

declaring vnto you the secrets of my hart in plain words (although rudely) so I desire to know your opinion, and craue your fatherly beneuolence: that now your labor may be for my instruction and amendment, & not to accusation and condemnation. For like as in the beginninge I haue promised you, yf any man of what state, sect, or condition loeuer he be, can shew me any error in anye of my writings by the authoritie of holy scripture, or by any probable reason grounde in the scriptures: I will receiue hys information willingly and humbly.

After that all the foresayd thinges were exhibited & geuen by the foresayd walter Brute, vnto the foresayd B. of Herford: he further appointed to the same walter, y^e third day of the month of October, at Herford, with y^e continuance of the dayes following to heare hys opinion. which third day now at hande, beinge Friday in the yeare of our Lord God 1393. the sayde walter Brute, appeared before hym, sitting in Commission in the Cathedrall Church of Herford, at fixe a clocke or thereabout: hauing for hys assistences in the same place, diuers Prelates and Abbots, and xx. Bachelers of Diuinitie, wherof xi. were Monks, and two Doctors of the law. Amongst these was Nicholas Herford, accompanied with many other Prelates and worthypfull men & wyle Bachelers in sundry faculties. Now was the foresayde walter appoynted of his writings aforesaid, & the contents therein. Earnest were they in pteking out of those writings, his heresies, & in shewing his schismes, sundry errors, and diuers other things. Now after that they had continued al that day and the two dayes following (that is Fryday, Saterday, & Sunday) in their informations & examinations agaynst the same walter Brute. The same walter Brute submitted him selfe to the determination of the church, & to the correction of the laye John Bishop, as it appeareth word for word in a scroule written in the English tong: The tenour of which scroule, is as followeth.

I Walter Brute submit my selfe principally to the Euangely of Iesus Christ, and to the determination of holy kirke, and to the general Counsels of holy kirke. And to the sentence and determination of the foure Doctours of hollye writte, that is Austen, Ambrose, Ierome, and Gregory. And I meekely submit mee to your correction, as a subiect ought to his Byshop.

Which scroule as afoze is recited in y^e English tong, the foresayd walter Brute read, with a lowde and intollible voice, at the Crosse in the churchyard on Monday, that is to say, the 6. day of the layd month of October, before the sermon made vnto the people in ptesence of y^e layd byshop of Herford & other aboute written, as also other Barons, knights and noble men & cleargy, and also a great multitude of people. After which reading of the scroule, the foresayd Tho. Crawlway bachelor of diuinitie, made y^e Sermon vnto the people, & toke for hys theame the wordes of y^e Apottle to the Rom. the xi. chap. that is as foloweth. We not ouer wise in your owne conceites but stand in feare &c.

Out of these declarations and writings of walter Brute, the Byshop with the Monkes and doctours aboute reherced, did gather and draw out certaine articles, to the number of 37. which they sent to the Vniuersitie of Cambridge to be confuted, vnto two learned men. M. Colwill, & M. Newton, Bachelers of diuinitie. which M. Colwill, & Newton did both labor in the matter, to the vttermost of their cunning, in replying and answering to the said 37. articles.

Besides them also w. woodforde a Friar (who wrote likewise against the articles of wickliff) labouring in the same cause, made a solemne & a long tractation, compiling the articles of the said Brute, to the nuber of 29. All which tractates, as I wish to come to the readers hande, that the slendernes of them myght be knowen: so it maye happen percase, yf the same being in my handes may hereafter bee further published, with other like tractations moe, as convenient time for the prolixitie thereof may hereafter, better serue then now.

What after this became to this walter Brute, or what end he had, I find it not registred: but like it is, that he for this time escaped. Certain other writings I finde mozeouer, which albeit they beare no name of this walter, nor of any certaine author: yet because they are in y^e same register aduincd to y^e history of hunc, I thoght therfore most fit here to be inserted. Of y^e which y^e one was a letter set to Nicholas Herford a litle aboute specified: who beinge at y^e first a great folower of John wickliff, as appereth before pag. 48. was now in the number of the which late vpon thys walter, as is in y^e next page aboute recorded. The copy of this letter, beeing no name of any special author, but only

as set by a certain Lollard (as y^e register doth terme him) is written in maner and forme as followeth.

Here followeth the Copy of a letter sent to maister Nicholas Hereford, by a Lollard, as in the Register it is sayd.

For as much as no man that putterh hys hande to the plough and looketh backe, is meete for the kyngdome of God, as our Sauiour Christ sayth: What maruail is it, although maister Nicholas Herford, which at the first (by the visitatio of the spirit of god peradventure) put his hand, that is, gaue his diligence, vnto the plough, that is, to the sowing of the word of God and holy scripture, as well in preaching as in doynge good workes: is now so blynde and vnskillfull to expound the scripture, that he knoweth not what is vnderstoode by the kyngdome of heauen. Truly it is no maruayle, O thou that wast maister of the Nicholitanes, which like Nicholas the moste false deacon, hast left or forsaken the infallible knowledge of the holy scripture. For the true knowledge of the Theological verities shunte vp as well from thee as from all the other Nicholitanes following thy conditions, for as much as thou gettest not in by the doore to expound the same Euangelical verities. Therfore whe thou dost recite this other day, first, the pharisaical and hypocritical woe (nothing at all to any purpose) thou shouldest haue sayd iustly in this sort, both of thy self, and other thy followers and religious Antichristes: Wo be vnto vs Scribes and Pharises, which shut vp the kyngdome of heauen, that is to say, the true knowledge of the holy Scripture, before men by our false gldes and crooked similitudes: and neither we our selues enter into the same kyngdome or knowledge, nor suffer other to enter into it: Wherefore, it seemeth vnto the saythfull sort, that wrongfully, falsly, & without any reverence, yee haue expounded that text of Gregorye. i. q. i. that is to saye. Quicumque iudet, &c. For this is the true vnderstandinge of the same. Knowing first that there be some priests after the thing, and name onely, and doth shew that this is true, that whosoever studieth to receiue the holy order by geuing of money: He is not a priest, secundum rem, & nome. But to say the truth, he desireth to be called a priest, that is to be a priest secundum nomen tantum. And such a priest which is a priest in name onely, is no priest. No more then S. Mary paynted is S. Mary. Nor a false doctour a doctour, but no doctour: And a man paynted is not a man, but no ma. And thus such a priest in name onely, is not a priest. Because that all saythfull men do firmly beleue with S. Gregory that no man buying the holy orders, may then be called a priest as he sayth. i. q. i. They that buy or sell holy orders can be no priestes. Whereupon is written, Anathema dandi, & Anathema accipiendi. That is Simoniacal heresie. And it followeth, how therefore, if they be accursed and not blessed, can they make others blessed: And whe that they be not in the body of Christ, howe can they eyther receiue or deliuer the body of Christ: He that is accursed, how can he bleste: as though he would say. It is vnpossible. As Pope Urbanus saith. i. q. i. Si qui a Simoniacois, &c. Where he saith thus. They that willingly know & suffer theselues to be consecrated, nay rather execrated of those that are infected with Simony: wee iudge that their consecration is altogether voyde. Also Pope Leo in 2. q. i. sayth in this wise. Grace, if it be not freely geuen or receyued, is not grace. Spiritual vsurers do not receiue freely: Therefore, they receiue not the spiritual grace, which specially worketh in the ecclesiastical orders. If they receiue it not, they haue it not: if they haue it not freely, they cannot geue it freely. And by this it is more clearer then the light that they which know so much and receiue orders by spiritual vsury or simonye, are neither priests nor deacos, neither after the maner nor charecter. For if such charecter or marke were otherwise geuen in geuing orders, it were requisite alwayes that there shoulde bee a certayne grace imprinted in the man, but there is no suche grace geuen or imprinted as afoze is manifest: Therefore there is no such Character to be fayned. Therefore, such Character or marke abydeeth not in him, for as much as he neuer had nor hath the same. And yet furthermore in the same place. What then do the simonycal prelates geue? And he maketh answer truely euen that which they haue, as the spirit of lying. How proue we this? Because that if it be the spirite of veritie, as the same veritie doth testifie from who it cometh, it is freely receaued. And it followeth for the whole purpose no doubt: It is conuicted to be the spirite of lying, which is not freely receyued.

By this it appeareth manifestly to the saythfull sort, that those which weeingly and simonically are made priestes, for as much as they receiue not the Character of the Lorde but only the spirite of lying and the marke of Symon Magus, and of Iudas the traytor, that they be not priestes neyther according to the marke nor manners. Nor such do no more make the sacramentes of the Church, then other lay men may in the time of necessitie, nor yet so truely, during their heretical naughty nesse. And yet in deede (brother myne), vniuocè natura, but yet æquiuocè in moribus. I doe not wryte thus sharply vnto you, through anger, or any vnperfect

A letter sent to Nicho Herford.

Nicolaitans.

1. q. 1. c. 2. Quicumque iudet.

1. q. 1. Si quis a Simoniacois.

Ex Leone Papæ. 2. q. 1.

Brother in nature. In manerz no brother.

Walter Brute a game countmaunded to appeare.

Byshops & Abbots, with 20. Bachelors of diuinitie, 10 monkes 2 Doctors of law sitting vpon Walter Brute. Nicholas Herford there also present.

The Writtinges of Walter Brute examined.

The tenour of the submission of Walter Brute.

The submission of Walter Brute openly read at Herford.