

yeare of his graundfather Edward the first, wherein was made an act against y^e ravenous pillage of the Pope, though the same provisions, reservations, & collations, &c. but not put in execution. By the which provisions, y^e share of the realme decreased more and more, the kings royaltie & prerogative greatly obscured and diminished, innumerable treasure of the realme transported, aliens & strangers placed in the best and fittest byshoppicks, abbeyes, and benefices within the realme. And suche, as cyther for their offices in Rome, as Cardinalships & such like could not be here resident, or if resident, yet better away for causes infinite, as partly haue bene touched before: Not onely reuited the sayde statute made by Edward the first hys graundfather, but also enlarged the same. Adding therunto very straye and sharpe penalties against the offenders therein, or in any part thereof, as exemptio out of the kings protection, losse of all their lands, goods, and other possessions, and theyr bodies to be impudoned at the kings pleasure: And farther, who so euer was lawfully comitted, or othertwise for want of appearance by proces directed forth, were wythin the lappes of this statute of premunire (for so bare the name thereof) should suffer al and euery such molestation & injuries, as men exempted fro the protection of the king. In so much, that who so euer had killed such me, had bene in no moze daunger of lawe therfore, then for the killing of an outlaw, or one not worthy to liue in a common weale. Lyke vnprofitable members were they then in that tyme, yea of ignoraunce esteemed in thys common weale of Englande, as would offer themselves to the wilfull daunce, and seruile obedience of the pope: which thyng in these dayes, yea and that amongst no small foolles, is counted moze then Evangelicall holynes. Be that list to peruse the statute, and would see euery chaunce and article thereof at large discussed and handled, wpyth the penalties therfore due: Let him read the statute of prouision and premunire, made in the 25. yeare of thys kynges dayes. And let hym read in the statutes made in the parliaments holden the 27. yeare, and 38. yeare of hys raigne: And vnder the same title of prouision and premunire shall finde, the popes primacie and iurisdiction wythin this realme moze nearly touched, and much of hys papall power restrayned: In so much, that who soeuer for any cause or contraryty in law, either spiritual or temporal, y^e same being determinable in any of y^e kyngs courts (as all matters were) whether they were personall or reall, citations or other: or should cyther appeale or consent to any appellation, to be made out of the realme to the pope or see of Rome: should incurr the sayd penaltie and daunger of premunire. Diuers other matters wherein the Pope is restrained of his vsurped power, authoritie & iurisdiction wythin this realme of England: are in the sayd titles and statutes expessed, & at large set forth, who euer list to peruse the same, which for breuities sake I omitte, hasting to other matters.

The law of premunire with the penaltie thereof.

The Popes primacie here in englid bridled.

S. Bridget.

Ex lib. reuelationum. Diua Bridgitta.

Da pecuniaria.

Rome a fertile grounde of weedes & cockle.

Catherina Senensis. Ex Antonino. part. 3. biflor.

About this tyme, being the yeare of our Lorde. 1370. Iyued holy Briget, whom the Church of Rome hath canonised not onely for a saint, but also for a propheticke: who notwithstanding in her booke of reuelations, which hath bene oft times imprinted, was a great rebuker of the pope, and of the filth of his clergie, calling him a murderer of soules, a spiller, and a pyler of the Locke of Christ: moze abominable then Ietwes, moze crueller then Judas: moze vniust then Pilate, worse then Lucifer hymselfe. The see of the Pope she prophesied, shalbe throwne down into the deepe, lyke a myllstone. And that his assiter shall burne to burnstone: Affirmyng, that the prelates, byshops, & priests are the cause, why the doctrine of Christ is neglected, and almost extincted. And that the clergie haue turned the ten commandmentes of God into two wordes, to wyt, Da pecuniaria, that is, Beue money. It were long and tedious to declare all that she against them writeth. Among the rest which I omitte, let this suffice for all, where as the sayde Briget affirmeth in her reuelations, that when the holy Virgine should say to her sonne, howe Rome was a fruitfull and fertile field: yea, sayd hee, but of weedes onely and cockle, &c.

To thys Briget I will ioyne also Catherina Senensis, an holy virgin, which Iyued much about the same tyme, ann. 1379. Of whome wyreth Antoninus. part. historiz. 3. Thys Katherine hauping the spirite of prophesie, was wot much to complaine of the corrupt state of the church, namely of the prelates of the court of Rome, & of the pope: prophelyng before of the great schisme, which then folowed in the Church of Rome, and dured to the Council of Constance, the space of xxxix. yeares. Also of the great warres and tribulation, which ensued vpon the same. And mozeouer declared before and foretold, of this excellent reformation of religion in the Church now present. The wordes of

Antoninus be these. After this Virgine in her going to Rome, had tolde her brother of the warres and tumultes that should rise in y^e countrees about Rome, after y^e schisme of the two popes. I then curious to know of thynges to come, & knowing that she vnderstood by reuelation what should happen, demaunded of her: I pray you (good mother) sayd I, and what shall befall after these troubles in the Church of God? And she sayd: After these tribulations and afflictions, after a secret maner vnknowne vnto man, God shall purge his holy Church, and stirre vp the spirit of his elect. And after these thynges shall followe such a reformation of the holy Church of God, and suche a renouation of holie Pastors, that the onely cogitation and remembrance thereof maketh my spirit to reioyce in the Lord. And as I haue oftentimes tolde you heretofore, the spouse which now is all deformed and ragged, shall be adorned and deckt with most rich and precious ouches and brouches. And all the faythfull shall be glad and reioyce to see themselves so beautified with so holy shepherds. Yea and also the Infidels then allured by the sweet fauour of Christ, shall returne to the catholicke folde, and be conuerted to the true Bishop and shepheard of their soules. Geue thanks therefore to God: for after this storme, he will geue to his a great calme. And after she had thus spoken, she staid, and sayd no more.

The reformation of religion propheticke of before.

The propheticke of Katherine.

Note.

Beside these aforesaid, the Lord which neuer ceaseth to worke in his Church: Iyued vp agaynst the malignant church of Rome, the spirites of diuers other good & godly teachers, as Matthias Parisiensis, a Bohemian boine, who about the yeare of our Lord 1370. wrote a large booke of Antechrist, and prometh him already come, and noteth y^e Pope to be the same. which booke one Iulianus a wytt in these our dayes hath, & prometh to put it in print. In this booke he doth greatly inuey against the wickednesse and filchines of the Clergy, and agaynst the neglecting of theyr duety in gouerning the church. The Locustes mentioned in the Apocalips, he sayth, be the hypocrites raigning in the church. The wordes of Antechrist he sayth be these, the fables and inventions of men raigning in the Church: the Images & sainted reliques that are worshipped euery where. Ite, that men do worship euery one his proper Saint and Sauio: beside Christ, so that euery man and City almost hath his diuers and peculiar Christ. He taught and affirmed mozeouer, that godlines & true worship of God, are not bound to place, persons, or times, to be heard more in this place, then in another, at this time moze then at an other, &c. He argueth also agaynst the cloisterers which leauing the onely and true Sauio, set vp to themselves theyr Franciscanes, theyr Dominickes, and suche other: and haue them for theyr Sauioz, glorying and triumphing in them, and sayuing many forged lyes vpon them. He was greatly and much offended with Monks & freres, for neglecting or rather buryng the word of Christ and in stead of him, for celebrating & setting vp theyr own rules and canons, affirming it to be much hurtfull to true godlines, for that Iheruelles, Monks, and Nunnes do account themselves onely spiritual, and all other to be lay & secular, attributing onely to themselves the opinion of holynes, & contemning other men, with all theyr politick administration & the office as prophane in comparison of theyr owne. He further wyreth that Antechrist, hath seduced all Vniuersities & Colleges of learned men, so that they teach no sincere doctrine, neither geue any light to the Christians with theyr teaching. Finally, he forewarneth that it will come to passe, that God yet once againe will raise vp godly teachers, who being feruent in the spirite and zeale of Belias, shall disclose and recture the errors of Antechrist, and Antechrist himselfe, openly to the whole world. This Mathias in the sayd booke of Antechrist alledged the sayings and writings of the Vniuersity of Paris, also the writings of Guilielmus de facto amote, and of Militzius aforesaid.

Mathias Parisiensis a writer agaynst the pope.

Antechrist already come. The doctrine & protestation of Mathias.

About the same time, or shortly after, an. 1384. we read also of Ioaannes of Mountziger, Rector of the Vniuersity of Alme, who openly in the scholes in his Oratio proposited that the body of Christ was not God, and therfore not to be worshipped as God with that kinde of worship called Latria, as the Sophister teacheth it, meaning thereby the Sacrament not to be adored, which afterward he also defended by wyting: Affirming also that Christ in his resurrection toke to him agayne all his blood which in his passion he had shed. Meaning thereby to inferre, that the blood of Christ which in many places is worshipped, neither can be called the blood of Christ, neither ought to be worshipped. But by and by he was resisted and withstood by the Monks and freres: who by this trade of Idolatry were greatly enriched, till at length the Senate & Council of the city was fayne to take vp the matter betwene them.

Ioaannes Mountziger protestant agaynst the pope.

Ann. 1384.

Thus was Archbisshop of Thebalonia, & liued much about

Nicolas the archbisshop of Thebalonia.