

rather more in our owne proper tongue, which we would shoud be common to all Christian people. wherefore, we earnestly desire and beseeche God for his great goodnesse sake, that he will wholly reforme our Church (now altogether out of frame) vnto the perfection of his first beginning and original. Ex Archiuis Regijs.

¶ These verses following, were annexed vnto the conclusions.

Plangunt Anglorum gentes crianen Sodomorum,  
Paulus fert horum sunt idola causa malorum,  
Surgunt ingrati Gyerzite Simone nati,  
Nomine prælati hoc defendere parati,  
Qui Reges estis populis quicunque prætelis,  
Qualiter his gestis, gladios prohibere potelis.

¶ The which verses are thus Englished.

The English Nation both lament, of Sodomites their sinne,  
which Paule both plainly signifieth, by Idoles to begin.  
But Gierzite full ingrate, from sinful Symon sprung,  
This to defende (though Idoles is name) make vnwarres great  
and strong.  
ye Princes therefore which to rule, the people God hath placed,  
with iustice sword why see ye not, this cuill great defaced?

After these conclusions were thus proposed in the Parliament, the king not long after returned home from Dublin into England, toward the latter ende of the Parliament. who at his returne, called certaine of his nobles vnto him, Richard Scury, Lewes Clifford, Thomas Latimer, John Mountacute, &c. whom he did sharply rebuke, and did terribly threaten, for that hee heard them to be fauourers of y<sup>e</sup> side: charging them straightly, neuer to hold, maintaine, nor fauour any moze those opinionous and conclusions. And namely of Richard Scury, he took an othe that he should neuer from that day, fauoure or defende any such opinionous: which othe being taken, the king then answered. And I sweare (sayth he) againe to thee, that if thou dost euer breake thine oth, thou shalt die for it a shamefull death. &c. Ex Chron. D. Albani.

All this while W. Courtney Archbysop of Caunterbury was yet aliue, who was a great firer in these matters. But yet Pope Urbane the great maister of the Catholike secte was deade and buried 6. yeare before. After whom succeeded in the schismatical sea of Rome pope Boniface 9. who nothing inferior to hys predecessour in all kinde of cruelties, left no diligence vnattempted to set forward that which Urbane had begon, in suppressing them that were the letters worth of the light of the Gospell: and had wyrtten sundry times to king Richard as well for the repealing of the Actes of Parliament against his prouisions, Quare impedit, and premunire facias: as also that hee should assist the Prelates of Englande in the cause of God (as he pretended) against such, whom he falsly suggested to be Lollardes and traytors to the Church, to the king, and the Realme, &c. Thus the curteous pope, whom he could not reach with his sword, at least with cruel slander of hys malitious tongue, would worke his popson agaynst them, which letter he wrote to the king in the yeare of our Lord 1396. which was the yeare before the death of W. Courtney Archbysop of Caunterbury. After whom succeeded in that see, Thomas Arundel brother to the Earle of Arundel, being first Bysshop of Ely, afterwarde Archbysop of Yorke, and Lord Chancelor of England, and at last made Archbysop of Caunterbury about the yeare of our Lord 1397. The next yeare following, which was the yeare of our Lord 1398, and the 9. yeare of the Pope, I finde in certaine records of the Bysshop of Durhame, a certaine letter of K. Richard 2. written to the said pope Boniface: which because I iudged not vnworthy to be seene, I thought here to annexe the same, proceeding in forme as foloweth.

¶ To the moste holy father in Christ and Lorde, Lorde Boniface the 9. by the grace of God high Pope of the most holy Romish and vniuersall Church, hys humble and deuout sonne Richard by the grace of God king of England, and Fraunce, Lord of Irelande, greeting, and desiring to help the miseries of the afflicted Church, and kissing of that his blessed feete.

Who wil giue my head water, & mine eyes streaming teares, that I may bewaile the decay and manifold troubles of our mother, which haue chaunced to her by her owne children in the distresse of this present schisme and diuision. For the sheepe haue forgottenthe proper voyce of their shepherds, and hirelings haue

thrust in themselves to feede the Lordes flocke, who are clothed with the apparell of the true shepheard, challenging the name of honour & dignity, resembling to the true shepheard, that the pore sheepe can scarce know whome they ought to follow, or what pasture as a stranger they ought to see, and whom they should thrust as an hireling: Wherefore we are afraid, least the holy standard of the Lord be forsaken of his hoit, and so that Citye being full of riches become solitary and desolate, and the land or people whych was wont to say (flourishing in her prosperities) I late as a Quene, and am not a widowe, least it be destitute of the presence of her husband, and as it were so bewitched that shes shall not be able to discern his face, and so wrapped in mases, that she shall not know where to turne her, that she might more easily finde him, and that she shall with weeping speake that saying of the spouse: I sought him whom my soule loueth, I sought him and found him not: For now we are compelled to wander, that if any man say, beholde here is Christ, or there, we may not beleue him so saying: and so many shepherds haue destroyed the Lordes vineyarde, and made his amiable portion a walle wilderness.

This multitude of shepherdes is become very burdenous to the Lorde flocke. For when two strue to be chief, the state of both their dignities standes in doubt, and in so doing they geue occasion to all the faithfull of Christ, of a schisme and diuision of the Church. And although both parties goe about to subdue vnto their power the whole Church militant, yet contrary to both their purpose, by working this way, there beginneth to rise nowe a diuision in the body of the Church, like as when the diuision of the quicke innocent body was asked, when the two harlots did strue afore Salomon; like as the ten tribes of Israel followed Ieroboham the intruder, and were withdrawn from the kingdom of Salomons sinne; euen so of olde time the desire of ruling hath drawne the great power of the world from the vnitie of the Church. Let your selues remember, we beseeche you, how that all Greece did fall from the obedience of the Romish Church in the time of the faction of the primarche of Constantinople, and howe Maltomet with his felowes by occasion of the supremacie in Ecclesiastical dignitie, deceued a great part of Christians, and withdrewe them from the Empire and ruling of Christ. And nowe in these dayes, where as the same supremacie hath wythdrawne it selfe from the obedience of it, in so muche that nowe in very fewe realmes the candle that burnes afore the Lord remaineth, and that for Dauids sake his seruauant: And although nowe remaine fewe countreys professing the obedience of Christs true vicare: yet peraduenture if euery man were left to his owne libertie, he would doubt of the preferring of your dignity, or that is worse, would vtterly refuse it by such doubtfull euidence alleaged on both sides: and thus is the subtil craft of the croked Serpent, that is to say, vnder the pretense of vnitie, to procure schismes: as the spider of a whole some flower gathers poyson: and Iudas lerned of peace to make warre.

Wherefore, it is liuely beleued of wise men, that except this pestilent schisme be withstand by and by, the keyes of the Church will be despised, and they shall binde the consciences but of a fewe: and when either none dare be bolde to correct this fault or to restore things contrary to Gods lawe, so by this meanes at length temporall Lorde will take away the liberties of the Church, and peraduenture the Romanes will come and take away their place, people and landes: they wil spoile their possessions and bring the men of the Church into bondage, and they shall be contemned, reuled and despised: because the obedience of the people and deuotions towards them will almoste bee taken away, when the greater part of the Church left to their owne libertie shall waxe prouder than they be wont, leauing a wicked example to them that doe see it. For when they see the Prelates studie more for couetousnesse than they were wont, to purse vp money, to oppresse the subiectes, in their punishings to seeke for gaine, to contounde lawes, to stirre vp strife, to suppress truth, to vexee poore subiects with wrong corrections, in meat and drinke intemperate, in feastings past shame: what maruell is it if the people despise them as the foulest forsakers of Gods lawe; but all these things doe followe if the Church shoulde be left long in this doubtfulness of a schisme, and than shoulde that olde saying be verified: in those dayes there was no king in Israel, but euery one did that that seemed right and straighte to himselfe. Micheas did see the people of the Lord scattered in the mountaines as they had bene shepe without a shepheard: for when the shepheard is smitten, the sheepe of the flocke shall be scattered, the great stroke of the shepheard is the minishing of his iurisdiction, by which the subiects are drawn from his obedience. When Iason had the office of the highest Priest, hee chaged the ordinance of God, and brought in the customes of the heathen, the priests leauing the seruice of the holy altar & applying themselves to waisting other exercises of the Grecians, & despising those things that beloged to the priests, did labor with all their might to learne suche things of the Grecians, and by that meanes the place, people, and holy ointing of Priestes whych in time past were hadde in greate reuerence of kynges, were troden vnder foote of all men, and robbed by the kynges power, and was

Desire to rule in the Church.

Greece returned the Romish Church.

The king seemeth here to prophesie.

Rich. Scury, Lewes Clifford, Tho. Latimer, &c. Moitacute, good fauourers.

Pope Urbane 9. dead Anno 1389. Pope Boniface 9.

The letters of pope Boniface 9. to K. Richard.

Anno 1396. The death of W. Courtney Archb. of Cant. Tho. Arundell Archb. of Cant. Ann. 1398.

A letter of K. Richard 2. to Pope Boniface 9.