

where he was secretly kept, repayed to his parish of Lut-
terworth, where he was parson, there quietly departing
this mortall life, slept in peace in the Lord, in the begyn-
ning of the peare 1384. upon Siluesters day.

Here is to be noted the great providence of the Lord in
this man, as in diuers other: whom the Lord so long pre-
served in such rages of so many enemies, frō all their han-
des, euen to his olde age. For so it appeareth by Thomas
Walden, writing agaynst him in his tomes entituled: De
Sacramentis contra Wicleuum, that he was well aged before
he departed: by that which the foresayd Walden writeth
of him in the Epiloge speaking of wickliffe, in these wor-
des: Ita vt cano placeret, quod iuueni complacebat. &c. That
is: so y^e the same thing pleased him in his old age, which yd
pleaseth him being young. whereby seemeth that wickliffe
liued, till he was an olde man, by this report. Such a Lord
is God, that whom he will haue kept, nothing can hurt.

This wickliffe, had written diuers and sundry wo-
rkes, the which in the yeare of our Lord 14. 10. were burnt
at Oxford, the Abbot of Shrewsbury being then Commu-
sary, and sent to ouersee that matter. And not onely in
England, but in Boheme, likewise the bookes of the sayde
wickliffe were set on fire, by one Subinocus Archbishop
of Prague, who made diligent inquisition for the same, and
burned them: The number of the volumes, whiche he is
sayd to haue burned most excellently written, and richly
adorned with bosses of golde, and rich coueringes (as E-
neas Silvius writeth) were aboue the number of two
hundredth.

Ioannes Cocleus in his booke De historia Hussitarū, spea-
king of the bookes of wickliffe, testifieth: that he wrot ve-
ry many bookes, sermons and tractations. Moreover the
sayd Cocleus speaking of himselfe, recordeth also: that there
was a certaine Bishop in England which wrot vnto him
declaring, that he had yet remayning in his custodie two
huge and mighty volumes of Iohn wickliffes workes,
which for the quantitie therof might seme to be equal with
the workes of S. Augustinus. Hec Cocleus.

Amongest other of his Treatises I my selfe also haue
found out certayne, as de censu & veritate scripturæ. Item,
De Ecclesia. Item, De Eucharistia confessio Wicleui, whiche
I entend hereafter: the Lord so granting, to publish a-
broad.

As concerning certayne answers of Iohn wickliffe
whiche he wrote to king Richard the 2. touching the right
and title of the king, and of the Pope: because they are but
short, I thought here to annex them. The effect whereof
here foloweth.

¶ Iohn Wickliffes answer vnto K. Richard
the second, as touching the right and title of
the king and the Pope.

It was demaunded, whether the kingdom of England,
may lawfully in case of necessity, for his own defence, de-
teyne and kepe backe the treasure of the kingdom, that it
be not caried away to forreine & strange nations, y^e pope
himselfe demaunding and requiring the same vnder pain
of censur, and by verue of obedience.

Wickliffe setting a part the minds of learned mē, what
might be sayd in the matter, either by the canon law, or by
the law of England or y^e civil law, it resteth (saith he) now
onely to perswade and proue, the affirmatiue part of this
doubt, by the principles of Christs law. And first I proue
it thus, & every natural body hath power geuen of God to
resist agaynst his contrary, and to preferre it selfe in due e-
state, as the Philosophers knewe very well.

In somuch, that bodyes without life, are indited with
such kinde of power (as it is euident) vnto whom hardnes
is geuen to resist those thinges that would breake it, and
coloues to withstand the heat that dissolueth it. For somuch
then, as the kingdom of England (after the maner and
phrase of the Scriptures) ought to be one body: & the clery-
gy with the communality, the members thereof, it seemeth
that the same kingdom hath such power geue him of god,
and so much the more appaunt: by how much the same
body is more precious vnto God, adorned with vertue &
knowledge. For somuch the as there is no power geue of
god vnto any creature: for any end or purpose: but that he
may lawfully vse the same to that end and purpose: It fol-
loweth that our kingdom may lawfully kepe backe and
deteyn theyr treasure, for the defence of it selfe, in what case
soeuer necessity do require the same.

Secondarily, the same is proued by y^e law of y^e gospell.
For y^e Pope cannot challenge y^e treasure of this kingdom,
but vnder the title of almes, & consequently vnder the pre-
sence of y^e works of mercy, according to the rule of charity.

But in case aforesayd, the title of almes ought vterly
to cease, Ergo, the right and title of chalenging the treasure
of our Realme shall cease also in the presupposed necessitie.
For so much as all charitie hath his beginning of himselfe,
it wote no worke of charitie, but of mercie in mannes, to send
away y^e treasures of y^e realme vnto forreine nationis, wher-
by the Realme it selfe may fall into ruine, vnder y^e pretence
of such charitie.

It appeareth also by this, that Christ the head of the
Church, whom all Christiane Subjects ought to follow: liued
by the almes of deuout women. Luke. 7. 8. He hungered
and thyrstid, he was a stranger, and many other miseries
he sustained, not onely in his members, but also in his owne
body, as the Apostle witnesseth, Cor. viii. He was made
poore for your sakes, that through his pouertie, you might
be rich: wherby, in the first endowig of the Church, what
soeuer he were of the Clergy that had any temporall pos-
sessiōs, he had the same by forme of a perpetuall almes, as
both writings and Chronicles do witness.

Whereupon S. Barnard, declaring in his 2. booke to Eugeni-
us, that he could not challenge any secular dominion by right of
succession, as being the vicar of S. Peter, writeth thus: that if S.
Iohn should speake vnto the pope himselfe, as Barnard doth vnto
Eugenius, were it to be thought that he would take it patient-
ly: But let it be so, that you do challenge it vnto you, by some o-
ther wayes or meanes: but truly by any right or title Apostoli-
cally, you can not so doe. For how could he geue vnto you that,
which he had not himselfe? That which he had he gaue you, that
is to say, care ouer the Church, but did he geue you any Lord-
ships or rule: Harke what he sayth: Not bearing rule (sayth he) as
Lords in the Clergy, but behauing your selues as examples to
the flocke. And because thou shalt not thinke it to be spoken on-
ly in humilitey, and not in verity, marke the word of the Lord him
selfe in the Gospell. The kinges of the people do rule ouer them
but you shall not do so.

Here Lordship and dominion, is plainly forbidden to the A-
postles: and darest thou then vsurpe the same? If thou wilt be a
Lord, thou shalt lose thine Apostleship, or if thou wilt be an Apo-
stle, thou shalt lose thy Lordship. For truly thou shalt depart from
the one of them. If thou wilt haue both, thou shalt lose both, or
els thinke thy selfe to be of that number, of whom God doth so
greatly complayne, saying: They haue reigned, but not through
me. They are become Princes, and I haue not knowne it. Now if
it do suffice thee to rule with the Lord, thou hast thy glory, but not
with God. But if we will keepe that which is forbidden vs, let vs
heare what is sayd: he that is the greatest amongst you (sayth
Christ) shall be made as the least, and he which is the highest, shall be
as the minister: and for example, set a childe in the midst of the.
So this then is the true forme and institution of the Apostles
trade. Lordship and rule is forbidden, ministratiō and seruice
commaunded.

By these wordes of this blessed man whom the whole
Church doth reuerence and worship, it doth appeare that
the Pope hath not power to occupy the Church goddes as
Lord thereof, but as minister, and seruant, and proctor for
the poore. And would to God that the same proud & gree-
dy desire of rule & Lordship, which this seat doth challenge
vnto it, be not a preamble to prepare a way vnto Ante-
christ. For it is euident by the Gospell, that Christ though
his pouerty, humilitey, & suffering of iniury, got vnto him
the children of his kingdom.

And moreover, so farre as I remember, the same ble-
sed mā Barnard in his 3. booke writeth also thus vnto E-
ugenius: I feare no other greater poyson to happen vnto
thee, than gree dy desire of rule and dominion.

This wickliffe albeit in his life time, had many gree-
uous enemies, yet was there none so cruell vnto him, as y^e
Clergy it selfe. Yet notwithstanding he had many good
friends, men not onely of the base and meanest sort, but also
nobility, amongst whom these mē are to be named: Iohn
Lelton, Lewes Clifford, Richard Sturius, Thomas La-
tiner, William Penell, Iohn Mountegew, who plucked
downe all the Images in his Church. Besides all these,
there was the Earle of Salisbury, who for contemp in him
noted towards the Sacrament, in carrying it home to his
house: was enforced by Radulph Egon Bishop of Sa-
lisbury, to make in Salisbury a crosse of stone, in which all
the story of the matter should be writte, and he euer y^e Fri-
day during his life to come to the crosse barefoot and bare-
head in his hys, & there kneeling vpon his knees: to do pe-
nance for his fact. Ex Chron Mon. D. Albani in vita Ric. 2.

The Adorners at this time some what boldly reaching
to the Agayns authority, who for that yeare was Iohn of
Northampton: A wōk vpd them the office of the Bishops,
in punishing the vices (belonging to Ciuill law) of suche
persons as they had found and appched in committing
both fornication and adultery. For first they put the womē
Dg. ii.

Necessitie taketh away the Popes almes.

Note well the saying here of Bernard.

The pope must leaue his lordship or els a priestship, let him chuse whether.

The maner of the Apostles.

How the pope ought to occupy the Church goods.

The way to obtaine the kingdom of Christ.

I. Clenbon, Lewes Clifford, Rich. Sturius, Tho. Latiner, W. Neuell, Ioh. Mountegew. The Earle of Salisbury. The penance of the Earle of Salisbury.

Waldenus 2. tomo de Sacramen- 611.

The number of Wickliffes bookes came to 200. volumes. Eneas Syl- uis.

21. 2. 5.

The bookes of Wickliffe. The Popes riches is but the almes of good mē.