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Preferred Citation

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Notebook called 'Coco', holograph. Contains Germaine Greer's initial research notes for her PhD on William Shakespeare's early comedies. Hardcover, burgundy. The name COCO is written on every fore edge in red pen. Germaine Greer has numbered the pages 1-122. Pages 117-122 are blank. The name Coco is written in red ink inside the front cover. Beneath that, is written Ad maiorem mei gloriam! a play, perhaps, on the Latin motto of the Jesuits - Ad maiorem Dei gloriam, For the greater glory of God.
This notebook, COCO, has been digitised from front to back.

2014-0044-0005

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Coco

Ad maiorem mei gloriam!

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Miles Coverdale trans. Bullinger
The Xten State of Matrimony - 1541.
9 edns. before — same as
Golden Boke.

Littletons Tenures in English. / lately perused and / amended. (Device) Imprinted at London by / Thomas Wight. / 1600. / Cum Priuilegio Regiæ / Maiestatis.

(Blackletter -)

Leaf (A) 8 Tenaunt by the Curtesie of England, is where a man taketh a wife seised in fee simple, or in fee taile generall, or as heire in the taile speciall, & halth issue by the same wife male or female born alive. The issue after being dead or alive, if the wife decease, the husband shall hold the same during his life by the
§ 8v. Lawe of England, and this is called Tenant by the Curtesie, for that it is not used in any other Realme but onely in England. And some say that he shal not be said tenant by the Curtesie but if the Child that he hath by his wife bee heard crie, for by the crie is proofe that the
C child that he ~~hath~~ had by his wife was borne alive.

Tenaunt in Dower.

Tenaunt in Dower is, where a man is seised of certaine lands or tenements in fee simple or in generall taile or as heire in the taile speciall, and taketh a wife and deceaseth, the wife after the decease of her husband ~~shall~~ shall be endowed of the third part of such
C lands or tenements that were her husbands anytime during the couerture, to haue and to holde to the same wife in seuerally by meetes and bounds for terme of her life,

whether she have by her husband issue or
none, and of what age that the wife be
years so that she page the age of nine ~~years~~ at
at the time of her husbands death, or else
shee shall not be endowed.

And note well, that by the common
law the wife shal not have for her dower
but the third part of the tenements,
which were her husbands during
the espousals. By custome of some
C countrey she shall have the halfe and
by custome of some Towne or Borough,
she shall have the whole: and in all
these cases she shall be said tenant in
dower.

B1 (19) Also there be two other maner of
Dowers, that is to say, dower called Dowmet
at the Church doore and dower called
dowment by the fathers assent. Dowmet
at the church doore is where a man of
full age is seized in fee simple which
shall be wedded to a wife, when hee
C commeth to the church doore and
there after affiance and truth pleight
made betweene them, endoweth his
wife with his whole land or of the
halfe, or of lesse parcell, and there
openlie declareth the quantitie
and the certaintie of his lande that
she shall have for her dower: In this
case, the wife after the death of her

common + canon + civil law

husbaynde shall enter into the same quantity of lande ~~that~~ of which her husband endowed her, without the assignement of any man. Howment by the fathers agent is where the father is seyed of landes or tenementes in fee and his sonne and heire apparant (when he is wedded) endowelh his wife at the church doore of parcell of the landes or tenements of his fathers by th' assent of his father, and assigneth the quantity of the parcells: In this case, after the death of the sonne, the wife shall enter into the same parcell without the assignement of any other. But it hath been said in this case, that it behoowelh the wife to have a deede of the father prooving his assent and consent of such endowment. And if after the death of her husband, she shall enter and agree to any such dower of
(B v) the said two dowers at the church doore
9v then is she concluded to claime any other dower by the common laws of any landes or tenementes which were of the said husband. But if she will, shee may refuse such dower at the church doore, and then she may be endowed after the course of the common laws. And note well, that no wife shall be endowed of the fathers assent, in the sonne aforesaid, save where the sonne husbande is

sonne and heire apparant to his father.

Inquire of these two such cases of endowement at the church doore &c. If the wife at the time of the death of her husband paye not the age of nine yeares, if she shall have such dower or no.

And note well, that in all cases where the certaintie appeareth what landes or tenements the wife shall have for her dower, the wife may enter after the death of her husband, without assignement of any other. But where the certaintie appeareth not, as to bee endowed of the thirde parte to have in generall or to be endowed of the half after the custome, to holde in generalty: In such cases it behoueth that her dower bee ponto assigned after the death of her husbande, because it is not limmitted before the assignement, what partes of landes or tenementes she shall have for her dower. But if there be two joyntenants of certaine landes in fee, and the one alieneth that that to him pertaineth and belongeth, to another in fee, which
L.10) taketh a wife and after dyeth: In
B2 this case the wife for her Dower shall have the thirde parte of the halfe that her husband purchased, to holde in common and occupie in common as her part amounteth, with the

heire of her husbande, and with ~~what~~ the other Joyntenant which aheneth not, for that in such case her Dower may bee assigned by meetes and boundes.

And it is to bee understoode, that the wife shall not bee endowed of Landes or tenements that her husband coigntly held with another at the time of his death. But where he holdeth in common otherwise it is, as in the case aforesayd. And it is to wit, that if the tenaunt in tayle endowe his wife at the church doore as is aforesayde, that shall serve for little or naught to the wife for that, after the death of her husband the ayre in tayle may enter upon the possession of the wife, and so may he in reversion if there be no ayre in the tayle alive.

Also if a man seyed in fee simple being within age, endow his wife at the Church doore and dieth, and the wife entreth. In this case the heire of the husband may put her out. But otherwise it is as it seemeth where the father is seyed in fee, and the son within age endow his wife, of his fathers ayeard, the father then being of full age.

(B3) ~~[Be it pus Beare.~~

11 And remember, that in every case where a man taketh a wife seyed of such estate of tenements &c. so that

the issue that he hath by his wife may by possibility inherit the same tenements of such estate that the wife hath, as heire to the wife: in such case, after the wife is dead, hee shall have the same tenementes by the curtesie of England and otherwise not.

59r (Gv) Parceners (because lands divided)
Daughter and heire.

Certaine God-/ly and lear-/ned treatijes/ Written by that worthy mini-/ster of Christe, M. DVDLEY / FENNER, for the behoofe / and edification of all those, that / desire to grow and increase / in true godlines. / The Titles where / of are set downe in the / Page following. / Edinburgh / Printed by Robert Waldegrave. / printer to the / Kings Maiestie. / 1592. / Cum Priuilegio Regali.

1. The Order of Houshold Gouernment methodically deciphered out of the word of God, with the contrary abuses found in the world.

32 (CSV) Gen. 2. 24
Leuit. 18. 18.
Pro. 2. 17.
Malach. 2. 14.
1. Cor. 7. 30.
Rom. 7. 1.

Know ye not brethren / (for I speak to them that know the Lawe) that the law doth rear rule ouer a man as long as hee liueth. Gen. 2. 28

33 (DR) Pro. 2. 17.
Matt. 19. 9.
Ephes. 5. 21.

34 (Subjection of women)
1. Tim. 3. 5. Judg. 5. 24 Pro. 7. 11.
Prov. 27. 23 Pro. 31. 5.
1 Tim. 5. 14. Gen. 18. 6.

I

35 D2 Duties of married folk.-
Exod. 21. 10.
I Tyt. 2. 3.
1 Cor. 7. 12
Math. 1. 18
1 Cor. 7. 10.
Ruth 4. 11.

38 D3r. The mutual good, proceeding fro dwelling together is that which consisteth in a sweet communicating
I of the persons and goods, for the mutuall necessitie and consolation one of another
(1. Cor 7. 3-5
Geney. 2)
Here also must be considered the parties of this duties: first the benevolence, which is the honorable possession of their vessels in holynesse one towards another for avoiding of sinne,
H bringing forth a seede of God, and the honest and proper delight which ought to bee betweene the man and his wife.
[Heb. 13. 4.
Mala. 2. 14.
Esa. 62. 7.
Geney. 26. 8.
Pro. 5. 18.]

39 (D4) Contrarie to this is, the abuse of their liberties betweene themselves communicating that which is

H proper to the husband, to other, in whoring, dancing, vncomelie familiarity with other.
(of husband to wife)
40 D4v. Ephes 5. 33.
1 Pet. 3. 7.
The proper care for the wife is to cover her, that is, to provide all things meete for a mate so neerely joyned in full blessing to him and thus according to their condition, to give honour to her, as the fellow for him in heaven and in earth, with a patient couering or bearing of her infirmities.

48 D8v. In their ripe age their duties is to give their children that which may help them in this life, and also, if they have not the gift of continence, to counsel them, to governe them into a fit and I religious life...
49 (E) Contrarie to this is the neglect of their life to come, to make matches, only for carnall respects, suffering
I them to live wantonly and vncleanly or not seeking the remedie appointed.
58 (ESV) This obedience must shew itself especialie in being governed by them in the matter of calling to marriage.

139 * The Sacraments are two {Baptisme / The Lord's Supper
see over

140 (K6V) They cannot shew vs. that Matrimony is an instrument, whereby God doth applie Christ and his benefits vnto

L this is not a common instrument of the common salvation, and benefits which all have in Christ.

183 (N4) ... the vse of marriage, must be sanctified with the word of God and prayer.....

(A short and Profitable treatise of lawfull and vnlawfull recreations and of the right vse and abuse of those that are lawfull)

* The Whole Doctrine of the Sacraments plainlie and fulline set downe, and declared out of the word of God.

HASTINGS - The Encyclopædia of Religion and ethics Vol. VIII. p. 436

It was not until the Reformation

A of the 16th cent. that any serious attempt was made to vindicate the claims of a healthy home life and happy marriage to a position of equality with the virgin state.

(DE VOTIS MONASTICIS - WITHER)

The question of the superiority of virginity became an essential point of controversy between Roman

Q Catholics and their opponents.

TRENT – anathema

Boniface I
S. Gregory the Great } opponents of
S. Dunstan } clerical marriage.
S. Anselm
1020 – 1085 Hildebrand's crusade.

O.D. WATKINS Holy Matrimony

TERTULLIAN { Ad Uxorem
de Pudicitia etc.

Titlepage missing – only 2 leaves of 1st. gathering A 1, 8. [A 1, 2, 3, 4, 5, 6.]
apparently little summaries of philosophers — some interesting

A 8 Such citizens as abhorred marryage, and haddle lever lyve as bachelers: lycurgus forbade to be preagante at sygnes and enterludes, and added also other shames and reproches vnto them, by this craft dylygentelye provydynge that the citizens shuld employ themselves to begette children. ~~for whiche as it was an vsage and lawe among~~

A 8v Lycurgus beyng demanded why he

made a lawe that nothyng shulde
be guen with a mayden in mariage.
answered: Because neyther for
poueryte none myght be left vnmar-
yed nor for ryches any deyyted, but
that euery yonge man hauyng
K reyspect to the maners of the mayde
wyght chose her onely by her vertuous
conditions.

For this same cause he remeued
out of the citye all paynted colours
and ornaments ~~wherby~~ wherwith
other women be wont eyther to set
forth or to fashyon theyr bewtyes.

The same lykurgus, where as he
appoynted a certain age for maydens
B and also for yonge men to marye at,
beynge demaunded why he did so
answered: To the intent that the
yssue born of ful growen parentes
which be of perfyte age, maye be
stronge and tothe.

Demaunded also why he forbade
the man to slepe all nyght with his
K wife, but ordeyned that either of them
shulde the most parte of the day kepe
companye with theyr lyke, the
manne with men and the woman
with wome and with them also
shulde rest all the whole nyghtes,
but with his spouse he ~~stuld~~

~~shulde~~ shoulde not have to do but by stealth, and shamefaytly. Fyrst, & he, that they myght be stronge in bodyes, accompanying together but seldome. Secondly, that lone betweene the may alweys abyde fresshe and newe. Thyrdly that they may engender the stronger issue.

H Furthermore, in those tymes, if chastitye of maryed women was so great, and they so fare of from the

B1v light demeanour which afterward they fell to, that at the begynnyng the synne of adiountry was thought impossible...

(THIS WINE BOOK ORIGINALLY CALLED "The First Book of Taverners Garden of Wydom" or words to that effect - 1539 or earlier.

The secod / booke of the Garden / of Wyedome, wherein are / contayned wytty, plea = / sauint and nette say = / enges of renow = / med persona = / ges collec = / ted by / Richarde Taverner / Anno. M.D.xxxix. / Cum priuilegio ad impri = / mendum solum.

Quod significatur?

unpaginated

Fol 8 (~~A8~~) Athanasius included - as might
(A6) be expected one of those stories about
a false accusation of rape

Fol. 11 (B3) Plotinus

Flores / aliquot senten / tiarum
ex variis / collecti scriptoribus. / The
Floweres of Sen / ties gathered out of
sundry wry - / ters by Erasmus in
latine / and englyshed by Richard /
Taverner. / Hinc libello non male
convenient (sic) / Mimi illi
Publiani nuper ab eo = / dem Richardo
versi. / LONDINI. / ex aedibus Richardi
Tametner. / Anno. M. D. XL.
(nix)

Prover. / bes or adagies / gathered out
/ the Chi = / hades of Erasmus / by
Richard ~~E~~ / Taverner. / With / newe
additions as well / of latyn proverbes
as of / Englysshe. / Edwardus Whit-
churche / excudebat. / Anno. M. D XLV /
Cum privilegio ad imprimendum solum.
(Border upside down)

Fol. 8.
H A viii ~~Amoris na~~ similitudo mater
amoris.

Fol xi (xii - unpag.) B iv
K. Ex ~~uno~~ aspectu nascitur amor.

If syght is lone gendred. No mē
loueth ye thynge he knoweth not,
of compaynyenge and reporynge
together springeth mutuall lone.
And namely the eyes be lures ~~and~~ &
baytes of lone, wherefore yf thou woll
not lone the thyng yt is unlawfull
for the to lone, abstayne from
beholdynge.

DIV (B) Fol XXVIII (V) Bonæ leges ex malis
moribus procreantur.

A D7 (V) F XXXI. v. Ignis, mare, mulier, tria mala.

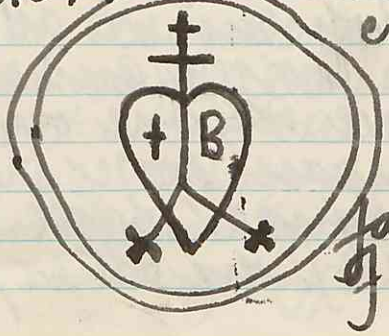
F. XXXVI. (E4 (no sig.) Sine Cerere et
Baccho frigit venus.

Fol ~~xx~~ XLIIII (F IIII) Suytne et abytne.

K Fol. LXV (V) Aequalem tibi uxorem quere.

Fol LXVII V. Mulierem ornat silentium.

[Within border of Iustitia presiding over
Charitas, Fides, Prudencia, Spes, Obedientia
and Patientia] Enchiridion Militis
christiani / Which may be called in
englishe, the hansom ~~weapon~~ weapon
of a



christen knyght /
replenyshed with ma=/
ny goodly & godly /
precepts: made by the
fa=/mous / clerke Erasmus
of Ro/terdame, and

newly / corrected and / imprinted / ∴ / cum privilegio regali / - Below device within border. Johan Byddell.
(WHAT FOUND FROM EPISTLE TO VOLSIUS)
(Erasmus a modern slant on virtue, counting as most prevalent vices among religious, superstition, pride, hypocrisy and backbiting — Christ as hater of vengefulness, ambition, arrogance etc.

1/6

Ci(v) complains that unchastity is only vice cried out upon in priests, other vices more prejudicial to pastoral calling ignored, drunkenness avarice, gaming, ambition etc. gluttony.

A

1/6

C(6) Now as concerninge the vowe of chastitie I dare not be bolde to expresse what difference is betwixte the religious man vnmarried / and the chaste matrimony & of the other. And to be shorte / he shall not verey greatly lacke those vowes of madnes wherewe you / that dothe kepe and observe purely and syncerely that foryte onely vowe, wherche we all, solompnely make vnto Christe / and not vnto man / when we receyve our batysme. And if we compare those that be eyght of one kynde / with those that be eyght of the other / without

S

doubt the temporall man be moche better. But if we compare those which be good of ÿ one sorte / with those that be good of the other, there is lytell difference, ÿf there be any at all.

SEE BELOW F9v.

¶ Two dyalogues wrytten in latten / by the famous clerke. D. Eras = / mus of Roterodame: one called / Polytheucus or the gospeller: / the other dysposing of thynges / and names translated / into englyshe by / Edmonde / Becke. / And printed at / Cantorbury / in saynt Paules parysche / by John Mychell. / ✠

B5. Cannin. dost thou live chastly?
Polypheuius. Peradventure I maye do hereafter when I am more stryken in age. But shall I confesse the trouthe to the? Cannin. I am no preestes man, therefore yf thou wylt be shryven thou mayt seke a ~~speciall a~~ preest to whome thou maye be lawfully confessed. Polyphe. I am wont ÿ / to confesse my selfe to God, but I wylle confesse thus moche to the at this tyme. I am not yet become a perfyte gospeller or an evangelical man, for I am but yet as it were one of ÿ commune people. ye knowe wel perdye we gospellers have iiii. gospels wrytten by
B5v the iiii evangelistes and suche

gospellers as I am hunt busyly, and chefely for iiii thynges that we may haue. Vnde. to prouyde dayntie fare for the kellie, that nothynge be lacking to that part of the body ~~that~~ which nature hath placed under the kellie, ye wote ~~well~~ what I meane, and to obtayne and procure such liuinge that we may lyue wethely and at pleasure without carke & care. And fynally that we maye do what we lyst...

(C4)

Bea: I graunte that but allthoughte to continyte adultere be a more wycked synne then meete yet for al that some men reioyce and shew themselues glad of that name, which wold be ready by and by to draue their swerdes and fighte with a man that wolde or dorst call them theues.

F

(y/c)

C8v. Capto. iiij

A Man is than a certeyn monstrous beest / copaid togyder of parties, two or three of great dyuersitie (dyuersite?) of a soule, as of a certeyn goodly thynge: & of a body, as it were a brute or doumbe beest. For certeynly, we sogreatly excel not al other kyndes of brute beestes in perfytnes of body / but

That we ~~are~~ in all his naturall gyftes are
ponde to them inferyours . . . . . yf thy
Di body had not been added to the / thou
haddest ben a celystial or godly thyng.
yf this mynde had not ben graffed
in the / playnly thou haddest ben a
brute beest.

D5v. capto v.

Farthermore thou mayst understande
G no mocyons to be so violent but they may
be eyther refrayned of reason, or els
turned to verte.

F(v) capto vij

Some there be whom bodily lust likelette
G not at al: let not them by ⁊ by ascribe that
unto vertue which is an indyferet thing.
For not to lacke bodily lust but to overcome
bodily lust, is the office of vertue.

Fii

Thou lovest thy wyfe for this cause onely.
that she is thy wife / Thou doest no great
thynge / for this thing is commune as
I well to infydels as to the. Or els thou
lovest her for no other thynge but
by cause she is to the pleasaunt and
delectable. Thy love ~~no more~~ draweth to
thy flesshwarde. But thou lovest her for
this thynge chefely / by cause thou
hast percequed in her the image of
christ / which is godly reverence /
modesty / sobrenesse / chastyte ⁊ and

nowe loueyt her not in her selfe but in
Christ / ye rather Christ in her. / After
this manner thou loueyt spiritually.
G5v
Certeyn thinges & verylye be indifferent
H or bytwene bothe / of their owne nature
neyther good nor bad / honeyt or filthy:
as helthe, beaute, strength, facondiousnes, coueytyng, & such other. / Of this last
kynde of thynges therfore nothing
G6 ought to be desyred for it selfe: neyther
ought to be vtterly mortyfyed / but
as farforth as they make vs be
necessary to vs. / Thesse make / I
meane to folowe Christes lyvyng.
M5 Capto xiiij
Behold how mock the
worlde abuseth the names of loue
M5v and hate. When a foolyshe yong man
K is dere out of his wytte and mad for
a wenches sake: that is commonde
people call loue / & yet there no
verlyer hate in the world. True loue
euen with his owne lyfe desyreth
to se vnto an other mannes profyte.
Whereonto looketh he, sane vnto his
owne pleasure? Therfore he loueth
not her but himselfe: how be it
forsothe he loueth not himself.
For no man can loue another
except he loue himself first / ye

& except he lowe hym selfe aryght. Yitell
. . . Who so ever therfore for his ~~owne~~
pleasure (as he supposeth it) layeth
awayte ~~and~~ goeth about to begyle a
mayden with flateryngs & gyffes/
K with fayre promyses/ to pluck from
her the best thyng she hath/ that is to
cryte, her pertynesse, her chastite,
her symplicite, her innocency, her good
mynde & her good name/ whether
seemeth this man to hate or to lowe?

Of Capto XV.
May I wolde not doute to count thy
matrymony not so good as theyr nicest
H comytes wyth theyr father/ yet in matry-
mony thou dost not study for yssue/ but
to satisfy thyne owne voluptuous appetyte
or lust.
Capto. XXXII
Of. Set before thyne eyen howe vngoodly it
is, how altogyder a mad thyng/ to bowe/
K to waxe pale, to be made leane, to wepe, to
flatter/ and shamefully to submyt thy
self vnto a stynkyng harlot that
filthy and rotten/ to gape and synge
all wyght at her chambre wyndowe/
to be made to the lure & be obedyent
at a becke/ nor dare do any thing
except she nod or wagge her head/ to
suffre a foly she woman to reigne ouer
them, to chyde the/ to lay unkyndnesse

one agaynst ye other to fall out / to be
made at one agayne / to gyne thy
D7 selfe wythynge vnto a Queene / that
she myght shrick, knocke, mangle
and poyle the. Where is I beseche, the
~~name of a ma~~ amongeall theye thynges
the name of a man? where is thy berde?
where is that noble mynde created onto
more beautyfull and noble thynges.
r ij Capto xxxij
If thou be mayed / remember what
an honest thynge is a pedde vndefyled:
E-I Onesgyue dylygence (as much as in promise
shall suffre) that thy wedlocke may
~~conteynyte~~ the most holy mayage
of Christ & his chiorche / whose
ymage it beareth: that is to write /
that thy mayage may be clene
bareyn in wickedness / & plentyous
in phocreation. For in no kynde of
lyvyng can it be but very filthy to
serue and be bound to ~~sytthy~~ lusts.
unclenly
r iij v - r iiij (senex amans dorbbed)
Apothegmes trans Udall
Syn 8 54. 183 Diogenes 4545
K F117 Lone he said to see the Vengaciō
or bryynesse of yole fokes, that
has ~~have nothyng~~ else to set themselves
on work withall - ? Because this
pangue or guiene of lone doeth

especially above all others unmade and possess such persons as been altogether drowned in idlenesse. And so cometh it to pass that while they yeeld themselves wholly to idlenesse, their stumble on a thyng of pillell their handes as full of doubtous busynesse, as their are lable to away withall. And yet in the meane tyme the deirill of the one chare of good werke they doden.

[Socrates.
Anytiopus
Diogenes

Philip of Macedonia
Antigonus
Augustus Caesar.
Julius Caesar
Pompeius
Phocion
Cicero
Demosthenes

Antecedents of the English Novel. 1400 - 1600. (from Chaucer to Deloney) Margaret SCHLAUCH Polish Scientific Publishers Warsaw. London O.U.P. 1963.

feudal romance vs Carolingian — in former lady centre of focus. chansons de gestes

11. about men's cycles
Bueve de Hamtone | agressive heathen
Fierabras | princes
The Sowdone of Babylon (M.E)
Comic burlesque

13 Courtly love ← S. France early (12 —
A product of social conditions in France
England, Germany inter alia - favoured
by cultural influences ← Moslem Spain — patronage like Eleanor of Aquitaine
and Marie de Champagne.

14 noble ladies married very young
A to chosen consorts - candidates for love
only when young matrons in very
masculine society of castle. Ladies could
be cruelly implacable, queenly, maternal
or erotic.
Chevalier de la Charrette. (late (12)
Amadas et Ydoine C13
ME romances emphasis more on
action and less on courting
Havelok the Dane
King Horn.
Libeaus Desconnus
Andreas Capellanus - theorecian of the
code (12th century) — limited to nobles
taken over by middle class.
* Margaret Adams GIST. Love and War in the
Middle English Romances.

* Christine de Pizan q.v. Le livre du duc des vrais amans.
Constance B. Wyatt - Courtoisie in the Anglo Norman Novel. 1938
Sir Gawain and the Green Knight.
Troilus and Criseyde

Sir Gawain - Society Romance. (E.E.T.S.)
Laura Hibbard Loomis - Arthurian literature in the Middle Ages
R.S. Loomis and H. Loomis Medieval Romances. NY. 1957
Dorothy Everett. Essays on ME Lit. Oxford 1955.
no importance - largely antiquarian interest.
Troilus and Criseyde - Society Romance
Thomas A. Kirby Chaucer's Troilus: A Study in Courtly Love (Louisiana S.U. 1940).
(29-30 Criseyde's readiness to passion of Juliet) - Chaucer replaces romance in atmosphere of Br - not of Italy.
C.S. Lewis What Chaucer really did to Il Filostrato Essays & Studies XVII. 1932
Karl Young T&C. as Romance. PMLA LIII. 1938.
31. His society inherited courtly code and imagined that they lived by it.
Agnes K. Hieatt - Chaucer's Changing Conceptions of the Humble Lover PMLA. XLIV. 1929.
" Awareness of the absurdity increases with his artistic maturity - (his dual position in society..) Both romance and social commentary

40 exempla (stories told to illustrate an argument or to adorn a sermon)
fabliaux (short stories in verse designed to provoke laughter) usually salacious & improper.
F.E. MOSHER The Exemplum in Early Religious and Didactic Literature of England
NY Columbia U.P. 1911.
G.R. OWST Preaching in Mediaeval England
CUP. 1926
Literature and Pulpit in Mediaeval England CUP 1926 1933
* Gesta Romanorum - exempla.

fabliaux - anti Romantic

Chapter III - Printing - chivalry becomes ardently cultivated myth — feudal chivalry dead
(i) birth of modern army
(ii) middle class - revival of trade
(iii) co-operation between monarch and middle class
(Order of the Golden Fleece) 1477
Godeffroy of Boulogne 1481
Life of the Noble and Cristen Prince Charles the Great. 1485 EETS
Nellie Slayton TURNER Caxton: Mirror of Fifteenth Century Letters
Ronald S. CRANE The Vogue of the Mediaeval Chivalric Romance in the English Renaissance U of Chicago P. 1919

Change in narrative methods - e.g.
Caxton's Foure Sonnes of Aymon (many eds)
Three King's Sons
Huon of Bordeaux (Lord Berners)
Gyllarmondes ~~ooo~~ behaviour.
Valentine and Orson 1475-89
The Knight of the Swan. 1512

C.S. LEWIS English Literature in the 16 Cent. Dram
William J THOMS Early English Prose Romances
LONDON 1889
CAXTON, Recuyell of the Histories of Troye.
Robert COPLAND Hypnotomachia of Pure
Laurence TWINE The Pattern of Painefull Adventures
LONDON n.d.
King Ponthus and the Faire Sidone (Wynkyn de Worde 1510 - one Bodleian only)
Blanchardyn and Eglantine
CAXTON Paris and Vienne
Arthur of Little Britain trans Berners.

75. Morte d'Arthur (postponed further reading.)

(Within borders)

¶ A Defence / of the Ecclesiasticall / Regiment in / England, / defaced by T.C. in his / Replie against D. / Whitgifte / (in auto- / rite by the L. Henry Howard) / Seene and / allowed according to the or- / der appoynted / in the Queenes / Maieties ~~lumen~~- / limin- / ctions. / ¶ Imprinted at Lon- / don / by Henry Binneman, / for Humfrey Toy. / Anno. 1574.

166 Of Womens Veyles.

1574 Muche after this sorte they reason against women's veyles at their comming to church after their childbedde, whiche they say wipoke some dishonest acte going before, whiche is very false, sith onely feblenesse of sight and weaknesse of bodie is the reason why neyther

B they can beholde the lighte, nor endure the pearcing of the eyre. I thinke even those women whiche chiefly favour and promote their cause, will in this respecte ~~overcome~~ become their adversaries. I marvayle that Rebecca cared not this report nor suspicion of dishonestie, when at the first sighte of her husbande she took her veyle, or suyanna casting on a veyle when shee least

167 respected the malice of her enimies

in defence of her good name and innocencie. They are but scarecrowes, and can drive away none but such as know not a wyper from a gadde of steele. But all their modestie is not yet discovered, for after their intemperate discourses against womens veyles, they leape into their hakes, and enter so profoundly into womens coverte dealings (in very deede altogither ~~w~~ unfitting and
B unmeete for common speache, muche more for preachers utterance) as chaste eares can hardely abyde the vanitie of their curious and vnciuile reprehension.

* Syn&. 57. 11.

Within border [Rapta Tatio] / The / Mirrour of his Ma- / iesties present Govern- / ment, tending to the Vnion of his / whole Iland of Brittonie. / Martiall. / Rumpatur. Quisquis rumpitur invidia. / Denice / At London. / printed by W. W. for S. Waterson /

1604 1604

H2 v. (Exhortation to both Kingdoms)
... as at this marriage if you will dance, you make the contract sure, and till
H3 death depart: For though they and you lye in one an other of your houses; why should they and you lye with one an other of your wives and daughters;

Connection between civil and canon law.

A+C believe me non concubitus sed consensus facit matrimonium, say the Civilians. Marry them and make the bond holy and inviolable, or expecte no securitie that the grandchildren in time to come shall alwaies prove comfortable to the old folkes. / Catullus / Hymen O Hymenæ Hymen / adest O Hymenæ / Sir Philip Sidney. / God Hymen long your coupled / loves maintaine. / FINIS

Syn 7. 60. 29.

A Defence of the Churches and Ministery of Englande. / / Written in Two Treatises, against the Reasons and Objections of Mayster Francis Johnson, and others of the separation commonly called Brownists / Published, especially for the benefitt of those in these parts of the Lowe Countries. / (Dence) / Middleburgh, / By Richard Schilders Printer to the States of Zealand, / 1592.

17 (C1) ... all such assemblies and people, as holde, professe and practise, (as doth the Church of Eng(land)) these abominations following: they cannot by the Word of God be esteemed in such estate true to holde Christ their Prophet, Preist and King. . . . . .

A. The forbidding of Marriage at certen seasons: . . . Preferring the

Ministers to pray . . . . . over Women
at their Churching or purification:
L loyning them also to wane with the
Ring, which they make a sacramen-
tal signe: . .
(This is F. Johnson's defence of
his Second Objection.)

26. (Johnson's Defence of his 1. Reason)
Sy. Dr Anti-christian Abominations yet retayned in
England . . . .
D2 56 Their Ring in Marriage, making it
L a Sacramentall signe, and Marriage
an Ecclesiasticall Action: thereby
nourishinge the Popish heresie, that
Matrimonie is a Sacrament.
60 Their forbidding of marriage in
Sang weeke in advent, in lent and on
A all the Ember Dayes: which the Apostle
calleth a doctrine of Deils, 1 Tim. 4. 1. 2. 3.
64 Their dispensations ~~to wear~~ in
like manner to marry in the tymes
among the ~~forby~~ forbidden which are
noted ~~above~~ before.
" 65 licenses from the same authoritie, to
marry in places exempt.
74 Their penance in a white sheete.
59 H1. They are departers from the faith
B that forbid to marry . . .
63 H4. The forbidding of marriage when
as the Romish Babylon forbiddeth it to

Preests, Friers, Nunnes, and such like, and the English her daughter, to fellowes of Colleges and prentises, and both of them to all men and women in Lent, Advent, Rogation weeke &c.

(Defence never actually denies that this is a departure from the Faith)

(M) A / Short Treatise / concerning the / Triuenes / of a pastorall calling in / Pastors made by / Prelates. / Against the Reasons and ~~of by~~ Obiections of Master / Francis Johnson / with others of the / separation commonly called / Brownistes. / (Lenid) / (as at end of above) 1599.

MV. The Argument of Companions is this As a couple of ignorant people, not contracting but meaning to marry, and thinking that vnlesse a Preest marry them their marriage is nothing, whereas indeed their publicke accepting of each other maketh the marriage: Now beeing married, (though "vnlawfully" sic) by a Priest, yet their marriage is true and lawfull notwithstanding.

Even so, a Christian People, meaning to haue a sufficient man to their Pastor, yet thinking that vnlesse a Prelate doe make him, no

is no Pastor at all, neither can be theirs
Notwithstanding he being made a
Pastor, (though "unlawfully) by the
Prelate; yet, by their mutuall
accepting and ~~conioyning~~ togeather,
he is now verely a Pastor, yea their
Pastor, true and lawfull.

89 M3v.
a couple may chuse each other,
whether the Preest will give his consent
or no...

90 M4 The preests coyning of the partes
doeth not make them man and wife
at all, but only the parties mutuall
consent.

The / Newe Boke / of Iustices of / peace
made by Anthonie fitz / Herbard Iudge
lately translated out of French into the /
Englishe and newlye corrected. The yere /
of our Londe. / 1554. (:)
*

c Fol. 28 (D 4) ¶ Statutes agaynst ravyshers
1530 of women.
ed. It is provided that if a man ravishe
Fol. any maried woman, mayden or other
lxxxiii woman (where she did not after ney-
(v) ther before nor after) shall have
f. indgement of life and lymb. Likewyse
where an man ravysheth anye
woman maried, mayden or other woman

F with force, albeit that she agreed after to the ravisheour, he shall have judgement of life & limb, if he be attainted at the Kings suite, Westminster ii Cap. iiii.

If any such woman after such rape consent to any such ravisheours: in the case it is ordeined that the next of the blood to whom the inheritance, dower or

Diiii, royal feoffement ought to discende reverter or fall after the death of him that ravisheth, or her that is ravished, shall forthwith and immediately to entre upon the ravisheour, or her that is ravished and their assignes and lande tenantes. And the husbandes of suche women (if they have husbandes) & if they have no husbands lyvynge the their fathers or other next of their blood shall have the suyte to pursue and may sue agaynst the same ravisheours and thereupon to attaynt them of life and limb, notwithstandynge that the same women doe consente to the same ravisheours.

vi Richard ii. Cap. vi. woman

What person taketh any ~~maydens~~ agaynst her will, mayden, widowe or wife, suche taking, procuring or abettyng to the same, and also receyvyng wittyngly the same woman

so taken and knowyng the same is felony. And such takers procuratours to the same, and receytours knowyng the same offence in forme above aysse, be adiudged as principall felons. ..

Anno tercio Henrici septimij. Cap. 11.

P.iii It is enacted that the vice of buggery comitted with mankinde, or beast be adiudged felony & that no p'son so offending shalbe admitted to his clergie. And that iij justices of peace shall have power to heare and determine the same..

Fo. 102 (landowners examining for heresies)

Fo. 112v–113 (Rape)

Fol. 135v. (R. 7v))

F Where as some men by dissimulacion and other meanes faine their selves to be lovers to women vnmaried as maydens, or wydowes, having great possession and substance of goodes, and get such women into their possessions, and coney the into such places, to whice they will not suffer the to go at their libertie except they will make to the obligacions of great summes to be payed vnto the, or cause the to be bounden in estatute marchantes, or sometime wil compel the to be maried at their pleasure which if they refuse, the to levye upō the iij summes

cõtained in ye same obligacions & statutes:
it is ordained that the party greued shal
have a writte out of the Chauncery
comprising the hole matter of theyr
vnreasonable intreatinge directed to
the sherife commanding hym to make
proclamacion at the next county after
the recept of the writ that the offendours
F136 shall appeare at a certeyne daye and
R8 place...

2 A simple and religious consultation vpon
the Reformation by the Grace of God Archbishop of
Colone, and prince Electour. &c. & by what
meanes a Christian reformation, and foun-
ded in Gods worde, of doctrine, administra-
tion of the diuine sacramentes, Ce-
remonies, and the whole cure of soules and
other ecclesiastical ministeries, may
be begon, among men committed to our
pastor-rall charge, vntil the lord
graunt a better to be appointed
either by a free, and Christian Coun-
sayle, general or national, or elles
by the states of the Empire of the nation
of Germa-me gathered to gether in
the holy Ghost. Imprinted
in the yere of our Lorde 1547. the xxix of
October. I. D.

7 fol.
Hh. 240 Note - foliation in MS.: quite signatures.

Of blessynge of Mariages.

They which have mutually promised
mariage betweene them selves, shall
L shal go both the spouse and the spouyesse,
with their parentes of both sydes, or
other kynsfolk, or two, or three friendes,
to the parsone or to some other ministre
appointed thereunto, and shall signifie
unto them their handfastynge, and require
the blessing of the congregation which shal
diligently demande of them whether their
handfastynge were made after the mynd of
the parentes of both parties, or of the
J vnder whose gouernaunce and power they
be, whether they have done all other thynges
lawfully, and after a christian fashion
Jacob whether there be any lawfull
impedyment of their copulation. For if
there be any impedyment that they can not
lawfully and without sclaunder be
coupled together in matrimonie, let not the
parsone alowe their marage in any
wise, or blesse it in the cõgregacion, tyl
that lette be removed, and their copulation
be alowed by the, whiche shall be appointed
to judge matters and causes by our
cõmandement. Further the ministre
shall exhorte them that they solemnize
such a marage as becometh chri-

stians, and that they folowe not the pompe and excesse of the heathen. Then lette them write bothe theyr names, and aske the banes upon three holie dayes, or sundayes after this sorte:

John N. and Anne N. have made promise eche to other of holy matrimonie, and ithat desire that the same be alowed and blessed of the congregation. Therefore they re= desire that the congregation wyll praye for them, that they may beginne this kynde of lyfe in the Lordes name, and that they maye lyve in the same vnto the praise and glorie of God. If any man knowe a lawfull impedyment of their copulation, let him shewe the same in tyme to the ministers of Christ, and for the remouynge of an offence to the congregation.

Such a publication, as I sayed, muste be made vpon three holy dayes next ensuinge one an other except some special, and weighte the cause require an other thyng, and suffre not so longe delayinge. But no man ought haste anie thynge dependyng of this mysdayeringe except they pertaynte it to whom we great committe the office of causes of matrimony, and when it is manifestie that there is no lawfull lette of theyr matrimonie. Howbeit the banes of such personnes also must be

aked

ayked in the cōgregation at the leyt upon one holy daye.

Further more we wyll have thys thynge observed, that the weddyng of all persones whether the brides be virgines or widowes be confirmed and sanctified in the cōgregacion by the word of God and prayer, and that they come to the cōgregacion wyth a sobrietie and honestie as it becommeth the whiche come together in the Lorde and truly desire the blessynge of the Lorde onto their marriage. Wherefore they shall endeavoure themselves to bringe verie many wyth the onto the ~~holy~~ holie assemblie, though christian moderatio requireth not so many be bidden to the marriage feast. For the prayers of many are godly desired. But bicause they come together to pray for the grace and good spirit of God to be given to the desponsed personnes thorowe our Lorde Jesus Christe, and hym crucified. They must so appeare in his syghte, that the glorie of the crosse of Christ be not bienighed by worldly pompe and excesse.

N

L

publicity

Finally they must come into the tēple at that houre when christes congregation commeth together at other ~~times~~ times, and they must be at the beginning of the holie assemble that with the rest of the people of Christe they

Hg v
Fol. 241 v.

they may heare the lordes worde, and make
theyr prayers to God.

When they then be present in the temple
with the congregation in a place appoyn-
ted thereunto which shal be open to al men
the pastor shall saye to the brydegroome and
the bryde.

Be ye then present here in the syghte of
God our father and your lord Jesus Christe,
before his congregation, to professe
your marage, which ye have promised
eche to other in the lorde, and that ye may re-
ceyue blessing and sanctification of the same
from the lorde by the ministre of the congre-
gation?

¶ The answer of the brydegroome
and the bryde.

We are present for that purpose.

¶ Then the pastor shall saye fur-
ther.

Seinge then that after the open askynge
of banes, no bodie hath come forth, whiche
would daynegaye the coniunction of these im-
peronnes, or could declare any lawfull im-
pedeiment by reason of kinred, or of affinitie
or for some other cause the heauenly father
vouchsafe to confirme that, that he hath
wrought in you.

And that ye maye the better understande
and

and acknowledge how great a grace, and benifite the heavenly father hath gyven youe herein, which hath coyned you together with holie matrimonie, and that ye may leme to gyve him condigne thankes for this his benivolence, and bountiousnes towardes you. and embrace one another with more firme faith, as coyned together by the hande of God, & cal for his helpe with more confidence and never leave him in this state finally that ye maye more fully knowe the propinqc and office of matrimonie, and performe the same more promptly, ye shal heare with reverente mindes youe testimonies. of the scripture, and a religious exhortacion out of the Laine, and first ye shal here out of the Lecture. Cha. of Genes. the first institution of holy matrimonie. God saide, it is not good that man be a lone, lette vs make hym an helpe to be with him, and God sent a sleepe vpon Adam &c.

¶ Nowe heare ye the voice of Christ. out of the gospel Matth. xix.

¶ The phariseis came to Jesus tempting make hym and sayinge to hym, maye a man make a divorce with his wife for euerie cause? etc.

¶ Thirdly here ye also the comandement of the holie Goost concerning the office of mariage. For thus he prescribed to married folke. Ephe. v.

men

J.V.
Fol. 242 V.

Men lone your wives, as Christ loved the congregation &c. Reade further to the end of the Chapter.

Out of these places he deponed per sones, and the rest of the congregation myght be warned that they consider right how holye a kinde of lyfe, and howe acceptable to God matrimonie is. For by these places we knowe that God him selfe instituted holye wedlocke, and that in paradise man being yet perfecte and holye, and that he hath greatly blessed this copulation, and coyneth himselfe all more together, whyche contract matrimonie in his name and giue geyneth the husband to be an heade and saviour to the wife, as Christe is the heade and the saviour of the congregation and further more geneth the wife a bodie, and a helpe to the husbande, that here in this world they may leade a godly, honest, and joyous lyfe together.

Hereof a godlie minde shal certainlye conclude, that this copulacion of man and woman is without doubte acceptable to God and therefore holye and lucke which thinge appeareth by his mad God planeth in the whyche he stymed in matrimonie so greate and so meraillous faythfulnes, loue, and most fenuceable minde, both towards the selues

Jj 2
Fol. 243

selves mutually, & also towards their children, kinsfolke, and allied by any meane to e- ther parte. For God is loue, and he that abydeth in loue, abydeth in God, and the whole law is fulfilled by the loue of oure neighbourre. Wherefore in what soever state of life more fair inclines and loue and desire rounde to procure the commodities of oure neighbourres accordinge to the Lordes word is wount to spring forth, the same undoubtedly is more acceptable to God, more holie and blessed. But there is no river fayrfulnes, no ferventer loue, no never freindshippe, no prouder will to warm on another than that is, whiche is among suche married folke as be coyned together in the Lord, and so faith among their children, and all those whome marriage hath allied together on both partes. Wherefore all they, whó God hath brought to this kynde of life, ought to geue a greate thankes unto God for this so greate a benefite that he hath called the, to so holie a kind of life, and so acceptable to himselfe. Neither ought the husbaunde other wyle receive his spouse, nor the spouse her husbaunde, than deliuered and coyned together with the Lordes hande, and whatsoever desperite chance in matrimonie (as this conuacion is as you woulde saye a ~~singular~~ singler shoppe of godlie and faith-

(sic)

B

faithfull invocation they must flee to God with pure confidence, and require helpe, and consolation of him. For the mylde benignye, fat her came not for sake his children in that kynde of life, to whiche he himselfe appoynted them, he cannot but asswage the difficulties and exercises of obedience, which he himselfe will have to be in this state to trie and to stureup (sic) the faith of his, and not to affyncte them.

The pastoures that shall diligently warne and exhorte that men conclude these thinges out of the forayndo places of the scripture concerninge the holiness of matrimonie and the helpe God prepared for this state, and that they learne thereby to give God thanked (sic) for this so great a benefite, and call for his helpe with confidence in all dyseases that shal happen in this state.

Furthermore they shal teache and warne this also out of the sacre places with al possible diligence with how great benivolence and love they that be coupled in matrimone ought to embrace one another by what meanes, and with what redines of hynde the one ought to do the other good, by the what diligence the man ought find himselfe an head and saviour to his wife, and the woman a bodie, and faythful helpe in all thinges

ges to her hyband, breefely with what care they must maintaine betweene themselves a-greement of mindes, and auoyde all diseuer-tyng of the same, seinge that they must needes be one flesh, one mā, and live together with one minde and one herte, and have all things commune both those that pertayne to God and those that pertayne to meane. Greate is the consumcion and here is the frendshippe of allyes and kinsfolke, and other frendes a-monge them selves, and the same be greater betweene parentes and children, but the greatest of all al must be betweene maried persons. For they must be so glued one to another with the affection of loue, that they make one mā al other being left, and yet apart. I meane not as touching charite & other duties but as touching the vse & companie of the whole life.

Such an exhortation must be made with more or fewer wordes, as it shal appere con-uenient, or necessarie for the present congre-gacion, and the desponsed persones which be one, the pastoure that exhorte the newlie ma-ried folke, and the whole congregation that they make their praiers religiously to God y^t with graunte to the persones entringe in to holy wedlocke, so to begin it, and kepe it thorough all their lyfe as they be taught out of the word of God. When the congre-gacion

gacion hath ended her prayers in silence, lette
the minister bidde the bridegroome, and the ~~bride~~
bride to come nere, and first lette him de-
mande the bridegroome after thys sorte.

Johan N. wylt thou than determined be-
fore the Lord to take Anne N. to thy wyfe
in the Lorde, and so to lyue with her all thy
life, as thou heardest even now. that it is re-
quired of a Christian hybande.

Anywere. I hane determined by the Lor
des helpe. Wylt thou also determined Anne
N. before the Lorde, to take Johan N to thy
hyband in the Lord. and so to lyue with him
thorough out al thy life, as thou wylt taught
even now, as it is required of a Christi-
an wyfe.

Anywere. I hane determined by the lordes
helpe. Than if perchaunce they hane ringes
lette them put them one vpon anothes fin-
ger, and so lette the minister coyne their right
handes together and saye, that, that God
hath coyned lette no vdain dispeser. And lette
the pastour saye more ouer with a loude voyce
the voyce that maye be heard of all men.
Forasmuch as this Johan N. desireth
thys Anne to be his wife in the Lorde, and
this Anne desireth this Johan to be hir hy-
bande in the Lorde, and one hath made the
other a promise of holie, and Christian ma-
trimo

Jj iv.

trimoine and have both now profeyed the same openly and have confirmed it with gi-
C ynge of ringes eche to other and coyninge of
handes, I the minister of Christ and the con
gregacion, pronounce that they be coyned to
gether with lawfull & christian matrimony
& I confirme this their mariage in the name
of the father the sonne and holyghe ghost.
Amen. After this lette the Psal. Cxxvii be
redde or sounge except the Lord buildes the
house &c. And the Psalme Cxxviii, Blessed
are all they, whiche feare the Lorde &c.
¶ I had lette the ministre conclude the
whole matter with this prayer...
Almyghtie God, and heavenlye father,
whiche hast thyn owne worde hast witnes-
sed that it is not good for man to be alone,
and therefore at the beginning madest a
wife to man of himselfe and ~~madest~~ coyne
her to him for an helpe, that thei might paye
theyr whole lyfe luckely in all holynes, and
righteoynes, and addest ordeyne the man
to be the head and saviour of the woman
(sic) whoche also should governe and ayde the
wife his bodye to al godlines and honestie,
and hast adourned, and blessed this copula-
tion as holie, and acceptable to the in thy selfe
a syngular exercise, and ardent faith thor-
rought thy goodnes, we be seche the for thy
son-

Fol. 245 v.
Ff. IV. V.

sonnes sake our Lorde, who thou wouldest
have to be borne of a virgine espoused, and
coyned to Joseph in holie matrimonie, which
also honoured matrimonie with his pre-
sence, and with the beginninge of his mira-
cles, and woulde have to be a token and
mysterie of his exceadinge love to wardes
the congregacion, we beseche the, I saye, that
thou wilt mercifully pardonne these thy chil-
dren, if aught thinge hath crepte in, and ming-
led itselfe in their copulation at the begin-
ning, or at this present by the confusio
thorough mannes weakenes, and the craftye
snares of Satan, and that thou wilt keepe
them in the feare and obedience of the, and
sic increase these thy gifftes in the daily strey-
sic ngen thou, and encrease their fayth, that they
doubte not, but that they are coyned toge-
ther with the hande, thoughe it be by order
ministerie that they may be one man with
sonne our Lord Jesus Christe, and so lyve
and serve the with one harte, and one minde
that no creature may ever dissever them or
anye thinge dissolve this greate love and
concent betweene them, but that the husbande
may be an heade to the wife, and the wife
an helpe to the husbande in all thinges which
thou allowest in them. Give them also plen-
tifull fruite of their bodies, holy seed and
chil.

children of thy kingdome, graunte that thei
may bringe them up to thy glorye that
thy holye name maye be ever more sanctifi-
ed and glorified by them, and by thyr chil-
dren and by us with them, in al our wordes
and dedes, and that so thy kingdome maye
be ever promoted and amplified, and that al
oure conversation upon erth maybe so fra-
med to thy pleasure, with lyke readynes of
mynde and zeale, as they whiche be in heane
obeie thy wil. And that these thinges maie
prevailen vs and be daylye moreover gyte
vs also our daylye breade, necessarie thinges
for the bodye, prosperous health, peace and
tranquillite, that we may gette and enioye
those thinges that be needful for oure life, to
the glorye. Forgive us also our dettes wherein
we daylye renne in to, throughe neglectinge
oure duties, forgive us oure synnes wherein
with we offende the perpetually, and remove
sic mercyfully thei scourges, which we wel de-
serve through our mysdedes and synnes, as
we also ~~through~~ thine eyes doe gladly forgive
al them, whiche maye seme to owe vs auye
thynge, either in omittinge thyr duie, or in
doinge wronge, nether leade vs into auye
tentation, whom thou justly examinest and
tryest with sonder tentations on the ryghte
hande, and the lyke with prosperite, and de-
liste? ver.

ped - ner -

Fol. 246 (v)
Jj v. (v)

no space negite. But deliver us ~~bothe~~ frõ the deuil the olde
sic crafte enemie, Satan, and from al hys sub-
tilities and violente imaginions, wherewith
he temptelh vs sondry waies . . . . . .
(follows a shorter region - and then
some admonicions as consanguinity
etc.)

[Fol. 247. (Jj vi)]
furthermore grevous offences, and many
M perilies grow of this that yonge persones
promise matrimonie one to another rashly
and privily, with out witnesses for if one
sic chanceth that they forswear their promises
we wil therefore that no promise of
sic matrimoni bee ratified, that is made the
parentes not knowinge of it, or not consentinge
ther unto or agayne the mynde of their
kinsfolk, or tutors, if their parentes be
abyde or not able to rule themselves. But
if the parentes kinsfolk, or tutors, wil
F have yonge men or maidens being of ripe
age, to deferre marriage, or dryve them
to inpeaydunte marriages (which thing
as it fightelh with humanitie, and
[Fol. 247 v (Jj. vi (v))] with the worde of God, so is it also
forbidden by the lawes) than they that
be so burthened shal bringe the matter
before the pastors, and officers, which shal
labour to aswage the rigorousnes of the
parentes, kinsfolk, or tutors with a friendlie
exhortacion, and if they can prevaile

nothinge with that exhortacion they shall repere the mater to an ordinarie officer which be iudiciall authoritie shall reqyte the unlawfull ingrosynges of the parentes, kynsfolk or tutors, and he shal chose and appoynt some honest and wyse men, by whose advise, some thinge shalbe determined to the glori of God, wellth of the yong persons and edificacion of the church... And if anye have neither parentes, nor tutors nevertheleyse the desponsation, and promyse of mariage is not to be compted of effecte, if both the parties acknowledge it not, or if there were not at the leyt three or foure witnesses at the handfastinge which myght be honest men, and worthey to be beleeved. For mariage is an holie thinge, and therefore we must go about the same with good advisement, and with the feare of God not throughe anie passion, or desire of the flesh, ravchines

Fol. 248
Sig. Jj 7. V.

chines, gyte, deceyte and naughtie crafte.

Whereof the pastoures must often warne the people and declare how injuriouse a thinge it is for Christian menne to contracte matrimonie the right holie copulacion of men, secrettie and rashly that hereby yong men, and maydens may i be ware that they entitte not themselves together foliyhye, and

M

crafteliq wherof peruiries, debates, diuor-
ces and iniuries, and that that is most
grieuous of all, the wrathe of God is worthe to
follow.

... But that those controuersies, which
chance ~~to~~ often about matrimonie may
be more conuenientlie declared, and
decided and that ignorant persones may be
the better prouided for, we will appoynt
indgements ...

C

Syn. 7.59.68.

A Treatise of the Ministery of the
Church of England. / Wherein is handled
this question, / Whether it is to be separated
from / or joyned vnto. / Which is disputed
in two letters the one written for it, the
other against it. / Whereunto is ~~added~~
annexed, after the preface, / A Brief
Declaration of the ordinary Officers of the
Church of Christ, / And a few positions. /
Ego in the end of the Treatise, / Some notes
touching the Lords Prayer. / Seven Questions.
/ A Table of some principal things
contayned in this treatise. / [Device]
[All by 3 quotes — no printer, date,
place cited.

[Syt of False Doctrines of C. of E.]

P12 B2v

20. That marriage may be forbidden at
A certayne seasons of the yeare, as in Lent,
Aduent, Rogation week etc. which doctrine'

is contrary to 1 Cor. 7. 2. Heb. 13. 4.
with Tim. 4. 3. and Dan. 7. 25.

21. That mariage is an ecclesiasticall, not a civill, action: neyther lawfull, except it be solemnized by a Priest which is
C contrary to Ruth. 4. 1. 9. 10. 11. 12. 13. Pro. 2. 17. Mal. 2. 14. Deut. 22, 23, 24. Heb. 13. 4. Gen. 29. 21, 22. 2 Tim. 3. 16. 17. Deut. 12. 32.

~~Thirdly~~

27 [D ii] Thirdly, it is here foretold, that Antichrist and his followers should forbid mariage
(so) and meats: touching which two this onely will I say at this tymes. For the first, that as it excuseth not the Papists from being decypherd in this Scripture because they suffer mariage to the lay people (as they call them) when as they forbid it to their priests: so it will bye little a vayle there, that they permitt it to their ministers and yet forbid it to fellowes of the Colledges
D in the Universities. and to others no Among them. Besides that they forbid it to all people ~~forever~~ whatsoever in Lent, Rogation weeke, and such like Popish seasons: And when they do permitt it, suffer it onely to be solemnized by a
C priest, and according to their booke: which is meerly Popish, and never appointed by God.

75 [Lii]

[Lists among Popish abuses —
"by dispensations" licences to marry without the parents consent..."

187 1595. [S]

The ~~Honour~~ Honor / of the Married / Clergie / Maintayned / against the malicious / Challenges of C.E. / Masse-Priest: / or, / The Apology / written some / yeeres since for the marriage of / persons Eccleysiastical, made / good against the Cavils of K. E. Pseudo Catholike Priest. [With a border of doorway with round arch & strapworked pediment, capitals of pilasters surmounted by ball-borne obelisks, the pillars free standing according to bottom perspective but supporting entels with Corinthian capitals as top-dump hanging in arch.]

Hall

by three Books. / By Iosf. Hall, D. of Di- / vin. Deane of Worcest. / London, / printed by Wil. for N. Butter. 1620.

A2v According to Epistle Ded. written 1608.

A4 Both estates meet in heaven. John the

A4v Virgin rests in the bosome of married Abraham.

As it is no Church in the whole World (except the Romane) stands upon his restraint whereof the consequences have

been so notoriously shamefull...

C ... If this man had not presumed that... time had worne out of mens minds the memorie of their odious filthinesses he durst not thus boldly have pleaded for their abominable celibate.

6 (B3v) The intermention of a Vow makes a new state. Let Baal pleade for him selfe. What is to me if the Romish clergie may not be husbands? or if, according to the French proverbe, they have a Law not to marry and a Custome not to live chaste?... Neither did I ever derogate ought

C from sacred Virginitie, or say it lessell (whether absolutely or in all circumstances) with holy Matrimonie: neither did I ever conceive of an impossibilitie of continence in some persons...

(Solemn vow of celibacy at ordination grounded on letter from Gregory...

B4v q a late and weake found (10) B5 ation

[C2] 19. (Curious argument abt. English affinity c̄ Greek church

D As for the Britons, Beda left them in the Close, both of his life and historie, fast to Greece, loose from Rome.

After the Grecian form we celebrated the Sacrament of Baptisme, after the Grecian liberie we continued the Marriages of persons Ecclesiastical (through so many centuries of yeares) without the scandal,

without the contradiction of the Christian
Word; so ~~are~~ as now we are but repossessed
of the ancient right of our forefathers, which
the interposition of the Romish tyranny,
[C3v] unjustly debarred.
22 [condemnation of marriage a doctrine of
devils.]
He would elude this charge with
that stale shift, wrome out with the Pens of
his predecessors, that Saint Paul is to bee
nuptias execrabiles &c. understood according to Theodoret, of those which
call Marriage execrable: according to Saint
D Austin ~~of those~~ that say, Marriage is evill,
and of the Devil's making: according to
Clemens Alexandrinus, of those that
abhorre Marriage: of Manichees,
and other Heretikes, as Ambrose
and Epiphanius, from which Catholikes
are so farre, that they approve it for a
Sacrament.
Fight that the words of Saint Paul are
(κωλυόντων γαμεῖν) forbidding to marry,
not condemning Marriage. hen, we
23 [C4] we know well that Tacians
Ebionites, Encratites, Montanists,
Marcionites, Manichees, Hamites,
and Apostolicques held of Matrimo.
viz. The Apostle brands them
here: But what? Them onely?
D Whiles he condemns them, doth

nee fore kept that partake with them? The act is one. Forbiddance of Mariage; whether to some, or to more, or to all S. Paul expresses not: The number doth not vane the qualitie. And if one be a part of all, thereto condemne Mariage in some one kind of men, can it be other then the partaking of an universall condemnation of it? this then onely hee hath gayned, that some others have beene deeper in this evill then themselves.

But our Apostle speakes of them which condemne Mariage as evill in it selfe. — Object.

We take what he gives: No mans mouth shall condemne my Reputer but his owne. What was hee that accused Mariage of Vnholynesse, — Ans w.

C4

C4 v 24

Be ye holy: All things are cleane to the cleane.

p. Iuna. Exu-pano. Tolos. C. Rijc. Epist. 3. c. 1. Dyrr. Propo. Swight.

nesse out of Sancti Ghoste; of Vncleannesse, out of Omnia munda mundis; of Contamination with Carnall Concupiscence: Was it not his owne Pope P. Innocentius? Who was hee that interpreteth of Mariage, the Text Rom. 8. 8. Those that are in the flesh cannot please God, that called

A

g. Ead. dijt. c. Plurimos ad Hi. meriū Tarsa. Ep. 1.

Semione nang. differentia per solū nominis contrarij, mam candenda. rem especijt adulterij et lowinijs. Laur. Valla. Canon Eccle. Lated. L. 1. de Volupt. r. Uxorem aut quarumcunq. fœminarum in mundo societate. execrabili contagione tur. pun. Conc. Tol. 4 c. 5. cit. a C. E. p. 231.

f. vide Regist. Incest. Wigornien. Sif. Pofka. 1. 3.

Who named Man no lyes than the Whore a yonger, Sectatorem libidinum, Præceptorum vitiorum: A follower of lust, a teacher of Vice; that said, Marriage was a lodging the reynes to luxury, an initiation after obscene lusts; was it not his Pope Siricius, the first Founder (if wee may beleeve their now defaced Glosse) of forced Continencij?

Who was it that called Marriage a defiling with vncleane societie and execrable contagion? Was not his Council of Toledo.

Who was it called Marriage (Spuritias immundas) filthy beastlinesse? Was it not his saint Dunstan and Oswald? let him confute this, And then tell mee, what it is (if this be

[C 5] P. 25

beyon (to condemne Marriage as evill. Yet more, his own example shall conuince him.

Continues to say that it would not matter if marriage were simply counted less than virginity - was does matter is that it is maligned in the comparison.

t. Effrendo id ma trimonio un stato carnale; pleased in the Council of Trent. (Histor Concil. - p662.

37. [D.3] Three-score and foure Pages and more, hath he bravely spent in the vindication of virginitie, which never honest and wise man opposed.

38 (D3v) We do therefore from our hearts honour ~~virginity~~ true Virginitie, as the most excellent estate of life which is incident to frail Humanity; Gerson

39 Dehath taught ~~us~~ not call it a Vertue but it is Cousin-German to a Vertue; Neither doe we thinke the Earth affords any thing more glorious, than turnchrisme for the Kingdom of Heaven;....

40 ... Qui potest capiare capiat. In this we glady ~~subscribe to~~ S. Saint Chrysostome, Bonum est virginitas &c. Virginitie is good, I yeld it, and better than Marriage, I confesse it.... Secondly, every man therefore (not Ecclesiastiques only) should labour and trade to aspire unto this estate, as the better, using all holy meanes both to attayne, and to continue it: Neither doe we thinke it any other than blameable, that young persons (not so much as advising with their own abilities) without all indeavour and ambition of so worthy a condition leape rashly into the bands of wedlocke. Thirdly, though every man must reach for it yet every man cannot catch it....

[D4v]

42 [D5v] honest husband v fornicating friar.
46 [D7v] Quotes Aquinas - Omnibus animalibus perfectis inest naturalis inclinatio ad commixtionem carnalem.
(quotes all the usual -
Bellarmine de Monachis
Epiphanius ad Herey.
Jerome ad Jovinian
Gregory Nazianzen
Basil de Virg.

Ambrose - Apocrypha?
Ad Virginem lapsam
Epist. 82.
1 Tim. 3.
Augustine De bono Viduitis
De Civ. Dogmat.
Athanasius De Virginitate
Sermons de tempore
Cyprian - de Disciplina et bono Pudicitiae
These texts all claimed unauthentic

* Origen (castrato?)

85 (C93) Woe not our Histories tell us that in the raigne of Henry the Third Robert Grosthead the famous Bishop of Lincolne, in his Visitation, was fayne to explore the virginities of their Nuns by nippinge of their dugs, no gnum subi as in Math. Paris? | Mat. Paris. Hist. Angl. Hen. 3 p. 1085

91. (e96)
Mary died 1558 – Archbp. Cantab.
same day. Ely. Lyt See vacant for
more than a year – then
1559. Dec. 17. Mathew Parker cons.
William Barlowe Chichester
John Scory – Hereford
Miles Coverdale Exeter
John Hodgekins – Bedford
Edmund Grindall
Edwin Sands
Alexander Nowell (dean of S. Pauls)
Bishop Jewell
Bishop Horne
Francis Mason (Chronicler?)

Check careers of these prelates.

96 (e98[4]) And (as Doctor Taylor, that courageous Martyr, said at his parting) Blessed be God for Holy Matrimony.

*B

Caniismo?

137 [K5] from Moses I descend to the Apostles.
What did they? C.E. answers roundly:
They did not marry: and those wives were named before, did leave their wives. I urge Saint Pauls ~~account~~ report of the rest of the Apostles, and the brethren of the Lord and Cephas, that they not only had wives, but carried them along in their travels.
(1. Cor. 9. 5) He answeres, They were not wives, but

D

History of D

Other devout women which followed them to administer maintenance to them. A likely tale if they could all agree with. That the Apostles should cast off their own wives and carry about strange women without scandal upon whatever pretence.

1 tr [K7 V]

Apostles did not use wives refuted by evidence of Petronilla and infinition in Relagias tomb from Petronius] "Thomæ Apostoli filia". Ignatius

Vigilantius Q.V.

180 [N2 V] cites story of Genebaldus The wife of Vibicius comes to his doore and alledges S. Pauls charge; (Meete together againe, least Satan tempt you &c) Our coningem spernis &c. he yields to doctrine duties of an husband and now in remorse inioynes himselfe a perpetual penance. What penance do we thinke Saint Paul was worthy of for giving this charge which she alledged?

183 (N4) defense of Cranmer

187 (N6) lyte married clerks

St. Prosper of Aquitaine

Hilary of Poitiers

Simplicius

HJD.

Father of Gregory Nazianzen.

196 (02v) This man (C.E.) as ill as he loues marriage) will needes make a match betwixt his Gratians Pope Stephen and his Pope Loane. Io Hymen! Was euer man so mad, to make himself pastime with his own shame? Was the history of their monstrous Papesse of our making? .....

197 [03] and since my Refuter will find out a match for her out of the Chayre of Exploration, why should not we dance at the wedding? Why should we not heepe him to a peece of an Epithalamium?

Sic

Papa pater patrum
Papissae pandito partum.

Concludes by citing in toto MS from Corpus Christi College by Rotomagensis Anonymus.

[y4] An liceat Sacerdotibus inire Matrimonia.

[z] Englished (defence on grounds of natural order... we must replace fallen troops...

[z6v] Erasmus Epistle to Christopher Bp. of Basle concerning priestly constitutions (Haketur Tomo nono Op. Eras. P. 282.)

Erasmus

Argues yt. constitutions are altered according to contemporary pressures eg. vigils and fasting - spurious chastity such a scandal alteration long overdue.

A | Collection | of All the | Ecclesiasticall Lawes, Canons, | Answers or Rescripts, | with other Memorials concerning the | Government Discipline and Worship of the | Church of England, | From its first foundation to the Conquest | that have hitherto been published in the | Latin and Saxonic tongues. | And of all the | Canons and Constitutions Ecclesiastical | made since the Conquest and before the Reformation, in any National | Council or in the Provincial Synods of | Canterbury and York. that have hitherto been publish'd in the | Latin Tongue. | Now first translated into English with Explanatory | Notes and such Graces from Lyndwood and | Athone as were thought most useful. | Part the First. | By John Johnson M.A. Vicar of Cranbrook, in the Diocese of Canterbury. | LONDON. | Printed for Robert Knaplock, in S. Pauls Church yard, | and Samuel Ballard in little Britain MDCCXX.

[C4v) Pope Gregory's answers to Augustine simply enforcing levitical canons.

C5v Johnson assumes Theodore spurious

Spelmans Concilia
601

C7v Gregories answers to Augustine in which he allows baptism of pregnant woman - "carnal fecundity is no sin in the

C8 sight of God — he endorses the Levitical
canons about churching "which is
yet taken to signify some Mystery:
For if she come ~~into the~~ to Church in the
same Hour ~~that~~ in which she is Delivered,
she is not to be charged with Sinful
Account. The Lasciviousness, not the Pain
of the Flesh is its fault; Children are
Begotten in Lasciviousness, brought forth
in Pain: On which Account it was
said to the first Mother of us all, in Pain
shalt thou bring forth Children. If
A therefore we forbid a Lying-in Woman
to come to Church, we impute her
Punishment to her as a Crime.
[C8V] The Husband should not lie with
his Wife, till the Child be weaned. But
an evil Custom prevails among married
People, that Women scorn to give suck to
A the Children which they bear, and put
them out to be nurs'd by others; which
Invention seems to owe its Rise wholly
to Incontinence [GIVEN TO NO COMMUNION
UNTIL AFTER PURIFICATION — OR OWNING
MINISTERS — BUT ALLOWED INTO CHURCH
WHEN INTENDING.
D. But a Man that hath Lain with
his Wife, ought ~~not to~~ not to enter the
A Church, till he hath bathed himself
in Water, nor yet presently after he
hath bathed.

Dv

A

In saying this we do not make Matrimony a fault but lay a Restraint from entering into the Sacred Place, on account of that carnal Pleasure which is inseparable from the Conjugal Act. And this pleasure cannot be without fault. . . . .

When Pleasure, not Provocation, bears Rule in this matter, Husbands and Wives have cause to lament their Embraces...

AD 734 The Answers of Egbert

95v XVIII. Question –

C

If a lawful Marriage be dissolved by Consent of both Parties on account of the Impotency of the Man, or Woman, is it lawful for the Sound party, (being incontinent) to marry, the impotent party giving Consent, and promising to live in perpetual Continence?

[ANSWER – yes. – Johnson's Note –

96 "He seems to suppose, that the law of not separating Parties married, was not a Commandment absolutely binding, under Pain of Damnation in all Cases, but a Counsel, in the Sense of the Schoolmen; that is, not necessary to salvation, but to perfection. – Therefore was also very Loose, as to the Point of Matrimony. (in Barons re-ed. he stipulates that this is, of course, temporary disability from wh. the party might recover and

that on this point he is no less strict than his contemporaries.)

AD 740. The Excerptions of Lord Egbright, Archbishop of York: collected out of the sayings and canons of the Holy Fathers.

88 I6. A Canon of Carthage. Let the Bridegroom and Bride, be offer'd by the Parents, and Bridefolk, to receive the Priest's Benediction: And let them remain Virgins that Night, in Honour to that Benediction, when they have received it.

A

(N) I am sorry to see such a Superstition countenanced by so early a Council: But so it is in Canon 13, of the 4th Council of Carthage.

89 (6b) A Canon says, That a Priest ought not to be present at a Feast made on occasion of a second Marriage, especially when it is recorded that a Penance be laid on second Marriages.

N

91. [92] (NO DIACONATE OR CONSECRATION OF VIRGINS BEFORE XXV YRS.)

92 [94] Said the Bishop. Yet infants ought to be received, with the will and consent of their parents, or rather offered by them before many witnesses.

93 (95) Isidore. Whoever hath been settled in a monastery by his ~~or her~~ own parents, let him know that he is always there to remain.

F

I7 106 An Item. let him that commits the
Conjugal Act on Lord's-day Night do
A Penance seven Days; let him that
does it on Wednesday or Friday do
penance three Days; he that does it
in the Lent before Easter, let him do
Penance a Year.

e. Lat Impeint: Some later Hand
has written over this word, sc. cum pompâ
conjugii, as if it were meant of solemnis-
ing Marriage, whereas nubo, in the
Canonists of this Age, especially in the
Penitentiary Canons, does generally
signify as I have translated it in the Text:
They frequently speak, De nubendo
maculis, Pontis, &c. And the mention-
ing of the Night determines the word
to this sense. In Bede, de Remed.
Peccator. C. 2. you have these words
Qui in ecclesia conjugata nubunt...
3 dies poenitentiam. Pitts's Collections
on Theodore's Pontentials are full of
like expressions.

109 A Canon of the Saints. let them who are
married contain themselves for three Nights
A before they communicate, and one
afterwards. Upon which the Apostle says,
Defraud not one another but by Consent,
that ye may for a time attend on prayer.

110 (a resume of Gregory's Answer)
111 of Marriage it is written in the Law,

K If a man seduce a Virgin not betrothed and he with her, he shall endow her and take her to wife.

113 Let young Men, when they come to the age of puberty, either marry or priests continence.

K Young Women at the same Age ought to observe the same Law.

114 African Canon allowing dissolution of marriage for religious reasons by mutual consent.

D

[K.V] 119. He that retains an Adultress is foolish and wicked. Ezekiel also speaks of the casting out of the children of Adultresses, with their mothers

121. If a Woman commit fornication she is to be relinquished but another must not be taken while she lives.

122 A Canon says, If a Woman depart from her Husband, with a Contempt of him, refusing to return .... he may take another wife after 5 or seven years .... if he cannot contain. But let him do penance for three years, or even so long as he lives, if he cannot contain.

K3 127 A Synod says. They who have been coupled in unlawful Matrimony, ought not, after Penance, to be in the same House together, lest they be coupled together out of Love.

R2 ~~If a Man depte the~~ 877

King Alfred's Laws Ecclesiastical ~~787~~

R2 No. 7. If a man defile the Wife of one that is rated at twelve Shillings, let him, for Satisfaction, pay One Hundred and twenty Shillings. [If the Husband be rated] at Six hundred Shillings, [let the satisfaction be] an hundred Shillings; if a common Mans, forty Shillings: and let the pay be in living Stock, and let none part with Ear of Man (i.e. a slave) on that account.

A 8. If a Man handle the breast of a common Man's wife, let him make her Satisfaction with five Shillings; if he throw her down but do not lie with her, with ten Shillings; if he lie with her, let him pay Sixty Shillings as a Satisfaction. If another Man have defiled her before, let the Satisfaction be half so much....

R2✓

A If this happen to a Woman of noble Birth, let the Satisfaction increase in Proportion to her Weregild.

A.D. DCCCCXLVI.

T4✓ Ancient forms of Espousals.

Sax. Sur. A.S. vol. 1. p 425.

1. If a Man will marry a Maid or a Woman, and she and her Friends so please, then it is fit that the Bridegroom, according to God's Law,

L

and common Decency, do first covenant and promise with him that acts for her, That he desires to have her on condition to retain her according to the Divine Right, as a Man ought to retain his Wife: And let his Friend give Caution for that.

2 Then let it be known, who is bound to maintain [them] and let the Bridegroom promise this, and afterward his Friend.

T5 3 Let the Bridegroom declare with what he endows her, on Condition that she dwye [to comply to] his Will.

4 And with what he endows her, if she outlive him. If it be so agreed, it is just that she have right to half his Estate, and all, if there be a Child between them, unless she marry another Husband.

5 Let him finish all with a pledge of his promise, and let his Friend be surety for it.

6. If they are agreed as to all the Particulars, then let the Kindred take their Kinywoman, and wed her to him that •woo'd her, for a Wife, and an honest Life: And let him that was principal in

L

• check for exact A.S. word.

making this Match take Surety to
his Purpose.

7. If they will marry (her) out of (her)
land, into the land of another Mane,
then her expedient is, that (the
Bridegroom's) friends give her Security
that no hurt be done to her; and
that, if she incur any forfeiture, they
are capable to perform the part of
Kindred in making Satisfaction; if
she has not wherewithal to do it
herself.

8 The Mass-Priest shall bless the
Marriage, who shall, according to
Right celebrate their coming
together, with God's Blessing,
with all Solemnity.

T5V 9 It is good to take care that it be
known that they are not afar off
related; lest they be again separ-
ated, who were at first wrongfully
put together.

A.D. DCCCCLVII. Aelfric's Canons.
(Dunstan recalled - begin with
condemnation of the married clergy.
5 Peter left his wife to follow Christ
V6V "who mightiled chastity
V7 9. priest not to attend second wedding

N

AD DCCCCLX - Canons made in King

Edgar's reign.

A 25 That every man abstaine from his wife on fasting and festival days.

DCCCCLXIII — Penitential Canons of Confession — Self-abasing and invective against flesh

Z4v [41] 58. If anyone by witchcraft carye love in another, and give it him

K either at meate or drink, or by charm. . . . . .

DCCCCLXIV. ~~Theodric's~~ Theodulf's Capitula.

6 We charge that at no time when

Aa4v we Preist sing Mass, no Woman be nigh the Altar, but that they stand

A in their own place, and that the Mass-Preist may receive of them what they are willing to offer. A woman should be mindful of her own infirmity and the weakness of her sex; and should therefore dread to touch anything of those Holy Things that belong to the ecclesiastical ministry.

Aa6. 12 All women ordered out of priests houses

BB8 43 It is also the great duty of married Persons that on this holy tide they keep themselves pure, without all pollution of copulation:

A . . . . For fasting avails not a whit that is polluted with conjugal work. . .

44 always before Communion

A.D. MLXXI. Lanfranc's Canons at Winchester

A4v 15. That Clergymen either live chastly, or depyt from their office.

A.D. MCXXVI Lanfrancs Canons at Winchester

A8v 5. Farther, it is ordained, that no Man give his Daughter to Kinswoman in Marriage without the Preyst's Benediction: Other Marriage shall be deemed Fornication.

M

B3-B3v Anselm's Canons at Westminster AD MCII.

4, 5, 6, 7. all relate to Chastity of Clergy

B4v 22 That Promyses of Marriage made between Man and Woman, without Witness, be null, if either Party deny them.

M

24 That they who are related within the seventh Degree, be not coupled in Marriage, nor cohabit in Marriage...

C

B5 28 [Sodomy]

B6-6v A.D. MCVIII. Anselm's Canons at London

D

preoccupied with chastity of Clergy.

A.D. MCXXV Corboyl's Canons at London

B8v 16. We forbid all that are related in the seventh Degree to be married; if any such be married, let them be separated.

17 That no regard be had to Husbands, or the Witnesses they produce, when they implead their Wives as too near akin to them.

C

A.D. MCXXXVIII. Legatin Canons at Westminster

C4 (1) forbids asking money for ceremonies inc. espousal.

A.D. MCLXXV Archbishop Richard's Canons.

D4v more enforcements of clerical chastity

D5v 17. Let no faithful Man of what degree soever marry in private, but in publick, by receiving the Priest's Benediction. If any Priest be discovered to have marry'd any in private, let him be suspended from his Office for three years.

from the decrees of Pope Ormysdas

C

18. From the decrees of Pope Nicolas. Marriage is null without the consent of both parties: They who marry Boys and Girls do nothing unless both consent after they come to the age of Discretion: Therefore we forbid the Consumation of those who have not both attained the legal and Canonical age, unless there be urgent necessity for the good of Peace.

F

F1v. A.D. MCC. Hubert Walter's Canons at Westminster

4... Let Penance be so join'd to the Wife, that her Husband may not suspect her of any heinous Crime; and let the same be observed in relation to the Husband...

A

F4 11. ..... Let no Marriage be contracted without Banns thrice published in the Church, nor between Persons unknown. Let none be joined in Marriage but publickly in the Face of the Church, otherwise let it not be allow'd of, except by

C

F4v the special authority of the Bishop. Let no named Persons take a long Journey without the Mutual Consent of both made publickly known. Saving &c.

G4v Arbyshop Langton's Constitutions ~~MD~~ M CCXXII

20 We ordain that Rural Deans presume not to the future hear Matrimonial Causes; but that the Examination of them be committed to discreet Men, who are to be Co-assessors, when the sentence is pass'd, if conveniently it may be.

C

Note. L. affirms that the Dean of the Arches has not this power except by special Commission; yet, he owns, if they had a perpetual Title to their places they might....

A D M CCXXXVI Archbyshop Edmunds Constitutions

H8 4. Let Priests Concubines be monished by the Archdeacons, and especially by the Priests, that they either marry, or go into a Cloister, or make their repentance as publick as their Crime. Who who for the sake of money, or Acquaintance neglects this wholesome warning, shall be subject to [Excommunication]

D

I2v 14 If it be certain that the Woman in Childbirth is dead, let her be cut open in case the Child be thought to be alive; but let care be taken that the Mouth of the Woman be held open.

(a) Child not to be buried in holy ground ō mother

(b) child to breathe per mundum.

I3 The Priest at Confession is to have his ~~eyes~~ face and Eyes looking toward the Ground, especially if it be a Woman.

I5 V 26 [incontinence of Clergy] the excesses of this sort especially for which Clerks are found remarkable.

27. Let the Priest often caution the people and forbid under pain of Anathema any married Person to enter into Religion, or to be received but by our selves, or our License.

D

I6 28. Let the priest warn Women not to make vows but with great deliberation, or the Consent of their husbands, and the advice of a Priest who is capable of giving them Counsel..

5

30. That is no Marriage where ther is not Consent of both parties, therefore they who give Girls to Boys in their Cradles do nothing, except both of them consent when they come to Years of Discretion. We therefore by this Decree forbid anyone to be married for the future, before both are come to the Age appointed by Laws and Canons, unless in case of urgent Necessity or for the good of Peace.

F

Note. The age for Espousals is seven in both Sexes, for finishing the contract twelve in the Female Sex, and fourteen in the Male.

Who is the Judge in this necessity? The Diocesan without whose Licence they ought not to make Contracts or dissolve them.

A. D. MCCXXXVII. Legatin Constitutions of Otto.

L 15 We are informed by many credible men, that many being careless of their salvation, are not afraid, after they have contracted matrimony, clandestinely to retain their wives, and Churches too...

D

L1v ...Let them be wholly removed from their... benefices..... And if after ~~they~~ such Matrimony they had gotten any goods, by what Means soever, let them not be applied to the use of their Children, ~~Heirs~~ or heires of this sort.....

L2v 17. (Gives evidence of inheriting benefices)

L4v 23. Since not only Power, but Discretion and Knowledge are principally required in determining Matters, all are to take heed that such a Judge, or Hearer of Causes be not deputed, as may pass an unskilful or unjust sentence thro Simplicity, Unskilfulness, or Want of Experience, so as the Guilty be acquitted, the Innocent condemn'd. Therefore we have thought fit to ordain, that Matrimonial Causes, which are to be handled with peculiar deliberation and diligence be com-

C

mitted to provident and trusty Men, and such as are skilful in the Law, or have at least been well exercised in Causes. But if any Deacons, Archdeacons or
L5 have by Privilege, or Custom, the Cognizance of Matrimonial Causes...

P8 A.D. MCCLXVIII, legatine Constitution of Otho.

As the Conjugal Covenant being instituted by God, is not subject to humanPower, so ought not the solemnization of it in the sight of men, whereby it may be notified to all, to be open to the opposition of any man: Therefore we strictly forbid any Man to hinder the solemnization of Matrimony (lawfully contracted) in the face of the Church. And let Bishops whose concern it is to protect what is sacred, take care duly to punish such offenders.

A.D. MCCLXXXI. Peckham's Constitution at Lambeth

U1v 9 There are two other Sacraments, Orders and Matrimony: The first is proper for the Perfect; the other in the times of the New Testament to the imperfect only. Yet we believe it confers Graces (if it be contracted with a sincere Mind) by its Sacramental Virtue.

U5 17. Enormous lust is so prevailing....

U8 22 (More against inherited benefices)

A.D. MCCCVII. Archbishop Winchelsey's Constitutio

Some Excerpta concerning Matrimony taken from the Synod holden at Winchester, A.D. 1308.

by Robert Winchelsey, Archbishop of Canterbury, extant in the Oxford Copy only.

Y7 v.

(deals with punishment for fornication

1. Abjuration of Familiarity – changed to Corporal Punishment on second offence –

But if they have incurred that Punishment, and are committed, or do confess that they have relapsed a third time, then let the Man and Woman contract in this form, I do from this Time forward, take thee for my Wife, if I shall hereafter carnally know thee.. (&c).... And that what has been done in such cases may be more certainly known, we charge that this form of contract be drawn up in writing....

Y8

F

Supposed Constitutions of Archbishop Reynolds. Sir. H.S. vol 11, p. 489 &c.

Y8 v

5th part entirely contains complaints about jurisdiction of religious houses and matters of dowry and bastardy, or Bigamy.

MDECXXII. Archbishop Reynolds Constitutions

Z2 v

Let no child be held at Confirmation by its Father, or Mother, Stepfather or Stepmother, and our Will is, that this Prohibition be often published in the Church by the Priests that Parents, and others who hold children at Confirmation, may know that a spiritual Relation is

C

contracted at this Sacrament as well as at Baptism.

N. The reason for this was that by the Canon Law the spiritual Affinity contracted between the Sureties and the Baptized, did not only obstruct Marriage not yet contracted but dissolved Marriage already contracted and consummated.

C

Canon 30. Dist. 1. c. 1.

mollified by Boniface VIII - in Sext. L. 4. Tit. 3. c. 3.

R5 (sic) 7. Let Matrimony be celebrated as other Sacraments, with due Reverence in the daytime, and in the face of the Church without Laughter, Sport or Scoff. Let the Priests while the Marriage is contracting, interrogate the People under pain of Excommunication by three publick Banns concerning the nimunity of the Bride-groom and Bride on three Lords-Days or Festivals distant from each other. And if the Priest neglect these Banns let him not escape the Punishment lately enacted in the General Council. And let Priests often forbid such as are disposed to marry to plight their Troth anywhere but in some honorable Place before [Priests or publick Persons called together for this purpose under pain of Excommunication.

7

R5v

[Lyndwood does not mention Priests]

A.D. MCCC XXVIII Archbishop Stephani's Constitution

Aa3v 8. Because inconveniences have happened, and do daily happen from Contracts of Matrimony made without preceding Publication of Banns; we strightly charge all and singular our Suffragans, that they cause the Decretal, Whereas the Prohibition &c. (i.e. 51st. Chapter Lateran Council 1216 — in Decretal, L. 4. Tit. 3. c. 3.) by which it is forbid, that any contract of Matrimony without Banns first published in every Parish, and Diocese to which they belong on Several solemn Days when the greatest number of People is present) to be explained in the vulgar Tongue, and firmly to be observed by inflicting the penalty of Suspension from office for three years on all Priests, whether they belong to those Parishes, or not, who presume to be present at Marriages contracted before solemn Publication of Banns, and due punishment on those who do so contract Marriage, altho' ther be no Impediment. And let every Priest, whether Regular or Secular, who dares celebrate, or be present at the Solemnization of Marriage any where save in the Parish Church without the Aa4v Special Licence of the Diocesan, must be suspended from his Office for a whole year.

(N. very carelessly and ambiguously expressed. cf. Lyndewood - Bannis non præmissis in singulis Ecclesiis Parochialibus sue Diœceseos - and also the Oxford...

A.D. MCCCXLII. Archbishop Stratfords Extravagants

Aa 7-7v I. (DEALS C PRIVATE CEREMONIES OF ALL KINDS)

A.D. MCCCXLIII. Archbishop Stratfords Constitutions

Dd3v II. The lust of men is most prone to what is forbidden; therefore Persons too near akin, or who cannot de jure be married on account of other impedi-

M ments, yet often desire to be married de facto, that under colour of lawful Matrimony they may fulfil their unlawful Desires; and yet being sensible of that the Impediments are known in the Parishes where they dwell, because they find the Priests of that Parish not disposed to solemnize the Marriage, on account of the notorious Impediments, or the vehement Rumour of them, they remove for a time to places far distant, and especially to Cities or populous Towns, and there procure Marriage to be celebrated between them de facto, sometimes without publish-
of Banns, and at unseasonable Hours, and Times, in Churches, Chapels or Oratories, and continuing there, or afterwards returning to their ~~proper~~ former home, they cohabit together

Dd.4 as Man and Wife in an unlawful Manner, to the perdition of their Souls: because the Ordinaries of the Places, and others among

whom they dwell, for fear of too much trouble and charge, will not or dare not impeach them for their unlawful Coupling, nor publickly denounce their Crimes: We therefore desiring to extirpate this evil Practice, by Authority of this Council do ordain, that they who from this time forward do contract and solemnize Marriage, while they know, or have a probable suspicion of such impediments: and the Priests, who knowingly make Solemnisation of such prohibited Marriages, or even of such as are allowed, between such as do not belong to their Parish, without having first obtained the licence of their Diocesans (or of the Curates of the parties contracting) and they, who by force of or fear, cause Marriages to be clandestinely celebrated in Churches, Chapels or Oratories; and such as are present at such Solemnisation, though conscious of the premisses, do incur the Sentence of Excommunication ipso facto; and that they publicly, four times a year, be pronounced excommunicate in general; and yet coerced with other

M
B

N. marriage clandestine if w/o witnesses if Bride not demanded of Guardian, and endowed according to law, if they do not abstain for two or three days out of honour to blessing, or if the Banns were not announced — according to Lyndewode — Also....
1. when one contracted in childhood is married to another at puberty, w/o licence of Church
2. in impuberty while another contract is in dispute
3 after puberty contrary to special edict.

Yet in all these cases, the marriage holds.

M

He that marries without solemnity to be lightly punished.

punishments appointed against such as celebrate Marriage without Banns first published or otherwise in a clandestine manner. And because the Constitution of Simon Mepham of good memory, seems to many be of uncertain meaning toward the latter end, we intending to put the sense beyond doubt do by approbation of this Council declare, that it is so to be understood, that every Priest, Secular or Regular, who presumes to be present at the Solemnization of Marriage, ~~either~~ at any other place but a Parish Church, or a Chapel having of old Parochial Rights belonging to it, ipso facto incur the Punishment pass'd in that Case.

A.D. MCCCXLVII. Archbishop Zouches Constitutions

Ee 4v 7 (Complains that some)... do procure every day in a damnable manner, Marriages to be celebrated without Publication of Banns... (notwithstanding the law) (punishment of greater excommunication) And if any Objection, or probable Suspicion do appear against their Coupling together, let the Contract in no Wise be celebrated, but expressly forbidden,

Ee 5

• evidenced marriage by licence w/o banns.

• till a competent Judge have declared in a legal Manner what ought to be done; or else till the contracting Parties are dispensed with by the licence of the superior

Ee5v. Ordinary, as to the intervals of time and the publication of banns.

Cg. MCCCLXIII. Archbyshop Thorpby's Constitutions

4 It is now to be known that this Statute was afterwards new modified (i.e. Zouches No 7.) in another Provincial Council, and so reframed, that the Excommunication is not incurr'd, except in certain cases: (if impediment known.)

Also the contractors, who cause Matrimony to be solemniz'd, as likewise the Priest that solemnizes it, are excommunicated: Also when the Contractors cause Matrimony to be solemniz'd, tho' an Impediment were objected at the Publication of the Banns... if that Impediment were not disguised: Also they who compel a Chaplain tho' fear to solemnize a clandestine Marriage: Also the Chaplain who first solemnizes Marriage without first publishing Banns....&c.

Cg 7. MCCCLXXVIII Archbyshop Sudbury's Constitutions

2. Let it often [and at large] be inculcated on Laymen at Confessions and in Sermons, especially in the great Solemnities, that all mixture of Man and Woman is mortal sin, unless it be excused by Matrimony.... Why?

(4 Indicates that confessions heard 3x yearly and communion taken at Easter, Pentecost or Xmas' - fasting and abstaining before each.

Kk MCCCCXV.- (Church suffering great scandal from named clergy.

BLACKLETTER
[Within enormous Border featuring (clockwise) Marinus, Strabo, Polybius, Astronomia, Musica, Mercurius, Arithmetica, Geometria, Hipparchus, Aratus, Ptolomeus, surmounted by winged satyr with scythe, leading young man, lead by child, and old man following. Sol and Diana reclining on either side.]

The/ Workes of/ Thomas Becon,/ whiche he had hitherto made/ and published, with diuerse other/ newe Bookes added to the same/ heretofore never set forth in print/ diuided into three tomes or parts/ diligently peruyed, corrected,/ and amended: and now finished this present of our/ Lord. 1564. / Peruyed and allowed, according to the order appointed in the Queenes maiesties iniunctions./ 1. Thes. 5./ Quenche not the Spirite. Despise not/ prophecyinges. Examine all thinges./ Kepe that which is good./ (another frame) ¶ Imprinted at London, by Iohn/ Daye dwelling ouer Aldersgate./ These Bookes are to be solde at his/ shop vnder the gate.

The Catechisme set forth, dialoge wise in familiar Talke betweene the father and the Sonne.

Vviii

Fol. CCCCCix.

4 Things required. ① - love - Ephe. v, Colos. iii

because 1. God commanded it

2. glorifies God.

H Thirdly, the maried man ought to loue his wife, not for the satisfying of his carnal pleasure, not for nobility of parentage, not for beauty nor properness of personage, nor yet for richesse &c (for such loue is betwene tyrrans and harlots) but because she is his fyler in the christen fayth, and inheritour with him of Gods mysr glorious kingdom: Again, because she is geuen him of God to be an helper vnto him, and a faithful yokefellow as well in adversity as in prosperity: Moreover he shall loue her, because she is flesh of his flesh, and bone of his bones: and in fine because she is endowed thorough the spirit of God, and with noble and godly vertues, as shamefastnesse, charity, modesty, sobriety, diligence, sadnesse, patience, temperance, silence, obedience and ~~other~~ such other godly vertues. All these.... shall easily prouoke a true christen maried man derely and hartely to loue his wife, although she be neuer so poore and base in beautye.

cccccix (v) Faithner - Must the loue of a maried
vv iii (v) man toward his wife, exceed his loue toward all other persons? Somne. Yea verely. (Gene. i. Matt. xix.)

Quotes Prov. v. Bee glad with the wife of thy youth...

Rom. vii.
Exo. xx. Thou shalt not covet
Math. v. Let not a man put asunder
Psal. ii, cxix.,
Pro. vi. Kepe thee from the evil woman
(2) Fidelity
(3) Provision for body and soul.

ccccccx (v) Therefore whosoever intendeth to marry in the feare of God, he ought first of all to consider, if he have wherof to nourish his wife, and to bring up his children. If he have not, let him abstaine from marriage, tilt he have learned some honest and vertuous occupation .....

cccccxii (First duty hyred for wife is submission and then love, then honestyeny and then

cccccxv "to chastible, chaste. hide & cover the faults & wets of her husband....

ccccccxvii direction in choosing a wife. "not to respecte (as the manner of the world is) rytchesse, beauty, fauour, nobility nobility friendship etc. &c. but rather the goodly qualities of the mind, the honesty of her parentage, her vertuous bringing up, her hoysurelnesse, and ready dysposition to do good.

ccccc xviii (v) (attack on wetnurying...)

cccccc xxxiii (v) parents to choose suitable spouses.

The Boke of Matrimonye. / The First Part. / ¶ Of the Excellencie and dignitie / of holy Matrimonye.

HHh.iii FCCCCC lxvi. . . . . I have thought it not unfitting somewhat to speak of the ~~excellencie~~ maiesti and excellencie, of the dignitie and worthines of the same, that by this meanes some part of the glory thereof may be recovered, whiche these many yeares hath ben greatly obscured and hundred, yea, & almost utterly defaced thorow the wicked doctrine of certayn moste wicked and most filthy hypocrites, whiche preating to establish their single and wyuelesse life and to lyfte vp that with praises incōparable even vnto the starres, yea above the starres, have most vglely and vnhonestly both indged taughte & written of the holy state of honorable Matrimonye, as of a kind of life base, vnperfecte, slighly, troubleyone, paynefull, inquiet, carefull, vnrestfull, stuffed full of all sorowe, calamitie, miserye, wretchednes, discorde, strife, contention, debate, and what not . . . (EXPATIATES ON IMMORALITY OF THEIR IMPURE BACHELORHOODS.

HHh.iii V (CCCCC lxvi (V)) (not foliated) Not Remulus of Rome, not Solon of Athens, not Minos of Creta, not Lycurgus of Sparta-Lacedemonye did institute and ordayne the blessed State of Matrimonye, nor any other creature, either in heaven

or earth, but God himself....
(calls Francis of Assisi "a plain Idiote".
in prolonged companyon of institution of
marriage and its effects with that of
Greyfriars.

CCCCC lxviii (V) And as the order of Frances is
HHiiii (V) (misfoliated?) vile and of no reputation, if it
be compared with the maiestie and
excellencye, with the dignitie and
worthines of holy and honourable
wedlocke: so likewise all other orders,
be they counted never so Angelicall and
Seraphicall, never so devoute and religious,
in companyon of Matrimony are most
vile, moost base, moost vayne:
forasmuche as God is the author of
the one; and the idle brayne of men
have invented the other.
(instituted in Paradise "before all sinne")
Secondly, that the Matrimoniall
State lyfe excelleth all other degrees
and estates in antiquitie and therefore
also in dignitie...
HHh 4. (It is not good etc)
F. CCCCC lxix
... the blessed Trinitie is the creatour
and maker ~~of the~~ no les of the woman,
then of the man: whereby it is geuen
vs to understande, that the woman is
before God, of no less price and dignitie....
(Marriage and hanging go by
destiny - made to mean M. by God's will -)

CCCCCXIX (V) ... he commaunded neyther Angell
HH 5 (V) nor Archangel to marry and couple them together:
E but hee hym selfe, as I may so speake,
occupied the place of a Minister &
maryed Adam and Hena togither.
(NO RECORD OF HIS PRESENCE AT FIRST MASS
OR PROFESSION OF A NUN.)

Moreouer so soone as God had maried
and coupled man and woman together,
man being enflamed with the loue of his
wife and burninge with a ferueut,
E singular and mighte harty good will
toward her, brast out into theye wordes,
and sayde. She shall be called Woman
because she was taken out of man(ek.)
... Adam had seene before ~~many goodly~~ all the
mighte goodly and beautifull creatures
that God had made, and gaue to euery
one of them their proper name, euen as
they be now called: but he delighted in
none so greatly as in Woman. So soone as
hee beheldde her, he was ramyshed streight
wayes with the loue of her, delighted
in her as in him selfe, called her his
owne bone and his owne flesh, and was so
greatly inflamed with most hartye and
unfayned loue towards her, that all other
creatures in companyon of her, although
neuer so goodly pleasaunte and beautifull,
seemed in hys eyes to bee vyle, and of
no reputacyon.

CCCCC LXX (V) Old Testament regime of connubiality
CCCCC LXXI ...
(III. 1.) (O.L.J.C.) whiche, when the tyme came to fore appoynted of his heauenly father from eternatynge, that hee should take vpon him our nature for our sake, and so become man, choyed not vnto his Mother an holy Anchoreye, a Religious Nonne, or a deuoute Vowesse (so would the Papistes haue wyllen of the prayse of single life volumes larger than the Golden Legend, and bookes longer than the Iliades of Homere) but rather suche one, whyche, although a Mayde, yet a Mayde espoyed and married...

A 1

(Cana.)
(Allegory of Mystical Body.)
(Heauen a Marriage Feast.)
(Quotes laws of Lacedemonians, Augustus, as indence of continuing and ancient prestige of marriage.)
(Then lists opponents of marriage) - Nicolaites, Marionites, Saturnites, Tatians, Encratites, Manicheis, etc.

B

Quotes Paphnutius - accuses Cath. of admixture of Manicheeism. - Mahommedans, Anabaptistes.

E. CCCCC LXXV (V)
III. 5 (V). But amonge all theye aduersaries and enemies of Matrimonye, the Romyshe Bishoppe..... maye not be payed one

B with silence..... the moste holy state of godly Matrimony hathe bee moste vilely and moste wickedly enpaged, caste downe, and made almoste of no reputacion. No Turke, no Jewe, no Saracen, no Infidell, no Ethnyke, no Heathē, no Miscreant, no, no Devill hath at any time so vilely and so wickedly taughte and written of the blessed state of honorable wedlocke..... Doth not Pope Gregorie in his decree commaunde that those maried men, whiche sleepe with their owne wynes' (he meanethe, as I thinke, the Matrimoniall acte betwene man and wife) shoulde not presume to enter into the Church, before they be washed with water, but abstayne from comynge into the holy place for a certayne space, tyll thei be purified?..... What other thynge is this then to teache, that Matrymonye is no pure state of lyfe, although instituted of God.....? ~~practyced of all~~. Agayn, that the matrimoniall acte betwene man & womā, in the feare of God is ~~impure~~ unpure and vncleane.

CCCCC lxxvi III.i.6. The papistes straynent a gnatte and swalowe downe a Camell.....

What shall I speake of Pope Innocēt (as I may lette passe Pope Sincius, pope Gregorie the seventh, Pope Alexander the third, Pope Bonyace, Pope Nicolas, Pope

Calixte, with the other rable of Popes and of their adherentes, very enemies to God and to nature, yea and to all mankynde) which so vilely and wickedly speake of holy Matrimonye, that he fearethⁿ not to saye, that to lyve in wedlocke, ... is nothing els then to lyve in the flesh.....

Romans viii

.... Therefore no mared man can be saved, God have mercye on vs.

(impossible conjunction)

CCCCClxxvii
KKk1. (refers to attitude to second mariages, absence of blessing, penances imposed etc. — treated like whoredom — not justifiable from Holy Writ.)

N

CCCCClxxvii. (v)
KKk1. (N) Moreouer what an aduersarie to ~~mariage~~ Matrimonye hath the Pope shewed him selfe in forbidding mariyage to be solenized at certayn tymes in the year. By the Popes law it is not lawful for any person to cōtract Matrimony & opēly solenize mariyage frō the first Sunday in Aduēt to the octaves of the Epiphanye: frō ye Sū-day in Septuagesima to the octaves of Easter frō the beginning of the Rogaciō days to Trinitie Sūday: & viii. before ye feast of the Natiuitie of Iohn the Baptist. &c. as I may spēke nothing of the vigiles, of processiō days, of Gaudeing days & such like..... If it be not lawfull

A

to solemnye Matrimonye at all tymes of the yeare; neither is it lawfull at any time of the yeare....

But what mamell is it, throughe that Romishe Bishop forbidde the celibration of maryage cerayn tymes in the year, whā he neither shamelli nor fearelli to appoynt them that be all redy maryed, what tymes they maye not gene ethe' to other the due benevolence, as S. Seinct Paul termelli the acte of Matrimony.....

cccccIxxviii KKKii.

The fyrste is, the holy tyme of lent, to the octaves of Easter. The second is, the Embonnged dayes and the Rogacion dayes. The third is, holy dayes and holy nightes, that is to say, all Sundayes and other feastfull dayes with all their vigiles thorow out the yeare. The fourthe is, at all such seasons as the wyfe is with chylde, and from that tyme tyll she be purified.... But how agreeth this with the doctrine of S. Paule whiche calleth Matrimony honorable and the acte of Matrimony pure and clene?

.... to have ~~they~~ knowledge of our wyves at the Popes appoyntment: & not otherwise, without synne: oh, what a mysery is thys.

Cccccl xx viii. (v) KKKii (v) ... The Pope can be well cōtēt and greatly allowelli the acte, if the maried man forsake hys wife and if

A the maryed woman gene over her husbande, and bothe go into the cloysture, the man into a monkery, and the woman into a Nonery, there forever to remaine, so long as thei lyve, and never more afterward to come againe together, although they fele in themselves never so greatly the fearce and unruly flames of incontinencye.

(lists impediments - 1st. spiritual affinity - Baptyme and confirmation, iii degrees { Fatherhood, gossiprie, brotherhoode.

Claims that we are all spiritual brethren in Christ, and one might as well forbid us to marry any other member of the mystical body.....

claims Pope has increased degrees of conyanguinity —

D forbidden marriage to the clergy...

lists history of ecclesiastical celibacy..

Eusebius, Stromatum, Socrates, Sozomen, v. Siricius - resistance in Eastern Church, in Germany. Spain - Hinerius of Lamcon

E. LLL ii(V) ..... thinkinge by this meanes to
CCCCC lxxiv make the Priests more willing to obey his
(V) decree; he made another statute, and that was this, that suche as had no wives but kept a concubine, should not bee

repelled from the Communion, nor be excommunicate, so that one man had but one woman Concubine or one woman at once. (no authority cited)

(Appends The Epistle of S. Hulbrich, Bishop of Augusta 862.

MMm4 V — numpg.
Fo. CCCCLxxxviii Albeit the Bishops of England at the desire of the Romish Bishoppe from time to time have done their endeuour to molest, trouble and disquiet the maried Priestes, and to take away the libertie of Matrimonie from them: yet coulde they not greatly prevayle at any time, till within these few hundred yeares.

Fo. CCCCLxxxvii (misplaced)
MMm5

(Abuse of Dunstan – A Scots monk called Begmelinus opposed him to no avail... Notwithstanding however marriage of clergy persisted until Henry I and Synod of 1102 and the machinations of Anselm. - Pascal II Pope. priests comply –

Fo. CCCCLxxxvii (V) beynge perswaded that by this meanes they shold greatly merite, and haue the greater reward in the kingdom of heaue: when to say the truth, Virginitie before God deserue no more then Matrimony: (and he repeats it.)

MMm5.V

(mutant outbreak of Sodomy.)

(King puts his weight behind decree enforced more effectively...

Papal legate sent - Johannis de Crema -
who was discovered in bed c̄ a woman.
another decree of 1129 - 1138 vrgl of
Albericus, sent by Innocent -
madent in 1428 of Master William White
- contrasts new Canons c̄ old.

cccccl~~xx~~xc viii (V)
Nn v (V) ... to saye the truth, virginitie is
E no better, nor of more perfection in the
sight of God, than Matrimony is ...
(calls it the Pope's most wicked doctrine)

Fol. DC iiii (V)
OOo IIII (V) Pope Benedict the twelfth dyspensed
with Francyscus Petrarcha, whiche was
a canon of Padua and Archdeacon of
K Parma, ~~and gave~~ to marry and to
take one Laureta to wife, and ayde to
reclaime still all hys ecclesyasticall
promocions.

Fol. D.C.xvii (V)
QQq 5 (V) Nowe who knowetth not that to marry
in the feare and love of God, is not to compell
themselves together in Matrimony for the
H pealfe of this worlde, for beauty, for kinred
for nobilitye for the pleasure of the flesh, after
the manner of brute beastes, but
settinge before theyr eyes the commande-
ment of God.

Fo. DCXVIII
QQq 6 But in these our days, fewe many
F in the feare and love of God, while

They all hüt and seeke after money,
riches, wealth, beauty, favour, freindship,
uu kinred, nobility, pleasure, dalliance,
&c. As for the gifts of the Holy Ghost.....
&c it is little or nothing regarded.
(invective against money as most
prevalent motivation)
(must be instituted) by the free
loving ~~and~~ harty and good consent
of them both..... Can that things
come unto a good ende, wherof tyranny,
violence, force and compulsion is
the Authoure?..... It is then counted
to be free, when neither the authority
of the parents, nor the power of the
rulers, nore the enforcement of the
tutors doe them to consente in
contractinge Matrimony, but
but their owne redye, bente good will
one towarde another, withoute all
force and constraynte.

~~CCCC~~
QQQ 96 (V)
DCXVIII (V)

Those Parentes therefore, which
take unto them such and so great
authority and power over their
Children, that they many times
marry them to seeke for lucres sake,
as the children can by no means
favour, nor abyde to dwell with
them, moved thereunto peradventure
with good and probable reasons, which

make them to abhorre their company) are greatly to be dycommended. For to whom it is unknowen, that many parentes at this day, namely such as be of the nobility, do handel their children, as the ~~grazier~~ grazier doth his oxen and shepe. . . . . and that also ~~in so~~ many times in so tender and young yeares, as neither of them bothe knowelth, what thatmony meaneth, nor what betweene them is concluded and confirmed. But to what point such marages come, we ~~daily~~ came daylly by expérynce, into the greate derogation of the glory of holy and honourable matimony. . . . Now if the parentes either for lucre or for frendshyp or for any other wicked purpoge would go about preyuyng of their authority to coyne their children to suche as are Idolatours, adulterers, tych swearers, drunckards, rotous parsons, theues, extortioners, poulers, pillers &c, the children in this poynte owe them no obedyence . . .

DCXIX
QQ97. . . . Nowe can this conyent never bee free on bothe partyes, except lone bee the waker thereof . . .

(but dis not the conyent of the whoremonger and the harlot.)

(Necessity of parental consent)

QQ97 v I know that the Popes law regardeth not greatly the consent and goodwill of the parentes, but teacheth that it suffiseth unto the perfect consumacyon and consummate perfeccion of matrimony, if the parties that entend to marry together, do agree and consent privately betwene them selves, though they never obtayne the consente of their parentes in this behalf. Howe soever the Pope iudgeth in this matter, I am sure that the word of god teacheth far otherwise. Exo XXII

J

CONSENSUS

(borne out by O.T. Genesis
Tertullian
Ambrose
Eunipides
Chrisostom

QQ97v . . . . . for the Papistes teach that the consent of fathers and mothers maketh only ~~for~~ unto the beauty and setting forth of the children's marriage and nothing unto the vertue and strength of the same, any more than the blessing of the priest doth) . . .

(earlier Canons differ
Eusigius
Nicolas
Leo I
Estatuains

C Justinian – roman law that such mariage is concubinage. / custom of Who geveth this woman ated as evidence ...

RKr 4 (V)
DC xxii For in those dayes there were no preuy contractes, no secrete marryages, no dispensations for money to marye in hocker mocker in corners, and as the vse to say, under a bushe, where they will, & what they will, openly or secretly; in light or in darkenes, before fewe or many, or before none: in church, or in chamber, in towne or in fielde, &c

(not even heathen married at own delectation...

(banyshment of secret contracts called for)

RKr. 5 for who seeth not, what and how great incommodities folowe of these preuy contracties and secret marryages, which be made without the authority and consente of the parentes .....

(5 reasons given) fifthly and finally, the children of many good, godly and honest persons are stolen awaye, ravished, deflowred, polluted, defyled, begyled, beggared and utterly vndone for ever ...

~~How many bothe younge men and younge maydes have we knowne in this ryeage. to be begyled thorowe false, suttle, suttle, crafty~~