The Lay Folks' Catechism.

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The

Lay Folks' Catechism,

OR THE ENGLISH AND LATIN VERSIONS OF

Archbishop Thoresby's Instruction for the People;

TOGETHER WITH A WYCLIFFITE ADAPTATION OF THE SAME, AND THE CORRESPONDING CANONS OF THE COUNCIL OF LAMBETH.

With Introduction, Notes, Glossary, and Index,

BY THE LATE

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PREFATORY NOTE.

The late Canon Simmons had made considerable progress with this work before his lamented death. Had he lived to complete the task, it would have formed a fitting companion to his Lay Folks' Mass-Book, which was published by the Early English Text Society in 1879. In that volume we have the "Lex Orandi," in the present, the "Lex Credendi"—of the Church of our forefathers in mediaeval times. Canon Simmons was able to see in type the four texts which are here presented to the reader; he had put together a large number of notes, and made the first rough draft of a glossary and index. The uncompleted work he passed on to Mr. F. D. Matthew, and those who are acquainted with that scholar's edition of the Unprinted English Works of Wyclif, and other important contributions to the study of the mediaeval literature of this country, will regret that his engagements prevented him from carrying forward Canon Simmons' work to its conclusion. He was able, however, to do some good work upon the notes, and to add several of his own; and then, at the suggestion of a mutual friend, he asked me to finish it. Partly influenced by the memory of my former friendship with Canon Simmons, and partly by the interest with which I regarded the subject, I consented. For the completion of the Glossary and Index, I am indebted to the accomplished hand of Miss Gunning, of Cambridge, assisted by her friend the late Miss Parkinson; and for much valuable assistance in the German literature which had to be consulted, to my wife. I have revised, completed and made sundry additions to the notes, and written an Introduction, which includes notices of Archbishops Peckham and Thoresby, and of Wyclif; a section dealing with the differences of dialect in the two 14th century English texts; and some account of the History of Catechisms.

1 (Coupled with the Lay Folks' Prayer-Book, edited for the Early English Text Society, by Mr. H. Littlehales.)
With this volume the Early English Text Society has completed the publication of the extant authorized English Formularies of the Northern province.

I have only to add, that I am but too well aware how ill-equipped a town-clergyman, who can only follow up literary pursuits of this kind in the brief intervals of a busy life, must inevitably prove, when he essays to take up a work which has fallen from such practised hands: and the same cause must be my apology for the long delay which has occurred in the publication of the volume.

H. E. NOLLOTH.

Beverley, July 1900.
INTRODUCTION.

§ 1. THREE OF THE EARLIEST ENGLISH REFORMERS.

In the four mediæval documents which form the text of this volume, we have an interesting survival of the efforts of three of the earliest of the English Reformers. For John de Thoresby and John Peckham, the Northern and the Southern Primates, no less than John de Wyclif, the Oxford scholar and leader, deserved that title. All three men were anxious, before everything else, to amend the carelessness and the inconsistency of the clergy, and the consequent ignorance and corruption of the laity of their day. And, widely as they differed from each other,—Thoresby from Peckham as far as both from Wyclif,—in this respect their efforts were not only similar, but connected. The Lay Folks' Catechism of Thoresby must have been suggested by the Constitutions of Peckham, and the "Wycliffite Adaptation" of the present volume was a new and expanded edition of the Catechism of Thoresby. It will be necessary to say something about each of these men; and as this will best be done in order of time, we will begin with the Southern archbishop.

I. JOHN PECKHAM.

John Peckham was born in Sussex about the year 1240, and received his early education in the priory at Lewes, from which he proceeded to the University of Paris, studying under St. Bonaventura. He was appointed Reader in Divinity at Oxford; and there joined the order of St. Francis. Returning to Paris, he lectured on theology; was appointed Provincial Minister of the Franciscans in England, and was invited to Rome, where he became the Lector Sacri Palatii; "in fact," as Mr. Martin observes in his preface to Peckham's Register of Letters, "he was the first theological lecturer in the newly founded schools in the Papal Palace"; where his lectures were attended by large audiences, including many
bishops and cardinals. In 1278 he was appointed Archbishop of Canterbury by Nicholas III., in spite of the attempts made by Edward I. to gain the preferment for his chancellor, Robert Burnell, Bishop of Bath and Wells; but was not consecrated till the spring of the following year. He was well received by the king, and showed himself a strong prelate, a determined foe of pluralists, and quite ready to champion the cause of ecclesiastical reform against the king himself, when need arose. Like Thoresby in the following century, he was most assiduous in his endeavours to improve the education and the discipline of the clergy of his province; and to this end mainly, summoned the Council which sat at Lambeth, from the 7th to 10th of October, 1281. He was a man of great personal austerity, "keeping seven Lents in each year." He never lost his affection for the Order of St. Francis, and nearly always styled himself, as in the exordium of his "Constitutiones," in the text, and in the letter which will presently be given,—"Frater Johannes,"—"Friar John." It has been observed that as Wycliffe displays a bias against prelates and friars, so does Peckham against the secular clergy, and this is shown by his Lambeth Canons. But that monks came equally under his lash when they deserved it, is proved by the following extract from his reply to the request of Edward I. that he would consecrate a Cistercian Abbey in Wales:

ARCHBISHOP PECKHAM TO KING EDWARD I.

June 14, 1284 . . . "And therefore, Sire, altho' I am ready, so far as is in me, to dedicate the place for the Cistercian monks at Meynan, yet I could not do it without the full assent of the bishop and of his chapter, and of the parson of the place, who, with plenty of other people, have a very great horror of the approach of the forsaid monks. For though they may be good men, if God please, still they are the hardest neighbours that prelates and parsons could have. For where they plant their foot, they destroy towns, take away tithes, and curtail by their privileges all the power of prelacy."

(Letter DLIV.)

The evil of pluralities was one of the abuses which Peckham most vigorously attacked in the case of the secular clergy. Nor is

1 Mr. Martin remarks upon this letter: "The avarice of the Cistercians had already been noticed by Richard I., who, when accused of having at home three daughters whom he loved more than the grace of God, viz., Pride, Luxury, and Avarice, replied: 'No, they are no longer at home. My daughter Pride I have married to the Templars, Luxury to the Black Monks, and Avarice to the White Monks.'" (Pref. to Vol. II., Peckham's Registre, p. lviii.)
this to be wondered at when we read the lists of preferments so frequently held by one person, who, in many cases, had never set his foot in some of the benefices of which he was the incumbent: thus we are told of Aymo de Carto, one of the writer’s predecessors in the church of Beverley, that in addition to being Provost of Beverley, he was Precentor of Lyons, Provost of Lausanne, and Rector of Dungarvan in Ireland.

In Peckham’s remarkable treatise, De Oculo Morali,\(^1\) he remarks “that as you see double if you push the eye out of its place with your finger; so prelates, through evil counsel, judge a priest to be worthy of two benefices, when he ought to be contented with one.” And again, he forcibly condemns the degeneracy of the times:—

“Formerly the Church with its prelates of old time, was golden in wisdom, silver in cleanness of life, brazen in eloquence, which are three things needful to a preacher; that is, brightness of wisdom, cleanness of life, and sonorosity of eloquence. But of the feet, the last, that is the modern prelates, part is iron through their hardness of heart, and part is clay by their carnal luxury.”

The Canons of the Council of Lambeth are given by Lyndwood, p. 26. (Provinciale, Oxford, 1679.) Peckham’s letter of July 30, 1281, to the Bishop of London, ordering him to summon the clergy to the Council of Lambeth, is preserved in his register, and has been printed by Wilkins (Concilia, ii. 50), and by Mr. Martin in his interesting volumes in the Rolls series.\(^2\)

Lyndwood, among his Constitutiones Provinciales,\(^3\) also gives

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\(^1\) V. Martin, Pref. to V. III. lxxxi.

\(^2\) (Registrum Epistolae, Peckham, Arch. Cant., vol. i. p. 211.)

\(^3\) Provinciales, Oxoniae, 1679, p. 54. Cf. also p. 1, 42; also Archbishop Arundel, p. 291; and Consil. Dom. Oth., p. 16.
an ordinance of Peckham, of which the following is the commencement:

"De officio Archipresbyteri. Quilibet sacerdos, curam animarum polissimum gerens, quater in anno dilucide exponat subditis suis Articulos fidei, & præcepta moralia ad salutem necessaria, ut in hoc capitulo summatim recitantur.

Johannes Peckham.

Ignorantia sacerdotum præcipimus ut quilibet sacerdos plebi præsidens . . . . . ."

And then follow the Constitutions in very much the same form as that in which they are printed in our text (P.), which consists of the Lambeth Canons, ix—xiii. They run in the name of the Archbishop, who begins by stating his desire to remedy present evils, and his hope to make progress in that direction, by the favour of Christ, and with the assistance of his brethren and bishops. Ignorance on the part of the clergy is the source of error in the people whom they are bound to guide. Therefore he directs that every priest shall explain to his people simply and clearly, four times a year, the Creed, the ten commandments, the two precepts of the Gospel, viz. love to God and man, the seven works of mercy, the seven deadly sins, the seven cardinal virtues, and the seven sacraments of grace. Furthermore, lest any priest should put forward the excuse of ignorance, he (the Archbishop) will explain briefly in what these things consist. And a short and simple exposition of the elements of faith and practice, completes this division of the Canons of the Council of Lambeth.

II. ARCHBISHOP THORESBY.

We now turn to our Northern primate. John de Thoresby is described by the author of the Fasti Eboracenses as "standing in the front rank of that band of worthies of the 14th century, who signalized themselves by their learning and taste. It is with a feeling akin to reverence that I look back upon his many services to his country, his pious zeal, and his open-handed munificence."

In Archbishop Thoresby's time the morals, the learning, and the piety of the clergy were at a low ebb. They were held in but little estimation by the laity, with whom they frequently quarrelled and sometimes fought. The churches and churchyards were desecrated

1 See Gower (Confessio Amantis, Prologue); Hoe cleve’s Regement of Princes, edited by Dr. Furnivall (Early Eng. Text Soc., Extra Series, LXXII., 1897), 1408–1442.
§ 1. II. THORESBY’S ADVANCEMENT.

by fairs, feasts, and dances. (Thoresby, Reg., Sep. 9, 1365: cf. Giralbus Cambrensis, Gemma Ecclesiastica, 119.) Pluralities existed in abundance, as well as the intrusion of foreign sinecurists into English benefices and posts of dignity by the pope. From 1343 to 1385 the deanery of York was held continuously by his cardinals; and the condition of things at the Minster, when visited by the Archbishop on May 12, 1362, set but a poor example to the diocese. The Archbishop was himself an Oxford scholar of high attainments, and a master of Latin composition, as shown by the many letters still preserved in the second part of the Register of Archbp Alexander Neville. Ralph Thoresby, in his Vicaria Leodiensis (p. 185) describes him as the second son of Hugh Thoresby (son of Sir Hugh, the son and heir of Sir Adam Thoresby of Thoresby, Kt.) by Isabel the daughter of Sir Tho. Grose of Suffolk, Kt. He evidently, like his still greater contemporary, Wycliff, belonged to a Yorkshire family of consideration in the North Riding. A Richard de Thoresby, cousin of the Archbishop, was collated to the prebend of St. Andrew, in Beverley Minster, on May 16, 1355; and a John de Thoresby, who became Provost of Beverley in 1373, was also related to the Archbishop, and was one of his executors.

From his reputation at Oxford as a great theologian and Canonist, John Baconthorp dedicated to Thoresby his Commentary upon the Ethics of Aristotle. But his legal ability was probably the secret of his rapid promotion. He was appointed the King’s proctor at the court of Rome; and on July 2, 1347, Edward III. made him Keeper of the Great Seal. On September 3, in the same year, he was consecrated Bishop of St. David’s. In Warburton’s MS. catalogue of the “Names and Arms of the great Princes, Noblemen, and Knyghts who were with the most victorious King Edward III. in his Wars in France and Normandie, during the siege and winning of Calais, Anno 1347,” Thoresby is set down fourteenth from the Prince of Wales, and is said to have been followed by a retinue of 1 Banneret, 2 Knyghts, 30 Esquiers, 30 Archers on Horseback, and 36 Aarch’ıs on foot,—99 in all.

In 1349 he was translated to the see of Worcester, and in the same year he became Lord Chancellor. Shortly afterwards he was made Cardinal of St. Peter ad Vincula.

In October 1352, Thoresby was advanced to the Northern primacy. Henceforth he endeavoured to free himself from political cares, and to give his undivided energies to his ecclesiastical functions.
In 1355, however, he was made one of the regents of the kingdom during the absence of Edward III. on his French campaign. He resigned the office of Lord Chancellor in 1356. He was a great peace-maker. "Lites et contentiones ubique delevit."¹ He it was who brought to an end the long-standing contention between the sees of York and Canterbury as to the right of either metropolitan to bear his cross erect in the province of the ether. In this respect he compares favourably with the Southern primate who has just engaged our attention. Peckham, on hearing that his brother of York had returned from abroad, and was intending to pass through his province with his cross erect, wrote a letter (still preserved in his register), forbidding the clergy to show him any mark of respect, ordering them to shut the church-doors in his face, and threatening all persons, clerical and lay, with excommunication, who ventured to supply him with food, or render him the slightest service.

Thoresby has been ranked with Wykeham among the great Church-builders of the 14th century. But he seems to soar far above them all when we are reminded that to him we owe the noble conception of the most vast ² and stately choir in Christendom; the lofty and magnificent choir of York Minster; surrounded with great windows of ancient glass to which this country presents no parallel; the East window being the finest in the world. In August 1361, the Archbishop began the foundation of the new Choir, and laid the first stone himself. Not only did he earnestly ask for the offerings of the faithful, but he was a munificent contributor to the fabric as long as he lived. Again and again did he give large sums of money (v. Torre’s MSS. in the Minster Library), and even pulled down his Manor-house at Sherburn that the stone might be used in the new works at the Minster.

But our present concern is rather with his untiring efforts for the edification of the spiritual Church. "His chief solicitude" (says Ralph Thoresby in his Vicaria Leodiensis, p. 196) "was for the poor Vicars who had the cure of souls, yet were often too meanly provided for; to remedy which he erected Vicarages in some improper churches, which had been till that time ill-served, and

¹ Stubbs, Col. 1733.  
² Taking into account height as well as area. A friend who saw the above statement in proof, took exception to the description of Thoresby and Wykeham as "Church-builders." But I have neither said nor implied that they drew their own plans. They must, however, have had some "conception" of what they wanted, and instructed their architects accordingly, just as most "Church-builders" do now.
augmented others, where he found the endowment too small to afford a competent Maintenance to those that served the Cure."

The \textit{Fasti Eboracenses} draw our attention to the pains taken by Thoresby to increase the number and the efficiency of the clergy. He usually officiated at his ordinations himself, and his lists have been preserved. In the year 1369 he held three special and four general ordinations, at all of which he officiated. The numbers were 306 acolytes, 187 sub-deacons, 163 deacons, and 161 priests. They were to serve, it must be remembered, in an area very much greater than that of the present diocese of York, for it included all Yorkshire, a part of Nottinghamshire, and the portions of Lancashire and Westmoreland comprised in the archdeaconry of Richmond. We must also bear in mind, when comparing these numbers with those of ordinations at the present day, that they included not only parochial clergy, but chantry-priests, and monks, and many canons.

Wilkins (\textit{Concilia}, iii. p. 68) gives the "Constitutions of Archbishop Thoresby," put forth in the same year as the Catechism (1357), and designed to check various abuses, both among the clergy and laity.

In his anxiety to amend the ignorance and neglect of the parish-priests, and the consequent godlessness of their flocks, the Archbishop put forth the Catechism printed in this volume. It was issued both in Latin and in English,—the latter of the simplest character, so as to be understood by the most uncultured of the laity. Both versions were dated from his manor of Cawood, on November 25, 1357. The step was evidently suggested by the action of Peckham, seventy-six years before. Following the example of the Southern Archbishop at the Council of Lambeth, Thoresby gained for his Catechism the approval of the Council or Convocation of York. Both primates doubtless knew that their action would come with added authority from the whole Church of each province; and also that by thus taking their clergy into confidence, they would ensure their sympathy and co-operation. How closely the Catechism, in its original Latin form, was framed on Peckham's model, our readers may easily see by comparing the two texts (C.) and (P.). The exordium upon the carelessness and ignorance of the clergy, and the Archbishop's hope of reformation with the approval and assistance of his sacred Council, though more gently worded than that of the earlier \textit{Constitutions}, is to the same effect. So is the ordinance which follows: the clergy are simply to expound the Creed, the
§ 1. THORESBY ENJOINS FREQUENT PREACHING.

Commandments, and the same additional "fundamentals" of faith and practice: and to remove the excuse of ignorance, a similarly brief and clear explanation is given.

To show the close correspondence of the two texts, not only in substance, but in phraseology, it may be worth while to print the following sentences side by side:

C., 1. 26, p. 22. Et ne quis P., 1. 23, p. 23. Et ne quis super hiis per ignorantiam se a praedictis per ignorantiam se valeat excusare, haec sub verbis excuset, quae tamen omnes minimis planis et incultis, ut sic levis stri Ecclesie scire tenentur, ea in publicam deducantur notitiam, perstringimus summaria brevitatem fecimus annotare.

Thoresby demanded more frequent instruction from his clergy than Peckham did; and "at least on the Lord's Day" takes the place of the "four times a year, on one or more holy-days," of the Lambeth Canons.

Henry Wharton, in his criticism of Burnet's History of the Reformation, when insisting on the frequency of sermons before the Reformation, adduces this injunction of Archbishop Thoresby: "The Practice (of preaching) seemeth not to have been unfrequent long before this time, and in some places to have been commanded to all the Parochial Priests. For in the Constitutions of John de Thoresby, Archbishop of York, made about the year 1360, I found a Command to all the Parochial Clergy to preach frequently to their People, and explain to them the Articles of the Faith in the English Tongue; and an Exhortation directed to the People, to here Goddys Service every Soneday with Reverence and Devocioun, and seye devoutly thy Pater-Noster, &c. and here Goddys Lawe taught in thy Modyr Tonge. For that is betyr then to here many Massys." 1

Here, possibly, the critic may have fallen into error himself; for the latter exhortation, possibly, is from the Wycliffite version. The same remark applies to his note appended to Archbishop Ussher's Historia Dogmatica (pp. 430, 431; London 1689). "Thoresbeio in hac sententia praeventit Robertus Pullenus, Cardinalis; cujus insigne testimonionium antea omissum, hic loci apponam. Sic igitur ille in Sermone 16, MS. Sunt nonnulli omnium, quos terra sustinet, miserrimi; qui nec boni in se aliquid habent; et cum in aliis audierint vel viderint, non diligunt, sed invident: Et eos quos ad divinum lectionem

1 Specimen of Errors in Bishop Gilbert Burnet's History of the Reformation, by Anthony Harmer (pseudonym for Henry Wharton); London, 1693: Pars Prima, pp. 56, 57.
§ 1. II. TAYSTEK'S TRANSLATION OF CATECHISM.

vel prædicationem proficisci cognoverint, à bono proposito virulentis dissuasionibus, quantum in ipsis est, revocant." (Robert Pullen, c. 1140: from his MS. Sermons in the Lambeth Library.)

The English version of Thoresby's Instruction, or "Lay Folks' Catechism," is in rude verse; and was translated from the Latin by John de Taystek, a monk of St. Mary's Abbey at York: it was enrolled in the Archbishop's official Register, from which the text (T.) in this volume is reproduced: and the original Latin version (C.) is derived from the same source. It was approved by the Council or Convocation of the clergy of the Diocese and Province of York in 1357. There is a copy in MSS. Harl. 1022, 74–80, at the end of which there is the following note:—"Transumpta erat ista prædicatione lingua Latina in nostram maternam linguam de mandato domini Johannis de Thoresby, Ebor. Archiep., per venerabilem et discretum virum Johannem de Taystek, monachum monasterii beatae Marie Ebor., anno Domini millesimo trescentesimo quinquagesimo septimo."

The translation is really a very wide expansion of the original text: evidently for the sake of fuller explanation and clearer understanding by the lay-folk. Here again, the procedure is on the lines of the Council of Lambeth. The "Quatuor Sermones" in the "Festval" were prepared for those who had the cure of souls in the Southern Province, as required by the Constitutions of Archbishop Peckham. They begin in the same way as the York Catechism, with the quotation from the "Master of the Sentences," and resemble it in many other points. It is also noteworthy that the English translator, in treating of the Seven Deadly Sins, follows the order of Peckham's Constitutions, instead of that of the authorized Latin version of the York Convocation: putting Gluttony fourth, and Sloth sixth, instead of the reverse.

Thoresby was evidently anxious that his catechism should be as widely disseminated among the lay-folk as possible, and doubtless this was the reason why he instructed Taystek to cast his translation into the form of verse (unpoetical though it be, and almost devoid of rhymes)—the more easily to be committed to memory. The late Canon Raine hazarded an interesting and ingenious conjecture as to whether he had it performed in the shape of miracle-plays: and in this way introduced these curious representations into the North of England.

L. P. CATECHISM.
It is certain that dogma, as well as history, was illustrated by miracle-plays, strange though it may appear. The text of the Crede or Belief play once acted in York, Dr. Raine thinks, may one day be discovered to have been Archbishop Thoresby's "Instruction." In Test. Ebor., ii. 117, William Revetour of York, Chaplain, bequeathes "fraternitati Corporis Christi in Eboraco quemdam librum vocatum le Credo play, cum libris et vexillis eidem pertinentibus." In the library of the Earl of Ashburnham there was "A poem on the Trinity by William of Nassington, a proctor or advocate in the ecclesiastical court of York." Canon Raine conjectures that its date is about a century earlier than that assigned to it, viz. 1480, and that Nassington may have assisted Thoresby in his religious work. A fifteenth century writer (v. Dibdin's Typogr. Ant., iii. 257) states that

"Sir William Thorsby, archbishop of York, did do drawe a treatise in Englyshe by a worshipful clerk whose name was Garryk. In the which were conteyned the artycles of belefe, the viij dedly sines, the viij workes of marcy, the x commaundementes; and sent them in small pagyantes to the common people to leare it and to knowe it, of whiche yet manye a copye be in England."

Dr. Shirley quotes a similar statement from a MS. in the library of Trinity College, Cambridge:—

"Sire William Thorisby, erchebishop of Yorke, did do to drawe a tretyes in Englisce be a worschipful clerk wos name was Gaytrik, in pe wiere weren conteynd pe articulis of pe felp, seuen dedli synnes, pe werkes of mercy and pe ten comaundementes, and sente hem in smale pagyantes to pe comyn puple."—MS. B. 14, 50, Trin. Coll. Camb. (Fasc. Ziz., ed. Shirley, p. xiii, note.)

Now this word "pagyantes or pagynes" is the term applied to the miracle-plays; and Canon Raine thinks that Thoresby may have "pressed these instructive yet somewhat profane representations into his service, to arrest the attention of the wayfarers in the streets, and please the eyes and ears of the unlettered crowd" (Fasti Ebor. I. 470).

But though Thoresby may have made use of miracle-plays in the furtherance of his scheme of popular instruction, yet their first introduction into York would probably date some three-quarters of a century before the putting forth of the Lay-Folks' Catechism. The festival of Corpus Christi was instituted by Urban IV, about t' year 1263, and observed annually on the Thursday after Trin.
§ 1. II. MIRACLE-PLAYS IN BEVERLEY, PARIS, AND YORK. xix

Sunday. The festival was confirmed, according to the Chronicle of Sprott, in the year 1318.¹

Mr. A. F. Leach has transcribed the Foundation Ordinances of the Corpus Christi Guild of Beverley, circa 1330, in a paper read before the Society of Antiquaries, March 8, 1894, in which he remarks that this Guild appears to have been one of the earliest in England,² and that the pageants and plays which developed out of the procession in honour of the sacrament, were nowhere carried to a more gorgeous length than in Beverley. No small part of a large quarto volume of Town Ordinances of Beverley is taken up with regulations as to the order and duties of the various craft guilds, under the rule of the Corpus Christi Guild, in the celebration of the Feast of Corpus Christi. The Paternoster Play at Beverley was more like Thoresby's Instruction than the Corpus Christi Play, but did not originate till somewhat later than his time. On May 29, 1469, eighteen crafts of the town agreed to perform this play on Sunday, August 1: the scenes were entitled "Pryde: Invy: Ire: Avaryce: Sleweth: Glotony: Luxurie: Vicious." The earliest mention of a public play in Beverley is in the first quarter of the thirteenth century. (Historians of the Church of York, Rolls Series, No. 71, I. 328. See also Mr. A. F. Leach's contribution to the Furnivall Celebration Volume, on "Some English Plays and Players," Clarendon Press, 1900.)

In 1313, Edward II. and Queen Isabella were present at a magnificent series of dramatic spectacles of this character in Paris, given by Philip the Fair. Although, as we learn from the researches of Drake (Eboracum, p. 230), no notice can be found in the record of the York Corporation relating to the Corpus Christi Festival earlier than May 8, 1388, when "William de Selby, then Mayor, delivered to Stephen de Yolton, 100 shillings, which Master Thomas de Bukton had given for furnishing four torches to be burnt in the procession on the Feast of Corpus Christi," yet in 1394, an order was made that "all the pageants of Corpus Christi should play in the places antiently appointed, and not elsewhere, etc.," from which it would appear that the custom was of long standing at that time. In 1397 King Richard II. was present at the festival in York, and it was celebrated with great splendour. The stage was a structure sup-

¹ Thomas Sprott Chronica, p. 77.
² The C. C. Guild at Lincoln was founded in 1350; that at Hull 1353; that at York 1408.
ported on wheels, and the name of pageant was certainly sometimes applied to it; it must have strongly resembled the “pegma” used for a similar purpose in the Roman amphitheatre. The Corpus Christi Guild in York was founded in 1408, but not incorporated till the 37th year of Henry VI. Interesting particulars of these Miracle-plays in York are given in the Appendix to Drake’s *Eboracum*, xxix. (London 1736).

There is in the Minster Library at York an old English MS. not much later than Thoresby’s time, and covering much the same ground as the *Lay Folks’ Catechism*, as may be seen from its pre-amble:—


In the following letter, it has been supposed that Thoresby refers to the monk of St. Mary’s Abbey, Taystek, or Tavistock, who had been rendering the Catechism into English. The supposition appears to lack foundation. But the letter is so graceful in itself, that it may fitly close our notice of the great Archbishop.

*Archiepiscopus signicat abbati Ebor. qualiter monachus suus jam redit ad monasterium.*

*Salutem, etc. Venit ad nos, quasi columba suam rediens ad fenestram, confrater vester frater J. de G., commensalis noster carissimus, qui jam in praeterito festo Nativitatis Dominicae nedum Divini verbi paulo sed gestus honesti modestia tam salubriter quam laudabiliter nos refecit, quem nostri consideratione habere velitis propensius commendatum. Sibi fraternae caritatis dulcedinem et spiritualioris communionis habendantiam petimus, impendentes per quod nos ad votiva vestra inveniri volumus pro tempore promptiores. Et quia quidam, ut dicitur, murmurant contra eum, fingentes eum quaedam sinistra nobis contra vestrum aliquos prædicasse et correctiones in capitulo vestro fieri procurasse, ipsum ab impositis hujsmodi sub verbo veritatis plenius excusamus, quia revera super hoc totaliter est immensus, et ideo nullus vestrum sibi improperet ex hac causa. Circa vero principium quadragesimae ipsum libenter habere-mus, nobis ad magnum nostrum solatium assentientem, quem ad hoc licenciare velitis cum scripserimus pro codem. Feliciter in Domino valeatis.*

**III. JOHN DE WYCLIF AND THE WYCLIFFITE ADAPTATION.**

The text L. in this volume is probably from the hand of the reformer himself. It seems unnecessary to give any lengthy account of Wyclif in this place; for, not to mention sources of information
such as the very full memoirs of Dr. Lechler, two excellent critical summaries of his life and work have been prefixed, the one by the late Dr. Shirley to his edition of the Fasciculi Zizaniorum, and the other by Mr. Matthew to his English Works of Wyclif hitherto Unprinted (Early English Text Society, 1880). And yet we may safely assert that, even now, there are very few students of English history who have any idea how great a man he really was:—“second to none in philosophy, and without a peer in the learning of the schools,”—to quote an unfriendly chronicler. In fact, as Dr. Shirley observes:

“No friendly hand has left us any, even the slightest, memorial of the life and death of the great reformer. A spare, frail, emaciated frame, a quick temper, a conversation ‘most innocent, the charm of every rank’; such are the scanty, but significant fragments we glean of the personal portraiture of one who possessed, as few ever did, the qualities which give men power over their fellows. His enemies ascribed it to the magic of an ascetic habit: the fact remains engrafted upon every line of his life.

“To the memory of one of the greatest of Englishmen his country has been singularly and painfully ungrateful. . . Of his works, the greatest, ‘one of the most thoughtful of the middle ages,’ has been printed twice abroad, in England never. Of his original English works, nothing beyond one or two short tracts has seen the light. . .”

If considered only as the father of English prose, the great reformer might claim more reverential treatment at our hands. It is not by his translation of the Bible, remarkable as that work is, that Wyclif can be judged as a writer. It is in his original tracts that the exquisite pathos, the keen, delicate irony, the manly passion of his short, nervous sentences, fairly overmasters the weakness of the unformed language, and gives us English which cannot be read without a feeling of its beauty to this hour.”

“It certainly is little known,” continues the same writer (Introduction to Fasc. Ziz., xl.), “that Wyclif was the founder of a new order, anticipating in its combination of the regular with the secular element, something of the views of Ignatius Loyola, but in its practical aspect bearing a nearer resemblance to the lay-preachers of John Wesley, such as they were while his strong hand was yet upon them. To be poor without mendicancy, to combine the flexible unity, the swift obedience of an order, with free and constant mingling among the poor, such was the ideal of Wyclif’s ‘simple priests.’ Their coarseness and ignorance, their long russet dress

1 Knighton, 26. 44.
2 This was written in 1858. Arnold’s Select English Works of Wyclif was published in 1869; Matthew’s English Works of Wyclif in 1880. The Wyclif Society has also for the last nineteen years published yearly one or two volumes of the Reformer’s works.
down to the heels, moved the laughter or the wrath of their contemporaries; but, such as they were, they were employed, under episcopal sanction, through what was then the immense diocese of Lincoln, and probably in others also."

The following early notice of the Reformer, cited by Dr. Shirley, will be fitly inserted here:

"Magister Joannes Wiclevus habebatur a multis omnium ætate sua viventium sanctissimus. Et cum hoc erat corpore macilentus, extenuatus, ac viribus pene exhaustus, conversationeque innocentissimus. Propertea quampilures hujus regni proceres cum eo sœpior conferentes, eum dulciter amabant, illius dicta scribant, atque eidem vita inhaerebant." (From William Thorpe’s Examination—Bale, Bodl. MS. E. Mus. 86, fol. 100, r° a.)

Foxe gives the original of the first sentence as “Maister John Wickliffe was holden of full mainie men the greatest clereke that they knew then living, and therewith he was named a passing rule man and an innocent in his living.”

We now come to an important question touching the origin of the Wycliffite adaptation of Archbishop Thoresby’s Catechism. Was it a forgery, as Canon Simmons appears to have thought,—interpolating in the Archbishop’s work, and in the Archbishop’s name, sentiments which he would have repudiated? Or was it put forth with the knowledge, the consent, possibly the co-operation of Thoresby himself? The latter would have been the only honourable course, and we conceive it to be the only true explanation, for the following reasons:

a. The version appears, as we have said, to have been the work of Wyclif himself. Not to mention the stress laid therein on the importance of preaching (L. 47, 48, 57) and many smaller characteristic touches, peculiar words, etc., which have been pointed out in the notes appended to this volume, there are whole passages which are almost verbally identical with portions of the Reformer’s tracts; such as the treatises on the Paternoster (L. 59–161; see note), and the Ave Maria (L. 162–222; see note). The right of parishioners to withdraw their tithes from parsons who fail to perform their duty, is another case in point (L. 688–691; see note); so is the remark upon rich priests (L. 802; see note).

Canon Simmons himself ascribes this work to Wyclif, and has left a note in which he says that the Reformer had the opportunity of becoming acquainted with the Northern Catechism when he was Rector of Fillingham, in the adjoining county of Lincoln; a benefice
§ 1. III. THE VERSION WYCLIF'S OWN WORK.

which he held for several years after the Archbishop had put it forth. "We find in the course of it distinct references to several of the 'heresies' which Wyclif is charged\(^1\) with having propounded before he had taken his degree as Doctor of Divinity.\(^2\) And both before that time, while still a Master of Arts, and for some time afterwards, his principal opponent was Cunningham, a Carmelite or White Friar, who subsequently became Provincial of that order in this country, and Confessor of John of Gaunt. At this time Wyclif's efforts seem to have been more in the direction of the reform of ecclesiastical abuses and the amendment of life, than in attacking doctrinal errors; notwithstanding that he had already rendered himself obnoxious to the maintainers of received doctrine, by his statements as to grace, and the exclusion of the foreknown from present membership of the Church on earth; and more especially, although this was not alleged against him, he had begun to realize the paramount authority of Holy Scripture—a discovery destined to be so important in its consequences. I venture to assume (continues Canon Simmons) that the date of L. may be taken to be at this time, and before Wyclif was involved in political movements, and associated with the anti-clerical schemes of John of Gaunt (or, rather the opposition of that prince to the political power of the clergy). It has been assumed by some writers that Wyclif's hostility to the friars cannot be held to have commenced before the time when he came into collision with them over the controversy as to the nature of the Real Presence in the Holy Eucharist. But it must not be lost sight of that Wyclif, as a secular priest and head of a secular college, can hardly have escaped the influence of the party-antagonism existing at Oxford between the secular members of the University, whether laymen or clerics, on the one side, and the 'Religious' or 'Regulars' on the other; more especially the friars. This conflict may have tended to prejudice him against the mendicant orders, even if his dislike to them had not been increased by the fact, that they had fallen away from the zeal which had animated them when first introduced into this country; and, whilst they professed that apostolical poverty which was his ideal of the clerical life, they had become even more greedy than the monks, who, from their possession of endowments, were not so open to this temptation."

\(^1\) Fasc. Ziz. 2, 3.

\(^2\) In the year 1365 or 1366. He was not D.D. when made Master of Canterbury Hall in 1365.
For these reasons we may assume Wyclif himself to have been the author of our text L. But the notion that Thoresby’s approval of it can have been forged appears to us entirely inconsistent with the manly and noble spirit of the great Reformer. Moreover, it was put forth altogether too soon for a forgery to have the slightest chance of success. So impudent an attempt must have recoiled upon the head of its author, and covered his cause with infamy.

b. It may put us on the right scent, while we are investigating this question, to remember that in the Northern Primate and the Oxford Reformer we have two great contemporary Yorkshiremen, both natives of the North Riding, possibly kinsmen (as Canon Raine has suggested); both longing to see a reformation in the lives and manners of the clergy, though it is possible that one may have been in advance of the other in his aims for the purification of religion. Various points of contact between the Archbishop and the family of Wyclif have been brought to light.

Thus, it appears from the Register of the See of York, that in the year 1350–1, at Pentecost, John, son of Symon de Wycliff, was ordained deacon in St. Mary’s Abbey at York, and priest in York Minster on the Saturday after St. Matthew’s Day, 1351. His title was had from Eggleston Abbey, which is less than three miles from the village of Wycliffe. On August 5, 1365, Archbishop Thoresby granted a licence of non-residence for two years to William Wyclif, Rector of Wycliff, to enable him to study. This is, doubtless, the William de Wycliffe, who in 1361 was one of the fellows of Balliol, whilst John de Wyclif was master; and as Canon Raine observes, the licence of non-residence was in all probability to allow him to return to Oxford. He was instituted August 7, 1363, on the presentation of John de Wycliffe, to the rectory of Wycliffe in Yorkshire (MS. Harl. 6978, 1, 2).

When we turn to Ralph Thoresby’s account of his great collateral ancestor, the connection becomes closer still: for the historian not only represents the Archbishop as having been actively engaged, like Wyclif, in controversy with the Mendicant Friars, but declares him to have been a close friend of the Reformer himself.

In behalf of the poor vicars in his diocese, who had the cure of souls,1

“He that was so great a lover of peace (Archbishop Thoresby) was engaged in controversy with the Friars Mendicants, against whom he wrote,

1 Ralph Thoresby, *Vic. Leod.* 196.
§ 1. III. POSSIBLE INFLUENCE OVER THORESBY.  

Processum quendam,  Lib. 1. Pridem Sanctissimus.
Pro docendis Laicis,  Lib. 1. Attendite popule.
Ad Ecclesiarum Pastores,  Lib. 1.

"But what I take to be the Glory of his Age was his English Exposition of the Ten Commandments, Lord's Prayer, Creed, Sacraments, etc., which he commanded all the Clergy to read diligently unto their Parishioners."

And on p. 198 he speaks of him as "This learned Archbishop (whose only reputed fault was his favour to his Countryman Wickliffe the famous Reformer, amongst whose Friends he is justly named the first)."

The passage alluded to by Ralph Thoresby is the following:—

"Hac autem tempestate partium nostrarum adjutorem sese exhibuit haud imbellem Johannes Wickliffus (sic), cui annumerandi Johannes Toresbius, Uthredus Boltonus, de quo supra, p. 65, col. 1, Nicholaus Herefordus, Gualterus Brytus, Philippus Norrisius, aliqua haud infrequentes, qui Fratrum argumenta, magno eruditorum plausu convellebant. Sub hae vero praecipua disputationum materia erat Paupertas Chri, quam Rogerus Conwayus Minorita in Concione Londini nuper habitâ, talemuisse contendebat, ut neque ipsi neque Apostolorum aliquis quicquam sibi suo nomine vindicaret, verum omnia illi communi quodam jure possederint."

The following is the text of the passage as it occurs in Gutch's edition of 1792 from Wood's original English MS. (p. 475):—

"But as the University had educated champions to deal with them (the Mendicant Friars), viz. Robert Grosstest, Sewallus, Archbishop of York, John Baconthorpe, Richard Chillington and others, so now was John Wycleve ready to succeed in vindicating the quarrel. After him followed John Toresbie, Uthred Bolton, Nicholas Hereford, Walter Bryte, Philip Noreys, with several others, who, with great applause, equalled, if not went beyond, them in their responses."

We can, indeed, scarcely wonder if Thoresby came under the sway of that magic influence which Wyclif exerted upon all who knew him. Friends, neighbours, in early youth, kinsmen possibly, Thoresby being somewhat the older of the two, their intercourse must have been renewed at Oxford, where they both became distinguished scholars. In after years they must often have met about the Court, and when Thoresby became Archbishop of York, the Northern seat of the family of Wyclif was situated in his diocese.

2 Gulielmus Read de Vitis Pontificum MS., fol. 22.
A petition has recently been discovered in the archives of the Vatican, from the Chancellor and Congregation of Masters of the University of Oxford to the Pope, praying for a grace granting to John de Wyclif of the diocese of York, M.A., a canonry and prebend of York Cathedral, notwithstanding that he has the Church of Fillingham, in the diocese of Lincoln, value 30 marks. (Petitions to the Pope, vol. i., Stationery Office, 1896.) It seems evident from this petition, that Thoresby had, by this time (1362), found the Reformer of use in his diocese, and wished to reward him with a canonry.

Having much in common in their views and aims, they may have become closely associated in the work of reform. Possibly Wyclif's persuasion that "prelates ought not to be secular lords" may have had something to do with the fact which remains on record that the Archbishop who accompanied the king into France with a retinue of one hundred armed followers, sought in after years to dissociate himself from all secular distractions and cares of state, and to devote himself entirely to the spiritual oversight of his vast diocese and province. The frequent quotation from Holy Scripture, which abounds in the original version of Thoresby's Catechism, may be another sign that Wyclif's influence was at work. It is true that many mediaeval treatises quote Scripture; but the reference to it, or to God's law, as of paramount authority, and the essential difference between it and the teaching of the Church, or the witness of tradition, obvious as these things appear to modern theologians, were distinctive of Wyclif's tenets at the time he wrote. Canon Simmons has observed that in the theological literature of that period we find sayings attributed to Our Lord and "other doctors," Canons of Councils, extracts, true or false, from the Fathers, and decrees of Popes, early or recent, genuine or forged,—all cited promiscuously as authorities, apparently without any sense of their different value, and certainly without any attempt at critical examination.

We are, therefore, on all these grounds, fully persuaded that Wyclif asked for and obtained the consent of the Archbishop, at the very least, if not his assistance, in his amplification of the Lay Folks' Catechism. There are some passages, doubtless, to which we can scarcely imagine that Thoresby would have given the sanction of his name, such as the stern condemnation of unfaithful prelates: but it was an age of very plain speaking; and the passages may have been strengthened by later copyists.

But a great deal of this, it will be said, is merely conjectural. Be
it so. In this question very much must for ever remain conjectural. But the theory for which I have been contending has at least this merit,—that it does not charge the memory of one of the greatest and best of Englishmen with the commission of a foolish and disgraceful fraud.

§ 2. ON THE DIFFERENCES IN DIALECT BETWEEN THE VERSIONS OF THORESBY AND WYCLIF.

The first thing which strikes us when we come to compare the two versions, is that T. is much more like modern English than L. The reason of this is that the former is essentially a Northern dialect, whereas Wyclif, though originally a native of the North Riding, had lived so long in Oxford, in Leicestershire, and in Lincolnshire, that his writings partake rather of the Midland character. In his translation of the Bible, it is true, there is much to remind us of the dialect of the North Riding at the present day. Canon Raine observes that his father was born within a mile of the village of Wycliffe, and that he had often heard him say that at the beginning of the present century the dialect of the neighbourhood was so identical with the language of the reformer’s version of the New Testament, that he would undertake to read any chapter of it to an old person, and it would be understood thoroughly, with the exception perhaps of a word or two. (*Fasti*, i. 462.)

But comparison of these two texts will be found to illustrate the fact that “in the north the inflexions of the older language were as a rule early cast aside, whilst they continued to characterize the southern dialects to a later period. Works written in the north, though of an earlier date, are more like the common English of modern times.” The following list of words as they are found in T. and L. respectively will speak for itself:—(the numbers refer to the lines in the former):

<table>
<thead>
<tr>
<th>T.</th>
<th>L.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 shewes</td>
<td>schewys</td>
</tr>
<tr>
<td>” bokes</td>
<td>bokys</td>
</tr>
<tr>
<td>9 lastes</td>
<td>lastys</td>
</tr>
<tr>
<td>3 creatures</td>
<td>creaturis</td>
</tr>
<tr>
<td>23 misdede</td>
<td>mysdedys</td>
</tr>
<tr>
<td>3 heuyn</td>
<td>heuyn</td>
</tr>
<tr>
<td>88 third</td>
<td>thrydde</td>
</tr>
</tbody>
</table>

1 Dr. Morris observes that *s* in the plural is a test by which Northumbrian may be distinguished from other Northern dialects.
§ 2. DIALECTS.

T.
121 maiden
108 sondred
117 wel
" angels
5 skill
17 made in
23 wickednesse
166 rightwisnesse
27 world
" first
28 techyng

L.
maydyn
sundryd
ywl
angelys
skyle
mad yn
wykkydnesse
rygtwysnesse
werld
furst
wyssynge

On the other hand we have the Northern clinging to a, where in the Midlands we find o; just as Mr. Oliphant says:—"In the North the Active Participle ended in ande, the Norse form. In the Midlands it became ende, the Old English form; though in Lincolnshire and East Anglia this was often supplanted by the Danish ande."

T.
29 lare
8 thas
15 thai
11 knawing
78 swa
19 hali saules
287 hali Gast
29 hali kirke
" langes till
422 wrang
106 awe
155 anely
152 ras
161 bathe
436 faes
451 slauth

L.
lore
po
pey
knowynge
so
holy sowlys
holy gost
holy chyrche
longys at
wrong
owe
only
roos
bothe
foys
slewpe

We find in T. many peculiar Yorkshire words, some of which have not yet become obsolete; thus (l. 150) whikend (L. qwyknyd): "It's wick;" "full of little wicks" ("It's alive;" "full of little live things") are still common expressions. Methe or methefulnesse (T. 440, L. mesure,—i. e. temperance): whirlk (T. 170, L. whiche): ilkman (T. 423 : L. eche man). In Owen (T. 164, L. owne) we have a mode of pronunciation which still survives in quite, usually pronounced quiet in Yorkshire: also in dede (T. 108, L. dep) we recognize the still familiar "deadbell," "frightened to dead." In T. 138 we have doluen—(buried by digging), where L. has leyde on a
§ 3. JEWISH AND EARLY CHRISTIAN CATECHIZING.

In the same line we have a still common Yorkshire pronunciation: *tane downe*, where L. has *takyn down*. In T. 153 we have *stegh* (L. *stey*), i.e. *ascended*. In Yorkshire a ladder is generally called a *stee*: and in the *ligges* for *lies* of T. 358 we have another common word. It is interesting to observe that in T. 258, the *gospel* of L. is spelt *godspel*.

§ 3. ON THE HISTORY OF CATECHETICAL TEACHING.

Although, in modern parlance, the "Instruction" of Archbishop Thoresby may very fitly be termed *The Lay Folks' Catechism*, yet it must be owned that such a name would never have been given to it in his day, nor for long afterwards. The word 'Catechism' is now commonly applied to a book or treatise upon the chief points of Christian faith and practice; especially when intended, as was Archbishop Thoresby's tract, "to serve as a basis for the oral instruction of the young and ignorant by question and answer." But, before the time of Luther, the word never meant a book, but actual verbal teaching by question and answer; eliciting an "echo" or reply; as Bishop Andrews quaintly remarks in his *Introduction to Pattern of Catechistical Doctrine*:—"In *κατηχέω* is included an iteration, and from *ηχέω* we have our word *echo*. *Ηχέω* is indeed 'to sound the last syllable,' and of such sounders haply there are enough; but *κατηχέω* is 'to sound in the whole, after one, again.' And such is the repetition which is required of the right and true *κατηχομένοι*, young catechized Christians, and those places are called *κατηχεῖσθαι*, that give the whole verse or word again."

In the Early Church, however, the instruction was given in the form of a lecture, and the questions were asked by the catechumens rather than by the teacher; and the method was probably derived from the custom of the Jewish Rabbis: the Child Jesus was found "in the midst of the doctors, both hearing them and asking them questions" (St. Luke ii. 46).

We have preserved a set of Catechetical Lectures delivered in Jerusalem by St. Cyril about A.D. 347: just as Bishop Charles Wordsworth entitled his little book of instruction for Confirmation, candidates 'Catechesis,' not 'Catechism.'

Irenæus, Tertullian and St. Augustine use the word 'catechise' for instructing in Christianity. The work of the latter, *De catechizandis rudibus* (written about A.D. 400) is not a catechism for children, nor an explanation of the chief articles of the faith. The
§ 3. GREEK PHILOSOPHERS. JEWISH CHILDREN.

'ruedes' are those who are entirely ignorant of Christianity; and the teachers are directed how they may best win them over to the religion of Christ. In St. Augustine's De Fide et Operibus (Op. IV., col. 67) we find the word Catechism, not in the least in the sense of a book, but in its proper meaning of detailed oral instruction. He is speaking of St. John the Baptist, who, being asked "What shall we do?" by the multitudes who came out to him, gave them special answers according to their circumstances, and continues:

"His breviter commemoratis, Evangelista, non enim totos catechismos inserebat debuit, satis significavit pertinere ad eum, a quo baptizatus catechizatur, docere et monere de moribus."

Dr. Geffchen, in his work upon The Illustrated Catechisms of the Fifteenth Century, gives it as his opinion that this passage may have caused Luther to stamp this word with the meaning which henceforth became its usual one. The great German Reformer felt the need of a theological handbook at an early stage of his work, and put forth from time to time isolated treatises on the Lord's Prayer, the Ten Commandments, the Creed, the Lord's Supper, etc. But it was not until he had been engaged in this work for eight years that he applied to it the name of Catechism. ¹

Having said thus much upon the title of our work, we may now go on to observe, that catechetical instruction has occupied the foremost place in the scholastic methods of the moral and religious teachers of all countries and of all ages. The practice of the Greek philosophers will occur to every scholar:

'Ἡμεῖς δὲ ἐκ τῆς παιδικῆς κατηχήσεως περινοῦμεν μάλλον ἐν τοῖς πλείστοις, η νοοῦμεν.—Porphyrius, Ὄμησικών ἔγγυτάτων.

The same mode of teaching was prescribed by the law of Moses (Deut. vi. 6, 7, 20; Ex. xii. 26, etc.). Here we have enjoined the earliest form of catechetical instruction, viz. "Catechisatio Domestica," conducted by the heads of families for the benefit of their children and servants. But the Jews also practised the other two

¹ Leipzig, T. O. Weigel, 1855.
² He appears first to have made this use of the word in his letters to Nic. Hausmann at Zwickau:
   Feb. 2, 1525. Jone et Iselbio mandatus est catechismus.
   March 26. Catechismus, ut ante dixi, mandatus est suis autoribus.
   Sept. 27. Catechismum diffiero, vellem enim uno opere omnia dissolvere.

The word 'Catechism' had also, especially in the fifteenth century, another signification; viz. that of sponsorship—from the questioning or catechising of the sponsors, which was a necessary preliminary to baptism.
forms of catechising; "Catechisatio Scholastica" by preceptors in schools; and "Catechisatio Ecclesiastica," by priests and Levites in Temple and in synagogue. We may note the instruction given by Levites under the Judges and Kings (e. g. 2 Chron. xvii. 7, 8, 9), as well as the "Schools of the Prophets" established by Samuel, who may be regarded as the originator of theological colleges and universities, and to whose students we owe, with the exception of the Pentateuch, nearly the whole of the Old Testament.

Catechetical teaching occupied a prominent position in the admission of proselytes. They were first carefully examined as to their motives for wishing to adopt the Jewish faith. If the result were satisfactory, they were instructed in the principal articles of the Hebrew Creed—the one God, the sin of idolatry, the reward of obedience, the privileges of Israel, the future life, etc. On their acceptance of this creed, they were circumcised, and soon afterwards baptized with their families in the presence of three witnesses, who went on with their instruction while the neophytes stood in the water. (Maimonides, Lightfoot, c. 3, v. 6; Matthew, f. m. 265, 266 seq.; Lundius, l. c., p. 1374.)

Jewish children, on reaching the age of twelve years, underwent a course of catechetical instruction, after which they were regarded as personally responsible for their observance of the law, and were termed "Sons of the Precept"; the institution strongly resembling that of Confirmation in the Christian Church.

The Great Teacher continually adopted this mode of instruction:—
"Whom say ye that I am?"
"Whose is this image and superscription?"
"What is written in the law?"
"Which now of these three, thinkest thou, was neighbour . . . ?"
"If then, the Christ be David’s Lord, how is He his Son?"
"The baptism of John, was it from heaven, or of men?"

The earliest mention of catechising in the Christian Church occurs in St. Luke i. 4, where the Evangelist declares that he has written this narrative for Theophilus, "Ἰνα ἐπιγνῶς περὶ δὲν κατηχίσθης λόγων τὴν ἄσφαλεαν."

Concerning the practice of the Apostles, we have the assertion of the learned Cornelius à Lapide, "Apostolorum conciones ferè tantum catecheses." St. Paul wished to speak in a known tongue, "Ἰνα καὶ ἄλλους κατήχησο" (1 Cor. xiv. 19). In Acts viii. 37 we have the first Apostolic Symbolum.
It is probable that there were specially appointed Catechists in the primitive Church (see Eph. iv. 11; 1 Cor. xii. 5, 28; Heb. v. 12, 13, 14; vi. 1, 2). Clemens Romanus won over Theodora and Sisinnius, her husband, to the Christian faith by catechetical instruction. Jerome\(^1\) reports the Evangelist St. Mark to have been the founder of the renowned Catechetical School of Alexandria, which still flourished in the time of Eusebius. In the 3rd century, Pantænus, Clemens Alexandrinus (who left a set of catechetical lectures called Παδαγογος), and Origen, successively catechized at Alexandria.

The first well-known teacher of this school was Athenagoras, an Athenian by birth, who lived in the time of the emperors Hadrian and Antoninus. He undertook to write a treatise against the Christian religion, and to this end carefully read the Holy Scriptures. The result was, that from an intending assailant, he became a powerful defender of the Faith, and the head of both the Philosophical and the Catechetical Schools of Alexandria.\(^2\)

No written Catechesis, properly so called, of the first century has come down to us; though it is quite certain that these were symbols like the Apostles' Creed, which formed the basis of oral instruction. The treatises termed Didascalia Apostolorum cannot be properly called Catecheses, although they were frequently read to Catechumens.\(^3\) The Copts had another treatise with the same title.

Justin Martyr's Expositio, the Catechesis of the heretic Eunomius, the Catechesis Magna and Parva of Theodore the Student, the Libri Institutionum of Lactantius, and the treatise of John Damascene, "de Fide Orthodoxa," notwithstanding their titles, are, none of them, Catecheses properly so called, i.e. simple and comprehensive summaries for the use of Catechumens.

During the period of the persecutions of Trajan, Hadrian, etc., we find that these attacks upon the Church from without, together with the growth of heresies within, led both to the publication of Apologies, and to the increased importance of catechetical schools. In the extant list of the Catechists of the school of Alexandria,

\(^1\) De Scriptor. Eccles. f. m. 188.

\(^2\) Eusebius speaks of Pantænus as preceding him: but it is certain that he followed Athenagoras after a few years; and the latter is the first who is cited as an Alexandrian Catechist.

\(^3\) The Didrënia Pëtrë, mentioned by Origen (Περὶ Ἀποκῳνων, I. f. m. 666), the Didascalia of Clemens Romanus (MS. in the Imperial Library at Vienna), the Didascalia of Barnabas, and that of Hippolytus (in the Bodleian), partake of much the same character with the Pastor of Hermes.
§ 3. CATECHIZING IN THE FIRST THREE CENTURIES. xxxiii

occurs the name of Clement, of whom his disciple Origen, who became himself an Alexandrian catechist, records that he spent many hours each day in catechizing; and in his three books, *Protrepticus*, *Paedagogus* and *Libri Stromatum*, he appears as a true Catechetical teacher. The first is intended to win heathens to Christianity; in the second, he sets before Catechumens their Christian duties; and in the third, he instructs the more established Christians in the higher mysteries of the faith.

A similar work was carried on at Antioch by Ignatius and Theophilus; at Smyrna by Polycarp; at Athens, Quadratus diligently taught and catechized; and Eusebius asserts that Dionysius, Bishop of Corinth, in his Letters to the Lacedaemonians, supplied them with a complete Catechesis in the necessary matters of the faith. Tertullian speaks of adults being catechized before baptism in the Church of Carthage; and Irenæus catechized in his churches. The substance of the Catechetical teaching of the first two centuries, like that of the sermons of St. Peter on the Day of Pentecost, and St. Paul at Athens, would be suited to the intellectual and spiritual needs of converts from heathenism and Judaism. The former would be taught the nothingness of idols, the great truth of the resurrection, and the necessity of forsaking the gross sins to which they had been accustomed, for a new and holier life: while the Jews needed, above all things, to be convinced that our Lord had fulfilled the Messianic prophecies which embodied the hopes of their race. At Carthage, Cyprian, appointing Optatus to the office of Catechist, writes to the presbyters and deacons:—“Fecisse autem me sciatis lectorem Saturum, et hypodiaconum, Optatum confessorem; quos jam pridem communi consilio clero proximo feceramus, quando aut Saturo die Paschæ semel atque iterum lectionem dedimus: aut Optato cum presbyteris, doctoribus, lectoribus *Doctorem audientium* (i. e. Catechumenorum) constituimus, examinantes au congruerent illis omnia, que esse deberent in his, qui ad clerum parabantur.”

(22 *Epist.*, L. 3, f. m. 101, ed. Erasmi.)

At Cæsarea in the Holy Land, Pamphilus, a presbyter, and the maternal uncle of Eusebius Pamphilus, founded a Catechetical school of philosophy and theology, which became famous. (Nicephorus, *Hist. Eccl.*, L. 6, c. 37, f. 290.)

At Antioch, the youthful martyrs had been prepared for the sufferings which awaited them by the diligent catechizing of their

L. F. CATECHISM.
§ 3. FOURTH TO THIRTEENTH CENTURIES.

bishop, Babylas, himself a martyr. (Cave, Life, p. 467; Chrysostom, Or. de Babyla, t. 10, V. f. 417.)

The *Expositio Fidei* of Gregory Thaumaturgus is a beautiful treatise on the Holy Trinity, and has survived both in its Greek and Latin versions.

On account of the ridicule cast upon the great Christian verities and rites by the heathen, the teaching of the Catechists was entirely oral: and the Catechumens were not even allowed to assist the memory by taking notes.¹

In the 4th century, we meet with many notices of catechetical instruction at Constantinople, Alexandria, and elsewhere, as we read the lives and writings of St. Chrysostom, Gregory of Nyssa, Basil, Gregory Nazianzen (who was assisted in this duty by his wife Nonna), Gregory Nazianzen the Younger, and St. Ambrose. From the Catecheses of Cyril of Jerusalem (born about A.D. 315, died March 386) we may learn the doctrines, methods of teaching, and customs of the Church at that time. They consist of a *Procatechesis*, eighteen *Catecheses*, and five *Mystagogices*.

In the 5th century we have many allusions to Catechumens and the instruction needful for them, in St. Augustine. (See especially "Liber de catechizandis rudibus."

In the 6th century we note the Catechesis of James Baradeus; and the gradual obscuration of the doctrine of Justification by Faith.

In the 7th century, along with the partial destruction of Eastern Christianity by the Mahometans, we find traces of catechetical teaching in the West, as preceding Baptism, etc.

In the 8th century, we have Theodulph’s instructions to his clergy upon catechizing, and the writings of the Venerable Bede.

In this century also we have the *Symbolum Athanasianum*.

In the 9th century the First Council of Mayence, and the Council of Tours (A.D. 813), ordered religious instruction in the vulgar tongue.

From this time, we have increasing light thrown upon catechetical teaching, and more MS. Catecheses have been preserved to us; those who are interested in the subject will find ample references in the

¹ See the close of the sixty-first sermon of Peter Chrysologus, Bishop of Ravenna; similar sayings are to be found in *Cyril. Hieros. Catech.* V., f. 78; also in St. Augustine, Ruffinus, and St. Ambrose.
§ 3. DANTE. CATECHESES OF THE REFORMATION.  

pages of Langemarke. The *Catechesis Prima* of Michael, Metropolitan of Athens (12th cent.), is to be found in the Bodleian Library.

In the 13th century we have the *Expositio Symboli* of Thomas Aquinas, the *Expositio Orationis Dominicae* of St. Francis, and Grostète's, *De præceptis decalogi, de articulis fidei, et de Oratione Dominica*.

Here it is interesting to note, that in Cantos 24, 25 and 26 of the *Paradiso*, written about the year 1316, Beatrice entreats the Blessed to gratify the longing soul of Dante with a draught of the Divine wisdom. Thereupon St. Peter, St. James, and St. John respectively catechize the poet upon the three virtues, Faith, Hope, and Love. Dante "girds himself as a responding Bachelor" for the examination. The definition of Hope he borrows from the Master of the Sentences.

During the 15th century, children were commonly taught the Creed, the Lord's Prayer, and the Ten Commandments, without any explanation, and with the addition of the *Ave Maria* and other prayers to the Saints. But at the commencement of the Reformation, no catechism was used in the schools, but the "Children's Bible" or "Primer," containing the Alphabet, the Ten Commandments, the Belief, and the Lord's Prayer without explanation; and certain other prayers: but the *Ave Maria* and similar medieval interpolations, had, in most places, if not in all, been expunged from them.

We now come to the Reformation group of Catecheses, of which the most important are the "Explicatio Symboli, Decalogi et Orationis Dominicae of John Huss," Luther's Catechism, and the "Church Catechism" in the English "Book of Common Prayer."

Luther complained,\(^1\) that "The old teaching of the faith of Christ, of love, of prayer, of the Cross, of comfort in tribulations, was entirely neglected; in all the world there was hardly a doctor who knew the whole Catechismum, that is, the Lord’s Prayer, the Ten Commandments and the Creed, to say nothing of understanding and teaching it, as it is now, thanks be to God, taught and learned even by young children; in proof of which I appeal to all their books, jurists, and theologians. If one portion of the Catechism may be rightly learnt from them, I will let myself be bled, and broken on the wheel!"

\(^1\) *To. V. Altenb.*, f. 208 b.
Luther's first Catechism (1520) was not put forth under that name; it was an explanation of the Commandments, the Creed, and the Lord's Prayer. Before this time, various explanations of the Commandments and the Lord's Prayer had been put forth by himself or by his co-workers: for instance, "A Short Form of contemplating the Ten Commandments, and of praying the Lord's Prayer: D. Martin Luther," 1518. It is remarkable that although the Ave Maria is here omitted, because he was conscious of its abuse, 1 yet it is found in "A Little Prayer-Book, and Reading-Book of Martin Luther added to and improved"; in 1523.

His "Greater" and "Smaller Catechisms" were published in 1529.

For an account of other Catechisms of the foreign Reformers, we must refer the reader to Walchius (Bibl. Theol., vol. i.): and the elaborate work of Joh. Geffchen on the Catechisms of the 15th and 16th centuries. (Leipzig, T. O. Weigel, 1855.)

In England, in the year 1536, a set of Injunctions framed by Cranmer were issued by the authority of Henry VIII. Among them was an attempt to revive the practice of catechizing: the clergy were to take care that children should be taught the Creed, the Lord's Prayer, and the Ten Commandments in their mother-tongue.

By the Injunctions issued in 1547, the first year of Edward VI., it was directed "That every holy-day throughout the year, when they (deans, archdeacons, parsons, vicars and other ecclesiastical persons) have no sermon, they shall immediately after the gospel, openly and plainly recite to their parishioners in the pulpit, the Paternoster, the Credo, and the ten commandments in English, to the intent the people may learn the same by heart: exhorting all parents and householders to teach their children and servants the same, as they are bound by the law of God, and in conscience to do." 2

The same injunctions also direct "That they shall in confessions every Lent, examine every person that cometh to confession to them, whether they can recite the articles of their faith, the 'Paternoster' and the ten commandments in English, and hear them say the same particularly; wherein if they be not perfect, they shall declare then, that every Christian person ought to know the said things before

1 1522. T. II. Jenens Germ., f. 188.
2 Cardwell, D. A., I. 7. This item was reproduced in the Injunctions of the first year of Elizabeth.—ib., pp. 213, 214.
they should receive the blessed sacrament of the altar, and monish them to learn the said necessary things more perfectly, or else they ought not to presume to come to God's board without a perfect knowledge, and will to observe the same: and if they do, it is to the great peril of their souls, and also to the worldly rebuke that they might incur hereafter by the same."

In 1549, the compilers of the Eng'ish Prayer Book inserted a Catechism in the Confirmation Service to be learned by candidates as a preparation. It differed but little from the first part of the present Catechism, ending with the explanation of the Lord's Prayer; and has been variously attributed to Dean Nowell, Poynet Bishop of Rochester, and Goodrich Bishop of Ely.

The explanation of the Sacraments was added at the revision of 1604. John Overal, Dean of St. Paul's, afterwards successively Bishop of Lichfield and Norwich, appears to have compiled it from The Little Catechism of Dean Nowell,

"For 's threefold Catechism worthily Much honour'd, and for his great charity."  

Nowell based the largest of his Catechisms upon Edward VI.'s Short Catechism (1552–3), probably compiled by John Ponet or Poynet, Bishop successively of Rochester and Winchester. Poynet had made much use of The Institution of a Christian Man (1537), and A Necessary Doctrine and Erudition for any Christian Man (1543). He only slightly touches upon the Sacraments, after the explanation of the Creed. Bishop Jacobson has pointed out that Nowell borrowed largely from the Catechism of John Calvin (1541).

Nowell's Middle Catechism was authorized to be taught in Grammar Schools to the older, and his Little Catechism, which must have been published before 1559, to the younger scholars. At the end of the Confirmation Service in the Prayer Book of 1549 we find the following Rubric:—"¶ The Curate of every parish, once in six weeks at the least, upon warning by him given, shall upon some Sunday or Holy Day, half an hour before Evensong, openly in the Church instruct and examine so many children of his parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism . . . ." Other Injunctions were added

1 Cardwell, D. A., I. 16.
2 Verses at end of Fuller's Life of Nowell.
3 See the valuable "Introduction" prefixed by Dr. Groves to his edition of Nowell's Little Catechism. (McGee, Dublin, 1878.)
§ 4. WORKS UPON CATECHIZING.

in 1549, 1559, and in the Canons of 1571, and repeated in the 59th Canon in the year 1603.

In the Confirmation Office appended to Herman's "Consultation," there is a Catechism strongly resembling the Catechism of the Church of England, opening with the Baptismal Covenant. But Dr. Groves has pointed out that in this respect, Marshall's Prymer or "Dialogue, wherein the child asked certain questions, anwereth to the same," is earlier than either; there is an extant edition of it certainly not later than 1534. Its author has been supposed to be Cuthbert Marshall, Archdeacon of Nottingham, but it probably derived its name from the bookseller, and Strype ascribes it to Cranmer. Dr. Groves observes that it contains the first rude drafts of many of the hymns and prayers of the present English Liturgy.

§ 4. APPENDIX.

The following list of works bearing upon Catechisms and their History is prefixed by Langemark to the second volume of his Historia Catecheticae (Stralsund, 1733).

Andr. Fabricii Oratio de Catechismo, 1569.
M. Caspar Fiedlers, Archid. in Rochlitz erleuchteter Catechismus-Prediger. Leipz. 1689. 8. 1. Alph. 3 pl.

1 Drawn up by Bucer and Melancthon, 1543.
2 Introduction to his edition of Nowell's Little Catechism, p. xxi.
§ 4. WORKS UPON CATECHISING.

Jo. Meisneri Examen Catechismi Palatini. Witteb. 1669. 4.
Jo. Christoph. Meureri Isagoge in theologiam catecheticum s. apparatus catechetici Idea.
L. Jo. Phil. Oheims (Superint. zu Borna) catechetica.
Ambrosii Rendelii Oratio de usu catechisma habita in promotione duorum doctorum Theologiae. 1594. 4. Inserta est actui promotionis D. Schlüsselfuraii & Balth. Mölleri.
Ejusd. Princeps Sax. de Catechismo Lutheri bene meritus ib. in Jubilio Altenb.
The Lay Folks' Catechism.

CORRECTIONS FOR No. 118, ORIGINAL SERIES,
E. E. TEXT Soc.

The Lay Folks' Catechism.

Page xx, line 16. After "The monk of St. Mary's Abbey," read "John de Garryk, or Gaytrik (vide p. xviii), alias Taystek . . ."; (J. de G. below).


IV. (f) THE CORRESPONDENCE

UNDER ARCHBISHOP PECKHAM, A.D. 1281.
The Lay Folks Catechism.

I. (T) The English of Archbishop Thoresby's Instruction or Catechism for the People, from the authentic copy in his register at York.

On the upper part of the even, or left-hand, pages.

II. (C) The Original Latin of No. I, as approved by the council or convocation of the clergy of the diocese and province of York, A.D. 1357, from Thoresby's Register.

III. (L) A Wycliffite Adaptation of the Catechism, with Latin rubrics, put forth under the name of Archbishop Thoresby, from the Lambeth MS., No. 408; and additions [within brackets] from York Minster MS., XVI. L. 12.

On the upper part of the odd, or right-hand, pages.

Is that a great clerk shewes in his bokes, that the goodness of God was the cause of the whole creation.

Of all the creatures that God made in heaven, and in earth, in water, or in ayre, or in ought elles, the soueraigne cause and the skill whi that he made thaim, and for no creature might come to that ilk bliss. Withouten knowinge of God, als that clerk techis, —ubi supra—

He made skillwise creatures, angel and man, by which to know and serve him.

Of witt and of wisdome to know god al-myghten, Thurg whilk godenessse, als he is all gode, This knowledge of God Adam and Eve had of His gift; but to us, their children, by

And, thung thair knowinge, louv him and serue him; And so come to that bliss that thai were made to. For our forme-fadirs synned, sais the prophet,

C.Q JOHANNES permissione divina, &c., dilecto filio Archidiacono nostro, &c., salutem, gratiam et benedictionem. Quia nonnulli Christi fideles, quibus, licet immeriti, præsidemus, non sunt, quod dolenter gerimus, saltem in grossis et necessariis.
PREAMBLE OR "PROLOGUS."


Theme. Attendite popule meus Inclinate aurem vestrarn in verba oris mei.//

A s a gret clerk tellys and schewys in his bokys. Of alle þe creaturis þat god made in heuyn and in erthe in water and in eyre. or in ouþt ellys. þe souerayne cause and þe skyle why he made hem Was his owne god wyl and his goo[d]nesse. thorw þe whiche godnesse. as he ys al good. 15 he wolde þat sum creaturis of þo þat he made were commeneris of þat blys þat euyr lastys. And for no creature miȝt come to þat blys withoute knowynge of god as þe clerk techys.

he made skylful creaturis as angelys and man 20 of wit and of wisdom to know god almyȝty. and thorwȝ his knowynge loue hym and serue hym and so come to þat blysse / þat þey were made to. This maner of knowynge had oure former faders in þe stat of innocencie. þat þey were mad yn. 25 þat we schuld haue had þif þey had not synned. But not so-mokyl as holy sowlys haue now in heuen. but mochyl more þen any man has now in erthe. For oure former faders synned says þe prophete.

P. Nos Frater Johannes permissione Divina Cantuarensis Archiepiscopus, totiusque Angliae Primas, presentibus cupientes incommodis obviare: sperantes, quod Christi patrocinante gratia, ad hoc nos posse proficere cum Fratrum ac Episcoporum nostrorum, ac cetero-
reason of their sin,
Lam., v, 7.

T. And we bere the wickednesse of thaire misdeede.
—Trenorum ultimo—
For the knawing that thai had of god almighten,
25 Thai had it of goddes giftt at thaire begynnyng
With-outen travaile or trey or passyng of tyme;
And all the knawyng pat we have in pis world of
him,
Is of heryng, and leryng and techyng of othir,
Of the lawe and pe lare pat langes till halikirke,
30 The whilke al creatures that loues god almighten
Awe to knawe and to kun, and lede paire lyue aftir;
And so com to that blisse that never more blynnes.
And forthi that mikill folke now in this world
Ne is noght wele ynogh lered to knawe god al-
mighten,
35 Ne loue him, ne servue him als thai suld do,
Als thaire dedis ofte sithe openly shewes,
In grete peril of thaine to lyue and to sawle,
And perauenture the defaitor in thaine,
That has thaire saules to kepe, and suld teche thame,
40 Als prelates, parsons, vikers, and prestes
That er halden be dette for to lere thame——

Archbishop
Thoresby, after
the example of
Christ, is desirous
of the salvation
of all.

Oure fadir the Ercebishop, that god almighty saue,
That als saint Paule sais of Iesu crist,
—Paulus ad Thimotheum secundo ca?.—
44 Will that al men be saufe and knawe god almighty,

C. Christianæ legis observantiis instructi, quod tam ex nostra, quam ex
rectorum, vicariorum, et saecerdotum parochialium, qui ipsos juxta
susceptæ cure debitum haberemus instruere, incuria, ne dicamus
ignorantia, dicitur evenire; per quod (quod Deus avertat) de facili,
via patere potest erroribus, et gravibus periculis animarum.
10 Nos volentes, ut tenemur, super hoc remedium apponere salutare,
L. and we bere þe wykkyndes of þair mysdedys.

30 for knowing pat þey hadde of god almyȝthy:
þey hadde yt of god dys gyft at þare begynnynge
withowte travayl or tray or passynge of tyme.

And al þe knawyng þat we haue in pis werld of
hym
ys of lerynge and larnynge. and wyssynge of othyr.

35 of þe lawe and þe lore þat longys at holy chyrche.
þe whyche ale creature þat loun god almyȝty
owe to knowe and lede here lyf þerafter.

and so come to þat blys þat neuer schal haue ende.
and for þat now mekyll folk in this world.

40 ys not wel lernyd to knowe god almyȝty.

ne loun hym ne serue hym. as þey schold do.
as þayr dedys ofteyn tymę openly schewys
in gret perel of þaym to lyf and to sowle.
and paraventure þæ caus may be in ham?

45 þat han here sowlys to kep. and schulde teche þaym.
as prelatys. persons. and ycryars. and oper prestys.
þat haue take þat ofyce. and ar hoklyn be dette to
ler þaym.

And no prestts *may be excusid for be trew dette
þey holderng to teche þaym
And þefor oure fadyr þe archiepyschop wylle þat
alle men knowe god

50 and be saf. for Seynt Poul. seys of god?

þat iesu wylle þat alle men be saf and know god
almyȝty.

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P. rum nostræ Provinciae Praelectorum assistentia efficaci, de prudentum
virorum consilio hoc Sacrum Concilium mandavimus convocari.

Ignorantia Sacerdotum populum praepitpat in foveam erroris, et
clericorum stultitia vel ruditas, qui de fide Catholica mentes
9 fidelium instruere jubentur, magis aliquando ad errorem proficit,
With advice of his Convocation he requires all curates to teach and preach publicly in English.

T. And namely thas underloutes that to him langes, Has treted and ordayned for commune profet,

Thurgh the consaile of his clergie,
That ilkane that vndir him has kepynge of saules,
Openly on Inglis opon sononndaies

50 Teche and preche thaim, that thai haue cure of,
The lawe and the lore to knawe god all-mighten,
That principali mai be shewed in this sex things:
In pe fourtere poyntes that falles to the trouthe;

C. sacro approbante cleri nostrarum dioecesis at provinciae consilio, super hoc sic duximus ordinandum, ut quilibet rector, vicarius, capellanus parochialis et curatus alius, saltem diebus dominicis, sine exquisita verborum subtilitate exponant, seu exponere faciant, 15 populo in vulgari
THE PATER-NOSTER.

L. and namely þe vndirlynges þat to hym longys.

and þerfore he has tretyd and ordeynyd for þe

comyn profyt

thorowþ þo conseyl of hys clergy.

55 þat euerych þat vndyr hym has kepynge of sowlys'
opunly on englysch vpon sundays

præche and teche ham: þat þey haue cure of.

þe lawe and þe lore to knowe god almyȝty and hys

werkys.

Pater noster. qui es in celis.

We schult be-lue þat þis pater noster.

passys oþer prayers in these thre thyngis.

In auctorite. In sotylte. and profyt to his chyrche.

Hyt passys in auctorite. For þrist hym self bope god

and man:

made yt and tauȝt hyt: for cristyn men to vse hyt.

65 And he ys most of auctorite as oure be-lue techis vs.

And here-fore þe gospel of Mathew. seys þat crist

bad vs pray thus.

Hyt passys also in sotylte. For we schulle vndyr-

stonde.

þat in þese vij askyngkys are conteyned

alle þe poyntrys of þis world in þe whiche is ony wyt

70 And so schortly to comprehend so moche wyt in

playn wordys

P. quam ad doctrinam. Quidam etiam cæci non semper loca visitant,

que magis constat veritatis lumine indigere, testante propheta qui

aít, quod Parvuli petierunt panem nec erat qui frangeret:—Threnorum

Ieremiae, iv, 4—et alio clamante, quia Egeni et pauperes quærant

aquas, lingua eorum siti aruit. Esaiæ, li, 17.

15 In quorum remedium discriminun statuendo Præcipimus, ut

quilibet sacerdos plebi presidens quater in anno, hoc est, semel in

qualibet quarta anni, una die solenni vel pluribus, per se vel per

alium, exponat populo vulgariter absque cujuslibet subtilitatis tex-
tura fantastica.
L. ys a sotyte of god passyng pe wyt of man.

The prydde we schulle suppose pat no prayer in pe world
is more profitable to man sythen pat crist hym self schal here al.

The fyrst askynge of pis pater noster stondis in pase wordis

75 Our fadyr pat art in heuyn: halwyd be py name. In whyche wordys. we mow lerne pat men worthy to be herd:
must be knyt in charite. and meknese of herte.
sythen al pe holyte (sic) trinite ys fadyr of vs alle and holy chyrche is modyr. we schulde loue as brepem.

80 And sethen god ys so hy3 in heuyn a-boue al his angelys.
and we be so low in erthe. wrappid with many myscheuys./
we schulde be resoun be meke and buxum to pis lord
and mekely pray to oure fadyr patt halwyd be his name.

So as his name ys halowyd nedlych in hym-self /
so be hys name halwyd. and stedfast in oure sowle.
For whan our sowle was mad to lyknesse of pe trinte:
goddis hy3 name was prentyd beryn.
The secunade askynge of pis prayer. stondys in these wordys.

Thy reme come to pe, in-to pe blysse of heuyn.

90*In so as pe furste askyne. answerys to pe fadyr so pe secunade askynge a[n]swerys to pe sone.
For he ys pat nobyl man. pat com down in-to erthe to gete hym a Reme. and aftyr to turne azen.
The Reme of pis fadyr ys callyd Holy chyrche.
pat at pe day of dome schal go hennys in-to heuyn
don.
as yt ys fully don in hevyn: so be yt don in
erthe.
And pis thrydde askyenge. answeris to pe holy gost
for he ys good loue of pe fadyr. and of pe sone.

askyngys. most nedelynge be
fulfyllyd:
natheles mannys sowle ys lyfte vp with charite
with desyre hey3ed with god. and pat ys a prayer
Thus we seye blyssyd be god. and ower thyngys
pat nedis mot be
And pese thre askyngys: arn to pe holy Trinite.

askyngys.
Furst we preye oure fadyr pus
Fadyr oure eche day bred gyf vs to day. Food
And pis may be wel vndirstonde: on pe manerys.

as sant Austyn seyf be wit of god almy3thy.
Furst we aske oure bodely fode: for to serve oure for the body;
Fadyr.
aftyr we aske pe sacrament to haue mende of oure in the Eucharist;
Fadyr.
And aftyrward we aske goddys word to fede with in God's word.
oure sowle.
And for we haue nede of alle pese yche day:

perfore crist callys hem oure eche day bred.
and for we schulde be trewe: and ete oure owne
bred:

[And not in wrong ete our neegboris breed]

perfore crist techis vs to aske of hym oure bred.
And for crist wolde pat oure hope were freschyd
in hym:

oure thogth and oure mynde. and alle oure desyre:
The fifth Petition.

For-3eue vs oure dettys: as we do to oure dettours.
These dettys pat we owe to god: ar seruyse pat we owe to hym.

125 And as ofte tymes as we faylef we renne in-to
dette of peyne.
and but god for-3eue vs pis dette of synne:
we be nat worthy to haue aujt of oure fadyr.
And for god wyl pat we loue oure brepery.
he knyttys to a condicioun vndyr whyche: we
aske pis bone.

130 pat he schulde for3eue vs oure dettys; as we
for3eue oure dettowrys.
So pat zif we be vn-mercyful to men pat be oure

dettoirs

trist we to oure fadyr *pat he wyl punysche vs.
And so we praye oure hy3e iuge a3ens oure owyn
hed.

But vndirstonde we. pat we mowe lefully
135 aske of oure bropery dette of erthelyche thyngys.
but pis askynge mot be in resoun and charite.
And pat yt [is] for charite and loue and profyt to
oure ney3bore.
and here we mot fle bothe rancour and hate.
and envye to oure [ney3bore] with op3r schrewde
castys

140 ℹ️ The thrydde askynge of pis part swyt in these
wordys./

Oure Fadyr lede vs nat in temptacioun.//'
But hard it ys and greuous peyne to be lad in temptacioun.
For whan man of his foly. in-to myre of synne fallys.

Ryʒt jugement of god wol make hym synke deppyr./ And herfore we pray hym our fadyr
pat he lede vs nat in-to pîs hardnesse of synne lest we come neuer owt.
And herfore pe late askynge sewyp in pese wordis.

But gracius fadyr delyuer vs fro euyl.
The worst pynge in pîs world is wykkydnesse of synne.
Sythe the a man for noþynge schulde wylle to do synne:
sythen for al pîs world. ne nogtʒ þer-yn schuld ony man do synne.
But sythen sum synnes be moche worse þan sum? fj

In pîs last askynge we pray delyuerauce of þe werste synne.
The werst synne ys þe deuelys synne
þat man deyes yn withoute repentaunce.
þat euyr schal be punyschyd. and þat callys þe gospel:
synne ægenst þe holy gost.

God for his grete mercy: kepe vs fro þis euyl.
And þan schulen we haue euer-lastyngge fredam.
Amen.

Aue Maria.
Men greyp commonly oure lady goddys moder
and we suppose þat þis gretynge sauys many a man
For we take as be-leue. þat sche ys blyssyd in heyn.

And crيست wyl do at hyr prayynge among al òþyr seyntys.
And þow we trow þat noper crist ne sche
wil do for man but þt be resonable.
and men pat ben worthy to be holpyn.
And so mow men triste to be holpyn fully in
suche prayer.

170 In pre partyes comunlyche jis gretynge ys dynydyd.
The first part contenys pe wordys of Gabriel,
when he sayde to pis lady.

Heyl ful of grace: god is with the.
The secuade part of pis gretynge *buth wordys
pat Elysabeth spake to hyr when sche sayde.

175 Blyssyd be pou amonge wommen, and blyssyd be
pe fruyt of py wombe.
The pryde part has two wordys cloytyd for
deuocyoun. Maria. and Iesus./
Furst men seyn. Heyl Marie pat gabryel lefte in
his gretynge
to tecake vs pat he was homly and knowyn with
pis lady.
and perforye wold he not nempne pis name of marie.

180 The secuade word ys Iesvs. addyed to elyzabethis
wordys
and pis word lefte pe gospel here. to tecake pat
marye hadde but on child.
and pis child was iesus. pat is sauiour of man-kynde.
But pis fyl longe [after] pat oure lady was gret jis.
The furste word. pat is aue. reuersys pe name
of Eua

185 to tecake vs pat oure lady contraryyd Eue in levynge.
For ry3th as Adam and Eue were cause of damp-
nynge of man-kynde:‘
So iesus and Marie ben cauwse of mannys saluacioun.
The secuade word of pe angel seys. oure lady was
ful of grace.
And man may be ful of grace on thre maneris be
godys lawe.
THE AVE-MARIA.

L. Furst of hym-self. as Christ was fyrst qwyk welle of grace.

for of hym spounge grace to alle men aftyr hym.

Our lady was ful of grace as a stronde ful of watyr
[And] gaf grace plenteous bope to ofer men and wommen.

Seynt Steuyn was ful of grace pat sufficyd to his
lyf for to bryng hym to blysse.

195 and so be many ofer seyntys. and so god ys with alle creaturis.

But specialy with men pat schul be sauyd.

But more specialy with he chaunbyr of his manhed
pat was oure lady marie.

But bothe he Angel and Elyzabeth seyde pat oure
lady is blyssid

a-mong alle wommen pat be for genderyng of
seche a child.

200 And so pe be-gynnynge and pe endyng schuld be
blessynge of iesu.

pat is froyt of pe wombe of oure lady seynt Marie.

The bridde part of his gretynge addis two wordys

to pe gospel

pat ben Maria and iesus and two devowt wordis.

But for it ys hard to men to grounde hem leue. to
adde pis.

205 sythe godis lawe seys pat men schulde nat vp-on
gret peyne.

adde to goddys word.

Hit ys seyd pat pe pope gefys gret pardoun to
men pat addys these wordys.

and be pe same skyle pat men schuld triste to
eny pardoun:

men schuld triste to pis pardoun. be yt four score
dayes or more.

210 And as pe pope may zeue pis pardoun be addynge
of these two *wordys.

In Christ as the well-spring;

in the Blessed Virgin as a channel to others;

in St. Stephen sufficient unto his life’s end.

The words of Gabriel and Elizabeth both declare
the blessedness of Saint Mary.

The added words good in themselves,

but the addition to the written word is question-
able,

though the Pope does grant an indulgence for it.

And if this indulgence, then
he may corrupt
God's word.

Either this, or
there was a defect
at the first.

Besides, if indulg-
ences are granted
in this way,
why not—it is
asked ad ab-
surdum—to any
extent?

The words of
the gospel are enough
for us; and so let
us honour Mary
to the most of our
power.
Faith is the
foundation of all
virtues;
hence the value of
the three Creeds.
As to the Apo-
tle's Creed,—

† York MS. omits.
† York MS. omits.
whichever apostle
made the several
parts, or when,—
God ordained it
all for our learn-
ing.

Failing their
spiritual Supe-
riors,

T. (Nothing in original to correspond with L.)

L. so may he adde oper mo. and with-drawe as hym-self lykys.
and so turne godys lawe: in-to lawe of antecrist.
Oper men moste graunt pis way. or say pat pis was
furst [a] defawte kept to pe pope to amende.

215 And herfore thynkys men pat pe wordys of pe
gospel
were wysly set in pe gospel with-owte varyynge.
And many men thynkys ouer [:] 3if suche pardoun
myȝt be grauntyd lyȝtyche
with lasse travayle yt schuld be grauntyd generaly
to men pat devowtly sey þese names.

220 And so myȝt pardoun be gotun to sey yche day a
lady sawter?

[3he.] ten powsand 3er in on 3ere./
Trust we to pe wordys of pe gospel. and worshiphe
we Marie with al our myȝt. Amen.

H yt ys sop. pat beleue is ground of alle vertues.
and perfore eche cristyn man schulde be
sad in beleue.

225 Ther be þre credys in þe chirche.
Crede of þe apostelys. and Crede of þe chirche.
and Crede of attanasy. pat was a gret doctour.
But of þe fyrste Crede schulde cristyn men speke.
For yt is more comyn and more schortyr þan eny
oper.

230 Ne bysye we vs nat what þet apostyl made.
þnet what party of pis holy Crede. and whan þe
apostelys gaderyd yt.
For oure beleue techis vs þat god ordenyd hyt al.
and bad þat men schuld cun hyt and teche yt to
oper
And 3if prelatys faylyn in þis Crist seyde þat
stonys schulde crye
and seeler lordys schuld in defawte of prelatys,
merne and preche pe law of god in here modyr tonge.
Ne study we nat how many partyes ben in pis holy crede.
For so p it is: pat alle pese partyes ben contentyd in thre.
And herfore men seyn pryse: pat peye trow in god./
Fyrst peye trow in pe Fadyr. for he ys [pe] fyrst persone.
Aftyr peye trow in Iesu crist. be dyuers artyclys.
and sytthe peye trow in pe holy gost.
And eche on of pese thre partyes contenys many
partyclys (artycles).
But we schul wele wyte: pat pese thre thyngys ben wel sotel and diuers.
Trow in god. and [trow] to god.
and trow god pat ys pe leste.
pat man leys in god: pat cleuys to him be charite.
and puz eche man pat ys in hed synne. is owt of his beleue.
That man trowys to god. pat beleuyp
pat he is trewe and rytsful in al byng pat he seyp.
And puz do vnkende men pat trow not in hym.
That man trowys god: pat trowys pat he ys.
and so do *deuelys pat trow not in hym.
The fyrst part of pis Crede: conteynys pe artycelys.
Fyrst pat men schulde trow in pe fyrst person
pat ys pe fadyr of heuyn and power of god.
and so schulde men tréwe pat he is al-my3ty.
So if he wyl aú3t be don: he dos hit whan hym
lykys.
and so pe thridde artycule stondys in pis.
pat he made of no3t bope heuyn and erthe.
and zit schul men trow pat al-my3ty ys come to
pre personys.
Al-my3ty ys pe fadyr. Al-my3ty ys pe sone.
As to Jesus Christ,

He is the Word of God, became Man, in the perfection of His Godhead.

He is the only begotten son of the Father, and of one substance with Him:

conceived by the Holy Ghost; not naturally ingendered;

miraculously born of the Virgin Mary.

but these three are one God.

265 The second part of his Crede. be-gynnys at iesu crist. and towichis xiiij. artyculis pat stondis in ordre.

Furst men schuld trow in god dys word, or his sone.

Aftyr men schuld trow. pat he becom man stondynge his godhed pat he my3t not lese.

270 The thridde tyme we schuld trow. pat pe fadyr of heuyn

has but on suche sone euyn with hym in kende.

and pis ys iesusoure lord. be godhed and be manhed.

sythen he made vs of no3t. and bow3t vs fro synne.

The iiij articule of pis parte seys pat crist was conseyuyd of pe holy gost.

275 nat as ower men gete childryn be kynde.

Sethyn pis person ys no man: but pe holy gost./ pe whyche ys lyf [love] be sum propyrte.

and most tokyn of lyf [love]: pat god wold schewe to man was.

pat he wold takeoure kende. and be-comeoure broßer./

280 and perfore we beleue pat ourelord iesu:

was conseyuyd of pe holy gost. with-owte mannys genderynge.

The fyfte tyme we schuld be-leue. pat ourelord iesu was born of pe virgyn Marie. as of his owne modyr.

pat was euuer virgine with-owte knowynge of man.

285 al-pow crist tok of hire / matere of hys body./ and scypyn sche norischyd hym withynne as ower childyr ar norschid.

But he went owt of here body be myracle. as he was formyd.
L. The vj tyme we schul trowe \textit{pat. after} xxxij. \textit{ser}: he suffred hard passioun vndir pounce pilate.

290 for to by man-kynd and mayntene trewthe.

\textit{and so he was don on pe cros. and after ded and beryyd.}

sethen his sowle went to helle \textit{and tok owt pe sowlys pat he ordeynyd to sane: be-fore pis world was made.}

\textit{and sethyn vp-on pe thrydde day his sowle com to his body 295 *and qwykyd hyt as be-forn. And ros owt of pe sepulcre.}

and sethyn whan he hadde efte tyme. schewyd to his discipfis his resurreccioun.

he stey3 vp to heuyn as pey saw opunly. \textit{and per he syttys now in best sete pat may acorde to man.}

an \textit{pat} ys callyd \textit{pe ry3t syde of god pe fadyr.}

300 and at \textit{pe} laste he schal come down here to man. \textit{and jugge sum to blysse. and oper to helle for euer-more to be pere withoutyn dwellynge here.}

The thrydde part of \textit{pis} Crede be-gynnys at \textit{pe}

\textit{holy gost. in wham we schul trow sethyn pat he ys god.}

305 And \textit{vj. artyculis ben knytt to pis part of pe Crede.}

Furst we schul trow. \textit{pat per ys general chirche of angelys and seyntys in heuyn. and of alle pat schul be sanyd.}

and \textit{pis after pe day of dom. schal be withouten synne.}

\textit{with here spowse in endles ioye. and iche on haue ioye of oper.}

310 And noman here in erthe: \textit{ys} parte of \textit{pis} chirche.

but if he come to heuyn be his holy lyuynge.

L. F. CATECHISM.
Hence in this life men have no certainty whether they are part of the Church, which is only of those who should be saved.

It has three states:
Wandering (in the wilderness of this life),
Sleeping in purgatory,
Resting in heaven.

Hence evil popes and prelates are not members of this Church.

The Communion of Saints holds of each of these states;

and so the Forgiveness of sins,
the Resurrection of the Body,
and the Life everlasting.

The five senses

18

18

THE LAY FOLKS CATECHISM.

T.  (Nothing in original to correspond with L.)

L. and þus men lakkys knowynge. wheþer þey ben partyes of holy chirche.
For þey schuld nat boste of heynes in here prelacy: But þey mot leue aftyr crist: 3if þey schul be sauyd.
315 For þus techis ouroure be-leue. how-euer antecrist werke,/ And so þis chirche. has þre statys be processe of tyme.
Fyrst he wandrys here in erthe. and sethen he slepys in purgatory.
and aftyr he restys in bllysse of crist þat ys here spowse.
And so as sum men thynke. þese popys ne þese prelatys
320 ar nat part of holy chirche: but of synagoge [of sathanas]
sythen þey mot leue aftyr crist. 3if þey schul be sauyd./ þus techis ouroure be-leue. how-euyr antecrist grucchis.
And schul we trowe so. þat eche parte of þis chirche:
commovys (commonys) and helpys othir. boþe here and in heuyn.
325 But in heuyn: þey schul yn reste haue ioye of here bllysse.
And so schul we trow þat eche part of þys chirche: schal haue ful remissiouw of synne þat yt has don [and so arise] in body and in sowle [at þe day of doom].
with glorye in ham bothe: and so euyr lyue in bllysse. Amen.
330 The be-houys to know þy fyue wyttys þe vttyr and þe ynnyr.
THE FIVE SENSES.

L. and to spend hem in good vse: and in pe louyng of god./

pe fyrst ys. synt of eye. pe toper. herynge of Ere. pe pyrd. tast of Mowp. The yerpe smellyng of nese. pe fyfte *handlynge or towchyng of membris./

335 Kepe so by synt: pat pou se nothyng
pat ys not leful to se or may harme by sowle, and kepe by herynge so: pat pou here no euyl speche hearing, or byng pat is nat honeste ne profitable./
and kepe so by tast. pat pou swolow no more taste,

340 pan ys nede or myster to by bodly sustynaunce. And kepe so by smellyng. pat yt make pe nat to smell,
ete ouer moche./

ne delite not ouer mekyl in smellyng. ne vgge pou not with seknesse of byn euyn-cristyn.
And kepe so by towchyng: pat pou with-draw be and touch.
fro schameful towchyng or handlyng bare of man. or of womman.

345 handyl pou not vnhonestly by self. ne noon oper.
ne let non oper towche pe vnhonestly. For zif by flesche neghe ony towching vnclene:
pou may not pe dede etthwe or eschewe.//

T

350 Wyl./ Resoun./ Mynd./ ymaginacioun. and thogth.
lok pat by wyl. be good and holy. and loke pat by Resoun rewle pe. and nat by reason,
fleschly lust./ and loke pat by Mynde. be good and honest.
And lok byn ymagynacioun be spedyng in louyng imagination, of god.

355 and not be set to harm or schame.
And loke by thowyt be groundyd in pe ioy of thought.
heuyn?
and drede pe peyne of helle.
and bynk not ouer mekyl in pe vanite of pe world.
Enumeration of "the six things;"

**T.** The lawe and the lore to knawe god all-mighten, 

52 That principali may be shewed in this sex things:

1. The Points of belief. 
2. The Commandments. 
3. The Sacraments. 
4. The works of mercy. 
5. The chief virtues. 
6. The deadly sins.

And these all curates are hidden to teach, and require all within their cures,

In the fourtene poyntes that falles to the trouthe, 
In the ten comandemente that god has gyven us,

55 In the seuen Sacrament that er in hali kirke, 
In seuen dedis of merci until oure euen-cristen; 
In the seuen vertues that ilk man sal use, 
And in the seuen dedely sinnes that man sal refuse.

¶ And he comandes and biddles in al that he may, 
60 That all that haues kepyng or cure undir him Enioygne thair parochiens and thaire sugettes,

That thai here and lere this ilk sex things,
L. But þynk deuowtly on þe passion of crist in wo / and in wele.

360 and he schal helpe þe in al þy nede./

These be þe wittys þe whiche god has geuyn vs to know hym with, and to rewle vs thorwʒ wysdam./ and leue holy lyf as good seruauntys of god schuld do.

and eschewe perelys of synne. and so to come to þat Ioye:

365 þat god has ordeynyd vs to be made fore to þe wiche Ioy he vs brynge: þat deyde for vs vp-on þe rode. amen.

A nd yf we wyl come þe ioye þat y (haue) spokyn of.

vs be-houys to know god almyȝty.

þe whyche principaly may be schewyd in þese vj thyngys

370 In þe xiiij poynitis of þe feyp.

In þe ten comaundementys þat god has comaundyd to vs.

In þe .vij. Sacramentys þat be in holy chyrche
In þe seuen dedys of mercy to oure euyn-crystyn.
In þe .vij. vertues þat yche man schuld vse.

375 and in þe seuyn dedly synnes: þat yche man schuld refuse.

And he byddys. and *comaundys in al þat he may. þat alle þat has kepyng or cure vndyr hym.

schuld comaund and charge here parochenys and sogettys þat þey here and lere? þese sex thyngys.

P. xiii Fidei articulos; x. Mandata decalogi; duo Praecepta evangeli, videlicet, geminas charitatis; et vii. etiam Opera 21 misericordie; vii. Capitilia peccata, cum sua progenie; vii. Virtutes principales; ac etiam vii. Gratiae sacramenta.
THE LAY FOLKS CATECHISM.

T. And oft sithes reherce tham til that thai kun thaime,
And sithen teche tham thair childir, if thai any haue,

65 What tyme so thai er of eld to lere tham.
    And that parsons and vikers and al paroche prestes
    Enquer diligently of thair sugettes, in the lentyn
tyme,
    When thai come to shrift, whethir thai kun this
    sex things,
    And if it be funden that thai kun thaim noght,

70 That thai en3oygne tham opon his behalue,
    And of payne of penance for to kun tham.
    And forthi that nane sal excuse tham
    Thurgh unknalechyng for to kun tham,
    Our fadir the Ercebisshop of his godenesse

75 has ordayned and bidden that thai be shewed
    Openly on inglis o-monges the folk.

I. Points of belief:

¶ Wharefore onentes the first of this sex things,
    That is, to knaw the articles that falles to the trouth,
    Als gret clerkes techis and shewes in thair bokes,

80 Thare falles un-to the faithe fourtene poyntes
    Of whilk seuen falles to goddes godhede,
    And othir seuen falles to christes manhede.

The first poynt that we sal trowe of the godhede
    Is to trowe stedefastly in a trew god,
and ofte rehearse hem tyl āy cun hem.
and sethen teche hem to here childyr āy cun ony haue.
what tyme āy be of elde.
And āy pat personys vicars and parysch prestys
a-spye besily of here sugetys in āy lentun tyme

385 whan āy come to schryft āy cun know and cunne āy
pese sex thyngys.
And āy it be found āy cun hem not:
āy āy charge hem on godys behalue and of peyne of penaunce for to cun hem.
And for non schuld excuse hym

390 of vnkūnys for to cun hem:
oure fadyr āy archebyschop
hap orleynyd and biddis āy be schewid
openly on englysch tonge among āy pepyl.
wherfore ażens āy fyrste of pese sex thyngys

395 āy is to knowe āy artycyls āy fallyp to āy trewpē as gret clerkys techyn. and schewyn in here bokys
Ther falle to āy feyp. xiiij poyntys.
Seuen falle vn-to godys godhed.
and oper seuen vn-to cristys manhed

400 The fyrst poynt āy we schul trowe of āy godhed. 1
ys to trow stedfastlyche in o trew god.

P.  Et ne quis a predictis per ignorantiam se excuset, quæ tamen omnes ministri Ecclesiae scire tenentur, ea perstringimus summaria
25 brevitate.
Scienendum est igitur vii esse fidei articulos pertinentes ad mysterium Trinitatis, quorum quatuor pertinent ad Deitatis intrinseca,
tres vero ad effectus.
Primus est, Unitas Divinæ Essentiae in trium Personarum
30 indivisibili Trinitate, juxta illud, Credo in unum Deum.
2. The Father is very God.

3. The Son is God equal with the Father.

4. The Holy Ghost proceeding from the Father and the Son, is very God, equal with Them both. Nevertheless not three Gods, but three several Persons and One God.

5. The One and Triune God is [fol. 295^2^] maker of heaven and earth and all things.

6. The Church is holy and one, the fellowship of all Christian people in sacraments and other gifts.

The sext poyn^t^ is, that halikirk our modir is hali and allane thurgh-out the world, That is communyng and felawred of al cristen folk, That communues to-gedir in the sacrament; And in othir hali thinges that falles til halikirk, In forgynfes of synnes, and hele of thair saules, For withouten halikirke nis na saule hele.

\[\text{Secundus est credere} \ Patrem \ omnipotentem \ esse \ Deum.\]
\[\text{Tertius est} \ credere \ Dominum \ nostrum \ Filium \ ejus \ unigenitum \ esse \ Deum.\]
\[\text{Quartus est} \ credere \ Spiritum \ Sanctum \ esse \ Deum, \ et \ sic \ credendum \ est \ Patrem \ et \ Filium \ et \ Spiritum \ Sanctum \ esse \ unum \ Deum.\]
\[\text{Quintus est} \ credere \ quod \ trinus \ et \ unus \ Deus \ est \ creator \ coeli \ et \ terrae.\]
\[\text{Sextus est} \ credere \ sanctam \ ecclesiam \ catholicam \ et \ sanctorum \ communicationem, \ que \ consistit \ in \ congregatione \ et \ communione \ fidelium, \ et \ sacramentis \ ecclesiae \ et \ aliis \ quibus \ communificant \ ecclesia \ Christiana, \ ita \ quod \ extra \ istam \ ecclesiam \ non \ est \ salus.\]
L. and noon open ys to trow yn. The top is pat pe heyn3 fadyr of heyn. is stedfast and sothfast god almy3ty.

405 The thrýdde ys pat iesu críst godys sone of heyn. is sothfast god. and euyn tyl his fadyr./
The ferthe poynt ys pat pe holygost. pat to-gedyr commys of hem bothe. pe fadyr and pe sone
ys sothfast god. And euyn to hem bothe.

410 and nat two goddys pe fadyr and pe sone:

ne thre goddys. pe fadyr and pe sone and pe holy gost:
But pe personys. and nat but on god./
The fyfte poynt ys pat pe trinite. fadyr and sone and holy gost. thre personys and on god

415 ys maker of heyn and erthe. and of alle pyngys
pat vnder heyn be./
The vj. poynt ys. pat holy chircheoure modyr
ys holly on thow3-owt pe world
pat ys comenynge and felaschype of alle cristyn folk
pat comynys to-gydyr in pe sacrament

420 and in open holy pyngys pat falle to holy chirche:
In forgevynge of synnes and hele of here sowlys.
For withowten holy chirche is no soule heyl.

P. Secundus est, Patrem credere ingenitum esse Deum.
Tertius est, Filium credere unigenitum Dei esse Deum.
Quartus est, credere Spiritum Sanctum nec genitum, nec ingenitum esse Deum, sed a Patre et Filio pariter procedentem.

35 Quintus est, quod creatio caeli et terrae, hoc est, omnis visibilis et invisibilis creatura, est a tota indivisibili Trinitate.
Sextus est, sanctificatio Ecclesiae per Spiritum Sanctum, et gratiae sacramenta, et caetera omnia in quibus communicat Ecclesia Christiana. In quo intelligitur, quod Ecclesia cum suis sacramentis et legibus per Spiritum Sanctum omni homini, quantumcumque peccatori, sufficit ad salutem, et quod extra Ecclesiam non est salus.
7. The resurrection and everlast- 
ing life of the bodies and souls 
that are sundered by death until the 
day of judgment.

**The seuent article** that us awe to trow
Is uprisyng of flesh, and lyfe withouten end, 
For when that dede has sondred our bodies and 
oure saules

For a certeyne tyme, als our kynde askes,

110 Unto when that god sal deme the quick and the 
dede

Than our saules sal turne ogayn til our bodies, 
And we, thes ilke, and naneothir than we er now, 
Sothefastly sal rise up in bodi and in saule 
That neuermare sal sondir fra that tyme forthe,

115 Bot samen, if we wele do whiles we er here, 
Wend with god to that blis that euermare lastes,

And als if we iven do, til endeles Payne.

The Incarnation 
of Christ.

1. Conceived by 
the Holy Ghost,
and born of the 
Virgin Mary 
without marring 
her motherhood, 
or loss to her 
maidenhood.

2. God and Man, 
but one Christ,

**Thare er othir seuen poynes of cristes manhede**
That er nedefull to trowe til al that er cristen.

120 **The first is, that Iesu crist, goddes sone of heuen,**
Was sothefastely consayued of the maiden mari,

And toke flesh and blode, and become man 
Thurgh might and strenth of the haligast 
Withouten ony merrynge of hir modirhede,

125 **Withouten ony mynnyng of hir maidenhede.**

**That othir poyn, that we sal trow**
That he, god and man bathe in a person,
L. The vij. articule *pat* vs owe to trow

his vp-rysynge in flesh and lyf with-owtyyn ende.

425 For whan *pe* dep. hæp sundryd *oure* bodyes *and*

*oure* sowlys.

Fro *pat* tyme vn-to *pe* tyme *pat* god schal deme *pe*

qwyk *and* *pe* dede.

*pan* *oure* sowlys schal turne azen to *our* bodyes.

and we schul *pe* same *and* non *oper* *pan* we ar now

sothly ryse vp in body. *and* in sowele

430 *pat* neuer more schal sundyr fro *pat* tyme forthe

bope to-gydyr. 3yf we weel do whyl we be here

wende to god or *with* god in-to blysse *pat* euer

more schal laste.

And yf we ywyl do: to endles peyne.

Alij. vij. de humanitate Cristi./

435 These ben *oper* seuen poyntys of cristys manhed

*pat* ar nedful to trow to al *pat* ar criston.

The fyrste ys *pat* iesus crist godyssone of heuyn

was conseuyd of *pe* maydyn marie be vertu of *pe*

holy gost.

And tok flesh *and* blod. *and* be-com man

thorw3 my3t *and* strenthe of *pe* fadyr of heuyn

440 withowtyn ony marryng of hyr maydynhed.

The *oper* poynt ys *pat* we schullen trow /

*pat* he god *and* man in on persone

P. Septimus est, consummatio Ecclesiae per gloriam æternam, in

anima et in carne veraciter resuscitanda: Et per oppositum

intelligitur æterna damnatio reproborum.

45 Item septem alii pertinent ad Christi Humanitatem.

Primus est, Incarnatio, seu vera carnis assumptio ex sola, per

Spiritum Sanctum, Virgine gloria.

Secundus est, Vera Incarnati Dei nativitas ex Virgine incor-

rupta.
begotten of the Father before time was, and born of His mother in time.

3. Endured bodily sufferings for sinful man, and death on the cross.

4. When His Body was buried, His Spirit, with His Godhead, went down to Hell, and released those whom in His foresight He willed to be saved.

5. Rose from the Dead very God and very Man; by His death hath destroyed death, and by His rising again hath restored to us everlasting life.

T. Was sothefastly born of that blessed maiden, Godde, geten of his fadir before ony tyme,

And man borne of his modir and brought forthe in tyme.

¶ The third poynct that we sal trowe is cristes passion, That he tholed bodily for synfulman kynd, Howe he was traised with his disciple, and taken with Iues, Beten with skourges that no skyn held, Nailed and (on) the rode, and corouned with thornes, And many othir hard paynes, and died atte last.

¶ The ferthe article is, that when he was dede, And his bodi tane doun, and wonden, and doluen Yit, to whiles that his bodi lai in the graue, The saule with the godhede went untill hell, And heried it, and toke oute thas that wer his, Whilke he in his forloke wold that wer saued.

¶ The fift poynct is, that on the third day Aftir that he died, he ras fra dede un-to lyue, Sothefast god, and man in bodi and in saule, For als he died in sekenesse of our manhede, And so destrueyd our dede thurgh his dieynge, And whikend us un-to lyf thurgh his risyng.

C. ¶ Tertius est vera Christi passio, qui, ut genus humanum ab seterna morte, cui fuit obnoxium, redimeret, gratis sustinuit asperrim mortem crucis. ¶ Quartus est descensio Christi ad inferos in anima, quiescente corpore in sepulcro, ut inde suos eriperet quos redemit. ¶ Quintus est vera Christi resurrectio qui tertia die post passionem suam, solutis inferni doloribus, a mortuis resurrexit.
was sothfastly born of pe mayden Marie.
god getyn of his fadyr be-fore eny tyme
and man born of his modyr: and brow\t for\p in
tyme.

The pryd artycule. pat we schul trow ys crystys •3:

pat he suffryd bodyly for synful man-kende,
and how he was betrayed with his owyn dyscyple.
and takyn with pe iewys.
betyn with scorgys! pat no skyn held hool.

and naylyd hym to a cros. and crownyd hym with
thornys.

and many o\p er harde paynys he suffryd. and deyde
at pe laste./

The fer\p e artycule ys. pat when he was ded
and hys body takyn doun. and woundyn and
leyde on a tounge
3it whilys hys body lay on pe graue:

pe gost with pe godhed! went in-to helle.

and harwyd hyt. and tok owt po pat were \p erynne
as Adam and Eue. and o\p er former fadrys
pe whiche thorw3 original synne were in pat place.
and pat he: thorw his forlok wold were sauyd./

The .v. poynys ys. pat on pe thyrd day
afyr pat he deyde: he ros fro de\p to lyue:
sothfast god and man in body and in sowle.
For as he deyde in seknesse of our man\h ed:
so he roos thorwe strengthe of pe godhed.
And destroyd ounz de\p: thorw3 hys dyynge.

and qwyknyd vs vn-to lyf: thorow3 hys rysynge./

Tertius est, Vera Christi passio, et mors in cruce sub Pilati
tyrannie.

Quartin est, Descensio Dei ad inferos in anima, quiescente
corpore in sepulchro, ad spoliationem Tartari.

Quintus est, Vera Dei resurrectio.
6. Ascended into heaven, where He in our nature is not only "equal unto the angels," but crowned with honour above all angels, that for a while was made lower than angels.

T. ¶ The sext poynt is, that we sal trowe,
That the fourtieth day aftir that he ras
Thurgh strenth of him-self he stegh in-till heuen,
Where our kynd is now in his blissed person,
155 Noght anely even no mete to his angels,
Bot hegher crowned kyng aboue all angels,
That before-tyme was lesse than kynd of angels.

¶ The seuynd poynt is, that right als he died,
And aftirward ras and stegh in-till heuen,
160 Right swa sal he cum opon the last day.
Bathe forto deme the quick and the dede;
Whare all the folk that euer was, or is, or sal be,
Sal sothefastly be shewed and sene befor him,

And ilkman answer of his owen dedis
165 And be damped or saued whethir-sum he de-serves,
For als his rightwisenesse is now menged with mercy,
So sal it than be withouten merci.

¶ The secondd thyng of the sex to knawe god almighten
Is the ten comandementz, that he has gyuen us,

The Ten Commandments.

The first table our duty to God.

170 Of the whilk ten, the thre that er first
Augh us haly to hald onentes our god,
and the seuen that er aftir, onentes our euen

The second table our duty to our neighbour.

cristen.
L. The syxte poynyt ys. we schul trow
pat pe .xl. day aftyr pat he roos.
thorw3 strengthe of hym-self: *he stey in-to heuyn.
470 wher oure kende ys now in his blysful person
not only euyn and mete to his angelys:
But hy3 crownyd kyng a-bouyn alle angelys.
pat be-for-tyme was lasse pan pe kende of angelys.
The vij. poynyt ys and pe laste: pat ry3t as he dyid
475 and aftyrward roos. and stey3 in-to heuyn.
ry3t so schal he come douw vp-on pe laste day.
Bothe for to deme pe qwyk and pe dede
For alle folk pat euer was. or ys. or schal be:
schal sykyrly be schewyd. and seyn be-fore hys face.
480 pat day.
And ylke man answere for his owne dedys.
and be damynyd or sauyd. wheper-so pey haue
seruyd.
For as his ry3twysnesse ys now mengyd with
mercy:
so schal yt pan be. withowtyn mercy.//' 485

e secunde thynge of pe syx to know god
almysty
ys pe ten commaundementys. pat he has
geuyn to vs.
of pe whiche pe thre pat arn furst. we owe to
oure god./
and pe seuen oper aftyrward we owe to oure euyn
crystyne.

P. Sextus est, Vera ipsius ad coelos ascensio.
56 Septimus est, ipsius venturi ad judicium certissima expectatio.

Item deceM Mandata veteris testamenti, quorum tria ordinantur
ad Deum, quæ dicuntur mandata primæ tabulae: Septem verò ad
59 proximum, quæ dicuntur secundae tabulae mandata.
Thou shalt have none other gods.

T. \( \text{The first commandement} \) charges us \textit{and} techis.

174 That we leue ne loute nane fals goddes,

C. \( \text{Primum mandatum est, Non adorabis Deos alienos; in} \)
\( \text{64 quo prohibentur principaliter omnis idolatria,} \)
THE FIRST COMMANDMENT.

Primum mandatum /

L. Thou shalt have one god and no other. / Non adorabis deos aliquos.

490 Ouryr al thyng be loue hym al-so. / And thy neglect bore both the friend and foe. / Thys ys pe fyrspe of godys commaundementys. / Thou shalt not worship false gods. Alle pe pat leue in gret synne as pryde. Couetyse. / Those that live in sin worship false gods, Job. 41.

495 Gloteny, and such mo. worchepyn fals godys. For god seys be Job pat pe fynd ys prince of alle pe childryn of pride. / And Iesu crisst says in pe gospel. pat pe fend ys prince of pe world pat ys of fals men. pat loue more pe pride and pe falshede 500 of pis world: pan pe trewepe of godys lawe herfore seyp seynt Poule. pat Couetyse ys worchepyn of fals godys. And so glotonys make heyr belhy here god. To pys ende seynt Austyn and seynt Ierom. wytnessyn pat what-euer a man bowys most to. eph. 5. 1. and so of what-euer men are most inclined to.

505 pat thyngh he makys hys god. Therfore prude men worchepyn pride. and so pe fynd for here fals god, and so of alle oper synnyys. The cherubymys pat schadewyd in archa dei. exo / 25. co / were not set per to be wor- 510 schypyd: But for to meve pe chylfryn of israel to haue mende of god in heuyn. and pray to hym pat he *wolde sende down his Angel to teche hem wyt and wysdam pat ys be-toknyd be cher- rubyn. And also to meve hem to pray to god. The cherubims that overshadowed the mercy-seat were not for the wor- ship of the Israel- ites; [fol. 7]

515 pat he wold send to hem, angelys fro heuyn to fy3te agenst here enmys: whan hey were hard be- stad. and so he dyde ofte as holy wryt wytnessyf. 4 regm. 19 co./ ysaye 37 co. The Jezdyr of bras was set in pe oste: for two skyllys. pe ton was pat 520 whan pe chylfryn of israel lokyd per on: pei
And herein are forbidden idolatries, enchantments, and all evil arts.

T. And in this commandement is forboden us Alkyns mysbileues, and al mawmetries, Al fals enchaunmentez, and al sorceries, All fals charmes, and all witchecraftes; All fals coniurisons, and al wicked craftes, 180 That men of mysbyleue traistes opon, Or hopes ony help in, withouten god almighty.

C. sortilegia; et secundario omnes incantationes et carminations cum 73 suis characteribus et pigmentis.
schuld haue mynde of godis godnesse. and panke hym pat he wold hele hem of pe styngynge of pe [n]eddrys. An o[p]er skyle was. whan pe pepyl lokyd on pe [n]eddyr of bras; pey schuld be war; and kepe 525 hem-self pat pey brak no more godys comauwendemens lest pat pe same vengauence come azen. 

For to kepe pis comauwement yt ys nedful pat pou beleve sadly: pat per ys but O god in trinite. fadyr and sone and holy gost. thre personys and 530 o god. This god is most myfty ]yng pat may be. The most wytty. and most ry[lt]ful; and most ful of goodnesse. mercy! and charite 535 And most nedys punyche al maner synne in pis world or in purgatary. or in heH And no creature may be a-gayn his iuste punyschynge. and for hys endles godnesse. pou most loue hym with al ]yn herte. and seke his worschipe. and plese hym be fore alle o[p]er thynys If pou do pis wel: pou most stody to kepe his comauwementys and his lawe be-fore alle o[p]er preceptys and lawes maad of men for ellys pou louyst not hys lawe be-fore o[p]er./ and so not hym-self be-fore al o[p]er thynys 540 Also pou most forsake al maner wycchecraftys. and coniurynge of fendys. and pat pou seke nat trewthe of dede spiritys. but only of god. and his lawe as he comauw dys hym-self in his lawe


What is needed is a firm belief in One God in Trinity, and a fear of offending Him.

God's law to be obeyed rather than man's.

Breakers of this commandment.

omnia sortilegia, et omnes incantationes cum superstitionibus cha- 62 racterum, et hujusmodi figmentorum.
The second (third) commandment.
Thou shalt not take the name of God in vain.

The second commandment biddes us nought take
In ydelship, no in vayne the name of our god,
So that we trow nought in his name, but that is stedefast;

185 That we swere nought be his name but behouely;
And that we neuen nought his name but worshipfully.

Secundum est, Non assumes in vanum nomen Dei tui,
in quo prohibitur principaliter omnis haeresis, et secundario omnis
blasphemia et irreverens nominatio Dei nostri.
Secundum Mandatum

1. In vydyl godys name tak þou nogth swere be no þyng þat god hæp wroght. The secunde comau?«deme/<t ys þis. Thou schalt not take þe name of þy lord þy god in vayn. Here alle men or wyymen þat turne to grete synnes aftar here cristyndom. in þat þey taken þe name of god in vayn. For at here cristyndom þey forsake þe fynd and alle his pompis. hys pride. and alle hys werkys of synne and of falsnesse. and bynde hem wyl-fully to goddys hestys. þan zif þey turne æzen to þese synys yt ys in vayn þat þey take goddys name vp-on hem. But yt þey amende hem wylfully in þis lyf. For ellys þey schal haue more payne withowte ende. as seytnt Petyr seyp

Also whan men seye godys seruyse in gret hate and envye with owte deuocioun and reuereuce: þey take godys name in vayn. for þey aske here owne dampancioun in seyyng of þe Pater noster. Also prestys þat sey masse and oper seruyse of þe chirche in dedly synne not for reuereuce and denocioun of god: but for couetyse and veyn glorye takyn þe name of god in veyn. For þey resseyue þe sacrament to here dampancioun. as Seynt Poul seys

† Also in vayn sweryng and nedles. fals men take þe name of god in vayn.

† Also men in gret statys. be þey spiritual be þey temperal. þat gouerne not þese statys aftar þe lawe of god in destroyenge of synne and wrongys. and mayntenynge of ryþtwysnesse and good lyf of þe pepyl. taken þe name of god in vayn. For in as moche. as þey take þese offycys or statys. in þat

P. In secundo, cum dicitur, Non assumes nomen Dei in vanum: prohibetur principaliter haeresis universa, et secundario, omnis blasphemia, irreverens Dei nominatio, praecipue in perjurio.
Keep holy Sunday and other holy days of the Church:

T. 7 The third is, that we sal hald and halowe our haliday,
188 The Sononday, and all othir that falles to the yerere, That er ordained to halowe thurgh halikirk,

C. 7 Tertium est, Sabbata sanctifices in quo praecipitur tam clericis quam laicis, omissis operibus servilibus, vacare divino cultui diebus dominicis et festivis.
The Third (Fourth) Commandment.

Therefore be war pat neuer pou swere fals ne ydyl, ne be ony creature, but only be god in tyme of nede: for to schewe nedful trewp and profyt-
table to pe and to oper men. For god commandys

595 pat oure word be: se se. nay nay. pat pe herte and
pe mowp acorde togydyre. And when we speke of
pe name of god or Iesu: pat hit be don: with
drede reverence and loue.

Who brekys pe secunde comaundement. veyn

600 spekeris. ydyl swererys. and fals werkerys/ why
veyne spekers. For here wordys be not medful.
why ydyl swerys. For here opys be not nedful.
why wikkyd werkerys. For here werkys. Be not
spedful.

Kepe py nalyday in elene lyf.

with alle py meyne. and py wyf.}

Sabbata sanctifices.

The thyrde heste is pis. Be-thynk pe to kepe
py halyday. Fyrst haue mende how god
made heuyn and erthe and alle creaturyys of noyt
nat for his nede: but only for his goodnesse. and

610 made angelys and men to be resonable. and to
vndirstonde pe godnesse of god and to be partyners
of pe blysse of heuyn./

Whan man was mad in pis degre of nobley

In tertio, cum dicitur, Memento ut sabbata sanctifices; precipitatur
cultus religionis Christianae, ad quem indifferenter clerici et laici
tenentur. Ubi etiam sciemdum est, quod obligatio ad feriandum in

70 sabbato legali, secundum formam veteris testamenti, expiravit om-
nino cum cæteris in lege caeremoniis: et successit in novo testa-
mento modus vacandi cultui Divino diebus Dominicis, et cæteris
diebus solennibus ad hoc auctoritate Ecclesiae deputatis. Quibus
diebus vacandi modus non est suneundus a substitutione Judaica,
and, whether clerk or layman, hear or say divine service in honour of God and His saints,

T. In whilk daies all folk lered and lawed Awe to gyf tham godeely to goddes service To here it and say it aftir thair state is In worship of god almigheten and of his gode halowes,
and worthynesse he brak god dys commaundement in paradys. and was boundyn to bodily deth. and peyne of helle Tyyl iesu crist made rannsoun with his herte blod on pe cros. / perfore haue mynde of pis charite of crist and peynful deth. / 

Also haue mynde: how ofte pou hast brokyn godys hestys. sythe pou haddyst dysercetion of good and euyl. and of pis amende pe be very contricion schryft and satisfaccion. And if pou hast don ony good dede wele: pank god perof. for his grace hit was. and not pou by-self. / and pray hym 3eue pe grace to laste and ende trewly in hys seruyse.

Hear matins and mass, and say the Lord's Prayer, Hail-Mary, and Creed.

Hear an English sermon rather than many masses, and eat and drink in moderation with thanksgiving. Afterwards make peace between neighbours, and that is better than building churches.

Then comfort the sick and dis-tressed with spiritual consolation.

And thou dusty goodys becomande the love of Christ and His dying for fallen man; and thy sins, and be contrite, and confess thee, and make satisfaction; and thank God for good works, done by His grace, and not thine own strength.

If ban here pe godys seruyse with reuerence and deuocioun. and seye deuowtly by pater noster. and by beleue and byn Aue maria. / and oper 630 deuowt prayeris yf pou can. And here godys lawe tawst in by modyr tongue. For pat is bettyr to pe: pank to here many massys. Aftyrward ete and drynk in mesure. / and pank god of his 3yfte.

Aftyr noon gyf pe not to nyse vanytes 635 and pley. but loke wher by neysebours ben at debat: and acord hem be meknesse and charite zif pu may. For it is bettyr pan to bylde many chirches.

If ban visyte by neysebors pat arn bedreden. 640 blynde and crokyd. and in oper dysesys. and comfort fyrst here sowlys pat pey falle not in despayre ne gruchyngge a-gayn peyre godys visitaciouw. For yf pey *do: pey shall haue more peyne in pis world. and in helle euer. / and zif pey take pis lytyl peyne paciently: pey schul haue remyssioun of here synnes befor don in pe blysse of heuyn with-owten ende.

If ban 3eue hem of by catelle to susteyne here lyf as pow woldyst: pat pey schulde helpe pe yf and thy worldly goods, as thou wouldest be done
without clinging to the world, or living in the lusts of the flesh.

T. Noght than for to tent to tary with the world, 195 Ne lyue in lykyng ne lust that the fleshe yernes, Bot gladly to serve god in clennesse of life.

Honour thy father and mother, 196 The ferthe biddes (*)us to do worship to fadir and to modir, 198 Noght only to fleshli fadir and modir That getes and fosters us forthe in this world,

C. " Quartum mandatum est, Honorare patrem et matrem, in quo mandato intelliguntur pater et mater non solum carnales, sed etiam spirituales, videlicet praelati et alii curati qui sunt patres spirituales fidelium; mater vero ecclesia catholica, cujus sunt filii 85 universi Christiani;"
THE FOURTH (FIFTH) COMMANDMENT.

L. You were in the same mischief and pey in bonchef as you art now.

But men dredys sore pe in pal haly day when schulde most worschype god pey dispyse hym most be hauntyng of pryde and alle ope55 synnes and make that pe deuclys worke-day. worsse pe eny ope55 day in pe weke.

Who brekys pe thyrde manaundement. Men pe thynk not on god hertyly. And men pe pray not to god devoutly. And men pe do not werkys of mercy wysly. Whi men pe thynk not on god hertyly. For pe occupy here hertys in vanities. Why men pe pray not to god devoutly. For pe worschipe hym with here lyppis: and not with here hertys. Whi men pe do not pe werkys of mercy wysely. For pe don here almes more to pe nedles: pe to pe very nedy.

Quartum. Mandatum.

Fadyr and modyr worschipe both.//

with counseyl confort. and mete and clop.//

The ferthe comauндement is pis. worschipe pe fadyr and modyr. Holy wryt spekys of pe fadyrs. The fyrst ys god pe made vs alle of no3t. 1us. pater and holy chirche ys owre modyr. And we owe to drede pis fadyr and his offense before alle ope55 thyngys. and loue hym. and seke hys honour and do his wylle be-fore al ope55 thyngys. For god says be pe prophete pe sone schal honour pe fadyr. and pe serualite schal drede hys lord. Wherefore 3if

P. Primum secunde tabulæ est, Patrem et matrem explicite, principaliter, et specialiter honorare: implicite autem, et secundario, omnis homo pro sui gradus merito ex eodem mandato intelligitur honorandus. In hoc autem mandato non solum intelligitur pater et mater carnaliter, verum etiam spiritualiter: ut pater sit prælatus Ecclesiæ mediatus vel immediatus; mater autem Ecclesia, cujus filii sunt filii Catholicici universi.
THE LAY FOLKS CATECHISM.

T. [fleshli fadir and modir
That getes and fosters us forthe in this world,]

200 Bot til our gastly fadirs that has hede of us,
And techis us how to lif til hele of our saules.
And til our gastly modir, that is halikirke
To be buxom thar-to, and save the right of it,
For it is modir til all that cristenly lyfes,

205 And alswa til ilk man that worshipfull is,
for to do worship aftir that it is.

C. secundario in isto mandato omnis superior juxta gradus sui meri-
tum intelligitur honorandus.
L. y am your fadyr: where is myn honour. and loue. 3yf y be your lord: where is my drede.

680 ¶ the second fadyr is by gostly fadyr. pat hab cure of by sowle. and pou schalt loue hym hertely. and do hym reverence in word and dede and do aftyr his techyng in pat: pat he techys pe godys lawe. And pay hym tylys and offerynys dewe. wilfully, redyly, and trewly. and styre hym and confort hym to do hys offys *trewly in sad techyng of holy wryt. and opyn ensampyl of holy lyf. For yf he do nat his offys wel: he is a powsand-fold more cursyd pan suggettys wyb-drawyng here tythis. 3e: whan curatys don wel here offys."

¶ The thyrde fadyr and modyr ar by bodily fadyr and modyr pat browt pe for p in-to pis world and pou schalt drede hom and reverence hem. in wil word and dede./ and in here nede help hem with by catel. and by tranayle. and spende by flesch. and by blood: for here sustinaunse. as eydyde for pe whan pou mystyst not. And 3if pou do pis wel. pou schalt haue godys blessyng. and all hys angelys. and of alle good men and wymmen in erthe. And if pou do nat pis worschype: pou schalt haue godys curs: and alle hys syntys. and of alle good men and wymmen in erthe.

¶ And alwey haue mende on pe sorwe and pe traunayle pat by modyr had with pe in beryng. and noschychng for pe. and perfore. loue here and do here reverence in al by lyf vp-on godys blessynge. Who brekys pe fourpe commaundement. vnkende men. Froward men. and rebel men./ Whi vnkende men. for pey helpe not. here eldrys as pey schuld do./ Why froward men. For pey wil take no gostly techyng. Why rebel men. For pey ben vnuxum to cryst and his chyrche./
Thou shalt do no murder, of body, or reputation;

nor withhold the necessaries of life, if thou hast wherewithal.

The fifth biddes us that we sla naman,
That is at say, bodili ne gastly nouthir,
For als mony we sla, in that at we mai,

Als we sklaundir or bacbite or falsly defames,
Or fandes for to confound tham that noght serves,
Or withdrawes lyuelade fra tham that nede haues,
If we be of haueing for to help tham.

 Quintus est, Non occides, in quo prohibetur sedum hominum occisio, sed etiam vis injusta, proximi læsio tam spiritualis, quam corporalis. Spiritualiter enim occidunt, qui proximis detrahunt, et indigentibus denegant alimenta, et qui per malitiam opprimunt innocentes.
THE FIFTH (SIXTH) COMMANDMENT.

L. § le noman with wykkyd wyl: \{ Non Occides

\begin{align*}
715 \text{ } \text{ } & \text{e fyfte comauedement ys pis. pou schalt not } \\
& \text{ sle. vndirstonde pou wrongwysly no\textit{per} man } \\
& \text{ ne womman ne child: ne\textit{per} cristyn ne } \\
& \text{ he\textit{py}n. ne be fals hate. of herte. ne euyl sterynge. } \\
& \text{ ne counseylynge perto ne doyng of dede: ne } \\
720 \text{ mayntenynge of o\textit{per} mysdoers perto. But lone } \\
& \text{ yche man perfytyly in charite as py self.}
\end{align*}

\text{§ Also pou schalt not sle pyn owne sowle be } \\
\text{ consent to dedly synne. ne o\textit{per} menys be opyn } \\
\text{ sklaundy. and mayntenynge in synne. For who-} \\
\text{ 725 so-euyr doys p\textit{us}: ys cursyd of god: and alle his } \\
\text{ seyntys.}

\text{§ Also froward prelatys and curatys. sle } \\
\text{*mennys sowlys and bodyes be wythdrawynge } \\
\text{ of godys word. and ensample of holy lyf. For pyl } \\
\text{ 730 may not lyve gostly in sayp and o\textit{per} vertuys: but } \\
\text{ be heryng and kepynge of godys word And pyl } \\
\text{ ar bounde vp-on peyne of dampnacioun to teche } \\
\text{ p\textit{us} godys word pat ys fode of mannys sowle.}

\text{§ Also bakbyters and sowers of fals lesynggys } \\
\text{ 735 pat bryngge men at debat. and owt of charite } \\
\text{ arm wykkyd men-sleers. For pyl sle bope bodys } \\
\text{ and sowlys som tym many thousands.}

\text{§ Also wikkyd extorsioneris and fals oppressoris } \\
\text{ of pore men sle pyyr bodys wrongfully and her } \\
\text{ 740 sowlys be gruechynge and vnpaciens and blasfem- } \\
\text{ ynge of god whan pyl take awey falsly peire godis } \\
\text{ be pe whiche here bodely lyf schuld be susteynyd.}

\text{§ Also gret lordys and prelatys pat schulde } \\
\text{ withistonde pe opun mysdoers. and do nat. but } \\

P. Secundum est, Non occides. In quo explicite inhibetur illicita 
personae interemptio, commissa verbo, opere, vel favore: implicite 
85 vero persone injusta lesio inhibetur. Spiritualiter autem occidunt, 
qui detrahunt, vel qui innocentes opprimunt vel offendunt.
Thou shalt not commit adultery, with kin or stranger, single or married.

**T.**  ¶ The sext commandement forbedes us to syn 215 Or fortfo foly fleshli with any woman 

Outhir sib or fremned, wedded, or unwedded, 

Or any fleshly knawyng or deid haf with any, 

othir than the sacrement of maternoyne escuse, 

And the lawe and the lare of halikirke teches.

---

**C.**  ¶ Sextum est, Non møchaberis, in quo prohibetur incestus et omnis fornicatio, [et omnis commixtio viri et mulieris] quam sacramentum matrimonii non excusat.
THE SIXTH (SEVENTH) COMMANDMENT.

L. raper meyntenys hem per-yn ar cursyd mensleers for pey fauor and mayntene al pis. seþyn pey be bowndyn to amend al pis. and may lyjtly do hit and do hýt not.

If Who brekys pe fytte maundement. Envyous Breakers of this commandment.


755 S Synne þou not in leccherye } Adultery,
pe sexte comandement ys pis. Thou schalt not do leccherye noper in consent in hert ne spekyngye ne in countenaunce withowte-forp. ne doyng in dede. excusynge and iustyfyynge and inward or out-ward, by act or consent,

760 mayntenyng of oper men þeryn. Noper in doyng of symple Fornicaciouw be-twyx sengyl man: and sengyl womman. Noper in avowtry. ne in brek-
ynge of chastyte. þat ys þe moste synne of alle oper. And ȝyt þe lest of alle þre ys dampnable. of single or mar-
rried, or vowed to chastity.

765 who-euer do yt with-owtyn ful repentaucne. as seynt Powl says. Accursed sin of spiritual judges and shrift-fathers

Also froward ordynaries. and confessouris þat norschyn men in þis synne for annvel rent. oper worldly wyynnge. and bodly welfare. [fol. 10] In condoning incontinence for fixed money pay-
ments or their personal interest.

770 bre*kyyn cursydly þis heste. For þey sellyn sowlys to satanas for a lytly worldly dryt. and þeue hem leue to roty forþ in þis cursyd leccherye fro þere to þere. as longe as þey wyl pay meykyl. Or help to bere hem vp in extorsiousn

P. Tertium est, Non maechaberis. In quo explicite inhibetur adul-
terium, et implicite fornicatio, quæ explicite prohibetur in Deutero., xiii. ubi dicitur, Non erit meretrix de filiabus Israel, nec scortator de filiis Israel. Inhibetur etiam in codem mandato omnis commixtio viri et mulieris, quam bona matrimonii non excusent. Omnis etiam voluntaria pollutio prohibetur, quocunque modo studiose vel voluntarie procurata.

L. F. CATECHISM.
Thou shalt not steal.

**T.** ¶ The seuent comandement biddes us noght stele;
221 In whilk is forboden robbynge and reyng,
All wrangwise takyng or withhaldyng,
Or hiding or helyng of othir men godes
Ogayne thaire wit, and thaire will that has right to tham.

---

**C.** ¶ Septimum est, Non facies furtum, in quo prohibetur omnis illicita contractio et detentio rerum alienarum contra voluntatem 98 dominorum vel custodum earumdem.
L. To kepe pe fro lechery haue mynde how foul þy body schal be:  When that schal be wormys mete. and how gret peynys of helle. þou schalt suffre. but ye þou amende þe. Therfore fle ydylnesse and occasions to þis synne. and Maystyr þy flesch be trauayle wakyng and prayeris./


Steþe þou not þy neþborys þyng with byinge sellyng ne wrong-getynge

The seuynct comauondement ys þis. Thow schalt do no þecte. þat ys mys-vsynge of þyngys æzen þe lordys wyl or apreuyng./ Than seþyn alle creaturis ar goodys. who euer mys-dispendys myþys of sowle or body or ony oþer goodis agaynst godys law: ys a strong thef be godis ryþful dom. what-euer þe word flaterys./

Also alle þat vysyn to dyseþye her neþborys be fals mesurys. fals weþytys and deceytis and fals oþes: arn strong þefys and bakbyters be godys lawe and mannys./ and ar holdyn to make resty-

tucioun aftir here power and leue of bope of þese synyns and of oþer./

Also al þo þat wast here godis in glotony drunkenesse. pride. and lecherie. and in oþer vanvtes: be parlows theuyys. for þey stele fro pore men here sustynaunse./ For þe resydue of þeþe godys oþer here owne ned: ys pore mennyys lyf-

P. Quartum est, Non furitum facies. In quo explicite prohibetur clandestina detractio rei alienæ invito domino: implicite vero omnis injuriosa, seu per fraudem, seu per usuram, seu per violentiam, seu per metum, rei usurpatio alienæ.
Thou shalt not bear false witness against thy neighbour.

T. 'The aughtand biddles us we sall bere
No fals wittenes ogayne our euen-cristen;
In whilk is forboden al maner of lesyng,
Fals conspiracie, and forsweryng,
Whare-thurgh our euen-cristen mai lese thair catell,
230 Faith, favour, or fame, or any thing elles,
Whethir it be in gasteli or bodili godes.

C. 'Octavum est, Non loqueris falsum testimonium contra proximum tuum, in quo prohibetur omne mendacium et per-101 jurium, maxime quod aliis est damnosum.
THE EIGHTH (NINTH) COMMANDMENT.

1. lode. and he pat defrawdys pat good: is a thef and a man-qweller as pe wys man seys./

II. Also al po. pat drawe riche mennys almes.

810 fro pore bedrede men and pore febyl and crokyd and blynde vndyr colour of holynesse to hem pat haue no nede per-to: arm strong theuys. and man-qwellers. for pey take pe godys agayn godys laue. be whyche: pore men schuld be norischid. and so pey ar thefys agayn rycye men and pore. and robbe men of feyth and good beleue.

III. Also lordys and maystrys pat wypholdyn here seruaunt hyre whan pey haue trewly do here seruyse: ar strong pefys be goddis laue./

820 II. Also seruauntys pat falsly do here maystir werke and take fully here hyre arn thefys be godis dom. Also alle pat do falsly here offyce spiritual or temeral. and takyn here fulle profyt perfore: ar thefys be godis dom.


830 Fals wytysses pow noon beere )
py neybore wytyngly to dere )
[T] he eyften commaundement is pis. pou schalt not speke fals wytysses ageyns py neybore.
And he pat for-swerys hym for hate. or for loue.

835 drede or wynnyyne: for-sakys god almy3ty and betakys hym to pe fend body and sowle. and to peyne with-owt ende Namely al po. pat constreyne men to for-swere hem be here gret lordschip and power. and gretly rewardys hem perfore.

P. Quintum mandatum est, Non loqueris contra proximum tuum falsum testimonium. In quo explicite prohibitur falsa testificatio ad indignum contra merita promovendum. In hoc etiam mandato omne mendacium, sed perniciosum præcipue, condemnatur.
Thou shalt not covet thy neighbour's house or land,

T. If **The neynd** is, that we noght yerne our neghteber house;
In whilk is forbidden all urangwise couatise
Of land, or of lithe, or of ought elles,
235 That mai noght be lifted ne raised fro the ground,
Als thing that is stedefast, *and* mai not be stirred.

If **The tend** *and* the last is, that we yerne noght
The wife of *our* neghteber, ne of our euen-cristen,
Ne his maiden, ne his knaue, his ox nor his asse:
240 In whilk is forbidden us to yerne or to take
Ony thing that may be stirred of othir men godes,

C. If **Nonum est**, *Non concupisces domum proximi tui*, in quo prohibetur cupiditas cujuscunque rei immobiles proximi tui.

If **Decimum est**, *Non desiderabis uxorem ejus nec servum nec ancillam, non bovem, non asinum, nec omnia quae ipsius sunt*, in quo omnis cupiditas rerum alienarum mobilium condemnatur.
THE NINTH AND TENTH (TENTH) COMMANDMENT.

Also al po pat lies on cristi. seyynge pat he was wordly lord. as clerkys ar now[.] breke fowle pis heste. For cristi hym-self seyp. pat his kyngdom ys not of pis world. and of his kyngdom schal neuer be ende. Also alle pat sey. pat cryst beggyd 845 of men. as sum religious dos now: bere fals wytnesse agayn cristi ouns best ney3bore. For be goddis owne commaulement. among his pepyl schuld no begger be./ and 3yt cristi nedyd not to begge bus.

Also alle po pat sepe pat newe religious foundyd of seyntis ys better pan glene religious of priesthood pat cristi made hym-self arn fals witnesse. and blasfemys god. Who brekys pe ey3ten maun4dement. lyers 855 gloseris. and fals qwestmongeris. Whi lyers. for pe[y] hatyn pe trewpe. why gloseris. For pey hydyn pe trewthe And why fals qwestmongeris. For pey sellyn pe trewthe./

Thy ney3bours wif coueyte pou no3t: } [fol. 11]

with here to synne in dede ne po3t. }

Thy ney3boris hows. wenche ne knae }

Coueyte hem no3t. ne his goodys to haue }

[hl]e nynthe comau4dement and pe tenthe ar these. Thow schalt not coueyte py ney3-
borys wyf. ne his hows ne his servaunt ne his maydyn./ ne his oxe ne his werk-best. ne ony thyng pat ys his. For pe rote of synne and wrong couetyse stondys in pe herte./ Therfore god for-
bedys: euyl couetyse and wyl of helle. For zif

Sextum mandatum est, Non concupisces bonum proximi tui: supple, cum ejus injuria. In quo mandato implicite inhibetur cupiditas possessionis immobiles, Catholici cujuscunque præcipue. 105 Septimum mandatum est, Non desiderabis uxorem proximi tui, non servum, non ancillam, non bovem, non asinum, nec omnia que illius sunt. In quibus verbis omnis cupiditas possessionis rei alienæ quantum ad res mobiles condemnatur.
or chattels not our own of right;

nor is there absolution without making satisfaction,

nor in cases reserved, except by the bishop or his commissary.

T. As robes or richesse, or othir catell
That we have no gode title, ne no right to.
For what thing so we gete, or tas on othir wise,

245 We mai noght be assoiled of the trespas,
Bot if we make assethe in that at we may
To tham that we harmed, withaldand thair godes.
And in cas that we have thurgh fals athes,
Als in assizes or othir enquestes

250 Wittandly and willfalli gere our even cristen
Lese thaire patrimoyne, or thair heritage,
Or falsly be deseesed of land or of lithe,
Or fals diuorce be made, or any man dampned,
Of all we do, that we may, unto the party,

255 Yit may we noght be assoiled of our false athe,
Bot of our bisshop or him that has his power,
For swilk cas is riuely reserved til him seluen.

C. Et sciemdum est quod injusti contractores rerum alienarum, et qui per potentiam aut cautelas alias faciunt maliciose et injuste homines perdere quae sunt sua, absolvi non possunt, donec damnificatis satisfaciant juxta vires, quia non dimittitur peccatum nisi restituatur ablatum. Sed qui sunt perjuri in causis matrimonialibus et in juratis et in assisis, ubi de morte hominis, mutilatione membrorum, vel exhaeredatione agitur, etiamsi lesis satisfecerint, absolvi non possunt ab inferiori, quam ab episcopo suo diocesano, vel ab eo cui episcopus super hoc specialiter commiserit vices suas.
pat be wel kepte fro euyl desyre of oper mennys goody's yt ys ly3t to hold owt alle wrongis and harm and synne. And þow þe world know þe not or punysch þe not for þy trespas: zit leue al for drede and reuerence of god. And if þou fynde 875 ony thyng þat þy neye3 bore hāp lost: restore yt agayn. For ellys it is þefte as seynt Austyn seys/

And yf þou breke þese commaundementys or ony of hem alle. also (al so) sykyr as god ys god. but þou amend þe in þis lyf. þou schalt be dampnyd in helle 880 in body and sowle withouten ende. þow þou haue a powsand bullyys of pardoun lettris of fraternite and Chauntres aftyry þy deth. And also (al so) sekyr as god ys god. zif þou kepe wel þese commaundementis þou schalt haue þe blysse of heuyn in body and 885 sowle with-owten ende. þow þou haue neuer bulle of pardoun./ ne letter of fraternite. ne Chauntre aftyry þy deth. Therfore kepe hem wel. and do þe werkys of mercy. to þe nedy pore neye3bours. and þe erytage of heuyn ys þyn be graunt of cristys 890 gospel. aselyd with his precious blod þat may neuer be fals: for no creature in erthe ne in heuyn.

Who brekys þeþe to comaundementes and þe laste./ þey þat wrongfully coveytyn ony thyng in herte: þow þey don þt nat in dede. And þey þat 895 wrongfully in herte coveytyn. and to here power don hit in dede. And also þey þat han in herte lust and lykynge of suche wrongful coveytynge.

Contra concupiscentes domum proximi &c 900 acab. concupiscente vineam naboth./
T. *(Nothing in original to correspond with L.)*

L. *Contra adulterium. exo. 20 / deut° 22°. prouer. 6°./ sapien. x°. 2° reg. 11. /12. / Adulterium david fuit multipliciter punitum. p[rim]°. puer conceptus in illo adulterio fit mort[u]us propter hoc pec- catum. [H]aman filius suus congnovit thamar soror-em suam. et propter hoc absolon interfecit eum./ Item absolon fugavit patrem suum & regno,/ et prius congnovit decem vxores david patris sui in ierusalem./ et deturpavit eas in conspectu populi.

905 Examples of adultery.

910 These ar þe commaundementys ten

\[\text{þat god þaf to alle men;}
\]

Mekyl ioy schal be to hem.

\[\text{þat kepe wel and trewly hem.}
\]

The joys of heaven.

915 and schulle regne with crist here god and here fadyr in his mageste and so be broþerys and sus- trys with angelys. and lyk to hem þat ar bryȝter þan þe sunne bemys./ schynnyng euer in ioy withouten ende. Ful wo þan schul þey be þat forsake

920 swyche a cumpany þer merthe lastys euyr. for a schort delyt of þe flesch: and for a lyte wyl of þe herte þat he wyl not ȝeve to hys god. And aftyrward for þat schort delyt brezne in helle fyre as longe as angelis and holy seyntis make mery in

925 heuyn with here lord god þat is euer-more. And þan schulle þey sey echy tyl oþer thorwȝ trew dom of god. wo to vs. wo to vs: euyr brennynge in byttyr fyre. For we haue deseruyd non oþer hyre. and þerfore derkenesse hap swolwyd vs. þat we

930 schul neuer se: þe day of amendyng. \[\text{þer-}
\]therefore kepe we þese commaundementes of god in drede of hym: þat we forȝete hem not. For whan man dreadys not: he sone for-getys þat he schulde do./ Therfore kepe we þese commaundementes and god

935 schal þanke vs. For who-so kepis hem with al
his herte: he dop more kendenesse to god: pan ony broper may do to anooper And also yf he kepe hem not he dop to god more vnkendenesse pan ony broper may do to anooper. For more vn-

The unkindness of not keeping the commandments of God,

who has shown kindness to us.

The remedy thereof.

(fol. 12)

940 kendenesse may no man do: pan for to grucche and set lytyl pris be pe comaundement of his lord pat is his maker. and made hym thorwe his kende-

945 nesse lyk to hym-self in schap. and to haue pe blysse of his godhed And yf we with-stond pat lord pat made vs for ourse owne profyt: we do pe most vnkendenesse pat may be wrogt./ Therfore ho-so felys hym agreuyd in ony of pese: his medcyn most *be to amende hym and breke ham no more in as moche as he may and be euer sory

950 whan he thynkys pat he has brokyn ony of hem not only for pe peyne pat he hap deseruyd: but for he hap greuyd god so vnkendely. And pan pe grace of god schal ly3t vpon hym And blyssid be suche a remedy pat porw3 foul wyl vnkendely:

955 and wykkyd is wrogt: porw3 ordeynynge of good wil. ys for3evyn. And yf pou wilt ordeyne py wil to haue for-3efnesse: loke pou withstande sadly pe furst begynnynge of pe temptacoun of pe fend and not consent to hym for nothing with py wyl.

960 whan pou art temptyd and pan pou schalt ly3tyl ouercom hym and pou schalt ioye be-for god: for pat good wyl./ For as many temptaciouns as pou withstondis for godys sake: as many crowynys wynnyst pou of god./ Fayn pan may pou be to

965 thynk whan pou art temptyd. and sey to py self. a[1] now I may chese wheper I wyl falle with a heuy byrden toward helle: and y consent to pe fend: Or ellys to be lyfted vp with a glorious corone toward god / Ilke man pat hap resun: wot

970 wheper ys better to chese./ And perfore no man may be excusyd./
These ten commandments are comprehended in the two commandments of the Gospel.

THE LAY FOLKS CATECHISM.

T. ¶ This ten Comandement; that I haue nowe rekend
Er umbilouked in twa of the godspell,
LUCE xo. cap°.

260 The tane is we love god ouer al thingses,
The tothir that we love our euen-cristen als we do ourse selven.
For god augh us to love halye with hert,

With al our might, with al our thought, with word
and with deid:
Our euen-cristen alswa augh us to loue

265 Un-to that ilk gode that we loue us selven,

That is, that thai welefare in bodi and in saule,
And cum to that ilk blisse that we think to.
Who-so dos this twa fulfilles the othir.

¶ The third Thing of the sex that I first touched

270 Is the seuen sacraments that halikirk gifes

C. ¶ Hæc autem decem mandata praedicta in duobus mandatis
Evangelii virtualiter includuntur, quæ duo sunt dilectio Dei et proximi.

¶ Deum enim debet quilabet Christianus principaliter ex toto
120 corde diligere, et plus amore quam timore; et proximum suum
sicut seipsum, id est ad omne bonum ad quod diliget semet ipsum.

¶ Et qui hæc duo perfecte observat, omnia decem mandata
adimplet.

124 ¶ Tertio sciemum, est quod tres sunt virtutes principales

[The authorized English does not here keep to the order of the original
Latin, where the Theological and Cardinal Virtues come after the
Commandments, and before the Sacraments.
For the sake of more easy comparison, the lines here omitted, C. 126—
151, are printed with the English, but the lines are numbered as
they follow in the original. Post page 76.]

152 ¶ Quarto seplem sunt gratiae sacramenta, videlicet baptismus, confirmatio, eucharistia, poenitentia, extrema unctio, ordo,
These ten commandments are set down in two of the gospel.

The first is: we love God over all the universe.

God is ours to love for himself holy with all our heart.

with yourself and with all your thoughts with your words and with your deeds.

Also we owe to love our own-souls for God and to courtesy and to will what is the same good that we love of ourselves.

That is well in body and soul and to come to who-soever of these two: fulfill all your good.

His autem decem mandatis duo superaddit evangelium: Diliget Dei et proximi.

Deum diligite, qui dicta mandata ex amore, non timore peccati, principaliter custodit. Proximum autem debet quilibet diligere, sicut semetipsum. Ubi haec conjunctio "sicut" non dicit aequalitatem, sed conformitatem, ut vide licet diligas proximum tuum ad quod teipsum, hoc est, ad bonum, non ad malum; et quomodo teipsum, hoc est, spiritualiter, non carnaliter, secundum quod carnalitas dicit vitium. Item quantum teipsum, hoc est, in prosperitate et adversitate, sanitate et infirmitate. Item quantum teipsum respectu temporalium, pro tanto; ut plus diligas omnem hominem et singulum, quam omnem affluentiam temporalium. Item sicut teipsum, pro tanto, ut plus diligas proximi tui animam, se animae salutem aeternam, quam tuam vitam propriam temporalim; sicut animae tuæ vitam debes vitae tuea carnis preponere. Item qualifier teipsum, ut videlicet omni alii in necessitate subvenias, sicut tibi velles in necessitate consimili subveniri: haec omnia intelliguntur, cum dicitur, diligas proximum tuum sicut teipsum.

Septem etiam sunt Gratia Sacramenta, quorum dispensatores Ecclesiæ sunt prælati, quorum Sacramentorum quinque debent.
The Lay Folks Catechism.

T. Thurfhal prelates and othir prests that has the power.

Including matrimony.

Of whilk seuen, the first fyve ilk a cristen man Augh lawfully to take aftir his eld is; And twa lies in thair wille that ressayves tham,

Baptism

washes away original and actual sin.

275 ¶ The first sacrament of seuen is our baptisme, That we take the first tymre that we bocum cristen, In whilk bathe the first syn that we er born with,

And alkyn othir syn, is washen oway, that we er filed with ar we take it;

280 And the trouthe of halikirk is taken thare-in Withouten whilk na synfulman saule may be saued.

Four conditions necessary to the right adminis-

tration. 1. Form of words.

And to this sacrament falles foure thinges, If it sal rightly be taken als halikirk techis: Ane is right saying and shap of the wordes

285 That him augh for to sai, that gyfies this sacrament That er thise: I BAPTIZE THE IN THE NAME

Of the Fadir & The Son, & The Haligast.

2. In water.

¶ Another is, that it be done anely in water, For nanothir licour is leuefull tharfore.

C. et matrimoniun; quorum quinque prima ab omnibus debent recipi Christianis, sed duo ultima ordo, videlicet. et matrimonium 156 sunt voluntaria.

¶ Et ista sacramenta sunt per praelatos et sacerdotes tantummodo dispensanda: excepto solo sacramento baptismi, quod in articulo necessitatis potest et debet a quacunque (“quocunque.”)

160 MS.) persona indifferenter ministrari, viro vel etiam muliere, servatis omnino quatuor conditionibus infrascriptis.

¶ In baptismo quidem deletur omne peccatum tam originale quam actuale; et fides suscipitur sine qua nemo salvari potest.

¶ Sunt autem in baptismo quatuor principaliter observanda: 166 viz. forma verborum, ut Ego baptizo te in nomine Patris et Filii et Spiritus Sancti.

¶ Item quod fiat in aqua et non in alio liquore.
SACRAMENT OF BAPTISM.

L. porw3 prelatys. and oper prestys pat haue power perto./

986 Of whyche seuen pe fyrste fyue eche man cristyn owe lawfully to take aftyr pat he old ys./ And tuo ly in here wil pat resseyuit hem. The fyrste sacrament of pe seuyn ys oure bapteme pat we take furst. whan we be-come cristyn. in whiche byrthe. bope pe fyrst syn pat we be born yn. and al maner oper synyns ar waschyn a-way: pat we be fowlyd yn: er pat we yt take. And pe trewppe of holy chirche *ys takyn peryn. 995 withowtyn whiche no man pat is sinful in sowle may be sauyd. And to pis sacrament fallyp fourre pynges yf it schal ry3tful be take as holy chirche techys./ On ys ry3t seyng and scharp of wordys pat hym owys for to say pat gyfys pis sacrament pe whiche ar these. 1000 I baptize pe In pe name of pe fadyr. and pe sone. and pe holy gost./ Anoper is pat yt be don only in watyr For noon oper lycour ys lefful perfore.

P. recipi ab omnibus Christianis, utpote baptismus, confirmatio, 131 poenitentia, eucharistia suo tempore, et extrema unctio,

[From this place P. is printed without reference to the proper sequence of the text, in order to correspond with T.]
3. Intention in the minister.

4. Not to be iterated.

[fol. 296 b]

but in case of doubt, to be administered with a conditional form.

In Confirmation bishops confer the grace of the Holy Ghost upon those who receive the Sacrament, to strengthen them against the devil;

and this only bishops, as successors of the Apostles.

Penance is genuine repentance.

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C. Item quod baptizans habeat intentionem baptizandi, et quod baptizandus non sit prius baptizatus.

Et si dubium fuerit, dicendum est, Si non es baptizatus, Ego baptizo te in nomine Patris et Filii et Spiritus Sancti.

Virtus et effectus confirmationis est conferre gratiam Spiritus sancti et virtutes homini baptisato, ad augmentum, fortificationem, seu roborationem contra diabolum et peccata.

Hoc autem sacramentum tantum dari potest ab Episcopis qui locum tenent Apostolorum.

[In the Latin of the Convocation, the Sacrament of the Eucharist follows Confirmation. See post page 66.]

Poenitentia est peccata plangere et ea ulterius non com-
The prydde ys. pat he pat 3euys pis sacrament be in wyl and wyt for to 3eue yt.

1005 ¶ The ferthe is pat he pat takys yt be nyperor of leryd ne lewd bapty3ed be-fore./ And yt pe prest be in dowte of hym pat schal tak hit whe̺per he be bapty3id or no3t:
pan schal he seye pe wordys in þese wyse./

1010 þif þou be not bapty3id: I bapty3 pe in þe name of þe fadyr. and þe sone. and þe holy gost.

¶ The secunde sacrament ys confermynge þat þe byschop þyui to hem þat ar bapty3id in þe whyche he 3euyþ þorwþ his power to hym þat takys hyt

1015 be þe grace and þe gyftis of þe holy gost þat is of godis graunt to make hem more stalworþ þan þey were be-fore.
to withstande þe fende and alle dedly synnys.
That sacrament owys noon to do. but þe byschop alone.
þat hap þe stat and þe stede of cristys apostyl.

1020 ¶ The prydde sacrament is clepyd Penaunce þat is sopþast forthynkyng þat we haue for oure synnys

P. 131 baptismus, confirmatio, poenitentia,
And to this is required:

1. Contrition.
2. Confession.
3. Satisfaction.

This three, with good will to forsake our sin,

315 Clenses us and washes us of alkyn synnes.

The ferde is the sacrament of the altar,
Cristes own bodi in likeness of brede,
Als hale as he toke it of that blessed maiden;
Whilk ilk man and woman, that of eld is,

320 Aught forto resceyve anes in the yhere,
That is at sai, at paskes, als hali kirke uses,
When thai er clensed of syn thurgh peneunce,

Of payne of doyng out of hali kirke.
Bot if thai forbere it be skilwise cause,

325 That aught to be knawen to thaim that sal
gif it,
For he that takes it worthili, takes his salvation,
And who-so unworthili, takes his damnation.

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C. mittere, cujus tres sunt partes, scilicet cordis contritio, oris confessio, et operis satisfactio.

Contritio debet esse devota intima et amara.
Confessio debet esse humilis, nuda, et integra, declarans facti circumstautias peccatum aggravantes.
Satisfactio est libens et lata injunctae penitentiae completio.
Sed frequens et amara debet esse peccati recordatio, per quod quis ingrate suum presumpsit offendere Redemptorem.
SACRAMENT OF THE ALTAR.

L. wypowt wyl or po3t to taurne agayn perto./
And pis be-houys haue pre thyngys 3if hit be stedfast./
On ys sorw of herte of pat pat we haue synnyd.
1025 Ano3er ys opyn schryft of our3e mowp how we haue synnyd.
The pyrde is amendys makyng for pat we haue do.
These pre with good wil for to forsake our3e synnys
clensys vs and weschys vs of alle maner synnys.

1030 cristys owne body in lyknesse of bred.
ry3t as he tok yt. of pe blyssyd Maydyn Marie
whiche euery man pat ys of elde:
owe to resseyue onys in pe 3ere.
pat ys to seye at Paske as holy chirche vsyp.
1035 whan pey ar clensyd clene of synn thorw3 penaunce.
vp[op] peyne of doyng out of holy chirche.
but 3if pey for-bere yt for ony skylful cawse.
pat owyp for to be knowyn to hym pat schal 3eue liyt.
For he pat takys yt worthyly takys hit *to hys saluaciouw.
1040 And who pat takys yt vnworply he takyp hit to his da[m]pnacioun

P. 131 poenitentia, eucharistia suo tempore, et extrema unctio,
Extreme unction, or anointing of those of a reason- able age who appear to be in danger of death.

The fift sacrament is the last enoynytng
With oyle that is halowed and handeled of prest
330 To tham that he wate er of skillwise elde,
And that he seis sikerly in peril of dece
de, In lightenes and alegeaunce of their sekenesse,
If god wil that thai turne ogayne until hele,
And als in forgynenesse of venyale synnes,
335 And in lessyne of payne, if thai passe hethen.

The sext sacrament of halikirke is Ordir,
That giffes power to tham that rightwisely tas it
For to serve in halikirk aftir their state is,
And to tham that takes the ordir of prest
340 For to serve and for to minister sacrament 3 of halikyfk, that to tham falles
Aftir the state that thai haue, and their degree askes.

The seveng sacrament is Matirmonye,
That is, a lawefull festenyng betwix man and woman,
At thair bother assent for to lyve samen
345 Withouten ony lousyng to thair life lastes,

In remedi of syn, and getyng of grace,
If it be taken in gode attent and clennesse of lif.

Extrema Unctio est peene spiritalis aliqualis alleviatio quae tantum debet dari adultis, qui gravis infirmitatis indicis videntur mortis appropinquare periculo, tanen, si potest commode fieri, detur dum infirmi sunt compotes rationis.

Ordo, rite collatus, dat potestatem rite ordinatis ministrandi in ecclesia et conferendi ecclesiastica sacramenta—unicuique juxta statum et ordinem quae suscept.

Matrimonium est viri et mulieris conjunctio individua, vitae retinens consuetudinem, et in isto sacramento etiam confertur gratia si puro corde et sincero animo contrahatur.
EXTREME UNCTION. ORDERS. MATRIMONY. 69

L. ¶ The fyfte sacrament ys. pe last anoynthyng. with oyle pat is halwyd and handlyd of prest to hem pat arn of skylful elde.
and semyn in perel of dep:

1045 in lytynesse and aleggaunce of here seknesse yf god wyle pat pey tyme agayn to pe hele /
and also in forfesnesse of venial synnys.
and in lessyng of peyne yf pey passe hens.
¶ The sexte sacrament of holy chirche is. ordyr

1050 pat geuys power to hem pat ryghtfully takyn hit for to serue in holy chirche aftyr her stat ys.
and to hem pat takyn pe ordyr of prest for to synge messis. and for to mynystre pe sacramentes of holy chirche
pat to hem fallyn aftyr pe stat pat pei han and here degre askyp.

1055 ¶ The seuent sacrament and pe last ys. Matrimony. pat ys a lawful fastnynge bo-tywyx man and womman
at here bothe assent. for to lyue to-gydyr whyle here bope lyuys wyl laste withoute eny partynge
in remedy of synne and getyng of grace:

1060 yf hit be taken of good entent: and clennesse of lyfe.

P. qua tantum illis dari debet, qui gravis infirmitatis indiciis viden-
tur mortis appropinquare periculo: veruntamen si fieri potest,
detur dum fuerint compotes mentis et rationis. Et si contingat
135 eos phrenesi, vel quacunque alienatione mentis laborare; si ante
alienationem erant de sua salute solliciti, consulimus nihilominus
eis hoc sacramentum fiducialiter ministrari. Credimus enim et
experimentis didicimus, quam tumcunque phrenetico (si tamen sit
predestinationis filius) istius suspicionem, vel ad habendum
140 lucidum intervallum, vel ad spirituale commodum, utpote ad
augmentum gratiae, profuturum.
Sunt duo alia sacramenta, scilicet, ordo et matrimonium.
Quorum primum perfectis convenit: secundum vero novi testamenti
tempore solum convenit imperfectis; et tamen per ipsum ex vi
145 sacramenti credimus largiri gratiam, si sincero animo contrahatur.
The seven works of mercy, T. ¶ THE FERTHE THING OF THE SEX TO KNAW GOD ALMIGHTEN,

That us behoues fullfill in al that we mai,

350 Is the seuen dedis of merci unles our euener-cristen

That god sal reherce us open the dai of dome,
and wit how we haf done tham here in this lyfe,
Als saint matheu mas mynde in his godspell.
—xxvº. capitulo.—

¶ Of whilk the first is to fede tham that er hungry.

to the hungry,

the thirsty, 355 ¶ That othir, for to gif tham drynk that er thirsty.
the naked,
the strangers,

the sick,
the prisoners,

the dead. 360 ¶ The seventh, to bery dede men that has mister.
¶ Thise er the seuen bodily dedis of merci
That ilk man augh to do that is mighty.
¶ Unde versus, vestio, poto, cibo, redimo, tego,
colligo, condo.
L.  

_Bodily Works of Mercy._

**Septem opera corporalia misericordie**

The ferthe thyng of pe sex to know god almy3thi

is. _pat_ vs be-houys to knowe

pe seuen dedys of mercy bodyly and gostly.

and to fulfylle _hem_ in al _pat_ we may.

1065 _and_ do _hem_ to our euyn-crîsten vp-on peyne of dampnacioun.

For god schal reherece _hem_ to vs at _pe_ day of dom.

_and_ se how we haue don ham to our euyn-cristyn.

as seynt Mathew seyp in _pe_ gospel. /

Of _pe_ whiche _pe_ fyrst ys to fede _hem_ _pat_ be hu[n]gry.

1070 That _oper_ is. to _zeue_ _hem_ drynke _pat_ be _pursty._

The pridde for to _clope_ _hem_. _pat_ ben _clopes_.

The ferthe is. to _herberw[e] _pore_ men. _pat_ ben _herberw[les].

The fytte to _conforte and_ helpe _men_ in _prisoun_.

The sexte is to _visite_ and _conforte_ _hem_ _pat_ be _seke_.

1075 The seuent is. to _bery_ _hem_ _pat_ have _nede_.

_Al_ maner of _men_ ben _holdyn_ be _godys_ _lawe_

to do _pese_ _seuyn_ bodyly _werkys_ of _mercy_.

_vp-on_ _here_ _power._ and _who-euer_ do _pese_ _werkys_

_of_ _mercy_ _trewly_

be _his_ _power_; _he_ _schal_ _haue_ _pe_ _blysse_ of _heuyn_

1080 _as_ _crist_ _sayp_ in _pe_ _gospel._ _and_ _schewis_ _opunly_.

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P.  

Sex _autem Opera Misericordiæ_ ex Matthæi evangelio _patefiant_, _quæ_ _sunt_:

_Pascere famelicum, hoc est, famem habentem._

_Potare sibi bundum._

150 _Hospitio recipere peregrinum._

_Vestire nudum._

_Visitare infirrn._

_Consolari careri mancipaturn._

_Septimum vero ex Tobia colligitur, quod est, Sepelire mor-

155 _tuorum corpora._
T. (Nothing in original to correspond with L.)

L. Therefore say p Crist when poun makyst a feste or a calle noon to pe ryche men. but pore men. Febyl. Crokyd. and blynde. And hit schal qwyt to pe in py laste day.

T. And *also be pe prophete ysaye god seyes. Breke py bred to pe hungry and bryng in-to pyyn hows nedy men. and pty pat haue noon hous of here owne. whan poun seist a nakyd man hele hym : and dispise not py broper.

1082 The cursedness of those [friars] who snatch rich men's alms away from the poor.

1085 ravischyn ryche meanys almes fro pore nedy men. where god byddis almes be don : and drawys yt to hem self to make nedles howsys. and grete festys to ryche men. and opir vanitees. Hit semyp pe fend bryngis yn suche ypcritys to disseyue pe ryche men of here almes. and of feyth. and of cristis gospel. For in almes wel don : stondys moche remissiouM of synnys. pefore pe fend castys be sotel ypcrisy : to for-do pys almes.

1089 Causa monens ad opera misericordie

1090 A general steryng be Crystys lyf and Resun for to fulfylle pese werkys of mercy.

1095 For in pat : pey fede iesu Crist as he hym self sayyp in pe gospel. And also iesu crist gyfys body and sowle lyf and catel to vs for pis ende. and fedis vs wyyp his flesch and his blod in pe sacrament of pe awter.
A STIRRING TO WORKS OF MERCY.

L. and gaf hys precious herte blod on pe cros

1105 to bryng vs owt of Mischef of synnys and paynys. 
If pan resonably ow we to 3eue mete and drynke to nedy men of his owne goodis. 
For hys loue and reward of heuyn blysse, and more encrese of worldly goodys. 
If Also skylfully we owe to clope pe nakyd pore men 

1110 sethen crist gyfys glopis to pis ende. 
and he hym self was strepid nakyd. 
and betyn, and suffryd moche cold for our nede. 
And zif we do pis wel he wyle clopeoure sowlys with vertues and grace in body and sowle 

1115 with pe stole of vndedlynesse and blysse of heuyn. 
And we owe wel to herberwe pore herberwyls men for cristys loue. 
sethyn crist for oure nede com down fro heuyn and leuyd in pis world pore lyf. 
and had non hous of his owyn be worldly tytyl. 

1120 and offrid al hys body on pe cros. 
and his herte to be pynyd and persyd with a spere. 
for to bryng vs in-to pe hows of holy chirche. 
and in-to pe hows of heuyn in blysse with-owtynde. 

If Be gret resoun owe we to vysite seke men 

1125 sethyn *crist for oure nede deyd on pe cros. 
to bryng vs out of seknesse and synne. and kepvs vs out of bodily seknesse! 
for we schuld help oper seke men. and be pis help deserue pe blyss of heuyn. 
If Also we owe be gret resoun to comfort men in presoun. 
Sejen crist was pe and thyrty 3ere in gret presoun and paynful in pis world. 

1130 and sparid not for no cold ne hungyr ne oper peynys to visyte vs. pat were in prisoun of synne.
A rhyming enumeration of the seven spiritual works of mercy.

T. That er of merci allso seuen gasteli dedis
365 That us augh to do to tham that has nede til us:

Counsel. ¶ Ane is to consaile and wisse tham that er will.

Reproof. ¶ A nothir is to withdrawe tham that will wrik ill.

Consolation. ¶ The third is to solace tham that er sorowfull.

Prayer for sinners. ¶ The ferthe is to pray for tham that er sinful.

Patience. 370 ¶ The fifte is to be tholemode when men misdos us.

Forgiveness. ¶ The sext gladly to forgyf when men has greued us.

C. (Spiritual works of mercy not in Latin original;
ne sparid not to visite men pat were in helle for horror of pat place.

Lord whi schuld venym or styenk lette vs to visite men in presun.
sythyn pey be many tymes presonyd for hate and for trewthe pat pey mayntene.

and many tymys for ensampyl of vs' god suffrys hem pus to be pynyd for we schuld drede gretter pe peynys of helle.

We owe to bery pore dede men in tyme of nede. sythyn crist wilfully suffryd so hard deth in pe mount of caluerye for oure synys

And pese werkys of Mercy be vndon. he schal dampne vs to helle with-outyn ende. And yf we do hem trewly' he wil bryng vs to heuyn with-outen ende. Amen.

Per be seuen werkys of gostly mercy.

pat god chargis more pan pe werkys of bodily mercy.

and pey be bettyr and esyer to fulfylle. The fyrst is to teche men pat be vncunynge of Teaching. goddys lawe.

The secunde is to counseyl men in dowte whiche Counsel. is sekyr. wey to plese god.

The pridde ys to chastysye hem pat be rebel Reproof. azenst gods commaundementys.

pe ferthe is to conforte men. pat be in care and Consolation. diseze.

The fyfte is to for-zeue rancour of herte. hate. Forgiveness. and envye

The sexte is to suffre paciently. Patience.

whan men be out of pacience, resoun and mesoure.

nor in the Constitutions of Archbishop Peckham.)
The seuent, when men askes us for to her tham, if we can mare than thai for to lere tham.

T. UNDE versus, Consule, castiga, solare, remitte, fer, ora,

375 Instrue si poteris: sic cristo carus haberis.

¶ Thise til our neghtebors er ful nedefull, And to tham that dos tham wondir medefull, For he sal find merci that mercifull is, And man withouten merci of merci sal misse.

The seven Christian Virtues.

380 ¶ The FIFTE THING of the sex to knaw god Almighty

Is the seuen vertues that haliwrit techis,

[See Note, page 60.]

¶ Tertio scienendum, est quod tres sunt virtutes principales 125 scilicet, fides, spes et caritas,
The seventh and last is to pray early and late for our enemies, as Christ biddeth in his gospel.

Every man poor and rich may do all these: whenever he will.

In any manner or in another, and he is nearer the poorer.

And they bring sorrow of mischiefs of them.

Therefore as he so well is better than body.

So these costly mercies be better than bodyly mercies.

A curse on those who do them not;

Curse yey, that may truly do these works of costly mercy.

But how much more be ye cursed of God?

And specially on those who of free will are pledged to do them.

As do Curatis and prelatis, and yet do them nat.

But let them soberly men to fulfill hem be feynyl iurisdiction

When they hem-self may not, con not, or wyl not.

For worldly bysynesse or ese of here body.

But ye be many resonys. Ye be more cursed than scariot or Symon magus.

And depper schul be dampned.

But yf ye amend hem fully in his lyf.

The fytte yng of his sex to know God almynty

Is ye. vij. vertues pat holy writ techys.
Three towards God;

four in respect to ourselves and our neighbour.

Faith is the beginning of good works; but nothing worth without works,

nor can works be pleasing to God without it.

Hope, both through God's goodness and our own good works;

neither despairing,

nor presuming.

Of whilke seuen the thre first, that er heued thewes,

T. Of whilke seuen the thre first, that er heued thewes,

Teches us how to haue us unto god almightyen,

And the four techis us swa for to lyf

Bathe onentes our self and our euen-crister

That it be bathe likand to god and to man.

¶ The firste vertue is trouthe, whar thurgh we trow

Anely in a God, that made al things,

With al the othr articles I touched before;

And this is nedefull til all that cristen lifes,

For trouthe is beginyng of al gode werkes:

For nouthir is trouth worth withouten gode werkes,

Ne ne werk withouten trouth mai pai god almightyen.

¶ The tothir gode thewe and vertue is hope,

That is a siker abyding of gastely gode

Thurgh goddes godeness, and our godedis,

For to come to that blisse that never mare blinnes

Not anely in traiste of goddes godeness

Ne alanely in traist of our godededis,

Bot in traist of tham when thai er bathe samen.

neither despairing,

For nouthir sal we fall so ferr in al wanhope

That we ne sall traist to have blisse if we wele do,

nor presuming.

Ne we ne sal noght come so ferre in-til our hope

That we sal traist so mikel of goddes godeness,
**L.** Of whiche seuen fo pre pe (sic) fyrste pe pat be souerayne vertues

1175 we owe for to haue toward god almy3ty.

And pe oper foure techyn vs so for to lyue:

pat yt be lykynge to god and to man.

If The furste vertu is Feyp.

wher-by we trowe only in god. pat alle pyngys made

1180 with alle pe artyclys: pat y be-fore seyde.

And pis is nedful to alle pat tristyly lyuys.

For trewthe is begynnyge of alle gode werkys.

But noper trewthe withoute good werke/

ne good werk with-outyn trewthe may plesse god almy3ty.

1185 The secund vertu is Hope.

pat is a sikyr bydyng of gostly good

porw3 godis goodnesse: and our e owne good dedys.

For to come to pat blysse pat neuersch al haue ende.

Not only in trust of goddis goodnesse:

1190 ne al only in trust of our e good dedys.

but in trust of hem bothe: whan pey be bothe to-gydyr.

For neyper schal we falle so far in wanhope /

pat we ne schal truste to haue pat blysse. yf we wel do.

Ne we schal nat truste so fer in pe mercy of god:

1195 pat we lene goode dedys vn-don.

---

**P.** quæ ad Deum ordinantur, ac idcirco theologicae appellantur:
T. That we sal hope to have blisse withouten gode dedis.

406 ¶ The third vertu or thew is charite,

The whilk is a dere loue that us augh to haue
Unto god almightyen and all our euen-cristen
Unto god almighty al for him-selven,

410 And al our euen-cristen for god almightyen

For the tane may nought be loued withouten the tothir,
For als that saint Iohan sais in his epistell
—ca°. iiiij°.—
That comandement, he sais, we have of god al-
mighten,
That wha-soeuer loues god, loues his euen cristen;

415 For he that loues noght his brothir, wham he mai se,
how suld he loue god almightyen that he seis noght.

¶ The ferthe vertu or thewe is rightwisnesse,

That is to yheld to al men that we augh tham,
For to do til ilk man that us augh to do,

honour to whom honour,

420 For to worship tham that er worthi,

C. ¶ Caritas est qua diligitur Deus propter se; et proximus propter Deum.

¶ Quatuor vero virtutes cardinales sunt, justitia, prudentia,

140 fortitudo et temperantia.

¶ Justitia enim constat in recte reddendis judiciis, et debitis
L. For with oute gode dedys: we come never into heuyn.

and but we holde specialy be byddying of god

\[\text{Charity.} \text{ is Charite.} \text{ be whiche ys fulnesse of loue}

to god almy3ty and to oure euyn-cristyn./

To god almy3ty as for hym-self.

and to oure euyn-cristyn for god almy3ty.

For pat on may not be louyd: withoutyn pat ope.

For as Seynt Jon seyp in his Pystyl.

\[\text{pat *comauudiantment we haue of god.}\]

\[\text{pat who-so euer louys god: lovys his euyn cristyn.}\]

For ho pat louy nat his broper whom he may se;

how schold he loue god. whom he seys nat.

\[\text{The ferthe vertu ys Ry}3\text{twysnesse.}\]

\[\text{pat is to 3elde to alle men pat. pat we owe hem.}\]

\[\text{and for to do. to eche maw: pat vs owe.}\]

Fyrst: for to 3eld to god seruyse pat we be-heet hym when we tok cristyndom

\[\text{and to kepe his comauundementys be-fore alle ope, thynys.}\]

\[\text{And study we al oure herte: to do afyrr his counseyl.}\]

\[\text{and so to plese hym. and fulfylle his wyl.}\]

\[\text{in al pat euer we mowe. for to haue pank of hym.}\]

\[\text{and to gete of hym oure mede. for pat ys souerayne ry3twisnesse.}\]

\[\text{And afyrrward to worschype ham pat be worthy.}\]

P. prudentia, temperantia, justitia, fortitudo; per quas homo ad seipsum et proximum ordinatur.
T. (Nothing in original to correspond with L.)

L. 

пат is пат loue god. and leue good lyf; aften goddys lawe.

Not worschipe men for here worldly rychesse. as pe fals world dop:

1220 for пей be mysdoers. sotel. and slyhtful dysseyuers.

Ne worschipe not men for here fayre clopes. ne for here qweynte schappis

пат sum men vsen. and sey пе clopis make hem holy.

¶ And forpermore пей make sum men beleue пат who so euer deys

in here abyte of hire ordre: пат he schal neuer go to helle.

1225 And sum men пynke пат пис is a ful parlows heresy.

For to make men to trowe in fals thyngys.

пат may not helpe hem to here saluacioun.

For пан myʒt a man synne how-euer hym lyst.

and leue so in dedly synne tyl hys endyng day.

1230 and neuer forthynk his synne. ne make satis-

faccion

of goodys пат he hap stole of опер mennys.

but kast on suche a cope and dye пер-yn.

and пан his synnys schul be for3eue hym: as

fro пе peyne of helle

But пис lernyng is ажен ry3twisnesse. se3yn ry3t-

wys god techys пе contrary.

1235 For god and alle his seyntys. andoure beleue techis vs:

пат who-so-euer brekys godys comandementys

wilfully.

and leuyp in pride. and in lecchery. and stelys

his ney3ebours godys!
A LOLLARD INTERPOLATION.

L. And haþ no repentance for þese synnyes in his if unrepented of, laste ende;
ne makys no satisfaccion yf he may
1240 of þe stolte goodys neþer in dede. ne in wyl ne in
thoþt; þat he mot verilyche go to helle./ every (ever) is hell without
with-oute ende.
þow he deyde in alle þe abytys and alle þe vesti-
mentys in cristyndon
3e: þow he hadde vp-on hym in his deþ; þe cloþ
þat crist weryd
*here in erthe in his manhed þat be resuyn was
neuer worldly cloþ so holy
1245 ¶ And furþer more ho-so-euer had synnyd in alle
þese wyse.
and lefte his synne with ful repentance
and perþyft wylle neyermore to synne eft-sonys
dedly
with satisfaccion to his euyn-crystyn; as is trew
god /
he most saue hym þorw; his ryztwysnesse. and Christ will save
his mercy.
1250 For on þis wyse stondys ful remyssion of
synne.
and perþore ho-so-euer behotys eny man to come
to heuyn
thorw; forseuencesse of synne but on þis
wyse
he is vntyztwyys and fals in his seyynge.
For yf he sey he schal not come in helle
1255 and he deyde in here abyte of here ordre?
þan most he wel wyte; þat he schuld to heuyn
at þe day of dom.
and holy wryþ seþþþ. þat noman wot
whydyr he may be worpy to haue hate or loue of
god.
Justice helps the needy, and wrongs no man, but does to all what reason asks.

Prudence or Wisdom is wary with danger, and discerns good from evil.

Fortitude or strength of mind and purpose,

T. For to helpe the pouer that er nedy,

422 For to do gile ne wrang unto naman,

bot for to do that skill is unto ilkman.

\( \text{The fift vertu} \) or thew sleghe or sleghness —prudencia—

425 That wisses us to be war with wathes of the world, for it kennes us to knaw the gode fra the yvel, And als-so to sundir the tane fra the tothir, And for to leue that is yvel, and take to the gode; And of twa gode thinges to chese the better.

430 \( \text{The sext vertu} \) is strength or stalworthnesse, Noght anely of bodi, but of hert and of will,
PRUDENCE.  

L. And holy wryt may nat be fals:  

\textit{pat} pus techys!

1260 \textit{pat} who-euer deyes in here abye schal neuer go to helle.

But trew men \textit{and} meke men pynke
yt were more tokyn of holynesse
to dey withouten ony clopynge: or ellys in a pore clopynge
to schew oper ensample. whiche pey schul be.

1265 and to schew hem meknesse \textit{and} porenesse to stoppe pride.

\textit{and} \textit{pat} we com bare in-to pis world \textit{and} bare schul we passe

But yf we be clopyd in oure sowle with vertues 
\textit{and} holy lyuynge

\textit{And} perfore ry3twisnesse wyl not \textit{pat} we worschipe men. for here clopynge.

but only for here fayre vertues. \textit{and} here clene lyf.

1270 for to helpe \textit{pat} pore \textit{pat} be nedy. \textit{and} to amend synful men

as pe gospel seys. to do wrong to no man.

but to do \textit{pat} skyl is to eche man.

\textit{If} The v. vertu ys \textit{warnesse. and sley3te.}

in god to know pe goode fro pe yuyl.

1275 \textit{and} to depart hem in two.

\textit{and} for to hate pe euyl: \textit{and} love pe goode.

and of two goode pynys to chese pe bettyr.

\textit{If} The sexte vertu ys \textit{Strengthe}

not only of pe body. but also of pe herte. \textit{and} of pe wyl.

P. Est autem actus \textit{prudentiae} bonum eligere; actus \textit{justitiae} recta facere; actus \textit{temperantiae} non impediri deliciis; actus \textit{fortitudinis} non dimittere bonum agendum pro angustiis vel molestiis quibus-cunque.
in weal and woe, Temperance or Moderation preserves us from excess, that we may live rationally.

The seven deadly sins, that we must know, so as to flee them.

C. tolerandis: et hæc est necessaria ad pugnandum contra mundum, carnem, et diabolum in hac vita.

I. Temperantia est in motibus illicitis coercendis: et hæc est necessaria ad carnalia desideria ratione domanda.

150 I. Istis quatuor hic in vita bene vivitur; et post ad æternam patriam pervenitur.

[See Note, page 60.]

211 I. Item septem sunt peccata mortalia scilicet superbia, invidia, ira, acedia, avaritia, gula et luxuria.

T. Euenly to sofir the wele and the wa,
Welthe or wandreth, whethir so betides,
And that our hert be noght to hegh for no welefare,

435 Ne ouer mikel undir for nane yvel fare,
But safely for to stand ogaynes our faes,
Whethir thai be bodili or thai be gastely,
So that na foule fandyng make us to fall,
Or be fals in our faithe ogayne god almighten.

440 The seuent vertu and the laste is methe or methe-

445 That hedis us fra outrage, and halde us in euen
Lette se fol greenes and lustes of the flesch,
And yhemes us fro yernynges of worldely godes,
And kepes us in clennesse of bodi and of saule:
For methe is mesur and met of al that we do,
If we lyff skillwisely als the lawe techis.

450 The sext thing and the last of thas I first touchid
Is the seuen heued synnes or dedely synnes,
That ilkman augh for to knawe to fle and forhoue,
For man mai noght fle tham bot he knawe tham,
Pride, enuy, wrath, and glotony, covatis and slauth,
and licheri.
Stalworthy, and tholedmodly. to suffre wo and wele.

1280 seknesse and hele. tribulacioun and temptacioun. mekly to suffre: wheþer so falle wo or wele.

and þat oure herte be not to hy3. for no welfare. ne to heuy: for no euyl fare. 
But styflyn to stond aþen our foys bodyly and gostly.

1285 so þat no fals fondyng make vs to falle ne to be fals in oure feþ þazen almy3ty god. 
But hertely in godes querel to withstonde yn our Euyn-cristyn in al þat we may./
The seuent vertu. and þe laste ys Mesure.

1290 þat kepys vs fro vtrage and holhis vs in Euynhede. and lettys fowl lykyng. and lustys of þis flesch.

and keþ þe in clennesse of þe body and sowle For mesure ys medi to versus in al þat we do. 
þif we lyue skylfully as goddyys lawe vs teches. 

Septem peccata mortalia.

1295 The sexte þyng. and þe laste to know god almy3ty ys. 
þe seuen of hed synnys. or dedly. 
þat euery man ow to know to fle and forsake. 
For noman may fle hem: but he know hem 
These þey arn./ Pryde. Envye./ Wrathe./ Glotonye. 
Couetyse. Slewþe./ and Leccherye.

Et dicuntur hæ quatuor Virtutes Cardinales, hoc est Principales, quia de istis quattuor plures aliae sunt extractæ: de quibus, quia pro solis simplicibus laboramus, ad presens amplius non tractamus.

Septem vero Peccata mortalia sunt, superbia, invidia, &c.
T. And forthi er thai cald seuen heued synnes,
For that al othir comes of tham,
And forthi er thai cald dedli synnes,
455 For thai gastely sla ilk mannies saule,
That er hanked in al or in any of tham.

Wharefore the wise man biddles in his boke,
—Ecclesiast. xxi°.—
Als fra the face of the neddir, fand to fle syn,
For als the venyme of the nedder slaes mannnes bodi,

460 Swa the venyme of syn slaes mannnes saule.

¶ The first of this seven synnes is pride,
That is, a likand heghnesse of a mannies hert
Of office, or hegh state, or othir nobilay,
That he outhir has of kynd or of grace,
465 Or that he hopes that he has mare than a nothir.
And of this syn comes mani sere spices,
Bost, and auantyng, and unbuxumnesse,
Despite, and ypocrisie, and unshamefulnesse,
And othir that er oft sithe sene omang proude men.

¶ The secund dedeli syn is hatten enuy,
That is a sorowe and a site of the welefare,
And ioy of the yuel fare of our euen-cristen;

Of whilk syn many spices springes and spredes.
Ane is hateted to speke or here ought be spoken
475 That may soune un-to gode to tham that we hate:
Anothir is false iuggeyng or dome of their dedis,

C. ¶ Superbia, radix omnium vitiorum, est amor propriæ excellentiae, ex quo oriuntur jactantia, hypocrisia, schisma, et consimilia.
215 ¶ Invidia est dolor felicitatis, et gaudium adversitatis alienæ, de qua oriuntur detractio, murmuratio, perversa judicia, et similia.
L. Herfore þey be clepyd: þe seuen hed synys.
   For al oþer synys. comyþ of hem.
   1302 and þey be calyd dedly synys.
   For þey sle gostly euery mannys sowle. þat is
   bound in ham.
   For þat synys in On: synys in alle.
   1305 wherfore þis man Ecclesiastes. byddys in his boke.

As fro þe Neddyrys face fonde to fle synne./
For as þe venym of þe neddyr: sleys mannys
   body:
So þe venym of þe synne: sleys mannys sowle.
The fyrst of þese synnes ys Pryde.
   1310 þat ys alykyng (sic) of mannys herte and heynesse
   of ofycys. or of hey stat. or nobleye
   þat he has of kyn. kende. or of grace.
   or þat he wenys. he haue more þan anoþer.
   And of þis synne: cometh many sere spicys.
   1315 Bostyngge. Auaunt-makyng. vnbusynnesse.
   despit. and ypocrisy. proud schame. and fool
drede.
   and oþer many þat regne among proud men.
   The secuade synne ys. breynyng þe Envye
   þat is a sorwe and forpynkyng of oþerys welfare.
   1320 and ioy. and a lykyng of here evyl fare.
   wheþer þey be frendys or foys.
   And her-of comys many spycis.
   On ys hatred to speke or here owȝt be spokyn.
   þat may sowne in-to good to hem þat þey hatyn./
   1325 Anoþer is fals Iugginge. or demyngge of here dedys
   þat þey hate.

P. Et est Superbia amor excellentiae propriae: de qua oriuntur
   jactantia, ostentatio, hypocrisia, schismata, et similia.
   170 Invidia vero est odium felicitatis alienae: de qua oriuntur
detractio, verberatio, murmuratione, dissensio, perversa judicia, et
   similia.
and backbites,

wherein the listener is also to blame.

Anger is a stirring or swelling of heart, that makes one desire to take vengeance.

Gluttony.

Eating or Drinking out of reason, as to

time,

nicety,

quantity,

haste,
or contrivance.

\[ \text{The third dedely syn} \] or heued syn is wrath,

That is, a wiked stirryng or bolnyng of hert

485 Whare-thurgh a man wilnesse for to take wrake

Or wickedly to venge him opon his euen-crysten,

And of this syn comes striuyng, and flityng,

With mony fals and mony foule wordes;

Sklaundir, for to fordo a mannes gode fame,

490 Feghtyng, and felony and oft mannes slaughter,

And many ma than now is nede to be neuened.

\[ \text{The ferthe dedeli syn} \] is glotony,

That is ane unskilwise likyng, or loue,

In taste, or in takyng of mete and of drynk;

495 And this trespas dos men opon sere wise.

Ane is ouer areli or ouer late, *or ouer offt sithes

For to ete or to drynk, bot if nede ger it;

Anothir is for to lyne ouer delicately;

The third is for to ete or drink ouer mikel;

500 The ferthe is ouer hastily to ete or to drynk;

The fift is to compas upon what wise

We may gete delicious metes and drynkes,

\[ \text{The Lay Folks Catechism.} \]

T. And ay turne until yuel that thai do to gode;

The third is bacbityng, to sai behynd tham

That we wil noght auow ne say befor tham,

480 Whare noght anely he that spakes the yuel,

Bot he that heres it be spoken, is for to blame,

For war thar no herer, thar wer no bacbiter.

\[ \text{The Lay Folks Catechism.} \]

C. 216 \[ \text{Ira est vindicte injustus et temerarius appetitus de quo oriuntur contentiones, dissentiones, bella, homicidia, et similia.} \]

[\text{Here Acedia (C. 218-220, post, page 92) and Avaritia (C. 221-3, post, page 92) follow in the Latin of the Convocation.}]
L. and alwey to euyl: pat pey do to goode  
† The prydde ys bakbytynge. to sey behynd a man:  
pat he wyl not sey. ne avowe be fore hym.  
For nat only he pat spekys pe euyl!  
1330 but he pat herys yt spokyn. synynp per-yn.  
For were per noon hererys: per were noon bak-byters  
*The thryd dedly synne ys. Wrath.  
pat is a wykkyd sterynge of boldnesse of herte.  
who-porw; a man coueytys to make wrecche  
1335 or wykkydly venge hym on his euyn-cristyn.  
And of pis comys. struyynge. and chydyngge.  
with men. fals othys. and many fowl wordys.  
slaundrys. for to for-do a mannys good fame  
fytyng and felony and ofte manslawyter.  
1340 and many mo þan her be rekenyd  
† The ferthe dedly syn ys Glotony  
pat is an vnskylful lykyng or loue  
in tast. or tastynge of mete or drynke.  
and her-yn men trespace on many wyse.  
1345 On is to ete or drynke ouer erly or ouer late.  
Anýper for to ete ofte or drynk but nede mak yt  
Anýper for to lyue ouer delycatly.  
to ete or drynke ouer mokyl or ouer hastly.  
or to kast on what wyse we may gete delycious  
mete. or drynke.

P. Ira est appetitus vindictae et nocumenti inferendi alicui, quæ  
cum perseverat in corde fit odium: de quo orientur persecutiones  
175 verborum & factorum, plaga, homicidia, et similia.  
Gula est inmoderatus amor delectationis secundum gustum in  
cibo & in potu. In qua quintupliciter peccatur.  
Primo in tempore, quando comeditur nimis mane et nimis  
tarde aut nimis assidue: aut in qualitate, quando quaeruntur ciba-  
180 ria opipara, seu nimis delicata: vel in quantitate, scilicet, quando  
nimis comeditur aut bibitur, quod est vilissimum genus gulae; et  
est nimium in cibo et potu, quod cor aggravat, et impediat sensum  
teriores, aut exteriorem, seu quod lœdit corporis sanitatem.  
Item in aviditate seu voracitate: et ultimo in curiosa et exquisita
The Lay Folks Catechism.

T. For to fill the likyngs and lustes of the flesh, Othir than we may godeuly lede our lyve with.

505 Unde versus, Prepropere, laute, nimis, ardenter, studiose.

Covetousness

† The fift dedely syn is covatise, that is a urangwise wilnyng
Or yernyng to hafe any kyns gode that us augh noght,

And this is principaly done opon twyn wise:
Ane is wrangwisely to gete any thing

510 That our likyng or our loue lightes opon,
Als be sacrilege, or be symonie,
Stalthe, falschede, or oker, or othir gilery,
Whilk this worldis men is wont for to use,
That castes thaire conandnesse so unto couatise

515 That thai ne reck whethir it be bi right, or bi wrang,

and keeps unduly for itself.

That at thai mai gete that at thaire hert yhernes.
Anothir is wrangwisely to hald that is geten;
That is when we will noght do to god almightyten,
Ne til halikirk, ne til our euen-cristen,

520 That us augh for to do bi dett and by lawe,
Bot anely haldes that we have, for ese of us selven;

Whare noght anely he that wrangwisely getes,
Bot he that wrangwisely haldes, falles in the syn.

Sloth.

† The sext dedely syn is slauthe or slawnes,

C. Quae continentur in hoc versu:

232 † Præpopere, laute, nimis, ardenter, studiose.
221 † Avaritia est inmoderatus amor bonorum temporalium, tam illicite adquirendo, quam indebite detinendo; ex qua oriuntur
223 fraus, furtum, sacrilegium, simonia, usura et omne turpe lucrum.
218 † Acedia est tæedium boni spiritualis, quo quis nec in Deo,
1352 ¶ The fyfte dedly synne ys Couetyse. pat is a wrongwys zernyng.
to haue ony maner good pat vs owyp not.

and pis is pryncipaly don: on two wyses.

1355 On is wrongfully to gete ony pyng
patourelykyngoreourelust:lustysvp-on.
asbeSacrilegeorSymony.
Stelyng.Falshed.orOkyr.orOpergylery.
pewhyche.pesewordlymenbewonptovse.

1360 pat kastyn here lykyngeso tocouetyse:
pat peyrkke not wheper it be with ry3t or with
wrong.
So pat pey may gete: pat here herte desirys
Anoper is. wrongfully to holde.
pat is whan we wil not do to god almy3ty.

1365 ne to holy chirche. ne to oure euyn-cristyn:
pat vs owe to do be dette. and be lawe.
But only holde pat we haue to oure owne ese.
Not only we synne in Couetyse but also in slewp.
and not only he pat wrongfully getys

1370 but also he pat wrongfully holdys / fallys in pat
synne
¶ The .vi. ys. accidy./patisslownesse.
whanaman schuld do a good dede

P. alimentorum praeparatione pro gulæ deliciis excitandis, quæ
quinque continentur in hoc versu:
Prepropere, laute, nimis, ardent, studiose.
Avaritiaest immoderatus amor habendi, mobilia vel immo-
bilia afluxentiae illicite acquirendo, vel illicite retineendo: ex qua
orientur fraus, furtum, sacrilegium, et omne turpe lucrum, et
similia.
Acedia est tædium boni spiritualis, ex quo homo nec in Deo,
Repugnance to spiritual work.

T. That is ane hertly anger or anoye til us

526 Of any gastely gode that we sal do,
And of this syn comes sum sere spices;
Ane is latsumnesse or lité to draw opon lenthe
Any gode dede that we sal do,

530 That mai turne us til help or hele of our saules.
Anothir is a dulnesse or heunynesse of hert
That lettus for to luf our lord god almighten,
Or any lickyng to haue in his service.
The third is yde[ˈʃ]ip that ouer mikel is haunted,

535 That makes men lathe to begyn any godededis,
And lightely dos us to leue when ought is begunnen,
And that ar we er kyndely borne for to swink
Als the foughel is kindly born for to flegh,
Job. v°. ca².

It haldes us euermare in ese ogaynes our kynd,

540 For idelnesse is enmy to eristen man saule
Stepmodir and stameryng ogayne gode thewes,
And witter wissyng and wai till alkyns vices.

Lechery.

 ¶ The seuent dedely syn is lechery,
That is a foule liskyng or lust of the flesch;

545 And of this syn comes many sere spices.
Ane is fornication, a fleshly syn
Betwix ane aynlepi man, and ane aynlepi woman,
That forthi that it is ogaynes the lawe
And the leue, and the lare that hali kirk haldes,

550 It is dedely syn to tham that dos it.

Adultery.

 ¶ An other is aouotry, that is spousebrek,
Whether it be bodily or it be gastely,
hastly and with good wil. for pe loue of god.
drawith yt on lengthe and heuy is per-with

1375 and ys hertles in eny gostly good pat he schuld do.
and of pis syn. comys many sere spycis.
On is latsumnesse or delyt to draw on lenthe
ony maner good dede pat we schuld do
pat may turne vs to helpe of oure sowlys

1380 If Anoper is ydilnesse *or heuynesse of herte
pat lettyp vs for to loue our lord god almy3ty:
or eny lykyng to haue in his seruyse.
Anoper ys coldnesse of herte and ydylschip pat
ouer mekyl is vsyd
pat maketh vs lop to be-gyn ony good dede.

1385 and lystly maketh vs to leue of whan eny is be-
gunne.
and perfore we be kendly born to swynke:
as pe foul is born to fle kendly.

hyt holdys vs euermore in ese passynge kende.
For ydylnesse is enmy to manmys sowle.

1390 stoppynge and staunchying grace and good thewys.
and hit is witte wyssynege and wey to al maner
synnes. and vices.
If The vij. dedly synne and pe laste ys lecherye
pat is stynkynge lykyng or lust of pe flesche.
and of pis syn comyp many sere spicys.

1395 On is fornicacioun of fleschly synne
be-twene a sengyl man and a sengyl womman
and for pat is gayn pe law.
and leue and pe lore / pat holy chirche holdis?
yt is dedly synne to hem pat dop yt.

1400 Anoper is vowtri. pat ys spowse-brekynge
wheper it be bodyly or gostly.

nee in Divinis laudibus delectatur: ex qua sequuntur ignorantia,
pusillanimitas; desperatio, et similia,
Luxuriam vero non oportet notificare, cujus infamia
The Lay Folks Catechism.

T. That greuoser and gretter is than that othir.

The third is incest, that is when a man synnes

555 Fleshly with any of his sib frend,

Or any othir that is of his affinite,

Gastely or bodili, whethir so it be.

Othir spices many ma springes of this syn,

That ouer mikel er knawen and kennd in the werld,

560 With tham that ledis thair lifes als thaire flesch yhernes.

These are the six things taught by the Church,

that all are bound to know.

¶ This er the sex thinges that I have spoken of,

That the lawe of halikirk lies mast in

That ye er al halden to knawe, and to kun,

If ye sal knawe god almightyen, and cum un-to his blisse:

C. ut incestus, adulterium, fornicatio et ideo non oportet exponere ejus feditatem.

236 ¶ Quamobrem vobis injungimus et mandamus, quatenus praemissa omnia et singula, tam clero, quam populo vestræ jurisdictioinis intimetis seu publicetis publicarive seu intimari faciatis, rectoribus, vicariis, presbyteris et aliis curatis quibuscunque jurisdictioinis predictæ, in virtute obedientiae, ex parte nostra firmiter injungentes, quod ipsi et eorum quilibet, habitis praemissorum veris copiis infra mensem, praemissa parochianis suis publice prædican, eosque super articulis memoratis instruante, exquisite singulis quadragesimis a dictis parochianis suis confessionibus audiendis an hæc sic addiscerint et parvulos suos instruxerint inquiringo, peunitentiam non parentibus imponendo, et eam postmodum ut præmittitur aggravando; laicos vero jurisdictionis prædictæ per vos moneri volumus et induci quod ipsi, et eorum quilibet, praemissa per curatos suos sibi exposita devotione filiali 245 benigne audiant et addiscant, parvulosque suos, ut præmittitur, erudiant, seu per alios faciant erudiri, sicut indignationem divinam et inobdentiae reatum voluerint evitare. Et ut mentes fideliun ad id propensius excitemus, Nos de omnipotentis Dei misericordia,
IMPORTANCE OF TEACHING.

wel greuouser yt is and gretter þan þe óper. /  
The þridde is Incest. þat is whan a man synnyþ  
fleschly with ony of hys kyn. or ony óper þat is  
of his affynyte  
1405 gostly or bodyly whedyr so yt be.  
Óper spycis many may spryng of þat synne.  
þat ouer mekyl ys customyd. and know in þís  
world  
with hem þat lede here lyf as here flesch wyl.  

And al þe grettyst synne is in prestis þat leccherye  

vsyn.  
1410 for it passyþ þat óper in despit þat is do to god.  
And euer gretter and gretter as þei be of degre.  
and þe stat of þe óper party þat þey syn with.  
These be þe sexe thyngys þat y haue spokyn of  
þat þe law of holy chirche lys most yn.  
1415 þat þey be holde to know and to kunne :  
yf þey schal knowe god almyȝty and come to þe  
blysse of heuyn.

The worst kind is when priests  
practise this sin,  
and all the more  
in proportion to  
their rank and  
the condition of  
the other party.

L. F. CATECHISM.

P. 196 ærem inficit universum.
As an encouragement to learn them, the Archbishop grants forty days' indulgence; T. And for to gif yhou better will for to kun tham, 566 Our fadir the ercebisshop grauntes of his grace Fourti daies of pardon til al that kunnes tham, Or dos thair gode diligence for to kun tham, And ratifies als-so that othir men gifes, 570 So mikel couaites he the hele of yhour saules, For if ye kunnandly knaw this ilk sex thinges Thurgh thaim sal ye kun knawe god almightyen, Wham, als saint Iohn saies in his godspel, Conandly for to knawe swilk als he is, 575 It is endeles life and lastand blisse, To whilk blisse he bring us[, that bought us]. amen.

C. gloriosæ Virginiæ Mariae matris ejus, beatorum Apostolorum Petri et Pauli, gloriosissimi Confessoris Willelmi meritis et precibus 256 confidentes, omnibus subditis nostris infra nostras civitatem, diocesim, et provinciam constitutis, et alis, quorum diœcesani hanc nostram indulgentiam ratam habuerint, de peccatis suis vere confessis penitentibus et contritis, qui præmissa in prædicando, doendo, audiendo et erudiendo devote servaverint et adimpleverint, quadraginta dies indulgentiae misericorditer duximus concedendos. Data apud Cawode xxv°. die mensis Novembris anno Domini millesimo cccmvo. lvij°. Nostre tamen intentionis non existit aliquibus personis ad 265 prædicandum indultis per præsentes in aliqou præjudicare.
And for [to] 3eue 3ow pe better wyl for to cuinne ham.

Our Fadyr pe archiepiscopal grauntys of hys grace.

forty dayes of Pardoun. to alle pat cuinne hem

1420 and rehereys hem. and tellys hem to oper.

and confirmys al pe pardoun pat oper men 3euys to.

So moche councyty he; pe hele of oure sowlys.

For yf 3e cunnyngly knowe pese sexe thyngys;

1425 And as seynt Ion seyp in hys gospel.

Kunnyngly to know god almy3ty;

ys endles lyf. and lastynge blyssse.

He bryngge vs persto. pat bowyt vs

With hys herte blod on pe cros Crist Lesu. Amen.//
NOTES AND ILLUSTRATIONS.

Page 1, T. 1—3. The scribe who entered this document in the Archbishop's official register here left a space for a three-line capital A. These initial letters were added to the manuscript by the turners or flourishers; as they continued to be in the case of printed books as late as the last years of the fifteenth century.\(^1\)

p. 1, T. 1. *gret clerk*—Peter Lombard, so called from having been born at Lummello, a village near Novara in Lombardy. He rose to the head of the divinity school of Paris, and eventually became bishop of the see in 1159, dying in the following year. He was known as the "Master of the Sentences"; and his work here quoted, the *Libri quatuor Sententiarum*, was accepted by the school-men of all opinions as their text-book of theology until the appearance of the *Summa* of Aquinas, some two hundred years later.

p. 1, T. 3—10. The place from the *Sentences* is as follows:—"Credimus ergo rerum creatarum celestem, terrestrum, visibilium vel invisibilium causam non esse nisi bonitatem creatoris, qui est Deus unus et verus. Cujus tanta est bonitas, ut summni boni beatitudinis suæ, qua ætermaliter beatas est, alios velit esse participes, quam videt et communicari posse, et minui omnino non posse."—*Sentent.* II. i. 3.


We may compare with these opening lines the similar beginning of Calvin's Catechism (in French 1536, Lat. 1538). Canon Simmons remarks that Calvin appears to have been quite unconscious that he is quoting the Master of the Sentences. In this he is not followed by the larger and smaller Catechisms of the Westminster Divines.

p. 4, C. 5. *Ex nostra.* Cf. the instructions given by Adrian VI. to his legate to the Diet of Nuremberg: Mosheim, II. 401 n.

\(^1\) The Company of Scriveners of the city of York included Text-writers; Limners (who painted the miniatures and did the gilding); Notours, who inserted the musical notes; and Turners and Flourishers, who did the initial and capital letters, and the illuminated borders. Canon Simmons has an interesting note in his *Lay Folks' Mass-Book*, p. 401, in which he gives a covenant for a service-book from the acts of the Chapter of York, showing that the size of these initial letters was a matter of definite stipulation. The entry of this covenant is dated the 26th August, 1346.
p. 5, L. 46. The insertion of "other" in L. is not without significance. It brings out the fact that the beneficed clergy were also priest, and were therefore bound to discharge the priest's duty of teaching.

[Canon Simmons seems to have regarded "priests" as meaning only "parish priests" (curates as we should now call them) put in charge by the appropriators of the tithe. I think the Wyclifite insertion is intended rather to insist on the universal obligation to teach, which lies on all priests, even unbenefted, as a result of their ordination; and condemns especially the Mass-priests, who were contented to earn a living by "a chaunterie for soules" or the like.]

p. 5, L. 47-8. This farther dwelling upon teaching is characteristic of Wyclif, who sets preaching above all other duties of a priest. "As prestis have a state hyest of alle oper, so God askes of hom more parft service; and ydelnesse in prestis is most dampnable. he moste hye servise that men have in erthe is to preche Gods worde, pat falles unto prestis."¹ "For (holy Chirche) is most worshipped by prechynge of Gods worde, and so pis is he most servise pat prestis schulden do to God."²

Compare also Festye. clviii.:—"The whiche we that have the cure of soules be bounde for to teche our paryssshens upon payne of eternall dampnatyon our soules."

[The Wyclifite tendency remarked in the last note is more strongly shown in the omission of the words "that god almighton save." This omission is no doubt due to Wyclif's strong objection to all special prayers. One of the propositions condemned at the earthquake council of 1382 is (XIX): "Quod speciales oraciones appicatae una personae per praetato vel religiosos non plus prosunt eadem personae quam generales orationes ceteris pariter eadem."—F. Z., 281.

This view was maintained by the later Lollards, as may be seen in Pecock's Repressor, Part V. chap. xv.]

p. 6, T. 49. open sononndaties. The rule as given in the Pupilla Oculi³ is, that every priest having cure of souls should once each quarter, on one or more holidays, either by himself or some other, set forth the points of doctrine, as specified in Peckham's Constitution (p. 18—22).


p. 7, L. 57. Here "preche" is put first, while it comes second in T.

p. 7—11, L. 59—161. This treatise on the Pater Noster is contained in three other manuscripts, viz. Bodl. 789 (which also contains Archbishop Thoresby's "Sixe thingis,"—T. 52, &c.), Trin. Coll. Dub. c. v. 6, and Harl. 2385. Mr. Arnold gives the authority of Bale for ascribing it to Wyclif; and it is followed in all four MSS. by the tract, Super Salutatione Angelica, or on the Ave Maria, which bears in the Harleian Text the name of W. (III. 93).—H. E. N.

p. 7—18, L. 59—75. The substance of this passage is contained in a treatise given by Mr. Arnold (Sel. Eng. Works Wycl., III, pp. 99, 100), to which he has prefixed the following note:—"The only ground for ascribing this treatise to Wyclif, besides internal evidence, is the fact of its being found in a volume of W.'s sermons at Wrest Park. The style much resembles, I think, that of W. He goes on to express his opinion, that if by W., this treatise is, compared with most of his English works, of early date, composed after he had sent out the 'poor priests,' but before persecution had commenced."

¹ S. E. W., III. 143. ² Ib. 144. See also W. E. W., 188-1. ³ P. X, c. 1.
Canon Simmons has a marginal note here to the effect that the passage in the treatise given by Mr. Arnold is rather founded on our text than copied from it: and that its tone is more denunciatory, showing its date to be later.—H. E. N.


"Ista oratio superat et excellit omnem aliam orationem, in dignitate et utilitate. In dignitate, quia ipsaet Deus ipsam composit et fecit; et ideo facit magnum dedecus et magnum irreverentiam Iesu Christo Dei filio, qui sibi accipit verba rithmitica et curiosa, dimittitque et relinquit orationem quam ipsaet composit qui scit totam voluntatem Dei Patris et qualis oratio maxime sibi placet, et pro quibus nos miseri maxime indifferentus deprecari. Nam sicut prius dixi, ille solus totam scit Dei Patris voluntatem, totam nostram necessitatem. Igitur centum millia hominum decipium tur per multiplicationem orationum. Cum enim putant se habere devotionem, habent unam vilem et carnalium affectionem, quia omnis carnalis animus naturaliter delectatur in tali loquela curiosa."

[The whole of this passage (59—161) on the Pater Noster is undoubtedly Wyclif's, and is printed in S. E. W., I. 93. That text, taken from a MS. in the Bodleian, differs very slightly from ours, but it has in addition a peroration in praise of the Lord's prayer.]

p. 8, L. 78. Theologians allow as an axiom, that the external operations of the Holy Trinity are common to the Three Persons, but the use of "Trinity," where "God" would have been more usual, is characteristic of Wyclif. We may notice other instances in our manuscript:

"Our owle was mad to lyknesse of pe trinte," L. 86.

So, too, in l. 104, where he is speaking of the petitions of the Lord's Prayer addressed to our Father:

"And þese thre askyngys am to þe holy Trinite."

Other examples may be quoted from Wyclif's Latin works:

"Non credo quod Christus tam perfecte servivit Trinitati pro tempore sue viacionis sicut post resurreccionem." De Statu Innocentiae, cap. II.

"Est unus verus et summus dominus in celis residens, qui est trinitas increata." De Contrarietate duorum Dominorum, Polenical Works (Buddensieg), p. 698.

I add an example of the use of "Trinity" in the next century, from the will of Roger Flore or Flower, 1424, "And I pray to be blessed Trinite that of his endless mercy and goodnesse he sende my children grace to be gode men and wommen, and to yeld him gode soules borough pe helpe and preier of our lady seint Marye and of ayt pe seyntes of heune." Furnivall, Earliest English Wills, 59.

[Canon Simmons did not notice that Roger Flore heads his will "Ego, Rogerus Flore, miser et indignus," which is a common form with Lollards. Cf. the will of Thomas Brooke in the same Collection, p. 27: "In the name of the Lorde of ayt Lordes, the aþmily ymmortal Trinite, I, wrecyhyd Synner, Thomas Brooke," &c.]

p. 8, L. 87. was prentyd þerpe. This might seem at first sight to have a modern look, and to be later than the date I have assumed for these interpolations; but I find the same metaphor elsewhere—at least in French—a century earlier:

"A fin que il peut (pût) la creinte et celle meisme terreur imprimer

aus Latinus par laquelle il avoit opprimé les courage des siens." Bercheure (XIV. cent.), in his translation of Livy, as quoted by Littéré, s. v. Imprimer. Littéré here remarks that the form imprimé is comparatively modern: the older was empreindre, from which our English prent and print were no doubt taken.

The word occurs in Wyclif's unquestioned works:—"On two maneris, may a man kepe Goddis word; first to printe þe witt in his soule, and after to reule his liif perby."—S. E. W., I. 380.

The Promptorium has Inprentyd, Inprentyng, &c. (p. 262); and, though the Speculum of Koster was printed in 1438, it is hardly probable that the recent invention could have been known to a recluse friar, preacher at Bishop's Lynn, as the author describes himself in his Preambulum in the year 1440, which he there gives as the date.

p. 9, L. 95. [This description of the Church as made up of the saved agrees with Wyclif's definition, "Congregatio omnium predestinatorum," De Ecclesia, p. 2.]

P. 9, L. 100—103. There is a passage in Wyclif's De Sermone Domini in Monte, which is very similar to these lines as to reflex benefit of prayer, where what is prayed for must necessarily take place: "Videtur ... quod iste sanctus (Augustinus) concedit, ut saepe alias, quod omnia quæ evenient de necessitate evenient, et sic non foret orandum a viatoribus nisi de quanto oratio ipsos faceret disposiciones (sic) ut suscipiant lumen Dei."—Part II, 7. MS. Trin. Coll. Camb., fol. 382.

p. 9, L. 110. "Panis quotidianus aut pro iis omnibus dictus est, quæ hujus vitæ necessitatem sustentant, de quo eum præcipieret, ait, Nolite cogitare de crastino; ut ideo sit additum, Da nobis hodie: aut pro sacramento Corporis Christi, quod quotidianum accipimus: aut pro spirituali cibo, de quo idem Dominus dicit, Operamini escam quæ non corrupitur." S. Aug. de Serm. Dom. in Monte, Hb. II., cap. 7.—H. E. N.

p. 10, L. 129. he knyttys to a condicon. Above L. 113 we have, "to feed with our souls." In Piers the Plowman we have a similar construction: "And send ouz contricion to clanse with oure soules." C. XVII, 25.

Cf. our "to lay by money," "to cut off a piece," "give back money."

p. 11, L. 144. [Compare the following extract from Wyclif's tract on Confession:

"Continuance of mannes synne wipouten sorowe and displeasance wole make his synne harde, & bereue him power to sorowe þerfore & to gete mercy, and þus men shulden euer drede synne and flee to knytt on to anober; for when a man synkis in þe myre, at the laste he may not helpe hym self."—English Works of Wyclif, p. 339.]


"Dat man synneþ agenst þe Holy Gost, þat to his lyves end is rebell agenst God."—Wyclif, Arnold, 3, 109.

p. 11, L. 161. The other three texts (see note supra on L. 59—161) add the following, which I transcribe, with notes, from Mr. Arnold (III. 96, 7):

"In þe cende of þe Pater Noster, AMEN is the signet of þe Lordis praier, whiche word þe Ebru translataoure, Aquyla,2 interpretid, 'and þe

2 Aquila, concerning whose life all that we know is derived from the work of St. Epiphanius de Ponderibus et Mensuris, was a native of Sinope, who
Lord confermede.' Cyprian on ἐν Πατερ Νοστερ σεῖπ, whatever oþir wordis ὅε desire of him ἵτα praieβ fourneβ in bifoer-goynge, ἵτα it be cleer, oþir addιp afterwarde, ἵτα it encreese, we seie noon oþir ñinge ἵαν ἵτα is conteyned in ἐν praier of ἵςLord, ἵδιf we praie renγi and covenabli. For whanne a man seῖp, Lord, be ἵου glorified in all folkiς as ἵου eft glorified in us, what oþer ñinge seῖp he ἵαν ἵατ, ἵδι name be halwιd? And whanne a man seίp, Lord, schewe ἵδι face to us, and we schulle be saaf, what oþer ñinge seίp he ἵαν ἵατ, ἵδι rewine come? Whanne a Ps. LXXX. 3. man seίp, Lord, dresse my steppis up ἵδι spechis, what oþir Ps. XVII. 7. ñinge seίp he ἵαν, ἵδι wille be doun? Whanne a man seίp, Lord, ἵδιf not perovt ne richessis to me, what oþer ñinge seίp he 1 Ki. III. 11. ἵαν ἵατ, ἵδιf us to-day oure ech daies breed? Whanne a man seίp, Lord, have mynde of David and of al his myldnesse, Ps. CXXXII. 11. and, ἵδιf I have golden yvelis to hem ἵτα golden yvelis to me, falle I voyde fro myn enmyes, what oþer ñinge seίp he ἵαν ἵας, Forjyne to us oure dettis, as we forgyven to oure dettourεs? Whanne a man seίp, Lord, do awey fro me ἵδιo coveiteit of ἵε wombe, what oþir ñinge seίp he ἵαν ἵας, Leed us not into temptacioun? Whanne a man seίp, My God, delyvere me fro myn enmyes, what oþir ñinge seίp he ἵαν ἵας, Delyvere us from yvel? And ἵδιf ἵou rennest aboute ἵδι all ἵε wordis of hοly praieris, ἵδιo schalt fynde nojινg which is not conteyned in ἵπis praier of ἵςLord. Whoeuer seίp a ñinge ἵατ may not perteyne to ἵpis praier of ἵςgospel, he praieβ bodili and unjustli and unleeffuli, as me þenkιp. Whanne a man saieβ in his praier, Lord, multiplie myn richesses, and encreese myn honouris, and seίp ἵας, havynge ἵδιo coveiteit of hem, and not purposyne ἵp e profit of hem to men, to be bettir to Godward, I gesse ἵατ he may not fynde it in ἵςLordis praier. Perfore be it schame to aske-po þingιs, which is not leefful to coveyte. If a man schameβ not of ἵς, but coveytise overceiveβ him, ἵας is askid, ἵδι he delyvere fro ἵδιs yvel of coveytise, to whom we seyn, Delyvere us from yvel.

HERE ENDIP ᾿Ε ΠΑΤΕΡ ΝΟΣΤΕΡ.’’

H. E. N.

p. 11, L. 161. The doxology (Mat. vi. 13) is not in the Vulgate. It is not in the Catechism, and was not introduced into the Prayer-book until 1661, and then probably because it was in the Authorized Version. It is omitted in the Revision of 1881.

“In those first days
When Luther was profest, he did desire
Short Paternosters, saying as a fryar
Each day his beads; but having left those laws,
Adds to Christ’s prayer the power and glory clause.”

Donne, Satire II.

“The doxology is, no doubt, an addition to the original text. It is not in B, D, Z, Lα, nor in Cod. Sinait., nor in Vulg., nor Coptic. It is rejected

became first a Christian and then a Jew, and, to please his new co-religionists, made an exceedingly literal translation of the scriptures of the Old Testament from Hebrew into Greek, about the end of the first century of our era. Of this version unfortunately only some fragments exist. See the article “Aquila” in the Biographie Générale.

1 There are no expressions in St. Cyprian’s treatise, De Oratione Dominica, as found in modern editions, which exactly correspond to those quoted in the text.—Since writing the above, I have found the passage quoted in the text in one of St. Augustine’s Letters; Epist. CXXX., cap. 12. “Quae libet alia verba dicamus, quae affectus orantis vel precedendo format ut clararet, vel consequendo attendit ut crescat, nihil aliud dicimus quam quod in ista Dominica Oratione positum est, si recte et congruenter oramus.”
by Griesbach (who says of it, 'certissime delenda'), Scholz, Lachmann, Tischendorf, Alford, and even Wordsworth. The Romanists charge the Protestants with having corrupted the Lord's Prayer. But the Doxology had been brought in long before the Reformation. It is found in E, G, K, L, M, S, U, V and Δ. From 2 Tim. iv. 18, its liturgical use would seem to have begun even then. The charge made by Dean Donne against Luther is peculiarly unfortunate, for Luther does not mention the Doxology in his Catechism (Wetstein on St. Mat. VI. 14).—H. E. N.

p. 11, L. 162. Saying the Ave Maria is directed in l. 629. [This is quite in accordance with Wyclif's declaration "videtur mihi quod impossible est nos premiari sine Marie suffragio." Sermon No. 26, MS. Lambeth 23.] Printed (W. S.), Sermones, ed. J. Loserth, IV. 391.

p. 11—14, L. 162—222. Ave Maria. This passage seems to have been disseminated in a separate form by Wyclif, and it is given almost verbatim by Arnold (Sel. Eng. Works Wyc., III. 111), with the following note prefixed:—

"This tract is mentioned by Bale, under the title 'Super Salutatione Angelica.' It also, as has been already mentioned, bears the name of Wyclif at the end, in the Harleian MS. 2385. If written by the reformer, which seems to me very probable, it must have been an early composition. The language used respecting indulgences is less trenchant than that which he was accustomed to use in his later years, and the general tone of the composition milder. This tract is found along with that on the Pater Noster, No. III, in all the MSS. which contain the latter."—H. E. N.

p. 12, L. 169. In Bodl. 789, and other MSS., this line runs:—"And so many men folili truste to suche praior"; Mr. Arnold adopts this reading, and remarks that the one in our text (from Lamb. 408) "completely alters the sense."—H. E. N.

p. 12, L. 175. "No man mai come to blis but ȝif he heere and kepe Goddis word; . . . ne oure Ladi myȝte not come to blisse, but ȝif she had herd and kepeth his word. And herfore God ordeynede hir to be maistresse to his apostlis, for she fel not fro þe feip, ne fro þe wordis of hir sone, but kepeth hem wel in her herte, and caste wel what þei menten. And herfor it is no wondur ȝif she be more blessid þan oþer."—S. E. W., I, 380.


In the Bodleian MS., printed by Mr. Arnold (S. E. W., III. 111), we have encresid; but the clouted of our text accords very well with the spirit of lines 204—221, where Wyclif returns to the subject, and also with the disparaging use which he elsewhere makes of the word.—"Dei (þes neve ordris) done sumwhat Pat is good, and many þingis amyys; and so stondip þer cloutid reule, boþe in good and yvel."—S. E. W., I, 302. "It seemeþ to many men þat alle þes newe ordris ben rotyg postymes, and tatered cloutis . . . . . . . . For alle þes ordris ben cloutid by Cristis religiouþ wipouten his autorite, and departid among hem self."—Id. 400.

p. 12, L. 183. þis ful longe [aftyr]. "After" is in all the other MSS. For "fyl," the Bodleian 789 reads "ful" (S. E. W., III. 112), the Dublin C. v. 6, "fel."

p. 12, L. 184. cue reversys þe name of Eva. Cf. Myroure of owe
Ladye, p. 77, and Wyclif, Sel. Eng. Works, III., p. 112. (Cf. also Adam de Sto. Victore [Seq. XLV., Annunciatio Beatae Mariae Virginis]):—

"Missus Gabriel de oelis
Verbi baiulios fidelis,
Saceris dissertit loquelas
Cum beata Virgine;

Verbum bonum et suave
Faudit intus in conclave
Et ex Eva format Ave,
Eve verso nomine."

H. E. N.)

p. 12, L. 185—7. Oure lady contraryed Eue... Cf. Iren. adv. Haer., v. 19. "Manifeste itaque in sua propria venientem Dominum, et sua propria eum baiulante conditione, quae baiulatur ipso, et recapitulationem ejus quae in ligno fuit inobedientia, per eam quae in ligno est obedientiam, faciencia, et seductione illa soluta, qua seducta est male illa, quae jam viro destinata erat virgo Eva, per veritatem evangelisata est bene ab angelo jam sub viro Virgo Maria. Quemadmodum enim illa per angelicum sermonem seducta est, ut effugeret Deum praravicarit verbum ejus, ita et hac per angelicum sermonem evangelisata est, ut portaret Deum obedienti ejus verbo. Et si ea inobedit Deo, sed et hac suasa est obedienti Deo, uti virginitis Eva virgo Maria fieret advocata. Et quemadmodum adstrictum est morti genus humanum per virginem, salvatur per virginem: aqua lance disposita virginalis inobedientia per virginalem obedientiam."

Also Justin Mart. Dial., p. 327: "Ca\ i\ a t\ i\ s\ pa\ r\ b\ i\ e\ n\ o\ u\ n\ a\ n\ t\ h\ w\ o\ t\ s\ g\ e\ g\ o\ n\ n\ i\ n\ a,\ u\ n\ a\ i\ a\ i\ e\ i\ h\ o\ d\ o\ n\ h\ a\ p\ o\ t\ t\ o\ u\ o\ s\ s\ p\ a\ r\ a\ k\ o\ h\ t\ i\ n\ a\ r\ c\ h\ y\ n\ e\ l\ a\ b\ s\ d,\ d\ i\ a\ t\ a\ u\ n\ t\ s\ t\ i\ s\ o\ d\ o\ n\ a\ k\ a\ t\ a\ l\ a\ n\ s\ n\ a\ b\ b,\ p\ a\ r\ b\ e\ n\ o\ n\ a" q\ a\ r\ o\ n\ s\ h\ a\ v\ a\ n\ a\ a\ n\ d\ a\ n\ n\ a\ s\ č\ a\ n\ a\ n\ e\ h\ o\ d\ o\ n,\ č\ a\ n\ a\ n\ a\ n\ a\ s\ č\ a\ n\ a\ n\ a\ s\ č\ a\ n\ a\ n\ a\ s

And Tertull. De Carn. Ch. 17: "Crediderat Eva serpentii, credidit Maria Gabrielli; quod illa credendo deliquit, haec credendo delevit."

Substituting our Lord for the B. V. M., the same thought is contained in a curious inscription over the door of the little church of St. Théodule, at Champéry, Valais, which I copied in 1875:

"Quod an tris mulce pa
guis ti dine vit
Hoc san Chris dulce la."

Cf. also Wyclif:—"Ave Maria," (Matthew's Eng. Works of W., p. 207).—"Bi þat womman Eue cam sorowe, peyne & woo to mankynde, for sche tristed not sadly to goddis word, but tristed to þe fendis gabbyngye & couetid ouermoche kunnynge & dingnyte; but by sad billeue & mekenesse & charite of marie cam joie & saluacion to mankynde, for her bi sche conseuyede crist."—H. E. N.

Cf. Adam de Sto. Victore (Seq. VI., "Nativitas Domini":—

"Eva prius interemit,  
Sed Salvator nos redemit  
Carnis suae merito.

Prima parens nobis luctum,  
Sed Maria vitae fructum  
Protulit cum gaudio."  

See also the same, xcl. 1, and xcii. 43.

"Nothing is more common in liturgical poetry than the comparison of Eve with Mary—'The New Eve.'" Gautier.—H. E. N.

p. 13, L. 192. stronde. We find this contrast between the well, or source of grace, and the stream supplied by it in Wyclif's Sermons:—

"And herfore scip Poul aftir, þat þere ben divisions of grace, but certis it is þe same spirit, of whom comen al þes graces, as of o welle comen many strondis."—S. E. W., II. 338.

p. 13, L. 195, 6. Cf. 1 Tim. iv. 10:—"The living God, Who is the Saviour of all men, specially of those that believe."—H. E. N.
p. 13, L. 195. god ys with alle creaturis, &c. So in tract on the Ave Maria:—
“God þe trinity is wip eche creature bi myȝt, wisdom & goodnesse to kepe it, for eillis it schulde turne to noȝt; but god is wip gode men of vertuous lif bi grace to approve and accepte here doyngis.”—Eng. Works of Wyclif, p. 208.

p. 13, L. 204. hard to men to grounde hem leue to adde þis.
Other additions were made before the sixteenth century, but they were scrupled at, as we see in the Myroure, not however as by Wyclif, because an addition to the words of Holy Scripture, but because an addition to the set use of the Church.
The addition of the word Jesus was, however, adopted at Syon:—
“Iesu, that ys to say Sãuyoure. For he hathe saued vs fro synne and from helle. he sauethe vs dayly from the malyce of the fend, and from perylls, and he hath opened to ys the way of endelesse salucion therfore endlessly be that swete fruyte blessed. Amen. So be yt. Some saye at the begynnyng of this salutacyon. Aue benigne Iesu. and some saye after. Maria. mater dei. wyth other addycyons at the ende also. And suche thynges may be sayde when folke saye theyr Aues of theyr owne denocyon. But in the seruyce of the chyrche. I trowe yt be moste seuer. and moste medefull to obey to the comon vse of saynge. as the chyrche hathe set. without all suche addicions.”

p. 13, L. 207. þe pope geses gret pardown to men þat addys þese wordys. “Ferdermore as for the salutacyon of our lady pope Urban and pope Iohan to all beyng in cleyne lyfe that in the ende of the . Aue maria) saye / . Ihesus amen) as ofte as they seie it they haue graunted of pardon . Ixxxiiii . dayes / and as ofte as thou sayst oure ladesys psalter / so ofte thou hast of pardon . Ixxxiiii . yere and xxx . wekes.”

Similar Indulgences have been granted for saying the rosary, or a part of it, subject to various conditions, by different popes between that time and the present. Pope Pius IX., by a decree, dated the 9th May, 1851, granted indulgence of ten years and ten quarantaines (forty days) once in each day, to the faithful who, having at least a contrite heart, recite together the third part of the rosary, either in their houses, or at church, or in a public or private oratory. To those who are accustomed to recite a third part of the rosary, at least three times a week, he granted plenary indulgence the last Sunday of each month, provided that, being truly repentant, they confess and communicate, and visit a church or a public oratory, and there pray for some time with the intention of his Holiness. He declared all the above indulgences to be applicable to souls in purgatory.

p. 14, L. 218. generaly, here used in its proper sense—to all.
The same argument is used in a question asked by Jacke Upland (A.D. 1401) of the friars in reference to their letters of fraternity:—
“If your letters be good, why grant ye them not generally to all manner of men, for the more charitie?”—Political Poems, II. 21.

2 Festywall, 1515, fol. 159 b.
3 Dictionnaire des Décrets, Migne, 1860, s. v. Rôsair, c. 1101.
p. 14, L. 220. to say, for saying.

p. 14, L. 220. lady psalter. The Lady psalter was so called because it included the repetition of a hundred and fifty Ave Mary's in accordance with the number of the psalms. It corresponds with the devotion which is known by the more modern name of Rosary, though that is not confined to the saying of fifteen decades, or sets of ten aves. For example, the rosary of Saint Bridget in honour of the three and sixty years, the supposed length of the life of the Blessed Virgin, is composed of six decades of Aves, each beginning with a Paternoster, and ending with a Credo; the six decades being, moreover, followed by one Paternoster and three Aves.

There is some difference of opinion among Roman Catholic writers on this subject, as to when this devotion was first introduced. It will be observed that Wyclif does not speak of the Lady-psalter as a novelty in his day. From his mention of it in connection with the Ave-Maria there can be no doubt that he does not intend the Psalterium Mariae, consisting of one hundred and fifty strophes, each beginning with Ave. Mone gives several examples from manuscripts of the twelfth century onwards, and mentions that in some he had noticed a change in the phrase of greeting—in the first third, or fifty strophes, Ave, in the second Salve, and in the last Gaude.¹ He also mentions that these Latin devotions began to be used in the vulgar tongue in the fifteenth and sixteenth centuries.²

In connection with this subject it may not be unacceptable to the members of the E. E. T. Society, if I add some extracts from an English legend, which is not later than the end of the thirteenth century, inasmuch as it occurs in the Digby MS. 86, which was written about 1290,³ from which it is printed by Dr. Horstmann, in his new series of Old English Legends.⁴ It is inscribed with a heading in French, "Coment le sauter nostre dame fu primes controne." After an invocation to the "Leuedi swete and milde," he goes on:

"Ich wilhe biginnen here
And telle be manere
Neu at pisse stounde

Of bi sauter here
Mid wel gode chere,
Ounhit wes . . . I-founde."

He goes on to tell of a rich man, who "louede holi chirche," and lived near an abbey which his elders had founded, and here he sent his only son.

"Monk he þere bicom
Wiþ abit he þer nom
Bi his fader wille.

* * * * *
Pe leuedi ful of miȝtte
Pat bar oure driȝtte,
In a chapele þere,
Bi day and eke bi miȝtte
Out wen he comen miȝtte,
Were ware he were.

On alle ich telle may:
On houndred ewehe day
He gretingges seyde.
Wel he held his lay
And þe ordre, bi mi fay!
For lone of þat mayde.

* * * * * * *

¹ Hymni Latini mediæ Aevi, II. 242. ² Ib., II. 245.
³ Allenglische Legenden, Neue Folge, 1881, p. 211. ⁴ Ib., p. 220—224.
Were hoe sat wel rjtte
I-cloped half bi sijtte
And sayde to him pis:
Mi monk, ne dred þe nout,
For I þe haue I-bout
And þe ich wille take,
Thou hanest so good fulwrait
Ne worst þou nout bikault:
Good ne shal þe lake.

* * * * *

Ac þou (most more say) 1
Wor (me now euche day)
Fitti al bi score
Of awe maries,
Fitti on day þries,
Wite non were-fore:
Þat is rjtt ma suter.
And þou shalt witen her
Hou it shal ben do:
Fitti seye bi-fore
Tene eneri bi score,
And on anteme þerto.

We find a bequest of a pair of beads in the Will of Roger Flore, or
Flower, 1424 (Furnivall, Earliest English Wills, 58), which illustrates this
subject, and adds one more to the many examples where we find under-
lying the formal details of a legal document, apart from their antiquarian
or archeological interest, touches of tender feeling, and unconscious
evidence of the heart's belief of the testator. "And I will þe Maister of
Manton (Richard Harvey, Magistram cantarie de Manton, ib., 55/8), had
my pair of bedys þat I vse my self, with þe x aues of siluere, and a pater
noster ouer-gilt (síte gillt), preying him to haue mynde of me summite
whan he seith óure lady sawter on hem."

Mabillon 2 speaks of the rosary as consisting of a hundred and fifty
aves, and fifteen Lord's prayers. The modern rosary is made up not only
of one hundred and fifty smaller beads, with a larger bead between each
ten, but where the ends of the string join there are five beads with a cross
or crucifix. It is thus used. The creed is said on the cross, on the first
bead a paternoster, an ave on each of the three next beads, and a patern-
oster on the last. Then an ave is said on each of ten smaller beads, and
a paternoster on the larger bead, and so on until one hundred and fifty
aves and fifteen paternosters have been said in addition to the creed,
three aves and one paternoster before beginning the rosary proper.

p. 14, L. 225. þre credys. The Apostles' Creed was known as the
"lesse crede" or the "English Creed," and of this it was said in the
Myroure, p. 311, "each man is bound to can and say." The Nicene was
called the mass-creed, or the Symbolum patrum, but the rubrics generally
call the Athanasian creed Psalmus.

Latimer, when he was Rector (?) of West Kingston in Wiltshire, writing
to his neighbour Sir Edward Baynton, says, "There be three cresses, one
in my mass, another in my matins, the third common to them that neither
say mass nor matins, nor yet know what they say, when they say the
creed; and I believe all three, with all that God hath left in holy writ
for me and other to believe."—Sermons and Remains, P. S. II., 332.

1 The words within parenthesis are from the Auchinlech MS. (about 1410),
in places where a piece has been cut off from the Digby.
2 Prof. in Sec., V. cxxviii., p. 456. Cat. 494.
p. 14. L. 234. Cf. Bishop Latimer’s Sermon on the Plough.—“The devil shall go for my money, for he applieth to his business. Therefore, ye unpreaching prelates, learn of him to be diligent in doing your office; if ye will neither learn of God, nor of good men, for very shame learn ye of the devil.”—H. E. N.

p. 15, L. 235. and seder lordys. [The Dublin MS. reads “as” for “and.”]

p. 15, L. 244—253. This is interesting, especially in view of Pearson’s curious contention (Art. I.) that the “I believe in God” of the Creed, simply means “I believe that God is”; though Augustine had said, “Ecclesiam credere, non tamen in Ecclesiam credere, quia Ecclesia non Deus est, sed Domus Dei est.” The passage under review appears to be taken from St. Aug. in Joan, Tract. 29, and in Ps. 130. “Aliud est credere Illi, aliud credere Illum, aliud credere in Illum. Credendo Illi est credere verum esse quod loquitur; credere Illum est credere quod Ipse sit Deus; sed credere in Illum est diligere Illum. Credere Ipsum esse Deum, hoc et doemones potuerunt.”—“Quid est ergo credere in Deum? Credendo amare, credendo diligere, credendo in Eum ire, et Ejus membris incorporari.” Pearson attributes the distinction especially to St. Augustine and the Latin Church. But he fails to note the force of πιστεύω εἰς as contrasted with πιστεύω ἐν ἐμί in such passages in the N. T. as St. John ii. 22—24, iii. 15, 36, v. 46, 7, vi. 29, 30, viii. 30, l. xii. 36, 38, 42, xiv. 11, 12; Acts xiv. 23, xvi. 31, &c. Bishop Charles Wordsworth remarks on St. John ii. 22—4: “Πιστεύω εἰς τινά seems to come very near in meaning to πιστεύω ἐμαυτοῦ τινι.”—H. E. N.

p. 15, L. 244. sotel. Here Canon Simmons has made a marginal note; cf. Victor (Wrengham). He probably refers to the following verse from his Sequence XXII. (Trinity):

"Digne loqui de Personis
Venit transcedit rationis,
Excedit ingena.
Quid sit gigni, quid processus,
Me nescire sum professus:
Sed fide non dubia."

H. E. N.

p. 16, L. 266. Cf. the fourteen points of T. 53.

p. 16, L. 269. stondynghe his godhed; “subsistente deitate.”

p. 16, L. 277, 278. The scribe may have had in his mind, “The Lord, the Giver of Life.”

[The Dublin MS. reads “love,” justifying Canon Simmons’ conjecture. Compare “pe pridde persone in trinyte, to whom is apropryd true love,” E. W. of W., p. 363.—F. D. M.]


"His sowle": cf. L. 455: “pe gost with pe godhed went in-to helle.”

Also T. 143: “Whilke he in his forloke wold that wer saued.”

p. 17, L. 306. Wyclif does not here introduce the doctrine of predestination that underlies his conception of the Church.

p. 17, L. 310. This view is everywhere taken by Wyclif. For example, when condemning what seems to have been speaking of the Church, rather than an unsound definition, (just as men are now sometimes described as “going into the Church,” instead of taking Holy Orders),—he writes:—
"Whanne men spoken of holy Chirche, þei undirstoned anoon pre-latis and prestis, monkis and chanouns and freris, and all men þat han crownes (i.e. that have the tonsure), þou þei lyven never so cursedly aonest Goddis lawe,—and clepen not he noble secularis men of holy Chirche, þou þei lyven nevere so trevely after Goddis lawe, and enden in perfect charite."—Arn. Sel. Eng. Works, III. 447.

And so, in a sermon on the Gospel for the twentieth Sunday after Trinity, (The Marriage of the King's Son),—"And so men seien comounly þat þere ben here two manere of chirches, holy Chirche or Chirche of God, þat on no manere may be damned, and þe Chirche of þe fend, þat for a time is good, and lastiþ not; and þis was never holy Chirche, ne part þerof."—Arn. Sel. Eng. Works, I. 50.

p. 17, L. 307. angelys and seymits in heaven and alle þat schul be sawyd.  So Wyclif, in his tract on the Te Deum:—

"Holy Chirche haþ þre partis. þe hiȝeste ben angelis of hevene; þe secunde, seintis slepinge in purgatorie; þe þridde is folk þat schulen be saved, here fiȝtinge in erþe. Of þese and noone þere is holy Chirche maad."—S. E. W., III. 53.

This definition of the "general" or Catholic Church was one of the heresies laid to his charge: "Quod nullus praecipitus est pars ecclesiae."—Fas. Ziz., p. 2. Cf. note on L. 95.

p. 17, L. 307. þat schul be saved. Compare the rendering of τῶν ὁσιομινων (Acts ii. 47) in the A. V., "such as should be saved," which has been adopted in the latest Roman Catholic English Version.¹ The Wyclifite versions both run "that weren maad saaf." This, if we understand "safe" as of a present state of salvation, seems to come nearer the "being saved" of the Greek, and is all the more to be remarked, as the reading of the Vulgate is in the subjunctive, "qui salvi fierent."

p. 18, L. 312. "Quanto magis nostri prelati ac religiosi, qui nec habent ex prophecia nec ex evidenti scriptura quod sunt predestinati, non frontose asserent quod sunt partes sancte ecclesie."—Wyclif's Latin Sermons, ed. Loserth, I. 4 (p. 22).—F. D. M.


p. 18, L. 317. The masculine pronoun is here applied to the Church. In Thoresby, line 203 (p. 44), we have the neuter, "and save the right of it," although in the previous line the Church is called "our gastly modir."

p. 18, L. 317. wandryus here in errore. "Good lif of men þat ben wandrynge in þis wye is betere preyere to god."—Tractatus de Pseudo-freris, c. 8; W. E. T., 321.

Mr. Matthew remarks on this passage: "viator is the word generally used by Wyclif to signify man living on the earth."—W. E. T., 524.

Cf. "Et secundum apostolum, 1 Cor. 3": Si viator habuerit omnem fidem, ita ut montes transferat, caritatem autem non habuerit, nihil est."—Dialogue, C. xvi., p. 32/6.

p. 18, L. 317. Purgatory is afterwards (L. 536) spoken of as a place of punishment; but here, as of the resting-place of departed spirits. And so Wyclif sometimes speaks of purgatory as the place where the saints are sleeping;² or, as in his sermon on the raising of Lazarus, he says,

1 Dublin "with the approbation of the Catholic Archbishops and Bishops of Ireland," 1857. The Rhemish Version was, "them that should be saved."

"No word of this story wantip sutil goosli witt. Crist criede wip greet vois, to teche þat soulis in purgatorie, be þei never so fer from him, come anoon to his^ crye."

In one of his latest treatises, *The Church and her Members*, he speaks of the saints in purgatory, who "synnen not of þe new, but purgen þer olde^ synnes"; and in an exposition of the Paternoster, printed by Mr. Matthew, he refers to purgatory as a place of punishment, as in the place in our text, above referred to, exhorting to "have saad mind of the schortnesse of Lykynge in sin, and on þe bittre peynes of purgatorie and helle." And again, "when we sayn, but deliver us fro evyl, we preien þat god deliure vs from alle evyl of synne and peyne, boþe of body and soule, in þis lif and in purgatorie, and namely fro peyne of^ helle."

p. 18, L. 319. *Pese popus ne pretatys.* Above (L. 312) it is said that "men cannot know whether they are parts of holy church, and that exalted ecclesiastical office, apart from holy living (cf. L. 311), does not justify any such pretension." This highness in prelacy is here identified with popes and prelates, and we find similar language often used by Wycliff. "By þis hope (of being safe in bliss) bineþ bileeve, shulden be two synnes fled; pride of men and covetise, bi title þat þei ben men of holi Chirche. For no pope þat now lyveþ woot where he be of þe Chirche, or where he be a lym of þe fend, to be damped wip^ Lucifer." 4

Towards the close of his life, when he had definitely declared against the papacy, he speaks more strongly: "Certum est, quod nec papa in persona propria, nec ecclesia conversans cum illo, cui non sit revelatio, scit si praedestinatus fuerit vel prestitus, et, per consequens, si sit membrum ecclesiae vel diabolum incarnatus. Quomodo ergo perversa est in idem ista presumptio, quod papa necessario est salvandus et errare non poterit in agendis." 5

p. 18, L. 320. "Debet in militante ecclesia esse unica secta Domini Jesu Christi; et per consequens quatuor sectae post sectam Christi per diabolum introductæ debent cessare gratia unitatis ecclesiae militantis.


p. 18, L. 324. Every individual member (eche parte) of the (invisible) church is in communion with, and helps the other members, whether in heavon or earth; and so Wycliff, "Debet autem in ista ecclesie et qualibet sui parte esse pax et unitas, cum omnes partes singulæ debent mutuo se juvare, cum locorum distantia non impedit adjutorium spirituale."—*De Christo et Adversario suo Antichristo*, § 5, p. 654.


L. F. CATECHISM.
NOTES AND ILLUSTRATIONS.

p. 19, L, 332. Wyclif discourses on the five senses in Trialogus, p. 94, and in the Latin Sermons, I. 203. In both cases the order differs from that given here, as smell precedes taste.

p. 19, L, 343—348. The remarks on the sense of touch have much in common with a passage in How Satan and his Children, &c.—E. W. of W. p. 218.—F. D. M.

p. 19, L, 349-50. In Wyclif's Latin Sermons, II. VI., p. 36/22, the inner senses are enumerated as "sensus communis, virtus imaginativa, virtus estimativa, virtus fantastica, et virtus memorativa." A similar list is in Trialogus, p. 95. It does not seem easy to make out the correspondence of the English with the Latin.—F. D. M.


p. 22, T, 66. parsons and vikers and at paroche pretes. Where the tithes were appropriated a vicar was sometimes appointed, but more often a priest, dismissable at will, was hired to perform the services. This was the "parish priest" of the text.—F. D. M.

p. 23, L, 387. on godys behalue. Cf. the second Exhortation in the Communion Service:—"according to mine office, I bid you in the Name of God, I call you in Christ's behalf: ..."

p. 24, C, 39 omits the Double Procession. Though it is inserted both in T. and L., yet it may be noted in illustration of the connection between Thoresby and Wyclif, that, although the latter sometimes urges the teaching of that doctrine, he elsewhere, speaking of the Greek Church, considers it doubtful. Cf. S. E. W., T, 146, with T, 152.

p. 25, L, 417. holly on. The scribe seems to have misunderstood the "hali" of his copy, and taken it to mean "wholly."


p. 27, L, 432. to god or with god. This additional distinction is made with reference to the saints already in heaven.

p. 27, L, 437, 439. be vertu of be holy gost. ...throug myzt and strenthe of be fadyr of hewy. It will be noticed that L is much more precise than T, which makes no distinction between the conception and the incarnation. With this compare:

"Quamvis enim tota Trinitas incarnavit Verbum et misit Spiritum Sanctum, hoc tamen solum' originaliter fit ex Patre, qui sic delexit mundum ut Filium suum unigenitum daret."—De Benedicta Incarnatione, p. 222/17.

Power is the special attribute of the Father in the Trinity.—E. W. of W, 362. Cf. supra, L, 256, p. 15.—F. D. M.


p. 29, L, 455. gost. for "saule" of T, 140. Canon Simmons has here a marginal note, "gost, not a synonyme, but more accurate." But in L 292 (p. 17) we have—"his sowle went to helle."

p. 29, L, 458. It is to be noticed that this addition weakens the assertion of predestination in T.

p. 29, F, 52. ad spoliationem Tartari. The Spoiling or Harrowing of Hell was a favourite scene in the Miracle Plays.

p. 33, L. 488. The arrangement of the commandments is that which still obtains in the Roman Catholic church, our first and second commandment being counted as the first, while our tenth is divided.
p. 33, L. 508 . . . . This answers to the second commandment.
p. 33, L. 518. (n)eddyr. The n erased, but the first part of the down-stroke may be traced.

p. 35, L. 549. *Who brekys.* The same formula will be found in the exposition of the other commandments. It survives in Archbishop Hamilton’s *Catechism.*

“Quha brekys yair halieday?”—folio xxxvi b•
“Quha brekis this command?”—folio xlvi•.

p. 37, L. 556. *swere be no þyng þat god hap voroug.* This addition is to be noticed. The objection to oaths was one of the distinguishing tenets of the Lollards, and is among the eleven points undertaken by Pecock in the *Repressor.* Compare “ne by ony creature,” p. 39, L. 592. There is, of course, an implied reference to Matt. v. 34—36.—F. D. M.
p. 39, L. 601—604. The triple rhyme here is noticeable.
p. 39, L. 605. It is curious that there is no mention of the word Sunday, or of church authority, as in T.

p. 41, L. 629. *þyn Ave maria.* Wyelif not only enjoins but practises invocation of Christ’s mother. “Crist and his modir . . . . kepe his kirke in right byleve of pis sacrament.” Concerning the Eucharist (Knighton’s so-called Retraction).—S. E. W., III. 503.

“[Sed Maria mater Domini videtur ex hoc specialiter honoranda, cum ipsa fuit archa fidei et virtutum in sancto sabbato, Christo mortuo, et plus quam privati prelati habet rationem gignendi christicolas in virtute; secul enim est mater misericordicic sic est mater aliarum virtutum que in filiis Dei spiritualiter procrearunt. Ideo (ut dicit apostolus) saluta sepius hanc Mariam.”—Sermones, I. 112/37.]
p. 41, L. 636. *debat.* Debate is used now of discussion, no doubt often accompanied by very angry feelings; but in Early English it appears to have been invariably used of a quarrel or strife; and is so used in the A. V., 2 Cor. xii. 20. In Rom. i. 29, the *epi* (“*debat*”) of the Greek is *contentio* in the Vulgate.

Shakespeare employs the word in its modern sense, and also according to the older use:—

“Now, lords, if heaven doth give successful end
To this debate that bleedeth at our doors,
We will our youth lead on to higher fields,
And draw no swords but what are sanctified.”

2 Henry IV., IV. 4.

Hampole enumerates among venial sins:—

“When þou paynes þe noght, after þi state,
To accorde þam þat er at debate.”—P. C., 3472-3.

p. 41, L. 637. *bylde many chirches.*

[“dubitatur de modo constructionis basilicarum tam fratrum quam omnium clericorum. Et videtur ex principio huius evangeli quod Christus reprobat ipsas tam opere quam sermonem.”—Sermones, II. 328/17.]
p. 45, L. 689. *a thousand-fold more cursyd.* “Lord, how louen þes curatis here sugetis soulis þat wolen for foure pens bitake hem bodi and soulte to þe fend, 3e, whanne þei may not paie for verray pouert, and whanne þei don not here gostly office; and þanne þe curatis ben more
cursed of God for withholding tithes of teadyng in word, in deed, in good ensauple that the sugetis with drawynge and offrynys whanne thei don wel here costly office.

"This is a feyned word of anticristis clerkis that, if sugetis may leffally with drawynge tīdes and offrynys fro curatis that openly lyuen in lecherie or grette of synnes and don not here office, pan seruauntis and tenauntis may with drawe here servyce and rentis fro here lordis that lyuen openly a cursid lif. for to the first sugetis han the auctorite of goddis lawe and mannuus lawe also, but not to with drawe servyce and rentis fro wicked lordis; but ben chargid of god bi petir and poule to be the suget to wickid lordis; and perfore crist paiede for hym and his apostlis tribut to the heñene emperour." 2

p. 45, L. 689. suggetys wydpdrawynge here tythis. The right, or rather the duty, of parishioners to withdraw their tythes from scandalous in-cumbents was frequently insisted upon by Wyclif.

"Siye god seib bi the prosthete that every preist be cause of fallynage of the people, alle manere men ben bounde to amende this deßate; for ells bi stonden not in goddis histis ne charite. and here-fore gregory seib that no man harnep more cristis chirche than he that hath the name of ordre and holyness and per-wip lyueth euele, for comunly no man reproue hym, and men taken gretly ensauple of his synne; and perfore crist purgid the temple with his own hondis, as he gospel tellip, in tokene that this preist weren good the people shulde sone be amendid. and for his skille trewe men seyn that prelatis ben more bounden to preche trewely he gospel than these sugetis ben holden to paie here dyymes, for god chargip that pre more, and that is more profitable to bope parties and more esy. And perfore prelatis ben more cursed to cesse of this prechynge the sugetis if thee cessen to paye tīdes; the, whanne here prelatis don wel here offis. and if this prelatis failen of good lif and teadyng, thei moten be these servydid of men, for thee men vnder hem knowe this deßate and may amenden it and don not thee consenten and meyntenen hem in this greti synne." 3

"Cristenmen of thei ground þenken that parischens shulden drawe fro persons offeringis and dymes and ofþere godis whanne they fallen openly in þer offis, for siche assent is to blame that nurship persons in siche synne." 4


"What seie of this backbyters that he haue euere lastynge shame, and of the moche strye, byfore god þou hym slos. And þou hym reuest his gode los. 3yf þou bryng a man yn fame. Bakybyter, purghye ryghte resun, of þre mennys þep ys enchesun.

1 The Office of Curates, c. 5, W. E. T., 146. It may be mentioned that Wyclif elsewhere defends himself from any extension of his counsel to the case of laymen.

2 Of Servants and Lords, W. E. T. 229-30. Here in the margin of the MS. is a reference, "Matt. xvii.," but it will be noticed that the payment of tribute there mentioned (v. e. 24-7), is altogether inapplicable to the argument, as it was the half-shelke for the service of the temple.


5 De Officio Pastorali, c. 8, W. E. T., 418. See also Of Clerkes Possessioners, c. 25, ib., 132. "This withdrawing of tithes was the subject of the ninth of the twenty-five points that were charged against Wyclif's followers after his death, and is dealt with in an answer, which had been catalogued as among his works, but, as pointed out by Mr. Arnold, it was put forth after his death, and could not have proceeded from him."—S. E. W., III. 454.
p. 46, T. 211. _withdrawes lyuelade._ So Robert of Brunne:—

"3yf pou þyrghe wykkede ordynanunce
Fordost pore mannys sustynanunce
Dat aftrywrade he may nat lyve,
þou art coupable,—a 3yte y 3yve.
"3yf a pore man þe craue
A melys mete wys lyfe to saue,
3yf pou mayst 3yne hym, and nat wylt,
Before God þou hast hym spyt."—H. S., 1324—1331.

"They are slayers gastely that will noghte feede the pover in nede, and that defames men and that confounds innocentys."—Richard of Hampole, quoted by Canon Perry, Ecclesiastic, Jan. 1866, p. 15.

p. 47, L. 716. _wrongwysly._ Inserted in recognition of the exceptions which are commanded or allowed in the Word of God.

p. 47, L. 727. ["patet quanti sacerdotes et prelati specialiter sunt irregulares, cum a primo usque ad ultimum omnes subtrahunt spirituale suffragium nequiter occidendo. Et hec occisio causat apud Deum irregularitatem magis culpabilern quam occisio corporalis"]—Sermones, I. 119/29.

p. 49, L. 768. _anneel rent._ These rents, levied by ecclesiastical judges from clergy and laymen alike for persistent adultery, fornication, and other notorious transgressions, had been authoritatively branded as a grave scandal before the time of Wyclif by Archbishop Stratford. In the constitutions—his so-called Extravagants—published in the Provincial Council of London, A.D. 1342, he endeavoured to abolish, or at least to regulate them. He broadly charges the archdeacons of his province of Canterbury, and their officials, and some bishops, though he only mentions these as "certain others, the archdeacons superiors" (sorum superiores, quidem ali) with remitting without making any distinction (indifferenter) the bodily and open penance, that should have been a terror to others, so that offenders of this sort were by many said to rent those sins. He adds that they put the money in their pockets, and did not dispose of it for the use of the poor or other good ends.1

We find the practice, against which the Archbishop raised his voice, had been alluded to in a satirical poem on the Evil Times of Edward II.:—

"And thise ersedeknes that ben set to visite holi churche
Everich fondeth hu he may shrewedlichest worche;
He wole take meode of that on and that other,
And late the parsoum have a wyf and the prest another,
at wille;

Coveytise shal stoppen here mouth and maken hem al stille."—

Political Songs, ed. Wright, C. S., p. 326.

1 Lynd., III. 52, Quoniam reus: He ordains that, in case of persistence in notorious sin, no money shall be received on a second occasion, under pain of forfeiting double the amount to the fabric fund of the cathedral; and that in those cases where money commutations might be hereafter allowed, they should be so moderate that the receiver should not be condemned as rapacious; and the giver should not himself be too much burthened.
So, too, in the Complaint of the Ploughman:

"For a simple fornication
   Twenty shillings he shall pay;
   And then have an absolution,
   And al the yere usen it forth he may."

Political Poems, Wright, I. 324.

See also E. W. of W., p. 35, and note on the passage, p. 495.

p. 50, T. 220. With this compare Hampole: "The sevende Com-
mandement es, Thou sal nought do na thyfte, in the whylke es forboden
alle manere of withdrawynge of other mene thynges wrangwysely,
agaynes thaire wylle that aghte it, [that has right to them, T. 224], but
if it ware in en tyme of maste nede when alle thynges erre corome," He
goes on to speak of thefts by false weight and measures, as L. 787, but
with the exhaustive specification of weight, number, capacity and length;
and he further specifies usurers, and the wrong doings of lords and minor
officials, which are not mentioned in L., as might have been expected
from its tendency to enlarge upon offences against the lower classes.

"And here is forbodene gillery of weighte, or of tale, or of mett, or of
measure, or thorowe okyre, or violence, or drede, als bedells or foresters
duse and mynyстыrs of the kynge, or thurge extorcyone, als lords duse." 1

p. 51, L. 796. In the Ayenbite, in the handwriting of, and translated
by Dan Michel, who was a monk of St. Augustine's at Canterbury, we do
not find these distinctions drawn, but he divides breakers of this com-
mandment into open thieves by sea and land, who take their doom when
cought; sly thieves who steal in corners, and privy thieves, who abuse
their employer's confidence. P. 37.

p. 51, L. 802. al þo pat wast here godis, &c. I think that in this
paragraph Wyclif was making reference to the clergy, although without
naming them. (This is certainly the case in the next paragraph as to the
Friars and questors.) He asserts frequently that all the income of
the clergy, beyond what they absolutely need for a livelihood, is the
property of the poor, but this rests on his theory that the clergy should
live on alms, and I am not aware that he ever makes a similar statement
concerning laymen, who may hold property. Still, without laying it
down as a political or social law, he may very well have taught that the
rich were bound not to waste their superfluous wealth, but to expend it on
the poor.—F. D. M.

p. 51, L. 802. Further note:—"For it was neuer cristis lore to make
prestis riche and knytis pore," &c. &c. See, "The Clergy may not hold
property," a tract ascribed by Dr. Shirley to Wyclif, but regarded as
doubtful by Mr. Matthew (Eng. Works of W., p. 359). Mr. M. thinks
that W. may have derived from William of Ockham, the bold defender
of the Empire against the Pope, his strong belief that it is the duty of
priests to live in poverty: and he points out from a tract of his upon the
claim of Urban V. to the arrears of tribute due under John's vassalage,
that he had formed this opinion as early as 1366.—H. E. N.

p. 53, L. 808. as þe wyys man sayt. "Where?" is Canon Simmons'
note in margin. I suppose the reference is to Ecclus. xxxiv. 26. "Panis
egestium vita pauperum est: qui defraudat illum, homo sanguinis est."—
F. D. M.

p. 53, L. 813. "Bot þei (Freris) chargen so myche þis roten habite,
for herby þo puple wenes þat þei ben holy, and gyven hom more dritt þen

1 The Ten Commandments, u. s. p. 16.
is nedeful or profitable. And herfore iche partye drawen oper to helle,—
po freris for hor fals takyng of almes when no need is, ne þei have leeve of
Gods lawe þerto,—po blynde puple, for þei drawen hor almes fro hor
pore and nedy neighboris, where þei schulden do hit by þo heest of God,
and mayntenen freris in hor fals beggyng, ypocrisie, and oþer synnes
mony."—Wyclif, *Fifty Heresies*, cap. 29; *S. E. W.*, III. 389.

p. 55, L. 844. *alle þat sey. þat cryn beggyld, &c.* "Þes freris seyn þe
contrarie and grounden hem an orde þer wilful beggyng, bi men þat
han no nede; and herbe schulde men hope to sitt hye in heuen, for, as þei
lien falsly, crist beggyd þus."—*W. F. T.*, 352/3.

"Secundus abusus fratum est crimine blasphemiae quo imponunt in
christum, quod mendicavit notabiliter ab homine."—*Trial* 367 (cf. *Trial*
341, 345).

p. 55, L. 847. *among his pepyl schuld no begger be.* "Et omnino
indigens et mendicus non erit inter vos," Dent. xv. 4.—F. D. M.

p. 54, T. 232, and p. 55, L. 859. It will be noticed that the arrange-
ment of the commandments differs, T., following the order of Exodus and
the division which now prevails in the R. C. and Lutheran churches,
while L. takes the order of Dent. v. 21, and divides in a way which,
having the authority of Augustine, did not die out until the arrangement
was decided at the Council of Trent.

Wyclif’s tract on the Ten Commandments, published by Mr. Arnold
(*S. E. W.*, III. 90), agrees with T. in arrangement, as well as in its
explanation that the ninth commandment refers to things “that ben
immoveable.” It would seem that the Decalogue agreed with our English
law in recognizing an important distinction between real property and
chattels.

The difficulty of satisfactorily dividing these commandments is shown
by the fact that in the Catechism of the Council of Trent, as in L., they
are combined under one exposition.—F. D. M.

p. 55, L. 866. *werk-best.* In both Wyclifite versions this is “ass”
both in Exodus and Deuteronomy, but the *jumentum* of Ex. xx. 10, is
translated “werkbeest.”—F. D. M.

p. 57, L. 882 and 885. Bulls of pardon and letters of fraternity are
common objects of Wyclif’s denunciation. He more rarely attacks
chantries, although he does not spare them on occasion. (*Cf. Polemical
Works*, 272, and *E. W. of W.*, 177.) The foundation of channies was the
fashionable form of endowment. Men had ceased to believe in the holi-
ness of the various orders, and preferred to get a sure return for their
money in the shape of masses for their intention. Sometimes the founda-
tions were temporary, as in the will of John Chelmyswyk (*Earliest
English Wills*, 31/13), who left £70 to pay two priests for seven years.
In other cases it was perpetual. Thus Thomas Walwayn leaves certain
properties for “a chaunterie in Marele-chyrch . . . for a prest to semyne
thir perpetually,” *Id.* 25/10.—F. D. M.

p. 62, 63, T. 277, L. 991. *bathe, byrthe.* Against T. Canon Simmons
has written in the margin “mistake of scribe;” and against the “byrthe”
of L. he has marked “regeneration.” I cannot tell whether this is merely
a note for consideration, or expresses his settled opinion. It appears to
me, looking at the context, that “bathe” is correct; it corresponds to the
*laxacrum* of Eph. v. 26.—F. D. M. (I think that the pencilled “mistake
of scribe” refers not to the ink-mark over “bathe,” but to the pencilled
mark in the previous line, transposing the order of the words, “first the,”
L. has “þat we take furst, whan we be-come cristyn”; and it makes
better sense in T. to read “That we take first, the tyme that we becum cresten.”)—H. E. N.

p. 62, T. 288:—

“Hight might be do ine kende water,
And non other licour.”—Shoreham, 8.

He goes on to exclude wine, cider, perry, ale, “for-thie it was water ferst.”

p. 65, L. 1015. be pe grace, &c. It will be noticed here that whereas T. says that the bishop confers the grace and gifts of the Holy Ghost; the sacerdotal power is made less of in L., where we are told that the bishop gives “by the grace . . . that is of God’s grant.” Probably the same idea has caused the change in the line 305/1018, where the statement that the bishop alone has this power is altered into one, that only the bishop ought to do this sacrament.

p. 66, T. 318. Als hale as he toke it, &c. “Jam vero hoc loco a pastoribus explicandum est, non solum verum Christi corpus, et quicquid ad veram corporis rationem pertinet, veluti ossa et nervos, sed etiam totum Christum in hoc sacramento contineri.”—Cat. of Council of Trent, P. II., C. IV., Qu. xxxi.

And again: “Neque vero illud praetermittendum non solum in utraque specie, sed in quavis utrisque speciei particula totum Christum contineri.”—Id., Qu. xxxiv.

In the corresponding passage, L. 1131, the alteration “ryst as he tok it,” might have suggested the conclusion that the reviser held that the Body and Blood of Christ were given in the sacrament, as they were smothered by his death; His Body being right as he took it of the Blessed Virgin, and not changed as at His resurrection into a glorified body. But we find nothing in Wyclif to justify this suggestion. He and the Lollards in general, whatever divergence there may have been as to the mode of the real presence, do not seem to have scrupled at the received practice as to the administration of the sacrament under one kind.

In his de Incarnatione, Wyclif says of the host, “fit signum signans nobis ineffabiliter quod ad omnem punctum sui sit sacramentaliter corpus Christi et concomitantem anima et omnia alia Christi accidencia absoluta.”—Fas. Zic., lxi. [p. 190 of Mr. Harris’ edition.]

p. 66, T. 320. anes in the yhere. The rule as to communicating is thus laid down in the Pupilla Oculi, written in 1358.

“Nota secundum constitutionem ecclesiae quod omnis fidelis tam vir quam mulier, post quam ad annos discretionis pervenerit, tenetur semel in anno omnia peccata sua confiteri proprio sacerdoti; et ad minus in paschate sumere eucharistica sacramentum, nisi ob rationabilem causam de consilio proprii sacerdotis duxerit abstinentum.

“Alioquin vivens ab ingressu ecclesiae arceatur et moriens Christiana careat sepultura: et hoc statutum ne ignoretur, debet frequenter in ecclesiis publicari. Exc. de pe. et re. cap. omnis utrisque sexus.

“Unde puerci cum sint prope atetam adultam, scilicet cum sint decem annorum vel undecim, et apparent in eis signa discretionis et reverentiae ad sacramentum possunt communionem et sacramenta assumere: alias non.”—Pars IV. cap. viii. fol. xix. G.

The Wycliffite edition (L. 633) adopts the rule as to the minimum of once a year at Easter; but in Piers the Plowman we find once a month:—

"Her is bred yblessid · and godes body þer-under.
Grace gaf þorw godes worde · to pees plouhman power."
and myghte to maken hit and men for eten hit, in helpe of here hele ones in a monthe, Ouer as as thei hadde neode."—C. xxii. 387—391.

p. 66, C. 178. vivum. In the Lay Folks' Mass-Book, p. 227, note four, I have printed this as unum. I had so read the MS. many years ago, when I was engaged in collecting materials for a History of the Doctrine of the Eucharist, and I found no difficulty in the expression from referring it to the doctrine of concomitance, which was at this time naturally received among theologians in this country. The MS. was very indistinct, but, on examination, there were only five strokes, and an "m" super-script, and not six as there would have been for unum.

It so happens that my misreading of the text does not affect its doctrinal import. With either reading it teaches equally that the res sacramenti is not the broken body and the outshod blood of Christ as sundered by his death, but, as now defined by the Council of Trent, the whole Christ. (See note on T. 318.)

p. 67, L. 1025. open schrift of oure mouȝ. It will be noticed that the authorized doctrine as to confession is here reproduced without qualification, as is the mention of penance, L. 1035.

Open schrift is no doubt here used, not for "common" telling of sin, or "general schrift and open to man," as public confession was called by Wyclif, but of private confession in which the penitent opened his sin to the priest. This is an argument for the early date of the Wycliffite adaptation, for in his later tracts Wyclif, whilst allowing the benefit of confession made by mouth to a wise priest of living, and that the pope's law may "do profit to some," enlarges upon the dangers to chastity and other evils incident to enforced private confession; and, so far from counting penance as one of the seven sacraments, lays it down that "privy sorrow of the heart is no sacrament of the Church, nor privy rounving (whispering) here brought in, for sacraments be open and known."  

p. 67, L. 1039, 1040. to hys saluacioun, to his da[m]nacioun. It will be seen that L. here adds to, in this following the more accurate language of earlier writers:

"Alle pey yat receyue his sacrament
Ye dedly synne or wykkede entent,—
* * * *
Hyt ys to here dampancayn
And yerfore veniaunce shal be donn."—H. S., 10152-7.

p. 68, T. 329. halowed and handeled of prest. There is an opening for misunderstanding here. The oil was consecrated only by the bishop, once a year (on Holy Thursday), although of course administered by the priest. It is noticeable that this statement is given without variation in L. 1042, because it was one of Wyclif's charges against the prelates that they reserved to themselves the consecration of the oil (among other things) as a means of gain.—W. E. T., 69.

p. 68, T. 330/331.

"To tham that he wate er of skillwise olde,
And that he seis sikerly in peril of dede."

1 W. E. T., 335.  
2 W. E. T., 338.  
3 S. E. W., III. 461.  
4 S. E. W., III. 358, and "I wot pat pise new confessions han don myche good in pe chirche and perwiȝ myche harme."—W. E. T., 337.  
6 W. E. T., 331.  
7 W. E. T., 341.
These are almost the words of the *Rituale Romanum*:—"Debet autem hoc Sacramentum infirmis praeberti, qui, cum ad usum rationis pervenerint, tam graviter laborant ut mortis periculum imminere videatur." (Romae, 1750, p. 101.)—F. D. M.

p. 69, L. 1053. *for to synge messis.* This insistence on singing masses as the first duty of the priest is curious, since it does not correspond to anything in Wyclif's special teaching. It is the more noticeable, as all the rest of this instruction on the sacraments is copied almost word for word.—F. D. M.

p. 70, T. 363. *Vestio.* This is an error for *visito* (see C. 206). The *tego* (sc. nudum) being the word for this in the memorial verse.—T. F. S.

This verse will be found in Wyclif's *Latin Sermons*, vol. i. p. 259, where it runs:—"visito poto cibo redimo tego colligo condo." With the remark, as in C., "Sex istorum patent Marci xxv., et septimum de mortuorum sepultura patet Thobie I."

It will be noticed that there is a difference of order in each of the texts. The biblical order would run, as in C.:—"Cibo, poto, colligo, tego, visito, redimo, condo."—F. D. M.

p. 71, L. 1060—1065. This greater insistence in L. on the work of mercy is characteristic, and the note thus struck is maintained in the long additional passage, 1078—1142.

p. 72, L. 1090. *be ypcritys.* In the sidenote Canon Simmons gives "friars" as the hypocrites in question, but a MS. note in the margin questions whether friars only are meant, with a reference to p. 53. No doubt the meaning is wider. It applies to all who spend alms in self-indulgence and display; and since Wyclif reckoned all tithes as alms, it applies to the endowed clergy as well as the friars.—F. D. M.

p. 73, L. 1115. *with be stole of vsedynesse.* A reference to 1 Cor. xv. 54, which runs in both Wyclifite versions, "whanne this deedly thing schal clothe vsedynesse" (induerit immortalitatem vulg.).—F. D. M.

p. 73, L. 1119. *be wylde tytyl.* "duplici titulo stat hominem habere temporalia, scilicet titulo originalis justitiae et titulo mundanae justitiae. Titulo autem originalis justitiae habuit Christus omnia bona mundi, ut sape declarat Augustinus; illo titulo vel titulo gratiae justorum sunt omnia, sed longe ab illo titulo civilis possessio. Unde Christus et sui apostoli spreta dominatione et possessione civili fuerunt de habitatione pure secundum primum titulum contentati."—*Trialogus*, IV. xvii., p. 306.

p. 75, L. 1134. *presynd for hate and for trewthe hat key mayntene.* Wyclif's short tract, *Lincolniensis* (S. E. W., III. 230), is chiefly directed against the wickedness of imprisoning poor priests. After the Council at Blackfriars, May 1382, in which the tenets of Wyclif were condemned, the King issued a letter giving power to the bishops to commit to prison all who maintained the twenty-four condemned conclusions:—"Nos zelo fidei catholicae, cujus sumus et esse volumus defensores in omnibus ut tenemur, commoti, nolentesque sustinere hujusmodi hereset aut errores infra terminos nostrae potestatis aliqualiter pululare; praefato archiepis- copo ejusque suffraganeis ad omnes et singulos qui dictas conclusiones sic damnatas praedicare seu manutenerse voluerint clam vel palam, ubicunque inveniri poterunt, arestandum et prisoniis suis propriis seu aliorum pro eorum beneplacito committendum, in eisdem definentes quosque ab errorum et heresum pravitatibus resipiscant, . . . auctoritatem et licenciam tenore presencium concedimus et committimus, June 22, 1382."—*Lambeth Register.*
This letter is of a later date than our treatise, but the bishops’ prisons were an old-standing institution. Moreover, their power was not restricted to putting such offenders as they dared to arrest in their prisons. It was the duty of the Chancellor, on petition of the ordinary, to imprison any one who had remained under the major excommunication for forty days.
—F. D. M.

p. 76, T. 374. *Unde versus, &c.* In Wyclif’s *Latin Sermons* (I. 248), the memorial verse is but of one line:—“Doc. consul. castig. solare, remitte, fer, ora.” This is no doubt one of the school helps to memory. It will be noticed that while **L** keeps to this order, which is also that of the tract printed by Mr. Arnold (*S. E. W.*. III. 177), **T**. departs from the order of its own verse, and puts prayer out of place.

The author of **L**. is more diffuse in his exhortation, but he has not the poetical fervour which breaks out in the verse **T**., 376/379.—F. D. M.

p. 76/77, C. 124, and P. 176. It will be noticed that **C**. confines the term “principal” to the theological virtues, while he distinguishes the moral virtues as “cardinal” ; **P**., on the other hand, while marking off the theological virtues from the others, includes them all under “principal.”

p. 82, L. 1224. *in here abyte of hire ordre.* Wyclif inveighs very sharply against this claim on the part of the friars,3 which as regards the Franciscans had in some degree received the papal sanction in the early part of the century. Wadding, reciting indulgences granted by Clement V. in 1313, says—“Et sepeliendiis in habitu Minorum quartam partem omnium peccatorum remisit.”4 It was also a subject of “inventive” on the part of the Lollards. Thus Jacke Upland:—

"Why make ye men beleve
that he that is buried
in your habit
shall never come in hell?"5

We may judge from the reply of Friar Dan Topias, that he felt the question an awkward one:—

“Jak, that frewe was over lewde
that lernede the this lesoun
or on thi ficul fantasie
thou faynyst this fable.
For Austyns ne prechours
proponen no siche points.

Bishop Latimer, in 1536, preaching before the Convocation of Canterbury, speaks of purgatory being “swaged and cooled with a Franciscan’s cowl put upon a dead man’s back to the fourth part of his sins.”6

Bloxam (*Gothic Eccles. Architecture*, ed. 1882, II. p. 289-90) figures and describes a fourteenth century monument of a knight in chain-mail, and over it the Franciscan cowl, hood, and knotted cord:—

“And they, who to be sure of Paradise
Dying, put on the weeds of Dominic,
Or in Franciscan thought to pass disguised.”

The practice has survived among Roman Catholics:—“He died in the Dominican habit” (*Memoir of William Henry Wilberforce*, by Cardinal Newman, p. 15, 1873).

1 See for example, *Polemical Works* (Buddensieg), pp. 143 and 306.
2 *Annales Minorum* (Lugduni, 1636), III. 148.
3 *Political Poems*, II. 21.
4 Id. 82.
5 *Sermons* of Bp. Latimer, P. S. I., 50.
p. 82, L. 1225. parlous:—

"Youre preching is perilouse
It poiseneth sone."

Dan Topias (to Jacke Upland), Pol. Poems, 2513.

p. 86, T. 451. The seven capital sins. It will be noticed that here, as with the Virtues, the order differs, the two English agreeing together to follow the order of P. The C. order is adopted by Wyclif in the Trialagus (p. 160), as in his tract, "On the Seven Deadly Sins," where he gives a reason for this arrangement:—"po fende, and po worlde, and monnes owne flesche, stiren hym to coveyte ageynes God's wille. And so iche one of þes haves thre synnes, for ich one takes at other, and þese maken seven. Pride envye and wrath ben synnes of þo fende; wreathe sloute and avarice ben synnes of þo world; avarice and glorerye, and þo synne of lecherye ben synnes of þo flesche."—S. E. W., III. 121.—F. D. M.

p. 88, T. 452. Dan Michel in the Ayenbite, or rather the author of his French original,\(^1\) refers to the 'Book of the seeings of my Lord Saint Iohn' (Rev. xiii.), and his vision of the Beast with seven heads and ten horns as betokening the seven head sins ("þe zeuen hauedliche zennes"), and prefaces his interpretation of the prophecy with the warning that it scarcely happens that one does not fall into the throat of one of the seven heads.\(^2\)

It is more probable that the name of head sins is a translation of the Latin Peccata capitalia.

p. 94, T. 537, 538. Job v. 7 runs in the Vulgate:—"Homo nascitur ad laborem, et avis ad volatum."

p. 94, T. 549. leue—permission. In the use of this word we find a further example of the way in which marriage was often regarded in the Middle Ages, in contrast with the greater theoretical sanctity of celibate life. Cf. ante, T. 518:—"other than the sacrament of maternony excuse," and the corresponding Latin of the Convocation: quam sacramentum matrimonii non excusat. "Matrimonium coelibatui postponendum."—Conc. Trid., S. c. x. See also Montanus against Marriage, I. 83 a. Cf. 1 Tim. iv. 3: "forbidding to marry."

p. 97, L. 1409. grettyst synne is in prestis. L. as usual does not spare the priests. T. does not enlarge upon their sin, and this very possibly from no desire to screen them, but because it was intended for the lay folk, and to warn them as to what more directly concerned their own order. There is no such reticence in the Handlyng Synne, though it was intended "for lewde men." In reference to this sin it says:—

"A clerk, 3yf he ordrede be, And chastysye oujere of swyche drede, Hys synne ys more þan oujere þre, And perto mochil more kan For he doute þat he shulde forbede þan a nojere\(^3\) lewede man."

H. S., 7408-13.

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1 Ayenbite, 14 (notes), p. 272.
2 "Vor onnaege yuall (f) ÿet me ne uall (f) in-tó þe prote (f) of zome: of þe zeue heauedes."—Id. p. 15.
3 "Another" is used substantively, as in A. V.: "There were also two other, malefactors, led with him."—St. Luke xxiii. 32.
GLOSSARY.

A, adj. num. one, T. 84, 95, 127.
Acorde, v. to be suitable to, to befit, L. 298.
Afy, prep. according to, L. 314, 321, &c.
Agayn, prep. contrary to, against, L. 813.
Agreuyd, pp. burdened (in conscience), L. 947.
Alanely, adv. only, alone, T. 399.
Alegeaunce, s. alleviation, T. 332 (Aleggaunce, L. 1045).
Alkyn, adj. all manner, T. 315.
Alkyns, adj. all kinds, T. 542.
Allane, adj. one, T. 100.
Alegez, s. asl, for example, T. 511.
Anely, adv. only, alone, T. 398.
Antecrist, s. Antichrist, L. 212, 315, 322.
Anoye, s. ennui, disgust, T. 525.
Ar, 3 p. pl. = are, L. 286.
Archebyscliop, s. Archbishop, L. 391.
Archiepyschop, s. Archbishop, L. 49.
Arn, 3 per. pl. are, L. 104, 639, 1299.
Aselyd, pp. sealed, L. 890.
Askynkys, s. pl. things asked for, petitions (note the Midland k), L. 68.
A-spye, subj. pl. 3 per. enquire, ascertain, L. 384.
Assethe, s. satisfaction, restitution, T. 246.
Assoiled, pp. absolved, T. 245.
At, sign of infinitive, to [see note, p. 295, Lay Folks' Mass Book], T. 208, 321 (L. 2, 1034).
At, prep. to, L. 35, 735.
At, conj. that, T. 516.
At, pron. rel. that, which, T. 209, 246, 516.
Athe, s. oath, T. 255.
Attasasiz, Athanasius, L. 227.
Auantyng, s. boasting, speaking with vanity (Lat. vanus), T. 467.
Auuant-makyng, s. vain boasting, L. 1315.
Aughtand, adj. num. eighth, T. 225.
Auerous, adj. avaricious (Lat. avarus), L. 750, 754.
Augh, pr. pl. impers. ought, T. 171, 262, 365, 419.
Augh, pr. pl. 1 per. owe, T. 418.
Augh, pr. s. ought, is bound to, T. 273.
Aught, pr. s. ought, T. 320.
Aught, pr. s. impers. ought, T. 325.
Aoutry, s. explained by spouse-brek, T. 551.
Aowtry, s. adultery, L. 762.
Awe, impers. ought, T. 106.
Awe, v. pers. pl. ought, T. 191.
Ay, adv. aye, ever, T. 477.
Aynlepi, adj. single, unmarried, T. 547.
Ajen, prep. against, L. 1284.
Ajens, prep. against, L. 133.
Ajen, prep. anent, concerning, L. 394.
Ajenst, prep. against, L. 159, 1286.
Bachite, pr. pl. 1 per. backbite, T. 210.
Bachityng, s. backbiting, T. 478.
Bakbyters, s. pl. backbiters, L. 734, 798.
Bathe, adv. or conj. both, T. 127, 161, 385.
Bathe, adv. both, equally, alike, T. 386.
Bathe, dual adj. both, T. 400.
Be-heet, pt. pl. 1 per. promised, L. 1211.
Be, prep. by, on account, T. 41, L. 47.
Be, prep. by means of, T. 511.
Be, pr. pl. are, L. 195.
Bedreden, adj. bedridden, L. 639, 810.
Behotys, pr. s. promises, L. 1251.
Behoues, pr. s. behoves, requires, T. 310.
Behoues, impers. behoves, requires, T. 349.
Behouely, adv. when need requires, befittingly, T. 185.
Be-houys, impers. behoves, L. 330, 368, 1023.
Belueu, s. faith, belief, L. 223.
Ben, pr. pl. are, L. 168, 187, 238, 244, &c.
Besily, adv. diligently, L. 384.
Bestad, adj. bestead, hard pressed, L. 516.
Blinnes, pr. s. ceases, T. 32, 397.
Bolnyng, verbal subs. swelling [Exod. ix. 31], T. 484.
Bonchef, s. prosperity, good fortune, L. 650.
Bone, s. boon, the thing granted, L. 139.
Boste, v. to boast, L. 313.
Bot, conj. unless, except, T. 450.
Bot if, conj. unless, T. 246.
Bothe—bothe, dual adj. L. 1191.
Bother, dual adj. gen. of both, T. 344.
Brenne, v. to burn, L. 923.
Brennynge, part. pres. L. 927.
But, conj. unless, L. 126, 167, &c.
Buth, pr. pl. are (see Ben), L. 173.
Buxom, adj. submissive, obedient, docile, T. 203, L. 82.
By, v. to redeem, L. 290.
Cald, pp. called, styled, named, T. 307, 452, 454.
Can, pr. pl. subj. if we know, T. 373.
Castys, pr. s. devises, plots, L. 1097.
Castys, s. pl. devices, schemes, L. 139.
Catell, s. property, T. 229, 242, &c.
Chargis, pr. s. values, esteems, L. 1144.
Charite, s. love of Christ to man, L. 618.
Chastyte, s. chastity. The vow of chastity, whether in marriage or religion, L. 763.
Cheze, v. to choose, T. 429, L. 1277.
Childyr, s. pl. children, L. 286.
Chydynge, s. chiding, contention, quarrelling, L. 1366.
Clathelss, adj. naked, T. 356.
Clepyd, pp. called, L. 1020.
Clerk, s. scholar, T. 1, 11.
Clob, s. clothing, garment, L. 668, 1243.
Clowtyd, pp. added, tack'd on, L. 176.
Comen, adj. common to, L. 261.
Commonys, pr. s. has part with, L. 324.
Communers, s. pl. partakers, T. 9.
Compas, v. to contrive, plan, T. 501 (To cast, L. 1349).
Conandly, adv. intelligently, clearly, T. 574 (kunnyngly, L. 1426).
Conandnesse, s. mind, secret inclination, T. 514.
Confermyng, s. the sacrament of confirmation, T. 299.
Confort, v. to strengthen, to support, L. 686.
Coniurisons, s. pl. conjurations, T. 179 (coniurynge, L. 546).
Contraryyd, pt. s. acted the contrary part to, L. 185.
Cope, s. the monastic habit or cappa, L. 1232.
Crede of je chyrche = Nicene Creed, L. 226.
Cristen, adv. christianly, T. 390.
Cristenly, adv. christianly, T. 204.
Cristyndom, s. baptism, L. 560, 561, 1211.
Crokyd, adj. crooked, bent double with age, lame, L. 640.
Cun, v. to con, to learn by heart, L. 230, 380.
Customyd, pp. habitually practised, L. 1407.
Dampnynge, s. damnation, L. 186.
Debat, s. strife, dissension, L. 636, 735.
Dede, s. death, T. 108.
Defaitor, s. fault, defect, T. 38.
Defawte, s. defect, omission.
Demynge, s. judgment, condemnation, L. 1325.
Depart, v. to sunder, L. 1275.
Dere, v. to injure, L. 831.
Dere, adj. dear, precious, T. 407.
Desesed, pp. deprived, dispossessed, T. 252.
Despit, s., L. 1410.
Despite, s. contumely, T. 468.
Dette, s. duty, T. 41, L. 47.
Dettours, s. pl. debtors, L. 123, 131.
Dettys, s. pl. debts, trespasses, L. 123, 130.
Devowt, adj. helpful to devotion, L. 203.
Dey, v. to die, L. 157.
Diseuc, s. distress, L. 1149.
Doluen, pp. buried, pp. of delve, to dig; to bury, T. 138.
Don, pp. slain, L. 291.
Doyng out = part. pres. casting out, excommunicating, T. 323, L. 1036.
Dryt, s. dirt, L. 771.
Dyscrecioun, s. power to discern, L. 620.

Eche day, adj. daily, L. 108, 115.
Eld, s. age, T. 65.
Eldrys, s. pl. parents, L. 710.
Enquestes, s. pl. courts of inquest, enquiry, T. 249.
Eny, adj. any, L. 208.
Er, pr. pl. are, T. 55.
Eschewe, v. to eschew, avoid, beware of, L. 348.
Ese, s. ease, sloth, idleness, T. 539.
Euen, adj. equal, T. 89, 92.
Euen-cristen, s. fellow Christian, T. 56, 229.
Euynhede, s. equanimity, L. 1290.

Faes, s. pl. foes, T. 436 (Foys, L. 1284).
Falles, pr. pl. pertain, T. 53, 78, &c.
Fand, v. to endeavour, T. 458.
Fandes, pr. pl. attempt, T. 211.
Fare, s. fortune, hap, T. 435.
Felaschype, s. fellowship, L. 418.
Felawred, s. fellowship, T. 101.
Feyp, s. the Faith, L. 370.
Filed, pp. defiled, T. 279.
Flityng, s. contention, chiding, T. 487.

Fole, adj. foul, unclean, T. 442.
Fonde, v. to endeavour, L. 1306.
Fondyng, s. temptation, L. 1285.
For, adv. because, T. 10, L. 10, 114, 116, &c.
Fordo, v. to destroy, T. 489.
Fohouse, v. to forsake, T. 449.
Forloke, s. foreknowledge, T. 143.
Forme-fadirs, forefathers, T. 21.
Forme-fadyr, T. 16.
Forthi, adv. because, T. 33.
Forthinking, s. repentance, T. 308.
Forthynk, v. to repent of, L. 1230.
Forpyntyng, s. vexation, repining, L. 1319.
Foster, v. to foster, nourish, bring up, T. 199.
Foughel, s. fowl, bird, T. 538.
Fourtied, adj. fortith, T. 152.
Fredam, s. freedom, L. 161.
Fremned, adj. strange, T. 216.
Fresched, pp. refreshed, invigorated, nourished, strengthened, L. 119.
Froward, adj. perverse, L. 727, 767, &c.
Froyt, s. fruit, L. 201.
Furst, adv. first, in the first place, L. 214, 255, &c.
Fynd, s. fiend, L. 496, &c.
Fyrst, adj. first, L. 240, &c.

Gastely, adj. ghostly, spiritual, T. 364.
Gastely, adv. spiritually, T. 455.
Genderyng, s. bringing forth, L. 199.
General, adj. Catholic, L. 306.
Gere, v. to cause, T. 250.
Ger, pr. s. subj. require, T. 497.
Gilery, s. guile, deceit, T. 512.
Gloseris, s. pl. commentators (usually, but here) makers of false interpretations, L. 855, 856.
Godspel, s. gospel, T. 573.
Godys seruyse = Divine Office = The Breviary, L. 569, 573.
Gretyng, s. greeting, salutation; here, the "Hail Mary," L. 163.
Gretyby, pr. pl. salute, L. 163.
Grucchis, pr. s. grudges, mislikes, L. 322.
Grucchyngge, s. murruring, L. 642, 740.
GLOSSARY.

Haldes, pr. s. retains, keeps possession of, T. 521, 523.
Hale, adj. whole, T. 323.
Hali, adj. whole, undivided, T. 100.
Halowes, s. pl. saints, T. 193.
Ham, pron. them, L. 329.
Hatten, pp. called, T. 470.
Hau, v. to behave, T. 383.
Hauing, s. means, wealth, competence, T. 213.
Haunted, pp. practised, T. 534.
Hauntyng, s. practising, indulging, L. 654.
Hede, v. to restrain, to hold back, T. 441.
Hede, s. care, charge, T. 200.
Held, pp. remained entire, T. 134.
Hele, s. salvation, T. 104, 570, L. 1422.
Hele, s. health of body, T. 333, L. 1280.
Hele, adj. saved, in the way of salvation, T. 105.
Hele, v. to heal, L. 522.
Hele, v. to cover, to clothe, L. 1088.
Heynyng, s. concealing, T. 223.
Herber, v. to harbour, to lodge, T. 357.
Herberwyne, v. to harbour, to lodge, L. 1072.
Herberwyles, adj. homeless, L. 1072, 1116.
Here, pron. their, L. 326, 421, &c.
Here, pron. acc. fem. her, L. 706, 707, &c.
Here, adv. here, L. 317, 324.
Here-for, adv. for this reason, L. 66, 146.
Herer, s. hearer, listener, T. 482.
Heried, pt. s. harrowed, despoiled, T. 141. A.S. hergian, from here, army.
Hertles, adj. listless, half-hearted, L. 1375.
Hertly, adv. at heart, in the heart, T. 525.
Heste, s. commandment, L. 606, 770, &c.
Hestys, s. pl. commands, L. 564.
Hethen, adv. hence, T. 335.
Heypyn, s. heathen, L. 718.
Heued synnes = Capital or deadly sins, T. 448.
Heued thewes = Cardinal and Theological virtues, T. 382.
Heyl, adj. saved, L. 422.
Heynes, s. high station, L. 313.
Heyyed, pp. raised aloft, L. 102.
Hire, pron. pers. her, L. 285, &c.
Hire, pron. pers. their, L. 1224.
Holly, adv. wholly, L. 417, 976.
Holour, s. whoremonger, L. 782.
Homly, adj. familiar, L. 178.
Hool, adj. whole, entire, L. 449.
Hym, per. pron. acc. pl. them, L. 389.
Hyr, s. hire, wages, reward, L. 928.
Hy3, adj. high, L. 87.
Iche on, pron. each one, L. 309.
Ilk, adj. same, T. 10.
Ilke, adj. same, T. 112.
Inwyttys, s. pl. interior senses or faculties, L. 349.
Iues, s. pl. Jews, T. 133.
Jugge, v. to adjudge, L. 301.
Kast, v. to cast about, to plan, L. 1349.
Kende, s. nature, L. 271, 275, 279, 470, 473, &c.
Kendly, adv. naturally, L. 1386, 1387.
Kennd, pp. manifested, T. 559.
Kennes, pr. s. makes to know, T. 426.
Kepe, v. to have the cure, or care of, T. 39, L. 45.
Kepe, v. to keep, to preserve, L. 160.
Kepyn, s. charge, care, T. 60.
Kindly, adv. by nature, naturally, T. 538.
Knaue, s. manservant, T. 239, L. 861.
Knaue, v. to know, T. 449.
Knowyn, pp. made known, L. 1058.
Knowyn, pp. acquainted, knowyn with, acquainted with, L. 178.
Kun, v. to learn by heart, T. 31, 63, 69, 563.
Kunnandly, adv., T. 571. See conandly.
Kynd, s. nature, T. 154, 157.
Kyns, s. kind, sort, T. 507.
Lamyngge, pres. part. teaching, L. 34.
Lathe, adj. loth, disinclined, T. 535.
Latsumness, s. delay, tardiness, T. 528, L. 1377.
Lawed, s. a layman, T. 293.
Lefte, pt. s. left out, omitted, L. 177, 181.
Leful, adj. allowable, L. 336.
Lefully, adv. allowably, L. 134.
Lere, pr. pl. subj. learn, T. 62, L. 379.
Lered, adj. instructed, T. 34.
Lered, s. a cleric, T. 293.
Lerne, v. to teach, L. 236.
Leryng, s. teaching, instruction, T. 38.
Lese, pr. pl. subj. lose, T. 251.
Lese, v. to lose, impair, L. 269.
Leste, adj. superl. least, L. 246.
Lesynggys, s. pl. leasings, lies, L. 734.
Lettys, pr. pl. hinder, let, L. 1166, 1291, T. 442, 552, &c.
Leue, L. 204. Is not this passage obscure? How can it mean to establish
on a firm foundation—"to grounde hem" = to leave off,
"lene," to add this. Is it a mis-
reading for "graunte hem leue =
[= permission] to ade pis"? (Is
it not "to place their permission
on firm ground;" like "ground-
ing" a boat; "to justify" their
addition?—H. E. N.)
Leue, imp. sing. 2 per. leave, give
up, L. 873.
Leue, pr. pl. 1 per. subj. believe in,
T. 174.
Lenefull, adj. permissible, T. 289.
Lefful, L. 1002.
Leynge, s. manner of life, L. 185.
Levys, pr. s. believes, L. 247, &c.
Licour, s. liquid matter, T. 289.
Lif, vn. to live, T. 201.
Ligges, pr. pl. lie [in bed], T. 358.
Lightenes, s. lightening, easing, T. 332.
Likand, adj. pleasing, T. 386.
Likand, adj. pleasant, flattering, T. 462.
Likings, s. pl. appetites, desires, T. 503.
Likyng, s. desire, fancy, T. 510.
L. F. CATECHISM.

Life, s. tardiness, T. 528.
Lithe, s. possessions, property, T. 234, 252.
Lousyng, s. loosing, parting, T. 345.
Lonte, pr. pl. 1 per. bow down to,
T. 174.
Louyng, s. love, or praise, L. 354.
Louyng, s. praising, L. 331.
Lyfrole, s. subsistence, livelihood,
L. 806.
Lykynge, s. pleasure, T. 195.
Lykyngyng, s. covetous desire, L. 1360.
Lykys, impers. it suits, pleases, L.
212, 258.
Lyst, pr. s. subj. impers. it may
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Lyte, adj. little, L. 921.
Lyuelade, s. necessaries of life,
means of living, L. 212.
Lyuyng, s. manner of life, conduct,
conversation, L. 311.
Lyzt, adj. easy, L. 871.
Lytyly, adv. lightly, easily, L. 747.
Lytyly, adv. easily, with little trouble,
L. 960.
Lytylyche, adv. easily, on easy con-
ditions, L. 217.

Maidenhede, s. virginity, T. 125.
Manhed, s. manhood, human nature,
L. 197.
Man-qweller, s. mankiller, murderer,
L. 808.
Matermoyne, s. matrimony, T. 218.
Maundement, s. commandment, L. 549.
Mawmetries, s. pl. worship of idols,
T. 176.
Mecher, s. skulker, sneak, L. 826.
Mede, s., L. 1293. Is not this a
misprint for mete, as T. has met?
Medful, adj. profitable, L. 601.
Mende, s. mind, remembrance, L.
112, &c.
Menged, pp. mingled, L. 166.
Men-sleers, s. pl. menslayers, L.
736.
Mercyes, s. pl. works of mercy, L.
1158.
Merryng, s. injury, loss, T. 124.
Mesure, s. moderation, temperance,
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Norischyd, pt. s. nourished, fed, L. 286.
Norschid, pp. L. 286.
Norschyn, pr. pl. foster, uphold, L. 768.
Norschynng, s. nourishing, nursing, L. 766.
Nofer, conj. neither.
Nyse, adj. foolish, L. 634.
O, adj. one, L. 401.
Of, prep. on, under, T. 71, L. 388.
Of, prep. of, T. 252.
Of, prep. by, T. 256.
Of, prep. from, T. 245, 255, 315, L. 1028.
Of, adv. off, Leene of = to forsake, leave off, L. 800.
Ogayn, adv. again, once more, T. 111.
Ogayne, prep. towards, in reference to, T. 439.
Ogaynes, prep. against, in opposition to, T. 304, 436.
Ogaynes, prep. contrary to, T. 539, 548.
Oker, s. usury, T. 512.
Old, adj. of the age of reason, L. 987.
On, adj. one, L. 412, 417.
On, prep. in T. 49, L. 56.
Onentes, prep. anent, concerning, T. 77, 171, 385.
Ordeyne, v. to dispose, L. 956.
Ordinary, s. L. 767. "Every ecclesiastical superior in possession of ordinary jurisdiction; in a more restricted sense, a bishop who has right of ordinary jurisdiction in his diocese."—Ducange.
Oste, s. host, multitude, L. 519.
Ofer, from other, L. 211.
Ofer, conj. or, L. 769.
Ofer, conj. either, L. 213.
Ouer, adv. moreover, also, L. 217.
Outrage, s. T. 441, excess, or rather overpassing the mean towards either extreme, not only, as now, in the sense of injury or violence, possibly from connecting the word with rage from which it cannot be derived. Old Fch. oltre, F. outre, beyond: with suffix age (= L. aticum—) L. ultra, beyond.—Skeat.

Methe, s. temperance or moderation; Methefulnesse, s., T. 440.
Meyne, s. household, members of the household, L. 605.
Mighty, adj. able to do (a thing), T. 362.
Mischef, s. peril, L. 1105.
Mischefys, s. pl. perils, L. 1156.
Misdos, pr. pl. ill-treat, T. 370.
Misse, v. to lose, come short of, lack, T. 379.
Mister, s. need, T. 360.
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Most, pr. s. must, L. 535.
Moste, pr. pl. must, are compelled to, L. 213.
Most, adj. superl. greatest, L. 65.
Mot, pr. pl. must, have to, L. 314, 321, &c.
Mow, pr. pl. 1 per. we may, L. 76, &c.
Mow, pr. pl. may, L. 169, &c.
Mysbileues, s. pl. misbeliefs, heresies, T. 176.
Myschef, s. misfortune, ill-luck, L. 650.
Myschenuys, s. pl. evils, adversities, L. 81.
Mys-dispendys, pr. pl. misspends, L. 793.
Myster, s. requirement, L. 340.

Namely, adv. especially, notably, T. 45, L. 837.
An adder, serpent.
Neddyyrs, s. pl. L. 1306.
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Nodles, adj. those not in want = the rich, L. 666.
Nedlych, adv. of necessity, L. 84.
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Partyes, s. pl. parts, members, L. 313.

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Patrimoynye, s. patrimony, T. 251.
Peyne, s. penalty, punishment, L. 125.
Peyne, s. pain, L. 142, 357.
Poyntys, s. pl. subject matter, circumstances, L. 69.

Porenesse, s. poverty in spirit, detachment, L. 1265.
Preche, pr. s. subj. should preach to, T. 50.

Prelacy, s. prelatesship, L. 313.
Prentyd, pp. imprinted, impressed, L. 87.
Prestes, s. pl. priests, T. 40—of parish priests, as distinguished from prelates, Parsons (rectors), vicars, and others in priest’s orders.

Pynyd, pp. put to pain, tortured, L. 1121.

Querel, s. cause, L. 1287.
Qwestnongeris, s. pl. conductors of inquests, jurymen, L. 855—857.
Qweynye, adj. quaint, singular, L. 1221.
Qwyk, adj. living, L. 190.
Qwykyd, pp. restored to life, L. 295.

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Reheerce, pr. pl. subj. rehearse, repeat, T. 63, L. 380.
Rehercys, pr. pl. repeat by heart, lit. to harrow over again, L. 1420.
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Reme, s. realm, kingdom, L. 89, 93, 94.

Rents, s. pl. payments, L. 49.
Reynng, s. plundering, T. 221.
Rightwisely, adv. rightly, validly, canonically, T. 337.
Rightwisenesse, s. Justice the Cardinal Virtue, T. 417.

Rynely, adv. regularly, according to rule, rather = rifely, frequently, T. 257.

Roty, v. L. 772. From “rut” (cf. rutting tune), whence rote, practise.

Ryztful, adj. just, L. 531.

Sad, adj. sound, steadfast, settled, orthodox, L. 224, 686.

Sadly, adv. steadfastly, L. 528, 957.
Saf, adj. saved, L. 50, 51. Saufe, T. 44. Lat. salvos, 1 Tim. ii. 4.
Saffely, adv. steadfastly, T. 436.
Sal, pr. pl. 1 p. shall, T. 526, 529, &c.

Samen, adv. together, T. 115, 344, 400.

Samenly, adv. together, T. 91.

Sawter, s. Psalter, lady sawter = our Lady’s Psalter, the Rosary; so called from the 150 Aves.
Sach, s. shape, L. 943.
Schahe, pr. pl. 1 per. address, L. 105.
Scharpe, s. form of words, L. 998.

Scharp, s. T. 284, = shape.

Schrewde, adj. wicked, L. 139.
Seeler, adj. secular, lay, L. 235.
Sekenesse, s. weakness, not sickness, T. 147.

Seknesse, s. foul sickness, evil smells, L. 342.
Sengyl, adj. single, unmarried, L. 1396.

Sere, adj. diverse, T. 95, 466, &c.
Seruyd, pp. deserved, L. 482.

Seruyse, s. prayers, private devotions, L. 569.

Seruyse, s. service, Breviary Offices, L. 573.
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Seifen, conj. since, seeing that, L. 294, 746.
Seiten, adv. then, afterwards, L. 286, 293, 381, &c.
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Says, pr. s. sees, L. 1207.
Seyng, a. saying, speech, L. 1253.
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Skill, s. cause, reason, T. 5, 423.
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Skillwise, adj. reasonable, approving itself to reason, T. 324.
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Slaunte, s. sloth, slowness, T. 524.
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Sleghne, s. prudence, T. 424.
Slegliness, s. slyness (in good sense), prudence, T. 424.
Sleyte, s. prudence, L. 1273.
Slyghtful, adj. sly, cunning, crafty, L. 1220.
Sotel, adj. subtle, distinct, exact, L. 244.
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Sothefastly, adv. truly, verily, T. 89, 113.
Sotylte, s. depth of meaning, L. 62, 67, 71.
Soun, v. to sound, to resound, T. 475.
Speces, s. pl. species, kinds, T. 527.
Spedful, adj. profitable, useful, L. 603.
Spedyng, adj. active, fruitful, L. 354.
Spices, s. pl. species, varieties, T. 466.
Spousebrek, s. breach of the marriage-vow, here used to explain anoutery, a mongrel substitute for the older English wedbrek, T. 551.

Stalthe, s. stealth, secret theft, T. 512.
Stalworth, adj. stalwart, sturdy, bold, T. 303.
Stalworthly, adv. courageously, L. 1279.
Stalworthnesse, s. fortitude, T. 430.
Stameryng, vb. subs. impediment, tainting [in action], T. 541.
Staunching, part. pres. hindering, L. 1390.
Stede, s. stead, place, T. 306.
Stey, pl. s. ascended, L. 297, 475.
Stole, s. garment, L. 1115.
Stronde, s. stream, channel, L. 192.
Study, imper. 1 per. pl. let us endeavour, L. 1213.
Styfly, adv. valiantly, L. 1284.
Sugettes, s. pl. those under spiritual jurisdiction, or direction, T. 61, 67. Latin subditi.
Sundir, s. to separate, discriminate, T. 427.
Suppose, v. to infer, to conclude, L. 72.
Suppose, pr. pl. 1 per. conclude, judge, L. 163.
Swink, v. to toil, T. 537.
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Swyt, pr. s. follows, L. 140.
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Traiste, s. trust, reliance, T. 398.
Traist, s. trust, reliance, T. 399, 400, 402, 404, &c.
Treted, pp. discussed in council, T. 46.
Trewes, adj. honest, L. 116.
Trey, s. affliction, sorrow, T. 26; Tray, L. 32.
Trinte, s. the Holy Trinity, L. 86.
Triste, v. trust, L. 208, 209, &c.
Tristyly, adv. faithfully, after the manner of faithful servants, L. 1181.
Trouthe, s. the Catholic Faith, T. 53 (L. 370, pe feyp).
Trouthe, s. Faith (the theological virtue), T. 387, 391.
Trowe, vb. to believe, T. 84, 85, &c.
T wyn, adj. twain, two, T. 508.
Tvlys, s. pl. tithes, L. 684.

Venym, s. poisonous infection, L. 1133.
Vestimentys, s. pl. ecclesiastical vestments, L. 1242.
Vuge, imper. 2 p. sing. terrify, L. 343.
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Vnbuxum, adj. disobedient, L. 713.
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Underloutes, s. pl. underlings, the inferior clergy, T. 45.
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Vnkendely, adv. unkindly, L. 952.
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Unshamefulnesse, s. immodesty, T. 468.
Unskilwise, adj. irrational, inordinate, T. 493.
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Until, prep. towards, T. 56.
Upisyng, s. resurrection, T. 107.
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Vtyr, adj. outer, L. 330.

Wakynges, s. watching, L. 780.
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Welle, s. well-spring, source, L. 190.
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Were, s. doubt, T. 294.
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Wilfully, adv. willingly, gladly, L. 685, 1100.
Wilfully, adv. deliberately, of free will, L. 1163.
Will, s. disposition, willingness, T. 565.
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With, prep. by (ablative of agent), T. 133.
With, prep. against, T. 425.
Withdrawe, v. to restrain, T. 367.
Withouten, prep. outside, T. 105.
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