

preaching Gods word truely, freely and continually, taking theyr liuelihood at the free will of the people of their pure almes, where and when they suffice not for theyr true and busy preaching to get their sustentance with their handes. To this true sentence grounded on Chrittes owne liuing and teaching of his Apostles, these foresaid worldly & fleshy Priestes will not consent effectually. But as theyr workes and also theyr wordes shew: boldly and vnshamefastly these forenamed Priestes and Prelates, couet, and enforce them mightly and busily, that all holy scripture were expounded and drawne accordingly to their maners, and to theyr vngrounded and drawne vices and findinges. For they will not (since they hold it but folly and madnesse) conforme theyr maners to the pure and simple liuing of Christ and his Apostles, nor they will not followe freely theyr learning. Wherefore, all the Emperours and Kinges, and all other Lordes and Ladyes, and all the common people in euery degree and state, which haue before time knowne or might haue knowne, and also all they that now yet know or might know this foresayde witness of Priesthood, and would not nor yet will, enforce them after theyr cunning and power, to withstand charitably the foresayd enemies and traytors of Christ, and of his church: all these strue with Antichrist agaynst Iesu. And they shall heare the indignation of God almighty without end, if in conuenient time they amend them not, and repent them verely, doing therefore due mourning and sorow, after their cunning & power. For through presumptuousnesse and negligencé of Priestes & Prelates (not of the Church of Christ, but occupying theyr prelacye vduely in the Church) and also flattering and false couetousnes of other diuers named Priestes: Loufengers and lounderers, are wrogsfully made and named Heremites, and haue leaue to desfrud poore and needy creatures of their liuelode, and to liue by theyr false winning and begging, in slouth and in other diuers vices. And also of these Prelates, these coker noses, are suffered to liue in pride and hipocrisy, and to defoule themselues both bodelye and ghostly. Also by the suffering and counsell of these foresayde Prelates and of other Priestes, are made both vayne brotherhoodes and sitherhoodes, full of pride and enuye, which are full contrary to the brotherhood of Christ, since they are cause of mickle dissention, and they multiply and susteyne it vncharitably: for in lusty eating and drinking, vnmeasurably and out of time, they exercise themelues. Also this vaine confederacy of brotherhoodes, is permitted to be of one clothing, and to hold together.

And in all these vngrounded and vnlesfull doinges, priests are partners and great medlers and counsellors. And ouer this viciousnesse, Heremites and Pardoners, Ankers, and straunge beggers, are licensed and admitted of Prelates and Priestes, for to beguile the people with flatteringes and leasinges slauderously agaynst all good reason and true beleue, and so to encrease diuers vyces in themelues, and also among all them that accept them or consent to them.

And thus, the viciousnesse of these foresayd named Priestes & Prelates, haue bene long time, and yet is, and shall be cause of wars both within the Realme and without. And in the same wise, these vnlesfull Priestes haue bene, and yet are, and shall be chief cause of pestilence of men, and morein of bestes, and of barrennesse of the earth, and of all other mischiefes, to the tyme that Lordes and commons able them through grace, for to know and to keepe the commaundements of God, enforcing them than faythfully and charitably by one assent, for to redresse and make one this foresayde Priesthood, to the wilfull, poore, meeke, and innocent liuing and teaching, specially of Christ and his Apostles.

Therefore, all they that know or might know, the viciousnes that raineth now curfely in these Priestes and in theyr learning, if they suffice not to vnderstand this contagious viciousnesse: let them pray to the Lord hartly for the health of his Church, absteining them prudently from the indurate enemies of Christ and of his people, and from all their Sacramentes, since to them all that know them or may know, they are but fleshy deedes and false: as S. Cypryan witnesseth in the first question of decrees, and in the first cause. Ca. Si quis inquit. For as this Saynt and great Doctour witnesseth there, that not onely vicious Priestes, but also all they that fauour them or consent to them in their viciousnesse: shall together perissh with them, if they amend them not duely, as all they perished that consented to Dathan and Abiron. For nothing were more confusion to these foresayd vicious Priestes, than to eschew them prudently in all theyr vnlesfull Sacramentes, while they continue in their sinnefull liuing slauderously, as they haue long time done and yet do. And no body neede to be affrayde (though death did folow by one wife or other) for to dye out of this world without taking of any Sacrament of these foresayd Chrittes enemies: since Christ will not fayle, for to minister himselfe all lesull & healfull Sacramentes and necessary at all time (and specially at end) to all them that are in true fayth, in stedfast hope, and in perfect charity.

But yet some mad foolles say (for to eschew slauder) they will be skriuen once in the yeare, and communed of theyr proper Priestes, though they knowe them defouled with slauderous vyces. No doubt, but all they that thus do or consent priuely or apertly

to such doing, are culpable of great sinne: since S. Paul witnesseth, that not onely they that do euill, are worthy of death and damnation, but also they that consent to euill doers. Also (as their slenderous workes witnesseth) these foresayd vicious Priestes, despise and cast from them heavenly cunning, that is geuen of the holye ghost Wherefore, the Lord throweth all such despisers from him, that they vse nor do any Priesthood to him.

No doubt than, all they that wittingly or wilfully, take or consent that any other body should take any Sacrament of any suche named Priest, sinneth openly and damnably agaynt all the Trinity, and are vnles to any Sacrament of health.

And that this foresayd sentence is altogether true, into remission of all my sinnefull liuing, trusting stedfastly in the mercye of God, I offer to him my soule.

And to proue also the foresayde sentence true with the helpe of God, I purpose fully for to suffer meekely and gladly my most wretched bodye to bee tormented, where God will, of whom he will, and when he will, and as long as he will, and what temporall payne he will and death, to the praying of his name, and to the edification of his Church.

And I that am most vnworthy and wretched caytife, shall now through the speciall grace of God, make to him pleasaunt sacrifice with my most sinnefull and vnworthy body. Beseechyng hartly all folke that read or heare this end of my purposed Testament, that through the grace of GOD, they dispoite verely and vertuously all their wittes, and able in lyke maner all their members for to vnderstand truely, and to keepe faythfully, charitably, and continually all the commaundementes of God, and so than to pray deuoutly to all the blessed Trinity, that I may haue grace with wisdom and prudence from aboue, to end my lyte here in this foresayd truth and for this cause, in true fayth and stedfast hope, and perfect charitie. Amen.

What was the ende of this good man and blessed seruant of God Willia Thorpe, I finde as yet in no story specified. By all coniectures it is to be thought, that the archbishop Thomas Arundell being so hard an aduersarye agaynst those men, would not let him goe. Much lesse it is to be supposed, that he would euer retract his sentence and opinion, which he so valiantly mayntayned before the bishop, neither doth it seeme that he had any such recanting spured. Agayne, neyther is it founde, that he was burned. Wherefore it remaineth most like to be true, that he beyng committed to some straight prison (according as the Archbishop in his examination before, byd threaten him) there (as Thorpe confesseth himselfe) was so straightly kept, that eyther he was secretly made away, or els there he dyed by sickness.

The like end also I finde to happen to Iohn Aston, an other good follower of wickliffe, who for the same doctrine of the sacrament was condemned by the Bishops, and because he would not recant, he was committed to perpetuall prison, wherein the good man continued till his death. An. 1382.

¶ Iohn Puruey.

Furthermore, in the sayd examinatio of Willia Thorpe, mention was made (as ye heard) of Iohn Puruey, of whom also something we touched before: promising of the sayd Iohn Puruey, more particularly to entreate in order and processe of time. Of this Puruey, Tho. Walden writeth thus in his second tome, Iohn Puruey sayth he, was the Library of Lollhodes, and gloser vpon wickliffe. He sayde, that the worshipping of Abrahā was but a salutatō. And in his thurd Tome, he sayth: this Iohn Puruey with Darso a doctour of diuinity, were greuously tormented, and punished in the prison of Saltwood, and at length recanted at Haules crosse at London (Tho. Arundel being then Archb. of Canterbury.) Afterward agayne, he was imprisoned vnder Henry Chicheley Archb. of Canterbury, in the yeare of our Lord 1421. Thus much writeth Walden. The workes of this man which he wrote, were gathered by Richard Laungame his aduersarye, whiche I thinke worthy to be remedied. First, as touching the Sacrament of the last supper, the Sacrament of penance, the Sacrament of orders, the power of the keyes, the preaching of the Gospell, of Magages, of Towes, of possellid, of the punishing and correcting of the Clergy, of the lawes and decrees of the Church, of the state and condition of the Pope and the clergy: Of all these generally, he left diuers monuments grauely and exactly witten, part whereof, here in the end of his story we thought to exhibite, being translated out of Latine into English.

The articles which he taught, and afterward was forced to recant at Haules crosse, were these hereafter following. 1. That in the Sacrament of the altar after the consecration, there is not, neither can be, any accident without the subiect: But there verely remaineth the same substance

They hunt after this with tooth and nayle.

An exhortation to all degrees, to see priesthood amended.

Prelates & priestes negligent in their duties.

The ende of Will Thorpe vnrecantayne.

Iohn Puruey.

Iohn Puruey imprisoned after his recantation.

Articles of Iohn Puruey recanted.

Cipr. 1. q. 1. cap. Si quis inquit.