

and other that are confedered with thee, seeke out of holy scripture, & of the sence of doctors, al sharpe authorities against lords, knights, and squiers, & against other secular men, as thou doest against priests.

And I said: Sir, whatsoeuer men or women, lords of ladies, or any other that are present in our preaching specially, or in our comoning after our cuning, we tell out to the their office & their charges: But sir, since Chylososome sayth, that priests are the stomack of y^e people, it is needful in preaching, & also in comoning, to be most busy about this priesthode: Since by the viciousnes of priests both Lordes & commons are most sinfully infected & led into the worst. And because y^e couctousnes of priests & pride, & the boast that they haue & make of their dignity and power: destroyeth not onely the vertues of priesthod in priests themselves, but also ouer this, it stirreth God to take great vengeance both vpon the Lordes, & vpon commons, whych suffer these priests charitably.

And the Archb. said to me. Thou iudgest every priest proud y^e wil not go arayed as thou doest. By god I deme him to be more meke y^e goeth every day in a scarlet gown, than thou in thy thyced bare blew gown, wherby knowest thou a proud man?

And I said. Sir a proud priest may be known, when he denieth to follow Christ & his Apostles, in wofull poeerty and other vertues: & coucteth woildly worship, and taketh it gladly, & gathereth together with pleding, manasing, or with flattering, or wth simony any woildly goddess: And most, if a priest busy him not chiefly in himselfe, & after in all other men and women after his cunning & power, to withstande same.

And the Archb. sayd to mee. Though thou knewest a priest to haue al these vices, & though thou sawest a pyffel louely lye now by a womā, knowing her felchly: wouldst thou therefore deme this priest damnable? I say to thee y^e in the turning about of thy hand, such a sinner may be verily repented.

And I sayd. Sir I wil not damne any man for any sinne that I know done or may be done, so that the sinner leaueh his sinne. But by authority of holy Scripture, he that sinneth thus openly as ye shew here, is damnable for doing of such a sinne: and most specially, a pyffel y^e should be example to al other for to hate & spye sinne. And in howe short time that euer ye say y^e such a sinner may be repeted: he ought not of him y^e knoweth his sinning, to bee indged verily repentant, without open euidence of great shame & hary sorrow for his sinne. For whatsoeuer (and specially a priest) that useth pride, enuy, couctousnes, lechery, simony or any other vices: sheweth not as open euidence of repentance as he hath given euil example & occasion of sinning, if he continue in any such sinne as long as he may: it is likely that sinne leaueh him, & he not sinne. And as I vnderstand such a one sinneth vnto death, for whō no bodye owerh to pray, as S. John sayth.

And a Clerke saide then to the Archb. Sir, the lenger that ye appose him, the worse he is: and the more ye busye you to amend him, the waywarder he is. For he is of so herywd a kinde, that he shameth not onely to be himselfe a foule nest, but withoute shame he busyeth him to make his nest fouler.

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And I said. Sir I preached neuer so openly, nor I haue taught in this wise in any place. But sir, as I preached in Shrewsbury, wth my protestation I say to you now here: that by the authority of the Gospell of S. James, & by witness of diuers Santes & doctours: I haue preached openly in one place or other, that it is not lesful in any cause to sweare by any creature. And ouer this Sir, I haue also preached and taught by the foresaid authorities: y^e no body should sweare in any case, if that withoute orde in any wise he that is charged to sweare might excuse him to them that haue power to compel him to sweare, in lesful thing & law ful. But if a man may not excuse him withoute orde, to them that haue power to compel him to sweare, than he ought to sweare onely by God, taking him onely that is southfastnesse, for to witness the southfastnes.

And then a Clarke asked me if it were not lesful to a subject at the bidding of his prelate, for to kneele downe and touch the holy Gospell booke, and kisse it, saying: So helpe me God and this holydomie, for he should after hys cuning and power, doe all thynges that hys prelate commaundeth hym.

And I said to them: Sirs, ye speake here full generally or largely, what if a prelate commaunded hys subiect to do an vnlawful thing, should he obey thereto?

And the Archb. said to me: A subiect ought not to suppose, that his prelate wil bid him do an vnlawful thinge. For a subiect ought to thinke that his prelate wil bid him do nothing but that he wil answer for before God, that it is lesful: And then, though y^e bidding of the prelate bee vnlawful, the subiect hath no perill to fulfill it, since that he thinketh & iudgeth, that whatsoeuer thing his prelate byddeth him do, that it is lesful to him for to do it.

And I sayd, sir I trust not thereto. But to our purpose: Sir I tel you, y^e I was once in a gentlemen house, and there were then two Clarkes there, a maister of diuinity, and a man of law, which man of law was also communing in diuinitie. And among other things, these men soake of othes, & the man of law sayd: at the bidding of his soueraigne, which had power to charge him to swaere, he would lay his hand vpon a booke, and heare hys charge: and if his charge to hys vnderstanding were vnlawful, he would hastily withdrow his hand vpon the booke, taking there onely God to witness, that he would fulfill that lesful charge, after his power. And the maister of diuinitie sayde then to him thus. Certaine, he that layeth his hand vpon a booke in this wise, and maketh there a promise to do that thing that he is commaunded: Is obliged thereby by booke or the, then to fulfill his charge. For no doubt, hee that chargeth him to lay his hand thus vpon a booke (touching the booke, & swearing by it, and kissing it, promising in this forme to do this thing or that) wil lay and witness, that hee toucheth thus a booke, and kisseth it, hath sworne vpon that booke. And al other mē that see that man thus do, and also al those that heare herof, in the same wise will lay and witness, that this man hath sworne vpon a booke. Wherefore, the maister of diuinitie sayde, it was not lesful neyther to geue nor to take any such charge vpon a booke: for every booke is nothing els, but diuers creatures, of which it is made of. Therefore to sweare vpon a booke, is to sweare by creatures, and this swearing is euer vnlawful. This sentence witnesseth Chylososome playnly, blaming them greatly that bring forth a booke for to sweare vpon, charging Clarkes, that in no wise they constrayne any body to sweare, whether they thinke a man to sweare true or false.

And the Archbishop and his Clarkes, scorned mee, and blamed me greatly for this saying. And the Archb. manifested metwix great pntishment & sharpe, except I left thys opinion of swearing.

And I said: Sir, this is not myne opinion, but it is the opinion of Christ our santon, & of S. James, & of Chylososome, & other diuers santes and doctours.

When the Archb. had a Clarke read this homely of Chylososome: which homely, this Clarke held in his hand writt in a roule: which roule the Archb. caused to be taken from my fellow at Caisterbury. And so then this Clarke read this roule, til he came to a clause where Chylososome sayth, that it is sinne to sweare well.

And then a Clarke Malucren (as I gesse) said to y^e Archb. Sir, I pray you were of him, how he vnderstandeth Chylososome here, saying it to be sin to sweare well.

And to the Archb. asked me, how I vnderstode here Chylososome.

And certaine, I was somewhat afraid to answer hereto: For I had not busied me to study about the sence therof, but lifting vp my minde to God, I prayed him of grace, And as fast as I thought how Christ said to his apolites: when for my name ye shall be brought before Iudges, I shall geue into your mouth, wisdom & y^e your aduertaries shal not against lay. And trusting faithfully in the word of God, I said: Sir, I know wel that many men & women, haue nowe swearing so in custome, that they knowe not, nor wil not know, y^e they do euil for to sweare as they do: But they thinke and say, that they do wel for to sweare as they do, though they know wel that they sweare vntreuly. For they say, they may by their swearing (though it be false) void blame or temporal harme, which they should haue, if they sweare not thus. And sir, many men and women maintaine strongly that they sweare well, when that thing is sooth that they sweare for. Also, full many men & women say nowe, that it is well done to sweare by creatures, when they may not (as the say) otherwise be beleued. And also, full many men and women now say, that it is wel done to sweare by God, and by our Ladye, and by other santes, for to haue them in minde. But since al the sayings are but speculations, and sinne: mee thinketh sir, that this sence of Chylososome may be alleaged wel against all such

Thorpe, preach agaynst whom thou wilt, so thou touch not this scabbe.

The viciousnes and pride of priestes infecteth all the world.

A spitefull meeknes that is in skarlet gowies.

The signes and markes of proud priestes.

Paule faith, god shall iudge all fornicators, what say you my Lord?

Priestes ought to be examples of good liuing.

Clarkly spoken and like a Parafite.

Forget nothing I pray you my Lord.

Not lawfull to sweare by any creature. Men ought not to sweare when without an othe he may excuse himselfe that is compelled to sweare.

Well said Sir John of you, your holy mother stroke your head.

These prelates would be thought to be good, be they neuer fo bad.

A communication betwixt a lawyer and a diuine.

To sweare by a booke is to sweare by creatures.

Chylososome blameth booke oath.

Here now lacked Boner, to scratch hym by the face.

Either Malucren, or els Syr Bryan Blowcole.

Christ promisseth & geueh month & vtterance.

The place of Chylososome expounded, how it is sin to sweare well.

What it is to sweare well.