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An apology for Lollard doctrines
AN APOLOGY

FOR

LOLLARD DOCTRINES,

ATTRIBUTED TO WICLIFFE.

NOW FIRST PRINTED FROM A MANUSCRIPT IN THE LIBRARY
OF TRINITY COLLEGE, DUBLIN.

WITH AN INTRODUCTION AND NOTES,

BY

JAMES HENTHORN TODD, D.D. V.P.R.I.A.

FELLOW OF TRINITY COLLEGE, AND TREASURER OF ST. PATRICK'S CATHEDRAL,
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INTRODUCTION.

It will naturally be expected that the following treatise should be introduced to the reader by some account of the manuscript from which it has been transcribed, and some statement of the grounds upon which it has been attributed to the pen of Wickliffe.

The manuscript is preserved in the library of Trinity College, Dublin, among the valuable remains of ancient literature collected by the celebrated Archbishop Ussher, and presented by King Charles II. to the University.*

It is on vellum, containing 219 leaves, each \(6\frac{2}{3}\) inches by \(4\frac{3}{4}\); a full page having 31 or 32 lines, very neatly and accurately written, in the usual secretary hand of the fourteenth or beginning of the fifteenth century. The last leaf is much wormed, and the volume ends imperfectly.

Its contents are as follow:—

* It is marked in the Library, Class C. Tab. 5, No. 6.

CAMD. soc. 14.
I. A tract entitled *Credo* (being an exposition of the Creed); beginning, "It is sooth that bileue is grounde of alle vertues." Fol. 1, a. This piece is attributed to Wickliffe by Bishop Bale. See Lewis's List, No. 152.*

II. A short Commentary on the *Pater noster*; beginning, "We schall bileue that this pater noster that Crist hymsilf techith to alle cristen men, passith alle othere praiers." Fol. 2, a.

III. A Commentary on the *Ave Maria*; beginning, "Men greten commonly our lady goddis moder, and we supposen that this gretyng saueth many men." Fol. 3, b. See Lewis's List. No. 154.

IV. Of the "vij eresies." This treatise is divided into seven chapters, each treating of a distinct heresy. At the end we read, "Expliciunt vij hereses contra pater noster." It begins thus: "For false men multiplien bokis of the chirche, now rendyng bileue, and now clout-ynge eresies." Fol. 4, b.

The Lord's Prayer in the former tract was divided into seven petitions, or "axyngs," as is usual with divines, and each of the seven heresies described in the present tract has reference to one of the seven "axyngs" of the Pater noster. The tract appears to have been especially

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directed against the Friars: as may appear from the
“heresies” it describes, which are as follows:—

1. “That special preier applied bi her prelats, is better than gene-
ral; as oon famulorum* seid of a frere, is better than a pater noster.”
2. “That thes prelats ben hedis of goddis reume . . . . and so
alle thes freris ben men of hooli chirche, that God wol here gladliier
than ony othere comoun men.”
3. “That thei can bowe the wille of our Lord God to brynge a
soule to heuen, bi maner of her preiyng.”
4. “That the sacrid oost is no maner breed, but either nowʒt, or
accident withouten ony subiect.”
5. “That prestis haue power to asoile men of synne.”
6. “That men of prinate religioun be more thick saued.”†
7. “That if we worchen bi conseillis of thes newe ordris, that
leuen the ordenaunce of Crist, we shal nedely be saued.”

The tract ends fol. 6, b. The next two leaves are
blank.

V. A treatise on the ten Commandments; beginning,
“Alle maner of men schulden holde goddis biddyngis.”
Fol. 9, a.

This is the tract entitled by Bale “Compendium X.
Præceptorum,” which he describes as beginning Cujus-

* Alluding to the Commemoratio pro vivis in the Canon of the
Mass, “Memento Domine famulorum, famularumque tuarum N et
N,” in which special mention is made by the priest of the persons for
whom he intends to pray.
† More thick, i. e. more numerously.
cunque conditionis fuerint homines.* It is divided into two parts, corresponding to the two Tables of the law, the first consisting of twelve, the second of twenty-eight chapters.

VI. A treatise on "Feith, Hope, and Charite;" beginning, "For it is seid in holdyng of our haliday, that we shulden occupie the tyme in prechyng, and deuout hering of the lawe of God." Fol. 27, a. This tract is divided into six chapters; and is probably the same as that mentioned by Lewis, No. 274. There is a copy of it in a volume preserved in the library of New College, Oxford.†

VII. A tract entitled at the end "Opera misericordie corporalis;" beginning, "If a man wer sur that he shulde to morowe come bifor a iuge, and other lese or wynne alle the goodis that he hat, and eke his lijf therto." Fol. 30, b. It is divided into six chapters.

This is also in the volume belonging to New College, Oxford, and is entitled, "The seuen werkys of mercy bodily."—It is mentioned by Bale and Lewis.‡

VIII. "Opera caritatis;" beginning, "Sith we shulden serue our parishens in spritual almes, as thei seruen vs in

† See British Magazine, Feb. 1836, p. 136.
bodili sustenaunce.” Fol. 35, a. This tract is divided into four chapters. It is attributed to Wicliffe by Bale and Lewis, and is to be found in the volume, already mentioned, belonging to New College.*

IX. “Septem peccata capitalia;” a treatise on the seven deadly sins, beginning, “Sith bileue techith vs that every yuel is other synne, or cometh of synne, synne shulde be fled as almaner of yuel.” Fol. 38, a.

The seven sins are thus enumerated: “Pride, Enuye, Wraththe or Ire, Sleuthe, Couetise, Gloterie, Lecherie.”

This tract is divided into thirty-two chapters and ends on Fol. 63, a. There are copies of it, according to Lewis, in the Bodleian Library, and in the King’s Library.†

X. “De Ecclesia et membris ejus;” beginning, “Cristis chirche is his spouse, that hath thre partis, the first part is in bliss, with Crist hed of the chirche, and conteyneth angelis and blessid men that now ben in heuene.” Fol. 63, b.

This tract is ascribed to Wicliffe under the titles De ecclesiae dominio, and De ecclesia Catholica.‡ It is divided into ten chapters, and ends fol. 75, b. where we read “Explicit tractatus de ecclesia et membris ejus.”

* Bale, ibid. Lewis, No. 156, p. 206, and No. 258, p. 211.
† Lewis, No. 259, p. 211.
‡ Lewis, No. 58, p. 191. Baber, p. 42.
XI. “De apostasia et dotatione ecclesiae;” beginning, “Sith ilche cristen man is holden to sewe [i. e. to follow] Crist, and whoever faylith in this is apostata.” Fol. 76, a.

This tract is divided into four chapters, and ends fol. 80, b. with the note, “Explicit tractatus de apostasia et dotacione ecclesiae.”

The second chapter is headed in rubric De dotacione ecclesiae, and is perhaps the same which Bale mentions under the same title as a distinct tract, and which he tells us begins Utrum clerus debuerit dotationem.* In the MS. before us the second chapter begins, “As to the possessioums and dowyng of clerkis, bileue shulde teche vs that it doith hem harm to kepe Cristis religioun, and harm to lewid men.”

XII. “Tractatus de pseudo freris;” beginning, “For many beren heuy that freris ben clepid pseudo or ypocrisis, anticristis or fendis, or ony siche name.” Fol. 81, a.

This tract is divided into eight chapters; it is full of curious matter on the controversy with the religious orders, but does not seem to have been known to Bale, Lewis, or Baber. It ends fol. 95, b.

XIII. “Of the eight woes that God wished to freris;” beginning, “Crist biddeth vs be waar with thes false pro-

* Lewis, No. 51, p. 191.
phetis that comen in clothing of sheepe, and ben wolues of raueyn, and thes ben specially men of thes newe ordris.” Fol. 96, a.

This is another tract of great interest, unknown to Bale; it consists of an elaborate parallel between the Scribes and Pharisees of the Gospel, and the mendicant orders of the fourteenth century. It ends fol. 101, a, with the note, “Her enden the eighte woos that God wishid to freris. Amen.” This is probably the same tract which Lewis describes as a commentary on the text *Vae vobis Scribae et Pharisaei hypocritae:* of which he says there is a copy in the King’s Library.

XIV. “Exposicio evangeli Mt. 24. *Egressus Jesus de templo, &c.*” beginning, “This gospel tellith myche wisdom that is hid to many men; and speciali for this cause, that it is not al red in the chirche.” Fol. 101, a.

This is the tract entitled by Bale *De Christo et Anti-christo,* of which there are copies, according to Lewis, in the libraries of Trinity College, and of Corpus Christi College, Cambridge.†

In commenting on the verse, “And thanne schal be greet tribulation what maner was neuer bifor fro the

* Lewis, No. 277, p. 214.
† Lewis, No. 5, p. 131.
biginnyng of the world,” our author applies the prophecy to his own times, in the following words:—“But so general strijf as now is among many rewmes, was neuere herd before fro the bigynnyng of the world, for al our west lond is with oo pope, or with the tother, and he that is with the ton, hatith the tother with alle hisse.”

This fixes the date of the tract to the period of the great Western Schism which began A.D. 1378.

It ends fol. 116, b. with the note “Explicit Euangelium.”

XV. “Of anticrist, and his meyne,” [i.e. his train, family, or followers;*] beginning, “Dauid seith, Lord sett thou a lawe maker vpon hem. Hit semyth to me, seith Austyn, that this signifieth anticrist.” Fol. 117, a.

Bale mentions a tract under the title De Antichristo et memoris, in two books; it begins, as he tells us, with the words, “Quemadmodum Dominus Jesus ordinavit,”† and therefore is most probably not the work now before us, but the tract usually known by the title, “How Antichrist and his clerks travailen to destroy Holy Writ,”‡ which has been published by the “Religious Tract

* Meynee, or Meiny, from the French Mesnie. See Nares’s Glossary in voc. Meiny.
† See Lewis, No. 6, p. 182.
‡ Lewis, p. 155.
Society," in their volume of the Writings of Wickliffe (Lond. 1831), from the MS. in Corpus Christi College, Cambridge. The piece published by the Tract Society, however, does not appear, from what they have given of it, to have been in two books.

XVI. "Of antecristis song in chirche," beginning "Also prelatis, prestis, and freres putten on symple men that thei seyen, that Goddis office or seruyce ben not to be songen with note." Fol. 124, a.

This work seems to be a continuation of the former, and has escaped the notice of Wickliffe's biographers.

XVII. "Of praier a tretyes," beginning "Also bischops and freres putten to pore men that thei seyn, that men owen not rather to praye in chirche thenne in other place." Fol. 126, a.

It ends fol. 127, a, with the note, "Explicit tractatus de oratione."

XVIII. A tract entitled "Nota de confessione," and beginning "Two vertues ben in mannès soule by whyche a man shuld be rewled in hoolynesse in mannès wille." Fol. 127, b.

It is divided into thirteen chapters, and ends, fol. 138, a, with the note, "Explicit &c."

XIX. A tract without title, beginning "Crist forsothe
did al that he couthe to obeye to lordis, and mekely and softly speke to hem. But to scribes and to pharisees he spake sharply." Fol. 138, b.

XX. A tract entitled "Nota de sacramento altaris." This title has been blotted with ink by a modern hand, so however that the words are still legible. It begins "Cristen mennes bileeue tau₃t of ihū Crist, God and man, and hise apostles, and seynt Austyn, seynt Jerome, and seynt Ambrose, and of the court of Rome, and alle treue men, is this, that the sacrament of the auter, the which men seen be twene the prestis handis, is verre Cristis body and his blode." Fol. 145, a.

XXI. A tract without title, beginning "Crisostom seith, that fischers and buystouse men, makynge iche daye nettis with here hondes, founden Crist, whom prestis studiynge al day in goddis law founden not." Fol. 146, b.

XXII. Another tract without title, beginning, "Seynt Barnard spekith thus to Eugenye the pope, Supposest thou whether thise tymes wolden suffre, if two men stryuing for ertheli eritage, and axing dome of thee, thou woldest answer the voyce of thi Lord God, Man, who ordeyned me domesman upon 3ou." Fol. 152, a.

XXIII. A tract without title, beginning, "God moueth hooly chirche bi many maner of spechis to knowe the treuthe of his lawe, and therbi to come to blisse. And
thus God spekith bi summe men, as if two persones dis-pitiden to gidre, the which we clepyn reson and gabbyng, whech ben Crist and the fende.” Fol. 154, b.

This tract is in the form of a Dialogue, in which the speakers are Christ and the Devil. All the foregoing treatises from No. XVI. to this inclusive, appear to have been omitted in the lists of Wickliffe’s writings.

XXIV. Another tract without title, written as if it were a continuation of the former, but which from its subject appears to be distinct. It is on the seven gifts of the Holy Ghost, and begins, “And for noither man ne womman may perfity do the seuen werkis of mercy, withouten the seuen seftis of the holy gost.” Fol. 161, a.

This may perhaps be the tract mentioned by Lewis under the title “De vii donis Spiritus Sancti.”*

XXV. Another tract without title, and written also as if it were a continuation of the preceding, beginning “Clerkys knowen that a man hath five wittes outward, and other five wittes inward.” Fol. 162, b.

Lewis mentions a tract entitled “Seven bodily wittis,”† but the initial sentence which he quotes does not agree with this.

XXVI. A treatise without title, beginning “Here are questiouns and answers putte, &c.” Fol. 164, a.

* Lewis, No. 245, p. 211. † Lewis, No. 256, p. 211.
This is the work now for the first time published. It occupies 88 pages of the manuscript, and ends fol. 218, a.

XXVII. A short tract without title, on the mystical interpretation of Jacob's ladder, beginning "Hit is writen in the first book of holy writ, that ther weren thre patriarkes in the peple of God." Fol. 218, a.

XXVIII. Another short tract, beginning, "Thes ben the nyne poynts that our Lord Ihu answerid an holy man that coueit to wite what mi3t most plese vn to God." Fol. 218, b.*

XXIX. A tract without title, beginning "Of the dedis of mercy God will speke at the dredful day, and dome to all his chosun stondyling on his ri3t side, Come ye blessed childre of my fadre," &c. Fol. 219, a.

This tract is unfortunately imperfect, and ends on the next page; the volume wants some leaves, and the last two leaves are much wormed, although perfectly legible.†

It seemed desirable to give this lengthened account of the volume from which the following treatise is taken, not only from the great interest of the collection, comprising

* This little tract has been printed in the "Irish Ecclesiastical Journal," No. 11, (May 1841,) page 183.

† Some account of this volume was given about three years ago in the British Magazine, vol. xiv. p. 275, as one of a series of papers on the MSS. of Wickliffe in the Library of the University of Dublin.
as it does many works, which, if Wickliffe's, have not been noticed by his biographers; but also, and chiefly, because the principal evidence, if not the only evidence, upon which Bale and others appear to have depended in attributing to our Reformer the works of which they have given catalogues, was undoubtedly the company in which those works were found, in such collections as that now before us.

The writer of these pages has already publicly declared his conviction, that we are to this day unable to decide with any certainty what are Wickliffe's genuine works, and what are not.* Bishop Bale, from whose Catalogue of the Reformer's works all subsequent writers have copied, appears to have transcribed without much discrimination the titles of all that he found in the MSS. to which he had access, or which were attributed to Wickliffe by his enemies, or by his friends, and the existence of a tract in any collection, containing one or more of the pieces usually attributed to Wickliffe, was with Bale evidence sufficient to induce him to enter it among the Reformer's writings.†

* See the Preface to "The Last Age of the Church." Dublin, small 4°. 1840. London (Leslie).
† Bale himself says, "Edidit . . . . . partim Latine, partim in lingua vulgari, opuscula quae sequuntur, quorum majorem partem ex
It is not, however, quite certain that the following treatise has been noticed by Bale, unless it be the same as the work to which he gives the title of "Replicationes et positiones, lib. 1.;"* and from the remark that has just been made, it appears that, even if it had been more distinctly included in his Catalogue, his authority would not have been of itself sufficient, without other evidence, to satisfy us that it was really from the pen of Wickliffe. The only positive evidence that can be alleged in favour of such a supposition, being its occurrence in a volume which as a MS. is coeval with the Reformer, and which contains so many of the treatises that are commonly attributed to him.

Of evidence on the other side in disproof of the hypothesis that Wickliffe was the author, the most satisfactory would arise from allusions, if any such could be found in adversariorum scriptis collegi." But the Catalogue itself bears internal evidence of having been in great part derived from the MSS. many of the works being enumerated in the order in which they occur in MSS. still extant. In neither case, however, can much authority be given to Bale’s enumeration of the Reformer’s writings, and in particular no inference can fairly be drawn from his omissions.

* Bale, Cent. vi. p. 455. Lewis, No. 231, p. 210. Bale also mentions "Positiones variae, lib. i." and "Determinationes quædam, lib. i." but as he has not quoted the initial sentences of any of these works it is impossible to identify them with that now before us.
the Tract, to events subsequent to the Reformer's times, or from quotations of writers who flourished after his death.

With this view the quotations have been diligently examined, and as far as possible verified, and the Editor believes that nothing will be found in the treatise, which, so far as these considerations are concerned, might not have been written by Wickliffe. But, as there are a few cases in which the Editor has been unsuccessful in determining the author of a passage cited, this conclusion must necessarily be received as liable to some uncertainty.

It has been suggested, indeed, as a circumstance inconsistent with the supposition that Wickliffe was the author, that the passages of Scripture cited throughout the treatise, are quoted not from Wickliffe's own version, but from some other translation. But if this criterion be applied to the Works admitted to be Wickliffe's by the common consent of his biographers, and cited as such in evidence of his opinions, it will be found to conclude equally against them. Take for example the following version of St. Matt. xxiv. 27, 28, which occurs in the tract entitled by Bale *De Christo et Antichristo*, and which is admitted to be Wickliffe's, its date being fixed, as we have seen by internal evidence,* to a very late

* See No. XIV. p. xii. supra.
period of his life. The corresponding passage from the printed text of Wickliffe's version is given in juxtaposition for the convenience of the reader:

**The Tract De Christo et Anti-christo.**

As the leyting cometh out fro the eest, and apperith vn to the west, so schal be comyng of mannes sone to the day of doom: and wher euere the body be, shulen theglis be gederid; and anoon aftir tribulacion of thoodeyest, shal the sunne be maad derk, and the mone shal not 3yne his li3t, and sterris shulen falle from heuene, and vertues of heuenes shulen be mouyd.

This is a passage in which the similarity to the printed Version is much greater than usually occurs: but it sufficiently proves that we can draw no inference, as to the authorship of any work attributed to Wickliffe, from any such deviations from the text of his Version.

Besides, even allowing the objection its utmost weight, can it in any case prove more than that the tract in which such deviations occur, if by Wickliffe, was composed at a period of his life prior to the completion of his English Version? But not even would this inference be perfectly safe; for we know that it was the custom of
our divines, so late as the reign of Charles I. to translate for themselves such passages of Scripture as they had occasion to cite; and that notwithstanding the existence of a Version allowed by public authority, and with all the facilities of reference afforded by the art of printing.*

The state of the case, therefore, seems to be, that there is no positive evidence against the supposition that the following work may be Wickliffe's; whilst on the other hand there is no decisive reason for attributing it to him, beyond the fact of its being found in a collection of his acknowledged writings. It may be said, also, that it is evidently the work of a man of learning, well skilled in the canon law, and in the theology of the day, and that it appears, from several expressions, to have been delivered to an assembly of judges, before whom the author was called upon to defend his opinions. Thus he says at the very outset, "First I witness before God Almighty, and all true Christian men and women, and you," &c. And he frequently alludes to some former discourses of the same kind; as, p. 6, "And thus I graunt now, as oft I have knowlechid before many witnesses," &c. and, p. 7, "To this I seid thus, I reheirsd a doctor that seid thus,"

* See for example the works of Bishops Andrewes, Hall, Saunders, &c.

CAMD. soc. 14.
&c. These circumstances are all consistent with the supposition that Wickliffe was the author, although it may not perhaps be easy to fix upon the precise period in the recorded events of his life, in which such an apology for his doctrines may be assumed to have been delivered.

There is another source of internal evidence from which it is possible that some light might be thrown upon this question, at least so far as indicating the shire or province in which its author lived. This, however, is a subject which the Editor, being an Irishman, is necessarily incompetent to investigate; and he has therefore thought it safer to leave the discussion of it to others, than to undertake to enter upon it with such imperfect information as he might perhaps have gleaned from books. He felt also that the attempt to fix the locality of an author of the fourteenth century, from the provincial idioms to be found in his writings, must in every case be somewhat precarious: unless we can be supposed to have fully satisfied ourselves that the phrases which are now found to characterize a particular shire, were also peculiar to that shire five centuries ago. And at all events it seemed certain, that no conclusion drawn from such premises against the supposition that Wickliffe was the author of
the tract before us, could be deemed perfectly decisive of the question, without a more complete application of the same test to the other writings usually attributed to him, than it is in the power of the Editor to undertake.

It remains now to give some account of the contents of the treatise, which may perhaps help the reader to understand it; and then, a very few remarks on the manner in which it is now for the first time printed, will close all that the Editor has to say in the way of introduction.

It has been already said that the work is an elaborate defence or apology for the principal tenets of the Lollards, pronounced before some court of delegates or judges, by an individual, who if he was not Wickliffe himself, must have been one of his early followers, and a well read theologian of the day.

He thus states his object at the commencement of the Treatise*: "First, I witness before God Almighty, and all true Christian men and women, and you, that it hath not been nor is, nor ever shall be mine intent or purpose to say anything against the Catholic faith; neither [with] intent to beguile or deceive any man or woman, in any-

* See p. 1. The extracts here made are given in modern English, for the convenience of the reader, and (for the most part) in what may be called a translation. In the foregoing extract a conjectural emendation, suggested in the note (p. 115), has been adopted.
thing unprofitable to the eternal salvation of their souls, nor contradicting the words or sentence of any Saint, speaking faithfully."

The following is a list of the propositions which appear to have been objected to our author, in the order in which he has stated and defended them.

I. "That the Pope is not the vicar of Christ, nor of Peter." p. 1.

This he explains to mean, that, if the Pope neglect his duty, he must be considered as having forfeited his claim to the office whose functions he has failed to perform. And the principle assumed in this assertion is defended by various quotations from the canon law, and from holy Scripture.

This was the well known doctrine of Wickliffe and his followers, upon which they grounded their constant assertion that the clergy had no right to their tithes and temporal endowments, except so far as they discharged faithfully their spiritual duties.

The doctrine that the Pope is not the vicar of Christ or of Peter, was attributed to Wickliffe in the Council of Constance, where we find among the articles condemned, the following:—"Credere debet Catholicus, quod nec Imperator, nec universalis ecclesia, nec Deus, de potentia absoluta, ordinare potest, quod eo quod quis succedit, et
post Petrum vocatur in facie ecclesiae Romanus episcopus vel Papa, eo ipso sit caput vel pars ecclesiae cui obedien-
dum est.” And again,—“Papa fingt mendaciter, quod est summus vicarius Jesu Christi in terris. Sed benedictus Deus qui istud caput ecclesiae in parte contrivit, et divisit in partes contrarias caput hujusmodi benedictum.”*

II. “That the Pope selleth indulgence.” And “That he may give no indulgence, neither to men in purgatory, nor to them that are prescit, that is to say, that are to be damned, or are now damned.” p. 7.

His defence of this point is comprised in the assertions, that the apostles gave no indulgences: that such indul-
gences can be of no value, unless we can be sure that the Pope who grants them is himself saved; whereas we are certain that many popes who have granted such indulgences are damned. That the indulgences bear internal evidence in themselves of being fictitious, and of none effect; and that the sale of indulgences, if the indulgences were of any value, would be simoniacal and sinful.

Wickliffe’s opinion upon this subject, as stated in his articles condemned in the Council of Constance, was as follows: “Quantum ad indulgentias, privilegia, et regula-

* Orthuinii Gratii Fasciculus (ed. Brown), tom. i. p. 273. See also Rationes et Motiva, art. 8. “Si papa est præscitus et malus, et per con-
sequens membrum diaboli, non habet potestatem super fideles ab alio
sibi datam, nisi forte a Cæsare.” Ibid. p. 282.
tionem ecclesiae in lege nova, patet quod foret expediens toti ecclesiae, quod omnes novitates hujusmodi sint sopitae. Omnia tamen talia videntur esse phantasmata, nec fundata rationibus, nec Scripturà."

And in the "Rationes ac Motiva," given by the council for condemning his opinions, the 41st article attributed to him is thus expressed: "Fatuum est credere indulgentiis Papae."†

III. "Of cursing two points. 1. That the ministers of the kirk ought not to curse and to wary. 2. That the kirk may not righteously curse a righteous man." p. 13.

The first he explains by saying that the ministers of the Church may curse, provided they do not use the power for their own private ends, but for the glory of God.

To the second he answers by distinguishing two senses in which the curse of the Church may be righteously denounced. First, when the person cursed justly merits such a sentence. And, secondly, when the curse is pronounced according to the forms of law. In this latter sense, when the evidence goes against a man who is really innocent, the Church may, nevertheless, be blameless in pronouncing sentence against him, in so far as the

† Orth. Gratii Fasciculus, to. m. i. p. 294. See also Jo. Wiclef Trialogus, lib. iv. cap. xxxii.
The curse is pronounced legally and in due form: but in the other sense, a righteous man cannot be lawfully, or in the sight of God, rendered accursed, by the sentence of the Church. This is confirmed by a dissertation on the different senses of the word *curse*, and by citations from the canon law.

In the "Rationes et Motiva," already referred to, the 11th article attributed to Wickliffe is, "Nullus prælatus debet aliquem excommunicare, nisi prius sciat ipsum excommunicatum a Deo: et qui sic excommunicat, fit hæreticus ex hoc, vel excommunicatus."*

IV. "That Christ was cursed." p. 25.

This is explained by distinguishing the three senses in which a man may be said to be cursed. First, by sin, when by his guilt he excommunicates himself. Secondly, when he is excommunicated by the Church, as a means of leading him to repentance. Thirdly, when he is cursed by men unjustly.

In this last way only can Christ be said to be cursed; and that in three senses, either as having taken upon Him that nature of man, which was under a curse: or in His own Person, as having been cursed unjustly by man

and condemned to an ignominious death; or lastly, in His members, who are one with Him, and in whom, when they are unjustly condemned, He also suffers excommunication.

V. "That each priest may use the key to every man." p. 28.

This proposition was a favourite one with the Lollards, and was levelled against episcopal jurisdiction; the meaning being, that every priest not only has power, but is bound, to exercise his office independently of the license of his bishop, and even in opposition to an express prohibition. It is in this sense that our author here defends it, and it was thus that a similar proposition was frequently defended by the Lollards: take for example the sixth conclusion alleged against William of Swinderby. "That eech priest may assoil him that sinneth, contrition had; and notwithstanding forbiddings of the bishop, is holden to preach to the people the gospel." To this he answers, "Thus I said not, but thus I said, and yet say, with protestation made before; That eech true priest may counsel sinful men that shewen to him her sins, after the wit and cunning that God hath given him, to turn fro sin to vertuous life. And as touching preaching of the gospel, I say, that no bishop ows to let a true priest, that God hath given grace, wit, and cunning to do that office; for both
priests and deacons, that God hath ordained deacons and priests, ben holden by power given hem of God, to preach to the people the gospel, and namely and somely popes, bishops, prelates, and curates," &c.*

Our author here uses the same form of argument, viz. that, inasmuch as all power of binding and loosing is from God, a priest, who has received that power from God, possesses it as fully as a bishop; and that originally, by the testimony of St. Jerome, the order of priest was the same as that of bishop. These were the well known errors of the Lollards, and our author (p. 30) incidentally mentions the consequence that was commonly drawn from them by his sect, namely, that confirmation might be ministered by priests.†

VI. "Iche prest is holdun to preche." p. 30.

This was another favourite doctrine of the Lollards, closely connected with the former. Its meaning is, that the office of priesthood in itself imposed the duty of preaching, without any necessity of license from a bishop,

* Fox, Acts and Monuments, vol. i. p. 534. Lond. fol. 1684. So also in the "Rationes et Motiva" at the council of Constance, the 34th art. attributed to Wickliffe is, "Licet alicui diacono vel presbytero prædicare verbum Dei, absque authoritate apostolicae sedis, vel episcopi authoritate." Brown, Fasciculus, tom. i. p. 291.

† See what has been said on this subject in the Note on p. 30, l. 22. Camd. Soc. 14.
and even in opposition to the bishop's inhibition; and whether the priest had cure of souls or not. Our author's argument is this: "Every man is holden to do what Christ enjoineth him to do: but Christ enjoineth every priest to preach; therefore every priest is bound to do so."

VII. "If any hear the mass of a priest that liveth in lechery, and knoweth him to be such, he sinneth deadly." p. 37.

In proof of this position our author relies chiefly upon the decrees of the two Roman synods under Nicholas II. and Alexander II. in the years 1059 and 1063, in the first of which it was ordained that no married priest, or, as the synod expressed it, no priest having a concubine, should celebrate mass, or assist at its celebration; and in the second, the laity were enjoined not to hear the mass of such a priest.†

Applying these canons to priests guilty of fornication, our author maintains the extreme position of his sect, that to receive the ministrations of such priests is a

* See the Note on p. 31, line 29.
† These enactments are given rather inaccurately in Gratian's Decretum, Dist. xxxii. c. 5 and 6. They will be found in the councils. (Hardouin, tom. vi. col. 1062, c. and 1139, c.) The decree of Alexander II. was the dangerous example afterwards followed by Gregory VII. of calling in the assistance of popular indignation in support of ecclesiastical canons. See Bowden's Life of Gregory VII. vol. ii. p. 25.
mortal sin; and that ignorance of the real character of the priest does not excuse the laity from this guilt, unless due inquiry has first been made. He then quotes several other decisions of popes and other ancient writers, condemning profligacy in the clergy, which, however, are more or less inapplicable to the question, because they do not make the people the judges or punishers of the delinquents.

The principle assumed in this proposition was the ground of many similar conclusions in the theology of the Lollards; as for example, that the incontinence of the clergy released their parishioners from the obligation to pay tithe; that the priest in deadly sin cannot consecrate the Body of Christ, nor minister efficaciously the other sacraments.* And these principles continued, even to the period of the Reformation, to produce such pernicious effects, that it was thought necessary to affirm

* See the second and eighth conclusion objected against William Swinderby. Fox, ubi supra, p. 533, 534. So in the "Rationes et Motiva," already so often quoted, Wickliffe is made to say in the 15th article, "Nullus est Dominus civilis, nullus est prælatus, nullus est episcopus, dum est in peccato mortali." (Brown, Fasciculus, tom. i. p. 284). And again in the 17th article, "Populares possunt ad suum arbitrium Dominos delinquentes corrigere." (Ibid. p. 285.)
the contrary doctrine in one of the thirty-nine articles of religion.*

VIII. "He that curseth any man, or denounceth him as cursed, when he is not cursed, breaketh God's commandments, by bearing false witness against his neighbour." p. 40.

This proposition our author asserts to "shew itself sooth," that is to be self-evident.†

IX. "It is a taking of damnation that a man lead his life in poverty." p. 40.

Our author's defence of this proposition consists in an explanation of the sense in which poverty is a duty and lawful, and of the sense in which the profession of it is dangerous and a sin. It is probably in intent and meaning the same as the twenty-fourth article attributed to Wickliffe in the Council of Constance, which is thus expressed: "Fratres tenentur per labores manuum victum acquirere, non autem per mendicitatem."‡

X. "Fastings are not necessary, while a man abstaineth himself from other sin." p. 44.

This assertion is supported by a reference to the words

* See Art. xxvi. "Of the unworthiness of the ministers which hindereth not the effect of the sacraments."
† See the fifth conclusion against William Swinderby. Fox, ubi supra.
‡ "Rationes et Motiva," apud Brown, Fascicul. tom. i. p. 287.
of Joel, ii. 16, "Sanctify a fast," and by a passage from one of S. Gregory's Homilies. The right use of fasting, however, is asserted, and the benefits of it, when so used, enumerated.

XI. "That the priest is not holden to his canonical hours, except he be to sing [i. e. to officiate]." p. 44.

To this our author answers, "I deny not my having said this, from fear of the danger to which I am exposed by the law; for if it were proved in evidence against me, though it were false, if I denied, I should still be condemned as guilty. And on the other hand I grant not that I said it, that I lie not against myself, for I wot not that I said it, and man's mind [i. e. memory] is slender. If I have been in fault, I ask forgiveness, and I will mend."

After this confession, he takes occasion to urge, that if priests feel themselves so strongly bound to their canonical hours, imposed upon them by human authority, how much more should they esteem the obligation of that charge which they have received from Christ himself.*

It appears, therefore, that our author's doctrine on this

* See the articles, under the head "Contra Orationes," attributed to Wickliffe in the Council of Constance. Brown, tom. i. p. 269. Also those under the head "Contra Missas et horas." Ibid. p. 276.
head was much the same as that of William Sawtrey or Chantris, priest; the seventh article alleged against whom, in his examination before the Archbishop of Canterbury in 1399, was, "That every priest and deacon is more bound to preach the Word of God, than to say canonical hours;" which proposition (although he afterwards recanted) he at that time admitted to be a fair statement of his opinions: his own words are, "And also I say, that every deacon and priest is more bound to preach the Word of God than to say his canonical hours, according to the primitive order of the church."*

XII. "That in the sacrament of the altar, after the consecration, dwelleth the substance of the bread." p. 45.

Here our author plainly alludes to some former work or discourse on this subject. "And in this matter," he says, "I remember that I have spoken and rehearsed the words of the Apostle, and other doctors, that they speak on this matter; for Paul saith, the bread that we break is the partaking of the Body of Christ."

He goes on then to quote several passages from the Decretum, which, however, seem to bear but little on the subject. Amongst the rest he quotes the famous canon Ego Berengarius, as if it were a testimony in his favour.

* Fox, vol. i. p. 587.
He distinctly asserts the Real Presence, although he denies transubstantiation. The following passage (p. 47) deserves to be here quoted: "This is that we say, and in all manners strive to prove, viz. the sacrifice of the church to stand together in two things, and to be made in two things together: that is, the visible species of elements, and the invisible flesh and blood of our Lord Jesu Christ: the sacrament, and the thing of the sacrament, that is the Body of Christ; as the Person of Christ standeth together of God and man, for he is very God and man. For every thing containeth in itself the truth and the nature of those things that it is made of; this thing that is seen is bread, and the cup that the eyes shew; but this that faith asketh to be in form of the bread is the Body of Christ."*

This is in full agreement with the doctrine maintained by Wickliffe in the Trialogus, lib. iv. c. 2, sq. and by most of the early Lollards.

XIII. "That churches are not to be worshipped, nor sergs [i. e. candles, tapers †] to be multiplied therein." p. 48.

In support of this proposition our author quotes Jerome,

* This last clause is very obscure, and is probably corrupt in the original. It is here emended conjecturally; the meaning appears to be "that which faith discerns under the form of the bread is the Body of Christ."

† See the Note on p. 48, line 8.
from the Decretum; also William de St. Amour, Chrysostom, the Decretals, and the Decretum. His remarks are chiefly levelled at the abuses then so prevalent, of superstitious offerings of candles, &c. in the churches, and the traffic carried on, within the sacred edifices themselves, of the trinkets necessary for such purposes; from which he digresses into the subject of simoniacal practices among the clergy.

XIV. "That priests to sing may not first make covenant, without simony." p. 52.

This proposition our author supports by citing some passages from the canon law, and other authorities against simony. See the notes, p. 152, sq.

XV. "That the pope, cardinals, bishops, and other prelates beneath [i.e. of inferior degree] are disciples of Antichrist and sellers of merit." p. 53.

In proof of this proposition he quotes the well known passages of St. John's epistle, to shew that all who are contrary to Christ in their life or faith may be rightly called Antichrists. He then shews by extracts from the writings of several popular authors, that this accusation might fairly be brought against the prelates and clergy of the day. The writers quoted for this purpose are Robert Grosthead, Bishop of Lincoln, in his famous sermon before the Pope and Cardinals, at the Council of Lyons,
A. D. 1250;* the sermons of Odo,† and the Verbum Abbreviatum of Peter Cantor Parisiensis.‡

XVI. "That there is no pope ne Cristis vicar, but an holy man." p. 58.

In defence of this proposition our author cites the words of Holy Scripture, and of Gratian, St. Jerome, Pope Symmachus, St. Gregory, and St. Bernard, to prove the necessity of holiness in the priesthood, and the vanity of the dignity of sacerdotal functions without this higher qualification.

XVII. "That a judge giving sentence against an innocent man, sinneth mortally." p. 60.

In this proposition he evidently has reference to the proceedings against the Lollards; he proves it by quoting the definition of a judge from Isidore, and by stating the obligation which rests upon every judge to discern the truth and decide according to the right. For this he quotes St. Austin, St. Ambrose, St. Gregory, and many passages of Holy Scripture. He argues also that it is no excuse to a judge who condemns the innocent, that he has

† See the Note on p. 56, line 9.
‡ See the Note on p. 53, line 12.

Camd. soc. 14.
given sentence and conducted the trial in accordance with the forms of human law, because the Divine law, which forbids the condemnation of an innocent man, is of superior obligation. He states also another class of objections and refutes them. As "that God Himself condemneth the righteous along with the guilty, and Christ gave Himself to the death. Abraham was ready to slay his innocent son, Sampson slew himself in slaying the Philistines, David slew the Amalekite (2 Sam. i.) for a crime of which he was not really guilty. And thus by these examples it seemeth that man may give sentence, yea, even to slay the innocent." To these objections he answers, first, "God may do what He will, and therefore in some things it is not enough to us, God doth thus, therefore we may do thus." Secondly, Abraham "was not in will to slay his son," but acted by the command of God, and was blessed of God for his faith and obedience. Thirdly, "Of Sampson men say, either that he had the command of God, or repented after;" and as to David, "all his deeds are not to be followed," nor was the Amalekite innocent in the sight of God, for he thought to have pleased David, and to have obtained a reward for slaying Saul, and "for his lying he was a murderer," and therefore deserved his fate.
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XVIII. "That a priest assoiling a feigner (a hypocrite), sinneth mortally." p. 66.

This assertion our author maintains without any attempt at qualifying it. For the priest [he reasons] who assoils a hypocrite, must either do so from carelessness, or ignorantly, recklessly, and by error. And in either case he is guilty of sin; whether he pretend to absolve, as author, from the punishment of sin, or as minister, to promise that God will do so. He sins, moreover, in that he gives occasion to the guilty man to trust in the absolution, and to continue in his sin; and also because by such an absolution "the priest beareth false witness, and professeth himself to know and to do what he neither knoweth nor doeth, and depriveth God of His majesty, making the man to trust in leasing, and so to do sacrifice to the devil."

These views are supported by the authority of the Prophet Ezekiel, St. Gregory, St. Bede, and St. Ambrose. He sums up his doctrine thus: "The priest may know that he hath not power to assoil, except so far as God giveth him commandment; now God saith thus: If thy brother sin, rebuke him: and if he forsake his sin, cease thou to rebuke him: but if he will not forsake his sin, proceed against him before witnesses: and if he will not hear you, be he then unto thee as an heathen man, and
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a publican. And whomsoever ye so bind, shall be bound, and whomsoever ye bring out of sin,* the punishment shall be remitted him. He commandeth not here to curse him that sinneth not, nor to assoile him that abideth in sin; but, on the contrary, to assoile him that forsaketh his sin, and excommunicate him that continueth in his sin.”†

XIX. "That marriage made in the third or fourth degree, although contrary to the ordinance of the Church, is rate and stable.” p. 70.

He explains this to mean, that such a marriage cannot be held null, so that the man should be free to marry another woman, or the woman another man. And his argument is this: with the dispensation or confirmation of the Church such a marriage is valid; but the Church could not ratify it, unless it were previously ratified and valid in the sight of God; therefore the marriage is not in its own nature contrary to the law of God, for, if it were, no dispensation or ratification by the Church could render it lawful. This opinion he supports by some passages

* Our author's gloss upon the words quemcunque solveritis in terra, "wam pat 5e bring out of synne" is remarkable. It is not to be taken as a translation, but as an exposition of the passage. In the printed text of Wickliffe's New Testament the words are rendered "what ever thingis 5e unbynden on erthe, tho shulen be unbounden also in hevene.” Matt. xviiij. 18.

† Page 70.
from the Decretum, in which it is admitted that the law forbidding marriages within certain degrees of consanguinity is of human institution merely, and no part of the law of God.

On the whole, he concludes that marriages within the third and fourth degrees of consanguinity ought to be avoided; but that when made they are valid, and cannot be regarded as null, or as marriages made within the degrees forbidden by the law of God, for these he admits are unlawful and void.*

XX. "That the Church by solemnising matrimony in a degree forbidden, erreth, consenting to sin, and authorising sin." p. 71.

This position is thus proved. The marriage of cousins in the third and fourth degree is forbidden only by the law of the Church. It is therefore no sin in itself, but only by the law of the Church. Now St. Paul saith, "If I build again the thing that I throw down, I make myself a transgressor;" therefore the particular Church that celebrates a matrimony forbidden by the law of the universal Church is a transgressor; authorising the sin of those whom she should have warned against a violation of the law, and thus consenting to sin.

* The eighth of the Articles attributed to Wickliffe, and impugned by William de Wodford, is "Quod causae divorci ratione consanguinitatis vel affinitatis, sint infundabiler humanitus ordinatæ." See Orthuini Gratii Fascicul. ed. Brown, t. i. p. 190, and p. 213.
XXI. "That Canon Law is contrary to God's law; and that decretists, as to that part of wisdom that they have of the world's wisdom, are Egyptians.* And that by the science of Canon Law, holy writ is blasphemed, yea God Himself who is the lawgiver. And that it were well if this science were in a great measure driven as chaff out of the Church." p. 73.

These assertions are defended by extracts from several writers. The first is from an author who is not named, who objects to the canon law; that it tends to strife and debate, and is therefore contrary to the spirit of the Gospel; that it is of human origin, and that it is too closely allied to civil law, and that "from the commixture of these two laws is in diverse ways sown great seed of discord in the Church of God." St. Chrysostom is also cited, for the sentiment that "man's law" is busied in carnal things, and putteth carnal things present, before spiritual things to come. The other writers cited are "Parisiensis" (i.e. most probably Peter de Poictiers, commonly called "Cantor Parisiensis"†), Gregory, Austin, Odo, and some whose names are not given. One very long extract, from a writer who is cited as "an other witti in that same law," the Editor regrets very much his inability to trace to any author whose works are printed or within his reach. This writer, as our author quotes

* Egyptians, that is enemies of the true servants of God, and holding them in bondage, as the Egyptians did the children of Israel.
† See Note on page 53, l. 12.
him, urges eighteen formal objections against "the new law," by which term he probably intends the additions made to the five books of the Decretals of Gregory IX. by Popes Boniface VIII. Clement V. and John XXII. between the years 1298 and 1326.* Most of his objections have reference to the temporal power and exemption from secular dominion, claimed for the clergy in the new decretals. As that no priest or clerk should be subject to secular lords: that the lands of the Church should pay no tribute; and that simony, heresy, usury, adultery, perjury, should be punished by the ecclesiastical courts only. He objects also to the abuses which, though not actually enjoined in the law, were nevertheless tolerated or permitted; as the superabundant wealth of the clergy, their being engaged in secular employments and offices, their bribery and corruption; the right of prescription; the abuses of indulgences and remissions; the neglect of the ancient custom of requiring the assent of the people in the ordination of ministers; the com-

* The "Liber sextus Decretalium" was added by Boniface VIII. in 1298. The five books of Clementine Constitutions were compiled under Clement V. but published by his successor John XXII. in 1317. And the twenty constitutions of this latter Pontiff, now commonly known by the name of Extravagantes, were published about the year 1326.
pounding for penance with money; the simoniacal abuse of proctorships, customs, and other expenses; the grants of privileges and exemptions from episcopal jurisdiction; corrupt decisions of law in matrimonial causes; cases in which a judge is compelled by the law to pronounce a sentence which he knows to be false; cases of unjust excommunication; decisions of lawyers in cases of marriage between cousins; and contradictions between the law and the words or precepts of holy Scripture.*

XXII. "That no man is Christ's disciple unless he keep Christ's counsel." p. 81.

In explanation of this position our author divides the counsels of the Gospel † into two classes, the first consist-


† It may be well to remind the general reader that theologians distinguish between the counsels and the commands of Christ. The latter are absolute, founded on the principles of immutable morality, or our natural duties to God and man, and are consequently equally binding upon all men, in all places and under all circumstances, and absolutely necessary to salvation. The counsels of Christ on the other hand relate not to things necessary, but to things expedient, leading us not to holiness, but to higher degrees of holiness, not to salvation, but to higher degrees of glory. "Hæc est differentia," says St. Thomas Aquinas, "inter consilium et præceptum, quod præceptum importat necessitatem, consilium autem in optione ponitur eijus cui
ing of those which are counsels of perfection to all Christians: as the three counsels of poverty, continence, and obedience; the second consisting of those which are addressed to some and not to all, as when our Lord said to the young man in the Gospel, “If thou wilt be perfect, go sell all that thou hast, and give to the poor, and thou shalt have riches in heaven.” And he concludes, that, in reference to the former class, no man is Christ’s disciple unless he keep Christ’s counsels. It is true, he admits, that in a general sense all men are Christ’s disciples, who by the law of nature follow His teaching; and that in an especial manner those that followed Him by the knowledge of the law of Moses, may be said to have been his disciples; but in the highest sense are they His disciples who follow Him in the Gospel, and to these it is necessary to obey His counsels, unless they would go back, like Judas, and walk no more with Him. For He Himself has said that no man may be his disciple unless he

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datur: et ideo convenienter in lege nova, quae est lex libertatis, supra praecepta sunt addita consilia: non autem in veteri lege, quae erat lex servitutis. Oportet igitur quod praecepta novae legis intelligantur esse data de his quae sunt necessaria ad consequendum finem aeternae beatitudinis, in quem lex nova immediate introducit; consilia vero oportet esse de illis per quae melius et expeditius potest homo consequi finem praedictum.” Summa Theol. 1, 2, q. 108, 4.

CAMD. SOC. 14.
renounce all things that he hath and take up his cross and follow Christ. Our author concludes thus: "it followeth plainly that, though a man be Christ's disciple in some degree, nevertheless in some degree [i.e. in the highest degree, as just explained,] he is not Christ's disciple, but if he keep Christ's counsel."* It would seem, therefore, to be our author's meaning that all counsels of perfection, except such as were specially addressed to an individual, are binding upon all Christians as such, and have the force of commands.

XXIII. "That each man is holden to do the better." p. 83.

This position appears to have reference to the former, and to signify that in a case of interference or opposition between a commandment of God and a counsel, or between two counsels, the commandment, or the counsel which is of superior obligation, should be preferred. Our author has not expressed himself very clearly in his defence of this position, which is chiefly occupied in defining three senses in which a thing may be said to be better than another, viz. in its nature, form, or virtue. But the quotations he has given from the Scriptures, and from St. Jerom, appear to show that his meaning was as stated above.

* Page 82.
XXIV. "That Images of the saints are not to be worshipped," p. 85.

In defence of this proposition the author quotes St. Gregory the Great, and a writer whom he describes anonymously as "another;" also the second commandment, and other passages of Scripture.

He then states as an objection, that these passages refer to the images of the heathen, in which they worshipped the devil, not to the images "brought in by the Church." In other words that the Scriptures prohibit not every use of images, but only that use of them which would substitute them as an object of worship in the place of God: and for this he quotes the Decretum.

To this he answers that doubtless no true Christian men do honour the images of the saints as God: but others who are not true Christians do; and there are many ways of committing idolatry; as first, when a man "setteth in his affection anything before God." Secondly, "of undue order and cause;" and this in three ways, as giving to a creature what is due only to God; or honouring God irreverently; or honouring the creature for God. He asserts that many fall into these errors: "that many believe the image to be God, and many believe God's virtue to be in the image subjectively, and therefore are more affect to one image than to another, which is doubtless
idolatry, as true men say.” These abuses he maintains should be amended; and confirms his opinion by passages from St. Austin, St. Clement, St. Chrysostom, St. Bernard, St. Jerom, and the Archdeacon.

XXV. “That the Gospel written is not to be worshipped.” p. 90.

This proposition is levelled against the superstition of hanging “the Gospel,” that is a few verses of the Gospel, about the neck as a charm. This he refutes by the authority of St. Chrysostom, St. Jerom, and St. Austin; and he adds, that when men hear the Gospel in the Church and are not saved, and inquire “whether the Gospel is in leaves of words, or in virtue,” they are to be answered, “If it were in the leaves, thou hangest it reasonably about thy neck; but since it is not in the leaves of the parchment, but in the virtue, and by hearing thou art not healed, therefore in vain thou hangest the leaves about thy neck.”*

He then states the objection, “But if thou say, by the touching of Christ’s body many were healed, and by the touching of his clothes, as the Gospel sheweth, and the Apostle sent napkins to put on men shaking with devils, and the devils were driven away. And it is said that a woman made an image of Christ, and an herb by touching

* Page 91.
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thereof received the virtue of healing.* Therefore men may trust in such things.” To this he answers, first “That Christ is more excellent, more full of virtue, than creatures.”† Secondly, “they that were healed, were not healed simply by the touching, but for the trust that they reposed finally in God.” Thirdly, “that such things were at first permitted, and miracles wrought for rude men, to confirm them in the faith. But now that all is plain and open, it is vain and superstitious for the people to have such things.” And for this he quotes Chrysostom and Bede.‡

XXVI. “These are two other points. One, that charms in no manner are lawful. Another, that it is superstitious to hang words at the neck.” p. 92.

In defence of these positions our author quotes the

* This story is told of the woman whose issue of blood was healed by touching the hem of our Lord’s garment. See Note, p. 91, l. 24.
† In the original “more excellent and vertuosar than other creatures.” This would seem to a modern reader to imply that Christ was a creature. But such was not our author’s meaning, nor the import of his language, as it would have been understood in his own day. The word creatures is grammatically in apposition with other: as if he had said “more excellent than others, i. e. than creatures.” Comp. Luke x. 1. Rom. viii. 39, in our English Version.
‡ In this part of the work our author repeatedly refers to some former discourse or treatise. “I have rehersid the sentence of Chrysostom, p. 90. “And to this I seid thus,” p. 91. “And to theis I have said thus,” p. 92. See p. xxi.
Mosaic law and the prophet Isaiah, confirming his doctrine by citations from St. Austin and the Decretum. He shows by these authorities that witchcraft, charms, enchantments, and divinations in every form are unlawful, both by the law of God, and by the law of the Church. And that Christian men, when visited with sickness or any kind of peril, should have recourse, not to charms, augurs, or diviners, but to God; that after the example of Job they should confess their sins to the Almighty, and beg His forgiveness, "and take then such medicines as God hath made and commanded, and deceive not themselves vainly, nor incur further indignation." For St. James has said, "Whoso needeth any wisdom or help for anything, let him ask of God, and all that is needful shall plentifully be given unto him."*

He then proceeds to enter more at length into the subject, defining the charms and enchantments forbidden, to be such as are "brought in by accursed devils and by suggestion of devils, contrary to the commandments of God, or else by man's vanity and folly, without authority of God Almighty, in which men hope for help without Him, or even in opposition to Him, like heathen men or infidels." He then defines the various kinds of charmers,

* Page 94.
as enchanters, ariolers, aruspicers, augurs, dreamers, necromancers, geomancers, hydromancers, piromancers, sortilegers, &c. concluding "that, since God hath forbidden these things, as well as holy doctors and the Church, it is vain and superstitious, and a species of idolatry, to use such things against so many commands, authorities, witnesses, and counsels."

He next supposes an objector to urge that "such things are useful, because God hath given virtue to herbs, to words, and stones, and men often see by the evidence of their senses that such things help." To this he answers, "it is true that God hath given virtue to all things that He hath made, and hath ordained how they shall be used, and to what end. And therefore ought every man to use them as He ordaineth, but not in a way contrary to His ordinance, or without it. This, therefore, gives no proof that these things profit when hung about the neck, unless we find it written and bidden so to use them." And again, "when men say such things help, this is not certain without better proof." He then proceeds to point out some of the causes to which the apparent success of such charms is to be attributed, and concludes by an earnest exhortation to trust in the goodness and providence of the Almighty, and not in the
unlawful and uncertain aid of charms, forbidden alike by the authority of the Church, and by the testimony of Holy Scripture.

XXVIII. "That the vow of religion is against Christ's Gospel." p. 100.

Here our author first explains "that the name of religion is taken in many manners." As first "for the truth that ruleth a man to serve duly his Maker" Secondly, "for the act and state proceeding of this religion." And thirdly, "materially, for the persons thus inclined." The present question, however, relates chiefly to the second signification of the term, in which those are called religious, "who depart from other people by sects [or orders], founden by traditions, and other sensible rites."

He then explains the nature of a vow, and shows that it may be wise or unwise, profitable or unprofitable, lawful or unlawful. Hence he says, "four things are required to every vow that obligeth," viz. "first, principally, that it be made to God." Secondly, "that it be in such things only as are good and profitable to the salvation of the soul: and not in things evil, or unlawful, or noyous [i.e. injurious] to any man, nor letting to any commandment of God, or counsel of Christ." Thirdly,
“that it be made with deliberation.” And, fourthly, “that it be wilful.”

He concludes, therefore, that “if the vow of religion [i.e. the vow taken upon entering one of the religious orders or the monastic state] be thus circumstanced, then it is pleasing to God, and in accordance with the Gospel; else if it be in a contrary manner begun, followed, or continued, who doubteth that it is not sin?”

He then enumerates several ways in which “the vow of religious men or of any man” may be against the Gospel, and therefore unlawful; as when men vow “that they will not eat flesh, till they be avenged of some man:” or “to fast, or to go pilgrimage, for to do their lechery or vengeance on some man.” Also when men “bind themselves to keep any estate or degree,” or to observe any monastic rule, “more for the sake of highness of the world, or worldly riches, or lust of flesh.” Again, he instances in the case of the friars, their obligation to live by begging, “which is against the Gospel;” their vow to abstain from meats, “against Christ’s freedom, that biddeth His disciples eat such things as men set before them;” for which “forbidding men to be wedded, and abstaining from meats,” they are also reproved of the Apostle, 1 Tim. iv. Further, “when they vow to keep
an obit, or other rites, although God promiseth no reward for keeping such, but rather reproves them:” when they so vow obedience to the superiors of their several orders, as to “put their will under man’s will, more than under the will of God,” that they may not do even what God biddeth them do, if their superior bid them refrain, or do the contrary; and “when religious men are letten by their vow from preaching of God’s Word, and from fulfilling the deeds of mercy;” in all these cases, he concludes, “it is certain that their vow is against the Gospel.”

In confirmation of these views, he quotes the book *On Contemplative Life*, commonly attributed to St. Prosper; also St. Bernard, and Grosthead, bishop of Lincoln, with many passages of Scripture; concluding with the words of St. James, “If any ween him [i.e. suppose himself] to be religious, not refraining his tongue, but deceiving his heart, his religion is vain. Religion clean before God, and before the Father, is this, to visit the fatherless, and motherless, and widows, in their tribulation, and keep himself unspotted from the world.”

XXIX. “That religious men are bound to bodily works.” p. 105.

This he proves by testimonies of holy Scripture: also by the authority of St. Augustine, the Decretum of Gratian, and the rules of St. Francis and St. Benedict;
in which last, special times and hours are set apart for the labour of the friars.

XXX. "That it is not lawful for the religious to beg." p. 108.

This he explains, that "though it be lawful to every man to beg in need, nevertheless it is not lawful to any man without need," or for the purpose of "gathering much worldly riches, or to enable him to waste his time in idleness, or waste himself and his goods, and those of other men, in lusts and in other vain curiosities."

He then shews in what sense begging may be lawful, but asserts that "wilful begging of stalworth [or able-bodied] men is forbidden to every Christian man, by the Apostle of Christ, and by God Himself;" and that St. Paul commands the excommunication of such as "walk disorderly, working not at all." (2 Thess. iii. 10—14.) From which our author reasons thus:—"And since no man ought to be cast out from the communion of Christian men, except for deadly sin, it followeth that he sinneth mortally, that willfully and wittingly bindeth himself to such a state, contemning travail,* as that he beg for ever."

* The words "contening traveil" (p. 109, l. 13) are printed exactly as they stand in the MS. but "contening" is probably a mistake for "contemning." The omission of a line over the e would make the whole difference.
This position is defended by many texts of Scripture, and by the authorities of Augustine, the Decretum, the Glossa ordinaria, Jerome, Prosper, the Golden Legend, and St. Gregory.

The foregoing brief summary of the contents of the treatise, and of the arguments employed by the author, may be of some use, it is hoped, in assisting the reader, to whom the antiquated language of the original may be an impediment. It may serve also to establish the truth of what has been already said, that the treatise contains nothing inconsistent with the supposition that Wicliffe was its author. No writer of a later date than Wicliffe appears to have been cited in it; and the general moderation of its tone and doctrine would seem to indicate, that it proceeded from a man of learning, and was composed at an early period of the great religious movement of which Wicliffe is regarded as the leader.

It remains now to say something in the way of explanation, and something perhaps also of apology, for certain peculiarities of the present publication.

The Editor has taken great pains to furnish an exact transcript of the MS. from which the work has been printed: even its obvious errata have been religiously retained (except where they were corrected by the original scribe), and all conjectural emendations, however
necessary or certain, have been reserved for the notes.* This seemed the indispensable duty of an Editor who had undertaken to print from a single manuscript; not only to preserve such traces of the true readings as even the mistakes of transcribers sometimes enable us to discern, but also because it appeared desirable to retain exactly the orthography of the original.

No attempt has been made to represent the contractions of the MS. which would have served no useful end, even if it could have been effected without getting type expressly cast for the purpose; but the use of two Saxon letters ȝ and þ has been retained, because they appeared to form an essential part of the orthography of the period to which the MS. belongs.

For this, however, the Editor feels some apology to be necessary, as the use of the þ especially was persisted in

* The only deviations that have been permitted are, first, in the case of proper names, the name of God, &c. which are written in the MS. sometimes with small, and sometimes with capital initial letters. In the printed tract capital letters have been uniformly employed. Secondly, in the punctuation; which has been conformed to the sense, and to the modern notation. The punctuation of the MS. is highly capricious and irregular, and no object would have been attained by attempting to preserve it. The marginal summaries, and references to the Scriptures and Fathers, although the greater part of them occur in the original, have been in some cases added by the Editor for the sake of uniformity.
on his own responsibility entirely, and in opposition to the judgment of the Council of the Camden Society; to whom he takes this opportunity of returning his thanks for the deference they have paid in this, as well as in another instance, to his wishes.

His principal reason for desiring to retain this ancient letter, was because it seemed to him to form a part of the orthography of the language, at the period to which the MS. belongs; and because he does not believe that its place can be adequately supplied by any modern substitute.

In the fourteenth century, the compound letter th does not appear to have had the soft or aspirated sound which now belongs to it; it had the hard sound which in German it still retains, and was written chiefly in foreign words, or when the t and h were in different syllables, as in such words as priesthood, knighthood. In some few instances in the following pages, th will be found at the beginning of a syllable, but always in words where t is now employed, and where the th had therefore most probably the hard sound.* For example theching, (p. 33,

* Macpherson, in his edition of "Wyntoun’s Cronykil of Scotland," has the following remark on the difference of p and th. "D, p expresses the sound now marked by th in that, this; whereas such words as think, thing, are written with th; and this distinction with very few exceptions (apparently faults of transcribers) is constantly observed." (General rules for reading Wyntoun’s Cronykil, vol. i. d. p. 2.) This distinction (which is no more than the difference
l. 31) for "teaching;" bi thwex, (p. 38, l. 11) for "betwixt;" thwo, (ib. l. 13) for "two;" throwį, (p. 40, l. 26) for "troweth," i. e. believeth. These peculiar spellings could not have been retained or noticed, had the character ṭ been every where replaced by th in printing the treatise.

Less objection seems to have been made to the retention of the letter ʒ; and it was, in fact, impossible, without altogether reducing the words in which it occurred to modern spelling, to find any real substitute for it. It is now generally represented by the soft or quiescent gh, as in such words as thought, though; but frequently also by g, hard, and by y. In some words it is represented by ŋ, and in some it is now altogether dropped. For example, it is now soft or quiescent in tauʒt, taught; riʒt, right; liʒt, light; hiʒt, hight, [i. e. promise,] &c. It is represented by hard g, in aʒen, against; forʒet, forget; ʒefing, giving; ʒate, gate; ʒaf, gave, &c. It has become ŋ, in ʒel, health; ʒed, heed; ʒerd, herd (i. e. shepherd); ʒer, hear, &c. It is y in ʒowe, you; ʒet, yet; ʒong, young; ʒere, year; ʒeld, yield; enplıʒed, employed; ʒyʒar, buyer; ʒha, yea. And it has been

between ʒ and ṭ) is probably characteristic of Scotch MSS. The Editor has not observed any such use of th as distinguished from ṭ in the English MS. of the fourteenth and fifteenth century to which he has had access.
altogether dropped in the modern spelling of *er*p, earth; *frus*t, fruit; *er*le, earl; ab*iz*d, abide. In some cases it has been used for z, as *how*z*and*, for thousand; *solempni*z*id*, for solemnized, &c.; but in these cases z perhaps ought to have been printed, although no difference can be observed in the MS. between the z used for g, gh, y, h, &c. and the z used for z.

On the whole it appeared impossible to substitute for these letters their modern representatives, without admitting a principle that should have led to the translation of the whole treatise into modern spelling, a task which the Editor had not undertaken to perform. Nor did it seem to him that, while the antient orthography in other respects was retained, much additional inconvenience could result to the reader from the presence of the two letters z and p. Those who took the trouble to read the tract at all, and who were resolved to master the other difficulties which its language presents to a modern reader, would become familiar enough with those letters before they had perused half-a-dozen pages; and it is hoped that such readers will perceive that without those letters, the transcript of the orthography of the period, which it was the Editor's object to put in print, would have been inaccurate and incomplete.
INTRODUCTION.

The other instance in which the Editor has to return his thanks to the Council of the Camden Society for deferring to his judgment, is in reference to the title that has been given to the treatise. That title is of course without authority from the original MS., and when the work was first proposed for publication to the Council, some Members were of opinion that it bore internal evidence of a date later than the life of Wicliffe. But the Editor not being able to concur in the reasons alleged* for this view, and being convinced that the work contained nothing that might not have proceeded from the pen of Wicliffe, was anxious that the question of the authorship of the treatise should not seem to be in any way decided by the title given to it in the present publication, and he therefore proposed that which now stands on the title-page, retaining the abbreviated title of “Wicliffe’s Apology,” on the upper margin of every page; —a proposal to which the Council cheerfully acceded.

The Editor has to acknowledge having received much valuable assistance in the laborious work of collating the proof sheets with the original MS. from his friend the Rev. Richard Gibbings, of Trinity College, Dublin. The

* The principal of these reasons has been already alluded to, p. xix.

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errata, for which the reader’s indulgence is solicited, occur chiefly in those pages which had not the advantage of his revision.

Some apology is due to the Society for the long time that this volume has been passing through the press. The delay has been occasioned chiefly by the great difficulty of verifying the author’s references, and by the occupation of the Editor’s time by his official duties.

JAMES H. TODD.


P.S. A learned friend, to whom the Editor shewed these sheets, has suggested that some readers may perhaps misunderstand what has been said, p. xvii. respecting the difficulty of deciding what are Wicliffe’s writings and what are not. It may be well therefore to say that the Editor does not by any means intend to assert that we are not now able to determine whether any of the ancient tracts attributed to Wicliffe are really his. On the contrary, there can be no doubt that with respect to many of these treatises we have every reasonable proof, as well from the testimony of friends as of enemies, that they are the production of Wicliffe. But what has been said is, that we are to this day unable to give any satis-
factory criteria of his genuine writings; we are unable to decide, for example, such questions as that which presents itself with respect to the author of the following treatise; and in the case of by far the greater portion of the tracts that have been attributed to Wicliffe, as well as of those which exist in our libraries on similar subjects, and which have escaped the notice of his biographers, we seem at present to have no means of ascertaining with any certainty their real parentage, beyond the evidence afforded by the authority of Bale, or the catalogues compiled by writers, who in many cases do not so much as profess to have seen, much less to have perused, the treatises they describe.

Until all these writings are collected and published, under the care of competent editors, the learned world will not be in a condition to discuss the genuineness of any tract attributed to Wicliffe, or to decide upon the real character of his doctrines.*

J. H. T.

* See the Preface to "the Last Age of the Church," a tract supposed to be the earliest of Wicliffe's writings, and published from an unique MS. copy in the Library of Trinity College, Dublin, by the Editor of the present volume.
Wiclude's Apology.

Here are questiouns and answeris putte þat are writun here aftir.

First, I witnes bifor God Almiȝty, and alle trewe cristunmen and wommen, and ȝowe, þat I haue not ben, nor is, nor neuer schal, of myn entent ne purpos, to sei any þing aȝen þe general feiþ; neiþer entent to bigile, or deseyue, ani man or womman, in ani vnprofitable to perpetual ȝel of soule; ne agein seying to þe wordis, ne sentence, of ani scint, seying feiþfulli. But if þei sem ani tyme to uari, onli in word, I purpos to take and vndirstond her wordis to veri and feiþful witte, and so to acorde hem to gidir, and to acord wiþ ilke of hem in ilke trowþe. Preying also ilke man to reduce me in to þe riȝt wey aftir þe gospel of our lord þu Crist, and wey of þe apostlis, prophetis, and doctours, if I haue gon biside þe wey, in ani þing in þeis pontis, or in ani ȝerþ, to be put forþ heraftir; knouing, if I finali abode in error, I were to be punishid perpetuali.

On þat is put is þis; þat þe pope is not þe vicar of Crist nor of Petir. I knowlech to a felid and seid þus, wan he fillþ not in dede, ne in word, þe office of Petir in ȝerþ, ne doþ not þe þing in þat office þat he is holden to do: but doþ contrarili, and so in dede he is not þe vicar of Petir in dede. And þis sterþ me to fele þus:

Ro. viij.  

Jerom.  

Jerom.  

Glose.  

Austeyn.  

Austeyn.  

Gregor.  

Decreis.  

Ro. viij.  

Austeyn.  

Austeyn.  

Austeyn.  

Apostil Poul seiph pus; If ani man haue not pe Spirit of Crist, he is not of him; pat is, as pe glose seiph, he pat haip not pe Spirit aftir witt or dedis, he is not of pe body of Crist. Also pus seiph seint Jerom; Noght alle bischoppis in name ar bischoppis in dede; pu tend to Petir, but considir Judas; pu takst vp Steuen, lok ageyn to Nicol; pe kirkis dignite makiç not only a cristun man. Corneli centurio, set vnchristund, is clensis wid pe Hooli Goost. Daniel, set a barne, jugid pe prestis. It is not liçt to stond in pe place of Petir and Poule, and hald pe place of hem pat regnuin in heuen wiç Crist. Sonnid salt is not worp, but pat it be cast forp, and soild of suynne. Also Austeyn seiph, Nout ilk pat seiph pes to 3ou, is to be hard as colver or a doue. He pat haïp not in him pe resoun of geverauns, ne haïp not wipid a wey his defautis, ne mendid pe crime of his synnes, is more to be seid a vnschamfast hound ðan a bischop. Not alle prestis ar had for prelats, for pe name makiç not pe bischop, but pe lif. And Gregor seiph; Poul seiph, blam þu not an heldar man; but þis reule is þan to be kept in him, wan þe synne of þe heldar man drawiç not be his ensaumle þe hertis of þe 3ungar in to dep; but wan þe heldar giç ensaumle to þe 3ong to dep, þer is he to be stregun wiç scharp blamyng, for it is writoun, Al þe be gynnies of þe 3ong. And eft, Waried þe barn of an vnbrid 3ere. And þis is put after in decreis, Weþer þe priviilege of dignite is not to be tan a wey from hem to wham Austeyn, Jerom, and Gregor tak a wey þe name of þe bischop, or heldarman, þat he may be correctid of wudlowtis. Also Austeyn seiph, He þat desiriç bischophed, he desiriç a good werk; he wold expound what is bischophed, for is it þe nam of werk, and not of honor; it is Grek; and þer is seid a word, þat he þat is maad a prest, tak he 3ed to þe þingis þat he is maad prest to, doing þe cure of hem; scapos is locand vp on; þer for, if we wil, we mai calle bischoppis, locars up on, þat he þat lufith to be a prest not furþer to, vnderstond him not to be a bischop; þus seiph
Austeyn. But if ḫu sei he sekiþ ai to furþer, it be howþþ þat it be schewid in dede; for seynt Jam seiþ, Feiþ wip outun werkis is deed; S. Jam. iþ.

so to seke to profit is but deed, but if it be put forþ in dede after power. And as feiþ is forþfillid of þe werkis, so is also desir. And ellis desir sleþ þe soule; þerfor seiþ Crist to Petre, þrise, Simon of Jo. xxiþ.

Jon, lufist þu me? feede my schep. þerfor as Gregor seiþ, He þat is chosun in to schepherd, he howþþ to feed wip word, and en-

saumple, and sustinaunce of body; þan if he be convicct not to luf, ne to do þe office of Crist, in þis he is convicct not to be his vicar. Also þus seiþ Crisostom; Sin Jþu was temptid, he ouercam hunger in desert, he despicid auarice in þe hille, he strak ageyn veyn glorie vp on þe temple; þat he schwe to us, þat he þat may ageynsey his wombe, and despice þe goodis of þis world, and desire not veynglorie, he howþþ to be maad Cristis vicar, and preche Cristis riþtwises, and for þoo þre chimneis ich low of þe fendis blowing is sett in fire. And þus seiþ an oþer; It is wel wetun þat Crist Another.

was mekist man, pure, and moost obedient to God; it is not þan inconuenient his vicar to be moost lik him in þeis þre, namly. Now deme þis fiþting kirke, if þe pope be moost mek, reseyuing wrongis don til him; if he be purist man as to seculer lordship, moost hatyng to be enpliþd wip seculer bisines; and þe þrid, if he be moost obedient to God, and to his lawe, most content of þe boundis of his lawe, not presumand to put to his lawe, ne to minys þerfro. For sop, if þe pope do þeis befor oþer men, þan is he, by for oþer men, þe folower of Crist; ells is verified in him þe sentence of Crist, He þat is not wip me, he is ageyn me. And Matt. xiiiþ.

Crisostom seiþ, He þat desiriþ primacy in þerþ schal fynd confusion in heuen, and he schal not be countid among þe seruaunts of Crist þat tretiþ of primacy; nor no man hast to be seen more þan oþer, but þat he be seen lower þan oþer; for he is not þe ritwisare þat is more in honor, but he þat þe riþtwisare, he is þe more. Ensaumple lediþ us to þis same þus; If a man haue an
hired plowman in to serveys to dwel wif him, to do ani dede, and feiifully to serve to him in to pat werk, and pat seruaunt oblique him to do so, seing feiip to pis; if he felle not aftir in dede and tyme aftir his hyst and couenaund, but goj a wey yer fro, and leuij to wirke, and doj contrarily directly, and in to be harme of his maistir, it is certayn pan, powe he be his seruaunt of dette and oblishing, naples he is not his seruaunt in filling of werk, and so not in dede; but rapjer aduersari, fals trespassor, and trayer. And jus it semip in pe propos. If ani chosun of God himselue, and of pe puple, in to pope, or prelate, and ordend in to vicar of Crist to his office in 3erpace, and he hyst it; whan he fillip not in dede, but doj contrarily to his hebest in degre, he semip not to be pe vicar of Crist in dede. And so, powe he be his vicar vp degre and dignite, and ojer tyme in dede, wan he doj pe dedis of pe office, perfor pe pope ioi not, or ani prelat, or ojer in pe nam of dignite or of state, wan it is not to perpetual blis to pe soule. But al dred more lest pei geit yer of harme to pe soule, and tymung for defaut of trespass; for pi pat in swelk pe synne aggregip bi resoun of pe degre; for jus it is writun, Joi pu not of pe vnpitouse sonis, if pe drede of God is not befor hem; for better is oon dredan God, pan a pow3and vnpitouse. And better to die wip out barnes, pan to lef vnpitouse barnis aftir. And esfe jus seij Crist; Joi ye not for spiriti are sogetis to 3owe, but jov ye pat 3or namis are writun in heuen. And eft seij pe gospel, Makij worji frutis of penaunce, and wil ye not sei wijin 3or self we haue pe fadir Abrahams, for God is misti of pe stonis to reise pe sonis of Habraham; for now is pe axe sett to pe rote of pe tree, perfor ilk tree pat makiip not good frist, schal be kyt doun, and cast in to pe fire. And eft Jerom seij; It is not li3t to stond in pe place of Petir and Poule, and hold pe chaur of hem pat regnun wip Crist; for yer of it is seid; pei are not pe sonis of seyntis pat holdun yer placis, but pei pat vse yer werkis. An Gregor seij, We pat are prestis how
Wicliffe's Apology.

to ask to knowe, not of dignite of place, ne of kirkis, but of nobley of maneris; not bi clerte of citees, but bi purte of feip; places ne orderis makun not vs nekist God, but ofer good meritis ioynun to gidir, or ellis departen, pat is wit, as to mede merit and blis. And Crisostom seip; A cristun man fallip strongli in to synne for two Crisostom causis, ofer for gretness of pe synne, or for heist of pe dignite. Also of pe dedis of Boneface pe martir; If pe pope ben tan rekles of his and his breper's 3ele, vnprofitable and slow in his dedis, more ouer and stille fro good, pat more noyeo to him and alle ojer, lan he ledip wip him silf going before to helle peple wip outun nowmbre, to be dongun wip him wioputen ende, wip mani digingis. Perfor, sip pe office of Crist [on] pe 3erd was to liue most purist and mekly, and to preche bisili pe word of God to pe peple, and to calle hem azen to pe lord God, fadir of alle, and in to pe vnite and prosperite of body, and cam to serue and not be seruid, and to 3if his lif raumsum for mani, and bi pis hap 3efun to vs mani good pingis, and to fille pis ordeynid Petir, seying to him, lufist me? feed my schep, and folow me, and in him he biddip pe same to alle successors of Petre, as als in Petir a gaf to hem power of bindyng and lowsing, and pus ordeynd him his vicar, and pus his successor; and Petir himsif pus fillid pe office of Crist, in liuung, and in teching, and in 3eling; and pis same he biddip to his successors, as is opun in his pistil. But pei pat do not in dede, it is clere pat in dede pei hald not, ne do, his office, ne office of Crist; and pus it semiip pat pei are not led be pe same spirit. Perfor as be pe dedis of Crist in his persoun, and bi pe dedis pat he dide in Petre, moost goodis are comyn to vs in pis tyme, and in tyme to come, so it is to drede, pat bi pe slownes of pe pope, and of prelats succeedand in his place, and bi her peruerse werkis, moost iuil comip to vs, bo3 of synnis and of peyn, now in pis tyme, and ay to dwell wip vs, but if we mend.
And thus I graunt now, as oft I haue knowlechid bifor mani witnes, pat pe lawfulli ordenid his Cristis vicar, or wan he dop, or biddij, ony ping in pe nam of Crist, as if Crist do pat bi him, pat pan he is pe vicar of Crist in de, and pan it is to obey to him, as to Cristis vicar, and as to Jhu Crist. And so to folow after pe sentence of pe apostel seyng; Be my folowars as I am Cristis.

1 Cor. xii. And eft, 3e tok me, he seip, as an auangel, 3e as Crist Jhu, for Crist spekip in me, and he pat dispiciip our teching, dispiciip not man, but God pat 3af his Holy Gost in vs, for Crist seip, he pat heriip 3ow, heriip me, and he pat dispiciip 3ow dispisiip me, pat is, wan 3e spek of my spirit. But not so wan 3e spek of a noper spirit. But wan pe pope gof a wey fro Crist, and dop pe contrari, as is be for seid, or dop pe contrari, pan is not he Cristis vicar, ne it is not to obey ne folow him in peis pingis. Hus haue I oft seid; and, as I suppose, cordandli wip holi writ, and feipful doctors, and autentik decreis. And it semip me, pat it be howkip me to sey hus, for it is knowun pat many popis han synnyd, and ben snibbid; and sum tan in heresy and deposid. And, herfor, pei are not to be folowid sympli in al ping. Also non lyuyng in pis fre lif is simply wipout synne, non but Crist, holi writ witnessip. Also ani in popehed aftar Petir is not holier, nor mor confermid in pat office, pan he, and he, aftar pe Holi Gost taking, synnid opunly in si3t of pe puple, constreyning pe gentil to be com Jewes in obseruaunce; werfor Poule a3enstod him in pe face, and redarguid him, for he was reprouable. Pan it semip to me, pat it be helsum to pe pope, and to prelatis, and to pe puple, and worshipful to God, pat pe puple be ri3tly enformid, how pei owe to accept pe pope as pe vicar of Crist, and how pei owe to bowe fro him; pat pe puple, deseyuid ani tyme, worship not God and pe fend to gidir, ne ani tyme pe fend in pe sted of Crist, and pe wrathe of God com bof on pe puple and on pe prestis.
Ouer two poyntis hat are put and askid are heis. On, hat pe pope selliþ indulgence. An ouer, hat he may zef non indulgence noþer to man in purgatory, neiþer to hem hat are prescít, hat is to sey hat are to be dampnid, or are now dampnid.

To heis I seid þus; I rehersid a doctor þat seid þus; We owe not to tak as feiþ indulgencis, now sale worþ, for þi þat are not þus grauntid of our lord Jhu Crist. And, sin sophisticacoun falliþ ofte in þis matir, feiþful men askyn, vnder þeyn of prowing hem a wey, þis witnes; feiþ of holi writ is sufficient to reule alle holi kirk, but men redun not þat ani of þe apostles grauntid silk indulgencis. And feiþful curats owen to sorowe as wel of þe spoling of þer sogetis, as also of þe synne of þe spoliars, for Crist seiþ, Blessid be þoo þat mornun, for þei schal be coumfortid. Matt. i7. Blessid be þoo þat hungrun and þristun riþtwisnes, for þei schal be filled. Blessid be þe merciful for þei schal gete mercy. It semiþ to mani, þat it were wark of mercy to opun þe trowþ of þe feiþ in þis part, þat þe pope haþ not power to graunt silk indulgencis for so liþt price. Also abodily þing of how euer litil price howiþ not to be bout but wiþ þis wisdam; þat þe byþar be profhabili sekir of þe þing sold. But þe pope mai not siker ani man þat aftir his dede, or be forn, he schal haue so mikil indulgencis; þerfor pouably silk marchaudisë owiþ to be left. For þe pope wat not, ne of himself, if he be sauid of God, or prescít to be dampnid, þat if he be prescít, silk indulgencis rennun not forþ aþen þe ordinaunce of God, ordeyning aylastingly þe contrary; þerfor, wan þe pope may not procure silk indulgencis generaly to himself, it is euident to many þat silk marchandis are suspect of coueytise of symonie. It is not aþen þe feiþ, or pouvable aþen þe trowþ, þat mani popis þat be word onli hau grauntid mani large indulgencis are dampnid; þan how may þei defend þer indulgencis bifor God? Also, a duke, or an 3erle, stonding ny a 3erþli king, and þe king grauntid a fredam or priuilege, it is not inferrid of þis, þat
\(\text{beck duk, or } 3\text{erle, grauntit }\text{his fredam or privulege, but raip }\text{it longi}\text{p to }\text{be kyngis dignite; }\text{pan, sin }\text{be king Crist is king of kings, heiar wi}\text{p out comparisoun }\text{pan ani pope, }\text{pan }\text{be king is soureyyn to ani 3erle or duke, it semip mikil more evident }\text{hat it longi}\text{p to }\text{be gretnes of God to graunt singlerly }\text{his privulegs or fredam; for it folowi}\text{p not, if a bedel, or criare, schewe }\text{be fre graunt of his lord, }\text{pan hat }\text{his seruaunt, }\text{hus schewand, grauntit }\text{swikke maner of fredam; mikil more if he pronounce wi}\text{p out autorite or lif, contrariously, }\text{a}3\text{ennis }\text{be lordis wille. And in }\text{his caas are comynli grauntars of pardoun. Also, a fei}\text{pful curat owi}\text{p to notify to his suget, were is pardoun, sikirar, largar, and for les price, to be bout to his sogets. But }\text{be popes bulle techip, as it is seid, a pope to a maad and grauntid, at }\text{be instaunce of a king, two }\text{hou}\text{and 3er, als oft as a nobil man seip it bi twex }\text{be consecracioun and Agnus Dei. And }\text{hus prouabli a fei}\text{pful man mi}3\text{t in }3\text{ering mani messis geit on a day }\text{bewenti }\text{pow}\text{;and 3er of pardoun. Swilk a wis mar-}
\text{chandis for hel of soul, mi}3\text{t a curat sey to his parischings. Also, putting to ouer for lewid men, }\text{hat can not }\text{his orisoun, }\text{hat }\text{bei schal haue as mikil or more indulgencis for }\text{be pr. nr. as oft as }\text{bei sey it, and as gret charite and mekenes deseruing indulgens. Also, a}3\text{en swilk feynid and on groundid indulgens, howip a fei}\text{pful prest to multiply quek resouns, weil he hungri}\text{p and }\text{pristip ri}5\text{twisnes of }\text{be law of God, for by suelk sophymis of anticrist, }\text{be lawe of God is despicid, and ri}5\text{tful is put in veyn hope, and vpon ilk side a liuar in }\text{his world is falsy iapid. }\text{perfor, lif a man a iust lif, and tryst he of }\text{be parting of merit }\text{hat God gij}\text{p men frely as him likip. And alle feynid arguments of anticrist are not worpi to be rehersid. God seid to Petir, Wat }\text{hu byndist vpon }3\text{erhe it schal be boundoun also in heuin. And }\text{be pope is Petir's vicar, }\text{perfor it be howsi}\text{p to trowe }\text{hat }\text{his feip is verifi3ed of him. Ilk fei}\text{pful man graunt of }\text{be gospel }\text{be first. And suppose of }\text{be secound word, }\text{bof it be evident of dede him not be }\text{be vicar of Petre, syn Petir.}

\text{Matt. xvjo.}
was not hardi to accept his foule hardy presumpcoun, but suppose
pat Petre or angel of heuun accept to lowse or to bynd, he may
not do his, but in as mykil as it soundiþ to þe hed of þe kirk
abouyn. And as þis consonaunt is unkonowen to þe japer, so þis
feldly marchaundy is vnuident to þe feipful peple knowend þis;
þus seþ þe doctor. Also a doctor in þe lawe, Barthelmew in
Barth. casis, seþ þat dais or þeres of indulgens are not daies ne þeres of
heuen ne of purgatory, but þei are daies of þis world. Also þe
cas, seþ, Pardoneris ow not to graunt indulgens of þer wil of dede,
ne dispens vp on wowis, ne asoil of swering, mansleyng, or of
þer synnis þei þat schriuis to hem, ne forþeue þingis iuill tan away
and vncerteyn to wôme to restore for a quantite of money 3yuen
to hem, ne forþeue þe þridde or þe fourt part of penaunce en-
joinid, ne to draw sum tyme a soule fro purgatorie, as þei feynun
falsly, ne graunt pleyn remissioun of þis world. Also þe
Clementyns de þe. eþ. abus. h. Barth. in Casibus.
If it be askid weþer þe pope selle indulgens and merits of seynts,
or þat men of þe kirke selle þer orisouns preyours or gostly suf-
fragis; here I seþ, It semþ me spedy to aferm no þing folily.
But it semþ mekenes to seke how byng and sellyng synfully may
falle in swelk þings, þat feipful folk eschew þe warliar; and þan þe
dede semþ and witnessþ herd and vnderstonden and þer circum-
stauncs. Ilk man deme þe sikirliar þing þat semit to him. To
selle is þe hauer to 3eue his þing for price tane, and bi his resonable
nature to reseyue þing for price 3euen, and þus bying and sellyng
dubli grauntid and dubli 3euing. þer to selle is seid as for to 3eue
to selling. Werfor wan I by meit for money, I selle þe money
þat þe toþer man biþ, as I byþ þing þat þe toþer sellþ. I byþ þe
met; in þis þat I reseyue for price 3euen. And I selle þe money
in þis þat I giue it for price. And it semþ þat bying and selling
of man is many fold; þe first heuinly; vpon þe rewlis of wis-
camd. soc. 14.
dam; the second is on the gospel, upon the rewlis of prudence; the third is worldly, up on the rawl of mannis lawe; and the fourth is fendly. Be the first, gostly pings ai lastand are bout for temporal pings that are falling and passing. Of second is seid, that Crist is disciplis went in to the cyte to by met. Of the third is comyn among men. Of the fourth is seid that Ahab was sold to do iuil in siyt of the Lord. Plus wel vnderstondun, it seme that popis, cardinalis, and other prelats, prestis, and other religiouse, may medfully and graciously selle indulgencis and merits of seynts and preyours and gostli suffrages, as the may graunt be cristun men swilk pings or benfets and deds of mercy and other goodis; and thus may other bye. And mani may not tak part of grace ne of blis but if thei bye it vn sum manner, and it be sold hem; it semip bi pis that Crist boust us aên, and for our good dedis behit vs heuenly kyndom. Thus blessid martirs for glorious martirdom deseruid to haue perpetual crowis. Thus the apostil did alle pings for the gospel that he schuld be maid perseyuer her of. Als thus seye we, o maruelous marchandies, the maker of man kynd takyn a soulid body of the virgyn, demd to be borne, and forgoing man wip out seed, may gif vs his godhed, swilk feip is ai mad in hope trust and charite. And thus if the pope, or ani other, ani tyme feipfully and charitably graunt and hit to ani man indulgens, or part of merit of seynts, part of preyours, abstinens, wakyng, obediens, or other deds, iustly, and on Goddis plesaunce, and graciously, for her good deds, other that the be relesid of synnis, or of peynis, or that the be more sterid to the feip, or to plese God, blessidli thei selle swilk pingsis to hem. And aên worde swilke thekenand to do the deds of God iustli, and graciously the dedis of mercy, that he be maad perseyuar of swilk pings, boþ thei bien and sel ven blessidli. But if the pope, led bi coueytise, or other, as symonie, or wip the spirit of pride, as if thei wip here beginning disposid alle pings, and graunt swilk pingsis to ilke man, þha wip out merit, or wip out God ledar before,
but as if folowid, and schuld proue, and schuld conferme wat þat him list to be don, as now is presumid of many; or led wþ þe spirit of lust of flesche, graunt or behiȝt ani swilk þingis, oþer for mony or oþer ȝerþli bodili temporal good and fleschly þingis, or preyour or fauour of meed, or fleschli þings, or for swilk luf, haterad, or drede of swilk men, or for vndeu seruise, or oþer vndeu cause and vnpertinent, who schal þan dout but þat þe pope and oþer selle swilk þingis synfully, and for symonie, and þus alle þat persewen for swilke indulgens, or benfices, or oþer graces, wþ swilk froward inwit, who doutiþ þat þei ne biȝe sinfully, or veriliar enforce to bye þing þat schal not geyt? Also if þe pope, and oþer men of þe kirke, wil not graunt indulgens or benfices to hem þat þei be grauntid to frely, but if money or sum oþer þing be ȝeuuen to hem, or if minstris of þe kirke wele not frely minster to hem þat þei [schuld ?] frely minster to, not but if mony or oþer þing be ȝeuuen to hem, who dowtiþ þat ne swilk men sellen synfully swilk þings? þis semþþ be þe sawis of feiþful doctours, put in þe canon, so and þei þat wenun to bye indulgens for þer temporal goods, and wenun to be assoilid or for ȝeuuñ þe hem, þof þei abijd in þer synnes, nor mak not satisfaccon dewly of þer synnis on oþer syde, but also eft turnun aþen þer to; byen synfully, and wenun to haue þat is takun a wey from þem. And also swilk are in deaut þat hopen not, ne turnen not to be forȝeuun of þer synnis; wan þei mend hem vp on Cristis bidding, ȝha if þe prest wil not minster to hem, not but if money be gyuen to hem, and for þis þei selle þis iuþ wille. Also how blam worþi are þo minstris þat wan men and women are foundun in synne, anoon þei forbed hem þe sacraments of þe kirke and comynng of cristun men, and eniyn þem gret penaunce, but if þat þei fynd better grace. But as sone as mony is ȝeuuen þei reysen þe synnars to þe takyng of þe sacraments and comyning of þe folk, and joyynun prestis to reseyue hem, and minster to hem, þof þei leue not þer synne, but contenun it more orribli, and
oft leue hem tul a tyme to contune þer inne. A howe cursid marchaundise of men of þe kirke, to selle soulis in synne to þe deuil for þer godis! And also þer oune soule; in part takyng of þe defaut, and for þe sacrilege þat þei do in reif of goodis. A howe gret schrewidnes, fraude, gile, and reif, and peruersite now regneþ in þe kirk, as is opun be þe dedis! Certis now is fillid þat is seid in þe psalme, For I sawe wickidnes and contradiccoun in þe cyte day and nyȝt. Wickidnesse schal compasce here vp on her wall, and trauel in her middis, and vnritwisnes and vsere and gile an [are] not fallen from here streitis. In how many gret casis may it be, þat now regniþ in þe kirk synful marchaundise; bryng to witnes; examyn þe sawis; discusse þe dedis; opun and comyn fame trauelþþþ, þat in þe court of Rome mai no man geyt no grace, but if it be bowt, nor þer is noon grauntid, but if it be for temporal meed; for þis þat þe pope reseruiþ to himsylf, and to þe chaumbre, as graunting of sum benfics, and þe first fruts of sum oþer, þat he gifiþ; and translatyng of bishops; and al þis is don, as it is seid, for couettyes, and þat is servant of idols; þei þat persuen for indulgens, exempcouns, and priueylegs, sey how þei geyt nowt wiþ out bying; swilk are comynly grauntid to þe riche and myȝty of þe world. Wat of graunting of indulgens, an abbot of gret riches ȝaf þre vndred marke, to geyt to his abbey, þries in þe ȝeere, þe same indulgence þat þe kirk of Rome is wont to graunt to hem þat visitun a place þat is callid porciuncula. Nout only, but also [a] cardinall gaf at his dying al his good, to haue þe same grauntid to a riche abbey were he was be fore monk, as men þat are hold trewe men witnesseen. What more? A clene man was in þe court, and spak to hem þat had gret gouernaile in þe court, and praid him to ȝif him ordres frely. Wel, he seip, I schal ȝeue þe frely. And þou schalt ȝeue me foure floreynis, and I schal ordeyn þe a bishopp aftir noon. And he anseriþ, Soþli, I haue but foure katereynis. Forsoþþþþe, he seip, and þu schalt hau non ordres here.
And thus he went wiþ out ordres. And nowe how þe pricis are ekid, and how mykil him behouweiþ to þeue þat schal geit ben-
fics, þei telle þat bring swilk new þingis fro þe cowurt.

Nowe ilk man discuse wedir swilk marchaundis be synful, and ai be war of þe perel, and see þat we sey no fals witnes a geyn ani-
man, but ioi we euer to gidir in trowþ.

Of cursing twey poynts.

A noþer is þis þat is put and askid, þat þo minstris of þe kirke
owe not to curse and to warþ.

Certs to þis I sey þei owe boþe to curse and warþ, but neuer for
iuis wille ne veniaunce, but for luf of ritwisnes. And raþer for þe
breking of þe bidding of God, þan for worldli goodis or pride of þe
world and flescli lust.

An oþer is þis þat is putte, þat þe kirke may not riþtwisly curse
a riþtwys man. To þis I seid þus, þat in two maner of þing, is seid
iust; first sympli, or after trowþ, as þat vnrytwysnes is not inne.
In þe secound maner is a man seid iust, onli in name or aftir
present riþtwisnes. And þus as doctors seyn, a sentence of cursyng
is seid to be þeueun justli, on two maners. On after trowþ, wan it
is don wit just cause, juste ordre, and iust entent. A noþer, wan
it is don onli up on comyn form o lawe. And þus it may be as it
seþþ sum tyme, þat þow þe kirke curse iustli, as to form, a iust
man, neþles it [is] not just as to sopfastnes ; as wan þer is no
cause of þe fulnes of þe kirke cursing: vnriþtwisnes of þe cause is
þo syn going be for of þe obstinat, wan þe synnar wil not dewli
obey ne amend riþt. þat is þat þu dost þo dom in nam of þe kirke,
feþfully wilyng þe mendment of þe synnar, helfen, to þe worschip
of our Lord Jhu Crist, and due ordre procedand up þe gospel. But
suppose her þat þis iust is þat is ordeynid be God to do a þing, or
to suffre, to comyn, or to minister in ani maner, or 3end in þe nam
of Crist, and he willing to perform obediently and fille þe wark þat
God hap 3euun to do, suppose he þat þis is iust. And þan I suppose þe kirke mai not iustli curse him, as he may not sequester him fro þis þat God joinip him to do, but if God wille þat he be sequestrid; nor þe kirk may not iustli priue þe comynig of cristun men, nor taking of þe sacraments, nor part taking of good þings, wyle he is iust, not but if God wil þat it be done; nor þe kirke may not iustli punisch nor bid punische swilk on, bifor þat God bid; nor non may denounce swilk on cursid, not but in þe forme þat he is cursid; nor þe kirke mai not iustli lede ani man in to synne, nor bid do synne, ne contune þer inne, þe wilk he putt owt of comyn and harmiþ, as it semip bi þe speche of feiþful men; nor mai not iustli wari him, ne pray iuil to him, ne punisch him, for he will do wel and lille Godds bidding, and amend his mis. In ani swilk maner þei mai not curse ani swilk iust man.

But it semeþ me þat it spedep a litil to seeke þe witte and þe sawis of feiþful men, owe [how?] þei speke of cursyng, for þer is mani maner of cursyng. þe first and þe warst, and þat is dedely synne, bi þe wilk a man synning, puttip him self out of comynig of feiþful men, þat is to sey, vndisposiþ himsilf to tak part of þe merits of þe kirk, as it is of ilk man deed bi synne; and þus owip no man to curse ani man, for God may not autorise þat actyfe cursyng; nor Crist was not þus cursid, for he synnid neuer. But passyue cursyng, þat is peyn be it self wiþ synne folowand, is iust; wilke is proper God to 3eue, and is iust medicyn þat þo synnar owip for to take þankfully, and be sory for þe cause þerof: þer is also a noþer cursing, þat is preying of iuil or effectual waryng or cursyng þat is iust, departing fro comyning of feiþful men, and fro þe taking of þe sacraments. And a noþer by wilk a man cursip a noþer contrarily to þe lawe of Crist, and þat but only in nam or pretendid.

þerfor to spek of þe cursyng of þe kirke, [by] þe wilk þe kirk de-
nouncip opunly a synnar to be put out of comynyng, and be for-
fendid him þo comyn feleschip of seipfulmen, and taking of sacraments, þat he do þe raþer penaunce, and infect not ðer, and þat þis be ritful boþ up þe side þat is cursid and up on þe kirk side cursing, be howþþ þe kirk to tent warly. For as þe condicon mak martirdom faire, þat is to sai, riþtwisnes of þe cause, charitable pacience of þe martir, an vnriþtwisnes of þe persewar, and so þat cursing be riþtwyse longen in a contrari maner; þat is to say, riþtwisnes in the kirk cursing, cause of vnriþtwisnes in þe man cursid, and enemy of þe obstinat. And þus it may be, þof þe kirk curse a iust man iustly, as to form of vsing of lawe; naples it is not iustly as to þe cause of soþfastnes, nor it may not, wyle þer is no cause of vnriþtwisnes in þe man, ne obstynacy, ne riþtwisnes in þe kirk, þus doing; þat is, wile God biddþ not þe kirk curse, þus þe vnriþtwisnes of þe cause is synne going biforne, for wilk þe man schuld be cursid. Enemy of þe obstinat, wan þe synnar wil not dewli obey ne a mend. Riþtwisnes of þe kirk doing execucoun is wan þe kirk a cordþþ wiþ Crist, and þe kirk abuse; of mek charitable seipful entent, þenkynþ helpful correctoun of þe synnar to þe honor of God, procedþþ in dewe ordre up þe gospel.

But, for to haue þe more clere and vndeceyuid knowyng of þis mater, cursing and assoling in mater of domis, and geuing of sentence in ani maner of dome, priuey or comyn, and in mater witnessing, and in materis to be don, þolid, susteynid, aproud, confermid, canoniþid, autenkid, or to be helpid, in ani maner of cause a geyn ani man, or for ani þing, me semip now spedy to sey summe þings.

First, I tak as seip, þat no creature mai do iustli, wele, meritorili, perfitly, vnsinfully, effectuali, ne perseuerantli ani þing, not but if God wircþ þat þing bi him, and in him; þat if he do, or presume to do þis þat God wircþ not bi him, he synneþ, and his wark schal be in veyn, and idil, and schal not stond in profit. þis semip þus, Crist miþt not, þan mikil more non ðer creater mai þat Crist
Jo. vii.  

miʒt not, semip įus; for he seiʒ in the gospel, įe Sone mai not of himislf ani įing, nor nouʒt, but as he seiʒ įe Fadir doing; įat if he schuld do ani įing įat God schuld not bi him, schuld do vniustly. For įus he seiʒ: If I bere witnes of misilf, mi wittnes is not trewe, it is Fadir įat berįp witnes of me; and as įe Fadir berįp witnes of him, and biddįp him bere witnes and speke, so he berįp witnes and spekiŋ. War for he seiŋ; įe words įat I speke, I speke not of misilf, but įe Fadir dwelling in me he doʒ įe dedis, and as he gaf me bidding so I spek. And so is ilk man holdun to spek, and do, and witnes, as įe Fadir gįfįp bidding to hem. And įat no creater mai do iustli ani įing, not but if Crist do it bi him, semįp įus. Ilk power in heuen and in įerįe is 3euen to Crist. Also įe Fadir įat įeuen al dome to įe Sone, and al wysdam is of įe Lord God. Įerfor wiŋ out Crist is no iust power, dome, ne wisdam; he haŋ įe key of Daudid; he closįp, and įan no man opunniŋ; he opunniŋ and įan no man closįp. If he dyng down, įan no man bigįp vppe. If he close, įan is įer no man įat may opun, ne iustli azenstond him, nor no man mai sey įis schal be don, but if he bidde. And he giʃįp power, and wisdam, and seiŋ:

Apoc. iiij.

wiŋ outen me 3ee mai no įing do. And for įis seiŋ Poule: We may not of our self įenk ani įing as of ourself, but our sufficiens is in God; and no werkis in vs and no įing mai we azen įe trowįp, but for įe trowįp. And for įis seiŋ įe prophet: Lord, įu hast wrout al our warkis in vs. And mani swilk witnes. And so, sin no creater mai do iustli ani įing wiŋ outun Crist, įan įe kirk may not, noʃer general kirk, ne particuler; įe kirk in heuen, ne įe kirk sleping in purgatory, ne įe kirk fįting in įis world, agregat, or gedred to gidre in on of Crist, and of al chosun to be blessid wiŋ him wiŋ outen ende, lepun vp to gidir in to oo spirit and con-

corporel and conperseyuers and felows of įe heį3est of Crist, and of his godly kynd. As Petre seiŋ in his epistil, and Poul of Colo-
censes: Weʃer it be įe kirk particuler, as were two or įre are

Joh. xxii.  

2 Cor. iiij.  

2Cor. xiiij.  

Is. xxiij.
gedrid to gidir in Cristis name, and of þe kirk; or if it be a persone ordeynid to do ani þing in þe name of Crist and of þe kirk, he mai no þing do iustli, but in maner befor seyde, þat Crist do it bi him.

And þus is opun þat þe kirk mai not iustli curse ne bles, but as he haþ befor ordeyned to be doun, and do it be þe kirk; þe kirk mai not ellis curse iustli, þat is noþer sequester ani man fro comyning of feipful men, ne fro part takyng of sacraments, ne for bid him ne to do ani þing, ne joyn him penaunce, ne denounce, put out of comyn, ne bid iuil to him, ne curse him in ani maner, be wat nam þat cursing be callid; þe kirk may not do it iustli, ne vnblamfully, not but in als mikil as Crist haþ ordeyned to be doun, and doþ it bi þe kirk, and confermit it. And ríȝt so of soiling; oþer wis may not þe kirk bring a man out of symne, ne forþef þe peyn, nor man siker, ne pronounce, ne hiȝt him to be soylid, in ani maner for ani cause. Ne oþer wyse howiþ ani man to dred ani curse, not but in als mikil as it is ȝeuen vp Cristis bidding, ne oþer wise ioi of assoiling; ne reste hemsilf siker þer for. Oþer wyse ow ȝe not to dredde it; þat is, ȝe ow not to dredde it þat it schal greue ȝow, or noy ȝow, as at God to mak ȝow sinful, or to be punischid, nor ȝe ow not cesse, ne abstene fro ani good wark, but vp þat Crist for bediþ it him. Þis sentence is clere of manifold witnes of þe feipful opunning of holi writt, and publischid expresly and ympliþeþly, and of þe sawis of feipful doctours, witnessing and expounding; and of þe decreis of þe kirk conferming. In canoun it is writun þus, of þe words of þe pope Leoun; þe priuylege of Leoun. Petre dwelliþ were euer þe dome is ȝeuen aftir his equite, þat þe fersnes be noþer to mikil ne to litle, were no þing schal be bounde ne lowсид, not or Petre byndiþ or lowsiþ. Who euer deserue to tak þe sentence of daming, if he wele perseyuer in his wit, no man mai relese him. And also Jerom scip, If ani man be put out Jerom. nouȝt be ríȝt dome of hem þat are abouen to þe kirk, if he went
not out be forne, þat is, dide not so þat he deservid to be put out, he is no þing hurt in þis þat he semijp to be put out fro men be dom not riȝt. And þus it is don þat sum tyme his [he?] is wiȝp inne þat is cast out, and he is wiȝp out þat semijp wiȝp inne. þus seiy he.

And Gelazi þe pope seiy, He þat sentence is ȝeuen aȝen do he awey þe error and it is voyd, and if it be vniust, so mikil he owip to charge it þe lesse as at God and at his kirk. Wickid sentence mai greue no man, and so desire ȝe not to be assoild þer of be wilk þe holdun ȝou not boundon. þus seiy he. And Austyn seiy, Vp on þe general feip, no man mai noi þe kynd of God, ne þe kynd of God mai not noi ani man vniustly, ne þe pole ani be noised vniustly; þe þat noiȝp, as þe Apostel seiy, schal reseyue þis þat he noiȝp. To þis acordip Rabanus and oþer doctours mani; of wilk ȝet it is spedi to rehers summe. þer is a cursing þat is dedli synne þe wilk þe man synning puttip himsilf out of comoun; þat is, vn-disposipi himsilf to tak part of merits of þe kirk, os it is of ilk ded be synne, and be swilk cursing is man waried to God. And þus no man ow to curse ani man, sin God mai not autorise þis cursing actif, for þus was neuer Crist cursid, for he synnid not. But cursing of peyn be it self folowand is iust, þe wilk longip to God to ȝef. þer is anoþer cursing, bi wilk þe kirk denounciþ openly a synnar put out of comyn, and forbediþ him comyn feleschip of cristun men, and þe takyng of sacraments, þat he mend þe raþer, and smot not oþer. And of þis curse þe kirke spekip most famously. And þis is callid þe cursyng of þe kirk. To whas riȝtful ratifiying, als wel on his syd þat is cursid, os on þe side of þe kirk cursing, þe kirk be houuiþ to tent to þre condicouns þat are requirid to þis lawful cursing; þat is, vnriȝtwisnes in the cause, enuy of aȝen stonder, and riȝtwisnes of þe kirke doing execucoun. þe first semij þat no man is þus cursid but materaly for synne. Ilk synne is vnriȝtwysnes or bryning it in, þerfor to þis lawful curse is requirid þe vnriȝtwisnes of þe cause; ne it is aȝen þis, but acording
Wicliffe's Apology.

That man be cursed, for his honor of God, and profit of himself, and of the people, which man finally lawful to be like cause, so it semeth of the payn of damned men. The second circumstance is of his, that lawful cursing is required, thereof brother correcting, and but he dwell obstinately to four payn that is dede of the kirk; for it is a precept from complying of faithful men; else this cursing is not lawful. The third circumstance is, that it is required of men, but that if it be for a person prescient curse by authority of the kirk, never else he presupposes the kirk. And thus it semeth as on purpose an heretic should under the curse of the kirk; but it semeth that ilk synning to the deput is an heretic; as a man would a heretic is he that synarith to the deput, for ilk swilk pertinently contrarily techeth to holy writ. And swilk curse, syn it is just medicinal of his guilty, should be atankfully, for he is not perid hereby, but bettered, or else his malice swaged. But he should do a way per of, and take the medicinal, schaking a way synne from him be absolvoun of sacrament, and meekly taking a nother absolvoun of iurisdiction of him that cursed, by was vertewe he myst comply with cristun men and tak sacraments. And pow that medicinal be good for the tyme, neuertheless he hele folowand is fare better. And bi resoun of that prohibicoun from complying of faithful men and resuyuing of sacraments, syn it is not a sacrament supposed that is it lawful to a lewyd man in the vertew of the kirk to curse and louse; but wan ani after he brideth correspondently dwelleth disobedient, he oweth not only to be denounced a cursed, that of some is called he lesse curse; but comply of faithful men and takyng of sacraments owen to be defendid him; that is called he more curse than he kirke hath ordeyned reasonably; that he kirk performe it solemnly, candel sleekennid, bell rogyn, and he cros turnid vp so doun. Nevertheless it intendeth he good of him that is cursed charitably, and profiset of the kirk. And it semeth be a nother doctor to bring for a nother curse, be wilk it.
is leful to curse þe iust man, wiþ outun his demerit, of forbeding
him comyn of men, and taking of sacraments, þat he geit mede of
his obedience, and þe sinnar be mad redy, or for summe oþer swilk
cause. But certeyn I am þat þis curse may not be done wiþ outun
resounable cause; ne þe nakyd wille of þe prelat is not inowe þerto;
ne a man is not holdun for swilk curse to leef þing þat he is holdun
to do bi Gods bidding. Neuerþeles he mai medulfully cesser fro
summe dedis for a tyme, and deserue for obediens. And if ani
can ground þis maner of cursyng I consent.

But how þat we spek of curse oþer it þat is dedly, or peyn con-
sequent þer of, or ellis waryng, or it þat is sequestracoun of þe iust
man fro comyn, or it be wilke þe iust man be cursid as contrari to
Gods lawe, þat is but only in name or pretendand, or ani oþer, it
semiþ þat noun owiþ to curse ani principali for money, for his
proper cause or wrong don til him.

Þis semiþ bi ensaumpul of Crist and Moyses, and swilk oþer;
and also be doctors and laws of þe kirk: for bi lawe canoun no
man howiþ to curse in his owne proper cause; for vnder þe autorite
of Gregor þe kirk writiþ þus; Among mani quarells a nobil man,
Ysidore, pleynid him to be cursid of þe [thy] broþer hed, and wan
we lere of þe [thy] clerk þat was present for wat cause þis was don,
he maad known for non oþer cause, but for he had greuid þee.
Wilk þing noiþþ vs riþt gretly, if it be so; þu schewist þee to þenk
no þing of heuenly þings, but tokunist þee to haue an þerþli conuers-
sacoun, til þu haue done cursing for venging of þi selue; þat is
defendid bi holi rewlis. Werfore fro hene forþ be wel bisy abowt.
And presume þu neuer to do aftur swilk þingis, for defence of þi
noune injurie; for if þu do ani swilk þing, wyte þu wel it to
vengid after in þi self. Werfor þe glose of Ion seiþ, þe bishop
mai not curse ani man for wrong don to him, nor mai not be iuge
in his owne cause, þat is to vnderstond, namly, it is leful to no
man to curse principali for his owne proper cause.
Wicliffe's Apology.

That semi be ensample of Crist, for he wold not curse hem that denoied to him harborow and liflod, but reprouid his disciplis askyng veniawns; and wan he was waried he waried not azen, 1 Pet. ij. wan he was punishid, he manest not azen, but mekly be toke himself to him that iugid him vniustly; and he peyn of ojer synne bare, and prayed for his cruciars.

Also be ensample of Moyses, wan þe peple synnid in to God, he vengid it; and wan þei greuid him þe polid, and 3aue þe cause to God.

Also it be howuip þo synne to be notory and greuows, for wilc cursyng schuld be done. Were þe Archedecoun seip, þat þe more curse is to be jeuun for contumacy alone; and þis he groundip be mani lawis. And al oþer lawis þat semen to sey, þat man how to curse for crime of vowtre, þeft, and swilk oþer; so þat vndirstond for contumacy descendend of swilk crime. And he seip Lincoln to be of þe same sentence, and Innocent, seing þat man is not to be cursid only for þe crime, if he wil amend him. And þe sentence of Crist acordip in þe gospel; were cursing is groundid. Were for þe kirk seip, None of bishoppis priue ani man fro comyning of þe kirk, wiþ outun certeyn and open cause of synne. And resoun is þis, for ilk cursing vniustli also cursip himself, for he synnip dedly. And Austeyn seip, as is be for seid: No man mai noye kynd of God.

Of þe wilc semiþ þre notable conclusiouns: first, þat God mai not curse ani man ne suffir him to be noised to his pering, but himself be first in cause; for þe curse of þe kirk takip not a wey riȝtfulnes ne vertu, ne inferrip not synne, but schewip departing fro comyn of seynts, and defendip medicinable comying wiþ þe kirk or sacraments of it. Were for seip Archedecoun, efter þat he schewip þat þe keyes of þe kirk only byndun and lousun, wan þei are confermid to þe keyes of Crist, þat bynding or lousing of þe prelat is not þe cause why ani is lousid or boundun in heuin. But
Thus it is seid, for oft þei fellow hemsilf to gidir and for þei how to fellow hemsilf to gidir, os it semiþ bi þe decreis and sentence of doctors cording to gidir, is, þat þe keyes erring noþer bindun ne lowsoun as to God. þe prid is þis, þat he þat vniustly cursip as to þe face of þe kirk, noþþ principal himself, for he misusiþ his powar. Werfor þe decre seiþ, We are not dampnid wiþ out dom, wan we are cursid vniustly. Archedecoun seiþ, þat he þat cursip his sugetis vniustly incurriþ sacrilege, for sacrilege is to fiþe holy þing; þeþor he þat cursip vniustly fiþ þe holi body of þe kirk, fro wam he pullip out vniustly his membre. And I deme not but þat ilk curse is to be deede, for þat he is cursid vniustly, howip to examin him diligently after holi writte, þat he be not gilty in ani þing. þe secounde he houip to drede of þe perel of him þat cursip vniustly. And þe þrid of harm of þe broþer þat may cum of þe forbodun of þe communicatise doctrine of broþer. And þis dede Lincoln, þat he callip to þe popis cowrt, wan he was manifold greuid þore, he appellid stalliworþip fro þe court of Innocent þe ferþe, vn to þe barre of Crist. Neþeþes it is not to deme þat ne it is leful to curse accessoriþ; for þat tendip but to men liþing actiþly; syn þat execucoun of þis curse sauriþ seculer cause, and þe Apostil biddip, If þe hau seculer nedis, ordeyn þoo þat are contemptible, þat are in þe kirk, to deme. And þis is notable to wite, in þe decre vnдрe autorite of þe senje and of seint Jerome, were after þat he schewip þat vnleful curse hirtip not him þat is notid þer wiþ, os innocents, he seiþ, mai not be condempnid wiþ þe crime of a noþer, he obiectip vnnder þis forme, Crist seiþ, and þe Apostil: Blesse and wil þe not curse. Mischel was not hardi to þeue dome of blasfemy to þe fend, most worþi curse, as þe Apostil seiþ, howe mykil more howe we to be clene of al cursyng. þe fend seruid curse; but blasfemie howip not to go out of þe angeliþ mouþ. Rede þe holde bokis, and see wilk lynage were sett in þe hille of Gariþym to bles þe puple; and wilk in þe hille of Hebal to curse. Ruben þat filid his fadir bedde, and Zabloun
The last son of Lia, and the sons of Hebal were sette in the hille of Hebal to curse hem that were worshipers. And when we are tawst gostly of alle stories of the wold testament how it is to do in tyme of grace, it semij that half of the lineage blessing betokyn hem that charitably purli for desire of hietis of Crist comyn to the hille; the better half cursing menij hem that for drede of torment filling the lawe common to the hille. Also the tokun actis and contemplatis; that sterun to vertewe be ther two maneris. The souereynes of the kirke howen not to curse for temporal pingis; ne bisy a bowt hem, but bles and preche. Pat it is leful for to curse semij of the oold stories, and of the newe testament; but the canoun distinguiij pus; Cursing that is forbidon is this that procedij of wille of veniaunce or hate of the perseware, not purli of the luf of riįtwisnes; and prouij this of man witts of seyntis. Perfor it is certeyn that iche man cursing, wip out steriing of the Holi Goost first cursing, or not the kyng charitably good of him that is cursid, and good of the kirk, he synniį greuowsly; perfer seij the canoun, vnder autorite of Gregori, Prestis synnen not in that curse, in wilk the discorde not fro the inname iuge. And after, vnder the autorite of Austeyn, Sogets ben correctid of ojer prouastis wip correccoun comyng of charite, and for the diuersite of synnis. But now it semij to men wel be halidyng that prelates and prestis peis daies in the court of pleet, and pe that persewen causis aįen þer neybors, infectun and varioun hem silf manifold and sinfully foilun ilk ojer. Also that mani cursing now blowun in the kirk are not to be dreed, not but in als mikil of þei smotte þe curse or ojer of cause on ojer side. And til is concordyng to þe first curse of God. It is semyng be þis wan it is nojer foundid in holi writ, ne in þe lif of Crist, ne of his Apostlis. But alle þings þat prelates owen to do are sufficienly groundid þer, and þan siþen þei curse not þus, it is not to drede ojer wise, þan as is seid before in þe strong autorite. Also for Crist forbedij swil maner of cursing, os now in case is vsid in þe
kirk. As þe gospel of Luc telliþ, and absteniþ perfro as it semiþ of Schariop, and neuerþeles in him was more cause of cursing þan in sum þat to day are blawun in þe kirk. It valiþ not to seie þat Petre cursid Anani, and Poule þe fornicary, for þei cursid be a cursing þat mani prelats to day kan not, nor hau not power to. Petre be tok Anani bi dede going be for to þe fend to be tormentid perpetuai. And Poule be toke þe fornicari to saþanas til a tyme, þat his spirit schulde be saue. But mani prelats are out of part of þis maner of cursing. Also bi þe feiþ of þe gospel no man owþ to curse a noþer not but of charite þat he haþ to him, for of þe feiþ we owe to luf our enmies, and also for to do alle þings in charite, for mani man cursiþ now not for charite, and þefor not feiþfully. A part proud of þis signe, þat þei curse more souare and horriþelare hem þat þei hatun, as it semiþ of hem þat are cursid for þei wil not 3ef money or reuerens to þe mynisteris of þe kirk. And þus it semiþ þat prelats mai mikil drede of þer cursyng hem sylf, and oþer oþi of þer cursyng, and dred mikil þer blessing; for Salamon seþ, Cursing veþlil brout schal pletesuowsli descende in to summe man; þat is as þe close seþ, in to him þat bringþ it forþ. And seþ þe salm, He lufid cursing, and it schal cum to him. And he dede on cursyng os a cloþ, and entred as water in to his inword þings, and as oþy in to his bonis. Be it made to him a cloþ þat he is helid wiþ, and as belt þat is he ai gird wiþ. And Poul seþ, Cursars schal not weld þo kyndam of God. And bi þe Prophet God seþ þus, Nowe to 30w prestis þis sonde, if 3e wil not sett to þe hert to 3ef glory to my name, seþ þe Lord, I schal sende hunger vn to 30w, and I schal curse to 30r blessing, and I schal curse to hem, for 3e sett not to þe herte. And on þe toþer side þe salme seþ, þei schal curse, and þu Lord schalt blesse. And so seþ Crist, 3e schal be blessid wan men schal curse 30w, and persew 30w, and sey al iuel aþen 30w, and reproue 30w, and cast out 3oure name as iuel, liand vp on 30w for me, and for þe gospel; ioiþ and
be glad, for 3or mede is plentious in heuen. God bring us to his. And prelats mai sore drede, pat her vniust and iuilwilly cursing be in cause whi pe puple drede not cursing, nor mendip not, but azenstondip and risip azen hem; and pis is cause of al iuil, for ilk crature wiþ God au3t to azenstond falshed: for pus is writun in pe Psalme, Who schal rise to gidre wiþ me azenis pe iuil willid, or who schal stonde wiþ me azen pe wirkling wickidnes. And pe wise man, pe gelousy of him schal tak armor, and arme pe crature to venge him on pe wickid, and wiþ him al pe world schal fi3t azen pe vnwitti, and pe spirit of vertu schal stond azen, and as a wirlwynd schal diuide hem; and wickydnes schal bring al 3erþ to wildrences, for cursing pe 3erþ swellip, and iuil wille schal turne out pe setis of pe mi3ti. And as seynt Jame seip, As pe welle mai not bring Jac. iii°. forþ of o pitte bitter water and swete; so mai we not blesse God wiþ pe mouþ, pat we curse man made to his lekenes.

pis is a noþer point, for I seid pat Crist was cursid. But pei iv. Crist was cursid.
toke heucly at pe worde, perfore I preied to excuse me or spare me in termis; and neuerþeles to trewe vnderstanding me þirkip it mai be seid soþli, and wiþ out blame: for we schal vnderstond bi Holi Writte, and bi teching of seynts and bi resoun, and bi comyn experiens, pat in þre maners is a man seid cursid. Ffirst 1°. and warst be synne, wan he cursip himself, and bi his wickid dede goþ out of comyn of holi men, and vndisposip him to tak part of merits of þe kirk. And þus mai not God curse ani man, ne bid ani man curse, ne a proue it, ne þus was Crist neuer cursid, for he synnid neuer. In þe secound maner is man cursid iustli, wan 2°. God wordeynip him for þis synne to be putte to peyn, and out of comyn, and to be waried, or denouncid, or schewid, as cursid and haldun swilk. And þus is man iustli cursid and worþili, wan men curse him bi Godds biddynge, and þan þei do it medefully. And þus God cursip men, and þe 3erþ, and bests, and oþer þings in mannis wark, wan he ordeynip þeis þings to be noyous to man, and
punisch him, and not to bring forþ frut; and þus he seip he wille
curse to her blessing, wan þei wil not kepe his bidding; for wan
þei prey for plentey, and pees, and swilk oper þings, and delitun in
þeis þings, and 3ekun þer synnis þar by, he wil send hem skarnes
and noijes, and þole hem to haue debate, and punische hem in mani
wyes, and ay þe moo lusts þat þei haue here, ay þe more schal ben
þer peyn. And þus he cursip to þer blessing. And so þis þat
mani callun blessing is cursing. And æsen ward; þus we prayen
iuil and cursing to our neybor iustli, wan we desire þat diseese
and oper enuyes be to hem to lette hem of iuil and to mak hem to
drede synne and to do bettar. And þus we blame childre and

Iob 3º. misdoars. And þus Iob cursid his day. And Jeremey þat man þat
callid his fadre þat a son was born to þim, and as bi ioy gladid him,
for þey desirid þat þeis schuld lette men fro doing of iuil and be in
a maner to stere men to be heuy of þer myss and to desire to be
heyne; for þus were good to mani a man, þat þings were in desesse
to him, þat now are in mikil leking. But þet in þis maner of curse
þat men curse man iustli for his misdede, was Crist not cursid,
for he seruid not to be cursid, nor God bad not men curse him, ne
3º. þei dede not þis iustly to him. But in þe prid maner a þing is seid
cursid wan men cursun man þow þei do it vniustly, or bannun him,
or puttun him out of comyn, or haldun him cursid, or denounce,
or schew him cursid. And þus comyn speche callip men cursid.
And bi lawis of þe kirk men are þus cursid, and bidun to be holdun
cursid, wan þei are wel good, and þe more blessid of God. And
þus Crist was cursid of men, and olden cursid, and put out of

Gal. 3º. comyn of men, and put to dep as cursid man. And þus seip Poule,
He was mad for vs þat cursid þing, þat we schuld be mad blessid

Ysa. 53º. in him. And þe prophet Ysaye, þat we arettid him as smitun of
God and latfe, and þus he seip bi þe prophet þat alle men cursun
to him. But for þis is he mikil þe bettar and not þe wars. And
we schuld luf þim þe bettar and desire þus to be cursid wiþ þim,
as Poule dede, and Moyses, and odir, as Holi Witt seip of hem; for Poule seip he desirid to be cursid of Crist for his breper, to Ro. 9, a. make hem saue. And Moises praied to for3eue pe puple per Ex. 32°. synne, or ellis to do him out of his book; not pat pei desirid to do synne and be cursid worply; but pat pei wold pus wip out desert be punischid as cursid for pe peple, to make hem saue. And pus schuld we alle if we were in charite, as me þinkip.

And it semip bi sindre resouns it mai be seid þat Crist was 1°. cursid; first bi þis þat he was made man wip outun synne þat was cursid of God, and justli put out of lordschip and comyn for a tyme. þe secon, for he was in his persoun þus wip out desert punischid, 2°. as if he had ben cursid. þe þrid, for he is cursid in his membris þat 3°. are oon wip him. After þis þat he seip, þis þat 3e dende til ani of hem lest of myn good or iuil, 3e did it to me. And þat 3e ded not to hem 3e ded not to me. And þis schuld maak men rad to do ani iuil to ani good man, or to curse him, or to gruch æsen him, for it soundip in to Crist. And þerfor seid Moyses, Þor grucching Ex. 16°. is æsen þe Lord. þus as he is seid cursid þat men cursun. And as al men of a comynte berun punisching for þe defaut of two or on, þus it is be twen Crist and vs, for þus was he punischid for vs. And þus seip Peter þat he bare our synnes, for he bare þe peyn of Pe. 3°. hem. And þus he callip our synnis and our defauts his. And þus he seip in þe Salm, God my God loke in to me, why hast þu Salm. 22. left me, fare fro my heyle, þo wordis of my defauts. And God þet left neuer Crist, but ðy is wip him, for he dop ai þo þingis þat plesun God, os himself seip. But for he dolid him þus be punischid, and for he left sum membris of þe kirk at a tyme, for þis he seip þat he left him. And þus was Crist callid a synnar and blasfemer, and þe cursidist man in þerþe, for þei seid þat he was a deuowrar, and þat he blasfemid. And þus, as we sey þat man a þe blasfeme or cursid, wan he is þus iugid and rettid of men, þow he be not so in sorunes, in þis maner we sey of Crist þat he was blasfem, synnar,
and cursid, and that he set was not; for he blasphemid not, ne synnid, ne did no ping worpi curse; and that Crist wold pole al pis schuld we be glad, and leren to pole wiþ him; and þan bi þat we schal be holdun of God þe more blessid, and be þe more blessid, and be so perceyuers of Cristis meritis.

An oþer is þis þat is put and askid, þat ilk prest may vse þe key in to ilk man. To þis, me þinkþp, I may wel sey þus, syn al power is of God, and, as þe gospel seipþ, þer is no power but of God, ne man may do no þing, but if he 3eue him þe miþt; as Crist seipþ, 3e may wiþ out me do no þing, þat onely a man vse his power in to ilk þing, as God werkþp bi him, and leþþp him to vse it vnblamfully, and no forþer, and fro þat may no man lette him. And þis is þat we sey, þat we may of riþt so, if þer be ani vsing of power, or callid power, þat is not bi Crist, þat is no power, but fals pride, and presumid, and onli in name, and as to 3end and effect is now3t. Neuerþeleþ, a man is seid to haue power, and leue to vse power, in many wyse, as sum bi lawe and ordre of kynd, sum bi lawe and ordre of grace, and some bi lawe and ordre made and writun. And so it is seid bi lawe þat is mad of þe kirk, þat ilk prest haþ þe same power to vse þe key in to ani man in þo poynþt of deþ, as þe pope; but not ellis, not but autorite in special be þeeun to him of þe kirk þer to. But if it be askid, if ilk prest mai vse þe key in to ilk man, þat is to sey, to asoile him, or ellis to bind him fro grace, it semþþ opunly þat ilk prest may not asoile ilk to bring him to heuyn; for þe gospel seipþ, þat Crist in a coost of þe Jewis miþt not do ani vertu þer, for þe vntrouþ, not but helid a few seek, þe handus leyd vpon, and he maruelid for þer vntrowþ; þan, wan Crist, þat is God Almiþty, and of his absolut power may al þing, and no þing is vnapossible to him, nor no þing may aþen stond him, and set may not of his ordinat power 3ele þe folk for þer ontrowþ, and vndisposicoun, and vnabilite to reseyue, mich more ani oþer beneþp may not help, but after þe disposicoun of him þat receyuiþ.
Al so it semiþ bi þis, þat þe pope may not bring in to grace, ne bles, him þat lastþ in vntrowþ, and in þer synnis; os it semiþ bi Jewes and Saracenis and oþer swilk, os is witnessid, and of feliþful witnes. Also God ȝauþ him no farrer power, not but asoyþ hem þat wil leue þer synne, or to bynd hem and curse þat wil dure þer inne. And bi þe same resoun none oþer prest may not excede. And if it be axid weþer ilk prest haþ as mykil power as þe pope, as a nenist God, it semiþ to me þat is foly to a ferme in þis case oþer þie or nay, be for þat it mai be schewid out of Holi Writte. And so it semiþ al so to me it is foly ani prest to presume him to haue euyn power wiþ ilk oþer, be for þat he may ground him in þe feþþ; and foli it were to deme to ani man any power þat God haþ þeuen to him, or þe vsyng þer of; for certeyn I am, how euery ani man tak power to him, or vse power, it profþ not, but in as myche as God þeuþ it, and wirkþ wiþ it, and conferþþþ it; and certayn I am, þat þe power þat God ȝauþ Petre, he ȝauþ it not to him alone, ne for him alone, but he ȝauþ it to þe kirk, and for þo kirk, and to edifying of al þe kirk; os he þeuþ þe sîþt of þe ee, or þe act of ani membre of þe body, for help and edifying of al þe body. And Sent Jerom seþ, Sum tyme þe prest was þat ilk þat þe bishop. Jerom. And bi for þat þat bats were made in religioun bi stinging of þe fend, and was seid in þe peple, I am of Petre, I of Poule, I of Apollo, I of Cephas, þe kirkis were gouernid bi þe comyn of prestis counþeil. But after þat ilk man callid him þat he baptisþid his, and not Cristþ, þan was in al þe world wordeynid þat on of þe prestis schuld be made cheþe, and þe seedis of seyþmis schuld be tan a wey. þer as prestis wit hem to be to þer souereyns sogetþ be custum of þis kirk, so knaw bishopis hem to be more of custum þan of dispensacoun of Goddis trowþ, to þer sogetþ, þe more þer souereyns, and in comyn þei owe to gouern þe kirk. Lo I seþ bishopþ present, and þat þei stondun nere him, preþts mai in þe autere mak þe sacrament. But for it is writun, Prestis þat 1 Tim. 5.
prestun wel bi þei worþi had dowble honor, most þat þei traulel in word and teching: it semþ þem to preche, it is profit to bles, it is congre to sacre, it cordþ to þem to 3eue comyn, it is necesari to þem to visit þe sek, to pray for þe vnmiþti, and to fele of þe sacraments of God. Þerfor non of þe bishopis, enblawen wiþ enuy of þe fendis temptacoun, wrþ, if prestis ouerwile exort or monest þe peple, if þei preche in kirk, if þey blesse þe floc, for I schal sey þus to hym þat wernþ þe þeis þings, he þat wil not prestus do þing þat þei are bidun of God, sey he wat is more þan Crist? or wat may be put befor his flesch and blode? And if þe prest sacre Crist wan he blesþ þe sacrament of God in þe auter, awþ he not to blesþ þe peple, þat dreþ not to sacre Crist? A 3e vniust prestis þorow 5or bidding þe prest of God stintþ þe office of blessing, a bowt lewid men and women; he stintþ þe wark of tong, he hap no tayst of preching, he is dockid on ilk part, he hap only þe name of prest, but he holdþ not þe plente ne þe perfeccoun þat fallþ to his consecracoun. I pray 3ow prestis wat honor is þis to 3ow, þat 3e bring in þe damage of alle þe folke? for wan worþi diligence is taken a wey fro prestis bi power, sum smiting of mischef rysþ in þe flok; and 3e geyt harme of þe Lordis patrimoyn, til 3e alon wil be potentats in þe kirk. And for þi seyn òper men þus, if a bishop in conferning þat he appropriþ to him sifl wiþ out ground of þe Scripter, þeuiþ grace, whi not a simple prest þat in merit is more at God, of mor merit, gefe mor worþi sacraments? Sum tyme was no resoun, wan þe same was bishop and prest. And bi forn þat presched was hied, or veriliar fyled cursidly bi þe world, ilk prest of Crist was callid indifferently prest and bishop, as it semþ be þe wordis of Jerom.

An òper is þis, þat ilk prest is holdun to preche. þis haue I seid of þe wordis of Gregor, Austeyn, and òper. And þis steriþ me to seye þus, for ilk man is olden to do þing þat Crist enioynþ him to do. And it semþ bi witues of seyntis, þat Crist enioynþ ilk prest
to preche, and pat he is boundun þer to. And þis semip bi þe gospel þat seiþ þus. After þat Crist had ordeynid his apostlis, and sent hem to preche; after he assignid seuenty and two disciplis, and sent hem be forn his face, two and two, in to ilk place and cite widir he was to com, and bad hem preche þe kyndum of God; vpon wilk seiþ an expositor þus. Crist sent his two and seuenty disciplis, and þaue power to perfornge it. And sin it is prouable þat þei were not prests, for þan had þei ben bischopis, and apostlis, but þei were dekunis, lowar þan þan prestis, as Steuyn, and silk oþer þat is redd of in apostlis dedis, it semip þat Crist, sending hem to þis office, sendis in his ordeyning al oþer heiar, as prestis, to þe office; to þe same soundun þe wordis of þe prelat ordening dekunnis. Were fore in þe fourte book of sentence, þe fowr and twenti distinguoun, þus is writun; To þe decoun it pertenip Þat þe prest, and minister to him all þings þat are don in þo sacraments of Crist, to bere þe crose, to preche þe gospel, and þe pistil; for as þe olde Testament to þe redars, so is bedun to dekunnis to prech þe newe. And þis same seiþ Seint Ysidor, as it is put in þe decrees. Ysidor. 
For þi seiþ Seint Gregori, Poule seiþ to Thimoþe, þat þe prest be miȝti to exort in al doctrin, and argu hem þat aȝen seyn þe feip: þer for is seid bi þe prophet Malachie, þe lippis of þe prest schal kepe sciens, and men schal ask þe law of his mowþe, for he is þe aungel of þe Lord of hostis, þer for þe Lord monestip þe þe prophet Ysaie seing, Crie, cese not, vphauns þi vois os a trompe. Who Ysaie 52o. 
þat niȝþ to prest hed he takþ þe office of a criar, þat he goþ criing for þe goming of þe iuge þat ferfulli folowþ. Werfor þe prest, going in and out, dieþ if he go wiþ out þe sound of prechung. But here sum glosun and seyn, þat preching is her vnderstonde reding at þe messe, and þat Gregori spak þis of curats; but swelk men be howuen tak hede, þat bi þis are not curats excusid þat prechun not; and it folowþ not þer of þat simple prestis are excusid bi þis, for he spak to curats, and be þei ware þat þei knitt not falsly a wey
pe witt fro pe lecture, and bere fals witnes vpon seynts, and diseyue simple prestis bi pe per fraudis, wening pus to be excusid; for God seip bi Ysaie, pe fadir pe first synnid, and pin enterpreters han brokyn pe lawe azenis me. And tak pei 3ed how Gregor seip to prespod; he seip not to cure. And pei peat seyn pis preching is takun for reeding, take pei 3ede to preche, for in a langwag vnknowun ilk man and womman mai rede, and mani are for bodun to prech. And if ilk man mai prech it, it were but foly to go to pe hordres to geit more iarche. And also take pey 3ed how to preche; pe holde Testament was bodun dekunis, weper not in tong pat pe peple vnderstode; for sop to preche is in siche maner to a monest good pingis, as Crist bad his disciplis do, wan he sent hem to preche, per for be pei ware pat pus wenun to excuse prestis, for Austeyn seip pus, fewe are pe prestus pat prechun iustli pe Word of God, but many are stille damnnably, sum of unkunning, pat refuse to be tau; oiper of neligens, pat despice Goddis Word, but noiper pei nor pei mai be excusid of pe syn of per stynes; sin pei how not to be prests pat can not preche, ne pei to be stille pat can, pow pei be not curatis. And pus seip Crisostum, it semip pat God enionip to doctors and dekunis pe minstri of presthed, and of dekunhed, pat are rihtful, and it semip pat men hau ordeynid hem pat are vniust, and not curatis. And so of pe ping issewe is knowun who is ordeynid of God, and who of man; he pat dop wel his minstri, pat semip pat he is ordeynid of God, and he pat dop it not wel, is ordeynid of man, pe wilk sopli as to God, is neiper dekun ne prest. perfor seip Isidor, kunne per prestis Holi Writt, and pe canouns, and pat al pe per wark be in preching, and in doctrin, and edify pei alle men, as wel of sciens of pe seip as in disciplyn of dedis, perfor pe prestis, but pei make opun al trouwp in pe peple, pei schal 3eue resoun at pe day of dome; as God seip bi pe prophet, Lo I haue sett pe a be holdar to pe hows of Israel, if pou sey not to pe wickid man, pat he go fro his wickid weies and
lefe he schal dye in his synnis, and I schal seck his bled of pin hond. And for sop prestis schal be dampnid for wickidnes of pe peple, if pei lere hem not wan pei are vukunand, nor snyb hem not wanne pei synne. And as it cordip to argu pe synnar, so it fallip to not do veniaunce to pe iust man. Pis seip Seynt Isedor. And pus it semip pat pei are boundun her to vnder pe peyn of dedly synne and dampping to helle. And for obieccouns and sophims pat men may mak and obiect, it semip to me pat pei are bounde pus; ilk man taking presthed, he takip him mater to mak him holy, body and soule and spirit, and so to be holy and halow oper, be ensaumple of lyuing, word of teching, and ministring of sacraments, after pe sentence of Poule, in pe ordering of prestis, seyng pus, 2 Tim. i°.

Wil pu not tak reclesly pe grace of God pat is in pee bi pe putting vp on of my honds. And pus he seip to Titus. For pis I left pe at Crete, pat pu mend pingis pat wantun, and ordeyn bi syt prestis, as I haue ordeynyd pee, and disposid to pe; if ani is man wip out wif of synne, hauing feipful sones, not in accusing of lechery, or not soget, for pe bischop be howuiip be wip out crime, as a dispensar of God, nor proud, ne wrapful, ne 3euin to drink, ne strikar, ne coueytous of foul wynning, but to holde hospital, and to be bening, sobur, just, holy, chast, bieclipping pe feipful word pat is after doctrin, pat he be mi3ti to exort or monest in his doctrin, and snib hem pat a3en seyn pe sope. Also dekunis to be 1 Tim. ii°. chast, not dowble tongid, not 3euun to mikil to drink, ne fowlowing fowle wynning, hauing pe princi witt of pe feip in a pure consciens; and first be pei proud, and so, hauing no crime, minister pei; be pei pe man of a wife, pat goueren wel per sonis and per housis, and pat ministreip wel, schal geit him a good decr in mikil trist in pe feip pat is in Ihu Crist. And be pu ensaumple of feipful men in word, in leuing, in charite, in feip, in chastite; take to reding, and to exorting, and to theching, and to be stonding in hem; penk peis pingis oft, be pu in peis pings, pat pi going forp be made opun.
And doing þeis þings, þu schalt mak þi seluen sane, and hem þat
erun þe. And prestis þat prestun wel be þei hade worþi doubl
honor, and most þei þat travelun in word and in dede, teching. þus
it semþ þat þei are bound to hold þis forme of live in hemsilue,
and ai to be redy to ken oper and to minister to hem. And were
euer bi opportunite, or competent acordauns, to be redi to fil it in
dede, wip out dispensacoun, and wip out excusacoun, but if our
Lord Ihu Crist despens wip hem, and excuse hem, or for bed hem.

1 Tim. iv. For no man sett a noþer ground þan þat is sett, þat is Crist Ihu,

1 Cor. xiv. For no man sett a noþer ground þan þat is sett, þat is Crist Ihu,

Apoc. ii. þat hat þe key of Dauiþ, and he closþ, and þan no man opuniþ, he
opuniþ, and þan no man sperriþ, neþer is no man worþi to opun
þe lasing of his scho; þat is þus to vnderstond: as no man is worþi
to opun þe priucite of his incarnacoun, ne to fynd þe resoun of al
his warkis, so is no man worþi to mak a letter or title of his to
go by vnfillid, ne to put more þer to, ne to draw þer fro, ne to
chaunge it, noþer to lowse þat he byndþ, ne to bynd þat he lowsþ,
befor þat he þeuþ þe key, and kenneþ to opun and to steyke;
þerfor tent þei so, and here þei al þing þat nisþ to prestþed, and
alle þat admitten oper þerto, and þat enforcyn to excuse hem fro
dede of preching, and to excuse hem in pride of lif, worldly
coueiteis, coueiteis of een, and coueiteis of ßlesche, tent þei to þeis
þingis be for seid. And to þoo þat God seþ bi þe profet, son of
man, putt to hert, and see wip þin een, and here wip þin heris, alle
þings þat I spek to þe, of al cerimoynis of þe house of þe Lord,
and of lawis þer of, and þu schalt sett þin hert in þe weys of þe
temple, bi al þe ßssewis of þe sanctuari; and þu schalt sey to þe
house of Israel stering me to wrap, þeis þings seþ þe Lord God;
sufficiþ to 50w al 30r felonies hous of Israel; for þat he bring in
alien sonis vncircumsicid in hert, and vncircumsicid in ßlesche, þat
þei be in my sanctuari, and fyle myn house, and 3e offer my lofis,
mi gres, and my blod; my couanant 3e dissolu'en in al 30r felonyes,
and han not kepþ þe biddings of mi sanctuari, and han put kepars
of my sanctuari obseruaunce to 3or silf; þeis þings seip þe Lord
God, Ilk alien kynd and vncircumsisisid in hert, and vncircumsisisid
in flesch, schal not go in to my sanctuari, ilk alien son þat is in
medil of þe hous of Israels sonis. But and þe leuits, þat han gon
a wey fro me in error of þe sonis of Israel, and hap errid fro me
after þer idols, and hap born þer wickidnes, þei schal be in my
sanctuari huschers, and portars of þe 3atis of þe house, and minis-
tres of þe hous; þei schal sle þe bernt offerings and offerings of vic-
tories of þe peple, and þei schal stond in þer si3t þat þei minister to
hem; for þi þat þei ministred to hem [in] þe si3t of þer idols, þei are
mad in þe house of Israel in to offens of wickidnesse, aftir I haue
liftid vp my hand vp on hem, seip þe Lord God, and þei schal bere
þer wickidnes, and schal not ni3e to me, þat þei vse presthed to me,
ne nye to al my sanctuari, bi þe sancta sanctorum, but þei schal
bere her confusioun, and her felonyes þat þei haue done; and I
schal seue hem portars of þe hous of Iuda, and al ministery þer of,
and al þings þat ben don þer in. But þe prestis and þe leuits,
sonis of Sadok, þat han kepit þe cerymonis of my sanctuari, wan þe
sonis of Israel errid fro me, þei schal ni3e to me, þat þei minister
to me, and stond in my si3t, þat þei offre my greece to me, and my
blod, seip þe Lord God. þei schal go in to my sanctuari, and þei
schal to mi bord ni3e, þat þei minister to me and kepe mi cery-
moynis. Certeynli þo hous of God her is tane þe conregacoun
Moral.
of feiþful men, in onhed of spirit wiþ Crist, þat is þe general kirk,
and gostly body of Crist, þat is foundid in feiþ, reisid in hope of
lif, and couerid wiþ charite, and ful mad in good werkis; þat hap
for þe ground, þe feiþ of Crist, þat is þe ston vp on wilk þe kirk is
groundid; hop for þe fowre walls, hoping al iuel to turne to joy
to seynts, be vertu of Cristis pascoun, and al þings to cum in to
blis, be vertu of þe first geyting of Crist to vs al þing a boue us
frutfully, and to vse al þing be nep man blessidly; of þe wilk
gruip charite heling al þe bigging. To þe bigging of þis þe prest
howiþ to trauel, and to be bisi, to ding doun of þe contrari; þe
cerymoynis and þe lawis of þis hous are þe biddingis and þe conseyl
of þe gospel, þeun be Crist and his Apostls, and ensaumplied be
life, to þe wilk þe prest schuld put to þe hert, þat is þe strengþ
of his luf, and wiþ þe eeris and een of his hert, he schuld vnderstand
hem, and kepe hem in himsylf, and ken þe peple to kepe al þings
þat Crist haþ comoundid. But alien sonis vncircumsicid in hert
and flesch, are þei þat serue not Crist in spirit, ne in fleschly dedis
gostly. For þei enter not to þe lif bi þe maner of Crist in meknes,
pouert, paciens, and labour, and oþer vertuus dedis: but þei enter
for to lif in prid of þe world, and worldly riches, and lustis of þe
flesch, and þerfor þey are alien, and wiþ swilk cursidnes þei polewt
þe hous, for þei leede mani in to synne, and sterun God in to
wræþ, and causun þat God is holdun vniust. And þus þei vndo þe
couenaunt; wil þei kepe not þe office of preshed in þat maner þat
Crist bad, but þey putt þe kepars of þe obseruaunce to himsylf.
Wen þei welun þat þei kepe more specialy þe þings, and þe
biddingis enioynid of men, and streytor þan biddingis and þingis
enioynid of God; and namly, wan þey putt kepars to gedre temporal
þings to hem, after þer decre, [rather] þan to gedre souls to Íhu
Crist. But here wat folowiþ. Sich alien and vncircumsisid schal
not enter in to þe sanctuary, for as þe Lord forbediþ swilk to be
ministris, so he storiþ hem her þat þei schal not accept grace, wil
þei are swilk, ne schal not minister grace to þe puple, but swilk
þat han gon a wey fro God in to error and ignoraunce, and swilk
idolatrie, worschiping man aþen Goddis bidding, and doing oþer
iuel: þei schal bere þer wickidnes, as þei han synnid, so schal þei
be punischid, and þei schal be huscheris and portars; for as þei
opunid synnis to þe peple and brout hem ine, so schal þei enduce
hem in to peyn, and þus schal þei sele þe brent offrendis. But
prestis and leuits, þe sonis of Sadok, þat han kepid þe cerymoynis
of þe sanctuari, þei schal niþe to minister to me; but swilk be
prestis of Crist, þat entren be him in spirit, soule, and dede, and kennenlernen þe peple to kepe his comaundments, and schal nise in to grace, and at þe last in to ioy. And as þei opunid þe wey of trowþ to þe peple, so schal þei bring hem to ioy, syne and wretchednes slayn. Þus we vnderstond; and wan þis comiþ þat is now seid, þan schal we wit it; þefor schuld bischopis dred to ordeyn vnwis prestis, and ioy to seek þe good, for Jerom seþ, þat þe vnwise sone Jerom. is schemschip to þe modir, and þe wise sone glori of þe fadir; þefor glory þe bischop, wan he hæþ chosun wise prestis, for þe cause of ruyn of þo peple are iuill prestis.

An oþer is þis, If ani þere þe messe of a prest þat leuþiþ in lechery, VII. The messe of a fornicary. take meit or comyn wiþ þeis manslears, for sworn men, cursars, drunksum men, rauenors, fornicarers, and swilk oþer; for þey þat do swilk þings, schal not haue þe kyndum of God, for þei are worþi þe defþ; not onli þei þat done, but and þei þat consentun wiþ þe doars, or þei þat wirkun wiþ, or defendun, or þeuen conseyl or confort, and þat autoryse it, ne helpun not to a mend, ne reproue it not, as þei schuld. Al so I rehersid þe decre of þe kirk, bidding Decree. þat no man here þe messe of þe prest þat he wot dowtles haþ a concubyn, or a womman suspect preueyli browt vndre. Þan seyd ani þus to me, But wat if I wot not him swilk, what syn haue I þan? I answerid, frend perchauns þu hawtist to wete and enquire; wan þu dost not, how wilt þu be excusid? And to þis I led him be sensible ensaumle. And wan he tok it heuil, and wold not vnnderstond, I þaf him þis ensaumle; 3if þu cum til a frend, and he sett rawe meyt be for þe, and sey it is rostod i now, or sodyn, if þu heyt it, and tak þi defþ, how art þu þan not dede? And þus it semþiþ in mani casis, it mai be susteynid þat it is soþ, þow it be not in ilk case. Namli sin Crist seþ, He þat knowþ þis lordis Luc. xiiþ. wille, and maid him not redy to do þer after, schal be dongun wiþ
mane dingings, and he \( J \)at crowij not, and dede \( J \)ings worij betings, schal be dongun wi\( J \) few dingings. And as Austeyn sei\( J \), Not ilk vnkuning schal be excusid of synne, but he mai be excusid \( J \)at fond not wat for to lere. But he mai not be excusid \( J \)at fond what he mi\( J \)t lere, and 3af not wark \( J \)er to; and \( J \)erfor we pray God for 3eue vs our ignoraunce. And \( J \)er for men schuld not tak \( J \)is word ouer egirly, \( J \)er for prestis flee fornica\( J \)oun, not onli for hemsilf, but also for all o\( J \)er, \( J \)at \( J \)ei make hem not to synne dedly; for \( J \)e gretnes of \( J \)e synne in prestis, ouer \( J \)e synne in o\( J \)er men, is schewid be many resouns; and for it is mikil greuowsare \( J \)an simple fornica\( J \)oun bi thwex an onlepy man, and an onlepi womman, and it is grettar \( J \)an spouse brokun of seculer men bodily, and neuer \( J \)e lese bo\( J \) thwo are dedly synne. And \( J \)at it be \( J \)e more semij bi \( J \)is; for ai \( J \)e heiar degre, \( J \)e sarrar is \( J \)e falle, but presthed is heiar degre \( J \)an bodili matrimoyn, and \( J \)us \( J \)e prest in doing fornica\( J \)oun dop sacril, and brekip his wov; for bi \( J \)e vertu of his degre, he made \( J \)e vow of chastite. Also \( J \)e gretnes of \( J \)is synne is schewid bi \( J \)e lawis and peynis \( J \)at are made \( J \)er a\( J \)en; for \( J \)us is writun in \( J \)e decreis, \( J \)e prest or dekun \( J \)at is tan in fornica\( J \)oun, \( J \)eft, or mansleyng, or fors\( J \)erwing, be he depe\( J \)id. And eft, If ani are prestis, deku\( J \)is, or sodeku\( J \)is, \( J \)at li\( J \) in \( J \)e sin of fornica\( J \)oun, we for\( J \)berde \( J \)im in almi\( J \)ti Goddis behalue, and bi autorite of Peter and Poule, \( J \)e entre of \( J \)e kirk, til \( J \)ey repent and amende; and if \( J \)ei last in \( J \)er synne, \( J \)at noon of 3ow pre\( J \)ewme to here \( J \)er office, for \( J \)er blessing is turnid in to cursing, and \( J \)er prayor in to synne; as God sei\( J \) bi \( J \)e profi\( J \)t, I schal curse to 3our blessing; and \( J \)ho so wil not obey to \( J \)is helsum bidding, he synnij in \( J \)e synne of ydolatrie, as Samuel witnessi\( J \), and seynt Gregor enfom\( J \)i\( J \); synne of wich\( J \)raft is to not obey, and \( J \)e felowny of ydolatrie to not wel assent. And eft \( J \)us, Bidding we comaund, \( J \)at no man here \( J \)e messe of \( J \)at prest \( J \)at he wot dowtles \( J \)at hap a concubyn, or a womman suspect brout in vndir. Werfor in \( J \)e holy seyn is
ordeynid pis capitol, vnder pe peyn; seying: If ani of prestis, 
dekunis, or sodekunis, after pe ordinaunce of pe good memorie of 
our predecessor seynt Leoun, and pope Nicol, of pe chastite of 
clerk, hold concubyn openly, or leuyp not heer pat he holdip; vpon 
almi6ti Goddis half, and bi autorite of Peter and Poule, princis of 
postlis, we bid him, and aeten sey him, pat [he] syng no messe, ne 
rede no gospel, ne pistil, at pe messe, ne dwel not wiyp prestis, ne 
tak no part of pe kirk. And as pe decretals declarun, in pe maneris 
is pis callid notory; Oi&wat it is lawfully conviected bi witnesses, or 
bis his oune cnowleching, or ellis bi pe dede pat mai not be weypid 
a wey, as pe dwelling to gidre of pe man and pe womman, and pe 
bringing forpe of barnis. And eft pe decre seip, If ani bischop, or 
ani of prestis, or dekusis, consent to fornicacoun, or to crime of 
incest in his parische, for price or prayour, or amendip not pat is 
done bi pe autorite of his office, be he suspendid. And eft writip 
pe pope to pe bischop, We bid to pi brorherhed, pat ju steer bisili 
pe clerkis of pi jurisdictcoun, pat are wiyp in pe orde of sodeken, or 
a boue, pat han concubins, pat pei moue hem fro hem, and reseyue 
hem no more a5en; and if pei wernid hold hem stille, suspend hem 
fro office; and pei suspendid if pei wel dwel stille in pei iuel, do 
pey bisines to moue hem fro office for euer. And as pe doctor seip, 
is schal be heuen wiyp deposing. And forsoeip seip the pope, We 
wel pat pe bischops pat are necligent in pis, vndir go pe same peyn. 
And eft pe decre biddip, Receyuiryp no wey pe office of him pat 3ee Deere. 
wot lieip in synne of fornicacoun, and of symonye, and als mikil as 
3ee mai, forbedip swilk fro holi ministres; for it is nedeful, for pow 
pe sacraments han pe dignite of per vertu, neuerpeles pey noy pus 
mikil bop to pe ministring, and to pe receuyuing hem, a5en pe ordi-
naunce, pat bop pe ministring and to [ ? pe] receyuer vnworiply are 
wiyp hem verrey idolatreris; per for sacraments are forbidun to be 
reyciuid of pe handis of such prestis, pat wan such prestis see hem 
dispicid of pe peple, pei be pe licliare callid to penaunce, and pus
seyn we to our prestis beis witnes, and ope me odo pus oft idolatrie, and are vnseifful, and pus in mani ope crimes, what wondir if we be wounded in ilk sid, in many peynful wrechidnes.

A nope putt putt is pis: he pat cursip ani man, or denouncip him cursid, wan he is not cursid, he brekip Goddis binding, berip fals witnes azen his ne3bore. Pis schewip it self sof, and ope resouns prouun it wele. And for sof, as he li3p pat seip azen mend, as wan he wot how a ping is if he denay and afferm in pe contrari; or ells he pat presumip and weni to wete verily of a ping, and properli denaip pat, and affermip pe contrari, wening him to li3e in pis, so li3p he pat chargid to afferm of a ping os it is after witing, and he affermip azen pe sope, and a ping os it is, for in pis he seip azen God, and so azen his mynde; for pe trouip of his mynd affermip not to him pe ping to be but os it is; for pe tope is fals presumcoun. And pus wan he affermip him to wite ping pat he wot not, he affermip azen his mynd, and namly wan pe ping is nowt, for he mai not wet but ping pat is, for if he wene to wit ping pat is not, pat is but fals presumcoun; and for pis seip Crist in sentence, if I denoy pis pat is, I schuld be lik 3ow a lier. On pis schuld here witnes hang pat pei witnes not azens God, nor be not disseyuid hemisilf, nor disseyue non ope men.

Pis is a nope: it is a taking of dampnacoun pat a man lede his lif in pouert. Certs pis is contrari to pis, pat noon is Cristis disciple but if he forsak al ping for him. Alas he pat puttif for p pis ping noiper dreip ne schamip to lette, ne sclaunder ope men. Alas pat oiper throwip his lesings azen pe bidding of God, wer to bring pei for p suche pings, sip Crist ledde his bodili lyfe in most heyest pouert, as diuers doctors declaren. And he was riche, he was mad nedy for vs, pore and helples, as pe psalm seip on him, pat we bi his pouert schuld be mad riche. Pore he was, for he had not were to hied his heuid, and he chase pe pore in pis world, pat are riche in pe feip, as Jame seip. And pe pore he blessid, as pe
gospel seip, and his apostlis led pe porest lif; and þus he reprouid þe rych, and seid many iuel to cum to hem, and neuerles to sum pouert is not only a þing of saluacon, but also of dampnacoun. Þerfor hem see pore men þat þei grucche not aþen God, but be glad of þer pornos; for þus seip þe psalm, Lord, good is to me for þu hast lowid me, þat I lere þi riȝtwisnes. And ilk man see þat he bring not him self synfully in to pouert, nor bide not synfully þer in. And se hem religious, þat þei feyn not falsly pouert, nor mak þei not heyet voyd, þat þei purchas hem not peyn but meed. And see þei þat þei oblesche no man to þer maner of pouert, but þat God hæp callid þer to. And alle prelats and prestis vse þei hemsilf in wat pouert þei schuld folow Crist; for þei schuld folow Crist as holi doctors declaren, boþ Jerom, Ambrose, and oþer. And for þe clerar declaring of þis mater we schal vnderstond þat pouert is a forme, a þing þat is seid pore, or litil, or haldun litil in sum maner. And þus sum are gostly pore, and sum bodily; sum vertuously, and sum vicously, or synfully; and sum peynfully; and ilk on of hem in syndry degrees and maners. Gostly pouert is sum tyme wan a þing hap litil of sum spirit; and þus was Crist most pore, for he had lest of þe spirit of prid, or oþer sinful spirits, þhe lesse þan euer had ani oþer man; for al had sum synne but he; and lest he coueited of þis world, boþ of hienes of lif, coueitise of flesche, lest of lordschep, lest of honour worldly, or worldly serueyse. And litil he tuk or coue ytid of þis worlds goodis, or worldly seruice, for he tuk of hem but in comyn, as þei weren holden to do seruice to him, in þe performing of þe wark þat God sauue him to do. But and wan men wold haue reeft him to haue maid him kyng, he fled it; and ouer þis he porid him self ouer alle oþer; more alle oþer mist for taking hede to his kynd and degre þat he is of, and to trauayl þat he toke, and þe seruice þat he dede, and to þe sorow þat he polid. Was þer neuer creature so pore, ne þat porid him so mich; for ouer hem alle he chesid to be maid þe
lowist, as it semij to him that beholdijp. And as be titil of his world, and of worlds lawe, he was moost pore, for he cleemyd no jing be that titil, nor no jing to be proper to him, ne wold he not he iuge in per jings, nor wan men wold not 3eue him, he sotw no veniaunce vp on hem, but went his wey to oper place. And pis techijp his pouert. And his pouert was bi pis mikil þe more, as he is þe richest jing þat mai be, and grattist Lord; for his is God, þat is al riches; and in him he is riche gostly in mercy, riþtwisnes, andpees, power, science, and al gostly jingis. And rich is seid, as he þat chefly haþ a jing; and Crist is rich, for he haþ chefly and richli alle jingis, and gouvernijp, and ledijp ouer alle oper creaturis. And bi þis we mai see, how alle jings are his most properly; and to holdyn of him, and bi his lawe, and his service to be don to him þer for. And bi þe state of innocence he is verray Lord, for man was maid to lord in alle creaturis, and forfetid not þat wyche synniþ not; and Crist kepíd ai þat state, so he had titil to be Lord; and bi þus mikil ouer Adam, as God is aboue man. And þus is opun, how Crist is at onis boþ richist and porist. And for þis seip doctors, þat to defend þe contrary pertinatly is heresy, contrary to þe feip. And þus he tawþt his disciplis, to flee synful pouert, and to folow him in medful pouert; forbad hem to flee prid, and al fals couetise, and veyn glory, and to be mek and suget, and seruiciable, obedient and buxum to ilk man, and to hold hem paiæd of fode and helyng, and bisily to labor þer fore; and pole deseyce of body in wantyng, and taking a wey, wip out aneuynes, or sekeng to do veniaunce æsen; and who þat wold be þe more, to be minister and servauant to alle, and nowt glad to mikil of þer power, or witte, or oper jings, but glad in þis, if God haue chosun hem to grace, and þeue þe þank til him for alle jingis. þus he tawt hem to do, and fle prid, and oper synnes, þat maken man pore synfully; to ocupie oper mennis jingis synfully, and þus to be rich, and falsly holde ryches. And so many wyse to renne
in to þe wrat of God. And þus doctors declareþ þe apostols so louid Crist in heyest pouert; and Jerom and oþer seynts kennun how þat prestis now schuld folow Crist in pouert.  

It be howuiþ vs clerks to not mishews þe sygnes of our cleregye, for alle þe tokenis of clerks, crien and presenten vertewes to be in hem; þe croun criþ þouerte; þe cloþing honeste of soule; þe state purte; þe honoring, chastite; þe professioun, religioun; þe office, deuocion; þe stody, contemplacoun. And þerfor but if we schyn in þeis vertuæ, þe croun lieþ, þe cloþing, þe honoring, þe professioun, þe office, þe stody, þe contemplacoun. And þer for be þeis we are but peyntid clerks and lied clerkis. And if God schal tyne alle þo pat spek lesyng, and þat are lesing, and not only hare clerks dampnid, for þei spek lesing, but also for þei luf it moost, and putten hemsilf for it to þe dep. And eft, þe clerk þat seruiþ to Cristis kirke, first schuld interpret þe calling of his nam, and enforce to be þat he is seid; for a clerk in our speche is seid sort, and þer for are men seid clerkis, for þei are of þe Lordis sort, or for þe Lord is þer part; and for he is þe Lordis part, or hap þe Lord his part, þe haut to haue him silk þat he haue þe Lord, and be had of þe Lord. He þat hap þe Lord, and is had of þe Lord, and seþ wip þe prophet, Mi part þe Lord, may no þing haue wip out þe Lord; þat if he haue ani þing bi syd þe Lord, þe Lord schal not be his part; as if he haue gold, or siluer, or diverse instruments, or possessouns, wip þer parts, þe Lord denaiþ not to be his part. If I am þe part of þe Lord, seþ Jero, and a litil cord of his heritage, I take not part wip oþer linagis, but, as a decoun and prest, I life on tiþis, seruing þe auþer, I am susteynd of offryng of þe auþer; and fode and heling haunng, wip þem I schal be content, 1 Tim. vi. 

and nakyd I schal folowe þe nakid eros. And Bernard seþ, It is Bernard. iust þat he þat seruiþ þe auþer liþ þer of, noþer to do lechery ne prid, nor be richid, noþer in clerked of pore to be maid riche, ne gloríouse of þe vnnoble, big not to him of þe goodis of þe kirk
large palayce, nor gedre not baggis to gidre, nor wast not þe goodis in vanite, nor in superfluite, bere him not híse of þe facultees of þe kirk, nor gif not to wendingis his coseynis nor his childre. It is grauntid to þe if þu serue wel þe auter to lif þer of, not to do lechery, nor to be gilt bridils, peyntid sadels, ne siluern sporis, nor perpulid aray, for sop wat þu holdist to þe of þe auter ouer necesary liþlod and simple aray, it is not þin, it is þeft and sacrilege. þis, seip he.

X. Of fasting. An oþer poynt putt is þis: Fastingis are not necessary, wil man abstenip him fro oþer synne. And as to þis I sey þus, þat fasting generaly is not onli in forbering of meit and drink, but in forbering of iuel, and al iuel spite, and in doing of good dedis. þis semip þus bi þe scripture; for þus seip þe prophet, Halow 3or fasting. Wat is it, seip Gregory, to halow fasting, but to schew due or worþi abstinens of flesch, wiþ oþer good verteuis ioined þer to; do a wey prid, wrap, strif, and oþer vices; for in veyn þu foilist þi flesch wiþ abstinens, if þi soule be not refreynid fro synnis. And as sum fastingis are but of ordinaunce of þe lawe, so bi þe lawe are mani excusid þer of; as wymmen wiþ childe, and waxit folk, wold, and 3ong, sek, and feble. And þe pore are excusid bi þe lawe. And neuerverþes fasting is mikil profitable boþ to grace and to blis; for þus we sey to God, by bodyli fasting þu berist doun vices, liftist up þe mynd, and 3efyst vertu and medis. And eft þus, þe clere fairnes of fasting is schewid to þe world heuenly, þat Crist, autor of al þing, abstening richid. By þis Moyses, dere to God, was makid 3euar of þe lawe; þis liftid up Hely bi þe aire in a chare of fire; for þis Daniel, ouercomer of lyowns, saw misteris of priui þingis; bi þis Ion, þe inward frend of þe Spows, was clere; þise are opun in þe stories. God graunt in vs to folow þeis ensaumplis of abstinence.

XI. Of horis. An oþer poynt putt is þis, þat þe prest is not holden to his horis canoni3id, not but if he be to syng. To þis I answere þus, I denoy
me not to haue seid pis, for perel falling in forme of lawe; for if it were witnessid azenis me, pof it wer fals, if I denoyed, I schuld be condemnpnid as gilty. Ne I graunt not pat I seyd it, pat I lie not on myself, for I wot not pat I seid it, and mannis mynd is scelndre. If I haue fautil, I aske for3eunes, and I wel mend. But o ping I wot wel, if prestis are bounde to per horis bi pe lawe pat hem silf han maid, pei howen be bound be pe charge pat Crist hap 3euen hem. And if pei haue streit conscience to faile in pis pat hemself hap bound hem to, pei schuld haue mikil more to faile in pis pat Crist hap bound hem to, if pei losid and trostid him aboue pe wark of per hondis. But if pei haue bounden hemself, per as he maad hem free, and setten mikil bi per our tradicouns, and litil bi his, and puttyn his bidding to forphil per, and folowen wickid coueitis and ope ruel, pean schal pis be verified in hem pat Crist seip in his gospel, Pe Holi Goost wan he comip schal find pis world of dome; and eft, Whi brek 3e pe biddings of God, to kepe 3or own tradicouns? ypocritis, wel is propheced of 3ow, pis peple honorip Mat. xv. me wip per lippis, but per hert is far fro me. In veyn pei honor me, teching pe biddings and pe maundments of men; leuing pe biddingis of God, for to kepe per oune tradicouns. And eft, Wo worp 3ow pat ti3en mynt, ancis, and comyn, and ilke herbe, and leuen pe sadder pings of pe lawe, dome, feip, and mercy; peis pings howen to be done, and poo not be left. Blind fools, clesing forp pe knatt, but swelowyn pe camely. And for sop, as Ambros Ambros. seip, Till pu lefe pis pat pu art bodun bi po bidding of Crist, what ping pat pu werkyst is vn3ankful to pe Holi Goost. And mani prestis in per horis byddyn hem self Goddis curse, for 3us pei sey, Lord, pu hast blamid pe prow, cursid bi pei pat bowen doun fro pi Ps. cxviii. biddings.

An ope r poynpt is putt 3us; in pe sacrament of pe auter, aftar pe XII. Sa- consecracoun, dwelly3 pe substaunce of pe brede. And pis is sop, for pe body of Crist [which] is pe bred pat he 3af for pe lif of pe
world dwellip per ine, and prefor pis substaunce of bred dwellip per ine. And in pis mater I remembre pat I haue spokyn and rehersid pe wordis of pe apostil, and opef doctors, pat pei speke on pis mater; for Poule seip, pe brede pat we breken is pe part taken of pe body of Crist. And Austeyn seip, pis ping pat is seen is breed, and pat pat pe feip askep to be enfornid pe bred is pe body of Crist.

And pe decre, and opef doctors mani, a corde. And syn per wordis are canonized, and approuyd of holi kirk, oipper be houip to graunt per wordis, or to denay pe canonizing and aprouing of pe kirk; and pat semip not good. Per for I sey as peis seyncts doun, and trowe as holi kirk trewe, and techip; pat pe sacred host is verreyli pe body of Crist, for Crist seip soo; and peus seip Poule, Breper, the fro worschingipping of idols; I speke to 3ow as to wyse men, demip pis ping pat I sey; pe cuppe of blessing pat we blesse, is not it pe comining of Crists blood? and bred pat we brek, is it not pe part taken of pe body of pe Lord? for we mani are oo body, and a life pat alle taken part of oo lofe, and of oo cuppe; forsooj, I tok pis of pe Lord, pat I be tok to 3ow; for pe Lord Ihu, in pe ni3t pat he was betrayed, tok bred, and blesid, and brake, and 3af his disciplis, and seid, Take and eete all of pis; pis is my body pat schal be trayed for 3ow, do pis in my conmemoracoun. Also he tuke pe cuppe, after pat he sopid, seying, pis cuppe is a newe testament in my blod; do pis, als oft as 3e schal take it, in to my conmemoracoun; for als oft as 3e schal ete pis bred, and drink pe cuppe of pe Lord, 3e schal schew pe dep of pe Lord, til pat he cumme. And so, who pat schal ete pis brede, and drink pis cuppe vnworply, he schal be gylyty of pe body and blood of pe Lord. Perfor man proue him selue, and so ete he of pis bred, and drink of pis cuppe, for wo pat etip and drinkip vnworply, etip and drinkip dome to hymsilf, not deming wisely pe body of pe Lord. And upon pis seip Ambrose pus, It is a gostly medicyn, and memory of raunsom, bi wilk we desere greiter pingis, to wilk we are tau3t to ni3t; not but drery of
\textbf{Wicliffe's Apology.}

pe niȝt of oure synnes, of pis pat in pe niȝt he was be tan for our synnis, wan his sowle was drery to pe dep. And also in pe mynd of pe same dep, he ȝaf his discipulis pis bred, and pe cuppe of pe new testament, and monest to take it, and ete it, doubtles to be made like to him, and innewid in to him; he meniþ as mani as wil be in vnite of his body pat is pe kirk. And pis mete is proflita-ble to vs dwelling in pis vnite, bop to body and to sowle; fior pe flesch of Crist was peynid for the hele of our body, and his blod was ȝeuen out for pe ȝele of our soule, but profitiþ not to hem pat are out of vnite; werfor pe apostel seïp, He pat etip or drinkiþ 1 Cor. xî. vnworjily, pat is, oþer wijþ out deuocoun, or oþer wyse þan it is of pe Lord ordeyned, or dwelling in pe filliþ of synne, he schal be gilty of pe body and blod of pe Lord; pat is, he schal ȝeue peyn for pe dep of Crist, as if he had slayn him, and he drawiþ spot of good ping to an iuel. And Austeyn seïp, We sey þis ping þe body and þe blod of Crist, þe wilke tan of þe ȝerþ fro þe frutis, and halowd bi gostly praiors, we tak ritli to gostli ȝele, in to memory of þe Lordis passioun; þe wilke, wan it is browt be handis of man to þat inuisible spice, is halowid not but bi þe Spirit of God wirking inuisibly; for God wirkiþ al þingis pat are done in þis wirk bi bodily styrings. Þis is þat we sey, and in all maneris striue to prowe þe sacrifice of þe kirk to stond to gidre in two þingis, and to be maad in two þingis to gidre: pat is, þe visible spicis of elements, and inuisible flesch and blod of our Lord Ihu Crist; sacrament and þing of þe sacrament, þat is þe body of Crist; as þe persoun of Crist stondiþ to gidre of God and man, for he is verrey God and man; for ilk þing conteniþ in it sîlf þe trowþ and þe nature of þoo þings þat it is maad of; þis þing þat is seen is breed, and þe cuppe þat þe ȝeuen schewen; but þis þat þe feiþ askiþ to be enformid þe bred is þe body of Crist. Also þe deere seïp, I Beringary concen to þe holi kirk of Rome, and as þe apostil seïp, I knowlech of mowþ and hert, me to hold þe same feiþ of þe sacrament of þe Lordis bord, þe
worshipful sir Nicol pope in heys holi seyneʒ, he hap be tane me of autorite of þe gospel, and of þe apostil, and hap fermid to me þe bred and wyne, þat are putt in þe auter, to be after þe consecracion not onli sacrament, but verrey body and blod of our Lord Iñu Crist sencibly, not onli in sacrament, but in trowþ to be tretid; wiþ handis of þe prest to be brokyn, and wiþ þe teþ of feþful men. And mani þer seingis of doctors a corden to þis. An þer poynþ is þis; kirks are not to be worshipsaid, nor sergs to be multiplied þer in. I wot wat I seid. Wil þu offr þa candil þat þu gyet merit and grace; ʒeue to þe pore, þat he may see go to his bedde, or to do sum good werk; or to wold womman, þat scho spynne, or teese her wolle, or do sum good wark. And þat þis be þe profitabler, concorden all feþful doctors, and cristen men. And oft þu reproue hem þat drawen a wey help fro þe pore to bigge deade warkis. In Ysay þus is writun; Refresch þe pore, and þat is my refresching, seþ þe Lord God. And Seint Jerom seþ, Mani biggen wall, and drawen a wey pilars of kirk, þe marblis shinen, þe bondis schinen wiþ gold, þe auter is vmbeset wiþ stonis, but of þe ministris of Crist is no chesing. No man sett ʒen me þe riche temple in þe iewes, þe bord, þe lanternis, censars, pannis, cuppis, mortars, and ʒer forgid wiþ gold, ðor þeis were þan aprouid of þe Lord, wan prestis slow þe offerinis, and bests blod was remissiou of synnis; þow alle þeis went bifor in figer; þei writun for us in to wom þe ʒendis of þis world are comyn. But now wan þe Lord hap halowid þe pouert of his hows, bere we þe cros, and kownt we gold as cley. To reue ani þing fro a frend is þeft; to defraud þe kirke is sacrilege; to haue tane þing to be ʒeuen to þe pore and mani hungry, and to reseue it, is vile or fals drede, or of opunyst felony; to wiþ drawe ani þing þer of, it passþ þe cruelte of all robbars. Hector Thebanus a man sum tyme richist, wen he went to vse philosophie at Athenis, he kest a wey a gret peise of gold; he gessid þat he miþt not haue to gidre, riches and vertu;
we stoFFid and Farsid wiþ gold, folowen pore Crist; and a color of takyng of almis, we chouche ahoue our mikil riches, how may we trewly depart oþer mennis þinges, þat dredfully reseruen our owne. þe fulle womb disputiþ litly of fastyng. Vþ on þe will seip William de Seynt Amour, Swilk manner of men bigging þus biggings semen to turren bred in to stones; þat is to sey, þe bred of þe pore, þat is almis beggid, in to hepis of stonis, þat is in to stonen howsis costlew and superflew; and þerfor þey semen werrar þan þe fend, þat askid stonis to be turnid in to bred. Wer for Jerom kenniþ wel simple men seying, Gif no þing to no man, ouer liflod and opun necessaries; þat howndis ete not þe bred of children; forsoþ, he seip, þe sowle of þe trewe man is þe temple of Crist; honor it, cloþ it, gif it þeftis, and tak VP Crist in it. Wat profit is it þe wallis to schine wiþ precious stonis, and Crist to diþe in þe pore man for hunger. Also þus seip Crisostom, Men bigging þe memoryes of martres, and honoring kirkis, semen to do a good dede: but and if þey kepe oþer riþtfulnes of God; if þe pore ioi of þer goodis; if þey mak not oþer mennis goodis here bi violence or bi fraude; who so is vnwyse þat he vnderstandiþ not, for þei mak þer biggings, not to þe glory of God, but to mannese dome. And vnjustly þei bigge memories were pore men, þoling violence of hem, criþen æþen hem; for martirs ioiþen not þat þei are honorid so of þe money of swilk pore men greten; what riþtfulnes is þis to þef þeftis to þe dead, and spoyle þe quæk; taken of þe blod of wrecchis, and offre to God? þis is not to offre to God, but to wylen to mak God fellow of þis violence, þat if he tak gladly money þat is offrid to him of synne, he consent to synne. Wel þu bigge þe howse of God? þef to þe feþful pore werof þey may lif, and þu hast biggíd a resonable howse of God. Men dwellen in biggings, but God dwelliþ in holy men; þerfor wat men are þey þat spoyle men, and makyn biggings of marters? þey aray þe dwellings of men, and disturblun þe habitacouns of God. Iþu þed in to þe biggings of þe temple, and sowt þe holines of þe temple, but
wan he fond in þe temple þe properte of þe temple, he went out; for þe bigging stod þat man had resyd, but þe holines þat God had ordeynid was fallen; þe temple of man is biggid of stonis of faire composicion, but þe temple of God is þe congregacion of men leuing religiously. A man deliþ [in] þe bigging of wallis, but God in þe conuersacion of seynts. þe prophet seiyþ, Lord, I haue loid þe fairnes. Wilk fairnes? Not þis þat diuersite of schining marbles maken, but þis þat þe barianns of gracis of louing me makiþ; þat fairnes deliþ þe flesch, but þis quekeniþ þe soule; þat for a tym desceuyiþ and iapiþ þe 3ee, but þis biggiþ þe vnder-standing perpetual. þis seiyþ he. þerfor it semiþ good, spedi, and meritori, þat þe kirk be honorid, neuerþeles not to mikil nor super-flue, ne curiously, nor proudly, for glory of þe world, noþer in biggings, noþer in liþts, noþer in instrumentes, nor minstri necessarijis in to vse þer of; but honestly and mesurablly honorid and kepid in alle þings, and mikil honestliar þan it is nowe in mani placis; and specially þat feyris nor markets had no place in þe kirk, in solempne tymis, wan men schuld tent to preyers and to Goddis seruys; and þat in silk tyme men tent not to idil talis, foul spechis, harlotries, bakbityngis, or conuenticielis, purposing iuel, as þeft, or manslawt, or swilk oþer; so no synnis were vsid in þe kirk; þat þe house of God be not maad a den of þefis. þus schuld þe kirk be honorid; but in þe quek gostly kirk, þat is þe congregacion of cristun men, auþte honestly to be honorid, first in vertuis, and vertuis dedis, good maneris, and ritful warks, clensid of alle crimis and dedis forbeden hem in holi writ, and feiþful doctors, and ordinaunce of þe kirk; and þus schuld God haue a gloriusse kirk, þat is now pollutid and fylid wiþ many vnulful þings. Wheþer is it not writun in þe lawe of þe kirk þus? Forsoþ it is an horrible þing þat in sum kirkes is witnessid marchaundis to haue place; so þat ani þing be askid for bischoppis, abbots, or oþer personis, to be putt in þer segis, or prestis to be induyd, or inled in kirks, or for sepulturis, or execquies, diriges of þe dead, or blessingis of wed-
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dings, or oþer sacraments. And sum demen to be leful, for þei
deme not þe lawe of þe dede for to harme by cause of long custom,
not takyng heed þat synnis are so mikil greuwowsare, euer þe lengar
þei hold bound þe vncely sole; þerfor we forbede more strengliare
þat þeis þings be no more do þus; so no þing be askid for personis
of þe kirk to be browt in to þer segis, nor for presthed to be institut,
nor for dead to be byried, nor weddings to be blessid, nor oþer
sacraments. And if ani presume aþen þis, know he him to haue
porcoun wiþ Gieþi. And als after þe decre, in an oþer place: No
man presume to þeue for ani custom, noþer to þe taking of
symonyently, þat is to sey, for coueýtise, for his labour tak ani
þing, for who þat selliþ eþer oþ þis þings wiþ wilk þo comiþ not
forþ, he leuiþ noþer vnsold. And schame it is þat a man be con-
streynid to þeue his money for nowt. Of silk þings is þe kirk to
be purgid, for mani causis: forsoþ as Symon Magus, because of
coueýtise, wold haue bowt of þe apostel his power, þat he schuld
þe Holy Goost receyue to hele hem þat he put þe handis to, þat
he miþt haue gotun money of þe selling of signis; as þe decre
Saluator witnissiþ. And þerfor he was reprouid of Petre, for he
demid to possede þe seft of God bi money, and þerfor he had no
part in þat þing. It semip þat prestis are nowe in þe same chap-
ter, takyng goostly grace or ordres þat þei geýt þer of superfleu
riches, prid of world, and lust of flesch, and þey þat minstre to
oþer in þat entent, þat þei habunde in þer þings. And it semip þat
lewid men hiring prestis, in þat entent, deming to by þe goostly
þings so, or þat þei eke riches to hem, or þer oþer þings befor seyd,
are greuid in þe same synne. And þus it semip to sume, þat wat
euer clerk takiþ priate, religioun, bischophed, or dignite of þe kirk,
þat he life lustili, or habunde after hienes of þe world, or to lord
in þat maner þat Crist forbediþ his disciplis to lord in, he synniþ
deadly. And þat þe parentis of swilk a clerk are [or ?] worldly frends
helping him to ani artis or sciens, prelats promouing, or secular
lordis procuring þat þat clerk lord in þat maner, þei synnun deadly; þis is opun bi þe canoun, i. q. i. Sunt quidam. Of silk þings be howuþ þe kirk to be clensid.

An oþer poyn is her putt, þat prestis to sing may not first mak couenaunt wip out symonie. Of þis mater þus seyn seþful doctors of diuinite, and doctors in lawe of þe kirk, þus: A prest weþer he be beneficid or not, he howiþ not to sett to hire his gostly warks; nor it is not leful to him to reseyue ani þing of couenaunt to a day or þere for Goddis seruyce to be seid; for wo þat selliþ ani of þo þings wip wilt þe toþer comþ not, he leuiþ noþer vsold, as þe decre seþ; þis bi Ihoun. Neuerþeles he may sett to hire his bodily werks; þat is, he may astreyyn himsilf a þer to dwel wip a man to serue him, as writ, or teche children; and þus he may lefuly, sauþd his ordre; so þat he outtak fro his generalite, boþ in mynde and in worde, his gostly warks, wilk he may graunt frely wip out couenaunt or price, after þe wille of God. And þus þe couenaunts how to be seuerythly, þat þe gostly þings be done frely. But for þe synne of symonye may vnnense or neuer be fled in swilk þings, þerfor conduct prestis are reprouid of þe lawe, after Hostiensis, and Innocent; and eft Hostiensis seþ of hem þat ȝeuen a peney, or peyneyes, to prestis, for to do anuiuersaries, or to syng a messe of þe Holi Gost, or swilk maner, or for to syng trentaylís, in alle swilk casis, to tak or ȝef temporal þing for gostly þing, of forþword, or certeyn couenaunt, it is symonye. Weþer it be ȝeuen for þe sacrament, weþer for þe office. After þis word for notiþ or takiþ appreciacoun. þis seþ he. þerfor ilk man see why he takiþ þe money, þat is to sey, what he doþ þerfor. And ilk man see why aþemme, for what cause principaly. And see after for he ȝeue for Goddis mede, lok how God biddiþ. If he ȝeue it for labor, lok what it is. And if he gif it for sustinaunce, lok what mede it is. Sum men seyn þus, þat symonie is a studiouse wille to by or selle, or on ani maner to haue gostly power, or þe office
per of, for temporal price, in entent of chaunging to gidre þe toon
for þe toþer, as it semþ þi holy writt, and bi þe lawe, for Symon Act. uii.º.
Magus seynþ þe apostil þe eng þe Holy Goost þi leying vpon his
handis, offrid him money to bye þe gostly power, þat þei schuld
tak þe Holy Goost þat he schuld putt hands to; but Peter seid
to him, þi money be wiþ þe in to perdicoun, for þu gessest to haue
þe gift of God for money. And in þe lave it is seid, þat Symon
wold haue bout þe Holi Gost in þat entent, þat of selling of synnis
þat schuld be do bi him, he schuld wyn money. And þus of him
it takþ þe name of symonye. And þerfor þei þat sellen gostly
þings, and þei þat bien hem, so folowing Symon are callid Symon-
ients. And þus seip Parisiensis in his bok; Prestis singing for Parisiensis.
money sellen Crist, and are werrer þan Judas in þeis fiue points.
Judas sold him onis dedly, and not glorified, for þritty penies, wen
he trowid him not God, but a deedly man walking in þerpe; and
after, he repentid, and browt aþen þe penis. But þei selle him
vndeedly, and glorified, and ofte and for lesse price, wan þei trowed
him God, regning in heuen vndeedly, and til þey cum to penaunce
þei restore not þe money. þus he seip. And Jerom seip þus; Jerom.
Als oft of men are seid singing for menis fauer, and temporel
wynning, or hope of ani temporel profet, spoli Crist is sold and be
trayd, and wen þe body and blod of Crist is tretid wiþ foul hands,
and polutid conciens, Crist is trayd and crucified. And Ambrose Ambrose.
seip; He þat þe þetþ and drynkiþ þis sacrament wiþ out deuocoun,
or ouerwise þan it is ordeynid of þe Lord, synging messe, or
dwelling in lust of synning, he schal be giilty of body and of blod
of Crist, and schal þeue peynis for deþ of Crist, as if he had slayn
him, and he schal draw spott of good þing iuel tane. þis seip he,
and more afterword.
þis is a noþer poynþ, þat þe pope, cardinalis, bishopis, and ouer xv. The
prelats be neþe, are disciþis of anticerst, and sellars of merit. I pope, card-
inalis, bishopis,
Crist seid to pe Jewis, 3e ben of pe fader pe fend, and wel do pe desir of 3or fader, for he was manslear fro pe beginning. And so to pe propos, Whas doctrine any folowiþ, his disciple he is. And Crist seip, he þat is not wiþ me, he is azenis me. And soply my warks a cordyn not to þe warks of Sathanas, for I a cord in no þing wiþ him, but al vtterly we are contrari; for I mak beningne wyl saue sowlis; he prowld, enuious, couetous, to tyn hem; I gedre to gidre vertuys wiþ my preching; he scateriþ and departiþ fro þe vnite of þe kirk. þis seip þe close. Þerfor who þat vsiþ swilk werks is discipline of anticrist, and anticrist. For Jon seip in his epistle, Sonnis is it þo last hour, and as 3e han herd for anticrist comiþ, now are many anticristis maade, werfor we wol þat is it þe last hour.

Ilk spirit þat vndoþ Ihu Crist is not of God, and þis is anticrist, of wom 3e han herde þat he comiþ, and now he is in þe world.

Wer þe close; os Austeyn seip: Ilk man axe her his conciens weþer he be anticrist. Ilk one contrary to Crist is anticrist, and þe tung a lone is not to be axid, but þe lif. Poul seip, þei witness hem to know God, but in dedis þey denay. Als many as þe kirk hap for sworn men, fraudars, misdoars, sortylogers, spousbrekars, drunk-unsum men, vsurers, and who euer is contrari to þe doctrin, and to þe word of God, he is anticrist. If þu luf synnis, be [þu] wiþ in, be þu wiþ out, and if þu be contrari to Crist, be þu wiþ in, be þu wiþ out, þu art anticrist, be þu wiþ in, be þu wiþ out, þu art caff. þis seip Austeyn. And þus seip Lincoln, in a sermoun: þe office of prelacy passiþ alle oþer in charge, syn þe principale and þe finale wark of Crist þat he cam for in to þis world is þe quiking of soulis; and þe proper wark of Sathanas, and moost entent of him, [who] is a manslear fro þe beginning, as [is ?] sleyng and mortifying of sowlis: werfor scheperds, clepid þe persoun of þe verrey scheper-herd Ihu Crist, nouþt schewing þe gospel, þof þe ekid not oþer malice ouer, þey are anticrists, and Sathanas transfigurid in to an angel of liþt; þeuys priuey and opun slears and traytors of þe scheþ,
makynge the houses of prayers a den of peuis. Also pey sekun al kynd of brekyng of law, pe now pear is not opun what ping pear Lord hem a towere. And pear I passe ouer schortly, wiþ al kynd of syn, felony, and abhominacoun, and new aduencouns. And in pear aduencouns pey are filid as pear prophet seij to God, and to pear court of heuen are pey moost abominable, and hateful maade; for bi hem pear nam of God is blasfemid in alle folk. Wen pear lesynd of pear herd is a bok of pear schepe, and pear are opunly maistris of alle iuelis; how are pear not heretyks? namly sin, pear word of dede, is more effectuos in werkyng pear pear word of pear mouþ. And wen pear of pear office are gederers of euerlastyng lif, how euen pear are þus misusing þis generatif strengþe, are þei not, a cordantly to þe wordis of þe prophets, werr, and abhominabler þan carnal sodomits? namly wann þe misusing of þe better vertu is werr, and more abhominable. And þus þeis scheperds are, of office, liþt and sun of þe world, liþtning and quickning it; but aþenword, wann þei mak and þetten out for liþt þickest derknes, and so liþly þet corrumping cold and blakning, opunly are traytors of þis world. But wo is þe formar and original cause, wel, and biginning of þis þus gret iuel, I drede ungly to sey, tremel and quake. Neuerþeles I dar not hold it stille, þat I falle not in to þis woo þat þe prophet seij, Who to me for I haue be stille, for I am a man pollutid in lippis. þe cause, welle, and biginning of þis iuel is þe court of Rome; not only for it scaterþ not his þings, and purgif not his abhominacouns, wen it a lone myth, þis moost and heiaust is haldun þer to; but þus mikil þe more þat it sifþ bi his prouisiouns, dispensacouns, and þeuing of pastorall curis, ordeynþ in þe een of þe sun, swilk as are towchid bifiore, hyris, þa traytors of þis world, þat it peruey to þe temporal lif of sum man, it hap be taken to þe deuowring or sweluing of alle bestis of þe feld, þat is to al þe fendis to aþ lasting deþ many þowþandis; for þe wilk lest of alle to be quicknid þendþesly, þe Son of God wolde be condempnid to fowlist deþ; for [he]
pat 3eiþ þe cur of sowlis til an vnmiȝty, or vnkunning, or not weling to kepe, is gilty of alle þoo, þof ani schape; as he þat 3eiþ þe gouerning of a schip til an vnwitti, vnkunning, or not willing goueren it, is gilty of þe schip and alle þings content þer in; and he þat lettþ not silk 3euing wen he is holden a may, is strenid bi þe same gilt. A how bitter luf and vauncing ganging and koward, þat he reys his luf at a moment a boue a veyn þing, and kast himself down in to þe vtterist murkenes. Þis seþ he. Also þus seþ Odo: Prelats not preching are raper pilats þan prelatis, spoilars not biholdars, herodians of Heroud, not heyris of Crist, prelats wiþ þer stafis and oþer ornaments are statuit ynagis, ful of kaff, wiþ a bow to sley þe fowlis, and as a nap in þe rof, so a sole in þe heyre of honoris. If I were, he seþ, of þe noumbre of bischoppis, I were of þe noumbre of men to be dampnid. Þis seþ he. þe Matt. xvi. gospel seþ, þat Ihu cam in to þe coostis of Cesarie of Philip, and he axid his disciplis, seying, Wham sey men to be þe sone of man? And þei seid, Sum Jon baptist, sum Hely, sum Jeremie, or oon of þe prophetis; þan he seid to hem, Wham sey Þe me to be? Peter anserid and seid, þu art Crist, þo sone of quik God. Ihu anserid and seid to him, Blessid be þu Peter, dowue sone, for flesch nor blod schewed not þis to þe, but my Fadre. And I sey to þe, þu art Peter, and on þis ston I schal bigge my kirk, and þe 3ats of helle schal not be miȝty aþen þe; and I schal ȝeue to þe keys of þe kyndom of heuen, and what þing þu bindest up on ȝerþ schal be bounden in heuen, and what þu lowsist vp on ȝeþe, schal be lowsid in heuen. And þan he bad hem þei schuld not sey to an man þat he was Crist. And he be gan to schew to hem þat it be houid him to go to Jerusalem, and þole many þings of þe olde men, scribis, and princis of prestis, and to be slayn, and rise aþen þe þrid day. And Peter tok him be side, and he gan to blam him, and seid, Lord, God schild þis fro þe, þis schal not be to þe, be merciful to þisilf. And he turnid and seid to Peter, Go o bak
after me Sathanas, and þu art selaund to me, for þu sauerist not þing þat is of God, but of men. Now þan, we þer ani folowing Peter in þis office of prelacye, is blessiddar or perfitar þan Peter, þerfor if Peter after his blessing, and silk behiȝt, is seid of Crist Sathan, whi not þei þat are in to selaund to God, and lesser sauen þings þat are of God, and more þings þat are of men, syn þis is writun to our lore. And howe þe name of God is selaundrid and blasfemid bi iuel prelatis and techers, it is opun oft in þe scripture. Poul seip, þu þat prechist to not steyl, stelist? þu þat biddist do no lechery, dost lechery? þu þat wlatis idols, dost sacrilege? þu gloris in þe lawe, wuworseippist God be breging of þe lawe? þe name of God is blasfemid bi þow among þe folk. And after, þe prophete; þei filid me to my þeple for a lumpe of bred, and a handful of barly, þat þey slee sowl þat diȝe not, quiken sowl þat lyuen not, lying to my þeple, trowing to leising. And Parisiensis seip, Wan any auerous or couetous is canoniȝid in þe kirk, or maad cheef, þan may þe oþer chanouns of þe chirche sey, our moder þap gotun to vs a moldewarp for a broþer. And wan a baecitar is canoniȝid, þan hap þat kirk gendrid a serpent. And wan an vndiscret is maad bischop in þe kirk, þan is an hornid asse born þer in. And Odo seip þus, þey are byars and sellars in þe temple, þat wenun winning to be pite, and byen to selle þe derar. We se now alle þe lif of þe kirk bryn to defend dignite to multipli possessiouns, al is þeuen to honor, no þing to hoftynses ; wer for it is seid, triacle is turnid in to venyn, and þis þat was foundun to remedie, is foundun to deþ. But and of þe riches of clerkis þat þei misuse, þe Lord bad þe sonis of Leuy þat þei schuld haue no part a mong þe sonis of Israel. But þei dispicing, folouun worldly wynning, þe auteris of Crist are maad þe bordis of chaungis bi couetous men, for messis þey syng for money, þei putt out for money, and swilk messis þey sing as þei hope moost wynning, in þey are sellars of dowuis, for þei selle spiritual þingis. And þof CAMD. SOC. 14.
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They cry not with people, neither do they preach in their own places. What wilt ye, saith the Lord? Do ye cry for yourselves, and I shall give you ten house? For your inhabitants, and your religious, selling your habits and suffragijs, and prestis singing for money; the wall of the Kirk shall be broken; swyn and houndis are gone and filun the Kirk; dounb doggis, prelats corrupt, that may not bark, and onclen suyn, fylin ojer, lyfing bestly, are sett in the Kirk. What more abominacoun of desolacoun in holy place can that a swyn do vpon the holy vestiment, and sing Goddis holy office? houndis and woluis roryn the psalmis, os were woluis criyng ilk to ojer; the lioun of prid hap lordid the clergy, disposing al jing at his list; the serpent of enuy3e hissi, that bakbit to al and enflauni the grete; the hound of wretchednes gremi with his teip; the feldhasser of dyrynes labori to swernes; the wolle of rauyn opuni his cheki, that multiplien messis and gospells for offering; the bere of glotonie romist a bout, that singi with hie voys, for to fille the wombe; the swyn of vnclennes drowni himself in the mig of lecherie; the tood of gile hauing mani pursis schal minister to alle. And wen he riche man die, the processioun of bestis is maad; pan in figeris was depyeintid in the wall, and the swyn and he wolf and ojer bests berun the cros and he sergis, and rynge the bellis; sir Beringary the bere syngi the messe; the lioun with ojer bestis schal be best fed, but 3er he more that hey pole, ai he more schal the fendis torment. His seip Odo.

XVI. Of Cristis Vicar.

An ojer poiunt that is putt is pis, that per is no pope ne Cristis vicar, but an holy man. Pis may bus be proud; for him be howui to be halowid wip the sacrament of baptem, and of presthed, and of dignite. And oft is bidun to prestis in the lawe to be holy and halow ojer; and for hoyle of halowinge of the Lord is vp on hem. Also bus prayi Crist for alle his, Fader, halow hem in trow, the word is trow, as hu hast send [me] in to the world, so haue I send hem in the world, and for hem I halow myself, that pei be halowid in trow. And bus is hadde in decreis; Lo it aperi how pei
schal schap þe perel of þe charge, þat þey be þolid to minister prestly oun sacraments, for þey are remeuid fro þis not only for heresy, or oun ilk gretter syn, but also for negligens. In wilk þingis bysily it is to not, þat þe sacrament of presthed befor oun, more worþily, and wip cure, is to be 3euen and tane; for but if it be so 3euen and tane, it schal fuyle to be rate or ferme, os it is not perfity done. Ooun sacramentis are 3euen to ilk man for himself, and silk þey are to ilk man as þei are tane wip hart and concience; but þis is not only 3euen for hem sylf but for oun, and þerfor is nede it be tane wip verrey hart and clene concience for him self, and as to oun, not only wip out ilk synne, but also wip out ilk name of fame, for schunder of breþer, to was profit presthed is 3euen, not only þat men prest, or be boun, but þat þey prophet. þis þe deere. Lo it semiþ þat he is not liztly nor profity Crists pope ne his vicar but if he be holi, ellis whi is he callid holiest fadir? Jerom semiþ, Jerom. 

þei þat ordeyn of þer assessor in to prestis, and putten hem þer lif in to sclaundre of þe peple, þei are gilty of þe vnseipherulnes of hem þat are sclaundred. For sôþ þei are chosun to þis to be prestis to þe peple, as þei ordeynid befor to dignite, so þey haust to schine be for in holines, ellis whi are þei preferrid to oun þat passun in grace of meritis. And þerfor semþ þe pope Symachus, He Syenachus is to be countid most vile, þat is befor in dignite, but if he pre-celle in sciens and holines. þe Lord semþ bi þe prophet, for þu hast putt a wey sciens, I schal put þe a wey þat þu vse not presthed to me. þe dede of þe bischop houwip to passe a boue þe lif of þe peple, as þe lif of þe þerd transcendip þe lif of þe schep, as Gregori seip. Gregori. And Bernard seip to pope Eugeni, þi felawis bishops lere þei at þe to haue not wip hem childer so curhid, nor þeng men kembid or compt; certeyn it semiþ not chapletid men to ren among þe mytrid vncoyteysly; þof þu desire to be prest, or be befor to hem þat þu coueitist not to profity to, ouer proudly in coueiting subieccoun of hem, of þe wilk þu hernist not þere 3ele.
XVII. A juge zeuung a sentens azen a innocent man after allegiaunc and prouid, sinnyp deadly. And me pîkip pat he synniþ. And for to proue pat, I suppose pat he be innocent pat hap not noyed; pe secound be pis supposid, pat juge is ordeynid pat he sey and schew to pe folk pe riȝt, pat is wat ilk man howip to haue or to âole bi pe riȝt of God, and pat he discusse riȝtly and pronounce and witnes and schew to pe folk wat ilk man howip to haue, and how to be punishid and to be lyuirid; pe ðrid be pis supposid, pat noyþer pe deposing of pe witnes, nor pe entens zeuung of pe juge, be it self makiþ a þing riȝtful originaly, nor makiþ not man synful, ne worþi to be dead; syn þei are but schewars and witnessars: of þis was hed be for. And if þei go not after þe trówþ going bisor, but þer azen, þan þer witnessing is fals, and þiþ no riȝt. þis semþ bi þis, þat in mennis lawe oft men falsen domis, and appelen þer fro, and prouen azen þe witnes. þan þus, as Isidor seþ, A iuge is seid for he ðitþ riȝt to þe peple, or discussþ riȝt; to discusse riȝt is to iuge riȝtly; to iuge riȝtly is to iuge after Goddis riȝt; for God is al riȝtfulnes in himseluen, and he is al mannis riȝtfulnes; sin mannis riȝtfulnes is but trówþ directly vp on God, and ellis it is not riȝtfulnes, so he is no juge in whom is no justice or riȝtfulnes. And þan if he be not juge, he dop wrong in þis þat he synniþ so iuging. But to iuge iustly is to iuge bi Goddis riȝt; for as þe ðeþ teþiþ, God is iuge of alle bøþ quik and dead, and he is witnes, and he iugþþ all þingis iustly.

And þus seþ Jamis, þat on is iuge and þeuer of þe law, þat may bøþ dampne and saue. And bi him kingis regnun, and makers of lawe discernen iust þingis. And he hap þeuen to Ihu Crist þe sone al dome, and hap þeuen him power to mak and do dome, for he is mannis sone; þus hap he þeuen to him al dome, for he hap þeuen to him al manner of cause to ordeyn and discusse all þingis, and to mend and punische all wrongis, and to susteyn and mend alle good þingis. And þus schuld al domis be led bi him, and þus is it þeuen
to him pow God ordeyn him not seeulerly to execut seeuler domis,
as he seip, pat he is not ordeyned juge ne departar vp on men, ne _Luc. xi^o_.
cum not to deme hem, ne to be cause of per harme ne strif to be
maad a mong hem. Neuerpeles al dome is 3euen to him in maner
be for seid, to be rewlid bi him, and he to diseusse al þingis. And
for þis seip Poule, þat Crist is end of þe lawe to ri3twisnes to ilk
man trowing. As Austeyn seip, _Boj_ of lawe of kind, and of
law writun, and law of grace, he is þe first begining al ri3t mad,
he is þe midyl, end, ordeyning, and gouerning, he is endfully
consuming and keping, and to wam al laws strekyn; and he
kepiþ in to lawfully doing al þat gop bi him, and he is end of
þe oolde lawe, filling and ending and avoyding after þat ri3twise
nes axip. And Poul seip, þoo þat vnknawen þe ri3twise of God, _Rom. x^e_.
and seken to ordeyn ri3twise to hem, þey are not soget to Goddis
ri3twise. And þan are þei proud apostatais and wrong doars.
And Crist himsilf biddip þus, Wel 3e not deme, and 3e schal not _Luc. uj^o_.
be demid; þat is, wyl 3e not of 3or sylf mak domis, neþer vse ani
domis, not but as God schewip to 3ow to do, and os he wrikip
be 3owe; for oþer wis demip not Crist þe sone, bi cause to ani man
to be vndur syn, bondage, nor damping nor desese, nor dop wrong
in ani dome, somoun or privat, nor supprisip nor enip nor demip
not after þe face, but demip iust dome. Be he fairar, be he strenger,
þer schal be no distaunce of persoun, he schal 3ere þe smale als
wel as þe grete, and accept no mannis persoun, nor take no 3eftis,
for þe dome is Goddis; seip wat 3e do, vse 3e not þe dome to oftun
but of God. And 3e deme it schal turne a3en to 3owr mede, if 3e
deme iustly. And þan if 3e do wrong and syn, þe dred of God he
wip 3owe, and dop all þingis wip diligence; at our Lord God is
not accepting of personis, nor couetous of 3eftis, nor wickidnes;
3e schal not tak þe vois of lesing, nor tak to hond to sey fals wit-
nes for þe vnpitous, þu schal not folow þe rowt to do iuel, nor þu
schalt not in dome folowe þe sentence of vile money, þat þu go a
wey fro þe soþe; but iustly dome þi neibor, help him þat is sup-
prisid, helpþ in 3or dome to þe faderles and moderles, and defendþ þe widow; demþ not wickidnes, þat is to sey, helpþ it not vp, nor takþ not þe face of synners, helpþ þe nedy and þe faderles, and makþ þe meke and þe pore to haue riþt, and pullþ out and deliver þe pore fro þe hand of þe synnar; if þer be ani cause to þe dome, enquere diligently þe soþ, and wham þu seest iust, 3ef him þe victory of riþtfulnes, and wan þu fynd wickid þu schall condempne of vnpite. Now þan wan iugis gon in to þe contrary of þis, who schuld dowte þat þei not syn in mani case and in mani a wise? And wan 3e do not after God, ne after charitie, nor hope, nor feþþ; also wan þei do not after his wisdam ne ordre, but gon bische reclesly, and enqueren not til þey wit þe soþ, as boþ þe law of God and man tecþþ þat þey schuld; þe þrid, wan þe cause perteniþ not to hem but to hiar iuge, but in ilk cause God schuld iuge befor, and oþer as he biddþ hem, and no forþer; for Poul seþþ, Wat art þu þat demist an oþer mannis seruaunt? þus wan iugis bowen fro þis, doubtles þei syn, and are reprouid of God, for þus seþ þe Salm, þu hast dispicid al bouning doune fro þer domis, for þer þinking is vniust.

Rom. ix°.
Salm.
Joh. xiv°.
Cor. x°.
Sap. x°.

And þerfor seþ þ Crist, þat þe Hooli Goost schal argu þis world of
dome, bop þat þei mak and demen and causen; sin þe prince of þis world is demid and founden þat he is vniust, and þerfor is he put vnder, and man maad fre to serue God if he wil, and þan mai no man blam him iustly, nor he schal not be temptid ouer þat he mai, but God schal make peruiance wiþ þe temptacoun þat man may susteyn. And bi þe wise man; Here 3e kingis and vnder-
standþþ, and lere 3e þe iugis of endis of þe world; 3eftis 3ere 3e þat haldun to gidre, and plesun to 3ou in routis of actouns; for power is 3euen of God to 3ou, and vertu of þe heiaþt, þat schal ask al 3or dedis, and serch al 3or þoutis, for 3e wse þe ministeris of his regn, 3e iugid not riþtly, nor kepþid not þe law of riþtfulnes, nor 3ed not after þe wille of God; hedously and sone he schal apere to
30u; for hardist dome schal be don in hem þat are chefe. And
for þis seip Ysaie, Woo to hem þat maken wickid lawis, and writun Ysa. x
writis of vnritfulnes; þat þei oppresse þe pore in dome, and don
violence to þe cause of þe meke of my þeple; þat veniaunce schuld
be þer prey, and schuld snyb þe moderles, and iustifie þe wickid
man for his þealeis, and take a wey þe riȝtfulnes of þe riȝtful man from
him.

Nor þis excusiþ not to sey, þat he demip after þe lawe, and dop
no þing aftur his owne arbitracoun, but obeyseþip to þe lawe, as
seynt Ambrose seip, and so he dop to his knowing as far as man
may knowe, he may not know as God. Þis excusiþ not; for Poul
seip, þat ilk þing þat is not of þe feip is synne; and ilk þing þat is
not of God, nor bi him, nor in him, is synne; also he seip, law is
not but to þe iust man, þat is to sey to punische him, but raper to
sisteyn him, and rewlc him in riȝtfulnes, and to punisch mis
doars, and to swilk lauis and to swilk maneris schuld ilk iuge obey,
and do þerby, and no þing biseid of his owne wille, nor no þing
falsly, nor be fals lawis, nor be error, is not he excusable; sin
Daniel seip þus: Sey þe sonis of Israel folis, noþer knowing nor
deming þing þat is verrey, turnip aþen to þe dome, and I schal
deme hem wisely, for þei han seid fals witnes aþenis her. In wilk
is to be notid wel, þat fals dome may be reuokid, and þo iugis not
excusid, bi þer witnes, but more gilty for wickid consent; and in
þis þei consent, þat þei werk wickidly; for þe man schal not vndir
go þe peyn, befor þat þe juge þeale þe dome; nor it helpip not to
sey þat he schal be excusid bi þis, þat God seip, þat ilk word schal
stond in þe moup of two or of þre, for þat may not impyle þat al
þing is soþe for þey sey it, but it is seid for þis, þat no man schal
be condemnipd bi on seying witnes aþen him, os þe scripture de
clarip itsilf. And þus seip Crist, þe erre mikil, not knowing þe Matt.xxix
writingis, ne þe vertu of God; þerfor bi þe vertu of God clere
knowing of ilk þing, and be for men know a þing, bi þat men know
it not, as Gregori witnessip, for he seip, þat men know not a þing bифor þat he know it be feip; þerfor as God 3euip knowing, and techip al profitable þingsis, and enfornip alle and ledip hem, for al abel are tau3t of God, so þat man schal not stond only in þe teching of man, but in teching of God a boun man, and þan he schal vnderstond a boun his enemies, and ouer his techars, and ouer þe hold, as þe Salm seip, and now God 3euip his lawe in þe hertis of men, and writip it in þer bowelis, and not wip enk, ne parchemyn, but wip þe Spirit of God, and kennip hem in al þingsis, os þe prophet seip, and Jon in his epistil, nor forzetip hem not in tyme, nor confoundip hem, so schuld he þe jugis, if þei bowid not from him, nor he schuld not fail to hem nowe ne more þan he dede to Salomon, and oþer iugis. But now for men lefun, and don domis, and not bi his Spirit, nor do not bi his counseil, but regmun and not of him, but gon bi oþer weyes, þerfor þer oune findingis begon hem aboute, and bi gernyn hem þat þey may not out, and þey bigilun oþer men. Nor sey þu not þat bi þis ani law mi3t not stond, nor no domis and polycye were for done, and misdoars schuld not be punischid: þis is not soþ; but bi þis schuld law be stablid, and ilk man schuld be suget as God biddip, and ilk man schuld do ri3t to oþer, and iust men schuld be holden in ri3t, and schrewis schuld be punischid as ri3t axip, and mikil bettar þan þei are now; for as God biddip þeis þingsis to be don, so schuld he 3ef boþe witt and wille and mi3t þerto; and mikil bettar it schuld be þan is nowe, for now are iust men oft wrongid, and schrewis vnpunischid, and maynteynd, and born vp in iuel, boþ bi wilis, and strengþ, and falsnes, and fayntise of þeis þat schuld do ri3t; and þus synne is aggregid mani fold, and if ani haue good þer by þer fallip vp on an oþer side to mak harmis.

And if þu sey, it semip þat man may juge aþen þe innocent, bi þis God himsylf condempnip boþ þe iust and vnþitouse, and Crist 3af himsylf to þe dep. And Abraham is blessid of God, for he was
redy to sle his sone. And Sampson slow himsylf in sleynge of þe Philisteis, and so dop mani oþer and mani wise. Also Dauid slow a man, for he seid þat he had slayn a man, and slow him not. And þus bi þeis it semij þat man may 3eue sentence 3ea to sle þe innocent. To þeis obieccouns me semij þus; God may do what he wel, and þerfor in sum þingis it is not inow to vs, God dop þus, þerfor we mai do þus; but do we as he biddip us, for þus seip Crist, 3e cal me lord and mayster, and 3e sey wel, forsoþ I am, but wil not 3e be callid maisteris. Also he condampnijp in oþer maneris, as wan he þolip þe creature to falle in to synne, or ellis in to peyn; þe secondu, wan he ordeynit ani to be punischid or condempnijþ; þe þrid, wen he schewip þe gretnes of his wisdam, power, goodnes, mercy, paciens, be wilk he schewip þat alle creatures in regard are not, nor worþi to appere in his siþt. And bi þis þei schuld be confoundid in hem sylf, and leue al hemself, and folow him, and stond in his grace, and þus mend. Blessid be þis confusion and dampning; and so 3ef God bed condempne, or 3eue sentence, wirk fast as God biddip, but it is in veyn to go be for. And for sop of Abram it is opun þat he was not in wil to sle his sone, not but after þe bidding of God, and þerfor cam God befor and bad him sle not þe child, and for þis wil he blessid him; and in þis he techip þat his wil is not þe ded of man þat is innocent, for he seip þat he wel not þe dep of þe synnar, if he wil turne and lif, as he seip bi þe prophet. And in þis he schewip vs how he wil cum befor to saue þeis þat tristun in him, and dop in simple hert and purte of handis. And of Sampson men seyn þat oþer he hadde bidding of God, or repentid ofter. And os to Dauid, men seyn þat alle his dedis are not to be folowid, wiþ out mikil autorite; nor þis man was not innocent in þe siþt of God, for he went to haue plesid Dauid wiþ þe sleynge, and for his lyeing he was manslear. And þus Dauid, led bi þe priuete of prophecye, dede þe dome of God to him, schewing to vs how God demij vs after
our harti, and schal deme ilk man after þe wordis of his mowþ. And þeþor med schuld be warer þat þei lere not, nor sey not þat þey wet a þing to be þat is not; for þan schal God condemne hem of þer own mowþ, wen þe þing mai not be proud, wan nor were þat it was don, as Daniel did þe prestis; for þis wil be at þe day wen al þing schal be demid after trowþ. And her be howuen þei be war þat are chargid to sey þe soþe to þer witing. And wen oþer seyn aþen þer witing, þei holde hem stille, and þolun þe toþer to þeue þe dome, and þus þei are for sworn, and cause of þe mannis harme þat þei schuld leit os þei are sworn to do. And error excusid not, os is schewed oft, nor vnkunning; sin Balaam seid to aungel, I haue synnid, not witing þat þu stod aþen me; and in þe law was bidun þat if ani synnid bi error or vnkunning, and did ani þing þat þe law forbed, þat he schuld mak an oþring, and þe prest schuld pray for him, and it schuld be for þeuen him, for he fautid be error and be vnkunning.

Dan. xiij.  
Num. xxij. 
Lee. vij. 

XVIII. A prest assoiling a feynar sinith.

An oþer poynþ is þis; a prest assoiling a feyner synniþ deadly. Soply me semip þat he synniþ, for if he soile him neligently, þow God asoyle him not, me semip he synniþ greuously, weþer a presum, as autor, to asoile him, and bring him out of sin of peyn, or to mak him fre þerof; weþer he denounce him so as a minster, or he hiþt him þat God dop so; weþer he do it of luf, or hat, or drede, or oþer vniust or vnonidat cause; weþer he do it vnowysly, reclesly, or bi error, or be vniust ordre or maner, and wen þe cause pertenip not to him, for he schuld send him to his soueren. And þus wyle he reformþ not þis man to lefe þis syne, nor to mak a mendis þerof, as he schuld, and ellis telle him þat he mai not asoyle him, he synniþ, and namli, wan þe man trestip of þis absoluþ coun, wening him siker, and contunip forþ, and mendip not, os he schuld, if þe prest refusid him as he auþt, for þan he wold schame, and dred, and mend. And in þis defaut is be gilid, and þe prest þeriþ fals witnes, and seþ him to wit and do þing þat he noþer.
wot nor dop, and reiþ God his regaly, and makiþ þe man to tryst in lesing, and so do sacrifice to þe fend. Of swilk prestis God pleyniþ þus bi þe prophet Ezechiel, Who worþ þeis þat sewen cursing vnder þe hewow of iwan, and maken pilleworþiþ vnder þe hedis of ilk age, for to tak soulis; and wan þei tuk þe soulis of mi þeþl, þei quikynd þer soulis, and foilid me to mi þeþle, for an hanful of barly, and on gobeþ of bred, þat schuld sle soulis þat dien not, and quiken soulis þat lyuen [not]; lying to my þeþle, trowing to lesingis; þerfor seip þe Lord, lo I to 3or cursing be wilk 3e tak soulis fleing, and I schal reue hem fro 3or armis, and þe soulis þat 3e tak I schal to fl3st; and I schal reue 3or quyschinis, and liuer my þeþle fro 3our hand, þei schal no more be in 3our handis to robbe; and þe schal wit for I be Lord. For þat 3e lyingly han maad þe hertis of þe iust man to be euy, wam I euid not, and han comfortid þe hert of þe vnitous, þat he turnid not from his iuel wey and lyue, þerfor he schal no lengar see veyn þingsis nor deueyn lesing. And vpon þis seip Gregor þus, Oft it falliþ þat he haldiþ þe sted of a iuge, to wam þe lif a cordiþ not. And is don oft þat oþer he damniþ þe vnworþi, or louse oþer þat are bound; and oft he folowiþ his steriþis, and not þe meritis of causis in sugetis to be lousid or bound. And þus is don þat he priue himsylf power of bynding and lowsing, þat vsiþ it after his lustis, and not after meritis of sugetis. Oft is don þat þe hirid be steriþ aþen his neþbor bi hat or grace, and þerfor þei may not iuge ritly of þer sugetis þat in þer causis folawen hat or grace; werfor rit is seid bi þe Ezech. xiiþ. prophet, þey quikid soulis þat liuid not, and slen þe soulis þat died not; forsoþ he sleþ him þat diþ not, þat damniþ þe iust man; and he enforceþ to quiken him þat liuiþ not, þat enforceþ to asoyle fro torment him þat dwelliþ in his gilt. Þerfor þe causis are to be peysid, and þan power of bynding and soiling is to be vsiþ; þerfor it is to see wat synne went be forn, and wat forþping folowiþ after þe synne; þat þe sentens of þe chepherd asoyle þeis


Wicliffe's Apology.

Pat Almighty God visiteth bi for bi grace of compunction. For pat is pat asoiling of pat president verrey, wen it folowip pat dome of pat innar juge. Pat pei reysing of Laz~ar fowr daies dead tokunip wel and schewip, for first pe Lord reysid and sterid and quiknid pe dead man, seying, Laz~ar cum forpe, and after he pat was bounden 3ed out, and was lowsid of pe disciplis, as is writun, wan he was gon out pat was bound wip bondis, pat seid Ihu to his disciplis, Vnbyndip him, and lat him go. Lo pe disciplis lowsid him liuing, wam dead pe maister had reisid; for if pe disciplis had lowsid him dead, pei schuld schew more stynk pat vertewe. Of wilk consideracoun it is to see, pat we owe to lowse bi autorite of herd wam we know our autor to haue quicknid be grace resing. And so pe dead man cum out, pe synnar knowleche his synne; pe disciplis lowse pe comar out, for pe shepherdis of pe kirk owe to mowe to him pe penaunce pat he deseruip, pat lettid not for schame to knowleche pat he dede. Bis haue we seid shortely of pe wordre of lowsing, pat shepherdis of pe kirk ow to bind and lowse vnder gret moderacoun. Bis seip Gregor. And pus seip Bede; Now is bis office committid in bishopies and prestis of pe kirk, pat pe causis of pe synnars known, pei doing mercy assoyle hem fro pe dred of perpetual dep, wen pei able and verrey repentaunt; and pat he schewe hem to be bound wip ai lasting tormentis, pat he knawip to stond touly in her synnis pat pei han don. And to bis acorden mani ope seingsis of doctors and decreis of pe kirk; perfor be pei ware pat asoylun feynars pat God forbedip to asoyle for harmis pat folowen; for pus seip God bi pe prophet Ezechiel, A man of pe house of Israel, pat ha*p sett his vnclennes in his hert, and ha*p set of his wickidnes a3ens his face, and comip to pe prophet, asking me bi him, I pe Lord schal ansuere to him in pe multitude of his vnclennes, pat pe hous of Israel be tan in pe hert, in wilk pei han gon a wey fro me, in al pe idols. Perfor be 3e turnid, and departip fro alle 3our idols, and turnip awey 3our facis fro al 3our
folthis; for þe man wat ener he be þat be alienid fro me, and sett his idols in his hert, and þe sclaun der of his wickidnesse an þen his face, and cum to þe prophet þat he aske me bi him, I þe Lord schal answere him bi my self, and I schal sett mi face vp on þat man, and mak him in to prouerb and ensaumple, and schal scater him fro þe middis of my peple; and þe prophet wan he schal erre in speche of word, I þe Lord haue ben fro him, and he schal bere his wickydnes; after þe wickydnes of þe ascar schal be þe wickidnes of þe prophet; and I schal streke out my hand on him, and do him a wey fro þe middis of mi peple; þat þe house of Israel erre no more fro me, but be mi peple, and I þer God; and þat þei be no more polutid in all þer trespasses. By þis man is vnderstondyn feynar þat is fals, and luip his syrne, and seip he wel forsak it and lieþ, and cumip to þe prest to be asoylid, and to ask mercy. But wan þe prest errip, and behytip suelk an absolucoun aþen þe bidding of God, he schal bere þe wickidnes wip þe synnar; for þi þat he is cause þat þe synnar contunip in his iuel, and mendip nout, os he schuld, if þe prest putt him be syd til þat he be mendid. To þis sentens acordip Seynt Ambrose, as is put in decreis, wer he seip þus; If ani man be mouid bi prayors of sonis, or teris of þe wif, and wen him to be soylid, to wam þe affeccoun of styeling biddip ȝet, schal he not be tak innocentis to distruccoun, þat ben fre þat þenkun to distroy many? Forsoþ if he lay doun þe suerd, or lousip þe bondis, he openip þe distroyingis. Wy pullip he not a wey, in þe mekist wey þat he may, faculte of styeling, þat miȝt not bow þe wille? Also bi twix two, þat is þe accuser and þe gilty, striuing of euen perel of þe hed, þe ton if he had not proud, þe toþer if he were conviictid of þe accusing, if þe iuge folow not þis þat is of riȝtifullnes, but haþ mercy of þe toþer, oipor he schal dampne þe prouar, or til he favor þe accusar, þat miȝt not proue, schal iuge þe vngilty; þis mai not be seid iust mercy. In þat kirk wer ani owe to do mercy, and how most to be holden in þe forme
of-rightfulnes, pat non draw a wey fro þe comyn of feipfulmen, get wrongly, of þe liðtnes of þe prest, comyn wip schort ter and dreedful, a tyme pat he ow to axe wip mo tymis and plentious teris. Weþer not wan he forþeuiþ þe vnworþy, he prouociþ al to þe smit of falling; liðtnes of þeuing þeuiþ kyndling of trespassing. þis seip Ambrose. þe prest may wit þat he hap not power to soyl, but as God þeuiþ him bidding; but God seip þus, If þi broþer synne, blame him; and if he leue his synne, leue þu to blam him, and if [he] wil not leue his syn, proced forþ aþen him bifar witness. And if he wyl not her 3owe, be he þan to þe as a heþen or publican. And wam þat þe þus bynd, schal be bound, and wam þat þe bring out of synne, þe peyn schal be forþeuen hem. He biddiþ not here to curse him þat synniþ not, nor to asoyle him þat biddiþ in synne; but aþenword to asoile him þat leuiþ his synne, and put him out of cumpany þat lastiþ in his synne.

XIX. Marriage mad in thrid degré.

An noþer is þis, þat mariadge mad in þrid and ferd degré, aþen þe ordinaunce of þe kirk, is rate and stable. And to þis I haue seid, þat it is so confermid þat it mai not be departid; þe man to wed ani oþer woman, wyle þat sche lyuiþ, nor scho to be weddid to ani oþer man. And þis semþ me prouable þus; weþ þe lefe or conferming of þe kirk, swilk mariadge is rate, þan it is rate or stable; and þe kirk mitþ not ratifie it, but if it be first ratified of God; and if it be ratified of God, þan þe kirk mai not depart it, for no man may depart þe ping þat God hap joinid. And as men seyn þe ratifying of þe pope, or of þe kirk, is a chaunging þat God hap ordeyun to be don, and if þis mariadge were aþen þe bidding of God, þan þe conferming of þe kirk were not worþ, nor þei mitþ not þeue leue þer to; for þei mai not þeue leue to breke þe bidding of God, nor leue a man to lyue in ani degré aþen þe bidding of God, nor charge him þer to. Now þe deere seip þus; þe wedding of prestis, or of cosynis in þe þrid or ferd degré, is not forfendid bi þe autorite of þe oolde lawe, nor bi þe autorite of þe gospel, nor
of pe epistil, but it is only defendid bi law of pe kirk. And after seip pe decre, pou pe apostil addid sum pingis counseyling, pat Decree.
were [not] found in bidding of pe gospel diffinid, perfor [neiper] pey are putt a wey of pe toper apostols as foly or superflu; so and pe kirk, after pe statutis of pe apostil, hap addid sum pingis of counsell of perfewcon, of contynence of prestis, and of making of goostly misteris, of pe synging of officis, pat no wey are to be put a wey, but to be tan wip diligent worship; perfor pe weddingis of cosyns, pou pei be not found for bidyn bi pe gospel, nor bi pe pistel, neuerpeles pei are to be fled, for pei are forbydun bi pe ordinaunce of pe kirke. Pis seip pe decre. And so I graunt pat it is good to kep fro hem, but neuerpeles me semi pei mai not be departid, wen pei are maad, not but in swilk degre os God leeuip not to bide to gidre, and pat is no matrimone. But in pis pe decre seip, peis pat are found weddid in peis degrees, and wip Decree in schort tyme done, be pei departid; yet pe decre lecuip not a man to wed an ooper, nor pe woman noiper, wil pey two lyuen. And so if pe kirk wil not suffur pis man and woman dwel to gidre, what may pey do, but eiiper dwel stille bi hem silue, til pei may fynd better grace, and tak pe certayn and leue pe vncerteyn, pat pei synne not asen God, and abid til pei be formid wip holy writ, how hem is best to do? And if ani sey matrimoyn to be leful in peis degreis, speki asen pe Fadre and Sone and Holy Goost, be pu ware; for pe pope and pe kirk seip pat it is leful, wen pei leefe it, solemnize it, confermir and approui it.

Pis is a noiper, pat pe kirk solemniziing matrimoyn in degre XX. The kirk solemniziing matrimoyn in degre forbiden erri, consentig to synne, as it semip, and autoriizing synne. Pis semip sop bi pis: Matrimoyn of cosyns in prid and ford degre is not forbiden, not but bi pe kirk; and so it is no synne, not but per forbedyng; and as Poul seip, Were is not lawe, per is not breking of lawe, and eft he seip, If I bigge ageyn pe ping pat I ding doun, I mak mesilfe a trespassor; and bi pe same
APOLOGY.

for

forso

for

and

as

Austeyn.

Doctor.

Ezek. ii. 3

If he kirk, wiþ out oole autorite, solemnþe matrimoynf forbidun of þe general kirk, þis kirk þat þus solemnþiþ synniþ, þhe æsen þe ordinaunce, and so æsen God, in als mikil as it dop æsen Goddis wille in þat ordinaunce. And if þat mariag is maad only but in autorite of þe kirk, and neuerþeles is no very mariag, but synne vp on ilk side, in þe making and in þe holding, it semþ þat þus þis kirk is autor of þis, and bi þus mykil þe makar at [as ?] þe kirk makþ lawis ; and schuld wern men þer of, þat þei offendid not þer in, and felle in to synne. And sin þei wern not men as þei schuld, þei are cause of þe fallyng of ðoper men, and þat blud schal be sout out of þer hand ; as God seip bi þe prophet, Son of man, if þu schewe not to my peple þat þei be ware, þei schal falle in þer wickidnes, and I schal seke þer blude of þin hand. Perfor be ware of making of mariagis, and of diuorsis, or departingis ; for þis þing is sop, þat no man may depart þe þing þat God hap jonid, no man may joyn, but if þat God joyn bi forn; forsoþ, as þe doctor seip, In ilk bodily mariag is vnderstond a goostly mariag, wilk þe bodily copling performþ. And of þeis bodily weddingis are þre good þingis, os Austeyn seip, feip, entent to bring for þ barnis, and þe sacrament of mariag. And hard it were to depart þis mariag þus maad. And for þis are þe bannis askid bi fore, to warn men to fle in weddingis couetous lustis, and pride, and swilk ðoper vices vnpertinent to þe mariag. And þus schuld men be warnid in wat degre þei mai not cum to gidre, and how þei schuld be feþful, and lif honestly and holyly to gidre, in on entent to bring for þ barnes. And for þe kirk dop not þis, and oft solemnþiþ matrimoynis þat are maad for lust, and be þwen þeis þat knoven hem silf vnable to bring for þ frut, in þeis cases it semþ þe kirk consentþ to synne. And also in þeis þat are solemnþiþ, and after departid, for þat þei were not jonid bi God ; for dowtles ilk þing þat is not of þe feþ is synne, as Poul seip. And it is but foly to sey þat ani erriþ in doing æsen þe bidding of God, and synniþ not, for Crist

Ro. xii. 26.
himself reprouip hem pat erren vnknowing pe scripture and pe vertu of God.

An oþer poynt is pis; pat law canoun is contrary to Goddis lawe, and pat decretis, as to pat part of wysdam pat pei haue of pe worldis wisdam, are Egipciens. And pat bi sciens of canoun holy writ is blasfemid, 3he God himsylf, pat is pe lawe 3efar. And pat it were nede pis sciens as kaf for gret part to be clensid out of pe chirche. In peis þingis I knowleche pat I haue rehersid pe seyngis of doctoris, Parisiens and oþer. Of pe wilk on seip þus, pe lawe to be contrary to pe gospel moraly, wan it is not wiþ þat to help to pe perfeccoun of þing pat þe gospel schewip and biddip to be done, but in ani maner is þer a3en, in ani tyme, for ani cause letting or troubling, or tarying after þe sentence of Crist, þat seip, he þat is not wiþ me, he is a3ens me, and he þat gedreip not wiþ me, he skaterip a brod. And so, syn þe law of þe gospel is charite, riþtfulnes, trouþ, euenhed, mercy, clennes, and pes of God, were þat ani law in ani maner helpip not þis, but to strif and debat, to wrong, prid, and lust, and to swilk oþer, dowtles it is a3en þe lawe of God. Goddis law is riþt ordeynid be God alone, explanid bi Crist in word and dede, as law of þe gospel; and þus law of þe gospel is callid multitud of trewpis þat Crist haþ tawt, namli, to rewle his peple; law canoun is callid law ordeynid of prelats of þe kirk, and pronounce to constreyyn rebell bi holy rewþ, and it may be vnnderstandyn as þei ben contrari to þe lawe of þe gospel, as are many decretal epistlis, and generaly alle þe tradicouns of þe dowing of þe kirk fro þe tyme of Constantyn; or as þey comoun to þe law of þe gospel os articlis of þe feip, in holy seynquis and counseils, for os man is þe same in cloþis and deedis, bringing in knowing, so þe sam is þe law or trowþ of þe gospel inplijed or opunid bi þe kirk after ward, oþer wise, but not contrari, explanit. As it semip bi þe feip þat we trowe nor þe lawe canoun takip not inpungning of þe law of God as to þis part, but as to þe toþer part,
is comonning mikil wiþ law cyuil, and þus it gedreþ in itsilf two lawes, and of þis commixtioun of pe vsing of þeis two lawis þus is diuersly sown gret seed of discord in þe kirk of God. 

Crisostom  seíþ, Mannis law haþ bodily wynningis to cum, but Crist behet þe goostly þingis to cum; at fleschly men ar ay present þingis putt befor þingis to cum, and bodili þingis to goostly þingis; þis seíþ he. And þus as þe flesche and þe spirit are contrari, so þeis twey lawis, namly, wil þe fleschly þingis lettun þe spirit. Werfor þe doctor Parisiens seíþ, Aduocatis in þer office geytun hem ay last- ing dẹþ; þat semiþ to be figerid in Goddis lawe; were Sichem, þat is interpretid a foul, lousy Dyña, þat is interpretid cause, by was occasioum he was slayn after. Notably is Sichem callid þe son of Æmor, þat is interpretid an asse, for men hard as assis, þat miȝt not profit in oþer sciens, were wont to heer decrees and decretales. þe loye of Goddis lawe, and þe condicouns of sciens of decrees schuld streyn men fro þis office. Of þe loye of Goddis lawe Gregor seíþ, he þat louiþ a kyng he louiþ his lawe. In þe Salme, his ee leðis asken resoun of men; ee lydis þat sum tyme are opun, and sum tyme clos, tokeniþ holy writ, þat is derk to sum, and opun to sum, þat axen þo sonis men weþer þey louen God. A tokyn of Goddis luf is wan ani stodieþ gladly in holy writ; holy writ is mikil dispicid for þe sciens of decrees. Werfor scho may sey þat Sara seid to Abraam, þu dost vneauenly aþens me, I hau þeuen myn handmayd in þi bosum, and scho seing þat sche haþ conseuyid haþ me to despit; þe wench of holy writ is sciens of decrees, þat haþ holy writ to despit, for þe frut of wynning þat folowiþ þer of; and in Goddis lawe is figerid þe supprising þat þe sciens of wynning dop in holy writ, be þe play in þe wilk Ismael oppressid Isaac;

werfor as God bad bi Sara, Kast out þe wench and her son, so haply it were need þis sciens in gret part to be excludid fro þe kirk; not only is holli writ despisid bi þat sciens, and blasfemid, but God himsilf þat is þe law þeuar, þat semiþ figerid in Goddis
lawe, wer it is red, pat pe son of a woman of Israel, pat scho bar of Leò. xxiv°. a man of Egipt, stroue wip a man of Israel and blasfemid God of Israel; þus in pe decretistis, pat are Israelitis in party, os to pe part of sciens pat þey han tane of Godis lawe, and Egipcians as to pe part þat þey haue of worldly wysdam, þei blasfemen God of Israel, wil þey calle þe lawe þat he 3af kafe, as vnprophitable, wen he seip himsylf, I þi Lord God toching þe profitable þingis; þenþor þei are Isa. xlix°. raper chaffe of wilk þe gospel seip, I schal brenne þe chaffe wip Matt. iiij°. fire vnseleable; þe prophet seip, He þat hæp a dreme, telle it as a Jer. xxii°. dreme, and he þat hæp my wordis, telle he my wordis verryli; wat is þe chaf to þe corn, seip þe Lord? And Austeyn seip, If þu folow chaf þu schalt be chaf. And Odo seip, Jeroboam was dampnid, for he held þe peple abak by two kalfis þat þei worschipid not God in Ierlë; þeis two kalfis are lawis and decrees, bi wilk clerkis are haldun doun, þat þey sacrificy not to God in þe siȝt of holi writ; þis seip he. And þus seip an òper, Men occupied in mannis lawis, An other. and putting be hend þe helful lawe of Goddis comaundmentis, schuld tak hed how in þis same þei ren in þe curse of God; for in þe Salm it is writun, Cursid be þei þat bowen doun fro þi bid-dingis. God biddiþ vs do dedis of kynd, and alle moralls are goostly dedis, or dedis of maneris bi þe lawe of maneris. And God hæp þeuen to vs þe newe lawe, compendiosar and more com-plet and more profitable þan ani òper lawe; more ful, for þer is not þat mai be put to mak it perfitar or compendiosar, for it is in a word of charite profitable, for non òper law profitable, not but in as miche as it meue to þis. And here rehersiþ Austeyn, speking of þe multitude of tradicouns of þe kirk, þat seip þus: Sum suprîse wip seruil chargis our religioun þat our Lord Ihu Crist wold to be fre, in so wast halowing of sacramentis, so þat þe condicoun of Jews is more suffurable, þat is sogetid not to mannis tradicoun, but to Goddis ordinaunce. But wat trow we þis seynt to cry þis day, if he liuid, æennis þe multitude of lawis of þe kirk incorporat
and extriuagaunt, wat aßen batails, aßen reservacouns, aßen furst frutis, and oþer spolingis of goodis of þe kirk; I trow he schuld sey, þis reprouid Crist to þe phariseis, wip more þe ful of raneyn. And þis seip an oþer, þat þe sciens of aduoketis is detestable semip bi þis, þat in many þings it is contrari to þe law of God. For þe law seip, þat it is leful to þeis þat maken couenaunt to gidre, to disseile eþer oþer, wil þei passe not þe midil of iuste price; but Goddis law seip, þu schal do no þing 3euelfuly to þi neþbor in his nedis to be releuid, and þat no man bigyle his broþer in no caas. Efter þe lawe to him þat brekip seip, to him þat brekip seip, feip schal be brokum to him; þe gospel aßen þis biddip do wel to þin enemy. Eft an oþer witti in þat sam law seip þus: It is to see how now lawis of þe seculer clerkis are contrari to holy writ, and to hold lawis of seyntis, and general counseils of hold holy clerkis.

1. First in þhis. þo gospel biddip al men 3eld to þe emperor þingis þat are his, and to God þo þingis þat are Goddis, and Crist obeyed to princes of þe world vndirgoing þe dede; and so ded þe apostlis and seyntis. But now new law techip þat no prest nor clerk ow to soget to no seculer lord. þe secound. Crist payid tribut for him and for Petre, and Ambrose acordip þat feldis of þe kirk pay tribut. But nowe newe lawe techip þat wip out consent of þe bishop of Rome þei schal pay no tributis nor talagiis. þe prid.

2. Crist seip in þe gospel to his disciplis, þe kyngs of folk lorden vp on hem, and þei þat vsun power upon hem are callid 3efars of benefices, but þe not so; but he þat wil a mong 3ow be þe more, be he as þe minister. And Austeyn, Gregor, Ciprian, Jerom, and Isidir, kennen, as is put in þe law, þat it perteniþ to seculer princes to punisch þeis þat synnen opunly. But nowe clerkis bi þer new lawis chalungen to hem þat only it perteniþ to hem to punisch symony, heresy, vsur, auoutry, and periury. þe fourt. þe apostil 1 Tim. vp seip, we hauing fode and hyling hald vs payed. And bi þe sawis of Jerom, Ambrose, and Bernard, clerkis how to be content of
liflod, and haue al pingis in comyn. But now bi new lawis, clerkis proprion to hemsilf temporal pingis as seclereis, and not only to liflod and hyling, but to lust and worldly hynes. Werfor it folowip, pat oiper peis seyntis bar fals witnes, or pat swilk lawis, bi wilk pis maner of hauing is defendir, ar contrari to hem, and to holy writ; or ellis pat clerkis now are fals witnes azen per lawis, and pejis, and refars, and fals intrewsars. Pe fifth. Pe apostil seip, no man halding bi knisathed to God, implièp him to worldly bisines; and doctors a cordyn, as is put in pe law. But now al most is no worldly bysines pat ministres of pe auter are not implied in, as is opun in per dedis; werof it folowip pat peis lif contrari to holy writ, and to pe decrees of hold fadis; and if peis haue ani law defending hem in pis, pean is pe law contrari as per lif is; if pey haue not, pean peis lif vnlawfully in pis. Pe sixt. Pe apostil seip, no man tak honor to him, but if he be callid of God. And Heb. v°. after pe decrees of secentis, as is opun in canoun, as it schal be 3euen to him pat is callid and forsakip, so it schal be naytied him pat offrep himsilf. But now new lawis kennen pat he pat most offrip him, and most persewip wip seftis of hand, tunge, or seruise, he schal be preferrid to pe holiar and abler, bi vertu of a ded bulle. Pe sevynt. God biddip þu schalt not do þept, nor couseyt þe goodis of þi neiþbor, but 3eld to Þik man þat is his; and of þe decrees of seyntis, if þu haue foundun ani þing and not restorid it, þu hast reft it. And eft, synnis are só mykil þe greuowsar as þey hold and schuld lengar bynd. But now new lawis kennyn prescrip-coun, þat if ani be in possessioun of oþer mennis þingis by a cercle of þeris, he schal ioi it as his oune, as is brokyn of Goddis bidding mak ri3t. Pe heyt. Crist biddip in þe gospel to his vicar, turn þe swerd in to þe scheþ; and wordis of doctors and decrees acordyn Joh. xuii°. þat prestis how not to vse þe bodily swerd wip þer oune hand, and mani peynis are enioid in new lawis for breking of þis. But þis not azenstonding, þei han founden a new ordinaunce and indul-
wycliffe's apology.

9. pe nynt. pe apostil seip, pe bischip be howuip to haue good witnes of peis pat are wip out; and Jerom techip pat in chesing of pe prestis requiriip pe assent of pe peple. But now bi new lawis pe peple schal not wit per of. pe tente. It is seid to prelatis, pe are li3t of pe world, and eft, snybbe pe synnar be for alle; and after pe decrees of seyntis, and of pe kirk, he pat correctip not, schal be gilty as he pat ded pe dede. But now lawis 3euun leef to tak money for gret synnis, and pat non schal let hem to contune in synne for pat feynid correccoun. pe ellevuyn. It is seid to prestis, Frely 3e han tan, frely 3euij; and to pis acordip mani decaes of pe kirk, and doctors, wip mani peynis. But now are found new constituconus of procuracies and customis and ope re expensis, so pat noiper sacrament, nor benefice, nor ministry, is 3euun nor tan frely after Cristis bidding; but oueral goip symonie priualy or apert. pe twelv. pe prophet seip to prelatis, Crie, cese not, hie pi voyce as a truemp, and schew to my peple per synnis; cursid be he pat forbedip his suerd fro blod, pat is his tong, and his trauueyl fro correccoun of synne; and doctors cordyn, and hold decres. But now new law kennip privilegies and exempconus fro iust correccouns of faipul prelatis and curatis, so pat pey may not reise Sathanas out of his nest, nor hele pe seek. Vp on pis Lincoln criep out opon pe pope and seip, pat prelatis may not be excusid, no but pei happily wil lay al pe synne on pe pope. xiiij. pe Lord biddip kepe madrimony vndefoylid, and do non aduowdry; but now new lawis kennen pat pe man and pe woman han bi twex hem drawen to gidre verray madrimony, pat if pe man after tret wip a noiper woman, and lye bi her, if pe first woman may not proue her contract, pan pe secound schal be his wif, bi resoun of avowter, and he schal be cursid but if he tak to her as to his wif. And 3et schal be enioynid bi pe law, in pe sacrament of schrift, vnder pe peyn of dedly synne, to tak pe first and touch
not ye secound; experiens of dede prouij pat it is yus, and yus him be howuij to be cursid, but if he tak bojhe, and cursid if he tak oijper ye ton or ye toijper. ye fourient. God biddij yu shall not sey fals witnes a3en pi ney3bor, nor lye, nor forsuere ye, nor deme vniustly, nor a3en sey ye trowip in no maner; and mani lawis of ye kirk and sawis of doctors de-
claryn pis, and enioynen mani peynis for ye trespassors her of. But now clerkis practisyn bi ye per new lawis pat a iuge schal witnes bi his dome, pat an oijper mannis ping is myyn, and a3enword myyn a oijper mannis, for ye fals witnes of two or of a3en ye trowip, and if [? 3if] ye sentens to sle ye innocent and curse ye giltes; za pow he wit pat it is fals. Also if a man be falsly accusid bi two witnesis, if he deney it pat he is accusid of, and graunt ye sop, yan he schal be condempnid per of as gilty. ye xvi. [xv]. Goddis law biddij help ye supprissid, jugij to ye fadirles, defendij ye wydow, and how temporal lordis ow to yole no wrong be don; and mani doctors and lawis and resoun acordyn to pis. But now crien clerkis bi ye per new lawis, pat if a man be cursid fourty dayes, pow he be cursid wrongly, and pat yan temporal lordis schal, bi ye bischops signifying or bidding, put him in to prisoun, til he suget him to per dome, pow it be vniust. ye xvij. [xvij]. If pat a man wed in to wif in ye face of ye kirk a cosyn of his, ye wilk God forbedij him to toujch, and after pis cosynage is knowen to him, but it may not be known formably bi proue after ye court of plete, 3ef ye woman after axe ye fleschly det, pow it be a3en ye bidding of God to pay it, he schal be cursid, but if he tret her as his wif. And if he do it, he brekiij ye bidding of God, and in pis cas he schal not be cursid bi her dome, or ellis he schal dwel cursid ye daies of his lif, after ye process of ye new decretal wip Jon Andrewe. And pis inconuenient mai not be voydid w't mani moo oijper. ye xviij. [xvij]. Ye apostil seij, Ilk ping pat is not of ye seij is synne. And ye lawe acordij, pat he pat dop a3en

Ro. xiv. 

Wicliffe's Apology.

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consciens biggiþ to helle. And þis not a³enstonding þen schal man
do þing a³en his consciens, and curse him but if he obey, and þis
is contrari in itslf and to God boþe, þan þei sey þat a man schal
raþer pole þer sentence þan do a³en his consciens; but war profit wer
þat if God curse al þat þei curse, for þan God schuld curse þis man.
And it is iuel seid to bid man lett not to his wil for þe curse of
God. After þey sey þat wat þing þo bindþ in 3erþ or þe kirk, it
schal be confermid in heuen; and 3et þei sey þey 3ef mani sentens
þat bindun not anenst God. þe xix. [xviii.] Eft þe apostil
biddþ men stond, and not be holden a³en wip þe 3ok of seruage,
for law bringþ no man to profit, not but þat þing þat is maad opun
in þe lawe, but he þat sekiþ to be iustified in þe law is fallen fro
Crist, for man be howuiþ be iustified of þe feiþ and grace and
goodnes of Crist; in þis þat he frely and wilfully trowiþ in to
Cristis teching, and fellþ his bidding. But now men seyn hem
iust, if þey do þe law after þer wit; an þow þat þei do þing þat is
a³en Crist, and a³en consciens, þe law schal excuse him, and is
inow for him. Also þe pope seiþ in his lawe, þat þer are two lawis,
as law of þe spirit, and law maad of men; and who þat is led be
þe law of þe spirit is fre, and is not worþi þat he be dreuen vnder
maad lawe, and perfor go he fre bi oure autorite. But now are
men lettid oftun bi maad lawis, rewlys, and constitucouns, to wirk
after þe spirit, or to do þe merciful dedis or ri³tfulnes frely, bi
autorite of Crist; þis is oft prouid many tymys bi deed, os boþ in
religious, and oþer, wen it is not leful to hem to do þe dedis of
mercy, noþer bodily, nor gostly, if þer ouer man bid hem be stille,
and lefe alle þeis or ani oþer lawis, rewþ, or customis, wat euer þei
be, wan þei ar not wip þo gospel in ani maner substauns formid
or vsyng in to perfeccoun of fredum of þe gospel, but are in ani
maner, ani tyme, for ani þing, letting, or trobling, or tarieng any
þing þat gospel biddþ, or counseyliþ to be don; in þis þei are a³en
Goddis law, and a³enis God, aftur þe sentence of Crist befor seid,
He þat is not wip me, he is a³en me.
An oþer poynt is þis; þat no man is Cristis disciple, but if he kepe Cristis counsel. þis me þingþ wel is soþ, bi diuere resouns. And þerfor we schal first vnderstond, as boþ Goddis law, and experienþ, and resoun techiþ, þat Cristis counsellis are callid in two wise, as sum tyme þing þat he counsellþ to, and biddþ not to ilk man as oþer comaundments; as are þeis, þat men kepen in þe gospel bodily pouert, and keping fro bodily weddingis, and suylk oþer. On oþer wyse is callid his counsell þus, as he sterþ oon to do þus, an oþer þus; as he seid to þe man, 3if þu wilt be perþþt go selle alle þat þu hast, and 3ef to þe pore, and þu schalt haue mikil mede in heuen, and cum and folow me. And þus seip Poul, þat he gaf counsel to þingis as him þowt, but ilk man had his proper 3eft of God, to go as God haþ callid him; and þus in ilk þingis men nedyn euer þe counsel of God, to led hem in al þingis to do as is leful and spedy and best, and þis is a 3eft of þe Holy Goost. And þus is opun, þat non is Cristis disciple, but if he kep his counsell; for ellis he leriþ not at him, nor is not þeuen to his sciens, nor led þer by, nor fillid þerof, nor of þe sciens of God, but if he kepe his counsell; for þus seip Crist, and rehersip þe prophet, Joh. vii. þat alle men able are taut of God. And God bi his prophet cursip þeis þat wirken not bi his counsell, for þus he seip bi Ysaye, Who Isæ. xxx. sonnis lifers, seip þe Lord, þat 3e schuld mak a counsell and not of me, and wef a web and not bi mi Spirit, þat 3e schuld adde syn vp on synne, þat 3e go doun in til Egipt and axid not mi Spirit, þer for 3e schal mak counsell and it schal be schaterid, and as he han left mi counsell and sett mi blamings at nout, I schal lawþe in 3our deþ, and bymowe 3ow wen þis schal cum to 3ow þat 3e dred. And many are þe witnessis þat kenun vs to do alle þingis euer bi þe counsel of God. But neuerþeles ouer þis we schal vnderstond þat disciplis of Crist are seid in syndry maneris and degrees, as sum in general, sum in special. In general maner are al Cristis disciplis, þat after þe rewle of kynde folowip his lore. And

in an oþer special maner weren his disciplis þat folowid him bi þe
kenning of Moyses lawe, and oþer writun lawis. In þe þrid maner
are þeis his disciplis þat folowen his lore þat he taut in þe gospel;
and þus sum are his disciplis in a degre þat are ordeynid and
chosun to folow him in lyuing, and þoling, and teching; and sum
in oþer degre þat are ordeynid to be taut. And of þeis sum are
iuel, and gon o bak; and Judas was his disciple chosun, and his
apostil, and mani of his disciplis went a bak. But and sin Crist
seiþ, Non may be his disciple but if he renounce alle þingis þat he
haþ, and tak his cros and folow Crist, it folowip pleyynly, þat þow
[a] man be his disciple in sum degre, neuerþeles in sum degre he
is not his disciple, but if he kepe his counseyl, and lef al þing.

And for þi þus seiþ a doctor, Who þat euer he be, þat in þe last
our of his dep kastip not al his bisines and his afteccoun in to God,
kasting fro him al worldly bisynes, baldly I dar sey, þat he schal
not after þis lif be Cristis disciple in heuen. Of þis schuld þei be
war þat occupien men toward her end a bout þe world, and de-
parting and assining of þer goodis, and to mak her heyris grete
after hem, and to mak pompous exequies and entermentis, biriel,
and swilk þingis, in to veyn nam after hem; and þei þat occupien
hem wip japis, and remembynem hem of þer old iuel, in to lyking
þer of, and þat sterip men in to morning for þei schal lefe þis world,
and þei mornyn for her frendis leuen it; and men þat are ocupied
about testamentis, and schuld lok þat þe last wille of þe man wer
kepid, not only wat he wil, but how his wille schuld be rewild.

Vp on þis schulde þenk prestis, prelatis, and religious, and oþer
þat han vowid to kep bodily pouert, obediens, and chastite, how
þat þei schuld folow Crist to be his disciplis trewly wip out ypo-
crisie; þat þei fille her vow, and mak it not voyd, nor renne not
for þe brekyng and multiplieng of þer synne in to þat curse þat
Crist biddip to þe scribis and to þe phariseis þus, Wo worþ 30w,
he seiþ, þat gon about þe see and þe lond to mak a nouys of 3our
ordre, and wan he is made 3e mak him a son of helle double as your sylf.

An oþer point is her put þus and axid, þat ilk man is holden to \textit{XXIII. Ilk man is holden to do the better.} do þing þat is þe better. And me þinkþ þat ilk man is holden to do þe better; and for þe clerar vnderstonding of þis, I suppose, þat as Goddis bydþyng and comyn speche boþe, and as men vnderstondyn þat bettar or best is seid by þre resouns, or moo, or ellis vp on þre maneris, as sum þing is seid better, or best, þan an oþer in his kynd, form, and vertu; and þus is God seid þe best ouer alle oþer; and þus gostly creatoris are seid better þan oþer; and þus bi diuers resouns is on seid better þan an oþer. In þe secounde maner is on seid better þan an oþer, for þe maner and þe forme; and þus of þis is oft o þing seid better þan an oþer. And þus if two men do a þing, þe ton is oft seid to do better þan þe toþer. And þus is a man of harmis seid better þan an oþer, and a prest better þan an oþer, and a religious man better þan an oþer, and a housbond better þan an oþer, for he can better, and dop better þan þe toþer. In þe þrid maner is a þing seid better þan an oþer, in þis, as it helpþ better by sum wey and mene to þe 3end of a þing, þan an oþer dop. And þus sum tyme a þing þat is seid to be warst to sum man, is bi an oþer resoun sed best for sum aþenword. And þus seknes, and foul weder, and pouert is to sum men best, wan þei are menis to him to kepe Goddis biddingis, and to geyt blis; and so þei are better to him þan riches, or fair wedur, or hele, wen he schuld tak occasioun by hem to do synne, and displee God, and deserue peyn. And þus aþenword wan þeis þingis are to man in to cause and help to plese God, þan are þei þe better to him. And þus þow it be better in heuen to seyntis to not traueyl, nor be peynid, as we are here, neuerþeles it is better as for þis tyme; for þus seþ Poule, forsoþ I am constreynid of two þingis, hauing desir \textit{Phil. i.} to be dissoluid, and be wiþ Crist, mikil better, certis to dwel in flesche is profit necessary for 3ow. Also men seyn, þow contem-
platif lif be þe fairar, actif lif is þe profitabler; and al þing as Crist did it so it was best, for he did ay þe best, and all þingis wiþ out default. And it is not to sey of alle þe warkis of God, þis is wars þan þat, and if any þing þat Crist dede miȝt haue be don better, þan were not he best and wisest, nor þe miȝtyest; and þis were grete synne to sey; þerfor þe best þing þat ani man may do is to do þat he biddiþ and counseyliþ to do, and to þat ende þat he biddiþ and steriþ; and þis is generaly ilk man holdyn to do, vnþre grete peyn, þhe boþ of synne, and of punisching, and better þing may no man do, nor in better maner, nor to better ende. For þus is writun in Goddis law, No þing is better þan to drede God and kepe his biddingis, nor þing more helful þan lok in his biddiþgis.

Ecclus. xxiiþ. And eft þus, Dred God and kep his biddingis, þat is ilk man. And Poul seþ, Noþer prepuce nor circumcioun is out, nor out worþ, not but keping of þe biddingis of God; and ani þing schal not profit to hem but in þis þat God biddiþ him, or counseyliþ him to do it, and as he doþ it for þat bidding and counseyl; and þus is bidun in þe gospel, If þu wil enter in to lif kep Goddis biddingis, þat are þeis, þu schalt luf þi Lord God wiþ al þin hart, in al þin soul, of al þi mynd, and þi neþbor as þi sylf; and þis is more þan alle brend offryngis and sacrifice, for in þis hangiþ al þe law and prophetis. An syn þis is bidding of God, man is holden generally for to do þis, for ellis he may not be saue, as Poule proudþ, for no penaunce, ne purnes, ne chastite, ne þep þing þat he may do.

Eccles.xiþ. And wiþ out swilk oþer dedis many han comyn to heuen. Also þus seþ Poule, þat it is better to stable þe hert in grace þan in meytis, þat han not profitid to hem þat gon in hem. Also þus is writun, Obediencé is better þan slayn ofþring, and for to assent is better þan for to offer þe fatnes of schep; for it is os þe synne of wychis to repungne, and as þe synne of idolatrie to not assent; and to obey to Cristis biddingis is man euer holden, and not ay to offer. And many moo witnes are how a man is holdun to do þe
best. Al so þus seip Jerom, He errþ not menly þat of two good Jerom. þingis puttiþ þe lesse good be fore, and leuþ þe better; and of þis it semþ þat he is holdun to do þe better.

An oþer is þis; þat ymagis of seytis are not to be worschipid. XXIV. Ymagis are not to be worschipid. 
 þis haue I seid, and to sey þis sterþ me, þat God seip in his com-
aundment, þu schalt not mak þe a grauyn þing, noþer in ilk liknes þat is in heuen a bouen, ne þat is in 3erþ be neþ, ne of þingis þat are in wateris vnder þe 3erþ; þu schalt not lown, ne worschip hem. And Gregor seip þus, If ani wil mak an ymage, as for a bok tul him, forbed him not, but to worschip þe ymage almaner wittyrly forbeed þu him; but þi broþerhed stere bisily þis, þat men tak of þe siþt of þe þing þe more compunccoun, and be kesed in þe wors-
chiping of þe Trinite a lone, for on is to honor þe þing, a noþer is to se þer by wat is to be honorid. And for þis seip a noþer, If ymagis be worschipid, not bi vicary worschip, but by þe same worschip of God, doules it is idolatrie; for noþer þe stok, noþer þe craft of man is to be worschipid so. It is certeyn bi witnes of holy writ, and of seytis, and of experiens, þat we awe not to arett swelk þingis, or þingis formid of mannis craft, heyar nor euen to man in kynd, wam God haþ maad to his ymage and similitude; ne we owe not to rett hem more lek to Crist, or to seytis, in form or representacoun, þan man, ne worþiar ne holyar gostly; ne we howe not to hope ne trist in hem more, ne luf hem better, ne 3ef hem moo þingis, ne grace. God biddþ vs honor man many fold, and for many causes; and it is not were he biddþ so worschip þer ymagis, but his forbeding to worschip hem is opunly found. And many veniaunces are schorid to her worschipars, for þus is writun in holy writ. Wat proffitþ a grauyn þing? for his feynar haþ hopid Hab. ii². in his feynid þingis, þat he schuld mak doumb simulacre. Wo to him þat seip to a tre, be sterid, and a stil ston, arise; weþer it schal not ken sciens? Lo it is helid wiþ gold, and ilk spirit is not in þe bowell. And eft, þe trees polist of forgars, and engilt, and Bar. vi².
siluerid, is fals, and may not speke; pey are bout in ilk price, and in hem is no spirit. Wip [out] feet pey are born in schulders, schewing to men per on nobelely; pey schal be confoundid pat worschipun hem. If pei fal vn to pe 3erp, pey schal not rise of hem sif: if ani sett hem vp, pey schal not stand. And if pei pole ani iuel or good of ani, pei schal not quit; pey may not ordeyn a king, ne do a wey, ne 3ef riches, ne quit iuel. If ani vow a vow to hem, and quit it not, pey schal not ax it; pey schal not liuer a man fro dej, ne pulle a wey pe feble fro pe mi3tiare; pei restore not pe blind to pe sy3t, ne liuer man fro need; pey schal not haue mercy of pe wydowe, ne do wel to pe faderles; pei han no feling; pei are forgid of forgers, and of goldsmipis; pei schal not ellis be, not but os pe prestis wel; pey schal lefe fals pingis, and repreue pe pat are to cum after; pey reyse not a king to regioun, pey schal not 3eue reyn to men; pey schal not deme dome, ne liuer pe regioun fro wrong, for pey may no ping; pey schal noi3er curse kyngis, ne blesse; pei schal not schew tokunis in heuen, ne schyn os pe sunne, ne 3ef li3t as pe mone; after pei schal be rotun, and schal be repreue in pe regioun. Better is pe iust man pat hap no simulacre, for he schal be far fro repreuis. Tus seip pe prophet Baruc. And pe wise man seip, pei are vnbleessid, and her trist a mong pe ded, pat han callid goddis pe werk of mannis handis, gold, siluer, and fynding of craft. Or if pe carpenter hew doun of pe wode a tre, and graue it diligently, and forg it, and mak a dwelling for it, setting it in a wal, festining it wi3p irne pat it fal not, loking to it, witing pat it may not help it sif, it is an ymage. And of his substauns, and of his sonis, and of his weddingis making a vow he enquirip. He schamip not to spek wi3p it, pat is wi3p out sowle: and for hele he prayep pe seek, and for lif pe dede, and incallip in to help it pat is vnprofitable; and for jurney axip of it pat is vnprofitable in all pingis. Blessid pe tre pat ri3tfulnes is don by; but pis pat is maad an idol bi hand, is cursid, and he pat maad it. Perfor respice schal
not be idols of nacons; for he creatoris of God are maad in to hate, and foundingis to he soul of men, and to fot trappis in to feet of vnwyse men. For he multitude browst to bi he spice of he warke, now hei seeue to hold os God pate bi forn was honored as a man. And his hæp ben he desseit of mannis lif; for men deserv- ing oiper to affeccoun, oiper to kyngis, peye han seeuen he incom- municable name to trees and to stonis; and it sufficied hem not han errid about he sciens of God, but lyuing in bateyl of vnkun- ning, þus many and gret iuel þe calle pées; forsoþ oiper sacrific- ing þer sonsis, or making merk sacrificis, or havuing warks ful of wednes, þey kepe noiper clene lif, ne wedding, but on sleþ an oiper bi enemy [envy], and vowtrand, or doing a vowtri, drying, and al oiper mengid to gidre, blud, mansleyng, þeft, feynig, corrupcoun, vnfeipfulnes, trouby, periury, noys, wasting of þe goodis of God, flyng of soulis, chaunging of berþe, vnstedfastnes of wedding, vnkynd lechery, and vnchastite. He worshipping of cursid idols is he bikynning, cause, and ende of all iuel; for wil þey joyen, oiper hei wax wode, or prophecyen fals þingis, or lyuen vniustly, or for sweren hem sone. Wil þei trist in þe idol þat is wiþ out soule, swering iuel, þey wen hem not be noyed; þer for boþ schal cum worþy to hem, for iuel þei felid of God, tenting to idols. And vniustly þei sware in idol, dispicing riþfulnes.

But þu sey aþen, þat þes, and oþer swilk, are seid of idols þat vnfeipful men worshipid as þer god, and in wil þei worshipid deuel, and þat forgid to þe liknes of no þing; for þe apostil seþ, An idol is no þing in þe world; þey are not seid of ymagis brout 1 Cor.xiij. in bi þe kirk. For þe decre seþ, Cristun men callen not worshipful ymagis goddis, ne seruen not to hem as to goddis, ne put not hope of help in hem, ne abidiþ not in hem þe dome of help to cum, but þei worship hem to þe memory and record of raþer men, but þei serue not hem wiþ Goddis worship, ne any creature; þus seþ þe decre. Forsoþ þe decre seþ wel, acording holw writ, þat cristun
men serue not to hem, ne to ani creature, bi Goddis worship; pat is pei how not to serue to hem; ne verrey cristun men don not; perfor pei pat don are not verrey cristun. And it is to note, pat in diuers maners a man hap a god. First alle we han God Almiʒti, pat is God to alle, and autor of lif, and ʒefar of alle goodis. Pe secound, he hap god ʒis pat he moost luʃp, and wer in he tristip, as in God; and ʒus mani han mani goddis, pat pei sett in ʒer affeccoun bifor God Almiʒti, and to serue ʒeym raper, and wam pei more worship; os it semiʒ of dedis, and of sawis of pe scripture, and of seyntis. And in diuers maner dop man idolatre; first wan he settip in his affeccoun ani ʒing bi for God; pe secund, of vndu ordre and cause: and ʒus on ʒre wise; first, seuing to pe creature ʒing onli to God du; ʒe secound, honoring God vhonestly; ʒe prid, honoring pe creature for God, and vnhonestly. And ʒus man dop idolatre in hert synning; for als mani idols hap a man, as he hap dedly synnis. Also of his gold and siluer a man makip an idol, wan he worshchipip it a boun God, for pe apostil seip, pat auarice is seruice of idolis. And ʒus man hoping ouermikil or tristing in a ymage, or making ʒoper to trist ʒer in, pat he may coueytously geyt ʒer good, forsoʃ pe makip to him ʒer of an idol, and ʒus in maner dop as fouł idolatre as ʒepen men. And ʒis may not be noyed to be don, for many trowen ʒat ymage to be God, and many trowen Goddis vertu sogetly to be ʒer in, and ʒus ʒey are more affect to o ymage ʃan to an ʃoper; ʒat doułes is idolatre, as trewe men seyn. And ʒus mani erren, and ʒis were to be mendid. For ʒus seip Austeyn, Vtterly pei han deseruid to erre, pat han sowt Crist and his Apostlis, not in holy boks, but in peyn-

\textit{Col. ii7.}

\textit{Austeyn.}

\textit{Clement.}

\textit{Austeyn.}

\textit{Clement.}

In ilk man forsoʃ is pe ymage of God, but pe similitud of God is not in alle, but were pe sowle is beninge, and to mynd pure. Perfors if ʒe wil verily worship ʒe ymage of God, we opun to ʒow ʒis ʃat
is verrey, ṭat ȝe do wel to a man ṭat is maad to ȝe ymage of God, and ȝeue him honor and reuereus; ȝeuit meyt to ȝe hungry, drink to ȝe pristy, cloþis to ȝe nakid, minstring to ȝe seek, herbarow to ȝe strauner, and necessarijs to ȝe prisouner. And ṭis is ṭat schal be gessid verrily done; ṭeis gon so myche in to ȝe honor of God, ṭat he ṭat doþ not ṭeis þingis, if he may, schal be trowid to do despit to ȝe ymage of God. Wat honor of God is ṭis, to ren a bout bi tre, and stone, and formis, and honor as God veyn figeris, and wiþ out soule, and despice man, in wam is verily ȝe ymage of God. But and beþ certeyn, ṭat if ani do mansleigh, spowsebrekyng, or ani þing of wrong to man, in ṭis þing ȝe ymage of God is syllid; ṭis seþ Clement. ƚeper now, as Poule biddþ, ƚe we for worschiping of idols; for 1 Cor. x. now is God maad man, and perid ṭaþ a man, and schewid to us al þingis of his godhed ṭat are to lif, and to pite, and we are maad on wiþ Crist, and his body, and his membris, and quiknid of his spirit; ṭat we schuld do no idolatrye, ne worschip no þing for no iuel ende; ṭat we schuld mak now no dead ymagis, ne idolis of our self, ṭat we do wan we are wiþ out þe spirit of Crist, and lif in pride, lechery, and fals coupeytis, and swilk oþer synnis; þan are we foul idolis and foul fendis ymagis, as Crisostom merkiþ wel. And if we worschip and luf þeis þingis, and oþer men for hem, doultles we are foul, doing idolatrie; and þus we do wiþ oþer createris wan we honor hem aþen Goddis bidding, and a mis, and for foul ende, as Austeyn declariþ. And þus we schuld flei idolatrie þat we do wiþ men, þat honor we mikyl more þan Ihu Crist; for wan a man is sett to do þe office of God, and haþ not in him þe vertu of God, ne wit, ne wil, ne dede, wat is he but ymage and idol maad of men. As Bernard seþ, A kynge vnwise is but a nape in þe house rofe; and þus it is of prestis, prelatis, and of oþer religioun, in þe same maner. Wil þu hast habit and schaun croun, and oþer signis wiþ out vertu and lif of spirit, and wiþ out þe dede; þu art but peyntid and lied ymage, as Jerom witnessþ wel, and idolis and similacris. Jerom.  

CAMD. SOC. 14.
Archedeacoun seîp, As þe heþun men had sex kyndis of similacris, cleyen, treen, brasun, stonun, silueren, and golden, so han lordis now sex kyndis of prelatis. Cleyen similacris are fleschli prelatis, of þe wilk þe Salme seîp, I schal do hem awaye as þe cley of þe stretis. Treen similacris are prelatis rude in þer doctrin, and on-sensible of wit. Jerom seîp, Þe tre is woundun in siluer, þei are seid to be maad in to prelatis, for þei are tan vp wip out mater of dignite, bering vp in her schuldres þat are not but in opynioun. Brasyn prelatis are þei þat han worldli eloquence; of wilk þe apostil seîp, I am maad as bras souning, or as þe cymbal tynking. Stonen prelatis are þey endurid in temporal þingis bi þe aﬃeccounis of men þat þey brek bi seculer power. Silueryn are þey þat seyn wip þer maister to þe persewars of Crist in his membris, Wat wil þe þeue vs and we schal betray him to 3ow? Goldun prelatis are þey þat are maad only for nobelay of kyn; þus seîp he. In swilk men schuld idolatre be fied, for þei schuld desir no worschip, obediens, ne service, but as God biddip hem; so þat in hem God be honorid, seruid, and obeyed, and neuer bid but his biddings; nor put not his bidding be hynd, for keping of her, for þus doyng þei don werst idolatri, and taken to hem þe honor þat God schuld haue, and putten him out. And þus men schuld obey hem, and trust and serue, os God biddip, and no farþer; þat þei do not ido-latrie wip hem, if þei obey to þer biddings aþen Goddis biddings, or trust to þer wordis, if þey be not wordis of God.

XXV. The Gospel written not to be worschippid. As to þis I haue rehersid þe sentens of Crisostom, were he seîp þus: Sum wil schew hem holiar þan oþer, þei bind to gidre þe part of an hem, or of heris of seyntis, and hangen vp hem. O vupite! þei weling schew mor holines in þer clesþe, þan in þe body of Crist; þat he þat þet þe body of Crist was not helid, schuld be suaid bi þe holines of þe hem of his clesþ, þat he depering in þe mercy of God, trust in þe clesþ of men. And þe same sentens
he hap azen hem pat han pe gospel writun hanging a bout pe neke for 3ele. Wan pei han hirid it in pe kirk and are not 3elid, and aXi pe 3er is pe gospel in leuis of wordis, or in vertu. If it were in pe leuis, pu hangist it resounably, but now it is not in pe leuis of pe parchemy, but in pe vertu; and bi hering pu art not 3elid, perfor in veyn pu hangist pe leuis a bout pi neke. And Jerom seip, Wene we not pe gospel to be in wordis of writingis, but in wit, not in ouer face, but in pe merowe, not in pe leuis of wordis, but in rot of resoun; pus seip he. But worschiping is tan on mani maner wis; I suppose pat we how not to honor pe gospel pus, pat is to sey, pe henk, or pe parchemy, and pe figeris; wening werk-yng to be gostly in hem, or pe spirit of God, or pe godhed; noip er pat swilk writing bi hem sif drif a wey fendis, or seknes, or kep fro harmis, as sum not vndistonding wel gostly pingis demun; pow we, taking 3ed to pe ping, may after agre worschip such pingis writun, as men seeng pe letter or selle of a lord, may bow him, or do of his hod; and to pis sentens I suppose Austeyn to cord. If he comend hem pat worschipun pe gospel writun or ofer writingis, not for pei rettid hem in hem self holiar or vertuosar, or more effectual, pan ofer, but for pe honor and reuerens pat pei haue finaly in pe ping takun bi hem. But if pu sey, bi pe towching of Cristis body mani were helid, and bi pe towching of his clopis, as pe gospel schewip, and pe apostle sent sudarijs to put on men schaking wij fendis, and pei were dryuen a wey. And it is seid, pat a woman maad an ymage of Crist, and an herbe bi touching per of reycyuid pe vertu of heling, per for man may tryst in swilk pingis. And to pis I seid pus, bi sentens of doctors, pat Crist is more excellent and vertuosar pan oper createris; pe se-cound, pei peat were helid were not helid sympli bi pe touching, but for pe trust pat pei strechid finaly in to God. And for pis seip Crist, Pi feip hap maad pe saue. And eft seip pe bok, pat noip er Marc. uo. herb ne plaster helid hem, but pe word of God, pat helip al ping;
and mani touchid and were not helid, noijer to body nor to soule. To he prid it is seid, hat suilk pingis were first polid, and miraclis for rude men, and hem to be confermid in he feip. But now he opun is opun, it is veyn and supersticion to he peple to haue swilk pingis. Pus seip Crisostom, Sum miraclis are of God, and sum of he fend, for it is to kum power to be jeuen to he fend to do signis not of good part, per for we how to seek if it be necessary after he tyme or not. If Crist dede miraclis for he conferning of he vn-feipful, it is opun, wan non is vnfeipful, it is no nede to do miraclis; perfor he hat doip an vnprofitable signe is a fals profit, for he doip not to edifie oiper in he feip, but hat he boost him sif in his dede. Pus seip Bede, and rehersip Gregor, he tokunnis of miraclis, in he beginning of he kirk, were only necessary hat sche schuld growe to he feip, norischid wip miraclis, as we watteren plantis til hey han ben rotid, and han we cesser to watter.

Peis are oiper two poynitis. On hat charmis on no maner are leful. An oiper, hat it is supersticious to hang wordis at he nek. As to peis I haue seid pus; In pe law of God is pus writun, Wan pu cumyst in to pe lond hat pi Lord God schal 3eue pe, be war hat pu wil not folow pe abhominacoun of pe folk hat per be, ne be per not found in pe hat compasip his sone or dowter, drawing bi pe fire, ne hat askip ariolers, nor dremis, ne chitering of briddis, ne hat per be wiche, ne enchaunter, hat is chermar in our spech, ne hat axe counsell of hem hat han iuel sperits, noijer at diuinar, ne seek of dead pingis pe trowp; for pe Lord wlatip of peis pingis, and of peis maner of felonies he schal do peis folk a wey in pi entry; pu schalt be perfit, and wip out spot wip pi Lord God. And eft, Bow pu not to per wicchis, ne axe no ping of per ariolers, hat 3e be not polut be hem. 3e schal not a wat dremis, ne diuyn bi criing of briddis, ne clip pe hed in to round, ne schaf pe hed, ne calle vp on pe dead; 3e schal not prik 3or flesch, ne mak to 3ow ani figeris, ne stigmes, hat are woundis. But if hey sey to 3ow, seek of Phi-
toneris and of diuineris, pat gnasten wip werp te þ in her chauntingis, weþer not a peple schal seek visiou of her God, for þe quek and þe dead? Perfor goþ more to þe lawe and to þe witnes, þat if þei sey not after þis woord, morow liçt schal not be to hem. Also þus writþ Austeyn, and is put in decrees, Feþful prestis ammonest þe peple, þat þei wit þer wichecraftis and enchauntingis to may do no þing of remedy to ani seknes of man, ne of best, noþer to best langering, halting, or sare, or doing to lech ani þing, but þat þei are paneris of þe wold enemeþe, bi wilk þe fals fend enforcþ to deceywe mankynd. If ani clerk vse þeis þingis be he degradid, and þe lewid man þat vse þeis þingis be cursid. And eft þus, A Austeyn. wayþeþ not þeis Egipcian daies, þat we call dysmal, ne kalendis of Janiuer, in wilk sum seyingis, and comessacouns, and þeþis, are þeþyn to gidre, as in to begynning of good þere, ne monþis, ne tymys, ne þeris, ne dayes, ne course of þe sunne, ne þe mone, for þe þat a waytun þeis or ani oþer diuiningis, desteneþs of auguris, or tenen to hem, or consenten to þe waytars vþnprofitably, and wip out cause, he howþeþ more to his damnapcon þan to his saluacoun; or þei þat seek bi noumbre of lettres, or of þe men [moon ?], and figer of nigramauncy, þe lif or deþ of þe seek, or welp or disess to cum, or þei þat tentun to dremis writun, and falsly tytlid in Daniel’s name, or canelis þat are callid of þe holy apostolis, or chitering of briddus, or sich oþer, for hous to be maad, or weddingis to be couplid, or in gedering of herbis, seiþ ani charme but þe pater noster, or þe crede, or putþiþ ani strowis wip figeris writun on men for any infirmité, or vp on bestis, or tenden to wiche falsnes in hailes or tempestis, þey þat trowen to swilk þingis, or gon to þe hous of hem, vite þei hem to haue brokyn þe cristun seiþ, and þe baptem, and to be paynims and apostatais, þat is goyn g bak, and to be þe enemyes of God, and greuowsly to haue incurrid his wraþ, be [but?] if þei mend bi þe penaunce of þe kirk be recounsilid; for þe apostil seiþ, Weþer het þe or drynk or do ani oþer þing, do all 1 Cor. x°.
Wicliffe's Apology.

Job. xii. 1. Deere. Jac. i. 9.

"Wicliffe's Apology.

[Text in English]

Job. xii. Deere. Jac. i. 9.

"Wicliffe's Apology.

[Text in English]

Job. xii. 1. Deere. Jac. i. 9.

"Wicliffe's Apology.

[Text in English]
ments for bidun þat þe it are þat are brout in bi fendis curst, and bi stering of fendis, aþen þe bidding of God, and also be mannis vanite and foly, wip out ground of God Almiȝti, and in wilk men trystun of help wip outun him, and ofþen aþen as þeþun and vn-feiþful don; þus we callid charmers þo þat wil bi þer curst haue a þing þow it plece not God. And þis schewiþ what is a charme, weþer it be charme maad or writun, or þe wirking of þe charmar. And enchauntors are þoo þat in callun fendis to ken hem þingis, or to telle hem þingis be for, or to help hem, weþer þei do it bi preyor, or bi sacrifice offrid to hem, or bi ani oþer vnleful maner. And swilk we callen phitoners. Also ariolers þoo þat maken placis to here God, or wenun to bow God to do for þe place, as Balaam þat sowt to curse þe peple aþen Goddis bidding: and wan he miȝt not curse hem in o place, he sout to curse hem in a noþer, and went þat God wold haue bowed tul hem. And ruspiceris are þoo þat loken to horis or tymis, are goddis or oþer gouernoris, or wen þat þei may bowe God to do þing in on houre, þat he wil not do in an oþer. An augurrieris we calle þoo þat tentun to þe garring and fliþng of briddus, as if þei brout good or harme, or God be led oþer wise þer bi, to do oþer wyse þan as is iust, and good, and merciful, and trewe. And dremridars we calle þoo þat tentun to dremis, os if þey drem bi original and principal cause of God; or iuyl or good bi led þe þe drem to do veynly, or vniustly, or to be chongid. Nigramauncers are þei þat bi figeris or markyngis vp on þe dead body of best or of man, þus-enforciþ to geit wityng, or to wirk, or þus to bow God. And on þis maner God forbediþ to clep þe hed in to round, or to schaf þe berd, or to mak þus ani figeris on þe dead, os to geit ani þing þer by, but if God wel, or ellis to bow him or chong him þer bi; þus we callen þe magis, þoo þat calculun bi þe sternis þingis to cum, wening as þei were Goddis gouernours, chef of þis world, or ellis þat God may be chaungid, and led bi hem. And þus are callid geomanceris, þat werkun bi
\[ \text{And idromauncers, } \hat{p} \text{us wirkun bi } \hat{p} \text{e watir. Ayermo-} \\
\text{auncers } \hat{p} \text{at wirkun bi } \hat{p} \text{e eyre. Piromauncers } \hat{p} \text{at wirkun bi } \hat{p} \text{e fire. And spices are content vnder } \hat{p} \text{eis maney, as doctors declarun} \\
\text{wel; Austeyn, Gregor, Basil, and Isidor, Crisostom, Lincoln, and} \\
\text{oper. And holy writ in many places dampi}^{p} \hat{p} \text{eis } \hat{p} \text{ingis. And} \\
\hat{p} \text{us sortilegers } \hat{p} \text{at settun } \hat{p} \text{er curt finaly in } \hat{p} \text{e cauil, and wenun } \hat{p} \text{at} \\
\hat{p} \text{is ledi}^{p} \hat{p} \text{ or bowi}^{p} \hat{p} \text{ ani } \hat{p} \text{ing finali to profit ende. And } \hat{p} \text{us Austeyn} \\
\text{seip, } \hat{p} \text{at } \hat{p} \text{er are } \hat{p} \text{owsand spices of } \hat{p} \text{eyn supersticoun, } \hat{p} \text{at is, } \hat{p} \text{ing} \\
\text{veynly ordeynid, and veynly } \hat{p} \text{at men atristun in,} \\
\text{and all silk } \hat{p} \text{ingis are forbidun } 3 \hat{e} \text{ in } \hat{p} \text{is, } \hat{p} \text{at } \hat{p} \text{u schalt not tak his} \\
\text{name in veyn. And syn God } \hat{p} \text{h}^{p} \hat{e} \text{fendid } \hat{p} \text{eis } \hat{p} \text{ingis, and holi} \\
\text{doctoris bo}^{p} \hat{p} \text{ and } \hat{p} \text{e kirk, as is oft declarid, it is veyn and supersticoun,} \\
\text{and } \hat{p} \text{e kind of idolatrie to vse such } \hat{p} \text{ingis a}^{p} \hat{e} \text{en } \hat{p} \text{us mani} \\
\text{biddingis, autoritees, witnes and counseilis, be for } \hat{p} \text{at man may} \\
\text{proue bi holy writ, and witnes of seyntis, for } \hat{p} \text{is is so}^{p} \hat{p}, \hat{p} \text{at is not} \\
\text{contrari to himsif, ne holy writt contrary to itsif, ne fei}^{p} \hat{p} \text{ful} \\
\text{doctoris contrary her to, } \hat{p} \text{at seyn to us how } \hat{p} \text{eis } \hat{p} \text{ingis are iuel. And} \\
\text{if men sey } \hat{p} \text{at swilk } \hat{p} \text{ingis are spedeful, for God } \hat{p} \text{h}^{p} \hat{e} \text{euun vertu} \\
\text{in herbe, in word, and in ston, and men sem oft at ee } \hat{p} \text{at swilk} \\
\text{p} \text{ingis help, it is so}^{p} \hat{p} \text{at God } \hat{p} \text{h}^{p} \hat{e} \text{euun vertu in all } \hat{p} \text{ingis, } \hat{p} \text{at he} \\
\text{h}^{p} \hat{e} \text{p maad and ordeynid how } \hat{p} \text{ei schal be vsid, and in to wat ende.} \\
\text{And so how ilk man to vse hem as he ordeynip, but not a}^{p} \hat{e} \text{en his} \\
\text{ordinauns, ne wip out. And so } \hat{p} \text{is } 3 \hat{e} \text{ui}^{p} \hat{e} \text{ not proue, } \hat{p} \text{at } \hat{p} \text{ei profit} \\
\text{hangid a bout } \hat{p} \text{e nek; bi for } \hat{p} \text{ei men fyndun writun and bidun.} \\
\text{And } \hat{p} \text{an men seyn swilk } \hat{p} \text{ingis help; } \hat{p} \text{is is no certeyn wip outen} \\
\text{bettar proue, or grounde; for as doctors declarun wel, sum tyme} \\
\text{men wen to see a } \hat{p} \text{ing wan } \hat{p} \text{ei see it not, os is schewid bi jogulors,} \\
\text{dremers, and rafars. And sum tyme man is holpun bi treyst } \hat{p} \text{at} \\
\text{he h}^{p} \hat{e} \text{p in o } \hat{p} \text{ing, or bi dred entrid, and not bi } \hat{p} \text{at } \hat{p} \text{ing as phisek} \\
\text{techip and expeiriens. And sum tyme men wenun to be helpid,} \\
\text{whan he is mikile more hendrid. And wan } \hat{p} \text{e fend h}^{p} \hat{e} \text{p men in} \\
\text{daunger, sum tyme he deseuip hem tul } \hat{p} \text{ey do him sacrifice, and} \]
Wicliffe's Apology.

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pan he cessiπ to harme hem, or fendiπ hem ouer wyl. And πus πei are seid to help. But wan πis is lokid feipfully, πey are wel more hendrid πan helpid, wyl πei are brout in to mis trowπ, and hopiπ to haue helpe wip out God. As πe deere declarιπ wel: And Deere. if πei sey it be semiπ bi holy writ πat enchauntmentis are good, for πe Salm seip πus, Synnars are alienid fro πe wombe, πei haue errid fro πe wombe, πei spek fals πingis; wodnes to hem vp on πe similitude of πe serpent, os of def heddir stuppend her 3eris, πat he here not πe voyce of πe enchaunter, and of πe venyn maker, en-chaunting wisly. To πis we sey πat God bi his ensaumpel re-prouiπ synnars πat stoppun her 3eris, and wil not here his word, ne cast out πe wold venyn, and be helid, and reseyue vertu to 3ele oʃer. It folowiπ not of πis, wip out more ground, πat he approuiπ her charm forbydun. For in holy writ he enformiπ men and prestis bi similitudis, and 3et he forbediπ men to vse hem; as he seip, πe oxe knowiπ his weldar, and πe as πe crib of his lord; leding vs bi Isa. i°. hem to know our God, and reprouing vs if we know him not. And neuerpeles be biddiπ vs, Wel 3e not be maad as hors or mule; in Salm. xxiπ. wam is not vnderstanding. And πe apostil seip, Wil 3e not be 1 Cor. xivπ. maad barnes in wit, but in malice be 3e litil. J'erfor seek 3e a pleynar ground, πat wil stable πeis charmis, πat men usen amis. But God for his endles mercy kepe fro πe malice of πer charmis, and charmers, and coniurars, wichis, sortilegeris, and oʃer πat are put in πe general sentens and cursing of πe kirk, fro all πat wirkun bi fendiπ curst, or veynli wip out God, and to wickid ende, and namly fro hem πat enforcen to charme in to iuel dedis, or not to obey to Cristis gospel, ne to πe teching of πe apostlis, and prophetis, and feipful doctors. Ne πat we schuld know it, ne lif πer after, seying πat we may not understand it, ne πe holy doctoris πat han expound it, wilk πe kirk hap canoniʃid, but wil led us after oʃer dremis, and her ymaginacouns, blouing veynly wip fleschi wit, tul πei hold not Crist πe hed, ne go after him, ne sett in him πer

ground; but can sey that wordis of holy writ, and that are canonizèd
of al holy kirk, soundun not wel, and wel lede vs bi a kirk that
they seyn errif oft, and disseuyif and is deseyuid, begilif and is
bigilid. God Almiûty kepe vs fro þe malice of þer charmis, and
fro þer supersticiosityes, vanites, errors, and desseytis; that we nóþer
be disseuyid bi hem, ne disseue óþer men, ne bow not fro Crist tul
a nóþer, ne hold gospel óþer þan is; for þer is non óþer. And
comfort he vs in þe power of his vertu, and in himsilf; and cloþ
he vs in his armor, that we may aþenstond þe sautis of þe fend; for
to vs is no wrestling aþen þe flesch and þe blud; but aþen princis
and powers, aþen reulers of þis world, of þeis merknes, aþen
gostlynes of wrechidnes, in heuenly þingis; þerfor tak we þe
armor of God, that we ma aþenstond in iuel day, and stand perfit
in all þingis; gird þe lendis in trowþ, cloþid þe habarioun of rit-
fulnes, þe feet schod in þe making redy of Cristis gospel of þes,
taking þe scheld of þe feþ, in þe wilk we may sleckun all þe firon
dartis of the enemy. And þe helm of hel, and þe swerd of þe
Spirit, that is þe word of God; in ilk tyme preying, and biseking in
spirit, and wakyng þer in ilk tyme, that we may wet how it is to
lif, and to answere to ilk, and to þeue resoun of þat feþ and hop
that is in vs. þus be comfortid in þe Lord. For now is no wrest-
ling to vs aþen flesch and blud, nóþer to do fleschly batayl, nóþer
to sle mennis bodies, nor þet to stryfe for fleschly þingis, þat are
but after þe flesch. Our wrestling is not only, ne principaly, aþen
þeis þingis, but aþen princis and powers, rewlars of þis world of
þeis merknes, þei are not only fendis and swilk wikid speritis, but
þei are also wikid men þat ledun þis world in blindnes, and error,
and foli, and malice, and lettun hem to know Crist, and behetun
hem grace, wan þey mak hem sikir, ne wit not for þei schal haue
it. Wyl þei hemsilf lyuen in þer corrupcoun, wot not how þei
may mak hemsilf sikir; þey are rewlars of þe world of þeis derknes,
for þei hit men assoyling, wan þei wit not if it be, and þey led
boþ himself and þeis þat þey assoyl in blindnes, and desseyue boþ. And þus wan þei condemn vniustly a iust man on many sidis, þei led men in blindnes, and þus wan þei erre are desseyuid and dis-seiuen, all þis is in mirknes. And þet þey deny to men þe understandeing of þe gospel, and seyn men may not undirstond it, and þei graunt þat þei undirstond it not, and þei wel bi deneris. And þus þey may not deme but þat þei lede þis world in mirknes. But it is scham to hem to sey þus, þat ere kirk errþ, sin he and his kirk is o persone, and also if þe kirk err, men may be in dout of her dedis, wan scho errþ, and wan not; and were it vnsikir to trow to her canonizing, approuing, or afferming, or autorizing bifor þat þei proue hem bi sikirar ground; þeþor as God ordeynid men to strif æþen þeis princeis, þat all be drifun in to þe seruice of Crist, and groundid and formid bi him. And oþer goostly þingis of schrewdnes in heuenly þingis, þat are þei þat feynun in ypocrisy and color þingis þat þei tak and understond misser, as boþ holy mennis lif, and oþer vertuous werkis, þat men mis vndirstonden now, and turnen al in to pride and coueteys, and vndir lustis. And þus turnen sacramentis þat are gostly þingis, for gostly þing don, vse þei more in fleschlynes þan in to gostlynes, as in to couete- teis of þe flesch and þe world. Æþen þeis þingis bihoue men to wrestil in þo maner, as Crist himself ded and his apostlis. And þeþor it behouþ to tak þe armor of Crist, and gird our lindis in his trowþ, þat our affeccoun and al our lif and wark be led bi him, for he is þe first trowþ. And þan we be cloþid þe habarioun of riþtwisnes, to held to ilk man, þat we howe bi his lawe to frend and fo, to suffreyn and suget, and þat we deme non man, but as God biddþ; for who is he þat seþ þis þing schal be don, and þe Lord comaund not, but Balaam seid he miþt not spek, but þat þe Lord put in his mouþ, and þeþor wan he wold haue cursid hem in anger, he blessid hem; and mak þor feet to be shod in arayng of þe gospel of þees, þat al our wark and our wille be to mak þees; and Eph. viø.
take we þe helme of þele, þat is good hope, and þe swerd of þe Spirit, þat is Goddis worde, bob to strik wiþ, and to vndirnem misdoars, and to defend hem of. But if þei sei may we not vndir-stond, appily þei wot not, for God may þeue vndirstanding to wam he will. And if þei suppose hem to han, and of God, so may God delen it til an oþer, and þefor may þe first wit if þei sey þei haue not, þan are þe foolis to deme men. And þan dar I wel sey, þei vndirstond not þeis men, þat þei wet weþer þei sey wel or iuel. If þei sei we can not, or we vndirstond amis, pray we hem, for Þu sak, to enform us, bi þe trowþ of holy writt, and trowþ brout out bi resoun. þat may not fayle, and bi sensible trowþ, and be we euer more redy to be mendid bi þe trowþ of Crist, for we are not so sikir þat we be wiþ out faut, error, and vnkunning. Þefor þat we may cum out, and cum to þe knowing of trowþ, and lif þer after, euer pray we to Þu Crist.

XXVIII.

طف vowe.

An oþer is put and is askid þus; þat þe vowe of religioun is aþen Cristis gospel. To þis I haue seid þus, þat þe name of religioun is takun in mani maneris; os sum tyme for þe trowþ þat rewliþ a man to serue duly his makar. And sum tyme for þe act and þe state procedyn of þis religioun. And þe þrid, materialy, for þe personis þus enclinid. And þus þe keping of Cristis lawe is callid religioun, bi holy writ, and holy doctors. In þe secound maner are religious callid þoo þat departun from oþer puple bi sectis foundun, and bi tradicouns, and oþer sensible ritis. And in þis maner wer þer pre sectis among þe Jury, Phariseis, and Esseis, and Saduceis. Eft it be howuiþ to not, þat to a wowe is a reasonable creature to obey him to his souereyn, to kep sum hard þing þat is sensible, or vnsible, a bout þing ay lasting or temporel, wise or vnvwyse; wise, wan it is acording to God, after his lawe to þe worship of God, and profiþt of þe vowar; vnvwise, wan it is only about temporal þingis, or vnhonest, or vnprofitable to soule hele; werfor it be howuiþ þe vowar be in fredam, hauing feruor to do plesing Goddis
Iungiis, pat are to soule hele; and pat he entend to full, ellis he synniþ in vowing, and so his vow is synne; as if it be more for lust of flesch, pride of world, or to geit temporel riches, or in to harm of ani man, or swilk oþer, þan for honor and worship of God. Þerfor it is seid þus, four þingis are requirid to ilk vowe þat oblischiþ: first, principaly, þat it be maad to God, sin it is þe worshipful dede only to be þeuen to God. Þe secound, þat is bi þingis only good and profitable to hele of soule, and not iuel þing, nor of ﬁlþ, nor vnleful, ne noyes to ani man, ne letting of ani maundment of God, or counself of Crist, efter þe decre of Isidor, Isidor.

seing þus: In iuel hiþtis, kut þe filling a wey of þing þat is hiþt. In fowl vowe, chaunge þi decret, and do not þis þat þu hast vowid unwarly. Þe þrid, þat it be made wiþ deliberacoun, þat þe purpos or entent be not misrewlid, for if it be foly, or vniust, or vndiscret, or lettiþ þing more profitable, it is not to be kepid, but utterly to be brokin, after þis þat Ecclesiastes seiþ, An vnprofitable and a foul hiþt displeciþ God. And as he is seid vnfeiþful þat doþ not þis þat he hiþt, so is he þat doþ not of þe ﬁeþ, þat is of þe ground of God, or not of good in witt or ordre, for ilk þing þat is not of Rom. xiv. þe ﬁeþ is synne. And in a oþer place it is seid, þo vowis of foolish are to be broken. And wilþ þei are Hugo declarþ, in his book of Hugo.
sacramentis, seying þus, þo fowl wowis vndirstond al þat are iuel of hem siþ, or ellis þoþ þei be good, þei are not ordinat. Or wan more iuel is of hem þan good is in hem. Þe fount requirid to a vow is, þat it be wilful. Þan if þe vowe of religioun is circumstaunсид, þan it is plesing to God, and wiþ þe gospel; ellis if it be contrariþ be gunne, led, or contenid, who doutþ þat ne it is synne? Þerfor iuge religiouse men in þer consciens, if þei ground hem þus in her vowis, and ilk feiþful man loking in holy writt, and þe lif of Crist and his apostlis, and her dedis, after þingis þat are seid semyn to be contrary. Certeynly if þe vow of religious men, or of ani man, is not wiþ þe gospel, to þe perfeccoun of þe fredam þer of,
but in any manner letting or trobling or tariing þing þat þe gospel biddiþ, or counseliþ, þan certeynly al so it is aþen þe gospel; after þe sentens of Crist, þat seþ, He þat is not wiþ me, he is aþen me, and he þat gedreþ not wiþ me, he scateriþ. As if any person obeyed him wiþ wickid steriþ, or onordinatly, to do any þing þat is forbedun bi þe law of God, or to lef þing þat God biddiþ do, as sum wiþ mak her awowe þat þei wil not do þe dedis of mercy, oþer þat þey wil not ehyt flesch, tul þei be vengiþ of sum man, but if he ouer tak, þei wille oþer mak a vow to fast, or to go pilgrimage, for to do þer lechery, or veniaunce of sum man. Also þoo þat bydun hem to kepe any staat or degré, or rewle more for cause of hiþnes of þe world, or worldly riches, or lust of flesch, or to do any þing, oþer bi her causiþ, or ellis wan he is lettid bi þe vow to do þe ded þat God wold him to do, as þus his vowe is aþen þe gospel. And ilk þat vowiþ any þing to do in any manner for any cause, wiþ out mening of þe Holy Gost to do so, he synniþ in þat vowing; þefor if religious voweþ in þis manner, doubtles þer vow is synne, and aþen þe gospel; as if possessioneris to keþ þe religiouþ of monk, or chanouns, more to be partners of temporal goodis, and to lif in delitis, and hiþnes of þe world, þan to lif in wilful pouert, dewe obediens, and chastite. Who doutiþ þat ne as þus þey synne aþen þe gospel? And if þei do not þat þei hiþt, it is þe more aþen þe gospel, and þe biddiþis of God, seying, Wan þu hast voweþ a vow to þe Lord, þu schalt not mak it void, but fiþ þis þat þu hast hiþt, for an vnfeþful man and a foole hiþt displeciþ God; as if freris obeyid hem þat þei beg, for al þer tyme is in begging, þat is aþen þe gospel, as it is seid in oþer placis, or wan þey obey hem to absteyn from meytis, aþen Cristis fredam, þat biddiþ his disciþ his eyte swilk as men settun to hem. If þey bynd hem in þe contrary, þat þey be not in fredam to do þus, but if Crist had for bedun it hem, ellis it is aþen þe gospel, for swilk are reprouid of 1 Thi. iv. þe apostil seying þus, þe spirit seþ openly, þat in þe last tyme
Wycliffe's Apology.

sum schal depart fro þe feip, tenting to spiritis of error, and to kening of fendis, speking lesing in ypocrisy, and hauing þer conscience iren brondit; forbeding men to be weddid, and abstening fro metis, þat God hap maad to be tan of feipfulmen, and þoo þat knowun þe sop, wiþ doing of gracis, for it is halowid wiþ þe word of God and by prayoris; for ilk creator of God is good, and no þing to be castun a wey, þat is hawid bi þe doing of grace. And neuerþeles þe meyt comendiþ vs not to God, nor filþ vs not, but frely it may be tan, and frely left. Also if þei vow hem to hold an abit, or oper ritis, and God behitiþ no meed for þe keping, but raper reproue, as he dede sum tyme þe Phariseis, doutles þat is aþen þe gospel. It semþ þus, wan it is not groundid þere, and is wiþ out med aylasting; for þis is pleinly aþen þe gospel bidding, þu schalt not tak þe name of þi Lord God in veyn, and þis bidding he brekip þat dop ani þing wiþ out God ordeynyn it, or þat leþþ his bidding, or dop ani þing for wilk he is not to be medid in blisses for euer. And if religious men bindun þus to be obedient, and putton þer will under mannis will, more þan under þe will of God, so þat it behowuiþ to do þe will of man, be it hout worþ or nout, and wat þat God biddip hem do þey may not do it, if þer ouerman bid hem cerse, or to do þe contrari, certis þis is aþen þe gospel; and þat we axe in our pr. nr. Our fader þat art in heuen, Lue. viþ. þi wyl be it don, in Þerþ as it is in heuen. And þus wan religious men are lettun bi þer vow fro þer preching of Goddis word, and fro filling of þe dedis of mercy, and fro riȝtwisnes manifold, as þei knowlech, and are nedid bi al þer tyme to comyn wiþ þer breþer, þow þei be symonientis and synners, þat God forbedip tak meyt wiþ, or hald felischip wiþ; it is certeyn þat in swilk casis her vow is aþen þe gospel. And wan þe vow of religious is to wilful bodily pouert, and obediens, and chastite, to be kepid, but now our religious liþþ and flowþ among all men most in delitis, and habundiþ in worldly riches, and takiþ to hem worldly honoris:
Nota. certeynly opher þey han feynidly and falsly a noþer vow aþen þe gospel, or ellis þey brek þer vow. And weþer it be so or so, þe toon or þe toþer, þe vow is aþen þe gospel, and damnable; werfor

Prosper. Prosper, in his book of contemplatif lif, seþ þus, It is to sarow he seþ; þat þer sum in þeis daies þat wel be ooneris, but in express maneris þei kast no þing a wey, þei chaunge not þe mynde but þe cloþ, þei are þat forsakun þe world only in word, but not in werk, þei lifen worldly, and hidun þer bicus wip a veyn hiþt of better lif, and mantel it wip a name of ymaginid religiouþ, þey tak for vertu, þe opinin of vertu, þey wil be seen a mong men dredy and just, þei diuereþ fro þe puple, not in mynd, but in cloþ, not in lifing, but in habit only, in liknes, not not in effect, þei study to be seen gret, but not to be, þei preche gret þingis but þei do hem not, þei accuse vices, but þey do not a wey, þei ben in wordis, but þei do not in dedis. In opun þei feyn hem to be displecid of þingis þat þei don in hid; þei knowlech to know and luf God, but in dedis þey deney. In habite and lifing þei han þe form of pite, but þei deney þe vertu þer of. And for þis þei disseyue þe moo, for þei transfíger hem in to an aungel of liþt, and wip face and tonsur pretendun a schadowe peyntid of religiouþ. Werfor it is don þat þei are maad desseyuþ ypocrisis, and lurkyng woluis of ref under a schepis flees; of wom it is seid bi þe prophet, þe dred of God is not bi forn þer een. Alien sonis han liþed to me, alien sonis han þeldid and ekid fro þi pathis, arett þu þer lubing dampe-

Ps. xxxiv. nacoun, þat luþen þe maner of þe world for þe cloyster, and dispice for Crist a fewe facultes, and couetun moo aþen Crist, and inword coueyteþis restþþ or lurkiþ under dispicyng of temporal þingis. Of þeis seþ Bernard to Eugeny þe pope, þei are þat suflur not to be vnder lowtid, þei kan not be abouen, þei are vnseþþful to þer souereyns, vneuyn to þer lowar, vnschamful to axe, bolde to denay, vnrestful tul þei tak, vnkynd wan þei han tane, þei ken þer tongis for to spek gret þingis, wan þei do but litil þingis; þei are largist
bishi$tars, and scarsist geuars; glosandist flaterars, and bitandist bacbitars; simplist glosars, and warst willid traytoris. And Lin-

coln sei$p pus, A cloystrer of priuat ordre, and specialy a frere wandring voyd in the world, is a ded careyn, gon out of þe graue, woundun in dedly cloþis, schaken of þe fend a mong men: þei are tokunid bi þe wif of Loth, þat, after þe going out of Sodom, loking Gen. xieo. aþen, was turnd in to an image of salt. An image habþ þe similitud of a man, but not þe trowþ. So swilk similitudis of religious after habit, and ypocrit signis, and neuerþeles not hauing þe vertu of Cristis religioun; werfor þe messangeris of Saul, seking Dauid in þe bed, fond a simulacre and geyt skinnis. And Peter and Jon Joh. xxo. seking þe graue, fond but a sudary. And of wilk sei$p þe Lord, No Luc. ixo. man leyng hand to þe plowe, and loking aþen, is able to þe kyn-
dam of God. And þe epistil of Jude, Erring sternis, to þe wam Jude. wirlwynd of mirknes is kepid vn to wiþ outen ende; þus sei$p he. Weþer þe vow of religioun is not veyn, Seynt Jam sei$p, If ani wên hem to be religious, not refreyning his tong, but disseyuing his hert, his religioun is veyn. Religious clene at God, and at þe Fader, is þís, to visite þe fadirles and madirles, and wydowis, in þer tribula-
coun, and kep hem sifl vnfilid of þís world.

Þís is a noþer, þat religious men are bounde to bodily warks; þat semi$p sop bi þís. In þe state of innocens God sett man in paradis of delite, leking þat he schuld wirk and kep it. In to þís stat of synne God kest man out of paradise in to þe 3erþ, þat he schuld wirk þe 3erþ þat he was tane of, and seid to him, In swot of þi chere þu schalt eyt þi brede, tul þu turn aþen in to þe 3erþ þat þu art tan of. Also in þe comounment, þu schalt wirk six dayes and do þi Exod. xxo. wark. Also þus biddþ þe apostil, He þat stale styele he not, but Eph. ivo. more wirk he wiþ his handis þing þat is god, þat he haue wer of to 3ef to him þat nedþþ. And eft he sei$p, Breþer, we warn 3ow, 2 Thes. ult. in þe name of our Lord Ihu Crist, þat 3e wiþ draw 3ow fro ðik breþer going inordinatly, and not after þe ordre þat þei han tane

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of vs; for ye wot wel it be hownip to folow vs, for we han not ben inquiet among 3ow, ne etun ani mannis bred for nou3t, but wyrking in trauel, and werynes, bo3 day and ni3t, pat we schuld greue none of 3ow. And pis we did, not os if we had no power, but pat we schuld 3ef to 3ow a forme to folow vs; for [wan] we were at 3ow, pis we wernid 3ow, pat if any wold not wyrk, pat he eyt not; for we han hard sum a mong 3ow to lif inquiet, no jing doing, but leding per lif curiously, and we warn 3ow in pe Lord, pat pei pat are swilk, wip stilnes wyrking, eyt per bred. And her sei3 Austeyn, in his book of warkis of monkis, pe apostil wrout wip his handis jingis able to mannis vse honestly, as pe warkis of carpenteris han hem, werkis of sewars, and of feld telars, and like to peis. Patriarkis fed bestis; pe grekis had hem pat we callen pagaynis, her most honorable philosophurs, sowtars. In pe kirk, pis ilk, iustar man, to wam pe blessid maydun Mari was spowsid, pat bar Crist, was a carpenter. If pe patriarkis, pat were pe nobliar of pe Jewis, herdid bestis; philosophurs, pat were of pe bettar of pagaynis, wer sowtars; Joseph, pat was of pe bettar of cristun, was a carpenter; Poule, after pat he was apostil, mad tabernaclis; if all peis wrout bodily, pat pei schuld not be constreynid to axe per necessarijs, or to begge, pat is pe same, of wat professioun, or sect, or law, coucit pei to be, pat, azen so mani ensaumplis of seyntis, schamun not to beg? And in pe deere is pis notid, pat bi pe saumple of pe apostle, clerkis may lefuly labor honestly wip per handis, wil pey lefe not Goddis pat is more profitable. And eft Austeyn sei3, Wat do pey pat wil not wyrk bodily? I desire to wit to wat jing pey tent? Pei sey to prayor, salmis, and redingis, and to pe word of God, pat is preching, forso3, he sei3, an holy lif. But if we schal not be callid fro peis jingis, we schal not eyt, ne meytis ar not to be mad redy, ilk day pat pey be tan. But if ned of mannis infirmitie constreyyn pe seruaundis of God to peis jingis, in certeyn interuallis of tyme, why ordeyn we not sum partis of tyme to kepe pe apos-
tis bidding of wirkyng bodily? Sunnar is þe prayor hard of o
buxum man, þan tenþowzand of a dispicer; þey seyn hem to tent
to lessoun, fynd þey not þer þat þe apostil biddiþ, wat ouerþwartnes
is þis to wil not obey to þe lesson? Wil þey tent þer to, and þat
þe lessun be rad þe lengar to wil not to do þis þat is red? Who
wot not ilk man to profit so mikil þe sunnar as he dop sunnar þe
good þat he rediþ? Also in þe rewle of Seynt Frauncis is red:
Freris lif þey first of þe labor of þer handis, þe secound of þing
frely þeuun; and wan þeis suffice not, haue þey lefe to axe. And
in þe rewle of Seynt Benet; Idilnes is enemy to þe soule. And
þerfor in certeyn tymis how þe breþern to be occupied in þe trauel
of her handis. And eft certeyn horis in Goddis lessen, fro pasch
tul þe kalendis of Octobre, goyng vtterly fro þe first hor tul almost
þe fourt, trauail þis þat is necessary fro þe fourt tul þe sixte, tent
þei to þe lessoun. And if ned, or pouert of þe place, axe þat þei
be occupied to gedre frutis, be þei not euy, for þan are þey verely
monkis, if þey lif of þe labor of þer handis, os our fadres and þe
apostlis; þis þere. Now þan ilk man ley to his hert to þeis sawis,
and œþer, þat he see and understond, and after þe plesing of God
perform and fille in dede; schak a wey idilnes, vanite, curiosite,
and superfluite, glotany, and lust, and swernes, and œþer þingis
þat bringyn in nede. And reyse he dissoluut handis, and dresser
riþt weies to his feet, and comfort tremeling knees, in to þe wirkyng
of good þingis. Snyb he þe idul, solace hem of litul hert, and be
pesful to all to þe hert, for gloriouse is þe frut of good labors; for
þe Psalme seip, For þu schalt ete þe labor of þi handis, þu art
blessid, and wel schal be to þe. In þis tyme bi grace, and in tyme
to cum bi glory, wan þe Lord schal bid calle þe warke men, and
pay hem þer mede, mikil glory and honor for þer good warkis;
and þan he þat wyl not now wirk, schal not be punischid wip men,
but warst of all œþer, for he brekiþ Goddis bidding, and steylþ
aþen þe Lordis leue þis þat he eytiþ. And so he schal be put wip
And for his idilnes wan alle ping schal be 3euen to rest, 
pan his trauel schal be gynne in sarow.

Pis is an o\ber; \at it is not leful to religious to beg. To \is I 
sey \is; pow it be leful to ilk man to beg in nede, neuer\heles it 
is [not] leful to ani man wi\p oute nede of releue and iust nede 
dispicing ri\ftfulnes; no\per to gedre him nikil worldly riches, 
no\per wasting his tyme in idilnes, no\per \at he wast himself and 
his goodis, and o\per mennis, in lustis, and in o\per veyn curiositeis. 
And for \e declaring of \is mater, I suppose first, \at begging is 
tane in diueris maneris, as gostly or bodily; and sum tyme ver-
tuously, and sum tyme synfully, and sum tyme peynfully. \er for 
\at to beg understond is sum nedy man to aske, be syde \e titul 
of worldly dett, helpe for his releue schewing be signe or bi tokun 
or be expresse voyce. And \is it semij \at Crist in manhod, as 
alle kyngis and princis lifyng, are nedid to beg of God al m\i\ty. 
And \is all begging of God gostly godis for relif of hem, and of 
her bre\pern, to be releuid of \er synnis, peynis, and wrechidnes, 
in case \e\i beg medfylly. Also \is man leuyng occupacoun about 
temporal pingis, and necessariis of lif, for wark mere profitable and 
more gostly, and helful to soule, and \erfor it nedij to beg. And 
to swilk wit, as doctors seyn, is \is verrified of Crist, \at \e Salm 
seij, I am beggar and pore, and nedy, and helples, and swilk o\per; 
\for he taking our kynd, was mad nedy and helples for vs, and \is 
he beggid gostly goodis for vs of \e Fadir. And \is, as it semij 
to sum of \e sawis of Seynt Bernard. Wan Ihu was of twelf \ere 
age, he dwellid still in Jerusalem after his parentis, \at he schewyng 
beggid his liflod fro dore to dore in Jerusalem, for \at he goyng in 
\e cite, schewid his ned to be releuid of \er defaut \at hau3t to 
haue releuid him, so mi\t o\per; \for far is \is fro hem \at beggun 
wi\p out nede, or wen \ey mi\t o\per wise be susteynid, or for lust, 
or for o\per vndu caus beggen baldly. Wylful begging of stalwor\b 
men is forfendid to ilk cristun man of \e apostil of Crist, and of
God himself, of Salomon it is vggid, and many fold reprouid of holy doctoris; so þat þe almes of þe pore schal not be þeue to hem þat are sufficient and miȝt to trauelay, for þei þat are swilk ask almis vniustly, despycing þe bidding of þe apostul, sayng, Ponle. Wirkiþ wip 3oure handis, as we haue bedun 3ow. And desiriþ no þing of no man. And if aní obey not to our word, bi þe epistil, þat is to sey, þat he absten him fro begging, wan he may wip bodily trauelay geyt his lyfynge, lok þat 3e be not men kyd wip him, þat he be counfoundid, and cast out fro alle, wexe schamid, tul he soget 2Thess ult. him to þe biddingis of þe apostil. And syn no man how to cast out fro comynge of cristun men, but for dedly synne, it folowip þat he synnip dedly, þat wilfully, and witingly, bindip him to swilk a staat contening trauel, þat he beg for euer. And it semip þat oon þus endurid, is not in þe staat of men to be sauid. Also Salamon seip, Lord 3eue me not begrye ne riches, but only neces-sariis to my lifing; þat appily I be not greuid to denay God, or constreyyn be nede to steyle, or forsuer þe name of my Lord God; þat is, as þe Glose seip, þat I falle not in to forgeyting of euer Glose. lasting, for nede, or scarnes of passing þingis. Also þus seip God in his law, Vtterly a nedy man begging be þer not among 3ow. Deut. xxv. As if he sey þus, Sufferiþ not in 3our defaut ani to fal in to so gret defaut þat he be nedid to beg. And bi þe same, No man bring himsilf vniustly vn to swilk stat. And wip ned it is iust þat he beg. And þus seip Austeyn vþ on þis word þat Crist seip, Gif Austeyn. to ilk askyng þe. If þu gif not þat he askip, þu schalt 3eue bettar, whan þu iustly amendist him þat askip vniustly. And Crist biddip, Luc. xij. Selle þat 3e haue and 3eue almis, þat is, as þe Glose seip, þat 3or Glose. þingis left after warkis wip 3or handis, þat 3e haue wer of to lif. Also Austeyn seip, Bred is tan a wey more profitable to þe hungri, Austeyn. if he siker of lifing despyce ritfulnes; þat is, bred brokun to þe hungry þat he desseyuid tent to riȝtwisnes. Also Jerom seip, Pei Jerom. þat sufficy to hemself, or to be susteynid bi þe goodis of parentis,
and namly, but if þei clerkis, if þei tak gylfuly under color of nede, þis þat is dewe to þe pore, doubtles þei do sacrilege, and bi misusing of swilk þings þei eyte and dring dome to hemsilf. Also Prosper seip, þei þat han her owne, if þei wil ani þing be don to hem, þei tak not wiþ out gret synne þat þe pore man schuld lif of. As 3eld in almis schal be putt be fore, þat þei only take pore mennis meytis, þat may not labor ne suffice not. Eft Austeyn seip, Wan we may labor, we how not begging tempt God; þat as þus þat we may of his gift. And sin we lif þer of, we lif of him gifynge, for he haþ 3euen þat we may. Also þe begging of clerkis is schenschip of bischops; Þor þus seip Jerom, Now syn coueyteis haþ waxen in þe kirk, as in þe empyr of Rome, lawis gon a wey fro þe prest, and visioun from þe prophet, al bi power of bischopis name þat þei chalang unlefuly to hem wiþ out þe kirk. Also þe dryue in to þer vsis al þat is of dekunis, ne þei chalang not þis only þat is ascriuid, but þei tak a vey all þings fro alle men; þe vublessid clerk beggiþ in þe strete, and boundun vnder seruil werk he askiþ almes openly of ilk man. And of þis is he þe more dispicid of all, þat he wrechidly desolat is gessid to be fallun iustly to þis wrechidnes þo bischopis a lon lowen to þe þis. Alon he vsiþ ministry. Alon he chalangiþ to him all þings. Alon he assoyliþ oþer partyes. Alon he sleþ all. And for coueytis of prestis oft risun hatis; þer for are bischopis accusid of clerkis; þer of þe biginning of strif; þer of þe cause of detraccoun; þer of is maid þe biginning of synne. For sop, if ilk man in þis world is bidun to haue sum þing, þat he be content only wiþ possessioun, and tak not oþer mennis þings, noþer þe feld, noþer þe wyne of þe pore, nor his wayn, nor his money, nor his frutis, how mikil more he þat is prest to þe kirk of God howiþ in al þing to kep riþtwisnes, þat he chalang only þis to him þat [he] knowiþ to be of his riþt, and ref not oþer mennis þings, ne touche; feel he him euyn wiþ oþer. Also, in þe story of Seynt Clement is found, þat Petir
blamid Clementis modir begging, and seid sche schuld wirk wiþ her handis. And also þat Clement Pope hadde writun be nam all þe nedy folk of þe cuntrees, and he þolid not hem to be soget vn to begry, þat þe clensing of baptem had halowid. Also bi lawe cyuil it is not leful to a miȝty body to beg; þerfor be þey war þeis vnijust beggars, and ilk man se to wam he þeue almis, wat maner and whi, and wherof; for þus biddiþ Crist, Wan þu makist a meyt Luc. xix. or sopar, calle þu not þi riche frendis, neybors, ne cosynis, þat þei bid not þe aȝen and reward be maad to þe. But calle þe pore, blynd, crokid, and feble, þat han not werof to quit þe, and þu schalt be blessid, and it schal be quit þee in þe rising aȝen of riȝtfulmen, for þey may not. And God seþ bi þe wise man, If þu schalt do wel, wit to wam, and þer schal be mikil grace in þi goodis. Do wel to þe iust man, and þu schalt fynd reward of God, þow þu fynd not of him. þeue to þe mercyful and resyue not þe synnar; þeef to þe good, and to þe mek do wel, and þeef not to þe vnpiþous; forbeide þi louis to be þeueen to him, þat he be not miȝtiar in hem þan þu. For þu schalt fynd double iuel in all goodis, þat þu dost to him; þfor God hþp synnars to hate, and he schal ȝeld veniaunce to þe wickid. And þus is also bedun, Wil þu not do almis of oker and vsur; þat is, do not swilk deautis to do almis þerof, ne hald ȝow not clen þerof, but if we mak oþer dew satisfaccoun; þfor þe decre seþ, þe offering of wickid þing is flið, for God approuþ not þe gestis of wickid men, nor he lokþ not in to þe offering of þe Eccli. xxxiv. vnpiþous. Nor he schal not be merciful to synnis, in þe multitud of þer sacrifice. Bred of þe nedy is þe lif of þe pore; þe þat defraudþ him, he is a man sear; þe þat schedþ blud, and he þat dop fraud to þe hirid hyne are þreþer. Perchauns sum man þinkþ it, are mani riche men auarous and couetous, I haue no synne if I tak it fro hem, and gif it to þe pore; I may geþt mede of þis, þat þei do no good of. But þis þout is sterid to him bi sleyt of þe fend, for if a man gef al þat he took, þis is not to be wenid almis,
if his be seuen or despendid to be pore bat is getun of leful pingis. for he bat takip iuel in pis entent bat he seuip wel, he is more greuid pan helpid; perfor bat we tak no ping vnder color to do almis wip synne, pe scripture for bedip, seying, Offringis of wickid-men are abhominable, bat are offrid of felonie; he bat offrid sacrifice of pe substaunce of pe pore, os he bat slep pe sone in pe si3t of pe fadre. And wat bat is offrid in felony in pe sacrifice of God it softip not, but sterip his wrape. It semip wel bat peis vniust beggars, and namly pe ministers of pe kirk, brekyyn pe bidding of Deut. xx6. God; ffor he biddip bus, Utterly a nedy man and beggar be not a mong 3owe; bat is to sey, polip not in 3our defaut ani fal in to so gret nede, bat he be nedid to beg. And bi pe same ne man schuld blamfuly bi idulnes, bi rechlesnes, noiper bi wast, noiper bi foly, bring him silf to swilk nede. And if he dede, men schuld not 3eue to him bat he askip, as is befor seid. And for Salamon seip, pe slowman wold not in winter here for pe cold; perfor he schal beg in pe somer, and per schal not be 3euen to him. And if he beg wip out nede, he dop vniustly; for to beg, is pe creater to schew be word or wark or tokun is defaut wanting, and nedip to be releuid, and ask bi side pe titil of worldly dede, sum ping to be releuid by; of pis need pan if he noiper want, ne haue nede to be releuid, he dop vniustly bat brekip Goddis bidding, li3ep, and berip falswitnes; ffor he affermip bat ned is per, wan it is not; and bus he is a per, and fraudful reuar. Also it semip bat pei put wrong un to God, or to pe peple, or to bope; ffor bus is seid in Goddis lawe, pe wark-man is wor3i of his meed, and his hyre. And est, who bat warkip Matt. x6. ani ping to pe, pay him his hyre a none. But wan peis ministeris of pe wark han don per office, if God or pe peple wil not pay hem per hire, pan is God or pe peple vniust, if God schuld pay and dop not, he dop pan a3en his oun lawe. If pe pepul schuld pay, and dop not, pan pepe brekip pe bidding of God. But if peis men beggars are not sent of God, to do pis office, or dop not pis
dide trewly, or ellis nedip not to beg. And ellis þe peple is redy to quit hem þer servise. But of þis wil þei not be payid, but gredyly gon abowt to geyt al þat þey may, þan þei do unijustly, and silun God and þe peple. And þus may þei dred in þis, lest þei be childre of iudas gostly in maneris, and þe synful begging be despi- tously kast on hem, os is prayid in þe Salme, Wandring bi his sones borne, and beg þey, cast out of þer dwellingis. For dred of þis schuld þeis meny be aferd to beg as þei do, wyting wel þat Crist begged not, but if he nedip, ne seyntis noþer. And if þei dede, þei repentid þer of and amendid; and so I rede þeis beggars do bi tyme, and come to Crist. Amen, Amen.

THE END.

CAMD. SOC. 14.
NOTES.

P. 1, l. 2.—*I* witness bifor God Almi Zy, and alle trewe cristunmen and wommen, and zowe. From this passage it may be inferred that this work was delivered as an address before some assembly.

— l. 3.—*That I haue not ben.* Perhaps we should read "That it hath not ben." The sense would seem to require some such alteration.

— l. 4.—*The general feith.* That is, "The Catholic faith."

— l. 17.—*I knowlech to a felid and seid thus.* That is, "I acknowledge to have felt and said thus:" a for *have.* Our author uses the word *feel* again, line 20: "And this sterith [i. e. stirreth, moveth] me to fele thus." So also in the confession of John Aston (*Lewis’s Life of Wiclif*, Oxf. 1820, p. 262), "Y, John Aston, Prist, unworthely required of my Lord the Erchbyschop of Canturbery . . . . . . . . to say what I felyde in the matyr of the Sacrament of the Autere." And in the confession of Nicholas de Hereford (A.D. 1382, *ibid.* p. 256), "Wytes alle cristen men that we Nichol of Herforde and my fellow Pristus . . . . . . . when we were required to seyne what we felyde of diverse conclusions," &c. The word seems used for the Latin *sentio*.

P. 2, l. 2.—*As the glose seith.*—See *Biblia cum Glossa ordinaria, et Nic. Lyrani Postilla,* &c. Venet. 1588, fol. The Gloss on Rom. viii. 9 is as follows: "Si quis autem Spiritum Christi non habet, (vivens secundum sensum carnis vel gesta. Dum mente consentit carni, vel ejus opera actu explet), hic non est ejus (i. membrum Christi)."
NOTES.


The reference to Daniel is in the Latin Vulgate to Dan. xiii, or in our English Bibles to the story of Bel and the Dragon.

— l. 11.—Also Austeyn seith. This is from Aug. Tract. vi. in cap. i. Joannis. It is quoted, however, from the Decretum, Caus. 2, q. 7, c. 30. "Non omnis qui dicit, Pax vobiscum, quasi columba est audiendus. Et infra.”—The words that follow are given in the Decretum (ib. c. 32) as St. Augustine's, but they do not occur in his works, as the Corr. Rom. acknowledges; they are as follow: "Qui nec regiminis in se rationem habuit, nec sua delicta detersit, nec filiorum crimen correxit, canis impudicus dicendus est magis quam Episcopus.”

— l. 14.—The crime of his synnes. The Latin shews that we should read, “the crime of his sonses.”

— l. 15.—Not alle prestis. This seems taken from the rubric of Caus. 2, q. 7, c. 33, which immediately follows the foregoing quotation:—"Majores et minores non dignitate sed vita intelligi oportet.” Or from the rubric of c. 29, "Dignitas non facit Episcopum, sed vita.”

— l. 16.—And Gregor seith. Decret. Caus. 2, q. 7, c. 28. "Paulus dicit, Seniorem ne increpaveris. Sed haec ejus regula in eo servanda est cum culpa senioris exemplo suo non trahit ad interitum corda
NOTES.

juniorum. Ubi autem senior juvenibus exemplum ad interitum præbet, ibi districta increpatione feriendus est. Nam scriptum est: Laqueus juvenum omnes vos: et rursus propheta dicit, Maledictus puer centum annorum." The passages of Scripture referred to are 1 Tim. v. 1. Isa. xlii. 22. and Isa. lxv. 20.

P. 2, l. 22.—And this is put after in decreis. This is part of Gratian's note on Caus. 2, q. 7, c. 32. Quis nec: "Quibus ergo Hieronymus, Augustinus, Gregorius auferunt nomen Columbae, Episcopi, Senioris; nonne et privilegium est auferendum dignitatis, ut possint a subditis reprehendi?"

— l. 26.—Also Austeyn seith. Decret. Caus. 8, q. 1, c. 11, quoted from August. de Civit. Dei, c. 19. "Qui episcopatum desiderat, bonum opus desiderat. Exponere voluit, quid sit episcopatus: quia nomen est operis, non honoris. Græcum est enim, atque inde ducunt vocabulum, quod ille, qui praæcitur, eis, quibus praæcitur, superintendit, curam eorum scilicet gerens: epi quippe super: σκοπός vero intentio est. Ergo Episcopos, si velimus, Latine superintendentes possimus dicere: ut intelligat non se esse episcopum, qui præesse dilexerit, non prodesse."

Our author appears to have read in this passage, "atque inde dictum vocabulum," instead of ducunt, for he renders, "and ther is said a word." It is worth noting also that he has translated ille qui praæcitur, "he that is maad a prest;" and eis quibus praæcitur, "the thingis that he is maad prest to;" qui præesse dilexerit, "he that lufith to be a prest;" and non prodesse, "not further to."

P. 3, l. 1.—Ai to. i. e. always.

— l. 3.—But if. i. e. unless. See p. 5, line ult.

— l. 6.—As Gregor seith. The editor has not been able to find these exact words in St. Gregory, or cited in the canon law: but perhaps our author quotes them loosely from the Decretum, Caus. 8, q. i. c. 9. "Pastori sancte ecclesiae dicitur: Simon Joannis amas me? Pasce oves meas. Ex quibus verbis colligitur, quia si is, qui valet, omnipotentis Dei oves renuit pascere, ostendit se pastorem
notes.
15. (Edit. Benedict. tom. ii. col. 848.)
  P. 3, l. 7.—Howith. Oweth, oughteth.
  — l. 10.—Also thus seith Crisostom. The editor has not been able
to find the passage here referred to, either in the canon law, or in the
works of St. Chrysostom.
  — l. 16.—And thus seith an other. This is another reference
which the editor has not succeeded in verifying, although he has spent
more time in the search than it was worth.
  — l. 19.—Now deme this fighting kirk. Deme, i. e. "consider this
fighting church," alluding probably to the schism of the Popes; an
allusion which may serve to fix the date of this tract.
  — l. 27.—And Crisostom seith. Quoted from the Opus imperfec-
tum in Matthæum, falsely attributed to St. Chrysostom: Decret. Dist.
xl. c. 12. Multi. The words cited are as follow: "Quicunque desi-
deraverit primatum in terra, inveniet confusionem in coelo; nec inter
servos Christi computabitur, qui de primatu tractaverit; nec unus-
quisque eorum festinet, quomodo aliis major appareat, sed quomodo
omnibus inferior videatur: quoniam non qui major fuerit in honore,
ille est justior, sed qui fuerit justior, ille major."

P. 4, l. 9.—In the propos. i. e. "in the proposition;" the subject,
namely, or question under discussion.
  — l. 11.—And he hizt it. i. e. "and he promise it."
  — l. 15.—Theyre the pope ioi not. i. e. "let not the pope joy or
rejoice." So also, line 17. But al dred more, i. e. "Let all dread
more."
  — l. 18.—For thi that in swelk, &c. Forthi, because. This sen-
tence in modern English is, "Because that in such the sin is aggra-
vated by reason of the degree," i. e. by reason of the dignity or rank
of the sinner.
  — l. 19.—Ioi thu not. From Ecclus. xvi. i. "Ne jucunderis in
filiis impiis, si multiplicentur: nec oblecteris super ipsos si non est
timor Dei in illis:" and verses 3, 4, "Melior est enim unus timens
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Deum, quam mille filii impii. Et utile est mori sine filiis, quam relinquere filios impios.” Unpitouze is our author’s version of impius; so also we often find him using the word pite for piety.

P. 4, l. 21.—Thow3and. This word should have been printed with z, not with the Saxon ʒ: thowzand, not thow3and.

— l. 29.—And eft Jerom seith. Decret. Dist. xl. c. 2, quoted from St. Jerome’s Epist. ad Heliodorum. “Non est facile stare loco Pauli, et tenere gradum Petri, jam cum Christo regnantium: quia hinc dicitur, non Sanctorum filii sunt qui tenent loca sanctorum, sed qui exercent opera eorum.” The Roman correction notes that the latter part of this extract, from quia hinc to the end, is not found in St. Jerome’s works: the first part is quoted again in Caus. ii. qu. 7, c. 29, Non omnes.

— l. ult.—And Gregor seith. Decret. Dist. xl. c. 3. “Nos, qui præsumus, non ex locorum, vel generis dignitate, sed morum nobilitate innotescere debemus, nec urbium claritate, sed fidei puritate.” Our author’s version of the words “Nos qui præsumus,” we that are priests, is remarkable; and this is not the only place in which he has rendered præesse in the same way (see note on p. 2, line 26); which shews that the notion of a sacrificer was not in our author’s time the primary idea attached to the word priest.

P. 5, l. 2.—Places ne orderis. Dist. xl. c. 4. “Non loca vel ordines Creatori nostro nos proximos faciunt: sed ei nos merita bona jungunt, aut mala disjungunt.”

— l. 3.—Nekist, nearest, proximos.

— l. 4.—Departen. Disjungunt; the old English verb active and transitive, to depart, (i.e. to separate, to disjoin, put asunder,) was used in the Office of Matrimony, in our Prayer Books, until the last revision of the Liturgy, when the original words “till death us depart,” were altered into “till death us do part.” The word depart in its ancient transitive signification does not occur in the authorized version of the Bible.

— l. 5.—And Crisostom seith. Dist. xl. c. 5, quoted from the
spurious *Opus imperfectum in Matthæum.* "Homo Christianus fortiter cadit in peccato propter duas causas: aut propter magnitudinem peccati, aut propter altitudinem dignitatis."

P. 5, l. 7.—*Also of the dedis of Boneface.* Quoted "Ex dictis" [al. gestis] "Bonifacii martyris." Dist. xl. c. 6. "Si Papa, suæ et fraternæ salutis negligens, deprehenditur inutilis et remissus in operibus suis, et insuper a bono taciturnus, quod magis officit sibi, et omnibus, nihilominus innumerabiles populos catervatim secum ducit primo mancipio gehennæ, cum ipso plagis multis in æternum vapulaturus." Al. "vapulaturos," which was evidently our author's reading.

— l. 12.—*Crist [on] the 3erd.* The editor is not sure that he is right in supposing the word "3erd" to mean "earth," and the preposition "on" to have been omitted by the transcriber. It has occurred to him, since the sheet to which this note refers was printed off, that "3erd," may mean *herd,* "shepherd;" and that the passage does not require any emendation. In other places *zerthe* or *zerth* is the spelling adopted for the word "earth."

— l. 19.—*A gaf.* For "he gave;" *a for he* is common in Shakespeare, in the mouths of peasants or illiterate persons. Thus in Love's *Labour Lost,* Act I. Scene II. "Dull" says,

"— but a must fast three days a-week."

And again, Act IV. Scene I. "Costard" says,

"Indeed a must shoot nearer, or he 'll ne'er hit the clout."

And a little afterwards,

"To see him kiss his hand! and how most sweetly a will swear."

— l. 22.—*In tholing,* i. e. "in suffering."

— l. 23.—*As is opun in his pistil,* alluding to 1 Pet. v. 2.

— l. 27.—*Comyn.* Perhaps for "coming:" but our author often uses the word *comyn* for "communion."

P. 6, l. 2.—*His.* For *is.* Our author (or his transcriber) frequently prefixes *h* to words beginning with a vowel.
NOTES.

P. 6, l. 13.—Or doth the contrari. These words are probably repeated by a mistake of the transcriber.

l. 17.—Ben snibbid, i. e. “censured.” The verb to snub in this sense is still used in vulgar English. It is said to be derived from the Swedish. (See Junius.) In Shakespeare the word is used with the spelling sneap; as in Love’s Labour Lost, Act I. Scene i.

Biron is like the envious sneaping frost;

and in King Henry IV. (Second Part,) Act II. Scene i. Falstaff says,—“My Lord, I will not undergo this sneap without reply.” Snib, Snyb, Snebbe, and perhaps also Snuff, are all different spellings of the same word, and occur frequently in our old writers. Pope, in his note on the passage last cited from Shakespeare, calls sneap “a Yorkshire word.”

l. 22.—After the Holi Gost taking. i. e. “after receiving the Holy Ghost.”

P. 7, l. 3.—Prescit. Præsciti, reprobate. See also lines 23 and 24 of this page.

l. 5.—I seid thus: I reheisd a doctor. This is an evident allusion to some former work, or public speech. So also (p. 6, line 1) our author says,—“And thus I graunt now, as oft I hane knowlechid bifor mani witnes,” &c.

l. 6.—Sale worth. i. e. ready for sale. We still have “Woe-worth” in our English version of the Bible, Ezek. xxx. 2.

l. 6.—For thi that. For thi, because. Or perhaps we should read “for that thi.”

l. 12.—Sogetis. Subjects; those who are placed under their spiritual care.

l. 19.—That the byzar be profhabili sekir. i. e. that the buyer be proveably (certainly, demonstratively) sure. In the next sentence siker is used as a verb: the word is often spelt sicker. In line 22 we have prouably, and line 28 prouable.

l. 24.—Rennun, run, issue not forth.

l. 31.—Stonding ny. i. e. nigh in favour, or in office, to an earthly king.

CAMD. SOC. 14.
P. 8, l. 12.—The Pope's bulle techith. In an ancient Horarium printed by Philippe Pigouchet, Paris, 1493, there is the following allusion to to this Bull (Sign. K. iii. facie) :

"Pape bonifacius a donné à tous ceulz qui diront deuotement ceste orayson qui sensuit, entre lelenacion du corpus dâi et le dernier Agnus Dei, deux mille ans de vray pardon."

On the next page is the prayer to which this privilege has been granted, which is as follows :

"Domine iesus quihanc sacratissimam carnem et preciosum sanguinem de gloriosissime virginis marie utero assumpsisti, et eundem sanguinem de sacratissimo latere tuo in ara crucis pro salute nostra effudisti : et in hac gloriosa carne a mortuis resurrexisti : et ad celos ascendisti cum eodem sacratissimo corpore tuo : iterum uenturus es, iudicare uiuos et mortuos in eadem carne : libera nos per hoc sacratissimum corpus tuum, quod modo in altari per manus sacerdotis tractatur, ab omnibus immundiciis mentis et corporis, et ab vniuersis malis et periculis preteritis, presentibus et futuris. Qui uiuis et regnas," &c.

The editor has been permitted to make this extract from a beautiful copy on vellum of this rare book, in the possession of the Earl of Dunraven. The colophon at the end is as follows :—"Ces presentes heures a lusage de Romme furent acheeves le .ii. iour de Aust, Lan de grace Mil quattro centz .iiii. xx. et .xiii. Pour Symon votre Libraire demourant a Paris en la rue neuve nostre dame a lenseigne sainct Jehan leuangeliste."

Our author speaks as if the two thousand years of pardon had been granted to the recitation of the bull; but, if he really meant this, he is evidently inaccurate, for the privilege was granted to the repetition, not of the bull, but of the foregoing prayer.

In a copy of the "Hore beatissime virginis Marie secundum usum Sarum totaliter ad longum cum multis pulcherrimis orationibus et indulgentiis iam ultimo adiectis," in the Library of Trinity College, Dublin, the same prayer occurs with the following rubric in English prefixed.

"¢ Our holy father the pope Bonifacius sextus hath granted to all
them that say deuontly thys prayer folowyng betwene the eleuacyon of our lorde et the .iiij. Agnus dei .x. thousande yeres of pardon. Oratio. Domine Jesu Xpe qui hanc," &c.

This copy of the Hours was printed at Paris in 1536: "Impresse Parrhisiis per Franciscum Regnault, impensis et sumptibus eiusdem: alme vniversitatis Parrhisien. librarii iurati. Anno domini millesimo quingentesimo tricesimo sexto. Die vero .xxv. Maii."—It differs from the former copy, and from our author, in assigning ten thousand years to this indulgence, which it ascribes to Pope Boniface VI. meaning evidently the Pontiff who is usually styled Boniface VIII. (A.D. 1295); for Boniface VI. (A.D. 896) lived but fifteen days after his election, which was also by some supposed to be irregular, so that he is often omitted in the list of pontiffs:* and Boniface VII. (A.D. 974) was an Antipope,† and therefore of course not counted.

It does not appear from either of these authorities what our author alluded to in saying that this indulgence was granted "at the instance of a king;" but it is probable that a collation of other editions or MSS. of the Horarium, if the search were worth the trouble, would clear up this difficulty.

P. 8, l. 14.—As oft as a nobil man. In line 13 our author speaks of "lewid men," or laymen, "that can not this orisoun," i.e. who are not learned enough to be able to read it; and perhaps, therefore, by "a nobil man" he may mean one who is possessed of the education sufficient for using the prayer.

—l. 18.—Putting to over. i.e. adding moreover. This probably alludes to some provision in the original bull substituting the pater noster, in the case of laymen "who can not this orisoun," for the prayer above cited.

—l. 21.—On grounded. Ungrounded; unfounded.

—l. 25.—Japid. Mocked: to jape is to play, or jest. (See Nares’s Glossary, in voc.) So p. 9, line 4, japer, i.e. jester.

—l. 26.—Parting. The share or portion of merit.

* See Pagi Breviar. tom. ii. p. 177.
† Ibid. p. 244.
NOTES.

P. 8, l. 30.—It behovith to trowe. i. e. we are bound to believe.

P. 9, l. 6.—Thus seith the doctor. The editor has been unable to find who “the doctor” here quoted is.

—— Bartholomev in casis. Bartholomäus Brixiensis, a celebrated doctor of the canon law, wrote the Apparatus in titulos et Decreta Gratiani, and also in titulos et Decreta librorum V. Decretalium Gregorii IX., which are published in the Corpus Juris Canonici. He is author also of a work De Casibus Conscientiae, of which Oudin tells us that a copy exists in MS. in the library of St. Peter’s College, Cambridge. (Oudin. de Script. Eccles. tom. iii. col. 92.) This would seem to be the work here quoted by our author, (casis being a mistake of the scribe for casibus, see line 17) except that our author at the end of his quotation has given his reference thus: “The Clementyns de pe. c. abus. h. Barth. in Casibus,” i. e. “Hæc Bartholomæus in Casibus :” by which it appears that the extract from the Clementines was cited from Bartholomæus; and if so, Bartholomæus Brixiensis cannot be the author referred to, for he died A.D. 1250 (see Fabricius, Biblioth. lib. ii. p. 471); whereas the Clementines were not published until the second year of Pope John XXII. i. e. 1317.

—— l. 8.—Also the law seith. Clementin. lib. v. tit. ix. c. 2. abusioneibus. The passage referred to is from a Decree of Pope Clement V. in the council of Vienne, A.D. 1312, and is as follows:—

“Ad hæc cum ali qui ex hujusmodi quaestoribus, sicut ad nostram audientiam est perlatum, non sine multa temeritatis audacia, et deceptione multiplici animarum, indulgentias populo motu suo proprio de facto concedat, super votis dispensent, a perjurii, homicidiis, et peccatis aliis sibi confitentes absolvant, male ablata incerta (data sibi aliqua pecuniae quantitate), remittant, tertiam, aut quartam partem de poenitentiis injunctis relaxent: animas tres, vel plures parentum, vel amicorum illorum, qui eleemosynas eis conferunt, de purgatorio (ut asserunt mendacer), extrahant, et ad gaudia paradisi perducant, beneficioribus locorum quorum quaestores existunt, remissionem plenariam peccatorum indulgeant, et ali qui ex ipsis eos a poena et a culpa
(ut eorum verbis utamur) absolvant; nos abusus hujusmodi per quos censura vilescit ecclesiae, et clavium ecclesiae auctoritas ducitur in contemptum, omnimodo aboli volentes, ea per quoscunque quæstores fieri, vel attentari de cætero districtius inhibemus. Omnia et singula privilegia, si qua super præmissis, vel eorum aliquo sint aliquibus locis, ordinibus, vel personis quæstorum hujusmodi quomodoconunque concessa, (ne ipsorum prætextu sit eis materia talia ulterius præsumendi), auctoritate apostolica, quantum ad præmissa, penitus revocantes.”

P. 9, l. 12.—Vncertain to wome to restore. i. e. uncertain to whom the things stolen should be restored, “male ablata incerta.”

— l. 17.—The Clementyns de pe. c°. abus. h. Barth. in Casibus. i. e. the Clementine Constitutions, De penitentiis et remissionibus [the title of lib. v. tit. ix.], capitulo abusionibus: Hæ Bartholomæus in Casibus.

— l. 20.—Spedy. i. e. expedient.

—— Folily. Foolishly, rashly.

P. 10, l. 5.—Comyn. Communion, intercourse or commerce, among men.

— l. 14.—Bought vs azen. So our author translates the word “redeemed.”

—— Behit us. Promised us.

— l. 27.—Azen worde; or, againword, i. e. again, on the other hand.

P. 11, l. 17.—The sawis of feithful doctors put in the canon. The allusion here is probably to Decret. Caus. i. q. 3, c. 10, 11.

— l. 18.—Wexun. Wish, desire.

— l. 28.—Comynng, read comynng, Communion. See line 31.

— l. 29.—But if they fynd. i. e. even though they find.

— l. 31.—Joinun. i. e. they enjoin.

P. 12, l. 3.—In part takyng. i. e. in partaking, taking share of.
NOTES.

P. 12. l. 4.—Reif. Plunder, spoil; from reave.

— l. 24.—A place that is called porciuncula. Portiuncula was a place near Assisium, where was a ruined church dedicated to St. Mary of Angels, which was rebuilt and restored by St. Francis of Assisium, at the commencement of his religious life; it was the favourite scene of his early devotions: in it he conceived the design of founding the celebrated order of Friars Minors, and it subsequently became the centre and mother church of the whole Franciscan family. “Hunc locum (says Wadding) vir sanctus amavit præ cæteris mundi locis. Hic etenim humiliter coepit, hic virtuose profecit, hic fœliciter consummavit; hunc in morte fratribus, tanquam Virgini carissimum, commendavit . . . . . . Hic est locus in quo Fratrum Minorum ordo a S. Francisco per divinæ revelationis instinctum inchoatus est.” Annal. Minor t. i. p. 43, Romæ, 1731.

The indulgence first given to Portiuncula was this, that every person who after confession and absolution shall visit that church on the second of August, from the first vespers to sun-set, shall obtain a full remission of all sins committed from the day of his baptism to the day of his visit to Portiuncula: see the story of the origin of this indulgence in Wadding, tom. ii. p. 17, et seq. and the arguments in proof of it, ibid. p. 55, sq. The indulgence was first granted by Honorius III. A.D. 1223; it was afterwards frequently communicated to other churches, and in 1481 the same privilege was extended by Sixtus IV. to all churches of the Franciscan order. See Wadding, tom. xiv. p. 257, and Suysken, Analecta de S. Francisco, part iii. § xi. (Apud Bolland. Acta Sanctorum, in 4 Oct. p. 914, et seq.)

— l. 27.—In the court. i. e. the court of Rome.

— l. 32.—Katereynis. i. e. quadrains, or farthings. “Quatrinus (or Quatrenus) minutor moneta, sexagesima pars liræ, Ital. Quattrino.” Adelung, Glossar. Manuale, in voc.

P. 13, l. 25.—Tho syn. A mistake of the transcriber for the sin. We often find tho for the in this MS. See line 8.
NOTES.

P. 14, l. 7.—Swilk on. i. e. such an one.

P. 17, l. 24.—Ympliedth. i. e. implicitly.
—— l. 26.—Of the words of the Pope Leoun. Quoted in the Decretum from Leo I. Serm. 3. in anniversario suae assumptionis, et serm. 2. De natali Apostolorum. (Caus. xxiv. q. 1, c. 5.)
“Manet ergo Petri privilegium, ubicunque ex ipsius furtur equitate judicium, nec nimiæ est vel severitas, vel remissio, ubi nihil erit ligatum, nihil solutum, nisi quod beatus Petrus aut solverit, aut ligaverit.”
—— l. 31.—And also Jerom seith. Quoted from S. Hieron. in Leviticum, Decretum, Caus. xxiv. q. 3, c. 4. “Si quis non recto judicio eorum qui præsunt ecclesiæ, depellatur, et foras mittatur, si ipse non ante exiit, hoc est, si non ita egit, ut mereretur exire, nihil leditur in eo quod non recto judicio ab hominibus videtur expulsus. Et ita fit, ut interdum ille, qui foras mittitur, intus sit, et ille foris, qui intus retineri videtur.”

P. 18, l. 5.—And Gelaži the Pope seith. Decretum, Caus. xi. q. 3, c. 46. “Cui est illata sententia deponat errorem, et vacua est: sed si injusta est, tanto eam curare non debet, quanto apud Deum et Ecclesiæ ejus neminem potest iniqua gravare sententia. Ita ergo ea se non absolvi desideret, qua se nullatenus perspicit obligatum.”
—— l. 9.—And Austeyn seith. Quoted from Augustin De Summo bono, Decret. Caus. xi. q. 3, c. 47. “Secundum Catholicam fidem . . . . . . . nec naturæ Dei nocere potest quisquam, nec natura Dei nocere injuste patitur quenquam. Qui enim nocet (ait Apostolus) recipiet illud, quod nocet.”
—— l. 13.—To this acordith Rabanus and other doctours mani. Alluding probably to Decret. Caus. xxiv. q. 3, c. 5, where Rabanus is quoted under the title “Vita, non sententia, quemlibet ligat, vel solvit.”

P. 20, l. 5.—Inowce. Enough, sufficient.
NOTES.

P. 20, l. 6.—Leef: Leave, omit, neglect.

—— l. 17.—By law canon. Referring to the Decretum, Caus. xxiii. q. 4, c. 27, q. 5, c. 8. Caus. iv. q. 4, c. 1. et alibi.

—— l. 18.—For under the autorite of Gregor. Cited from Gregory’s Letter to Januarius (l. 2, indict. 10; Epist. 34.) Decret. Caus. xxiii. q. 4, c. 27. “Inter querelas multiplices, Isidorus, vir clarissimus, a fraternitate tua frustra se excommunicatum, anathematizatumque conquestus est. Quod ob quam rem factum fuerit, dum clericus tuo, qui praesens erat, voluisemus addisci pro nulla alia causa, nisi pro eo quod te injuriaverat, factum innotuit. Quae res nos vehementer affligit; quod si ita est, nihil te ostendis de coelestibus cogitare, sed terrenam te conversationem habere significas; dum pro vindicta propriae injuriae (quod sacrificis regulis prohibetur) maledictionem anathematis invexisti. Unde de coetero omnino esto circumspectus, atque solicitus, et talia cuiquam pro defensione propriae injuriae tuae inferre denuo non prasumas. Nam si tale aliquid feceris in te scias postea vindicandum.”

—— l. 29.—Werfore the Glose of Ion seith. Johannes Semeca, called Teutonicus from his country, was author of a gloss on the Decretum of Gratian, which is printed with that work in the Corpus juris Canonici. The gloss on the canon Inter querelas, just cited, is as follows: “Ergo episcopus non potest excommunicare aliquem pro injuria sibi facta, ut hic, et infra c. q. 5. De occidendi. Nec enim potest esse judex in causa sua, ut 4, q. 4, c. 1.”

P. 21, l. 2.—Harborow. Harbour, shelter. See Nares’s Glossary in voc.

—— l. 3.—Veniawns. Vengeance.

—— l. 4.—Manest, menaced. In the printed text of Wicliffe’s New Testament this word is spelt “manassid.” “Whanne he was cursid, he cursid not, and whanne he suffrid he manassid not, but he bitook hym silf to hym that demed hym vniustli.” The reading of the Vulgate, “tradebat autem judicanti se injuste,” is of course followed by our author.
P. 21, l. 11.—Were the Archdeacon seith. Guido Baisius (as he is erroneously called by Cave, who followed Trithemius), or more properly Guido Baisius, i.e. de Bayso, or de Bajisio, Archdeacon of Bologna, flourished A.D. 1280, and is usually known by Canonists as "The Archdeacon." He composed a celebrated Commentary on the Decretum, entitled, "Enarrationes super Decreto, sive Rosarium," which has been several times printed. It is to this work most probably that our author refers, and statements similar to that which he quotes occur so frequently in it that it is not easy to point out the particular passage cited. For example, in his commentary on the following canon (Caus. ii. q. 1, c. 11.), "Nemo episcopus, nemo presbyter excommunicet aliquem, antequam causa probetur, propter quam ecclesiastici canones hoc fieri jubes," the Archdeacon says: "Causa, scil. contumacia, pro hac enim sola causa est quis excommunicandus. Ar. xi. q. iii. nemo episcoporum [c. 41] et c. nullus sacerdotum [c. 42] et dicitur tamem excommunicari pro homicidio, pro furto, et hujusmodi, i.e. pro contumacia de tali vel tali crimin. xi. q. iii. certum [c. 43] xxiij. q. i. predicandum [c. 17]. Hug. et videas quod de hoc not. xi. q. iii. episcopi [c. 8] et c. nemo episcoporum [c. 41]. Et not. quod sicut pro contumacia de expresso crimine debet quis excommunicari, sic et de expresso crimine moneri. Ar. hic et de sen. exco. Cum medicinalis, lib. v secundum Innocentium, qui ita not. extra de ver. sig. ex parte in gl. de hoc etiam not. ubi etiam approbat predictam sententiam Hu. scil. quod pro solo crimine non est quis excommunicandus si velit se corrigere, ut in pre. c. nemo xlv. dist. sed istud [c. 17] xxiij. q. iii. tam sacerdotes [c. 14] sed contra xvi. q. i. alia [c. 6] in fi. ibi, si peccaverum, &c. de hoc xvii. q. iij. de presbyterorum [c. 23]." Archidia. super Decreto, sive Guidonis de Bajisio Enarrationes super Decreto, vel Rosarium. Fol. Lugd. 1549. fol. 130, col. 4.

Here, however, the archdeacon quotes Hugo and Innocent, not Lincoln and Innocent, as our author states (line 16). This, however, may have been a mistake on the part either of our author or of his transcriber.

CAMD. SOC. 14.
NOTES.

P. 21, l. 11.—The more curse. i. e. the greater curse, or excommunication.

— l. 19.—Were for the kirk seith. Decretum, Caus. xi. q. 3, c. 41. (Ex Concilio Meldensi.) “Nemo episcoporum quemlibet sine certa et manifesta peccati causa communione privat ecclesiastica.”

— l. 22.—And Austeyn seith, as is be for seid.—See this passage quoted above, p. 18, from Decret. Caus. xi. q. 3, c. 47.

— l. 25.—Noized to his pering. i. e. injured to his perishing.

— l. 28.—Defendith medicinable comyn with the Kirk. i. e. prohibiteth medicinally communion with the church. Medicinabiliter. “Cum medicinalis sit excommunicatio, non mortalis, disciplinans, non eradicans,” &c. Sexti Decretal. lib. v. tit. xi. de sent. exco. c. 1.

— l. 29.—Were for seith Archedecon. There are many passages in the Archdeacon’s Commentary on the Decretum in which he has asserted in substance the opinion here attributed to him. But the editor has been unable to find the exact words quoted by our author. For example, in Caus. xxiv. q. 3, si quis. “Nihil laeditur nisi injustam excommunicationem contemnat. xi. q. iii. § cum ergo, in fin. infra eo, notandum. Et hoc intellige quantum ad participationem gloriam eburn.”

P. 22, l. 2.—The decreis and sentence of doctors cording to gidir. Alluding probably to the ancient title of Gratian’s Decretum,—“Concordia discordantium canonum.” See Caus. xxiv. q. 3, c. 4. Si quis non recto. Upon which the gloss says, “Nam quoad Deum non potest ecclesia ligare,” scil. non recto judicio.

— l. 5.—Werfor the decre seith. Decret. Caus. xxiv. q. 3, c. 5. “Non in perpetuum damnamur, cum injuste judicamur.”

— l. 7.—Archedecoun seith. In Caus. xxiv. q. 3, c. 5, on the words of the canon “sed dum indiscreta hoc agitur [injuste scil. aliquem damnare] sacrilegii facinus incurrunt [sacerdotes];” his comment is, “hic quero quomodo incurrit crimen sacrilegii qui subditos excommunucat injuste. ad hoc dicit Joan. de. quod sic sacrilegium est violare sacrum ii. q. i. in primis, versi. si quis in hoc. qui

P. 22, l. 10.—*For that he is cursid vnjustly.* Perhaps we should read, "for he that is cursid unjustly."

— l. 15.—*And this dede Lincoln.* Robert Grosstheud, Bishop of Lincoln, A. D. 1235-1253, a celebrated canonist and divine, and zealous opposer of the power of the Roman court. He was a man of eminent piety and learning, and, although not canonized at Rome, was by many of his own countrymen spoken of as a saint. See a list of his works in Cave, *Hist. Literaria*, ad an. 1235.

The story alluded to by our author is thus told by Ralph Higden, in his Polychronicon (fol. cccv. b. Lond. 1527):—\[ Also that yere [1253] deyed Saynt Robert Grosstehed, byshoppe of Lyncoln, the nynth daye of October. He was cunnynge in all the lyberall artes. And specyally he expowned many thynges in logykytyks and astrologye. He sent to the fourth Pope Innocent a pystle sharpe ynough, that begynneth in this wyse: Our Lord Jhesus Cryste; he sent that pystle by cause the pope greuyd the churches of Englonde with taxes and paymentes undue and uncustomable. Also for he hadde geuen his letyll newe [nephew] a chanonrye with the fyrste that voyded in the chyrche of Lyncoln. But this Robert wolde not receyue the chylde. But he wrote to the pope and sayde, that he nother wolde nor sholde receyue such to the cure of soule that cowde not rule hymselfe. Therfor this Robert was somned to the court and accrued. Thenne from Innocentes court, he appellyd to Crystis owne trone. Thenne after Roberts deth it happed on a nyghte that the pope laye in his bedde and rested, a bishopp apared to hym arrayed as a bysshopp, and spake to the pope and sayde, Arise, wretch, and come to þi dome. And smote hym with his crosse on the lyfte syde ryght to the herte. Thenne in the morowe the pope's bedde was founde bloody and the pope deed. \]* Herfore though Roberte was a noble man, and dyde oft miracles, ye court suffred hym not to be canonysed.* See also Matthew Paris, *Hist. Angl.* p. 760 (fol. Lond. 1689).
**NOTES.**

_P. 22, l. 22._—And this is notable to wit in the decre. This is a reference to the words of Gratian, _Caus._ xxiv. _q._ 3, part 3, and the following, _c._ 10, _siigitur, and c._ 11. _cum ergo._ The words are, "Illicita ergo excommunicatio, ut ex præmissis apparat, non lædit eum, qui notatur, sed a quo notatur: ac per hoc, qui innocentes sunt, ex alterius crimine condemnari non possunt: sicut ab imprudentibus familæ potentum pro peccatis dominorum solent notari. Sed adhuc objicitur, quod non solum innocentes, sed nec etiam criminosi sententia maledictionis sint feriendi. Ait enim Christus in Evangelio, _Orate pro persecventibus_. . . . _Item_ Apostolus: _Benedicite persecventibus vos_; _Benedicite et nolite maledicere_; _Item, Maledici regnum Dei non possidebunt._

_ Item Hieronymus (in epist. ad Titum initio cap. iii._). Si igitur Michael non fuit ausus diabolo et certe maledictione dignissimo, judicium inferre blasphemæ: quanto magis nos ab omni maledicto puri esse debemus? _Merebatur_ diabolum maledictum: sed per os Archangeli blasphemia exire non debit. Relege veteres libros, et vide, quæ tribus in monte Garizin constitutas sint, ut benedicent populo, et quæ in monte altero, ut maledicerent: Ruben, qui maculaverat torum parentis, et Zabulon novissimus Liæ filius, et ancillarum liberis in monte Hebel ponuntur, ut maledicant his qui maledictione sunt digni.

_ Item (in lib. Josuæ) Cum ergo in singulis quibusque seldium talis sit propositi varietas, hoc mihi designari videtur in hoc loco, quod dimidii illi, qui juxta montem Garizin incidunt (illum, qui ad benedictiones electus est), istos figuraliter indicent, qui non metu pœnæ, sed benedictionum et remissionum desiderium veniunt ad salutem; illi vero dimidii, qui juxta montem Gebal incidunt, in quo maledictiones prolatae sunt, istos alios indicent, qui malorum metu, et supplificationem timore compleentes, quæ in lege scripta sunt, pervenient ad salutem._

--- _l. 22._—_Seynže._ Synod.

--- _l. 29._—_Servid._ Deserved, _merebatur._

--- _l. 30._—_Holde, for old._ A few lines further on (page 23, line 3,)
we have the same word written wold, representing evidently the provincial pronunciation.

P. 22, l. 30.—Lynage. Lineage, tribe, family.

P. 23, l. 1.—Wengis. Wenches, concubines; ancillarum liberi.
— l. 11.—But the canoun distinguith thus. “Distinguendum est ergo inter maledictum, quod prohibetur, et maledictum, quod a Domino, et sanctissimis viris rationabiliter profertur. Maledictum, quod prohibetur, est illud, quod procedit ex voto ultionis, et odio persequentis, non ex amore justitiae.”—Decretum, Caus. xxiv. q. 3, c. 11. Grat. Sed qui pro, in fin.
— l. 14.—Witts of seyntis. i. e. opinions, decisions, judgments of saints.
— l. 15.—Stering. Stirring, movement.
— l. 19.—And aftir, under the autorite of Austeyn.—Caus. xxiv. q. 3, c. 17. “Corripiantur itaque a praepositis suis subditi fratres, correctionibus de charitate venientibus pro culparum diversitate diversis, vel minoribus, vel amplioribus.” Quoted from S. August. De Corrept. et gratia, c. xv.
— l. 20.—Provastis. Provosts, Praeposti.
— l. 22.—Court of pleet. Pletum, Plitum, Placitum: in French, Plet, or Plait. The bishops’ courts, in which the bishops or their delegates preside, were anciently called Placita Christianitatis, as the king’s court was called Placitum commune. See Du Cange, in voc.
— l. 32.—In case. i. e. “for example.”

P. 24, l. 2.—Scarioth. Judas Iscariot.
— l. 3.—Blawun. Blowen, censured.
— Valith. Availleth.
— l. 13.—Souare. Sore.
— l. 18.—Salamon seith. Prov. xxvi. 2. “Maledictum frustra prolatum in quempiam superveniet.”
NOTES.

P. 24, l. 19.—As the Glose seith. The Gloss on the words "in quempiam" is, "in proferentem." Bibl. cum Glossa interlin. Ven. 1588.

— l. 20.—And seith the Salm. Ps. cviii. 18, 19. "Et dilexit maledictionem, et veniet ei; . . . . . . et induit maledictionem sicut vestimentum, et intravit sicut aqua in interiora ejus, et sicut oleum in ossibus ejus. Fiat ei sicut vestimentum, quo operitur: et sicut zona, qua semper præcingitur."

— l. 23.—Helid. Covered, operitur.

— l. 24.—Schal not weld. Weild. "Non possidebunt." 1 Cor. vi. 10. In the printed text of Wicliffe's New Testament this passage is rendered, "nether cursers, nether raunouris schulen wilde the kyangdom of God."

— l. 25.—This sond. "Mandatum hoc." Mal. ii. 1.

— l. 32.—Liand, lying, mentientes, Matt. v. 11. Joieth, i. e. joy ye, rejoice ye, gaudete, ib. v. 12.

P. 25, l. 14.—O pitte. i. e. "one pit."

— l. 16, 17.—Thei toke heuely at the worde, therfore I preyed to excuse me, or spare me in termis. This alludes to some former speech or discourse, in which our author's words were found fault with.

— l. 25.—Ne a prove it. i. e. "nor approve it."

— l. 27.—Wordeynith, for ordaineth.

— l. 30.—Medely. Deservedly.

— l. 32.—Noyous. Injurious, hurtful. See line 5, next page.

P. 26, l. 4.—Skarnes. Alarms, causes of terror.

— l. 5.—Noïzes. Injuries, hurtful things. Thole hem, suffer them.

— l. 12.—And Jeremy that man that callid. Jer. xx. 15. "Maledictus vir, qui annuntiavit patri meo dicens, Natus est tibi puer masculus, et quasi gaudio laetificavit eum."

— l. 29.—Arettid. Reckoned, accounted, nos putavimus eum, Is. iii. 4. So again, rettid, page 27, line 31.
NOTES.

P. 27, l. 15.—Rad. Perhaps for “dread.”
—l. 16.—To gruch. To grumble, to murmur. So in the next line, “5or gruching is a5e Lord.” Murmur vestrum. Exod. xvi. 8. See “Deposition of Richard II.” published by the Camden Society, Glossary in voc.
—l. 19.—Comynte. Community.

P. 28, l. 2.—Thole. Suffer.
—l. 15.—send. i. e. end.
—l. 17.—Ordre of kynd. Order of nature.
—l. 26.—Untrouth, or untruth (line 27). Unbelief; to trow is to believe. In line 30 the word is spelt ontrowth.
—l. 31—Beneth. Beneath, i. e. inferior to Christ.

P. 29, l. 20.—Sent Jerom seith. Quoted from Jerome on Tit. i. in the Decretum, Dist. xcv. c. 5. “Olim idem erat Presbyter, qui et Episcopus. Et antequam Diaboli instinctu studia in religione fient, et diceretur in populis, Ego sum Pauli, ego Apollo, ego autem Cepheæ, communi Presbyterorum consilio ecclesiae gubernabantur. Postquam vero unusquisque eos, quos baptizaverat, suos putabat esse, non Christi, in toto orbe decretum est, ut unus de Presbyteris electus superponeretur caeteris, ad quem omnis ecclesiae cura pertineret, et schismatum semina tollerentur. Et paulo post. Sicut ergo Presbyteri scient se ex Ecclesiæ consuetudine ei, qui sibi Praepositus fuerit, esse subjectos; ita episcopi noverint, se magis consuetudine, quam dispensationis Dominicae veritate Presbyteris esse majores, et in commune debere Ecclesiam regere.” Also ibid. c. 6. (ex Hieron. ad Rusticum Narbonensem episcopum, de septem gradibus ecclesiæ.) “Ecce ego dico, præsentibus episcopis suis, atque adstantibus in altari, Presbyteros posse sacramenta conficere. Et infra. Sed quia scriptum est, Presbyteri duplici honore honorentur; maxime qui laborant in verbo Domini, prædicare eos decet, utile est benedicere, congruum est confirmare, convenit reddere communionem, necesse est visitare infirmos, orare pro invalidis, atque omnia Dei sacramenta implere.

P. 29, l. 21.—Bats, or bates. Contentions.

P. 30, l. 4.—To fele. i. e. fulfil, impère.
— l. 6.—Wrath. Here used as a verb, for be wroth, irascatur.
— l. 11.—Awith. Oweth, ought, debet.
— l. 15.—Tryst, read tryst. i. e. trust, confidentiam. This is an error of the press for which the Editor is to blame.
— l. 21.—For thi, because. Who the "other men" here alluded to are the Editor cannot say. They were probably, from the sentiment expressed, some of our author's party.
— l. 22.—A bishop in conferming, that he approprith to him silf with out ground of the Scripter. One of the Articles of Wicliffe condemned in the Council of Constance was, "Collatio sacramenti confirmationis non est episcopis;" and again, Rationes et Motiva, &c. No. 28. "Confirmatio juvem, clericorum ordinatio, locorum consecratio, reservantur Papæ et episcopos propter cupiditatem lucris temporalis et honoris." Orthuini Gratii Fasciculus (edit. Browne),
tom. i. pp. 269, 288; also in William Woodford's articles objected against Wicliffe, the fifth article is, "Quod collatio sacramenti confirmationis non est episcopis reservata."—Ibid. p. 190. See also Wicliffe's Trialogus, l. IV. cap. xiv.

P. 30, l. 26.—Hied, "exalted;" or veriliar filyd, "or more truly defiled."

P. 31, l. 6.—Upon wilk seith an expositor thus. The editor has not succeeded in verifying this reference.

—— l. 10.—In apostis dedis. i. e. in the book of the Acts of the Apostles.

—— l. 12.—To the same soundun the wordis of the prelat ordeining dekunis. See the exhortation of the Bishop to the persons about to be ordained deacons, beginning Provehendi, filii dilectissimi, &c. Pontificale Rom. p. 31, fol. Paris, 1664.


—— l. 18.—And this same seith Seint Ysidore. Decretum, Part i. Dist. 25, c. 1.

—— l. 19.—For thi seith Seint Gregori, Poule seith to Thimothe. The word "Thimothe" is probably a mistake of the scribe, for the reference is to Tit. i. 9. The passage is quoted in the Decretum (part. i. dist. xliii. c. 1.) from St. Gregory, Pastoral. part. ii. c. 4. The words are, "Hinc Paulus ait ad Titum: Ut potens sit exhortari in doctrina sana, et eos, qui contradicunt, redarguere. Hinc per Malachiam dicitur: Labia Sacerdotis custodiunt scientiam et legem requirunt ex ore ejus, quia Angelus Domini exercitum est. Hinc per Esaiam Dominus admonet, diceas, Clama, ne cesses, quasi CAMD. SOC. 14.
tuba exalta vocem tuam. Praeconis quippe officium suscipit, quisquis ad sacerdotium accedit, ut ante adventum judicis, qui terribiliter sequitur, ipse scilicet clamando gradiatur.” And, after referring to Exod. xxviii. 33, 35, he adds, “Sacerdos namque ingrediens vel egrediens moritur, si de eo sonitus non auditur.”

In the marginal reference, “c. 5,” ought to be “c. 15,” which was the old division: “dt. 43,” is evidently “dist. 43,” the reference to the Decretum.

_P. 31, l. 24._ Uphauns. i. e. lift up.

— _l. 29._ Curats. Our author is here arguing against those who maintained that “simple priests,” (that is, those who were merely priests, and not curates, having no cure of souls,) were not bound to preach. His argument is, that even if St. Gregory spake of those who had cure of souls, yet it would not follow that “simple priests” are excused. The subject was a favourite topic with the Lollards. Thus the sixth of the “Articles of John Purvey, which he afterwards recanted,” as given by Fox (Acts and Monuments, vol. i. p. 619. Lond. 1684) is, “Whosoever taketh upon him the office of Priesthood, although he have not the charge of souls committed unto him, according to the custom of the church, not only may, but ought to preach the Gospel freely unto the people; otherwise he is a thief, excommunicated of God, and of the holy church.”

In the Articles presented to the King against the Lollards, in 1382, they were accused (Art. 11.) of holding “That priests and deacons, whosoever they are, are obliged, and ought to preach publicly to the people, on account of the orders they have taken, although they have not a people or cure of souls.” (Lewis, Life of Wicliffe, p. 105, quoted from Knighton.) See also the Articles and conclusions against William Swinderby, Fox (ubis supra, p. 534, 538).

_P. 32, l. 2._ Wening. Wishing, desiring.

— _l. 4._ 3ed. Heed. In line 6 this word is spelt 3ede.

— _l. 5._ Prespod. This word should have been printed, as it is in the MS. “presthod.”

— _l. 6._ Langwag. Language.
P. 32, l. 9.—Hordres. Orders; meaning those in holy orders.

— Iarche. Hierarchy.

— l. 9.—The argument of our author appears to be this:

"They answer the passage adduced from St. Gregory, by saying that by preaching he means reading at the mass; but if this be so, then every man and woman may preach, for every man and woman may read in a language unknown, i. e. at the mass. Therefore if every man may preach, it is folly to look for orders." The unfairness of such an argument is manifest. It turns on the double meaning of the phrase "reading at the mass:" the opponents of our author maintained that the priest preaches the Gospel when he reads the Gospel at the mass, but they did not allow that every man and woman may in this sense read at mass.

— l. 10.—Bodun. Forbidden.

— l. 11.—To a monest. To admonish. By the phrase "to a monest good things," our author translates the word evangelizantes, alluding to Luke ix. 6.

— l. 14.—Austeyn seith thus. This quotation, and that which follows from St. Chrysostom, the Editor has not been able to find.

— l. 26.—Therfore seith Isidor. This is quoted in the Decretum (Dist. xxxviii. c. 1), not from Isidore, but from Concil. Toletan. c. 24 [al. 25]. "Sciunt igitur sacerdotes Scripturas sanctas, et canones, ut omne opus eorum in prædicatione et doctrina consistat: atque adificent cunctos, tam fidei scientia, quam operum disciplina."

— l. 29.—Therfore the prestis. This part of the quotation, which does not occur in the Council of Toledo, or in the Decretum, seems taken from Isidor. Hispal. Senten. Lib. III. c. xlvi. "Sacerdotes pro populorum iniquitate damnantur, si eos aut ignorantes non erudiant, aut peccantes non arguunt, testante Domino per Prophetam: Speculatorem dedi te domui Israel. Si non fueris locutus, ut se custodiat impius a via sua, ille in iniquitate sua morietur: sanguinem autem ejus de manu tua requiram. Sic enim Heli sacerdos pro filiorum iniquitate damnatus est: et licet eos delinquentes admonuit, sed tamen non, ut oportebat, redarguit." (Isid. Hispal. Opp. p. 683, c. i. C. fol. Par. 1601.)
NOTES.

P. 33, l. 3.—Lere. Learn, teach. In Ireland the word *learn* is still used actively in the sense of *to teach*.

— Unkunand. Ignorant.

— l. 15.—Bi syzt. A mistake probably for "bi cities;" the original is *per civitates*.

— l. 17.—Wif of synne. A strange mistake of the author or of his transcriber. The original is *Si quis sine crimine est, unius uxoris vir, filios habens fideles, &c.*; and Wycliffe's version in the printed text is, "For cause of this thing I lefte thee at Crete, that thou amende tho thingis that failen, and ordeyne prestis bi citees, as also I disposid to thee, if ony man is with outen cryme; an husbonde of o wijf, and hath faithful soncs, not in accusacioun of leccherie, or not suget, for it bihoveth a bischop to be without cryme : a dispendour of God." &c.

— l. 20.—To holde hospital. i. e. to hold hospitality.

— l. 21.—Bening, benign, benignus.

——— BicUpping. i. e. embracing. The original is *amplectentem*. Shakespeare has frequently used the word *clip* in the sense of embrace, as in King John (*Act V. sc. 2.*)

——— O, nation, that thou could'st remove!

That Neptune's arms, who clippeth thee about,

Would bear thee from the knowledge of thyself.

In the printed text of Wycliffe's Version the corresponding clause is "takynge that trewe word;" which is perhaps derived from the reading *obtinentem* for *amplectentem*, a form in which the Latin fathers frequently cite this passage. See Sabatier, in loc.

— 25.—The privey witt. i. e. the secret knowledge, *mysterium fidei*.

— l. 28.—Decre, for degree: "gradum bonum sibi acquirant."

— l. 32.—Thi going forth. i. e. thy proficiency, *profectus tuus*.

P. 34, l. 1.—Sane. It is not easy to say whether this word in the MS. is *sane* or *saue*; the latter would seem better to represent the
original *salvum*. In Wicliffe's New Testament, as printed, it is "make thi silf saaf."

*P. 34, l. 11.* — *Spervith.* Shutteth: from Anglo-Saxon *rìppan*, and modern German, *sperren*, to shut. The word is used by Spenser, Shakespeare, and many of our old writers. Thus Spenser:

And if he chauce come when I am abroade,
Sperre the yate fast, for fear of fraude.

*Sheph. Kal. May, 224.*

See Nares, and Todd, in voc. *Sperr*, and *Spar*.

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*l. 17.* — *To steyke.* To shut, to fasten. The same root as *to stick*.

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*l. 18.* — *Tent thei.* Attend, consider they. *Here thei al thing that nizeth to presthed.* i. e. Hear they every one that is near the priesthood; i. e. every ecclesiastical person.

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*l. 28.* — *For that he bring in.* For he, read ye. "Eo quod inducitis filios." Ezek. xlv. 7.

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*P. 35, l. 7.* — *Huschers.* In the original *aedutui*. Ezek. xlv. 11. The same word which is now spelt *usher*.

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*l. 8.* — *Offrings of victories.* This is probably a mistake of the scribe: the original has only, "Ipsi mactabunt holocausta et victimas populi."

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*l. 16.* — *The hous of Iuda.* The words "of Iuda" seem added without any authority.

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*l. 20.* — *My grece.* See p. 34, l. 31, where the word is spelt *gres*; in the original, in both places, *adipem*. Here, however, there is no authority for the pronoun, "my grece and my blod;" the words of the Vulgate being, "Ut offerant mihi adipem, et sanguinem." Ezek. xlv. 15.

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*l. 23.* — *Tane.* Taken, i. e. taken to signify.

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*l. 32.* — *Bigging.* Building.

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*P. 36, l. 3.* — *zeuun.* Given.
P. 36, l. 12.—Polew. Pollute.

— l. 30.—Scle. Slay.

P. 37, l. 7.—For Jerom seith. An evident mistake, either of our author or of his transcriber, for the passage is quoted not from S. Jerome, but from Prov. x. 1. "Filius sapiens laetificat patrem: filius vero stultus moestitia est matris suæ."

— l. 11.—Sere. Hear.

— l. 20.—Al so I reheersid the decree of the kirk. Decret. Dist. xxxii. c. 5. "Nullus missam audiat Presbyteri, quem scit concubinam indubitanter habere, aut subintroductam mulierem."

— l. 28.—Rostod i now. i. e. roasted enough.

— l. 29.—Heyt. i. e. eat.

— l. ult.—Dongun. Participle of the verb to ding, to strike violently; from which in the next line the substantive dingings. In the printed text of Wicliffe's New Testament this passage is rendered "beten with many betyngis." Luke xii. 47.

P. 38, l. 1.—Cnowith. Knoweth.

— l. 2.—And as Austeyn seith. Decret. part i. Distinct. xxxvii. c. 16. "Non omnis ignorant immunis est a poena. Ille enim ignorans potest excusari a poena, qui, a quo disceret, non invenit. Istis autem hoc ignosci petit, qui, habentes a quo discerent, operam non dederunt." This is quoted from the work attributed to St. Augustine, but now admitted to be spurious, Quæstiones ex vet. et novo Testamento: quest. lxvii. [Opp. B. August. edit. Bened. tom. iii. append. 34.]

— l. 11.—Onlepy. Single, solitary. From the Anglo-Saxon anlip, anlypi, anlipiʒ, anlepiʒ, solitarius, simplex, privatus, solus. See Lye.

— l. 18.—For thus is writun in the decreis. Decret. Dist. lxxxii. c. 12. (ex canone Apostolor. xxv.) "Presbyter aut Diaconus, qui in fornicatione, aut perjurio, aut furto, aut homicidio captus est, deponatur."

— l. 20.—And eft. Decret. ibid. c. 15. "Si qui sunt Presby-
NOTES.

teri, Diaconi, vel Subdiaconi, qui in crimen fornicationis jaceant, interdicimus eis, ex parte Dei omnipotentis, et S. Petri auctoritate, ecclesiae introitum, usque dum poeniteant et emendent. Si qui vero in suo peccato perseverare maluerint, nullus vestrum officium eorum audire praesumat; quia benedictio eorum vertitur in maledictionem, et oratio in peccatum, testante Domino per prophetam; Maledicam, inquit, benedictionibus vestris. Qui vero huic saluberrimo præcepto obedire noluerit, idolorum peccatum incurrit, Samuele testante, et B. Gregorio adstruente [al. instruente]: Peccatum ariolandi est non obedire, et quasi scelus idololatrie non acquiscere." This is quoted from Gregory VII.

P. 38, l. 22.—And Poule. Paul is not mentioned in the original.

— l. 30.—And eft thus, Bidding we commaund, &c. Decret. Dist. xxxii. c. 6. "Præter hoc autem præcipiendo mandamus, ut nullus missam audiat presbyteri, quem scit concubinam habere indubitanter, vel subintroductam mulierem. Unde etiam sancta synodus hoc capitulum sub excommunicatione statuit, dicens; Quicunque Sacerdos, Diaconus, Subdiaconus, post constitutum beatae memoriae praedecessoris nostri sanctissimi Pape Leonis, ac Nicolai, de castitate clericorum, concubinam palam duxerit, vel ductam non reliquerit, ex parte omnipotentis Dei et auctoritate beatorum [al. principum] Apostolorum Petri et Pauli præcipimus, et omnino contradicimus, ut Missas non cantet, nec evangelium, aut epistolam ad missam legat, neque in Presbyterio ad divina officia cum his qui præfatae constitutioni obedientes fuerint maneat, neque partem ab ecclesia suscipiat."

— l. ult.—Seyn. Synod.

P. 39, l. 1.—Under the peyn. i. e. under excommunication.

— l. 5.—Almiæti Goddis half. i. e. behalf.

— l. 8.—And as the decretals declarun. Decretal. lib. iii. tit. ii. c. 10. "Nisi peccatum hujusmodi sit notorium, per sententiam, seu confessionem factam in jure, aut per evidentiam rei, quæ tergiversatione aliqua celari non possit."

— l. 12.—And eft the decre seith. Decret. Dist. lxxviii. c. i.
"Si quis Episcopus fornicationi presbyterorum, diaconorum [subdiaconorum, Cor. Rom.] vel crimini incestus in sua parochia, pretio interveniente, vel precibus, consenserit, vel commissum, sibique comperit, auctoritate officii sui non impugnaverit, ab officio suspendatur."

Quoted from Gregory VII.

P. 39, l. 15.—And eft writeth the pope to the bishop. Alexander III. to the Archbishop of Canterbury and his suffragans (A. D. 1180). Decretal. lib. iii. tit. ii. c. 4. "Frater nitati vestrae mandamus, quatenus clericos vestrae jurisdictionis, qui in subdiaconatu et supra, fornicarias habuerint, studiose monere curetis, ut a se illas removeant, eos ulterior minime admissuri. Si vero acquiescere contempserint, eos ab ecclesiasticis beneficiis usque ad satisfactionem congruum suspendatis. Et si eas suspensi præsumpserint detinere, ipsos ab eisdem beneficiis perpetuo removere curetis."

— l. 19.—Wernid. Warned.

— l. 21.—And as the doctor seith. This and the next reference the Editor has not found.

— l. 24.—And eft the decre biddith. Decret. Dist. xxxii. c. 6. (3a part.). This passage is quoted in an epistle of Urban II. (cited by Gratian,) from an epistle of Gregory VII. (lib. ii. reg. ep. 45.) "Officium Simoniacorum, et in fornicatione jacentium, scierenter nullo modo recipiatis, et quantum potestis tales a sanctis ministeriis, ut oportuerit, prohibeatis." The rest of this section seems to have been taken from the same epistle of Urban II. although it cannot be said to be a translation of it.

— l. 30.—Therfor sacraments.—These are the words of Gratian, ibid. (4a part). "Prohibentur ergo de manibus talium sacerdotum sacramenta suscipi, non quin sint vera, quantum ad formam et effectum, sed quin, dum hujusmodi sacerdotes se a popolo contempts viderint, rubore verecundiae facilius ad poenitentiam provo centur."

— l. ult.—Liclir. Likelier, more probably.

P. 40, l. 7.—Azen mend. Against mind, or intention.
NOTES.

P. 40, l. 9.—Wenith. Supposeth, imagineth, from the Saxon penan, to ween, to suppose.
— l. 31.—His heuid, apparently a mistake for "his head."

P. 41, l. 4.—Therfor hem see pore men. i. e. therefore let poor men look to themselves. "Hem see," the reciprocal verb; as a little lower down, "And see hem religious," i. e. let the religious look to themselves.
— l. 27.—Reeft him. Carried him off by violence: from reave.
— l. 28.—He porid him self. i. e. he made himself poor.
— l. ult.—Chesid. Chose; pret. of choose.

P. 42, l. 23.—To hold hem paiied of fode. i. e. to deem themselves sufficiently paid when they receive food, &c.
— l. 25.—Thole deseyce of body. Suffer disease of body.
— l. 26.—Euynes. Heaviness.

P. 43, l. 3.—Thus seith Jerom. This reference the Editor has not been able to find either in the Decretum or in the works of St. Jerome. In the Decretum, Caus. xii. q. 1, c. 7, there is a passage quoted from St. Jerome, which is not the same as this cited by our author, but in which the clerical tonsure is spoken of as the symbol of poverty. "Rasio vero capitis est temporaliom omnium depositio."
— l. 4.—Mishews. Misuse.
— l. 12.—Tyne. Burn, consume, destroy. Ps. v. 6.
— l. 13.—Hare, for are.
— l. 14.—And eft. Decret. Caus. xii. quest. 1, c. 5. "Clericus, qui Christi servit ecclesiæ, interpretetur primò vocabulum suum: et nominis definitio prolata, nitatur esse quod dicitur; Si enim κληρος græce, Sors latine appellatur, propterè vocantur clerici, vel quia de sorte sunt Domini, vel quia Dominus sors, id est pars clericorum est. Qui autem vel ipse pars Domini est, vel Dominum partem habet, talem se exhibere debet, ut et ipse possideat Dominum, et possideatur
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à Domino. Qui Dominum possidet, et cum propheta dicit *Pars mea Dominus*, nihil extra Dominum habere potest. Quod si quidpiam alius habuerit praeter Dominum, pars ejus non erit Dominus: verbi gratia, si aurum, si argentum, si possessiones, si variam suppellectilem, cum istis partibus Dominus fieri pars eius non dignatur. Si autem ego pars Domini sum, et funiculus hæreditatis eius, nec accipio partem inter caetera tribus: sed quasi Levita et Sacerdos vivo de decimis, et altari serviens, altaris oblatione sustentor. Habens victum et vestitum, his contentus ero, et nudam crucem nudus sequar."

P. 43, l. 24.—Denaieth. Deigneth, dignatur.

— l. 29.—And Bernard seith. This seems quoted from Gaufridi Abbatis Declamationes ex Bernardo, c. xvii. a work which is published in the Benedictine edition of St. Bernard, tom. v. The passage cited by our author is as follows:—"De altario, inquit, vivat; non superbiat, non luxurietur. Denique non dicitur; non, contra sancti cujusdam" [seil. S. Hieronymi] "plane dignam omni acceptione sententiam, ex clericatu dition fiat. Non sibi de bonis ecclesiae ampla palatia fabricet, mutans quadrata rotundis; nec loculos inde congreget; nec in vanitate aut superfluitate dispergat; non extollat de facultatibus ecclesiæ consanguineos suos, aut neptes (ne filias dixerim,) nuptui tradat," &c.

P. 44, l. 9.—Wil. i. e. while.


— l. 19.—Waxit folk. i. e. aged folk.

— l. 20.—Wold, for old.

— l. 25.—Richid, was hungry. To reach is still used to denote the effort made by an empty stomach to vomit.

— l. 31.—The prest is not holden to his horis canonized. This was a favourite topic with the Lollards. Thus the third article taught by John Purneye, or Purveye, as given by Knighton, was, "That every
NOTES.

Priest ought rather to omit matins, mass, and vespers, and the rest of the canonical hours, than not to preach the Word of God, because those things are only ordained by human tradition.” (Lewis, Life of Wicliffe, p. 268.) See also Thom. Waldensis Doctrinale Fidei, De Sacramentalibus, Tit. III.

P. 45, l. 1.—For perel falling in forme of law. That is, “I am not deterred by the danger of incurring the penalties of the law, from acknowledging that I have said this.”

— l. 21.—Tithe. Tithe: the $ may perhaps be a mistake of the transcriber for ; in Wicliffe’s New Testament the word is tižen. Matt. xxiii. 23.

— l. 22.—Sadder. More serious. See Nares, Glossary in voc.

— l. 24.—As Ambros seith. This passage the Editor has not found.

— l. 32.—For the body of Crist. The argument is this:—“The Body of Christ dwelleth in the sacrament after consecration. But the Body of Christ is the bread which he gave for the life of the world. (John vi. 51.) Therefore the substance of bread dwelleth in the sacrament after consecration.” So Wicliffe Trialog. lib. iv. c. 4.

“Iste panis est Corpus Christi, ergo iste panis est, et per consequens manet panis, et sic simul est panis et Corpus Christi.”

P. 46, l. 5.—And Austeyn seith. Decret. part. iii. De consecrat. Dist. ii. c. 58. “Quod videtur panis est, et calix, quod etiam oculi renuntiant. Quod autem fides postulat instruenda, panis est corpus Christi, calix sanguis.” Quoted as if from August. Serm. 2, de verbis Apostoli, but really from Bede on 1 Cor. x.

— l. 16.—And a life. Perhaps we should read “and one lofe,” i. e. one loaf or bread. “Quoniam unus panis, unum corpus multi sumus, omnes, qui de uno pane participamus.” 1 Cor. x. 17. The ancient Vulgate reads, “Omnes enim de uno pane, et de uno calice percipimus,” which reading our author partially adopts: and it is also in the same partial way followed in the printed text of Wicliffe’s ver-
sion, "for we ben mani o breed and o bodi, alle we that taken part of o breed and of o cuppe." See also Sabatier, in loc.

P. 46, l. 20.—Trayed, i. e. betrayed: "quod pro vobis tradetur."

P. 47, l. 8.—Hele, in the next line spelt 3ele. Health, salvation.

P. 47, l. 28.—This thing that is seen is breed. These words were quoted already from Decret. ubi supra, c. 58. See p. 46, line 5.
NOTES.

P. 47, l. 30.—Also the decree seith. Decret. ibid. c. 42. "Ego Berengarius . . . . . consentio autem sanctae Romanæ, et Apostolicae sedi," [for et Apostolicae sedi, our author appears to have read, et ut apostolus dicit, which however seems hardly to make sense.] "et ore et corde profiteor de sacramentis Dominicae mensæ eandem fidem me tenere, quam Dominus, et venerabilis Papa Nicolaus, et hoc sancta Synodus, auctoritate evangelica, et apostolica tenendum tradidit, mihique firmavit; scil. panem et vinum, quae in altari ponuntur, post consecrationem non solum sacramentum, sed etiam verum corpus et sanguinem Domini nostri Jesu Christi esse, et sensualiter, non solum Sacramentum, sed in veritate manibus sacerdotum tractari, frangi, et fidelium dentibus atteri."

P. 48, l. 1.—In heys holi seyne. i. e. in his holy synod: or perhaps heys is a mistake of the transcriber for this.

— l. 8.—Sergs. This word is used again (p. 58). "And wen the riche man dieth, the processioun of bestis is maad; than in figeris was depeyntid in the walle, and the swyn, and the wolf, and other bestis berun the cros and the sergis, and ryngun the bellis." It is there used, as we shall see, to represent the Latin word cereos, wax-lights, or tapers; and is therefore evidently identical with the French "cierge:" a word which has been used by Chaucer (Romant of the Rose, v. 6248.)

"The ix [? xi] thousande maidens dere
That beren in heuene her cierges clere."

— l. 16.—And seint Jerom seith. Decret. part. ii. causa xii. q. 2, c. 71. "Multi ædificant parietes, et columnas ecclesiae subtrahunt; marmora nitent, auro splendent laquearia, gemmis altare distinguitur: et ministrorum Christi nulla electio est. Neque vero mihi aliquis opponat dives in Judæa templum, mensam, lucernas, thuribula, patellas, scyphos, mortariola, et caetera ex auro fabrefacta. Tunc haec probabantur a Domino, quando sacerdotes hostias inmolabant, et sanguis pecudum erat remissio peccatorum: quanquam haec omnia praecesserint in figura, scripta autem sunt propter nos, in quos fines secu-
lorum devenerunt. Nunc vero, cum paupertatem domus suæ pauper Dominus dedicarit, portemus crucem, et divitas lutum putabimus. _Item idem in extremo._ Amico quidpiam rapere, furtum est, ecclesiæm fraudare, sacrilegium est; accepisse quod pauperibus erogandum sit, et esurientibus pluribus vel cautum esse velle, vel timidum, aut, quod apertissimi sceleris est, aliquid inde subtrahere, omnium prædonum crudelitatem superat."

_P. 48, l. 30._—*Hector Thebanus.* Ibid. Instead of _Hector,_ however, the printed copies of Gratian, and of _St. Jerome's_ works, have Crates Thebanus. "Crates ille Thebanus, homo quondam ditissimus, cum ad philosophandum Athenas pergeret, magnum auri pondus abiecit: neque putavit se simul posse et virtutes et divitias possidere. Nos suffarcinati auro Christum pauperem sequimur: et sub pretextu eleemosynæ pristinis opibus incubantes, quomodo possumus aliena fideliter distribuere, qui nostra timide reservamus? Plenus venter facile de jeiuniis disputat."

Crates Thebanus was a follower of Diogenes the Cynic, B. C. 328, and is said to have given his money away on becoming a philosopher. Diogenes Laertius gives the story on the authority of Antisthenes; τοῦτον φησίν Ἀντισθένης . . . . . . . ἀθροίσαντα πρὸς τὰ ἔκατον διακόσια ταλέντα, τοῖς πολιταῖς ἀρείων ταῦτα. _Lib. vi. Segm. 87_, tom. i. Amstel. 1692. edit. Meibomii.

_P. 49, l. 2._—*We chouche._ i. e. couch: _incubantes._

— _l. 3._—*Dreadfully._ i. e. timidly.

— _l. 5._—*William de Seynt Amour._ A famous opponent of the vices and inconsistencies of the mendicant orders in the thirteenth century; he flourished circ. A. D. 1250. The Editor has not been able to find the passage here quoted in any of the published writings of Will. de St. Amour.

——— *Bigging._ i. e. building.

— _l. 9._—*For Jerom kenneth well simple men, saying._ This passage is in St. Jerome's letter to Paulinus, (by Vallarsius numbered Ep. lviii. by others Ep. xiii.) n. 6, and 7. "Præter victum et vestitum et manifestas necessitates, nihil cuiquam tribuas: ne filiorum
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panem canes comedant. Verum Christi templum anima credentis est: illam exorna, illam vesti, illi offer donaria, in illa Christum suscipe. Quae utilitas est parietes fulgere gemmis et Christum in paupere fama periclitari?"

P. 49, l. 14.—To dize. i. e. to die.
— l. 15.—And thus seith Crisostom. The Editor has not found this passage in the works of St. Chrysostom.
— 19.—Who so is vnwyse. Perhaps for "who is so unwise, [i. e. so foolish] that he understandeth not for [i. e. that] they make their buildings," &c.
— l. 23.—Greten. To greet, or grete, is to lament, to cry out with grief. Sometimes written greit.
— l. 26.—To wylen to mak God fellow. i. e. to desire or will, to make God a sharer in this violence.
— l. 28.—3ef. i. e. give.
— l. 32.—3ed. i. e. went. Preterite of go.

P. 50, l. 8.—Barianns. The Editor is unable to explain this word.
— l. 10.—Japith the see. Mocketh, or deceiveth the eye.
— l. 18.—Tent. Attend.
— l. 23.—Quek. Quick, living.
— l. 28.—Whether is it not writun in the law of the kirk thus? Decretal. lib. v. tit. 3, c. 9. "Horribile nimis est, quod in quibusdam Ecclesiis locum venalitas perhibetur habere, ita ut pro Episcopis, vel Abbatibus, seu quibusunque personis Ecclesiasticis ponendis in sedem, sive introducendis Presbyteris in Ecclesiam, necnon et pro sepulturis, et exequis mortuorum, et benedictionibus nubentium, seu aliis sacramentis aliquid requiratur. Putant autem plures ex hoc licere, quia legem mortis de longâ invaluisse consuetudine arbitrantur, non attendentes, quod tanto graviora sunt crimina, quanto diutius infelicem animam tenuerunt alligatam. Ne igitur haec de cætero siant, vel pro personis Ecclesiasticis deducendis in sedem, vel Sacerdotibus instituendis, aut sepeliendis mortuis, seu benedicendis nubentibus, seu aliis sacramentis conferendis, seu collatis, aliquid exigatur,
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districtius prohibemus. Si quis autem contra hoc venire præsumpserit, portionem cum Giezi se novetur habiturum.”

P. 50, l. 32.—Ther segis. i. e. their sees. Prestis to be induyd. i. e. to be inducted.

P. 51, l. 9.—And als after the decree, in an other place. This seems quoted from Decret. Caus. i. q. 3, c. 7, with some interpolation apparently of our author’s own words: “Quisquis horum alterum vendit, sine quo nec alterum provenit, neutrum invenditum derelinquit.”

— l. 18.—The decree Salvator. Caus. i. q. 3, c. 8, beginning, “Salvator prædictit in Evangelio.”

— l. 24.—Habunde. i. e. abound.

— l. 25.—Lewid men. i. e. laymen. Deming to by, supposing themselves, or intending to buy.

— l. 28.—Priate. The office of prior.

P. 52, l. 2.—This is open by the canoun i. q. i. Sunt quidam. Ibid. Caus. i. q. 1, c. 125. “Sunt quidam, qui vel violentia, vel favore non permittunt ecclesias regulariter ordinari. Hos etiam decrivimus sacrilegos esse judicandos.”

— l. 4.—That prestis to sing may not first mak covenauent without symonie. This was a favourite position of the Lollards. Thus among the opinions of the Lollards enumerated in the petition of the House of Lords to the King, A.D. 1382, the tenth is, “That it is not lawful for a presbyter to hire out his work.” (Lewis, Life of Wiclif, p. 105. Oxford, 1820.) And the seventh conclusion objected against W. Swinderby (A.D. 1389) was, “That a Priest taking for annual, through covenant, in that he is a schismatic and cursed.” To this accusation he answers, “This said I never, in these terms: but thus I said, and yet say with protestation put before, that no Priest ows to sell by bargaining and covenant his ghostly travel, ne his masses, ne his prayers, ne God’s Word, ne hallowings, baptism, ne confirming, order giving, for weddings, for shrift, for housel, or for ennointing; any worldly men’s to ask or take for these, or for any of these,

P. 52, l. 10.—With wilk the tother comt. not. The abbreviation comt. is probably for cometh, alluding to Caus. i. q. 3, c. 7, "quisquis horum alterum vendit, sine quo nec alterum provenit," &c.

— l. 11.—This by Jhoun. Perhaps Johannes Semecca (see note on p. 20, l. 29); the foregoing quotation is probably from his gloss on the Decretum, although the Editor has not been able to find it in the printed copies. Something like it occurs in the gloss on Dist. xei. c. 3. "Ergo clericus non potest operas suas per totam diem locare, cum non debat officio deesse."

— l. 14.—Outtkak. Separate, except, "take out."

— l. 17.—Severythly. i. e. separately, severally.

— l. 18.—Vinese. Hardly, scarcely; also spelt unneths, and unneth, or unneath: from the Saxon eaæ, easy. The word is used by Shakespeare. See Nares, Glossary, in voce uneth, and eath. So Wicliffe's New Testament, Rom. v. 7. "For unnethis dieth ony man for the iust man," and 1 Pet. iv. 18. "And if a iust man unnethe schal be saued."

— l. 20.—After Hostiensis and Innocent, and eft Hostiensis. Henricus de Segusio, called Hostiensis from the name of his bishopric, died 1271, or 1281. He was author of the celebrated Summa utriusque Juris, called Aurea Summa Hostiensis, and also of the Expositio in sex libros Decretalium. The Editor has not found the passage or passages here referred to by our author, but in the following extract from the Summa Aurea, the same argument is stated:—"Quod si clericus, precio appreciatus, vigilet cum defuncto et dicat psalterium? Respondeo: si ita dixit, Pro sex denariis legam psalterium, simonia est. Sed si ita dixit, Pro sex denariis vigilabo cum defuncto hac nocte, non est simonia: quamvis tacite insit quod debat legere."

—Hostiensis Summæ Lib. V. n. 5, col. 1183.


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P. 52, l. 22.—Trentaylis. A Trentall was an office of thirty masses said for a deceased person, generally on the thirty days immediately following his death; from whence it was often called “a month’s mind.” This is still very common in Ireland. In the Latin of the Middle Ages it was called Tricenarium, Tricenarius, Trentale, Trentena, Trentenum, and in French Trentel. Vide Du Cange, and Nares.

— l. 31.—Sun men seyn thus, that symonie is a studious wille, &c. This is the common definition of simony given by canonists. See Glo. Joan. in Decret. Caus. i. q. i. c. 1. “Simonia enim est studiosa cupiditas vel voluntas emendi, vel vendendi, aliiquid spirituale.” And Hostiensis, Summa, lib. v. De Simonia, n. 1. p. 1179. “Et quidem studiosa voluntas sive cupiditas emendii, vel spiritualibus annex. secundum Da. et aliros doctos antiquos.”

P. 53, l. 3. Seyng. i. e. seeing.

— l. 12.—And thus seith Parisiensis in his boe. The book here quoted is the Verbum Abbreviatum of Peter “Cantor Parisiensis,” as he is commonly called, from his office of Precentor in the Cathedral of Paris. He was a native of Poictiers, and was elected to the see of Tournay in 1191; but, the election having been declared invalid, he retired to the Cistercian Abbey of Long Pont, in the diocese of Soissons, where he died in his novitiate, A. D. 1197.*

The Verbum Abbreviatum has been printed, with notes, &c. by Dom George Galopin, at Mons in Haynaut, 4to. 1639. The Editor of these pages has not had an opportunity of consulting Dom Galopin’s edition: he is the possessor, however, of a very beautiful MS. of the Verbum Abbreviatum, formerly belonging to the Monastery of St. Martin of Tournay, and written early in the 13th century. The following passage, cited from this MS. is probably that which is here referred to by our author:—“Item turpius vendimus quam Judas eo quod deteriores sumus. Ille enim quem purum hominem credebat,

* See Cellier, Hist. des Auteurs Sacrés, tom. xxiii. p. 58, sq.
cum familia etiam ejus indigeret, vendidit. Nos vero quem scimus Deum verum et hominem vendimus. Ille pro xxx argenteis, nos pro denario et pretio vilissimo. Item ille poenitens haec non vere, retulit et reject argenteos. In ecclesia vero non est qui turpiter acquisitos rejiciat.”

P. 53, l. 15.—A deadly man. i. e. a mortal man.

— l. 19.—And Jerom seith thus. This quotation the Editor has not found.

— l. 23.—And Ambrose seith. This seems to be a reference to the Commentaries on St. Paul’s Epistles, commonly attributed to St. Ambrose, but now admitted to be spurious. See the Benedictine Edition of the works of St. Ambrose, tom. ii. Append. col. 21, sq. Paris, 1690. The passage referred to by our author is the comment on 1 Cor. xi. 27, 28. “Indignum dicit esse Domino, qui aliter mysteriorum celebrat, quam ab eo traditum est. Non enim potest devotus esse, qui aliter praemunit, quam datum est ab auctore.”

— l. 31.—Other prelats be nethe. i. e. other prelates of inferior degree.

P. 54, l. 7.—To tyn. i. e. to tine, burn, consume.

— l. 9.—This seith the glose. The Glossa ordinaria on St. Matth. xii. 30, says, “Qui non est mecum, i. qui dissimilia meis facit opera, contrarius mihi est. Ille trahit ad vitia: ego ad virtutes.”

— l. 15.—The glose os Austeyn seith. August. in Ep. Joan. Tract iii. n. 4. “Et interrogare debet unusquisque conscientiam suam, an sit antichristus.” and n. 8. “Quiescat paululum lingua, vitam interroga . . . . . . Paulum audi apostolum; de talibus cum loquerrur, ait: confitentur enim se nosse Deum, factis autem negant.” And n. 9, “Quotquot enim habet ecclesia perjuros, fraudatores, maleficos, sortilegorum inquisitores, adulteros, ebriosos, foeneratores, man-gones, et omnia quae numerare non possimus, contraria sunt doctrine Christi, contraria sunt verbo Dei: verbum autem Dei Christus est: quidquid contrarium est verbo Dei in Antichristo est. Antichristus enim contrarius est Christo . . . . . . . Corrige quod tu fecisti, ut sal-
vetur quod in te Deiis fecit. Si autem non vis, et amas et amplex-
teris peccata tua; contrarius es Christo. Intus sis, foris sis, anti-
christus es: intus sis, foris sis, palea es.”

P. 54, l. 24.—Caff. i. e. chaff. See p. 56, line 11, where it is spelt
kaff:

—— And thus seith Lincoln. Robert Grosthead, Bishop of
Lincoln. See p. 131, supra. The passage here cited will be found
in the “Sermo Roberti Lincolniensis episcopi coram Papa
et Cardinalibus, in Concilio Lugdunensi,” published by Brown, Fasc-
icus Rerum expetend. et fugiend. (tom. ii. p. 251, sq.): “Cum prin-
cipale ac finale opus Christi, propter quod ipse venit in mundum, sit
animarum vivificatio, et Satane opus proprium et maximè a beo intentum,
(utpote homicidæ ab initio) sit animarum occisio et mortificatio, ipsi pas-
tores et unde pastores, personam Jesu Christi induti, non annunciates,
etsi non superadderent malitiae alias, sunt Antichristi, et Satanæ
transfiguratus in angelum lucis, fures et latrones, mactatores ovium et
proditores, facientes domum orationis speluncam latronum: superad-
dunt autem omne genus prævaricationis, ut jam non sit super quo per-
cutiat eos Deus ultra ………. Et ut breviter transeatur, omni genere
flagitii, facinoris, abominationis, et nova in his adinventionis, secundum
dictum prophetæ, coinquinati: Deo et curiae celesti summè abomina-
bilis et odibileseffecti; quia per ipsos nomen Dei in omnibus gentibus
blasphematur. Cunque pastorum conversatio sit liber, doctrina et
instructio laicorum, ipsi sunt evidenter errorum magistri et malorum
omnium: Et quomodo non tunc hæretici, maximècum verbum
operis efficacius suadeat verbo oris, et cum ipsi ex officio sunt genera-
tores ad vitam æternam; quomodo abutentes hac vi generativa non
sunt, consonanter verbis prophetarum, corporalibus illis Sodomitis
pejores et abominabiliores, præsertim cum melioris virtutis pejor et
abominabilior sit abusio? Ipsique pastores sunt ex officio, lux et sol
mundi, ipsum illuminans et vivificans: e contrario autem facientes,
pro luce densissimas tenebras effundentes et pro vitali calore frigus
corrumpens et mortificans, manifestissimè sunt totius mundi perdi-
tores. Sed qua est hujus tanti mali prior et originalis causa, fons et
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origo? dicere vehementissimè contremisco et expavesco; silere tamen non audeo, ne incidam in illud væ Prophetæ dicentis, và mihi quia tacei, quia vir pollutus labiis ego sum. Causa fons et origo hujus est hæc curia; non solèm cō quòd hæc mala non dissipat, et has abominationes non purgat, cum ea sola hoc maximè possit, et ad hoc summē teneatur, sed et cō amplius, quòd ipsa quoque per suas dispensationes et provisiones et collationes curæ pastoralis, tales, quales præacti sunt, pastores, ìmò mundi perditores, in oculis solum constituìt hoc ut provideat vitæ aliquus temporalis, multa millia animarum pro quorum qualibet sempiternè vivificandâ, Filius Dei morte turpissimè voluit condemnari, devorationi summi bestiarum agri tradit et sempiternè morti. Tradens enim curam ovilis gregis, in medio luporum rapacissimorum, ursorum et leonum, alicui, ut lac et lanam tollat, impotentì, aut ignoranti aut nolenti, aut negligentì gregem educere et in pascua minare, et in ovile reducere, leonis, ursis et lupis nec ad modicum pro salute gregis se objecti, nonne gregem tradit devorationi et morti, et mortis ipsius reatu tenetur, etiamsi accidat aliquam casu fortuito mortem effügere? Tradens navis oneratse hominibus in portum salutis dirigendis per medium maris scopulosi et procellosi, gubernaculum et gubernandi officium paralytico, aut artem gubernationis ignorantì, et talis officii ministerrìum inexperto, aut laborem gubernationis sustinere nolenti et negligentì, ut is nauol à singulis suscepto dìetur, nonne et navem et eos qui in navi sunt, perdit, et perditionis omnium incurrìt reatum, et licèt eorum aliquis naufragii evadat periculum? Quinimo talem traditionem, cum teneatur et possit, non impediensts, eodem reatu irrestitur et constringitur. . . . . . O quam amara dilectio et retrograda promotio! ut dilectum super mane ad momentum elevet, ipsum et se in tenebras dejicit exteriores."

P. 55, l. 1.—zekun. This word seems intended to represent the word "superaddunt" in the original, unless we suppose our author’s copy of Grosthead’s sermon to have had a different reading.

— l. 3.—Hem a towere. The Latin, of which this appears in—
tended for a translation, is “super quo percutiat eos Deus ultra.” There has probably been some mistake or various reading.

P. 55, l. 7.—The lesynd of the herd, “pastorum conversatio.” Illyricus, in the extract he has given from this Discourse of Grosthed (Catal. testium Veritatis, fol. Argentinae, 1562, p. 363), cites the passage thus:—“Cumque pastorum conversatio gregis sit libera doctrina et instructio, ipsi sunt evidentes magistri malorum omnium.” Our author’s copy must have read “gregis sit liber, ipsi sunt, &c.” omitting the intervening words. Lesynd is probably cognate with the old word leasow, or lessow, to feed, or as a subst. pasture, (see Nares’s Glossary in voc.) and with the Saxon leþpe.

— l. 13.—Worr, worse.
— l. 17.—Lify set, “lively, or vital, heat.” The Latin shews that set is for heat: “pro vitali calore frigus corrumpens.”
— l. 18.—Wo. What.
— l. 19.—Formar. In the Latin “prior.” Wel, i.e. well, source or spring—“fons, et origo.”
— l. 20.—Ungly, perhaps for only. Tremel, tremble.
— l. 28.—Hyrdis. i.e. herds, shepherds, “pastores.” 3a, yea. Peruey, provide, “provideat.”
— l. 30.—Swelluing. Swallowing, “devorationi.”

P. 56, l. 2.—Schape. Escape.
— l. 5.—A moy. “A” seems here put for and, “cum teneatur et possit.” Strenid. i.e. constrained, “constringitur.”
— l. 6.—Luf, love, “dilectio.” Koward, the meaning of this word is not very clear.
— l. 7.—Above a vain thing. The original, as printed by Brown, is “super mane;” our author, however, evidently read super inane.
— l. 9.—Odo. This was probably Odo de Sheritona, an English Cistercian Monk, who flourished about the year 1184, and whose sermons were published at Paris in 1520 by Matthew Makkerel, who has dedicated them to John Fisher, Bishop of Rochester, under the title of “Flores Sermonum ac Evangeliorum Dominicalium ex-
cellentiss. Magistri Odonis Cancellarii Parrhisien. omni sale, lepore, ac eruditione refertissimi : cum corundem indice.” The work bears internal evidence of having been composed by a Cistercian (see fol. cliii. V.), and Oudin is of opinion that the Editor is wrong in supposing the author to have been Chancellor of Paris. *De Scriptoribus eccles.* tom. ii. col. 1624.

P. 56, l. 9.—Prelats not preaching. This passage does not appear to occur in the printed copy of Odo’s Sermons: at least the Editor, after some trouble, has not succeeded in finding it: and yet there is a reference in the index which leads to the suspicion that it was once in the work, and probably struck out in the proof sheets as too coarse an attack on the bishops to be printed even in that age. The reference is, “Herodiani potius quam Christiani prælati, xxviii. H.;” but the passage referred to makes no mention of prelates, or of prelates not preaching: it is as follows:—“Sed quia tam clerici quam laici plus desiderant succedere Herodi in divitiis, quam Christo, licet christiani nuncupentur, in tormentis, ideo potius herodiani quam christiani nuncupentur.” And the same idea is repeated, fol. xxxvii. G. “Malunt quidam potius successores esse Herodis, quam Christi: qui potius herodiani quam christiani sunt nominandi.”

——— Rather pilats than prelats. The play upon the words would be more manifest if we had the original of this passage, which was probably, “Pilati magis quam prælati, spoliatores, non speculatores, herodiani Herodis, non hæredes Christi.”

—— l. 11.—Kaff. Chaff.

—— l. 12.—As a nap in the red. This clause is very obscure, and renders it matter of regret that the original of this quotation has not been found.

—— l. 20.—Dowue sone. i.e. “dove’s son,” or “son of a dove;” see p. 57, line ult. where we have “sellars of dowuis,” i.e. of doves. “Dove’s son” is evidently intended by our author as a translation of Bar-iona. See *Hieronym. contra Ruffinum*, lib. i. n. 19, and *De interpret. nominum Heb.* in voce, where he says, “Bar-iona, filius columbæ. Syrum pariter et Hebræum. Bar quippe, lingua Syra,
filius, et Jona columba utroque sermone dicitur." In the printed text of Wicliffe's New Testament Bar-jona is not translated.

P. 56, l. 28.—Thole. Suffer, from the Anglo-Saxon þólan, pati, tolerare, sustinere. Of the olde men. i.e. of the elders: in Wicliffe's New Testament this passage is rendered "Fro that time Jhesus bogan to schewe his disciplis, that it bihoned him to go to Ierusalem, and suffre many thingis of the elder men, and of the scribis, and pryncis of the preestis, and be slayn, and the thridde day to rise aȝen."

— l. 31.—Schild. i.e. sheild, avert this from thee. "Absit a te, Domine." Vulg. Wicliffe's New Testament has "fer be it fro thee, Lord." Be merciful to thiself. Our author here seems to quote from memory, and combines together two versions of the same words. The Latin Fathers often cite the passage Propitius tibi esto, and there are examples also of their uniting the two versions as our author has done. See Sabatier, in loc.

P. 57, l. 4.—Silk behight. Such promise.


— l. 11.—Wuworscippist. This is a mistake of the press for unworscippist. i.e. unworshipest, dishonourest, thou God. W is used for u.

— l. 16.—Parisiensis. The Editor has not found this quotation in the Verbum Abbreviatum of Peter Cantor. There can be little doubt, however, that the same author already cited under the name of "Parisiensis" must be intended.

— l. 18.—A moldewarp. i.e. a mole, talpa. So called, quasi terram ejiciens, from the Anglo-Saxon molbe, earth, clay, and weoppan, jactere, ejicere.

— l. 21.—And Odo seith thus. This passage occurs in the Flores Sermonum of Odo, already spoken of; fol. cvi. G.—cvii. L. "Ementes et vendentes sunt qui quaestum pietatem putant; emunt

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P. 57, l. 22.—Wenun. Ween, suppose, imagine; from the Anglo-Saxon penan.

—— Pite. Piety.
—— l. 23.—Bryn. Burn.
—— l. 25.—Triacle. Here used as the translation of antidotum, and in the original signification of its root theriacum (θηριακῶν), viz. a remedy against the poison of animals. The word triaculum is found in this sense in the Latinity of the fourteenth century. See Adelung, Glossar. Manuale.

—— l. 30.—They putt out. “Exponunt.”

P. 58, l. 4.—The hird. i. e. herd, or shepherd, pastor.
—— l. 6.—Suyn. Swine.
—— l. 10.—The lioun of prid. “Leo superbiae,” a very plain allusion to the Pope. But either our author had a different reading, or gave the passage a turn more accordant to his own sentiments, for the crime of “lording the clergy” is attributed in the printed words of Odo, not to the Lion of pride, but to all those whose degeneracy is here censured: and that with the qualification of a tanquam. “Hi sunt qui, tanquam dominantes in cleros, omnia volunt ad nutum suum disponere.”

—— l. 12.—The hound of wrechfulness. “Aper iracundiae.”
—— l. 13.—The feldhasser of dyeryness laborith to swernes. The corresponding passage of the original seems to be “acidia laborat
*Feldhasser*, the field ass, or wild ass, perhaps from the Saxon *pibe æþa*, wild ass. *Dryerynness*, for *Dryeryness*, i.e. dreariness, Anglo-Saxon *ðneorýŋýrr*, tristitia, moestitia.

P. 58, l. 16.—Wombe. Belly.

— l. 17.—The mig. "Lutum luxuriæ;" mig is perhaps a corruption of the Anglo-Saxon meox, mud.

—— Tood. i.e. tod, a word still used commonly in Scotland, and in the north of Ireland for a fox, "vulpes dolositatis."

— l. 20.—The sergis. "Cereos." See what has already been said on this word, in the note on p. 48, l. 8.

— l. 21.—Sir Beringary the bere. Every reader of Shakespeare is familiar with Sir, as the title of a priest, answering to the Latin *Dominus*, and still applied in our universities to Bachelors of Arts. Why the name of Berengarius is used here, the Editor is unable to say, unless Odo, who was an Englishman, and probably preached in English, intended some play upon the word in reference to "the bere."

— l. 22.—zer the more. There is an omission here by which the point of the original is wholly lost: zer is perhaps for e'er, unless it be a mistake of the transcriber for se, i.e. yea, immo.

— l. 32.—And thus is hadde in decreis. These are Gratian's remarks after Caus. i. q. 1. c. 43. "Ecce cum honoris periculum evadant, ut caetera Sacramenta sacerdotaliter administrare permittantur, ab hoc solo non modo pro haeresi, vel pro qualibet majori culpa, sed etiam pro negligentia removentur. In quibus omnibus solici te notandum est, quod Sacramentum Sacerdotalis promotionis præ caeteris omnibus magis accurate et digne dandum, vel accipiendum est; quia nisi ita collatum fuerit, eo desinet esse ratum, quo non fuerit rite perfectum. Caetera enim Sacramenta uniuque propter se dantur, et uniuque talia sunt, quali corde, vel conscientia accipiuntur. Istud solum non propter se solum, sed propter alios datur: et ideo necesse est, ut vero corde, mundaque conscientia, quantum ad se, sumatur, quantum ad alios vero, non solum sine omni culpa, sed etiam sine
omni infamia, propter scandalum fratrum: ad quorum utilitatem, non solum ut præsint, sed etiam ut prosint, Sacerdotium datur.”

P. 59, l. 6.—Fuyle. Probably a mistake of the scribe for fayle, i. e. fail; unless it be an attempt to represent a provincial pronunciation.

— l. 12.—Shunder. Slander, scandal.

——— Was. i. e. whose.

— l. 13.—That men prest. “Ut præsint:” be boun “be bov’n,” or above. Prophet, profit.

— l. 15.—Jerom seith. Caus. i. q. i. c. 44. “Hi quoscunque de asseclis suis ordinant clericos, et vitam eorum in scandalum populis exponentes, rei sunt insideliatis eorum, qui scandalizantur.” Upon which Gratian notes, “Revera enim, qui ad hoc eliguntur, ut cæteris præsint, sicut præordinantur dignitate, sic preeminere debent sanctitate. Alioquin cur cæteris præferuntur, qui nulla meritorum gratia a ceteris assumuntur? Hinc etiam Symmachus, Laurentio Mediolanensi Episcopo, post sextam Synodum Romanam, [Caus. i. q. i. c. 45] Vilissimus computandus est, nisi præcellat scientia et sanctitate, qui est honore praestantior.”

— l. 21.—This for seith the Pope Symachus. Decret. Caus. i. q. i. c. 45. “Vilissimus computandus est, &c.”

— l. 25.—Houwith. Behoveth.

— l. 26.—As Gregori seith. This reference the Editor has not succeeded in verifying: zer’d, herd, shepherd.

— l. 27.—And Bernard seith to Pope Eugeni. Quoted from S. Bernard’s treatise De Consideratione, dedicated to Pope Eugenius, lib. iv. c. 6, n. 21. “Discant a te coepiscopi tui comatulos pueros et comptos adolescentes secum non habere. Certe inter mitratos discurrere calamistratos non decet.”

— l. 28.—Curhid. A mistake probably for “curlid.”

— l. 32.—Hernist. “Of whom thou desireth not the zele, health, or welfare.” Hern, for yearn, to long for, to desire earnestly. Anglo-Saxon geopnian.
NOTES.

P. 59, l. 32.—zele. Hele, or health, i. e. welfare.

P. 60, l. 2.—After allegiance. "Adlegiare" is explained "lege seu Sacramento interposito se purgare, culpa se eximere, facinus diluere." Adelung, Gloss. Manual. in voc. We still use the words alledge and allegation in something of this sense.

— l. 4.—Noyed. Annoyed, injured.
— l. 8.—Lyuirid. Delivered, acquitted.
— l. 15.—Falsen domis. Falsify judgments.

—— Ditith. Inditeth.

P. 61, l. 7.—Trowing. i. e. believing.
—— As Austeyn seith. The Editor has not succeeded in verifying this reference.
— l. 21.—Somoun. Sic MS. Perhaps we should read "comoun, [i. e. common, public,] or prinat."
—— Enith. Perhaps for wenith; thinketh. Anglo-Saxon penan.
— l. 31.—Vnpitous. Impious, unrighteous. So page 62, l. 9 vnpite, impiety.

P. 62, l. 19.—Bowing done. "Sprevisti omnes discendentes a judiciis tuis, quia injusta cogitatio eorum." Ps. cxix. [Vulg. cxviii.] 118. Fro ther domis is an evident mistake of the scribe for "fro thi domis."
— l. 25.—Perviaunce. "Proventum." In Wickliffe's Version, "But he schal make with temptacioun also puruyaunce that 3e moun suffre." 1 Cor. x. 13.
— l. 27.—3e fis 3ere 3e. i. e. give ye ear. "Praebete. aures vos." Wisd. vi. 3.
P. 62, l. 28.—In routis of actouns. For actouns we should probably read nationums: the original being "in turbis nationum."

— l. 30.—Wse. Sic MS. The original is, "quoniam cum essetis ministri regni illius."

— l. 31.—æd. Præterite of to go. Anglo-Saxon ȝeð; often written yode.

— l. 32.—Hedously. Hideously, horrende.

P. 63, l. 10.—As Seint Ambrose seith. This reference the Editor has not found.

P. 64, l. 1.—As Gregori witnesseth. This is another reference which the Editor has not verified.

— l. 5.—A boun. i. e. above.

— l. 7.—The hold. i. e. the old.

— l. 16.—Bi gernyn. Perhaps for "governyng."

— l. 18.—For done. i. e. undone, destroyed. So Spenser—

"If either salves, or oyles, or herbes, or charmes,
A fordonne wight from dore of death might raise."

Fairie Queene, I. v. 41.

— l. 21.—Schrewis. Here apparently used in a general sense, for turbulent, insubordinate persons, in opposition to "just men."

See Nares, Glossary in voc.

— l. 26.—Wilis. i. e. wiles, craft.

— l. 28.—Aggregid. Encreased.

P. 66, l. 2.—Be warer. i. e. more ware, or more cautious. That they lere not, that they teach not.

— l. 10.—Leit. Let, hinder.

— l. 22.—Hat. Hate.

— l. 24.—Be. For by.

NOTES.


—— That seven cursing under the hewow of iwan. The Latin is, "Væ quæ consuunt pulvillos sub omni cubito manus." How our author came to translate it so, or what the words "hewow" and "iwan" signify, the Editor is unable to explain.


—— l. 6.—Foiled me. "Violabant me." The ancient Latin version reads "contaminabant," filed, or defiled me.


—— l. 9.—Cursing. Here again our author translates *pulvillos,* cursing.

—— l. 10.—I shall reue hem. "Dirumpam eos."

—— l. 11.—Quyschinis. Cushions. "Cervicalia vestra."

—— Liver. Deliver.

—— l. 14.—Euy. Heavy. *Euid,* as a verb, heavied. i. e. made heavy.

—— l. 16.—Deueyn. Divine ; *divinabitis."

—— l. 17.—And upon this seith Gregor thus. Decret. Caus. xi. q. 3, c. 88. "Plerumque contingit, ut hic judicis locum teneat, cujus ad locum vita minime concordat : ac proinde sepe agitur, ut vel damnet immoritios, vel alios ipse ligatus solvat. Sæpe in solvendis ac ligandis subditis, suæ voluntatis motus, non autem causarum merita sequitur. Unde fit ut ipse ligandi aut solvendi potestate se privet, qui hanc pro suis voluntatibus, et non pro subjectorum moribus exercet. Sæpe fit, ut erga quemlibet proximum odio vel gratia moveatur Pastor: judicare antem de subditis digne nequeunt, qui in subditorum causis sua vel odia vel gratiam sequuntur. Unde recte per Prophetam dicitur, *Mortificabant animas quæ non moriuntur ; et vivificabant animas quæ non vivunt.* Non morientem quippe mortificat, qui justum damnat. Et non victurum vivificare nititur, qui reum a supplicio absolvere conatur. Causæ ergo pensandæ sunt, et tunc ligandi atque solvendi
potestas exercenda. Videndum est quae culpa præcessit, aut quae sit poenitentia secuta post culpam: ut quos omnipotens Deus per compunctionis gratiam visitat, illos Pastoris sententia absolvet. Tunc enim vera est absolutio præsidentis, cum interni arbitriuni sequitur judicis. Quod bene quattuorani mortui resuscitatio significat, quæ videoicit demonstrat, quia prius mortuum Dominus vocavit et vivificavit, dicens, Lazare veni foras; et postmodum is qui vivens egressus fuerat a discipulis est solutus, sicut scriptum est, Cumque egressus esset qui fuerat ligatus institis, tunc dixit discipulis: solvete eum, et finite abire. Ecce illum discipuli jam viventem solvunt, quem magister resusceitaverat mortuum. Si enim discipuli Lazarum mortuum solverent, fætorem magis ostenderent, quam virtutem. Ex qua considerazione intuendum est, quod illos nos debemus per pastoralem authoritatem solvere, quos auctorem nostrum cognoscimus per suscitantem gratiam vivificare.

Veniat itaque foras mortuus, id est, culpam confiteatur pecator. Venientem vero foras solvunt discipuli; ut Pastores ecclesiae ei poenam debeat amovere, quam meruit, qui non erubuit confiteri quod fecit. Haec de solutionis ordine breviter dixerim: ut sub magni moderamine Pastores ecclesiae vel solvere studeant, vel ligare.” This passage our author seems to have quoted not from the Decretum, but from the works of St. Gregory. In Evangelia Lib. ii. Hom. xxvi. n. 5, 6. (Edit. Bened. tom. 1. col. 1555-6).

P. 67, l. 20.—His steringis. His stirrings, “voluntatis suæ motus.”
— l. 30.—To be peysid. To be poised, weighed. “Causæ ergo pensandæ sunt.”
— l. 31.—Forthinging. “Pœnitentia.” To forthink is to repent. See Nares, Glossary in voc. and in voc. “For.” Forthinging, for forthinking, i. e. repentance.

P. 68, l. 1.—Bi.for. Before.
— l. 12.—Resing. Raising: “per suscitantem gratiam.”
— l. 16.—Wordre. i. e. order. Our author, or his transcriber, has probably adapted his orthography to a provincial pronunciation.
NOTES.

P. 68, l. 17.—And thus seith Bede. This reference the Editor has not succeeded in verifying.
— l. 23.—Touzly. Toughly, obstinately.

— l. 15.—Behytteth. Promiseth.
— l. 19.—Sevynt Ambrose, as is put in decreis. Decret. Caus. xxiii. q. 4, c. 33. See also the works of St. Ambrose, Serm. viii. in Ps. cxviii. n. 25. Edit. Bened. Paris, 1686, tom. i. col. 1065. “Ut si quis latronis filiis deprecantibus motus, et lacrymis conjugis ejus inflexus, absolvendum putet, cui adhuc latrocinandi adsipiret affectus: nonne innocentes tradet exitio, qui multorum liberat exitia cogitatem? Certe si gladium reprimit, vincula dissolvit, cur laxat exilio? Cur latrocinandi qua potest clementioe via non eripit facultatem, qui voluntatem extorquere non potuit? Deinde inter duos, hoc est, accusatorem et reum, pari periculo de capite decernentes, alterum si non probasset, alterum si esset ab accusatore convictus, non id quod justitiae est, judex sequatur; sed dum miseretur rei, damnet probantem: aut dum accusatori favet qui probare non possit, addicat innoxium. Non potest igitur hac dici justa misericordia. In ipsa Ecclesia, ubi maxime misereri decet, teneri quàm maxime debet forma justitiae; ne quis à communionis consortio abstentus, brevi lacrymula, atque ad tempus parata, vel etiam uberioribus fletibus communionem quam plurimis debet postulare temporibus, facilitate sacerdotis extorqueat. Nonne cúm uni indulget indigno, plurimos facit ad prolapsionis contagium provocari? Facilitas enim veniae incentivum tribuit delinquendi.”
— l. 21.—Wen. i. e. ween, think, suppose.
— —— Sewlid. Assoiled, absolved. So also p. 70, l. 6, “the prest may wit that he hath not power to soyl.”

P. 70, l. 2.—Schort ter. Short tear, lacrymula.
— l. 4.—Smit. i. e. smut, taint; contagium. Anglo-Saxon

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P. 70, l. 14.—Azenworde. On the contrary.
— l. 20.—Weth. For with.
— l. 30.—The decre seith thus. Conf. Decret. Dist. xxxi. 1a part. and Dist. lvi. c. 13. Also Caus. xxxv. q. 1. “Nullo enim Evangelii praecepto, vel Apostolorum instituto, consanguineorum conjunctiones prohibitæ inveniuntur.” That Gratian held the opinion here ascribed to him by our author will appear from the foregoing references, although the exact words cited have not been found.

P. 71, l. 1.—And after seith the decre. Vid. obs. Gratiani post c. 1. caus. xxxv. q. 1. “Quanquam, sicut apostolus quædam consulendo addidit, quæ Evangelicis præceptis non inveniebantur definita, nec tamen idem tanquam temeraria, vel superflua, ab aliis apostolis sunt repudiata: sic et Ecclesia, post apostolica instituta, quædam consilia perfectionis addidit, utpote de continentia ministrorum, de confectione mysteriorum, de celebratione officiorum: quæ nullatenus respuenda sunt, sed diligenti veneratione suscipienda. Consanguineorum ergo conjunctiones, quamvis Evangelicis et Apostolicis præceptis non inveniantur prohibitæ, sunt tamen fugiendæ, quia ecclesiasticis institutionibus inveniuntur terminatæ.”
— l. 14.—Leeuith. i. e. giveth leave, permitteth. So again, line 25, “when they leefe it,” i. e. permit it.
— l. 15.—The decre seith. Caus. xxxv. q. 8, c. 2. “Qui autem, et quæ in quarto, vel in quinto gradu conjuncti inventi fuerint, separantur.”
— l. 21.—Formed. i. e. informed, instructed.

P. 72, l. 1.—Oole. Perhaps for all, i. e. any.
— l. 8.—Wern. Warn.
— l. 11.—Sout. Sought.
— l. 16.—Forsoth, as the doctor seith. “The doctor” is probably Gratian; but the Editor has not found the passage.
— l. 19.—Os Austeyn seith. Caus. xxvii. q. 2, c. 10. “Omne itaque nuptiarum bonum impletum est in illis parentibus Christi, proles, fides, sacramentum.” See also Lib. Sentent. l. iv. dist. 31.
NOTES.

P. 73, l. 9.—Parisiens. There is here an evident reference to some former work. "Parisiens" is doubtless Peter Cantor Parisiensis, the author already quoted under that name, page 53.

— Of the will on seith thus. The Editor has not found this quotation.

— l. 27.—Seynozis. i. e. synods.

P. 74, l. 3.—Crisostom seith. This reference the Editor has not succeeded in verifying.

— l. 8.—Wil. i. e. while.

— l. 9.—Parisiensis. This is another quotation which the Editor has not found.

— l. 11.—By was occasion. i. e. by whose occasion; by occasion of whom.

— l. 16.—Gregor seith. This reference has not been found.

P. 75, l. 6.—Kafe. Chaff. It is elsewhere spelt kaf; and two lines further on chaffe: from which it is very evident that in our author's time ch was pronounced hard, as k. So we find chirche, and kirk indifferently throughout the treatise.

— l. 11.—And Austeyn seith. It was scarcely worth while to spend much time in searching for such a quotation as this.

— l. 12.—And Odo seith. This passage does not seem to occur in the Flores Sermonum of Odo, which have been printed.

— l. 16.—Thus seith an other. Who this "other" is, the Editor is unable to say.

— l. 17.—Be hend, i. e. behind.

— l. 26.—And here rehersith Austeyn. Decret. part. i. dist. xii. c. 12. "Ipsam tamen religionem, quam paucissimis et manifestissimis celebrationum sacramentis misericordia Dei esse liberam voluit, servilibus oneribus premunt, ut tolerabilior sit conditio Judaeorum, qui etiam si tempus libertatis non agnovent, legalibus tamen sacramentis, non humanis praevisioibus subjiciuntur."

— l. 31.—But wat trow we this seint to cry this day.—A very re-
markably similar observation is made on the foregoing passage of St. Augustin in the preface of our Book of Common Prayer (of Ceremonies). "Some are put away because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof Saint Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would Saint Augustine have said, if he had seen the ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared?"

P. 75, l. 32.—Lawis of the kirk incorporat and extrivagaunt. All collections of Decretals subsequent to the Decretum of Gratian were termed extra, or extravagantes: "eo quod collecta sunt ex iis quae extra Decretum Gratiani vagabantur." The term is now commonly applied to the Decretals of Pope John XXII. published in the ninth year of his Pontificate, A.D. 1325, and to the subsequent collection entitled Extravagantes Communes; but our author no doubt referred to the earlier collections. The Extravagantes Communes were evidently not completed until the end of the fifteenth century, for they contain a constitution of Sixtus IV. passed in the year 1483. See Van Espen, Comment. in Jus Canon. tom. iv. Diss i. § i. and Diss. xvi. Fol. Lovan. 1753. By "the lawis of the kirk incorporat" therefore our author probably means the Decretum of Gratian and the Decretals of Gregory IX. which were incorporated with them; by the "lawis of the kirk extrivagant," all other collections, especially those of Boniface VIII. (now called Liber Sextus Decretalium) and of John XXII.

P. 76, l. 1.—Batails. This word and its derivatives are still in use in the universities. It occurs also in old writers in the signification, of to feed, to fatten, to fertilize. See Richardson's Dict. in voc. Battel: who supposes it to be cognate with the Anglo-Saxon bætan,
NOTES.

inescare, to bait, or feed. Our author, however, evidently uses the word for provisiones, not in the sense of food, or eatables, but in reference to the Papal provisions or nominations of clerks to benefices.

P. 76, l. 1.—Azen reservacouns, first frutis, and other spolingis of goodis of the kirk.—See The Last Age of the Church, a tract attributed to Wicliffe, and published from the only MS. of it known to exist, by the Editor of the present volume. In a note (p. xli of that work) the nature of the reservations exacted by the Court of Rome from the English Church in our author's time is explained.

—— l. 3.—Raneyn. Perhaps this word should be raneyn, i.e. wrath, anger.

—— l. 7.—To disseile. This word the Editor has not met with elsewhere.

—— l. 10.—Efter the lawe to him that brekith seith, to him that brekith feith. Sic MS. But the words "to him that brekith," are evidently repeated by mistake. Correct the passage thus: "Efter the lawe to him that brekith feith seith, feith schal be brokun to him."

—— l. 12.—Eft an other witti in that sam law seith thus. The Editor regrets extremely that, after spending much time and labour in the attempt to discover the author from whom this long quotation is taken, he has been forced at length to give it up in despair.

—— l. 14.—Hold. i. e. old.

—— l. 18.—Now new law techith. Decretum Caus. xi. q. 1. Decretal. lib. ii. tit. 2.

—— l. 22.—Schal pay no tributis nor talliagis. Referring to Clementin. lib. iii. tit. 17.

—— l. 32.—How. Owe, i. e. ought.

P. 77, l. 3.—Hyling. Covering, raiment. Anglo-Saxon, helan.

—— l. 5.—Defendir. Probably a mistake of the scribe for defendit, i.e. defended.

—— l. 8.—Halding by knyjthed. "Nemo militans." Implizeth: "implicat se." In the printed text of Wicliffe’s New Testament this passage is translated thus: "No man holdinge knyjthood to God, wlapith hym silf with worldli nedis."

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P. 77, l. 17.—Naytid. Denied, refused.


— l. 32.—A new ordinaunce and indulgencis. Perhaps alluding to Clementin. lib. v. tit. 4.

P. 78, l. 26.—But now new laws kennen. Alluding probably to Sext. lib. iv. tit. 1.


P. 80, l. 18.—Also the pope seith in his lawe. Decret. Caus. xix. q. 2, c. 2. Confl. Decretal. lib. iii. tit. xxxi. c. 18.

P. 81, l. 21.—Who sonnis lifers. i. e. "Woe sons leavers," i. e. "desertors." "Væ filii desertores." Is. xxx. 1.

— l. 26.—Lawze. i. e. laugh.

— l. 27.—Bymowe. Mock: to moe or mowe, is to make grimaces in ridicule: to mock.

— l. 32.—After the rewle of kynde. After the law of nature. The word kind is still employed in Ireland in a signification which seems evidently derived from this antient use of it. The lower orders of Irish often say, "It is kind for him to do so and so:" as for example, "It is kind for him to be good and hospitable, for his father was so before him," meaning it is natural for him, what one would expect him to be or to do. So the clown in Shakespeare (Ant. and Cleop. Act V. Sc. 2) says, "You must think this, look you, that the worm will do his kind," i. e. his nature.

——— His lore, i. e. his teaching, his instruction.

P. 82, l. 13.—And for thi thus seith a doctor. The Editor is unable to say who this "doctor" is.
NOTES.

P. 82, l. 17.—Departing. i. e. dividing, distributing, separating. See note on p. 5, line 4.
— l. 21.—Japis. Jests.
— l. 22.—Morning. Mourning.

P. 83, l. 23.—Menis, means. To geyt, to get.

P. 84, l. 14.—Out. i. e. ought.

P. 85, l. 1.—Thus seith Jerom. The Editor has not found this passage.
— l. 8.—Lowt. Bow, pay obeisance: from the Anglo-Saxon Hlucan, to bend.
— l. 10.—Wittirly. Utterly, “modis omnibus.”
— l. 12.—Be kesed. This word seems intended to represent “prosternantur.”
— l. 14.—This seith a nother. It is not easy to say who this “other” is.
— l. 18.—Arett. To reckon, to account.
— l. 19.—Euen to man in kynd. Equal to man in nature.
— l. 21.—Rett. The same as arett, supr. l. 18.
— l. 25.—So worchip. A mistake of the MS. for to worship.
— l. 27.—Schorid.—Imputed or reckoned against. This use of the word is not yet obsolete. See Todd’s Johnston in v. Score.

P. 86, l. 2.—Schuldres. Shoulders.
— l. 3.—On nobeley. “Ignobilitatem suam.”
— l. 6.—Quit, recompense, take vengeance. So in the next line, quit ivel, avenge, punish, evil; “retribuere.”
NOTES.

P. 86, l. 8.—Liner. Deliver.
— l. 14.—They reyse not a king to region. “Regem regioni non suscitant.” Bar. vi. 12.
— l. 18.—Rotun. A mistake perhaps for eaten. The original is “Ipsi etiam postremo comeduntur.” Bar. vi. 71.
— l. 19.—Repreue. Reproof, “erunt opprobrium in regione.” So in the next line, he schal be far fro repreuis, “erit longe ab opprobriis.” Bar. vi. 72.
— l. 32.—Respice, respect. “Propter hoc et in idolis nationum non erit respectus.” Wisd. xiv. 11.

P. 87, l. 2.—Foundingis. “In tentationem.”
— l. 3.—Bi the spice of the warke. “Per speciem operis.” Wisd. xiv. 20.
— l. 5.—Deserving. “Deservientes.”
— l. 8.—Lyuing in bateil of vnkunning. “In magno viventes inscientiae bello.” Wisd. ib. ver 22.
— l. 10.—Merk. Dark, “obscura sacrificia. From the Anglo-Saxon mpce, teñebrae.”
— l. 11.—Wodnes. Madness: “insaniae plenas vigilias;” warke, which seems the word used to translate vigilias, is probably a mistake of the scribe for wakes.
— l. 12.—Enemy. A manifest error for envy. The original is “alius alium per invidiam occidit.” ver. 24.
— l. 18.—Wax wode. “Insaniunt.” ver. 28.
— l. 21.—They feltid. They felt. “Senserunt.”
— l. 22.—Vniustly thei sware in idol. The original is “jurave-runt injuste, in dolo contemmentes justitiam.” Our author appears to have read, in idolo.
NOTES.

P. 87, l. 27.—*For the decree seith.* Gratiani Decret. De Consecrat. Dist. iii. c. 28. "Venerabiles imagines Christiani non Deos appellant, neque serviant iis ut Diis, neque spem salutis ponunt in eis, neque ab eis expectant futurum judicium: sed ad memoriam et recordationem primitivorum venerantur eas, et adorant, sed non serviant eis cultu divino, nec alicui creaturœ."

P. 88, l. 23.—*Sogetly.* Subjectively.
— l. 26.—*Thus seith Austeyn.* This quotation has not been found.
— l. 28.—*Also Clement seith.* Probably Clement of Alexandria, in whose published writings passages similar to this may be found, although the exact words quoted by our author do not seem to occur.

P. 89, l. 2.—*zevit.* Give ye.
— l. 11.—*Sylid.* Soiled, defiled.
— l. 13.—*Perid hath a man.* There seems some error in the MS. here. *To peer* is to appear (see Nares); and perhaps we should read, "pering, (i. e. appearing,) as a man." In p. 90, line 31, *depering* is used for despairing.
— l. 14.—*Pite.* Piety.
— l. 20.—*As Crisostom.* This reference to Chrysostom, as well as those that follow to Augustin, Bernard, and Jerome, have not been found.

P. 90, l. 1.—*Archdeacon seith.* The passage here quoted does not seem like the style of the Archdeacon’s *Rosarium,* nor has the Editor been able to find it in that work. It is probable, therefore, that there has been some mistake, and that the quotation has really been made from some other author.
— l. 11.—*Endurid.* i. e. hardened.
— l. 28.—*O vnpite.* O unrighteousness, impiety.
— l. 30.—*zet.* i. e. eat, or ate.
— *Was not helid.* The word *and* seems here wanting.
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"That he that ate the Body of Christ and was not healed, should be saved by the holiness of the hem of His garment."

P. 90, l. 31.—Depering. Despairing.

P. 91, l. 6.—And Jerom seith. B. Hieronymi Comment. in Epist. ad Gal. (cap. i. 11, 12). “Nec putemus in verbis Scripturarum esse Evangelium, sed in sensu: non in superficie, sed in medulla: non in sermonum foliis, sed in radice rationis.”

— l. 8.—In overface. In superficie. Merowe, marrow.
— l. 9.—Rot. Root.
— l. 11.—henk. Ink.
— Wening werking to be gostly in hem. i.e. supposing efficacy to be spiritually in them.
— l. 15.—Taking zed. Taking heed.
— l. 16.—Selle. Seal.
— l. 17.—Do of his hod. Do off his hood, i.e. take off his hood, in token of respect.
— l. 19.—Rettid. Reckoned.
— l. 23.—Sudarijs. Sudaria, napkins.
— l. 24.—And it is seid, that a woman made an ymage of Crist. See the story here alluded to, in Eusebius, Hist. Eccles. l. vii. c. 18.

P. 92, l. 5.—Thus seith Crisostom. This reference and that which follows to Bede have not been found.
— l. 25.—Wlatith. See note on p. 57, l. 10. “Omnia enim haec abominatur Dominus.”
— l. 29.—A wat, i.e. await, observe. See p. 93, l. 12.
— l. 30.—Ne schaf the hed. Our author seems here to have taken a liberty with the text, which is “nec radetis barbam.” Lev. xix. 27. Ne calle vp on the dead. “Et super mortuio non incidetis carnem vestram.”

P. 93, l. 4.—Morow list. “Matutina lux.” Is. viii. 20.
NOTES.

P. 93, l. 5.—Also thus writith Austeyn. Decretum, Caus. xxvi. q 7, c. 15. “Admoneant sacerdotes fideles populos, ut noverint magicas artes incantationes quæ quibuslibet infirmitatibus hominum nihil remediı posse conferre: non animalibus languentibus, claudi cantibus, vel etiam moribundis quicquam mederi: non ligaturas ossium vel herbarum quibuslibet mortalium adhibitas prodesse: sed haec esse laqueos et insidias antiqui hostis, quibus ille perfidus genus humanum decipere nititur. Et si quis haec exercuerit, Clericus degradetur, Laicus anathematizetur.”

l. 8.—To lech. Anglo-Saxon læc, to cure, mederi. Hence leach or leech, a physician.

l. 9.—Panteris. Panders.

l. 11.—The lewid man. i. e. the layman.

And eft thus. Decret. Caus. xxvi. q. 7, c. 16. “Non observetis dies, qui dicuntur Ægyptiacci, aut Calendas Januarii, in quibus cantilenæ quædam et comessationes, et ad invicem dona donantur, quasi in principio anni, boni fæti augurio, aut aliquos menses, aut temporæ, aut dies, aut annos, aut Lunæ Solisque cursum, quia qui has et quasunque divinationes, aut fata, aut auguria observat, aut attendit, aut consentit observantibus, inutiliter, et sine causa, magis ad sui damnationem, quam ad salutem tendit: sive qui per quosdam numeros literarum, et Lunæ, et per Pythagoricam necromantiam ægrotantium vitam vel mortem, vel prospera vel adversa futura inquirunt, sive qui attendunt somnialia scripta, et falsi Danielis nomine intitulata, et sortes quæ dicuntur sanctorum Apostolorum, et auguria avium, aut aliqua pro domo facienda, aut proper conjugia copulanda, aut in collectionibus herbarum carmina dicunt, aut pyctaciola pro quavis infirmitate scripta, super homines, vel animalia ponunt, præter symbolum, et orationem Dominican, aut magicis falsitatibus in grandinariis tempestatibus credunt. Qui autem talibus credunt, aut ad eorum donum euntes, aut suis domibus introducunt, ut interrogent, sciant se fidel Christianam et baptismum pravari casse, et ut paganum, et apostatism, id est, retro abuentem, et Dei inimicum, iram Dei graviter in æternum incurrisse, nisi Ecclesiastica
poenitentia emendatus Deo reconcilietur. Dicit enim Apostolus, sive manducatis, sive bibitis, sive aliquid aliquid facitis, in nomine Domini nostri Jesu Christi facite, in quo vivimus, movemur, et sumus."

P. 93, l. 17. Tenten. Attend.
--- l. 19.—The men. This seems a mistake of the scribe for "the moon." And figer of nigramauny. "Pythagoricam necromantiam;" there is here also perhaps some mistake.
--- l. 22.—Canalis. "Sortes." Perhaps the same as cantle or cantel, a word used by Shakespeare for a part, a share: vid. Nares' Glossary in voc.
--- l. 26.—Wiche falsness. i. e. witch falseness, "magicis falsitatis."

P. 94, l. 4.—As the decre seith. Decret. Caus. xxvi. q. 2, c. 1.
"Sic et sortibus nihil mali inesse monstratur, prohibetur tamen fidelibus, ne sub hac specie divinationis ad antiquos idololatriae cultus rediret."
--- l. 14.—Boner. From the French bonaire, kind, gracious, well-disposed.

P. 95, l. 1.—That the it are. There seems some mistake here.
--- l. 4.—3ethun. Heathen.
--- l. 11.—Phitoners. "Pythones."
--- l. 29.—Chong him. Change him.
--- l. 30.—Sternis. Stars. Anglo-Saxon τενεα.

P. 96, l. 3.—Spices are content under theis many. i.e. many species are contained under these.
--- l. 7.—And thus Austeyn seith. This reference has not been found.
--- l. 9.—Attristun in. Trust in.
--- l. 19.—Sem oft at ee. The word sem is a misprint for seen.
NOTES.

"Men seen oft at ee that swilk thingis help," i. e. men see often with their eyes, (evidently, sensibly,) that such things help.

P. 96, l. 22.—So how. i. e. so ought.
— l. 27.—Wen. Ween, suppose, imagine. Anglo-Saxon penan.
See line 30.
— l. 28.—Rafars. Spoilers, robbers; from reave.

P. 97, l. 1.—Fendith. Defendeth.
— l. 4.—As the decre declareth wel. This reference has not been found: nor is the Editor quite certain whether it refers to what precedes, or to what follows.
— l. 7.—Wodnes. i. e. madness. "Furor illis secundum similitudinem serpentis." Ps. lvii. 4. From the Anglo-Saxon poð, mad.
— l. 8.—Heddir. Adder.
— l. 12.—Wold. Old.
— l. 16.—Weldar. "Possessorem suum." From the Anglo-Saxon pealban, to wield, to have power over, to possess.
— l. 24.—Put in the general sentens and cursing of the kirk. Decret. Caus. xxvi. q. 5, c. 1. "Si quis ariolos, aruspices, vel incantatores observaverit, aut phylacteriis usus fuerit, anathema sit." See also c. 4, et sq.
— l. 31.—Blowing. Blowing.

P. 98, l. 9.—Sautis. Assaults.
— l. 14.—Habarioun. Breastplate. "Clothid with the haburioun of riȝtwisnesse." Wicliffe's N. T. at Eph. vi. 14. Written also habergeon, and haubergon; from Halsberga, Halbergianum, Haubercum, Hauberionius, forms in which the word is found in the Latinity of the Middle Ages: all derived from the German, Halsbergh, neck-protector. See Du Cange, in v. Halsberga.
— l. 19.—That we may wet. For "that we may wot," or know.
— l. 32.—Thei hiȝt men assoiling. They promise men absolution.

P. 99, l. 6.—Thei wel bi deneris. Sic MS.
NOTES.

P. 99, l. 8.—Ere. Perhaps for here.
— l. 16. Vnderstoned misser. Understand more erroneously. The comparative of the Anglo-Saxon miþ, with which mistake, misunderstand, and such words are compounded.

P. 100, l. 28.—Vnsicble; for unsensible.

P. 101, l. 10.—Efter the decre of Isidor. Caus. xxii. q. 4, c. 5. "In malis promissis rescinde fidem. In turpi voto muta decretum: quod incaute vovisti, ne facias. Impia enim est promissio quæ scelere adimpletur."
— l. 22.—Fowl vowis. Perhaps a mistake for "fools' vowis," as the Latin seems to indicate.

P. 102, l. 1.—Tariing. Tarrying, delaying, impeding.
— l. 7.—Awowe. i. e. a vow.
— l. 8.—Ehyt. Eat.
— l. 10.—Bydun. A mistake of the press for byndun, i. e. bind.

P. 103, l. 7.—Hawid. i. e. hallowed.
— l. 10.—An abit. i. e. an obit; the commemoration of the day of a benefactor's death. God behitheth no meed for the keeping. i. e. God promiseth no reward for the keeping of such days or rites.
— l. 19.—Be it hout worth or nout. Be it ought worth [i. e. worth anything] or nought.
— l. 20.—Ther ouerman. Their superior.
— l. 21.—Cerse. Perhaps for cease.
P. 104, l. 4.—Prosper, in his book of Contemplatif Lif, seith thus. The book here quoted has been long attributed to S. Prosper, and has been printed among his works; but the learned seem now agreed that the real author was Julianus Pomerius, who flourished about A.D. 498 or 500. (See Ceillier, Hist. des Auteurs, tom. xv. p. 451, sq. Oudin. De Scriptor. tom. i. col. 1193 sq.) The following passage from the treatise De Vita contemplativa, lib. ii. cap. 4, appears to be that which is here cited by our author. “Illos dico, qui velut conversi, ex pristinis moribus nihil abjiciunt, non mente mutati, sed veste: nec actu, sed habitu. Hi sunt qui sermonem tantum, non opere, seculo renuntiasse contenti seculariter vivunt, et vitia sua inani professione vitae melioris abscondunt, ac religionis imaginariae nomine palliati, opinionem virtutis pro virtute suscipliant. Prædicant magna, nec faciunt: accusant vitia, nec deponunt. Publice sibi displicere simulant, quod occulte committunt. Magni student videri, non fieri. Laudant eos, quorum cupiunt prædicatione laudari.” Opp. D. Prosperi Aquitanici. p. 221. Col. Agr. 1690, 12mo. Our author appears either to have had before him a copy differing considerably from the printed editions, or else to have added to his quotation several interpolations of his own. The edition of the treatise De Vita Contemplativa, published separately in 4to. A.D. 1487 (s. l.) agrees exactly with the foregoing extract; but it is by no means improbable that the stronger expressions against the hypocrisy of the religious orders may have been expurgated by the first editor of the work.

—l. 5—Ooneris. This word seems intended to represent the Latin conversi. There is of course some mistake.

—l. 8.—Bicis, for vicis, vices.

—l. 21.—Ref. Plunder; from the verb to reave.

—l. 24.—Yeilded. Yeilded.

—l. 25.—Lufun. Leave.

—l. 27.—Of theis seith Bernard to Eugeny the Pope. Bernard. De Consideratione, ad Eugenium III. Papam. Lib. IV. cap. ii. n. 4. (Operum Edit. Bened. tom. ii. 438, D.) “Hi sunt qui subesse non sustinent, præesse non norunt; superioribus insideles, inferioribus im-

P. 104, l. 29.—Vnder lowtid: subesse. To lout, or lowt, is to be subject, to bow, to pay obeisance. See p. 85. l. 8.

— Thei kan not: i. e. they ken, or know not; praeesse non norunt. In line 31, they ken is used in the sense of “they teach,” or make to know; docuerunt.

P. 105, l. 1—Bihiztars. Promissors.

— l. 2.—And Lincoln seith thus: This passage the Editor has not been able to find in any of the printed works of Grosthead to which he has had access.

— l. 4.—Careyn. Carrion.

— l. 11.—Geyt skinnis. Goat skins.

— l. 14.—Sternis. Stars. See p. 95, l. 30.

— l. 16.—If ani wen hem: i. e. if any suppose himself, “Si quis autem putat se religiosum esse,” Jam. i. 26. “And if ony man guessith hym sifl to be relegious.” Wicliffe, N. Test.

— l. 25—Thi chere: a mistake probably for cheke: “in sudore vultus tui.”

NOTES.

P. 106, l. 12.—Sewars. "Sutores." This word is spelt sowtars, lines 14 and 18.

—— Feld telars. Field tillers, rustici.

—— l. 23. And in the decre is this noted. This is a reference to the words of Gratian, Dist. xci. "Quod si Ecclesia ei [ecclesiasticò seu. viro] sufficere non potuerit, proprio artifìcio, vel agricultura (exemplò Apostoli, qui de labore manuum vivebat) sibi necessaria inveniat: ita tamen, ut occasione sui operis vigiliis ecclesiæ non desit."


—— l. 26.—Tent. Attend. See also p. 107, ll. 2 and 4.

P. 107, l. 7.—In the rewle of Seynt Francis. Reg. S. Francisci primæ, cap. vij. viij. Reg. secundæ, cap. v. vi. The substance only of the words quoted by our author is to be found in the Rule of St. Francis. Vid. Luc. Holstenii, Codex Regularum (edit. Brockie), tom. iii. p. 21, sq.

—— l. 10.—And in the rewle of Seynt Benet. Reg. S. Benedicti, cap. xlviii. apud Luc. Holstenii, Cod. Regularum, tom. i. p. 120. "Otiositas inimica est animæ: et ideo certis temporibus occupari

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debent fratres in labore manuum, certis iterum horis in lectione divina. Ideoque hac dispositione credimus utraque tempora ordinari; id est, a Pascha usque ad Kalendas Octobris, manes exuntes a prima usque ad horam pene quartam laborent quod necessarium fuerit. Ab hora autem quarta usque ad horam quasi sextam lectioni vacent . . . . . . . . Si autem necessitas loci, aut paupertas exegerit, ut ad fruges colli-gendas per se occupentur, non contristentur; quia tunc vere Monachi sunt, si labore manuum suarum vivunt, sicut et Patres nostri, et Apostoli.

P. 107, l. 25.—Gloriouse is the frut of good labors. "Bonorum enim laborum gloriosus est fructus." Wisd. iii. The reference in the margin "capo. iii.," is a mistake of the press, for "Sap. iij." 

P. 108, l. 23.—Our kynd: our nature.
— l. 25. Of the sawis of Seynt Bernard. The Editor has not found the original of this reference.
— l. 31.—Stalworth. Stout, able-bodied. Anglo-Saxon rælpynē or rælpynœ, which Lye explains, Captu dignus, ejus æstimationis ut opera prætium sit surripere.

P. 109, l. 1.—Vggid. There is perhaps some mistake here.
— l. 9.—Men kyd. Perhaps for menglid, mingled, united. See note on p. 87, line 13. Wicliffe's New Testament, reads, "if ony man obeieth not to oure word bi epistle, marke 3he hym, and comyne 3he not with hym, that he be schamed."
— l. 18.—As the Glose seith. "Nec rursum copia vel inopia transeuntium rerum in oblivionem decidat æternorum." Gloss. ordin. in Prov. xxx. 8.
— l. 24.—And thus Austeyn seith. Aug. De Sermone Domini in Monte, Lib. i. n. 67. (Edit. Bened. Opp. tom. iii. part ii. 193.) "Ita omni petenti te dabis, quamvis non semper id quod petit dabis; et aliquando melius aliquid dabis, cum petentem injusta correxeris."
— l. 27.—As the Glose seith. See the Glossa ordinaria on Luke xii. "Non tantum cibos vestros communicate pauperibus, sed etiam
vendite vestras possessiones, ut omnibus vestris semel pro Domino spretis postea labore manuum vestrarum operemini, unde vivatis vel eleemosynam faciatis.”

P. 109, l. 29. — Also Austeyn seith. This passage the Editor has not found.

— l. 31. — Also Jerom seith. This and the next citation from Jerom the Editor has searched for in vain.

P. 110, l. 3. — Also Prosper seith. This passage probably occurs in the work De Vita Contemplativa, falsely attributed to Prosper, which has been already quoted by our author, p. 104: but the Editor has not succeeded in verifying the reference.

— l. 5. — Gold.

— l. 7. — Austeyn seith. This is another quotation, the original of which has not been found.

— l. 10. — Schenship. Blame, fault, reproach; from the Anglo-Saxon, ſcenban. The verb shend, participle shent, has been used by Shakespeare, Spenser and others. See Nares' Glossary.

— l. 32. — Also in the story of Seynt Clement. This is a reference to the Golden Legend, or Historia Lombardica of Jacobus a Voragine. In the Legend of St. Clement, the circumstance alluded to by our author is thus recorded: “Quadam autem vice Petrus cum discipulis suis Autaradum, et inde ad insulam per sex miliaria distantem, in qua Macidiana mater Clementis morabatur, venit: ubi quondam columna vitrearum magnitudinis erant. Quas cum Petrus cum ceteris miraretur, videns ipsam mendicantem, cur non potius suis manibus operaretur increpavit.” Legend. Lombard. fol. Argentinae, 1490. (Leg. clxv. B.)


— l. 20. — And thus is also bedun. Decret. Caus. xiv. 9, 5. c. 1, “Nolite velle eleemosynas facere de fœnore et usuris.”

— ibid. — Oker. “fœnus.” Perhaps from the Anglo-Saxon, eacan, to eke, to encrease, to add.
NOTES.

P. 111, l. 22.—For the decree seith. Decret. Caus. xiv. q. 5, c. 2. “Immolans ex iniquo oblatio est maculata,” &c. The whole of this chapter is no more than an extract from Ecclus. xxxiv.

— l. 24.—The gestis. A mistake for geftis. The original is “Dona iniquorum non probat altissimus.”

— l. 28.—To the hirid hype. i. e. to the hired hind. Mercenario.

P. 112, l. 2.—Gregor. This marginal reference appears to have been added in allusion to the statement made in the text, that that only can be considered alms which is given of lawfully acquired property. The same sentiment is quoted from St. Gregory (Lib. vii. epist. 110, ad Siagrum) in the Decretum Caus. xiv. q. 5, c. 7. “Eleemosyna Redemptoris nostri oculis illa placet, quæ non ex illicitis rebus et iniquitate congeritur, sed quæ de rebus concessis, et bene acquisitis impenditur.”

— l. 8.—Softith. Softeneth, appeaseth.

— l. 11.—Tholith. Suffer ye, permit ye.


— l. 24.—Here. “Arare.” This word, under the spelling ear, is frequently used by Shakespeare, and also in the authorised version of the Bible. (1 Sam. viii. 12. Is. xxx. 24. Deut. xxi. 4. Gen. xlv. 6. Exod. xxxi. 21.) See Nares's Glossary. It is the same as the Anglo-Saxon epian, to plough; and is evidently derived from the Latin, arare.

— l. 22.—Liȝeth. Lieth.

— l. 24.—Reuar. Plunderer, from reeve.


P. 113, l. 4.—Silun. Sell.

— l. 8.—Théis meny. These attendants, train, company. Meiny, or menie, from the old French mesnie. See Nares’s Glossary, in voc.

— l. 10.—I redo. I counsel, I advise.
Glossary.

A, for have, p. 1, l. 17
A, for he, p. 5, l. 19. See note.
Abit, obit, p. 103, l. 10. See note, and Jamieson's Scottish Dictionary, in voce Abitis.
Abouen, above, p. 104, l. 29. Abouyn, p. 9, l. 4
Aduowtry, adultery, p. 78, l. 26
Aggregid, increased, p. 64, l. 28
Aggregib, is aggravated, augmented, p. 4, l. 18
Azennis, against, p. 8, l. 9
Azenstod, against stood, resisted, withstood, p. 6, l. 24
Azen-worde, on the other hand, on the contrary, p. 10, l. 27; p. 70, l. 14
Ai, ever, always, passim.
Ai to, always, p. 3, l. 1
Als, also, p. 5, l. 19
Ammonest, admonish, admoneant, p. 93, l. 5. See Jamieson, in voce Ammonyss.
Anenist, anenst, against, in the sense of over against, coram; in respect of, concerning, p. 29, l. 8; p. 80, l. 19.
See Jamieson in vv. Anens, Anenst, Anent.
Arett, to reckon, to account, p. 85, l. 18; p. 104, l. 24
Arettid, reckoned, accounted, p. 26, l. 29. See rettid, and Jamieson in v. Arettyt.
Ascar, asker, used for the Latin interrogantis, p. 69, l. 8
Atristun, trust, place confidence in, p. 96, l. 9
Auoutry, adultery, p. 76, l. 30
Autere, altar, p. 29, l. 32
Auteris, altars, p. 57, l. 29
Avowter, adultery, p. 78, l. 30
Awaytib, await ye, used for the Latin observetis, p. 93, l. 11. Awaytun, ib. l. 16.
Awith, oweth, debet, p. 30, l. 11
Bannun, excommunicate, curse, p. 26, l. 21
Barianns (?) p. 50, l. 8
Barne, a child, p. 2, l. 8
Batails, provisions. See note, p. 76, l. 1
Bateyl, battle; used for the Latin bellum, p. 87, l. 8
Bats, bates, contentious, p. 29, l. 21
Bed, bid, p. 65, l. 17
Bedun, bidden, commanded, p. 31, l. 17
Be born, before, p. 67, l. 31
Behest, promise, engagement, p. 4, l. 12
Behetið, promiseth, p. 74, l. 4
Behetun, behight, promise, p. 92, l. 28
Behið, promise, p. 57, l. 4
Behit, promised, p. 10, l. 14
Be howsið, behoveth, p. 6, l. 16
Behyteð, promiseth, p. 69, l. 15
Bening, benign; used to translate the
Latin *benignus*, p. 33, l. 21
Beð, be ye, p. 89, l. 9
Be ðwen, between, p. 72, l. 27
Bicus, vices; *vita sua*, p. 104, l. 8
Biclipping, embracing. See note on
p. 33, l. 21
Bidð, abideth, p. 70, l. 12
Big, build, p. 43, l. 32. Bigge, p. 48,
l. 15; p. 71, l. 31. Bigging, building,
p. 35, l. 32. Biggið, buildeth, p. 80,
l. 1. See Jamieson in *voce*.
Bl gernyn (?), p. 64, l. 16. See note.
The word *to gîrn*, is used in the
Scotch dialect for *to grîn, to snarl,*
to *be peevish.* See Jamieson.
Bîse, buy, p. 11, l. 10
Blawun, blowen, censured, calumniated,
p. 24, l. 3
Blowing, blowing, p. 97, l. 31
Bodun, forbidden, p. 32, l. 10
Boner, kind, gracious. French, *bonaire*,
p. 94, l. 14
Boun, "be boun," be bov'n or above, p.
59, l. 13; p. 64, ll. 5, 6; p. 88, l. 17
Bouning doune, used to translate the
Latin *discedentes*, p. 62, l. 19. The
word *boun*, in the Scotch dialect, sig-
nifies to *go, to direct one's course to*
a certain place. See Jamieson.
Brend, burnt, p. 24, l. 21
Brenne, burn, p. 75, l. 8
Briddis, birds, p. 92, l. 22.—Briddus,
p. 93, l. 23
Brondit, branded, burnt, p. 103, l. 3
Bryn, burn, p. 57, l. 23
But, unless; "*but bei make opun al*
truth," p. 32, l. 29
But if, unless, p. 3, l. 3; p. 5, l. ult.
Buxum, obedient, submissive, p. 42, l.
23; p. 102, l. 2
Byzar, buyer, p. 7, l. 18
Bymowe, mock, p. 81, l. 27. See Ja-
mieson in *v. Mow*.

Caff, chaff, p. 54, l. 24. See Kaff.
Canelis, lots, used for the Latin *Sortes*,
p. 93, l. 22. See note. The word *canetl*, in the Scotch dialect, is used
for a *juggling trick.* See Jamieson.
Careyn, carrion, p. 105, l. 4
Cerse (?), p. 103, l. 21
Cesser, cease (?), p. 20, l. 7
Chalang, challenge, p. 110, l. 14
Chare, car, chariot, p. 44, l. 27
Chaur, chair, p. 4, l. 30
Chere, a mistake probably for cheke, i. e.
cheek, p. 105, l. 25
Chesid, chose, præt. of choose, p. 41, l. 32
Chesing, choosing, *electio*, p. 48, l. 19;
p. 78, l. 3
Chitering, chattering, p. 92, l. 22
Glossary.

Chong, change, p. 95, l. 29
Chouche, couch; used to represent the Latin incubare, p. 49, l. 2
Clepid, called, p. 54, l. 29
Clere, clear, p. 5, l. 24
Clerked, clerk-head, used for the Latin clericatus, p. 43, l. 31
Clerte, claritas, renown, celebrity, p. 5, l. 2
Cleymyd, claimed, p. 42, l. 2
Colver, a dove, p. 2, l. 12
Comyn, communion, fellowship, p. 10, l. 5; p. 27, l. 10
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Contendid, continued, p. 101, l. 27
Contenun, continue, p. 11, l. 32
Contune, continue, p. 12, l. 1
Contunth, continueth, p. 69, l. 17
Cordanli, accordantly, in accordance, p. 6, l. 15
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Deadly, mortal, p. 50, l. 15
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Deed, dead, p. 3, l. 2
Defendid, prohibited, forbidden, p. 19, l. 27, p. 94, l. 5
Delen, distribute, deal, divide, p. 100, l. 6. Scotch Deil, Deille. See Jamieson
Deme, deem, consider, p. 3, l. 19; p. 22, l. 18. Also to judge, to pro-

nounce judgment, ib. l. 21; p. 99, l. 27
Demid, thought, hoped, p. 51, l. 20
Demi, judge ye, p. 46, l. 13
Deneris, deniers (?), p. 99, l. 6
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Ehyt, cat, p. 102, l. 8
Enblawun, puffed up, *inflatus*, p. 30, l. 5
Endurid, hardened, p. 90, l. 11
Enk, ink, p. 64, l. 8
Enuyxe, envy, p. 58, l. 11
Ere, here (?), p. 99, l. 8
Eben, heathen, p. 22, l. 21
Euen to, equal to, p. 85, l. 19
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Euid, heavied, made heavy, p. 67, l. 14
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Folis, fools, p. 63, l. 19
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Gaf, gave, p. 5, l. 19
Garring, prating, chattering, p. 95, l. 18
Geit, get, p. 4, l. 17
Gelousy, jealousy, p. 25, l. 8
Geyt, a goat, p. 105, l. 11
Gifith, giveth, p. 2, l. 20
Gnasten, gnash, p. 93, l. 1
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Gop, go ye, p. 93, l. 3
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Greece, grease, fat; used to translate the Latin adipem, p. 35, l. 20. See Gres.

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jerd, herd, i. e. shepherd. See note, p. 5, l. 12; conf. p. 59, l. 26
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Luñist, loveth, p. 5, l. 18
Luñith, loveth, p. 2, l. 31
Lufun, leave, p. 104, l. 25
Lynage, lineage, tribe, p. 22, l. 30
Lyowns, lions, p. 44, l. 27
Lyuirid, delivered, acquitted, p. 60, l. 8

Makib, make ye, p. 4, l. 24
Menest, menaced. See note, p. 21, l. 4
Maundments, commandments, p. 45, l. 19
Med, meed, reward, p. 103, l. 13. See l. 10
Mede, reward, p. 5, l. 4
Medefully, deservedly, p. 25, l. 3
Medid, rewarded, p. 103, l. 16
Medulfually, medefully, profitably, with mede or reward, p. 20, l. 7
Meed, reward, payment, p. 12, l. 14
Mene, mean, p. 83, l. 19. Menis, means, ib. l. 23
Mengid, mingled, mixed, p. 87, l. 13. See Jamieson in v. ming.
Menib, meaneth, signifieth, p. 23, l. 6
Men kyd, for mengid, mingled, united,
Naip, as used in the north of Scotland, for "The summit of a house, or something resembling a chimney top," and quotes the lines from Ross's Helenore, p. 75—

"Far in a how they spy a little sheald,
Some peep of reck out at the naip appears."

Nables, nevertheless, p. 4, l. 7
Naytid, denied (?), p. 77, l. 17
Nekist, nearest, next, p. 5, l. 3
Ncb, "be ncb," beneath, p. 35, l. 31
Nize, as a verb, come nigh, p. 35, ll. 13, 19, 22. See Nye.
Nizeb, is nigh or near, p. 34, l. 18
Niyb, nigheth, is nigh, or near, p. 31, l. 25
Nobelay, nobility, p. 90, l. 15. Noble, nobility, p. 5, l. 1
Noises (from noy, to hurt), injuries, hurtful things, p. 26, l. 5
Nout, not, p. 2, l. 11
Nouys, novice, p. 82, l. 32
Nowt, nought, nothing, p. 26, l. 15
Nowt, nought, nothing, p. 40, l. 17
Noyed, injured, p. 27, l. 20
Noyes, noyous, injurious, p. 101, l. 9
Noyeb, annoyeth, injureth, p. 5, l. 9
Noy, noi, annoy, injure, p. 17, l. 20; p. 18, l. 10; p. 60, l. 4. See Jamieson, v. Noy.
Noyous, injurious, hurtful, p. 25, l. 32
Nye, as a verb, also spelt nize, to come or be nigh, or near, p. 35, l. 14

O, onc, p. 25, l. 13; p. 88, l. 24
Odir, other, p. 27, l. 1

Nap (?), "as a nap in the rof," p. 56, l. 12, "a nape in the house rofe," p. 89, l. 28. Jamieson gives the word
Oker, usury; used for the Latin fœnus, p. 111, l. 20. See note.
Olden, holden, reputed, p. 26, l. 26; p. 30, l. 31
Onhed, onehead, or one hood, i.e. unity, p. 35, l. 24
Onis, once, p. 42, l. 18
On noblely, "ignobilitatem suam," p. 86, l. 3
Ontrowb. See Vntrowb.
Ony, any, p. 6, l. 3
Oole, all, i.e. any, p. 72, l. 1
Oon, one, p. 4, l. 20
Ooneris (?), p. 104, l. 5
Overal, over all, p. 78, l. 15
Ouer face, in superficie, p. 91, l. 8
Ouer-man, superior, p. 20, l. 26; p. 103, l. 20
Ouerwile; used to translate the Latin word interdum, p. 30, l. 6
Out, aught, "out worth," ought worth, worth anything, p. 84, l. 14
Outtak, separate, except, take out, p. 52, l. 14
Overbwartnes; used for the Latin per- versitas, p. 107, l. 3

Panteris, panders, p. 93, l. 9
Parischings, parishioners, p. 8, l. 17
Pees, peace, p. 42, l. 8; p. 87, l. 9
Peple, people, p. 5, l. 13
Perid (?). See note on p. 89, l. 13

Pering, perishing, p. 21, l. 25
Perpulid, purpled, p. 44, l. 6
Perseyuer, percever, p. 10, l. 17, 28
Peruey, provide; used to translate the Latin provideat, p. 55, l. 28
Peruance, passage, proventum, p. 62, l. 25
Pes, peace, p. 2, l. 11; p. 73, l. 16
Peysid, poised, weighed, considered, p. 67, l. 30
Phitoners, pilhones, p. 95, l. 11
Pillworbis, pillows, p. 67, l. 4
Pistil, epistle, p. 5, l. 23
Pite, piety, p. 57, l. 22; p. 29, l. 14
Plect. See note on p. 23, l. 22. See Plete.
Plente, plenitude; used to translate the Latin plenitudinem, p. 30, l. 16
Plete, "court of plete," p. 79, l. 25.
See Du Cange in vv. Pletum, Plitum, Placitum.
Pleynë, complaineth, p. 67, l. 3
Pleyd, complained, p. 20, l. 20
Polewt, pollute, p. 36, l. 12
Porid, made poor, p. 41, ll. 28, 32
Prescit, præsciti, reprobate, p. 7, ll. 3, 23, 24
Prest, "that men prest," ut præsint, p. 59, l. 13
Priue, deprive, p. 14, l. 4; p. 67, l. 21
Priueite, mystery, secret, p. 34, l. 13
Profhabili, proveably, certainly, demonstratively, p. 7, l. 19. Prouable, provably, ib. l. 28. See also p. 8, l. 15
Profist, prophet, p. 38, l. 26
Profistly, profitably, p. 59, l. 14
Profib, profiteth, p. 29, l. 14
Prophet, profit, p. 59, l. 13
Propos, proposition, p. 4, l. 9
Provastis, provosts, superiors, *præpositi*, p. 23, l. 20
Puple, people, p. 4, l. 10
Purte, purity, p. 5, l. 2

Quick, quick, living, p. 8, l. 22; p. 49, l. 24; p. 93, l. 2
Quikid, quickened, made alive, p. 67, l. 26
Quiking, quickening, making to live, p. 54, l. 26
Quit, to recompence, take vengeance, p. 86, l. 6
Quyschinis, cushions, *cervicalia*, p. 67, l. 11

Rad, afraid, p. 27, l. 15. See Jamieson in v.
Rafars, spoilers, robbers, p. 96, l. 28.
See Jamieson in v. *Reyfar*.
Raney (?). See note p. 76, l. 3
Rate, ratified, valid, p. 70, l. 21
Redarguid, reproved, p. 6, l. 24
Rede, *verb*, counsel, advise, p. 113, l. 10
Reeft, carried him off, p. 41, l. 27
Ref, plunder, p. 104, l. 21; p. 110, l. 31. See Reif.
Refiß, reaveth, spoileth, plundereth, p. 67, l. 1
Reft, part. of *reave*, plundered, carried off by force, stolen, p. 77, l. 24
Reif, plunder, spoil; from the verb to *reave*, p. 12, l. 4. See Jamieson in v. *Reif*.

Ren, "ren in," incur, p. 75, l. 12; run, p. 89, l. 7
Rennun, run, p. 7, l. 24
Respice, respect; used for the Latin *respectus*, p. 86, l. 32
Rett. See *arett*, to reckon, to account, p. 85, l. 21
Rette, reckon, account, p. 14, l. 8
Rettid, p. 27, l. 31; p. 91, l. 19, same as arettid, p. 26, l. 29, reckoned, accounted.
Reue, *verb*, rob, plunder, carry off, p. 48, l. 26; p. 67, ll. 10, 11. See Ref, Reif.
Rewle, to rule, p. 73, l. 22
Rewl, rule, *subst.* p. 73, l. 23
Reysing, raising, p. 68, l. 3
Richid, "be richid," be enriched; used for the Latin *ditetur*, p. 43, l. 31
Richid, was hungry, reached, p. 44, l. 25
Rijtwisare, more righteous, p. 3, l. 31
Rijtwisnes, righteousness, p. 3, l. 15
Rijtwys, righteous, p. 13, l. 15
Rit, right, p. 67, l. 25
Rof, roof, p. 56, l. 12. Rofe, p. 89, l. 28
Rogun, rung, p. 19, l. 30
Rostod, roasted, p. 37, l. 28
Rot, root, p. 91, l. 9
Rowt, the multitude, p. 61, l. 31. Routis, used to translate *turbae*, p. 62, l. 28

Sadder, more serious, p. 45, l. 22. See Jamieson, v. *Sad*.
Sale worß, ready for sale, p. 7, l. 6
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<td>Silun, sell, p. 113, l. 4</td>
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<td>Seek, sick, p. 93, l. 20</td>
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<td>Sekir, sure, certain, p. 7, l. 20; p. 17, l. 18. See Jamieson in v. Sicker.</td>
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Sody, sodden, boiled; past participle of seethe, p. 37, l. 28
Softib, softeneth, p. 112, l. 8
Sogetis, subjects, p. 4, l. 23; p. 7, l. 12
Sogetly, subjectively, p. 88, l. 23
Soil, soyl, to assoil, to absolve, p. 17, l. 16
Soiling, subst. assoiling, absolution, p. 17, l. 14
Soiling, part. assoiling, absolving, p. 67, l. 30
Somoum (?). See note, p. 61, l. 21
Sonde; this word is used, p. 24, l. 25, for mandatum, a command
Sonmid, spoiled, perhaps for soddened, infatuatum sal, p. 2, l. 10
Sophymis, sophisms, p. 8, l. 23
Sopid, supped, p. 46, l. 22
Sohe, sooth, truth, p. 40, l. 12; p. 62, l. 1
Sojje, soothly, truly, p. 53, l. 21; p. 66, l. 18
Soware, severe, sore, p. 24, l. 13
Sout, sought, p. 72, l. 11
Sowt, sought, p. 49, l. 33; p. 88, l. 27
Soyl, assoil, absolve, p. 70, l. 6
Soylid, assoiled, absolved, p. 69, l. 21
Spedeb, "it spedeb," it is expedient, p. 14, l. 15
Spedy, expedient, p. 9, l. 20; p. 15, l. 25
Sperril, shuttith. See note on p. 34, l. 10

Spice, species, p. 47, ll. 19, 23, appearance; used for the Latin species, p. 94, l. 6
Spices, species, kinds, p. 96, l. 3
Sporis, spurs, p. 44, l. 5
Spowsbrekyng, adultery, p. 89, l. 10
Stalworþ, stout, able-bodied, p. 108, l. 31. See note.
Steer, stir; used to represent the Latin monetis, admonish, stir up, p. 39, l. 16
Stere, stir, move; used for the Latin admoanet, p. 85, l. 11
Sterib, stirreth, p. 1, l. 20
Sternis, stars, p. 95, l. 30. See Jamieson, v. Stern.
Sterringis, stirrings; used for the Latin motus, p. 67, l. 20
Steyke, to shut, to fasten, p. 34, l. 17. See Jamieson, v. Steik.
Stille, silent, taciturnus, p. 5, l. 9
Strak, struck, prat. of strike, p. 3, l. 11
Stregn, stricken, p. 2, l. 20
Streke, strike, stretch; used for the Latin extendam, p. 69, l. 9
Streynid, constrained; used for the Latin constringitur, p. 56, l. 5
Streyyn, to draw, turn away, p. 74, l. 16
Strowis, straws, p. 93, l. 25. See note.
Sudarijs, napkins, Sudaria, p. 91, l. 23.
Sudary, a napkin, p. 105, l. 12
Suffreyyn, sovereign, p. 99, l. 27
Supissed, oppressed, p. 79, l. 15
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Suyn, swine, p. 58, l. 6
Suynne, swine, p. 2, l. 11
Swelk, such, *passim*, Suelk, p. 8, l. 23.
   See *Swilk*.
Swelluing, swallowing, p. 55, l. 30
   See note; used to translate *tristitia*, p. 107, l. 21
Swilk, such, p. 37, l. 12, p. 70, l. 21.
   See Jamieson.
Sylid, soiled, defiled, p. 89, l. 11

Tan, for ta’an, taken, p. 5, l. 7; p. 6, l. 18; p. 103, l. 4. Tane, p. 9, l. 25, p. 35, l. 23. See Jamieson, v. *Tane*.
Telars, *“feld-telars,”* field-tillers; for the Latin *rustici*, p. 106, l. 12
Tenden, attend, give heed to, p. 93, l. 26
Tend, i.e. tendis, attendest, p. 2, l. 5
Tent (to tent), to attend, consider, p. 18, l. 27; p. 34, ll. 18, 21; p. 50, l. 18; used to translate the Latin "*cui rei vacent,*" p. 106, l. 25; p. 107, l. 2
Tenten, attend; used for the Latin *attendit*, p. 93, l. 17
Tenting, attending, p. 87, l. 21
Ter, tear, p. 70, l. 2. See note. Teris, ib. l. 3, tears.
Tisen, for *tijen*, perhaps by an error of the scribe, title (*verb*), p. 45, l. 21
Til, to, unto, p. 94, ll. 8, 9. See Jamieson in v.
Tokun, betoken, signify, p. 23, l. 7

Ton, "*he ton,*" the one, p. 69, l. 27, often spelt *tone*. See Nares in voc. and Jamieson, v. *Tane*.
Toon, one, "*he toon for he tober,*" the one for the other, p. 53, l. 1. See *Ton*.
Touly, toughly, obstinately, p. 62, l. 23
Towere (?) See note, p. 55, l. 3
Trayd, betrayed, p. 53, l. 23; p. 46, l. 20
Tremel, tremble, p. 55, l. 20
Trentaylis. See note, p. 52, l. 22
Treyst, trust, p. 96, l. 26
Triacle, antidote, p. 57, l. 25. See note.
Trouby; used for the Latin *turbatio*, p. 87, l. 14
Trowe, to believe, p. 8, l. 30. Trowen, p. 53, l. 17; p. 82, l. 22, 23
Trowing, believing, p. 61, l. 7
Tul, to, unto, p. 95, l. 15. See *Til*.
Tyn, tyne, tine, burn, consume, destroy, p. 54, l. 7; p. 43, l. 12. See Jamieson in vv. *Teind* and *Tine*.
Tynking, tinkling, p. 90, l. 10
Tymung (?) p. 4, l. 17
Ｊan, then, p. 4, l. 6
Ｊenkand, thinking, p. 10, l. 27
Ｊer as, therefore, p. 59, l. 27
Ｊeys, thieves, p. 54, l. 32. Ｊeuis, p. 55, l. 1
Ｊewenti, twenty, p. 8, l. 16
Ｊink, thing, (a provincial pronunciation,) p. 17, l. 2
Ｊo, those, p. 63, l. 22
Ｊof, though, p. 8, l. 32; p. 54, l. 30.
   See Jamieson, v. *Thof*.
GLOSSARY.

bole, to suffer. boling, suffering, p. 5, l. 22, et passim. See note, p. 56, l. 28.
To permit, p. 59, l. 1. See Jamieson, v. Thole.
bole; used for ululabunt, p. 58, l. 22; perhaps by mistake for hole, i.e. howl.
bold, suffered, bore, endured, p. 21, l. 7
bo, bo, those, passim.
borow, through, p. 30, l. 13
bowe, though, p. 4, l. 6
bowzand, thousand, p. 4, l. 21
bries, thrice, p. 12, l. 22
bristib, thirsteth, p. 8, l. 22

Ungly, only (?), p. 55, l. 20

Valiib, availeth, p. 24, l. 3
Vengid, avenged, punished, p. 21, l. 7
Veniawns, vengeance, p. 21, l. 3
Venyn, venom, poison, venenum, p. 57, l. 25
Vggid, abhorred, nauseated, p. 109, l. 1.
From the Anglo-Saxon oga, fear, horror. See Jamieson, v. Ug.
Vncely, unhappy; used for the Latin infelixem, p. 51, l. 4. From the Anglo-Saxon yfelhs, yfelhs, happy. Chaucer has selynesse, for happiness: and Wicliffe, N. T. Rom. vii. 24. "I am an unceli man, who schal deluyer me fro the bodi of this synne?"
Vndeadly, immortal, p. 53, l. 17
Vneuyn, unequal, unjust, p. 104, l. 30
Vnewenly, unjustly, unfairly, p. 74, l. 23
Vnfilid, undefiled, p. 105, l. 20
Vnknowen, unknown, are ignorant of, p. 61, l. 13
Vnknowand, unkunning, ignorant, p. 33, l. 3
Vnkynd, unnatural, p. 87, l. 16
Vowtrand, vowtri, adultery, p. 87, l. 12
Vowtre, avowtry, French avoutrie, adultery, p. 21, l. 14
Vnnese, uneths, or unneath, hardly, scarcely, p. 52, l. 18. See note.
Vnpite, impiety, p. 90, l. 28
Vnpitouse, impious, wicked, p. 4, l. 19; p. 61, l. 31
Vnschamfast, immodest, shameless, p. 2, l. 14
Vnsible, insensible (?), p. 100, l. 28
Vnsikir, unsafe, uncertain, p. 99, l. 10
Vntrouf, or vntrowf, unbelief, from trow, to believe, p. 28, l. 26; 27.
Ontrowf, l. 30
Vnwitti, ignorant, p. 25, l. 10
Vp, upon, p. 4, l. 13; p. 15, l. 3
Vphauns, lift up, p. 31, l. 24
Vp so doun, ignorant spelling for upside down, p. 19, l. 30

Wam, whom, p. 68, l. 9; p. 70, l. 11
Wan, when, p. 4, l. 14
War, worse, p. 20, l. 4
Warer, more ware, more cautious, p. 66, l. 2
Wari, curse, p. 14, l. 12. Waried, cursed. Anglo-Saxon paman, p. 2, l. 22; p. 21, l. 3


### GLOSSARY.

<p>| Warliar, more warily, p. 9, l. 22 | Web, with, p. 70, l. 20 |
| War, whose, p. 59, l. 12 | Weypid, wiped, p. 39, l. 10 |
| Wat, what, p. 38, l. 4 | Who, wo, p. 81, l. 21 |
| Waxit, aged, p. 44, l. 19 | Who worp, woe-worth, p. 67, l. 3. See note. |
| Wayn, wain, waggon, p. 110, l. 28 | Wiche, witch (used as an adj.); magical, <em>magicis falsitatibus</em>, p. 93, l. 26 |
| Weder, weather, p. 83, l. 22 | Wil, while, p. 74, l. 8 |
| ib. l. 24 | Wilis, wiles, craft, p. 64, l. 26 |
| Wedir, whether, p. 13, l. 4 | Wirke, work, p. 4, l. 5 |
| Weil, while, p. 8, l. 22 | Wis, ways; &quot;on many manner wis,&quot; in many ways, p. 91, l. 10 |
| Weld, wield, possess, p. 24, l. 24 | Wit, know, p. 70, l. 6 |
| Weldar, owner, possessor (Anglo-Saxon <em>pealsan</em>), p. 97, l. 16 | Wit, &quot;fat is wit,&quot; that is to know, p. 5, l. 4 |
| Wen, ween, think, suppose, p. 69, l. 21; p. 95, l. 16. Wene; used for the Latin <em>putemus</em>, p. 91, l. 7 | Witt, knowledge, p. 1, l. 9; p. 2, l. 3 |
| Wengis, wenches, concubines, p. 23, l. 1 | Wittirly, utterly, p. 85, l. 10 |
| Wenid, supposed, considered, p. 111, l. 32. See Wen. | Wityng, knowledge, p. 95, l. 25 |
| Wening, wishing, supposing, p. 32, l. 2 | Wlatis, for wlatist, hatest, abominatest. |
| p. 91, l. 11. See note. | Wlatip, hateth, <em>abominatur</em>, p. 92, l. 25. See note, p. 57, l. 10 |
| Went, thought, supposed, (pret. of ween), p. 95, l. 15 | Wnworschippist, unworshippest, dishonorest, p. 57, l. 11. See note. |
| Wenun, wish, desire. Anglo-Saxon <em>penan</em>, p. 11, l. 18; p. 57, l. 22. See Wen. | Wo, who, p. 46, l. 28, p. 52, l. 9 |
| Wering, works, p. 4, l. 32 | Wo, what, p. 55, l. 18 |
| Wern, warn, p. 72, l. 8, 9 | Wode, mad, insane, p. 87, l. 18 |
| Wernid, warned, p. 39, l. 19 | Wodnes, madness, p. 87, l. 11; p. 97, l. 7 |
| Wer of, whereof, p. 105, l. 29 | Wold, old, p. 23, l. 3; p. 93, l. 9; p. 94, l. 7 |
| Werr, worse, p. 55, l. 13 | Wombe, belly, p. 3, l. 13 |
| Werrar, worse, p. 49, l. 8 | Wordeynild, ordained, p. 29, l. 25 |
| Wet, wot, know, p. 98, l. 19 | Wordeynilb, ordaineth, p. 25, l. 27 |
| Wete, to wit, to know, p. 37, l. 24; p. 40, l. 9 | Wordre, order, p. 68, l. 16 |
| Wetun, known, past part. of to wit, p. 3, l. 16 | Wow, vow, p. 100, l. 26 |
| Wetun, known, past part. of to wit, p. 3, l. 16 | Wowis, vows, p. 9, l. 10 |</p>
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wrath, used as a verb</td>
<td>&quot;non of þe bishopis wrath,&quot; i.e. let none of the bishops be wroth; nemo episcoporum irascatur, p. 30, l. 6</td>
</tr>
<tr>
<td>Wrechfulnes</td>
<td>used for the Latin iracundia, p. 58, l. 12</td>
</tr>
<tr>
<td>Wse (?)</td>
<td>See note, p. 62, l. 30</td>
</tr>
<tr>
<td>Wudlowtis, peasants</td>
<td>subditi, p. 2, l. 25</td>
</tr>
</tbody>
</table>

25; from the Anglo-Saxon pōsa, wood, agrestis; and lowt, a servant, a subject. See Lowt, and Jamieson, v. Lout.

Wylen, will, desire, p. 49, l. 26

Ympliʒeibly, implicitly, p. 17, l. 24
ERRATA.

The Reader is requested to correct the following Errata, for which the difficulty of the work, and the Editor's distance from the press, will, it is hoped, be a sufficient apology:

P. 7, l. 29, *for* hau, *read* han.
P. 10, l. 17, *for* maid, *read* maad.
P. 11, l. 10, *for* inwit, *read* in witt.
P. 12, l. 32, 
P. 22, l. 20,)
for hau *read* han.
P. 24, l. 5, 
P. 24, l. 30 (margin), *for* Mat. ij°. *read* Mat. u°.
P. 30, l. 15, *for* tayst, *read* tryst.
—— l. 26, *for* presched, *read* presthed.
P. 32, l. 5, *for* presbod, *read* presthod.
—— l. 21, *for* hau, *read* han.
P. 36, l. 15, *for* presched, *read* presthed.
P. 37, l. 32, 
P. 41, l. 28,)
—— l. 32, 
P. 42, l. 15, 
P. 43, l. 31, 
P. 45, l. 7, 
P. 56, l. 9, *for* pilats, *read* Pilats.
P. 57, l. 11, *for* wuworscippist, *read* wnworscippist.
P. 96, l. 19, *for* sem, *read* seen.
P. 102, l. 10, *for* bydun, *read* byndun.
P. 107, l. 24 (margin), *for* Cap°. iii°. *read* Sap. iiij°.
P. 110, l. 24, *for* maid, *read* maad.