

* Such as were in Queene Maries dayes, as John Beard, John Auales, Robin Papiit, and other lyce murtherers. Lord, I ord, a latine sworde of their owne making. The denunciati on of the pro- moters to the B. of Hereford.

lous followers of the catholike sayth to make information to our office (which cases and articles also were by vs ad- ministrad, as is before sayd, to the same william Swin- derby the tenor thereof followeth, and is thus.

Reuerend father and high Lord, Lord John. by gods suffrance bishop of Hereford: It is lamentably declared to your reuerend fatherhood on the behalf of Christs sayth- ful people your deuout childzen of your diocesse of Hereford that notwithstanding the misbeliefe of very many lollards, which hath to long a tyme sponng by here in your diocesse, there is newly come a certayn child of wickednes, named william Swinderby: who by his horrible perfwasions & mischieuous endeouers, and also by his open preachings and pinate teachings, doth peruert as much as in him is the whole ecclesiasticall state, and stirreth vp with all bys possible power, schisme betwene the clergy and the people. And that your reuerend fatherhood may be the more fully informed, who and what manner of man the same william Swinderby is: there be proposed and exhibited hereafter to the same your fatherhood on the behalf of the same faithfull people of Christ, against the same william Swinderby, ca- ses and articles, which if the same william shall deny, the shall the same cases and articles most evidently be proued against him by credible witness worthy of beliefe, & by o- ther lawfull psones and euidences to the end that those be- ing proued, the same fatherhood of yours, may do and or- deine therein, as to your pastozall office belongeth.

Matter articula- ted agaynst W. Swinderby.

In primis, the same william Swinderby pretending himselfe priest, was openly and publicly conuicted of cer- tayne articles and conclusions being erroneous, schisma- ticall, and hereticall, preached by him at diuers places and times before a multitude of saythfull christian people. And the same Articles and conclusions did he by force of lawe reuoke and abinre, some as hereticall, and some as errone- ous and false. Aduouching and beleuing them for such, as that from thenceforth he would neuer preach, teach, or af- firme openly or priuily any of the same conclusions. And if by preeching or aduouching he shoulde presume to doe the contrary: that then he shoulde be subject to the severity of the Canons, accordingly as he did take a corporall oth, iudi- cially vpon the holy Gospels.

2. Also the conclusions, which by the same william were first openly taught and preached, and afterwarde abinred & reuoked as is aforesaid: are contained before in the processe of the B. of Lincoln, euen as they be there writen worde by worde. And for the cases and articles, they were conse- quently exhibited by the forenamed saythfull christian peo- ple against the said william Swinderby together, with y- conclusions before sayd, & hereafter writen: of which cases and articles, the tenour hereof ensueth.

3. Item, the sayd william, contrary to the former reuo- cation & abinratiō, not conuerting to repentance, but per- uerted from ill to worse, and geuen vp to a reprobate sense came into your diocesse, where, he running about in sondry places hath presumed to preach or rather to peruert and to reach of his own rashnes many heretical, erroneous, blas- phemous, and other dauberous things contrary and re- pugnant to the sacred Canons and the determination of y- holy Catholike Church, what those things were, at what place and what tyme, it shall hereafter more particularly be declared.

Item, the same william, notwithstanding your com- maundementes and admonitions sealed with your seale, & to all the Curates of your diocesse directed: containing a- mongst other thinges, y- no person of what state, degree, or condition soeuer he were, shold presume to preach or to reach or els expound the holy scripture to the people, either in hallowed or prophane places, within your diocesse, with out sufficient authoritie, by any manner of pretence y- could be sought, as in the same your letters monitorie & of inhi- bition (the tenor whereof hereafter ensueth) is more largely contained: which letters the same william did receiue into his handes, & did read them word by word in the towne of Monemouth of your diocesse, in y- year of our Lord, 1390. so that these your letters and the contentes thereof came to true and vndoubted knowledge of the same william: yet notwithstanding hath the same william presumed in di- uers places and times to preach within the same your dioc- esse, after and agaynst your commaundement aforesayd. The tenour of the same letters before mentioned follow- eth and is this.

The letter mo- nitory of the B. of Hereford in- hibiting to preach without his licence.

I Ohn by the sufferance of God Bishop of Hereford, to the deane and Chapter of our Church of Hereford, and to all and singu- lar Abbots, Priors, Prouostes, Deanes rurall, Parsons and Vicars

of Monasteries, Priors Churches, Colledges and Parishes, and to other hauing cure of soules within the City and diocesse of Her- ford, and to all and euery other being within the same City and diocesse. Greeting, grace, and blessing. Forasmuch as the golden laurrel of teaching doctorall, is not from aboute indifferently e- uery mans gift, neyther is the office of preaching graunted, saue to such as are called, and especially by the Church admitted ther- unto: we doe admonishe and require you all and singuler Clerkes aforesayd, and do straightly enioyne you all in the vertue of holy obedience, that you nor any of you do admitte any man to preach or to teach the Catholique sayth, sauing such as the same office of preaching shall by the authoritis Apostolicall or els your Byshop be specially committed vnto: But that as much as in you shall lye, you doe by worde and dede, labour to let those that would at- tempte the contrary. And you Lordes, Ladies, Knights; Barons, Esquires, and all and singuler persons, of what estate, degree, pre- heminance, or condition soeuer ye be, remainyng within the ci- ty and diocesse of Hereford, we doe beseech and exhort in our lord that following the wordes of our sauour, you beware of the lea- uen of the Phariseis.

Would God both they and all men did beware of that lea- uen.

Item according to the saying of the Apostle, be not ye caryed away with diuers and straunge doctrines: and that in the meane while (as sayth the Apostle) you be not remoued from the sense of the holy auncient fathers, lest that any man by any meanes shold seduce you, but you agreeing together in one minde see that you honoer God with one mouth. But if any man to whom that thing is not specially (as is aforesayd) committed, shall attempte to in- structe or in this your life to directe you into the Catholicke faith do ye denye to geue the m audience, and refuse you to be present at their assembles and thus ye theyr teachings, because they be wicked and pernerse. And as for vs we will not omitte to pro- ceede according to the sacred Canons and preceptes of the holye fathers, agaynst such as doe the contrary. Dated at London in the house of our habitation vnder our seale, the last day saue one of December, in the year of our Lorde, 1389, and of our consecrati- on the first.

5. Item, the same william in his preaching to y- people, on Monday being the first of August, in the year of our Lord 1390. in the parische of rohinety of your diocesse, dyd hold and affirme: That no Prelate of the world of what es- tate, preheminance or degree so euer he were of, hauing cure & charge of soule, he being in deadly sinne, & hearing y- confession of any vnder his hand in geuing him absolutiō, doth nothing: As who neither doth lose him fro his sinne, nor in correcting or excommunicating him for his demerces doth bind him by his sentence, except y- prelate shall be free himself from deadly sinne, as S. Peter was, to whom our Lord gaue power to binde and lose.

That is one of Wicliffes blemishes.

6. Item y- same william in many places said & affirmed in the presence of many saythfull christen people, that after the sacramentall wordes uttered by the priest hauing the purpose to consecrate: there is not made the very bodye of Christ in the sacrament of the autler.

7. Item, that accidenties cannot be in the sacrament of y- autler without a subiect: and that there remaineth materi- all bread there to such as be partakers communicant with the body of Christ, in the same sacrament.

Bread hee meaneth in substance.

8. Item, that a priest being in deadly sin, cannot be able by the strength of the sacramentall wordes, to make the bo- dy of Christ, or bying to perfection any other sacrament of the Church, neither yet to minister it to the members of the Church.

9. Item, that all priestes are of like power in all things, notwithstanding that some of them, in this world: are of higher and greater honour, degree, or preheminance.

10. Item, that onely contrition putteth away sinne, if so be that a man shalbe duly contrite: and that, all auricular and outward confessiō is superfluous, and not requisite of necessitie to saluation.

11. Item, inferior Curates haue not their power of byn- ding and losing immediately from the pope or Bishop, but immediately from Christ. And therefore, neither can y- pope nor bishop, reuoke to themselves such kind of power, whē they see tyme and place at their lust and pleasure.

12. Item, that the pope cannot graunt such kinde of an- nuall & yerey pardons, because there shall not be so many yeares to y- day of iudgement, as are in y- popes bulles or pardons containyd, whereby it followeth that the pardōs are not of such like value as they speake of, & prayed to be.

13. Item, it is not in the popes power to graunt vnto a- ny person penitent, forgiveness of the punishment or of the faulte.

14. Item, that person y- geueth his aimes to any, whiche in his iudgement is not in necessitie, doth sinne in so ge- uing it.

15. Item, that it standes not in the power of any Prelate, of