

Of such as be indurate in their malice, is the casting away of their temporal goods, it followeth, that it is lawful for the king to take away temporalities. Wherefore it shuld seme very maruelous and strange, if that priests riding about, shuld spoile virgins, violently corrupt & defile honest matrones, if in such case it were not lawful for them to take away their armors, weapons, horses, gunnes and swordes from them. The like reason were it also, if they had vnlawfully conspired the death of the king, or that they woulde betray the king vnto hys enemies.

Item, whatsoever any of the clergy doth require, or desire of the secular power, according vnto the law & ordinance of Christ, the secular power ought to performe & graunte the same. But the clergy being letted by riches, ought to require helpe of the secular power, for the dispensation of the said riches. Ergo the secular power ought in such case by the law of Christ, to take vpon them the office or duty of getting, keeping, & distributing all such manner of riches; the Minor is heereby proued, that no man ought to haue riches, but to that end, that they be helps, preferring & helping vnto the office which is appointed of God. Therefore in case that secular possession doe hinder the clergy from their duetie. The secular power ought to take it away; for so did the Apostles, Actes 6. saying, it is not lawful for vs to leaue the worde of God vntaught, and to minister to Tables.

And thus hether to hath Iohn Hus profecuted Wyckleffs articles, with long arguments and reasons, the which were so long a trauaile, neither agreeable for this place, to alledge all the whole order of his reasons and profes, which he vsed in that desputatio, about the number of 20. more besides the testimonies of all the wryters before recited, the which hee alledgeth out of the scriptures, decretals, S. Ambrose in his boke of offices, S. August. in his 5. boke & 7. quest. and also vnto Macedo, Ilydore, the councell of Nice, Greg. his 11. quest. Bernard vnto Eugenius in his 3. booke, and out of Lyncolniensis 61. Epistle, besides many other moe. The sum of al which testimonies tend vnto this end, that he might vterly take away all earthly rule & dominion from the clergy, and to bring them vnder the subiection and censure of kings & Emperors, as it were within certaine bonds; the which is not onely agreeable vnto equity and Gods word, but also profitable for the cleargy themselves. Hee teacheth it also to be necessary, that they shuld rather be subiect vnder the secular power, than to be about them; because that els it were dangerous, lest that they being intrangled with such kinde of busines, they should be an easier pray vnto sathan, and soner trapped in his snares. And therby it should come to passe that the gouernance & principality of al things being at the length brought into the hands of the clergy, the lawful authority of kings & princes shuld not only be geuen ouer vnto them, but in a manner as it were growne out of vsie: specially for so much as already in certaine kingdomes and common wealths, the ecclesiastical power is growen vnto such height, that not only in Boheme, but also almost thorowout al the common welthes, they do occupy the 3. or at least the 4. part of the rents and reuenues. And last of al, hee allegeth the exaple of Greg. and of Mauritius, & afterwarde the prophesie of Hildegardis wryting in this manner.

Hildegardis.

Gregorius ad Mauritium.

As the Ecclesiastical ministers do willingly receive rewarde and praise of kings & rulers for their good deedes: So also ought they when they do offend willingly suffer and receiue punishment at their hands for their euil doings. The consequent holdeth thus, for in much as the punishment mekely and humbly receiued for hys offence doth more profit a man, than his praise receiued for any good work. Whereupon S. Greg. wryteth thus vnto Mauritius the Emperor when he did persecute him, saying: I beleue that you do please almighty God to muche the better, in so cruelly afflicting me, which haue ben so euell a seruaunt vnto him. If then thys holy Pope did so humbly and mekely, without any offence suffer thys affliction of the Emperor; why should not any of the clergy, when they do offend, mekely sustaine punishment, at the kings or rulers hands, vnder whom he is bounden to be subiect: When as the true vicar of Christ sayth the 1. of Peter and 2. chap. Be ye subiect vnto euery creature for Gods cause, whether it bee vnto the kyng, as most excellent; or vnto the rulers, as men sent of God, for the punishing of the wicked, and to the praise of the good; for so is the good will of God.

Pope Leo submitteth himself vnto the Emperour Ludouicus.

Whereupon Pope Leo, leaning vnto thys rule, submitted himself vnto Ludouicus the Emperour, as it is wrytten the 2. quest. 7. Vnder these words: if we haue done any thing incompetently, or that we haue not obserued the vpright path and way of equitie amongit subiects, wee will amende the same, either by your owne iudgement, either els by the aduise or iudgement of those which you shal appoynt for that purpose. For if we which ought to correct and punish other mens faults, doe commit more greuous our selues, we are not then the disciples of the truth (but as with sorrow we speake it) we shalbe aboue al other, the masters of error.

And in the 10. distinction hee wryteth thus, as touching the obedience vnto the Emperour, as concerning the precepts and commandments of our Emperors, and our predecessors bishops (the which the glose nameth Emperors, which are annoynted after the manner of Bishops) to be obserued & kept vnbroken, wee

do professe our selues by all meanes possible, as much as in vs lieth, or that we may and can by the helpe of God preserue and kepe them both now and euer. And if peraduenture any man do informe, or hereafter shall informe you otherwise, know you haue assuredly, to be a lier and slanderer.

Marke how this deuout and holy Pope, calling the Emperors bishops, submitted himself according to the rule of S. Peter the apostle vnder the obedience, and also punishment of the Emperour. Wherefore then should not the clergy of the kingdom of Boheme submit themselves vnder the obedience of their king; for Gods cause, for to be punished if they do offend, and not onely submit themselves vnto the king, but also vnto the rulers; and not onely vnto the rulers, but vnto euery other creature: For by how much they do so humble, and abase themselves in this world for Gods sake, so much the more shal they be exalted with him; but what is the let therof, but only pride, whereby Antichrist doeth exalt himselfe aboue the most humble and meeke Lord Iesu Christ.

The tyranny & pryde of the cleargie.

The Prophecie of Hildegardis.

Also it semeth to appere by that which is aforesaid vpon the taking away of the temporalities out of the prophesie of Hildegardis the virgin, the which he wryteth in his bokes vnder Eugenius the Pope in the councell of Treuer approved & allowed by many bishops of France, Italy, & Alman, which were there present; whereas also S. Bernard himselfe was present, the which virgin prophesying, spake in this manner: The kings & other rulers of the world, being stirred vp by the iust iudgement of God shall set themselves against them & run vpon them: saying, we wil not haue these men to raigne ouer vs with their rich houses, & great possessions, and other worldly riches, ouer the which we are ordeined to be Lords and rulers; and how is it mete or comely that those shauelings with their stoles and chuffs shuld haue more soldiars or more, or richer armour or artillery then we? So is it not conuenient that one of the clergy should be a man of warre, neither a soldier to be one of the clergy. Wherefore let vs take away from them, that which they do not iustly, but wrogfully possess. And immediately after shee sayeth thus: The omnipotent father equally deuided all things: that is to say, the heauens he gaue vnto heavenly creatures, and the earth vnto the earthly. And by thys meanes was there a iust deuision made: betwene the children of men, that the spirituality shuld haue such things as belongeth vnto them; and the secular people, such things as are mete & necessary for them; so that neither of these 2. sorts shuld oppresse eche other by violence; for God doth not comand that the one sonne or child should haue both the cloke and the cote, and the other should go naked; but he willed that the one shuld haue the cloke, and the other the cote. Wherefore the secular sort ought to haue the cloke for the greatnesse of their worldly cares, and for their children, which daily increase and multiply. The cote hee geueth vnto the spirituality, that they shuld not lacke clothing, & that they shuld not posses more then necessity doth require. Wherefore we iudge and thinke it good that al these aforesaid be deuided by reason & equity. And whereas the cloke and the cote are both found, there the cloke be taken away, & geuen vnto the nedy, that they do not perish for lacke or want. These aforesaid spake the virgin Hildegardis, plainly foreshewing the taking away of the temporalities from the clergy by the secular Lords, and shewing for what cause they shall be so taken away. And what manner of deuision shalbe made of those things that are taken away, that they be not consumed, and spent vnprofitably.

For so much as mention is heere made of Hildegardis, it shall not seme impertinent, moued by the occasio hereof to geue forth vnto the reader such things as we haue found in certain olde volumes, touching her prophesie of the comming of certaine false Prophets, onely meaning as it seemeth, the begging friers, which sprang vp shortly after her time. The tenour wherof is this, worde for worde, as we finde it wrytten.

In those daies, there shall rise vp a people without vnderstanding, proud, couetous, vntruity, and deceitfull, the which shall eat the finnes of the people, holding a certaine order of folish deuotion, vnder the fained cloke of beggery, preferring themselves aboue all other, by their fained deuotion, arrogant vnderstanding, and pretended holines, walking without shamefastnes, or the fear of God, inuening many new miichiefs being strong & stout; but this order shalbe accured of al wite men, and faithful Christians, they shal cease from labour, and geue them selues ouer vnto idleness. Chusing rather to liue thorow flattery, than by begging. More ouer they shall together study, howe they may peruenity resist the teachers of the truth. And slay them together wryth the noble men, how to seduce and deceiue the nobility, for the necessitie of their liuing and pleasures of thys worlde; for the Deuill will graft in them foure principall vices: that is to say, flatterie, enuie, hypocrisse and slander. Flatterie, that they may haue large giftes geuen them. Enuie, when they see giftes geuen vnto other, and not vnto them. Hypocrisse, that by false dissimulation, they may please men. Detraction, that they may extoll and commend them selues, and backbite others, for the praise of menne and seducing of the simple. Also they shall instantly preache wrythout deuotion or example of the Martyrs, and shall detract the secular princes,

Hildegardis prophesying of Friers & moikes

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