

nede and brenning, which shall dimme your eghenen, and shall waite your liues about nought: Ye shalne sow your fede for hit shal be deuouret of enemies, I shall put my face agaynst you, and ye shall fall before your enemies. And ye shal be vnderlings to them that haue hated you, ye shall flee, no man pursuing. And if ye will not be burome rounde, I shall adde thescint to thornes and seuen folde blame. And I shall all to brast the hardnes of you, I shall geue the heauen aboute you as yron, & the earth as brasse. Aboute nought shall your labour be, for the earth shall bring you forth no fruit, the tree shall geue noe apples to you. If that ye wende agaynst me, and will not heare me, I shall adde hereto, seuen foldes woe for your sinnes. I shall send amongst you bestes of the field, I shall daunte you and your bestes, I shall bring you into a wild and voyes shall be the defect. And if that ye will not receiue lore, but wende agaynst me, I will also wende agaynst you, and I shall smite you when sithes for your sinnes. I shall leade in upon you, (word) and I shall by my couenants that upon the heuen into Cities, I shall send pestilence in the middelt of you. So that redde (word) shall be their bread in one fastiue; and yeld the crop by wayght, and ye shall eat, & no be full. If that ye heare not by these things; that ye wende agaynst me, I shall wende agaynst you in a contrary woodnesse, and I shall smite you with seuen plagues for your sinnes, so that they shall eat the flesh of your souerayn of your daughters. And in so much my soule shall loke you, that I shall bring your Cities into wilder nesse, and your Sanctuaries I shall brake downe, and I shall take ouer what receiue I see order of your mouth. And I shall disperke your land, and enemies shall inhabite thereon, when they shall inhabite it, I shall disperpel you among Heathen, and draw my sword after you. These vengeances and many moe, God sayde should fall on them that breake his bidding; and disperse his lawes, and his domes. Then sithes Christ became man, and bought vs with his hart blood, and has shewed vs so great lore, and geuen vs an easy law, of the best that euer might be made, and to bring vs to the ioy of heauen, and we despise it, and louen it nought; what vengeance will be taken here out, so long as he has suffered vs; and I mercifully abidden, when he shall come that righteous iudge in the cloudes to deme this worlde. Therefore turne we vs to him, and leaue sinne that he hates and oter al things mayntayne his lawe that he confirmed with his death. For oter laws that men had made, should be demed at that day by the iust law of Christ, and the maker that them made, and then we wonne that long life and that ioy that Paule speake of, that eye ne see not, ne eare heard not, ne into mans hart ascended nor; the blisse and ioy that God hath ordeyned to them that louen him and his lawes.

Deare worshipfull firs in this world I beseech you for Christs loue, as ye that I trow louen Gods law & trowth (that in these dayes is greatly become abacke) that they wollen vouchsafe these thinges that I send you written to Gods worship, to let them be shewed in the Parliament as your wittes can best conceiue, to most worship to our God, and to shewing of the trowth and amending of holy Church. My conclusions and mine appeale & oter true matters of Gods law (if any man can finde therein error, falsenesse, or default, prouet by the law of Christ clearly to christen in his knowlledge) I shall reuoke my wrong conceit, and by Gods law be amender: euer redy to hold with Gods law openly & priuely with Gods grace, and nothing to holde, teach, or mayntayne that is contrary to his law.

Of the processe, answeres, & condemnation of this wooper and true seruant of Christ, William Swindecby, you haue heard, what afterward became vpon him. I haue not certaintie to say or affirme, whether he in prison died, or whether he escaped their handes, or whether he was burned there is no certayne relation made. This remaineth out of doubt that during the time of R. Richard. 2. no great harme was done vnto him, which was to the year. 1401. at what time R. Richard being wrongfully deposed, Henry the 4. invaded the kingdom of England. About the beginning of whose reigne we read of a certain Parliament holden at London, mentioned also of Thomas Walden (as is aboue specified) in which parliament it was decreed that whosoever shewed themselves to be fauourers of wickednesse they should be apprehended, who at that time were called Lollards, and if so be they did obstinately perseuere in that doctrine, they should be deliuered ouer vnto the bishop of the dioces, & from him should be committed to the correction of the secular magistrat. This law (sayth the story) brought a certaine priest vnto punishment the same year, who was burned in Smithficld in the presence of a great number. This we haue drawne out of a piece of an old story, & it is most certayne that there such a priest was burned for the affirmation of the true faith, but it doth not appeare by the story, what the priestes name was. Notwithstanding by diuers coniectures it appeareth vnto me that his name was Swindecby that was forced to recant before by the Bishop of Lincoln, whereby what is to be confectur-

The faythfull request of W. Swindecby.

red by the promisses, let oter men iudge what they thinke. I haue nothing herof expected to affirme. This is plain for al men to iudge (which haue here sene and read his story) that if he were burned, then the bishops, friccs & priests, which were the causes thereof, haue a great thing to answer to the Lord, when he shall come to iudge the quicke and the dead, & scilicet per ignem.

The story and processe agaynst Walter Brute.

After the story of William Swindecby, I thought good and conuenient, next to aduoynt the diues and wronges of Walter Brute his ioynt fellow and companion, being a lay man, and learned: brought vpp as it is written in the vniuersitie of Oxfoerde, being thereto also graduate. The tractation of whose discourse is something long, in the which may appeare diuers thinges woorthye to be read and considered.

First, the mighty operation of gods spirit in him, his ripe knowledge, modest simplicitie, his valiant constancie, by his learned tractations and manifolde confessions, he stayed agaynst the enemies. On the contrary part, in his vnclerlynesse, he appeare, might agaynst righte, and authoritie agaynst plaine veritie: agaynst which they hauing nothing directly to answer, proceeded in contradiction agaynst what they are able to bring forth, no justification. The chiefest occasion that seemed to stirre up his heart and zeale of this Walter agaynst the pope was the present pardons and indulgences of Pope Schisme, granted to Henry the sixth, Bishop of Exeter, who fought agaynst Pope Clement, mentioned before pag. 428. Secondly, the full condemnation of the articles and conditions of William Swindecby, the whole order whereof in the processe here following more playnly may appeare.

The story of Walter Brute a Britton.

Ex Registro Episcopi Hereford.

The processe had by Bohn Byshop of Hereford, agaynst Walter Brute lay man, and learned, of the dioces of Hereford, touching the cause of heresie, as they called it, set forward by the way of the Byshops office, &c. at the instruction of certain faithful Christians, as he termed them, but in deed cruell and false promoters.

In the name of God, Amen. To all itemes of faithful Christian people that shall see and here this our prelat mesages, John by the sufferance of God bishop of Hereford sendeth greeting & continual charitie in the Lord. We would you al should know, that of late by many faithful christian people, & specially zealous followers of the catholike faith, it was lamentably done vs to vnderstand by way of complaint: that a certain sonne of ours going out of hand, named Walter Brute lay person, learned; of our dioces, hath vnder a cloked shew of holynesse, danably seduced the people: setting behind him the feare of God, doth seduce the as much as he can, day to day, informing & teaching openly and priuely, as well the nobles as the commons, in certaine conclusions hereticall, schismaticall, and erroneous & also heretofore condemned. And they haue also probably exhibited agaynst some walter, articles vnder writte, in manner and forme as followeth.

Murdering hard lurking vnder louing wordes.

Articles exhibited and denounced to the bishop, agaynst Walter Brute.

Reuerend father and Lorde, we the faythfull people of Christ, & zelous louers of the catholike faith, and also your humble and deuout children: do minister & exhibite to your reuerend fatherhood, the articles vnder written, touching the catholike faith, contrary and agaynst malicious persons, & detractors of the same faith, & the detriminations of holy mother church, & namely agaynst the child of Belial, one Walter Brute, a false teacher and seducer among the people. Humbly beseeching, you would vouchsafe to haue regard to the correction of the enormities vnder written, according vnto the Canonick constitutions, cuen as to your office pastoral both hie and belong.

Articles denounced agaynst W. Brute by priests and friccs.

In priuise, we do geue and exhibite and ented to proutte, that the same Walter Brute being vnmindfull of his saluation, hath bene by many and diuers faythfull Christian people sundry times accused of the cursednes of heresy: As by the swift report, sladder, and rumour of the people, proceeding before the most reuerend father & Lord, Lord William Archb. of Caunterbury, and also before the reuerend father & Lord, Lord John late B. of Hereford, your prelat

The first article.