

such that duely serue God in the Church, and bene needy in vpbearing of the charge that prelates shoulde doe, and done it not. Alter alterius onera portate & sic adimplebitis legem Christi. And as auenture taking away of temporalities I say thus with protestation made before: that it is lefull to Kinges, Princes, Dukes, and Lozdes of the world to take away fro popes, Cardinals, fro Bishops and prelates, possessions in the Church, theyz temporalities, and theyz aimes that they haue geuen them, vppon condition they shoulde serue God the better, when they verely sene that their geuing and their taking bene contrary to the lawe of God, to Christs liuing and his Apostles: and namely in that, that they taken vpon them (that shoulde be next followers of Christ and his Apostles in poornes & meeknes) to be secular Lords: against the teaching of Christ and Sanct Peter, Luc. xxiij. Reges gentium. Et. i. Pet. 5. Neq; dominantes in clerico. And namely when such temporalities make them the more proud, both in hart and in arape, then they shoulde bene els. more in strife and debate agaynst peace and charitie, and in euil ensample to the world nozt to be occupied in worldly busines. Omnem sollicitudinem proicientes in eum. And drawes them from the seruice of God, from edifying of Christs Church, in empouerishing and making lesse the state and the power of kings, princes Dukes, and Lozdes that God hath set them in: in wrongfull oppression of commons for vnnighfulness of realms. For Daule sayth to men of the Church (whohole loze, Prelates shoulde souerainly followen) Habentes victum, & vestitum, hiis contenti simus.

4. Conclusion.

The fourth conclusion is this, that friers and priests putten vpon me falsly: that an euill Curate cursing hys Soget for withholding of tithes, is naught els, but to take with extortion wickedly and vnduely money from the. Thus said I not, but thus I said, and yet do with protestation made before: that an euill Curate cursing his parochiens, vnnightry to pay their tithing, with vengeance without pity, for his singular worldly winning agaynst charitie, and not for heed of their soules, there he is holde by his power reasonably to helpe his needy parochiens, and doth nought of the goodes of the Church: wickedly and vnduely he withholdes from them, that which is due to them by the law of God. Dimitte & dimitteretur vobis: date, & dabitur vobis: verum mihi vindictam, & ego retribuam, dicit dominus.

Answer. Here may you see the falshood of the papistes gathering articles agaynst good men, which they neuer sayd nor meant.

5. Conclusion.

The fift conclusion is this, that friers and priests falsly putten vpon me: that no man may curse anye man, but if he were wote him cursed of God, ne the commers w hun rennen not in to sentence of cursing in any manner.

Answer.

Thus said I not, but thus I sayd, and say with protestation put be ore: that no man ought to curse any man, but for charitie and with charitie. Omnia vestra cum charitate fiant. And likewise I say, that no wrongfull cursing of Pope or any Prelate in earth, bindes * aneuil God, but when they wrongfully and wittingly curse men, for that men will not do their singular wil, vneasonable bidding, with highnes of hart and cruelty (standing patience and charity in them that they curse wrongfully) he is blessed of almighty God, and they themselbe bene cursed. Math. 5. Beati eritis cum maledixerint homines. &c. Et in Psalmo: Maledicti illi, et tu benedices Et Augustinus, xi. q. iij chap. illud.

* Agaynst.

6. Conclusion.

The sixt conclusion is this, that Fryers and Priests putten vpon me falsly: that each Priest may assoyle hym that sinneth, contrition had: and notwithstanding forbidings of the Bishop, is * holden to preach to the people the Gospel.

* Holden, that is, bounde, Answer.

Thus I sayd nor, but thus I sayd, and yet say with protestation made before: that each true Priest may counsaile sinfull men, that shewen to him her sinnes, after the witte and cunning that God had geuen him, to turne fro sinne to vertuous life. And as touching preaching of the Gospel, I say that no B. owes to let a true priest, that god had geuen grace, witte, and cunning to doe that office: for both Priests and Deacons, that God had ordeyned Deacons and Priests, ben holden by power geue hem of God to preach to the people the Gospel, and namely & somely, popes, bishops, prelates, and curates: For this is due to the people and parochiens, for to haue and aske of hem, and they duely and freely owen to done it. Math. 5. Luke. 5. Ite, ecce ego mitto vos Et Math. 16. Euntes in mundum vniuersum. Et Math 5 Euntes autem predicat. Et dist. 21. ca. In nouo testamento. Et Ysidor. de summo bono. 44. Et Chriost. distinct. 34 ca. Nolite. Et August. distinct. 34. ca. Quisquis. Et Greg. in suo pastoralis ca 38. Et in Tollitano. ca. 19. orantia Et Ierom. distinct. 95. ca. Ecce Ego.

7. Conclusion.

The 7. conclusion is this, that Fryers and Priests falsly putten vpon me, that a Priest taking any thing for annuall, through couenaunt: in that, he is schismaticke & cursed,

Thus said I, neuer in these termes: But thus I sayde, & yet say with protestation put before: that no Priest eues to sell by bargaining and conenaunt, his ghostly trauaile, ne his malles, ne his prayers, ne Gods worde, ne baltowunges, baptisme, ne confirming, order geuing, for weddinges, for syzif, for houseil, or for ennoyning, any worldly mens reward to aske or take for these or for any of theie, or for any ghostly thing, he erres and doth simony. Vt patet 1. q. 2. ca. Nullus. Et ex consilio Triburenti. capit. Dictum est. Et Christus in euangelio vendentes, et cmentes eiecit de templo. Math. 22.

Answer.

The viij. conclusion is this, that Fryers and Priests putten vnto me falsly, saying that I beleue lady as my self sayes: that yche priest being in deadly sinne, yet he put him to make Christs body, rather he dos idolatrye then makes it.

8. Conclusion.

Thus said I not, but thus I sayd, and yet saye with a protestation put before: that what Priest that puts himselfe presumptuously and vnworthyly in deadly sinne, wittingly to minister and to receaue that holy sacrament, and so records hit cursedly and damnably, he receaues his doine. Qui manducat et bibit indignè, iudicium sibi manducat & bibit 1. Corin. 11.

Answer.

The ix. conclusion is this, that friers & Priests falsly putten vpon me: that no Priestes entres into any house but euill for to treat the wife, the daughter, or the wenche: and therfore they sayde, that I prayed the people that their huibandes shoulde beware, that they suffer no priest to enter into her house.

9. Conclusion.

And i. I had sayd thus, then I had prayd agaynst my selfe, for I come oft into mens houses: But thus I sayde, and yet I do, praying christen men to beware y they nourish nor mayntayne no lecherous Priestes in their sinnes: for there be where (as men well knowne) they ten mayntained in many places, continuing homely w her women. And ich man there sayne they payne therfore a certaine to the B. almes. Et ideo ait Ysidor. 11. q. 4. Qui consentit peccantibus & defendit alium delinquentem, maledictus erit apud deū & homines.

Answer.

The x. conclusion is this, that friers and priests putten vpon me falsly: that a childe is not verely baptised, if the priest that baptiseth, the godfather, or the godmother, ben in deadly sinne.

10. Conclusion.

God wot in heauen they sayd full falsse: but thus I said and yet I say: that the prayers that an euill Priest prayes (liuing in lechery or other deadly sinne) ouer y ch. id when it shalbe holowed, ben not acceptable to God as ben the prayers of a good priest. And the better & cleener the priest is, the Godfather, and the godmother: the more graciously God will heare him, if all they bene not greatest nor most rich in this worlde. Vnde gg. xij. q. vij. cap. in graubus. Cum is qui displicet ad intercedendum peccator admittitur, irati animus proculdubio ad deteriora prouocatur.

Answer.

The xi. conclusion is this, that friers and priests putten vpon me falsly: that no man, liuing agaynst the law of God is a priest, how euer he were ordeyned Priest of any Bishop.

11. Conclusion.

Veres this is falsse, for I sayd neuer thus in these termes: but thus I sayd, and thus I say with a protestation put before, that what euery pope, or Cardinal, Bishop or Priest, or any Prelate of the Church comes to his state or dignitie by Simony, & in simony occupies that office, & holy churches goodes: I say that he is a theefe, and that by the dome of God, and comes but to steale and kill. Job. 10. Fur non venit nisi vi furetur, & mactet, & pardat. And further more I say, that what Pope, Cardinal, Bishop, prelate, or priest, in maner of liuing, or teaching, or lawes making contrary to Christs liuing and hys lawes, or anye other ground put in ruling of the church of Christ, by Christ & his lawes: is very Antichrist, aduertary to Iesus Christ and his Apostles. Aliud fundamentum nemo potest ponere, præter id quod positum est, quod est Christus. Et patet 1. q. 3. c. Si quis Et 1. q. 6. c. Ego autem. Quicunq;

Answer.

But this worshipfull rather B. of Hereford, that here is, sayes thus in hys writing: that I William of Swinbery, notwithstanding the foresayd excoication and abutration (not setting at barr, but from euill) to worke he sayes peruerced so his dioces he sayes I come cunning about by diuers places: and by mine own folly he sayes that I haue presumed to preach manye heresies, errors, blasphemies, schismes, and other diffames, and to holy canons and determination of holy church contrary and repugnant, which where & when within forth more specially it shalbe shew-ed, that ye be falsse enformed that I haue presumed in diuers places in your dioces to preach heresies, errors, blasphemies, schismes and other diffames. And sy, all the contrary knowes whether this be sooth or not: for siue I presumed not

The true description who was Antichrist.