

about this time. He wrote a long worke agaynst the Latus that is, agaynst such as toke part and held with the Church of Rome. His first booke being writen in Brecke, was after translated into Latin, & laicly now into English, in this our time. In the first chap. of his booke, he layeth all the blame and fault of the diffention & schisme betwene the East and the west Church upon the Pope. He affirmed that the Pope onely would commaund what him listeth, were it neuer so contrary to all the olde & auncient canons. That he would heare and folow no mans advise: that he would not permit any free councels to be allembled, &c. And that therefore it was not possible, that the controuersies betwene the Brecke Church and Latine Church, should be decided and determined.

In the second chap. of his booke, he purposely maketh a very learned diffutation. For first he declareth that he no whit at all by Gods commaundement, but onely by human law, hath any dignity, more the hath other bishops: which dignity, the Conncels, the fathers, & the Emperours haue graunted vnto him: Neither did they graunt the same for any other consideration more, or greater ordinance: thet for that the same City then had the Imperry of all the whole world: and not at all for that that Peter euer was there, or not there.

Secondarily he declareth, that the same premyacy or prerogative is not such and so great as he and his Synophats do vsurpe vnto themselves. Also he refuteth the chiefest propositions of the Papistes one after another. He declareth that the Pope hath no dominion more the other Bishops haue, and that he himselfe may erre as well as other mortall men: and that he is subiect both to lawes & counsels, as well as other Bishops. That it belonged not to him, but to the Emperour, to call generall counsels: & that in Ecclesiasticall causes he could establish and ordeine no more than all other Bishops might. And lastly, that he getteth no more by Peters succession, then that he is a Bishop as all other Bishops after the Apostles be, &c.

I can not among other, following here the occasion of this matter offered, leaue out y^e memory of Iacobus Miliczenis, who also wrote of the coming of Antechrist. In y^e same he maketh mentio of a certayn learned man, whose name was Milizius, which Milizius (sayth he) was a famous and worthy preacher in Darga. He liued about y^e yere. 1366. long before Husse, and before Wickliffe also. In the same his writings he declareth, how y^e same good man Milizius was by the holy spirit of God incited, and vehemently moued to search out of y^e holy Scriptures the manner and coming of Antechrist: and found that now in his time he was all ready come. And the same Iacobus sayth, that the sayd Milizius was contrayned by the spirit of God to go by to Rome, & there publickly to preach. And that afterward before y^e Inquisitour he affirmed the same. That the same mighty and great Antechrist, the which the Scriptures made mention of, was already comen.

He affirmed also, that the Church by the negligence of the Pastors, should become desolate: and that iniquitye should abound, that is, by reason of Hammon, master of iniquitye. Also, he sayde that there were in the Church of Christ idols, which should destroy Ierusalem, and make the temple desolate, but were cloyed by hypocrisy. Further, that there be many wyche deny Christ, for that they keepe silence: neither do they heare Christ, whome all the world should know and confesse his verity before men, which also wittingly do detaine the verity and iustice of God.

There is also a certaine Bull of Pope Gregory 11. to the Archbishop of Braga: wherein he is commaunded to communicate and persecute Milizius and his auditours. The same Bull declareth, that he was once a Chanon of Braga, but afterward he renounced his Canonship, & began to preach: he: who also for that he so manifestly preached of Antechrist was by already come: was of John Archbishop of Braga put in prison, declaring what hys error was. To wit, howe he had his company or congregation to who he preached, and that amongst the same were certain converted harlots, which had forsaken their euill life, and did live godly and well: wyche harlots he accustomed in hys sermons to preferre before all the blessed virgins that neuer offended. He taught also openly, that in the Pope, cardinals, Bishops, prelates, priests, & other religious men: was no truth, neither that they taught the way of truth, but that onely he, & such as beld with him, taught the true way of saluation. His doctryne in some places is yet to be sene. They alledge vnto him certayne other inconuenient articles, which notwithstanding I thinke, the aduersaries to depraue him with all, haue slanderously inuented against him. He had as appeared by the foresaid Bull, very many of euery state and condition, as wel rich as poore, that clea- ned vnto him.

About the yere of our Lord 1371. liued Henricus de To- ra, whom Gerson doth much commend, and also his companio Henricus de Hasia, an excellent learned and famous man. An Epistle of this Henricus de Hasia which he wrote to the Bishoppe of Normacia, Iacobus Cartiensis inserted in his booke De erroribus Christianorum. In the same Epistle, the author doth greatly accuse the spiritual men of euery order, yea and the most holiest of all other the Pope himselfe, of many and great vices. He sayd, that the Ecclesiasticall gouernors in the primitive Church, were compared to the sunne shinning in the day time, and the political gouernors, to the Moone, shynning in the night. But the spiritual men he sayd, that now are, do neuer shine in the day time, nor yet in y^e night time, but rather with theyr darcknes do obscure both the day and night, that is: with theyr filthy liuing, ignorance, and impiety. He citeth also out of the prophesy of Hildegaris these words: Therefore doth y^e deuil in himselfe speake of you Ioues: Dainty bankers & feasts, wherin is all voluptuousnes do I finde amongst these men: In so much that mine eyes, mine cares my belly, and my baynes, be euen filled with the froth of them, & my brestes stand afloat with the riches of them, &c. Lastly, sayth he, they euery day more and more as Lucifer did, seek to climbe higher and higher: till that euery day with hyum more and more, they fall deeper and deeper.

About the yere of our Lord. 1390. there were burned at Winga 36. Citizens of Moguntia, for the doctrine of Waldenses, as Bushius affirmeth: which opinio was no thing contrary to that they held before, wherein they affirmed the Pope to be that great Antechrist, which should come: Unless peraduenture the Pope seemed then to be more evidently conuicted of Antechristianity the at any other time before, he was reueled to be.

For the like cause, many other beside these, are to be found in stoyes, which sustained the like persecutio by the Pope, if lesure would serue to peruse all that might be searched. As where Massius recorderth of diuers to the number of 140. which in the prouince of Parbone chose rather to suffer whatsoeuer greuous punishment by fire, the to recieue the decretals of the Romish Church, contrary to the bright truth of the Scripture.

What should I here speake of the 24. which suffered at Paris, an. 1210? Also in the same author is testified that an. 1211. there were 400. vnder the name of heretiques burned 80. beheaded: Prince Americus hanged, and the Lady of the Laffle stoned to death.

Moreover, in the Chronicles of Houedon, and of other writers be recited, a maruelous number, which in the countreyes of France were burned for heretiques. Of whom, some were called Iubilans, some Catharites, some Heterines, and other by others names. What their assertions were, I finde no certayne report worthy of credit.

In Tritemius is signified of one Schardus a Dominican Frier, who not long before Wickliffes tyme, was condemned and suffered for heresy at Hedelberge. an. 1330. who as he differeth not much in name, so may he be supposed to be the same, whom other do name Beghardus, and is sayd to be burned at Ephord.

Of Albingenses because sufficient mention is made before of whom a great number were burned about the time of king John, I passe them ouer.

Likewise I let passe the heremite, of whom John Walscon maketh relation, in hys 2. Dist. Quest. 1. who disputing in Pauls church, affirmed that those Sacraments, which were then used in y^e church, were not instituted by Christ, An. 1306. Peraduenture it was the same Ranulphus, mentioned in the souce of hypstozies, & is sayd to die in prison: for the time of them doth not much differ.

In Soctius, why the Pope should so much commend a certayne king, because for one man, he had slaine 400. cutting away the genitals from the rest. I can not iudge, except the cause were that, which the Pope calleth heresie.

But to let these things ouerpasse that be uncertayne, because neither is it possible to comprehend all them which haue withstand the corruption of the popes sea: neyther haue we any such firme testimony left of their doings, creditably to stay vpon: we wil now (Christ willing) conuert our story to thyngs more certayne & vndoubted, grounding vpon no light reportes of feble credit, nor vpon any fabulous legendes without authority: But vpon the true & substantiall copies of the publique recordes of the Realme, remaining yet to be sene vnder the kings most sure & faithful custodie. Out of the which recordes, such matter appereth against the Popish church of Rome, and against hys vsurped authority, such open standing & crying against the sayd sea, & that not priuely, but also in open parliament, in the daies of this king Edward the thirde: that neyther wil

Henricus de Hasia.

The citizens of Moguntia.

A briefe rehearsal of suche as were put to death for holding against the Bishop of Rome before the time of Wickliffe.

Eckhardus a Frier burned.

An Heremite disputing against the Popes sacrament. Ranulphus.

Es. Archid. Regis Marisshatis.

Iacobus Miliczenis and Milizius.

Milizius persecuted by the Pope.