

the name of almes is almes. But some tithes are the gift of fortune, or temporall gift vnder the name of almes. Therefore some tithes are almes. This consequent is manifest of his selfe. The Maior appeareth by the first supposition. And the Minor by the seconde.

Item, euery gift geuen by a man euen of loue, to relieue and helpe the miserable out of his misery is an almes. The 10. part of the goodes of fortune geuen by a man, simply vnder the name of almes, for Gods sake, is geuen by the same man euen of loue, to helpe the miserable out of his misery: Therefore the 10. part of the goods of fortune being geue by any man simply vnder the name of almes for Gods sake is almes. The consequent is manifest. The Maior appeareth by this, that euery such gift is either a spirituall or bodely almes. The Minor seemeth hereby true, for so much as many holy men haue geuen, and do geue, euen for loue to relieue the miserable out of his misery. Neither is it to be doubted, but that such kinde of tithes are almes. For S. Augustine vpon these words of the Lord in the Gospell wryteth thus. Woe be vnto you Pharisees which do tithe minte and anise. If they cannot be clesed without they beleeue in him, he which doth cleanse his heart thorough faith, to what purpose is it, that hee sayth, geue almes, and beholde all things are cleane vnto you. Let vs geue eare, and peradventure he doth expound it himselfe. They did take out the 10. part of all their frutes, and gaue it for almes, the which any Christian ma doth not willingly. Then they mocked him, whē he spake these words to them, as vnto men which wold do no almes. Thus the Lord forknowing, said: Wo be vnto you Pharisees which tithe mint and rue, and al kind of herbes. And passe ouer the iudgement & charity of God, for this it is to do almes, if thou dost vnderstand it, begin with thy selfe: For how canst thou be mercifull vnto another, which art vnmercifull vnto thy selfe. This wryteth S. Augustine, in plainly saying that tithes are almes.

Also in his Enchiridion 76. chap. vpon these wordes of Luke in the 11 chapter. Notwithstanding that which is more then sufficient, geue in almes and all things shall be cleane vnto you, hee sayth thus: when he had rebuked them that they washed the selues outwardly, and inwardly were full of iniquity & abomination, admonishing them, what, and howe a man ought first to bestowe almes vpon him self, and first to cleanse him self inwardly, he sayth. That which doth remaine, geue in almes, & beholde all things are cleane vnto you. Afterward, that he might the better declare what he had geuen them warning of, & what they neglected to do, that they shuld not iudge him ignorant of their almes: he sayth, Wo be vnto you Pharisees, as though hee should say, I verely gaue you warning that you shuld geue such almes, wherby al things might be cleane vnto you: but wo be vnto you which do tithe mint, rue, and all kinde of herbes, for I do know these your almes, that you shuld not thinke with your selues that you had geue me warning therof: and neglect and passe ouer the iudgement and charite of God, by the which almes ye might be clesed from all your inward filthinesse. And your bodies also which you doe wash should be cleane. For all these things both inward, and also outward, as it is sayde in another place, cleane that which is wythin, and the outward things shall be also cleane.

But least that he should seme to refuse those almes which are geuen of the frutes of the earth, he sayd, you ought to haue done these things: That is to say, the iudgement and loue of God, & not to neglect the same. That is to say, the almes of the frute of the earth. This wryteth S. Aug. expressly calling the tithes almes.

Also Chrysostome vpon the same wordes in the 11. of Luke, that which remaineth geue in almes, he sayth thus: whereas it was spoken of the Jewish kind of cleansing it is wholly passed. But for so much as tithes is a certaine almes, and the time was not yet expressly come to kil the sacrifices of the law, for this cause he saith; ye ought to do those things, & not to omit the other. And S. Thomas alledgeth him in his glose vpon S. Luke. And Chrysostome himselfe doth touch two poynts. First that tithes is almes. Secodly, that tithes are in a manner lawfull, forso much as the gift therof vnto the priests did not cease in the time of Christ.

Also Augustine in a certaine Sermon of geuing almes, sayeth thus, what is to say: geue almes: And beholde all things are cleane vnto you. Let vs geue eare, and peradventure he doth expounde it him selfe. When he had spoken these words, without dout they thought within them selues, who did geue almes, and howe they did geue it. They tithed all that they had, and toke out the 10. part of all their frutes. And gaue it for almes: the which no Christian lightly doth so. Marke what the Iewes did, they tithed not onely their wheate, but their wine and oyle, and not that only, but also vile things. For the commandement of the Lord, as commin, rue, and anise, of the which they tooke the 10. part, and gaue it for almes. I thinke therefore, for so much as they called vnto their mindes and thought with them selues, that our Lord Christ spake in vaine vnto them that they did no almes, when as they knewe their owne workes, that they tithed the smallest, and worst of all their frutes, and gaue almes therof: They mocked hym amongst them selues, because he did speake in such sort vnto them, as vnto men that did no a. mes. The which the Lord fore seeing, by and by added notwithstanding, wo be vnto you Scribes, Pharisees & hy-

pocrites, which tithe your mint, commin, and rue, and all kinde of herbes: that you may know, I doe vnderstand your almes. Truly, these are your tithes. These are your almes, you tithe out the least and worst of all your frutes, and haue left the waighy matters of the lawe vndone. Here S. Augustine often expoundeth, that tithes are almes: Also he wryteth the like in his booke of homilies in his 6. homelie.

Item, for the prooue of this article that tithes are pure almes, it is thus argued. For this proposition, tithes are pure almes is infinite, taking the truth for many of his particularities. It is moste certaine that it is not damnable, but moste catholike, that God is somethinge the which being false in all particularers, it is onely true for that alone which doth surmount all kinde. Ergo, by like reason this particular is true, tenthes are pure almes: For it is thus proued. These tenthes of a good lay man being wholly distributed by a faithfull ministier vnto a nedy lay man, according to a good entent, how can they be but pure almes, yea, and more pure then any almes geuen by any of the cleargie being a fornicatour. The whole Antecedent I suppose as possible, and doubtfull vnto the condemners, if it be true.

Item, it is also thus proued, these tithes, and all other goodes of fortune, are pure almes in respect of God. Forso much as euery man, Emperor and king, is a begger of God. As S. Augustine doth oftentimes affirme, and consequently if he do receiue fruitfully any such goodnesse at the hand of God, the same is pure almes in respect of God: neither is there any faithfull man that will deny the same, but that it simply foloweth that the same is pure almes before God, Ergo it is pure almes.

It is also thus argued, all tithes are by them selues, and euery part of them almes, neither is there any reason cotrary vnto this, that they are almes. Ergo, they are pure almes. For they are by no other meanes or reason, then almes, if they be all together themselves almes: Forso much as it followeth, if they be by any other meanes or otherwise then almes, then they are otherwise then some almes, and forso much as they themselves are some almes, it followeth that they are otherwise then they are in dede, the which is false.

But now to passe beyond the bonds of Logicke, it is to be demaunded, whether before the church was endowed, or that sustentance and clothing were geuen vnto the Apostles, there was any pure almes, or that they were geuen by any other meanes by bod of det, amongst men. And forso much as the reason is not to be fained, but that they were pure almes, so afterwarde the custome of the same thing according vnto like reaso doth not alter the kind of the reason. For so might beggers challenge by custome beyond the purity of almes, the temporalities which they do beg. Neither doth det vtterly exclude the purity of almes before God: for euery man duely geuing almes, doth as he ought to do: as euery man duely receiuing his almes, ought so to receiue it as according to Gods will. And simple to establish any humane title, vpon the continuance of any such almes, it is altogether contrary vnto the reason of almes. Therefore they do continually obserue, and kepe the reason of the purity of almes, which they had from the beginning, when as the bond conditioned, doth not destroy the purity therof. Wherefore there is no cause why it should be denied that tithes are pure almes: except that the proud should be maruelously extolled, contrary to the humility of Christ. For they doe challenge by the title of their lacke or want so to be pleased for their tithes. For so might the begging Friar, by the continuance of his daily begging challenge according vnto the like quantitie or circumstance. But it is no argument, that if the curate doe performe his corporall ministrie, that he ought therefore to challenge tithes by any ciuil title, because that as wel on the behalfe of him, which geueth the tithes, as also in the behalfe of the Curate, euery suche ministrie ought freely to be geuen, and not by any ciuil exchange. Forso much as it is not required, but that rather the comparison of such exchanges are repugnant, forso much as also no man freely geueth any almes except he doe looke for the duetie of recompence, by the law of conscience.

Item, all temporal goods bestowed vpon the clergie, by the lay people vnder condition, as the goodes of the church are the almes of them which geue it, it is proued thus, for so much as all those goods are the goods of the poore, as it appeareth by many sayings of holy men and by the lawes.

But they were not the goods of the poore, after they were mere secular goodes, but onely by the meane of the woork of mercie, wherby they were bestowed vpon the poore. Ergo, they were pure almes. The consequent dependeth vpon the definitio of pure almes.

Item, all things changed to the vse and p. uer of another, either by ciuil exchange or Euangelical is changed. But the church goods are so changed by one of these ministries. But the Euangelical exchange is not to be fained, because it is not done, neither by buying or selling, or any other ciuil exchange. Therefore they doth not remaine, but only a pure gift, for hope of a heavenly reward, the which is mercy, and so pure almes. And it semeth to folow. consequently that all the Clergie receiuing such almes, are not onely in respect of God, as all other menne: but in respect of men

S. Augustine proueth tithes to be pure almes

August in Enchir.

Sustenance & clothing geuen to the Apostles, was almes ergo also tithes.

Chrysostomas in 11. Lucce.