

all such swearers & witnessing that al these summe greuously though they thinke themselves for to sweare in thys forsayd wise, well. For it is euil done and great sinne, for to sweare truth, when in any maner, a man may excuse himselfe without othe.

¶ And the Archb. sayd, that Chysofome might bee thus vnderstand.

¶ And then a clerke sayd to me: wilt thou carpe my Lorde no longer, but submit thee here meekely to the ordinance of holy Church, and lay thy hand vpon a booke touching the holy Gospell of GOD, promising not onely wyth thy mouth, but also wyth thine hart to stand to my Lorde ordinance?

¶ And I sayd: Sir haue I not told you here, how that I heard a maister of diuinity say: that in such case it is al one to touch a booke, and to sweare by a booke?

¶ And the Archb. sayd: There is no maister of diuinitie in England to great, yf he hold this opinion before me, but I shall punish him as I shall do thee, except thou sweare as I shall charge thee.

¶ And I sayd: Sir, is not Chysofome an ententive Doctor?

¶ And the Archb. sayd, yea.

¶ And I sayd: if Chysofome proueth him woorthye great blame, that byingeth forth a booke to sweare vpon: it must needs followe, that he is moze to blame that sweareth on that booke.

¶ And the Archb. sayd: if Chysofome ment accordingly to the ordinance of holy church, we wil accept him.

¶ And then said a clerke to me. Is not y word of God & God himselfe equipollent, that is, of one authoritie?

¶ And I sayd, yea.

¶ Then he said to me, why wilt thou not sweare then by the Gospell of God, that is gods word, since it is al one to sweare by the word of God, & by God himselfe.

¶ And I sayd: Sir, since I may not now other wise be beleued, but by swearing: I perceiue (as Austen saith) that it is not ipeful that ye y should be my brethren should not beleue me: therefore I am redy by the word of God (as the lord commaunded me by his word) to sweare.

¶ Then the Clarke sayd to me. Lay then thine hand vpon the booke, touching the holy Gospell of God and take thy charge.

¶ And I sayd: Sir I vnderstand that the holy Gospell of God may not be touched with mans hand.

¶ And the Clarke sayde I fonded, and that I sayde not truth.

¶ And I asked this clerk whether it were moze to reade y Gospell to touch the Gospell.

¶ And he said it was moze to read the Gospell.

¶ Then I said: Sir, by authoritie of S. Hierome, the gospel is not the gospel for reading of the letter, but for the belief that men haue in the word of God. That it is the gospel that we beleue, and not the letter that we read: for because the letter that is touched with mans hand, is not the Gospell, but y sentence that is verily beleued in mans hart, is the Gospell. For so Hierome saith. The Gospell y is the vertue of Gods word, is not in y leaues of the booke, but it is in the roote of reason. After the Gospell (he sayeth) is in the writing aboute of the letters, but the Gospell is in y marking of the sentence of scriptures. This sentence approueth S. Ipaule, saying thus. The kingdome of God is not in word but in vertue. And Dauid saith: The voice of the Lord that is his word, is in vertue. And after Dauid saith: Through the word of God y heaues were foamed, and in the spirit of his mouth is all the vertue of the. And I pray you sir, vnderstand ye wel how Dauid sayth, then in the spirit of the mouth of y Lord, is all the vertue of angels and of men.

¶ And the clarke sayd to me. Thou wouldest make vs to fond with thee. Say we not that the Gospells are writen in the Masse booke?

¶ And I sayd. Sir, though men die to saye thus, yet it is vnperfect speech. For the principal part of a thinge is properly the whole thing. For so, mans soule y may not be beleue here, nor touched in any sensible thing, is properly man. And al the vertue of a tree is in the roote thereof that may not be sene, for do away the roote, & y tree is doctored. And sir, as ye sayd to me right now, God & his word are of one authoritie: And sir, S. Hierome witnesseth, y Christ (very God & very ma) is hid in the letter of the lawe: thus also sir, y gospel is hid in the letter. For sir, as it is ful likely many diuers men and wombe here in the earth, touched Christ & saw him, & knew his bodily peris, which neither touched, nor saw, nor knewe ghostly his godhead. Right thus sir, many men now touch & see, & write, & read y scriptures of gods law, which neither see, touch, nor read effectually the gospel. For as the godhead of Christ (that is the vertue of God) is knowne by the vertue of beliefe, so is y Gospell, that is, Christs word.

¶ And a clerke said to me. These be full misty matters and vnsauery that thou shewest here to vs.

¶ And I said: Sir, if ye y are maisters, know not plainly this sentence, ye may soze dread that y kingdome of heauen be taken from you, as it was fro the princes of yiekes and from the elders of the Jewes.

¶ And then a Clerke (as I gette) Malueren, sayde to me. Thou knowest not thye equiuocations: for the kingdome of heauen hath diuers vnderstandings, what callest thou the kingdome of heauen in thys sentence, that thou shewest here?

¶ And I said: Sir, by good reason and sentence of doctors the Realme of heauen is called here, the vnderstanding of Gods word.

¶ And a clerke said to me, From whom thinkest thou that this vnderstanding is taken away?

¶ And I sayde: Sir (by authority of Christ himselfe) the effectuall vnderstanding of Christs word is taken away from al them chiefly, which are great lettered men, & presume to vnderstand high things, & wil be holden wise men & desire maisterly & high state & dignitie: but they wyll not conformance them to the liuing and teaching of Christ & of his Apostles.

¶ Then y Archb. sayd. Wel, wel, thou wilt iudge thy soueraignes. By God, y king both not his duety, but he suffer thee to be condemned.

¶ And then an other Clerke sayd to me. Why (on Fryday that last was) counsailest thou a man of my Lorde that he should not salue him to no man but onely to god?

¶ And with this asking I was abashed: And then by and by I harte that I was subtilly decaied of a ma that came to me in prison on the Friday before, comoting with mee in this matter of confession. And certayne, by his wordes I thought that this man came then to me, of full feruent and charitable will: But now I knowe he came to tempt me & to accuse me, God forgive him if it be his wil. And withal mine hart when I had thought thus, I said to this clerke, Sir, I pray you that ye would ferch this man herether, and all the wordes as here as I ca repute them, which that I shalke to him on Friday in the prison, I will rehearse now here before you all, and before him.

¶ And (as I gette) the Archb. sayd then to me. They that are now here, suffice to repute them. How saidst thou to hym?

¶ And I sayd: Sir, that man came and asked me in diuers things, and after bys asking, I answered him (as I vnderstande) that god was: And as he thred to me by his wordes, he was wy offys lining in court, and right be- way for his owne vicia as lining, and also for the viciousnes of other men, and specially of priests euil living: & therefore he sayd to me with a sorowfull hart (as I gette) that he purposed fully within hys hart to leave the court, and to busie him to knowe Gods lawe, and to confirme all hys life thereafter. And when he had sayd to me these wordes & moze other which I would rehearse and he were present, he prayd me to heare hys confession. And I sayd to him, sir, wherefore comest ye to me, to be confuted of me, ye wote wel y the Archb. prayd y holdeth me here, as one vnwoorthy rather to geue y to take any sacrament of holy Church.

¶ And he sayd to me. Whether I wote well, and so wote many other mee, that you and such other are wrongfully here, and therefore I comit with you the more gladly. And I sayd to hym. Certayne I wote well that many men of this court, and specially the priests of this house would be full ruill away: both you & with me, if they wist that ye were confuted of me. And he sayd, that he cared not therefore, for he had full little affection in them. And as me thought, he shalke these wordes and many other, of so good will and of so high desire, for to haue knowe and done the plesant will of God. And I sayd to hym, as with my finaly pteuation I say to you now here: Sir, I counsaile you, for to absent you from all euill company, and to ward yon to them that loue and busie them to knowe and to keepe the preceptes of God: And then the good spirit of God shall inone you for to stryke bully all your wittes in gathering together of all your sinnes, as farre as ye can remember you, shanking greaues of them and forbidding haue for them: yea sir, the holy Ghost will the put in your hart a good will and a sweet desire for to take and to hold a good purpose, to haue fast and to fast, (after your chancing and power) al occasion of sinne: and so then, willed bime (that come to you learn aboute, lightening (with diuers beames of grace and of heauenly desire) all your wittes, enforcing you how ye shall trust steadfastly in the mercy of the Lorde: knowinging

Pope holy Church.

To touch a booke is to sweare by a booke. It is happy that he called not for a candle, and made a Secula of him, as Boner did of Tomkins.

It is happy that Christ was not here, or els he would haue had him by the backe. But that word cannot be touched. Thorpe refuseth not to sweare.

Whether the booke be the Gospell. Ierom saith the Gospell is not the Gospell for reading, but for beleuing. The Gospell is not the leaues of the booke, but the roote of reason. S. Paule. Dauid.

This clarke was well sene in the Masse booke

The Gospell is not the letter but hid in the letter.

Misty matters, for your blind eyes.

The kingdome of God taken for the vnderstanding of Gods word.

This salte was sometime what sharpe for their rotten fleshe to abide.

Helpe downe with him sir Iohn.

Note here the crafty practise of this holy church.

A false brother.

A crafty trayne of a poppish dissembler.

Auricular confession.