

Of this Henry Spenser B. of Norwich see the pag. 428.

genes remittit to fight & to slay him that contraypen hem, as men sayden he did by the bishop of Norwich, not putting his sword into his sheath, as God commaunded Peter. Mitte. &c. he is Antichristus, for he dos contrary to the commaundments of Ihesus, that bad Peter forgue to his brother seuerye sithe sevene sithe. Si peccauerit in me frater meus, quotiens demittam ei Septies. &c. Et Christus: non dico tibi septies, sed Septuagesies septies.

10 Article. The 10. Article is this, that our Willhoppe puts to me that I should haue sayd: that a man geuing his almes to any man after his dome (not hauing neede) sinnes, in so geuing,

Answer. This article sothly I sayd not in these termes: But of this matter I haue spoken, & will with protestation made before on this wise: that it is medefull to geue almes to ich man that asketh it bodely or gholly, but not to geue to ich shameles begger, strong & mighty of body, to get his liuende leucfull & will not, in what degree so he be, men owe not to geue it to such a one, that be vncreasonably asketh, for if he geue it to him wittingly, he sins as fauor of his idleness. Vnde Sap. 12. Si benefeceris, scito cui benefeceris, & erit gloria in bonis tuis multa.

11 Article. The 11. Article is this, that is put to me, that I should haue sayd, that it is not in y power of any prelate of what euer pinate Religion, to graunt letters of the good dedes of her order, ne such benefices graunter profits not to hcle of soules to hem that they ben graunter to.

Answer. I said neuer thus in these termes: but thus I say with protestation, that prelates of pinate religion mo we graunt letters of the good dedes of her order: But the golly mede that comes of good dedes, they mo not graunt, for that is onely ppropriet to God. And if they binde, the people in misbeliefe for her worldye winning, wittingly begetting hem of her owne graut golly medes in heauen by her letters and her seale (vncertaine, who shall be damned) but make the people bolder to sinne by trust of her praier: hit is none heal to the soules, but harmes to that one & to that other, for God shall yeld to echone after here toerkes. Ipse reddet unicuique secundum opera sua.

12 Article. The 12. Article is this: that our Bishops puts to me, that I many times and oft haue come (he sayes) to a desert woode, cleped Dertwaldswoode of his dioces: and there in a Chappell not hallowd, but accurter: shepherds buike, by mine own folly he sayes haue presumed to sing (but rather to entle) in contempt of the keyes.

Or shepcotte. Answer. Herro I say, that this is falsly put vpon me of hem that told you this: For it is a chappell where a priest sings certain dayes in the year, with great solemnity and certis I neuer long therein seth I was bozne into this world.

13 Article. The 13. Article is this, that I should also presume to sing in an unhallowd Chappell, that stondes in the parke of Herewor, besides the town of Leynwardy of this same Dioces.

Answer. Truly I wot not where the place stondes. The 14. Article is this, that I should say that no man owes to sweare for any thing, but simply withoute oth to affirme or to deny, and if he sweare he sinnes.

Answer. This article sayd I not that I haue intide of, in thys manner: But oft I haue sayd and yet will, that men should not sweare by any creature by the law of God, and that no man should sweare in idel, as wel uigh al the people vberth, & therfore me thinks it is no neede to comfort the people in swearing. For from the olde vnto the young, & namely men of holy Church, byken his hel, and few Bishoppes purfiden hem therfore.

15 Article. The 15. Article is this, that I should haue taught to true men, Christ, that on no maner they should worship the Image of him that was done on the crosse, or the Image of the blessed mayd his mother, or of other Sayntes into honor and worship of the same ordeinet in the minde of them. And oft sithe, the worshipper of such Image, he has reppouet, laying and strongly affirming, that Church men sinne and done Idolatry.

Answer. This conclusion haue I not sayd in these termes. But this I say with protestation, that God commaundes in his law in diuers places, Exod. 20. Leuit. 19. & 26. Deut. 5. & 7. Tobia 7. Baruc. 8. 2. ad Corin. 10. Esay. 45. Iere. 2. 6. 8. & 10. 22. & vltimo, Sapient. 13. & 14. & 15. Mac. 5. & Threnorum 4. & postremo: that men should not worshipping grauen Images that ben werkes of mens handes: And also he bids that me should not make to hem grauen Images in likeness of the thinges that bene in heauen, to that end to worshipping hem: sechen neither God ne Christ by his manhood gaue neuer commaundment to make thes Images, ne expresse counsell, ne his Apostles in all his law, ne to worship such that bene made. But wel I wote, that by mens owne relation that haue misbelueit in hem, that many me sinne in man-

metry worshipping such dead Images: Forsothly, to the men bene Images good to whom they bene but kalendar, and through the sight of hem they knowen the better and worshipping oft God and his Saints. And to such me they done harme that sette her hope and trust in hem or done any worship to hem agaynst Gods law & his best. Vnde ait Gregorius in Registro libro. 10. in Epistola ad Serenum Episcopum. Si quis imagines facere voluerit, minime prohibe: adorare omnino prohibe. Sed hoc solliciti fraternitas tua admoncat, vt ex visione reigert, ardorem compunctionis percipiant, vt in adoratione totius trinitatis prosterantur.

* Not for thy, that is, notwithstanding.

Greg. Reg. lib. 10.

These conclusions, poyntes, and articles that I haue vnder protestation, in this booke affirmed: I will stand by hem, and maintayne hem (with the grace of almighty god) to the time that the contrary be prouet dewly by Gods law: And this protestation I make for my sayd and my belicfe as I did the beginning: that whendeuer this worshipfull or any other Christen man shewes me vcrayly by gods law the contrary of this, I will holy forsake hem, and take me to the vcray trowth and better vnderstanding of wisser men, rdy to be amended by the law of Iesu Christ, and be a true Christen man & faythfull sonne of holy church: And of these I deseceh you all here witnes when ye commen.

Subsequenter vero, quia fide dignorum relatione recepimus, quod idem Gulielmus Swinderby latitabat, quo minus posset in propria persona citari, ipsum Gulielmum vijs & modis per Edictum publicum ad instar abbi pratoris in Ecclesia nostra cathedrali Herfordensi & parochialibus ecclesijs de Kington Croste, & Whitney nostre diocesis: vbi idem Gulielmus solebat commorari citari fecimus, prout & quemadmodum in modo citatorio continetur, cuius tenor sequitur in hæc verba.

W. Swinderby keeping himself from the B. was cited as foloweth.

¶ The Citation.

Iohn by Gods permission Byshop of Hereford, to his deare sons our Deane of Leampster, to the persons of Croft, in Almay, and Whitney, and also to the Vicars of Kingston, Iardersley, Wiggemore, and Montmouth Clifford, and of S Iohns altar in our cathedrall Church of Hereford, and to the rest of the Deanes, Parsons, Vicars, Chapleines, parish Priestes, and to other, who soeuer in any place are appointed through our city and dioces of Hereford: sendeth greeting, grace, and benediction.

The tenor of the citation.

We bid and commaund, charging you straitly, in the vertue of holy obedience, that you cite or cause to be cited peremptorily (and vnder the payne of excommunication) William Swinderby, pretending himselfe to be a Priest: That he appeare before vs, or our Commissaryes the 20. day of this present month of Iuly, at North Lodebury, within our dioces, which the continuance of the dayes following in other places also to be assigned vnto him if it be expedient, till such thinges as haue bene and shall be layde agaynst him be fully discuffed, to aunswere more at large to certayne positions and articles, touching the Catholicke fayth, and the holy mother Churches determination, that haue bene exhibited and ministred vnto the sayd William. And to see and heare also many thinges that haue openly in indgement before vs and a great number of faythfull Christians by him bene euen in writing confessed, to be condemned as hereticall, false, schismaticall and erroneous. And to see and heare positions and Articles denied by the sayd William, to be proued by faythfull witnesses and other lawfull trials agaynst the sayd William. And to receiue for his falsse hereticall, erroneous and schismaticall doctrine that iustice shall appoynt, or els to shew causes why the premises shoulde not bee done.

And if the sayd William lieth priuely, or els cannot be so cited in his proper peron: we will that in your Churches when most people shall then come together to diuine seruice, you openly with a loud voyce, and that may be vnderstanded, cause the said William peremptorely to be cited vnto the premises: certifying the same William, that whether he shall appeare the day and place appointed or no, we notwithstanding will proceed vnto the premises agaynst the sayd William according to the canonical decrees by forme of law, in the absence or contumacy of the sayde William notwithstanding. We will moreouer if the sayd William shall appeare at the sayd day and place as is aforesayde before vs, frendly heare him, and honestly, and fauorably, as farre as we may with Gods leaue, deale with him: graunting free licence to come and to go for his naturall liberty without any hurt either in body or goods. And see that you fully certify vs of the thinges that you or any of you shall do about the execution of this our commaundment, and that by your letters patentes signed with your seals autentically: geuing also faythfully to the sayde William or to his lawfull Proctor, if he require it, a cople of this our present commaundment.

Geuen at our house of Whiteburne vnder our seale, the 15. day of the month of Iuly, in the year of our Lord, 1391.