

but he ought to comit himself to the government of Gods holy spirit, and his owne conscience.

For the possessions of the Church: In another treatise it is declared, how the king, the Lordes and commons may without any charge at all, keepe 5. garrisons, & funde 15000. souldiours, (having sufficient landes and reuenues to line vpon) out of the temporalities gotten into the hands of the clergy & fained religious men: which neuer do that, which pertaineth to the office of curates to doe, nor yet to secular lordes. And moreover, the king may haue euery yere 20000 pound to come freely into his cofers and about. Also, may find or sustaine 15. Colledges more; and 15000. priestes and clerkes, with sufficient liuing: and a 100. hospitals for the sick, & euery house to haue one hundred marks in lands. And all this may they take of the forsayde temporalities, without any charge to the realme: wherunto, the king, the Lordes, and the commons are to be invited. For other wise there seemeth to hang ouer our heads, a great and marvellous alteration of this realme, vnclesse the same be put in execution. Also, if the secular priestes and fained religious, which be simoniackes and heretiques, which sayne themselves to say masse, and yet say none at all, according to the Canons, which to their purpose they bring and alledge. 1. q. 3. Audiuitus. & cap. Pudenda. & cap. Schisma: By which chap. such priestes and religious do not make the Sacrament of the altar: That then all Christians, especially all the founders, and chaunteries: ought to amend this fault and reason committed agaynst their predecessors, by taking from them such secular dominions, which are the maintenance of all their sinnes. And also, that Christian Lordes & princes are bound to take away from the clergy, such secular dominion as noseleth & nourisheth them in heresies: & ought to reduce them vnto the simple and poore life of Christ Iesus, and his Apostles.

And further, that all Christian Princes (if they will amend the maledictiō and blasphemie of the name of God) ought to take away their temporalities fro that spauen generation, which most of all doth nourish them in such malediction: And so in likewise, the fat riches from Churches appropiari to rich monks & other religious fained by manifest lying, & other vnlawfull meanes; likewise ought to debar their golde to the proud Priest of Rome, which doth poison all Christendome with Simony and hereby. Further, that it is a great abomination that Bishops, monks, and other prelates, be so great Lords in this world, where as Christ with his Apostles, and disciples, neuer took vpon the secular dominion, neither did they appropiari vnto them churches as these men do: but led a poore life, & gaue a good testimony of theyr piethood. And therefore, all Christians ought to the vttermost of theyr power and strength to swear that they will reduce such hauelings, to the humiilty and pouerty of Christ and his Apostles: And who soeuer this doth not, consenteth to theyr hereby. Also, that these two chapters of the immunitie of Churches, are to be condemned, that is, cap. Non minus, and cap. Aduerfus. Because they doe decree, that temporall Lordes may neither require tallages nor tenthes, of any Ecclesiasticall persons.

Now to the correction of the clergy: By the law of god and by reason, the king and all other Christians may take reuerge of Italye, and of all the false Priestes and Clerkes within the same, and to reduce them vnto the humble ordinance of Iesus Christ. Also, that the law of Shuclter the Pope, which is declared in 2. q. 5. cap. Praesul, and cap. Nullam, is contrary to the law of Christ & either testament. And that proud and ambitious Shuclter by this lawe, so defended two Cardinals which were not to be defended by the law of Christ: that by no meanes they might be conuined, although they were both vicious & euil. And although christ iusticed and suffered the iudgement of vniuersall temporal iudges: Dur mitred prelates in these dayes, so magnify themselves beyond christ and his Apostles, that they refuse and will none of such iudgements. Also, that those decretals of accusations cap. Quādo & Qualiter, which do prohibite that any clerkes should be brought before a secular iudge to receive iudgement: do contayne both hereby, blasphemie, and error, and bringeth great gayne and commodity to Antichristes cofers.

Furthermore, that all Christian kinges and Lordes, ought to exclaime agaynst the Pope and those that be hys fauours, and banish them out of theyr landes, till such time as they will obey God, and his Gospell, Kings and other ministers of Gods iustice. Also, that bishops and theyr fauourers, that say it appertayneth not to kings and secular Lordes (but vnto them and theyr Officials) to punish adultery and fornicatiō: do fall into manifest treason agaynst

the king, and hereby agaynst the scripture. Also, that it appertayneth to the king, to haue the order both of priestes & bishops, as these kings Salomon and Josaphat had.

Furthermore, that chapter Nullus iudicium de foro competenti, by the which secular iudges are forbidden without the Bishops commaundement to condemne any Clerk to death: Is manifestly agaynst the holy scripture, declaring that kinges haue power ouer clerkes & priestes to punish the for their deserued crimes. Also, that the decret of Boniface de poenis in 6. cap. foelicis, made agaynst the pericutors, strikers, and imprioners of Cardinals, as contrary both to the holy scripture & to all reason. Also, that by the law of God and reason a secular Lord may lawfully take a Cardinal & put him in prison for committing the crime of open simony, adultery, & manifest blasphemie. Also, y the chapter Si Papa dist. 40. which sayth that the Pope ought to be iudged of none, vnles he be deuius a fide, is contrary to y gospell which sayth: If thy brother sinne agaynst thee correct him. Also where as S. Gregory and S. Augustine called themselves the seruants of Gods seruants: this proud bishop of Rome which will not be iudged by his subiects (which be in very deed his Lordes, if they be iust & good men) doth destroy the order of Gods law, and all humiilty, and doth extoll himself aboue God and his Apostles. Also, that christian kinges ought, not onely to iudge this proud bishop of Rome, but also to depose him, by the example that Cestrensis lib. 6. cap. 8. declareth, of Wtho the Emperour, which deposed Iohn the xij. and did institute Leo in his place. And further, he maketh an exhortation to the Princes to iudge the Church of Rome, which he calleth the great and cursed tromper, of whom S. Iohn writeth in the Apocalyps, chap. 17.

Lastly, touching the lawes and determinations of the church: Christians haue reasonable excuses and causes to repell the statutes of the pope and of his hauelings, which be not expressly grounded in the holy scriptures, or els vpon reason inentable. Also he sayth that that lawe whiche is set forth of consecration distincione. 2. cap. Seculares & cap. Omnis homo, & cap. Et si non frequentius, & cap. In coena domini: That such secular men as do not receiue the sacrament of the altar at Christmas, Easter, and whitson tide, are not to be counted amongst the number of Christians, nor are to be esteemed as christians: wherby it followeth, that all Clerkes and lay men that obserue not the same, it seemeth they go strait to hell. But if this lawe be of no force, for that the custome and vse in receiuing is contrary to the same: then may we blesse such rebellion & disobedience to the pope and his lawes: for other wise we should see to hel without any say or let, wherby we may conclude, that all Christians ought well to practise this schoole of disobedience agaynst y Pope and all his lawes (not founded vpon the holy scripture) which do let men to clime to heauen by the keeping of charity, and the liberty of the Gospell. Also, that Christian men haue great cause to refuse the lawes and statutes of these worldly clerkes, which y people call the papal lawes and bishoplike statutes, for the couetousnesse and voluptuousnesse of them: without the which, the church & congregation of God might safely run towards heauē by y sweete pike of the Lord, as it did 1000. yeres before the said lawes were prescribed and set to the vniuersities; and with drew me from studying of y holy scripture, for the desire of benefices and worldly goods: Also, that simple men do receiue by receive the sentences of the Doctors and other lawes, so farre forth as they be expressly grounded vpon the holy scripture or god reason. Also, that where as the Popes lawes, & lawes of his ministers & clerkes be both contrary to themselves, and haue not theyr foundation neither vpon y scripture, nor yet vpon reason: simple me ought to bid the face well. Also, that when all the apostles faith sayed the in the time of the Lords passio, sayth the rested in the blessed virgin: much more might that proud priest of Rome with all his rabble easily erre in the sayth, and yet is the Christian sayth persecuted whole and safe, in the saythful members of Christ, which are his true Church: But the Pope and all his tablement, cannot proue that they be any part of thys Church. Also, that the Pope with all his fauours, may as well be deceiued by a lying spirite, as was Achab and all his prophetes: and that one true prophet, as was Michas, may haue the verity shewed vnto him contra concilium, Also, that all good Christians ought to cast from them the Popes lawes, laying: Let vs breake their bandes in sonder, and let vs cast from our neckes those heauy yokes of theys. Also, that where these prelates doe burne one good booke, for one error perhaps conteyned in the same: they ought to burne all the books of the Canon law, for the manifold heresies contayned in them.

And thus muche out of a certaine olde written booke

Permitting of adultery belongeth to secular magistrates rather then to prelates.

Good kings ought to depose wicked Popes.

De consecratione, id est. 2. cap. Seculares.

The Popes lawes contrary to themselves.

The pope & his Cardinals no part of the true Church.

The Canon lawe full of heresie.

Possessions of the Church.

1. q. 3. 24. q. 1. Cap. pudenda.

Belly cheare of yl disposed prelates, and of Monasteries not to be nourished with temporalities and appropriations.

Correction of the clergy.

2. q. 5. Praesul. Ibiid Nullam.