

JOHN BLAKMAN

HENRY THE
SIXTH

John Blakman
Henry the Sixth

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Blakman J.

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Henry the Sixth / A Reprint of John Blacman's Memoir with Translation and Notes

PREFACE

The tract on the Personality of King Henry VI (as I may perhaps be allowed to call it), which is here reprinted, has hitherto been almost inaccessible to ordinary students. It is not known to exist at all in manuscript. We depend ultimately for our knowledge of it upon a printed edition issued by Robert Coplande of London, of which the date is said to be 1510. Of this there may be two copies in existence. This text was reprinted by Thomas Hearne in 1732, in his edition of the Chronicles of Thomas Otterbourne and John Whethamstede, of which 150 copies were issued.

I have here reprinted Hearne's text, and have collated it with Coplande's. This I was enabled to do through the great kindness of the authorities of St Cuthbert's College at Ushaw, who most generously lent me a copy of the tract preserved in their Library. This copy I will endeavour to describe.

It is in a modern binding lettered: *Hylton's Lives of British Saints. Blackman's Life of Henry VI*. The pressmark is

XVIII
c 4
7

The size is 185 × 130 mm. There are 32 lines to a full page.

Collation: A6 B4.

Signatures: A i (2 not signed): A iii (4-6 not signed).

B i (2 not signed): B iii (4 not signed). Ab i *a* has the title at top:

¶ Collectarium Mansuetudinum et bono-

rum morum regis Henrici. VI. ex col-

lectiōe magistri Joannis blak

man bacchalaurei theo

logie / et post Car

tusie monachi

Londini

Below this is a woodcut measuring 99 × 76, and representing a bearded king in hat with crown about it, clad in ermine tippet, and dalmatic over long robe. He holds a closed book in his *R.* hand, a sceptre in his *L.*: on the *L.* wrist is a maniple. His head is turned towards *R.* On *R.* a tree, plants across the foreground: a mound on *L.* with two trees seen over it.

I feel confident that the woodcut is not intended for a portrait of Henry VI, and that it really represents some Old Testament personage: but I have not attempted to trace it in other books.

It has a border in three pieces. Those on *R.* and *L.* are 115 mm. in height and contain small figures of prophets standing on tall shafts: that at bottom was designed to be placed vertically, and contains a half-length figure of a prophet springing out of foliage, and with foliage above.

On *A i b* the woodcut is repeated without the border.

Then follows the text as given by me. After it, on *B iv a*, is Robert Coplande's device, measuring 80 × 95; a wreath of roses and leaves, comprised within two concentric circles: within it the printer's mark.

Outside in the upper *L.* corner a rose slipped and leaved: in the upper *R.* corner, a pomegranate.

Below, a scroll inscribed: Robert (*rose*) Coplande.

On *B iv b* the woodcut of the king, without border.

Below it, in a neat hand:

R. Johnson. prec. id

1523

For the rest, the volume contains:

Capgrave's *New Legende*, beginning imperfectly in the Table

De S. Esterwino abbate. fo. xxxviii.

This is preceded by two inserted leaves of paper: on the first are the missing items of the Table, supplied in a rough hand of cent. xvi. On the second, in a hand of cent. xviii, is:

Printed at London by Richard Pynson

Printer to the Kings Noble Grace the 20th

day of February 1516. Vid. Page 133

Newcastle upon Tyne

This book was found in the Town Clerk's

Office about the latter end (of) the year 1765

(?) A P G

At the end of the Table (before A i) is written in a hand of cent. xvi:

The abbridgement of henry the syxthes lyfe ys fastned to the ende of this booke.

At top of A i (cent. xvi) is: T. T. Collected by Caxton.

On A viii *b*, B ii *a* is the name (cent. xvi):

Alexander Ridley of ye brom hills.

He has written a good many marginal notes in the book.

Collation: Table 2 ff. A8 B4 C8 D4 E8 F4 G8 H4 I8 K4 L8 (i-iii signed) M4 N8 (as L) O4 (i-iii signed) P8 (as L) Q4 R8 (as L) S4 (i-iii signed: ii, iii both numbered i) T8 (+ 1: 4 leaves cix-cxii on the 11000 Virgins inserted after cvii* instead of after cviii) U6 (6 blank unnumbered) X8 (Life of S. Byrgette) Y6.

Followed by tract of Walter Hylton: 'to a deuoute man in temperall estate howe he shulde rule hym' etc. A8 B8 (leaves not numbered).

On cxix *b* is Pynson's device: no date.

On cxxxiii *a* (Life of S. Byrgette) the date m. cccccxvi. xx Feb. On the verso Pynson's device with break in lower border.

At the end of Hylton's tract B viii *a* the date mcccccxvi last daye of Feb.

On the verso Pynson's device with break in lower border.

Hearne's preface to *Otterbourne* (i, p. xliv) contains some interesting matter bearing on the tract, which I summarize here.

No one, he says, except John Blakman has yet written a special life of Henry VI, and Blakman's is not an *opus absolutum* but a "fragmentum duntaxat operis longe maioris alicubi forte nunc etiam latentis."

Vita haecce qualiscunque in lucem prodiit Londini a. d. m.d.x. a Roberto Coplandio ... excusus. Eiusdem exemplaria adeo rara sunt ut vix reperiatis in bibliothecis etiam instructissimis. Penes se autem habet amicus excultissimus Jacobus Westus, qui pro necessitudine illa quae inter nos intercedit, non tantum mutuo dedit, sed et licentiam concessit exscribendi. Id quod feci.

West had acquired his copy by purchase, among a number of printed books formerly the property of Archbishop Sancroft.

On p. xlix Hearne tells us that Sancroft had written the following note in his copy of the tract:

Hunc libellum conscribendum curavit Henricus VIIus, cum Julio papa II agens de Henrico VI in Sanctorum numerum referendo. De quo vide Jac. Waraei annales H. 7. A° 1504.

Ware (and Hearne) print the Bull of Julius, directing an inquiry into Henry's sanctity and miracles. I may add that some part of the results of this negotiation may be seen in the manuscript collection of Henry VIth's miracles preserved in the Royal MS. 13. c. viii and in the MS. Harley 423 (a partial copy of the other), both in the British Museum.¹

Furthermore Hearne reprints what is properly called a *Memoria* of King Henry VI such as is to be found in a fairly large number of Books of Hours or Primers both manuscript and printed. Hearne's text is taken from *Horae* printed by Wynkyn de Worde 1510, f. cli a, and is as follows.

A prayer to holy kynge Henry.

Rex Henricus sis amicus nobis in angustia
Cuius prece nos a nece saluemur perpetua
Lampas morum spes egrorum ferens medicamina
Sis tuorum famulorum ductor ad celestia.
Pax in terra non sit guerra orbis per confinia
Virtus crescat et feruescat charitas per omnia
Non sudore uel dolore moriamur subito
Sed viuamus et plaudamus celis sine termino.
Ver. Ora pro nobis deuote rex Henrice.
Resp. Ut per te cuncti superati sint inimici.

Oremus. Presta, quesumus, omnipotens et misericors deus, ut qui deuotissimi regis Henrici merita miraculis fulgentia pie mentis affectu recolimus in terris, eius et omnium sanctorum tuorum intercessionibus ab omni per te febre, morbo, ac improuisa morte ceterisque eruamur malis, et gaudia sempiterna adipisci mereamur. Per Christum dominum nostrum. Amen.

Here is another form, which occurs in the Fitzwilliam MS. 55 (a Norfolk book of about 1480):

Antiphon. Rex Henricus pauper(um?) et ecclesie defensor ad misericordiam semper pronus in caritate feruidus pietati deditus clerum decorauit, quem deus sic beatificauit.
Vers. Ora pro nobis deuote Henrice.

¹ See a special Note on these.

Resp. Ut digni efficiamur promissionibus Christi.

Oremus. Deus sub cuius ineffabili maiestate vniuersi reges regnant et imperant, qui deuotissimum Henricum Anglorum regem caritate feruidum, miseris et afflictis semper compassum, omni bonitate clemenciaque conspicuum, ut pio (pie) creditur inter angelos connumerare dignatus es: concede propicius ut eo cum omnibus sanctis interuenientibus hostium nostrorum superbia conteratur, morbus et quod malum est procul pellatur, palma donetur et gratia sancti spiritus nobis misericordiam tuam poscentibus ubique adesse dignetur. Qui uiuis, etc.

Yet another form is seen in a manuscript (V. iii. 7) in Bishop Cosin's Library at Durham, of cent. xv late: it is written, with a good many other miscellaneous verses, at the end of the book.

O rex Henrice vincas virtute pudice
Anglorum vere cum recto nomine sexte
[Es] wynsorie natus et ibi de fonte leuatus
Atque coronatus in Westm(ynster) veneratus
Et post ffrancorum rex es de iure creatus
Post mortem carnis miracula plurima pandis
Confirmante deo qui te preelegit ab euo
Et tibi concessit plures sanare per illum
Cecos et claudos cum debilitate retentos
Atque paraliticos egrotos spasmaticosque
In neruis plures contracti te mediante
In te sperantes sanantur et auxiliantur
Et laudes domino per te semper tribuantur.
Ora pro nobis dei electe rex Anglie Henrice sexte.
Ut digni, etc.

Oremus. Omnipotens eterne deus qui electis tuis multa mirabilia operaris: concede quaesumus ut electi tui Anglorum regis Henrici sexti meritis et precibus mediantibus et intercedentibus mereamur ab omnibus angustiis anime et doloribus membrorum liberemur(-ari). Et cum illo in vita perpetua gloriari. Per, etc.

These three forms of *Memoriae* are probably not all that exist; but they will suffice as representative specimens of the popular devotions used in honour of our Founder.

Besides the *Memoria* Hearne gives two prayers, attributed to the King himself, and largely identical in language with that which is prefixed to Blakman's tract. He takes them from the same printed *Horae* of 1510 whence the *Memoria* comes. They are on p. lv a and run thus:

Two lytell prayers whiche King Henry the syxte made.

Domine Ihesu Christe, qui me creasti, redemisti, et preordinasti ad hoc quod sum: tu scis quid de me facere vis: fac de me secundum voluntatem tuam cum misericordia.

Domine Ihesu Christe, qui solus es sapientia: tu scis que michi peccatori expediunt: prout tibi placere² et sicut in oculis tue maiestatis videtur, de me ita fiat cum misericordia tua. Amen. Pater noster. Aue Maria.

Of John Blacman or Blakman, the author of our tract, not a great deal is known. He was admitted Fellow of Merton College, Oxford, in 1436, and of Eton in 1447: he was Cantor of Eton College, and, as we read in the title of his book, a bachelor of Divinity, and later a Carthusian monk. But before he 'entered religion' he held an important post in University circles, for, in 1452, on the death of Nicholas Close, he was appointed by the Provosts of Eton and King's (who at that time owned this piece of patronage) Warden of King's Hall at Cambridge, that royal foundation which was eventually absorbed into Trinity College. As Warden (I quote from Mr W. W. Rouse Ball's privately printed account of King's Hall) he introduced into the College "some scheme of reorganization, which involved a division of the Society into four classes, fellows, scholars, commoners, and servi-commoners... The scheme, whatever it was, was abandoned on Blacman's resignation" which took effect on 11 July 1457. Blacman then entered the Carthusian house of Witham in Somerset, and subsequently that of London, where he probably died. When, and for how long, he held the post of spiritual director or confessor to Henry VI, I have no evidence to show.

Of one thing about him, namely, his literary possessions, we know more. The Bodleian manuscript Laud. Misc. 154 contains two lists, one short, and one long and elaborate, of books given by him to the Witham Charterhouse. Several of these exist in the Bodleian and other libraries, and one, a notable copy of the Polychronicon, which contains the earliest known picture of Windsor Castle (and of Eton), very probably drawn by Blacman himself, has in recent years been acquired by the library of Eton College. The full list of Blacman's books is given in a separate note.

In reprinting Hearne's text I have retained his spelling, which does not correspond completely with that of Copland's print. Hearne gives *æ* for *e* throughout, and expands contractions without notice. Had I had access to the original tract before Hearne's text was put into type, I should have retained the medieval spelling; but I did not think it worth while to make the change *après coup*. The actual words of the text represent Blacman as faithfully as possible; and that is the chief matter.

I need not, I think, say much by way of commending this little memorial of our Founder to the *pietas* of the many who have owed and still owe to his bounty such pleasant and peaceful years, and such opportunities for the gaining of knowledge and the forming of friendships, as he himself never enjoyed. The evils which his weak rule brought upon England have faded out of being: the good which in his boyhood he devised for coming generations lives after him. *Pro eo quod laborauit anima eius, uidebit et saturabitur.*

M. R. J.

² Read *placet*, as in a vellum-printed Paris *Horae* of 1572 (?), reported to Hearne by a friend. Mr. Cosmo Gordon of King's College tells me that these prayers also occur in W. de Worde's Primer of 1494 (sig. F 8 b). In this edition the words read "prout tibi placeret," but a copy at Lambeth in which the page has been reset, has "prout tibi placet." The prayers also occur in some Sarum *Horae* printed in France, e.g. Jean Jehannot's of 1498, of which there is a copy in the Sandars collection in the University Library.

COLLECTARIUM MANSUETUDINUM ET BONORUM MORUM REGIS HENRICI VI. EX COLLECTIONE

Magistri Joannis Blakman bacchalaurei
theologiæ, et post Cartusiæ monachi Londini.

[A ii a] *Oratio ejus devota*

Domine Jesu Christe, qui me creasti, redemisti, et ad id quod sum prædestinasti, tu scis, quid de me facturus sis, fac de me secundum tuam misericordissimam voluntatem. Nam scio et veraciter confiteor, quod in tua manu cuncta sunt posita, et non est qui possit tibi resistere: quia Dominus universorum tu es. Ergo Deus omnipotens, misericors & clemens, in potestate cujus sunt regna omnia atque dominationes, et cui omnes cogitationes, verba et opera nostra præterita, præsentia et futura continue sunt cognita et aperta, qui solus habes scientiam & sapientiam incomprehensibilem. Tu scis, Domine, quæ michi misero peccatori expediunt: prout tibi placet, et in oculis tuæ divinæ majestatis videtur de me fieri, ita de me fiat. Suscipe, pater clemens et misericors Deus omnipotens, preces mei indignissimi servi tui: et perveniant ad aures misericordiæ tuæ orationes, quas offero coram te et omnibus sanctis tuis. Amen.

PROHEMIUM

Scriptum est, quod neminem laudabimus ante mortem suam, sed in fine erit denudatio operum ejus, unde, cessante jam omni impedimento veræ laudis, Quia cœli gloriam Dei omnipotentis enarrant, & omnia quæ fecit Dominus ipsum in factura sua laudant, idcirco in laudem Dei & serenissimi principis regis Henrici. VI. corpore jam defuncti, quem licet minime peritus laudare anticipavi, aliqua tractare necessarium duxi. Maxime quia sanctos Dei laudare, quorum in cathologo istum puto regem eximium, ob sancta sua merita quoad vixit per eum exercitata, merito computari, omnipotentis Dei laus est & gloria, ex cujus cœlesti dono est, ut sancti sint. De prænobili ejus prosapia, quomodo scilicet ex nobilissimo sanguine & [A ii b] stirpe regia antiqua Angliæ secundum carnem progenitus erat, et qualiter in duabus regionibus, Angliæ s. & Franciæ, ut verus utriusque regni heres coronatus fuerat, tacere curavi, quasi manifestum & notum. Maxime propter casum ejus infaustissimum, qui eidem inopinate postea evenit.

Virtutum ejus commendatio

Verum ut de virtutibus non paucis istius regis, quibus Deus omnipotens animam ejus insignivit, aliquid edicam, &³ pro modulo meo Deo propicio prout noverim, & ex relatu fidedignorum, quondam ei assistencium, didicerim, propalabo. Fuerat enim, quasi alter Job, vir simplex, & rectus, Dominum Deum omnino timens, & à malo recedens. Erat autem vir simplex, sine omni plica dolositatis aut falsitatis, ut omnibus constat. Nulli enim dolose egerat: aut falsum aliquod cuiquam proferre solebat: sed veridica semper exercuerat eloquia. Fuerat & rectus et justus, per lineam justiciæ semper in actis suis procedens. Nulli vero injuriam facere voluit scienter. Deo & omnipotenti quod suum erat fidelissime tribuerat. quia decimas & oblationes, Deo et ecclesiæ debitas, amplissime persolvere studuit. simul cum religiosissimo cultu etiam hoc peregit, ita quod ipse & regalibus infulis trabeatus, diademateque regio coronatus, tam profundas sibi instituit exhibere Domino inclinativas supplicationes, ac si fuisset juvenis quispiam religiosus.

Timor Domini inerat ei

Quod & princeps iste timorem habuerat filialem ad Dominum, patet in quammultis ejus actis et devotionibus. Primo referre solebat quidam Angliæ reverendus antistes, se per decem annos confessoris sui officio functum apud ipsum regem Henricum fuisse. Sed neque per tantum tempus mortalis alicujus [A iii a] criminis maculam animam ejus tetigisse asserebat. O! quanta vigilantia! O! quanta diligentia placendi Deo in tam sublimi et juvenili persona reperta est! Attendite reges & principes universi, juvenes et virgines & populi quique, & laudate Dominum in sanctis ejus. Hunc quoque regem virtute imitamini, qui malum fecisse poterat & non fecit: sed omnino dum vixit refugit, in quantum potuit, propter Dei displicentiam, hujuscemodi malum vel noxam.

Cultor Dei sedulus erat

Sedulus & verissimus Dei cultor erat rex iste, magis Deo et devotioni orationum deditus, quam mundanis vel temporalibus rebus tractandis, aut vanis ludis vel occupationibus exercendis: qualibus ut frivola ab eo despectis, aut in orationibus, aut in scripturarum vel cronicarum lectionibus assidue erat occupatus, ex quibus non pauca eloquia hauserat, ad ipsius aliorumque consolationem spiritualem.

³ omitte et.

Unde omni statui, omnique conditioni hominum et ætati sedulus hortator & consultor extiterat, juvenibus consulens, ut à vitiis declinarent, et virtutis viam assequerentur. Provectæque ætatis viros et presbiteros, ut virtutis complementum, braviumque æternæ vitæ prosequendo attingerent, ammonuit, proferens id psalmi: *Ite de virtute in virtutem: videbitur enim hinc Deus deorum in Syon.*

Devota habitudo ejus in ecclesia

In ecclesia vel oratorio nunquam sedere sibi complacuit super sedile, aut huc illuc ve, ut moris est mundanorum, deambulare: sed nudato semper capite, dum divina saltem celebrarentur officia, rarissime regios erigens artus, quasi continue coram libro genua flectens, oculis ac manibus erectis, missalia, oracula, epistolas, euangelia internis visibus⁴ promere gestiebat cum celebrante. Nonnullis etiam solebat clericis destinare epistolas [A iii b] exhortatorias, cœlestibus plenas sacramentis et saluberrimis admonitionibus, in stuporem multorum.

Item & ubicūque fuerat rex iste, semper devotissimus sanctæ crucis, aliorumque Christianæ religionis sacramentorum vel sacrorum, cultor et sedulus adorator extiterat. In hujusmodi enim opere nudato capite devotius insedere⁵ solebat, etiam in itineribus equitando. ita quod regale caputium terram petere ultro sæpius faciebat, etiam dextrario insidens, nisi id manus suorum sitius⁶ apprehenderet. Unde et maluit sanctæ crucis signorum seriem in corona sua regia situari, quam florum vel foliorum similitudines quascūque, juxta illud sapientis: *Corona aurea super caput ejus, expressa signo sanctitatis.* &c. Tempestive valde, et quasi in initio divinorum officiorum solebat interesse. Sed et de prolixa protractione divinorum officiorum nusquam fastidium passus erat, quanquam ultra meridiem protelabantur.

Item in ecclesia nullatenus accipites,⁷ gladios, basillardos,⁸ contractus, confabulationes ve fieri sinebat: sed orationibus etiam suis potentatibus & proceribus, juxta illud Salvatoris eloquium, *Domus mea domus orationis est*, jussit crebrius esse vacandum, quod et fecerunt devote.

Pudicitia ejus

Pudicus enim & purus fuerat rex iste H. ab ineunte ætate sua. Omnem vero lasciviam verbo & opere dum juvenis erat declinaverat, quoadusque duxerat, nubilibus venientibus annis, prænobilem dominam, dominam Margaretam, regis Cecilie⁹ filiam, ex qua unicum tantummodo procreavit filium, Edwardum s. prænobilem & virtuosum principem, cum qua & cui conjugale fœdus syncerissime omnino servaverat, etiam in ipsius dominæ absentia, quæ aliquando perlonga fuerat: nullam aliam à sua feminam tota sua [A iv a] vita impudice tangens. Non etiam ad præfatam suam conjugem effrenate, vel more impudicorum, habere solebat accessum dum insimul commanserunt: sed tantummodo ut ratio et rei necessitas, servata semper inter eos honestate conjugali et cum magna gravitate.

⁴ *Lege*, vocibus.

⁵ incedere m. r. j.

⁶ *Sic. pro* citius.

⁷ *Sic. Lege*, ancipites. [*potius* accipitres m. r. j.]

⁸ *Id est*, pugiones, **daggers**.

⁹ *Potius*, Siciliæ.

Exemplum

In argumentum vero suæ servatæ pudicitiae, omnino consueverat effugere nuditatem et virorum et mulierum incantius¹⁰ aspicere. ne, ut David, amore illicito caperetur, cujus animam, prout legimus, oculi deprædati fuerant. Propterea princeps iste pepigerat cum oculis suis fœdus, ut nec saltem impudice quamlibet aspicerat¹¹ feminam.

Aliud exemplum

Unde semel contigit, quod tempore natalis Domini choreas, vel spectaculum quoddam generosarum juvenularum, resolutis sinibus suis nudatas mamillas proponentium, quidam adduceret magnus dominus coram eo, ut ante regis aspectum juvenes illæ mulierculæ sic denudatæ tripudiarent, ad probandum forsitan eum, vel ad alliciendum regis juvenilem animum. Sed rex iste non improvidus, nec diabolicæ fraudis ignarus, his spretis præstigiis, nimium indignatus, oculos avertens, dorsum ejus citius posuit, et ad cameram suam exivit dicens, **Fy fy, for shame, forsothe ye be to blame.**

Aliàs juxta Bathoniam equitans, ubi calida sunt balnea, quibus, ut dicitur, se refocillant et lavant se homines illius patriæ ex consuetudine, dum introspiceret rex balnea, vidit homines in eis quasi in toto nudos et vestibus plene exutos. Ad quod indignans rex citius abiit, nuditatem hujusmodi quasi grande facinus abhorrens, non immemor illius Francisci Petrarchæ assertionis: *Nuditas beluina in hominibus non placet: sed pudori amictûs honestate consulitur*. Præterea,¹² non tantum sibiipsi, sed et domesticis suis, de castimonia magnam [A iv b] cautionem adhibere solebat. Nam ante nuptias suas adolescens¹³ castitatis alumnus existens, curiose per secretas suæ cameræ fenestras aspicere solebat, ne feminarum introeuntium stulta debacharetur insolentia, in suorum saltem domesticorum ruinam. Eandem etiam cautionem adhibuerat idem rex duobus suis fratribus utriusque,¹⁴ Dominis videlicet Jaspere¹⁵ et Edmundo, dum pueri et juvenes erant: quibus pro tunc actissimam¹⁶ & securissimam providebat custodiam, eos ponens sub tutela virtuosorum et honestissimorum sacerdotum, tum ad erudiendum, tum ad virtuose vivendum, et conversandum, ne scilicet indomitæ adolescentulationes succrescerent, si omnino suppressore carerent. Non minorem iterum diligentiam adhibere solebat rex iste, ut dicitur, circa alios sibi attinentes, ut vitia declinarent vel vitarent simul cum contione viciosorum vel dissolutorum, et virtutes apprehenderent, ammonens eos.

Contra avaritiam

Liberalitas ejus

Contra pestem avaritiæ, qua quamplurimi inficiuntur et languent, etiam terreni principes, Rex iste H. de quo loquimur, cautissimus, et erectissimus omnino fuerat. Quia nec donariis præfulgidis sibi

¹⁰ Sic. L. incautius.

¹¹ Sic. L. aspiceret.

¹² Sic.

¹³ Sic.

¹⁴ F. uterinis.

¹⁵ Sic. Potius, Jaspere.

¹⁶ Sic. L. artissimam.

donatis, nec excellentissimis divitiis, quas ipse possiderat¹⁷ aliquotiens illicito amore captus fuerat. Sed ad pauperes omnino liberalis erat, eorum inopiam sublevando. Alios etiam quamplures largitate ditabat donorum, aut officiorum, vel saltem omnem ab eis egestatem amovebat. Nequaquam suos opprimebat subditos immoderatis exactionibus, ut ceteri agunt principes et magnates: sed tanquam pius pater inter filios conversatus, eos decentissime ex suis relevans, propriis contentus maluit [A v a] sic juste inter eos vivere quam ipsi deficerent egestate, sua suppressi crudelitate. Quod de suis contentus fuerat, alienarum rerum minime cupidus, patet variis exemplis verissimis. Unde quidam magnus dominus optulit eidem regi preciosum coopertorium, ad lectum suum cameralem, undique nobiles aureis in magna multitudine stratum, cum talibus verbis dicens: *De talibus sit vobis cura*. Sed regis animus, coelestia et spiritualia magis inhians, huiusmodi terrena postponens, minime attendebat huiusmodi munera.

Aliàs venientibus ad eundem regem executoribus reverendissimi domini cardinalis et episcopi Winton. sui avunculi, cum prægrandi summa, duorum videlicet millium lib. auri eidem regi conferend'. ad suos usus, & ad necessaria regni pondera sublevanda, penitus respuit munus, nec quoquomodo habere voluit, dicens, *ipse fuerat pergratus mihi avunculus, & multum nobis beneficus, dum vixerat: Dominus retribuatur ei. facite vos de bonis suis prout tenemini. nos nolumus ea recipere*.

¹⁷ Sic.

Конец ознакомительного фрагмента.

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