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.

THE PREFACE.

IT'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 Justness 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 *Presbyter 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 *Jerom* of *Prague*, and assures his Readers, That 'when *Wicliffe* (who, it seems, 'stands most in the Man's Way) is dispatch-'ed, 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

best, he is not so kind as to let his Rea
know who wrote this History. Whether
knew the Name of *Varillas*, which is ir
mous among even the Papists themselves
his want of even common Honesty, wo
discredit his Performance, or whatever Rea
he had for it, he wisely drops his Autho
Name. But had he himself had any Knowlec
of the *English* History, he must surely ha
been ashamed to have been the Translator
a Writer, who writes in so open Defiance
E. Tr. p. 5. it: For thus he tells us very gravely, 'Th
'*Peter-pence* was a Tribute exacted yea
'upon every Chimney in the Kingdor
P. 13. 'That before the Conquest the Laws
'*England* were not *Written-Laws*, but co
'veyed down by the Tradition of the M
P. 18. 'gistrates; that the Priviledges of Parli
'ment are an Usurpation upon the Royal A
P. 4. 'thority: That the Election to Bishoprick
'here in *England*, in *Wicliffe*'s Time, *ab*
'*lutely* depended on the Voices of t
'Chapters, tho' the Court of *Rome* d
'often intervene.' It's no wonder that
Writer who could blunder at this rate, shou
P. 38. tell us, That '*Thomas Arundel* (who he sa
'elsewhere was Arch-bishop of *Canterbu*
'1386, ten Years before he was so) anath
'matized *Wicliffe*, &c. in a Council at *Ca*
P. 20, 22. '*terbury* 1377. That *Wicliffe* was cited b
'the Arch-bishop of *Canterbury* and Bisho
'of *London* to appear before them almost
P. 20. 'Year before K. *Edward* III's Death: Th
'the Pope's Schedule of 19 Conclusio
'held by *Wicliffe* was a Scroll of *three* Erro
P. 29. 4. 'which he had advanced: That *Wicliffe* w
'desiro

'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 Persons 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 Falsehood as any is what this fabulous and romantick Writer says of the learned Sir *Henry* P. 35.
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 Er- *Hist. du Wic.*
'rors of *Wicliffe*.' For proof of this, he refers p. 58.
to one *Wingeon*, whom he elsewhere calls *Hist. de l'Heresie*, p. 42.
Vingeon and *Vington*, a Writer whom no body

 'ever

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
Pref. p. 7. '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
P. 9. 'of a Bishoprick; That he went on thro' 'all his Conduct with evident Signs of being a
P. 12. 'wicked Man; that his Notions were wicked 'and abominable, and his Religion chiefly 'supported by two main Pillars, *viz.* Sacri-
P. 33. 'lege and Rebellion: And that he was guil-'ty of Impiety and Enthusiasm, in obviating 'all the Laws of God and Man, and de-
P. 35. 'stroying the Peace of Society: Nay, that 'his Notions animated all the Rebellions we 'have had since, and under *Henry* VIII plun-'dered 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
P. 7. 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,

lutions, nor Civil Commotions. He very reverently charges K. *Edward* III with *Folly*, for letting such a poisonous Weed as *Wicliffe* grow. He is so hardy as to affirm, That 'Temporal Lords cannot take away the 'Goods of the Church without Sacrilege; 'nay, that 'tis Blasphemy to assert that they 'can transfer a Monastery to any other than 'Ecclesiastical Property.' As if by the Christian Institution Ecclesiasticks were to have the Property of all Kingdoms and Nations invested 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 under 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 munificently provided for was 'constantly shewn 'in betraying the Sovereignty and Wealth of 'the Kingdom to the Usurpation of a de'testable Foreign Power.'

P. 11.

P. 22, 23.

Bp. *Sanderson*'s Sermons, P. 211, 212.

Bp. *Bisse*'s Sermon before the Sons of the Clergy, p. 10.

He further represents *Wicliffe* 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.* lest his Reader should see that *Wicliffe* speaks only of the papal Hierarchy: who, its plain, are sworn when

Ponti. Roman. p. 59. they are made Bishops to 'assist in maintaining and defending the Roman Papacy, and 'the Regalities of St. *Peter*.' What Dr. *Wicliffe*'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 vertue of their Calling, they had any Power to do what Priests have not. And this was certainly the Sense of the Church of *England* long before Dr. *Wicliffe*'s Time. The XVII*th* of the Canons of *Ælfric* to Bishop *Wulfin* in the *Saxon* Language runs thus:

Spel. Concil Vol. I. corr. a *W. Somner* MS. in Biblio. Eccl. *Christi Cantuar.*

'Haud pluris interest inter Missalem Presbyterum & Episcopum, quàm quòd Episcopus constitutus sit ad ordinationes conferendas, et ad confirmandum, & ad inspiciendum, curandumque ea quæ ad Deum pertinent, eò quòd nimiæ ascriberetur multitudini (ejusmodi rerum administratio) si omnis Presbyter hoc idem faceret. Ambo siquidem unum tenent eundemque ordinem, quamvis dignior sit alter *scil.* Episcopi.' Is not this the same with Dr. *Wicliffe*'s Assertion, That 'they are 'Prelates on Account of their Power of Jurisdiction, as being of a Superior Majesty 'and Government?'

P. 27. 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 publickly maintained by *Huss* and *Jerome*. It is 'very

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 'sanguinem in homine, meritò 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*.

Passio Christi ex IV Evangelist. apud Opera *J. Huss* Vol. II. p 16. c. 2.

L'*Enfant* Histoire du concile de Constance p. 396.

Article IV. was denied both by Dr. *Wicliffe* and *John Huss*. Thus does the latter deliver his Sense. 'Item credendum est quòd tam 'bonus quam malus sacerdos, habens fidem 'rectam circa sacramentum venerabile, & 'habens intentionem sic facere ut præcepit 'Christus, & dicens verba in Missa secundum 'institutionem Ecclesiæ conficit, id est, virtute 'verborum sacramentaliter, facit ministeri-'aliter, esse sub specie Panis verum corpus 'Christi. Similiter sub specie vini facit mi-'nisterialiter, esse verum sanguinem Christi. 'Et dico *facit ministerialiter*, quia tanquam 'Minister Christi, qui Potestate & verbis 'Christi facit, quod facit Christus Potestate 'propriâ & verbis propriis, transubstantians 'panem in corpus suum & vinum in sangui-'nem suum.'

De coena Domini apud Opera Vol. I. p. 48. c. 2.

The VI Article I have shewn, was utterly denied by Dr. *Wicliffe*; so was likewise

Art.

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

Fasci. rer. Vol. I. p. 295. *Article* 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 *Huss* 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.'

He

He adds, that 'not only *Woodford*, but even the Council of *Constance* harmoniously agreed in the same Accusations.' But it's very sure 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 sharpest Opposers. P. 26.

He proceeds in a very assuming Manner to aver, that '*Wicliffe*'s Friends have nothing to alledge on their side but possitive Assertions, 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 resents it very highly, That *Wicliffe* should affirm, That 'in St. *Paul*'s Time, two Orders 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 affirmed 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 Testament there is no mention made of any Degrees or Distinctions in Orders, but only of *Deacons* or *Ministers*, and of *Priests* or *Bishops*.' Letter to Bp. of *Ely*, p. 6. The Institution of a Christian Man. fol. 41. b.

It

It is altogether as wise and judicious a Remark that he makes on Bp. *Reginald Peacock*, whom he in Contempt, stiles 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 Catholick* 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 *Catholick* 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*.

Mr. *Wharton's* Preface, p. 38.

Usser de Symbolis p. 8. Bp. *Pearson* on the Creed. p. 225, 334.

Cave Histo. literaria Vol. I. p. 524, 525.

I am afraid I tire the Reader, with taking Notice to him of such a confused Mass 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 '*Jew* is Recorded a Martyr'. This refers to *two* of the Canons made in the Convocation held 1571. by which it is ordered, 'That 'every

Pref. p. 6, 7.

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 Papists, and the stout Oppositions 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* stiles 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 Metropolitanes] 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 Angliæ Historiam sive martyrologium indefesso veritatis studio primum latinè, postea Anglicè auctiùs magnâ cum laude contexuit'. It has been found by

Strype's History of the Reform. p. * 238.

Defence of the Answer to the Admonition p. 333.

Elizabethæ Annales. p. 558. ed. 8°.

Bp. *Burnet.* Mr. *Strype.* * Mr. *Collier.* 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 flourish 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 Dissenters pay a known and particular Regard to 'Mr. *Fox*'s *Acts and Monuments.*' Therefore, surely there is a sufficent Ground for Churchmen 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 Regard which Protestant Dissenters pay to them.

Strype's History of the Reform. p. * 242.

Ibid. p. * 241.

Strype's Life of A. Bp. *Whitgift.* p. 255.

Dr. *Walker* Attempt. pre, p. 20.

The Papists were very angry at the Publication of this History, in which their Lies and Cruelty were so fully exposed: and accordingly did all they could to blast the Credit 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 Falsehoods. About *two and forty* Years after the

A. D. 1603.

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 Tergiversation, 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, nay, that he discrediteth 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 *Watsam*, 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.

A. D. 1691. Athe. Oxon. Vol. I. pol. 592.

Strype's History of the Reform. p. *242.

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 Story, but he had more Wit than to reflect on

Three Con. p. 3. c. 16. §. 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.

Acts and Mo. Vol. II. p. 226

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 perusual 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 Wardenship 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

Hist. Oxon. lib. 2. p. 137. c. 1.

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 Wicliffe.*

Henricus *de* Knyghton *Canonicus* Leycestrensis.

Nistis temporibus floruit Magister Joannes Wyclif *Rector Ecclesiæ de* Lutterworth *in comitatu* Leycestriæ, *Doctor in Theologia eminentissimus in diebus illis. In philosophia nulli reputabatur secundus, in scolasticis disciplinis incomparabilis. Hic maxime nitebatur aliorum ingenia subtilitate scientiæ & profunditate ingenii sui transcendere, & ab opinionibus eorum variare. —— Magister eorum* Wyclif *potens erat & validus in disputationibus super cæteros, & in argumentis nulli credebatur secundus.*

Thomas Waldenus.

Joannes Kylingham *admiratur in* Wiclefo *doctrinæ excellentiam.*

Anonymi *Chronicon Godstovianum.*

Hoc etiam tempore [*A. D.* 1376.] *viguit in universitate Oxoniensi magister* Johannes Wycliffe *secularis Doctor in Theologiâ, qui errores & opiniones hæreticas in populo, ut dicebatur, prædicabat.*

Polidor. Virgilius.

Fuere ea tempestate viri longe sanctissimi, multo doctissimi atque fortissimi, quorum supra mentionem

 appositè

appositè fecimus, idcirco nihil est quod de eis r commemoremus. Extitere & aliqui insigni infamiâ rum caput & princeps fuit JOANNES VUYTHCLI *is, ut fama est, a primo indignatus quod non po ad summos sacerdotalis ordinis aspirare honores, j inde sacerdotibus cunctis inimicior, cœpit divina ta perverse interpretari, atque novam instituere se usque eo ut in nobili Oxoniensi gymnasio publice sacerdotes ut legis eversores debacchatus. Et i punè tantum facinoris fautore pariter atque au armatus faceret, Regi ante omnes summum in ci ordinis præfectos imperium jusq; tribuit. Pra homo nocendi cupidus, certum habens non facile doctos veneno infici, utpote qui rationes admi cogitavit imperitum vulgus in suam imprimis s sibi trahendum, quod ille pertinacius solebat, id semel imbiberit modis omnibus retinere. Non con itaque implevisse codices latine scriptos de suâ h etiam ex illis commentarios patriâ linguâ consc fecit, atque protinus edidit, ut etiam agrestes ma superstitionis peritos redderet. Certe eum non j sua opinio: ij namque commentarii quamvis b longo tempore durarunt, ut etiam nunc è manibus auferri nequeant, tametsi ob id scelus nonnulli vi terdum comburuntur cum suis libellis. Ad extr homo nimium confidens, cum rationibus veris cog ad bonam redire frugem, tantum abfuit ut parere etiam maluerit voluntarium petere exilium quan tare sententiam; qui ad* Boëmos *nonnullâ hæresi inquinatos profectus, a rudi gente magno in honor betur, quam pro accepto beneficio confirmavit, su que hortatus est in eâ remanere sententia ut sacerdotali parum honoris, et ad Romanum Pont nullum respectum haberet.*

John Leland.

Joannes Wicoclivus, *vir magno et excellenti ingenio præditus, in collegio——quod* Isiaci *cele mum est, omnes eruditas artes tant cum felicitat didicit, quantâ sui temporis nemo facile alius.*

in philosophia illa scholastica, acuminis ostentatrice, principem locum obtinebat tum præterea in theologiæ recessus penitiores, & sacrosanctos quidem illos, tam alte descenderat, ut à theologorum vulgo pro deo tantum non habitus sit: quo tandem calculo, summis honoribus & insignibus, quæ in eruditos academia conferre solet, donatus est. Ille vero ut se vidit ejusmodi auctum titulis, suamque tanti in scholis esse autoritatem, ut omnia quæ doceret, tanquam e tripode dicta, crederentur; primum fraterculorum mendicitatem cute tenus stringere cœpit; nec multo post altis plagis vulnerare. Ut tamen bona pars scholasticorum in hominem adfecta erat, ad hæc præludia connivebat. Deinde in publicis prælectionibus, atque alias privatim, vellicabat Romani *pontificis astum, avaritiam, ambitionem, & tyrannidem; sic putans futurum, ut* Christiana *ecclesia, cognitis erroribus, resipisceret. O factum bene! si intra hos prudens se continuisset limites.*

Publica fama est illum postea perperam de eucharistia sensisse, aliaque virulenta dogmata domi potius chartis inscripsisse, quam in concionibus pronunciasse. Quid tamen de hac re Tinensis *monasterii annales sentiunt, in medium adducam:* ‘ Vicoclivus, *doctor Theologiæ, incepit docere errores suos* A. D. 1376. *Fuit ‘ ille annus ultimus imperii* Edovardi *a* Gulielmo ‘ *Magno tertii.*’ *Hæc ille. At non possum his verbis elicere an ejus de eucharistia errores, an de aliis ritibus ecclesiæ adprime necessariis, intellexerit. Illud certe in animum inducere non possum, illum sub tam severis judicibus, eo seculo, potuisse impune quicquam in sacramentum Altaris dicere; Impunitum vero illum non modo* Isiacum *reliquisse constat, verum etiam sacerdotio non contemnendo munifice donatum,* Luterovortum, Ligerianæ *provinciæ emporiolum petiisse; ubi, exactis quiet- paucis annis, fato functus est & sepultus.* Chronicon Tinense *testatur his verbis paralysin eum cita morte abstulisse:* ‘ *Anno octavo* Richardi *secundi,* ‘ *die S.* Thomæ *martyris* Wuiclif *per omnia* ‘ *membra tactus est paralysi; die autem S.* Sylvestri ‘ *obiit.*’

Quid hic respondebo vanissimis Polydori Virgilii v
nitatibus, qui Edovardo à Gulielmo *magno teri*
disertis & accuratis verbis asserit Vicoclivum,
alia somnia præteream, voluntarium exilium petii
ac magno postea apud Böemos *in pretio fuisse? Ce*
non aliud, quam ut historiæ suæ telam modosam, i
pexam, impeditam, confusam, denique informem
texat: Nam aliter qui possit honestam operi tam n
lis avibus incepto faciem inducere, mehercule non s
video; quamvis suas Italicas *cristas attollat.*

Nil hic amplius mihi cum Polydoro, *quandoquid*
lector expectat, ut consueto more meo autorem ab ed
libris notiorem reddam: Id quod facilè facere non p
sum. Quis enim nescit pontifices Romanos *in om*
ejus lucubrationes diræ execrationum fulmina com
fisse? Usque adeo, ut plus quam capitale senserint
gru quidem a Vulcano *liberum servare. Non def*
runt tamen, qui confidentissime Vicoclivi *libros sibi*
timbant, & in varia exemplaria transcribi curaba
Unde factum est, ut non modo in Britannia *nost*
verum & in Germania, *etiam nunc legantur. Qua*
quam, ut casus tulit, ego planè ex multis paucos v
Vidi autem de Rebus Sophisticis 3 *libellos, opuscul*
de Mandatis, *item aliud de* legibus & veneno, *de* pa
pertate Christi, *de* Cœna Domini; *in quo opere*
defuerunt qui putarent illum subscripsisse errori ne
cujus Ambrosii Ausberti. *Insuper memini me aliqu*
do incidisse in ejus Trialogum, *& librum de* Realib
Universalibus, *cujus mentionem facit* Æneas Silv
35. Cap. *historiæ* Bohemicæ. *Multa præterea scrips*
fertur & Latino *sermone & vernaculo, quæ a quibusd*
vel hac nostra ætate cum religiosè servantur tum
guntur, & præsertim illa vernacula in plebis gratia
scripta.

De ejus libris quod ultra scribam non habeo; ut neq
an digni sint, qui a Christianæ *religionis veris culto*
bus perlegantur. Doctorum theologorum in hac re j
dicium, potius quam nostrum valeat. Ego, quod re
quum est docebo: nempe Bohemos *quosdam* Isiacu
studiorum causâ venisse, posteaque in patriam Vicocli
libr

*libros secum transtulisse, quibus ita docti juxta ac indocti delectabantur, ut subito magno schismati, seditioni, tumultibus, denique & bellis fomenta ministrarent**. *Hinc nata est occasio, ut placita cum provincialis tum generalis Concilii severè decernerent* Vicoclivi *ossa exhumanda & igni committenda: cujus tragœdiæ catastrophen ne hæc quidem nostra ætas vidit; qualis autem futura sit, solus Deus novit, cui* Vicoclivum *judicandum relinquo.*

Joannes Bale *Ep.* Ossoriensis, 1552.

Præter vitam quam vere Apostolicam Vuiclevus *duxit, ingenio, facundia, atque eruditione multiplici, omnes in* Anglia *commilitones longo intervallo superabat. Unde ipsum æternus pater, anno post servatorem natum* 1360, *per suum spiritum suscitavit, ut in mediis errorum tenebris, ac locustarum Tartarearum seu hypocritarum obscurationibus, pro sua veritate staret, magnanimus Christi pugil; fieretque adversus ejus infestissimos hostes, Antichristos, insuperabilis Ecclesiæ columna.*

Nicholas Harpsfield, *Arch-Deacon of* Canterbury, 1554.

Ingenio sane fuit acri atque acuto, sed nimis vehementi atque populari.

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* *Anne* the beloved Queen of K. *Richard* II. was Daughter to the Emperor *Charles* IV. and Sister to *Wynceslaus* King of *Bohemia*, and Emperor. Dr. *Wicliffe* thus speaks of her in his Book *of the Threefould 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 she 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 them-'selves, 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.

——— Joſceline.

Joannes Wicliffe *ſacræ theologiæ profeſſor, & eccleſiæ parochialis de* Lutterworth *in* Leyceſtriæ *comitatu Rector, multa in Romanam Curiam, conſuetudinemque* Oxonii *diſputavit, eadem e ſuggeſtu coram populo ac proceribus ſæpe prædicavit. Huic* Lancaſtriæ *dux, & e plebe permulti adhærere cœperunt.* Gregorius *autem papa veritus ne ejus ſuaſione* Angli *deficerent; ad Regem, Archiepiſcopum, Epiſcopos &* Oxonienſis *academiæ Cancellarium acriter ſcripſit, ut eum aut coercerent, aut prorſus abſcinderent.*

Lanquette's *Chronicle continued by* William Cooper.

Witcliffe 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 Churche, was called an Hereticke.

Carionis *Chronicon.*

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

Joannis Funccii *Chronologia.*

A. D. 1368. Joannes Wicleffius *circa hæc tempora in* Angliâ *papatum falſitatis convincit.*

Henrici Gutberti *Chronologia.*

Joannes Wicleffus *Anglus circa annum Chriſti* 1370, *mores pontificis & pontificiæ Eccleſiæ dogmata graviter reprehendit, atque adeo ipſum pontificem Antichriſtum appellare auſus eſt. Quamobrem publice in Schola* Oxonienſi *Hæreſiarcha eſt proclamatus. Dogma ejus præcipuum fuit,* Extra Biblia in rebus ſpiritualibus non eſſe quærendam veritatem.

John Jewel, *Biſhop of* Salisbury, 1560.

As for *John Wickleffe, John Huſſe, 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 complained 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 rexit ille celeberrimus* Joannes Wickliffe; *vir ingenio ſubacto, & ſacris literis verſatiſſimus, qui cum calamum in pontificiam autoritatem, & Romanam Eccleſiam ſtrinxiſſet, non ſolum graviſſime exagitatus erat dum viveret: Sed etiam anno poſt mortem quadrageſimo primo in corpus ſævitum fuit, quod* Senenſis *Concilii mandato exhumatum erat & exuſtum.*

Lancelot Andrews, *Biſhop of* Ely, 1610.

Multa de Wicleſo *mentitur* Waldenſis —— *more Lyncei inquiſitores veſtri videre ſibi videntur quæ præter eos nemo (invidia ſcilicet oculorum aciem, ut ſit, adjuvante) nuſquam enim in operibus ejus reperta, quæ manuſcripta apud nos ſunt; edenda merito in lucem, ut hæc, ut alia non pauca calumniæ diluantur.*

John Tilloteſon 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, wandring up and down in a wide Wilderneſs. Thus, in the Height of Popery, *Wicliffe* appeared here in *England*; and *Hierome* of *Prague*, and *John Huſs* in *Germany* and *Bohemia*.

Anthony

Anthony *a* Wood.

Johannes *de* Wickliffe, *vel* Wycleve, *exercitatissimus fuit philosophus, & clarissimus theologus; excellentis & planè divini ingenii, immensa & pene innumera doctrinæ monumenta post se reliquit.*

Johannes Cluverius.

Illis temporibus [A. D. 1369.] Joannes Taulerus *interioris sapientiæ præco, &* Joannes Wiclefus *Anglus liberioris puriorisque Theologiæ Doctor, pontificiæ superstitionis subversor,* Franciscus Petrarcha *melioris literaturæ instaurator enituere.*

Henry Wharton *Vicar of* Menstre, *in the Isle of* Tenet.

Joannes Wiclefus *natione Anglus, in septentrionali Insulæ parte natus,* Oxonii *in Collegio* Mertonensi *educatus, cujus primum Scholaris, dein socius fuit, Collegii* Cantuariensis *ac* Baliolensis *præfecturæ tandem admotus: philosophus insignis, Theologus omnibus numeris consummatissimus; nec minus vitæ sanctimonia & morum castitate, quam doctrinâ eximius. Theologiam scholasticam ad unguem edoctus, imprimis vero* Occami, Lincolniensis, *atque* Armachani *studiosus Lector; postquam Doctoratus insignia tulisset, Theologiam in Academia* Oxoniensi *publice professus est; demum Ecclesiæ de* Lutterworth *in provincia* Lecestrensi *Rector factus.*

Lawrence Echard, *Arch-Deacon of* Stow.

About this time [1377.] the famous Dr. *John Wicliffe,* 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

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* Baliol 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 *Oxenford*, and was first admitted *Commnar* of *Queen*'s College, then newly founded by *Robert Egglesfield, S. T. B.* but was soon after removed to *Merton* College, where he was first Pro-

Leland de Scriptor Brit. p. 378.

Mar. Note. A. D. 1340. Noti. Oxon. P. 62.

* Wiclif, *a mean Gentilman, dwellith at a little Village caullid* Wicklif.

[They] say that *John Wicliffe* Hæreticus [was born at *Spreswell*, a poor Village a good Myle from *Richmount*.] *The Itinerary of* John Leland *Vol. edit.* Oxford. 1711. p. 99.

bationer,

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 Præceptor to K. *Edward* III. 2. *William Occham*, who was called the *Singular Doctor*, and the *Venerable Inceptor*. 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 Estwood*, who was Famous for his Skill in Astronomy, 1360. 7. *Roger Suicet*, 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.

Cave's Histor. Liter. App. P. 32. *Leland* de Scrip. Brit. P. 323.

Ibid. p. 355.

Ibid. p. 332.

Stephen de *Birchington* de vitis Archiep. p. 43. *Leland* de Scrip. Brit. P. 352.

Of this College, thus noted for Learned Men, was our *John de Wiclife*, 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 Niceties of the School-men. By these Means he came

to

to be reckoned inferiour 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.

Henry de Knygbton de eventi. Angliæ col. 2644. Leland de Scrip. Brit. p. 379.

To these Acquisitions of School-Learning, *Wicliffe* 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 versed. 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 Grosthead*, 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*.

* St. *Austin*, St. *Jerome*, St. *Ambrose*, St. *Gregory*.

Such was the Character of *Wicliffe* 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 Encroachments made by the begging Friars, who had ever since their first Settlement in *Oxford*, *A. D.* 1230, been very troublesome, and made it their Business to disturb the Chancellor and Scholars, by breaking in upon their Statutes and Priviledges, and setting up an exempt Jurisdiction. By one of the Statutes of the University it was ordered,

A. D. 1360.

Antiqui. Oxon. p. 83, 96, 150, 154, 155.

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*

Armachan Defensori. Curator.

Cotton's Abridgment, p. 102.

have Power to redress all Controversies between them 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, by the Instance of the Prior and Convent of Christ Church *Canterbury*, in their behalf, to dispense with the Statute of the University, requiring Persons to be Regents in Arts before they proceeded Doctors in Divinity. *Coll.* N°. 7.

But now another Dispute arose, betwixt the Religious and the Members of the University. One *Roger Conway*, a Minorite, in a Sermon preach'd at *London*, about 1354, asserted that the 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 Livelihood. 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*; who happened to be at *London* at that time. About Six Years after, the same Point being maintained by the Friars at *Oxford*, they were opposed there by *John de Wicliffe*, *John Thoresby*, *Uthred Bolton*, *Nicholas Hereford*, *Walter Bryt* of *Merton* College, and *Philip Norris*, and others, who with great Applause of the Hearers answered the Friar's Arguments. *Antiq.* Oxon. p. 181. *Ibid.* p. 181. A. D. 1360.

Among these, *Wicliffe* 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. Freres, says he, drawen Children fro CHRIST's Religion into their private Order by hypocrisie, lesings and steling. For they tellen that their Order is more holy than any other, *Of Clerk's Possessioners.* MS. c. 9.

ther, and that they shullen have higher Degree in the Bliss of Heaven than other Men that ben not therein, and seyn that Men of their Order shullen never come to Hell, but shullen dome other Men with CHRIST at Doomsday. And so they stelen Children fro Fader and Moder, sometime such as ben unable to the Order, and sometime such as shullen sustayn their Fader and Moder by the commandment of GOD; and thus they ben Blasphemers takin upon sull Counsel in * douty Things that ben not expressly commanded ne forbidden in holy Writ; sith such Counsel is appropred to the Holy Goost, and thus they ben therfore cursed of GOD as the Pharisees were of CHRIST, to whom he seith thus: Woe to you Scribes and Pharisees that ben Writers of Law, and Men of singular Religion, that compassen about the Water and the Lond to maken of your Religion, and when he is made of your Religion, yee maken him double more a Child of Helle. And sith he that steleth an Ox or a Cow is damnable by GOD's Law, and Man's Law also, muckil more he that steleth a Man's Child that is better than all earthly Goods, and draweth him to the less perfitt Order. And though this singular Order were more perfect than CHRIST's, yet he wot nevere where it be to damnation of the Child, for he wot not to what state GOD hath ordained him; and so blindly they don agenst CHRIST's Ordinance.

* doubtful.

Mat. xxiii. 14.

Against the other Pretence of the Religious, that CHRIST himself was a Beggar, *Wicliffe* wrote and publish'd * several Tracts, thus entituled;

Wicliffe writes against the Beggary of the Friars.

* *Anno Domini* 1360 *Juvenis quidam Anglus scripsit contra Mendicitatem fratrum librum aculeatum, acerrime impugnans eandem non solum scripturis & rationibus, sed etiam in fine per propoetias* Hildegardis, Joachimi *abbatis*, & Cyrilli *presbyteri. Quem aliqui putant fuisse* Joannem Wiclevum. *Liber incipit.* Quia omnia communiter omnibus data. Bale, *Scrip. Brita. Cent. quinta.* p. 448.

Of

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 axing or constreyning: Christ had his Apostles and Disciples that they should not bere a Sachell ne Scrip [as the Begging 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 not thence, and not pass fro House to House. St. Paul labored or travailed with his Hands for him, and for Men that weren with him; and coveted neither Gold, ne Silver, ne Clothes of Men that he taught, to geve other Teachers ensample to do the same in time of neede. St. Paul biddeth that Men that wilen live in Idleness and Curiosity, and not * traveile, shullen not eat. St. Clement ordained that Christen Men shulden not beg openly; and for to put away this Begging, St. Austin maketh tweie Books how Monks † owen to traveile with their Hands for their Liflode. From all which he concludes, That sith open Begging is thus sharply damned in holy Writ, it is a foule Error to meyntene it, but that it is more Error to seie that Christ was such a Beggar, sith then he must have been contrary to his own Law.

Objections of Freres MS. c. 5.

* labour.

† ought.

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 bedrede 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 wast Houses, and precious Cloths and great Feasts, and many Jewels and Tresour: That poor Men are sten with this false begging, sith the Freres taken

Ibid. c. 6.

falsly fro them their worldly Goods by which they shulden sustayn their bodily Life, and deceiden rich Men in their Alms, and meyntenen or comforten them to live in falsness against JESU CHRIST. For sith there were poor Men enough to taken Mens Alms before that Freres camen in, and the Earth is now more barren than it was, other Freres or poor Men moten wanten of this Alms; But Freres by subtle Hypocrisie gotten to themselves, and * letten the poor Men to have these Alms.

* hinder.

An unknown Writer intimates that at this time Mr. *Wicliffe* 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 *Wicliffe* 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 Credit 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 *Baliol College* in *Oxford*, and *four* Years after to be Warden of *Canterbury Hall*, then newly founded.

MS. *in Hypereo* Boodl. 163.

Le Neves Fasti, p. 482. A. D. 1361.

A. D. 1365.

In the Year 1361 *Simon* de *Islep*, 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 Canterbury*, and the other VIII Secular Priests. But this Limitation of the Wardenship to a Monk of

Steph. Birchington vitæ Archiep. *Cantu.* p. 46.

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 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 *Islip's* Confirmation of the Gift of the Manor of *Wodeford* stiles them *Clericos* Clerks; and *Wicliffe* in his Petition or Libel calls them *Clerici Scolares*. These were to study Logick, and the Civil and Cannon Law; and the Arch-Bishop, for their Maintenance, settled on them the Parsonage of *Pageham*, and the Mannor of *Wodeford* in the County of *Northampton*, to which he intended, if he had lived, to have added the Parsonage of *Iny 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 Mannor 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 *Wodehall* a Monk of *Christ Church Canterbury*, and formerly of *Abington*, to be the Warden. Of this *Wodehall* 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 saving 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 *Wodehall* was at this time a Monk, dissuaded him from it. But finding that, notwithstanding his Perswasions, *Wodehall* 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 of his from

Coll. N°. 1.

Coll. N°. 2.

Steph. Birching. ibid. p. 46.

Hist. & Antiq. Oxon. p. 182.

 such

such Inceptorship. But *Wodehulle* made the Chancellor so much his Friend, that he obtained his Grace notwithstanding all the Opposition that was made by the Proctors and some few of the Masters. This occasioned a Difference betwixt 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 *Wodehulle*, that he was forbidden his Degree. But by the Intercession of the Arch-Bishop of *Canterbury*, who favoured *Wodehall*, 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.

* *Nicholas de Aston.* S. T. P.

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 entituled to these honourary Presents, having formerly opposed the Monk, had none of them sent to him. This the Proctor resented so far as to stop *Wodehull* his Degree, until Satisfaction was made to him, by *Wodehull's* swearing *in verbo dignitatis suæ*, that he had sent by his Servants these honourary 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 *Wodehulle* was admitted to his Degree.

It must be after this, that *Wodehulle* 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 *Islip* made *Wodehull* Warden, after he was named to the Wardenship by the Prior and Chapter of *Canterbury*; and that this

Coll. N°. 5.

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 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 1362, or the beginning of 1363. *Coll.* N°. 6.

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 out *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 Selbi*, *William Middleworth*, and *Richard Bengor*, Clerks of the Dioceses of *York*, *Sarum* and *Oxford*, to be Scholars. *Wicliffe's* Letters of Institution to the Wardenship are dated at *Magfield*, one of the Arch-Bishop's Seats, *Decemb.* 14, 1365; in them he is stiled 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. A. D. 1365. *Coll.* N°. 3.

In this State did the Arch-Bishop leave this his new Foundation at the time of his Death, which
A. D. 1366. 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 Inclination 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 *Islip* had made Fellows of the Hall, in the
Coll. N°. 4. places of the Monks, and made one *John* de *Radyngate*, a Monk of *Christ Church Canterbury* Warden.
A. D. 1367. This the Register tells us he did in *April* 1367. *Radyngate* continued but a very little while in this Place; for the very next Month the Arch-Bishop removed him, and made *Wodehull* Warden, issuing 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 'Schollars 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 Parsonage of *Pagham*, 'and by force took away the Books, and other 'Things which the Founder by his last Will had 'left to the Hall.'

Expositio Causæ pro parte *Jo. Wicliff.* coram summo pontifice MS.

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 Islep* had for the Encrease of 'Learning established a Hall, out of the Revenues 'of the Church and Arch-Bishoprick of *Canter-*

Expositio Causæ Dmni Simonis Arch. & Monachorum coram papa MS.

'*bury*,

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 Chapter 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 Chapter of *Canterbury*, and had given him the Possession 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 notwithstanding 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 sequestred 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 *Islep*, 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.* N°. 5.

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 suffered 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 most 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 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 *Wodehall* 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 Selbi*, *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 Eccle-

Coll. N°. 5.

* *Thomas de Southam.*

Ecclesiastical Censures, without allowing of any Appeal. This Mandate was accordingly executed this same Year, by the Arch-Deacon of *Oxford*, 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. Antiq. Oxon. p. 184.

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*, by Vertue of which, the late Arch-Bishop was empower'd to build this Hall, and appropriate to it the Parsonage of *Pageham*, &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* sollicited for the Royal Pardon and Confirmation of the Pope's Sentence, which they obtained about *Two* Years after, on the consideration of their paying * two hundred *Marcs*. Coll. N°. 6. A. D. 1372.

* *To let the Reader see that this was a vast Sum at that Time, near* 1000 *l. 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 should content himself with* VII Marks per Ann. *either all in Money, or with Diet and* III Marks; *and he 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.* annalia celebrans Chroni. pre-ci. p. 136.

One

One can't well avoid reflecting, that if the Royal Confirmation of this Sentence cost so much, the Sentence it self 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.

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 Fryars.*

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 intended 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 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 Thraldom 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.'

A. D. 1366.

Cotton's Abri. of Records, p. 102.

But

But notwithstanding this Resolution of the Parliament, one of the Monks had, it seems, the Hardiness 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.

MS. in Bibli. *Lambethan.* 8°.

A. D. 1368.

However, it's certain that his Character and Reputation in the University were no way lessened by this his arbitrary Ejectment: 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:

A. D. 1372.

Leland de Scrip. Brit. p. 379.

'Religion, as one well observes, had now passed 'thro' so many ignorant and barbarous Ages; the 'Means of greater Knowledge had been so studi- 'ously hidden from the People, and the Ignorance 'of the Laity was so advantagious to the Interest

Mr. *Wharton* Pref. to Bp. *Peacock*'s Treatise, &c. p. 34.

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 unuseful. 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 Monastick 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.' Ibid. p. 36.

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 Mischiefs of this World; and affirms that the infatuated Church is involved in infinite Blasphemies, principally by the Tail 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 moe, if Men wole seke them well out.* These he names as Follows.

Object. of Freres. MS. c. 50. *Trialog.* lib. 4. c. 34.

Objections of Freres MS.

First,

I. First, says he, Freres seyn that their Religion founden of sinful Men, is more perfit than that Religion or Order the which CHRIST himself made that is both God and Man.

II. Also, Freres seyn privily that it is Apostacy and Heresy for a Priest to live, as CHRIST ordained a Priest to live, by Form of the Gospel, viz. to traveile to sow GOD's Word among the People; to do this Office freely going fro Country to Country where he may most profit, and cease not for Pryour, ne any other Satrap, and charge not singular abite, and begg not, but be payed with common Meat and Drink as CHRIST and his Apostles weren.

III. Also, Freres seyn, if a Man be once professed to their Religion, he may never leave it and be saved, tho' he be never so unable thereto, for all time of his Life.

IV. Also, Freres seyn, if a Man be professed to their Holy Order, he shall not preche freely and generally the Gospel to Christen Men, without Licence of his Sovereign for Virtue of Obedience, be his Sovereign never so cursed a Man of Life, and unkunning of GOD's Law, and Enemy to Christen Mens Souls, and † in case a foul Devil of Hell, though this Man professed have received of GOD never so much Kunning of GOD's Law, and Power and Will to work after this Kunning.

† perhaps.

V. Also, Freres meyntene that Begging is lawful, the which is damned by GOD, both in the Old Testament, and also in the New.

VI. Also, Freres seyn indede, that it is * meryteful to leave the Commandment of CHRIST, of geving of Alms to poor feble Men, to poor crooked, to poor blind Men, and to bedrede Men, and geven this Alms to Hypocrites that seyn them holy and needy when they ben strong in Body, and have overmuch Riches, both in great waste Houses, and precious Clothes, and great Feasts, and many Jewels and Tresour. Also,

* meritorious

Also, Freres chargen more hyeking of their own Traditions, than hyeking of the Commandments of God. VII.

Also, Freres feynen them as Hypocrites to kepe streitly the Gospel and Poverty of Christ and his Apostles, and they mosten [do] contrary to Christ and his Apostles. VIII.

Also, Freres drawen Children fro Christ's Religion into their private Order by hypocrisie, lesings, and steling. IX.

Also, Freres for Pride and Covetisse, drawen fro Curates their Offices and Sacraments, in which lieth Wynnyng or Worship, and so maken Dissencion between Curates and their gostly Children. X.

Also, Freres comen in under the Name of Saints, and forsaken the Saints Rule and Life, and putten their own Errors to the Saints, and so slanderen both them and God. XI.

Also, Freres pursuen true Priests, and letten them to preche the Gospel, notwithstanding that Christ enjoyned Priesthood, and teching of the Gospel; and so they departen that Thing that God joyned togeder. XII.

Also, Capped Freres that ben † cleped Maisters of Divinity, have their Chamber and Service as Lords and Kings, and senden out Idiots full of Covetisse to preche, not the Gospel, but Chronicles, Fables, and Lesings to plese the People, and to robb them. XIII. † called.

Also, Freres shewen not to the People their great Sins stably as God biddeth, and namely to mighty Men of the World; but flatteren them or glosen and nourishen them in Sin. XIV.

Also, Freres by Letters of Fraternity deceiven the People in Faith, and robben them of temporal Goods, and maken the People to trust more in dede Parchmyn seled, with Lesings and vain Prayers of Hypocrites that in caas been damned Devils, than in the Help of God, and in their own good Living. XV.

Also,

XVI. Also, Freres pervert the right Faith of the Sacrament of the Auter, and bringen in a new Heresie. For when CHRIST seith that the Bread that he brake, and blessed is his Body, they seyn that it is an Accident withouten suget or nought.

XVII. Also, Freres builden many great Churches, Coll. No. 22. and costy wall Houses and Cloisters, as it weren Castels, and that withouten neede, where through Parish-Churches, and common Ways * impaired. been * perred; and in many Places undon.

XVIII. Freres also destroien Obedience of GOD's Law, and magnifien singular Obedience made to sinful Men, and in eaas to Devils, which Obedience CHRIST ensampled never, neither in himself, ne his Apostles.

XIX. Also, Freres forsaken Perfection of their Order for Worship of the World and Covetisse, and ben not suffer'd to take the Freedom of the Gospel, for to preche GOD's Word to the Peple.

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

XXI. Also, Freres beggen withouten nede for their own rich Sect.

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

XXIII. Also, Freres maken our Lond lawiels, for they leden Clerks and namelicke rulen Prelates, and Lords and Ladies, and Commons also.

XXIV. Also, Freres ben irregular Procurators of the Fend, to make and maintain Warrs of Christen Men, and Enemies of Peace and Charity.

XXV. Freres also ben Scariot's Children betraying the Truth of the Gospel, and so CHRIST for Money.

Also,

Also, Freres destroien this World most of all cursed Men, for they barkbiten good Clerks, and seyn that they disturben the Lond, and flatteren evil Clerks in their Sin. XXVI.

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

Also, Freres meyntene that Holy Writt is false. XXVIII.

Freres ben also stronger wedded with their rotten habite agenst the Freedom of the Gospel, than the Husband is with his Wife by Ordinance of GOD. —— If a Frere be out of his rotten abite, yea an Hour, he is Apostate, though he love more GOD, and serve him better, and profiteth more to christen Men. XXIX.

Also, Freres techen that it is not lefull to a Priest or another Man to keep the Gospel in his Bonds, and Clenness withouten Error of sinful Men, but if yee have * left thereto of Antichrist. XXX.

* leave.

Also, Freres ben rellert and a Swallow of Simony, of Usury, Extortions, of Raveynes and of Thefts, and so as a Nest or Hord of Mammon's Tresour. XXXI.

Freres also crien loud that poor Priests ben Hereticks, for they techen by GOD's Law how Clerks shulden keep wilful Poverty of CHRIST's Gospel; and that the King and Lords owen to compell them thereto, and thus they damnen Holy Writ and the King's Regalie. XXXII.

Also, Freres ben Thieves, both Night Thieves and Day Thieves, entring into the Church not by the Door that is CHRIST. For withouten Auctoritie of GOD they maken new Religions of Errors of sinful Men. XXXIII.

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

† besides.

Freres also ben worse Heretiks than weren Jews, that woulden keep Ceremonies of the XXXV.

old Law with Freedom of CHRIST's Gospel. For the Jews kept reasonable Laws made of GOD, and needful for Time that GOD ordeyned them; but Freres keepen new Laws feigned of Errors of Men more than GOD ordeyned in the old Law, and more uncertain.

XXXVI. Also, Freres ben Adversaries of CHRIST and Disciples of Satanas, not yielding Good for Evil, as GOD's Law teacheth; ne Good for Good as * Kind and Man's Law teacheth. For they casten and imaginen the Death of true Men, that desiren and travailen to deliver them fro the Fend's Mouth, and everlasting Death, and to bring them to that State in which CHRIST ordeyned Priests to liven in. ——— they pursuen Priests for they reproven their Sins as GOD biddeth, both to † brenn them, and the Gospels of CHRIST written in English to the most Learning of our Nation.

* Nature.

† *burn.* This shews this Tract was not written till about the latter End of Dr. *Wicliffe's* Life, A. D. 1383.

XXXVII. Freres also ben worse Enemies and Sleers of Man's Soule than is the cruel Fende of Hell by himself. For they, under the abite of Holiness, leden Men, and nourishen them in Sin, and ben special Helpers of the Fend to strangle Mens Souls. For they have Name of Holiness, and of great Clerks in Reputation of the People, that the People trusteth not to few true Men preching agenst their Covetisse, Hypocrisie and false Deceit.

XXXVIII. Also, Freres leden and nourishen our Prelates, our Lords and Commons in great Blasphemy against GOD. For they techen all these People to * recke less of the most rightful Curse of GOD, than by the wrong Curse of sinful Man. ——— For though a Man be never so cursed of GOD for Pride, Envy, Covetisse, or Adoutrie, or any other Sin, this is not charged, ne pursued neither of Prelate, ne Lord, ne Commons: But if a Man withstonde once the Citation of a sinful Prelate, yea after the Commandment of GOD, then

* reckon.

then he shall be turled, and prisoned after Fourty Days.

Freres also destroyen this Article of christen Mens Faith, I believe one common or general holy Churche; for they techen that tho' † Men be damned they shullen be Members of Holy Churche, and thus they wedden CHRIST and the Devil togeder, for CHRIST is ghostly wedded with ech Member of holy Chirch. XXXIX.

Also, Freres seken bussly their own worldly Worship, and putten the Worship of GOD behind, against the teching of JESU CHRIST and St. Paul. Yea, that is worse, they taken upon themselves the Glory that is appropred to GOD. XL.

Freres yet * enheighen falsly themselves aboven CHRIST; for where CHRIST biddeth that Men † trowe not to him, but if he do the Works of the Fadir of Heaven, Freres chargen that Men trust and †† obethe to them as nedeful to Souls Health, when they don not the Works of GOD. XLI.

Also, Freres falsly * enhansen themselves above CHRIST, and his Apostles, for they wolen not be ** apeid with CHRIST's Rule in the Gospel, to teche truly the Gospel, and have Meat and Drink freely of a good Man, and devout to GOD, ne be apeied with Food and † Heling, —— but they robben Lords of their Rents —— and the Commons of their Liflode, by Hypocrisie and false begging. XLII.

Freres also of great cautele bynden Novices to unknowen Thing: For they wolen not suffer them knew their Privyties of their Rule, and their Life till that they ben professed, and then XLIII.

* exalt.
† trust.
†† obey.
* advance.
** paid.
† Covering.

† —Ut aliquis aliquo modo dici possit pars veræ Ecclesiæ de quâ scripturæ loquuntur, non putamus requiri ullam internam virtutem, sed tantum externam fidei professionem, & sacramentorum communionem quæ ipso sensu percipitur. *Bellar.* de Ecclesia, *lib.* 3.

they shullen not be suffred to leve their Rule though they † witen well that they may not kepe it.

† know.

XLIV. Also, Freres ben Masters of Tresour of our Lord by many blind and unskilful Manners; for first they binded them blindly fro Freedom of the Gospel, and then spenden much Gold to gett them Dispensation, and many times bringen vain Pardons, Quiennales, and other vain Priveleges.

XLV. Freres also by Lucifer's highen themselves, and holden them holier than all other out of their Sect, forasmuch as they binden to new Traditions of sinful Men the which ben full of Error, over the most sufficient Rule of Jesu Christ, that left no profitable, ne needful Thing out of his Rule.

XLVI. Also, Freres setten more by stinking drytt of worldly Goods, then they don by Virtues and Goods of Bliss.

XLVII. Freres also shewen and witnessen in themselves Antichrist's Miracles right, as Lazar, and other rais'd by Christ, sheweden and witnessed 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 Freres seyned them dead to the Pride of the World, and other Sins, they ben rais'd by Antichrist doing, to Pride of States, covetisse, and subtle meyntening or colouring of Sin.

XLVIII. Also, Freres ben foul envenym'd with gostly Sin of Sodom —— for they don ghostly Lecheric by God's Law when they prechen more their own Findings for worldly Muck, than Christ's Gospel for saving of Mens Souls.

XLIX. Freres also ben most privy and subtle Procurators of Simony, and foul winning and begging of Benefices, of Indulgencies, and Trienals, Pardons, and vain Priveledges: For Men seyn they wolen gett a great Thing

Thing of the Pope, or of Cardinals in England better cheap than other Procuratours.

Yet, Freres ben most perilous Enemies to holy Church and all our Lond; for they letten Curates of their Offeices, 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 Priests, and in caas over many to the People. L.

In this Manner did Dr. *Wicliffe* expose the Abuses and Corruptions of the Friars, who, being Men not very patient of Contradiction, 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 ensued 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 Natives of the Land. To the
A. D. 1343. same Purpose they complained to the Pope, that by his Reservations, Provisions and Collations,

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 these 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 Appurtenances, ruined and dilapidated.

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 Burton*, *Uyhtred Bolton* a Monk of *Dunholme*, and *John* de *Shepeye*, his Ambassadors to Pope *Gregory* XI. then residing at *Avignon*, to require of him that he would forbear medling 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 Metropolitans, 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;

A D. 1373. *Barne's History of K. Edw. III.* p. 864.

Cotton's Abri. p. 119. 1373.

Hist. of Edw. III. p. 864.

'Elections, and that for the future the King 'should not write against the Persons so elected, 'but rather by his Letters endeavour their Con-'firmation, if need were.' But this Act signified little.

A. D. 1374. *Fox's* Acts and Monuments, Vol. I. p. 560.

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 fill'd several Sheets of Paper.

Fox's Acts and Monuments, Vol. I. p. 560, 561. 562.

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 *Wicliffe* S. T. P. *John Guter* Dean of *Sechow*, *Simon* de *Multon* L. L. D. *William* de *Burton* Knight; *Robert Bealknap*, and *John* de *Henyngton*. 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 *Senigaglia*, 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

Coll. N°. 8.

Hist. of K. *Edward* III. p. 866.

A. D. 1376.

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 Treaty, which was attributed to the politick Dealing of some, who knew they could more easily * attain to those they aimed at, by the Court of *Rome*, than by due and regular Elections.

But all Treaties with that corrupt Court signified very little; for tho' it was now agreed that the Pope should make no more Use of Reservations of Benefices; yet we find it complained of in Parliament the very next Year after the Conclusion of this Treaty, That 'the Pope did make 'Reservation of Dignities elective, contrary to 'this Treaty of his concluded with K. *Edw.* III.'

Cotton's Abridgment. p. 161.

Of this our Parliaments seem to have been generally very sensible, that the Faith of the Pope's Treaties was not to be trusted to. And accordingly, 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 Person, 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,

A. D. 1376.

Cotton's Abridgment. p. 128.

* 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 Bishoprick of St.* David's, 1389.

'hath

hath *three*, *four*, or *five* several Taxes: That the Brokers of that sinful City, for Money, promote many * Caitiffs, 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 saw, 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 so 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 leiger 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, keepeth an House in *London*, with Clerks and Officers thereunto belonging, as if it were one of the King's solemn Courts, transporting yearly to the Pope Twenty Thousand Marcs; and most commonly more. That Cardinals and other Aliens remaining at the Court of *Rome*, † whereof one Cardinal is a Dean of *York*, another of *Salisbury*, another of *Lincoln*, another Arch-deacon of *Canterbury*, another Arch-

* wicked Men.

† Vid. *Fox's* Acts and Monuments, Vol. I. *p.* 561. where the Reader will see the Value of these Dignities, and of many more which were then enjoyed by Cardinals.

'Arch-deacon of *Durham*, another Arch-deacon 'of *Suffolk*, and another Arch-deacon of *York*; 'another Prebendary of *Thame* and *Nassington*; 'another Prebendary of *York*, in the Diocesse 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 *French-men*, 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 reserveth 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 XXXI, whereas there 'were wont to be but XII in all; and all the said 'XXX Cardinals, except two or three, are the 'King's Enemies: That the Pope, in time, will 'give the temporal Manors or Dignities to the 'King's Enemies, since he daily usurpeth upon 'the Realm, and the King's Regality: 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 plenti-'ful 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

'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, touch-'ing the Pope's Collector, for that the whole 'Clergy, being obedient to him, dare not dis-'please him; they say, it were good that Dr. '*John Streusall* Parson of St. *Botolphs* in *Holborne*, 'be sent for to come before the Lords and Com-'mons of this Parliament, who, being straitly char-'ged, 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 stiled him '*Anti-christ*, the proud wordly Priest of *Rome*, and 'the most cursed of Clippers and Purse-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.

Great Sentence of Curse expounded. c. 21. MS.

They [the Pope and his Collectors] drawen out of our Lord, says he, poor Mens Liflode, and many Thousand Mark, by the Yere, of the King's Mouth, for Sacraments and spiritual Things, that is cursed Heresie of Symony, and maketh all Christendome assent and meyntene this Heresie. And certes tho our Reume had an huge Hill of Gold, and never other Man took thereof but only this proud wordly Priest's Collector; by process of time this Hill must be spended: For he taketh ever Money out of our Lord, and sendeth nought agen but God's Curse for his Symony, and accursed Antichrist's Clerk to robb more the Lord 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 observes that all Bishops and Possessioners—drawen all the winning that they may fro the King to themselves, and the proud Priest of Rome, making him chief Lord of much Part of the Rewme, and of the King's Power, making the Counsel of the King known to him, as they ben swoon to the Pope. That Antichrist and his Clerks seyn, that secular Lords have no Power upon Clerks, but if Prelates cleepen them to chastise Clerks when they ben rebell, and wolen not ben amended by their Prelates; and that these worldly Clerks wolen never cease, if they may, till they have fully destroied Kings and Lords and their Regalie and Power. For, says he, they crien fast, and writen 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 perceiven well that Clerks wasten their Ancetres Alms in Pomp and Pride, Glotony and other Vanities; and they wolden take agen the Superfluity of temporal Goods, and help the Lond, and themselves and their Tenants; these worldly Clerks crien fastly that they ben cursed for entermitting of holy Church Goods, as if secular Lords and the Commons weren no Part of holy Church: That in eche Parish-Church a common Thief and Wanslieer shall be received forty Days at the least;—and that to meyntene this Nesset and Nourishment of Thieves, our worldly 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

Ibid. c. 12.

Of Servants and Lords. MS.

Great Sentence of Curse expounded. MS. c. 11. c. 20.

Lib. IV. c. 32.

'vous Censure to believe them; so that whatso-
'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 Trouble and Vexation. Of this he often complains. If there be any, saith he, that draw the Clergy to Poverty and Devotion, and reprove their Pride and Hypocrisie, he shall be cleped Hypocrite, Destroyer of holy Church, &c. Our worldly Clerks mentenen their worldly Life by Hypocrisie, by false Excusations, and false expounding of holy Writ, and hard Persecution of poor Priests that prechen CHRIST's Meekness, his wilful Poverty, and ghostly Business, and witnessen that Prelates shulden * sue CHRIST in these three especially. For these poor Priests ben slander'd for Hereticks, cursed and prisoned withouten Answer, forasmuch as they standen for CHRIST's Life, and Teching and Mentenance of the King's Regalie, and Power of secular Lords, and saving of Christen Mens Souls against Antichrist's Traiterie, and Hypocrisie of his weiward Disciples, that envenym and destroien holy Church.

Of Clerk's *Possessioners.* MS. c. 27.

* follow.

Great Sentence of Curse expounded. MS. c. 1.

For not only did Dr. *Wicliffe* shew himself a strenuous Defender of the King's Regalie, 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 inferiour Clergy. It was an Observation of his, '*That the Abomi-*
'*nation of Desolation has its Beginning from a perverse*
'*Clergy, as Comfort arises from a converted Clergy.*'
In the first Place therefore, he reproves their Pride and Covetousness. Prelates, says he, comen instead of Apostles, and seyn that they suen CHRIST, and his Apostles, in manner of Living: They owen to be most meke of all other,

Trial. fol. 70.

Of Prelates. MS. c. 1.

other, and most busy and studying and teching of holy Writ, and Ensample of all good manner of Life, both to Cristen Men and to Hethen. But they ben so chaked with talow of worldly Goods, and Occupation abouten them, that they may not preache the Gospel, and warne the People of the Devil's Deceits. Prelates maken themselves most unable to keep the Gospel of CHRIST, by their great Business abouten rotten Goods, and by Pomp and Baast of this World, for they ben most busy of all Men in the World to getten worldly Goods by Purchase, and to holden them by false Plea. O Lord, what Token of Meekenes, and forsaking of worldly Riches is this? A Prelate, as an Abbot or a Priour that is dead to the World, and Pride and Vanity thereof to ride with fourscore Horse, with Harnes of Silver and Gold, and many ragged and fittred Squires, and other Men swering Heart, and Bones, and Nails, and other Members of CHRIST: And to spend with Earls and Barons, and their poor Tenants, both Thousand Marcs and Pounds, to mepntene a false Plea of the World, and forbare Men of their Right. On the same Account he reproves them for discepving poor Men of their Alms, and by false Pardon, making Men to gebe their nedy Liflode to their Cathedral Churches that have no need, and making the poor Men, to hope of more Thank of GOD's Mercy to don their Alms 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 nought of their own: And blames less Curates that they forsaken holy Life, and true preching of CHRIST, and his Apostles, for Business and Worship of the World.

Ibid. c. 40.

Ibid. c. 19.

Ibid. c. 3.

Ibid. c. 9.

The

The Clergy thus applying themselves to the Things of this World, and neglecting the proper Business of their Function, we may well conceive conduced not a little to that Ignorance and Barbarity, which at this time, in a manner, overwhelmed their Order. By a Council held at *Oxford*, 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 Mass,' which at that time were to be said in *Latin*, and are, at this Day, in the *Romish* Missal pointed, that the Priests may not mispronounce them. Dr. *Wicliffe* assures us, that in his Time there **were many unable Curates that kunnen not the Ten Commandments, ne read their Sauter, ne understond 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 Freres supplied, for the Bishops, the Office of Preaching, which they did in so false and sophistical a manner, that the Church was deceived instead of being edified.** The *Romish* 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 Mass 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. *Wicliffe* was very sensible, and therefore he reproved the Prelates and Curates for that they **preachen not Christ's Gospel in Word and Dede, by which Christen Men shulden live holy Life in Charity; that tho' they taken the Charge and Office to lead the People by so perilous Ways**

Lyndwood, de offi. Ar. c. 1.

A. Bishop *Wake*'s Visita. Charge, 1706.

Great Sentence of Curse expounded. MS. c. 3. 16.

Trialo. fol. 66. 72.

A. Bishop *Wake*'s Visitat. Charge, 1706.

Of Prelates. MS. c. 9. 40.

Ways and Enemies by true preching of the Gospel, and Ensample of their own holy Life: Yet they suffren Christian Souls be strangled with Wolves of Hell thorough their Dumbness, and occupying about the World.——— And to fulfil the Fends Cruelty, pursuen and cursen if any poor Priest wole prethe freely CHRIST's Gospel, and deliver Christen Souls out of the Fend's Hondes, and leaden them the right Way to Heaven. So agen he complains, that when the Prelate or Curate is charged of GOD upon pain of his own Damnation to teche the Gospel and Commandments of GOD to all his * Sugets, and therewith cannot teche 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 false beggings, and dare not tell them their great Sins and Abboutrie, for fear of † lesen winning or Friendship.

* Subjects.

† losing.

To justify this Neglect of Preaching it was then said, that Men shulden cesse of preaching and geven to holy Prayers and Contemplation, for that helpeth more Christen Men and is Better. To this Dr. *Wicliffe* replied that true Men seyn boldly that true Preching is better than praying by Mouth, yea tho' it come of Heart, and clene Devotion; and it edifieth more the People, and therefore CHRIST commanded specially the Apostles, and Disciples to preche the Gospel, and not to close them in Cloisters, ne Churches, ne Stoves to pray thus. And therefore Isaiah said, Woe is to me for I was still. And Paul seith, 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 Preching is †† algates best; nethless devout Prayer of Men of good Life is good in certain time, but it is

How Antichrist, &c. feren true Priests fro' preaching. MS.

†† always.

 agenst

agenst Charity for Priests to pray evermore, and no Time to preth, sith CHRIST thargeth Priests more for to preche the Gospel than to saye Masse or Matins. —— And thus seith Paul, that GOD sent him for to preche the Gospel, and not to Christen Men. Dr. *Wicliffe* concludes thus; Lord! what Charity is it to a * kunning Man to chese his own Contemplation in Rest, and sufferr other Men to go to Hell for breking of GOD's Hests, when he may lightly teche them, and gett more Thank of GOD in little Teching than by long Time in such Prayers. Therefore Priests shulden study holy Writt, and kepe it in their own Life, and teche 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 Mens. And then they shullen be as the Firmament over little Stars, in comparison of other Saints in Heaven. GOD bring us all to that glorious Blis for his endless Mercy.

* knowing.

Mr. *Wharton* Preface to Bishop *Pocock*'s Treatise. &c.

But as it is very justly observed, That 'it is 'the usual Fate of the Opposers of inveterate 'Evils seldom to escape the Persecution, but 'never the Hatred of those who are engaged 'both by Zeal and Interest in the Continu-'ance 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 Diocesse 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 agen at* Lamhith. *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
A. D. 1376. 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.

Coll. N°. 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 concern-
'ing a perpetual Inheritance hereafter, are impos-
'sible.

'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 na-
'tural Child, or to a Child of Imitation in the
'School of Christ, temporal or eternal Do-
'minion.

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 lawful-
'ly 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 Tempo-
'ralties.

In these *Two* Articles the *Regale* is asserted, in Opposition to the papal Pretensions of an ecclesi-

astical 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 him-'self, and his College of Cardinals, qualify or 'disqualify any one.

'IX. It is not possible for a Man to be excom-'municated, unless he be first and principally ex-'communicated 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 dos not bind 'simply, but only so far as it is denounced against 'an Adversary of the Law of CHRIST.

'XII. CHRIST has given to his Disciples no 'Example of a Power to excommunicate Sub-'jects, principally for their denying them tempo-'ral Things, but has rather given them an Exam-'ple 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 dos 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 administring every one of the Sacraments, and 'by consequence of absolving every contrite Per-'son 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 worse 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 reserving 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 Ecclesiasticks 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 'Temporalties, it is notwithstanding lawful, on 'account of the Condition implied in the Endow-'ment, to spoil her of the Temporalties 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 Mannors 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 im-'peached 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. *Wicliffe* for asserting 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*, he tells them that 'now it is plain that in that ve-'ry Kingdom which used to produce Men endu-'ed with a right Knowledge of the Scriptures, 'grave, devout, and Champions of the Ortho-'dox Faith, there are now those who by their 'Office ought to be Watchmen, who are sloth-'fully negligent; insomuch that the latent Moti-'ons and open Attempts of the Enemies are per-'ceived at *Rome*, situated at a great Distance, 'before they are opposed in *England*: That 'he

May 22, 1377.

Coll. N°. 10.

Coll. N°. 12.

'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 Diocesse of *Lincoln*, and Pro-'fessor of Divinity, he wished he was not a Ma-'ster of Errors, had rashly proceeded to that de-'testable Degree of Madness, as not to be afraid 'to assert, dogmatize, and publickly to preach 'such Propositions as are erroneous and false, con-'trary to the Faith, and threatning to subvert and 'weaken the Estate of the whole Church. He 'therefore requires them privately to inform them-'selves whether or no he did teach such Conclu-'sions as were in the Schedule he had sent them 'inclosed in his Bull; and if they found that he 'did so, that they should cause the said *John* '*Wycliffe* to be apprehended by his Authority, 'and laid in Goal; and that they should endea-'vour to get his Confession concerning the said Pro-'positions 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 Premis-'ses, they should transmit to him by a faithful 'Messenger, sealed with their own Seals, and dis-'closed to no body; and that they should keep the 'said *John* in sure Custody, untill they received 'his further Commands touching this Matter.

In a *second* Bull to the same venerable Persons, *Coll.* N°. 11. 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 pub-'lick Places as were most likely to convey the 'Knowledge of it to the said *Wycliffe*, for his per-'sonally 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 *Coll.* N°. 10. Persons, the Pope commands them 'to cause King '*Edward*, and the Sons and Kindred of the said

'King,

'King, the Princess of *Aquitain* 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 shewn 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 straitly 'require them, that for the Extirpation 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-
Coll. N°. 13. secution of *Wicliffe*. 'He begins with commend-'ing the Kingdom over which his Majesty ruled, 'as glorious in Power and Riches, but more il-'lustrious for the Piety of its Faith, and for its 'using 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 seem'd 'to be the same with those of *Marcillus* de *Pa-'dua* of condemned Memory, and *John* de *Gandun* 'who stands condemned by Pope *John* XXII of 'happy Memory: And that therefore he being wil-'ling 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.'

Sacræ paginæ claritate coruscum consuevit.

At

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 'thro' a sort of Sloth and Lazinesse 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 In-'crease of these Tares was perceived at *Rome* be-'fore 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 publickly some Propositions that are erro-'neous and false, and savouring of heretical Pravi-'ty: and which also tend *to subvert the State of the 'whole Church, and even the Civil Government*: He 'therefore strictly commands the University in vir-'tue of their Obedience to the holy See, and un-'der the Penalty of being deprived of all Graces, 'Indulgences and Privileges granted to them and 'the University by the said See, That for the fu-'ture 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, Wilt thou then that we go and gather them* [the Tares] *up? But he said Nay: Lest while ye gather up the Tares, ye root up also the Wheat with them. Let both grow together until the Harvest.*

'take

'take the same Course with those that opposed 'the Execution of this Bull, or who were defiled 'with these Errors.'

Walsingham Hist. Angli. p. 205, 209.

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 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 Diocesse of *Lincoln* in which *Wicliffe* was beneficed, who at this time was *Adam* de *Tonewerth*, 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 asserting 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 19*th* of 'February.'

† He died *June* 21. 1377.

Coll. N°. 14.

Le Neve's Fasti. p. 441.

Before

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 vertue of the Obedience due to him.' The Resolution of this Doubt was referr'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.

Cotton's Abri. p. 154. MS. in *Hyperoo.* *Bodl.* N°. 163.

Fox's Acts and Monuments, Vol I. p. 584.

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 Reservations 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 *Candlemass* next 'avoid the Realm, and that all their Lands and 'Goods during the War, may be employed thereto for divers Causes declared in their Bill.'

Cotton's Abridgment p. 160, 162.

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. *Wicliffe* being single and alone would be discouraged by the Greatness of the Appearance at St. *Paul's*, ordered a Bachellour of Divinity of every one of the *Foun* Orders of Friers to be joined with him for his Assistance: But this seems very improbable, Dr. *Wicliffe*, 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 Friers 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 Piercy*, Earl Marshal, accompanied Dr. *Wicliffe* to St. *Paul's* on the Day fix'd for his Appearance. There being a vast Concourse of People about the Church, Dr. *Wicliffe* could not get through the Croud 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. *Wicliffe* could pass thro' it; and this therefore making some Stir, Bishop † *Courtney* not being well pleased to see Dr. *Wicliffe* so honourably attended

Fox's Acts, &c. Vol. I. p. 558. c. 1.

† *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 *a* Becket's *Shrine, and told them that the plenary*

tended told the Earl *Marshal* that 'if he had known 'beforehand what Maistries he would have kept in 'the Church, he would have stop'd him out from 'coming there.' The Duke of *Lancaster* resenting such threatning Language, since they had made no more Stir than was necessary to get through the Croud, answered the Bishop, That 'he would 'keep such Maistry there tho' he said nay.' At last after much struggling 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. *Witliffe*, according to Custom, stood before the Commissioners as one cited to appear there to hear what Things they had to say 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 there-'fore 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

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plenary Indulgence they expected 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 this Crime of his die an unnatural Death, as he did, being beheaded in the Insurrection of the Boors.* Anglia sacra. Vol. I. p. 49, 50.

'Pride

'Bride 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 threatned and contemptuously used. This occasioned the Assembly to grow very tumultuous and disorderly, so that the Court was forced to break up without doing any thing.

A. D. 1378. † this is uncertain.

In † *June* following the Delegates sat again for the Execution of their Commission, in the Arch-Bishop's Chappel at *Lambith*, where, its said, Dr. *Wicliffe* appeared agen, being, I suppose, a second time cited: But that not only the *London* Citizens, but the Mob presumed 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 Sentence against him. With which Message the Delegates are said to have been very much confounded, 'At the Wind of a Reed shaken, says the Historian, 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.'

Walsingham, Histo. Angliæ p. 205.

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 Parliament, *as if it was offered to the Parliament that sat* Apr. 25 *this Year, by way of Appeal to them, from the Delegates.*

which

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 my 'self 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.

Walsingham Hist. Anglia. p. 206, 207, 208.

'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

I.

'last Judgment which we are bound to believe according 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 civil secular Government, dos pertain to the Laity, who are actually living, whilst they are absent from the Lord: For of such a political Dominion do the Philosophers speak. And altho' it be stiled periodical, and sometimes *perpetual*, [or for ever;] yet because in the Holy Scripture, in the Use of the Church, and in the Writings of the Philosophers, *perpetuum* is plainly used commonly 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. 'II. GOD *cannot give Civil Dominion to any Man for himself and his Heirs for ever*; in perpetuum. By *Civil Dominion* I mean the same that I meant above by *political Dominion*, and by *perpetual* or *for ever* the same that I did before, as the Scripture understands the perpetual or everlasting 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 ultimate Completion of her Happiness.

'III. *Chart-*

'III. *Charters of humane Invention concerning* III.
'*Civil Inheritance for ever are impossible.* This is
'an incident Truth. For we ought not to † reck- † *catholicare.*
'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
'trust in Temporalties, and to petition for them.
'For as every Truth is necessary, so every Falsh-
'hood 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 justi-* IV.
'*fying 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 Coun-
'try is founded objectively on the Universality
'of the good Things of GOD.

'V. *A Man can give Dominion to his natural or* V.
'*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 ministred and taught
'his principal Apostles so to minister. But in their
'own Country the Saints will give to their Bre-
'thren the Dominion of Goods, as is plain from
'their acting in the Body, or their Disposal of in-

* *Augustinus* quæ dicit *cuncta esse Justorum*, apertè refert ad illud tempus, ubi Hæreditas erit æternitatis, interim humano jure vivendum est, quod esse dicit in potestate Regum. Hoc Jus, & hanc potestatem qui violant, *Augustinum* non habent auctorem —— *Rivetiani* Apologetici discussio. *p.* 247.

'feriour good Things by Nature, according to 'that of *Luke* vi. *Good Measure, pressed down and 'shaken together, and running over shall Men give in-'to your Bosom.*

VI. 'VI. *If* GOD *is, temporal Lords may lawfully 'and meritoriously take away the Goods of Fortune 'from a delinquent Church.* That Conclusion is cor-'relative with the *first* Article of the Creed, *I be-'lieve in* GOD *the Father* ALMIGHTY. I under-'stand the Word *may* as the Scriptures do, which 'grant that GOD *may* of Stones *raise up Children 'unto* Abraham; for otherwise all Christian Prin-'ces 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 For-'tune 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* N°. 8. *follows, which is here num-bred the* VIIth.

VII. 'VII. *We know that it is not possible that the Vi-'car of* CHRIST *merely by his Bulls, or by them to-'gether 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 re-'quired that the Subject to be qualified be meet

'and

and worthy; so in every Disqualification there is first required a Deserving 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 dos 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. VIII.

* IX. *No body ought, except in the Cause of* GOD, *to excommunicate, suspend, or interdict any one, or to proceed according to any Ecclesiastical 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.* IX.

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* *This Conclusion is otherwise expressed in the Pope's Schedule.*

X. ‘ X. *Cursing or Excommunication dos 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 of 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 dos not bind *absolutely*, but *secondarily*.

XI. ‘ XI. *There is no Power granted or exemplified by* CHRIST *to his Disciples, to excommunicate a Subject* [* chiefly] *for denying any Temporalties, 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 Enemie more than all the Temporalties of this World necessarily; and because the Law of GOD is not contradictory to it self.

* præcipuè.

XII. ‘ 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, Temporalties may be exacted by ecclesiastical Censures *accessoriè* in vindication of his GOD.

XIII. ‘ XIII. *It is not possible by the absolute Power of* GOD, *that if the Pope or any other Christian shall 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 vertue 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 dos pretend that he binds or loses at any Rate, [or just as he lists] unless he does in Fact so bind and lose, and then he cannot be peccable, or guilty of any Fault.

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

* 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* secundum 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 inferiour 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 superiour Majesty and Government. XV.

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

** *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 Necessities of the Body: That it may happen to be a Work of spiritual Alms to correct such Clergy-men as damage themselves both in Soul and Body, by witholding from them the Temporalties. 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 Temporalties, 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 notwithstanding Excommunication or any other Church Censure: Since these Donations were not given but with a Condition implied.* This is plain from hence, that nothing ought to binder 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 decorandi*, c. 5. *in fine collationis* 10. We add to this *Seventeenth* Article; God forbid that by these Words Occasion should be given to the temporal 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 impleaded 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,

'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 bro-'therly 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 medicinal-'ly reprove him, and implead him, and reduce 'him to live a better Life. This possible Case is 'handled *dist.* 40. *si papa fuerit a fide devius.* For 'as so great a Lapse 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 Obsti-'nacy, as not humbly to accept a Cure from his 'Superiour with respect to God. Wherefore 'many Chronicles attest the Facts of that Con-'clusion. 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, 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 Pope's 'Decease did not a little grieve the Faith-'ful, 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 *Lambith*, to place his doing so, so late as in *June* this Year almost *three* Months after Pope *Gregory*'s Death.

A. D. 1378.

Hist. Angl. p. 205.

On

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* 8*th* 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. *Wicliffe*, 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. *Wicliffe* 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.

Cotton's Abridgment. p. 180.

Dr. *James's* Apologie for *John Wicliffe*, &c.

However it seems that the Harassing and Fatigue which Dr. *Wicliffe* 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.

Bale, p. 469.

A. D. 1379.

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 Friers] 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 Friers.* 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.

CHAP.

CHAP. 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, *it 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 Clergy both Religious and Secular. This appears very plainly by those Sermons of his on the *Commune Sanctorum*, 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.

MS. in C.C. Coll. Cambr. K. 15. 4°.

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, saith he, sithin at the Bigynyng of Faith so many Men translatiden into Latyne, and to greate Profite of Latyne-men; lete one simple Creature of God translate into Englishe for Profite of Englishe-men. For if worldly Clarkis loken well here Chronicles and Bokis, they shullen fynd that Bede translatyd the Byble and expowned mych in Saxone that was Englishe either comone Langage of this Londe in his Tyme. And not only Bede but also King Alvred that founded Oxenford translated in his last Dayes, the Biginning

ning of the Psalter into Saxon, and wold more, if he had lived longer. Also French-men, Bemers and Britons han the Bible and other Bokis of Devotion and of Expolition translated in * here Mother Language. Whye shulden not Englishe-men, have the same in their Mother Language? I cannot wit. No, but for Falsnes and Neglegence of Clerkis, † either for our People is not worthy to have so great Grace and Gift of God in * Peyne of here old Synnes.

* their.

† or.

* Punishment.

The same is plainly intimated by *Hen.* de *Knyghton*, who thus declaims against Dr. *Wicliffe's* Translation of the Bible. 'CHRIST, *says he*, '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*.'

De eventis *Angliæ* apud X Scriptores, *Coll.* 2644.

Dr. *Wicliffe* accordingly assures us that the Clergy then said, it is Heresy to speake of the holy Scripture in English, and so they woulde condempne the Holy Goste that gave it in Tongues to the Apostles of CHRISTE, as it is written to speake the Worde of GOD in all Languages that were ordayned of God under Heaven, as it is wrytten. ‖ So agen he complains; Thilk that have the Key of Conning have y lockt the Truth of

Wickette.

‖ *Husbandman's Prayer and Complaint.* MS.

thy

thy teaching under many Warres, and y hid it fro 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. *Wicliffe*, in the *Prologue* which he made to this Translation, sets himself to answer the Objections made to his translating the Bible into *English*, by *some that*, as he expresses it, *semen wise and holy*. These are all against the Bible's being translated into *English* by any body. It was pretended that Men should not now attempt to translate the Bible into *English*, because they were not holy, nor learned enough for such an Undertaking: That the *four* great Doctors of the *Latin* Church durst never to do it. To which Dr. *Wicliffe* replied, That 'tho' the *first* of these Objections 'seem'd colourable, it had no good Ground, nor 'Reason, nor Charity: That it was more a-'genst St. *Jerome*, and the first LXX Translators, 'and holy Church, than agenst 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 '*Latine*, nor were the LXX so holy as *Moses* and 'the Prophets: And Holy Church approved not 'only the true Translation of meane Christen 'Men, stedfast 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 'Witting and Power, put away the least Truth, 'yea 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. *Wicliffe* 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 Calling; 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. *Wicliffe* thus defended himself. 'Seeing, *saith he*, 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 diffusively, 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 Hereticks 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

Speculum secularium Dominorum. MS.

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 hastned 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, dos 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

Doctrina christiana lib. 2. in fine Ep. ad Volusianum.

'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 Fiction;
'unless it be of one who is an Unbeliever,
'and is desirous to resist 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-
'sides, since, according to the Faith which the
'Apostle teaches, all Christians *must stand before* 2 Cor. v.
'*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 Determination 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-

Cl. *Usserii* de scripturis & sacris vernacula. p. 163.

'resles and Errors. It is not therefore politick, 'says he, that any one, wheresoever and whensoever '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 Christen Men and Women, olde and young shoulden study fast in the New-Testament, and that no simple Man of Wit shoulde be * aferde unmesurably to study in the Text of Holy Writt; that Pride and Covetisse of Clerks is Cause of their Blyndnesse and Heresie, and privety them fro verie understonding of Holy Writt. That the New-Testament is of full Autoritie, and open to Understonding of simple Men, as to the Poynts that ben most needful to Salvation; that the Texte of Holy Wryt ben Wordes of everlasting Life, and that he that keperh Meknes and Charitie hath the trewe Understondynge and Perfection of all Holi Writt: That it seemeth open Heresy to sey that the Gospel with his Truth and Freedom sufficeth not to Salvation of Christen Men without keppynge of Ceremonies and Statutes of sinful Men and unkunninge, that ben made in the Tyme of Sathanas and of Antichrist. That men ought to desire only the Truth and Freedom of the holy Gospel, and to accept Man's Lawe and Ordinances only in as much as they ben grounded in holy Scripture, either good Reason, and common Profit of Christen People. That if any Man in Earth, either Angel of Heaven techith us the contracie of Holis Writt, or any thing agenst Reason and Charity, we should

Prologe, c. 13.

Walden. doc. tri. To. I. lib. 2. c. 21.

Prologe. c. 1.

* afraid.

fire from him in that as fro the foule Fens of Hell, and hold us stedfastly to, Life and Death, the Truth and Freedom of the Holy Gospel of JESUS CHRIST, and take us mekely Men's Seyings and Lawis, only in as mury as they accorden with Holy Write and good Consciences, and no further, for Lyfe neither for Deayh.

What Method Dr. *Wicliffe* 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 studyed 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 Wordis. So that the Sentence be as opyn (either opener) in Englisshe as in Laryne, and go not farre fro the Letter. He adds, that where the Hebru by Witnes of Jerom of Lyre and other Expositours dyscordith fro our Latin Bibles, he had set in the Margent bi manner of a Glose, what the Hebru hath, and how it is understonden in some Place: And that he did this most in the Psalter, that of all our Bookis discordeth most fro Hebrew. For the

* Nicholas Lyra, *who finished his Comments on the Bible*, A. D. 1330.

Church readith not the Psalter by the laste Translation out of Hebru into Latin, but another Translacion of other Men that hadde mithe lesse Kunninge and holinesse than Jerome had.

Prologe, c. 1. He further observes that 25 Bokis of the Olde Testament ben Bokis of Feith, and fulli Bokis of Holy Writ.

1. Genesis.
2. Exodus.
3. Levitici.
4. Numeri.
5. Deuteronomi.
6. Josue.
7. Judicum, that enclosetb the Story of Ruth.
8, 9, 10, 11, 12, 13. ben the 4 Bokes of Kyngs and tweie Bokes of Paralipomenon.
14. Is Esdre that comprehendeth Neemy.
15. Is Hester.
16. Job.
17. Psalter.
18, 19, 20, ben the 3 Bokes of Solomon.
21, 22, 23, 24. ben the four great Prophets.
25. Is a Boke of 12 small Prophets, Osee, Joel, Amos, Abdie, Jonas, Michee, Nahum, Abacuc, Sophonie, Aggei, Zacharie and Malachie.

And that all these 12 small Prophets be oo Boke, and in this Order. And that whatever Boke is in the Olde Testament without these 25 aforesaide, shal be set among Apocrypha, that is withouten Autoritie of Bileve. Therefore as holie Chirch redith Judith and Tobit, and the Bokes of Machabeis, but receiveth not tho' amonge Holi Scriptures: So the Chirche readithe these 2 Bokes Ecclesiastici and Sapience to edifying of the People, not to confirme the Autoritie of techyng of Holy Chirch. And that therefore he translated not the 3 ne 4 Boke of Esdree that ben Apocrypha, but only the first and Neemi, that ben rickenned for 2 Books anentis Grekes and Latines, and bene of Autorite of byleve.

All

All the Bokes of the New Testament, that is 4 Gospellers, Matthew, Mark, Luke, and John, 12 Epistles of Poule, 7 small Epistles, the Deedes of Apostles, and the Apocalyps, he says, ben fulli of Autoriti 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 *opposes 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* Courtney, *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 Vertue 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 betwixt 'the Body CHRIST suffered in, and the Body 'hallowed to * Housell—— this lattere being only 'his ghostly Body gathered of many Cornes, 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

In opposition to this it was asserted by *Paschasius 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 'whosoever 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 Friers 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 remayne, by the Power of GOD, in 'the Sacrament, without their proper Subject.' Of this Dr. *Wicliffe* often complains in his Writings against the Friers.

De corpore & sanguine Domini. c. 1.

Bellarm. de script. Eccles. p. 188.

F. *Parsons* Review of 10 publick Disputations. §. 34.

In the Lectures which he read this Summer as 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 publickly with any one. But, it is said, he was prohibited by the Religious, who were Doctors in Divinity;

A. D. 1381. Hist. & Ant. Oxon. p. 188. c. 2.

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 Christen Men is this, that this worshipful Sacrament is † Bread and CHRIST's Body, as JESU 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 kunning in holy Writ, and thereto accordeth Reson and Witt at the full. In these Gospels is the Form taught of CHRIST, that our Lord JESU CHRIST, at the Supper took Bread in his Hands and blessed and brake it, and gave it to his Disciples and seyd, Eat ye all of this, This is my Body. And so of the Chalice, and commanded them to don this Sacrament in mind of him. And St. Paul, that had his Gospel not by Man, but by Revelation of JESU CHRIST, seith 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 understondeth that it is so after the Speech of holy Writ. Therefore in the same Epistle to the Corinthians after the Form of Consecration, he clepeth three times this Sacrament Bread. And the Gospel of St. Luke seith that CHRIST's Disciples knowen him in the breaking of the Bread, and this Bread was the Sacrament of the Auter, as St. Austin writeth. And in Actibus Apostolorum is seid thus; and Christen Men weren dwelling in teching of Apostles, and in communing of breking of Bread, sith St Paul

Of feyned contemplatif Life. MS.

† In one of the Conclusions, said to be found in his Book of the *Sermon of the Lord on the Mount*, N°.49. He thus expresses himself, *Sicut Christus est similiter Deus & Homo, sic* * Et verus *Hostia consecrata est similiter Corpus Christi* * *ad minimum in panis, quia est figura, & verus panis in natura, vel quod idem sonat, est verum panis naturaliter & Corpus Christi figuraliter.*

Corpus Domini.

seith

seith the Bread that we break is communing of Christ's Body, ask these Hereticks where this were sacred Bread or unsacred, and they * moten say that it wos sacred, for else it were not communing of Christ's Body. Then moten these Hereticks needs seye that this Sacrament is Bread that we breken. And sith Christ may not lie, this Bread is his Body, as he seith in the Gospel. Also in the Cannon of the Mass after the Consecration we clepen this Sacrament holy Bread of everlasting Life, and Chalice of everlasting Health. Also in the Story of the Feast of this Sacrament we clepen it thrice Bread, and seyn 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 †——of the Feast we readen thus, God's Son made very Bread his Flesh by Vertue of his Word, and Wine his Blood. And in the Secret of the middle Mass on Christmas-Day we may thus, That this Substance of Earth bring to us that Thing that is ghostly, that is Christ's Body. Then this Substance shall not be turned to nought, but be sacred, and so dwell after the Consecration. And St. Austin seith in a Sermon that is written in the Pope's Law, that Thing that is seen is Bread, and that Thing that Eyes shewen or tellen is the Chalice, but it is as much as the Faith asketh to be lerned, the Bread is Christ's Body, and the Chalice, that is Wine in the Chalice, is Christ's Blood. Also Austin seith in a Sermon that is written in the Pope's Law, Ye shullen not eat that Body, ne drinke that Blood the which Blood those Men that shullen do me on the Cross shulle shed out for soth the same, and not the same; that same Body and Blood invisibly, and not the same visibly, nevertheless it is needful that it be understonden un-

* must.

† deest in MS.

invisibly. Also Jerome in an Epistle that he made to Ebidian seith thus: Hear we that that Bread that CHRIST brake 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 Avisement is written thus; I believe with heart and Knowledge by Mouth, that the Bread and Wine that ben put on the Auter, ben after Consecration, not only the Sacrament, but the Flesh and Blood of JESU CHRIST in Truth. Then sith these Autorities of CHRIST and his Apostles ben * algates soth, and also Autorities of these Saints and Clerks sith they accorden with holy Writ and Reason, seye we that this Sacrament is very Bread, and also very CHRIST's Body: And teche we this true Belief to Christen Men openly, and lett Lords mayntenen this Truth as they are bounden upon pain of Damnation. Sith it is openly taught in holy Writ, and by Reason and Witt. And damnen we this cursed Heresie of Antichrist, and his Hypocrites, and worldly Priests seying that this Sacrament is neither Bread ne CHRIST's Body, but Accidents withouten † Subiet, and there 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 Witt, for Austin seith in many Books, that there may none Accident be withouten Subiet.

* always Truth.

† Subject.

Trial. fol. 205.

In another Tract he expresses himself thus, 'We do not at all believe that the *Baptist*, because he was made *Helias* by vertue 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 vertue 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 Na- 'ture 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, *saith he*, asserts that seven 'Ears and seven fat Kine are seven Years of Plen- 'ty. And, as *Austin* observes, the Scripture 'dos not say that they *signify* those Years, but that 'they *are* those Years. And such a Form of speak- 'ing you may frequently find in Scripture.—— 'And all such Speeches denote that the Subject 'is ordained of GOD to figure the Thing predi- 'cated 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 subtil* one, if he was convinced of the Truth of it by Scripture or Reason.

This Opposition of Dr. *Wicliffe*'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 hierarchical Powers of the Priesthood, and to make them thought something more than Men. The Chancellor of the University, *William* de *Barton*, on Dr. *Wicliffe*'s publishing these Conclusions, called together therefore several Doctors, by whose Consent he passed a solemn Decree, in which, after reciting Dr. *Wicliffe*'s Conclusions, 'I. That in the Sacrament of 'the Altar, the Substance of material Bread and 'Wine do remain the same after Consecration that

Leland de Script. Brit. p. 379.

Coll. N°. 16.

† Paratus sum tamen si ex fide, vel ex ratione doctus fuero sensum subtiliorem credere. *Trialo.* fol. 110.

'they

'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 Er-'rors, 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 transubstantiated, 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 real-'ly 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 publickly 'maintain, teach, or defend the *two* aforesaid erro-'neous Assertions, or either of them, in the 'Schools, or out of them, in that University, on 'pain of Imprisonment, and Suspension from all 'scholastick Exercises, 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 publickly teach, maintain or de-'fend 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 publickly 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 Courtney*, Bishop of *London*, was translated to the See of *Canterbury* by the Pope's Bull, and had the Temporalties 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.

June, 14, 1381.

Sept. 27.

A. Bishop *Wake*'s State of the Church p. 313.

May 6th.

A Parliament being holden at *Westminster* this Year, the *Wednesday* next after *John Port Latin*, or *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.

A. D. 1382. *Cotton*'s Abr. p. 193.

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 Rewme both to Seculars and Men of holy Church that ben gedred in the Parliament to there assent and meyntene the few Articles or Points that ben sett within this Writing, and proved both by Auctority and Reson; that Christen Faith and Christen Religion ben encreased, meyntened,

MS. C.C.C.

ned, and made stable. Sith our Lord Jesu Christ very God and very Man is Head and Prelate of this Religion, and shed his precious Heart Blood and Water out of his Side on the Cross to make this Religion persit and stable, and clene without Error.

First, That all Persons of what Rynne, private Sects or singular Religion made of sinful Men may freely, without any letting or bodily Pain leave that private Rule or new Religion founden of sinful Men, and stably hold the Rule of Jesu Christ taken and given by Christ to his Apostles, as far more perfect than any such new Religion founden of sinful Men.——

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

Thirdly, That both Tithes and Offrings ben 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 Reson that both God's Law, and the Pope's Law ordainen that they should be withdrawen.——

Fourthly, That Christ's Teching 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 Christen People; and the contrarie Teching and false Belief brought up by curled Hypocrites and Hereticks and worldly Priests unkunning in God's Law *.——

* Sic MS.

Walsingham, Histor. Angliæ p. 283.

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

fit to countenance Dr. *Wicliffe* in his asserting the *Regale*, 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 Account, the faithful Servant of Holy Church, on receiving this Petition went to *Oxford*, and forbad 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 Heretick, 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 consecrat. distin.* 2. *Ego* Berengarius, and himself and his Accomplices; and said openly that Sathan was loosed and had Power over the Master of the Sentences, and all who preached the Catholick Faith. Others tell us that the Duke of *Lancaster* having forbidden Dr. *Wicliffe* to appeal to the King, and advised him to submit himself rather to the Judgment of his Ordinary; *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-Bishop of *Canterbury*, the Bishops of *Lincoln*, *Norwich*, *Worcester*, *London*, *Sarum*, and *Hereford*, together with the Chancellor of the University, and very many Doctors, surrounded with a great Concourse of People. The † Confession was read

MS. in Hypero. Prod. 163.

Antiq. Oxon. p. 189. c. 2.

† *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. *Knyghton* has preserved another Confession of Dr. *Wicliffe's* concerning the same Matter, which seems to have been written about this Time. This is in *English*, and is as follows.

* N°. 16.

Knyghton de eventi. Angliæ apud X scriptores, *Coll.* 2649, 2650.

We beleve as CRIST and his Apostolus han taugt us, that the Sacrament of the Auter white and ronde, and lyk tyl oure Bzede oz ost unsarrede is verray Goddus Body in Fourme of Bzede, and if it be bzoken in thze Parties os the Kirke uses, oz elles in a Thousand, everylk one of these Parties is the same Goddus Body, and rytb so as the Persone of CRIST is veray GOD and verray Man, verray GODhede, and verray Manhede rytb so as holy Kirke many Hundzith wynter has trowyde, the same Sacrament is verray Goddus Body and verray Bzede: As it is Fozme of Goddus Body and Fozme of Bzede as techith CRIST and his Apostolus. And therefoze Seynt Poule nemeth it never but when he callus it Bzede, and he be our beleve tok his Wit of GOD in this: And the Argument of Heretykus agayne this Sentens, * lyth to a Cristene Man to assolve. [And right as it is Heresie to belive that CRIST is a Spirit and no Body:] So it is Heresie foz to trowe that this Sacrament is Goddus Body and no Bzede; foz it is both togedur. But the most Heresie that GOD suffeyde come tyl his Kyrke is to trowe that this Sacrament is an Accident withouten a Substance, and may on no wyse be Goddus Body: Foz CRIST sayde bewitnesse of John that this

* easy.

this Brede is my Body. And if the say that he this Skylle that holy Kyrke hat bene in Heresy many Hundred * Wynter, Sothe it is, specially sythen the Fende was lousede that was bewitnesse of Angele to John Evangelisse after a Thousande Wynter that Crist was † sienenyde to Heven. But it is to suppose that many Seyntes that dyede in the mene tyme before her Death were * purede of this Erroure. Owe howe grete Diversitie is betwene us that trowes that this Sacrament is verray Brede in his Kynde, and between Heretykus that tell us that this is an Accident withouten a Sujet. For before that the Fende Fader of † Lesyngus was lowlide, was never this * gabbyng contrybede. And howe grete Diversitie is between us that trowes that this Sacrament that in his Kinde is veray Bzede and sacramentally Goddus Body; and betwene Heretykes that trowes and telles that this Sacrament may on none wyse be Goddus Body. For I dare surly say that yf this were soth Crist and his Seynts dyede Heretykus, and the more Partye of holye Kirke belevyth nowe Heresye, and before devout Men supposen that this Counsayle of Freres in London, was with the † Herydene. For they put an Heresie upon Crist and Seynts in Hevyne, wherefore the Erth tremblide. † Fay land maynnus Voice answeryde for God als it did in tyme of his Passione, whan he was dampnyde to bodely Deth. Crist and his Modur that in gronde had destroyde all Heresies key his Kyrke in right Belefe of this Sacrament, and move the King and his Rewme to aske sharply of his Clerkus this Offis that all his Possessioneres on pain of lesyng all * her Temporalites telle the King and his Rewme with sufficient growndyng what is this Sacrament; and all the Orders of Freres on payne of lesing her † Legians telle

* Years.
† ascended.
* freed.
† Lies.
* prating.
† Hurricane.
† Faith, Land Man's.
* their.
† Allegiance.

the King and his Reame with gode grounding what is the Sacrament: For I am certaine of the thridde Part of Clergie that defendus thise Doutes that is here said, that they will defende it on paine of her Lyfe.

One would wonder that ever this Paper should, by any that had seen it, be reckoned a Retractation of Dr. *Wicliffe's*: Since he so openly maintains in it his Opinion of the Sacrament, declares 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* Adversaries. For we are told that not only the Chancellor himself Dr. *William* de *Berton*, but *John Tyssington* a *Minorite* Frier, *Thomas Winterton* an *Austin* Frier, *John Wellys* a Monk of *Ramsey*, *Ughtred Bolton* a Monk of *Dunholme*, and *Simon Southry* a Monk of St. *Albans*, all wrote against it as soon as it was published. And very soon after, as we shall see presently, Dr. *Wicliffe* was, by the King's Authority, expelled the University.

Hist. & Antiq. *Oxon.* p. 189. c. 2.

The new Arch-Bishop having now received his Pall from *Rome*, which was delivered to him at *Croydon*, *May 6th* this Year, he immediately applied 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 Friers, *London*. The Court being met, as it was going to enter on Business, 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 valiant 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 slothful,

A.D. 1382.

Spelman, Vol. II.

Arch-Bishop *Wake's* State of the Church, p. 313.

MS. *Hyperoo* Bodl. 163.

'slothful, 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 ex-'pelled 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 Irksomness and great Commotion.'

The Process of what was here 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.

Hæretical 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. 1.

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

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

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

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

6. *It.* Pertinaciously to assert that there is no Foundation in the Gospel for CHRIST's ordaining the Mass. 6.

7. *It.* That GOD ought to obey the Devil. 7.

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 *Cæsar*. 8.

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

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

13. 3. *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. 7. *It.* That Temporal Lords may, at their Pleasure, take away temporal Goods from Ecclesiasticks who are habitually Delinquents; 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.*

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. 18.

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 *cæteris paribus.* 19.

10. *It.* That because any one enters on any private Religion whatsoever, he is rendred thereby the more unfit and unapt to observe the Commands of God. 20.

11. *It.* That holy Men instituting private Religions whether of those who are endowed with Possessions, or of the Mendicants, sinned in so doing. 21.

12. *It.* That the Religious living in private Religions, are not of the Christian Religion. *A pernicious Error.* 22.

13. *It.* That Friers are obliged to get their Living by the Labour of their Hands, and not by begging. *Condemned by* Alexander IV. 23.

14. *It.* That he who gives Alms to the Friers, or to a preaching Frier is excommunicated, and he that receives those Alms is excommunicated. 24.

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 Rapyngdon* Canon Regular, and *John Ayshton*, A. M. who were the principal Followers of Dr. *Wicliffe*, and espoused his Opinions. The Reason why † Dr. *Wicliffe* himself was not cited,

† *Mr.* Wharton *says he was cited but that he refused to appear, being advised by his Friends that a Plot was laid by the Prelates to sieze him on the Road. And that his Cause was undertaken by the Chancellor of* Oxford, *the two Proctors, and the greatest Part of the Senate, who in a Letter sealed with the*

may probably be, his being a Member at that time, of the University who claimed the Priviledge 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 Heresy*, whereby it was provided, 'That the King's Commissions be made and directed to the Sheriffes, *&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 Fautors, *&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.

Bishop *Gibson*'s Codex. p. 399.

Cotton's Abridgment. p. 285.

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

A. D. 1382.

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

This Instance of the University's Kindness and Affection for Dr. Wicliffe *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, Proctors, &c.*

Coll. N°. 21.

Arch-

Arch-Bishop and his Suffragans ' to arrest and de-
' tain in their own Prisons, or any other, at their
' Discretion, all and singular who privately or
' publickly, 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 Patents 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*, publickly 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 Wicliffe*, 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 *Oxenford* 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 Wicliffe*, &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. *July* 13*th*.

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-said heretical and erroneous Conclusions; and to forbid peremptorily any hereafter to preach or de-

send them, or any to admit to preach, hear, or hearken unto *John Wicliffe*, &c. who are vehemently and notoriously suspected of Heresie, or that they either aid or favour 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 she thus was the Occasion that Catholick Truths were not made publick. 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 their Lives.

Antiq. Oxon. p. 191. c. 2.

At this time *Henry Crumpe* a Cistertian Monk, *Peter Stokes* and *Stephen Patrington Carmelite* Friers, 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 14*th* of this Month *July*, required them not to hinder or molest the said *Crumpe*, *&c.* in their opposing the foresaid 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 Wicliffe* and his Followers, and gave him a Commission to publish them in the University. He likewise wrote a *second* Letter to the Chancellor, wherein

Arch-Bishop *Wake's* State of the Church. p. 78. App.

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, maintene, preach or defend 'any such Heresies, or Errors in the Universitie, 'either within or without the Schools; and in par-'ticular not to admit *John Wicliffe, &c* unto that 'Office of preaching, but to denounce 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 Heresy in the University, the Arch-Bishop required his Clergy to meet in the Monastery of St. *Frydeswide* there on *November* 18. this same Year. I do not find that Dr. *Wicliffe* was at all before this Convocation. But *John Ashton* 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 unreprovable, 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 *Cathusian* at *Coventry*, where he ended his Life in the Monastry of St. *Anne*. But to return,

Antiq. Oxon. p. 193. c. 1.

Knyghton de eventi. Angliæ. *Col.* 2657.

Hist. Univer. *Oxon.* p. 192.

Dr. *Wicliffe* in his Writings often speaks of this Court at the preaching Friers. He calls it *the Counsayle of Freres in* Lendon *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

ging him and his Followers with asserting, *That* GOD *ought to obey the Devil.* 'Such Things, *says he*, 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 consequently prepa-'red by false Witnesses to impose such Heresies on 'true Men, as if they were the false Inventors of 'them.'

MS. *Hyperon* Bodl. 163.

In answer to the IVth heretical Conclusion with which he was charged, Dr. *Wicliffe* says thus. Sophisters shulden know well that a cursed Man doth fully the Sacraments tho' it be to his damnyng, for they ben not Autours of these Sacraments, but GOD kepeth that Divinity to himself; but of Prayers is all the contrary.

How Prayer of good Men helpeth much. MS.

So with respect to the VIIth erroneous Conclusion he observes, that poor Priests were slandred with this Error, and that these false Lesings were put upon them to make Lords to hate them; that these poor Priests destroien most by GOD's Law rebelly of Servants agenst Lords, and charge Servants to be Suget tho Lords be Tyrants.

Of Servants and Lords. MS.

But 'to refute the Arguments of *Wicliffe*, and 'convince his Followers with solid Reasons, nei-'ther 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 dazle the 'Eyes of the unthinking Multitude, and to set 'them agenst 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-

Hen. Wharton's Preface to Bishop *Peacock's* Treatise.

Endeavours to blacken Dr. *Wicliffe'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*.

Antiq. Oxon. p. 190. c. 1.

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† *The Number of those who believed in his Doctrine very much encreased, and like Suckers growing out of the Root of a Tree, were multiplied, and every where 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* Wicliffe'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 Prattling, exceeding all in making Speeches, and out-talking every body in litigious Disputations.* Knyghton de eventibus Angliæ, *Col.* 2663, 2665.

CHAP.

CHAP. VII.

Dr. Wicliffe *being retired to* Lutterworth *continues his Labours for Reformation. He is seized with the* Palsie, *and cited to appear before the Pope. He writes a Letter to excuse himself, and has another Fit of the* Palsie, *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 Croisade against the *French*, and promising to those who either went with him, or contributed towards the Expences 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

Walsingh. Hist. Angliæ. p. 291.

Knyghton. c. 2671.

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 or Banner of CHRIST on the Cross that is token of Peace, Merry, and Charity, for to flee all Christen Men for love of twaie false Priests that ben open Antichrist, for to meyntene their worldly State, to oppress Christendom worse than Jews weren agenst 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 for to live in Peace, and Charity and Patience, as he doth to all Men to fight and flee Christen Men?

Great Sentence of Curse expounded. c. 16.

It seems as if it were about this Time that Dr. *Wicliffe* published his Book entituled *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 wondren, says he, why they cursen the King and his true Officers that for Felony or Debt, or escheat taken his own Goods agenst the Will of a false Priest Traitour out of these Granges, and taken no heed whether they don this by Processe of Law or else by Extortion and Tirantrie. And it seemeth that they understonden this however it be taken wrongfully or justly, by their Damnation that they made at London in the Earthshaking; where they saiden That it is Errour to seie that secular Lords may, at their Doom, take temporal Goods fro the Church that trespasseth by long Custom. If this be Errour, as they seyn falsly, then the King and secular Lords may take no Farthing ne Farthing worth, fro a worldly Clerk, tho' he owe him and his Liege Men never so much Good, and may well paye it and wole not. And thus the King shall be cursed if he do Rightcousness in his Reume on his Liege Men, and

C. 19.

and bring a Sathanas out of his old Sin, and Theft, which Thing the King is bounded for to do by God's own Word.

About the same time Dr. *Wicliffe* published the *Causes that menen poore Priests 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 Holines preaching Matters of Sclaunder, to engender Discord and Dissention betwixt divers 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 maintained in their Errours by strong Hand and by great Routs.' In vindication therefore of these his Followers, Dr. *Wicliffe* shews that their going from Place to Place to preach was to profit mo to their own Souls and other Mens, and that the true Reason why they were charged with Envy, slandering of Prelates, and destroying of holy Church, was their * sad Reprovings of Sin. I have put the whole Tract in the Collection, *&c.* for the Readers Perusal.

* serious.

N°. 19.

Dr. *Wicliffe* lived but a little while after his Removal to *Lutterworth*, being seized with the *Palsie* soon after he came thither; but of this Fit he was so well recovered as to be able to attend his Studies, 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 Pope *Urban*, who cited him to appear before him.

A. D. 1382. *Coll.* N°. 18.

To this Citation Dr. *Wicliffe* return'd a Letter of Excuse, wherein he tells the Pope That if he might travelle 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 obeisshe to God than to Man: That he supposes 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 ageyns resoun by him or any of his, and pursue this unskilful summoning, he is an open Antichrist. And undoubtedly he would not have been suffered to live so quietly as he did, had he not laboured under a Distemper which his Enemies hoped would soon put an End to his Life. And this it accordingly did two Years after, on St. *Sylvester*'s Day, the Vigil of the Circumcision of the Lord, when he being in his Church of *Lutterworth* on H. ‖ *Innocents* Day hearing of Mass, about the Time of the Elevation of the Sacrament, he fell down, being seized with a violent Fit of the *Palsie*, and especially in his Tongue, so that neither then nor afterwards could he speak till his Death.

A. D. 1384. *Coll.* N°. * 19. *Ieland* de Histo. Brit. p. 379.

On this Occasion is Dr. *Wicliffe*'s Memory unmercifully insulted by his Adversaries. 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 *Palsie* siezed all his Limbs; and that Mouth 'which was to have spoken huge Things against 'GOD, and his Saints or Holy Church, was mi'serably 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-

Walsingham Hist. Ang. p. 312.

‖ *The* Tinmouth *Chronicle, and* Walsingham *say, that it was the Day after* Decemb. 29. *being the Feast of* Thomas a Becket, *whom the* Romish *Church stile a Saint and Martyr.*

sure,

Coll. N°. ** 19. 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 remembred 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.

Walsingham ibid.

Usser de script. verna. p. 164.

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 muni-'cipal Laws, and was endowed with an uncom-'mon Gravity of Manners, and above all things 'had a flaming Zeal for God, and Love for his 'Neighbour. Hence arose that earnest and vehe-'ment Desire of restoring the primitive Purity in 'the Church in that ignorant and degenerate Age 'in which he lived. Which Desire he was not-'withstanding so far from suffering to go beyond 'its Bounds, that he made it a Matter of Con-'science to preserve all the Rights of Ecclesiasti-'cal 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

Wharton Ap. Cave Histo. liter. p. 51, 52.

'Learning and uncommon Abilities very many of 'them have sufficiently owned. And indeed in those 'Writings of his which are yet remaining, Dr. *Wic-* '*liffe* 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 con-'summate, 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 Frier *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 with-'out 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 open-'ly 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 Opini-'ons as they had. And he who offended against 'this Royal Ordinance, was to be arrested by

Hen. IV. c. 15. A. D. 140.

 'the

the Diocesan, and proceeded against according to the Canons, and being convict 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. Cotton's Abr. p. 456. 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 Tibetott* the Speaker for, and in the Name of the Commons to exhibite 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 preach'd and taught against the temporal Livings of the Clergy, altho' they added Prophesies touching the King's Estate, and Whisperings and Bruits that K. *Richard* was living, to insinuate that the poor *Lollards* were guilty of these Practices, and thereby to incense the King against them.

A. D. 1408. Bishop Gibson's Codex. p. 405. 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 Heretick. The Penance beforementioned to be the Retractation of his Errors publickly in the Place where they were preached, and preaching and teaching without Fraud the *Determinations of the Church*.

It

It was likewise ordained that none should read the Books of *John Wicliffe*, or of his Cotemporaries, 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 (tho' in the Schools) that tend to subvert the Catholick Faith, upon pain of the greater Excommunication till he confess his Fault and retract. *Ibid.* p. 406.

It was further ordained, That none should presume publickly 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 *Adoration of the glorious Cross*, the Worship of the Images of Saints, or Pilgrimages to their Places or Reliques; or speak against the 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 *Oxford* was greatly infected with *Lollardy*, to the great Scandal thereof and of the Church of *England*, therefore every Head should enquire monthly whether any Scholar hath maintained Doctrines against the *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 obsti- *Ibid.* p. 407.

† *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 Catholick 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 he kneeled down and touched the holy Gospel Book, and kissed it saying, so help me GOD, and this holy Dome. Or so help me GOD, all Saints and the holy Evangelists.* Fox's Acts and Monuments, Vol. II. p. 28. Bishop *Gibson*'s Codex, p. 31.

nate, he should, besides suffering the other Punishments decreed, be *ipso 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 uncapable 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 *English*, 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.

A. D. 1414. *Ibid.* p. 403, 404. 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 Hereticks convict 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 Process: That the Party may be let to Mainprise; That every Ordinary shall have Commissaries to receive Hereticks of the Sheriffs, who shall impannel 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 *Barrabbas*; 'for now all horrible Mischiefs whatsoever were 'imputed to the poor *Lollards*.' Just as the biggotted and superstitious among the Heathens served the Christians, representing them as guilty

Cotton's Abr. p. 559.

Tertullian, Apolo. p. 26.

* William *de* Newburgh *giving an Account of the cruel Usage of the* Albigenses *who fled hither for Refuge in King* Henry II'*ds Reign*, viz. *that they were burnt in the Forehead, and whip'd, their Cloaths being cut up to their Wasts, and in that Condition, in the midst of Winter, turn'd out of the City, and every body forbad 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 solùm a peste illa quæ jam irrepserat *Angliæ* regnum purgavit, verùm etiam, ne ulterius irreperet, incusso hæreticis terrore præcavit. *Histor. Lib.* II. c. 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 'enjoyned all Suffragans 'and Arch-Deacons in the Province of *Canterbury*, 'with their Officials and Commissaries in their 'several Jurisdictions, diligently to enquire *twice* 'every Year after Persons suspected of Heresy: 'That where any reputed Heretricks 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 Commissaries, what Persons were Heretricks, or who kept private Conventicles, or 'who differed in Life and Manners from the common Conversation of the Faithful, or who asserted 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.'

A. D. 1416. *Spelman's* Councils. Vol. II. p. 672.

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 nearest Relations: So that often a Man's greatest Foes were those of his own Houshold, and Blood. ‖ Accordingly we find too frequent Instances, upon Record,

‖ B. *Longland's* Register *in Fox's* Acts and Monuments. Vol. II. p. 34, 40, 41, 42, 43, 44, 47, 49, 50.

Record, of the Brother detecting the Brother and Sister, the Husband the Wife, the Sons their own Father and Mother, the Servants their Mistresses, 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 *Wicliffites* were *oppressed*, they were not *extinguished*. For all it was made so capital to have even a Line of *Wicliffe'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,

Erasmi epist. ad *Adrianum*. VII.

Polydor. Virgil. An. Hist. p. 400. *Leland* de script. Brit. p. 380.

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. *Wicliffe's*, as Heretical, False, and Erroneous; and he himself was declared an obstinate Heretick, 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 *fourty* Years, and burnt them, and cast the Ashes into a Brook adjoyning, called *SWIFT*.

A. D. 1428.

All this Cruelty, the Reader can't but observe, was exercised on the poor unhappy *Wicliffites*, 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

2 *Hen.* V. c. 15.

poor distressed *Wicliffites*. The Eyes of the unthinking Multitude were dazled with this Pretence, The Authority of Holy Church, and Infallibility of her Determinations. All the Arguments and Reasons of condemned Hereticks, tho' never so good and solid, were reckoned sufficiently answered, by its being asserted 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 Bulwalk and Security of the Church. The Vanity of these Pretences Dr. *Wicliffe* discovered, and in this followed the Opinion of the most 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 rendred 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-

Mr. *Wharton* Pref. *to a* Treat. of Bishop *Pocock's*. p. 35. *Wicliff*. Trialo. fol. 109.

* Quod si replicas ex hoc sequi quod papa & Cardinales sui frequenter in fide deficiunt ac se & Ecclesias suas sæpe decipiunt, vera est conclusio sed dolenda. *Trial*. fol. 109.

'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 despisen, beaten and slen Christen Men made to the Image and Lykenes of the Holy Trinitie. —— That it were better to hem dwellen among Heathen than in such Congregations.

Prologue c. 10.

CHAP.

CHAP. 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 *Melancton* 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

In præfatione libro cui titulus *Sententiæ veterum de cœna Domini* inscrip. *Frederico Myconio.* To. I. p. 416, 417.

* Inspexi & Uuiglephum qui valde tumultuatur in hac controversia, sed deprehendi in eo multa alia Errata, ex quibus judicium de spiritu ejus fieri potest. Prorsus nec intellexit, nec tenuit fidei justitiam. Ineptè confundit Evangelium & politica, nec videt Evangelium nobis concedere ut legitimis omnium gentium politiis utamur: Contendit presbyteris non licere ut possideant quidquam proprium. Decimas nullis vult solvi nisi docentibus, quasi verò Evangelium vetet uti politicis ordinationibus. De dominio civili sophisticè & planè seditiosè rixatur. Ad eundem modum de cœna Domini sophisticè cavillatur publicè receptam sententiam.

made

F. *Parsons* 3 Conversions, *Part* 3. c. 5. § 7.

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 forbad the Use of political Ordinances. He wrangles sophistically and downright seditiously about Civil Dominion. In the same manner he cavils sophistically against the received Opinion of the Lord's Supper.'

De trad. hum. p. 127. In certis disput. p. 330.

Elsewhere he observes that 'Wicliffe plainly raved in denying that it was lawful for Priests to have any Property: That *Wicliffe* was mad in thinking that the Ungodly could have no Dominion.

Loci communes; de potestate ecclesiæ. *To.* 2. p. 555.

So agen, in another Tract he says, That 'the *Wicliffian* Superstition which obliges the Ministers of the Church to be Beggars, and denies that it is lawful for them to have any Property, is pernicious and seditious.'

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

1. F. Parsons's 3 *Conversions*, Part 2. c. 9. § 9. 10.

† 'That if a Bishop or Priest should give holy Orders, or consecrate the Sacrament of the Aultar or minister Baptisme, whiles he is in mortal Syn: It were nothing avaylable.

2.

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

† *These Articles are the* 4th, 10, 11, 15, 17, 18. *of those condemned by Arch-Bishop* Courtney, *&c. at the preaching Friers* London, *in* 1382. *tho' F.* Parsons *says* 'They were some 'of Wicliffe's *first Articles condemned at* Oxford, *about the* 'Year of CHRIST 1380. *and that after he published many worse.*

! That

'That no Prelate ought to excommunicate any 3.
'Person; except he know him first to be excom-
'municated by God.

'That so long as a Man is in deadly Syn: He 4.
'is neither Bishop nor Prelate.

'That temporal Lords may, according to their 5.
'own Wills and Discretion, take away the tempo-
'ral Goods from any Church-men, whensoever
'they offend.

'That Tythes are meere Almes, and detayned 6.
'by the Parishioners, and bestowed where they
'will at their Pleasure.'

The *first* and *fourth* of these are to the same Purpose, and are vindicated by *John Hus*, 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 ap-'prove of their usurped Principality as to the 'Abuse of it.' And this seems very plainly to have been Dr. *Wicliffe*'s Meaning. In his *Trialogue*, as it is quoted by *William Wodford*, he thus writes. 'In the 8*th* of *Osea* it is written of unbe-'lieving 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*

Historia & monumenta. Vol. I. p. 152.

Adv. Johan. Wiclefum Anglum.

* *In the Article, as it was condemned by the Arch-Bishops, are the Words* Civil Lord, *which are omitted by* Parsons.

'they

'*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 Dominion.' And therefore he concludes that 'It seems 'plain that no one in mortal Sin hath a true Dominion 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 Reason of some human Law, he retain the Name of 'a King, or a Prince, or a Lord.' In this Opinion he followed St. *Austin*, as has been before hinted, who is quoted by *Hus*, as asserting that *Omne quod malè possidetur, alienum est, malè autem possidet qui malè utitur. Fideli homini totus mundus divitiarum est, infideli autem nec obolus.* To the same Purpose he elsewhere observes, If temporal Lords do Wrongs and Extortions to the People, they ben Traytors to God and his People, and Tyrants of Antichrist.

Histo. & monumenta. Vol. I. p. 161.

Ecclesiæ regimen. MS.

Dr. *Wicliffe*, its certain, always teaches Subjection and Obedience to Princes. Christ, says he, and his Apostles weren most obeisant to Kings and Lords, and taughten all Men to be suget to them, and serve them truly and willfully in bodily Works and Tribute, and dread them and worship them before all other Men. —— Jesu Christ paid Tribute to Emperor, and commanded Men to pay him Tribute. And St. Peter cammandeth in God's Name Christen Men to be suget to every Creature of Man either to King as more high than other, either to Dukes as sent of him to the Vengeance of Misdoers, and praising of good Men. Also St. Paul commandeth by Auctority of God that every Soul be suget to higher Powers, for there is no Power but of God. Princes ben not to the dread of good Work, but of evil Work. Wilt thou not dread the Potestate do God, and thou shalt have Praising thereof. For he is God's Minister to them

Great Sentence of Curse expounded. MS. c. 11.

them to Good. Sothly if thou hast don Evil dread thou, for he beareth not the Sword without Cause; for he is God's Minister, Venger into Wrath to him that doth Evil. Therefore thro' Need be ye suget not only for Wrath but for Conscience. Pay to all Men Debts, both Tribute, and Custom for Things born about in the Lond, and dread and Honour and Love. And our Saviour Jesu Christ suffered mekely painful Death of Pilate not extulling him for his Jurisdiction by his Clergy. And St. Paul proffer'd him ready to suffer Death by Doom of the Emperor's Justice if he were worthy to Death, as Deeds of the Apostles tethen. 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 Subsidie, or Tax, or Helping of our King and our Rewme, without Leave and Assent of the worldly Priest of Rome. So true is what Dr. *Wicliffe* says of himself and Followers, that they destroien mostly God's Law Rebelly of Servants agenst Lords, and charge Servants to be suget tho' Lords be Tyrants.

As to the 2*d* and 3*d* 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 expresly affirms that the Effect of Christ's Ordinance is not taken away by the Wickedness of those that minister it; since, as he observes, † they ben 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, *neither can he speak the sacramental Words without lying*, licet prosint capacibus, *tho' they are profitable to the worthy Receivers.* De veri. scriptu. MS. p. 138.

being

being understood otherwise, seems to have been his affirming That *wicked Mens Prayer displeaseth* God, *and harmeth 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 ben Procuratours of the Church.* To which Dr. *Wicliffe* replied, That this is a foul Sophisme, a foul and a sotil Deceit of Antichrist's Clerks to colour their Sin thereby. For this Glose is foule but contrary to God's Words, and none of these great holy Doctors knewen this feyned sotilty of Words till the Fend was unbounden. Why shulde God hear graciously such a cursed Man's Prayer? for he despiseth God in his holy Service, and falsly deceiveth Christen Men, and evil taketh the Honour of Priesthood agenst God's Hests. For God commandeth by St. Paul that no Man take to him this Honour but he that is cleped of God as Aaron. And the People gesseth to find a true Servant of God and clene of Life and devout to help them against their Sins, and Combrance of the Fend; and if he be not such he deceiveth foul Christen People.

But notwithstanding the Falseness 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 Prin-'ces] 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*, Wri-'ters of the new Gospel in *England*, have placed 'in a Chapter of their Books. In the *eighth* Sessi-'on of the Synod of *Constance*, these Articles are 'condemned. *A secular Lord or Prelate is no*

Apologia. c. 13.

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 Opinions by his Adversaries. In or about the Year 1254. the Friers 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, 'That 'some endeavour 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, or 'the Gospel of the Holy Spirit, which, when it 'comes, will void or set aside the Gospel of 'CHRIST.' This *Hen.* de *Kayghton* tells us, '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.*'

Usseri de Christia. Eccle. suc. p. 139.

De event. Angliæ *Lib.* V. *col.* 2646.

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 resonable that a good

|| How Religis Men shulde kepe certain Articles. MS. *Trial. fol.* 76.

Priest have resonable Liflode to serve God. May he allows it to be lawful to have a moderate Provision besides the Necessaries of Food and Raiment. Accordingly he finds Fault with appropring Parish Churches to over rich Houses, and putting there an Idiot, and giving him too little Liflode, and taking all the Profit to themselves. Dymes and Offerings he stiles God's Part, and says that Clerks should live on them, and blames the Religious for making the Commons so poor that they may not † forbe 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 holily, passing other Men in holy Prayer, and Desire, and thinking, in holy Speking, Counseiling and true Teching, and ever that God's * Hests, his Gospel, and Vertues ben in thy Mouth, and ever despise Sin to draw Men therefro, and that thy Deeds ben so righteful, that no Man shall blame them with Reson, but that thine open Deeds be a true Book to all Sujets and ‖ lewd Men to serve God and do his Hests therewith. For ensample of good Life, and open and lasting Sirrets more rude Men than true Preching by naked Words. And wast not thy Goods in great Feasts of rich Men, but live a mean Life of poor Mens Alms and Goods both in Meat, and Drink, and Cloths, and the Remnant give truly to poor Men that have not of their own, and may not labour for Feblenes or Sickness. And thus thou shalt be a true Priest both to God and to Men.

Of Priesthood. MS. c. 2.

Of Clerks Possessi. MS. c. 1.

† afford.

Short Rule of Life. MS.

* Commands.

‖ lay.

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.

1. That Dr. *Wicliffe* observed, that we readen not in all the Gospel where Christ paid Tithes, or bad any Man do so.——— that in one Country is

Great Sentence of Curse expounded. MS. c. 14.

is one Manner of Tithing, and in another-last by is a contrary manner, and if Tithes weren due by God's Commandment then every where in Christendom shulde 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 lyving in Earth.——that those Things that ben due to Priests shulden not be axed by Strength, ne Violence, or Cursing, but be geven freely withouten Exaction or Constreyning. Complaint to the King and Parliament. MS.

3. He disliked that poor People should be constrained to find a worldly Priest, sometime unable both of Life and Kunning, in Pomp and Pride, Coveitise and Envy, Glotony, Drunkenness and Lechery, in Simony and Heresy with faire Hoos, and jolly and gay Saddles and Bridles ringing by the way, and himself in costly Clothes and * Peluce, and no suffer their Wives and Children and their poor Neighbours perish for Hunger, Thirst and Cold, and other Miseries of the World. Ibid. * fine Fur.

4. He discovered that the principal Cause for which Tithes and Offerings shulde be paid was Curates teching their Parishens in Word and Example. And that in many Cads Sujets may lefully withstond Tithes by God's Law and Man's also; and that the Curates ben more cursed of God for withdrawing of teching in Word and Deed in good Ensample, than the * Sujets or People in withdrawing Tithes and Offerings, when they don not well their goslly Office. Of Clerks Possessioners. MS. c. 25. Of the Office of Curates. MS. c. 5.

* 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 withold Rents and Service fro their Lords, when Lords ben openly wicked in their living. Of Servants and Lords. MS.

Of the Order of Priesthood. MS. c. 19.

5. He reproved the Clergy of those Times for preching and ministring the Sacraments for their winning, for seking greater Salaries, and setting forth Fables and new Sotilties for vain Name of Clergy. 'Before *Cæsar, 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.'

Trial. fol. 62.

Of Clerks Possessioners. MS. c. 9.

6. He lamented the Abuse of the Church's Goods. The Angel, saith he, said full Sothe, when the Church was dowed, that this Day is Venym shed into the Church. For they that shulden be most meek and wilful poor, and in most Devotion and Mirrour of all worldly Vertues to worldly Men, ben now turned into Lucifer's Pride and Sathana's Covetisse, and Antichrist's Hypocrisie, and Idleness, and ben Mirrour of all Sins; and no Tongue in this Life can tell the Harms thereof.

Lastly, He disliked the Religious, &c. their having Lordships and Mannors, of which, at that time, so many were in the Hands of Ecclesiasticks, that it has been computed, they had little less than one half of the *Temporalties* of the Kingdom. Dr. *Wicliffe* therefore shewed, that in the old Law all Priests and Deacons, and Officers of the Temple weren sustained by Tithes and Offerings, and had none other Lordship. And that *Temporalties* belong to temporal Men. That Priest, Deacon or Curate schuld not be Lords by lordyche Manner, to this understanding that Preste and Clerk schulden not fyght by material Process, neither pleete nor strive by worldly Manner against temporal Lords, taking from them secular Lordships.— That Prelates, neither Priests ne Deacons schulde not have secular Office, such as Chancellor, Treasurer, Privy Seal, &c.

Bishop *Sanderson's* Sermons. p. 211.

Great Sentence of Curse expounded. MS. c. 18.

Ecclesiæ regimen. MS.

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 Cour-'tesie.' And this, as it has been observed, 'none in our Kingdom can be said to have in any 'Lands, or Tenements, but onely 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 mediately 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 founden 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.'

Cowel's Law Interpreter *v.* Property.

25 *Edw.* 3. Stat. 6.

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

† Decimæ prædiales non debent subtrahi, cum ad Ecclesiam pertineant, in cujus damnum factum præpositi non redundat. *de veritate scriptur.* MS.p. 430.

to Cases limited by Law, i. e. when the spiritual head or President fails in punishing them, or that the Faith of the Clerk is to be corrected. Nay he supposes that when the King, God's Vicar, justly taketh these Goods of holy Church evil occupied by Sathanas Clerks, he departeth them wisely to just Men, to help of poor Men, and encreasing of virtuous Life both of Priests, Lords, and Commoners.

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

Melancton further charges Dr. *Wicliffe* with neither understanding nor believing the Righteousness of Faith; or Absolution from our Sins through Faith in the Blood of Christ shed for the Remission of Sins. But it is certain that no one can well say more than he does to keep Men from trusting in an outward Righteousness, as contributing to the building of Cathedral Churches, the Curiosity of gay Windows, and Colours, and Paintings, and Babwyries; finding Wax to burn before Images, to the Neglect of Compunction of their Sins, and minding of heavenly Things, and doing their Alms to their poor Neighbours that ben bedrid, feeble, and crooked, and blind, and therewith have nought of their own. Thus he elsewhere observes, that as to Pardons and holy Water, and Blessings of Bishops it is a feigned Thing — and to blind the People, and make them over little to dread Sin; for that they trust in these false Pardons, and not in God's Mercy, and their own very Repentance and good Life. As to *Merits* he shewed that it is never taught in all the Gospel that Saints diden more holy Merits than were needful for their own Bliss.

Of Prelates. MS. c. 9.

Attendite a fermento Pharisæorum. MS. c. 4. 3.

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

Octo sunt 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.

Trial. lib. IV. c. 33.

Of

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 Eu-'charist, that it is an Accident without a Sub-'stance: 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 Friers, 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 Marcs.

Ibid. lib. III. c. 7.

Ibid. lib. IV. c. 32.

Dr. *Wicliffe* defined the Church to be **the Congregation of just Men for whom Jesu Christ shedd 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 distinguishes betwixt the **veri Bodi** of Christ and his **medlid or feinid Bodi.** 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 comprehendyth chosen Men to Blisse, and also Hypocritis that shoulen be damned.** So agen. **Holy Chirch which is the gostly Body of Christ, is a Net which is not yet drawn to the Brynk. Therefore it hath evel Men * medlyd with good Men tyll to the Dome in which these shulen be departed fro them.** As Parts of this medlyd Church he reckons the † Clergy, secular Lords, and

Great Sentence of Curse expounded. MS. c. 2.

Of wedded Men and Wives. MS. c. 3.

Prologue c. 12.

Ibid. c. 14.

* mixed.

† 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 Mechanicks. This*

Odo in quibus seducuntur. MS.

and Commons. Whereas, he observes, when men speken of holy Churche they understonden anoon Prelates and Priests, Monks, Canonys and Freres, and all men that have Crowns, tho' they liven never so cursedly agenst God's Law, and clepen not ne holden secular men of holy Church tho they liven never so truly after God's Law, and enden in perfect Charity: But nethless all that shullen be saved in Bliss of heaven ben Members of holy Church, and no mo — those ben Members of holy Church as ben good Christen men, that kepeth God's hests.

Great Sentence of Curse expounded. MS. c. 11.

He maintained that the King hath a Jurisdiction and Power of the Persons of high Prelates 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 axing help of Clerks, for Traitery don to Solomon and his People: And Treason agenst Christ and his Law, and his People, is more then Treason agenst an earthly Kinge, and more shulde he punished. That as Peter and Paul techen, Lords ben ordain'd of God to venge Misdeeds and Misdoers, and to praise good Deeds, and good Doers. Then the more that a Sin is, the more * owen Lords to punish it. But the Sin of Clerks is more then the Sin of other ‖ lewd men, then Lords owen more to punish Sin of Clerks then the Sin of other men.

Of Servants and Lords. MS.

* ought.

‖ lay or ignorant.

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 seyn that is not enough to believe in Jesu Christ and to be crisned as Christ teith in the Gospel of

Of Prelates. MS. c. 14.

This Mr. Collier *charges* Wicliffe *with, and ingeniously observes*, 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 JESU CHRIST constrepned neber any Man to believe this of themselves, and pet they were certain of their saving in Heaven. How shulde then any sinful Wretch that wot never where he shall be damned or saved, constrepn Men to believe that he is Head of holy Church? Certes they constrepnen Men 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 maken blind Men believe that the Pope is Head of holy Church, and the most holy Fadir that may not sin, and he destropeth the Faith of holy Church, Meekness, Patience, and Charity, and Desire of heavenly Bliss. Therefore as the true Clerk † Robert Grosthead wrote to him, he is Cause well and Ground of Destruction of Christen Faith, and good Religion, by making of evil Shepherds, and Priveledges and suffring of Sin; sith he may best destrop it, and most is holden thereto.

Great Sentence of Curse explained. MS. c. 3.

Dr. *Wicliffe* opposed the *Authority*, which, at that time, was claimed to the Church. The Devil Satanas casteth by Antichrist, he says, and his worldly false Clerks to destrop holy Writ, and cristen Mens Belief, by asserting that the Church is of more Authority and Credence then is any Gospel. They seyn that Nicodeme and many mo writen the Gospel of CHRIST'S Life, and his teching, and the Church put them away and approved these four Gospels of Matthew, Mark, Luke and John. Then the Church might as well have put out these four and approved the other Gospellers; sith it was in free Will and Power of the

How Antichrist, &c. travailen to destroy holy Writ. MS. c. 2.

† Bishop of *Lincoln*, A. D. 1235.

Church

Church to reprove and dammen which they wolden; and approve and accept which them liked, and therefore men shulden belive more to the Church then to any Gospel. To this Pretence he replies, That these sarcasting Heretics understonden 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 don. That true Men seyn that the Clergy that first was kunning and holy of Life was stirred by the Holy Gost to take these Gospels, and chargen not cristen People with mo: Sith these ben enow, 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 certes the Church might not have put away these Gospels, and accepted the other, for then it had done agenst the Truth of Jesu Christ, and agenst Charity of the Holy Ghost for to put away these Witnesses that knew more of God's Privity, and weren holier of Life, and to take Witnesses not so kunning of God's Doom, ne so holy of Life, ne so meke, ne so stable in Faith and Love of Jesu Christ. So elsewhere he tells us, That our Prelates magnifie themselves aboven Jesu Christ God and Man: For Jesu 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 chalengen that we geve Credence to [them] where they don well or evil. Also Christ seith to the Jews of himself that they shullen * deem a rightrous † Doom, and not after the Face: And in his Passion time Christ had a sinful Harlot

Of Prelates. MS. c. 15.

* judge.

† Judgment.

harlot and cursed to bear Witnesse of Evil in cas if CHRIST had said Evil: But our Prelates that don Evil both in Dede, Speche and Thought, crien kenely that Sujets shullen not deme them though they don openly agenst Charity. Also Paul biddeth that his Sujets demen that thing that he seith after that he was ravished into the third Heaven; but our Prelates wolen not that we deem their Seying though it be contrary to GOD's Law openly.

He therefore says, Most Men wondren why worldly Clerks cursen so fast for breaking of their own Statutes, Priviledges, and weiward Customs, more than for open breaking of GOD's Commandments; sith no Man is cursed of GOD only for breaking of his Hests, whatever worldly Wretches blaberen. And elsewhere, he stiles such Excommunications feyned Censures inflicted by Antichrist's Jurisdiction.

Great Sentence of Curse expounded. MS. c. 29.

He affirms again and again, That Prelates and Priests ordeyned of GOD comen in the stead of Apostles and Disciples: and that CHRIST ordained Priesthood.

Of Prelates. MS. c. 1, 2, 3. Object. of Freres. MS. c. 12.

He acknowledged Orders to be one of 'the *seven* Sacraments of Holy Church,' and thus defines 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 'shaven at a common Barber, and clippen all 'a Year for the Money that their Barbour taketh at once.' This he says is 'certainly foul 'Extortion.' He likewise asserted, That sending of

Great Sentence of Curse expounded. MS. c. 6. *Trial.* fol. 124.

Great Sentence of Curse expounded. MS. c. 6.

of these worldly Prelates is not enough, without sending of God, as St. Paul meneth.

Of Prelates. c. 6.

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 Vestments, Cloths, Chalis, and Oil and Crem more worthy than the Halwing and Blessing of the Sacrament of the Auter that is very Christ's Flesh and his Blood.—— For, says he, they holden to themselves Halwing of Auter Stones, Churches, and Churchyards, and other Cloths of Church as more worthy and precious, and suffren poor Priests be they never so unkunning and vicious against God, so that they speken not agenst the Sin of Prelates, to make the Sacrament of the Auter each Day, as if that were less worthy and less precious. So elsewhere he observes, that why that poor Priests and lewd Men, in time of Need may lawfully baptize Children, and not confirm them, is great Wonder among Men of Reason.—— therefore to magnifie their State in Pride, and charging of Cristen Men they reserven this new confirming [blessing a young Child with a Rag and Oil] to themselves, 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.

Great Sentence of Curse expounded. MS. c. 6.

He further complains, That Priests were forbidden either [to say Mass or preach the Gospel] in a Bishop's Diocesse unless they have Leave of that Bishop, and that they shall pay commonly for 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 venyal and deadly ben founden of new Men, withouten Auctority of holy Writt.

[Octo in quibus seducuntur. MS.

His

His Opinion of *Oaths* he thus expresses; Lordis and Prelates exciten strongly Men to do Idolatrye, for they sweren customabli, needlesli, and oft unavisely and false, bi the Membres of God, by Christ and by Sapntis, insomuch that eche Lorde and Prelate comynly maketh to hyme an Idole of some Seynt, whom he worshipith more then God. For comenly they sweren by our Lady of Walsingham, Seinte John Baptist, Seynt Edward, Seynt Thomas of Canterbury, and such other Seintis, and chargen more this Oath then tho they sweren by the holie Trinitie. And in al thys they honouren more these Seints than they honouren the holy Trinity. Though it were lesful to swere by Seyntis, this is Idolatrie to charge more an Othe made by such Seyntis, than by God Almighty, either by the holy Trinity.——to swere by any Creature is to do Idolatries.—— to swere by a Creature is agens God's Commandment: And therefore Christ in the fifth Chapiter of Mathewe commaundyth to not swere bi Heaven, neither bi Earth, and understondith by Heaven and Earth, Creatures of Heaven, and Creatures of Earth. And in al the olde Lawe it is not foundun where God grantythe to swere by any Creture, but only bi hys owne Name, or bi himself.—— To abstepne fro this needlesse and lesful, and to eschewe Pryde and speake Honour of God, and his Lawe, and reprove Synne by waye of Charity; is Matter and Cause nowe, why Prelatis and some Lords slaunderen Men, and clepen hem Lowlardis, Heretiks, Reisars of Debate, and of Treason agens the King. Prologue, c. 10.

Dr. *Wicliffe* owned the bitter Pains of Purgatory, and affirmed, That seying of Mass with Clenness of holy Life, and brenning Devotion full much, and neer Honds, most pleaseth On the *Pater noster*. MS. Great Sentence of Curse exp. MS. c. 7.

pleaseth God Almighty, and profiteth to Christen Souls in Purgatory. But in his Tract of the Chirche of Christ and of hir Membris, &c. he thus writes, These, the Seyntis in Purgatorie, synen not of newe, but purge their old Synnes; and mani Errours fallen in prayinge for these Seyntis, and sith thei alle ben dede in Bodie Crist's Wordis mai be taken of hem; sue we Crist in our Lyf, and late the Dede burie the Deede.

Ibid. c. 30. He opposed the Notion, That the singing of special Prayers by Clerks, as samulety and benefactory shall turne to Men after their granting and limiting. Thus, he says, the rightful Deling of God for the good Life of Men is forgetten, and Deling of sinful Fools that knewen not the Ableness of Men, and rightful Dom of God is holden forth: And thereby mighty Men ben brought out of Believe to Trust more in special praying and applying of sinful Men, than in the rightful parting of God, and Righteousness of their own Life, and by Trust of such special Prayers Lords understonden that they shulden be excused tho' they don Evil. He therefore affirms, That Priests of Religious that ben out of Charity, and liven agenst God's Commandments as in Glotony, Drunkeness and Enmity, and Pride, stirren God by their vain praying to Vengeance rather than Mercy.——that whoever liveth best, prayeth best; that a simple Pater Noster of a Plowman that is in Charity is better than a Thousand Masses of covetous Prelates, and vain Religious full of Covetisse, 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.

How Satanas and his Priests casten by *three* cursed Heresies, &c. MS. c. 4.

He likewise opposed the introducing the *New Song* which, *he says*, they clepen † God's Service,

Of Prelates. MS. c. 11.

† This *New Song* was introduced by *Osmund* Bishop of *Sarum*, *A. D.* 1090. And about 1227 the same artificial Chaun-

vice, and which he describes by deschaunt, countre Note, and Organ. By these, says he, the Priests are letted fro studying and preaching of the Gospel. So agen he observes, That Mattins, and Mass, and Evensong, Placebo and Dirige, and Commendation, and Mattins of our Lady were ordained of sinful Men to be sung with high crying to lett Men fro the Sentence and understonding of that that was thus sung, and to maken Men weary and undisposed to study God's Law. For a King of Heds, and of short Time then more vain * Japes founden deschant, countre Note, and Organs, and small reking that stirreth vain Men to daunting more than mourning. And therefore ben many proud and lerherous † Lorels founden and dowed with temporal and worldly Lordships and great cost. But these Fools shulden dread the sharp 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 ‖ Knackers excusen them by Song in the old Law, seye that Christ that best kept the olde Lawe as it shulde be afterward, taught not ne charged us with such bodily Song, ne any of his Apostles, but with Devotion in Heart, and holy Life and true Preching, and that is enough and the best. But who shuld then charge us with more sure Freedom and Lightness of Christ's Law? And if they seyn that Angels * hearen God by Song in Heaven; seye that we kunnen not that Song, but they ben in full Victory of their Enemies, and we ben in perilous Battle; and in the Vally of Weeping and Mourning, and our Song letteth us fro better Occupation, and stirreth us to many great Sins, and to forget us

* Jests.

† Devourers.

‖ Players or Toyers.

* Praise.

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

selves:

selves: But our fleshly People hath more liking in their bodily Ears in such knacking and tattering than in hearing of God's Law, and speaking of the Bliss of Heaven. For they wolen hire proud Priests and other lecherous Lorels thus to knack Notes for many Marks and Pounds: But they wolen not geve their Alms to Priestes and Children to lerne and teche God's Law. And thus by this Novelrie of Song is God's Law unstudied, and not kept, and Pride and other great Sins meynten'd, and these † sonnyd Lords and People gessen to have more thank of God, and worshipen him more in holding up of their own Novelries with great Cost than in Learning and Teching and meyntening of his Law, and his Servants and his Ordinance. But where is more Deceit in Faith, Hope and Charity? For when there ben fourty or fifty in a Queer, three or four proud and lecherous Lorels shullen knack the most devout Service that no Man shall * hear the Sentence, and all other shullen be dumb, and looken on them as Fools. And then Strumpets and Thieves praisen Sire Jack, or Hobb and William the proud Clerk, how small they knacken their Notes, and seyn that they serven well God and holy Church, when they despisen God in his Face, and letten other Cristen Men of their Devotion and Compunction, and stirren them to worldly Vanity;

† besoold.

* Vibratam illam & operosam musicam, quæ Figurata dicitur, auferri placet, quæ sic in multitudinis auribus tumultuatur, ut sæpe linguam non possit ipsam loquentem intelligere. *Reforma. Legum, de divi. Offici.* c. 5.

Non aliunde venit, quod in pagis & nonnullis etiam oppidis videmus tantam hominum ruditatem, tantam inscitiam rei Christianæ, quam quod vocum & organorum strepitus frequenter audiant, sermonem evangelicum aut nunquam audiant aut perquam raro. *Erasmi.* Epist. Lib. 29. Ep. 64.

And

And thus true Service of God is letted, and this vain knacking for our Idility and Pride is praised above the Moon.

He blamed some Priests for unwisely taking a Vow of Chastity, and defouling Wives, Widows and Maidens; and observes, That sith Fornication is so perilous, and Men and Women ben so frail, 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 hypocrisie of Fends, and false Men, many binden them to Priesthood and Chastity, and forsaken Wives by God's Law, and * shenden Maidens, and Wives, and fallen foulest of all. For many ben Priests and Religious in doing and other for to have lustful Life and easy, young and strong of Complexion and faren well of Meat and Drink, and wolen not traveile neither in Penance, ne study of God's Law, ne teching, ne labour with their Hands, and therefore they fallen into Lechery in divers Degrees, and in Sin agenst Kind.

Order of Priesthood. MS. c. 9. Of wedded Men and Wives. &c. MS.

* hurt, wrong.

For the same Reason he lamented That many Gentlemens Sons and Daughters ben made religious agenst their Wills when they ben Children withouten Discretion, for to have the Heritage wholy to a Child that is most loved. And when they come to Age, what for dread of their Friends, what for dread of Poverty in cas that they gen out, and for Hypocrisy and Flattering and fair † Behests of these Religious, and for dread of taking their Body to Prison, they daren not shew their Heart, ne leaven this State, tho' they knowen themselves unable thereto, and thereof cometh Archerie, and sometime murthering of Men. Hence he says that such private Houses which provoke God by a counterfeit Holiness, are com-

Ibid.

† Promises.

Trial. fol. 71.

commonly the Pelt of the Devil. Nethless he says, tho' Matrimony be good and greatly commended of God, yet ilene Virginity is better.

Of wedded Men and Wives. MS.

Of Prelates. MS. c. 43.

His Opinion of the sacerdotal Power of Absolution as it was taught in his Time, he thus expresses: Worldly Prelates blasphemen agenst God the Fadir of Heaven, for they taken upon them Power that is specially and only reserved to God, that is, assoiling of Sins, and full Remission of them. For they taken on them principal assoiling of Sins, and maken the People to believe so, when they have only Assoiling as Vicars or * Messagers to witness to the People that God assoileth for Contrition; and else neither Angel ne Man, ne God himself assoileth, 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 wittingly agenst God's Commandment and Will. And they chargen more their own Assoiling, than Assoiling of God. For if a Man come to their Schrift and Sacraments, they assoilen him, and maken him * liker, though the Man lie upon himself, and be not assoiled of God. And tho a Man be never so assoiled of God for his entire Sorrow for Sin, and Charity that he hath now to God, they seyn he is damnable but if he be assoiled of them, if he have Space thereto, 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 Time a sinful Man hath entire Sorrow for his Sins, he shall be safe. These Prelates shuldien preach this Cantrition and Merey of God, and Joies of Heaven, and the Peril of Schrifte withouten Repentance, and Foulness of Sins, and great Pains of

* Messengers.

* sure.

† Regard.

of Hell, and Righteousness of God to make the People to flee Sin, and keep truly God's Commandments, and not deceyven them by their own Power of assoyling, ne by false Pardon, ne false Prayers, and other Novelries besides God's Law.

Of Indulgences he thus Writes: Prelates, says he, disceyven foul Christen Men by feyned Indulgencies or Pardons, and robben them cuvedly of their Money. For they teyhen Men that for Stations of Rome, and for gaining of Alms after sinful Mens Will, they shulden have ‖ Thousands of Years of Pardon, and also Pardons withouten Number to Man's Understanding. And this Pardon is Forgivenes or Remission of Sins when Men ben verily contrite for all their Sins, by vertue of Christ's Passion and Wareyporne, and holy Merits of Saints that they siden more than was needfull for their own Bliss. But this is taught never in all the Gospell, and never used it neither Peter, ne Paul, ne any other Apostle of Christ. And yet they mighten, coulden and weren in most Charity to teehe and use this Pardon, if there had ben any such. For in Christ was all manner of good * Lore, and good Life and Charity, and most after in his Apostles. And sith Christ found and taught all that is needfull and profitable, and he taught not this Pardon, then this Pardon nys neither needfull ne profitable. Also all Men that ben in Charity, ben Partners of Christ's Passion, and of all good Deedes fro the Beginning of the World till the last End thereof by

* Learning.

‖ Quicunque orationem sequentem devotè direxit, promerebitur 11,000 annorum indulgentiarum. Et per tot dies videbit beatam virginem ante diem exitûs sui per quot annos continuaverint. *Horæ beatissimæ virginis* Mariæ *secundum usum* Sarum. 1555.

the most rightful Deling of JESU CHRIST, as much as it is rightful: And more shall no Man have for no Grant of any Creature of GOD, than for this Pope's Grant or Bishops neder the more of Pardon. Then den Men great Fools that bien these Bulls of Pardon so dere, and maken them more busy to getten them, than to keep the Hests of GOD, and to gebe their Alms to the most poor and nedy Neighbours. For it seneth that they den out of Faith, Hope and Charity: For they trusten to habe mo Thank to do their Alms after sinful Mens Will and Teching, yea to rich Houses or rich Men that have no nede, than to do their Alms after CHRIST's Teching and to most nedy Men. Also if the Day of Doom comen before these Thousand Years of Pardon comen out, then these Pardons den false, for after the Doom shall be no Purgatory. But no Man wot how soon the Doom shall come. Nethless the Pope and his Officers in these Indulgencies presume to den even with GOD in knowing certainly the coming of the Doom, and in departing of Merits to whom that them liketh. But both these den unpropned to GOD, and then it is Blasphemy for any Creature to take this to him as doth the Pope with his * Meyne. Also it seneth that the Pope and his den out of Charity if there dwell any Soul in Purgatory. For he may with full Peace, withouten any other Cost, deliver him out of Purgatory, and they den able to receive such Help sith they den in Grace: Then if he deliver hem not out of Purgatory, him lacketh Charity. And if he habe not Power to deliver all, then is he out of Charity, and Deceiver of Man's Soul; sith he techeth that his goddly Tresour is endless in erhe, and is never the less though he parted it generally among all. Also it passeth Mans knowing what is GOD's Doom to such Souls, then it seemeth a great Pride for a sinful Man to make him certain and Master of GOD's

* Men or Family.

God's Doom that he knoweth not. Also these Pardons gon not for Charity, but for worldly * Drit, as it seemeth. For if Pardon shulde be granted, it shulde be granted for to make Peace and Charity, and not for to make Dissention and Warrs, and Christen Man to † slen his Brother; and for to stirr Men to keep God's Hests, and not to do after singular Will or Worldly Profit of sinfull Men that seken their own Worship or worldly Winning more than saving of Christen Souls; and for to say the Pater Noster that Christ made himself; and not for singular Prayers made of us selves for Love of an earthly King. But in all this is the contrary don as Men seyn in Dede; wherefore it is all out of Charity, and then it is nought worth. Also if this Pardon be an heavenly Gift and goslly, it should be given freely as Christ teteth in the Gospel, and not for Money, ne worldly Gods, ne fleshly Favour. But if a rich Man wole bie dere the Bull, he shall have a Bull of Pardon with Thousand Yeres though he be cursed of God for his sinful Life; and a poor bedrid Man that hath no Money, and may not traveile to Rome, or to such another Place, he shall have no Pardon of the Pope, tho' he be holy and full of Charity. Then sith this Pardon should be freely geven, if there any such be, it is Theft, Robberie to take thus much Gold therefore. But these Hypocrites seyn that they taken nothing for Pardon, but for the Bull that is seled. Certes a little dede Lead costeth many Thousand Pounds by Yeer to our poor Lord. Siker they disceyven the People and japen them. For they sellen a fat Goose for little or nought, but the Garlick costeth many Shillings. Also, this feyned Pardon disceyveth many Men: For rich Men trusten to flee to Heaven thereby withouten Pain, and therefore dreaden the Sin the less; and of very Contrition and leaving of Sin, and of doing Alms to most

* Dirt.

† kill, slay.

nerly Men is little spoken of. For if it were * sothly telde this Pardon shoulde be set at nought. Great Falsnesse is this to magnifie the Pope's Power so † mychel in Purgatorie, thoo no Man here can tethe by holy Writt ne Reson. Sith we seen in this World that a little Harlot despiseth the Pope and troieth his Lordship, and yett he doth all his Might, all his Witt, and all his Will to be venged upon such a poor Harlot. Then it seemeth for many Skills that this feyned Pardon is a foul Merchandize of Antichrist's Clerks to magnifien their feyned Power, and to getten worldly Goods, and to make Men drede not Sin, but * sikerly to wallow therein as Hoggs.

* truly.

† much.

* securely.

Great Sentence of Curse expounded. MS. c. 6.

As to *Confession*, Dr. *Wicliffe* taught that Confession made to true Priests, and witty in God's Law, doth much God to sinful Men, so that Contrition for Sins before don come therewith, and good Life, and keeping God's Hests, and Works of Mercy done to poor Men sue after.

Ibid.

He calls *Extreme Unction* the Sacrament of the last Anointing, and blames covetous Priests for axing greedily Money for it.

Of wedded Men and Wives. MS. c. 1.

So he stiles *Matrimony*. This bodily Matrimony, says he, is Sacrament and Figure of the gostly Wedlock between Christ and holy Church, as St. Paul seith. Also, this Wedlock is nedeful to save Mankind by Generation to the Day of Dome, and to restore and ‖ fulfill the Number of Angels damned for Pride, and the Number of Saints in Heaven, and to save Men and Women fro Fornication.

Heresie he defines to be Errour meyntened agenst holy Writt, and that in Life and Conversation, as well as in Opinion.

‖ It seemed to Dr. *Wicliffe* probable that so many Men should be saved, as there were Angels that fell, and Men created whilst the State of Innocence continued. *Dialo.* for. p2.

In

In his Trialogue he thus delivers his Opinion of the Necessity of future Events. 'Quoad ipsum meum de *necessario*, recolo me dixisse in libro primo, quod *omnia quæ eveniunt absolutè necessariò eveniunt*. Et sic DEUS non potest quicquam producere vel intelligere nisi quod de facto intelligit & producit. Sed quia quondam desendi constanter hujus oppositum, nec claret adhuc mihi demonstratio quæ hoc probat, ideo utor communiter hac cautelâ, mihi proposito tanquam possibili uno, quod non est de facto. Suppono hoc tanquam possibile, si DEUS voluerit. Sed quia non scio quod DEUS determinavit oppositum, & scio quod multa sunt de facto quorum dubia & sententias ignoramus; ideo ne evagemur superflue in incerto, vellem quod tractaremus de veritate possibili quæ est de facto, cum multas tales culpabiliter ignoramus.—— Cum ergo in ignorantiâ DEI, in variatione suæ volitionis, vel rei impedientis, non potest obstaculum evenire, relinquitur quod propositum DEI oportet necessariò adimpleri, & sic omne futurum necessariò eveniet. † Fol. 56. Ibid. fol. 59.

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 injuriâ sibi factâ, & si voluerit potest ipsum salvare. Nec audeo partem alteram diffinire, nec laboro circa reputationem, vel evidentiam in ista materia acquirendam, sed ut mutus subticeo confitens humiliter meam ignorantiam, verbis conditionalibus usitando, quod non claret mihi adhuc, si talis infans a DEO salvabitur vel damnabitur.' Fol. 120.

† Quamvis omnia futura de necessitate eveniant; DEUS tamen vult quod bona servis suis eveniant per medium quo oratur. *Expos. decaio*, MS. p. 81.

By this Account of Dr. *Wickliffe'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 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.

Coll. N°. 20.

CHAP.

CHAP. 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. Insomuch 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 Bosses, 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,

Cochles Hist. Hussit. lib. 1.

Hist. Bohemo. apud Fasciculum rerum. Vol. I. p. 297.

Polydore Vergil. Hist. Anglicæ. lib. 19.

† *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 incarnatione verbi divini.
4. De corpore Christi.
5. De Trinitate.
6. De Ideis.
7. De materiâ & formâ.
8. De Hypotheticis.
9. De individuatione temporis.
10. De probationibus propositionum.
11. De universalibus.
12. Super Evangelia sermones per circulum anni.
13. De dominio civili.
14. Decalogus.
15. De simonia.
16. De Attributis.

Of these John Hus *tells us* N°. 6, 7, 9, 10. *treated of humane Sciences.* Hist. & Monu. *Jo. Huss.* Vol. I. p. 113.

'and

'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 forbidden to read any of Dr. *Wicliffe's* Writings, and very diligent Search was made after them, especially 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 publick Use of any of *Wicliffe's* Books, insomuch that *Leland* tells us he never saw any more of them than the *eight* following.

Leland de Scrip. p. 380.

Ibid.

1. *De rebus Sophisticis.* lib. 3.
2. *De mandatis.*
3. *De legibus & veneno.*
5. *De paupertate Christi.*
6. *De Cœna Domini.*
7. *Trialogus.*
8. *De realibus universalibus.*

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 Bishop *Bale* gives no Account.

Script. Cata. cent. 6.

1, *Trialogorum suorum* 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. IO. WICLEFI *viri undequaque pii. dialogorum libri quatuor, quorum primus civitatem, & ideas tractat.*

tat. Secundus *universarum creationem complectitur*. Tertius *de virtutibus vitiisque ipsis contrariis copiosissimè loquitur*. Quartus *Romæ ecclesiæ sacramenta, ejus pestiferam dotationem, Antichristi regnum, fratrum fraudulentam originem atque eorum hypocrisim, variaque nostro ævo scitu dignissima graphicè perstringit, quæ ut essent inventu facilia singulorum librorum tum caput, tum capitis summam indice prænotavimus* 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 Perusal. 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 religione perfectorum lib. 3. *Si Episcopus in confirmatione*. 2.

De Ecclesia & membris. lib. 2. *Suppositis dictis de fide catholica*. 3.

De Diabolo & membris. lib. 3. *prout omnipotens Deus in trinitate*. A Copy of this in *English* is in the Collection in C.C.C. in *Cambridge*, with this Title, **How Satanas and his Priests, and his seined religious casten by three cursed Heresies to destroy all good Living, and meyntening all manner of Sin.** It thus begins. **As Almighty God in Trinity ordeineth Men to coune to the Bliss of Heaven.** — 4. Bibli. Bodlei. Archi. A. N°. 3849. p. 58. c. 20.

De Christo & Antichristo. lib. 2. *Egressus* JESUS *de templo*, Mattheus. 5. *See* N°. 13.

De Antichristo & membris. lib. 2. *Quemadmodum Dominus* JESUS *ordinavit*. 6.

Iterum de Antichristo lib. 1. *Nota quod Antichristus 4 corn*. 7.

Sermones in Epistolas. lib. 4. *Circa Epistolæ sententiam dicendum*. 8.

In

In the publick Library in *Cambridge* is a *MS.* in 4°. 349.4. with this Title, *An Expofition on the Epiftles for* Sundays *throughout the Year.* It is in *Englifh.*

9. *Sermones in Evangelia.* lib. 3. Bifhop *Bale* feems never to have feen this. In the *MS.* Volume aforefaid in the publick Library at *Cambridge*, is an Expofition on the Gofpels, *&c.* In the *Cotton* Library are Homilies in *Englifh* on the Epiftles and Gofpels. The *firft* Epiftle is for the fixth Day after the Nativity of CHRIST, *Gal.* IV. *Quanto tempore heres parvulus eft.* The Homily on which begins thus, Poule telleth in this Epiftle what Freedom Men fholden ufe, and leve Service of the old Law. The Gofpel is, *Vidit* Johannes Ihefum *venientem ad fe.* Jo. 1. This Gofpel telleth a Witnefs hou Baptift witneffed of CRIST, both of his Godhede and fundel of his Manhede. In the King's Library is a Volume of *Englifh* Homilies on the Epiftles, and another on the Gofpels, they both begin with the firft *Sunday* in *Advent*, and in the latter the Gofpels are written in *Englifh.*

Claudius D. VIII. 2.

E. 1567, 1601.

10. *In Evangelia feftivalia* lib. 1. *Hoc Evangelium hiftoricè narrat.*

11. *In Evangelia ferialia* lib. 1. *Principium Evangelii* Jefu Chrifti.

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

13. *In commune fanctorum.* lib. 1. *Ego fum vitis vera vos palmites.* This Book is in the *MS.* Library of *CCC. Cambridge* K. 15. 4°. It confifts of two Parts. In the *firft* are 31 Homilies on feveral Texts promifcuoufly chofen; the *firft* of which is *John* xv. 5. and begins thus. As conuyn thing is better and befoze other things, fo this Gofpel that is red in conuyn Sanctozum fhulde Men knowe fumwhat, fpecially Prieftes, foz it is a foule thing that Prieftes fpeke as Pies, and know not their own Vois moze than dom Beftes, and fpecially whan they reden Beleve of holy Church. In

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 tellith myche Wisdom that is hid to many Men, and specially for this Cause that it is not all red in the Chirche. See N°. 5.

In the same Volume is an imperfect Tract entituled PARDON. It originally consisted of *five* Leaves, but *four* are cut out, so that only one Side is now remaining, which begins thus: O Cristen Men, in the Beleve of CRIST that thenken for to have Pardon, loke what Pardon, and who may gif Pardon, and who retteyneth Pardon, and how it shulde be geven, and thane examyne Pardon and her Bulliis, and wher thei be groundide in Feith and Charitie.

De Dominis & servis. lib. 2. *Servi primum juste 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 shulle hepe his Degree.* It begins thus, First, Servants shullen truly and gladly serve to their Lords or Masters, and contains almost 26 *p.* in 4°. 14.

Speculum militantis Ecclesiæ. lib. 2. *Cum identitas mater sit fastidii.* 15.

Confessio de Eucharistia. lib. 1. *Sæpe confessus sum & adhuc.* A Copy of this is in the *Fasciculi zizaniorum in Hyperoo Bod.* 163. This is in the Collection N°. XVI. 16.

Determinationes Eucharist. lib. 1. *Hostia consecrata in altari.* 17.

Summulæ logicales. lib. 3. *Juvenum rogatibus quibus.* 18.

De speciebus hypotheticis. lib. 1. *Sequitur de speciebus hypotheti.* 19.

De exclusivis & exceptivis. lib. 1. *Secundarie superius est promissum.* 20.

De copulativis & relativis. lib. 1. *Sequitur de copulativis pertract.* 21.

De disjunctivis. lib. 1. *Tertio sequitur de disjunctivis.* 22.

De

23. *De raritate & densitate.* lib. 1. *Videtur ex tertio sequi quod nihil.*

24. *De velocitate motus localis.* lib. 1. *Jam ultimo restat videre quid.*

25. *De propositionibus temporalibus.* lib. 1. *Sequitur jam ultimo de proposi.*

26. *De causalibus.* lib. 1. *Pertractandum venit de causalibus.*

27. *De comparativis.* lib. 1. *Consequens est ad dicta superad.*

28. *De conditionalibus.* lib. 1. *Primo supponitur omnem hypotheti.*

29. *De motu locali.* lib. 1. *Sequitur de localibus pertract.*

30. *De materia & forma.* lib. 1. *Cum materia & forma sint uni.*

31. *Tractatus de anima.* lib. 1. *Restat ulterius pertractare de.*

32. *De esse ideali quorumlibet.* lib. 1. *Tractando de ideis primo oportet.*

33. *Logica de singulis.* lib. 1. *In purgando errores circa univer.*

34. *De dilectione.* lib. 1. *In quolibet homine peccatore.*

35. *De studio lectionis.* lib. 1. *Malum est in eis perseverare ea.*

36. *Octo beatitudines.* lib. 1. *Jesus Christus qui est*

Titus, D. 19. *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* Iheſus *turbas ascendit in montem* Matth. V. Freendis Seynt Jon Crisostom in the Dunelie upon this Gospel of this Day seith that every Beest reasonable and unreasonable, when he seeth a thing that is lusty and comfortable to his Kynde, joyeth and is mythe refreished thereby.

37. *De Trinitate* lib. 1. *Superest investigare de distinctione.* This Book of Dr. *Wicliffe* was, it seems, condemned, which occasioned *John Huss* to defend it in one of his Acts in the Schools, *A. D.* 1410.

Elucida-

Elucidarium Bibliorum lib. 1. *Viginti quinque libri veteris testamenti.* This was written in *English*, and printed 1550 in 12°, with this Title, *The true Copye of a Proleg wrytten about* 200 [167] *Yeares paste by* John Wyckliffe, (*as may justly be gathered bi that that* John Bale *hath written of him in his Bohe entitled*, The Summarie of famouse Writers of the Ile of *Great Britain*) *the Original whereof is founde written in an olde* Englishe *Bible, betwixt the Old Testament and the Newe, which Bible remaynith now in the Kyng Hys Majesties Chamber.* Imprinted at *London* by *Robert Crowley*, dwellynge in *Elie* Rents in *Holburne, Anno Dom.* 1550. 38.

Transtulit in Anglicum sermonem Biblia tota, adhibitis prefationibus atque argumentis cuique libro suis. Of this there are several *MS.* Copies in our Libraries. In the publick Library at *Cambridge*, *Class* 3. N°. 4.—454 *Folio* is a *MS.* Copie of the New Testament translated into *English*, to which is prefix'd 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 begynneth the Prologue on the Gospel of St. Matthew, Matthew that was of Judee as he is set first in Dinze of Gospellers, so he wrot first the Gospel in Judee, and from the Office of a Tolgadrere he was clepid to God.—— A 4° 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 10 *s.* 39.

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 Mosaici* Angl.

Transtatio Clementis Lanthoniensis. lib. 2. *Sanctus* Augustinus *dicit* in. This *Clement* was a Canon of the Order of St. *Austin*, and Prior of the Monastery 40.

Leland de Scrip. Bri. p. 226. Monastery of *Lanthony* in *Wales*. He flourished *A. D.* 1154. and wrote in *Latine An Harmony of the Evangelists*, which began thus, *Quaris qua fretus autoritate.* He likewise wrote a *Latin Commentary on the four Gospels*. In the Earl of *Oxford*'s Library is a *MS.* entituled 'John *Wicliffe*'s 'Translation of *Clement Lanthon*'s Harmony of 'the Gospels,' which begins thus; Clement, a Preest of the Chirche of Lanthouth, in 12 Parts.

41. R. 10. 25. *Commentarii in Psalterium*, lib. 1. *Magnam abundantiam consolationis divinæ.* In the Library of *Trinity* College in *Cambridge* is a *MS.* entituled 'Commentaries on the Psalms of *David*, and 'other Scripture Songs or Hymns written by *Jo.* '*Wicliffe*.' It thus begins; Grete abundance of gostly Comfort and Joye in God cometh into the Herts of them that seyn or syngen 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 thro' all the *Psalms* Verse by Verse, which are here recited in the *Latin* Translation. For Instance, *Psal.* I. 1. *Beatus Vir*, &c. In this Psalm he spekethe of Christ and his Followeris, spekynge fair to us, &c. *Hampole*'s Meditations were written in *Latin*: The Conceit that they were in *English* seems to have arisen from his translating the *Psalter* into the *English* Tongue. The first 89 Psalms in this Comment are in the Library at *Lambith*.

Scriptorum Cent. 5a.

To these *Commentaries on the* Psalter are added Commentaries on several Hymns, *viz.* (1.) *Isa. cap.* 12. (2.) *Canticum* Hezekiæ *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.) *Deuterono.* cap. xxxii. (7.) *Benedicite omnia opera Domini Domino.* (7.) *Te Deum laudamus.* (8.) *Benedictus Dominus*

Dominus Deus Israelis. 9. *Magnificat anima mea Dominum.* 10. *Nunc Dimittis.* Lastly, There is a Comment on *Symbolum Athanasii* which is imperfect.

Super cantica sacra, lib. 1. *Confitebor tibi Domine quoniam.* 42.

De veritate scripturæ, lib. 1. *Restat parumper discutere Errores.* A Tract with this Title in 4° is in the *Bodleian* Library, *Rotulæ in Archivo* A. 3021. 33. 43.

De cessatione legalium, lib. 1. *Redeundo autem ad propositum de.* 44.

Ad quendam discipulum, lib. 1. *Pauper discipulus* Jesu Christi. 45.

De statu innocentiæ, lib. 1. *Ut supradicta magis appareant.* 46.

Ad parliamentum regis, lib. 1. *Protestor publice ut sæpe alias.* Of this there is a Copy in *Walsingham's* History, *p.* 206, 207, 208. a Translation of which is inserted in the foregoing History. 47.

Conclusionum suarum, lib. 1. *Totum genus humanum citra Christum.* This is only a single half Sheet containing the *Conclusions* sent to the Pope, *A. D.* 1377. 48.

Sermones hyemales, lib. 1. *Initium sacri* Jesu Christi *evangelii.* 49.

Sermones æstivales, lib. 1. *Vespere autem Sabbati quæ lucesc.* 50.

De Dotatione ecclesiæ, lib. 1. *Utrum clerus debuerit dotationem.* 51.

De stipendiis ministrorum, lib. 1. *Considerate qui stipendia sacerdotibus.* 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. *Thinketh wisely ye Men that finden Priestes, 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.*— 52.

De compositione hominis, lib. 1. *Tria movent me ad tractandum.* 53.

 De

54. *De abominatione desolationis*, lib. 1. *Cum videritis abominationem desolationis.* A Copy of this Tract is said to be in the Imperial Library at *Vienna*.

55. *De Diabolo millenario*, lib. 1. *Cum consummati fuerint mille anni.*

56. *De lege divina*, lib. 1. *Ut de legibus loquar Christianorum.*

57. *De Civili Dominio*, lib. 1. *Aperta eruditio legis divinæ.*

58. *De ecclesiæ dominio*, lib. 1. *Christi Ecclesia est ejus sponsa.* Of this Tract there is a Copy in *English* in the King's Library, *E.* 1567. It is entituled, *Of the Church of* CHRIST *and of his Members, and of his Governaunce*, and begins thus; CHRISTIS Chirche is his Spouse that hath thre Partis, the first Part is in Blisse with CHRIST Head of the Church, and cume with Aungels, and blessid Men that now be in Heveng; the secunde Parte of the Chirche be Seintis in Purgatorye, and these synen not ofmeine but purge their sold Synnes, and many Errours fallen in wantage for these Heretics and sich thei alle ben dede in Bodi, CRISTIS Members man be taken of hem, sue we CRIST in our Lyf, and late the Dede burye the Dede. The thridde Part of the Chirche ben trewe Men that here luven, that schulen be aftur saved in Heveng, and luven here Cristen Mennes Lyf.

59. *De Dominio divino*, lib. 1. *Quoniam plerique pseudo-glossatores.* This Tract is in a Volume of *Wiclife's MSS* in the Library of *Trinity* College near *Dublin*. It thus begins, Sith false Glossers maken Godis Law derk, and letten secular Men to fulfeme, and keve it, of sich false Glosis schulde each Man be war.

60. *Ad quæsita regis & concilii*, lib. 1. *Dubium est utrum regnum* Angliæ *possit legitime imminente necessitate suæ defencionis thesaurum regni detinere ne deferatur ad exteros etiam Domino papæ sub pena censurarum.*

rarum & virtute obedientiæ hoc petente.——in Hyperoo. Bodl. 163.

Responsiones ad objecta, lib. 1. *In principio protestor publice sicut alias.* See N°. 47. 61.

Cæremoniarum Chronicon, lib. 1. Alexander *papa ordinavit primum.* 62.

De papa Romana, lib. 1. *Pro eo quod hæc insolita dissentio.*—— A Copy of this Tract is in the abovesaid Volume of *MSS.* in *Trinity* College Library near *Dublin*, and begins thus; for this unknown Dissention that is betwixt these Popes, seemeth to signify the perilous Times. 63.

De nequitiis ejusdem, lib. 1. *Sicut noster 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 and his Clerks travailen to destroy holy Writ, and to make Cristen Men unstable in the Faith, and to fett their Ground in Devils of Hell.* It begins thus: As our Lord JESU CHRIST ordeyned to make his Gospel sadly known.—— 64.

Dialogus de fratribus, lib. 1. *Fertur quendam fratrem inflatum.* 65.

In prophetiam Hildegardis, lib. 1. *Beata virgo* Hildegardis *cujus hæc.* This *Hildegardis* was Abbess of the Monastery of St. *Rupert*, on the Mount near the *Rhine*, *A. D.* 1170. and was famous for her prophetical Visions which were confirmed by Pope *Eugenius* III. *A.D.* 1148, and printed at *Paris* 1513. One of these *John Hus* mentions, as relating to the taking away from the Clergy the Lordships and Manors in their Possession, which they abused to the encroaching on the Civil Government. On this, it is very probable this Tract of *Wicliffe's* is a Comment.—— 67. *Cave* Hist. Liter. Vol. I. p. 684.

De origine sectarum, lib. 1. 68.

De earundem perfidiâ, lib. 1. *Ut scripturas destruant solicitè laborant.* 69.

In regulam Minoritarum, lib. 1. *Regula & vita, &c. hic Minoritæ.* A Copy of this in *English* is in 70.

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 preserved in *Matthew Paris's* History, and begins thus; **The Rule and the Living of Freres Menours is this.**

71. *Super testamento* Francisci, lib. 1. *Sed dicunt hic minores quod* —— Next to the Rule of St. *Francis* followeth in the abovesaid Collection *the Testament of St.* Francis, which is likewise an *English* Translation, at the End of which follow some Observations of Dr. *Wicliffe's* on it, which begin thus. **But here the Menours seyn that the Pope dischargeth them of this Testament.**

72. *De fratrum nequitiis*, lib. 1. *Primo Fratres dicunt quod religio.* This Tract is likewise in *English* in the abovesaid Collection. It is entituled, *Objections of Freres*, and begins, **First Freres seyn that their Religion founden of sinful Men is more perfit than that Religion or Order the which CHRIST himself made that is both GOD and Man.**

73. *Contra mendicitatem validam*, lib. 1. *Illustrissimo duci Glocestriæ* Joanni.

74. *In* 23 *caput* Matthæi, lib. 1. Jesus *locutus est ad turbas & ad.*

75. *Speculum de Antichristo*, lib. 1. *Dicunt primo Evangelii prædicatores.* A Copy of this is in *English* in the aforesaid Collection in C.C.C. in *Cambridge* with this Title, *How Antichrist and his Clerks feren true Priests fro preching of* CHRIST'S *Gospel by four Deceits; and begins thus.* First, **they seyn that preching of the Gospel maketh Dissention and Enmity.**

76. *De conversatione Ecclesiasticorum*, lib. 1. *Prælati relicto prædicationis officio.* This Tract is likewise in *English* in the aforesaid Collection, and thus begins, **Here it telleth of Prelates, that Prelates leaven preching of the Gospel, and ben gostly Manquellers of Mens Souls.**

De

De Episcoporum erroribus, lib. 1. *Octo sunt quibus decipiuntur simplices.* This Tract is likewise in *English* in the aforesaid Collection, and begins thus: **There bin eight Things by which simple Christen men ben deceyved.** 77.

De 33 erroribus Curatorum, lib. 1. *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 ordeyned of* God, and begins thus; **For the Office of Curates is ordeyned of God, and few done it well, and many full evil.** 78.

De perfectione Evangelica, lib. 1. *Primo fratres dicunt suam religionem.* See N°. 72. 79.

De veritate scripturæ, lib. 1. *Diabolus quærit multis modis.* See N°. 43. 80.

Excusationes ad Urbanum, lib. 1. *Gaudeo plane detegere cuique fidem.* This is a single Half Sheet, a Copy of it in *English* is in my Collection of Papers, *&c.* It is likewise in *Latin* in the Cotton Library, N°. 18. 81.

De gradibus cleri, lib. 1. *Videtur autem sanctis doctoribus.* 82.

De officio pastorali, lib. 1. *Cum duplex debeat esse officium.* 83.

De Simonia sacerdotum, lib. 1. *Heu magni sacerdotes in tenebris.* 84.

Super pœnitentiis injungendis, lib. 1. *Pro eo quod Curatorum officium sit.* See N°. 78. 85.

De clericorum ordinatione, lib. 1. *Quia sacerdotium ordinatur à 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.** 86.

De hypocritarum imposturis. lib. 1. *Attendite à fermento Pharisæorum.* This Tract is likewise in *English* in the same Collection; but the Beginning of it is so defaced that it cannot be read. 87.

88. *De blasphemia contra fratres*, lib. 1. *Referunt quod tria sunt quæ regnum.* A Copy of this is in the *Bodleian* Library at *Oxford*, Archiv. A. 83. with this Title, *de tribus blasphemiis monachorum.* It is in *English*, and begins thus; It is seide that thre Thingis troubliñ this Reume, and specially Heresie.

89. *Super oratione dominica*, lib. 1. *Docet nos 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 Tenison*, 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 seyn Our Fader that art in Heven, we ben taught.

90. *De precationibus sacris*, lib. 1. *Orare nos docens Dominus* Jesus. This little Tract is in the Collection aforesaid in *C.C.C.* It is written in *English* with this Title, *How Prayer of good Men helpeth much, and Prayer of sinfull Men displeseth* God, *and harmeth themselves and other Men.* It thus begins, Our Lord Jesu Christ teeheth us to pray evermore for all nedefull Thingis both to Body and Soul.

91. *De virtute orandi*, lib. 1. *Ut sabbatizatio nostra sit* Deo *acceptabilis.*

92. *In 17 caput* Joannis, lib. 1. *Sublevatis oculis in cœlum* Jesus.

93. *De Christianorum villicatione*, lib. 1. *Redde rationem villicationis.* An *English* Tract with this Title and Beginning was printed *A. D.* 1582. and is said 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.* 1388. and found out hid in a Wall. But the Editor was certainly mistaken in his Chronology: For K. *Henry* IV. did not begin to reign till *A. D.* 1399. He may be as well mistaken as to the Author, who, in a *MS.* in *Sidney Sussex* College in *Cambridge*, is called *Thomas Wymbledon*, and the Sermon is said to be preached *A. D.* 1389. Neither *Bale*, *Leland*, 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. *Wiclifs*'s Tracts, and that, on account of the strict Prohibition of his Books, and the great Penalty incurred in having them, a feigned 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 *Wiclifs*'s Tracts, *viz.* The Corruptions of the Clergy and temporal Lords. It thus begins, Come give a Reckoning of thy Baptisme. CHRISTE the Author and Doctor of all Truth, in his Gospel sheweth the Kyngdome of Heaven to an Householder, saying on this wise.

De divite apud Marcum, lib. 1. *Cum egressus esset in viam salvator.* 94.

De remissione fraterna, lib. 1. *Si autem peccavit in te frater.* 95.

De surdo & muto apud Marcum, lib. 1. *Rerum exiens de finibus* Tyri. 96.

De Pharisæo & Publicano, lib. 1. *Dixit* Jesus *ad quosdam qui in se.* 97.

Defensio sui contra impios, lib. 1. *Evangelii prædicationem lites sustinere.* 98.

De censuris Ecclesiæ, lib. 1. *Quantum ad excommunicationem attinet.* 99.

De tribus sagittis, lib. 1. *Quisquis mente tenere cupit quid.* 100.

Speculum peccatoris, lib. 1. *Quoniam in vita sumus vitæ labentis.* 101.

In the King's Library is a *MS.* Tract in *English* entitled *The Vintacioun of sik Men.* E. 1732.

It begins thus: Sen, dere Sone of Daigtur in God, it semeth that thou iligest false in the way fro this Lif to Godward.

102. *De charitate Fraterna*, lib. 1. *Primum cum quolibet homine, qui.*

103. *De purgatorio piorum*, lib. 1. *Dona eis, Domine, requiem semper.*

104. *In Apocalypsin* Joannis, lib. 1. *Sanctus Apostolus Paulus dicit.*

King's Libr. E. 1732.

105. *De obedientia Prælatorum*, lib. 1. *Prælati sacerdotes & alios accusant.* This Tract is in *English* in the Collection so often mentioned in C.C.C. in *Cambridge*, with this Title: *How Men owen Obesthe to Prelates dredo Curse and keep Law*, and begins thus: Prelates slanderen poor Priests and other Christen Men, that they will not obesthe to their Sovereigns, ne dreden Curse, ne keep the Law, but dispise all thing that is against their liking.

106. *De clericis possessionariis*, lib. 1. *Clerici possessiones habentes destruunt.* This Tract is in the same Collection, with this Title, *Of Clerks Possessioners*, and begins thus: Clerks Possessioners fordon Priesthood, Knighthood and Commoners.

107. *Impedimenta Evangelizantium*, lib. 1. *Primum cum boni homines doceant.* This Tract is in the same *English* Collection with this Title, *Of feigned contemplatif Life*, and begins thus: First, When true Men techen by God's Law, Wit, and Reson, that ethe Priest oweth to do his Might, his Wit, and his Will to preche Christ's Gospel; the Fend blindeth Hypocrites to excuse them by feyned contemplatif Life.

108. *Ad regem & parliamentum*, lib. 1. *Placeat serenissimo Regi* Ricardo. This is in * *English* in the same Collection, with this Title, *A Complaint to the King and Parliament*, and begins thus, Plese 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 Rewme both to Secularis,

* *It is likewise in* Latin *in the* Cotton *Library.*

culars, and Men of holy Churche that ben gadred in the Parliament.

Pro amplexando evangelio, lib. 1. *Orant Christiani reverenter ac devotè.* This is likewise in the same Collection of Dr. *Wichiffe's English* Tracts, with this Title; *How religious Men shulde kepe certain Articles*, and begins thus; Christen Men preien mekely and devoutly to Almighty God, that he grant his Grace for his endless Mercy to our religious both Possessioners and Mendicants that they assenten to these few Truths. 109.

Pro egentibus Presbyteris, lib. 1. *Sunt causæ quæ urgeant pauperiores.* This Tract is likewise in the same Collection with this Title, *Why poor Priests have no Benefice*, and beginning thus; Some Causes menen some poor Priests to receive not Benefices. 110.

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

A short Rule of Life for eche Man in general, and for Priests, and Lords, and Labourers in special how eche shall be saved in his Degree. It begins thus; First, When thou risest or fully wakest, think on the Goodness of thy God, how for his own Goodness, and none other nede, he made all things of nought both Angels and Men, and all other Creatures good in their Kind. 111.

The Ave Maria.—— Hail be thou Mary full of Grace.——There follows a short Explanation of it. 112.

How Satanas and his Children turnen Works of Mercy upon Sodom *and deceyven Men therein, and in their five Witts.* It thus begins: First, Christ commandeth Men of Power to feed hungry poor Men; the fend and his techen to make costly Feasts, and waste many Goods on Lords and rich Men, and to suffer poor Men starve and perish for Hunger and other Mischiefs. 113.

How

114. *How Satanas and his Priests, and his feyned Religious casten by three cursed Heresies to destroy all good Living, and meyntening all manner of Sin.* It begins thus; As Almighty God in Trinity ordeineth Men to come to the Blis of Heaven by three Grounds by knowing the Trinity; by fad Faith, by true keeping of God's Hests, and by perfit Charity and endless: So Sathanas and his worldly Clerks, and his feyned Religious full of foul Hypocrisy casten to destroy all vertuous Life, and Justice, and meyntene all manner of Sin by these three cursed Grounds; The first is, that holy Writ is false; The second, that it is lefull and meberful to lie; The third, that it is agenst Charity to rey openly agenst Prelates Sins, and other mighty Mens.

115. *For three Skills Lords shulden constrain Clerks to live in Mekeness, wilfull Poverty, and discreet Penance and ghostly Traveile.* It begins thus; Open Teching of God's Law old and new, open Ensample of Christ's Life, and his glorious Apostles, of Love to God, Dread of Pains and God's Curse, and Hope of great Rewards in the Blis of Heaven, shulden stire all Priests and Religious to live in grete Mekeness, and wilfull Poverty of the Gospel, and discreet Penance and Traveile to stop Pride, Coveitise, and fleshly Lusts, and Idleness of worldly Men, and renne fast to Heaven by right Way of God's Commandments, and to forsake Trust and Wealth of this false World, and all manner Fallness thereof, for the End of this false worldly Life, is bitter Death, and strong Pains of Hell in Body and Soul without End.

116. *Of wedded Men and Wives, and of their Children also.* It begins thus: Our Lord God Almighty speketh in his Law of twele Matrimonies or Wedlocks, The first is ghostly Matrimony

rimony betwixt CHRIST and holy Church that is Christen Souls ordeyned to Blisse; The second Matrimony is bodily or ghostly between Man and Woman by just Consent after GOD's Law.

Of good preching Priests. It begins thus. The first general Point of poor Priests that prechen in England is this, that the Law of GOD be well known, taught, meyntened, magnified; The second, that the great open Sin that regneth in diverse States be destroyed, and also Heresie and Hypocrisie of Antichrist and his Followers: The third that very Peace, Prosperity and brenning Charity be encreased in Christendom, and namely in the Reyome of England, for to bring Men readily to the Blisse of Heaven. 117.

Augustinus. —— *Arguam te quando nescis.* It begins thus; The holy Doctor St. Austin speaking in the Person of CHRIST unto sinfull Man, seith in this wise, I shall reprove thee, and in what manner and when thou wenest not I shall reprove thee. 118.

The Great Sentence of Curse expounded. It thus begins; First, All Hereticks agenst the Faith of holy Writt ben cursed solemnly four times in the Year, and also Meyntenours and Consenters to Heresie or Hereticks in their Errour. This Tract is divided into 29 Chapters, and contains 99 Pages and a half in 4°. 119.

Among the Writings of *Wicliffe* mentioned by *Æneas 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*, 326.8. with this Title, *De ente Universali & Attributis Divinis.* 120.

De prælatis & eorum officio, lib. 1. *Quod prælati desinant Evangelium prædicare.* See N°. 76. 121.

Commentarii vulgares, lib. 1. *Stabat* Johannes, *& ex discipulis.* 122.

De

123. *De Ecclesia Catholica*, lib. 1. *Sunt sacerdotes qui certis rationibus.*

124. *De mandatis divinis*, lib. 1. *Præmissa sententia de Domino.*

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

126. *Qstiolum* Wiclevi, lib. 1. *Obsecro vos fratres per Dominum.* This little Tract was printed at *Norenburch*, 1546. with this Title, Wicklyffes Wycket, *whyche he made in King* Richard's *Days the* Seconde, *in the Yere of our Lorde* GOD 1395. It
A. D. 1381. begins thus. I beseche ye, Brethren in the Lorde CHRIST JESU, and for the Love of hys Spirit to praye with me.

127. *De ministrorum conjugio*, lib. 1. *Fuit in diebus* Herodis *sacerdos.*

128. *De religiosis privatis*, lib. 1. *Omnes Christiani in spiritus fervore.*

129. *De perverso Antichristi dogmate*, lib. 1. *Cum puri concionatores doceant* DEI *verbum.*

130. *Conciones de morte*, lib. 1. *Beati qui in Domino moriuntur.*

131. *De peccatis fugiendis*, lib. 1. *Dum fides nos doceat malum quodlibet.*

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 Freris is the last of eight that falles to Men in this May.——

133. *De fide Eucharistiæ*, lib. 1. *Credo ut Christus & Apostoli docuerunt.* See N°. 16. It is a half Sheet in *English*, and begins thus; We beleve as CRIST and his Apostolus han tauht us.

134. *De ablatis restituendis*, lib. 1. *Quæritur 1° utrum omnium rerum.*

135. *De excommunicatis solvendis*, lib. 1. *Quoniam sub pœna excommunicationis.*

Specu-

Speculum secularium dominorum. lib. 1. *Cum veritas fidei eo plus rutilet.* 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. *Wicliffe* had written before *Prospeculum secularium dominorum* in *English.* 136. De scriptur. vernacula 4°. p. 160. Bibl. Bodlei. Arch. A. 3849. c. 21.

De servitute civili, lib. 1. *Cum secundum philosophos sit relativorum.* 137.

Speculum cleri per dialogum, lib. 1. *Sed adhuc arguitur si clerus sic.* 138.

Joannes *a rure contra fratres,* lib. 1. *Ego* Joannes *a rure Deum verum Precor.* 139.

Confessio derelicti pauperis, lib. 1. *Iste tractatus à pauperе indigente.* A Copy of this *English* Tract is in *Lambith* Library, N°. 160. and begins thus; **This Treatis compil'd of a poor Caitif, and nedi of gostli Help.** 140.

De ordine sacerdotali, lib. 1. *Quia Presbyterorum ordo instituitur.* 141.

De non saginandis sacerdotibus, lib. 1. *Cavete qui sacerdotes ocio sustinetis.* 142.

De seductione simplicium, lib. 1. *Septem sunt quibus decipiuntur simplices.* See N°. 77. 143.

Dæmonum æstus in subvertenda religione, lib. 1. *Ut omnipotens Deus homines disponit.* 144.

Cogendi sacerdotes ad honestatem, lib. 1. *Apertam eruditionem in Dei lege.* 145.

De falsatoribus legis divinæ, lib. 1. *Postquam interpretes subdoli legem.* 146.

De pontificum Romanorum schismate, lib. 1. *Ob inauditas lites inter hos duos.* Vid. N°. 63. 147.

De ultima ætate Ecclesiæ, lib. 1. *Sacerdotes, proh dolor! versantes in vitiis.* This Tract is in the Collection before-mentioned, in *Trinity* College Library near *Dublin,* and thus begins: **Alas for sooth great Priests sitting in Darknes.** 148.

De Sathanæ æstu contra fidem, lib. 1. *Media multa diabolus quærit.* This Tract is in the same Collection, and beginneth thus: **The Fend seeketh many Ways to mar Men in Belief.** *Ad* 149.

150. *Ad ducem* Glocestriæ *contra fraterculum*, lib. 1. *Illustris ac generose Domine.* This Tract is in the same Collection, and begins thus; Most Worshipful and Gentlest Lord Duke of Glocester.

151. *De ocio & mendicitate*, lib. 1. *A manuum labore excusantur fratres.*

152. *In Symbolum fidei*, lib. 1. *Certum est fidem esse omnium virtutum.*

153. *Compendium* X *Præceptorum*, lib. 1. *Cujuscumque conditionis fuerint homines.*—— In the *Bodleian* Library is a Tract with this Title, *Compendium* X *mandatorum editum a Magistro* Jo. Wicliffe *Doctore Evangeliæ veritatis.*

D. 7. 2245. 9.

154. *Super Salutatione Angelica*, lib. 1. *Solent homines Christiparam salutare.*

155. ‖ *De operibus corporalibus*, lib. 1. *Si certus esset homo quod in* —

156. *De Spiritualibus operibus*, lib. 1. *Quia paraclianos spiritualibus.*

157. *Ad simplices sacerdotes*, Epist. 1. *Videtur meritorium bonos colere.*

158. *Ad Archiepiscopum* Cantuariæ, Ep. 1. *Venerabilis in Christo Pater.*

159. *Ad quinque questiones*, lib. 1. *Quidam fidelis in domino quærit.*

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

160. *De fide & perfidia*, lib. 2.

161. *De sermone Domini in monte*, lib. 3. *Wood* says it contains *lib.* 4.

His. Univ. Oxon. p. 206.

162. *Grammaticæ tropi*, lib. 1.

163. *Abstractiones logicales*, lib. 1.

164. *Logica de aggregatis*, lib. 1.

165. *De universo reali*, lib. 1.

166. *De formis idealibus*, lib. 1.

167. *De esse in suo prolixo*, lib. 1.

‖ Lambith *Library* 4°. 160. *in* English. *See* p. 153.

De

De esse intelligibili creaturæ, lib. 1. 168.
Summa intellectualium, lib. 1. 169.
De Arte Sophistica, lib. 3. 170.
De fonte errorum, lib. 1. 171.
Distinctiones rerum theologicarum, lib. 1. 172.
Theologiæ placita, lib. 1. 173.
De incarnatione verbi, lib. 1. A Tract with this 174.
Title is said to be in the King's Library 8075. 853. but I could not find it.
De 4 Sectis novellis, lib. 1. 175.
Super impositis articulis, lib 1. 176.
De humanitate Christi, lib. 1. 177.
Supplementum Trialogi. 178.
Ordinaria Laicorum, lib. 1. 179.
De trino amoris vinculo, lib. 1. 180.
Constitutiones Ecclesiæ, lib. 1. 181.
Contra Concilium terræ motus, lib. 1. 182.
Lectiones in Danielem, lib. 1. 183.
Scholia scripturarum, lib. 1. 184.
De solutione Satanæ, lib 1. 185.
Concordantiæ doctorum, lib. 1. 186.
De statuendis pastoribus per plebem, lib. 1. 187.
De spiritu quolibet, lib. 1. 188.
Omnis plantatio, lib. 1. 189.
Si quis sitit, lib. 1. 190.
Christus alius non expectandus, lib. 1. 191.
De confessione latinorum, lib. 1. 192.
De Christianorum baptismo, lib. 1. 193.
De clavibus regni Dei, lib. 1. 194.
De clavium potestate, lib. 1. 195.
De insolubilibus, lib. 1. 196.
Quæstiones logicales, lib. 1. 197.
De universalibus, lib. 1. 198.
De blasphemia, lib. 1. Arch-Bishop *Usher* quotes 199.
this Tract in his Book *de Christianarum Ecclesiarum* P. 38. ed. fol.
successione; and tells us that in it Dr. *Wicliffe* 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. 1. 200.

De

201. *De homine misero*, lib. 1.
202. *De immortalitate animæ*, lib. 1.
203. *Contra Cruciatum papæ*, lib. 1.
204. *De fide Evangelii*, lib. 1.
205. *De legibus & veneno*, lib. 1.
206. *De paupertate Christi*, lib. 1.
207. *Collectiones contra* Dominicanos, lib. 1.
208. *Quæstiones* XXVI. Lib. 1. *Qu.* Whether this be not the same with the little Tract in 8°. entituled *De questionibus variis contra clerum*? It begins thus; *Fundamentum aliud nemo potest ponere præter id quod positum est quod est* Christum Iheſum. Almighty God the Trinite, Fadir, Sone, and Holy Goosse, both in the olde Lawe and the Newe hath foundid his Chirche upon the Statis awnswerynge or accordynge to thes thre Persones and ther Properteg. At the End of this Tract such Autorities of holy Scripture and holy Doctours in Latyn agens the secular Lordeship of Prestis.

Lambith Library, N°. 30.

209. *De Physica naturali*, lib. 1.
210. *De intentione physica*, lib. 1.
211. *De una communis generis essentia*, lib. 1.
212. *De essentia accidentium*, lib. 1.
213. *De necessitate futurorum*, lib. 1.
214. *De materiâ cœlestium*, lib. 1.
215. *De temporis quidditate*, lib. 1.
216. *De temporis ampliatione*, lib. 1.
217. *Metaphysica vulgaris*, lib. 1.
218. *Metaphysica novella*, lib. 1.
219. *De centro infiniti*, lib. 1.
220. *Glossæ scripturarum*, lib. 1.
221. *Glossa novella*, lib. 1.
222. *Glossæ vulgares*, lib 1.
223. *Glossæ manuales*, lib. 1.
224. *Responsionis argumentorum*, lib. 1.
225. *Ad rationes* Kyningham, lib. 1. This seems to be the same with the *MS.* in *C.C.C* in *Cambridge*, entituled *Determinationes Magistri* Joannis Wicklyff *contra Carmelitam* Kylingham. It consists of 3 Parts,

Parts, the first of which begins thus; *Tres sunt methodi in quéis ego cum aliis.* 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. *Wicliffe*, 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. *Wicliffe* 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 *Wicliffe*. 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 casting 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 IHESUS 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

Leland de script. Brit. p. 386.

Knyghton de eventi. Angliæ, fol. 2650.

 in

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 *William Binham* was a Monk, but of what Order is uncertain. He was very observant of the Rites and Ceremonies then in use, and therefore resented Dr. *Wicliffe*'s Attempt to reform them. But he was by no means a Match for *Wicliffe*, who was his Superiour in Learning, and more than his Equal in the Subtilty and Quickness of Disputation, and in the Force of his Language. However this Monk's Opposition gave Dr. *Wicliffe* an Occasion to shew his Learning and Abilities. *Tum vero apparuit, quid* Whitoclivus *possit in literis præstare.*

Leland de script. Brit. p. 381.

227. *Ad* xiv *argumenta* Strodæ, lib. 1: His Name was *Ralph Strode*, who was brought up in the Monastery 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. *Wicliffe*.

228. *Contra monachum de Sancto* Albano, lib. 1. This Monk's Name was *Simon Southrey*, who wrote against the Confession that *Wicliffe* made of his Opinion of the Sacrament of the Eucharist.

229. *Contra* Petrum Stokes *Carmelitam*, lib. 1. This was the Frier who was ordered by the Arch-Bishop to publish the Condemnation of the Conclusions at the preaching Friers in *Oxford*; and who opposed Dr. *Repyndon* who is said to have affirmed, That *he who does not pray for the secular Lords before he prays for the Bishops or even the Pope, acts contrary to the Commands of Scripture.*

Contra

Contra monachum Dunelmensem, lib. 1. This Monk was *Ughtred Bolton*, who wrote several Tracts against Dr. *Wicliffe*, *viz. De Eucharistia*; *Pro dotatione Ecclesiæ*; *De non auferendis Ecclesiæ possessionibus ministris abutentibus*. 230.

Replicationes & positiones, lib. 1. 231.
De bullis papalibus, lib. 1. 232.
De defectione a Christo, lib. 1. 233.
De quintuplici Evangelio, lib. 1. 234.
De quaternario Doctorum, lib. 1. 235.
De quidditate hostiæ consecratæ, lib. 1. 236.
De ordine Christiano, lib. 1. 237.
De ritibus sacramentorum, lib. 1. 238.
Positiones variæ, lib. 1. 239.
De veritate & mendacio, lib. 1. 240.
De prævaricatione præceptorum, lib. 1. 241.
Dialogorum suorum, lib. 1. 242.
De vera innocentia, lib. 1. 243.
De unico salutis agno, lib. 1. 244.
De vii *donis spiritus sancti*, lib. 1. 245.
De fide sacramentorum, lib. 1. 246.
De sacerdotio Christi, lib. 1. 247.
De sacerdotio Levitico, lib. 1. 248.
Determinationes quædam, lib. 1. 249.
De præscito 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* Delegates *A. D.* 1411.

De dotatione Cæsareâ. Vid. N°. 51. 252.
De Confessione. 253.
De versutiis pseudoclerî. 254.
Responsio ad argumenta monachi de Salley. 255.

Besides these there is a Volume of *Tracts* said to be *Wicliffe's* the Titles of which are, they being all in *English*, as follows. *Lambith* Library 4°. 160.

1. The Creed. The Ground of all Goodness is steadfast Feith either Bilive. *Trinity* College *Cambridge*. B. 8. 37

* Publick Library at *Cambridge*. 12°. N°. 467.

1. The *X* Commandments.	* A Man askide of CRIST what he schulde do to have the Lyf that ever shal last.
3. The *Pater Noster*.	CRIST seith who that lovith him shal kepe his Heestis.
4. Swete Sentencis exciting Men and Women to hevenly Desiir. Councell of CHRIST.	CRIST not compellinge but ferly counceiling ech Man to persiit Lyke seith thus.
5. Virtuous Pacience.	But who that is verily sed.
6. Of Temtacioun.	Whan thou art temptid either —
7. The Chartre of Hevene.	Everi whise Man claymeth his —
8. Of gooſtli Bateile.	Almigti GOD seith bi holi Joob. —
9. The Name *Ihesu*.	Whoſoever thou be that araiest —
10. Love of *Ihesu*.	
11. Desire of *Ihesu*.	
12. Of veri Mekeneſs —	To only Degre of veri Love of Ihesu may no Soul.
13. The Effect of Mannis Wil.	Everi Dede poſable either reputable of Mannys Wil.
14. Actyf Lyf and Contemplatif Lyf.	CRIST lovide much Marei Maundelin and Martha hir Sister.
15. The Myrror of Chaſtite.	I write this Tretiis that sueth.
16. Continence.	
17. Ghoſtly and fleſhly Love.	
18. A Confeſſion that St. *Brandoun* made.	

Five

19. Five bodily Wittis. — Thus shulde a Man rule his V bodily Witts.

20. * Seven Werkis of bodily Mercy.
21. * Seven Deedis of goostly Mercy.

The VII Werkis of Mercy shulde a Man use and do to poze nedi Men, therwith wynne Godis Mercy, lasting withouten End.——

* * See N°. 155, 156.

22. Of the 7 deadly Sins. — Sith Byleve teches us that everiche Ypel is only Synne, oz comes of Synne: Synne schulde be fled as al manour of Ypel. In the *Cotton* Library is a Tract in *English*, with this Title, and begins thus; Sithen Men hen bisie Nigt and Day to kepe hem fro her bodile Enemyes both foz Dzede of Deth and Lesyng of wozldly godis; mychе moze shulde iche Man be bisie to kepe him fro his gostly Enemies that ben mych moze wozse and moze perilous foz Dzede of Deeth of Soule, and lesyng of spiritual Godes that ben without Comparison mychе better.

Bodlei. Archiv. A. 83. *Titus*, D. XIX. King's Libr. A. 67.

13. Of Pride. — Pzide is to mychе Love that Man hath to himself, and to much Hienes.—

Cotton Libr. *Titus.* D. XIX. 25.

14. *Observationes piæ in* X *præcepta.*——— A Pzolog of the Commandments, where is any Man now a Days that askey hou I shal

love God, and myn syen Cristen I shal fle Synne, and serve God truly as a true Cristen Man shulde?

16. *De XII impedimentis Orationis.* — The XII Lettings of Prayer which thorow Men * mon know the better whi Men ben. —

* Sic MS.

17. *De X mandatis compendiosius.* — These X Heestis spake God to Moyses in the Hil of Synay.

18. *De cardinalibus virtutibus.* — Prudens, Rigtuisnes, Temperance and Strength, by these shulde alle Mennys Life ben ruled.

19. *De tribus gratiis.* — Feyth is both of good Thing and of Evil.-

*C.C.C. Cambridge, fol. K.394.2. See Wharton App. to Cave's Hist. Liter. Vol. I, p. 54.

20. *De actubus animæ.* — * Gratia dicendarum restat tractatus de actubus, potentiis, inclinationibus & habitibus animæ.

22. *Expositio Orationis Dominicæ.*

23. *De 7 donis spiritus S.* — Wisdom, Understonding, Councel, —

24. *De 7 sacramentis.* — Baptism, Confirmation, Penaunce, the sacrid Dost of the Auter, Order, Wedlock, and Anelyng.

25. *De naturâ fidei.*

26. *De diversis gradibus charitatis.*

27. *Tres sagittæ.*

Ibid. 28. *Commenta, in selecta S. Scripturæ loca Anglice.*

Arti-

Articuli XXXVII. The Firste Article Preestis, Vicchonis, other Curatis shulden not be Lordis bi worldli mannere to this Understondinge that Preestis and Clerkis shulden not ügte bi material Swerde, neither Pleete, neither Greve by worldli manere agens temporal Lordis, taking awei fro hem serular Lordshippis; Netheles Clerkis moun have temporal Godis bi Title of Almese, oenli in as mothe as thei ben nedesul or profitable to parfoyme here gostli Office. This is the same with that Tract entituled *Ecclesiæ Regimen.* *Cotton Titus*, D. 1.

Here begynnith the IX Vertues that CRIST apparing to a devout Man, commaunding him to knowe and to use hem.

Alle manner of Men schulde holde Godis Biddyngis, for without holdyng of hem may no Man be saved. *King's Library*, E. 1732.

Here bigynneth the III good Vertues that *Poul* clepith Feith, Hope and Charite.

The Firste is Feith, for it is Grounde of alle other Vertues.

VI. Maneris consente to Synne.

The Helpere, the Defendere, the Auctour, the Councelour, the Withdrawer of Help whan he migte Helpe it.

IV Thinges that neden to Man.

The Firste is, that he must understonden the Worde of GOD, and bi his Lawe he must be ruled.

Exposition on the Apocalyps. *See* N°. 104.

Prologe begins, Seynt Poul the Apostle seith that alle who that wolen lyve mekeli in CRIST IHESU schullen suffre Persecutions. The Exposition begins thus; Apocalips of Ihesu Crist

which God gaf to hym to make open to hise Servauntis.

Væ vobis Scribæ & Pharisæi *hypocritæ*, Mat. 23.—

Crist biddith us bewar with false Profetis that come in clothing of Scheepe.

Ibid. A. 67. Exposition on the Decalogue.

These ben the X Commandementis of God, withoute kepyng of hem that may no Man be saved.

E. codd. MSS. *Joh. Syldeni.* Arch. B. 10. *Epistola Magistri* Johannis Wycliff *sub ignoto nomine edita ad provocandum alios theologos in suis questionibus sibi adquiescere.*

Cum secundum Apostolum ad *Heb.* 11°. fides sit fundamentum Christianæ religionis.

Determinatio de Dominio contra unum Monachum.

Inter alia Doctor meus reverendus intromittit se de Jure Regni *Angliæ* vitiando Jus idem ut videtur multum implicite & explicite.

CHAP.

CHAP. 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, insomuch that it is really wonderful that 'so valiant a Champi-'on for the Truth should continue so long secure 'among so many Tyrants of *Sodom*, as they are 'stiled 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, *Knyghton* tells us, very much en-'creased, and like Suckers growing out of the 'Root of a Tree, were multiplied; and every 'where filled the Compass of the Kingdom: Inso-'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 ob-'serves that they were like their Master, too elo-'quent, and too much for other People in all 'Disputes, or Contentions by Word of Mouth: 'Being powerful in Words, strong in Pratling, ex-'ceeding all in making Speeches; and out-talking 'every body 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 Troublesomeness, and 'big-sounding Words. So that they were not 'the Disciples of CHRIST, humble, courteous, 'meek and patient, but were rather suspected to be

MS. Hyperoo Bodlei. 163.

Knyghton de eventi. Angliæ, c. 2663.

De even. c. 2665.

'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.'

Ibid. Coll. 2662. He had observed before, in order to expose these poor wretched People, That 'the Discipline of 'the *Lollards* or *Wicliffites* was quite different 'from the Doctrine of CHRIST. For that CHRIST 'said, *If any one will not hear you, when ye depart 'out of that House or City shake off the Dust of your 'Feet for a Testimony against them.* Whereas the '*Wicliffites* 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 *Knyghton* studied for it, he could not have more grossly misrepresented *Wicliffe* than he has done in this *Invective*. Tho' indeed he has shewn but too plainly his Inclination to blacken and calumniate this great Man, in other Instances; otherwise he would never have stiled 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* it self, which expressly confutes this Assertion. The Writings of Dr. *Wicliffe* which are yet remaining, it is certain, breathe a quite different

C. 12. Spirit. Thus in his *Prologue* to his Translation of the Bible, he thus bespeaks his Readers; *But for* GOD's *Love ye simple Men bethware of* Pryde, *and veyne* Janglynge, *and* chydyng in Wordis, *agens proude Clerkis of Scholis, and veyne Religiouse, and answere ye* mekely *and* prudently, *to Enimies of* GOD's *Lawe, and pray ye heartily for hem, that* GOD *for hys great Mercie geve to hem verie Knowing of Scripturis, and* Mekenes *and* Charitie, *And ever be ye redy what Man teachith any Truth of* GOD, *to take that* mekely, *and with* great Thankis *to* GOD.

The

The same Writer informs us that 'The Preachers of *Wicliffe'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 Latymer*, Sir *John Trussell*, Sir *Lewis Clyfforde*, 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 *Wicliffites*, 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 *Wicliffites* whatsoever they knew would blacken and make them odious, as bidding Defiance to the Government, and encouraging Men to rise in Opposition to it. *Coll.* 2661, 2662.

For this Reason is *John Balle* stiled by *Knyghton* the Forerunner of *Wicliffe*, as *John Baptist* was of Christ. 'This *John Balle*, 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, De eventi Angli. *Coll.* 2644, 2634.

'Wheat, studying too much to please the People, 'and very much derogating from the Liberty of 'the Law, and State Ecclesiastical; And cursedly 'introducing many Errors into the Church of 'CHRIST among the Clergy and Laity, darkned 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 *Maydestoke* (or rather 'Maydestone) from whence he was delivered by the Rebels headed by *Watte Tyler*, or *Hellier*, in the beginning of the Reign of K. *Richard* II.

* Walsingham says above 28. p. 215.

Histo. Ang. p. 275. *Walsingham* says he taught the perverse Tenets and Opinions, and false Ravings maintained by the perfidious *John Wicliffe*.

MS. in Hyperoo Bodl. 163. An anonymous Writer tells us that *Ball*, whom he calls *John Ball* of *Coventre*, confessed that for *two* Years he was a Disciple of *Wicliffe*, and had learned from him the Heresies which he taught.

Varillas. 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 *Wicliffites* 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 *Wicliffe*, 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 *Balle* 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 *Wicliffe* 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.

How Servants and Lords shall keep their Degrees. MS.

Dr. *Wicliffe* indeed complained himself that some Men that ben out of Charity standyen poor Priests with this Errour that Servants or Tenants may lawfully withold Rents and Service fro their Lords, when Lords ben openly wicked in their Living and that they maken these false Lesings upon poor Priests to make Lords to hate them, and not to meyntene Truth of God's Law that they techen openly for Worship of God, and Profit of the Rewme, and stabling the King's Power in destroying of Sin. This was the Turn which Dr. *Wicliffe*'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 teching, ne preching, ne geving of Sacraments, ne receiving poor Men in the Parish. But in answer to this Dr. *Wicliffe* declares that *these poor Priests* [who were thus reproached] destroien most by God's Law Rebelly of Servants agenst Lords, and charge Servants to be suiet, tho' Lords be Tyrants. For St. Peter teheth thus, Be ye Servants suget to Lords in all manner of Dread, not only to good Lords, and Honoure, but also to Tyrants, or such as drawen fro God's School. For, as St. Paul seith, ethe Man oweth to be suget to higher Potestates, that is to Men of high Power, for there is no Power but of God, and so he that agenstondeth Power, stondeth

eth agenst the Ordinance of God, but they that agenstonden getten to themselves Damnation. And therefore Paul biddeth that we be suget to Princes by Need, and not only for Wrath, but also for Conscience, and therefore we paien Tributes to Princes, for they ben Ministers of God. And Paul biddeth us pay Debts to all Men, Tribute to him that we owen Tribute, and so of Talliage for Thyngs borren about in Lond, and so Dread, and also Worship or Honour: And thus Servants shulden truly and wilfully serven Lords and their Makers, and live in Rest, Peace and Charity, and sirr 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 feyned Word of Antichrist's Clerks, that if Sujets may lawfully withdraw Tithes and Offrings fro Curates that openly liven in Lechery or other great Sins, and don not their Office, then Servants and Tennants may withdraw their Service and Rents fro their Lords that liven openly a cursed Life.

Histo. Ang. p. 265. 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 *Wicliffe* and his Followers were so zealous: Since he confesses their Design was to have destroyed all the *Possessioners*, *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 *Wicliffe* 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 *Wicliffe* 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*.

Walsingham 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* Benches, 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 Insolence of the *Collectors* of this Tax. Who as *Knighton* tells us, *puellulas, quod dictu horribile est, e sursum impudice elevarunt, ut sic experirentur utrum corruptæ essent, & cognitæ à 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 *Fobhynges* in *Essex*. And

Coll. 2633.

A. D. 1379. *Cotton*'s Abrid. p. 168.

Coll. 2633.

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 Case 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 Authors or Occasions of those Grievances which they suffered. This made them fall so foully 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 destroy his very costly Furniture, but to aim at his Life. So that *Joceline*'s Remark seems very true that 'It is owing to pure Hatred of the *Wicliffites* '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 Reputation by the University of *Oxenford*, especially by the Seculars and Students who lived there: Insomuch that even after his Death, Arch-Bishop *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. A. D. 1408. Historia Univ. *Oxon.* p. 204.

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 as-'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-

'ture all such as by their wilful Beggary blaspheme'd 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 Probity 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 Authenticknes of this Testimonial is disputed. Dr. *Thomas Gascoigne* tells us that '*Peter Paine*, 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 mendicant.' This *Peter Paine* was, it seems, born at a Place called Baugh or Bogh, in the County of *Lincoln*, situated about * *three* Miles from *Grantham*, from whence, according to the Custom of that Age, he had his Sire-Name, altho' he was also called *Peter Freyne* 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 Papists, who are not biggotted

Ibid. p. 203.

Ibid. p. 215, 216.

* five.

bigotted to their Fopperies. However it is not to be doubted that out of Fear he afterwards fled into *Bohemia*, where he contracted an Acquaintance with *Procopius*, and published some of *Wicliffe'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 Character 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 *Wicliffe* have asserted so much. Since tho' *John Huss*, and *Jerome* of *Prague* so far agreed with *Wicliffe*, 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 Huss* nor *Jerome* did ever oppose the *Real Presence*, and *Transubstantiation*, as *Wicliffe* had done.

Histoire du Concile de *Constance*, p. 290, 390.

The Testimonial is in the Name of the *Chancellor*, and the Congregation of Masters, who are said to be unanimous on this Occasion. And its said that this Year 1406 the *Chancellor* was *Richard Courtney*, of *Exeter* College, who was afterwards Dean of *Wells*, and Bishop of *Norwich*. The *Commissaries* or *Vice-Chancellors* are said to have been *John Whyttehede* and *John Orum*, both of *University* College, which latter was, in 1411, Arch-Deacon of *Barum* and *Cornwall*, and in 1428 was made Chancellor of the Church of *Exeter*: And the Proctors *Walter Logardyn* of *Merton* College, and *Adam Skelton* of *Queen's*. I can't find that any of these were any way remarkable for any Opposition made by them to *Wicliffe*, or their shewing

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 before

fore *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 *Constance*, in which there is not a Word of this *Testimonial*'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 *Wicliffe*'s Errors 'in *England*; that for the remedying that Evil the 'said Council had nominated XII able Doctors 'to censure the Books of the said *Wicliffe*,' [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 *Englishmen* did at that Council produce a Copy of this *Testimonial*, and pretended that it was supposititious, and made it a Part of their Charge against *John Hus* that 'He read it from the Pulpit to re-'commend *Wicliffe* to the People.' But had it indeed been a Forgery, how could the University well have done less, 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 *Wicliffe*, or at any time demurr'd upon receiving the Pope's Nuncio who brought them the Bull concerning him mentioned above.

L'Enfant Histoire du Concile de *Constance*, p. 228.

A late Historian pronounces very peremptorily in this Case, that 'The *Testimonial* was counter-'feited,

Collier Hist. Ecc. Vol. I, p. 624.

'feited,' and 'has apparent Marks of a counter-'feit Recommendation.' To justify this harsh Sentence, he tells us, that 'The Commendati-'on of *Wicliffe*, for his Orthodoxy, that his Cha-'racter 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 unblemished as to his Belief*; the Words are *Ejus Conversatio—— sic præclara extitit & honesta, ut nunquam de ipso irratitio, vel suspicionis sinistræ ac infamiæ nota respersa fuerat.* It says further, and that very truly, That *Nec fuerat prædictus Doctor pro hæreticâ pravitate convictus.* Pope *Gregory* only stiles the *Conclusions* noted in *his* Schedule, *false* and *erroneous:* In the Process of Arch-Bishop *Courtney*, 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 *Wichffe* with being noted by *probable Suspicion* of *Heresy*, or *vehemently* and *notoriously suspected* of it. And therefore the *Testimonial* adds, *aut per nostros prælatos post ejus humationem traditus incendiis*, that he was never by our Prelates, since his Death, ordered to be burnt, as a Proof that he never was convicted of heretical Pravity.

Regis Literæ patentes. Archiepisc. Literæ Cancellario & procurat.

The Historian adds, that ''Tis very unlikely 'the University of *Oxford* should have either In-'clination or Courage to vouch thus freely for '*Wicliffe*'s Catholicknes.' 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 Account 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 wilful Begg-*

gary

gary of the Friers: 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 Hazzards, and 'brought them within the Penalty of the late *Statute.*' This Statute is 2 *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, *Wicliffe* 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 favour such Preacher [as any thing preaches, holds, teaches, or instructs contrary to the Catholick Faith or Determination of the Holy Church] or Maker of any such and like Conventicles, or holding or exercising Schools, or making or writing such Books, or so teaching, informing, or exciting the People, nor any of them maintain, or 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 *Wicliffe*, 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 *Wicliffe*'s at *London*, 'by Arch-Bishop *Arundel*, the Year before, and 'the ratyfying 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* Quatervois; these hated Opinions grew better beloved, and *Wicliffe*'s Writings 'which were cast into the Flames, shone with a

Histo. universit. *Oxonien.* p. 204.

greater Light, and seemed to be rather *tried* than *consumed*, they were so encreased 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

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. *Wicliffe* was never Rector of *Lutterworth*, because his Institution to it is not to be found in the Registers of the Bishops of the Diocess 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 *Wicliffe* whatever related to him was left out. Histor. Univer. *Oxon.* p. 203.

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 *Wicliffe'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 *Wicliffe*.' Reg. *Arundell.* fol. 24. Histo. Univer. *Oxon.* p. 205.

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 Gascoigne*, as I have shewn, is the only Writer on whose

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 Popish 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 Fa'vour which he had shewn to *Wicliffe*, in a Man'ner 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 Di'version 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

Histoire du *Wiclevisme*, p. 34.

Barnes's History of K. *Edward* III. p. 885, 896.

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 Walsingham*, the Author of this Fable, reports the Matter.' 'During the whole 'time of his lying sick, *says he*, That wicked 'Whore *Alice Peeres* sat by him, who in the mean 'Time suggested to him what was dear to her, 'saying nothing, nor suffering any one else to say 'any thing to him of the Salvation of his Soul, 'but always assuring him of the Restoration of his 'Health, till she saw in him the undoubted Signs 'of Death by his Speech failing him. For as 'soon as she 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 Fin-'gers, and withdrew.' But this savours 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.

Histo. Ang. P. 192.

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 altho' 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-*

Abridgment of Records, p. 158.

'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 Mishap was that she was 'friendly to many, but all were not so to her. 'The Record, *says he*, is strange and worthy of 'Sight.' Accordingly, this Judgment was in the very next Parliament reversed.

Ibid. p. 177.

It is not at all probable that a Prince so remarkably Chast 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 *Walsingham* 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 shorting 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 Hearsay.

II. Another Friend and Favourer of Dr. *Wicliffe* 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. *Wicliffe* 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 fain into the Pit of Destruction. The Castle of *Leicester* was one of the Duke's Palaces where he sometimes resided; and *Lutterworth* where

C. 2647.

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 Translation 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 Mens running into Error, they might know that there were more Hæreticks to be found among the* Latins *than among the People of any other Language. For that the* Decretals *reckoned no fewer than 66* Latine *Hæreticks*, 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 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, so as to have hastned 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

A. D. 1390. *John Fox* Præfati. Evangeli. Saxonico, *A. D.* 1571. Usserii de scripturis, p. 162.

Waising. Histo. Ang. p. 310. *Tho. Gascoigne*, dict. 2 Part. p. 47. Histo. Univ. *Oxon.* p. 193.

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 shew 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-sworn, 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 compass 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 *Westminster* 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, whereto 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

Cotton's Abridg. p. 155.

A. D. 1381. *Knyghton* de event. Anglie, c. 2642, 2643.

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 Kenynges 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* Mercers, 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 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.

Cotton's Abridgment. p. 325. *A. R.* xi. *A. D.* 1388. *Ibid.* p. 339.

Knyghton always calls this Duke, the *Pious*, and the *peaceable* Duke; and gives this Reason for his so stiling him, That he never sought Revenge in all his Troubles, and Straits, and under all the Injuries that were maliciously done to him, but carrying himself with great Moderation forgave every one who desired his Pardon. Nay, that when by some of his own Domesticks 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.

De event. Anglia, c. 2643.

IV. *Henry* Lord *Piercy*, 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 *Wynceslaus* King of *Bohemia* and Emperor of *Germany*,

many, and married to King *Richard*, *A. D.* 1382. *Wicliffe* thus speaks of her in his Book *Of the 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 Langua-'ges, *Bohemian*, *German*, and *Latin*, and to he-'riticate 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 them-'selves, tho' their Office and Business required it.' After her Death, several of Dr. *Wicliffe'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.

A. D. 1394. Usserii de scrip. p. 161. *Compleat History of* England, Vol. I. p. 271.

VI. K. *Richard* II. was, at first, no Enemy to Dr. *Wicliffe*. He made him his Chaplain, and grac'd him with his Royal Favour. 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 *Wicliffites* or *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,

Echard's *History*, Vol. I. p. 403.

Hereticks, who were contriving how to take away the Possessions of the Church, and overthrow all Canonical Sanctions. The King greatly surprized at the News, —— hastned into *England* —— and upon his Arrival severely reprimanded some of the Nobility and Gentry, who were the chief Favourers of these *Lollards*, causing Sir *Richard Story* publickly 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 *William Nevyle*, Sir *John Clanboun* and Sir *John Mountague*, are reported to have so far favoured Dr. *Wicliffe*'s Doctrines as in their several Districts to destroy the *Images* that were set up in the several Churches. *Walsingham* Hist. Ang. p. 328.

XVI. *Walsingham* mentions another Knight, one Sir *Laurence* de St. *Martin* of *Wiltshire* near *Sarisbury*, who, he says, was seduced by *Wicliffe*'s Doctrines, and of whom he tells the following Story. Hist. Ang. p. 246.

'*Easter* drawing near, when he ought to receive 'the enlivening Sacrament, the Knight desired 'of his Priest that he might receive it on the Vi-'gil of the said Feast, who according to his De-'sire, after Mass was over, gave it him as he re-'quested. 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 'Affront 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 Oisters to be brought to him, and 'eat Part of the Host with the Oisters, 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 Ergom*. 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 wholesomely 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 prefix'd coming again to him, according to the Advice of the Clergy which had, on this Occasion, resorted to him, confessed that he had thought amiss of the Sacrament of the Altar, and had greatly sinned in dishonouring of it; wherefore he humbly begged Pardon of the Bishop, and of all who were present. The Bishop therefore seeing his Conversion, and attending to his humble Confession, enjoyned him, in Part of Penance, to erect a Stone cross at *Sarisbury* (in a publick Place) on which the whole Series of this Matter should be engraved 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,

A. D. 1380.

'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 there-'fore 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 Wickliff*, or *Wickleblefe* scattered 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. *Geoffery Chaucer.* He is said to have been educated in *Canterbury*-or *Merton* College with *John Wicliffe*, and thereupon to have commenced an accute Logician, a sweet Rhetorician, a pleasant Poet, a grave Philosopher, and an ingenious Mathematician, and an holy Divine. He died 1400. *ætat.* 72. *Leland* de scriptor. *Britann.* p. 420.

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 *Wicliffe* preach, by whose Doctrine he declared he had learn'd 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. *Goodwin's* Life of H. V. p. 361. *Ibid.* p. 22, 167.

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 *Purney*, of *Oxford*. *A. D.* 1389 he made a Speech in Parliament against the *Pope's* Power, and against the Removal of Causes to *Rome* to be tryed there; upon which the Statute of *Provisors* made *Anno* 25 *Edw.* III. was confirmed, and it was ordained, II. That if any Man bring or send 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, Assent or Execution of the said Statute of Provisors, he shall be taken, arrested, 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 Temporalties be taken and abide in the King's Hands till due Redress, and Correction be thereof made. And if any Person of less Estate than a Prelate, of what Condition that he be, make such Execution, he shall be taken, arrested, 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 hazzard 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.'

Statute Book p. 177, 178. 13 *Ric.* II. c. 3.

Cotton's Abridg. p. 332.

This Lord *Cobham* is said likewise to have maintained in the Dioceses of *Canterbury*, *Rochester*, *London* and *Hertford*, such Preachers as were hateful

Walden contra *Wiclev.* lib. 2. c. 70.

ful to the Clergy; and, at the Desire of *John Hus*, 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*.

Goodwin's Life of K. Hen. V. p. 167.

By these Means he was reckoned a most inveterate Enemy to the Church, and under this Character represented, by his Enemies, to K. *Hen.* V, with whom they found ways to make him suspected 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 honourable Person of what they called Heresy: In which Evidence was given of the Crimes above-mentioned. '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 Business 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 further Process, promising that he himself would discourse 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 Errors. Sir *John* heard him with a becoming Reverence, and made this respectful Answer. '*I am*, 'said he, *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*

Goodwin's Life of Hen. V. p. 15.

'*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 Perdi-'tion, the open Adversary of God, and the 'Abomination standing in the Holy Place.' The King seeing him thus immoveable, abandon'd 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 'and detestable Heretick,' and therefore commit-'ted him to the secular Jurisdiction, Power and 'Judgment to put him to Death.' Which Sentence, altho' he avoided the Execution of it *three* or *four* Years by his Escape out of the *Tower*, he was at last forc'd to submit to it: Which he did with the utmost Bravery, and most triumphant Joy, exhorting the People, at the Time of his Execution, to follow the Instructions which God had given them in the Scriptures, and to disclaim those

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. *Goodwin's Life of K. Henry V. p. 27.*

And as they thus endeavoured by this Forgery 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 *Wickliff* to preach so publickly, 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- *Hen. V.*

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 perswaded that they had formed a dangerous Conspiracy against his Person and Government. This, some have affirmed, and that not without Reason, was for feined Causes surmised by the Spiritualtie, more upon Displeasure, than Troth; and that they were assembled in Thicket 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 Resort of People, sith they might not come togyther openly about anye suche Matter, withoute Daunger to bee apprehended as the Manner is, and hathe bin ever of the persecuted Flocke, when they are prohibited publiquely 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 1382 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 guiley 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* charges, on this Occasion, with growing insolent 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 Wicliffe* and his Followers, on purpose to make the Prelates odious. 'They [the Citizens] pretended, says he, that they not only abominated the Carelessness and Remissness of the Curates, but detested 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 least 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 Defilements, lest it should be punished with the Plague or Sword, or the Earth should swallow them up.' Histo. Ang. p. 288.

As to this *John* de *Northampton*, their Mayor, he tells us, 'He was a very obstinate, and crafty Man, lifted up with his Riches, and Purse-proud; that he was uneasy wich his Inferiours, and could not be bent by the Entreaties or Admonitions of his Superiours, but that what he had begun of his own Head, he with a stern 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 deterr'd from thus making a publick Example of these Offenders. *Ibid.* p. 288.

XIX. *Ni-*

XIX. *Nicholas de Hereford* S. T. P. He was of *Queen's* College in *Oxford*, and a very strenuous Asserter of Dr. *Wicliffe's* Doctrines. For which Reason he, together with *John Aston* Priest, and *Philip Rampingdon* or *Repingdon*, was cited by Arch-Bishop *William Courtney* to appear before him at his Court held at the preaching Friers *London*, 1382. where, as *Knighton* tells us, he made the following Confession.

De event. Angli. col. 2655, 2666.

In the Name of God Amen. Wytes alle Cristen Men that we Nichol of Herforde and my Fellow Pristus unworthy in Presence of oure gostly Fader the Erche-Bishop of Canturbery the nyngtende Day of June, Zeer of Grace a Thousand Thre Hundred Fourscore and Twa in the House of the Freres prechoures at London whan we wer required to seyne what we felyde of diverse Conclusions, we mayden this Protestation and zit we maken, That oure Entent was, and is to be trewe Sones, and meke of Holy Chirche, and zif happe, as God Schilde, that we erren agaynst this Entent, in Wordus or in Werkus, we submytte us mekelyche to oure forelayde Fadur the Erche-Bishop of Canturbery, and of alle other to whom it longyth to redresse them that erren. And afturwarde to wam were requirede to saye our Belève of the Sacrament of the Autere, as to zour Understonding outh the People, we knowlechene fyrst that the Prist takus in his Hondes, thorowe the Vertus of the sacramental Wordus, is made and turnyde veralyche into Christus Body, the same that was taken and ben of the Mayden Marye, and that sufferide Deth on the Crosse for Mankynd, and that lay in the Sepulcre, and that ros fro Death to Lyve the thridde Day, and stey up into Hevene, and syttes in Joye in the Blysse of the Fadur, and that schal come at the Day of Dome, to dome the Quikke and the Deade: And the Wyne is also turnyde veralyche into his Blode, so that leves

leves aftur the Consecration of Bzede and Wlyne non other Substaunce than that Ilk that is CHRISTUS Flethe and his Blode. And furthermaze we beleve that the hole Body of CHRIST is hole in the Sacrament, and hole in everythe Partye of the Sacrament of the Autere. And also we beleve that CRIST is veralythe in the same Sacrament in his bodely Presence to Savation al alle hem that wozthelythe receyven that same Sacrament, to hem that unwozthelythe receyven to her Dampnation. And this oure Beleve, and in this we bene thozou Grace of GOD, we wille dye in Remission of oure Synnes. And therefoze we pzy alle Chzisten Men to whom this Confession schal come to that ze here us Witnes of this Beleve at the Day of Dome, befoze the heyzest Judge JHESU CRIST and pzay foz us foz Charite.

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 gross and carnal Terms used by *Paschasius* the first Inventor of it. Whoever compares this Confession with that which this Historian calls the Retractation of Dr. *Wicliffe*, and which I have given the Reader before, will find them widely to differ. Dr. *Wicliffe* declares that he beleves as CRIST and his Apostolus han tauzt him. *Hereford*, as he is represented in this Confession, declares his Entent, and the Intent of his fellow Priests *to be true Sons and meke of Holy Church, and to submit them mekely to the Correction of their most holy Father the Arch-Bishop of* Canterbury. Dr. *Wicliffe* believed that *the Sacrament of the Altar white and round, and like to our Bread or Host unconsecrated is very* GOD's *Body in Forme of Bread,* —— *that the same Sacrament is very* GOD's *Body, and very Bread.* —— *and that it*

is

is Heresie to think that this Sacrament is God's *Body, and no Bread.* But Dr. *Hereford*, in this Confession, professes to believe that *the Bread that the Priest takes into his Hands, through the Vertue 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 Subtilty 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 Confession, 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 20*th* of *June*; whereas this Confession is said to have been made in the Arch-Bishop's Presence on the 19*th* of this Month. At that time he and Dr. *Repyndon* 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.

Ibid. coll. 2657.

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 Fauters of them, he resolved to go to *Rome*, and accordingly took a jour-

'ney

‘ ney thither. And that when he came to *Rome*, he ‘ proposed the foresaid Conclusions in the Consistory before the *Pope*, and told them that he had ‘ taken a wearisome Journey from a remote Country to defend these Conclusions as true and unreproveable against all that opposed them, and ‘ protested that he would defend them in the utmost 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 finding out the Truth, in an Affair of so high Concern. And having discussed them all, and examined 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 *Heresies*, and others of them as *Errors*. ‘ And because the *English* Nation favoured Pope ‘ *Urban*, and received and honoured him as the ‘ true Pope, the *Pope* as doing one good Turn ‘ for another, would not on this Occasion destroy an *English-man* in the Flames, altho' he was ‘ a Defender of *Heresy*: But in some sort indulging 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 Imprisonment. 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 his ‘ 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, unknown

'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 *Hereforde*, who being thus loosed 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 *Coventry*, took on him the Habit of a *Carthusian*, and there ended his Life in the Monastery of St. *Anne*, giving no Trouble to any body.

Hist. Uni. Oxoni. p. 192.

This Account of this learned Confessour seems by no means consistent. According to this Relation, he *abjured* the main Article alledged 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 *Courtney* 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 Mountagu*'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 Surprize, What is it that you want? What 'do

Histo. Ang. p. 328.

'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- 'fess 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 Catholick, 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 Aston*, or de *Aston*. He was another of those who made their Appearance before Arch-Bishop *Courtney* at his Court held at the preaching Friers, where, *Knighton* tells us, he made this Confession or Abjuration. De event. Angliæ. col. 2656, 2657.

In the Name of God Amen. Ye John Aston Prist unworthely required of my Lord the Erch-Bysthop of Canturbery the nyntene Day of June in the Yer of Grace, &c. in the Hous, &c. to say what I felyde in the Matyr of the Sacrament of the Autere, Ye have knowelechyde and zit Ye do that the self Bred that the Prisse holdes in his Hondes is made thorou the Vertue of the sacramental Wordus verely the self Christus Body that was borne of the Mayden Marye, and takun and suffrede Deth on the Crosse, and three

thyee Days lay in the Sepulchyre, and the thyrdde Day ros fro Deth to the Lyve, and steyede up into Heven, and syttes on the Ryghte Honde of God, and in the Day of Dome schall come to dome the Quikke and the Ded, and over this I beleve generally alle that Holy Wryyt determynet in Worde, and in Understondyng, or whatever Holy Kyrke of God determynes of alle this. Whan I was requirede specyaly to say what I felde of this Proposition. Materiale Brede leves in the Sacrament aftur the Consecration. I make this Protestacion that I never thouyt, ne tauyt, ne pyerhide that Proposition. For I wote wele that the Mater and the Speculation therof passes in Heyyte myn Understondyng, and therefore als Mykele tellys openly for to leve in this Mater I beleve, and of this Mater or of any other touchyng the ryght Beleve of Holy Kyrke, that is nouyt expressilde in Holy Writte I beleve as our Modur Holy Kirke beleves, and in this Belyve I will dye, and of this Thing I beleke alle Men and alle Wymmen to whom this Confession come to, to bere me Witness before the hyghest Judge at the Day of Dome.

Hist. Uni. Oxon. p. 192. This Confession, 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 innocent, and set 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 *Courtney*'s Register. Since, according to that, *Ayshton* was not pronounced and declared an Heretick, till the 20*th* of *June*, which is the Day after the Date of this pretended Confession.

Coll. 2659. And yet notwithstanding this Confession, we are told by *Knighton*, that he maintained *That in the Sacrament of the Altar, after Consecration, 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 Apostle, 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 Aston, Knighton* tells us, was 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 subtil Invention, to add many others, and wherever he preached to sow Tares among the Wheat. He frequently and very often exceedingly commended himself and the Fautors of his Sect, stiling them 'Trewe Prechoures, and as often calling all other Preachers, False Prechoures. He tells us 'further, that this Master *John* preached at *Leycester* one *Palm-Sunday*, and delivered many of 'the Opinions of Master *John Wicliffe*, and among the rest these following ones.

Coll. 2658.

 '1. That

'1. 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 Simoniacks and Hereticks.

'4. *Item*, That the Kingdom would never be 'fully settled, and in good Peace, till the Temporalties were taken away from Ecclesiasticks, 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 'Temporalties 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 a '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 Mat-

'ter

'ter either contradict one another, or do not give 'a sufficient Description of that Sacrament.

'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 Here-'ticks: And if any one gives Alms to such People, 'he is a Fautor of them, and excommunicated 'with them.

'11. *Item.* The Friers 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 *Glocester* 'on the Feast of St. *Matthew* the Apostle.

De eventi. Angli. *Coll.* 2660.

'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* indu-'ced Christians to contribute their Goods to-'wards the murdering of Men.

'16. That the Granters 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.'

Hist. Univer. Oxon. p. 192.

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 Ayshton* Scholar in Divinity.

XXI. *Philip Rampindon* or *Repingdon*. He was another of those who were convened before the Arch-Bishop at his Court held at the preaching Friers *London*; and was a noted Preacher at *Oxford*. He was one of the *Canons* of *Leycester* 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 *Wickliffe*, 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 Patents to the Chancellor and Proctors of the University. He likewise recanted.

Knyghton de event. Angliæ. *Coll.* 2660.

XXIII. * *John Purneye* or *Purveye* A. M. of *Oxford*. 'He was, *Knyghton* 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 Ease, was unwearied in studying by

* *Mr.* Collier *informs us that* Knighton *calls this Man Sir* John Purneye, *because he stiles him* Dominus Johannes Purneye, *tho' a little after the same Writer calls the Bishop of* Lincoln Dominus Episcopus Lincolniensis. *But this* English *Historian is very fanciful in his Translations: To give a few Specimens*. Capellanus simplex *he translates a* Chauntry Priest: Manu sua scribere fecit *is in his* English, turn'd Preacher. Castra Cayni, *he renders* Cain's *Camp*: *And* ecclesias, *he translates* Monasteries.

'travelling

'travelling up and down to perswade 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 Wicliffe*, 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 *Knighton* 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 every where '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 Character *Knighton* tells us, 'That he preached at Bry-'stowe, 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 Mattins, Mass and Vespers, and the rest of the

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 rendred more unable to observe the Commandments of God.

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

8. The Friers are maintained not as Friers, 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 it self; 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 Mass, 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 *Chichely*, and very probably died in Prison.

XXIV. *William Smith.* Of this Man *Knighton* gives us the following Character: That 'He was a *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 Ostentation 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 learn'd to read and write.' De event. Angli. col. 2661.

'XXV. This Man, *he says*, and one *Richard Wayteflathe* a Chaplain, staid some Time together in a certain Chappel of St. *John Baptist* without *Leycester* 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 * Cale for their Dinner, but wanted 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, * Coleworts.

'*says he*, My dear Mate, God has now provi-
'ded Fewel for us to boil our Taste, and satisfy
'our Hunger. This holy Image shall certainly
'be holy Fewel. And so by the Hatchet and
'Fire it suffered a new Martyrdome. For one of
'them took the Hatchet, the other held the
'Image, saying, Let us try whether this be re-
'ally 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 Hun-
'ger. 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 Lincolne or Saint
'Mary of Walsingham they would call them,
'the Withe of Lincolle, and Withe of Walsyng-
'ham, &c.

Coll. 2665. XXVI. *William* de *Swynburby*. *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 con-
'versed among the People, and began to preach,
'taking for his Subject the Faults, and particular-
'ly 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 di-
'verted from this Subject, to preach to the Mer-
'chants and rich Men, frequently asserting 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 dis-
'coursed of that Matter, that had not the Di-
'vine

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 *Leycestre*. Here, it seems, he lived some Time, running sometimes into the Town, and sometimes going into the Country. But when he had staid there a little while, his Bread and Victuals 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 *Wicliff's* Sect. For, as *Knighton* tells us, in those Days, that Sect was had in great Honour, and was very much encreased. As to *Swynderby*, 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

Ibidem Coll. 2666.

appears

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 withold 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 by no Means sue them, or imprison them for Debt.* Item, That *a wicked Curate who excommunicates 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, *Knyghton* 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.

Coll. 2667.

When Bishop *Bukkyngham* or *Bokyngham* 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 Churchyard 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 *Swynderby* 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 *Knyghton*, see Throngs 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 Thundring 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 *Swyndurby* 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 *Leycester* accompanied him every Time, to give him their Assistance, 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, *Knyghton* 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 *Swyndurby*, 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* Swyndurby, *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 Mass, declare with a loud Voice, that he preached, and taught those Things which were false, and did recant the Heresies 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 Diocess 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 *Leycester* in the Churches of *Holy Cross*, St. *Margaret*, and the new Hospital; and afterwards in the Churches of *Melton*, *Mowbraye*, *Loughborowe*, *Halughton* 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 † *Swyndurby* 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

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† *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 how he was misrepresented by the Promoters, and what his own Sense was of those several Articles.* Acts and Monuments, Vol. I. p. 610, 611, 612.

People,

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 defamatory. 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 publickly retracted by *Swinderby*, he continued, its said, at *Leycester* at the foresaid Chappel of 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 ministred 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 Fame and Success in seducing the People being observed, he was, by the Diocesan and Clergy expelled the Diocess with Shame and Contempt.' *Knyghton* de event. col. 2671.

This

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 Jest of, and expelled the Diocess? 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 License to 'preach, the mad Multitude raged in such a 'Manner as frighten'd the Bishop, and deterred 'him from proceeding against him.'

Histo. Ang. p. 284.

XXVII. *Richard Caistre* born in *Norfolk* near *Norwich* and Vicar of St. *Stephen's* in that City, secretly favoured the Doctrines of *Wicliffe*, 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 *Caistre* the good.

XXVIII. *William Taylor* M. A. of *Oxford* being converted by *Wicliffe's* Sermons, became not only a Favourer, but a zealous Asserter of his Doctrines. He was a Priest of an unblameable Life, and boldly protested against the Superstitions 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 Gotray* of *Pakrynge*, a Monk of *Bylande* and Doctor of Divinity in *Oxford*: He met with a great deal of Trouble. MS. in *Hyperaspis* Bodl. 163.

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

XXXI. *Robert Rigge* D. D. and Chancellor of *Oxford*, 1381. of whom before.

XXXII, XXXIII. *Walter Dasche*, *John Hunton*, Masters of Arts of *Oxford*, and Proctors in 1381.

XXXIV. *William Courtnay*, who he was I cannot say. One *William Courtney* Professor of Civil Law was Chancellor of *Oxford* in 1367, and promoted to the Bishoprick of *Hereford* in 1369, and was translated from thence to *London* 1375, and was afterwards Arch-Bishop of *Canterbury*, and a violent Persecutor of the poor *Wicliffites*. 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 pertulerunt incommoda*, suffer'd many Ways. Perhaps it was *Richard Courtney* who was Chancellor of *Oxford* in 1406, 1411. and Bishop of *Norwich* 1413 who seems to have been a Favourer of *Wicliffe*, as has been shewn before.

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

XXXVI. *Henry Croompe* a *Cistercian* Monk of *Balkynglas* of the Diocess of *Meath* in *Ireland*, an *Oxford* Doctor, and formerly an Adversary of *Wicliffe'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 Savatre* Parish-Priest of Saint *Seithe* 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

Fox's Acts and Monuments. Vol. I. p. 672.

1. That he will not worship the Cross on which CHRIST suffered, but only CHRIST that suffered upon the Cross.

2. *Item*, That he would sooner worship a temporal King, than the aforesaide wooden Crosse.

3. *Item*, That he would rather worship the Bodies of the Saints, than the very Cross of CHRIST on which he hung, if it were before him.

4. *Item*, That he would rather worship a Man truly contrite, than the Crosse of CHRIST.

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 visite the Monuments 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 distribute the Expences of his Vow upon the Almes of the Poore.

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

8. *Item*, That after the pronouncing of the sacramental Wordes of the Bodie of CHRIST, the Bread remaineth of the same Nature that it was before, neither doth it cease to be Bread.

But *Sawtre* afterwards retracting his Recantation he was sentenced as incorrigible, and to be again fallen into Heresie, and therefore to be degraded, and deposed, which Sentence was accordingly executed, and he himself soon after burnt.

Ibid. p. 689.

XL. *William Thorpe* A. M. He had in a little Tract which he wrote complained very much of the Wickedness of the Clergy. Which so provoked 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 *Arundel*, by whom he was examined, and very probably imprisoned for his Life.

XLI. *Wil-*

XLI. *William Whyght* Priest, he was burned in *Norwich*, 1424.

XLII. *Thomas Hagley*, or *Bagley* Vicar of *Manueden* 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*.

Reg. Cant. *Chichley*, Part II. fol. 82.

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

XLIV. *Thomas Hilman* or *Hulman*, S. T. B. of *Merton* College in *Oxford*; he was no small Admirer of *Wicliffe*.

R A

A COLLECTION OF PAPERS AND RECORDS

Referr'd to in the foregoing History.

N°. I.

Specialis Licentia Domini Regis Edwardi III. *pro appropriatione Advocationis Ecclesiæ de* Pageham, *Aulæ* Cantuariensi *in* Oxonia.

EDWARDUS Dei Gratia Rex Angliæ, Dominus Hiberniæ & Aquitaniæ, Omnibus ad quos præsentes hæ pervenerint, *SALUTEM.* Sciatis quod de gratia nostra speciali, & ad devotam supplicationem venerabilis patris *SIMONIS* Cant. Archiepiscopi totius Angliæ primatis, & Apostolicæ sedis Legati piè desiderantis incrementum salubre cleri Regni nostri propter multiplicationem doctrinæ salutaris, quæ jam per præsentem epidemiam noscitur plurimum defecisse, Concessimus & Licentiam dedimus pro nobis & hæredibus nostris, quantum in nobis est, eidem Archiepiscopo, quod ipse in Universitate Oxon' quandam Aulam sive Domum AULAM CANTUARIENSEM vulgariter & communiter vocitandam, in qua certus erit numerus scolarium tam religiosorum quam secularium artibus scolasticis insistentium & DEO pro nobis & salute Regni nostri specialiter exorantium secundum formam ordinationis inde per eundem Archiepiscopum super hoc faciendæ, suis sumptibus erigere poterit & fundare, & eisdem scolaribus in perpetuum assignare, & in eventu quo Domus sive Aula sit fundata, & scolares in ea assignati fuerint, Advocationem Ecclesiæ de PAGEHAM suæ jurisdictionis immediatæ, quæ est de advocatione sua propria, & de jure suo

MS. in Bibli. Lam. N°. 104. fol.

Archiepiscopali, & quæ de nobis tenetur in capite, ut dicitur, eisdem scolaribus, & successoribus suis dare possit, & etiam assignare, habendum & tenendum præfatis scolaribus & successoribus suis de nobis & hæredibus nostris in liberam & puram & perpetuam elemosinam in perpetuum; & eisdem scolaribus quod ipsi tam aulam quam advocationem prædictas a præfato Archiepiscopo recipere, & Ecclesiam illam appropriare, & eam sic appropriatam in proprios usus tenere possint sibi & successoribus suis prædictis, pro nobis & salute Regni nostri oraturi juxta ordinationem prædicti Archiepiscopi, de nobis & hæredibus nostris in liberam & puram & perpetuam elemosinam in perpetuum sicut prædictum est. Tenore præsentium similiter licentiam dedimus specialem, statuto de terris & tenementis ad manum mortuam non ponendis edito non obstante, Nolentes quod prædicti Archiepiscopus vel successores sui aut præfati scolares seu successores sui ratione præmissorum, seu statuti prædicti, aut pro eo quod dicta advocatio de nobis tenetur in capite, sicut prædictum est, per nos vel hæredes nostros Justitiarios, Escaetores, Vicecomites, aut alios ballivos seu ministros nostros quoscunque occasionentur, molestentur in aliquo seu graventur. Salvis tamen nobis & hæredibus nostris, ac aliis capitalibus Dominis feodi illius servitiis inde debitis & consuetis. In cujus rei Testimonium has literas nostras fieri fecimus patentes. Teste meipso apud WESTMONASTERIUM XX° die *Octobris* Anno regni nostri tricesimo quinto.

A. D. 1361.

N°. II.

N°. II.

Charta Fundationis Aulæ Cantuariensis, & *Donationis Manerii de* Wodeford Lincoln' *Diocesеos dictæ fundationi.*

SApientia Dei patris per uterum beatæ Virginis volens prodire in publicum sicut ætate proficere voluit sic gratiæ & sapientiæ suæ munera paulatim aliis proficiendo secundum processum ætatis suæ magis ac magis realiter ostendebat, ut alii qui ab ejus plenitudine fuerint particulariter sapientiam recepturi prius humiliter addiscerent & proficiendo crescerent in doctrina, posteaque quod sic didicerint aliis salubriter revelarent. Quia igitur per sapientiam sic non absque sudore & laboribus adquisitam reguntur regna & in justitia confoventur, Ecclesia militans germinat & sua diffundit tentoria: NOS SIMON permissione Divina *Cantuariensis* Archiepiscopus totius Angliæ primas & Apostolicæ sedis Legatus, ad hæc sepius revolventes intima cordis nostri, ac considerantes viros in omni scientia doctos & expertos in epidimis præteritis plurimum defecisse, paucissimosque propter defectum exhibitionis ad præsens insistere studio literarum, de magnificæ Trinitatis gratia, & meritis beati *Thomæ* martyris patroni nostri firmiter confidentes, de bonis nobis a Deo collatis Aulam quandam in Universitate *Oxon'* & nostræ provinciæ de consensu & licentia serenissimi principis Domini *Edwardi* Regis Angliæ illustris, in loco quem ad hoc nostris sumptibus comparavimus, construximus & fundavimus, quam pro duodenario studentium numero duximus ordinandum. In partem igitur dotis & sustentationis ipsius Collegii octo hospitia conductitia juxta situm loci in quo habitationem hujusmodi studentium assignavimus consistentia, *Ibid.*

quæ gravibus sumptibus nostris & expensis propterea specialiter adquisivimus per hanc Cartam nostram conferimus & donamus, & etiam assignamus: Maneriumque de WODEFORD *Lincoln'* Diocesèos ad perdilectum Nepotem nostrum *Willelmum* de *Islep* spectans cum omnibus suis pertinentiis eidem collegio procuravimus assignari. Datum apud MAGHFELD Idus *Aprilis* Anno Domini 1363 & nostræ Consecrationis XIIII.

Instrumentum præcedentis Cartæ.

Ibid. In Dei nomine AMEN. Per præsens publicum instrumentum omnibus innotescat, quod Anno ejusdem Domini MCCCLXIII. secundum computationem Ecclesiæ Anglicanæ, Indictione secunda pontificis sanctissimi in Christo patris & Domini Domini URBANI digna Dei providentia papæ Quinti Anno secundo, Mensis *Februarii* die quarto, coram Reverendo in Christo patre Domino SIMONE Dei gratia *Cant'* Archiepiscopo, totius Angliæ primate, & Apostolicæ sedis Legato, in Camerâ suâ infra Manerium suum apud CHERRYNG *Cant'* Diocesèos personaliter constituto, producta fuit, exhibita & lecta quædam carta ipsius patris sigillo mei notarii subscripto satis noto consignata, quam idem Dominus Archiepiscopus asseruit se fecisse, & contenta in eadem rata, grata & firma se habere velle perpetuis temporibus valiturum: Cujus quidem Cartæ tenor de verbo ad verbum sequitur in hæc verba. *Sapientia Dei patris per uterum beatæ Virginis volens prodire*, &c. Consecrationis XIIII Acta fuerunt hæc Anno indictionis Pontificiæ, mense, die & loco prædictis præsentibus venerabili in Christo patre Domino *Willelmo* Dei gratia Episcopo Roffensi, Magistris *Nicholao* de *Chaddesden* legum Doctore Canonico Ecclesiæ *Lichfieldensis* Cancellario dicti Domini Archiepiscopi, *Willelmo Tankerville* Rectore Ecclesiæ de *Lawfar London'*, *Johanne Barbo* Clerico *Roffensis* Diocesèos testibus ad præmissum rogatis.

Et

Et Ego *Richardus Wodelond* de Calceto Clericus *Cicestrensis* Diocesseos, notarius Apostolica auctoritate publicus, productioni, exhibitioni, & lecturæ Cartæ prædictæ assertioni & ratihabitioni dicti Domini Archiepiscopi ac omnibus & singulis prout superius scribuntur & recitantur una cum præfatis testibus interfui, eaque omnia & singula sic vidi fieri & audivi veramque copiam sive transcriptum ipsius Cartæ superius descriptæ aliis negotiis occupatus per alium scribi feci, & hic me subscripsi & signum meum apposui præsentibus consuetum.

Willelmi de Islep *confirmatio prædictæ Donationis Manerii de* Wodeford *Ibid.*

Sciant præsentes & futuri quod Ego *Willelmus* de *Islep* ad instantiam Domini mei Domini Simonis Dei gratia *Cant'* Archiepiscopi totius Angliæ primatis & Apostolicæ sedis Legati, dedi, concessi, & hac præsenti carta mea confirmavi Custodi & Clericis Aulæ Collegiatæ *Cant'* per ipsum Dominum meum in universitate *Oxon'* noviter fundatæ, Manerium meum quod habeo in *Wodeford* cum omnibus suis pertinentiis in Comitatu *Northampton*, habendum & tenendum prædictum Manerium cum omnibus suis terris, pratis, pascuis, pasturis, redditibus, homagiis, servitiis, stagnis, vivariis, aquis molendinis, gardinis, columbariis cum omnibus aliis suis pertinentiis prædictis, Custodi & Clericis & eorum successoribus in perpetuum tenendum de capitalibus Dominis feodi per servitia inde debita, & de Jure consueta. In cujus rei testimonium sigillum meum præsentibus apposui, his testibus, venerabili in Christo patre Domino *Willelmo* Dei gratia *Roffensi* Episcopo, Magistro *Nicholao* de *Chaddesden* Legum Doctore Cancellario, Domino *Johanne Waleys* milite, Dominis *Thoma* de *Wolton* seneschallo terrarum & *Willelmo Islep* cruciferario dicti Domini Archiepiscopi & multis aliis. Et ad majorem securitatem præmissorum Ego *Willelmus* de *Islep* supradictus præsentem cartam subscriptione

&

& signi appositione Magistri *Richardi Wodeland* Clerici Notarii auctoritate Apostolica publici ad requisitionem meam specialem feci & obtinui communiri. Datum apud *Maghefeld* quarto die Mensis *Junii* Anno Domini Millesimo CCCLXIII. & Anno Regni Regis tertii post conquestum XXXVII.

Et ego *Richardus Wodeland* de calceto Clericus *Cicestrensis* Dioceseos Notarius Apostolica auctoritate publicus dationi, & confirmationi, & concessioni prædictis, & sigilli appositioni cartæ prædictæ una cum suprascriptis testibus, loco, die, mense & anno Domini supradictis, indictione prima pontificis sanctissimi in Christo patris & Domini Domini *Urbani* Digna Dei providentia papæ quinti Anno primo, præsens interfui & præfatum *Willelmum* de *Islep* dictam cartam perlegere audivi, & ad rogatum dicti *Willelmi* hic me subscripsi, & signum meum apposui præsentibus consuetum in testimonium præmissorum.

N°. III.

Historia & Anti. Oxon. p. 184. *Ex Registro* Islep *in Archivis* Lambethanis. fol. 306.

Instrumentum Collationis Johannis de Wyclyve *Guardianatui Aulæ* Cantuariensis *in Universitate* Oxoniæ.

SIMON, *&c.* Dilecto filio Magistro *Johanni* de *Wyclyve* SALUTEM. Ad vitæ tuæ & conversationis laudabilis honestatem, literarumque scientiam, quibus personam tuam in artibus magistratam Altissimus insignivit, mentis nostræ oculos dirigentes, ac de tuis fidelitate, circumspectione, & industria plurimum confidentes, in custodem Aulæ nostræ *Cantuar'* per nos noviter *Oxoniæ* fundatæ te præficimus, tibique curam & admi-

administrationem custodiæ hujusmodi incumbentes juxta ordinationem nostram in hac parte committimus per præsentes, reservata nobis receptione juramenti corporalis per te nobis præstandi debiti in hac parte. Dat' apud *Magbefeld* V° Idus *Decemb'* Anno Domini MCCCLXV. & nostræ xvi.

N°. IV.

Johannes de *Radyngate* Monachus Cant' factus est Custos Aulæ *Cant' Oxon'* a *Simone Langham* Archiepiscopo *Cant'* Anno 1367° II Cal'. *Apr.* Mandatum tamen revocatum est ab Arch° X Cal' *Maii* sequentis & *Henricus* de *Wodhull* monachus *Cant'* factus Custos directo ad *Joannem Wycliff* & cæteros scolares Aulæ *Cant'* mandato ut obedirent ei. *Regist.* Langham. fol. 98.

N°. V.

Mandatum Apostolicum ad exequendam sententiam Cardinalis Andruyni *contra* Wiclyffum.

URBANUS Episcopus servus servorum Dei, venerabili fratri Episcopo *Londoniensi*, & dilectis filiis Abbati Monasterii sancti Albani, *Lincoln'* Dioceseos, ac Archidiacono *Oxon'* in Ecclesia *Lincoln'* Salutem & Apostolicam benedictionem. Petitio dilectorum filiorum prioris & Capituli *Cant'* Ecclesiæ ordinis Sancti Benedicti nobis exhibita continebat quod licet Collegium *Aulæ Cant'* MS. in Bib. *Lamb.* N°. 104. fol.

Cant' nuncupatum scholarum Universitatis *Oxon' Lincoln'* Dioces. in quo quidem Collegio nonnulli Clerici & scolares esse consueverant, per unum ex Monachis dictæ Ecclesiæ qui Custos dicti Collegii esse tres alios Monachos dictæ Ecclesiæ secum habere debet, prout in ipsius Collegii fundatione extitit Canonice ordinatum; regi debent: Tamen dilecti filii *Johannes* de *Wyclyff*, *Willelmus Selbi*, *Willelmus Middleworth*, *Richardus Benger*, Clerici *Eboracensis*, *Saresburiensis* & *Oxon'* Diocesèos false asserentes dictum Collegium per Clericos seculares regi debere, dictumque *Johannem* fore Custodem Collegii supradicti, ac *Henricum* de *Wodehall* Monachum dictæ *Cant'* Ecclesiæ ac custodem dicti Collegii, ac nonnullos Monachos dictæ Ecclesiæ cum præfato *Henrico* in dicto collegio commorantes de ipso Collegio exclusserunt, ipsosque Collegio ipsis ac bonis inibi existentibus in quorum possessione iidem *Henricus* & alii Monachi existebant, spoliarunt, & nonnulla alia in ipsorum Monachorum præjudicium acceptarunt, nec non omnia bona dicti Collegii occuparant, propter quod dilectus filius noster *Simon* t' t' sancti Sixti Presbyter Cardinalis tunc Archiepiscopus *Cant'* videns & prospiciens hujusmodi bona dicti collegii per dictum *Johannem* & alios Clericos supradictos qui ipsius *Johannis* consortes erant dissipari, fructus parochialis Ecclesiæ de pageham *Cicestrens'* Dioc' sub Jurisdictione Archiep' *Cant'* pro tempore existentis, consistentis sequestrari fecit, ortaque propterea inter *Johannem* de *Wyclyff* et ejus consortes ex una parte & dictum Cardinalem super præmissis & eorum occasione ex altera, materiâ quæstionis. Nos tamen hujusmodi cum partes ipsæ in Romana Curia sufficienter præsentes existerent, bonæ memoriæ *Andruyno* t' t' sancti Marcelli presbytero Cardinali ad earum partium instantiam audiendam commisimus, & sine debito terminandam. Et quod idem *Andruynus* Cardinalis prout ei melius & utilius pro statu dicti Collegii videretur expedire posset a dicto Collegio Clericos

ricos seculares amovere, vel si ei utiliùs videretur pro Collegio supradicto religiosos supradictos ab ipso Collegio auctoritate prædicta amovere, ita quod unicum & solum Collegium regularium vel secularium remaneret, cum potestate etiam in dicta causa simplicirer, & de plano, ac sine strepitu & figura judicii procedendi. Coram quo Magistris *Richardo Bangero* procuratore *Johannis* & ejus consortium 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 *Simone* Cardinale ac Priore & 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 exhibuit in causa supradicta. Postmodum vero nos eidem *Andruyno* Card. commisimus ut in causa hujusmodi sola facti veritate inspecta procedere, etiam terminis secundum stilum palatii Apostolici servari consuetis non servatis, postmodum vero præfatus *Rogerus* coram eodem *Andruyno* Card' in judicio comparens nonnullas positiones & articulos quandam petitionem summariam in eorum fine continentes pro parte sua tradidit in causa supradicta, ac deinde cum generales vacationes in dicta Curia de mandato nostro inditæ fuissent, Nos eidem *Andruyno* Cardinali commisimus ut in causa hujusmodi procedere & partes ipsas per suas literas portis Ecclesiæ *Viterbiensis* affigendas citare posset quociens opus esset, non obstantibus vacationibus supradictis. Idemque *Andruynus* Cardinalis ad ipsius *Rogerii* instantiam præfatum *Johannem Wycliff* & ejus consortes, cum dictus *Richardus* procurator in dicta curia diligenter perquisitus reperiri non posset per suas certi tenoris literas portis dictæ Ecclesiæ

Viter-

Viterbiensis affixas ad producendum & ad produci videndum omnia jura & munimenta quibus partes ipsæ vellent in causa hujusmodi uti, citari fecit ad certum peremptorium terminum competentem in quo præfatus *Rogerus* coram eodem *Andruyno* Cardinali in judicio comparens prædictorum citatorum non comparentium contumaciam actitavit & in ejus contumaciam nonnullas literas autenticas instrumenta publica & alia jura & munimenta quibus pro parte sua in hujusmodi causa voluit uti produxit, idemque *Andruynus* Cardinalis ad ipsius *Rogeri* instantiam prædictum *Richardum* tunc in prædicta curia repertum ad dicendum contra eadem producta quidquid vellet per porterium suum juratum citari fecit ad certum peremptorium terminum competentem, in quo præfatus *Rogerus* coram eodem *Andruyno* Cardinali in judicio comparens prædicti *Ricardi* non comparentis contumaciam accentuavit, præfatusque *Andruynus* Cardinalis ad dicti *Rogeri* instantiam prædictum *Ricardum* ad concludendum & concludi videndum in causa hujusmodi vel dicendum causam rationabilem quare in ea concludi non deberet, per porterium suum 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 præfatis Dominis suis sufficiens mandatum habebat coram eodem *Andruyno* Cardinali in judicio comparente, & dicti *Ricardi* non comparentis contumaciam actitante, & in ejus contumaciam in hujusmodi causa concludi petente, supradictus *Andruynus* Cardinalis reputans eundem *Richardum* quoad hoc, prout erat merito contumaciæ in ejus contumaciam cum dicto *Johanne Cheyne* in hujusmodi causa concludente, conclusit & habuit pro concluso. Subsequenter verò præfatus *Andruynus* Cardinalis prædictos *Johannem* de *Wyclyff* & ejus consortes, cum dictus *Richardus* procurator latitaret & diligenter perquisitus in præfata Curia reperiri non posset,

ad

ad suam in causa hujusmodi diffinitivam sententiam audiendam per suas certi tenoris literas portis dictæ Ecclesiæ *Viterbiensis* affixas citari fecit, ad competentem peremptoriam certam diem, in quo dicto *Rogero* coram eodem *Andruyno* Cardinali in judicio comparente, & dictorum citatorum non comparentium contumaciam accusante, & in eorum contumaciam sententiam ipsam ferri petente, memoratus *Andruynus* Cardinalis reputans eosdem citatos quoad actum hujusmodi, prout erant merito contumaces in eorum contumaciam visis & diligenter inspectis omnibus & singulis actibus actitatis, habitis & productis in causa hujusmodi coram eo, ipsisque cum diligentia recensitis & examinatis, habito super his consilio cum peritis per suam diffinitivam sententiam ordinavit, pronunciavit, decrevit & declaravit solos Monachos prædictæ Ecclesiæ *Cant'* Secularibus exclusis debere in dicto Collegio, Aula [*Cantuar'*] nuncupato, perpetuò remanere, ac exclusionem & spoliationem contra prædictos Monachos per dictum *Johannem* de *Wyclyff* & ejus consortes prædictos attemptatas fuisse, & esse, temerarias, injustas & de facto præsumptas, easque in quantum de facto processerint, revocandas & irritandas fore, & quantum in eo fuit revocavit & irritavit. Et *Henricum* ac alios Monachos supradictos sicut præmittitur, spoliatos & de facto exclusos ad Collegium nec non omnia bona mobilia & immobilia supradicta restituendos & reintegrandos fore, ac restituit & reintegravit, nec non fructuum sequestrationem ad utilitatem dictorum Monachorum relaxavit. Et insuper *Johanni* de *Wyclyff* & ejus consortibus supradictis super præmissis perpetuum silentium imponendum fore & imposuit prout in instrumento publico inde confecto dilecti filii nostri *Bernardi* duodecim Apostolorum Presbyteri Cardinalis, cui nos præfato *Andruyno* Cardinali antequam instrumentum super hujusmodi sententiam confectum sigillasset vita functo, commisimus ut instrumentum sigillaret, sigillo munito

nito plenius dicitur contineri. Nos itaque dictorum Prioris & Capituli supplicationibus inclinati hujusmodi diffinitivam sententiam utpote proinde datam, ratam habentes & gratam, eamque autoritate Apostolica confirmantes discretioni vestræ per Apostolica scripta mandamus, quatenus vos vel duo aut unus vestrum per vos vel alium seu alios sententiam ipsam executioni debitè demandantes, eamque ubi & quando expedire videritis, auctoritate nostra solempniter publicantes *Henricum* & alios monachos prædictos ad dictum Collegium, Aula [*Cant'*] nuncupatum, nec non ejus bona mobilia & immobilia supradicta, amotis exinde dictis *Johanne* de *Wyclyff* & ejus consortibus prædictis, auctoritate nostra restituatis, & reintegretis, ac restitutos & reintegratos juxta illius exigentiam defendatis Contradictores per Censuram Ecclesiasticam appelacione postposita compescendo. Dat' *A. D.* 1370. *Viterbii* V Idus *Maii* Pontificatus nostri Anno octavo.

N° VI.

Regia pardonatio omnium Foris facturarum Aulæ Cantuarien' *& eidem pertinentium. & Confirmatio papalis sententiæ deprivationis* Wicliffe.

MS. in Bibl. Lamb. N°. 104. fol.

EDWARDUS Dei gratia Rex *Angliæ* & *Franciæ* & Dominus *Hiberniæ*: Omnibus ad quos præsentes literæ pervenerint *Salutem*. Sciatis quod cum nuper ut accepimus de gratia nostra speciali & ad devotam supplicationem *Simonis* tunc Archiepiscopi *Cant'*. qui de *Istep* cognominatus extiterat pie desiderantis incrementum salubre cleri nostri propter multiplicationem doctrinæ salutaris

per

per literas nostras patentes sub magno sigillo nostro concesserimus & licentiam dederimus pro nobis & hæredibus nostris quantum in nobis erat eidem Archiepiscopo quod ipse in Universitate *Oxon'* quandam Aulam sive Domum Aulam *Cant'* vulgariter & communiter vocitandam, in qua certus foret numerus scolarium tam Religiosorum quam Secularium actibus scolasticis insistentium, & Deo pro nobis & salute Regni nostri specialiter exorantium, secundum ordinationis formam inde per eundem Archiepiscopum super hoc faciendæ, suis sumptibus erigere possit & fundare, & eisdem scolaribus in perpetuum assignare, & in eventu quo Domus sive Aula sic fundata & scolares in ea assignati forent, advocationem Ecclesiæ de *Pageham* Jurisdictionis ipsius Archiepiscopi immediatæ, quæ quidem Ecclesia de advocatione propria ejusdem Archiepiscopi, ut de Jure suo Archiepiscopali extiterat, & quæ quidem Advocatio de nobis tenebatur in capite, ut dicebatur, eisdem scolaribus dare posse & etiam assignare habendum & tenendum præfatis scolaribus & successoribus suis de nobis & hæredibus nostris in liberam puram & perpetuam elemosinam in perpetuum, & eisdem scolaribus quod ipsi tam aulam quam advocationem prædictas a præfato Archiepiscopo recipere, & Ecclesiam illam appropriare, & eam sic appropriatam in proprios usus tenere possent sibi & successoribus suis prædictis pro nobis & salute regni nostri oraturi juxta ordinationem prædicti Archiepiscopi de nobis & hæredibus nostris in liberam puram & perpetuam elemosinam in perpetuum sicut prædictum est: Dictusque Archiepiscopus postmodum juxta dictam licentiam nostram quandam Aulam Collegiatam sub certo scolarium studentium numero in Universitate prædicta vocabulo *Aulæ Cantuariensis* erexerit, & fundaverit, certosque Monachos Ecclesiæ Christi *Cant'* unum videlicet Monachum Custodem Aulæ ejusdem, cæterosque scolares in eadem una cum certis aliis scolaribus secularibus in Aula

prædicta ordinaverit & constituerit, & eis Aulam illam, nec non Advocationem prædictam dederit & assignaverit eisdem Custodi & scolaribus & successoribus suis perpetuò possidendas, ipsique Custos & Scolares dictas Aulam & Advocationem à præfato Archiepiscopo receperint, ac Ecclesiam prædictam sibi & successoribus suis in proprios usus una cum Aula prædicta in perpetuum habendam appropriaverit, ac deinde *præter licentiam nostram supradictam* amotis omnino per prædictum Archiepiscopum dictis Custode & cæteris Monachis scolaribus videlicet Regularibus ab Aula prædicta, idem Archiepiscopus quendam scolarem Custodem dictæ Aulæ, ac cæteros omnes scolares in eadem scolares duntaxat constituerit eisdem Custodi & scolaribus secularibus duntaxat in proprios usus perpetuo possidendam dederit & assignaverit, ipsique Custos & scolares seculares duntaxat Aulam & Ecclesiam prædictam ex tunc continuatis temporibus durante vita præfati Archiepiscopi possederit tam fructus dictæ Ecclesiæ quam alia bona ad Aulam prædictam spectantia usibus suis propriis applicaverit, & demum defuncto dicto Archiepiscopo & Reverendo in Christo patre *Simone* t' t' sancti Sixti, Presbytero Cardinali tunc in Archiepiscopum *Cant'* consecrato Idem Archiepiscopus tunc Cardinalis fructus dictæ Ecclesiæ de *Pageham* sequestrari fecerit, ortaque præterea inter dictos Custodem & scholares seculares ex parte una & præfatum Cardinalem super præmissis, & eorum occasione ex altera materia contradictionis, appellationeque interpositâ, & habito inde processu, Romana Curia authoritate Apostolica videlicet felicis recordationis Domini *Urbani* papæ quinti per diffinitivam sententiam de facto ordinatum fuerit ibidem pronunciaverit, decreverit & declaraverit solos Monachos prædictæ *Cantuariensis* Ecclesiæ, secularibus exclusis, debere in dicto Collegio Aula nuncupato perpetuo remanere, nec non dictos Monachum Custodem ac alios Monachos

scolares

scolares sic de facto ut præmittitur a dicto 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 eosdem secularem Custodem & Scholares seculares post amotionem prædictam occupata restituendos & reintegrandos fore, ac jam Dilecti nobis in Christo Prior & Conventus Ecclesiæ Christi *Cant'* antedictæ virtute dictorum ordinationis, procurationis, decreti & declarationis auctoritate Apostolica factorum uti præmittitur, quendam, ut asseritur, commonachum suum ejusdem Ecclesiæ Christi Custodem dicti Collegii Aulæ nuncupati, ac certos alios Commonachos suos dictæ Ecclesiæ Christi scolares in eodem Collegio ordinaverint & constituerint, amotis dictis secularibus ab eodem penitus & exclusis, *contra formam licentiæ nostræ supradictæ.* Nos quanquam dicta advocatio Ecclesiæ de *Pagebam* per aliquem progenitorum nostrorum una cum aliquibus prædiis seu tenementis in dotationem, fundationem, seu alias in augmentationem Archiepiscopatus *Cantuariensis*, seu Ecclesiæ Christi *Cantuar'* antedictæ data, concessa seu assignata extiterat, volentes nihilominus ob devotionem sinceram quam ad dictam Ecclesiam Ecclesiæ Christi *Cant'* & beatum *Thomam* Martyrem quondam ejusdem Ecclesiæ Archiepiscopum, cujus corpus gloriose cathalogo sanctorum ascriptum quiescit honorabiliter in eadem, securitati tam dictorum Prioris & Conventus quam commonachorum suorum, quos ipsi Prior & Conventus Custodem dicti Collegii & Scholares in eodem jam, ut præmittitur, ordinarunt, & in futurum ordinaverint, provide de gratia nostra speciali & pro ducentis marcis quos dicti Prior & Conventus nobis solverunt in hanaperio nostro perdonavimus omnes transgressiones factas nec non foris facturam si qua dictæ Aulæ cum

pertinentiis & advocationis prædictæ virtute statuti de terris & tenementis ad manum mortuam non ponendis editi vel alias nobis intensa fuerit in hac parte, dictamque sententiam, ordinationem, pronuntiationem, decretum & declarationem auctoritate Apostolica factam, ut prædictum est, & executionem eorundem pro nobis & hæredibus nostris, quantum in nobis est, acceptamus, approbamus, ratificamus, & confirmamus, volentes & concedentes pro nobis & hæredibus nostris, quantum in nobis est, quod prædicti Custos & cæteri Scolares Regulares dicti Collegii Aulæ *Cant'* nuncupati Monachi dictæ Ecclesiæ Christi *Cant'* & eorum successores per prædictos Priorem & Conventum constituti, & per eosdem Priorem & Conventum & eorum successores constituendi, seu alias loco amovendorum substituendi, actibus scolasticis juxta ordinationem ipsorum Prioris & Conventus & successorum suorum religiose insistentes aulam prædictam, tenementaque in ipsa contenta cum pertinentiis, nec non Ecclesiam prædictam, & advocationem ejusdem in usus proprios ipsorum Custodis & scolarium Regularium teneant videlicet dictam aulam, & prædicta tenementa cum pertinentiis, quæ de nobis in burgagium tenentur, ut dicitur, de nobis & hæredibus nostris, ac aliis Capitalibus Dominis feodi per servitia inde debita & consueta, & dictas Ecclesiam & Advocationem de nobis & hæredibus nostris in liberam puram & perpetuam elemosinam ad orandum specialiter pro salute animæ nostræ & pro animabus progenitorum nostrorum ac Hæredum nostrorum in perpetuum sine occasione vel impedimento nostro vel Hæredum nostrorum, Justitiæ Estretorum viæ aut aliorum ballivorum, seu ministrorum nostrorum vel hæredum nostrorum quorumcunque statuto vel forisfactura prædictis aut dictis, dotationem, concessionem, seu assignationem advocationis prædictæ per aliquem Progenitorum nostrorum in dotationem, fundationem, vel alias in augmentationem Archiepiscopatus

piscopatus seu Ecclesiæ Christi prædictorum, seu dictam fundationem per præfatum *Simonem* de *Islep* 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 *Westm'* octavo die *Aprilis* Anno Regni nostri *Angliæ* quadragesimo sexto, Regni vero nostri *Franciæ* tricesimo tertio. *A. D.* 1372.

N°. VII.

Bulla papalis pro dispensatione cum statuto Universitatis Oxon' &c.

GREGORIUS Episcopus servus servorum Dei ad perpetuam rei memoriam. Apostolicæ servitutis nobis injunctæ desuper officium mentem nostram incitat & inducit, ut circa ea quæ statui prospero personarum sub religionis habitu Domino famulantium, ac litterarum studio Theologicæ facultatis insistentium oportuna fore conspicimus, operosis studiis intendamus. Oblata siquidem nobis pro parte dilectorum filiorum Custodis ac scolarium Monachorum collegii Domus aulæ *Cantuariensis* nuncupatæ studii *Oxon'* ordinis sancti Benedicti *Lincoln'* Diocesseos Petitionis series continebat, quod in ipso studio quoddam Statutum existit, quo cavetur expresse, ut nullus ibidem ad honorem Magisterii in Theologia assumatur, nisi prius rexerit in artium facultate & quod etiam de antiqua & approbata consuetudine hactenus pacifice observata in eodem studio nullus religiosus, cujuscunque ordinis existat, ad regendum admittatur in eadem universitate in artium *Ibid.*

facultate prædicta, propterea quod ipsi Custos & Scolares, quamvis sint in primitivis scientiis sufficienter instructi, ac alias ad hoc sufficientes & idonei ad hujusmodi Magisterii honorem in eadem Theologia recipiendum, minime admittuntur ibidem. Quare pro parte ipsorum custodis & Collegii nobis existit humiliter supplicatum, ut providere ipsis super hoc de benignitate Apostolica dignaremur. Nos igitur volentes eosdem Custodem & Collegium favore prosequi, graciose hujusmodi supplicationibus inclinati, volumus ac eisdem Custodi & Collegio Apostolica auctoritate concedimus, quod Custos & Scolares dicti Collegii qui sunt & erunt pro tempore, quamvis non rexerint in hujusmodi artium facultate, dummodo alias in primitivis scientiis sufficienter fuerint instructi, ac cursus suos fecerint in Theologica facultate, & per diligentem examinationem, juxta morem ipsius studii, sufficientes & idonei reperti extiterint ad Magisterium recipiendum in eadem, ad hujusmodi Magisterii honorem & docendi licentiam in ipsa Theologica facultate in studio supradicto; servatis tamen Constitutionibus Viennensis Consillii ac felicis recordationis Benedicti papæ XII prædecessoris nostri, & aliis solempnitatibus in talibus consuetis, sublato cujussibet difficultatis obstaculo, libere admittantur, non obstante statuto & consuetudine hujusmodi, etiamsi juramento, confirmatione Apostolica vel quacunque alia firmitate roborata existat, quæ alias in suo volumus robore permanere. Nulli ergo omnino hominum liceat hanc paginam nostræ voluntatis & concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare præsumpserit indignationem omnipotentis Dei & beatorum *Petri* & *Pauli* Apostolorum ejus se noverit incursurum. Datum Avinioni IV Non. *Decem-*
A. D. 1375. *bris* Pontificatus nostri Anno quinto.

N°. VIII.

Nº. VIII.

Pro Johanne *de* Wiclif *&* *aliis de potestatibus ad tractandum cum Nunciis Papæ.*

REX Universis ad quorum notitiam præsentes literæ pervenerint, *Salutem.*

Rimeri Fœdera To.VII. p. 41. An. 48. Edw. III. A. D. 1374.

Sciatis quod nos de fidelitate & circumspectione venerabilis Patris *Johannis* Episcopi *Bangoriensis*,

Ac fidelium nostrorum

Magistri *Johannis* de *Wiclif* sacræ Theologiæ prof.

Magistri *Johannis Guteri* Decani *Segobiensis*,

Magistri *Simonis* de *Multon* legum Doctoris,

Willelmi de *Burton* Militis,

Reberti Bealknap, &

Johannis de *Kenyngton*,

plenam fiduciam reportantes, ipsos ad partes transmarinas Ambassatores, Nuncios & Procuratores nostros speciales destinamus;

Dantes eisdem Ambassatoribus, Nunciis & procuratoribus, sex vel quinque eorum (quorum præfatum Episcopum unum esse volumus) auctoritatem, & potestatem, ac mandatum speciale tractandi & benigne ac caritative consulendi cum Nunciis & Ambassatoribus Domini summi Pontificis, super certis negotiis, pro quibus prælatos Episcopum & *Willelmum*, ac fratrem *Ughtredum* Monachum Dunolmensem, & Magistrum *Johannem* de *Shepeye* ad sedem Apostolicam nuper miseramus;

Et Relationem plenariam super hiis quæ inter eos tractata & consulta fuerint nobis & concilio nostro faciendi:

Ut ea quæ honorem sanctæ Ecclesiæ & Conservationem Jurium Coronæ nostræ, & Regni nostri Angliæ,

gliæ, concernere poterunt in ea parte intuitu Dei & ſanctæ ſedis Apoſtolicæ, feliciter expediantur, & debitum capiant complementum.

In cujus, *&c.*

Dat' apud *London'* viceſimo ſexto die *Julii.*

N°. IX.

Bulla Gregorii XI. *miſſa* Oxonii *ſtudio;*

Walſingham *Hiſto. Angliæ.* p. 201.

GREGORIUS Epiſcopus ſervus ſervorum Dei, dilectis filiis CANCELLARIO & Univerſitati ſtudii *Oxonienſis*, *Lincoln'* diœc. Salutem, & apoſtolicam benedictionem. Mirari cogimur & dolere, quod vos propter gratias & privilegia veſtra, ſtudio *Oxonienſi* ab Apoſtolica ſede conceſſa, & propter ſcientiam ſcripturarum, in quarum pelago fœlici remigio (dante Domino) navigatis, tanquam pugiles & propugnatores orthodoxæ fidei (ſine qua ſalus animarum non provenit) eſſe deberetis, lollium inter purum triticum campi glorioſi ſtudii veſtri prædicti per quandam deſidiam & ignaviam permittitis pullulare, & quod eſt pernicioſius etiam adolere, nec circa extirpationem hujus lollii (ſicut nuper apud nos inſonuit) curam aliquam adhibetis, non ſine clari nominis obfuſcatione, & animarum veſtrarum periculo, & contemptu Eccleſiæ Romanæ, & memoratæ fidei detrimento. Et quod nos torquet acerbius, prius de incremento lollii prædicti ſentitur in *Roma*, quam in *Anglia*, ubi tamen extirpationis remedium apponeretur. Multorum ſiquidem fide dignorum inſinuatione admodum dolentium noſtris eſt auribus intimatum, JOHANNEM WYCKLEF Rectorem Eccleſiæ de *Luttleworth Lincolnienſis* diœc. ſacræ paginæ profeſſorem, utinam non magiſtrum errorum,

rum,

rum, in illam detestabilem erupisse vecordiam, nonnullas propositiones & conclusiones erroneas & falsas, ac pravitate hæreseos sapientes, quæ statum totius Ecclesiæ, & etiam secularem policiam subvertere & enervare nituntur, quarumque aliquæ, licet quibusdam mutatis terminis, sentire videntur perversas Opiniones & doctrinam indoctam damnatæ memoriæ *Marculii* de *Padua* & *Johannis* de *Gandavo*, quorumlibet per fœlicis recordations *Johannem* Papam XXII Prædecessorem nostrum reprobatus extitit & damnatus, in regno *Angliæ* nempe glorioso potentia & copia facultatum, sed gloriosiore pietate fidei rutilante, sacræ paginæ claritate consueto viros producere, divinarum scripturarum recta scientia illustratos, morum gravitate maturos, devotione conspicuos, & catholicæ fidei defensores, dogmatizare, & publice prædicare, seu potius de virulento claustri sui pectore evomere non veretur, nonnullos Christi fideles earum respersione commaculans, & a fidei præfatæ recta semita in præcipitium perditionis abducens. Quare cum tam lethiferam pestem, cui si ejus non obstetur principiis & ipsa radicitus evellatur sero posset medicina parari quum per contagionem plurimos infecisset, noluimus prout nec velle debemus sub conniventia pertransire. Universitati vestræ per Apostolica scripta in virtute sanctæ obedientiæ, at sub pœna privationis omnium gratiarum, indulgentiarum, & privilegiorum vobis ac studio vestro à dicta sede concessorum, districtè præcipiendo mandamus, quatenus conclusiones & propositiones in bonis operibus & fide male sentientes, licet eas proponentes sub quadam verborum sive terminorum curiosa implicatione nitantur defendere, de cætero non permittatis asseri vel proponi: Dictumque *Johannem* authoritate nostra capiatis, seu capi faciatis, & ipsum venerabilibus fratribus nostris Archiepiscopo *Cantuar'* & Episcopo *Londoniensi*, aut eorum alteri sub fida custodia transmittatis. Contradictores quoque de dicto studio vestræ Jurisdictioni

nisdictioni subjectos, si qui forsan (quod Deus avertat) essent hujusmodi erroribus maculati, si in illis pertinaciter perstiterint, ad similem captionem & missionem, aliasque prout ad vos spectat, firmiter & sollicite procedatis, perinde vestram suppleturi diligentiam, hactenus in præmissis remissam, nostramque & dictæ sedis, præter divinæ retributionis præmium & meritum, gratiam & benevolentiam adepturi. Dat. *Romæ* apud sanctam *Mariam* majorem XI *Calendas Junii*, Pontificatus nostri Anno *septimo*.

N°. X.

Bulla Papalis missa Archiepiscopo Cantuar' *& Episcopo* Londoniensi *ad monendum regem & magnates* Angliæ, *ne prædicto* JOHANNI WYCLEF *faveant, vel adhæreant quovismodo.*

Ibid. p. 202. GREGORIUS servus servorum Dei, venerabilibus fratribus *Cantuar'* Archiepiscopo & Episcopo *Londoniensi* salutem, *&c.* Super periculosis admodum erroribus quarundam detestabilium propositionum & conclusionum ad enervationem totius ecclesiastici status tendentium, scriptas in schedula inclusa præsentibus. *Johannes Wycklef* *Lutterworth.* rector Ecclesiæ de *Luttleworth' Lincolniensis* dioc. dictus Theologiæ Professor, asseritur tam impiè quam temerè suscitasse, plenius vobis scribimus, per alias nostras patentes literas, quas cum præsentibus destinamus. VOLUMUS igitur & vestræ fraternitati mandamus quatenus clarissimum in Christo, EDWARDUM regem *Angliæ* illustrem, & dilectos filios nobiles viros natos dicti Regis, ac dilectam in Christo filiam nobilem mulierem *Johannam*

hannam principissam *Aquitaniæ* & *Walliæ*, & alios magnates de *Anglia* & consiliarios regis per vos & alios magistros & peritos in sacra pagina, non maculatos hujuscemodi erroribus, sed in fide sinceros & fervidos studeatis facere, plenarie informari, ac eis ostendi, quanta verecundia devoto regno *Angliæ* oriatur exinde, & quod non solum sunt ipsæ conclusiones erroneæ in fide, sed si bene advertantur, innuunt omnem destruere Politiam. Et requiratis eos strictissime, quod extirpationem tantorum errorum, pro reverentia Dei & Apostolicæ sedis & nostra, ipsorumque merito apud Deum & honorem seculo, tanquam Catholici principes & pugiles dictæ fidei, omni qua poterunt efficacia tribuant auxilium & favorem. Dat. *Romæ* apud sanctam *Mariam* majorem XI *Cal. Junii*, Pontificatus nostri Anno septimo.

N° XI.

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

VEnerabilibus fratribus Archiepiscopo *Cantuar'* & Episcopo *Londoniensi* salutem *&c.* Nuper per nos non sine gravi cordis turbatione, & plurium fide dignorum relatione, percepto quod *Johannes Wicklef* rector Ecclesiæ de *Luttleworth Lincolniensis* dioec. sacræ paginæ professor, utinam non magister errorum, in tam detestabilem vesaniam temere prorupit, quod nonnullas propositiones & conclusiones erroneas ac falsas & male in fide sonantes, quæ statum totius Ecclesiæ subvertere & enervare nituntur, quarumque aliquæ (quibusdam mutatis terminis) imitari videbantur perversas opiniones, & doctrinam indoctam damnatæ memoriæ

Ibid. p. 202.

moriæ *Marsilii* de *Padua*, & *Johannis* de *Gandavo*, quorumlibet per felicis recordationis *Johannem* Papam XXII prædecessorem nostrum reprobatus extitit & damnatus, non verebatur in regno *Angliæ* asserere, dogmatizare, & publicè prædicare, illis nonnullos Christi fideles maligne inficiens, ac a fide catholicâ (sine qua non est salus) faciens deviare. Nos attendentes quod tam perniciosum malum quod in plurimos serpere poterat, eorum animas lethali contagione necando, non debebamus, prout nec debemus sub dissimulatione transire, vobis per alias lireras nostras commisimus & mandavimus, ut vos vel alter vestrum de dictarum propositionum & conclusionum assertione, quarum copiam sub bulla nostra misimus interclusam, vos secretè informantes, si ita esse inveniretis, præfatum *Johannem* authoritate nostra capi & carceribus mancipari faceretis, eumque sub bona custodia teneretis in vinculis, donec à nobis super hac reciperetis aliud in mandatis, prout in dictis literis plenius continetur. Considerantes utique quod præfatus *Johannes* hujusmodi captionem & carcerationem forte præsentiens, posset (quod absit) perfugere, seu latitationis præsidio dictum nostrum mandatum in gravissimum fidei detrimentum eludere: Nos (ne tam damnabiles propositiones & conclusiones indiscussæ, & earum temerarius assertor impunitus remaneret in detrimentum gravissimum fidei prælibatæ) fraternitati vestræ per Apostolica scripta committimus & mandamus, quatenus vos vel alter vestrum per vos vel alium seu alios, præfatum *Johannem*, si per vos capi & incarcerari non possit, per edictum publicum proponendum in studio *Oxoniæ Lincolniensis* diœc. & aliis locis publicis, de quibus sit verisimilis conjectura, quod ad dicti *Johannis* notitiam pervenire valeat, & de quibus vos expedire videatur, ex parte nostra peremptorie monere & citare curetis, quod infra trium mensium spacium à die citationis hujusmodi in antea computandum, ubicunque tunc nos esse contigerit, compa-

comparere ac personaliter coram nobis super propositionibus & conclusionibus hujuscemodi responsurus, ac auditurus & facturus quicquid super eis duxerimus ordinandum, & ordo dictaverit rationis, prædicendo in hujusmodi citationis edicto, quod sive idem *Johannes* in hujusmodi termino comparuerit, sive non comparuerit, nos super præmissis, & contra eum usque ad debitam condemnationem ipsius inclusive procedemus, prout ejus demerita exigent, ac nobis secundum DEUM & conservationem fidei videbitur expedire. Volumus autem & præsentium tenore statuimus, quod prædicta citatio sic facta, provide præfatum *Johannem* arctet, ac si sibi personaliter insinuata & intimata fuisset, constitutione quacunque contraria non obstante. Diem vero citationis, & formam, & quicquid feceritis in prædictis, nobis per vestras literas sigillis munitas harum seriem continentes, fideliter & quam citius poteritis, intimare curetis. Dat' *Romæ* apud sanctam *Mariam* majorem XI Calendarum *Junii*, Pontificatus nostri Anno septimo.

N°. XII.

Bulla Papalis Archiepiscopo Cantuariensi, *&c. ad carcerandum* Johannem Wycklef, *& recipiendam ejus confessionem.*

VEnerabilibus fratribus Archiepiscopo *Cantuariensi* & Episcopo *Londoniensi* salutem, *&c.* Regnum Angliæ gloriosum nempe potentia & abundantia facultatum, sed gloriosius pietate fidei, & sacræ paginæ claritate coruscum, consuevit viros producere divinarum scripturarum rectâ scientiâ præditos, maturitate graves, devotione præclaros, & pugiles fidei orthodoxæ, & qui non solum proprios, sed alienos populos documentis instruebant verissimis, *Ibid.* p. 203.

verissimis, & in mandatorum Domini semitam dirigebant. Et sicut ex effectu contingentium temporis antiqui colligitur, dicti regni præsules in specula sollicitudinis positi, proprias excubias exercentes sollicite, non permittebant aliquod oriri erroneum, quod posset inficere oves suas, sed si oriretur zizania ex inimici hominis insperſione, illam protinus evellebant, crescebat assidue purum triticum in dominicum horreum inferendum. Sed (proh dolor) nunc apparet quod in ipso regno officio vigiles, negligentia vero desides, non circuunt civitatem, dum hostes ingrediuntur in eam, animarum thesaurum preciosissimum prædantur. Quorum latentes ingressus, & patentes aggressus, prius sentiuntur in *Roma* intercapedine longa remota, quam eis in *Anglia* resistatur. Sane plurium fide dignorum significatione admodum dolenter audivimus, quod *Johannes Wycklef* rector Ecclesiæ de *Luttleworth Lincolniensis* diœc. sacræ paginæ Professor, utinam non magister errorum, in illam detestabilem vesaniam dicitur temerè prorupisse, quod nonnullas propositiones & conclusiones erroneas & falsas in fide malè sonantes, quæ statum totius Ecclesiæ subvertere & enervare conantur, quarumque aliquæ, licet aliquibus quibusdam mutatis terminis, sentire videntur perversas opiniones & doctrinam indoctam damnatæ memoriæ *Marcilli* de *Padua*, & *Johannis* de *Ganduno*, quorumlibet per fœlicis recordationis *Johannem* Papam XXII prædecessorem nostrum reprobatus extitit & damnatus, non veretur in præfato regno asserere, dogmatizare, & publice prædicare, nonnullos Christi fideles eis maligne inficiens, ac à fide catholica (sine qua non est salus) faciens deviare, de quibus sic subortis, & non extirpatis, seu saltem eis nulla facta resistentia, quam sciamus, sed transactis seu tolleratis conniventibus oculis tam negligenter transeundo, non immerito deberetis rubore perfundi, verecundari, & in propriis conscientiis remorderi. Quare cum tam perniciosum malum, quod non præcisum seu radicitus

radicitus extirpatum serpere posset in plurimos in animabus eorum (quod absit) lethali contagione necandos, nolumus (sicut nec debemus) sub dissimulatione transire. Fraternitati vestræ per Apostolica scripta committimus & mandamus, quatenus receptis præsentibus, vos vel alter vestrum de dictarum propositionum & conclusionum assertione, quarum copiam vobis mittimus sub Bulla nostra inclusam, vos secrete informantes, si inveneritis ita esse, præfatum *Johannem* faciatis authoritate nostra capi, & carceribus mancipari, ejusque confessionem super eisdem propositionibus seu conclusionibus recipere studeatis, ac ipsam confessionem, & quæcunque dictus *Johannes* dixerit seu scripserit, super earundem propositionum & conclusionum inductione ac probatione, & quicquid feceritis in præmissis sub vestris sigillis clausa, & nemini revelata nobis per fidelem nuncium transmissuri, eundemque *Johannem* sub fideli custodia teneatis in vinculis, donec à nobis super hoc aliud receperitis in mandatis. Contradictores, *&c.* Invocato, *&c.* Non obstantibus fœlicis recordationis *Bonifacii* Papæ VIII Prædecessoris nostri constitutionibus, in quibus cavetur ne aliquis extra suam civitatem vel diœc. nisi in certis exceptis casibus, & in illis ultra unam dietam a fine suæ diœc. ad judicium evocetur, seu ne judices à sede apostolica deputati aliquos ultra unam dietam à fine suæ diœc. evocare præsumant, & de duabus dietis in consilio generali, ac expensionis & aliis privilegiis, constitutionibus, & literis apostolicis Prædicatorum, Minorum, & Hæremitarum sancti *Augustini*, & sanctæ *Mariæ* de monte *Carmeli*, & aliis quibuscunque mendicantium, vel aliis ordinibus & locis, aut specialibus personis seu capitulis & conventibus ipsorum generalibus vel specialibus, quorumcunque tenorum existant, necnon statutis & consuetudinibus eorundem ordinum, & locorum contrariis, per quæ effectus præsentium impediri valeat quomodolibet vel differri, etiamsi de eis eorumque totis tenoribus ac de verbo ad verbum

plena

plena & expressa mentio in nostris literis sit habenda, seu si *Johanni* prædicto vel quibusvis aliis communiter vel divisim à dicta sede sit indultum, quod personaliter capi, aut quod jus dici, suspendi, vel excommunicari non possint per literas Apostolicas non facientes plenam & expressam, ac de verbo ad verbum de indulto hujusmodi mentionem. Dat. *Romæ* apud S. *Mariam* majorem XI Cal. *Junii*, Anno 27.

N°. XIII.

Epistola Papæ ad Regem Edwardum III *ad exhibendum sui favoris & auxilii patrocinium Archiepiscopo* Cant' *& Episcopo* Londinensi *in prosecutione* Joannis Wicliffe.

Ibid. p. 204. CHarissimo in Christo Filio EDWARDO Regi *Angliæ* illustri, Salutem, *&c.* Regnum *Angliæ* quod Altissimus tuæ supposuit potestati, gloriosum nempe potentia & abundantia facultatum, sed gloriosius pietate fidei, & sacræ paginæ claritate coruscum, consuevit viros producere divinarum scripturarum recta scientia præditos, maturitate graves, devotione ferventes, &.catholicæ fidei defensores, qui non solum proprios, sed alienos populos præceptis salutaribus instruebant, dirigebantque in divinorum semitam mandatorum. Sed nuper cum ingenti cordis amaritudine plurimorum fide dignorum significatione percepimus, *Johannem* de *Wicklef* rectorem Ecclesiæ de *Luttleworth Lincoln'* diœcesis, sacræ paginæ professorem, utinam non magistrum errorum, in illam nefandam & abhominabilem prorupisse dementiam, quod nonnullas propositiones & conclusiones plenas erroribus, & manifestam hæresim continentes, quæ statum

ſtatum totius Eccleſiæ ſubvertere & enervare nituntur, quarumque aliquæ, licet quibuſdam mutatis terminis, ſentire videntur perverſas opiniones, & doctrinam indoctam damnatæ memoriæ *Marcilli* de *Padua* & *Johannis* de *Ganduno*, quorumlibet per ſœlicis recordationis *Johannem* Papam XXII prædeceſſorem noſtrum reprobatus extitit & damnatus, in dicto regno dogmatizare & publice prædicare, ſeu potius de virulento clauſtro ſui pectoris evomere non veretur, nonnullos Chriſti fideles earum reſperſione commaculans, & à præfatæ fidei recta ſemita in præcipitium perditionis abducens. Nos itaque tantum malum quod non præſciſum ſeu radicitùs extirpatum ſerpere poſſet in plurimos, in animabus eorum (quod abſit) læthali contagione necandos, nolentes prout nec velle ſine noſtræ morſu conſcientiæ poſſumus, conniventibus oculis, pertranſire, venerabilibus fratribus noſtris Archiepiſcopo *Cantuarienſi*, & Epiſcopo *Londinenſi* per litteras noſtras commiſimus & mandavimus, ut ipſi vel alter eorum, receptis per eos dictis noſtris literis, de dictarum propoſitionum & concluſionum aſſertione, quarum copiam eis ſub bullâ noſtra miſimus intercluſam, ſe informantes (ſi invenirent ita eſſe) facerent præfatum *Johannem* authoritate noſtra capi & carceribus mancipari, ejus confeſſionem ſuper eiſdem propoſitionibus ſeu concluſionibus recipere ſtuderent, ac ipſam confeſſionem & quæcunque dictus *Johannes* dixerit vel ſcripſerit ſuper earundem propoſitionum & concluſionum inductione & probatione, nobis per fidum nuncium tranſmittere non poſtponant. Cum itaque dicti Archiepiſcopus & Epiſcopus in proſecutione hujus negotii noſcantur favore & auxilio tuæ Celſitudinis indigere, Majeſtatem tuam quam & tui Progenitores incliti catholicæ fidei, cujus in hac parte res agitur, ſemper conſueverunt eſſe præcipui zelatores, requirimus & deprecamur attente quatenus ob reverentiam Dei, dictæ fidei, & Apoſtolicæ ſedis, & noſtrum intuitum digneris præfatis

Archiepiscopo & Episcopo, & aliis qui hujusmodi negotium persequentur, in ipsa prosecutione tui Favoris & Auxilii Patrocinium exhibere provide, præter humanæ laudis præconium, divinæ retributionis præmium, nostram & dictæ sedis adepturus benevolentiam ampliorem. Datæ *Romæ* apud Sanctam *Mariam* majorem XI *Cal. Junii*, Anno 7.

N°. XIV.

Mandatum auctoritate Apostolica pro informatione Magistri Johannis Wycliff; *& ad citandum eum.*

Spelman, Vol. I. p. 625.

SIMON permissione divina, &c. & *Willielmus* eadem permissione *Londonensis* Episcopus delegati à sede Apostolica cum illa clausulâ, *quatenus vos duo, aut unus vestrum, ad infra scripta specialiter deputati*, Dilecto pariter venerabilique Viro Cancellario Universitatis *Oxoniæ*, *Lincolniensis* Diocesis ejusve locum tenenti, Salutem in Domino & mandatis nostris ymo verius Apostolicis firmiter obedire. Literas sanctissimi in Christo Patris ac Domini nostri Domini GREGORII divina Providentia Papæ xi^mi^ super eo, quod *Johannes Wycliff* sacræ Paginæ Professor, Rectorque de *Litterworth* dictæ *Lincolniensis* Diocesis, in detestabilem vesaniam temere prorumpens, nonnullas propositiones & conclusiones erroneas ac falsas, & male in fide sonantes, quæ statum totius Ecclesiæ subvertere & enervare nituntur, non verebatur asserere, dogmatizare, & publicè prædicare; illis nonnullos Christi fideles maligne inficiens, ac à fide Catholica, sine qua non est Salus, faciens deviare, ut in dictis literis Apostolicis plenius est expressum; nos noveritis cum eâ qua decuit reverentiâ recepisse. Volentes igitur mandatis Apostolicis parere

parere pro viribus ut tenemur, vobis in virtute obedientiæ qua dictæ sedi tenemini committimus & mandamus firmiter injungentes, quatinus receptis per vos præsentibus, evocatis ad hoc etiam per vos sacræ Paginæ professoribus expertis, rectius & sanctius in fide Catholica sentientibus, verbis sophisticalibus terminorum curiosa implicatione penitus prætermissis, de dictarum propositionum & conclusionum assertione, quarum copia inferius inseritur, vos secrete informantes, de omni eo quod in præmissis inveniretis & sentieritis literis vestris clausis & sigillo vestro sigillatis, clarè, destinctè & apertè in omnibus & per omnia nos reddatis ut convenit certiores. Citetis insuper seu citari faciatis peremptoriè dictum *Johannem*, quod tricesimo die juridico post citationem sibi factam in Ecclesiâ sancti *Pauli London'* compareat personaliter coram nobis, seu aliis subdelegatis nostris sive Commissariis in hac parte, super conclusionibus & propositionibus hujusmodi responsurus ac auditurus, ulterius quoque facturus quicquid auctoritate Apostolica fieri debeat in hac parte, & ordo dictaverit rationis; prædicentes eidem, quod sive comparuerit in termino prædicto sive non, ulterius contra eum procedetur, prout literæ Apostolicæ in se exigunt & requirunt. Vobis insuper injungimus auctoritate prædictâ, quatinus literas Apostolicas in præsentiarum per nos vobis transmissas, sub pœnis in eisdem literis plenius expressatis, in omnibus & per omnia diligenter & fideliter exequamini, juxta vim, formam, & effectum earundem, certificantes nos aut dictos Commissarios nostros seu subdelegatos citerius quo fieri poterit, quid feceritis in præmissis per literas vestras patentes, harum & facti vestri serie m plenius continentes. Datæ apud *Oxonfordie* xv kalendarum *Januarii* Anno Domini 1377. & Translationis nostri *Simonis Cantuariensis* Archiepiscopi supradicti Anno tertio. *Decemb.* 18.

N° XV.

Conclusiones Magistri Joannis Wyclyff *contentæ in schedula inclusa literis Papalibus dat.* Junii 11. 1377.

humanum 1. TOtum genus *hominum concurrentium* citra Christum non habet potestatem simpliciter ordinandi, ut *Petrus* & omne genus suum dominetur politice imperpetuum super mundum.

2. Deus non potest dare homini pro se & heredibus suis imperpetuum civile dominium.

3. Cartæ humanitus adinventæ de hæreditate civili olim perpetua sunt impossibiles.

4. Quilibet existens in gratia gratificante finaliter nedum habet Jus, sed in re habet omnia Dei.

5. Homo potest solum ministratorie dare tam naturali filio quam imitationis in Schola Christi, tam temporale dominium quam æternum.

Deest apud Walsing. 6. Si Deus *est*, Domini temporales possunt legitime ac meritorie auferre bona fortunæ ab Ecclesiâ delinquente.

7. Nunquid Ecclesia est in tali statu vel non, non est meum discutere, sed dominorum temporalium examinare, & posito casu confidenter agere, & in pœna damnationis æternæ *ejus* temporalia auferre.

8. Scimus quod non est possibile, quod Vicarius Christi pure ex Bullis suis, vel ex illis cum voluntate & consensu suo & sui Collegii quenquam habilitet vel inhabilitet.

9. Non est possibile hominem excommunicari nisi prius & principaliter excommunicaretur a seipso.

10. Nemo ad sui deteriorationem excommunicatur, suspenditur, vel aliis censuris cruciatur, nisi in causa Dei.

11. Ma-

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, præcipue propter negationem temporalium, sed è contra.

13. Discipuli Christi non habent potestatem coactè exigere temporalia per censuras.

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

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

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

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

18. Sive Domini temporales, sive sancti Papæ, sive sancti, sive caput Ecclesiæ qui est Christus dotaverint Ecclesiam bonis fortunæ vel gratiæ, & excommunicaverint ejus temporalia auferentes, licet tamen propter conditionem implicitam delicto proportionabili eam temporalibus spoliare.

19. Ecclesiasticus ymo & Romanus Pontifex potest legitimè à subditis & laicis corripi, & etiam accusari.

Istæ fuerunt propositiones vel potius deliramenta sæpedicti *Johannis*, quæ ad aures domini apostolici pervenere. *Walsingham.*

N°. XVI.

N°. XVI.

Spelman Vol. II. p. 627. Ex MS. Hyperoo Bodl. 163.

Diffinitio facta per Cancellarium & Doctores Universitatis Oxonii, *de Sacramento Altaris contra opiniones* Wycliffianas: aliàs *Sententia* Willielmi *Cancellarii* Oxon' *contra* M. J. Wycliff *residentem in Cathedra.*

† Berton

WILLIELMUS de †BARTON Cancellarius Universitatis Oxon' Omnibus dicto Universitatis filiis ad quos presens nostrum mandatum pervenerit, *Salutem*, & mandatis nostris firmiter obedire. Ad nostrum non sine grandi displicentia pervenit auditum, quod cum * omnium heresium inventores, defensores, seu fautores, cum † perniciosis. eorum † perniciis dogmatibus sint per sacros Canones sententia majoris Excommunicationis damnabiliter involuti, & sic à cunctis Catholicis racionabiliter evitandi; Nonnulli tamen maligni spiritus repleti concilio in insaniam mentis producti, molientes * similiter unicam Domini * scilicet Sancte Ecclesie scindere unitatem, quasdam heresis olim ab Ecclesia solenniter condemnatas: Hiis diebus, proh dolor! innovant, & tam in ista Universitate ista quam extra publicè dogmatizant; duo inter alia sua documenta pestifera asserentes, primò, in Sacramento Altaris substantiam panis materialis & vini, quæ prius fuerunt ante consecrationem, post consecrationem realiter remanere. Secundò, quod execrabilius est auditu, in illo venerabili Sacramento non esse Corpus Christi & sanguinem essentialiter, nec substantialiter, nec etiam corporaliter, sed figurativè, seu tropicè, sic quod Christus non † presentia est ibi veraciter in suâ propriâ † persona corporali. Ex quibus documentis fides catholica periclitatur, devocio

devocio populi minoratur, & hec Universitas mater nostra non mediocriter diffamatur. Nos igitur advertentes quod assertiones hujusmodi * per * tempus * se deteriores haberent si diucius in hac Universitate sic conniventibus oculis tolerentur, convocavimus plures sacræ Theologiæ Doctores & Juris Canonici Professores quos periciores credidimus, & premissis assertionibus in eorum presentia patenter expositis ac diligenter discussis, tandem finaliter est compertum, & eorum * judiciis declaratum ipsas esse † errores atque determinationibus Ecclesiæ repugnantes, contradictoriasque earundem esse veritates Catholicas, & ex dictis sanctorum, & determinacionibus Ecclesie manifeste sequentes, videlicet quod per verba Sacramentalia a sacerdote rite prolata panis & Vinum in Altari in verum corpus Christi & sanguinem transubstantiantur seu substantialiter convertuntur, sic quod post consecrationem non remanent in illo venerabili Sacramento, Panis materialis & Vinum que prius secundum suas substantias seu naturas, sed * solum species eorundem, sub quibus speciebus verum corpus Christi & sanguis realiter continentur, non solum figurative seu tropice, sed essentialiter, substantialiter ac corporaliter, sic quod Christus est ibi veraciter in sua propria presencia corporali, Hoc credendum, hoc docendum, hoc contra omnes contradicentes viriliter defendendum. Hortamur igitur in Domino, & auctoritate nostra monemus primo, secundo & tertio, ac districtiùs inhibemus, pro prima monicione assignando unum diem; pro secundâ alium diem; & pro tertia monicione Canonicâ ac peremptoriâ unum alium diem, ne quis de cetero cujuscunque gradus, status aut conditionis existat, premissas duas assertiones erroneas aut earum alteram, in scolis † vel extra scolas in hac Universitate publice teneat, doceat * aut defendat sub pena incarcerationis, & suspencionis ab omni actu scolastico, ac eciam sub pena excommunicacionis majoris quam in omnes & singulos in hac parte rebelles & nostris monicionibus

* partus

* judicio

† erroneas

* secundum

† aut

* seu †

nicionibus non parentes, lapsis ipsis tribus diebus pro monicione canonica assignatis, mora, culpa & offensa precedentibus, & id fieri merito exigentibus ferimus in his scriptis, quorum omnium absoluciones, & absolvendi Potestatem, preterquam in mortis articulo, nobis & successoribus nostris specialiter reservamus.

Insuper ut homines quamvis non propter timorem late sententie * propter defectum audiencie a talibus doctrinis illicitis retrahantur, & eorum opiniones erronee sopiantur, eadem auctoritate qua prius monemus primò, secundò, † tertio, ac districcius inhibemus, ne quis de cetero aliquem publice docentem, tenentem, seu defendentem premissas duas asserciones erroneas aut earum alteram in scolis vel extra scolas in hac Universitate quovismodo audiat vel auscultet, sed statim sic docentem tanquam serpentem venenum pestiferum emittentem fugiat & abscedat, sub pena excommunicationis majoris, & omnes & singulos contravenientes non immerito fulminande & sub penis aliis superius annotatis.

* *adde* Saltem.

† *ad* &.

Nomina * Doctorum qui presenti decreto specialiter affuerunt, & eidem unanimiter consenserunt sunt hec.

* *insere* autem.

Magister *Johannes Lawndreyn* sacre pagine professor & secularis.

Magister *Henricus* † *Croupe* Abbas Monachus.

† *Gromp.*

Magister *Johannes Chesham* de ordine predicatorum.

Magister *Willielmus* * *Bruscombe* de eodem ordine.

* *Brustoumbe*

Magister *Johannes Schypton* de ordine Augustinorum.

Magister *Johannes Tyssington* de ordine Minorum.

Magister *Johannes Loveye* de ordine Carmelitarum.

Magister *Johannes* † *Wellys* Monachus de *Ramesey*.

† *Welles*

Magister *Johannes Wolverton* de ordine predicatorum.

Magister *Robertus* * *Rugge* S. pagine professor & secularis.

* *Rigge*

Magister

Magiſter *Joannes Moubray* Doctor in utroque Jure.

Magiſter *Joannes Gaſcoyngne* Doctor in Decretis.

Convocatis igitur prefatis Doctoribus † in eorum domum & plena deliberatione habitâ de premiſſis, ex omnium noſtrum unanimi concilio & aſſenſu, preſens mandatum emanare decrevimus. In quorum omnium ſingulorum teſtimonium, ſigillum officii † fecimus hiis apponi.

† ut eſt dictum.

† *inſ.* noſtri.

Iſta predicta condemnacio promulgata eſt publice in Jcolis Auguſtinentium *ipſo Magiſtro* Joanne *ſedente in Cathedra & determinante contrarium, ſed confuſus eſt iſta audita condempnacione. Sed tamen dixit quod nec Cancellarius nec aliquis de ſuis complicibus poterat ſuam ſententiam infringere, ſe in hoc oſtendens hereticum pertinacem. Sed poſt ad ſue hereſis majorem manifeſtacionem & ſue pertinacie oſtentacionem, alias publice a condempnacione Cancellarii & Judicio predicto appellavit, non ad Papam, vel ad Epiſcopum, vel ad Ordinarium Eccleſiaſticum: Sed hereticus adherens ſeculari poteſtati, in defenſionem ſui Erroris & Hereſis appellavit ad Regem* Ricardum, *volens per hoc ſe protegere regali poteſtate, quod non puniretur, vel emendaretur Eccleſiaſtica poteſtate. Et poſt appellationem advenit nobilis dominus, dux egregius & miles ſtrenuus, ſapienſque Conſiliarius, Dux* Lancaſtrie, *ſacre Eccleſie filius fidelis, prohibens Magiſtro predicto* Johanni *quod de cetero non loqueretur de iſta materia. Sed nec ipſe contemperans ſuo ordinario Cancellario, nec tam ſtrenuo Domino incepit Confeſſionem quandam facere, in qua continebatur omnis Error priſtinus, ſed ſecrecius ſub velamine vario verborum, in qua dixit ſuum conceptum, & viſus eſt ſuam ſententiam probare. Sed velut hereticus pertinax refutavit omnes Doctores de ſecundo Milliuario in materia de ſacramento Altaris,* & dixit, *omnes illos erraſſe preter* Berengarium *cujus opinio damnatur* de conſecrat. diſt. 2ª Ego *Berengarius, & ipſum & ſuos complices; dixit palam Sathanam ſolutum & poteſtatem habere in Magiſtro ſententiarum & in omnibus qui fidem Catholicam predicaverunt.* N°. * XVI.

N°. * XVI.

Confessio Magistri Johannis Wycclyff.

SEpe confessus sum & adhuc confiteor quod idem corpus Christi in numero quod fuit assumptum de Virgine, quod passum est in cruce, quod pro sancto triduo jacuit in sepulchro, quod tercia die resurrexit, quod post 40 dies ascendit in cœlum; & quod sedet perpetuò ad dextram Dei Patris; ipsum, inquam, idem corpus & eadem substantia est vere & realiter panis sacramentalis vel hostia consecrata quam fideles sentiunt in manibus sacerdotis, cujus probacio est quia Christus qui mentiri non potest sic asserit. Non tamen audeo dicere quod corpus Christi sit essentialiter, substantialiter, corporaliter vel ydemptice ille panis sicut corpus Christi extensum est ille panis: Sed ipsum corpus non est extense vel dimensionaliter ille panis. Credimus enim quod triplex 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 tercius est modus essendi sacramentalis quo corpus Christi singulariter in hostia consecrata, & sicut secundus modus perexigit primum; ita tercius modus secundum perexigit quia impossibile est prescitum carentem fide secundum justiciam presentem conficere. Qui ergo credit sive conficiat sive non conficiat manducavit, ut dicit Beatus *Augustinus* super *Joannem* Omelia 25. Et iste modus essendi spiritualis est verior in anima. Est eciam verior & realior quam prior modus essendi, vel

vel secundum membrum secundi modi essendi in hostia consecrata, cum sit per se causa illius modi vel efficiens 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 autorum numerus qui mentiri non potest dixit, hoc est corpus meum, & reliquit suis sacerdotibus virtutem similiter faciendi. Hoc autem totum ex fide scripturæ colligitur. Ideo Christus est speciallori modo in isto Sacramento quam in aliis. Cum sit simul veritas & figura, non est autem sic secundum alia sacramenta, patet iste miraculosus modus essendi sacramentalis. Cultores autem signorum nesciunt 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 cœlo sc. modus essendi substantialiter, corporaliter & dimensionaliter. Et grosse concipientes non intelligunt alium modum essendi naturalis substanciæ præter illos. Illi autem sunt valde indispositi ad concipiendum archana Eucharistie, & subtilitatem scripturæ. Ideo dico illis quod duo modi priores in substancia corporali coincidunt, non quod esse substantialiter consequitur corpus Christi secundum racionem qua corpus Christi. Modus autem essendi dimensionalis consequitur ad duos priores, sicut passio ad subjectum. Et quilibet istorum trium modorum erit realior & causa prior quam priores. Nullo alio istorum modorum trium est corpus Christi in Sacramento sed in cœlo: Quia tum feret 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 superiùs. Et ita conceditur quod Corpus Christi est substancia corporalis in hostia consecrata. Sic isto tercio modo in istà hostia secundum racionem qua est ista hostia, sed non

secundum

secundum rationem qua corpus Christi. Et ita conceditur quod corpus Christi est quantumcunque varie quantificatum ibi cum sit quelibet pars quantitativa illius hostie, & tum non quantificatur aliqua hujusmodi quantitate, & sic est varie magnum in diversis partibus illius hostie, sed non in se formaliter magnum, aliqua tali magnitudine. Sed multi mussitant super isto quod sequitur ex ista sentencia quod corpus Christi non sit in Eukaristia aliter quam in signo, sic autem est in ymagine crucifixi. Hic dicunt fideles quod corpus Christi non est in celo vel in humanitate assumpta aliter quam in signo, est tamen ibi aliter quam ut in signo. Nam Sacramentum in quantum hujusmodi est signum, & humanitas est signum, cum *Luce* 2do dicitur *quod positus est hic in ruinam & in resurrectionem multorum & in signum cui contradicetur.* Et secunda pars conclusionis patet ex hoc quod alius est modus essendi signum corporis Christi, & alius modus essendi vere & realiter virtute verborum domini corporis Christi. Conceditur tamen quod isti duo modi inseparabiliter comitantur. Hoc tamen signum infinitum est prestancius quam signa corporis Christi in lege veteri, vel ymagines in lege nova, cum sit simul veritas & figura. Intelligo autem dicta mea in ista materia, secundum logicam scripture, nec non secundum logicam sanctorum doctorum & decreti Romane Ecclesie. Quos suppono prudenter fuisse locutos. Non enim valet scandalizare totam Romanam Ecclesiam quum dicit panem & vinum esse post consecrationem, corpus & sanguinem Jesu Christi, & non obstante errore glossomium ista fides mansit continue in Ecclesia eciam apud laicos. Cum ergo fidelis non obtaret comedere corporaliter sed spiritualiter corpus Christi, patet quod omnis sciens aptavit illum modum spiritualem essendi corporis sui cum hostia que debet comedi a fideli: Alium autem modum essendi cum foret superfluus abstrahebat. Unde infideles murmurant cum illis qui abierunt retrorsum dicentes,

Durus

Durus est hic sermo, cum corpus sit corporaliter comedendum, vel cum illis observatoribus legalium legis veteris qui non putant esse prestanciorem gradum in signo Eucaristie quam fuit in signis legis veteris, vel quam est in signis humanitus institutis. Et hii fingunt quod accidens potest fieri corpus Christi, & quod melius & planius dixisset Christus hoc accidens sine subjecto significat corpus meum. Utraque autem istarum sectarum ex ignorancia graduum in signis est infideli deterior. Teneamus ergo quod virtute verborum Christi Panis iste fit & est miraculose corpus Christi ultra possibilitatem signi ad hoc humanitùs instituti. Veruntamen ista unitas vel unio sive accepcio non attingit ad unitatem ydempticam numeralem vel unionem ypostaticam, sed creditur quod sic immediate post illam, & sic accidencia corporalia corporis Christi ut quantitates corporales corporis Christi videntur non multiplicati comitantur ad corpus Christi in hostia, & per idem nec alia accidencia respectiva que fundantur in istis quod omnia ista accidencia perexigunt esse corporale subjecti sui ubicunque fuerint. Ut si hic sic septipedalitas color vel substancia corporalis corporis Christi tunc hic est quod corpus Christi est septipedale coloratum & corporaliter glorificatum, & per consequens Christus habet hic existenciam corporalem, quod cum sit falsum negandum est talia accidentia secundum conditiones materiales multiplicari comitantur ad corpus Christi in hostiâ consecratâ. Partes autem quantitative corporis Christi habent esse spirituale in hostia, immo habent esse sacramentale ibidem, cum sunt quodammodo quelibet pars quantitativa istius hostie, & multo magis multiplicatur anima Christi per hostiam secundum quoddam esse spirituale quam est illud esse quod habet in corpore Christi in cœlo. Et causa hujus multiplicacionis anime Christi est quod ipsa est principalius ipso corpore persona verbi. Qualitates autem immateriales quæ subjectantur in anima Christi multiplicantur cum ipsa per hostiam,

ut

ut scientia, justicia & alie virtutes anime Christi que non requirunt pre-existentiam corporalem Christi ubicunque fuerint. Ipse enim fuerunt cum ipso, quia cum ejus anima in inferno. Sicut ergo per totam hostiam est Christus virtuosus; sic est per illam virtus Christi. Unde Autor *de divinis officiis* quod propter esse spirituale corporis Christi in hostia, est ibi concomitancia Angelorum, quia tamen sophisticari potest ista oblacio ex defectu potestatis fidei, & verborum presbyteri ideo
* Sic MS. * me ti religiosi adorant conditionaliter hanc hostiam & in corpore Christi quod est substancialiter & inestabiliter quietati. Sed ydiote remurmorant querentes quomodo corpus est ille panis sanctus
† Sic MS. cum non † sint idem secundum substanciam vel naturam? Sed ipsos oportet addiscere fidem de incarnacione, quomodo due substancie vel nature valde differentes sunt idem suppositum & tamen non sunt eedem, quia utraque earum est Christus & tunc possunt a posse non ascendere ad cognoscendum istam miraculosam unionem servata utraque natura non ydemptifica verbo Dei. Sed oportet eos cognoscere gradus in signis, & deposcere infundabilem blasphemiam de fictis miraculis ascendentis, & credere virtutem verborum Christi, & tunc pos-
* Sic MS. for. bene. sunt cognoscere quomodo ille panis est * in. miraculose, vere, realiter, spiritualiter, virtualiter, & sacramentaliter corpus Christi. Sed grossi non contentantur de istis modis, sed exigunt quod panis ille vel saltem per ipsum fit substancialiter & corporaliter corpus Christi. Sic enim volunt zelos blasphemorum Christum comedere sed non possunt. Adducitur autem super hoc testimonium *Hugonis* de *Sancto Victore* libro 2° *de Sacramentis* parte 8. cap. 7. Quemadmodum species illic cernitur res vel substantia ibi esse non creditur: Sic res ibi veraciter & substancialiter presens creditur cujus species non cernitur. Exemplum ad illum Doctorem patet, quia ille subtiliter inculcat catholicam sententiam supradictam, vult enim quod species sencibiliter

biliter cernitur ibi, & quod ista species sit essenci-aliter panis & vinum quod eciam cernitur licet per accidens, ideo sepe vocat ipsum panem & vinum, que sunt alimenta solita & principalis substancia alimenti ut patet in dicto cap. & cap. sequenti. Ibidem autem dicit panem dicit habere rem vel substanciam que creditur non ibi cernitur, cum sit corpus Christi. Sed pro isto adverbio substanci-aliter notandum quodcunque sumitur simpliciter pro modo substancie sic quod idem sit corpus Christi esse ibi substantialiter, & esse ibi modo substancie. Et sic loquitur *Hugo*. Quandoque superaddit reduplicative racionem corporis in quantum talis substancia. Et sic proprie intelligo ego adverbia. Unde eodem cap. dicitur quod corporaliter secundum corporis & sanguinis Christi virtutem Christum sumimus in altari. Quod oportet sic intelligi quod spiritualiter sumimus carnem Christi. Et iste est verus modus corporis licet non sit modus consequens corpus in quantum corpus. Quia *Joannis 6.* dicit Christus, *Caro non prodest quicquam*. Cum nec sentencia carnalis, nec manducacio corporalis corporis Domini quicquam prodest. Nam insensibiliter sumitur quantum ad formam corporis sui, ut dicit doctor cap. 9. ejusdem partis, sed visibiliter quoad substanciam sacramenti. Unde talis equivocacio facta est in adverbiis ad excellenciam Eukaristie super figuras legis veteris declarandam. Nostra autem locucio est propria, quia aliter oporteret concedere quod esse substancialiter sit esse accidentaliter; esse corporaliter, sit esse spiritualiter; esse carnaliter sit esse virtualiter; & esse dimensive sit esse multiplicative; & periret modo non distinccio. Sicut ergo conceditur quod corpus Christi cernitur vel tenetur in symbolis, vel in hostia & sentitur, quod tamen non sic * mo' quia non secundum naturam corporis Christi vel in quantum ipsum corpus. Sic conceditur quod corpus Christi est in hostia modo accidentali substancie quia modo spirituali & sacramentali presupponentes

* *Sic MS.*

tres

tres alios modos realiores ipsius corporis existere causative: Sic autem non fuit in figuris legis veteris, vel in figuris legis nostre humanitus institutis. Et sic possunt distingui modus prior quo est in celo, & modus posterior quo est in sacramento. Sic autem in tribus discrepamus a sectis signorum. Primo in hoc quod ponimus venerabile sacramentum altaris esse naturaliter panem & vinum, sed sacramentaliter corpus Christi & sanguinem; sed secta contraria fingit ipsum esse vinum ignotum: Accidens sine substancia subjecta. Et ex ista radice erroris pullulant nimis multe varietates erroris. Nam secta nostra adorat sacramentum, non ut panis aut vini substanciam: Sed ut corpus Christi & sanguinem. Sed secta cultorum accidencium, ut credo, adorat hoc sacramentum non ut est accidens sine subjecto, sed ut est signum sacramentale corporis Christi & sanguinis. Signa autem cultus sui ostendunt quod adorant crucem & alias ymagines Ecclesie que habent minorem racionem adoracionis quam hoc venerabile sacramentum. Nam in quacunque substantia creata est deitas realius & substancialius quam corpus Christi est in hostia consecrata? Ideo nisi ipsa fuerit virtute verborum Christi corpus * sum. non est racio tante excellencie adorandum. Tercio secta nostra per equivocacionis detectionem, & aliarum fallaciarum tollit argucias adversancium, ut aliqua locuntur sancti de sacramento ut panis, & aliqua dicunt de isto non ut ydemptice, sed sacramentaliter corpus Christi. Sed secta adversariorum † inculpat difficultates inutiles, & fingit consequenter miracula de operacionibus accidentis. Sunt autem ex nostra sententia diffinicio summi judicis Domini nostri Jesu Christi qui in cena noctis sue tradicionis accepit panem in manibus suis, benedixit & fregit & manducare ex eo generaliter precepit, *Hoc*, inquit, *est corpus* meum. Cum autem daretur panis quem tociens replicavit pro nomine dandi & totum residuum * ppo. figt. illi qui mentiri non potest ipsum esse corpus suum: manifestum

* *Sic MS.*

† *f.* inculcat.

* proprio signavit.

manifestum est ex autoritate & dictis Christi, quod panis ille fuit sacramentaliter corpus suum. Adducantur autem septem testes ad testificandum Ecclesie judicis hujus sentenciam. Primus est beatus *Ignacius* Apostolis contemporaneus qui ab illis & cum illis * acce a Domino sensum suum, & recitat eum *Lincoluiensis* super Ecclesiastica ierarchia cap. 3. *Sacramentum*, inquit, *vel Eukaristia 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 ista creatura vitis usque in diem quo vobiscum bibam novum in regno patris mei. *Quam parte*, inquit sanctus, *invenimus calicem mixtum fuisse, quem obtulit, & vinum quem sanguinem suum dixit.* Tercius testis est Beatus *Ambrosius* in lib. suo *de sacramentis* & ponitur *de consecracione* dis. 2. cap. *Panis est in Altari. Quod erat panis, inquit, ante consecracionem jam corpus Christi post consecracionem. Quartus testis est Beatus Augustinus* in quodam sermone exponens illud *Luce* 34. *cognoverunt eum in fraccione panis: Non omnis panis*, inquit, *sed accipiens benediccionem* Christi *fit corpus* Christi. Et ponitur in Canone ubi supra. Quintus testis est Beatus *Jeromius* in epistola ad *Elvideam, 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 Romane Ecclesie, que sub *Nicolao* 2° & 114 Epist. * dectavit prudenter secundum rectam logicam que debet capi a tota Ecclesia quod panis & vinum que in altari ponuntur sunt post consecracionem non solum sacramentum, sed verum corpus & sanguis Domini nostri *Jesu Christi* ut patet in can. ubi supra. Septimus testis est usus Ecclesie que in canone misse habet *ut hec oblacio fiat nobis Corpus & Sanguis domini*

* *Sic MS.*

* *Sic MS.*

mini nostri Ihesu Christi. Illam autem Oblacionem vocat Ecclesia terrenam substanciam sicut patet in secreto medie misse Natalis Domini. Ista autem septem Testimonia sic inficiunt glossatores qui dicunt tacite omnia talia dicta sanctorum debere intelligi per suum contrarium, & sic negari finaliter cum scriptura. Penset itaque fidelis si sanum fuerit hereticare vel in hoc scandalizare hos testes & multos similes. Penset 2° quid tenderet ad honorem corporis Christi vel devocionem populi quod ipsum corpus dignissimum sit unum accidens sine subjecto, quod *Augustinus* dicit esse non posse, vel si est, est unum vel aliud abjectissimum in natura. Tunc inquam foret * Aug* * meus ut constat hereticus qui in epistola 14 ad *Bonifacium* de fide Ecclesie ita scribit. *Si*, inquit, *Sacramenta quandam similitudinem rerum earum quarum sacramenta sunt non haberent, omnino sacramenta non essent. Ex hac eciam similitudine plerumque jam ipsarum rerum nomina accipiunt. Sicut ergo secundum quendam modum sacramentum corporis* Christi *corpus* Christi *est, & sacramentum sanguinis* Christi, *sanguis* Christi *est, ita sacramentum fidei fides est.* Ubi planum est quod loquitur de Sacramento * sc^n^tico quod fingitur accidens sine subjecto. Sed que rogo similitudo ejus ad corpus Christi? Revera fructus illius demencie foret blasfemare in Deum, scandalizare Sanctos, & illudere Ecclesie per mendacia accidentis. Ad tantum quidem Testimonium Sanctorum per glosatores subvertitur, quod committo sensui equivoco quodcunque dictum eciam scripture non facit fidem. Postremo scribit *Hyllarius* ut recitatur inde *consecra* di. 2. *Corpus* Christi *quod sumitur de altari figura est dum panis & vinum extra videtur: Videas autem cum corpus & sanguis* Christi *in veritate interius creditur.* Ecce quam plane panis & vinum sunt hoc sacramentum, ut dicit decretum *Ego Berengarius.* Unde ad delegendum equivocacionem illius materie scribitur ibidem secundum verba *Jeronimi, De hac quidem hostia que in*

** Sic MS.*

* Sic MS.*

in Christi *commemoracione mirabiliter fit, edere licet.* Ubi planum est quod loquitur de esu corporali & distinguit inter has duas hostias secundum sui substancias vel naturas. Licet panis iste sit secundum racionem alia quam sacramentum ipsum corpus, ut ipse sanctus dicit in Epistola ad *Elbideam*, ut recitatur superius. Et patet quam spissi cultores signorum sunt in materia ista heretici. Nedum quia imponunt heresim fidelibus qui elucidant istam fidem. Et accusacio de heresi obligat ad penam talionis, verum quia falsificant & sic negant Dominum *Jesum Christum*. Nam nihil debemus secundum fidem Evangelii Christo credere, si non asseruit panem quem cepit in manibus ac fregit, esse corpus suum: Sicut dicit *Augustinus* super † p. 66. *Si ego quicquam dixero, nolite ex hoc credere*; *sed si* Christus *dicit, ve qui non credit.* Hec debemus credere aliquem secundum Evangelium si non istum. Ideo ve generacioni adultere que plus credit testimonio *Innocencii* vel *Raymundi* quam sensui Evangelii capto a Testibus supradictis. Idem enim esset scandalizare illos in isto & imponere eis heresim ex perversione sensus scripture, precipue & iterum de ore perverso Apostate accumulantis super Ecclesiam Romanam mendacia quibus fingit quod Ecclesia posterior priori contraria correxit fidem quod sacramentum istud sit accidens sine subjecto, & non verus panis & vinum, ut dicit Evangelium cum decreto. Nam teste *Augustino* tale accidens sine subjecto non potest sacerdos conficere. Et tamen tantum magnificant sacerdotes *Baal*, mendaciter indubie juxta scolam patris sui, consecracionem hujus accidentis quod reputant missas alias indignas audiri, vel dissensientes suis mendaciis inhabiles alicubi graduari; sed credo quod finaliter veritas vincet eos.

† *Sic MS. for.* Psalmum.

N°. XVII.

Potestas Regia concessa Archiepiscopo & aliis Episcopis ad arestandum quoscunque prædicantes hæresin, seu sustinentes conclusiones damnatas. scili. Archiep. *Courtney* 1382.

Spelman. Vol. II. p. 628.

RICHARDUS Dei gratia Rex *Angliæ* & *Franciæ* & Dominus *Hibernia*, omnibus ad quos presentes literæ pervenerint SALUTEM; significante nobis venerabili patre WILLELMO Archiepiscopo *Cantuariensi*, totius *Angliæ* primate, per petitionem suam nobis exhibitam, plene concepimus intellectu, quod quam plures conclusiones sanæ doctrinæ obviantes & in fidei catholicæ Ecclesiæ sanctæ ac suæ provinciæ subversionem notorie redundantes in locis diversis infra provinciam prædictam fuerunt palam & publice licet damnabiliter prædicatæ; quarum quidem conclusionum quædam ut Hæreses, cæteræ vero ut Errores per Ecclesiam damnatæ, habitâ inde prius bonâ & maturâ deliberatione de communi consilio ipsius Archiepiscopi, suffraganeorum suorum, quam plurium in Theologiâ Doctorum, aliorumque Clericorum in sacris scripturis peritorum, fuerunt sententialiter & salubriter declaratæ. Super quo, supplicato nobis per ipsum Archiepiscopum, ut pro cohercione debitaque castigatione illorum, qui conclusiones prædictas extunc prædicare seu manutenere vellent animo obstinato, dignaremur opponere brachium Regiæ potestatis: NOS, zelo fidei Catholicæ cujus sumus & esse volumus defensores, in omnibus ut tenemur commoti, nolentesque sustinere hujusmodi Hæreses aut Errores infra terminos nostræ potestatis aliqualiter pullulari, præfato Archiepiscopo

chiepiscopo ejusque suffraganeis, ad omnes & singulos, qui dictas conclusiones sic damnatas prædicare, seu manutenere vellent, clam vel palam ubicunque inveniri possent arrestandos, & prisonis suis propriis, seu aliorum pro eorum beneplacito committendos, in eisdem detinendos, quousque ab errorum & hæresium pravitatibus resipiscant; vel de hujusmodi arestatis per nos vel consilium nostrum aliter foret provisum, auctoritatem & licentiam tenore præsentium concedimus & committimus speciales. Mandantes insuper & injungentes universis & singulis ligeis Ministris, & subditis nostris cujuscunque status seu conditionis fuerint, in fide & ligiancia quibus nobis tenentur, ne ipsi manutentoribus sive prædicatoribus dictarum conclusionum sic condemnatarum, aut eorum fautoribus faveant, consulant, aut auxilientur ullo modo, sub forisfacturâ omnium quæ nobis forisfacere poterint in eventu: sed potius præfato Archiepiscopo, ejusque suffraganeis, ac Ministris suis in executione præsentium pareant, obediant humiliter, & intendant: Sic quod debita & aperta publicatio adversus conclusiones prædictas, & earum manutentores, absque perturbatione fieri valeat, prout pro defensione & conservatione fidei catholicæ fuerit salubrius faciendum. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste meipso apud *Westm'* 12 die *Julii* Anno Regni nostri sexto.

N°. XVIII.

Dr. Wiclifffe's Letter of Excuse to Pope Urban VI.

Pibl. Bodl. MS.

I have joyfully to telle alle trew Men the Bileve that I hold, and * algatis to the Pope. For I suppose, that if any Faith be rightful and geven of God, the Pope will

* always

gladly conserve it: 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 Lawe. For I belève that JESU CHRIST that gaf in his own Persoun this Gospel is very GOD and very Mon, and be this it passes all other Lawes. I suppose over this, that the Pope be most oblishid to the keping of the Gospel among all Men that liven here. For the Pope is highest Vicar that CHRIST has here in Erth. For † Mozeness of CHRIST's Vicars is not measured by worldly Mozeness, bot by this, that this Vicar * sues moze CHRIST by vertuous Living: For thus teches the Gospel. That this is the Sentence of CHRIST and of his Gospel I take as Bileve; that CHRIST for Time that he walked here was most poze Mon of alle both in Spirit and in † Haveing; for CHRIST says that he had nohr for to rest his Heve on. And over this I take as Bileve, that no Mon schulde sue the Pope, ne no Saint that now is in Hevene, bot in * alsmyche as he sued CHRIST: For James and John errid, and Peter and Powl sinned. Of this I take as holesome Counseile, that the Pope leave his worldly Lordschip to worldly Lords, as CHRIST gaf him, and move speedily all his Clerks to do so: For thus did CHRIST, and taught thus his Disciplis, till the Fende had blynded this World. And if I erre in this Sentence I wsll mekely be amendid, hif by the Death, hif it be skilful, for that I hope were gode to me. And if I might †† traveile in my own Persoun, I wolde with GOD's Will go to the Pope. Bot [CHRIST] has nedid me to the contrary and taught me moze obeishe to GOD than to Mon. And I suppose of

† Greatness.

* follows

† Possessions

* as much

†† 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 Excuse.

our Pope that he will not be Antichriſt, and reverſe CHRIST in this Wirking to the contrary of CHRIST's Wille. For if he ſummons ageyns Reſoun by him or any of his, and purſue this unskilful Summoning, he is an open Antichriſt. And merciful entent excuſid not Petir that ne CHRIST * clepid him Sathanas: So blynd entent and wicked Conſeil excuſes not the Pope here, bot if he aske of trewe Preſtis that they traveille more than they may, 'tis not excuſed by Reſoun of GOD that ne he is Antichriſt. For our Bileve techis us that our bleſſid GOD ſuffrys us not to be temptyd more than we may; how ſchuld a Mon aske ſuch Service? And therefore pray we to GOD for our Pope Urban the † ſex that his old holy Entent be not quenchid by his Enemys. And CHRIST that may not lye ſeis that the Enemyes of a Mon be eſpecially his homelye * meinth, and this is † Soth of Men and Fendis.

* called

* ſixth.

* Family
† Truth

* * *

Nº. * XIX.

Dr. Wicliffe's Confeſſion concerning the Euchariſt.

Knyghton de event. col.

I Knowleche that the Sacrament of the Autar is very GODDUS Boddy in fourme of Brede: But it is in another Manner GODDUS Boddy then it is in Hevene. For in Hevene it is ſene fote, in Fourme and Figure of Fleſhe and Blode: But in the Sacrament, GODDUS Boddy is be Myracle of GOD in Fourme of Brede: And is he nouther of Sene Fote, ne in Mannes Figure, but as a Man leeves for to thenk the Kinde of an Ymage whether it be of Oke or of Aſhe, and ſettys his Thought in him in whom is the Ymage: So

So mychye moze schuld a Man leve to thenk on the Kynde of Bzede, but thenk upon CHRIST; foz his Body is the same Bzede that is the Sacramente of the Autere, and with alle Cleneſs, alle Devotion, and alle Charitye that GOD wolde gif him Wozschippe he CRIST, and then he receives GOD ghostly moze * meedfully than the Pzist that syngus the Malle in leſs Charity. Foz the bodely eryng ne pzostres nouth to Soule, but in † alsmykul as the Soule is fedde with Charity. This Sentence is pzovyde be CRIST that may nougt lye. Foz, as the Gospel says, CHRIST that Night that he was betrayede of Judas Scarioth he toke Bzede in hise Hondes, and bleſſde it, bzak it, and gaf it to hise Disciplus to ete. Foz he says and may not lye, this is my Body.

* beneficially.

† as much

N°. XIX. **

Cotton Bibl. Otho. A. 14. *Narratio de morte ſubitaneâ* Joannis Wyclyffe *ſcripta propria manu* Thomæ Gaſcoigne *qui olim Doctor erat ſacræ Theologiæ in academia* Oxonienſi.

Jeſu * Maria.

MAgiſter *Joannes Wicliff* Anglicus per dominum *Thomam Arundell* Epiſcopum *Cantuarienſem* fuit poſt mortem ſuam excommunicatus, & poſtea per Doctorem in ſacra Theologia *Oxoniæ*, ſci: Magiſtrum *Ricardum Flemmyng* Eboracenſis Dioceſeos & nunc Epiſcopum *Lincolnienſem* fuit exhumatus, & oſſa ejus combuſta, & cineres ejus in aqua juxta *Lyttyrwort* projecte fuerunt ex mandato Pape

Pape *Martini* V. Et iste *Wycleff* fuit paralyticus per duos annos ante mortem suam, & Anno Domini 1384 obiit in die sabbati in die Sancti *Sylvestri* in vigilia *Circumcisionis* Domini, & in eodem Anno sc. in die sanctorum *Innocentium* audiens missam in Ecclesia sua de *Lyttyrwort* circa elevationem Sacramenti Altaris decidit percussus magna paralisi & specialiter in linguâ, ita quod nec tunc, nec postea loqui potuit usque ad mortem suam. In introitu autem sui in Ecclesiam suam loquebatur, sed sic ut percussus paralysi in eadem die loqui non potuit, nec unquam postea loquebatur. Hæc dixit mihi Dominus *Joannes Horn* sacerdos octogenarius qui fuit sacerdos parochialis cum *Wiclyff* per duos annos usque ad diem mortis *Wiclyff*, & mihi juravit sic dicendo; sicut respondebo coram Deo, novi ista fuisse vera, & quia vidi testimonium perhibui.

Hoc ille dixit mihi doctori Gasco-igno *Anno Domini* 1441°.

Nº. XIX.

Why poor Priests have no Benefice.

SOme causes menen some poor Priestes to receive not Benefices. The First for Dread of Symony: the Second for Dread of mispending poor Mens Goods; the Third for Dread of letting of better Occupation that is more light or easy, more certaine and more profitable 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 vain Offices

MS. C.C.C. in *Cambridge* O. 161, 48.

Offices for fro Priests Life taught and enfamyled of CHRIST and his Apostles. So that commonly such Benefices comen not freely as CHRIST commandeth but rather for worldly Winning or Flattering or Praising and Thank of mighty Men and Lords, and not for Ableness of Running of GOD'S Law, and true Preching of the Gospel and Ensample of holy Life, and therefore commonly these Prelates and Receivers ben foulen with Symony that is cursed Heresie as GOD'S Law and Man's Law terhen openly, and many Saints and greate Marveile it is so now that sith St. Gregory seith in plein Law of the Church and other Books that such Men as desiren Benefices, shulden not have them, but Men that fleen them for Dread of Unableness of themselves and great Charge as did Moyses, Jerom, Austen, Gregory and holy Saints. And now who can taste renne to Rome, and bear Gold out of the Lond, and pay it for dead Lead, and a little Writing, and strive and plead and curse for Tithes and other temporal Profits that ben cleped with Antichrist's Clerks Rights of Holy Church shall have great Benefices of Cure of many Thouland Souls tho' he be unable of kunning of Holy Writte, not in Will to teche and preche to his Sujets but of cursed Life, and wicked Ensample of Pride, of Coveitise, Glotony, Leachery and other great Sins. But if there be any simple Man that desireth to live well, and teche truly GOD'S Law, and despise Pride and other Sins, both of Prelates and other Men, he shall ben holden an Hypocrite, a New Teacher, an Heretick, and not suffered to come to any Benefice. But if in any little poor Place to liven a poor Life, he shall be so pursued and slandred that he shall be put out by Miles, Cautels, Frauds and worldly Violence, and emprisoned, disgraced or brent if Antichrist's Clerks may for any Gold and cursed Lessings. And if Lords shulten present Clerks to Benefices,

ces, they wolen have commonly Gold in great Quantity, and holden these Curates in their worldly Office, and suffren the Wolves of Hell to stranglen Wens Souls, so that they have much Gold, and their Office don for nought, and their Chapels holden up for Vainglory or Hypocrisy, and yet they wolen not present a Clerk able of Kunning of God's Law, and good Life and holy Ensample to the People, but a Kitchyn Clerk, or a Penny Clerk, or wise in buildyng of Castles, or worldly Doing, tho he kunne not reade well his Sauter, and knoweth not the Commandments of God, ne Sacraments of holy Church. And yet some Lords to colsuren their Symony wole not take for themselves, but kenerchiefs for the Lady, or a Palfray or a Tun of Wine. And when some Lords wolden present a good Man and able for Love of God and Christen Souls, then some Ladies ben Means to have a Dancer, a Tripper on Tapits, or Hunter or Hawker, or a wild Player of Summers Gamenes, for flattering and Gifts going betwixe, and if it be for dancing in Bed so much the worse. And thus it semeth that both Prelates and Lords commonly maken a cursed Antichrist, and a quick Fend to be Master of Christ's People, for to leaden to Hell to Sathanas their Master; and suffer not Christ's Disciples to teche Christ's Gospel to his Children for to save their Souls. And so they travellen to exile Christ and his Law out of his Heritage, that is Christen Souls that he bought not with rotten Gold ne Silver, 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 Traitery agenst God and his People. The first

is

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 meyntene them in God's Law, and punish them if they failen in their ghostly Cure, and by this they holden their Lordships of God. Then if they maken evil Curates, and holden them in their worldly Office, and letten them to lead God's People the rightfull Way to Heaven, but helpen them and constreynen them to lead the People to Hell-ward, by withdrawing of God's Word, and by evil Ensample geving, they ben weiward Traytors to God and his People, and Vicars and Procurators of Sathanas. Yet mere Traitery is in false Curates that geven Wede or Hire, to comen into such worldly Offices, for to spare their Muck and leie it in Treasure, and to gett Lordship, and Maintenance against Ordinances, that they daren not clepen them to Residence, and save their Souls, but conchen in Lords Courts and Lusts and Ease of their Flesh for to gett mo fatte Benefices, and purposen not spedly to do their ghostly Office. Woe is to the Lords that ben lead with such cursed Hereticks, Antichristis, Traytors of God and his People, namely Traytors to Lords themselves; where Lords mighten not find in all their Lordship true worldly Men to rule their Houshold and worldly Offices, but if they taken thereto Curates that ben openly false Traitours to God and his People: Where Lords ben so blinded that they perceiven not that such Traitors that openly ben false to God, that they wolen much more ben false to them. But the most Traitery is in false Confessours that shulden by their Office warne Prelates and Lords of this great Peril, and Clerks also that they holden none such

Curates

Curates in their worldly Offices, for they don not this lest they lesen Lordship and Friendship and Gifts, and Welfare of their stinking Belly, and so they sillen Christen Souls to Sathanas for to have Likings of their stinking Belly and maken Prelates and Lords and Curates to live in Sin, and Traitery agenst God and his People, and so agenst the Hire that Lords geven their Confessours they deceiven them in their Souls Health, and meyntenen them in cursed Traitery of God and his People; and thus almost all the World goeth to Hell for this cursed Symony, and false Confessours. For commonly Prelates, Lords and Curates ben envenymed with this Heresie of Symony and never don very Repentance and Satisfaction therefore. For when they have a fat Benefice geten by Symony they forsaken it not as they ben bounden by their own Law, but wittingly usen forth that Symony, and liven in Riot, Covetisse, Pride and don not their Office neither in good Ensample ne in true Teching. And thus Antichrist's Clerks Enemies of Christ and his People by Money and Flattering and fleshly Love, gedring to them leading of the People, and forbare true Priests to teche them God's Law, and therefore the Blind leadeth the Blind, and both Parts runnen into Sin, and full many to Hell, and it is huge Wonder that God of his Righteousnes destroieth not the Houses of Prelates and Lords and Curates as Sodom and Gomor for this Heresie, Extortions and other Cursednesses that they haunten. And for Dread of this Sin and many mo, some poor Wretches receive no Benefices in this World.

Cap. 2. Yet tho' poor Priests mighten freely getten Presentation of Lords to have Benefices with Cure of Souls they dreden of mispending of poor Mens Goods. And this is more

Dread

* concerning Dread than the first * anenuptis their own Persons. For Priests owen to holde them paide with Food and Hiling, and as St. Paul techeth; and if they have more it is poor Mens Good as their own Law, and Jerom and God's Law seyn, and they ben Keepers thereof and Procuratours of poor Men. But for Institution and Induction he shall give much of this Good that is poor Mens to Bishops Officers Archdeacons and Officials that ben too rich, and not freely comen thereof. And when Bishops and their Officers comen and seymen to visit the' they nourishen men in open Sin for annuall Rent, and ben not their Office but fellen Souls to Sathanas for Money, wretched Curates ben nedeb to feasten them richly, and

* Synodals geve Procuracy and * Synage, yea against God's Law and Man's and Reason, and agenst their Conscience, and also they shulden not be suffered to teche truly God's Law to their own Sujets, and warn them of false Prophets who deceiven them both in Belief and Teching and good Life, and earthly Goods, as Christ doth in the Gospel, and commandeth Curates to do the same upon Pain of their Damnation. (For then they musten crie to the People the great Sins of Prelates, and other new seyned Religious, as God bidde-

† serious deth) but they demen that such † sad Sayings of Sin is Envy, slandring of Prelates, and destroying of Holy Church. And they shulden not be suffered to do sharp Execution of God's Law agenst their Sujets ben they never so openly cursed of God and slander'd of Christian Religion, if the high Clerks of Antichrist have Gifts and Pensions by Year to suf-

* Adultery fer cursed Men in open * Adowtrie and other Sins. For when they ben falsly amended by Officials and Deans no man be hardy to wakken them out of their Lusts of Sin, for that shulde

shulde destroy Jurisdiction, and winning of Prelates, and their cursed Extortion is cleped by Hypocrites the great Alms of Antichrist. But hereby they maken large Kitchens, holden fast horse and Hounds, and Hawks and Strumpets gaily arraied, and suffren poor Men to starve for Mischief, and yet suffren and constrepnen them to go the broad Way to Hell. Also many times their Patrons, and other Getters of Country and idle * Shaveldours willen look to be feasted of such Curates, and else maken them lese that little Thing that they and poor Men shullen live by. So that they shullen not spend the * Dymes and Offerings after good Conscience and God's Law, but wast them on such mighty and rich Men and idle, and else for Travelle, Cost and Enmity and despising that they shullen suffer, and on the other side for Dread of Conscience them is better to forsake all than to hold it forth. Also erche good Day commonly these small Curates shullen have Letters fro their Ordinaries to summon, and to curse poor Men for nought, but for Covetisse of Antichrist's Clerks, and but if they not summonen and cursen them tho' they know no cause why anemptis God's Law, they shullen ben hurled and summoned fro Day to Day, fro far Place to farther, or cursed or lese their Benefits or Profits therefor. For else as Prelates seynen they by their Rebelly shulden soon destroy Prelates Jurisdiction, Power, and Winning. Also, when poor Priests first holy of Life and devout in their Prayers ben benefired, but if they ben not worldly and busy about the World to make great Feasts to rich Persons and Vicars and rich Men, and costly and gaily arraied and their State areth, by false doom of the World they shullen be hated and † hayned on as Hounds, and erch Man redy to

* Shavers

* Tithes

† hated

* impaire to * peire them in Name, and worldly Goods, and so many cursed Deceits hath Antichrist brought up by his worldly Clerks to make Curates to mispende poor Mens Goods, and not truly do their Office, or else to forsaken all, and let Antichrists Clerks as Lords of this World, yea more cruelly than other Tyrants rob the poor People by feyned Censures, and teche
† Lesson the Fends † Lore both by open Preching and Ensample of their cursed Life. Also, if such Curates ben stirred to gone learn God's Law, and teche their Parishens 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 clepid home at the Prelates Will. And if they shullen have any high Sacraments, or Points of the high Prelates, commonly they shulle bury them with poor Mens Goods, with Hook or with Crook, and so there is full great Peril of evil spending of these Goods, both agenst high Prelates, anemptis rich Men of Country, as Patrons, Parsons and other Getters of Country, and their own Kyn, for Fame of the
† Judging World, and for Shame, and evil * Deming of Men. And certes it is great Wonder that God suffreth so long this Sin unpunished openly; namely of Prelates Courts that ben Dens of Thieves, and Larders of Hell: And so of their Officers that ben sotil in Malice and Covetisse, and of Lords and mighty Men that shulden destroy this Wrong and other, and meyntenen Truth and God's Servants, and now meyntenen Antichrist's Falsness and his Clerks for Part of the Winning. And how
† durst simple Priests † durren take such Benefices? But if they were mighty of Cunning and good Life, and hearty to agenstond these Wrongs, and no that we may now touch for the Multitude of them and sotil colouring by Hypocrisie.

—But

——But certes God suffreth 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, * but if they amenden them. And this Dread and many mo, maken some poor Priests to receiven none Benefices.

* unless

Cap. 3. But yet tho' poor Priests mighten have freely Presentation of Lords and ben holpen by meyntening of Kings, and help of good Commons fro Extorcions of Prelates and other mispending of these Goods that is full hard in this reigning of Antichrist's Clerks: Yet they dreden sore that by singular Cure ordained of sinful Men they shulden be letted fro better Occupation, and fro more Profit of holy Church. And this is the most Dread of all as anemtis their Persons; for they have Cure and Charge at the full of God to help their Brethren to Heavenward, both by Teching, Praying, and Enlample geving. And it seemeth that they shullen most easily fullfill this by general Cure of Charity as did Christ and his Apostles, tho' they binden them not to one singular Place as a tey Dog. And by this they most sikerly save themselves, and helpe their Brethren: For now they ben free to flee fro one City to another, when they ben pursued of Antichrists Clerks, as biddeth 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 covenable time come and go after stirring of the Holy Ghost, and not be bounden by sinfull

Wens Jurisdiction fro the better doing. Also now they sucn Christ and his Apostles near, in thus taking Alms wilfully and freely of the People that they techen, than in taking Dymes and Offerings by Customs that sinfull Men ordeynen, and usen now in the Time of Grace. Also this is more medefull in both Sides as they understonden by Christ's Life, and his Apostles: For thus the People geveth them Alms more wilfully and devoutly, and they taken it more mekely, and ben 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 geve freely their Alms to true Priests that truly kepen their Order and freely and openly taughten the Gospel, and withdrawen fro wicked Priests, and not to be constreyned to pay their Tithes and Offrings to open cursed Men, and not meyntene them in their open Cursedness. And thus shulde Symony, Covetisse and Idleness of worldly Clerks be laid down, and Holiness and true Teching and Knowing of God's Law be brought in both in Clerks and * lewid Men: Also thus shulde striving, pleading and curling for Dymes and Offrings, and Hate and Discord among Priests and lewid Men be ended, and Unity, Peace and Charity meynten'd and kept: Also these Benefices by this Course that Men usen now bringeth in Worldliness and needless Business about worldly Offices that Christ and his Apostles wolden never taken upon them, and yet they weren more mighty, more witty, and more brenning in Charity to God and to the People both to live the best Manner in themselves, and to teche other Men. Also Covetisse and worldly Sikerness of Clerks, and Occasion of Covetisse and Worldliness of the People shulden be done away, and Christ's Poverty and

* ignorant or lay.

and his Apostles, by Ensample of poor Life of Clerks, and trust in God, and desiring of heavenly Blis shulde regne in Christen People. Also then shulde Priests study holy Writt, and be devout in their Prayers, and not be taried with new Offices as new Songs, and mo Sacraments than Christ used and his Apostles that taughten us all Truth and spedly saving of Christen People. Also morhil Blasphemy of Prelates and other Men of feyned Obedience, and nedless Swearings made to worldly Prelates shulden then cessen, and sovereyn Obediente to God and his Law, and eschewing of nedlesse Othes shulde regne among Christen Men. Also then shulde Men eschew commonly all the Perils said before in the first Chapter and second, and many Thousand mo, and live in Clenness and Sikerness of Conscience. Also then shulde Priests be busy to seke God's Worship and saving of Mens Souls, and not their own worldly Glory and Winning of worldly Writt. Also then shulden Priests live like to an Angel, as they ben Angels of Offices, where they liven now as Swine in fleshly Lusts, and turnen agen to their former Sins as Hounds to their spuing, for abundance of worldly Goods, and Idiness in their goslly Office, and overmuch Business about this wretched Life. For these Dreads and many Thousand mo, and for to be mo like to Christ's Life and his Apostles, and for to profit mo to their own Souls and other Mens, some poor Priests thinken with God to travelle about where they shulden most profiten, by Evidence that God geveth them, the while that they have Time and little bodily Strength and Youth. Nethless they damnen not Curates that don well their Office, so that they keepen Liberty of the Gospel, and dwellen where they shullen most profit, and that they techen truly and stably God's Law

* Deceits agenst false Prophets, and cursed Fends * Lymes. CHRIST for his endless Merey 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.

N° XX.

A. D. 1394. *Conclusiones* LOLLARDORUM *in quodam libello porrectæ pleno Parliamento Regis* Angliæ, *regnante illustrissimo Principe* Richardo II°, *Anno ejus circiter* XVIII°.

E codice MS. in Bibl. Cotton. *sub effigie* Cleopatræ [E.2.] f. 210. a.

PRima Conclusio est, quod quando Ecclesia *Angliæ* incepit delirare in temporalitate secundum novercam suam magnam Ecclesiam Romanam, & Ecclesiæ fuerant auctorizatæ per appropriationem diversis locis, fides, spes, charitas inceperunt fugere de Ecclesiâ nostrâ; quia superbia cum sua dolorosa geneologiâ mortalium peccatorum vendicabat hoc titulo veritatis. Ista Conclusio est generalis & probata per experientiam, consuetudinem ac manerium sive modum sicut postea audietis.

II. *Secunda* Conclusio, quod nostrum usuale Sacerdotium quod incepit in *Româ*, fictum potestate Angelis altiori non est istud Sacerdotium quod Christus ordinavit suis Apostolis. Conclusio ista probatur, quia Sacerdotium Romanum factum est cum signis, ritibus & pontificalibus benedictionibus modicæ virtutis, nullibi exemplatis in sacra scriptura; quia Ordinale Episcopi & Novum Testamentum modicum concordant, & nos nescimus videre quod Spiritus Sanctus propter aliqua talia signa confert aliquod donum, quia ipse & omnia nobilia dona sua non possunt stare cum mortali peccato in nullâ personâ. Corelarium hujusmodi conclusionis est, quod est dolorosum interludium hominibus

minibus sapientibus, videre Episcopos ludere cum spiritu sancto in collatione suorum ordinum; quia ipsi dant coronas in caracteribus loco alborum corvorum, & hæc liberata est Antichristi introducta in sanctam Ecclesiam ad colorandum ociositatem.

Tertia conclusio, quod lex continentiæ injuncta Sacerdotio, quæ in præjudicium mulierum prius fuit ordinata, inducit Sodomiam in totam sanctam Ecclesiam; sed nos excusamus nos per Bibliam, quia suspectum 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 probatio talium hominum est, quod delectantur in mulieribus, & cum tu probaveris talem hominem, nota eum benè; quia ipse unus ex illis est. Corelarium istius est, privatæ Religiones & inceptores sive origo istius peccati essent maxime digni annullari, sed Deus de potentiâ suâ super peccatum occultum in Ecclesiâ suâ immittit apertam vindictam. III.

Quarta Conclusio, quod fictum miraculum Sacramenti Panis, inducit omnes homines, nisi sunt pauci in ydolatriam; quia ipsi putant quod corpus Christi quod nunquam est extra cœlum, virtute verborum Sacerdotis, includeretur essentialiter in parvo pane quem ipsi ostendunt populo: Sed vellet Deus quod ipsi vellent credere, quod * DOCTOR EVANGELICUS dicit in suo TRIALOGO, quod panis Altaris est accidentâlitèr corpus Christi, quia nos supponimus quod per istum modum potest quilibet fidelis homo & mulier in Dei lege facere Sacramentum istius panis sine aliquo tali miraculo. Corelarium concludens est, quod licet corpus Christi sit dotatum sempiterno gaudio, servicium de corpore Christi factum per fratrem *Thomam* non verum est, sed pictum, plenum falsis miraculis: Nec est mirum, quia Frater *Thomas* illo tempore tenens cum Papâ voluisset fecisse miraculum de ovo galinæ; & nos cognoscimus IV. * Jo. Wicliffe.

bene, quod quodlibet mendacium apertè prædicatum, vertit ad dedecus illius qui semper verax est & sine aliquo defectu.

V. *Quinta* Conclusio, quod Exorcismi, & benedictiones factæ super Vinum, Panem, Aquam & Oleum, Sal, Ceram & Incensum, Lapides Altaris & Ecclesiæ Muros, super Vestimentum, Mitram, Crucem & Baculos peregrinorum sunt vera practica necromantiæ potius quam sacræ Theologiæ. Ista Conclusio probatur sic; quia per tales Exorcismos creaturæ honorantur esse altioris virtutis quam sunt in natura sua propriâ; & nos non videmus aliquid mutationis in aliquâ creaturâ quæ est sic exorcisata, nisi per falsam fidem quod est principale artis Diabolicæ. Corelarium, quod si liber exorcisandi aquam benedictam lectus bene in Ecclesia esset, totus fidelis; nos cogitamus veracitèr, quod aqua benedicta usitata in sacrâ Ecclesiâ, foret optima medicina pro omnimodis languoribus, videlicet Sanus, cujus contrarium indies experimur.

VI. *Sexta* Conclusio, quod Rex & Episcopus in unâ personâ; Prælatus & Judex in temporalibus causis; Curatus & Officialis in mundiali officio facit quodlibet regnum extra bonum regimen. Ista Conclusio aperte ostenditur; quia temporale & spirituale sunt duæ partes totius Ecclesiæ Sanctæ, & ideo iste qui posuit se ad unum non intromittat se de alio, & *nemo potest duobus Dominis servire*, &c. Videtur quod hermaphroditus vel ambidexter essent 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 cum curâ suâ & nullâ aliâ.

VII. *Septima* Conclusio, quod spirituales orationes pro animabus mortuorum factæ in Ecclesiâ nostrâ, præferentes unum per nomen antequam alium, est falsum fundamentum eleemosynæ, super quod omnes domus eleemosynarum *Angliæ* nequiter sunt funda-

tæ.

tæ. Ista 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 *diliges proximum tuum sicut teipsum.* Quapropter apparet nobis quod donum boni temporalis collatum Sacerdotibus, & eleemosinarum domibus est principale consilium spiritualis orationis, quæ non est longè à Simoniâ. Alia enim ratio est, quia spiritualis oratio facta pro hominibus damnatis ad sempiternam pœnam, est Deo multum displicens, & quamvis sit dubium, verisimile est fideli populo Christiano, quod fundatores eleemosynarum domus, propter suam venenosam dotationem sunt pro majori parte pertransiti latam viam. Corelarium est, oratio valoris procedens ex charitate perfecta amplexaret in generali omnes quos DEUS vellet habere salvatos, & dimitteret illam usitatam mercandisam pro spiritualibus orationibus factam mendicantibus possessionatis, & aliis Sacerdotibus conducticiis, † qui sunt populo magni operis toti regno manutentus in ociositate; quia fuit probatum in uno libro quem Rex habuit quod centum Domus eleemosinarum sufficiunt toti regno, & ex hoc proveniret majus incrementum possibile temporali parti.

Octava Conclusio, quod peregrinationes, orationes, & oblationes factæ cœcis Crucibus sive Rodys & surdis ymaginibus de ligno & lapide, sunt prope consanguineæ ad ydolatriam, & longe ab eleemosinâ: Et quamvis ista inhibita & imaginaria sint liber erroris populo laicali adhuc ymago usualis de Trinitate est maxime abhominabilis. Istam Conclusionem Deus apertè ostendit, præcipiens eleemosynam fieri homini indigenti: quia ipsi sunt VIII.

† So it is in *Spelman*, but it seems to be misswritten. *Fox* thus translates this Part of the Sentence: *Which otherwise 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 ymaginem & similitudinem nostram, sed hominem; quia supremus honor quem Clerici nominant *latriam* pertinet ad Deitatem solum; & inferior honor quem Clerici vocant *duliam* pertinet ad hominem & angelum, & ad nullam aliam inferiorem creaturam. Corelarium est quod servicium de Cruce factum bis quolibet Anno in nostrâ Ecclesiâ est plenum ydolatriâ, quia si illi clavi & lancea deberent ita altè honorari, tunc essent labia *Judæ*, si quis posset habere, * veræ reliquiæ. Sed rogamus te peregrinum ad narrandum nobis, quando tu offers ossibus Sanctorum in scrinio positis in aliquo loco, utrum tu relevas Sanctum qui est in gaudio, vel illud pauperum eleemosinæ domicilium quod est ita bene dotatum, ob quod homines sunt Canonizati Deus scit quomodo, & ad loquendum magis planè, fidelis Christianus supponit, quod puncta illius nobilis hominis, quem homines vocant Sanctum *Thomam* non fuerunt causa martyrii.

* valde bonæ

IX. *Nona* Conclusio, quod auricularis confessio quæ dicitur tam necessaria ad salvationem hominis cum fictâ potestate absolutionis, exaltat superbiam Sacerdotum, & dat illis opportunitatem secretarum sermocinationum quas nos nolumus dicere, quia Domini & Dominæ attestantur quod pro timore confessorum suorum non audent dicere veritatem, & in tempore confessionis est opportunum tempus procationis (id est) *of* Wowyng & aliarum secretarum conventionum ad peccata mortalia. Ipsi dicunt quod sunt Commissarii Dei ad judicandum de omni peccato; ad perdonandum & mundandum quemcunque eis placuerint. Dicunt quod habent claves Cœli & Inferni, & possunt excommunicare & benedicere, ligare & solvere ad voluntatem eorum, in tantum, quod pro * tussello vel xii denariis volunt vendere benedictionem Cœli per Cartam & clausulam de warrantiâ sigillatâ Sigillo communi. Ista Conclusio sic est in usu quod non indiget

indiget probatione aliqua. Corelarium est quod Papa Romanus qui fingitur altus Thesaurarius totius Ecclesiæ, habens illud dignum jocale passionis Christi in custodiâ, cum meritis omnium Sanctorum in Cœlo, per quod dat fictam indulgentiam à pœna & culpa, est * corelarius scriptus; maximè extra charitatem ex quo potest liberare omnes prisonarios existentes in inferno ad voluntatem suam, & ipsos facere nunquam venire ibidem. Sed sic quilibet fidelis Christianus potest benè videre, quod multa secreta falsitas abscondita est in Ecclesiâ nostrâ.

Decima Conclusio, quod homicidium per bellum vel prætensam legem Justiciæ pro temporali causâ * sine spirituali revelatione, est expresse contrarium Novo Testamento, quod quidem est lex gratiæ & plena misericordiarum. Ista Conclusio est apertè probata per exempla prædicationis Christi hic in terra, qui maximè docuit hominem ad diligendum inimicos, & ad miserandum eis, & non ad occidendum eos. Ratio est hæc, quod pro majori parte, ubi homines pugnant, post primum ictum charitas rumpitur; & quisquis moritur 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 misericordiæ quæ est Novum Testamentum inhibet omnimodum homicidium, nam in Evangelio dictum est antiquis *Non occides*. Corelarium est, quod sane est expoliatio pauperis populi quando Domini adquirunt indulgentias à pænâ & culpâ illis qui juvant exercitum eorum ad interficiendum populum Christianum in longinquis terris pro temporali lucro, sicut & nos vidimus milites qui currunt ad ethnicos (*id est*) in toto Hethenes ad quærendum eis nomen in occisione hominum multo magis malos merentur grates de Rege pacis, quia per humilitatem & patientiam nostram fides fuit multiplicata, & pugnatores ac interfectores Christus Jesus odit ac minatur, dicens, *Qui gladio percutit, gladio peribit.* Un-

X.

* sive

XI. *Undecima* Conclusio, quod votum continentiæ factum in nostrâ Ecclesiâ per mulieres quæ sunt fragiles & imperfectæ in naturâ, est causa inductionis maximorum horribilium peccatorum possibilium humanæ naturæ; quia licet interfectio puerorum antequam baptizentur, & abortivorum, & destructio naturæ per medicinam sint turpia peccata, adhuc commixtio cum seipsis vel irrationalibus bestiis, vel creaturâ non habente vitam tali transcendit indignitate ut puniantur pœnis inferni. Corelarium est, quod viduæ & tales quæ accipiunt Mantellum & Annulum delicatè pastæ, vellemus quod essent desponsatæ, quia nescimus eas excusare à privatis peccatis.

XII. *Duodecima* Conclusio, quod multitudo artium non necessariarum usitatarum in nostro regno nutrit multum peccatum in Waste curiositate & inter Disguising. Illud ostendit ex parte Experientia & Ratio, quia natura cum paucis artibus sufficit ad necessitatem hominis. * 'Corelarium est, quod 'ex quo Sanctus *Paulus* dicit, *Habentes victum* '*& vestitum hiis contenti simus*; videtur nobis 'quod aurifabri & armatores, & omnimodæ artes 'non necessariæ homini secundum Apostolum de-'struerentur pro incremento virtutis, quia licet istæ 'duæ artes nominatæ erant multum necessariæ in 'antiquâ lege, Novum Testamentum evacuat istas '& multas alias.'

* Hoc Corrolarium deest in *Fx.*

Hæc est nostra ambassiata, quam Christus præcepit nobis prosequi isto tempore maxime acceptabili pro multis causis. Et quamvis istæ materiæ sint his breviter notatæ sunt tamen largiùs declaratæ in alio libro, & multæ aliæ plures totaliter in nostro proprio langagio, quas vellemus ut essent communes toti populo Christiano. Rogamus Deum de maxima sua bonitate, quod reformet nostram Ecclesiam totaliter extra juncturam ac perfectionem sui primi initii.

Versus

Versus sequentes prædictas Conclusiones.

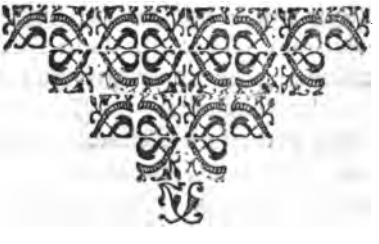
Plangunt *Anglorum* gentes crimen Sodomorum,
Paulus fert horum sunt ydola causa malorum.
Surgunt ingrati grezitæ Simone nati,
Nomine prælati hoc defensare parati.
Qui Reges estis populis, quicunque præestis,
Qualiter his gestis gladios prohibere potestis.

N°. XXI.

Testimonium Universitatis Oxoniensis *de Doctrina & vita* JOANNIS WICLEFF.

UNiversis Sanctæ Matris Ecclesiæ filiis, ad quos præsentes literæ pervenerint, Cancellarius Universitatis *Oxoniensis*, Cœtusque Magistrorum unanimis, *Salutem* in Domino sempiternam. Quia strenuorum facta, proborum laudes & merita perpetuo non condecet silentio prætermitti, sed ut ipsa relatione continua in sui testimonium, & alienum exemplum fama veriloqua prædicet in remotis: Quia etiam sagax humanæ naturæ discretio hominum crudelitate pensatâ contra blasphemantes alternos insultus, hunc modum referendi, & hunc clypeum defensionis instituit, ut, cum vocale testimonium ubique adesse non potest, suppleat calamus per scripturam; hinc est, quod specialis benevolentiæ animum, ac teneritatis curam super Universitatis nostræ quondam filio *Joanne Wicleff*, sacræ Theologiæ professore secundum morum suorum exigentiam possidentes, corde, voce, & scripturâ, suas conditiones in vita laudabiles fuisse attestamur. Cujus morum honestatem, sententiarum profunditatem, & redolentis famæ suavitatem ad communem fidelium notitiam, eò ferven-

ſerventius cupimus pervenire, quo ſuæ converſationis maturitas, ac laborum aſſiduitas, ad DEI laudem, proximorum ſalutem, Eccleſiæque profectum evidentiùs tendere dignoſcatur. Vobis igitur pateſacimus per præſentes, quod ejus converſatio ab annis teneris in tempus ſui obitus continuata, ſic præclara extitit & honeſta, ut nunquam de ipſo irretitio vel ſuſpicionis ſiniſtræ ac infamiæ nota reſperſa fuerat, ſed in reſpondendo, legendo, prædicando, determinando, laudabiliter ſe habuit, velut fidei fortis athleta ſingulos mendicitate ſpontanea Chriſti Religionem blaſphemantes, ſacræ Scripturæ ſententiis catholice expugnavit. Nec fuerat predictus Doctor pro hæretica pravitate convictus, aut per noſtros Prælatos poſt ejus humationem traditus incendiis. Abſit enim, quod noſtri Prælati tantæ probitatis virum pro hæretico condemnaſſent, qui in Logicalibus, Philoſophicis, & Theologicis aç Moralibus, & ſpeculativis, inter omnes noſtræ Univerſitatis, ut credimus, ſcripſerat ſine pari. Quæ omnium & ſingulorum notitiæ, ad quorum manus præſentes literæ pervenerint, ut dicti Doctoris fama habeatur crebrior, producere delectamur. In cujus rei teſtimonium has literas noſtras teſtimoniales, ſigillo noſtro communi fecimus conſignari. Datum *Oxoniæ* in Domo noſtræ Congregationis V die menſis *Octobris*, Anno Domini MCCCCVI.



N°. XXII.

N°. XXII. Ad pag. 21.

In a †† little Book written soon after Dr. *Wicliffe*'s Death by one of his Followers, a Friar Minorite is thus represented wheedling a Man out of his Money. *A. D.* 1403

WE haven forsaken the World, and in wo liveth,
In Penaunce and Poverte, and preyeth the Puple,
By Ensample of our Lif, Souls to helpen,
And in Poverte preien for al our Parteneres
That gyveth us any Good, GOD to honouren,
Other Bel, other Book, or Bred to our Fode,
Other Tattel, other Cloth, to coveren with our Bones:
Moneye, other Money worth * here * mede is in Heven: ** their Reward.
For we buldeth a Burrogh a brod and a large;
A Chirche and Chapitle, with Chambers alofte,
With wyde Wyndowes ywrought, and Walles wel heye
That more ben portreid, and paint, and pulched ful clene
With gay glitering Glas, † glowyng as the Sunne. † shining
And mightestou amenden us with Moneye of thyn owen,
Thou chouldest knely bifore CHRIST in compas of Gold,

†† Imprinted at *London* by *Reynold Wolfe* 1553. 4° with this Title, *Pierce* the Ploughman's Creed. See Mr. *Hearne*'s Edit. of *William* of *Newburgh*. Vol. III. p. 770, 771, 772.

In

In the wyde Window westward wel neigh in the Mydel,
And Saint Francis hymselfe shal folden the in his Cope,
And present the to the Trinite, and praye for thy Synnes.
Thy Name shal noblich ben wryten and wrought
* Purpose for the * Nones
† read And in Remembrance of the † prad there for ever.

Thus did the crafty Friers, to gain their own Ends, sooth 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.

* aske Than thought I to * fraine the first of this foure Orders,
† their And preied to the Prechoures to proven † her Wille
** I hasted * Ich * highed to her House to herken of more,
And when I came to that Court I gaped aboute,
† such † Swich a bild bold ybuld upon Erthe heighte,
* afterward Say I nought in certeyn * sythen a long Tyme
** thought I * semed * opon that Hous, and † yerne there-
† earnestly on loked,
Whow the Pileres weren ypaint, and pulchud ful clene,
And queyntly yorven with curious Knottes,
With Wyndowes well ywrought, wyde up alofte.
And thanne I entred in, and even forth wente,
* building And al was walled that * wone, though it wid were
With Posternes in privite to passen when hem liste.
† used Orcheyardes and Erberes † eueled wel clene,
* engraven And a curious Cros craftly * entayled,
† look With Tabernacles yright to † toten al abouten;
The Pris of a Ploughlond, of Penies so rounde
To aparaile that Pyler were pure Litel.
† Church Than I munte me forth the † Myncre to knowen,
And awayteds a Won wonderly wel yhild,
** finely carved. With Arches on everich half, and * bellyche
* yorven With

With Crocchetes on Cozneres, with Knottes of Gold.
Wyde Wyndowes ywzought, ywziten ful thikke,
Shynen with shapen Sheldes to shewen aboute,
With Merkes of Merchauntes*ymedeled betwene, * mixed
Mo than twentie and two twyle ynoumbbred.
Ther is non heraud that hath halk swich a Rolle
Right as a † Rageman hath rekned hem newe. † a Justice to hear Complaints
Tombes upon Tabernacles, tylde opon Lofte,
Housed in Hozynes harde set abouten
Of armed alabaustre clad foz the Hones,
Maad opon Marbel in many Manner wyse.
Knyghtes in their * Conisance clad foz the Hones, * Arms
Alle it semed Seyntes ysacrede opon Erthe,
And lovely Ladies ywzought leyen by her Sydes,
In many gay † Garnemens that weren gold beten: † Furnitures
Though the Tax of ten Yere were trewely ygadered,
Nolde it nought maken that House halke as I trowe.
Than came I to that Cloystre and gaped abouten,
* Whough it was pilered and peynt, and poztreyd wel clene, * How
All † yhyled with Leed lowe to the Stones. † covered
And ypaved with * poyntil ich Poynt after other * square Stone
With Cundites of clene Tyn Noled al aboute,
With Lavoures of Latinn lovelyche ygraithed,
I trowe the Gaynage of the Ground in a gret Shyre,
† Nold apacaile that Place, o Poynt tyl other Ende. † would not
Than was the Chapitre House wzought as a greet Chirche,
Cozven and covered, and *queyntelyche entayled * quaintly
With † semliche † selure yseet on lofte, †† handsome Cieling
As a Parlement Hous ypeinted aboute.
Thanne * ser'd I in to fraytoure and fond there another, * inquired
An Halle foz an hygh Kynge an Houshold to holden,

With

With brode Bordes abouten ybenched well clene,
With Wyndowes of Glaas wrought as a Chirche.
Than walked I ferrer, and went al abouten,
And * seigh Halles ful Heygh, and Houses ful Noble,
Chambres with Chymeneys, and Chapeles gaye,
And Kychenes for an high Kyng in Castles to holden:
And her † Dortoure † ydight with Dores ful stronge,
Fermery and Fraitur, with Fele mo Houses,
And al strong Stone Wal sterne opon Heithe,
With gaye Garites and grete and ich Hole yglased,
And other Houses ynowe to herberwe the Queen.
And yet thise Bilderes wiln beggen a Bage ful of Whete
Of a pure pore Man, that may onethe Paye
Half his Rent in a Yere, and half ben bybynde.

* saw

†† Dormitory ready

He closeth the Description with a good Remark on the Covetousness of the Friers.

A SUPPLEMENT TO THE HISTORY

Of the LIFE, &c. of

Dr. *JOHN WICLIF.*

Y

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.*

ADDITIONS AND CORRECTIONS.

Reface *p.* vii. *add this marginal Note at the Bottom.* Mr. *Nicholas Battely* 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 intirely 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 expi-'red, 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 reserved 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 *Blean* and *Canterbury* made 'to this *Hospital.*' *Lib. Hospitii de* East-bridge MS. *p.* 36.

Page vii. *line* ult. *add after the Word* foolish.

De successi. & statu Christi. Eccles. cap. 7. § 37.

Arch-Bishop *Usher* has shewn us that it was laid to the Charge of *Bruno* of *Angiers* and of *Berengarius* 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 wateneth; but* GOD *that giveth the Encrease.*'

Page xix. *line* 23. add in a new Paragraph.

Thomæ 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 *Wicliff*. Printed *A. D.* 1688.

It was his [Wicliff'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* 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.*

Apologie for John Wicliff, *&c.* printed *A. D.* 1608.

Dr.

Dr. *White Kennet* Bishop of *Peterborough*.

It would however raise the Indignation of an English *Churchman to hear* Wiclef, *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 vilified 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 Wiclef.——

P. 1. at the End of the second marginal Note add after *Richmount*; 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 *Wicliff*'s Family in the Neighbourhood of *Richmond*, who were formerly Lords of *Wicliff*, 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 Wicliffe* was of their Family.

P. 3. *li.* 29. add after *England* in another Paragraph. In the Year 1356 Mr. *Wiclif* published a Tract *of the last Age of the Church*, which begins thus, Alas for * Sorwe grete Prestis sittinge in Derkenes and in Schadewe of Deeth, not havinge him that openlye crieth, Al this I wille geve gif thou avaunce me, thei make Reservacions the which ben clepid Dymes, first Frytis, other Pencions after the Opinion of them that trete this Mattir. In this little Tract, which is very short, he shews from the Abbot *Joachim's* Book *Of the Seedis of Profetis, and of the Seyings of the Popes*, &c. St. *Bernard*, the Verses of the *Sybils*, &c. that, as he expresses it, Seculer Power of the Holy Goost † elispired, and that bothe penjaunce of Swerde, Mysteheis unknowne bifore,

* Sorrow

† Sic MS.

bifore, bi whiche Men thes Daies schulde be punyschid schulen falle for Synne of Prestis, Men schal fall on them, and cast them out of their sarte Beneficis, and thei schal seie he came into his Benefice by his Ryrede, thes bi Covenant maad bifore, he for his Servyse, and thes for Monepe cam into Goddis Chirche. Thane schal eche suche Prest crye, Alas, alas, that no good Spiryt dwellid with me at my comynge into Goddis Chirche. So early did he attempt the Reformation of those Disorders and Corruptions which he saw in Men of his own Order; and particularly the Exactions and Usurpations of the Pope.

P. 7. *li.* 1. place * before *able*, and at the bottom this Note.

* On this Point he disputed with a Frier before the Duke of *Glowcester*, which he afterwards sent him an Account of in Writing, and thus addresses himself to him. Most worschipfulleste and gentilleste Lord Duke of Glowcester, your Servant sendeth you Disputasion writen that was bifore yow bitwixe a Frere and a Seculer, youre Clerke prayinge of both Sidis to chese and ayreve the Trewthe, for, as seith our Bileve, over alle thingis venculeheth the Truthe; And, as seith Aristotle, according to oure Bileve, twepne beinge Frendis it is holy to be for Honour the Trewthe, therefore to you Lord that herde the Disputasion be geve the Fyle to rubbe awey the Rust in either Partye.

P. 18. *li.* 9. add after *King*; In this Paper Mr. *Wicliffe* stiles himself *peculiaris Regis Clericus*, or the King's own Clerk or Chaplain, and declares
Col. N°. I. That 'he willingly Undertakes the Part of a Re-
'spondent to defend and show, 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

'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 III Reasons why this Reverend Doctor puts *him* on answering in the present Case; 1. That his Person may by this Means be defamed 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 Controul, 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* professes 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 alledged 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 honest.*'

P. 29, li. 8. fr. bot. add after *Answer*. For tho' there was a Concordate then made about that Matter it was only a temporary Concession of the Pope's

Johannis Malvern. Contin. Polychron. MS.

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* 5*th* 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.

A. D. 1378.

* *Aliqualis responsio ad bullam.*

Inter MSS. *Seldeni* Archi. B. 10.

Ista est protestatio Reverendi Doctoris una cum ejus conclusionibus quæ ab eo in subscripta forma sunt posite, que in consimilibus materiis, & dissimilibus formis sunt & fuerunt reportate & ad Curiam Romanam *transmisse, & sic in multis minus bene imposite.*

' Protestor publice ut sepe alias quod propono
' & volo esse ex integro Christianus, & quamdiu
' manserit in me * alitus, profitens verbo & opere
' legem Christi. Quod si ex ignorantia vel qua-
' cunque alia causa in isto defecero, nunc prout ex-
' tunc idem revoco & exsecro, submittens me hu-
' militer correctioni sancte Matris Ecclesie.

* Sic pro *balitus*

I. ' *Totum genus humanum concurrentium citra*
' *Christum non habet potestatem simplicem ordinandi*
' *ut* Petrus *& omne genus suum dominetur in perpe-*
' *tuum politice supra mundum.* Istud concedo ex
' fide scripture; cum oportet omnem civilitatem
' cessare ante finale judicium, cum prima ad *Co-*
' *rinth.* 15. Apostolus loquens de die Judicii ita
' scribit, *Demum finis cum tradiderit regnum Domi-*
' *no & Patri cum evacuaverit omnem principatum &*
' *virtutem.*

virtutem. Qui ergo credit carnis resurrectionem credit istum articulum cum amplius non est exactio vel conversatio secularis. Nemo ergo habet potestatem ordinandi quicquid contra decretum domini in hac parte.

Deus non potest dare homini pro se & heredibus suis in perpetuum civile Dominium. Pro isto suppono quod *in perpetuum* sumatur proprie, & famose utatur more Ecclesie orantis ut Trinitati sit *Gloria nunc & in perpetuum.* Suppono secundo quod civile dominium intelligatur formaliter pro illo quo quis civiliter dominetur. Et tertio quod sit locutio de Dei potestate ordinata, & tunc consequitur ex priori. Loquendo autem de Domini potentia absoluta, videtur multis probabile quod Deus non potest continuare eternaliter viationem sponse sue, eo quod tunc fraudaret eam a præmio, aut corpori diaboli injuste differret dare penam quam meruit. II.

Carte humanitus adinvente de hereditate perpetua sunt impossibiles. Ista conclusio fuit lateraliter dicta uni Doctori magnificanti cartas hominum, scriptura professionis Christiane postposita, melius, inquam, foret defensioni & expositioni scripture attendere, cum multe carte hujusmodi sint impossibiles. Concedo ergo conclusionem, cum multe carte affirmant de multis exheredatis & mortuis intestate, quod dantur eis pro se & heredibus in perpetuum certa dominia. Quod cum obviat ordinationi Divine non oportet canonizare cartas singulas scripturam fidei contempnendo. III.

Quilibet existens in gratia gratum faciente finaliter nedum habet jus ad rem, sed pro suo tempore jus in rem super omnia bona Dei. Probatur ex fide scripture satis famose *Mat.* 24. *Super omnia bona sua constituet eum.* Juncto illo apostoli ad *Rom.* 8. *Deus proprio filio suo non pepercit, sed pro nobis omnibus tradidit illum, quomodo non cum ipso omnia nobis donavit?* Tres ergo prime conclusiones im- IV.

primunt

primunt mundialibus fidem Christi, ne submergantur in pelago seculi transeuntis cum concupiscentia ejus: Et *Quarta* allicit hominem ad amorem Domini qui dilexit nos ad tot veras divitias.

V. *Nemo potest solum ministraterie dare tam naturali filio quam filio imitationis temporale dominium & eternum implicitum.* Probatur per * idem *Luc. 6. Mensuram bonam & confertam & coagitatam & superefluentem dabunt in sinum vestrum.* Et quod *solum ministratorie* ex hoc probatur, quod non licet pure homini dare aliquid nisi tanquam ministro Dei, juxta illud Apostoli prima ad *Corinth* 4°. *Sic nos existimet homo ut ministros Christi.* Unde Christus fuit verus minister ecclesie, dicente Apostolo ad *Rom.* 15. *Dico enim Jesum Christum ministrum fuisse.* Non ergo erubescat ejus vicarius fungi ministerio ecclesie, cum sit, vel esse debet, *servus servorum Domini.* Nam determinatio a modo legendi sacre scripture, & fastus secularis dominii, cum pruriente stilo seculari, videtur nimis disponere ad blasphemam extollentiam antechristi; specialiter si veritates fidei scripture reputentur lollium, fidei Christiane contrarium ab illis capitaneis qui presumunt quod decreto eorum in omni materia fidei oportet stare, quamcunque ignari fuerint fidei scripturarum. Sic enim posset esse concursus ad Curiam ad emendum dampnationem scripture sacre tanquam heretice & dispensationem contra articulos fidei Christiane.

* Sic MS. pro *illud.*

VI. *Si Deus est, Domini temporales possunt legitime ac meritorie auferre bona fortune ab ecclesia deliquente.* Pro isto suppono quod loquamur de posse, ut loquitur scriptura rectissima & summe auctentica, *Mat.* 3. *Potens est Deus de lapidibus istis suscitare filios* Abrahe &c. Concedo ergo Conclusionem tanquam corelariam *primo* articulo fidei. Nam si Deus est, ipse est omnipotens; & si sic, ipse potest dare Dominis secularibus hujusmodi potestatem: Et per consequens ipsi possunt

sunt meritorie ac legittime sic uti hujusmodi potestate. Sed ne Conclusio sit ex remotione impertinens, ostendi quod Domini temporales habent potestatem [* auferendi] suas elemosinas collatas ecclesie, ipsa illis elemosinis abutente: Et quod talis ablatio foret in casu spirituale opus misericordie, salvans animam a gehenna, & impetrans utrimque beatudinem. Collatio vero talis elemosine preter vel contra religionem quam Christus instituit, releyat corpus a temporali miseria tanquam elemosina corporalis. Et ut videtur, sicut dotatio potest esse occasio beatitudinis, sic verisimilius ablatio. Dixi tamen quod hoc non licet facere nisi autoritate ecclesie in defectu spiritualis propositi, & in casu quo ecclesiasticus corripiendus fuerit a fide dignis.

* abest in MS.

VII. *Scimus quod non est possibile ut vicarius Christi pure ex bullis suis, vel ex illis cum volitione & consensu suo, aut sui collegii quenquam habilitet vel inhabilitet.* Probatur ex fide scripture, qua credit ecclesia quod oportet omnem habilitationem hominis primo a Domino procedere. Nullus autem Christi vicarius in isto habet potestatem, nisi vicarie in nomine Domini notificare ecclesiæ quam Deus habilitat. Ideo si quicquam facit non vicarie in nomine Domini, quem propter opus suum recognoscit vel recogitat auctorem, est Luciferina presumptio, cum secunda ad *Corinth.* 3. dicat Christus in suo Apostolo: *Omnis vestra sufficientia ex Domino est.*

VIII. *Non est possibile hominem excommunicari ad sui dampnum nisi excommunicetur primo & principaliter a seipso.* Probatur eo, quod omnis talis excommunicatio sapit excommunicati deteriorationem. Sed nemo potest, secundum *Chrysostomum* & scripturam sacram, deteriorari, nisi ledatur per peccatum quod oportet trahere originem a peccante. Nam meritoria suspensio hominis a Sacramentis, & ingressu Ecclesie non est excommunicatio nisi equivoce. Et quantum ad rationem meriti, est

prius

' prius ab excommunicato quam a Christi vicario
' excommunicante. Nemo enim dampnificatur
' si non per peccatum subtraheretur Divinum sub-
' sidium; ut probatur *Isa.* 59. *Iniquitates vestre*
' *diviserunt inter vos & Dominum vestrum.*

IX. ' *Nemo debet nisi in causa Dei excommunicare, sus-*
' *pendere, interdicere, vel secundum quamcunque cen-*
' *suram ecclesiasticam vindicando procedere.* Proba-
' tur ex hoc quod nemo debet vindictam expetere
' nisi in causa justitie: Omnis causa justitie est
' causa Dei, cum ipse sit fons justitie, ergo con-
' cludo. Cum enim ex peccato originatur omnis
' talis punitio, omne vero peccatum fit in Domi-
' num, 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 vindictam ca-
' pere, nisi secundum rationem, qua fit injuria
' Domino suo, rationem personalis injurie remit-
' tendo, ut probatur de precepto Christi *Mat.* 18.
' *Si peccaverit in te frater tuus dimitte ei usque septu-*
' *agies septies.*

X. ' Ex istis probatur *decima* Conclusio: *Quod ma-*
' *ledictio vel excommunicatio non ligat simpliciter, nisi*
' *de quanto fertur in adversarium legis Christi.* Pro-
' batur sic, Nam talis maledictio non ligat quoad
' Deum; nisi de quanto ligatus offendit in legem
' suam, sed non ligat nisi de quanto ligaverint quo-
' ad Deum: Ergo concludo. Si enim Deus gra-
' tificat, quis est qui condempnet? Deus autem
' non offenditur nisi fuerit propter adversantiam
' legis sue: Et isti Articuli juvant ut Lex Christi
' sit carior, cum oportet ipsam esse regulam diri-
' gentem in quocunque processu legitimo, & ut
' fides scripture ad *Rom.* 12. melius imprimatur,
' *Non vosmet ipsos defendentes, charissimi, sed date*
' *locum ire: Scriptum est enim, mihi vindictam, &*
' *ego retribuam.*

XI. ' *Non exemplata potestas a Christo suis discipulis ex-*
' *communicandi subitum præcipue propter negationem*
' *temporalium,*

temporalium, sed e contra. Probatur ex hoc, quod Christus docet honorem Dei & utilitatem ecclesie ante personale commodum, vel negationem temporalium preferendum. Et *secunda* pars probatur per illud *Luc. 9.* ubi prohibuit suos discipulos volentes ignem de celo descendere, ad excommunicandum infideles injuste detinentes a Christo & suis discipulis bona sua. *Nescitis,* inquit, *cujus spiritus estis; filius enim hominis non venit animas perdere sed salvare.* Unde Conclusio Catholica est, quod non licet Christi vicario excommunicare proximum, nisi propter amorem quo plus sibi afficitur quam omnibus temporalibus hujus mundi. Et probatur negativa conclusio inductive ac per deducens ad impossibile quod tunc fuisset in Christo est & non.

Discipuli Christi non habent potestatem ad, coactione civili, exigendum temporalia per censuras. XII. Probatur de Apostolis & aliis Christi discipulis usque ad dotationem Ecclesie: Qui in quantalibet magna egestate fidelium non exercuerunt hujus potestatem, sed hortati sunt secundum legem Dei, & devotum ministerium ad tales benedictiones que debent esse elemosine voluntarie. Sed *priusquam dotata est ecclesia, commixte sunt confusim talis palliata censura & secularis exactio. Immo probatur quod donatio civilis *Luc* 22. fuit Christi discipulis prohibita.

* for *postquam.*

Non est possibile de Dei potentia absoluta, quod si papa vel alius Christianus prætendat se quovismodo solvere vel ligare, eo ipso sic solvit vel ligat. XIII. Probatur ex hoc, quod omnis Christianus posset in hoc errare difformiter 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 *Tessal.* 2° scribitur: *quod in templo Domini sedeat & ostendat se tanquam esset Deus.*

Credere

XIV. ' *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 legittima ' quando beneplacito, capitis ecclesie regulatur & ' regitur.

XV. ' *Hoc debet credi catholice quod quilibet sacerdos ri-* ' *te ordinatus secundum legem gratie habet potestatem* ' *secundum quam potest sacramenta ministrare, &* ' *per consequens sibi confessum de quocunque peccato* ' *contritum absolvere.* Probatur ex hoc, quod po- ' testates ordinum in quibuscunque Christi sacerdo- ' tibus sunt equales, ut declarat *Hugo* 2° de Sa- ' cramentis. Alique tamen potestates ordinum ' equales aliis in substantia rationabiliter sunt li- ' gate que possunt solvi ad ministrandum, ut dicit ' conclusio.

XVI. ' *Licet Regibus in casibus limitatis a Jure auferre* ' *temporalia a viris ecclesiasticis, ipsis habitualiter* ' *abutentibus.* Probatur de ratione posita in *quin-* ' *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 ' * jehennam per ejus abusum, quam donare dictam ' elemosinam ad subsidium corporale: Ergo con- ' cludo. Unde secundum legem triplicem specifi- ' catur ista sententia. *Prima* est lex civilis de cau- ' sis corradi collatione 10ª. *Si Clericus,* inquit lex, ' *veluti Episcopus, vel Abbas habens beneficium à* ' *Rege datum, non solummodo persone sed ecclesie ip-* ' *sum propter culpam suam perdat, eo vivente, ad* ' *Regem pertineat; post mortem vero clerici ad suc-* ' *cessorem revertatur.* *Secunda* lex est Canonica ' 16 q. 7. —— filiis sic dicitur, *filiis vel nepotibus* ' *ac honestioribus propinquis ejus qui construxit vel* ' *dotavit ecclesiam licitum sit hanc habere solertiam* ' *ut si sacerdotem aliquem ex collatis rebus defraudare* ' *præviderint, aut honesta conventione compescant,* ' *aut*

* *gehennam.*

aut Episcopo vel Judici corrigendu denuncient: Quod si Episcopus fuerit negligens dicatur Metropolitano: Et *tertio in eorum negligentia debet*, ut dicit canon, *Regis auribus intimari.* Nec credo id fingibile ad quid Regi denuncient nisi ut ipse correctionem adhibeat. Nec dubium quin correctio Regi pertinentior atque salubrior in hac parte foret bonorum, quorum est capitalis Dominus, subtractio proportionaliter ad delictum. *Tertia* lex est Evangelica 2da ad *Tessal.* * 2° ubi Apostolus sic scribit: *Cum essemus apud vos, hoc denunciabamus vobis,* † *quam si quis non vult operari non manducet.* Jus ergo nature licentia habentes regnorum gubernacula, rectificare abusus temporalium qui precipue destruerent regna sua.

* Sic MS. pro 30

† Sic MS. pro *quoniam*

XVII. ' *Sive Domini temporales, sive quicunque alii doraverint ecclesiam temporalibus, licet eis in casu auferre temporalia medicinaliter ad caventia peccata, non obstante excommunicatione vel alia censura ecclesiastica, cum non nisi sub conditione implicita sunt donata.* Probatur ex hoc, quod per se conditio consequens ad donationem bonorum ecclesie est, ut Deus honoretur & Ecclesia edificetur: Que conditio si defuerit, succedente opposito, probat quod perit titulus donationis, & per consequens dominus dans elemosinam rectificare debet errorem. Excommunicatio autem non debet obstare Justitie complemento; quia sic posset clericus per excommunicationem * reperatorie conquirere totum mundum.

* Sic MS.

XVIII. ' *Ecclesiasticus, etiam Romanus Pontifex potest legitime a subditis corripi ad utilitatem Ecclesie, & tam a clericis quam a laycis accusari.* Prima pars probatur eo quod omnis talis ecclesiasticus est frater noster peccabilis, & per consequens ex lege correptionis fraterne potest corripi. Unde *Mat.* 18. Si peccaverit in quocunque assistens de possibili opportunitate debet eum corripere. Et per idem, si fuerit obstinata defensio pravitatis heretice, vel alterius peccati vergentis ad spirituale dampnum

' ecclesie,

ecclesie, debet in casu penes superiores accusari, ad finem ut ex ejus correctione periculum ecclesie caveatur. Sic enim reprehensus est *Petrus* a *Paulo* ad *Gal.* 2°, & multi papæ irregulares per Imperatores depositi, ut narrat * *Castrensis* in sua *policronica* libro 5°. Ecclesia enim est supra istum pontificem: Ideo dicere quod iste non debet corripi ab homine, sed a Domino quomodocunque peccaverit, videtur mihi implicare quod ipse sit supra Ecclesiam sponsam Christi, & quod ad instar antechristi figuratur ejus extollentia super Christum. Christus enim, licet impeccabilis, voluit esse subjectus principibus etiam in ablatione suorum temporalium ut probatur *Mat.* 17. Hec est aliqualis responsio ad bullam. Istas Conclusiones dixerim ut granum fide separatum a palea qua ignitur ingratum lollium quod post florem ruboris vindicte fetentis, parat pabulum contra scripturas fidei Antechristo. Cujus infallibile est signum quod regnet in Clero venenum luciferinum, superbia consistens in libidine dominandi, cujus conjux terrenorum cupiditas concreet filios Diaboli, extinctis filiis evangelice paupertatis. Judicium vero ubertatis hujus propaginis probatur ex hoc, quod multi etiam filii paupertatis degeneres fovent loquendo, vel tacendo partem Luciferi, non valentes aut non audentes propter semen hominis peccati injectum in cordibus, aut timorem servilem de amissione temporalium, stare pro evangelica paupertate.'

* Sic MS. pro *Cestrensis in sua Policratica.*

Hec sunt Conclusiones quas vult etiam usque ad mortem defendere, ut per hoc valeat mores ecclesie reformare.

About the same time Dr. *Wicliffe* wrote an Answer in *Latin* under a feigned 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* con-

* *mixtim theologus.* MS. in Archi. B. 10.

'*consequence if he wills or ordains any thing, it is there-*
'*fore 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 Catho-'lick a Scripture that is opposite 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 Gos-'pel may quickly be dispatched.' He then mentions the 7, 10, 11, 13, 16, and 18*th* of the Conclusions as they are numbred 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 habitu-*'*ally abuse them:* And that *an Ecclesiastick, even* '*the Pope of* Rome *may lawfully be corrected, and* '*even accused by their Subjects 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 erre 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 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 them-'selves to be overpowered with the Fear of Pain, 'or the Love of Company and worldly Profit.' And shews that 'Whether the Judges or Dele-'gates, by the Pope's Permission, proceed to 'condemn his Conclusions; or the Lord Pope 'himself by the Instigation of * *Sergius* or *Julian* 'the Apostate, or of his own Motion accompa-'nied with the Ignorance of Scripture, or the In-'stigation of the Devil; or an Angel from Heaven 'should promulge that blasphemous Opinion, the 'Faithful who bear the Honour peculiar to their 'Lord unfaithfully usurped, are unanimously for the 'saving 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 de-'stroy or subvert the whole Ordination of Christ.' He therefore asks; 'Since for a lesser Fault than 'such an Usurpation of Divine Power, *Abiathar* 'was deposed by *Solomon*, *Peter* reproved to the 'Face by *Paul*, nay many Popes have been depo-'sed by Emperors and Kings; what should hinder 'the Faithful from complaining of a greater Inju-'ry done to their God? For, according to that 'blasphe-

* Sic MS. pro *Sergius*.

'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 Laity 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 Clergy-man, 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, he 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* r. 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 dicitur* noviter compositus, *apparet quod libros, libellos, vel tractatus in* Anglicis *vel alio Idiomate prius translatos de textu scripturæ legere non est prohibitum*. From hence Sir *Thomas* seems too hastily to have concluded that there were * *other old Translations of the Bible before*

Dialogue lib. 3. c. 16. fol. 94 a 97. a ed. 1529.

* *Fol.* 94. a. Sir *Thomas* tells us that As for other olde onys, that were before Wyclyffys Days, remayn lawful, and

before Wiclif'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 *Wiclif*'s Time, however such *English* as was spoken after the Conquest. We are indeed told by *Boston* of *Bury* that *Ælfred* King of the *West Saxons* A. D. 890, *Totum fere Testamentum in linguam* Anglicam *transtulit*; Translated almost all the Testament into the *English* Tongue; and by *Ailred Abbot* of *Rieval* that *Sacros apices in linguam* Anglicam *vertere laborabat*; 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

Usher *de scrip. & S. Verna.* p. 124

Ibid. p. 123.

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and be in some Folkys Handys had and red. But then afterwards he allows it to be a doutfull Tryall whether this Translacyon was made before Wyclyffys Days, or Tynnys. However the learned Dr. *Thomas James* seems to take it for granted on the Authority of Sir *Thomas*, that there were *Englysh Bibles* which were translated afore *Wiclif*'s Time, and guesses that this Translation *came forth* some Hundred Years *before* Wiclef's. This the most Reverend Arch-Bishop *Usher* represents as if he had guessed it came forth just 100 Years before *Wiclif*'s Translation. The learned Mr. *Wharton* places the Date of it *A. D.* 1290. as if *Wiclif*'s Translation did not come forth till 1390. *six* Years after his Death. The same learned Person attributes the *Prologe* which was printed as Dr. *Wiclif*'s *A. D.* 1550 to the Author of this supposed older Translation. But, whoever was the Author of this Prologe, 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. *Wharton* tells us, died 1340, and finished this Work *A. D.* 1330, and *Richard* Arch-Bishop of *Armagh*, whom he stiles *Armachanus*, who died 1360. Besides, both Dr. *James* and Mr. *Wharton* agree that there were but *two* Translations of the Bible into *English* before the Reformation, of which if Dr. *Wiclif*'s Translation finished, as I suppose, about 1381, and *John Trevisa*'s ended 1387 be allowed to be *two*, where is there Room to suppose another?

Corrup. of the Script. &c. p. 225.

De Scrip. S. vernac. p. 155 Ed. 4°.

Ibid. p. 424.

Ap. ad Cl. *Cavei* Hist. Lit. Vol. I. p. 21.

Books

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 *Wiclif*, 'and even of *Richard Rolle* who died 35 Years 'before him;' If the Matter of Fact be so, which I han'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. *Wiclif*. 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 suffred on the Cross, which lay three Days in the Grave, which rose again the third Day, and which* fourty 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 it self 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 Sacra- *Trial.* lib. 'ment *is* the Body of CHRIST, and not only IV. c. 4. 'that which *shall* be or which *figures sacramen-*

'*rally* the Body of CHRIST, and that that Bread 'which is this Sacrament is verily the Body of 'CHRIST.' And agen, '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 it self.' 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 somewhat 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 testifyth in this Gospel of Jon that men schulden goddly eete his Fleesche, and goddely drynke his Blood. But to return:

Ibid. c. 27.

**aliqualiter.*

Wycket.

Trial. lib. IV. c. 4.

Ibid.

MS. C.C.C. in *Cambrige.* K. 15.

Knyghton

P. 88. put * before *Earthquake*, and add in a marginal Note at the Bottom, * The *Godstow* Chronicle tells us that this Earthquake was on the *Wednesday* before *Whitsunday* or *May* 30, about One a Clock in the Afternoon.

Knyghton de ev. Ang. col. 2650.

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 Kiningham* or *Knygham* a *Carmelite* Frier 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 enjoine all and 'singular his Brethren and Suffragans of the Bodie 'and Church of *Canterburie*, that every of them 'in their Churches and other Places of their Citie and Diocesse do warne 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.' *Fox's Acts* Vol. I. p. 569.

Letters were likewise directed to Friar *Peter Stokys* 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 Sanctity denied any 'such Power, and claimed to themselves an Authority of Preaching, and were not afraid to assert, dogmatize and publicly to preach as well 'in the Churches as in the Streets and other profane Places within the Province of *Canterbury*, 'some Propositions and Conclusions underwritten *Coll.* N°. II.

'which are heretical, erroneous and false, being 'formerly condemned by the Church, and repugnant 'to its Determinations, which threaten the Subver- 'sion 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 la- 'mentably to stray from the Catholick Faith with- 'out which there is no Salvation: That therefore 'he considering that he ought not to pass over in 'Dissimulation so pernicious an Evil which may 'creep on many, and by its deadly Contagion de- 'stroy their Souls, least their Blood should be re- 'quired at his Hands, had by the Advice and As- 'sent 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 Con- 'clusions and Assertions being openly produced 'and diligently examined in his Presence and the 'Presence of his Brethren and the Doctors called to- 'gether, it was finally found and declared, that some 'of those Questions were heretical, and some of 'them erroneous and repugnant to the Determinati- 'ons of the Church. He therefore commissioned and 'commanded the abovesaid Peter Stokys, enjoyning '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 publickly 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 Excommu-

'nication,

'nication, which by these Writings he did decree 'against all and singular those who on this Occasi-'on shewed themselves Rebels and did not obey 'his Admonitions.' This Letter or Commission is dated at the Arch-Bishop's Manor of *Orteford* the 28*th* Day of the Month of *May*, *A. D.* 1382. and the *first* Year of his Translation.

But notwithstanding this Condemnation, so much, it seems, were Dr. *Wiclif* 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 be-'fore the University the most honourable Sermon 'of the Year, and therefore deputed to the Chan-'cellor 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 fu-'ture 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 a-'gainst such sort of Conclusions in defence of the 'Catholick Faith: And to cause those Letters at 'large effectually to be published in the Divi-'nity Schools of the University the next time a

Collect. N°. III.

May 30*th*.

'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.* *Bodl.* 163. fol. 70. a.

P. 94. *l.* 13. for *which being backed with the Kings Letters* — to *lives.* r. 'The next Day the 'Chancellor was had before the Council, where 'he was commanded by the Lord High Chancel-'lor to obey every Precept of the Arch-Bishop's. 'The Chancellor therefore went down immedi-'ately to *Oxford*, and the *Sunday* following pub-'lished the Arch-Bishop's Mandate: At the same 'time, as it is said, setting the *Seculars* against 'the *Religious*, telling them that the *Religious* would 'ruine the University: Insomuch that the *Relig-'ious* 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 resented by Dr. *Wicliffe's* Friends, so that, as *Crumpe* sets forth in his Complaint to the King, *&c.*

Coll. N°. VI.

'He being absent at *London* to assist the Arch-Bi-'shop in the Court held by him at the preaching 'Friers to condemn the Conclusions which Dr. *Wi-'cliffe* was said to maintain, they prefer'd a Com-'plaint 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 in his An-'swer,

'swet, and on his not appearing was pronounced 'contumacious, and suspended from his School-'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 Council: Where the Merits of the Cause being examined it was determined that the whole Process against *Crumpe* was null and invalid, and that he should be restored to his School-Exercises and Lecture. For the confirming which Sentence the 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 '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 Se-'cular who favours them on account of any thing 'said or done by them concerning the Condemna-'tion of the Doctrine of Master *John Wiclif*, &c. 'or the Punishment of their Fautors; 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 *July* 14 in the *sixth* Yere of the King's Reign.

Coll. N°. VI. *A. D.* 1382. *A. D.* 1382. *Trial.* lib. IV. c. 37.

P. 98. *l.* 16. from bottom, add after *Tyrants*: And that this Particular, that *the People may correct delinquent Lords at their Pleasure*, is a * silly †† Piece of Invention of the Friers, or a foolish Scrowle of their devising.

* *inerts picatia a fratribus adinventa.* Sic. cod. imp.

†† *I can only guess at the meaning of the Word* Picatia *having never met with it any where else. It may perhaps be made from* Pica *and the Words* inert picatia *be intended to signify* a foolish Prating or Chattering, &c.

De Sathanæ *astu contra fidem.* MS.

P. 98 *l.* 17. Put before *Urban* VI. this Mark *, and at the bottom this Note. * Of this Pope Dr. *Wiclif* thus speaks; Of thes two Popis it is licly to me that Urban the Sixte is the bettre Man, and the bettre Lyvere by Goddis Lawe, but this Supposaile is lasse than Bileve, as many Trowthis ben nogt Cristen Mennes Bileve. As to thes Elections I have no Knowledge of God whether of thes be confermed of God, but it is licly to me that the first Election of oure Urban is moze confermed to Goddis Wille. Of bothe thes two Materis ben many Witnessis, First, Richard de la Souche, Knyghton Persey, Richard Zigete, William Okam, Symkyn Borewelle, Jon Curteys, Preste, 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 his Writings, particularly in his *Trialogue*. † Experimento didici quod tractatus de istis Ordinibus dolorem ingerit tam subjectivum quam objectivum. — * Multitudo fratrum & aliorum vocatorum Christianorum— mortem tuam multipliciter machinatur.— † Concedo quod sæpe contra caput meum & prosperitatem meam mundanam protuli istam sententiam [contra dotationem Ecclesiæ.]

† *Lib.* IV. c. 39.

* *Ibid.* c. 4.

† *Ibid.* c. 17.

A. D. 1388.

P. 103. *l.* 16. add after *Purpose:* A Commission was given to '*Thomas Brightwell* D.D. Dean of 'the new College at *Leicester*, *William Chesulden* '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 Ayshton*, and 'to send them up with all possible speed to the 'Council: And to make Proclamation strictly re-'quiring in His Majesties Name, that no Person 'of what Degree, Condition or Quality soever 'under the Penalty of being imprisoned, and for-'feiting whatever they can forfeit, do presume to 'maintain, teach, or obstinately defend publickly

'or

'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 11*th* 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 King's Reign. *A. D.* 1396.

By another Brief of the same Date, 'The Chan'cellor and Doctors are required by the Faith and 'Allegiance by which they are bound to His Ma'jesty, and on pain of forfeiting all they can for'feit, to call together all and every one of the 'Doctors of Divinity of the University, Regent 'and Non-Regent, and to read and examin *Wic'lif's* Trialogue, and to put into Writing the 'Heresies and Errors which shall be condemned 'by them and the said Doctors; and without de'lay distinctly and openly under their Seal to cer'tify in the Chancery all and singular the Things 'which they shall perceive and find, together 'with the particular Inclinations and Opinions of 'the foresaid Doctors.'

It seems as if the University did not very readily comply with this Injunction of the King's, pleading the Priviledge of an exempt Jurisdiction. For the beginning of the very next Year Letters *A. D.* 1397. Patents dated the 30*th* Day of *March* were sent to the Chancellor, Masters and Doctors, 'forbid'ding the University to claim any Exemption by 'Colour of any papal Bull, to the Prejudice of 'the Royal Authority, or in Favour and Support'ance of *Lollards* and Hereticks, but that they ut'terly 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.

Ibid. blot out these Words. *For this Purpose* 12 *Years after his Death Arch-Bishop* Thomas Arundel *in the* Convocation which met *February* 26 that Year———

Histo. & Anti. Univ. Oxon. p. 205. col. 2. *A.D.* 1396.

P. 103. *l.* 21. 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 *Wiclif*'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 informed 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 *Wiclif*, which were suspected of Heresy. This however did not pass without any * Opposition. For to that Degree did the Opinions of *Wiclif* 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. *Wiclif*'s pick'd out † 298 Con-

Coll. N°. VII.

* *Of those that opposed this Censure, and the Arch-Bishop's Constitutions the following are named*, viz. John Luck *of* Merton *College*, Rowland Brice *of* Queen's *College*, *and* John Kerby *and* Robert Burton *both of* University *Coll.* Antiq. Univ. Oxon. p. 206. c. 2.

† *In the* Pasci. Rerum. *The Number of* Conclusions *or* Articles *sent by the University to the Council of* Constance *is* 301.

clusions

clusions 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 Perswasions 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 Wiclif*, 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. *Fourty five* Articles said to be Dr. *Wiclif*'s were condemned at LONDON by the Arch-Bishop of *Canterbury*, 13 Bishops and 30 Doctors in Divinity, of which some are said 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*. *A. D.* 1411. MS. E libro proc. jun.

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 Wiclif* had within these 'few Years produced so many Heirs of his Sect, 'that, as they probably believed, they would 'scarce be displanted or plucked up, with the sharpest *Coll.* N°. VII.

Fox's Acts and Monu. Vol. II. P. 33. &c.

'est weeding Hooks, and roughest Censures.' For it appears by the Register of *John Longland* Bishop of *Lincoln A. D.* 1521, about One Hundred Twenty Five Years after this, that in that Diocesse 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* Com-'mandments in *English*; learning the *ten* Com-'mandments, the *seven* deadli Sinnes, the *seven* 'Workes of Mercy, the *five* Wittes bodily and 'gostly, the *eight* Blessings, and *five* Chapters of 'St. *James*'s Epistle; learning the *Pater Noster*, '*Ave*, *Creed* and *ten* Commandments in *English*; 'reading *Wiclif*'s Wicket; 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. *Wiclif*, should be decisive in this Point, to shew that he did not hold that *Dominion was founded in Grace*, or that an exact Probity gave a Title to Probity and Power. *Ad tertium objectum tuum dictum est sæpius quomodo duplici titulo stat hominem habere temporalia, scilicet titulo originalis justitiæ, & titulo mundanæ justitiæ. Titulo autem originalis justitiæ habuit Christus omnia bona mundi, ut sæpe declarat* Augustinus *illo titulo, vel titulo gratiæ* justorum sunt omnia, *sed longe ab illo titulo civilis possessio.*

Trial. lib. IV. c. 17.

P. 122. *l.* ult. add after Seal; and othir suche secular Offiris in the Chekir, nithir be Stiwardis of Londis, ne Stiwardis of Halle, ne Clerkis of Kichene, ne Clerkis of Accountis, neithir be occupied in ony seculer Office in Lordis Courtis. Most while seculer Men ben sufficient to do suche seculer Offiris.

P. 123. *l.* penult. for *Paper* r. *Papers*.
l. ult. for *or* r. *and*.

P. 124.

P. 124. *l.* 34. add after Bliss. In his Tract against the Indulgence granted by Pope *Urban* VI to those who went with Bishop *Spenser* on the Croisade against the *French*, Dr. *Wiclif* observes, that gif this Faith [that no Man may assoyle Men of alle Synnes that they have do] were told to Popis and to Cardynals and Prelatis under them, by the Grace of God their Bargeyn of assoilinge and eke of curseynge schulde bygile fewer Folk that schuld holy trist in Crist. And agen, Thus may Men se that holy Churche schulde stond stable gif Men affiede them in Crist, and stode mekely in ther Degree,——

P. 126. *l.* 30. add after Men. For it was then pretended to use Dr. *Wiclif*'s own Words, that seculer Men schulde nogt juge of Clerkis, however thei have done, thei have proper Juges as Popis and Bischopis, and other Juges under them. But to this Dr. *Wiclif* replys. Wel, says he, I wot that Men were wont by Jugement of Ynglande to dampne Prestis and Clerkis for Robberie and Theefte, and also for Traiterie and other smale Trespas, and gif thei nowe denye thys, thei denye the Regalie. De dominio divino. MS.

Ibid. add in the marginal Note at the bottom after *excluded*, What seems to have given Occasion to the charging Dr. *Wiclif* with *want of Skill in reckoning the constituent Parts of the Church*, is what he says in his *Trialogue Nec dubium quin in* aliis duabus partibus *Ecclesiæ scilicet* militari brachio *atque popularibus.* *Lib.* IV. c. 17.

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 wandrith here is maad thral bi Mannes Lawe, sith mo ben spraungen bi Antichrist than weren in the olde Lawe that ben now left as God biddith. And so the Chirche is now thral more than in tyme of the olde Lawe, sith Mannes Lawis

ben worse than weren Goddis Lawis that now ben left. And Antichrist is made a Turour or a Governour of the Chirche more Fol than the Children that schulden be governed by Goddis Lawe. And of alle synnes that now ben this is most perilous and greteous that reseiveth the Freedom that Christ hath purchased and makith men thral to synne and to fend. And thus it were a mochie Merit to gett agen our sumet Freedom, and trowe no Prelate in this Chirche, but if he groundie him in Goddis Lawe. And thus men schulde schake awei al the Lawe that the Pope hath maad, and alle Rulis of these newe Orders but in as mothe as thei ben groundid in the Lawe that God hath geven.

P. 136. *l.* 4. add after *better* a new Paragraph.

Codd. *Ric.* *James* in Bibli. Bodl. By a *Sacrament* Dr. *Wiclif* tells us he meant A Tokyn that may be seen of a thing that may not be seen with any bodili Eye. Of such Sacraments he reckons *Seven*, but he dos not allow them all to be generally necessary to Salvation. For thus he says of *Confirmation*; *Non tamen video quod generaliter sit hoc sacramentum de necessitate salutis fidelium.*

Trial. lib. IV. c. 14.

Ibid. lib. IV. c. 11. 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 poured on their Heads.* He likewise observes that *it is probable That* Christ *can without this Washing, spiritually baptize Infants, and by consequence save them*; but then he cautions against *neglecting the Baptism with Water, on Supposition that we are baptized with the Spirit.* He elsewhere thus expresses himself concerning the *Minister* of the Sacraments. We ben taught, says he, that no Man hath Power to ministre them to the Puple, but if he be a Preest, saal in time of Ned. For in time of Neve a Woman

Ibid. lib. IV. c. 12.

Of the *Sacraments* *MS. inter codd.* Ried. James. 3.

Woman may cristen a Child with full Will to cristen it, and with these Words perfitly seyd: *N. I cristen the in the Name of the Fadir of the Sonne and of the Holy Gost, so be it.* * The also here a Mannes Schrifte or a Womans in Tyme of Nede. But nethles, Frendis, God forbede that any Man take upon him any more then he schulde after the Ordinaunce of God. He further cautions Men against seeking God's Worschip to lisel and their own to mithe: And observes that Preestis moun minister to the People the Tokens of siche Sacrementis; but the spirituall Grace withine that we se not, is ministred to us of God that is Preest and Bischop of our Soules. For if there weren Men that wolden be turnid to the Feith, and be maad Christen, a Preest may well telle them the Articles of Bileve, and counseile them to be christned, and aftir christen them in Watir; but God that giveth them Grace to bileve in him, he christneth ther Soulis, that is to sey waschith their Soules fro the Uncleanesse of all manner of Sinnes, and therefore ben Children, and sumtimes Men and Wymmen cristened in Water. This shews how far he was from denying the Necessity of *Baptism*, and understanding Christ's Words *John* III. not of material Water, but of the Water which flowed from our Saviour's Side.

* Sic MS.

Collier's H. E. Vol I. p. 585. c. 1.

Also, says he, in the Sacrement of Confirmation we schullen understond that thoug the Bischop make a Cros with holy Oyle with his Thumbe on a Childes Forhede, or son a Mannes, the Childe or the Man receiveth not the Giftis of the Holy Goste of the Bischope, but of the Gifte of God. Elsewhere he shews that *the Oyl with which they anoint Children at this Time, and the Linnen 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 reserved to * State Prelates;

Trial. lib. IV. c. 14.

* *Episcopis Cæsaris.*

'lates; that 'twould be more religious, and more 'conformable to the way of speaking in the Scrip'ture to deny that the Bishops give the Holy Spi'rit, or confirm the giving of it: And that it 'seems to some that the trifling and short Con'firmation 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 Ne'cessity of Bishops be more believed.'

Of the Sacrawents. MS. 7 *P.* 137. *l.* 6. add after *Law.* Elsewhere he observes, That in Scrifte thoug we telle our Sinnes to a Preest, and he put on us Penance, we are also assoiled never the rather, but it God that is the Preeste of Soules se that we sorow with all our Hertes for our Sinnes, and that we be in ful Purpose and Wil to leve them evermore aftir.

Trial. lib. IV. c. 25. *P.* 140. *l.* 24. 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 *Confir*'*mation*, and all the rest, Antichrist has invented 'Ceremonies that have no Foundation in Scrip'ture, and heaped them on the Faithful to the 'Burden of the Church.'

Ibid. lib. IV. c. 22. *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 præsenti*: That they deter'mine 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 assistente consensu conjugii, & domino approbante, subducto quocunque sensibili signo foret satis, ideo lex conscientiæ, & consensus domini in bene viventibus in contractu hujusmodi rectissime*

* *Ex nudis verbis.*

tissime regularent. He likewise thought it probable *quod tales qui non possunt procreare carnaliter* quodammodo *illicite copulantur.* And that no Contract schulde be maad betwixt a yong Man and an old baren Widowe for love of worldly Muk: — for thence cometh son Debate and Avoutrie and Enemitie and Waaste of Godes and Sorwe and Care ynowg. He likewise advises that ech Man * war that he procure no false Divorce for Money ne Frenschip ne Enemyte (for CHRIST biddeth that no Man departe or twayne that GOD hath ordeined.) But only for Avoutrye that Part that kepith him clene may be departed fro ye t'athers Bed, and for non other Cause.— And yif the clene Part mot live ever chaste the while the tother liveth, or ellys be reconseiled agen. — Netheless the clene may dwelle forthe with the tother that forfeiteth, by way of Charite, and Men suppose that that Way is grete Charite, gif there be Evidence that the tother 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.'

Ibid. lib. IV. c. 20.

Of Wedloc. MS. inter codd. Richardi. James 3.

* beware.

Trial. lib. IV. c. 20, 21.

'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

Ibid. lib. III. c. 30.

* *Notwithstanding this his Opinion he conformed to the Usage of this Church at that time, as appears by his Sermons, yet extant on the following Holy-Days,* viz. *The Vigil of St.* Andrew, *St.* Andrew, *the Octaves of St.* Andrew, *the Vigil*

MS. in Bib. C.C.C. Camb. K. 15, 4°.

'be fresher, 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. c. 11. As to *Ceremonies*, tho' Dr. *Wicliff* 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.

The Order of Priesthood. c. 14. MS.

'*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. c. 15. Dr. *Wiclif* likewise opposed *judicial Astrology*, observing that 'the Foundation of the Astrolo-

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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* Epiphanie, *the* Epiphanie, *the Conversion of St.* Paul, *the* Purification, *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 Octaves of St.* John *Baptist, the Translation of St.* Martin, *the Octaves of the Apostles* Peter *and* Paul, *the Day of the 7 holy Brethren, 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.*

gers

' gers Science is uncertain, and that they feigned
' or invented Opinions which they knew nothing
' of.'

He asserted likewise the Necessity of our being assisted with the Grace of God in order to our having any moral Vertue, and obtaining eternal Blessedness. *Istas autem virtutes * quattuor, sicut quamcunque virtutem moralem est impossibile inesse homini nisi assit gratia Dei sui, quomodo, quaso, homo posset mereri beatitudinem vivendo & agendo secundum beneplacitum Dei, nisi Deus ex magna sua gratia hoc acceptet?* *Ibid.* lib. III. c. 2.

* *Justitia, Fortitudo, Prudentia Temperantia.*

Concerning the *Resurrection* Dr. *Wclif* declared it to be his Opinion, that 'Tho' 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 corpulent and gross People carry about them here more Matter, than they will have after the Resurrection in their own Country.' *Ibid.* lib. III. c. 40.

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.' *Ibid.* lib. IV. c. 43.

* *assistente corpore consolatorio.*

His Opinion of *Images* he thus expresses. Thoug Ymagis maad truli pat representen verili ye Poverti and Passion of Ihu Crist and oper Seyntis ben lekul and ye Bokis of lewid Men by Gregori and oper Doctouris: Neyeless false Imagis that representen worldli Glorie, and Pride of the World, as if Crist and oper Seyntis hadden lyvid yus and deservid Blisse bi Glorie and Pompe of the World, ben false Bokis, and worpi to ben amendid or to be brent, as Bokis of opin Errour, or of opin Erese agens Cristen Feith. *Articles* MS. N°. 10. alias *Regi. Eccle.*

Thoug Imagis moun be worshipid in a Manere, as for Signis of Seyntis or as Bokis of * lewid Men

* ignorant.

Men, or as a Wife kepith cherli the Ryng of hir Weddinge for Love of hir Husbonde: Netheles to worshipe them as Crist or his Seyntis is open Idolatrie. And it semeth pleynly that alle those that onoure cestli suche Idolis in spoilinge pore Men with unjust Axingis or Tallagis, Oppressingis, Extorcions or other Fraudis; or in suffringe pore Men to perishe for Hungir, Cold or other Wretchidnessis for which thei gruchen agens God, onouren more Idolis that ben doumbe than oure Lorde Jesu Crist. Forsothe if Ezechie the blessid King brak the bralene Serpent commaundid of God to be maad, for the Puple gaf to it
So MS. * Entens and Onour due to God alone, as it is open in the IV Boke of Kingis the XVIII Cap. how moche more a Cristene King with Assent of his Lordis and trewe Clergie shuld breke or brenne doumbe Idolis whiche neither Crist ne his Apostolis comaundiden, neither counseiliden to be maad, if the simple Puple doth Idolatrie by them in settinge Hope in them, or gevinge honourt to them due to God alone, as in sweringe bi suche Idolis, or in offringe to them either to riche Men whiche the Lord Crist commaundide to be gove to pore Men aloone.

In the same Place he observes of Pilgrimages; That thoug it mygte be suffrid that sike Men go a Pilgrimage in the Rewme in visitynge the Placis of Seyntis to eschewe Synnis and to geve Godis to nedi Men, so that thei sette not Hope of Helthe in the forseid Ymagis, neither keven the Werkis of Merci anentis pore Men which Crist commaundide under the Peyne of everlastinge Dampnacioun in the 25 Cap. of Mathu: Netheles to gon a Pilgrimage, and visite suche Placis in sette Hope of Helthe in doumbe Idolis, or in Imagis made with Mannis Handis, in offringe to the Imagis

gis or to riche Men of the Worlde the Almes Dedis, that ben due to pore Men bi Commaundment of CRIST, is uttrili unleful, and an opin Signe of Idolatrie, and spoilinge and sleping of pore Men and Apostasie either goinge abak fro Cristene Feith. On the whole he concludes, That Certis bi suche Imagis and nice Pilgrimagis the Werkis of Merci ben cruell withorawe fro nedi Men, and the common Puple is nedeles and unprofitabli occupied and entreessid in Synnis, and proude Clerkis and religiouse ben set so hige, that thei neither knowe GOD ne himself, nether seculer Lordis duli, ne here pore Neighboris mercifulli.

He blames these he calls proud worldly Clerks for challenging Franchise and Priviledge in many great Churches that wicked Men, open Thieves, Manslers that have borrowed their Neighbours Goods and ben in Power to pay and make Restitution, there shullen dwell in SANCTUARY and no Man impeach them by Process of Law, ne oth sworen on GOD's Body and used: And they meyntenen stiffy that the King mot confirm this Privilege and Nest of Thieves and Robbery in his Reume, agenst GOD's Hest, Righteousnes and his open Oath, by which he is swoorn to do Justice and Equity to all his liege Men. So he elsewhere observes in the same Tract, That all Clerks of our Lond semen * cursed in this Point for in eche Parish Church a common Thief and Mansler shall be received fourty Daies at the least, and no Law pass on him to make Restitution tho' he be of Power, and to punish him justly for chastising of other Misdoers; but after fourty Days he shal forswere the King's Lond, and then many times he robbeth more and sleeth more Men in trust of such * Refute. Also, he says, great Houses of Religion, as Westminster, Beverly and other chalengen usen and meyntenen

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

Ibid. c. 20.

* excommunicate.

Sic. MS.

men this Priviledge that whatever Thief or Felon come to this holy House of Religion he shall dwell there all his Lyfe and no Man impeach him, tho' he owe poor Men much Good, and have enough to pay it; and tho he robb and flee every Night many Men out of the Franchises, and every Day come agen he shal be meynten'd thereto by Virtue of this open Heresie.

De Satana, seu contra fidem. MS. Of PETER PENCE Dr. *Wiclif* thus writes, The secunde Werke of goostly Mercy that this Prest axith his Bischop touchith Conscience of Men, that the Bisrhop teche his Child where gederynge of Petres Pens be groundid in Reson of GODDIS Lawe. For this Prest woot of Bileve that but gif the Gifte be thus groundid, no Prelat ne Angel of Hevene schulde meve him to assent thereto. Sithen pore Peple is spoylid inow * algif thei ben nogt thus bigilid. But this Prest seith by GODDIS Lawe that gif his Kynge wole have this Moneye and all the GODDIS that he hath, he wile with good Will geve them him. For he redith in GODDIS Lawe that CRIST gave Tribute to the Emperour; but he weneth that no Man fyndith that CRIST gave Money to the Bischop or taugt Men to geve him, but if GODDES Lawe taugt to geve it. And oure Bileve techeth that we ben holden to sue CRIST in the Things that we may, gif we wolen ever come to Hevene, so that sue CRIST in Vertues bi our Power for this Weede.

* altho.

P. 145. *l.* 33. add after *Matthew.* 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 Churche. It is likewise in

in a MS. Vol. in C.C. Colledge in *Cambridge* among the Homilies on the Gospels for Holidays.

Ibid. l. ult. add after *dicendum*. This is the *first* of the Homilies or Sermons on the *Sondai Epistils* throout the Year in the public Library at *Cambridge* MS. 349 Class. 4. and in the King's Library at *Westminster*, N°. 1567. The Title, according to this last MS. runs thus, *Here begynneth the first* Sonedai *Pistil of* Adveht: Dominica prima: *Scientes quia hora est.* Rom. 13. The Homily begins thus, We taken as Bileeve that the Pistils of Apostlis ben Gospelis of Crist.—

P. 146. *dele* the four first Lines.

Ibid. l. 25. add after *narrat.* These Homilies are in a *MS. Collect.* in *C.C.C.* Library at *Cambridge* K. 15. and in the King's Library N°. 1567. the first of which Homilies is on the Vigil of St. *Andrew. Stabat Joannes.* Jo. 8° and begineth thus. This Gospel tellith in Storie how. Christ gederide his Disciples, and seith 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 *Canterbury*, the VII holy Brethren, and St. *James* which are not in the *C.C.* Collection.

Ibid. l. 27. add after *Christi.* These are Homilies on the Week-Day Gospels, as *Wednesdays*, and *Fridays*, *&c.* They are in the Collecti. abovementioned. The first Homilie is on *the* Wednesday *Gospel in the first Weke of* Advent. *Principium Evangelii.* Mar. 1. and begins thus. Os Men schulde trowe in Crist that he is bothe God and Man, so Men 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 begynneth hou Crist was teld in the oold Lawe, and hou al his Liif was figurid both in Patriarkis and in Prophetis.

Ibid.

Ibid. l. 29. add after *Or.* These are Homilies on the *Sundai Gospels* throut the Year. The Copy which Bishop *Bale* saw seems to have been according to that in the publick Library at *Cambridge* MSS. 349. Class. 4. In which Copy the first Homily on the Gospels is on the *first* Sondai Gospel after *Trinity*. *Homo quidam erat dives*, Luc. 16. and thus begins, CRIST tellith in this Parable hou rithtfis ben perilous. But according to the Copy of these Homilies in the King's Library N°. 1567. The first of them is on the first *Sondai* Gospel of *Advent*, *Cum appropinquasset* Jesus *Hierosolimis*, Mat. 21. and thus begins; This Gospel tellith of the secunde Advent of CRIST.

P. 147. *l.* 1, 2, 3, 4, 5, 6. *dele* this Paragraph and read thus. In the MS. Copy in the King's Library at the End of the *Commune Sanctorum* is written, *Here is endid the* Commune Sanctorum, *and now bigynneth the* Propre. 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* Matthei, on this Gospel, *Egressus* Jesus *de Templo* Mat. 24. which seems to be the same with that mentioned by Bishop *Bale* N°. 5. and to be here misplaced, as several other Homilies are in these Collections.

P. 148. *l.* 20. add after *oportet*. This and N°. 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 probari potest, nec ignorari ab aliquo.*

2. De ente primo. *Extenso Ente secundum ejus maximam ampliationem, possibile est venari in tanto ambitu Ens primum.*

3 De purgando Errores, & Veritate in communi. *Consequens est purgare Errores.*

4. De

4. De purgando Errores & Universalibus in communi. *Tractatus continentur dicta de Universalibus.*

5. De Universalibus. *Tractatus de Universalibus continet 16 capitula, cujus primum.*

6. De tempore. *In tractando de Tempore sunt aliqua ex dictis superius capienda.*

7. De Intellectione Dei. *Illorum quæ insunt* Deo *communiter quædam insunt sibi soli.*

8. De scientia Dei. *Ex dictis superius satis liquet quod scientiam quam Deus.*

9. De Volitione Dei. *Tractando de Volitione* Dei *quam oportet ex dictis supponere.*

10. De personarum distinctione. *Superest investigare de distinctione & convenientia personarum quas credimus plena fide.*

11. De Ydeis. *Tractando de Ydeis primo oportet quærere si sunt.*

12. De potentia productiva Dei. *Veritatum quas Deus non potest renovare.*

13. De Sermone Domini in tribus parti: *Licet totum Evangelium.* This Tract is all in *Latin* and divided into 4 Books.

P. 150. *l.* 12 add after *entituled.* *Enarratio compendiosa & pia in Psalterium* 4° Lat. It thus begins, *Magnam abundantiam Consolationis.*

P. 151. *l.* 18. del. *Of this there is,* &c. and add after *aliàs.* 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 intimates was drawn up by *Wicliff*, and delivered by him to the Popes Delegates 1378.

P. 154. *l.* 24 add after *Joanni* See N°. 150.

P. 155. *l.* ult. add after *read.* It is likewise in the Collection of Dr. *Wiclif's* Tracts in *Trinity* Coll. near *Dublin*, and thus begins; CRIST comandith to his Disciplis and to alle Cristen Men to understonde and flee the sow: Dow of Pharisees, the which is Ypocrisy.

P. 156.

P. 156. *l.* 34. add after *Jesus.* 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 oculis.* Jo. 17. This Gospel of Jon tellith what loves Mens Soules schul eate, for Wordis of the Gospel hen Bred al Lipf to Mens Soules.

P. 157. *l.* 29. add after *Tyri.* This is one of the *Homilies* on the *Sunday* Gospels in the Collect. in *Trinity* Coll. Libr. MS. 349. Class. 4. It is on the Gospel for the 12*th Sundai* after *Trinity.* *Exiens* Jesus *de finibus* Tiri. Mat. 7. This Gospel tellith a Miracle af CRIST to Men to love him.

Ibid. l. 31. add after *se.* This is another of those *Homilies.* It is on the Gospel for the 11*th Sunday* after *Trinity.* *Dixit* Jesus *ad quosdam qui in se confidebant tanquam justi.* Luc. 18. This Gospel tellith in a Parable hou that Men schulden be meke, and not justifie hemsilf.

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. Seynt Poul the Apostle seith that alle tho that wolen lyve meekli in Crist Iheſu.—— The *Exposition* thus begins; Theundoyng of Seynt Joon knoweneth Pelatis of hooli Chirche that understondith the Dois of the Gospels.

P. 163. *l.* 18. add after *Help* of alle Cristen Peple, bi the grete help and Merci of God shalle teche simple Men and Wimmen of good Wil the right Way to Hevene. * This Tract is the first in several Volumes of Tracts of Dr. *Wiclif*'s whose Titles and Beginnings are as follow.

2. The Grund of al Goodnes is sikerlaste Feith eithir Bilevе. This seems to be the same with that which Bishop *Bale* calls *In Symbolum Fidei.* N°. 152.

† 3. A Prolog on the 10*th* of *Mark.* A Man askede of CRIST what he schulde do to have

* Bib. pub. *Cantab.* N°. 467. enti. *Codex Miscell. Ang.* N°. 466. 12°. en. *The poor Caitiffs Treatise.* Bib. Sancti *Joannis Coll.* G. 28. enti. *Wiclif's Exposition on the Catachism.*

the

the Lyf that ever hal last. — here bigynneth the Ten Commandmentis of God, Exo. 20.

4. The Charge of the X Heestis. These ben the Heestis of God.

5. A Prolog on the *Pater Noster*. Crist seith who that loveth hym schal kepe hys Commandmentis, and thei that kepen hem ben hise Frendis, as he seith hymself in another Place, and he wole here hys Frendis.

6. *Here bigynneth a devout Praier of our Lord* Jesu Crisse. O Thou hie, increat and everlasting Trinitie, that is to sei, Almyghti God the Fadir, Almyghti God the Son, Almyghti God the Holi Goost.

7. Here bigynneth the *Magnificat*.

8. Here bigynneth a *Letanie* of our Ladi that St. *Anselm* made. Lord have Merci upon me.

9. Here bigynneth the *Myrrour of Synnes*. For that we ben in the Urye of his falinge Lyf, and our Dayes Passen. This Bishop *Bale* calls *speculum peccatoris* N°. 101.

10. Here bigynneth a Tretys that speketh of the *three Arrows that schulden be schet at Domys Day to hem that schulden be dampnyd*. Deut. 32. This seems to be the same Tract that Bishop *Bale* calls *De tribus sagittis* N°. 100.

11. A good Tretys of *si quis vult venire post me*. Crist not compellynge, but freli counsellynge eche Man to parfyte Lyf seith thus. *Council of Crist.* MS. St. *Johns.*

12. A good Tretys *of Patience*. But who that is verili fed with thilke Seed that came down from Hevene. *Of vertuous Patience* ibid.

13. A good Tretys *of Temptation* Whane you are temtyd, either troubli have Mynde of thilke Remedi.

14. A good Tretys of *a notable Chartre of Pardon of our Lord* Jesu Crist. Everi wise Man that clepneth his Eritage, either askyth grete *The Chartre of Heven.* ibid.

grete Pardon kepeth bisli and hathe oft Wynde upon the Chartre of his Challenge.

15. A noble Tretys *of the Soul and Flesche.* Almighti God seith by holi Job that alle Mans Lyf upon Erthe is Fatige.

16. A noble Trete *De nomine* Jesu. Wherever thou be that araiest thee to love God.

17. A principal Trete *Of the Love of* Jesu. O onli Lord be to my Feery as loves bi Dey and bi Nyght.

19. Item, *Of Love of* Jesu *and of Mekenes.* To ony Degre of very Love of Jesu may no Soul attepne but if he be verili meke.

The Effect of Wille MS. St. John's.

19. *Of Wille, and of despysinge and of veyne Glorie.* Every Dede praiable o: reprovable of Mannes Wille, it hath either Praisinge either Reprovinge.

20. De *actyf Lyf and contemplatyf.* Crist lovid mych Marie and Martha her Sister as the Gospel tellith.

Of Chastity and Virginiti ibid.

21. Fyve *Chapitris to hem that wold lyve chaste.* I wyte this Treatys in fyve schort Chapiteris to hem that wolen lyve chaast, in token of the fyve most scharpe Stones the which in Figure K. David chees out of rennynge River to overcome with the Gyant Golie.

P. 165. *l.* 7. *dele* the two next Lines, and add after *verbi.* This Tract is in *Latin* in the King's Library *E.* 270. *Fol.* and begins thus. *Prelibato tractatu de Anima restat* de benedicta incarnatione *& dividitur in* 13 cap^a. *Primum declarat quod* Christus *est summa humanitatis & per consequens creatura.* Secundum *quod hec sententia discrepat ab heresy Arriana.*

Codd. *Ric. Jamesii* in Bi. Bodlei. 3.

P. 174. *l. ult. A Trete of three.* Thyre thingis distrien this World, fals Confessours, fals Men of Lawe, and fals Marchauntes.

Of the Seven *Sacraments.* We ben taugt that no Man hath Power to mynistre them to the Puple, but if he be a Preest, saat tyme of Nede,

Of

Of Wedlock. *The Lif of the Virgin* Marie. 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. entituled *Commentaries on the Psalms of* David, *&c.* which is the same with that in the King's Library N°. 1512. which begins thus, **Here begynneth the Prologe uppon the Sauter, that** Richard **Herempte of** Hampole **translatid into** Englyshe **aftir the Sentence of Doctours and Resoune**, 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. *Wiclif* 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 *Wiclif*'s since he ascribes to him a Tract *On the Holy Songs* or Hymns which begins *Confitebor 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.

De Script. Brit. p. 349. App. Cavei H. L. p. 35.

Apology. p. 14.

N°. 42.

1. Canticum Ysaiæ 12° *Confitebor tibi Domine*, &c. **That is to the lovinge of thee I schal schrive my Synnes, and that I schal do for thei displesen thee.**

2. *Canticum* Ezekiæ Isai. 38. *Ego dixi in dimidio dierum*, &c. Hezekiah **the King after his Seke-**

 nesse

nesse and graunteynge of Lyfe fiveteen yeeres, overlooveth God.

3. Reg. 1. cap. 2. *Exultavit cor meum in Domino*, &c. Helkanah who was Fadre of Samuel had two Wives.

4. Cant. Moys. Exod. 14. *Cantemus Domino, gloriose enim magnificatus est.* Wee that ben ladde out of Egypte.

* Sic. MS. pro 3°.

5. Abacuc. * 5°. *Domine audivi auditionem tuam* &c. Lord through the Nativite of thy Incarnation I knew thee our God, having Merci on thin handi Werk.

6. Deutero. 32. *Audite Cœli que loquor* —— That is yee Men that have your Conversation in Heveve, and ye that beme in atypi Lyfe.

7. Dan: 3. *Benedicite omnia opera Domini Domino* —— This Psalme was made after a Miracle that God dyde in the Tyme of Nabugodonosor.

8. *Te Deum laudamus.* It is communli seide that this Song was maad of Austin and Ambrose.

9. Lucæ 1°. *Benedictus Dominus Deus* Israel. — This Psalm is of more Auctority than the Song before, for it is Bileve of the Gospel as Luc tellith.

10. Lucæ. 1°. *Magnificat anima mea* —— Our Lady Sre Mary after the greetinge of Gabriel, and the conceyvinge of Goddes Son.

11. Luc. 1°. *Nunc dimittis.* —— This is the thredde Psalm singen of Preestis again thei go to her Bedde late on Nyghtes.

12. Symbolum Athanas. *Quicunque vult* —— It is seide communlie that there ben thre Creddes —— This Comment is imperfect and ends with that Verse, there is one Person of the Fadre, another of the Sone ——

Arch-Bishop Wake's State of the Church. Ap. *p.* (77) (78)

P. 210. *l.* 20. place * before 20*th*, and add in a marginal Note. * According to the Account given in the *Cotton MS.* The *first* Convocation held

'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 12*th* 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* 1*st* 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 Fautors.' But there seems to be a Mistake in this Account as to the Time of *Holding* the 2*d* and 3*d* Convocations which could not be the *Octaves* of *Corpus Christi June* 24. and *May* 19. if the first *Convocation* was *May* 21.

May 19.

June 20*th*.

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 Wiclef* would be drawn up by some sober Student at *Oxford* (as in Duty bound) where *Wiclef* form'd his Studies, and spread his Doctrines; and where it was the singular Credit of that noble University to defend his

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 my self 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, 1720.

A Collection of Papers referred to in the SUPPLEMENT to Dr. *WICLIF*'s Life.

N° I.

Determinatio quedam Magistri JOHANNIS WYCLYFF *de* DOMINIO *contra unum monachum.* *Codd. MSS.* Joh. Seldeni *Archi.* B. 10.

INter alia doctor meus reverendus intromittit se de jure Regni ANGLIE vitiando jus idem, ut videtur, multum implicite & explicitè. Ego autem cum sim peculiaris Regis clericus talis qualis volo libenter induere habitum responsalis defendendo & suadendo quod *Rex potest juste dominari regno* ANGLIE *negando tributum Romano Pontifici: Et quod errores regno impositi sunt falsi, & sine evidentia rationis vel legis sibi impositi:* Sed sub conditione hoc assero, quod doctor induat habitum responsalis vel argutoris, se objciens ex adverso, *quod sit falsum & pseudo-evangelicum quod domini temporales possunt in aliquo casu ligittime auferre ab Ecclesiasticis bona sua:* Et cum Rex ANGLIE frequenter sic abstulit secundum leges & consilium Anglicanum, nec potuit legittime sic facere, (si enim possit videtur ex opinione sua sequi quod Rex non possit legittime hoc facere,) & sic Leges Anglicane & consuetudines pacticate forent illegittime vel pseudo-evangelice in hac parte. Et revera si doctor, ut fingit, sic crederet, videtur tunc quod de lege correptionis fraterne, & professionis Legis Evangelice foret si se pro defensione hujus veritatis & destructione gratanter se exponeret. 1.

Tunc enim cessarent amerciamenta, forisfacturæ, & assesme quibus Rex poterit monachos & clericos
2. cum delinquunt punire. Secundo, asserit idem doctor, ut scola testatur, quod *in nullo casu licet viros ecclesiasticos coram seculari judice convenire*: Et allegat ad hoc Archidiaconum in Rosario, & multas alias leges: Et per consequens cum Jura & Consuetudines Anglie affirmant licere judicibus secularibus in causa civili, in causa proditionis, furti, homicidii & similibus convenire religiosos in curia Regis, videtur impugnare Jura & Consuetudines Regni. Cum igitur credit assensum suum esse justitiam, & ego, ex adverso, assensum 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 hac parte sunt nullo modo Juri contraria: Et quod omnia dicta legum & doctorum que videntur sonare istiusmodi, intelligenda sunt quod non licet tradere clericum ad tale examen nisi juris casu & ordine reservatis vel observatis. Sic enim videbitur, si doctor loquitur ex corde volens defendere justitiam, ego non dubito quin jura excipiunt consuetudines & casus alios. Unde huc usque non audebat Ecclesia Romana dirumpere Leges secularium dominorum generales sancitas & rectificatas antequam fuerat sic dotata de layco feodo, de jure personatus, & sibi similibus. Nec audebat negare sequelam quin si juxta legem cujuscunque regni nulli sacre scripture contrariam, temporales domini ita possunt, tunc legittime ita possunt. Lex enim civilis non distruit, nisi forte fuerit lex iniqua, quod doctor asserit de Lege *Anglie* memorata. Item tertiò asserit quod omnis ab-
3. latio rerum ab Ecclesia est injusta. Interdum, ut dicit quod non est possibile — Regem auferre Ecclesiasticis omnia bona cujuscunque Ecclesie nisi sic auferendo peccet * moraliter. Ideo, ut dicit, glossa mea que dicit quod bulle, leges & consuetudines prohibentes ablationes temporalium ab Ecclesia intelligende

* Sic MS. pro *mortaliter.*

telligende sunt de ablationibus injustis, est nimis superflua. Et sic innuit quod quicunque Rex abstulerit vel auferat temporalia clericorum vel religioforum injuste sic fecit vel faciet. Ego autem, ex adverso, offero me ad sustinendum vel suadendum quod talia & temporalia possunt juste ac meritorie auferri ab Ecclesia quamcunque humanis legibus fuerint confirmata. Si autem ego assererem talia contra regem meum, olim fuissent in parliamento dominorum *Anglie* ventilata: Sed opiniones sunt diffamate ut sint inter homines * amitate. Unum tamen scio quod periculosius est in hac parte hodie impugnare consuetudines & jura regnorum tamdiu a sacris primoribus approbata, quam est reprobare aliquam veritatem quam ego publico. Requirit autem doctor meus cum suis fratribus, cum nimis vehementi instantia, cum ebullitione spirituali & tumore quod ego respondeam ad formas argumentorum suorum & specialiter ad formam & materiam quam fecit pro Papa contra jus Domini Regis. Omne, inquit, Dominium donatum sub conditione ad conditionis destructionem dissolvitur: Sed Dominus Papa donavit Regi nostro Regnum Anglie sub conditione quod Anglia 700 marcas solveret curie annuatim, que conditio per tempus & tempora est substracta: Ergo Rex Anglie olim decidit a vero Dominio Anglie. Et miror quam plurimum quod cum tanta instantia expetunt solutionem hujus rationem & tractatum istius materiè, & specialiter cum * tum sit ipse mihi & rationibus meis indifferens, sed cuincunque speculativo theologo vel legiste. Et pepigimus quod non quærendo diverticulas alienas † pipsimat fructus * q̄ 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 diffamata, & aggravatis censuris ab ecclesiasticis beneficiis sit privata. Secundo, ut exhinc sibi & suis benevolentia Romane Curie sit reportata. Et tertio

* Sic MS.

* Sic MS. pro *tamen.*

† Sic. MS.
* Sic MS.

1.

2.

3.

tam ut ut dominante Domino papa Regno *Anglie* liberius, capiosius et voluptuosius sine freno correptionis fraterne sint Abbathiis civilia Dominia cumulata. Exhinc quidem dicitur quod, ad Regni injuriam, exceptiones impetrant Thesauri Regni exhaustivas. Ego autem tanquam humilis & obedientialis filius Romane Ecclesie protestans me nichil velle asserere quod sonaret injuriam dicte Ecclesie, vel rationabiliter offenderet pias aures. Primo ergo transmitto Doctorem meum reverendum ad solutionem hujus argumenti quam audivi in quodam Consilio a Dominis secularibus esse datam. Primus autem Dominus in armis plus strenuus fertur taliter respondisse. ' Regnum, inquit, ' *Anglie* per gladium suorum procerum ab olim ' quæsitum est, & contra hostes invadentes eodem ' gladio defensatum. Sic enim tributum violente ' exactum a JULIO CESARE, fortificato Regno, ' rationabiliter est substractum quod secundum principia * aq[l]. nullum violentum eternum ' sive perpetuum. Cum ergo sit idem judicium ' de dicto redditu Romane Curie sane consulo ' quod negetur penitus nisi papa manu valida ipsum poterit extorquere. Quod si temptaverit, ' meum est pro jure nostro resistere. Secundus ' Dominus arguit sic. Nullis, inquam, debet ' concedi tributum vel redditus nisi subjectis capacibus: Sed Papa non est capax hujus vectigalis, ' ideo, supposita fraterna subventione, debet sibi ' talis exactio denegari. Debet enim Papa esse sequax precipuus Christi: Sed ipse Christus noluit ' esse proprietarius Civilis Dominii, nec per consequens Papa debet. Nam *Mat.* 8. quum avarus secularia dominia sentiens, promiserat sequi ' Christum, sic respondit ad mentem sponte promittentis, *Vulpes*, inquam, *foramina habent, volucresque celi nidos, filius autem hominis non habet ubi caput suum reclinet.* Quasi dixisset, noli putare quod docebo te facere mirabilia sanitatum ' ut ex eorum questu acquiras civile dominium, quum

* Sic MS.

quum nec ego nec mei discipuli volumus esse proprietarii hic in via. Cum igitur debemus Papam ad observantiam religionis sue astringere, probatur quod tenemur in exactione hujus conditionis civilis resistere sibi. Tertius Dominus arguit sic, Videtur mihi quod ratio facta & ejus fundamentum retorqueri poterit in Romanum pontificem. Nam cum Papa sit servus servorum Dei, probatur quod non reciperet vectigal de ANGLIA nisi propter ministerium persolvendum. Cum ergo non edificat Regnum nostrum nec spiritualiter, nec corporalia, sed defalcando temporalia per se & suos comfortat pecunia, favore & consilio inimicos, videtur quod debemus provide premissam petitionem subtrahere: Subtracta enim per se causa, subtrahi debet & * methodum ad eandem. Et quoad assumptum 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 resistere 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 mortificatum Ecclesie, videtur quod Papa sit Dominus illorum omnium: In cujus signum post vacationem particularis Ecclesie per mortem prepositi exigit tanquam illorum bonorum dominus primos fructus. Cum ergo in Civili Dominio non possunt esse duo dominantes ex æquo, sed oportet quod unus sit capitalis dominus, & alter subdominans, videtur quod oportet vel concedere pro tempore vacationis Papam esse tenentem Regis *Anglie* vel è contra. Regem autem nostrum nolumus in hac parte sibi subjicere, cum donans quisque ad manum mortuam sibi reservat capitale dominium. Immo relinquitur quod Papa debet pro isto tempore esse Regni vel Regis subditus vel vassallus; Cum ergo continue defecit ab

* Sic MS.

ejus

ejus homagio atque servitio, videtur quod olim negligens * fore fecit, nec sunt tales conditiones minute quoad tempus & pretium parvipendende, 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 fuit addita propter beneficium absolutionis, vel relaxationem interdicti vel exheredationem qua Papa Regi *Johanni* reddidit regnum nostrum: Quia certus sum quod non pure graviter in perpetuam elemosinam concessit curie talium donum. Si primo modo vel secundo, dico quod tunc debet conditio ex inhonestate symoniaca interrumpi. Non enim licet dare spirituale beneficium, interveniente sic gravati pacto propter redditum temporalium reddendorum; quum *Mat.* 10 *Gratis accepistis gratis date.* Immo videtur quod Rex & regnum exciderent in curia a Regni * domino, si non cum illis patribus resisterent conditioni hujus inhoneste. 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 elemosinam hujus. Non enim sapit religionem Christi, †† Absolvam te sub conditione quod in perpetuum des mihi annuatim tantam pecuniam: Videtur quod frangentis sic fidem Christo licet pactum inhonestum infringere. Immo videtur rationale quod pena

* Sic MS. pro *foris fecit.*

* Sic MS. pro *dominio.*

† Sic MS.

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†† *Johannes* Rex—totum Regnum suum *Angliæ* & *Hiberniæ* Deo & beato *Petro* Apostolo, ejusque vicario catholico *Innocentio* Papæ III°, successoribusq; catholicis *in remissionem peccatorum suorum totiusq; generis sui*, in 1000 marcis, scil, pro *Anglia* 700, & pro *Hiberuia* 300 constituit censuale. —— *Triv. Annq. p.* 158.

redundans

redundans in peccantem, & non iniquitatem immunem infligi debeat. Cum ergo redditus talis annualis solummodo non in penam peccantis Regis redundat, sed vulgi pauperculi & immunis, videtur quod plus sapit avaritiam quam penam salutarem. Si tertio modo Papa foret capitalis dominus Regni ad quem ex pacto Regis *Johannis* foret Regni Dominium devolutum. Quo dato sequitur—quod Papa posset quumcunque voluerit ex ficta forefactura exheredare Regem *Anglie*, & suum quem elegerit advocatum preficere, Non simus ergo, si quei, obstantes istis principiis? Sextus Dominus. Videtur mihi quod factum Pape, ut innexit tertius Dominus, in caput proprium retorqueri potest. Nam si Papa donavit Regi nostro Regnum ANGLIE, ut pretendit, verbaliter, & 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 rationabili recompensa, videtur mihi quod non licuit Pape alienare Regnum tam fertile pro tam pauco redditu annuali. Per idem enim posset alienare omnia regna & dominia * agacentia 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 valoris regnum nostrum ad votum repetere. Ideo oportet, ut dixit Quintus Dominus, obstare principiis: Immo cum Christus sit 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 reservare nos a mortali & communicare bona nostra virtuose pauperibus, & sic tenere regnum nostrum, ut olim, immediate de Christo, cum sit ipse capitalis Dominus per se sufficientissime quod licet creature dominium autorizans. Septimus Dominus

* adjacentia.

minus. Miror quam plurimum quare non tangitis Regis imprudentiam & Jus Regni; * qui stat quidem quod improvida Regis pactio ex peccato suo ingruens, non debet vergere sine consensu Regni legittime ad perpetuum ejus detrimentum. Sed dicitur quod Rex *Johannes* ex ejus peccatis gravibus percussus stultitia, cum, secundum politicos, omnis malus ignorans illegittime sine legali consensu Regni obligavit se Curie, ut notatur; Ideo non est equum quod Regnum tamdiu portet penaliter onus suum. Licet enim fingatur obligatio sub sigillo Regis aureo, & paucis sigillis Dominorum seductorum appositis, quod Regnum *Anglie* persolveret perpetuo Curie tantum aurum, tamen cum alii domini qui nunquam consenserunt proportionato tamen ad suum dominium habent interesse, videtur quod non fuit consensus Regni legittimus, aliter enim injuriaretur illis Dominis defendentibus cum peccatum tributum * ipsi, & sui sine causa contribuent. Oportet ergo, juxta consuetudinem Regni, ad tale commune pedagium quamlibet personam Regni in se vel suo capitaneo consentire. Non ergo dat carta cum sigillis quibuslibet appositis fidem ut debeat annuatim dictum tributum persolvere tantum, quia omnia ista possent a falsariis privatim fieri, Tamen quum licet affuerit Regis & paucorum seductorum consensus plenarius, defuit tamen illis Regni authoritas & consentientium plenitudo. Istis ex prudentia Dominorum suppositis, videtur mihi facile respondere ad formam & materiam argumenti. Quoad Formam, patet quod defuit, cum sit fallacia consequentis: Ac si sic argueretur, ex dissolutione conditionis consequentis ad materiam rei vel alterius rationabilis perditur donum conditionaliter devoti; ergo per idem ex dissolutione conditionis quantumcunque inhoneste. Ideo probatur nisi Doctor probaverit mihi contra rationes Dominorum ANGLIE rationabilitatem illius conditionis expo-

* Sic MS. pro *quod*.

* Sic MS. pro *ipsis*.

exposite, 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.

N°. II.

Epistola Willielmi *Cantuariensis super condempnatione heresium* Wickleffi in *sinodo.* Bibli. *Cotton. Cleop.* E. II. fol. 155.

WILLIELMUS permissione divina *Cantuariensis* Archiepiscopus totius Anglie primas & Apostolice sedis legatus, dilecto in *Christo* filio fratri Petro Stokys sacre pagine professori ordinis Carmelitarum; *salutem, gratiam & benedictionem.* Ecclesiarum prelati circa gregis Dominici sibi commissi custodiam eo vigilantius intendere debent quo lupos ovium vestimentis indutos ad rapiendum & dispergendum oves noverint fraudulentius circuire. Sane frequenti clamore & * devulgata fama, quod dolentes referimus, ad nostrum pervenit auditum quod licet secundum Canonicas sanctiones nemo prohibitus vel non missus absque sedis Apostolice vel Episcopi loci authoritate sibi predicationis officium usurpare debeat publice vel privatim; quidam tamen cum eterne dampnationis filii insaniam mentis producti sub magne sanctitatis velamine virtutem ejus abnegantes, auctoritatem sibi vendicant predicandi ac nonnullas propositiones & conclusiones infra scriptas hereticas erroneas atque falsas olim ab ecclesia condemnatas, & determinationibus ecclesie repugnantes que statum totius Ecclesie & tranquillitatem Regni subvertere & enervare minantur, tam in Ecclesiis quam plateis & aliis locis prophanis infra nostram *Cantuariensem* provinciam non verentur asserere, dogmatizare,

* Sic MS.

tizare, & publice predicare, illis nonnullos *Christi* fideles inficientes, & 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 letali contagione necando, non debeamus, sicut nec debemus, sub dissimulatione transire † nec sanguis eorum de nostris manibus requiratur, sed id quantum nobis ex alto permittitur extirpari volentes de quam plurimorum fratrum est suffraganeorum nostrorum consilio & assensu, convocavimus plures sacre Theologie Doctores ac Juris canonici & civilis professores, & alios clericos quos famociores & peritiores de Regno credimus, ut super dictis questionibus vota sua dicerent & sentire. Verum quod premissis conclusionibus & assertionibus in nostra & eorundem confratrum & doctorum convocatorum presentia patenter expositis & diligenter examinatis finaliter est compertum nostro quod & eorum omnium communicato consilio declaratum quasdam questionum illarum hereticas esse, quasdam vero erroneas atque determinationibus ecclesie repugnantes sic inferius * disterbuntur. Vobis committimus & mandamus in virtute obedientie firmiter injungentes, quatenus publice † moveatis & inhibeatis prout nos presentium tenore * movemus pro 2° & 3° ac districtius inhibemus pro prima monicione unum diem pro secunda alium diem & pro tertia monicione canonica & peremptoria unum alium diem assignando, ne quis de cetero cujuscunque status aut condicionis existat, hereses seu errores predictos vel eorum aliquem teneat, doceat predicet seu defendat in Universitate *Oxon.* in scolis vel extra, publice vel occulte, aut hereses seu errores hujus vel earum aliquem predicantem audiat vel auscultet, seu ei faveat vel adhereat publice vel occulte, sed statim tanquam † specimen venenum pestiferum emittentem fugiat & evitet sub pena excomunicationis majoris quam in omnes & singulos in hac parte rebelles & nostris monicionibus non parentes,

† Sic MS. pro *ne.*

* Sic MS. *pro distribuantur.*

† Sic MS. for. pro *moneatis.*

* *monemus*

† for *Serpentem.*

tentes, lapsis ipsis tribus diebus pro monicione canonica assignatis, mora, culpa & offensa suis precedentibus, & id fieri merito exigentibus, ex nunc prout ex tunc ferimus in hiis scriptis.

Conclusiones heretice & contra determinationem Ecclesie de quibus supra fit mentio in hec verba sequuntur.

Quod substantia panis materialis & vini maneat post consecrationem in sacramento altaris. 1.

Item, *quod non maneant sine subjecto in eodem sacramento post consecrationem.* 2.

Item, *quod Christus non sit sacramento altaris idemptice vere & realiter in propria persona corporali.* 3.

Item, *quod si episcopus vel sacerdos existat in peccato mortali, non ordinat, consecrat nec baptizat.* 4.

Item, *quod si homo fuerit debite condiciones, omnis confessio exterior est sibi superflua & invalida.* 5.

Item, *Pertinaciter asserere non esse fundatum in evangelio quod Christus missam ordinavit.* 6.

Item, *quod Deus debet obedire Diabolo.* 7.

Item, *quod si Papa sit prescitus & malus homo, ac per consequens membrum Diaboli, non habet protestatem supra fideles Christi ab aliquo sibi datam, nisi forte a Cesare.* 8.

Item, *quod post* Urbanum *sextum non est alius recipiendus in Papam, sed vivendum est more Grecorum sub legibus propriis.* 9.

Item, *asserere quod est contra sacram scripturam quod viri ecclesiastici habeant possessiones temporales.* 10.

Conclusiones erronee & contra determinacionem ecclesie de quibus superius memoratur in hec verba sequentia.

Quod nullus Prelatus dicet aliquem excommunicare nisi prius sciat ipsum esse excommunicatum a DEO. 11.

Item,

12. Item, *quod sic excommunicans ex hoc fit hereticus vel excommunicatus.*

13. Item, *quod prelatus excommunicans Clericum qui appellavit ad Regem & consilium Regni eo ipso traditor est Regis & Regni.*

14. Item, *quod illi qui dimittunt predicare seu audire verbum* DEI *vel evangelium predicatum* Propter *excommunicationem hujusmodi sunt excommunicati, & in die judicii traditores* DEI *habebuntur.*

15. Item, *asserere 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 auferre bona temporalia ab ecclesiasticis habitualiter delinquentibus, vel quod populares possint, ad eorum arbitrium Dominos delinquentes corrigere.*

17. Item, *quod decime sunt pure elemosine, & quod parochiani possint, propter peccata suorum curatorum, eas detinere, & ad libitum, aliis conferre.*

18. Item, *quod speciales orationes applicate uni persone per prelatos vel religiosos non plus prosunt eidem persone quam orationes generales, ceteris paribus, eidem.*

19. Item, *quod eo ipso quod aliquis ingreditur religionem privatam quantumcunque redditur ineptior & inhabilior ad observantia mandatorum* DEI.

20. Item, *quod sancti instituentes religiones privatas quascunque tam possessionatorum quam mendicantium in sic instituendo peccaverunt.*

21. Item, *Religiosi viventes in Religionibus privatis non sunt de Religione Christiana.*

22. Item, *quod fratres teneantur per laborem manuum & non per mendicationem victum suum adquirere.*

23. Item, *quod conferens eleemosinam fratribus vel fratri predicanti est excommunicatus, & recipiens.*

In quorum omnium Testimonium sigillum nostrum privatum duximus apponendum. Dat. in Manerio nostro de *Otteford* 28° die Mensis *Maii* Anno Domini 1382 & nostre translacionis anno primo.

N° III.

N°. III.

Litera quam misit Archiepiscopus [Willielmus Courtney] *Cancellario Oxon. ut assisteret fratri* Petro Stokys *in publicatione ejusdem Commissionis sub hac forma.*

MS. in Hyperoo Bod. 163. fol. 67. b.

IN *Christo* fili, Miramur non modicum & turbamur quod cum ille Magister *Nicholaus Herforde* super prædicationibus & doctrina hereticarum & erronearum * concionum notorie reddatur suspectus, sicut nos vobis alias retulisse meminimus, extunc vos sibi adeo † favorabilem exhibuistis ut excellenciorem & digniorem * animi sermonem in Universitate vestra vobis & Cancellario qui pro tempore fuerit deputatum, ut nostris, assignaretis eidem *Nicolao* absque difficultate qualibet inibi prædicandum. Vobis ergo consulimus & hortamur in visceribus *Jesu Christi* quod talibus nullum de cetero præsumatis impartiri favorem, ne ipsorum secta & numero unus esse videamini, & exinde contra vos officii vestri debitum nos oporteat exercere. Quia adversus hujusmodi præsumptorum audaciam Dominus noster Rex & proceres regni in processus nostri subsidium nobis & suffraganeis * vestris sic * permiserunt assistere, quod per *Dei* gratiam diuenus non regnabunt. Et ut talium præsumptorum consortia & opiniones erroneas abhorrere † dicamini dilecto filio meo fratri *Petro Stokys* sacræ paginæ professori ordinis Carmelitarum in publicatione literarum nostrarum, sibi contra * conciones hujusmodi directarum pro defencione catholicæ fidei viriliter adhærere curetis, & literas illas in scholis theologicis Universitatis prædictæ per Bedellum illius facultatis in proxima lectura inibi facienda absque

* Sic MS. pro *conclusionum.*
† Sic MS.
* Sic MS. for. pro *anni.*
* Sick MS. pro *nostris & promiserunt.*
† Sic MS. pro *discamini.*
* Sic MS. pro *conclusiones.*

diminutione quacunque faciatis effectualiter publicari, nobis illico rescribentes quid feceritis in hac parte. Scriptum in manerio nostro de *Otteforde* penultimo die *Maii*. Semper in Christo valete.

N°. IV.

MS. in Hyperoo Bod. fol. 70. a.

Mandatum datum Concellario Oxon. *eodem anno die* 8° Corporis Christi *in Domo prædicatorum* London. *cum alio mandato publicandi* * *conciones damnatas in Ecclesia* beatæ Virginis *in anglico & latino & similiter per scolas. Et insuper inquirendi per omnes Aulas de fautoribus earundem, & compellendi eos ad purgationem publicam.*

* Sic MS. pro *conclusiones.*

IN DEI nomine Amen. Cum nos *Willielmus* permissione divina *Cantuariensis* Archiepiscopus totius Angliæ Primas & Apostolicæ sedis legatus de consensu suffraganeorum nostrorum nonnullos clericos seculares & regulares universitatis studii generalis *Oxon.*, nostræ provinciæ *Cantuarien.* ac alios sanctius in fide catholica sentientes ad informandum nos de & super quibusdam conclusionibus hereticis & erroneis in variis locis nostræ provinciæ *Cantuarien.* in subversionem totius Ecclesiæ & dictæ nostræ provinciæ generaliter & communiter prædicatis, ac etiam publicatis fecerimus convocari; habitaque super hiis deliberatione plenaria de nostro & dictorum suffraganeorum & convocatorum eorum communicato concilio deliberatum fuit quasdam conclusionum ipsarum hereticas esse, quasdam vero erroneas & determinationibus Ecclesiæ notorie repugnantes, & ab Ecclesia damnatas fuisse & esse: quas etiam ex habundanti sic damnatas esse declaramus;

tamus: Ac intelleximus ex fidedignorum testimonio ac experientia facti quod tu magister *Robertus Rygge* Cancellarius universitatis prædictæ præmissis conclusionibus sic dampnatis aliqualiter inclinasti & etiam inclinas, quem in hac parte suspectum habemus, intendi hujusmodi clericos sic convocatos, & alios nobis in ea parte adherentes vel faventes sicut ipsos sic favere & adherere oportuit, eo pretextu per dolosas ymaginationes tuas multipliciter de facto gravare: Te magistrum *Robertum* Cancellarium prædictum monemus 1°, 2° & 3° ac peremtorie, quod præfatos clericos seculares vel regulares, ac eis in præmissis faventes in actibus scholasticis, seu alios qualitercunque ea occasione non graves, impedias vel molestes, judicialiter vel extrajudicialiter, publice vel occulte, seu gravari, impediri vel molestari facias aut procures directe vel indirecte, per te vel per alium, vel quantum in te est permittas ipsos sic gravari; quodque nullum permittas de cetero in Universitate prædicta heteses aut errores prædictos, aut eorum aliquem tenere, docere, prædicare vel defendere in scolis aut extra, nec etiam *Johannem Wyclyff*, *Nicolaum Herforde*, *Philippum Repyngdon* canonicum regularem, *Johannem Aston*, aut *Laurentium Redman* qui de heresibus notorie sunt suspecti, vel quemcunque alium sic suspectum vel diffamatum ad prædicandum admittas, sed eos ab omni actu scolastico, donec suam in hac parte purgaverint innocentiam coram nobis, suspendas, sub pœna excommunicationis majoris quam in personam tuam, si monitionibus nostris hiis non parueris cum effectu, culpa, dolo, seu offensa tuis in hac parte exigentibus, dicta monitione præmissâ quam in hac parte canonicam reputamus, exnunc prout ex tunc, & ex tunc prout ex nunc ferimus in hiis Scriptis: Absolutionem hujus summæ excommunicationis siquam te contigerit incurrere, quod absit, nobis specialiter reservantes, *&c.*

' Et tunc aliud mandatum sibi dedit ad publi-
' candum Conclusiones damnatas in Ecclesia

Beatæ Virginis in anglico & latino, & similiter per scolas & insuper inquirendi per omnes aulas de fautoribus earundem & compellendi eos ad purgationem sive abjurationem. Et convenit cum Commissione prius Scripta Fratri *Petro Stokys*. Et tunc dixit [Cancellarius] quod *non fuit ausus metu mortis ea publicare*. Et tunc inquit Archiepiscopus, *Ergo Universitas est fautrix hereseum quæ non permittit veritates catholicas publicari*. Et in crastino habuit [Cancellarius] in Consilio Domini Regis quod ipse exequeretur omne preceptum Archiepiscopi per Cancellarium regni. Et venit *Oxon.* & in Dominica sequenti publicavit suum mandatum, & sic tunc excitavit seculares contra Religiosos quod timebant plures mortem, clamando quod ipsi vellent destruere Universitatem, cum tamen Religiosi solum defendebant partem Ecclesiæ.

Post autem, non obstantibus illis præceptis, suspenditur *Henricus Crumpe* Magister in theologia ab actibus suis publice in Ecclesia beatæ Virginis, & imponunt sibi perturbationem pacis quia vocavit hereticos Lollardos. Et tunc venit *London* deponens querelam domino Cancellario Regni, Domino Archiepiscopo, & Concilio Regis. Unde per breve regium mittitur pro eo ut compareret cum suis procuratoribus, [*Gaulterus Dash* & *Joannes Huntman*] & comparuit ubi data sunt sibi hæc præcepta & digesta sunt in Literas patentes.

In Biblio. Cotto. Cleopatra E. H. *sunt allegata & probata contra Cancellar. & Procuratores quæ tunc temporis prodicta sunt ab Archiepiscopo. in 8 foliis.*

N°. V.

N°. V.

Breve Regium Cancellario Oxon' & procuratoribus.

RICHARDUS Dei Gratia Rex *Angliæ* & *Franciæ*, & Dominus *Hybernæ*, Cancellario & Procuratoribus Universitatis *Oxon*, qui nunc sunt vel qui pro tempore fuerint, *Salutem*. Zelo fidei Christianæ, cujus sumus & semper esse volumus defensores, moti salubriter & industi, volentes summo desiderio impugnatores dictæ fidei qui suas pravas & perversas doctrinas infra regnum nostrum *Angliæ* seminare, & damnatas conclusiones eidem fidei notorie obviantes tenere & prædicare jam noviter pessime præsumpserunt, & conantur in perversionem populi nostri, ut accepimus; antequam citerius in suis procedant erroribus & maliciis, vel alios inficiant reprimere & condigna castigatione coohercere, assignamus vos ad inquisitionem generalem, assistentibus vobis omnibus theologis Universitatis prædictæ regentibus, faciendam ab omnibus & singulis graduatis theologis & juristis universitatis ejusdem, si quos de jurisdictione universitatis illius agnoverint qui sunt eis probabiliter suspecti de favore, credencia vel defencione alicujus heresis vel erroris, & maxime quarundam conclusionum per venerabilem patrem *Willielmum* Archiepiscopum *Cantuar.* de consilio sui Cleri publice damnatarum, vel etiam alicujus conclusionis aliqui earundem consimilis in sententia vel in verbis. Et si aliquos de cetero inveneritis qui quicquam prædictorum heresium vel errorum, vel quemcunque consimilem crediderint, fuerint vel defenderint; vel qui magistros *Johannem Wycliff*, *Nicholaum*

Herforde, *Philippum Repyngdonn*, *Johannem Aston* seu aliquem alium de aliquo prædictorum heresium vel errorum, seu alio simili in verbis vel in sententia probabili suspicione notatum in domos & hospitia ausi fuerint acceptare, vel cum eorum aliquo communicare, vel sibi defensionem aut favorem præbere præsumpserint aliqualem ad hujusmodi fautores, receptatores, communicantes & defensores, infra septem dies postquam præmissa vobis constiterint ab Universitate & Villa *Oxon.* banniendum & Expellendum donec coram Archiepiscopo *Cantuariensi* pro tempore existente suam innocentiam manifesta purgatione monstraverint: Ita tamen ut se purgare cogantur ipsos tales esse nobis & eidem Archiepiscopo de tempore in tempus infra mensem sub sigillis vestris certificetis. Mandantes insuper quod per universas Aulas Universitatis prædictæ diligenter inquiri & scrutari faciatis indilate, si quis aliquem librum, sive tractatum de editione vel compilatione prædictorum Magistrorum *Johannis Wycclyff* vel *Nicolai* habuerint, & quod librum illum sive tractatum ubicunque contigerit inveniri, arrestari, capi, & præfato Archiepiscopo infra mensem absque correctione, corruptione, sive mutatione quacunque quoad ejus sententiam vel verba presentari faciatis. Et ideo vobis in fide & ligeancia quibus Nobis tenemini, & sub forisfactura omnium & singulorum libertatum & privilegiorum Universitatis prædictæ & omnium aliorum quæ Nobis forisfacere poteritis, injungimus. Et mandamus quod circa præmissa bene & fideliter exequenda diligenter intendatis & ea faciatis & exsequamini in forma prædicta, & quod præfato Archiepiscopo & ejus mandatis licitis & honestis vobis in hac parte dirigendis pareatis prout decet. Damus autem Vicecomiti & Majori *Oxon.* pro tempore existentibus, ac universis & singulis aliis vicecomitibus, Majoribus, Ballivis, Ministris & aliis fidelibus subditis nostris, tenore præsentium, in mandatis quod vobis in exsequutione præmissorum

auxilientur,

auxilientur, pareant & intendant. Teste meipso apud *Westmon.* 13° die Mensis *Julii*, anno regni nostri sexto. A. D. 1382.

N°. VI.

Aliud Breve Regium Cancellario Oxon. *& procuratoribus.*

RICARDUS Dei Gratia Rex *Angliæ* & *Franciæ* Dominus *Hibernia*, Cancellario & Procuratoribus Universitatis *Oxon' Salutem.* Cum nuper facta per fratrem *Henricum Crumpe* monachum regentem in sacra theologia in Universitate prædicta gravi querimonia qualiter coassistente ipso venerabili Patri Archiepiscopo *Cantuariensi* & aliis Magistris in theologia in civitate *London.* in condemnatione diversarum conclusionum erronearum & hereticarum vos ad suggestionem quorundam sibi adversantium, pretendentiumque pacem Universitatis prædictæ per ipsum *Henricum* in ultima lectura sua in scolis facta violatam fuisse, eundem fratrem *Henricum* ad respondendum * mihi coram vobis evocatum pro eo quod coram vobis non comparuit, sicuti non potuit, pronunciastis contumacem, & de Pacis perturbatione convictum, per quod ipsum *Henricum* ab actibus scolasticis & lectura suspendistis: Dedimus vobis diem jam elapsum per Breve nostrum essendi coram concilio nostro apud *Westmonasterium* & ad respondendum super præmissis & ad quædam alia inde faciendo quæ in Brevi prædicto expressius continentur, super quo materia prædicta & suis circumstantiis coram dicto concilio Nostro, præsentibus vobis, examinatis, rimatis & plenarie intellectis per idem concilium nostrum, decretum & specialiter diffinitum extitit totum processum

* Sic. MS.

versus prefatum *Henricum* occasionibus premissis habitum atque factum cum omni eo quod exinde est secutum, esse nullum, invalidum, irritum, & inanem; ipsumque *Henricum* ad actos scolasticos & consuetam lecturam, & statum pristinum restituendum & pariter admittendum, prout vobis ad plenum constat. Volentes igitur decretum & diffinitionem prædicta debite fore exsequuta, & obtinere firmitatem, vobis districtius quo possumus præcipimus & mandamus quod omnem processum versus ipsum fratrem *Henricum Grumpe* in Universitate prædicta, ut * permittitur, habitum sive factum, & quicquid exinde fuerit obsecutum celeriter & penitus revocantes, eundem fratrem *Henricum* ad actus scolasticos, consuetam lecturam, & statum pristinum admittatis & restitui faciatis indilate juxta formam Decreti & Diffinitionis prædictorum. Injungentes insuper vobis ac vestris Commissariis sive Deputatis successoribusque vestris, & quibuscunque magistris regentibus & non regentibus ac aliis præsidentibus officiariis ministris secularibus Universitatis prædicta in fide & ligeancia quibus nobis tenemini quod ipsum fratrem *Henricum* ex causis prædictis, aut fratrem *Patrum Stokys* carmelitam occasione absentiæ suæ ab universitate prædicta, aut fratrem *Stephanum Rairyngtone* carmelitam, vel aliquem alium religiosum aut secularem eis faventem occasione alicujus dicti vel facti doctrinam Magistrorum *Johannis Wycliff*, *Nicolai Hexforde*, *Philippi Repyngdonn* seu reprobationem & condempnationem prædictorum heresium & errorum aut correptionem vel correctionem fautorum suorum qualitercunque concernentes, non impediatis, molestetis seu graveris, aut impediri, molestari, seu gravari clam vel palam ullo modo permittatis; sed ea * totius quæ pacis sunt, unitatis, & quietis in Universitate prædicta, & maxime inter religiosos & seculares procuretis & cum omni diligentia foveatis ac totis viribus præservetis. Et hæc sub sortisfactura omnium & singularium libertatum & privilegiorum

* Sic MS. pro *præmittitur.*

* Sic MS.

legiorum Universitatis prædictæ, & omnium aliorum quæ nobis forisfacere poteritis nullatenus omittatis. In cujus rei testimonium has litteras nostras fieri fecimus patentes. Teste meipso apud *Westmon.* 24° *die Mensis Julii*, Anno regni nostri Sexto. *A. D.* 1382.

N°. * VI.

Breve Regium Cancellario & Doctoribus Oxon.

FAma celebri * divulgantur nostris auribus jam noviter est intimatum quod quamplures opiniones nefarie & allegationes detestabiles in quodam libro ex compilatione *Joh. Wicklef* Trialogus vulgariter nuncupato, hereses & errores notorie includentes, Sacris determinacionibus & canonicis Sanctionibus Sanctæ Matris Ecclesiæ, & maxime consecrationi sacramentali multipliciter repugnantes continentur & conscribuntur. Ex quorum publicatione & vesana Doctrina populus Christianus qui ex allectione & instigatione latentis inimici pronior est ad malum quam ad bonum, & presertim his diebus (quod absit) infici potest, & per consequens damnabiliter labi & decidere in errores, unde non modicum esset dolendum. Nos zelo Fidei Catholicæ (cujus sumus & erimus, Deo dante, defensores) salubriter commoti, nolentesque hujusmodi hereses aut errores infra terminos nostræ potestatis quatenus poterimus sustinere, immo pro eis penitus resecand. & delend. brachium seculare apponere cupientes: Vobis in fide & ligeantia quibus nobis tenemini, & sub forisfactura omnium quæ nobis forisfacere potestis Injungimus & Mandamus quatenus omnes & singulos Doctores Theologiæ ejusdem Universitatis regentes & non

* Sic MS.

non regentes ad certos dies eis per vos ex parte nostra pertigend. & statuend. convocari, & librum illum in presentia vestra & eorundem Doctorum presentari, perlegi & examinari, nec non quoscunque hereses & errores quos in libro predicto per vos & eosdem Doctores reprobari contigerit, in scriptis redigi & intitulari faciatis; & nobis de omnibus & singulis quæ in præmissis senseritis seu inveneritis una cum singulis affectationibus & opinionibus Doctorum Prædictorum in Cancellariam nostram sub sigillo vestro distincte & aperte sine dilatione reddatis plenius certiores ut hiis inspectis & mature ponderatis ulterius de avisamento Consilii nostri ordinare valeamus prout pro fulcimento fidei Catholicæ & defensione Regni nostri fore viderimus salubrius faciendum. Teste meipso apud *Ledes* 18° die *Julii* Regni nostri anno 19°.

A. D. 1396.

N°. VII.

Bibl. Cotton *Cleopatra* E. II. Fol. 151.

Epistola XII. *Judicum Universitatis* Oxoniensis *ad Synodum Cleri* Cantuariensis *in Sancto* Paulo *Super libris* Joannis Wiclyf.

A. D. 1396.

REverendissimo in Christo patri ac Domino Domino suo spirituali Domino THOMÆ Dei gratia *Cantuar.* Archiepiscopo, totius ANGLIÆ primati, & Apostolice sedis legato, aliisque venerabilibus patribus & prelatis Provincie *Cantuariensis*, Universitas studii generalis *Oxon.* Reverentias & Honores debitos & devotos tam venerando cetui Prelatorum, & ad defensionem percelebrem catholice fidei firmiter & feliciter adunari. Prestantissime Pater & Domine, ab exordio nascentis Ecclesie DEI vineæ sabaoth quam celestis agricola Christus DEI filius, suique successores Apostoli

in

in sacro suo sanguine plantaverunt. Heretici qui sub specie pietatis, virtutis & gratie, Spiritu presumptionis inflati matrem suam Ecclesiam Dei sponsam suffodere satagebant. Tales enim doctores doctissimos in honore precellere contendentes metaphorica scripturarum eloquia insanis suis sensibus pertinaciter attrahere cupiunt, innitentes, ut plurimum, sensui literali. Et sic, postpositis, imo spretis, mysticis Sanctorum Patrum dogmatibus, tanquam filii degeneres & perversa viperarum genimina materna sua viscera degenerando corrodunt, concutiunt, & erumpunt. Tales enim cum in suis astutis ingeniis plene superare non valeant temporale seculare brachium callide provocant, & pronis adtredendum illicita que delectat contra statum & Prelatos Ecclesie vetita quasi licita predicant, ut, sublatis aut concussis hostiliter fidei Christiane columpnis, suos errores & hereses facilius introducant. Legimus de *Arrio* heresiarcha, ut de ceteris taceamus quod * ipsi suadente consilio omnes Prelati Catholici regiminis in exilium missi sunt, vix tribus exceptis qui divino providente consilio Arriane perversitatis erroribus viriliter obviaverunt. Unde & de eo testatur *Hieronymus*; *Arrius* in *Alexandria* modica scintilla fuit, quia statim extinctus non fuerat, totum fere terrarum orbem ipsius flamma consumpsit. Sed, pretermissis extraneis qui faciliter numerari non possunt, ut vicinius accedamus ad proprias, Doctor quidam novellus dictus *Johannes Wiclyf*, non electus sed infectus Agricola vitis Christi jam infra paucos annos pulcherimum agrum vestrum *Cantuariensis* provincie tot variis seminavit zizaniis, torque pestiferis plantavit erroribus, tot denique sue secte procreavit heredes, quod, sicut probabiliter credimus, usque mordacibus sarculis & censuris asperrimis explantari vix poterunt aut evelli. Ad quantum enim hec secta novella * vobiscum jam nuper invaluit a vestra, sicut credimus, paternali memoria non recessit. Nos tamen ista mala cura vigili ponderantes,

* Sic MS.

* for *nobiscum*.

tes, vestra prudentissime Paternitatis auctoritate fussulti vestrisque salutaribus & votivis suadelis & monitis pro viribus obsequentes per duodecim selectissimos viros Magistros & Doctores multos libros & libellos, aliosque tractatus & opuscula multa prelibati *Johannis* longa deliberatione prospeximus, & multas Conclusiones in eis & que nobis videntur signavimus, signatas excerpsimus, excerptas morose digessimus, & digestas censuimus sacre doctrine contrarias & per consequens reas igne. Sed cum apud plurimos nostra satis parva sentiatur auctoritas easdem Conclusiones prosimul & in unum redactas * vestro paternitatis inclite vestrorumque confratrum maturiori examini denuo recensendas offerimus, ut per vos, si placeat, ulterius beatissimo Patri nostro summo Pontifici has iterum cupimus intimari. Scriptum est enim quod funis triplex de difficili rumpitur, si forte commissa nobis auctoritas pro funiculo computetur. Alias autem Conclusiones erroneas non paucas, imo fere totidem quot sequuntur de libello prefati *Johannis* extraximus quas cum non sint ejusdem aut multum cognate sententie cum his scriptis illas tanquam superfluas decrevimus hic omitti. Est enim tam auditori quam lectori fastidium & opus inutile eandem sepe sententiam pueriliter inculcare: Et preterea multas alias Conclusiones in procedendo colegimus in sterili pugna verborum sustinere sophistice; illas ideo pepercimus extreme condemnationis sententia fulminati. Rationes autem & causas damnationis Conclusionum sequentium in presentiarum omisimus, eo quod ipsarum falsitatem hiis * que sane sapiunt cum antiquis Doctoribus planam esse convicimus, nec vexare vos duximus pro insanis & nihilominus cum plurime sint & longe ipsarum improbatio prolixior fastidium forte gigneret inspectori.

* Sic pro *vestra*

* Sic pro *qui*

Nomina

Nomina XII. *Judicum* Oxoniensium *congregationis in superiori epistola prætactorum.*

Doctoris in Theologia.

Magister *Wihielmus Ufford*, regens in claustro Carmelitarum. 1.

Magister *Thomas Claxton*, regens in claustro * Predicatorum. 2. * *Dominicorum*

Magister *Joannes Wytenham*, de novo Collegio. 3.

Magister *Joannes Langedon*, Monachus Ecclesiæ Christi *Cantuariensis* †. & post Episcopus *Roffensis*. 4. † *jamque e Collegio* Cantuar Oxon.

Baccalaurei in Theologia.

Magister *Robertus* * *Gilberd*. † *Gylbert* e Domo vel Collegio *Mertonensi*, posthæc Episcop. *Londinensis*. 1. * Sic *Antiqui.* Oxonien. † Sic *Ibid.*

Magister *Johannes* * *Luk*. * Lucke de eodem Collegio. 2.

Magister *Ricardus Cartisdale*. 3.

Magister *Ricardus* * *Süedisham*. * Snedisham. 4. * Sic *Ibid.*

† *Studentes in Theologia.* † Scholares. † Sic *Ibid.*

Magister *Ricardus Flemyng*, post Episco. *Lincoluiensis*. 1.

Magister *Thomas Rodbourne*, * post Episcopus *Menevensis*. * e Collegio *Mertonensi*. 2. * * Sic *Ibid.*

Magister *Robertus* † *Rowdbery*, † Ronbury. 3. † † Sic *Ibid.*

Magister *Ricardus Grasdale*. 4.

Reperta sunt Conclusiones censuris dignæ in operibus quorum tituli sequuntur. Ex Historia & Antiq. *Oxon.* p. 236. c. 2.

Sermo Dei in monte *quodque libros quatuor complectebatur*, 85. conclusi. 1.

De Simonia, 24. 2.

De perfectione statuum, 9. 3.

De Ordine Christiano, 33. 4.

Trialogus, *tribus libris absolutus*, 20. 5.

Dialogus, 15. 6.

De

7. De Arte sophistica, *in tertio autem ejus argumenti tractu*, 30.
8. De Dominio Civili, *in tres libros diviso*, 44.
9. De Diabolo & membris suis, 5.
10. De Dotatione Cæsarea, 14.
11. Responsio ad argumenta Monachi de Salley, 11.
12. Responsio ad argumenta Strode, 9.
13. De Confessione, 5.
14. De versutiis Pseudocleri, 4.

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 Wiclife* 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 Ecclsia.*
6. *De perfectione Statuum.*
7. *De Ordine Christiano.*
8. *De Arte sophistica.*

And two small Tracts which the Scholars are prohibited to read.

Collatio

Collatio Articulorum 18 *damnatorum ab* Ar. Arundel, 1396. *cum* Trialogo Wiclefi.

Articuli Joannis Wiclef *damati ab Archi.* Thoma Arundel *& sumpti ex Trialogo* Wiclefi.

1. QUOD manet Panis substantia post ejus consecrationem in altari, & non desinit esse panis.

2. Sicut *Joannes* fuit figurative Elias & non personaliter: sic panis est figuraliter Corpus Christi, & non naturaliter Corpus Christi. Et quod absque omni ambiguitate est figurativa loquutio, Hoc est Corpus meum, sicut illa in verbis Christi, *Joannes* ipse est Elias.

Trialogus. *Lib.* IV. c. 4.

1. OPortet credere quod iste panis, virtute verborum sacramentalium, fit consecratione sacerdotis primi veraciter Corpus Christi & non potius desinit esse panis quam humanitas.

2 Nunquid credimus quod Baptista ex hoc quod sit factus Helias virtute verborum Christi *Mat.* 11. desiit esse *Johannes* vel aliquid quod substantialiter ante fuerit? Conformiter non oportet quod licet panis incipiat esse Corpus Christi virtute verborum suorum, quod desinat esse panis, cum panis fuit substantialiter, ex hoc quod incipit esse sacramentaliter Corpus Christi. Sic enim Christus dicit Hoc est corpus meum: virtute quorum verborum oportet

tet illud concedere sicut in Evangelio *Mat.* 11. de baptista asseritur, *si vultis scire ipse est Helias.* Et propter laborem in æquivocis, Christus non contradicit Baptistæ *Joban.* 1. cum ipse asserit *non sum Helias.* Unus enim intelligit quod est *Helias* figuraliter, & alius quod non est *Helias* personaliter. Et conformiter; non contradicunt sed æquivocant qui concedunt quod hoc sacramentum non est (supple naturaliter) Corpus Christi, & idem sacramentum est figuraliter Corpus Christi.

3. Quod sacramentum eucharistiæ est naturaliter verus panis, loquendo conformiter, ut prius de pane materiali albo & rotundo, quem in cap. *Ego Berengarius*, Curia Romana Determinavit.

3. Hoc sacramentum est naturaliter verus panis — Ipsa Curia Romana ante solutionem Diaboli cum antiqua sententia prædicta planius concordavit, ut patet de con. dis. 2. c. *Ego Berengarius. Trial. Lib.* IV. *c.* 2.

4. Quod definientes parvulos fidelium sine baptismo sacramentali decedentes non fore salvandos, sunt in hoc præsumptuosi & stolidi.

4. Modicum valent signa nostra nisi de quanto illa Deus acceptaverit gratiose. Et per hæc respondeo ad objectum tuum tertio, concedendo quod Deus, si voluerit, potest damnare infantem talem [non baptisatum] sine injuria sibi facta, &

si

si voluerit potest ipsum salvare. Nec audeo partem alteram diffinire, nec laboro circa reputationem vel evidentiam in ista materia acquirendam, sed ut mutus subticeo, confitens humiliter meam ignorantiam verbis conditionalibus usitando, quod non claret mihi adhuc si talis infans a Deo salvabitur sive damnabitur. Sed scio quod quicquid in isto Deus fecerit erit justum, & opus misericordiæ a cunctis fidelibus collaudandum. Illi autem qui ex auctoritate sua, sive scientia, in ista materia quicquam diffiniunt, tanquam præsumptuosi & stolidi non se fundant. *Lib.* IV. *cap.* 12.

5. Quod collatio sacramenti Confirmationis non est Episcopis reservata.

5. Non video quod hoc sacramentum [Confirmationis] sit specialiter Episcopis cæsariis reservatum. *Lib.* IV. *cap.* 14.

6. Quod tempore Pauli sufficiebant ecclesiæ duo ordines clericorum, Sacerdos & Diaconus. Nec fuit tempore Apostolorum distinctio Papæ, Patriarcharum, Archiepiscoporum; sed quod sufficit quod sint Presbyteri & Diaconi secundum fidem scripturæ, quia su-

6. Unum audacter assero, quod in primitiva ecclesia, vel tempore Pauli suffecerunt duo Ordines clericorum scilicet sacerdos atque Diaconus, similiter dico, quod tempore Pauli fuit idem Presbyter atque Episcopus.—— Tunc enim adinventa non fuit distin-

perbia Cæsarea alios gradus adinvenit.

ctio Papæ & Cardinalium, Patriarcharum, & Archiepiscoporum, Episcoporum & Archidiaconorum, Officialium et Decanorum cum cæteris 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 Cæsarea hos gradus & ordines adinvenit. *Lib.* IV. *cap.* 15.

7. Quod antiqui qui ex cupiditate rerum temporalium, ex spe mutuorum juvaminum, aut ex causa excusandæ libidinis, licet de prole desperent, copulantur adinvicem, non vere matrimonialiter copulantur.

7. Videtur mihi probabile quod tales qui non possunt procreare carnaliter quodammodo illicite copulantur. Unde antiqui qui ex cupiditate temporalium, ex spe mutuorum juvaminum, aut ex caussa excusandæ libidinis, licet desperent de prole, copulantur ad invicem non vere matrimonialiter copulantur, & sic juvenes in ætate. *cap.* 20.

8. Quod causæ divortii ratione consanguinitatis vel affinitatis, sint infundabiliter humanitus ordinatæ.

8. Nec delector in multitudine caussarum divortii, cum multæ sunt infundabiliter humanitus ordinatæ; ut patet specialiter de Cognatione. *ibid.*

9. Quod

9. Quod hæc verba, *Accipiam te in uxorem*, eligibiliora sint pro contractu matrimonii quam hæc verba, *Accipio te in uxorem*. Et quod contrahendo cum illa per hæc verba de futuro, *Accipiam te in uxorem*, & post cum alia per hæc verba de præsenti, *Accipio te in uxorem*, non debent frustrari verba propter verba secundaria de præsenti.

9. Similiter hæc convertunt, 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 præsenti* quæ non sunt tantæ efficatiæ. *Lib.* IV. *cap.* 22.

10. Quod isti duodecim sint procuratores Antichristi, Papa, Cardinales, Patriarchæ, Archiepiscopi, Præsules, Episcopi, Archidiaconi, Officiales & Decani, Monachi & Canonici Bifurcati, pseudofratres introducti jam ultimo, & Quæstores.

10. Supremi & ultimi [ministri ecclesiæ] sunt sacerdotes Christi recte ejus Evangelium prædicantes. Et ista pars debet esse quasi anima corpori matris nostræ. In istis autem est major deceptio: Cum Antichristus habet sub Specie Cleri, Procuratores duodecim contra ecclesiam Christi machinantes; cujusmodi ponuntur Papæ & Cardinales, Patriarchæ, Archipræsules, Episcopi, Archidiaconi, Officiales, Decani, Monachi & Canonici bifurcati, pseudofratres introducti jam ultimo, &

Quæstores. Omnes autem isti duodecim, & specialiter prælati Cæsarii & Fratres, infundabiliter introducti sunt manifesti discipuli Antichristi, quia libertatem Christi tollunt, ac onerant sanctam Ecclesiam, & impediunt ne currat Lex Evangelii liberè sicut olim. *cap.* 26.

11. Quod *Numerorum* decimo octavo, *Ezekielis* quadragesimo quarto, præcipitur singulariter negative, quod nec sacerdotes *Aaronitæ*, nec *Levitæ* habeant partem hæreditatis cum aliis tribubus, sed quod pure vivant & de decimis & oblationibus.

11. *Nume.* 18 sic habetur. *Dixit Dominus ad* Aaron *in terra eorum nihil possidebitis, nec habebitis partem inter eos, Ego pars & hæreditas tua in medio filiorum* Israel: *Filiis autem* Levi *dedi omnes Decimas* Israel *in possessionem pro ministerio quo serviunt mihi in tabernaculo Fœderis.* Si ergo Prælati nostri & viventes de Decimis fundant se in secunda parte hujus dicti Dominici ad avide capiendum Decimas quæ lucrum sapiunt, Cur non primam partem auctoritatis Domini pro amore Christi pauperis adeo amplectuntur? Similiter, *Deutero.* 18 sic habetur: *Non habebunt sacerdotes &* Levitæ *& omnes qui de eodem tribu sunt, partem & hæreditatem cum* [reliquo populo]

lo] Israel; *quia Sacrificia Domini & oblationes ejus comedent nihil aliud accipient de possessione fratrum suorum, Dominus ipse enim est hæreditas eorum; sicut locutus est illis.* Si ergo tam acute negativæ legis veteris de possessione clericorum ex verbis domini sunt mandatæ, & cum hoc Christus & sui Apostoli, tempore legis gratiæ, hoc idem mandatum strictius observarunt; quis major foret hæreticus aut Antichristus quam ille clericus qui supra principes legis veteris contradiceret istis verbis? Similiter *Ezech.* 44. sic habetur. *Non erit* sacerdotibus *hæreditas* quia *ego hæreditas eorum: Et possessionem non dabitis eis in* Israel, *ego enim possessio eorum. Victimam & pro peccato & pro delicto comedent & omne votum* Israel *ipsorum erit. Primitiva omnium primogenitorum, & omnia libamenta, ex omnibus quæ offeruntur sacerdotum erunt: Et primitiva ciborum vestrorum dabitis sacerdoti, ut reponat benedictionem domui suæ.* Lib. IV. cap. 15.

12. Quod non est major hæreticus, vel Antichristus quam ille clericus qui docet quod licitum est sacerdotibus & Levitis legis gratiâ dotari cum possessionibus temporalibus. Et si aliqui ex prævaricatione in Lege Dei sint hæretici, apostatæ, vel blasphemi, sunt illi clerici qui hæc docent.

12. Quis major foret hæreticus aut Antichristus quam ille clericus qui supra principes legis veteris contradiceret istis verbis? —— Si aliqui ex prævaricatione in legem Domini sunt hæretici, apostatæ vel blasphemi, sunt illi clerici, etiam Episcopi, qui tam notabiliter offendunt in prævaricantiam harum legum.——Si ergo Episcopus in mitra sit cornutus, ad denotandum quod noscit & observat utrumque testamentum, quis magis blasphemando mentitur in Christum, quam ille qui dotatur & ditatur in possessione temporalium etiam supra Reges? *cap.* 15.

13. Quod non solum domini temporales possunt auferre bona fortunæ ab ecclesia habitualiter delinquente: Non solum hoc eis licet, sed debent hoc facere sub pœna damnationis æternæ.

13. Nos autem dicimus illis quod nedum possunt auferre temporalia ab Ecclesia habitudinaliter delinquente, neq; solum quod illis licet hoc facere, sed quod debent sub pœnâ damnationis gehennæ; cum debent de sua stultitia pœnitere, & satisfacere pro peccato quo Christi Ecclesiam macularunt. *cap.* 18.

14. Si corporalis unctio foret Sacramen-

14. Si ista corporalis unctio foret Sacramentum,

tum (ut modo fingitur) Christus & ejus Apostoli ipsius promulgationem non tacuissent.

tum, ut modo fingitur, Christus & cæteri apostoli ejus promulgationem & executionem debitam non tacerent. Concedo tamen tibi quod ista corporalis Unctio est, aliquibus cæteris paribus, Sacramentum. Sed oportet tunc quod Presbyteri mererentur suis devotis orationibus infirmatis. *cap.* 25.

15. Quicunque est humilior, servitivior in amore Christi, quoad suam ecclesiam amativior, ille tam in Ecclesia militante major, & proximus est Christi vicarius.

15. Quicunque est humilior est Christo propinquior,——talis humilior est in regno cœlorum major. *Lib.* III. *cap.* 2.

16. Quod ad verum dominium seculare requiritur justitia dominantis, sic quod nullus in peccato mortali est dominus alicujus rei.

16. Dictum est sæpius quomodo duplici titulo stat hominem habere Temporalia, scilicet, titulo originalis justiciæ, & titulo mundanæ justitiæ. Titulo autem originalis justitiæ habuit Christus omnia bona mundi, ut sæpe declarat *Augusti.* illo titulo, vel titulo gratiæ justorum sunt omnia: Sed longe ab illo titulo civilis possessio. *Lib.* IV. *cap.* 17.

17. Quod omnia quæ evenient, absolute necessario evenient.

17. Quoad lapsum meum de necessario, recolo me dixisse in libro primo quod omnia quæ evenient

venient absolute necessario 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 quæ 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 sciunt ex sacra scriptura deducere clare, illud duntaxat est credendum, vel ad sua monita faciendum. Et quicquid ultra presumpserint sit, tanquam hæreticum, contemnendum.

18. Scripta aliorum doctorum magnorum quantumcunque vera dicuntur apocrypha, nec sunt credenda nisi de quanto in scriptura Domini sunt fundata. —— Ut scriptura Sacra sit magis appreciata & laudata, quæcunque veritas quam viator sensu non percipit debet ex hac fide scripturæ esse deducta, saltem si requiritur a fidelibus esse credenda. *Lib.* III. *cap.* 31. Cavebo ab hæresi, si Papa & Cardinales asserunt hunc esse sensum Scripturæ ergo sic est; quia tunc forent supra Apostolos confirmati. *L.* IV. *cap.* 10. *Ar-*

Articuli damna. in Con. Constantiensi.

Art. 17. Populares possunt ad suum arbitrium dominos delinquentes corrigere.

Assumunt [Episcopi in concilio terræmotus] istud subdole pro medio ad hunc finem, quod error nimis periculosus est dicere quod *Domini temporales possunt, ad arbitrium eorum, auferre bona temporalia ab Ecclesia delinquente*; & *Quod populares possunt*, ad *eorum arbitrium dominos delinquentes corrigere*. Quamvis autem ista *secunda* particula sit inerspicatia a fratribus adinventa, tamen fratres laborant assidue ad fundandum illam sophistice. *Trialo. Lib.* IV. *cap.* 37.

Addenda.

PAge 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, saith he, a Doctor that writeth of this Place, his Name is Doctor Gorrham, Nicholas Gorrham, I knew him to be a Schole Doctor a great while ago, but I never knew him to be an Interpreter of Scripture till now of late: He sayth thus, Major devotio in laicis, & vetulis, quam in clericis, *&c.* There

Sermons. fol, 71 b. ed. 1571.

There is more Devotion, sayth he, in Laye Folke and olde Wives, and in these simple Folke and vulgar People than in the Clarkes: They be better affected to the Worde of God then those that be of the Clergy. I mervaile not at the Sentence, but I mervaile to finde such a Sentence in such a Doctor. If I should say so much, it would be sayde to me, that it is an evill Byrde that defiles his owne Nest, and Nemo læditur nisi a seipso, There is no Man hurt but of his own self.

Ibid. fol. 171. b. *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 amongest their Flockes, but rather will run hether and thethere, 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 Clarkes of Kitchins or take other Officis upon them besides that which they have already: But with what Conscience these same do so, I cannot tell.

History of Reforma. p. 61. But Dr. *Hylen* represents this as if the Bishop had said that *the poor Clergy being kept to some sorry Pittances* were forced *to put themselves into Gentlemens Houses, and there to serve as* Clerks of the Kitchen, Surveyors, Receivers, *&c.*

CON-

CONTENTS.

A Table of the Records and Papers that are in the Collection.

5. *Man-*

Contents of the SUPPLEMENT.

Henry

Titles of the Papers in the *Collection.*

ERRATA.

Preface, Page viii. *Line* 30. *Read* P. 27. He tells. *p.* xi. *l.* 11. *r.* positive. *p.* xvi. *l.* 25. *r.* perusal. *p.* xxi. *l.* 16. *r.* ut. *p.* xxii. *l.* 2. *r.* qui in *Edovardo.*

Book. Page 5. *Line* 9. *blot out the Comma after* University. *p.* 9. *l.* 11. *r.* Canon. *l.* 16. *blot out the Comma after* Ivy Church. *p.* 11. *l.* 26. *r. Benger.* *p.* 15. *l.* 25, 28. *blot out* therefore. *p.* 24. *margin, r.* A. D. 1382. *p.* 26. *l.* 10. *r.* Lucifer's Pride highen. *p.* 29. *l.* 4. *r.* those. *l.* 6. *r.* God. *p.* 30. *l.* 32. *r.* Nuncios. *p.* 33. *l.* 10. *place* * *before* Lombardy, *and in the Margin* * Usury or Brokerage. *p.* 43. *l.* 2. *r.* ever. *p.* 44. *l.* 25. *r.* forcibly. *p.* 90. *l.* 1. *r.* be. *p.* 93. *l.* 38. *r.* the Condemnation of the abovesaid. *p.* 95. *l.* 32. *r. Carthusian.* *p.* 96. *l.* 17. *r.* the latter Part of the VIIth. *p.* 103. *Margin, r.* 1400. *p.* 109. *l.* 25. *r.* more than capital. *l.* 33. *r.* Years after. *p.* 111. *l.* 14. *r.* of even. *p.* 116. *l.* 29. *r.* Tribute. *p.* 117. *l.* 12. *r.* Death. *l.* 22. *r.* most by. *p.* 118. *Margin, r.* How prayer of good Men helpeth much. *p.* 120. *l.* 4. *r.* He therefore. *p.* 121. *l.* 22. *r.* Thirst. *p.* 122. *l.* 22, 23. *r.* at the Reformation. *p.* 123. *l. ult. blot out,* or to the Parliament. *p.* 131. *l.* 29. *r.* othis. *l. ult. r.* neet. *p.* 132. *l.* 11. *r.* famulory. *l.* 15. *r.* knowen. *p.* 153. *l.* 10, 11. *r.* uncouth. *p.* 154. *l.* 24. *add after* Joanni N°. 150. *p.* 155. *l.* 21. *put* N°. 18. *in the Margin. l.* 27. *add after* tenebris, N°. 148. *p.* 163. *l.* 37. *r.* for forwe. *p.* 170. *Margin. r.* 2. *p.* 171. *Margin. r.* 23, 24. *p.* 172. *Margin, r.* 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36. *p.* 179. *l.* 27. *r.* relieving. *p.* 188. *l.* 12. *r.* irretitio. *p.* 189. *l.* 30, 31. *r.* hold or exercise. *p.* 193. *l ult. r.* such. *p.* 198. *l.* 13. *blot out* that. *p.* 210. *l.* 28. *r.* 28. *p.* 215. *l.* 22. *put a Comma after* Bee. *p.* 217. *l.* 13. *blot out the Comma after* all. *p.* 221. *l.* 30. *r.* Curate. *p.* 225. *l.* 6, 7. *blot out,* double the Number that there used to be. *l.* 8. *blot out the Comma after* Inhibition. *l.* 9. *blot out* than, *and add after* Excommunication, double the Number that. *p.* 229. *l.* 8. *r.* 1382. *p.* 236. *l.* 15. *put a Comma after* est. *p.* 242. *l.* 37. *r.* fine. *p.* 243. *l.* 6. *r.* simpliciter. *l.* 37. *r.* Rogeri. *p.* 255. *l.* 8. *r.* Marsilii. *l.* 9. *r.* recordationis. *l.* 27. *r.* ac. *p.* 256. *l.* 24. *r.* præsentibus quas. *p.* 260. *l.* 27. *r.* Marsilii. *p.* 263. *l.* 4. *r.* Marsilii. *p.* 279. *l.* 6. *Margin. r.* Sic MS. pro accepit. *p.* 281. *l.* 10. *put* ; *after* fidem. *l.* 11. *put* ; *after* talionis. *p.* 283. *Marg. r.* Bibl. Bodl. *p.* 293. *Mar. r.* rated. *p.* 298. *l.* 17 *r.* genealogia. *p.* 321. *l.* 15. *r.* prepositi. *p.* 322. *l. ult. r.* subditum. *p.* 326. *l.* 32. *r.* Hee *p.* 332. *l.* 32. *blot out* two. *p.* 340. *Marginal Note l.* 6. *r.* Fasci. *p.* 342. *l.* 24. *r.* Property and Power. *l.* 34. *r.* of. *p.* 343. *p.* 37. *r.* Sproungen. *p.* 345. *Mar. r.* Episcopis *Cæsareis, p.* 346. *Marg. r.* Sacraments. *p.* 352. *l.* 31. *r.* we sue. *l.* 33. *r.* Mattheus. *p.* 357. *l.* 20. *r.* this. *p.* 372. *l.* 19. *r.* &. *p.* 373. *l.* 17. *r.* conditionis. *l.* 23. *r.* potesta. *l.* 35. *r.* nicari. *p.* 374. *l.* 25. *r.* Observantiam. *p.* 375. *Mar. r.* Sic. *p.* 376. *l.* 6. *r.* Cancellario. *p.* 378. *l.* 27. *r.* Gualterus.

The Mispointings are so many that it would be too tedious to observe them all, and are therefore left to the Reader's own Correction.