine, & quod parochiani possint, propter peccata suorum curatorum, eam detinere, & ad libitum, alius conferre.
18. Item, quod speciales orationes appalate uniper personæ per prelatos vel religiosos non plus profundum eodem personæ quam orationes generales, ceteris paribus, eadem.
19. Item, quod eo ipso quod aliquis ingreditur religiosis privatis quantumcumque reditor inceptior & inhabilior ad observantiam mandatorum Dei.
20. Item, quod sancti instituenter religiones privates quascunque tam possessiorum quam mendicantium in sic instituoendo peccaverunt.
21. Item, Religiosis viventes in Religionibus privatis non sunt de Religione Christiana.
22. Item, quod fratres seneantur per laborum manuum & non per mendicationem vicium suum adquirere.
23. Item, quod conferens elemosinam fratibus vel fratris predicanit est excommunicatus, & recipiens.

In quorum omnium Testimonium sigillum nostrum privatum duximus apponendum. Dat. in Manerio nostro de Otford 28o die Mensis Maii Anno Domini 1382 & nostre translacionis anno primo.

No III.
N°. III

Littera quam nisset Archiepiscopus [Williamus MS. in Hy- 16. fol. 67. peroo Bod.]
Courtney] Cancellario Ovon. ut adverteret
fratri Petro Stokys in publicatione ejusdem
Commissionis sub hac forma.

IN Christo fili, Mihranum non modicum & tur- 
banam qua cum ille Magister Nicholau, Her- 
feorde super prædicationibus & doctrina hereticorum & erronearum * concionum notorie redatur, suf- 
pectus, licet nos vobis alias retulibile meminimus, ex- 
trune vos sibi adeo † favorabiliem exhibuitis ut ex-
dellenciorum & digniorum * animi remotionem in 
Universitate vestra vobis & Cancellario quod pro for. pro anmi.
tempore fuerit deputatum, ut nostris, assignaretis 
idem Nicolai abique difficilèter qualibet inibi 
predicandum. Vobis ergo consilius & hortau-
man in visceribus Jesu Christi quod talibus num-
de cetero praestum est, in partiri favorum, ne ipsorum 
se & numerorum esse video minis, & exinde con-
tia vos offici vestri debitum nos oporteat exercere. 
Quia avertis huicmodi præsumptorum audacia 
Domini nositer Rex & procuræs regni in procellis 
ostris subditi nobis & sufraganeis * vestris sic 
* permiserunt affertare, quod per Dei gratiam di-
uciis non regnabunt. Et ut talium præsumptorum 
confotia & opiniones erroneas abhorrere † dicamini 
† Sic MS. 
dilecto filio meo fratri Petro Stokys faccia pagina pro-
fessor ordinis Carminicolarum in publicatione litera-
tum nostrorum, sibi contra * conciones huicmodi 
directarum pro défencione catholicae fidei viriliter 
† Sic MS. 
* pro discamien 
adherere curètis, & literas illas in seholis theologi-
* Sic MS. 
cis Universitas prædícæ per Bedellum illius fa-
cultatis in próxima lectura inibi facienda abique

C c  
dimi-
diminutione quacunque faciatis effectualiter publicari, nobis illico terebientes quid feceritis in hac parte. Scriptum in manerio nostro de Otifordo penultimo die Maii. Semper in Christo valete.

N°. IV.

MS. in Hyp. Bod. fol. 70. 2.

* Sic MS. pro conclusione.

In Domino nomine Amen. Cum nos Williamus, archiepiscopus totius Angliae, Prima Apostolica sedis legatus de consensu sufraganeorum nostrorum nonnullorum clericos seculares & regulares universitatis studii generalis Oxon., nostræ provincie Cantuarien. ac alios sanctos in fide catholica sentientes ad in- formandum nos de & super quibusdam conclusionibus hereticis & erroreis in variis locis nostræ provincie Cantuarien. in subversionem totius Ecclesiae & diuturnae nostræ provincie generaliter & communitar prædicatis, ac etiam publicatis sed etiam convocari; habitaque super huius deliberatione plenaria de nostro & dictorum sufraganeorum & convocatorum eorum communicato concilio deliberatum fuit quasdam conclusionum ipsarum hereticas esse, quasdam vero erroreis & determinationibus Ecclesiae notorier repugnantes, & ab Ecclesia damnatas fuisse & esse; quas etiam ex habundanti sic damnatas esse declaramus,
ramus: Ac intellecimus ex fidellighorum testimo-
nio ac experientia facti quod tu magister Robertus: 
Ruge Cancellarius universitatis predicit præmissis:
conclusionibus sic damnatis aliqualiter inclinasti &
etiam inclinas, quem in hac parte suspicium habe-
mus, intendi, hujusmodi clericos sic consciret, et
alios nobis in ea parte adherentes vel sinentes sicut
ipsos sic savere & adherere oportuit, eo presente
per dolosas imaginationes tuas multipliciter de fac-
to gravare: Te magistrum Robertum Cancellari-
um prædictum monemus 1°, 2° & 3° ac perempto-
rice, quod praefatos clericos secularis vel regularis,
ae eis in præmissis sannentes in actibus scholastici,
seu alios qualitercunque ea occasione non graves,
impedias vel molestias judicialiter vel extrajudicialiter,
publice vel occulta, se cravari, impediiri
vel molestiae facias aut procures directe vel indirecte,
per te vel per alium, vel quantum in te est per-
mittas ipsos sic gravari; quodque nullum per-
mittas de cetero in Universitate prædicta hereles
aut errores prædictos, aut eorum aliquem tenere;
docere, praedicare vel defendere in scolis aut extra,
nec etiam Johanne Wycliff, Nicolaum Herfordo,
Philippum Repyegon canonicum regularem, Jo-
hamnem Afton, aut Laurentium Redman qui de here-
sibus notorie sunt suspicati, vel quemcumque alium
sic suspicavit vel dissimulat ad predicandum ad-
mittas, sed eos ab omni actu scholastico, donciam
in hac parte purgaverint innocentiam coram nobis,
suspenderas, sub pena excommunicationis majoris
quam in personam tuam, si mentionibus nostris
hiis non parueris cum effectu, culpa, dolo, seu of-
fensa tuis in hac parte exigentibus, dicta mentione
præmissa quam in hac parte canonicam reputamus,
exnunc prout ex tunc, & ex tunc prout ex nunc fe-
rimus in his Scriptis: Absolutionem hujus fum-
que excommunicationis quiam te consigerit incurrer,
quod absit, nobis specialiter reservantes, &c.

Et nunc alius mandatum sibi dedit ad publi-
candum Conclusions damnatas in Ecclesia

C c a

Beata
Beata Virginis in anglico & latino & familiaribus per scolos & insuper inquirendi per omnes aulas de saecularibus earundem & compellendi eos ad purgationem & sub abjurationem. Et convenit quia
Commenda [i.e., Scripta Franci. Petro Stokii.]
Ept una dixit [Cancellarius] quod novis foedere
en.morsit ses: publicante. Et una inquit Ar-
chiespiscopus, Brg. Universitas est sancti heretici-
que, non permittit velint secare publicante
en. castri habit [Cancellarius] in Consilio
Domini Regis quod ipse exequatur omnes pre-
ceptuales, Archiespiscopi per Cancellariam regis;
Et venit Occum & in Dominica sequenti publicavit
avem mandatim, & se sua excivavit secularis
contra sacerdos, quod cruciabat plures mortem,
demando quod ipsi velint destruere Universitas-
rem, cum tamen sacerdos solmando debant par-
rem Ecclesie.
Post antem, non obstantibus illis preceptis,
inspexit Hiericus Crumpe, Magister in theologis
ab actibus suis publice in Ecclesia beate Virginis
et imponent ubi perturbationem pacis quia vo-
cavit hereticos Lollardos, Et tunc venit Londi-
deponens quod clam domino Cancellario Regni,
Domino Archiespiscopo, & Concilio Regis. Unde
per breve regnum miriitur pro eo ut comparere
suis procuratoribus, [Gaulterius Daf & Jo-
annes Huntrman], & comparuo ubi data sunt sibi:
haec praeepta & digesta sunt in literas parentes.

In Bibli. Cotto. Cleopatra E. H. sunt allegata &
proba: contra Cancellari. & Praezervative que tunc
temporis producta sunt ab Archiespiscopo. in 8 folis.

N° V.
No. V.

Breue Regiam Cancellario Oxon. eorumque prosectoribus.

RICHARDUS Dei Gratia Rex Angliae & Franciae & Dominus Hibernie, Cancellario & Procuratoribus Universitatis Oxoni, qui numini vel qui pro tempore fuerit; Salutem: Zelis siderum Christianae, cujus lumen & tempus utile volumins defensores, morte salubriter & industrii, volentes summo desiderio impugnatores dictae sedis qui suas praivas & perversas doctrinas infra regnum nostrum Angliae feumare, & damnatas conclusiones eodem diei notorie obviantes tenere & predicare jam no-viter pessime presumptenus & constanter in perversionem populi nostrui, ut accepimus; antiquum etius in suis procedente erroribus & malicis, vel atios insidiant: reprimere & condigna castigatione loquererere, assignamus vos ad inquisitionem generalis, afflictabus obis omnibus theologis Universitatis prudens regentibus, faciendam ab omnibus & singulis graduatis theologis & jurisdiuniversitatis ejusdem, si quos de jurisdictione universitatis illius agnoverint. qui sunt. eis probabiliter suppositi de favore, tenacia vel defensione alicujus herois vel erroris, & maxime quadratum conclusionum per venerabilem patrem WILLIAMUM Archipiscopum Cantuar. de consilio sui Cleri publice damna
tabum, vel eam alicujus conclusionis aliqui ex
trendam consimili in sententia vel in verbis. Et si aliquos de cetero inverteritis, qui quicquam prae
dictorum heresium vel errorum, vel quemquam consimilem. cereiderint, soverint vel defendat; vel qui magistros. Iohannem Hydoff. Najdahnum.

C 3

Herfordae,
Herford, Philippum Repyndonu, Johannes Aetum
seu aliquem alium de aliquo praecltorum herefiaum
vel errorum, seu alio simili in verbis vel in senten-
tia probabili suspicione notatum in domos & hos-
pitia auti fuerint acceptare, vel cum eorum aliquo
communicare, vel sibi defensionem auct favorem
prebere presumpserint aliqualem ad hujusmodi fau-
tores, receptatores, communicantes & defendores, in-
tra septem dies postquam praeclta vobis constite-
runt ab Universitate & Villa Oxon. banniendum &
Esperendum dices eorum Archiepiscopo Cant-
armensi pro tempore existente tuam innocientiam
manifesta purgatione monstraverint: Ita tamen ut
se purgare cognatur ipsos tales esse nobis & eodem
Archiepiscopo de tempore in tempus infra menem
sub sigillis vestrís certificetis. Mandantes insuper
quod per universas Aulas Universitatis praeclta
diligenter inquiri & scrutari faciatis indilaté, si
quis aliquem librum, sive tractatum de editione
vel compilatione praecltorum Magistrorum Jo-
hannis Wycclyff vel Nicolai habuerint, & quod li-
brum illum sive tractatum ubicunque contigerit in-
veneri, asseclari, capi, & praeclto Archiepiscopo
infra menem abique correctione, corruptione, sive
mutatione quacunque quoad ejus sentimentum vol-
vetbae præsentari faciatis. Et ideo vobis in sde &
diligencia quibus Nobis tenemini, & sub forisfagmenta
omnium & singulorum libertaturn & privilegiornum
Universitatis praeclta & omnium aliorum que No-
bis forisfacere poteritis, injungimus. Et manda-
amus quod circa praemia beae & sideliter exequen-
da diligenter intendaris & ea faciatis & exsequa-
mi in formato praeclta, & quod praeclto Archiepis-
copo & ejus mandatis licitis & honestis vobis in
dac parte dirigendis pareatis prause decet. Da-
mus attum Vicecomiti & Maiori Oxon. pro tem-
pore existentibus, ac universis & singulis aliis vice-
cominibus, Majoribus, Ballivis, Ministris & aliis
seditibus Lubidris nostris, tenone præsentium, in
mandatis quos vobis in exsequione praemiorum
auxilientur.

Nº. VI.

Aliud Breve Regium Cancellario Oxon. & procuratoribus.

RICHARDUS Dei Gratia Rex Anglia & Francia Dominus Hibernia, Cancellario & Procuratoribus Universitatis Oxonienses. Cum super facta per fratrem Henricum Crumpe monachum regentem in sacra theologia in Universitate praeedita gravi querimonia qualiter coaeristente ipso venerabili Patri Archiepiscopo Cantuariensi & aliis Magistris in theologia in civitate London. in condemnatione diversarum conclusionum erronearum & hereticarum vos ad susceptionem quorundam sibi adversantium, pretendentiumque pacem Universitatis praeedita per ipsum Henricum in ultima lectione sua in scolis facta violatam suisse, eundem fratrem Henricum ad respondendum * mihi coram vobis * &c. MS. evocatum pro eo quod coram vobis non comparuit, sicuti non potuit, pronuncio latiss contumacem, & de Pacifica perturbatione consiendum, per quod ipsum Henricum abs. actibus scholasticis & lectione suspens diffisi. Dedimus vobis diem jam elapsum per Breve nostrum esendi coram concilio nostro apud Wesmon monasterium & ad respondendum super praeeditis ad quodam alia inde facienda que in Brevi praeedito expressius continentur, super quo materia praeedita & suis circumstantiis coram dicto concilio nostrorum presbiteribus vobis, examinatis, rimatis & plenariis intellectis per idem concilium nostrum, decretum & specialiter dictum extitit tum processum.
versus praefatum. Hiericum occasionebus praemiationem aegrum quod factum sum omni recte quod sit unde ad se cum ut secutum, ede nullum, invalidum, irritum, & inanimum; ipsumque Hiericum ad actos scolasticos & consuetam lectionem, & statum pristinum restitueat & pariter admittere, prout vobis ad plenum confitam. Volentes igitur decretum & distinctione pridesta debite fore exequuta, & obtinere firmitatem, vobis daturius quo possimus praecipimus & mandamus quod omne processum versus ipsum fratrem Hiericum Grumpe in Universitatem.

* Sic MS. pridesta, ut * permittitur, habitum sine factum, pro primita,
& quicquid exinde fuerit obsecutum celeriter & promptissimem responscit, quondem statum Hiericum ad actos scolasticos, consuetam lectionem, & statum pristinum adm环境保护 & restitutus taceatis indilate, quod est in magis Decretal & Distinctionis pridestorum. Injuniores insolent nobis ac vestris Commendarii sine Deputatis succeedentibusque vestris, & quibuscumque magistris regentibus & non regentibus ac aliis presidentibus officiariis, ministriis scolariis Universitatis pridesta in sede & ligeancia quisquis nobis tenere minim quod ipsum fratrem Hiericum ex causis praedicatis, aut fratrem Petrum Sedum curnelitam occasionem ubertissim sua ab universitate pridesta, aut fratrem Stephanum Praeygrom carnemelitam, vel aliquem alium religiosos aut secularis eis inventum occasionem aliquam di dice vel facti doerris Magistrorum Johannis Wyelis, Nicolai Herfordi, Philippi Bannem domus seu reprobationem & condemnationem pridesta, heredes & eritum aut correptionem vel correctionem saevoorum scorum qualitatem, teneauchae concernentes, non impeditiis, molestitiis seu gravetis, aut impeditis, molestis, seu gravetis clam vel palam uno modo permittatis; sed

* Sic MS. ea * totius qua pacis sunt, unitatis, & quietis in Universitatem pridesta, & maxime inter religiosos
& secularis procurationis & cum omni diligentia formatis ac totis, viribus preservatis. Et habet sub faciis
faculta omnia & singularium libertatum & privilegiorum
regionum Universitatis pridie, & omnium ali-
sum que nobis forisfacere poteritis multatenus tan-
cris. in cujus rei testimonium hæ litteras nostras
fiqri fecimus parentes. Telle miips ale Hust-
man. 14° die Mensis Yulii, Anno regni nostri A.D. 1382.
Sancto.

No. * VI

Breue Regium Cancellario & Doctoribus Oxon.

Fama celebri * disulgantur nostris aribus iam
noviter est intimatum quod quamplures opi-
niones nefarie & allegationes detestabiles in quo-
dam libro ex compilatione Job. Wickef Trialogus
vulgariter nuceupato; herefes & errores notorious
incidientes; Sacris determinacionibus & canonibus
Sanctionibus Sanæe Matris Ecclesiæ, & maxime
consecrationi sacramentali multipliciter repugnan-
tes continentur & conscribuntur. Ex quorum pub-
licacione & vesana Doctrina populus Christianus
qui ex allocutio & insinuatione latentis insinici
prionior est ad malum quam ad bonum, & prefer-
tim his diebus (quod absit) infici potest, & per
consequens dannabiliiter laji & decidere in erro-
res unde non medicum esset dolendum. Nos
zelo Fidei Catholicæ (cujuis sumus & erimus, Deo
gante, detenores) salubriter commoti, nolentes-
que huicmodi herefes aut errores infra terminos
nostros potestatis quatenus poterimus sustinere, im-
mo pro eis penitus refecand. & deleand. brachium
seculare apponere cupientes: Vobis in fide & lige-
antia quibus nobis tememini, & suit forisfacura
omnium que nobis faurisfacere potelis Injungimus
& Mandamus quatenus omnes & singulos Docto-
res Theologiae siiuibus Universitatis regentes &
non
nos regentes ad certos dies eis per vos ex parte nostra perfigend. & statuend. convocari, & librum illum in presentia vestra & eorum dem Doctorum presentari, perleg. & examinari, nec non quodunque theses & errores quos in libro pridem per vos & eosdem Doctores reprobari contigerit, in scriptis redigi & intitulari faciatis; & nobis de omnibus & singulis que in praemissis seneritis seu inveneritis una cum singulis affectationibus & opinionibus Doctorum Predictorum in Cancellariam nostram sub sigillo vestro distincte & aperte sine dilatatione reddatis plenius certiores ut his inspectis & materis ponderatis ulterius de avisoamento Consilii nostri ordinare valeamus prout pro fulcimento fidei Catholice & defensione Regni nostri fore videamus salubrius faciendum. Tente meipso apud Londes A.D. 1396. 18° die Julii Regni nostri anno 19°.

N°. VII


A.D. 1396. R. Everendissimo in Christo patri ac Domino Domino suo spirituali Domino Thomas Dei gratia Cantuari. Archiepiscopo, totius Anglicae principis, & Apostolice sedis legato, alisque venerabilibus patriibus & prelatis Provinclie Cantuariensi, Universitas studii generalis Oxon, Reverentias & Honoris debitos & devorosum venerando certi Prelatorum, & ad defensionem percelebrem catholice fidei firmier & feliciter adunari, Praesidentissime Pater & Domine, ab exordio nascens Ecclesie Dei vinces taboath quam celestis agricola Christus Dei illius, suique Successores Apostoli
in sacro suo sanguine plantaverunt. Heredici quod sub specie pietatis, virtutis & gratiae, Spiritu presumptionis inflati matrem suam Ecclesiam Dei spoliare suffodere fatagebant. Tales enim doctores docissimos in honore precellere contendentes metaphorica scripturarum eloquium insanis suis sensibus pertinaciter attrahere cupiunt, initentes, ut plurimum, sensu literalis. Et sic, postpothis, imo spretis, mystici Sacrorum Patrum dogmatibus, tanquam filii degeneres & perverfa viperarum genminis materna sua viscera degenerando corrodunt, concutient, & erumpunt. Tales enim cum in suis auctoris ingeniis plene superare non valeant temporale seculare brachium callide provocant, & propius adredendum illicita que delectat contra statum & Prelatos Ecclesie vetita quasi licita predicant, ut, sublatis aut concussis hostiliter fidei Christiane columnis, suos errores & heresies facilitus introducunt. Legimus de Arrius harenae, ut de ceteris taceamus quod ipsis sedente consilio omnes Prelati Catholici regimini in exilium missi sunt, vix tribus exceptis qui divino providente consilio Arriane pervertitatis erroribus viriliter obviaverunt. Unde & de eo testatur Hieronymus; Arrius in Alexandria modica scintilla fuit, quia statim extinctus non fuerat, toto fere terrarum orbe ipsius flamma consumpti. Sed, pretermisit ex traneis qui faciliter numerari non possunt, ut vicinius accedamus ad proprias, Doctor quidam novellus dicitus Johannes Vichf, non electus sed infectus Agricola vitis Christi ja in infra paucos annos pulcherialium agrum veltrum Campanariensi provincie tot varias feminavit zizanias, torque partieris plantavit erroribus, tot denique sse fecit procreavit hagodes, quod, sicut probabiliter credimus, utque mordacibus faculis & censuris asperrimis explantari vix poterunt aut eveli. Ad quantum enim hec secta novella vobiscum jam nuper invaluiss a vestra, sicut credimus, paternali memoria non fecelle. Nos tamen ista mala cura vigili ponderantes,
(386)

pe, vestra prudentissime. Paternitatis auctoritate utubi rectiusque salutarybus & motis suis est &
monitis pro viribus obsequentibus per duodecim &
legetismis viros. Magistros & Doctoris multos li-
beros & libellos, adirque traditum & opuscula mul-
ta prelibati Jabamur longa deliberatione prosper-
Mum, & multas Conclusiones in ess & que nobis
videntur signavimus, signatas exarzimus, excep-
ttas morole digestiium, & digestas confinximus la-
sse doctrine contrarias & per consequens reas-
igne. Sed cum apud plurimos nostra fata 
parva sentiatur auctoritas eadem. Conclusiones
* Sic profutura & in unum redactas vestra paternitatis
extra inclute vestro doctrinam magistri exami-
ni denuo recenfendis offerimus, ut per vos, si place-
at, ulterior beatisimo Patre nostro summo Pontifi-
chi hae iterum cupimus intimari. Scriptum est
enim quod funis triplex de difficulti simpex, si
forte commissa nobis auctoritas pro funiculo com-
putetur. Alius autem Conclusiones errores non
paucas, immo fere totoim quos sequuntur de libello
prefix Jambur.us extraximus, quas cum non sint
ajudem aut multum cognata tententem cum his scrip-
tis illas, tanquam superfusas descriimus hic omitt.
Est enim eam auditoris quae scribiti falsidum &
opus inutile cunctam sepe sequentiam pueriliter in-
culcere. Et pretiosa multas alias Conclusiones in
procedendo colegimus in libertum prae sermon
mistere philosophice, illas ideo pereperimus in 
condemnationis sententia sublimatis. Ratio
se autem & causas damnationis, Conclusionem sequen-
tum in presentiarum omnis; am quod ipsarum
prestarentem his, que longa lapsu cum antiquis
Doctoribus planam esse conuiassimus, nec vere ir
suum pro infantis & pheilomini cum pluris
sine & longe ipsarum improbatio, prodixit falsidi-
um forte gignetur inspexiio.
Nomina XII. Judicium Oxonie... congre...ationis in superiori epistola praeposterum.

Doctorès in Theologia.
M. Magister Whitelatìs Ufford, regens in claustro Carmelitarum.
Magister Thomas Claxton, regens in claustro *Dominico-
* Predicatorem.
Magister Ioannes Wytenham, de novo Collegio.
Magister Ioannes Langedon, Monachus Ecclesiæ 
Christi Cantuariensi, & post Episcopum Rosse...i. † jamque e 
Collegio Cantuari Oxon.

Baccalaurei in Theologia.
†Magister Robertus Gilberd. † Gybert e Domō *Sic Antiqui.
vel Collegio Mertonensi, posthac Episcop. Londri- Oxonien.

emis.
Magister Johannes Luk. * Lucke de eodem 2.
Collegio.
Magister Ricardus Carisdale.
Magister Ricardus Suede...ham. * Sude...ham. 
† Sic Ibid.

† Studentes in Theologia. † Scholares. † Sic Ibid.
Magister Ricardus Flemynge, post Episc. Lincoln-
emis.
Menevenisi. * e Collegio Mertonensi.
Magister Robertus † Rowdeber, † Ronbury. † † Sic Ibid.
Magister Ricardus Grasdale.

Eperta sunt Conclusiones cenforis digna in operibus quorum tituli sequuntur. Ex Historia 

Sermo Dei in monte quodque libros quatuor com-
plebetur, 85. concludi.
De Simonia, 24.
De perfectione statuum, 9.
De Ordine Christiano, 33.
Trialogus, tribus libris absolutus, 20.
Dialogus, 15.
De Arte Sophistica, in tertio autem ejus argumenti tractatu, 39.
8. De Dominio Civili, in tres libros diviso, 44.
11. Responso ad argumenta Monachi de Salley, 11.

Summa Totalis 298.

The Author of the Antiquities of Oxford makes the number of these Conclusions to be but 267, and Bishop Bale reckons them 266. But as they stand in the Fasciculus Rerum Vol. I. p. 266, 267, &c. they are 301.

In the Year 1410, Sixty one Conclusions of Dr. John Wiclif were condemned at Oxford, in a full Convocation of Regent and Non-Regent Masters, on the Feasts of St. John and St. Paul. Which Conclusions are said to have been taken out of the following Books.

1. De Sermone Domini in monte continens libros 4 partiales.
2. Liber Trialogorum in libros 4 divisus.
3. Liber Dialogorum.
4. De Symonia.
5. De gradibus Ecclesia.
7. De Ordine Christiano.
8. De Arte Sophistica.

And two small Tracts which the Scholars are prohibited to read.
Collatio Articulorum i8 damnatorum ab Ar. Arundel, 1396. cum Trialogi Wiclefi.

Articuli Ioannis Wiclef damati ab Archi. Thoma Arundel & sumpti ex Trialogi Wiclefii.

1. O Portet credere quod iste panis, virtute verborum sacraentalium, sit confessione facerdotis primi veraciter Corpus Christi & non potius definit esse panis quam humanitas.

ter illud concedere situr in Evangelio Mat. 11. de baptista affirmatur, 

3. Quod sacramentum eucharistiae est naturaliter verus panis, loquentio conformiter, ut prius de pane materiai abo & potundo, quem in cap. Ego Berengarius, Curia Romana Determinavit.

4. Quod definentes parvulos fideliem sive baptismo sacramentali decedentes non fore salvandos, sunt in hoc pra- sumptuosi & idoli.


4. Modicum valent signa nostra nisi de quantum illa Deus acceptaverit gratiose. Et per haec respondeo ad objectum tum tertio, concedendo quod Deus, si voluerit, potest damnare infantem talem [non baptismatum] sine injuria sibi facta, & si
fi voluerit poteft ipsum salvare. Nec audeo partem alteram diffinire, nec laboro circa reputationem vel evidentiam in ista materia acquirendam, fed ut mutus sottico, confires humiliter meam ignorantiam verbis conditionalibus usitando, quod non claret mihi ad hoc si talis insans a Deo salvabitur sive damnabitur. Sed scio quod quidem in illo Deus fecerit erit justum, & opus misericordiae a cum quis fide libus collaudandum. Illi autem qui ex auctoritate sna, sive scientia, in ista materia quicquam diffent, tantum præsumptuosi & solidi non se fundant. *Lib. IV. cap. 12.*

5. Quod collatio sacramenti Confirmationis non est Episcopis referenda.

6. Quod tempore Pauli sufficiebant ecclesia duo ordines clericorum, Sacerdos & Diaconus. Nec sicut tempore Apostolorum distinctori Pape, Patriarcharum, Archiepiscoporum; sed quod sufficit quod sint Presbyteri & Diaconi secundum idem scripturae; quia su-
perbia Caesarea alios gradus adiuvit.

7. Quod antiqui qui ex cupiditate rerum temporali, ex spe mutuorum juvenim, aut ex causa excusanda libidinis, licet de prole desperent, copulantur ad invicem, non vere matrimonialiter copulantur.

8. Quod causae divorii ratione consanguinitatis vel affinitatis, sunt infundabiliter humanitas ordinata.

Sto Papa & Cardinalium, Patriarcharum, & Archiepiscoporum, Episcoporum & Archidiaconorum, Officialium et Decanorum cum ceteris officiariis, & privatis religionibus quorum non est numerus neque ordo. — Ex fide scripturæ videtur mihi sufficere esse Presbyteros atque Diaconos servantes statum atque officium quod eis Christus imposuit, quia certum videtur quod superbia Caesarea hos gradus & ordines adiuvit. Lib. IV. cap. 15.

7. Videtur mihi probabile quod tales qui non posse procreare carnaliter quodammodo illicita copulantur. Unde antiqui qui ex cupiditate temporali, ex spe mutuorum juvenim, aut ex causa excusando libidinis, licet desperent de prole, copulantur ad invicem non vere matrimonialiter copulantur, & sic juvenes in ætate. cap. 20.

8. Nec delector in multitudine causarum divorii, cum multis sunt infundabiliter humanitas ordinata; ut patet specialiter de Cognitione. ibid.

9. Quod
9. Quod haec verba, Accipiam te in uxorem, eligibiliorsa sint pro contractu matrimonii quam haec verba, Accipio te in uxorem. Et quod con- trahendo cum illa per haec verba de futuro, Accipiam te in uxorem, & post cum alia per haec verba de praefenti, Accipio te in uxorem, non debent frustrari verba propter verba secundaria de praefenti.


9. Similiter haec converterunt, ut hic supponimus, Te accipio in uxorem & Te accipiam in uxorem. Cum ergo secundum sit certius, & minus imbrigabile, videtur quod sit eligibilius ad homines matrimonialiter copulandum.—— Cum ergo cum verbis de futuro sit consensus compossibilis, & verba illa sunt vera, atque in Domino ordinata, quomodo licet verba illa frustrare per verba sequentia de praefenti quae non sunt tanta efficacia. Lib. IV. cap. 22.


11. Quod Numerorum decimo octavo, Exekielis quadragesimo quarto, praecipitur singulariter negative, quod nec sacerdotes Aaronita, nec Levi habeant partem hereditatis cum aliis tribubus, sed quod pure vivant & de decimis & oblationibus.

11. Nume. 18 sic habetur. Dixit Dominus ad Aaron in terra eorum nihil possebitis, nec habeitis partem inter eos, Ego pars & hereditas tua in medio filiorum Israel: Filiis autem Levi dedi omnes Decimas Israel in possessionem pro ministerio quo serviunt mibi in tabernaculo Faderis. Si ergo Praefati nostri & viventes de Decimis fundant se in secunda parte hujus dicti Dominici ad avide capiendum Decimas qua lucrum sapiunt, Cur non primam partem auctoritatibus Domini pro amore Christi pauperis adeo amplectuntur? Similiter, Deutero. 18 sic habetur: Non habebunt sacerdotes & Levitae & omnes qui de eodem tribu sunt, partem & hereditatem cum [reliquo populo]
lo] Israel; quia Sacrificialis Dominii & oblataionis ejus comedens nihil aliud accipient de possessione fratrum suorum, Dominus ipse enim est hereditas eorum; sicut locutus est illis. Si ergo tam acutae negative legis veteris de possessione clericorum ex verbis domini sunt mandata, & cum hoc Christus & viri Apostoli, tempore legis gratiae, hoc idem mandatum stricte observarunt; quis major foret hæreticus aut Antichristus quam ille clericus qui supra principes legis veteris contradiceret illis verbis? Similiter Ezech. 44. sic habetur. Non erit sacerdotibus hereditas quia ego hereditas eorum: Et possessionem non dabitis eis in Israel, ego enim possessione eorum. Victimam & pro peccato & pio delitto comedentes & omne vobum Israel ipse erit. Primitiva omnium primogenitorum, & omnia libamenta, ex omnibus quae offeruntur sacerdotum erunt: Et primitiva ciborum vestrorum dabitis sacerdoti, ut reponas benedictionem domui tuae. Lib. IV. cap. 15.
12. Quod non est ma-
for hæreticus vel Anti-
christus quam ille cleri-
cus qui docet quod lici-
rum est sacerdotibus &
Deitis legis gratiā do-
turi cum possessionibus
 temporalibus. Et si ali-
qui ex prævaricatione in
Legē Dei sint hære-
tici, apostatae vel blas-
phemī, sunt illi cleri-
ci, etiam Episcopi, qui tam
notabileret offendunt in
prævaricantiam harum
legum.——Si ergo Epis-
copus in mitra sit cornu-
tus, ad denotandum quod
noscit & observat utrum-
que testamentum, quis
magis blasphemando
mentitur in Christum,
quandque ille qui dotatur &
ditatur in possessione
temporalium etiam su-
pra Reges? cap. 15.

13. Nos autem dica-
mus illis quod nedaq
possunt auferre tempora-
lia ab Ecclesia habituali-
ter delinquente: Non so-
lum hoc etsi licet, sed
debeat hoc facere sub
pœna damnationis æter-
na.

14. Si corporalis
unærio foræ Sacramen-
tum,
tum, ut modo singitur. Christus & ejus Apostoli
ipsius promulgationem non tacuisserent.

15. Quicunque est humilior, servitivior in amore Christi, quoad suam ecclesiam amativior, ille tam in Ecclesia militante major, & proximus est Christi vicarius.

16. Quod ad verum dominium seculare requiritur justitia dominantis, sic quod nullus in peccato mortali est dominus alicujus rei.

17. Quod omnia que evenient, absolute necessario evenient.
venient absque absoluta necessarii evenient. Et sic Deus non potest quicquam producere vel intelligere nisi quod de facto intelligit & producit. Sed quia quondam defendi constanter hujus oppositum, nec claret adhuc mihi demonstratio quae hoc probat, ideo utor communiter hac cautela, mihi proposito tanquam possibili uno quod non est de facto. Suppono hoc tanquam possibile, si Deus voluerit. Lib. III. cap. 8.

18. Quod quicquid Papa vel Cardinales sui sciant ex sacra scriptura deducere clare, illud duntaxat est credendum, vel ad sua monita faciendum. Et quicquid ultra presumptient sit, tanquam haereticum, contemnendum.

18. Scripta aliorum doctorum magnorum quantumcunque vera dicitur apocrypha, nec sunt credenda nisi de quanto in scriptura Domini sunt fundata.—— Ut scriptura Sacra sit magis appreciata & laudata, quacunque veritas quam viator sensu non percipit debet ex hac si de scriptura esse deducita, saltem si requiritur a fidelibus esse credenda: Lib. III. cap. 31. Cavebo ab hac haeresi, si Papa & Cardinales assentunt hunc esse sensum Scripturae ergo sic est; quia tunc forent supra Apostolos confirmati. L. IV. cap. 10.
Articuli damna. in Con. Constantiens. 

Art. 17. Populares possunt ad suum arbitrium dominos delinquentes corrigere.

Addenda.

Age 36. Line 5. after Vexation put †, and at the bottom this marginal Note. † Bishop Latimer observes how obnoxious they were who reproved the Clergy, or supposed any thing amiss in any of that Order. There is, faith he, a Doctor that writeth of this Place, his Name is Doctor Gorham, Nicholas Gorham, I knew him to be a Sciolc Doctor a great while ago, but I never knew him to be an Interpreter of Scripture till now of late: He capteth thus, Major devotion in laicos, & vetulius, quam in clericis, &c.
There is more Devotion, saith he, in Liche Folke and olde Wives, and in these simple Folke and vulgar People than in the Clerkes: They be better affected to the Worde of God then those that be of the Clergy. I verbaile not at the Sentence, but I verbaile to conde such a Sentence in such a Docter. If I should say so much, it would be lapide to me, that it is an evill Byrde that desiles his owne Nest, and Ne-mo ludein nisi a seipso, There is no Man hurt but of his owne sel.

P. 342. l. 35. put † before Clerkis of Kichene and in the Margin this Note. † Of this Bishop Latimer complains in his time. It is, says he, a Thing to be lamented, that the Prelates and other Spiritual Persons will not attend upon their Offices they will not be amongst their flockes, but rather will run hether and thither, here and there where they are not called, and in the mean Season leave them at Adventure of whom they take their living; Yea and furthermore, some will rather be Clarke of Kichins or take other Offices upon them besides that which they have already: But with what Conscience these same do so, I cannot tell.

But Dr. Hylen represents this as if the Bishop had said that the poor Clergy being kept to some sorry Pittance were forced to put themselves into Gentlemen's Houses, and there to serve as Clerks of the Kitchen, Surveyours, Receivers, &c.
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Chap. 4. Dr. Wyclif is complained of to the Pope; XIX Articles are objected to him; The Pope sends his Bulls to the Arch-Bishop of Canterbury, and Bishop of London, whom he appoints his Commissioners to examine Wyclif, and to the University of Oxford, and writes a Letter to the King. Dr. Wyclif appears before the Pope's Delegates at St. Paul's London; That Court breaks up in Confusion, and meets again at Lambeth: Pope Gregory dies: A Schism at Rome: Dr. Wyclif falls sick and recovers. p. 42.

Chap. 5. Dr. Wyclif preaches and writes against the Pride and Tyranny of the Pope, and the Corruptions of the Romish Clergy. He and others undertake translating the Holy Scriptures into English, it having never been done before. p. 66.

Chap. 6. Dr. Wyclif opposes the Popish Doctrine of Transubstantiation: He is censured for it by the Chancellor
Chancellor of Oxford, and some of the Doctors of the University: Dr. Wiclif appeals from this Sentence to the King, &c. Arch-Bishop Sudbury being murdered by the Rebels, he is succeeded by Arch-Bishop Courtenay, who in a Court held at the Preaching Friars London, condemned several Opinions held by Wiclif's Followers, and requires the Chancellor of Oxford to publish the Condemnation in St. Mary's Church and in the Schools in that University: Dr. Wiclif is by Virtue of the King's Letters to the Chancellor expelled the University, and resides to Lutterworth. p. 76.

Chap. 7. Dr. Wiclif being retired to Lutterworth continues his Labours for Reformation. He is seized with the Palse, and is cited to appear before the Pope: He writes a Letter to excuse himself, and has another Fit of the Palse, of which he dies. Of the Persecution of his Followers after his Death, and the taking up his Bones by the Order of the Council of Constance, and burning them. p. 98.

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He grants his Commission to Friar Peter Stokes to do the same in the University of Oxford. Ibid.
He writes to the Chancellor to reprove him for suffering Dr. Hereford to preach before the University. p. 335.

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Henry Crumpe very violent against Dr. Wyclif, and complained of in the Chancellor's Court, but on his Appeal to the King, the Process is declared null.

Dr. Wyclif's Opinion of Pope Urban's Election. 338.
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The Mispointings are so many that it would be too tedious to ob-
serve them all, and are therefore left to the Reader's own Corrction.