THE

REPRESSOR OF OVER MUCH BLAMING OF
THE CLERGY.

BY

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SOMETIMES LORD BISHOP OF CHICHESTER.

EDITED

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V. CHAPTER.

The iiiij. principal process of the Newe Testament, bi which myȝte seeme endewing of prestis to be vnleeful, is writun iij. Thimothe. vij. ſ., where Poul blamed sum men “whiche deemed wynnyng to be pite,” and there he seith to Thimothe bishopp thus: A greet wynnyng is pites with sufficiencie, for we brouȝten yn no thing into this world, and no dout that we move not bere away ny thing; but we haueng foodis and with what thingis we schulen be hilid, be we content or paiied with these thingis. For thei that wolten be maad riche fallen in to temptacioun, and into snare of the deuel, and into manye vnprofitable desiris and noisie, which drenchen men into deeth and perdicioun. For thee of alle yuelis is coueitise, et caetera. But thou, man of God, flæ these thingis; but se thou rijȝtwiseannes, pites, feith, charite, pacience, myldenes. This processse lettith not the seid gouernaunce of endewing. Forwhi, if this processse schulde so streitli be vndirstone, that a bishopp schulde not haue more than mete and drinke, hous and clooth, certis thanne it muste be seid that Poul wolde no bishopp haue eny stoor of bokis, neither money forto bye or lete make therwith eny bokis, which is azens Poulis owne meenyng, iij. Thimothe, iiiij. ſ. toward the eende. And also a bishopp schulde not haue an hors forto on him ride, (if the bishopp were oold or sike,) neither a staffe forto go by in his eele for sijkenes. Wherfore bi “foode and couering” Poul vnderstondith al that is necessarie into good cure.

3 iij?, MS.
keping and mynystring, even as ofte tymes in Holy
Scripture¹ bi "breed" is vn bystande al maner of foode.
And if this be trewe, certis sithen the lauour and
possesioun of immovable godis helphi and fortherith
a bishop into the bettir bering and vsing his cure
vpon hise vn-dollarlingis, (as schal be schewid afterward,) it
foleith that vnder these ij. thingis chortli expresed
of Poul here to Bischop Tymothie, "foode and couer-
yng," is conteyned possessioun of vnmoveable godis, in
the maner and mesure and vce as thei helpen the
bishop forto make the better cure vpon hise vn-dor-
lingis. Also it is to be markid weel that Poul seith:
A greet wynnyng is pites with sufficienc. Lo, how
Poul allowith weel al that makith a sufficienc into eny
purpos or effect which muste be doon; and sithen into
sum degre of good cure bering availith moche plente of
vnmoveable richecess that had and receyued without labour
of it wynnyng and getting, it folleith that it stondith
weel with the proces of Poul in this present processe,
that bishopis hau endewing of vnmoveable possessiouns.

Ferthermore, whanne Poul seith thus: Thei that wolnen
be maad riche fallen into temptacioun, and into snare
of the feend, et cetera; it is to be vnderstondeth that
not oon but dyuers it is forto secche and wille be mad
riche bi² wynnynge of tho richecess thorúç craftís or
marchaundydis or other meanys of bisyness, and
dyuers it is forto receyue richecess mouable or
vnmoveable redy whanne thei ben proffrid. Certis, thouç
the firste maner may not be doon withoute the perels
which Seint Poul spekith of here, the ij. maner may
weel ynowç be doon withoute such perels. ³he,
peraumente more perel schal befallæ³ in ouer great
pouer than in ouer grete richecess so freli proffrid
and receyued; but if it be in a fewe persoones in-
diaposid forto entreme with richecess, which oůte
forbere for the while the prelacie, into which suche

¹ See Deut. viii. 3. ; Matth. iv. 4. ² be falle, MS. ³ mad bi, MS. (first hand).
ricchessis ben ʒoun, rather than appeire hem silf in receuyng tho ricchessis, or apperre her successouris aftir hem in removing away tho ricchessis; sithen not alle men ben in līk maner thorūʒ out disposid naturali and gracioseli. Forwhi, iij. Tessal. iij. ʒ. and iij. Cor. xiij. ʒ., mensioun is mad, that in Poules daies, bi cause endewing was not maad to prechouris other than it wher of Poule spekith i. Cor. iij. ʒ., therfore prechers ʒauen hem to flaterie and to plesaunce forto the more likingli fille her wombis and her pursis so myche and so thikke, that for to putte hem away out of the peplis fauour Seint Poul suffrid labour and peyne in this, that he laborid for his owne liȝftode and for the liȝftode of hise mynystris, not withstanding that he myȝte bi riȝt haue askid his liȝftode and fynding of hem to whom he prechid. And therfore bi experience suſcienli take in tho daies greet pouer and lak of stable endewing and forto stonde to deuocioun of the peple in ʒeuing and offring, (with mannys natural freulnes to suffre peyne of bodi, whanne he schal lacke hise necessarie esis,) is as periloſe or more periloſe in prelatis than is habundaunce of ricchessis (mousable or vnmousable) freeli profrid and withoute greet seching in the prelatis sides receyued.

To which now seid sentence sowneth it what Salam on writith, Prouerb. xxx. ʒ. toward the bigynnynge, whanne he preid to God thus: I preied to thee tvye thingis, denye thou not to me biforn that y die. Make thou fer fro me vanite and wordis of leesing; ʒeue thou not to me begrie and ricchessis; ʒeue thou oonli necessarie to mi liȝftode; lest perauenture y be fillid, and be drawe to denye and sete, Who is the Lord? and lest y compellid bi nadynges stelis, and forewere the name of my God. Lo, how that, thouʒ Salamon sauʒe perel in ricchessis and perel in beggerie, ʒit he

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1Probably we should read ix. See 1 Cor. ix. 3–14.
expressith the grettter perel of synne to come bi begrie than to come bi richessia. And if herto be cast that noon persoon, noon comounte can be endewed into his oonli sufficiencie and forto abide in thilk sufficiencie thorun; manye ʒeersis in succesioun, but if the endewing be mad in the bigynnynyg forto be ouer the sufficiencie as for thanne being, (as her of is miche experience had in Englund, Fraunce, and othere londis, and cause her of is this, that ever more the world decrecith in peple,) the seid sentence wole semne the trewer.

The v. principal processe of the Newe Testamant is writun to Thimothie Bishop, ij* Thimothie ij* ʒ., where Poul seith to him thus; Noman holding knyght-hode to God wylappith him sylf with wordli nedis, that he plese to him to whom he hath preued him sylf. For he that fytte in a bateil schal not be crowned, but if he fytte lawfulli. Certis this processe dooth not æzens the seid gouernaunce; forwhi grete lordis han lasse node forto wylappe hem sylf in worldli nedis aboute her londis than lasse lordis han, for as miche as greet lordis mowe avorthi to haue and fynde with her costis officers vndir hem forto attende sufficientli to alle the wordly nedis of her londis, and ʒit thei mowe hane ynoyʒ bisidia. In so miche that experience hath ʒoun before these daies, that grete lordis and ladies being worthi householders and ful grete forʒeueres of dettis to her tanaunts, ʒhe, and greeter and habundanter forʒeueres than othere, couthen ¹ not rekene a summe into an hundrid schilingis; and han had her londis and householdis in best maner reulid bi othere officers weal thryuyng vndir heem; and the lordis han had therbi ful riche and prezioso leisers forto haue served God in hyʒer and dewouter weyes, if thei wolden; and in lijk maner it myʒte fare with

¹ couthe, MS. (first hand).
bischopis and louzter persoones of the chirohe richeli endewid, the, and bi such greet riche endewing thei schulen haue lasse thouz and lasse kark and clayng lest her godis be lost and spilled, than thei schulden haue if thei were not endewid ouer what were to hem oonli sufficient. Forwhi thei mowe wite weal and wolen considere weal that thouz thei lese miche, zit thei schulen haue ynoz; bisiidis into her nedo and into her sufficiency; and therfore, thouz thei ouzten not be ouer myche recheles in lesing her godis, zit thei mowe at sumtyme ful vertuouseli and wijcly lete sum passe into lost, lest that better attendance to goostli deedis be therbi lost. And perauntenthis cause mowed deoucte temporal lordis in the cold daies forto so richeli endewe bischopis and other statis of the chirohe; and therfore noman may argue and prove that, as bi strength of her riche endewing, that the statis of the chirohe ouzten or schulden be lad into wors plijte than thei schulde be, if thei were porelier endewid; or if thei were not endewid with immanable godis at al. Wold God the bishop writer of this book hadde so sure knowing of his saluacioum as he hath experience vpon the trouth of this now of him affermed sentence.

The vj. processe of Holi Scripture in the Newe Tes-
tament, which myzto seeme meete azens the seid endewing of prelates in the preasteode, is writan Math. v. & thus: If thi rizt izze scolaindre thee, pull him out and caste fro thee; for it spedith to thee that oon of thi membris perische, than that al thi bodi go into helle; and if thi rizt hond scolain-
dre thee, kutte him awaye and caste fro thee; for it spedith to thee that oon of thi membris perische, than that al thi bodi go into helle. Lijk processe with

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1 The repetition of that is need-
less and awkward, and seems at first sight to be a mere clerical error; yet the very same redun-
dancy occurs in the third sentence of the following paragraph.

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more ther of is write Math. xvii. c. and Mark ix. c. Certis of this proces folewith not that, if myn ize or myn hond sclaundre me not, that y schal caste him away fro me. And ther fore bi this processe folewith not that tho persoones, whiche han natural dispositioun and grace forto weel vse and dispose ricchessis, (and for to not ouer miche truste vpon hem, and not ouer miche loue hem, and not ouer miche be thouzful and troublid aboute hem,) ouzten forsake hem and not receyue hem, if thei be to hem profrid. And if eny man be in contrarie wise vnndisposid vnscapabili, lete him abstene and forbere that he come not into prelacie endewid; and not that for his vnndisposicion he schulde prouoke, procure, and make that manye hundridis of hisse successouris schulden lacke the greet help and fortheraunce into gode deedis, whiche thei myzten haue bi riche endewing. For the philosophir feelid bettr than so, seying that ricchessis ben instrumentis of vertu, thouz in indisposid persoones bi her vnndisposicion oonli thei ben instrumentis and occasiouns of vicis.1

Thus miche, fro the bigynnyng of the iiiij. chapiter hidir to, is ynoz forto scheewe that Holi Scripture of the Newe Testament in his parti, which is of the ij. there seid sort, (that is to seie, which is pure doctrinal,) lettith not the endewing of preестis bi immoveable possessiuons. For if it be weel answerid to these vj. now before going processis of doctrinal Scripture, sownyng sumwhat azens the said endewing, (as it is now before at ful8 to hem answerid,) certis ful

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1 Peacock without doubt has Aris-
totle in his eye. The following passage from the Ethics, among others more or less similar, will elucidate his allusion: "ἐὰν δὲ οὖν χρῆν ἔτη, ἄτοιν χρῆσαι καὶ εὸς καὶ καλῶς ὁ πλοῦτος δὲ οὖν τῶν χρησίμων ἐκάστης ἀριστοκρατεῖ τὸν θησαυρὸν φρεσκύ ἐν χρήσει χρῆσαι, ἀλλὰ τῷ θησαυρῷ δὲ εἰς τὸν τῆς χρήσεως ἄριστον." Eth. Nic., lib. iv. c. i.

8 the ful, MS. (first hand).
esy and liȝt it schal be therbi farto answere to alle othere doctrinal textis and processis of Holi Scripture in the Newe Testament, if eny of hem be sownyng aȝens the seid endewing.

vj. Chapiter.

That no parti of Holi Scripture in the Newe Tes-
tament being of the iiij. there seid soort that is seid,
being historial ensaumplal, lettith the seid endewing
of preestis, is now to be proued thus: If eny ensaum-
pling schulde lette the seid endewing, it schulde be
the ensaumpling of Crist or of sum Apostle or of the
multitude of Cristen men, of which it is rad, Acts
iiij. ñ in the eende, thus: Alle that bileueueden weren to
gideres and hadden alle thingis comoun; thei seelden
possessiouns¹ and catel, and departiden tho thingis to
alle men, as it was nede to ech; and Acts iiij. ñ in
the eende thus: How manye euer weren possessiouris
of feeldis either of houses, thei seolden and brouzten
the pricis of tho thingis that thei selden, and leiden
before the feet of the Apostlis; and it was departid
to ech, as it was nede to ech; or ellis it schulde be
the ensaumpling of hem of which Poul spekith, Hebr.
xiij. ñ, that thei wenten aboute in brocke skynnnes and
in skynnnes of geet, nedi, angwiechid, turmentid; to
whiche the world was not worthi. But so it is, that
noon of these ensaumplingis it lettith. Wherfore noon
ensaumpling in Holi Scripture of the Newe Testament
it lettith.

That the ensaumpling of Crist lettith it not, lo, y The example
prowe thus: Thouȝ alle Cristen men ben bounde farto
sidere. No text.

¹ possessiouns, MS. (first hand). | version, from which this citation is
The plural occurs in Wicliif's (later) | made.
fowlewe summe ensamplinges of Crist and in sum
maner for this that it is writun Iohn xiiij. c., I have
jowun an ensample to you, that ye do as ye have
doon; and for this that is writun i. Iohn ij. c., He
that dweltith in him (that is to seie in Crist) he
owith for to walke as he walkid; and so of othere
textis ther to alleggid in the book clepid The iust
apprising of Holi Scripture, the first parti, the
 chapter: and thou4 bi herewith it is writun ij. Cor. viij.
c. that whan Crist was riche, he was maad for us
poor, that we bi his pouerte schulden be riche: zhe,
and thou5 it be writun, Luk ix. c. in the eende, that
Crist was so poor, (namelich fro the hanyng of va-
movable godis,) that he hadde not an hous into which
he myȝte bowe his heed: zit it is not clear, open,
and certeyn bi these textis now alleggid neither bi any
othere textis in Scripture, whether Crist ensamplid
his now seid so grett pouerte to alle Cristenes or to
preestis vndir comauatment or vndir counsell oonli.
And if he ensamplid it vndir counself oonli and not
vnder comauatment, no man to whom it is so coun-
seilid and profirid is bounde forto take it6 and per-
forme it, as ech man may some wite. And theref
sithen no thing lettith but that Crist myȝte have
ensamplid it vndir counself oonli and [not] vnder
comauatment, as ech man muste needis graunte, we
musten haue sum other thing than is Holi Scripture
forto iuge whether Crist in this now seid ensampling
ensamplid to us vnder counself and profre and pro-
uoking oonly, as he ensamplid chastite to alle Cristen
that myȝten take it, Math. xix. c.: or ellis that he
ensamplid this seid pouerte to preestis or to hem

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1 this is interlined by a later (?) hand, which has also inserted so after for, just below.
2 A space left in the MS. for the number.
3 it is interlined by a later hand.
and to othere men vnadir comauyment. And thanne farther, sithen no thing ellis out and bisidis Holie Scripture can be founde a sure iuge forto this iuge, but if it be mannys welle disposid natural resoun or ellis' sum sure special reuelacioun mad fro God out and bisidis Holie Scripture of the Bible; it folewith needis, that we ouztten not take this now seid ensaumping of Crist as doon to vs vnadir comauyment, but if cleer welle disposid natural resoun it deme to be zooun to us vnadir comauyment. But so it is, that no cleer natural welle disposid resoun wole deeme that Crist ensaumpid the now seid grete pouerte vnadir comauyment to any persoon. Wherfore no persoon (preest ne other) is boundun for to it take and fulfille.

That no cleer resoun wole deme the seid ensaump- pling to be haue doon vnadir comauyment, y proue thus: No cleer resoun can deeme that Crist ensaumpid thilk grete pouerte vnadir comauyment, but if the same cleer resoun can deeme that thilk same grete pouerte is a comauyment, thou; Crist hadde it not ensaumpid. Forwhi bi this that Crist dide and vaid and ensaumpid thilk pouerte, resoun can take noo evidence that ther yn Crist comaundid it; sithen thanne bi lik skile ech deede, which Crist dide and ensaumpid, he ensaumpid vnadir comauyment, and he ther yn and therbi it comaundid; which is not trewe; for as miche as he him silf witnesseith, Math. xix*. 5., that oonli vnadir counseil he profrid chastite to alle men that myztten it take; and also resoun deemeth sufficientli ynowz, that no thing may lette him that is God for to ensaumple vnadir comauyment or vnadir counseil at his fre liberte what euer good dede him lustith to ensaumple. Wherfor this is needis trewe, that resoun can not and mai not deeme that thilk seid grete pouerte was ensaumpid by Crist vnadir comauyment, but if resoun can deeme that thilk same pouerte was and is a comauyment of
God and schulde so haue be, thouʒ Crist hadde not it ensamplid. And thanne fether therwith thus: And so it is, that neither bi any sufficient\(^1\) euerydence of lawe of kinde, (as soone aftir schal be proved in the next chaptir folowing,) neither bi any sufficient euerydence of Holi Scripture or of other special and peculiar sure weel tried reuelacioun, neither bi any other wey assignable, cleer and weel disposid resoun can deme and iuge that this seid pouerte was and is and hadde be a comandement to alle Cristene or to preestis oonli, if Crist hadde not it ensamplid. Wherfore no cleer and weel disposid resoun ouʒte deeme it to be a comandement to alle Cristene or to preestis for this that Crist it ensamplid.

What euer skile of resoun can be mad that the seid pouerte is and hadde be a comandement to preestis or lay men, thouʒ Crist had not it ensamplid, riʒt weel may to it be mad cleer answere; what euer text of Holi Scripture therto sowne, (other than thei to whom bifoire in this iiʒ. partie answer is mad,) riʒt soone and esili mai to it be mad sufficient answere; and what euer extravagant reuelacioun be pretendid to be had therto, riʒt soone and liʒtli may be schewid that thilk reuelacioun is not autentik and at fulle\(^2\) tried, that he be for a sure and stable trouthe approueth. And thus it may be seen, that the ensampling of Cristis greet pouerte in abstenynyng fro temporal vnmoveable possessiouns lettith not preestis forto hem take, receyue, holde, and weel demene into gode vsis.

And fether, forto seie more in this mater of Cristis ensampling, thouʒ it were so that Crist ensamplid vndir comandement his seid pouerte to alle preestis; ʒit ech preest, which schulde folewe thilk

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\(^1\) So the MS., but perhaps only by a clerical error.

\(^2\) the fulle, MS. (first hand).
ensampling thorugh the al fulnes and likenes of it, muste se bfore whiche ben the circumstauncis vndir which or with which or bi which Crist so ensamplid the seid pouerte to preestis, and withoute which he wolde not so haue ensamplid it to preestis; so that if eny of the circumstauncis hadden not be had of Crist, he wolde not haue ensamplid it to preestis. And eer that these circumstauncis be knowe whiche thei ben, and eer than the preest (which wolde folewe ther yn Crist) knowe that the same circumstauncis ben in him lijk myche as thei were in Crist, ellis he ouȝte not folewe Crist in the same euen miche pouerte neither bi comaundement neither bi counsel, more than now eny preest ouȝte folewe in euen likenes the crucifying of Crist or the fasting of Crist as comaundement or as counsel; and that bi cause he knowith not him sylf to be vndir thilk state, condiciouns, and circumstauncis vnder whiche Crist was, and for whiche and bi whiche Crist wolde be so crucified. Forwhi ellis this preest toke upon him a deede, which were not moralis vertuouse to him; bi cause thilk deede hath not with him hise circumstauncis, whiche ben to him dewe in doom of resoun. Therefor thilk deede of the preest of in-folewing Crist in the seid pouerte and also in the seid crucifying were to this preest viciose; and ȝit Petir writith in his i̓ Epistle, the ij̑ chapiter, to alle Cristen thus: Crist suffride for us, leving to you an ensample, that ye folowe the stappis of him. And sithen it is so, that preestis in these daies, (thowz thei be prelatis, prechers, and successouris to the Apostlis and to Crist,) ben not in lijk state, condicioun, plite, and circumstauncis, neither in lijk neede in which Crist and hise Apostlis weren\(^1\) ferto forbere and forsake

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\(^1\) were, MS. (first hand).
vnmovable possessiouns, (as it is touchid and schewid resonabili weel biforn in this thridde partie the iij chaptir, and as more ther of is schewid in The booke of counsellis,) therfore it is not comaundement neither counsell to any preest in these daies forto folowe Crist in his so greet seid pouerte, neither to folowe the Apostlis in her liyk so greet pouerte: namelich as bi and for strengthe of her ensamplung; bi cause the circumstauncis, for which thei se ensampliden, ben not now had in us. Neuertheles, if for any other special cause and circumstaunce now had in any preest, (as peraunenture for experience had upon his freelite forto ouer miche loue riche,) he wolde take to him sum greet pouerte, as maundement of lawe of kinde, or as counsell of lawe of kinde, it is vertueus ynoȝ; to him; though it be not vertuose to an other, which is not naturali so gleymed with loue to richecssis. And this absteyng, which this freel man makith, is good and vertuose moralì bi groundis of the lawe\(^1\) of kinde and bi his reulis.

Who euer wolde se more how the ensamplung of Crist and of his Apostlis biholden preestis and alle Cristene, he mai fynde fair teching ther of in the book clepid The iust appriseing of Holi Scripture, in ther of the firste partie, the \(^2\) chaptir. And bi what is seid here and ther upon the ensamplung of Crist and the ensamplung of his Apostlis, (for oon reule is of her alle ensamplingis,) mai liȝtli to ech witti man be seen, that neither the ensamplung of Crist him sif neither the ensamplung of his Apostlis (in the seid greet pouerte of absteyng fro all immovable possesiouns) was ensamplung bi wey of maundement forto hem ther yn folowe, neither bi wel of counsell to alle preestis: sithen not liyk circum-

\(^1\) of lawe, MS. (first hand).

\(^2\) A space left in the MS. for the number.
stauncis longing to the taking of thilk pouerte ben in alle preestis now, whiche waren thanne in hem.

Noman may kunnyngli allegge this, that Crist forsoke forto be chose king, whanne the peple wolde haue chose and mad him king upon hem, as that ther yn Crist ʒawe an ensample to preestis or to ey ny other person forto not receyue ey ny temporal possessiouns or ey temporal dignite. Forwhi, as mai be take out of dyuerez placis of the Newe Testament, thilk peple were (as for thilk tyme) leefulli vndir the Empeour of Rome, bi her owne graunt and couenaunt mad betwixe hem and the Empeour of Rome; and theryfore iustli and riʒti thei were sugettis to the Empeour of Rome; and he was her hiȝest king and empeour; and he made Heroud king vnder him forto regne upon the same peple of Iewis; and bisidis this, Pilat also bare an office there vndir the Empeour of Rome. And so thilk peple myʒte not iustli (as for thanne) haue chose Iesu or ey ny other person forto be her king; for thanne in that thei hadden be traitouris to the Empeour and to Heroude, and thei hadden do wrong to him aʒens doom of resoun: which doom of resoun Crist him sイル allowid; for he seide, (Math. xxij: ḋ, Mark xij: ḋ, and Luk xx: ḋ,) ʒelede ʒe to Cesar tho thingis that ben of Cesar, and to God tho thingis that ben of God. And so, if Crist wolde haue consentid to the peple willing forto chose him her king, he had in that consentid to her wrongful doing. And theryfore al the ensamplin which Crist schewid, as in that, was no more than this: that ech man schulde fie, that he consente not to eyny wrongful eleccioun or chesing mad vpon him. And this ensamplin is fer fro the ensamplin that no preest schulde haue ey ny vnmovable possessioun.
vij. Chapter.

The example of the infant church of Jerusalem considered, which had all things common, their example was under counsel only, and applied to the laity just as much as to the clergy. It applies not to the clergy now, unless they are in the same circumstances that they were then; as they are not.

The ensambling of the pouerte chosun bi hem, of whom it is writen Acts ij. c. in the eende and Acts iij. c. in the eende, was an ensambling of counsel and not of comauandement; and it was doon bi the multitude of the lay peple, as weel as of clerkis; and therfore her deede ensaumplith to lay peple now being, as weel as to clerkis. And so open it is, that if thilk ensambling schulde be comauandement to hem to whom it was ensaumplid, thanne comauandement were that alle lay folkis schulden\(^1\) lyue in the same pouerte in which thei lyuenden, and and no layman vndir peyne of damnable synne schulde haue eny good in propre lordschip, and that whether thilk good were movable or vnmovable. And therfore thilk ensampling was vndir counsel oonli; and to al the lay peple, as weel as to clerkis; and so thilk ensampling gooth no thing forto weerne bi maundement the seid endewing of preestis; neither bi counseil, but if the preestis were now in lijk caas and condicioun and alle circumstancis, in whiche thei at thilk tyme and in thilk place weren.\(^8\)

For the more cleering that the ensamling of thilk Cristen multitude in the tyme of the Apostlis at Jerusalem, of which multitude it is spokun biforn in the bigynnyn of the vj. chapter, makith no boond or comauandement that preestis or clerkis of the newe lawe lyuue withoute endewing of vnmovable possessiouns, y procede thus: Thilk seid Cristen multitude lyuued thanne so in her pouerte as bi comauandement

\(^1\) schulde, MS. (first hand).
\(^8\) wer, MS. (first hand) apparently.
THE THIRD PART.

of Goddis lawe therto hem comaunding and binding, or ellis thei lyuened thanne so in her pouerte bi her fre wil forto so lyue or not so lyue.

If thou seie that thei lyuened so, for that Goddis lawe therto hem bonde bi comaundement, and zit thei weren\(^1\) lay persoones; thanne, sithen oon and the same was and is the lawe of God to hem and alle othere lay men and wommen, it folewith that alle othere lay men of Corinthe, of Philippis, of Thessalonicie, and of ech citee and cunte, whom Poul had conviertid, were bounden aftir her conversioun forto lyue in lijk pouerte, as weel as the seid Cristen multitude in Ierusalem lyued. Which openli is vntrewe. Forwhi Poul suffrider alle hem which he conviertid forto haue alle her godis aftir her conversioun, whiche thei hadde bifoire her conversioun; and he askid of hem, that thei schulden of her ricchessis and of her habundaunce in godis sende sum almes to poor men in Ierusalem, as it is open ofte in his epistils. Wherefore vntrewe it is, that the seid Cristen multitude in Ierusalem lyuended in her seid pouerte bi comaundement of Goddis lawe.

And a\(\text{\textasciitilde}n\)ward, if thou wolde seie that thei so lyuened bi fre wil forto so lyue or not so lyue without comaundement of Goddis lawe; thanne folewith othir of, that to the same or lijk maner of lyuung noon othir Cristen men weren thanne or ben now bounde; no more than thei weren thanne to thilk poor maner of lyuung bounde. And so the seid ensaumpling of thilk Cristen multitude in Ierusalem bindith no man.

Also thilk multitude weren lay persoones. Therefore if her gouernaunce in lyuung poorli schulde binte bi ensaumpling, it schulde binte lay men and lay

\[\text{\footnotesize 1 were, MS. (first hand), and so below, p. 318. 1. 1.}\]
wommen, as thei weren. Which is now biforn proud to be untrew.

Also anoon aftir that thilk seid Cristen multitude
biganne in Ierusalem, so greet persecucioun was maad
apon hem and upon the dekenses and the Apostilis,
that alle the Cristen persone whiche weren in Ierus-
alem feldden out of Ierusalem, and weren dispersid
abrode into othere dyuerse coostis and cuntrees, excepte
oonli the Apostilis; as herof open storie is had, Acts
viij, 2 in the bigynnyng. And sithen this or such
other lijk persecucioun thilk multitude awwaitid and
abode aftir forto to hem and upon hem come, and lijk
troubelose tyme was in Ierusalem al the while Peter
and Poul lyueden; it muste nedis ligge in open doom
of resoun that folie hadde be to al thilk Cristen mul-
titude, (thorou al such tyme lyuyng in Ierusalem,)
forto haue storid and tresourid to hem any grete pos-
sessions to be holde of hem in lordship, and to be
take to othere into ferme, and forto receuyve ther of
rent; bisidis the oonli housis and gardeyns, whiche
weren necessarie for hem sylf and her meyne forto in
hem dwelle bi daies and nyjtis. And therfore, thou;
it hadde be folie to hem forto so kepe with hem
gretter possessions than tho now seid, and that for
the circumstaunce of thilk thanne being troubelose
and perilose tyme; zit ther of folewed not bi ensam-
pling\(^1\) therof, that it schulde be folie or that it was
folie to othere Cristen multituds, (dwelling in othere
cuntrees out of so troubelose persecuciouns,) forto holde
gretter possessions than tho in which thei in her
owne persone with her children and necessarie meyne
dwellen or dwelliden. And so the ensampling of the
seide Cristen multitude in Ierusalem bindith noon
other Cristen into lijk maner of poor lyuyng; neither

\(^1\) bi any ensampling, MS. (first hand).
THE THIRD PART.

... counsellith any other Cristen into lîjck maner of lyuynng, whiche othere Cristen be not in lîjck circumsteunce of perilose persecucioun, in which the seid Cristen multitude in Ierusalem thanne in the tym of Apostlís weren.

Ferthermore, tho persoones of whiche Poul spekith, Hebr. xj. :: (and of which the processe is alleggd bifoire in the vj. chapter of this present iij. partie,) were religiouse men, forsaking miche of worldlihode and of fleischlihode; as weren the sone of Ionadab the sone of Recab, whiche "dranken no wijn, neiðer "bildiden housis, neiðer sewen sedis, neiðer plaun- "tiden vynes, neiðer hadden vynes, but dwelldiden in "tabernacles thorúʒ alle her daies;" whom and whos "conuersacion God comendith, Ieremye xxxv. ::, where he seith to hem thus: "For that ze obeieden to the comauondement of Ionadab youre fader, and kepent alle hise comauondementes, and diden alle thingis whiche ke comauundid to you, a man of the genera- cvoun of Ionadab sone of Recab schal not faile stond- ing in my siʒt in alle daies. And aithen these men waren Iewis in the tym of the olde lawe, and weren lay men and not preestis neiðer dekenys of the lawe, it is open that her ensaumpling was no comauondement. Forwhi, if it hadde be comauondement, it schulde haue be comauondement to lay persoones, as thei hem sîlf were; and thanne it wolde folowe, that it hadde not be leeful eny Iew forto haue had eny vnmouable possession, which is pleini aʒens Goddis owne allowanunce thorúʒ the v. bokis of Moyseye, and in the book of Iossue in manye chapitris. And thertfor needis the ensaumping of thilk folk in al her abstinance, as weel fro myche fleischlihode as weel as fro myche

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1. fleischli hode, MS. (without hyphen, but with one a little below).
2. were, MS. (first hand).
3. See Jerem. xxxv. 6, 7.
woludihode, was oonlī vndir counsel; and ʒit to alle tho oonlī whiche were nedid, or ellis weel disposid for-
to lyue in thilk maner. And so thilk ensampling of
the persoones weerneth not the endewynge of preestis
in these daies doon and had bi vnmouable godis.
And here y make an eende of Scripture storial en-
saampling, which is the iiij. soort of Scripture in the
particion of Scripture bifoer sett in the iiiij. chapiter.
That manyns lawe forbiddith not and weerneth not
the seid endewing nedith not to prove; for open it is
ynouʒ to ech leerned man, that manyns lawe graunt-
ith and meynteneth suche endewingis at fulle. And
therfore no more of this membre for to sette in
this book.
Writingis of Doctouris in greet plente and noumber
myʒten be brouʒt into witnessing of this present
purpos, and greet multitude of her writingis myʒten
be brouʒte sownyng into the contrariis; but for as
miche as her feelingis and her writingis neither binden
neither vnbinden in eny mater more or fether or
other wise than thei taken out of lawe of kinde or
of Holi Scripture or of mannis lawe, neither to hem
it is to trowe fether or more than thei kunne hem
grounde in eny of these now spoken groundis or fun-
damentis, (as is proved in the book clepid Just ap-
prising of Doctouris;) therfore forto bringe forth here
the writingis of Doctouris for this present purpos or
aʒens it, y forbere. Ech of hem seide and wroet, as
he trowid for the tyme to be trowe; thouʒ ful ofte
thei seemen among hem to discorde, and ful ofte re-
dili thei discorden. Thus miche, fro the bigynnyng
of the iiiij. chapiter in this present iiij. partie hidir
to, is yνouʒ for proof of the firste principal conclu-

1 into contrariis, MS. (first hand).  
2 Probably we should read be taken.
THE THIRD PART.

Chap. viii.

The iij. principal conclusion is this: Doom of clothlier in kinde disposed resoun werneth not and lettieth not the seid thridde principal governaunce sett in the bigynnyng of the firste chapter of this present iij. partie. That this conclusion is trewe ye proue thus: If any such now seid doom of resoun schuld be weerne and lette the seid iij. principal governaunce, thilke doom of resoun schuld be oon of these domes now suyngli to be rehercied. But so it is, that noon of hem so weerneth and lettieth; but ech of hem is as semyng colour oonli and not a very prouyng doom, as in processe suyng schal be scheuied. Wherfore doom of clothlier disposed resoun in kinde weerneth not and lettieth not the seid iij. principal governaunce.

The iij. premiss of this argument schal be proud bi long processe thus. The firste semyng colour in second doom of resoun is this: After the sentence of Crist, (Math. viij. c. and Luk vij. c.,) Such is the tre, which is the fruyt of the same tre, so that bi the fruyt of the tree the same tre is knowen, whethre he be good or bad. But so it is, that the fruyt of the chirchis riche endewing is synne of pride, of glotenye, of sy- monye, and so forth of manye other. Wherfore the tree of hem is nauȝt, which is the seid riche endewing.

The iij. semyng [colour] is this: If riche endewing hadde be profitable to the clergie and to al the hoode chirche of God, Crist him sylf bi his owne person

1 This is not an exact quotation. See Math. vii. 20; Luke vi. 44.

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hadde endewid richeli the clergie of the chirche in hise daies, and hadde bede that aftir his passing out of this lijf men schulden make suche endewingis. But Christ not so endewid his chirche in hise daies, nei-
ther bede the clergie aftir hise daies in this lijf forto be richeli endewid. Forwhi therof is no mensioin in 
al the Newe Testament. Wherfore such riche end-
dewing of the clergie is not profitable to the clergie, 
neither to the other partie of the chirche.

The first premisse of this argument muste needis 
be grauntid, as it wolde seeme. Forwhi\(^1\) Crist loued 
his chirche and the clergie therof more than any 
creature of this world can loue the chirche and the 
clergie; and the proof of loue is execucioun of werk 
and of deede; it seemeth folewe, that sithen othere 
persoones for loue which thei hadden to the clergie 
endewiden the clergie, miche rather Crist for loue 
wolde haue endewid the clergie, or wolde haue mad 
special ordinance therfore bi deede, or at the leest 
bi word, if he hadde knowe that such riche endew-
ing hadde be to his clergie necessarie or profitable. 
And so the firste premysse of this ij\(^*\) argument 
semeth to be trewe. The ij\(^*\) premysse of the argu-
ment is also openli trewe. Wherfore the conclusion 
concludid bi tho ij. premyssis in the same argument 
is also trewe.

The iij\(^*\) is this: Seint Ierom in writing the lijf of 
Malk the monk seith, that *sithen the chirche wexid 
in dignitees, he deorced in vertues.*\(^2\) And an other 
cronicler seith in sentence thus: *Eor the clergie of the 

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\(^1\) Perhaps *richer* should be in-
serted.

\(^2\) "Scribere disponui . . . . ab 
adventu Salvatoris usque ad nos-
tram ettem, id est, ab apostolls 
usque ad nostri temporis facem, 
quomodo et per quos Christi ecclesiasticta

(nata sit et adulta, persecucionibus
creverit, et martyrivs coronata sit ; 
et postquam ad Christianos principes 
venerit, potens quidem et divinitas 
major sed virtutibus minor factu 

chirche was endewid with vnmoveable possessiounes the clerkis were holi and devoute and goodli, and bi ensewing of so holi conversacion turneden miches of the world into trewe feith and vertuouse conversacion; and thanne also the clerkis were radia forto putte her liifts for witnessinge of trouthes and for the goodli helthe of her neizbors. And azenward aften in tyme that the clerige of the chirche was endewid with vnmoveable godis, the clerige decrecid in holi kyung and in alle necessarie gouvernauncies to the helthe of the chirche, which bi fore the seid endewing thei hadden; and vicies grewen into the clerige miches thichir than biftere, as pride, ambicioun, veir glorie, goltenie, lecherie, couetise, and speciali symonie; and suche otheres. Wherfore it seemeth that thilk endewing was yuel doon.

The iiij. is this: It is fablid to be trewe, that whanne greet Constantyne the Emperour was baptisid of Siluster Pope, and hadde endewid Siluster Pope with greet plente of londis of the empire, a voice of an angel was herd in the eir seiyng thus: "In this " dai venom is hildid into the chirche of God."
Chap. VIII.

The fifth argument. It is not seemly that bishops and abbots, who should be patterns of mercy, should hold courts and pass sentence of death. Consequently all endowments, to which such powers belong, are vicious.

Wherfore the seid endowing bi immovable godis to the clergie is vnvertues and yuel.

The v. semying skyle is this: It is not semeli, honeste, conuenient, and according, that bischopis and abbottis (whiche schulden be grete sterers to the lay partie into deedis of pitee, and schulde be bridelis or refreyynyng meensys to the lay parti fro deedis of cruelte and of vnpitee, and that bi deede in ensaumpling and bi word in preching, counseiling, and exorting) schulden do and vse deedis streching and disposing and abling into the grettist vnpitee and grettist cruelnes that mai be; but so doon summe bischopis and abbottis bi sum of her temporal vmmouable endowing. Forwhi bi summe of her endewingis summe bischopis and abbottis han and holden courtis, in whiche iugementis ben 3ouun in her name, auctorite, and power into hangement and into deeth. And forto do, seeue, or assigne thilk deeth vsuali and customabili is oon of the grettist deedis of vnpitee and cruelnes that is, and disposith also into grettetr vnpitee and cruelnes, and lettith a man forto haue and kepe with him pitee and mercifulnes. Wherfore at the leest, if not al riche vmmouable endewing, zit thilk maner of endewing is not to be mad to bischopis and abbottis.

If eny man wole be aboute forto excuse the bishopchop or abbot fro the inconuenience which this argument is aboute forto bringe into him, and that bi this that lie not iugith into deeth, but an other man

rant chronica quod in dotatione ecclesiae, vox audita est in aere angelica tunc temporis, sic dicentis, Hodie effusum est venenum in ecclesia sancta Dei." Wicl. Dial. lib. iv. c. 18. "The angel said full sothe, when the church was dowed, that this day is venym shed into the church." Id. Of clarks possess., MS. cited in Lewis' Life of Wicl. p. 122. See also The vision of Piers Plowman, v. 10,659, sqq. vol. 2. p. 325. (Wright's Ed.), where it is said, that—

"An aangel men herden
An heigh at Rome crye,
Des ecclesie this day
Hath ydronke venym."
vndir him and in his absence; certis this excuse is no\(^1\) sufficient excuse. Forwhi what euer is doon in an othir mannis name, power, stide, and auctorite, (him it witing and not weerning) is doon of him; and he therof is the doer, as into this point, that he therbi be iust or vniust, riȝtful or vnriȝtful, preisable or dispreisable, doing honestli or doing vhonestli. And therfore if iugementis of deeth be doon in the seid courtis in name and auctorite of the bishop or abbot, al is oon (into the now rehercid effectis) as thouȝ the bishopis or abbotis diden it in her owne persoones. For ellis Pilat hadde be excusabile of Cristis deeth, bi cause he lefte him to the hondis of othere men doing amys in his name. Also ellis it schulde be seid that the king iugith no man into deeth, neither sleeth any man, neither executith iugement of deeth; bi cause he so euermore dooth bi hise officers doing in his name: which is fals and vntrew. For no iugement of deeth may come iustli saue fro him and bi him, for he is the mynystre of God ordeyned therto bi God, as Poul seith, Rom. xiiij. 6. And therfore this afore sett answere is not worth.

For answere and assoiling to these semyng skilis and colouris, and first for answere to the first of hem y graunte weel that "such is the tree which is the fruyt of the tree;" that is to seie, if the fruyt of a tree be badde, the tree is badde; and if the fruyt of a tree is good, the tree is good. Forwhi the tree is not oonli an occasioum of the fruyt, but he is the cause\(^2\) of his fruyt making and wirching into the fruyt that it be brouȝt forth. But certis so is it not bitwixe ricchessis and the synnes whiche comen fro out and bi tho ricchessis. For tho ricchessis ben not causis of tho synnes, but ben oonli occasiouns of tho synnes; and that oonli to the freel and culpable wil

\(^{1}\) not, MS. (first hand).  \(^{2}\) is cause, MS. (first hand).
of men, which is the verri cause wirching the synnes. And therfore, bitwixe the hauynge, bi which a tree hath him self anentis his fuyt, and the hauynge, bi which ricches hath him self anentis the synnes conyng fro, out, and bi him, is a greet dyuersite. Certis, if the synnes conyng forth fro and bi ricches weren causid of the ricches, and the ricches were cause of the synnes and made the synnes, as the tree makith the fuyt, the now first mad skile and argument schulde procede weel, and schulde prove sufficienti his entent. But sithen it is so, that ricchessis ben not causis of the vicis whiche comen fro and bi hem, but the freel wil of the man which vsith the ricchessis is the making cause of the synnes, and the ricches is not more than an occasioun of hem oonli, therfore the firste argument and skile is not worth. What difference is bitwixe a cause of a thing and an occasioun of the same thing schal be taut aftir in the iii part of this present book the iiij chapiter, where more is seid perteynyng to this present answere.

That ricches is not cause of eny synne mai be proued thus: Thou canst not seie whi and wherfore ricches schulde be cause of synne, saue for that fro, out, and bi ricches synne cometh. Weel thanne, y therto seie ažen thus: Fro, out, and bi ricches comen ful manye and ful grete vertuose deeds, as ful grete and huge almesful and piteful deeds, summe perpetuell, summe for a tyme to dure; wherfore thou ouytist graunte that ricches is cause of vertu and of good, as it is cause of synne and of yuel. And so ricches schulde in lijk and even maner be cause of ij. contrarie effectis, which is not to be grauntid,
saue of a causer bi liberte and fredom, as is free
wil; and such is not ricches. Wherfore he is not
cause of synne, but an occasioun of synne oonli.

And thanne furtuer: If this were to be holde trewe, it
that for this that ricches is occasioun of al the synne
which out, fro, and bi him cometh, ricches were badde
and oute not be had; but that the hauying of it
were viçiose and vnleaful, and that for this that yuel
cometh ther fro and ther bi:—certis thanne for lijk
skile, sitten fro and bi the greet ricches in which
the aungel Lucifer was sett and putt, came his synne
and the synne of manie othere aungelis and her per-
petuel damndacioun, it wolde folowe that thell riching
of the aungel was viçioseli doon of God; and so God
ther yn was viçiose. And sitten this foloweth not, as
ech man muste needis graunte, it foloweth that ech
man muste also lijk weel graunte, that thou out and
fro and bi temporal ricches (as out, fro, and bi an oc-
cassioun oonli) cometh myche synne and other yuel,
therof foloweth not neiþir is conclusid and proued the
hauying of the same ricches to be yuel.

Also thus: Other wise cometh not yuel and good
out, fro, and bi ricchestis which preestis and other men
holden and vsen, than as out, fro, and bi her tungis
comen forth bothe yuel spechis and gode spechis,
preisingis to God and dispreisingis to God, profitable
teching to the vnkunnyng and vnprofitable speche to
the vnkunnyng, and so forth of manye miche neces-
sarie deedis doable bi mennys tungis and of manye
ful wickid and ful miche noiose deedis comyng forth
bi mennys tungis. Forwhi tungis be not but the in-
strumentis of the fre wil, bi and with which the free
wil of man wircith sumwhile good sumwhile yuel;
and so richestis ben not but instrumentis of and
to the fre\(^1\) wil, bi which the free wil of the vsers

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\(^1\) to fre, MS. (first hand).
wirchith in sumtyme good and in sumtyme yuel. And so bothe the tungis of preestis and ricchessis of preestis ben instrumentis and occasiouns of ful miche good and of ful miche yuel.

Yet neither their riches nor their tongues are to be destroyed; but the frailty of their will is to be reformed.

What schal therfore be done to her tungis? Schulen thei be kutt of, for that thei ben founde occasions of yuel? Certis, nay; for thanne bi thilk kutting of schulde also ther with be kutt of alle the godis, whiche bi tho tungis mowe also be done and had. Wherfore, bi lick resoun and skile, neither ben ricchessis to be kutt away fro preestis, for that of the ricchessis cometh yuel; sithen in thilk kutting away schulden be kutt awaye alle the goodis, whiche schulden come and whiche mowen come bi vce of the same ricchessis. What thanne is to be done anentis the vicis of the tunge? Certis the freelnnes of the wil is to be kutt awei and to be leid aside with greet bateil, greet scole, and greet craft; and the tungis ben to be lete stonde stillle. And if this be brewe, certis so bi lick forme and for lick skile anentis the vicis comyng forth among preestis bi her ricchessis, the freel wil is to be curid and to be leid aside, and the ricchessis ben to be holden'; namelich for, thouzoon of hem vse tho ricchessis viscoesli, summe successouris to him schulen vse hem virtuoseli. And God forbede that the vice of this preest now lyuyng schulde hindre the vertues of gode men after him in tyme comyng!

To this same sentence ful weel accordith Seint Austyn in a long proces so cleerli, so sweeteli, and so resonabili, that noman may berke or bite therazens; which proces is writun in the iij. parti of his sermouns, the xxxiiij. sermoun, and is this in words now folowing. Scripture preisith him which myyte have trespaсид and not trespaсид, which "wente not after

<sup>1</sup> holde, MS. (first hand).
"gold," Ecclesiastici xxxii. 7. The gold schulde go aftir thee, not thou aftir the gold. Sothelie no thing that is mad of God is yuel. Be not thou yuel, for forsothe the gold is good. Lo, y proue thus: Lete me putte gold blywe a good man and an yuel man. Lete the yuel man take it; anoon poor and louze men ben oppressid, iugis ben corruptid, lawis ben perueritid, gouernauncis and policies ben disturblid. But whi is this? What is the verri cause of this? Certis, for that an yuel man toke the gold. Lete a good man take the gold; anoon poor men ben fed, nakid men ben clothid, oppressid men ben deluyered, prisoneris ben out bouzt. Lo hou grete godis comen of the gold which a good man taketh; and how grete yuelis of the gold which an yuel man taketh. Wherto therfore ze at sumwhilis brouzt into wrahtthe seien, "O wolde "God thilk gold were not had"! Be thou not yuel; loue thou not the gold. If thou art yuel, thou goost aftir the gold; if thou art good, the gold goth aftir thee. What is this, that the gold goth after thee! Certis, thou ledist and art not led; for thou hast the possessioun and art not had in possessioun.9 Thus seith Austin thare. And furthermore sumwhat aftir thare Austyn seith thus: No thingis makeyn and

1 of gold, MS. (first hand).
chap. VIII. ben causis of gode maners and of gode vertues, saue
gode loues. Lete not gold be take away fro mennys
hauynge; but lete the gold abide and be had, that
thou pronys mennys hauynge. Whi? Lete mennys
tungis be kutt away, for that bi hem summen
blasphemhen God; and where schulen we thanne have
preisers of God? What dooth a tunge, he that
singeith weel or spekith weel knowith weel; and a
ful good instrument he is. Zewe thou a good wil
to the good tunge, and thanne gode thingis ben
spokun; men being in discord ben brouzt into
accord, men discoumfortid ben confortid, lecherose
men ben chid and blamed, wrathful men ben re-
freyned, God is preisid, Crist is commendid, the
wil is heet and inflamyd into loue, but into godli
loue not into manli loue, spiritual loue not fleischli
loue. These goodis dooth the tunge, but whi and bi
what wirching cause? For good is the wil which
vith the tunge. Zewe thou an yuel man to the
tunge, and thanne schulen be blasphemers, chiders,
challengers, and [informer].
Alle these yuelis comen
fro the tunge, for that the yuel man vith the tunge.
Be not therfore takun away thingis fro thingis, but
be at and be sett to good vce to thingis. Thus seith
Austyn there.

1 A space left vacant in the MS.
2 "Non faciunt bonos mores, nisi
boni amores. Toliatur aurum de
rebus humanis; immo adsit aurum,
ut probet res humanas. Precl-
datur lingua humana propter Dei
blasphematores, et unde erunt Dei
laudatores? Quid tibi fecit lingua?
Sit qui bene cantet, et bonum est
organum. Da mentem bonam ad
linguam: bona dicuntur, discordes
concordantur, lugentes consolantur,
luxuriosi corripiantur, iracendi re-
franantur, Deus laudatur, Christus
commendatur, mens ad amorem
inflammatur; sed divinum, non hu-
manum; spiritalem, non carnalem.
Hec bona facit lingua. Quare?
Quia bona est mens que utitur
linguas. Da malum hominem ad
linguam: erunt blasphematores, li-
tigatores, calumniatores, delatores.
Omnia mala de lingua, quia malus
est, qui utitur lingua. Non tol-
lantur res de rebus humanis: sint
res et adsit unus rerum bonarum."
S. August. u.s. c. 11.
THE THIRD PART.

Le te oonli good men and weel proued men in vertues be takun in to preesthode and into prelacie, wherynne ben riche possessiouns; and without dou thes more good schal come bi the hauyng of tho riche possessiouns, than schulde come if thei were not had. But alle the cause, whi yuel cometh fro and bi tho riche possessiouns had in prelacie, is for that vertuoos men and weel proued men in leernyng and in lyuyng ben not chosun and takun into prelacies; but sumwhile children, sumwhile men wantouln brouȝt up in court, sumwhile vnleernd men for her greet blood and her hige birthe; the, into the dampanacioun of hem whiche se choosen and takun, as it is ful miche to drede. Le te therfore this that is verrry cause of the yuel be take away, and le te it abie which is gilt: le te not it be take away, which probrith him sylf redi into good and of which schal come good, whanne it schal come into gode mennys hondis: le te not it abie which trespacith not. And thanne is n deon, what ouȝte here ynnen be deon; and ellis it is deon, which ouȝte not be deon. And thus myche is ynoȝ for answere to the iȝ. semyng skile.

ix. CHAPANTER.

For answere to the iȝ. semyng skile, the first preco-
myse is to be denied, which is this: "If riche en-
dewing had be profitable to the clergie and to al the hool chirche of God, Crist him sylf bi his owne persoon hadde endewid richebi the clergie of the chirche in his daies," et cetera. Forwhi if this preco-
myse now denied were trewe, certis, bi liyk skile

1 Probably a clerical error for taken.

2 The six following words are added in the margin by a later hand.
Crist in his owne person hadde ordeyned dekenes to be in his clergie; sithen it was profitable dekenes to be in the clergie of his chyrche, as it is open, Acts vij. c. at the bigynnynge. And zit Crist bi him sylf not so ordeyned, but the Apostlis and the peple to gidere hem chosen and ordeyned, as it is open there, Acts vij. c. And theryfore the now rehercied firste premyssse of the ij. semynge skyle is to be denied.

Also into this same purpos thus: The rehercied firste premisse mystrete not be trewe, but if he schulde meene and vndirstonde that Crist ouyte and wolde haue ordeyned bi him sylf and in his owne person al that is nedeful to his clergie of his chyrche, as is open ynow. But this meenynge is vntrewe. Forwhi breed and wijn and ale and housine and clothing and manie othere thingis maae bi mennys craftis ben necessarie to be had in persoones of his clergie, and zit Crist in his owne person and bi him sylf ordeyned not and zeueth not to eny man breed or wijn or gowne or hood or hous; but he zeueth bi him sylf and in his person maters of which breed and wijn and housis and clothis ben to be mad, and therwith he zeueth to men hondis and feet and membris of the body and inward and outward sensityue wittis and resoun and wil and moving powers, bi whiche alle applied to gidere men mowen make breed, wijn, housis, and clothis. And in lijk maner Crist ʒaf to the Apostlis witt of resoun for to knowe that dekenhode was proftable to his clergie, and Crist ʒaf to hise Apostlis wil for to cheese tho dekenes; and so in that Crist ʒawe to hem dekenes mediatlly, that is to seie, bi meene bifo ore to the Apostlis. And if this be trewe, whi not in lijk maner, for lijk skile, it is to be seid, that Crist ʒaf mediatlly, (that is to seie, bi meene ʒiftis to his clergie,) the endewing of immoveable godis, which the clergie now hath: for as mich as Crist ʒawe to the clergie witt and wisdom forto knowe.
thilk endewing be profitable to the clergie, and also
wil forto aske and receyue the same endewing; thou3
Crist 3aue not to his clergie thilk same endewing bi
him sif immediatli, (that is to seie, withoute any bi-
fore 3ouun meenys,) riȝt euyn as he 3aue dekenhode
to his clergie mediatli, thou3 he 3aue not the same
dekenhode to his clergie immediatli? And so open it
is herbi, that the firste premisse of the iȝ* semyng
skile is to be denied.

And whanne it is argued futher, that thilk first
premisse muste be trewe, for ellis God loued not so
miche his clergie as men endewing his clergie loueden
his clergie, certis this folewith not. Forwhi at sum
while it mai so be, that the ſeuer or benefeter forto
ſeue mediatli, (that is to seie bi a meene to the re-
ceyuer,) schal be more profitable to the receyuer than
schulde be, if the ſeuer schulde ſeue the same ſifte
or benefet immediatli bi him sif to the same receyuer.
Also at sumwhile it mai be so, that more good and
more honeste or more preising and worship schal
come, (alle thingis considerid and biholdun,) to the
ſeuer, if the ſeuer ſeue mediatly his ſifte or benefete,
than schulde come if he ſaf the same ſifte or benefet
immediatli bi him sif. And so it mai be ful weel,
that not for defect of loue had to the receyuer,
neither for the lasse loue as in that and for that
born anentis the receyuer, the ſeuer ſeueh his ſifte
or benefet to the receyuer, but for the more loue had
and born bi the ſeuer anentis the receyuer.

Also it mai be ful ofte, that for the more good to
be doon al abouȝte, (thouȝ not al to the receyuer,) it
bisemeth and it is fitting,1 and threfore it is to be
doon, that the ſeuer ſeue his ſifte and benefet medi-
atli and not immediatli: and ſit this doing is not so

1 sitting, MS.
maad for the lasse loue to the receyuer, than schulde be if he zsaf it immediatly. Wherfore sitthen we ben sure that God loueth his chirche as his spouse, and dooth no thing to it for defauht of loue, (and name-
lich not for that he loueth his chirche lasse than any man loueth it, as it is open Isaie xlix”. c., where God seide to his oolde chirche thus; Whethir a womman mai forzete her zong child, that shee have not merci on the some of hir wombe? Thou shee forzetith, y schal not forzete thes :) it is to be feelid therof folow-
ingli, that this doing of God bi which he dooth to his chirche hise ziftis, puruiuncis, and benefetis medi-
stli is so maad of him for oon of the ij. causis now rehercid, or for sum other lijk resonabili to be allowid cause, and therfore not for that he loueth his chirche lasse than any creaturris louen or louedon or schulen loue it. And herbi it is to be feelid and seid, that in this wirching of Crist, bi which he wrouzt medistli into the endewing of his clergi, was as greet or gretter scheywing of his loue toward his clergi, thanne was the schewing of loue which peple mad to his clergi bi that thei wrouzten immediatli into the same endewing. And this is answere good ynowz at this tyme to the secunde semyng skile.

x. Chapter.

To the iiij. semyng skile y answere thus: I graunte that Ierom seide tho wordis, Sitten the chirche wexid in dignitees or in possessiouns, he decrécid in vertues: as thow his meenyng had be this, "Euer and " alwey sitthen the chirche wexid in possessiouns, he " decrécid in vertues." But what here of, thow he

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1 of is interlineated by a later hand.  
2 these, MS. (first hand).
so seide? Certis his tunga was not the key of heuen or of erthe, neither had power to make any thing to be trewe or fals, or other wise to be than he couthe fynde before it to be trewe or fals in doom of resoun or in Holi Scripture. Whi therefore schulen we ouer micha weie and apprise his seiyng? First y schal schewe ful likeli that hise wordis were not trewe; and thanne next y schal schewe vnsolabili that, thoug the wordis weren trewe, ȝit out of hem folewith not that the endewing of the clergie with riche possessiouns is yuel and vnelleful.

First that tho wordis weren not trewe, it semeth herbi. How euer kunnyng and weel leerned preestis and prelatis a this side of the Apostlis weren to gidere in eny tyme in the clergie of the chirche before his endewing in riche possessiouns, so kunnyng and weel leerned preestis and prelatis han ben to gidere sithen and aftir that the chirche was endewid bi vnmovable possessions; ȝhe, and myche kunnynger and better leerned; and also therwith mo suche han be sithen. For, who euer can schewe that before the daies of Hillari, Ambrose, Jerom, and Austyn, and Gregori weren in the Latyn chirche so worthi techers with holty lyuyng to gidere as thei weren and as her successouris weren, y schal ȝeu to him myn arme.

Furthermore, how euer goostli almysful preestis and prelatis in preching and in writing profitable bokis weren to gidere in eny tyme before the seid endew- ing, so almysful in the seid goostli almes han ben to gidere sithen; ȝhe, and micha more almysful, bi

1 athis, MS.
2 in is interlineated, perhaps by a later hand.
3 So the original scribe, rightly: but a later hand has made an erasure and changed of into or.
4 ben, MS. (first hand).
5 sithen is interlineated in a later (?) hand.
cause thei weren kunnynger and better leerned; and therwith many mo such han be sithen.

Also hou euer in bodili maner almesful preestis and prelatis han be in eny tyme to gideres before the seid endewing, so almesful in bodili almes han be to gideres preestis and prelatis sithen; the, and miche more so almesful, as is open ynov, for thei hadden possessiouns, wher of thei mysten miche more avorthi into almes, than thei that hadden litil and as it were nouzt.

Ferthermore, as holis confessouris and as manie in the same lengthe of tyme han be of preestis and prelatis sithen the seid endewing, as were before the seid endewing a this side the Apostles; and as holis and as manye and mo of martiris bi deeth, (and other wise troublid bi exile and bi prisonyng,) hanbe of preestis and of prelatis sithen the seid endewynge in tyme to gidere, than were before in eny tyme of lijk quantite to gidere. And thou in the daies of Emperoris Nero and of Traian and of Domician and of Dioclician and othere suche manie mo martiris weren made than in tyme of lijk quantite sithen the daies, certis, zit the multitude of the martiris were lay men and not preestis or bischopis. Forwhi alle the bishopis and othere preestis, that weren in tho daies thoruz manie zeeris to gidere, weren ful fewe. And also thou; it hadde be so, that mo bishopis and preestis hadden be martiris in the daies of the princis than in the daies of princis a this side the Empourer Constantyn, zit it was ouli for this, that persecuion of tirantis was redier in tho daies than was sithen in the daies of Constantyn and aftar his daies; and it
was not for default of good wil in the preestis and bishopis lyuyng forto suffre martirdom, if it hadde be profri to hem and if God hadde purveyed so for hem. For y dare weel seie that Ierom, Ambrose, Austin, and Gregori weren as redi in wil forto haue suffrid marterdom, if it hadde be putt to hem, as euere was eny othir preest or bishop which biforn the endewing of the chirche was martirid a this side the Apostlis: wherfore the holynes was as greet in thes persoones not martirid as was in hem, namelich sithen these haboundiden in greet doctrine and in cure mynistring miche aboue hem. Wherfore foleweth that tho wordis writun In vitas Patrum, bi whiche it is meened thus, "that alwey and euere, sithen the clergie of the chirche encrecid in possessiouns, he decrecid "in vertuys," is vntrewen. For in the bigynnyng of the seid endewing and bi long tymte aftir, al the while that weel leered men and weel proued men in lyuyng were takun into prelacie, the chirche grewe vpward bothe in kunnyng and in lyuyng, as thereto ful miche the seid riche endewing helpid; and threfores, that the chirche or the clergie sithen the seid endewing hath decrecid in vertuys, came bi an other thing yn and bi an other wey than bi the seid riche endewing; which other thing and wey, if it were kutt awey, the riche endewing schulde do ful miche good and lette miche yuel. And so wolde God that thilk now meened thing and weryere so kutt awey!

Now next aftir this, thou: tho wordis writun In vitas Patrum and vndirstondun in the seid menyng were trewe, ʒit that therof foleweth not the purpooe of the argument, which is that the seid riche endewing

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1 seide, MS. (first hand).
2 agreet, MS. (first hand).
3 of the chirche is added in the margin by a later (?) hand.
4 The construction requires are; yet perhaps the scribe is guiltless.
5 ʒit therof, MS. (first hand).
nature of things that after a certain time they decline. Ever since London bridge has been supported by rents, it has continually declined, and will decline. Application of this observation to the present purpose, and further remarks on the meaning and authority of Jerome's words.

CHAP. X.

schulde be yuel, y prove thus: These wordis which y schal now seie ben trewe. Alwey and euer, sithen the brigg of Londoun was endewid with temperal rentis, the same brigg hath be febler and febler, and euer schal so be into tymhe be at his laste cast. What foloewith here of? Schulen men seie her of to folowe, that thilk temperal endewing so 3ouum into the menentance of the brigg is harmeful or yuel to the brigg? Alle men winen weel that it not so foloewith. But thanne whi foloewith it not? Certis for\(^1\) the brigg and ech hous is of such nature and kinde, that aftir a certein of 3eiris next to his first making he biganne to appeire, and he euer sithen appeireth, and schal appeire needis: euen\(^2\) as a man aftir a certein of hise 3eiris spend schal appeire, how euer miche cist be sett into the menentance of his bodili weel-se. In lijk maner al the hool chirche of God is of such kinde that, namelich after a certeyn tymhe of his age, he appeirid, and schal appeire contynuelt; as Crist ther of prophecied, Math. xxiiiij. \(\text{S}\), and Mark xiiij. \(\text{S}\), and Pou, first Thim. iiiij. \(\text{S}\), and iij. Thym. iiij. \(\text{S}\). Weel thanne, sithen this is the cause whi out of the briggis contynuel appeiring sithen he was endewid foloewith not thilk endewing froth be to him yuel, bi the same or lijk skile, thou; the chirche bothe in the laife and in the clergie kepe his nature of contynuel appeiring aftir the tymhe in which riche endewing was 3ouum therto into his supporting, therof foloewith not that the endewing mad to the clergie is vnprofitable to the chirche and is synful and vnleeful; no more than that the endewing 3ouum to the brigg of Londoun into the supporting of his contynuel appeiring is to the same brigg harmeful. The seid Fadir In vitus Patrum schulde therfore haue seid more

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\(^1\) Probably we should read for that.  \(^2\) even is added in the margin by a later hand.
than he seide in the bifeire rehecic wordis, if bi hise wordis he wolde haue meeneed that the endewing of the clergie hadde be yuel doon. For he muste haue seid thus miche: "Alwey and euer sithen the chirche " wexid in possessiouns he decrecid in vertues, and " thilk wexing in possessiouns was cause or occasioun " of thilk decrecing in vertues; therefore this endew- " ing of the chirche in possessiouns was yuel doon." And if thou bere him an hond that he meeneed so myche bi hise bifeire rehecic wordis, thou; he not alle hem out spake, certis zit y schal proue that of al this meenyng, thus largeli born an hond to him, folewith not the seid endewing to be yuel doon and to be vnleeful. Forwhi, if he meeneed that the seid endewing was cause of the seid chirchis decrecing in vertues, he seide not ther yn trewe; sithen it is proued bifeire in the viij\(^{1}\) chapter, and schal more be proued aftir in the \(^{2}\) chapter, that such endewing is not cause but occasioun oonli of moral yuel. And if this Fader meeneed that the seid endewing was occasioun oonli of the seid chirchis decrecing, zit therof folewith not the seid endewing to be yuel doon and to be vnleeful, as is proued bifeire ful pleini in the viij\(^{*}\) chapiter of this present iij\(^{*}\) partie. Forwhi than God hadde yuel do in endewing Lucifer with so greet fairenes, and in endewing men with her tungis; and so in no wise bi, fro, and out of this seid Fadris wordis, thou; thei weren trewe, folewith the seid riche endewing of the clergie to be vnleeful or to be yuel doon.

xj. Chapiter.

Ferthermore for to trete upon this Fadris seiyng, thou; this what is now seid and proued, (that the

\(^{1}\) viij\(^{*}\), MS. \(^{2}\) A space left in the MS. for the number. See Part iv. ch. iii.
seid endewyng to be oonly an occasioun of yuel, and
not to be cause of yuel, is ynoy for to lette of the
old Fadris seid wordis folowe the riche endewyng of
the clergie be yuel doon; ziz more than this mai be
sett theerto into the same purpos, and in this maner;
thouz a gouernance be an occasioun of yuel,
it is to be considerid ferther of how miche good the
same gouernance is occasioun and of how mychye
yuelis lettynge and forbaring the same gouernance is
an occasioun, with this, that the same gouernance is
an occasioun of sum yuel, thouz not of rizt mychye
yuel. And if of al the yuel, which cometh bi the
gouernance, the same gouernance is not but an oc-
socioun and not cause; and therewith the same goue-
rrance is occasion of myche good, and is occasioun
of lettyng miche yuel; and herwith it is not knowyn
whether the yuel comyng bi the seid gouernance is
more than the yuel which is lettid bi the same
gouernance;—certes no man oútte thilk while iuge
that thilk gouernaunce ouztte be leid away. But so it
is in this present purpos, that thouz the riche endew-
yng of the clergie be an occasioun of myche yuel, zit
it is an occasioun of myche good; and it is also
occasion of azen putting miche synful yuel, which
ezzis schulde falle; and no man can iuge pleinli and
sureli, that the yuel which cometh bi the seid riche
endewyng is grettet than is the yuel which is lettid
to be bi the same endewynge; as y commytte to the
discrecioun of wise men for to it ouerse and iuge.
And her with it is trewe, that the seid riche endew-
yng is not cause of the yuelis which comen occa-
sionarili oonly bi it, as it is bifore proued in the
[viiij.]
1 chapter of this present iiij. partie. Wherfore
no wise man neither eny other man without ouer
greut booldnes of presumpcioun ouztte iuge and seie,

1 A space left in the MS. for the number.
that the seid riche endewing ouȝte be kutt away for
the yuel of which the same endewing is occasioum.

Yet futher, not withstanding al this, it mae some
bothe bi reson and bi Holi Scripture, that the yuel
which is leyttid bi the seid riche endewing is gretter
than the yuel which is comyng out ther of and ther bi.
And forto proye this first bi resoun y procede in
this wise: It is miche harder forto suffre peyne of
fleisch in this liȝf than it is forto forgo and forbere
lustis of fleisch in this liȝf, as ech man may soone
aspie in experience: and also bi resoun, for bi suffring
of peyne bodili deeth cometh miche sooner than bi
forbering of delectaciouns oonli. And if this be trewe,
thanne it is more perel to a man for to bere him
weel in suffring of peyne, than is forto bere him weel
in forbering of delectaciouns and lustis. But so it is,
that al the perel which is in hauynge of grete ricb-
nessis is, lest a man bere him not weel in forbering
lustis; and the perel which is in lacking richessis is,
lest a man bere him not weel and strongli in suffring
of peyne. Wherfore nedis folewith, that more perel is
to a man,1 whanne he is sett in to suffring of peyn,
theman he is sett into forbering of lustis. And
thanne further thus: But so it is, that whanne a man
is sett forto reioice grete ricchessis, he is sett forto
forbere lustis strongli and manli; and whanne he [is]
sette forto lacke tho ricchessis, he is sett forto suffre
peynes strongli and manli. Wherfore folewith needis,
that gretter perel is in lacking of ricchessis than in
the hauynge of hem; and gretter perel nouȝtwhere is,2
saue where grettir yuel is likeli to come: wherfore
gretter yuel were likeli to come in the clergie, if thei
hadden lak of plenteuose ricchessis, than if thei hadden
plenteuose ricchessis.

1 a man, MS. (first hand, a cor-
rector having wrongly erased the
article).

2 is is interlineated by a later (?) hand.
For to prowe the same bi Holi Scripture y procede thus: Frowhens schule we trawe this same, that so manye peseudo or false Apostlis prechynge for lure weren in the chireche in tymes of the Apostlis, as of such spekith Poul and Peter and Iohan and Iudas in her Epistilis, than fro this now to be seid? Aftir that thei weren assigned bi the veri Apostlis forto preche, thei hadden no finding assigned and lymytid to hem in prope neither in comoun; bi cause the clergie in thilk daies was not endewid with vnmoable possessiouns; neither was eny posetyue lawe mad, wherbi the prechouris myȝten cleyme eny certeinte of porcioun to be ȝoune to hem of the lay peple to whom thei prechiden; but thei eten freeli ȝoune mete and drinke of hem to whom thei frell prechiden; neither thei weren so stronge in paciencie and in douȝtynes that thei wolden laboure for her liȝfode and contynue her prechynge, whanne the peple weye vnkinde and vndeusen forto sufficiently hem fynde in necessaries, (as Poul for liȝk cam and in liȝk cas wrouȝte with his hondis forto hawe his liȝflode to preche;) and therfore thei weren temptid and stird and brouȝt into consent and into decede and werk for to preche bi gileful meenis, wherbi thei myȝten the more redilli receyue of the peple ziftis in to her eese and habun-daunt fare; and therfore thei prechiden newe things and vntrew ithingis forto ples the peple the more; and at the laste, (for as miche as thor fore bitwixe the Apostlis and hem weydis distaunce and contraversie, as needis muste wexe,) the pseudo Apostulis wrouȝten persecution bothe pruelli and openli azens the trewe Apostlis, and peruerdiden ofte tymes myche what the trewe Apostolis hadden weel groundid, and thei turneden the peple ful ofte and myche forto lothee and hate the Apostulis, and forto not bileue to the verry

1 to is interlineated by a later hand.
trewa Apostilis, as mai be had of the firste and ij. 
Epistilis of Poul to the Corynthies. And whether this 
yuel comynge into the chirohe in this now seid maner, 
and that for deaute of riches, was not a greet 
mychedef; 3he, and gretter than schulde haue be likeli 
to falle, if alle the clergie in tho daies hadde be 
endewid bi vn nouable godis richili, deme 3a. For 
what 1 so greet mycheef schulde bi likelihiode haue 
come bi habundaunce of riches in tho pseudo, as 
came bi her pouerte in hem, whanne thei diffameden 
the trewe Apostilis and peruerdtiden the Corinthis and 
the Thessalonicenses 5 fro the wey in which Poul and 
Apollos 3 hadden hem foundid and groundid 1 And 
therfore to alle freel persoones and not disposid to 
greet perfittnes of pacience and of douztines, as Poul 
was, the lak of sufficience is of more perel than 
habundaunce ouer and aboue sufficience.

Also forto prowe this same purpos more evidenti 
bi Holie Scripture, y procede also thus: It is writun. 
Proverb. xxx* 5. thus: 3eue thou not to me beggerie 
neither richesis ; 3eue thou conli necessaries to my 
lijfeode; lest perauenture y be fillid and be drawen 
to denye, and seie, Who is the Lord? and lest y 
compellid bi nedines stele, and forewere 4 the name 
of my God. Lo how Salamon is aknowe to God 
that bothe greet riches and lak of sufficience ben 
occasions of yuel; and therfore for seer he desirid 
the meene, which is sufficience, withoute hauyng of 
nede and withoute hauyng of more richesse then is 
necessary into sufficience, as weel for thanne as for 
tyme to come. Neuertheles into my present purpos 
he weel witnesst, that gretter perel is 5 in lak of 
sufficience then is in habundaunce of grete ricchessis;

1 forwhat, MS. 
2 Thessalonicenses, MS. 
3 Apollo, MS. 
4 for swere, MS. 
5 is is added by a later hand.
sithen he openli knoulechith that the yuel, of which lak of sufficienc is occasioun, is greter yuel than is the yuel, of which habundaunce of riches is occasion. Forwhi, as he seith, the yuel, of which the lak of sufficienc is occasioun, is to stele and forsake God bi ooth and so bi avisement; and the yuel, of which habundaunce of riches is occasioun, is forto forsake God in a liëtnes and in a rechelesnes. And alle men witen that the former of these ij. defautis is greter than is the secunde. Wherfore more yuel cometh of lak of riches than of habundaunce of riches.

For more pleyer vndirstonding to be had upon the new before rehercid wordis of Salamon, Prouerb. xxx*. 5, and forto wite what Salamon meened in hem, and forto therbi se how it is trewe that greeter yuel cometh bi lak of riches than bi the haveyng of riches, it is to vndirstonde and to holde that Salamon in the now seid text meened bi “sufficienc” not oonli the haoun which fillith or remedie by his lak and neede now had, but which is ther with so abiding that it schal not lasse; or ellis not so myche lasse, but that it schal alwey aftir be able to fille and remedie by his lak and neede, which is for ey tyme likeli to falle. And that Salamon vndirstode thus bi the seid sufficienc spoku in his text, it is open herbi; forwhi al hauour, that is lasse than is this now seid sufficienc, is “beggeri” as for now or as for tyme to come, as schal appere and be open anoon aftir whanne it schal be declarid what beggeri is. Wherfore sithen Salamon preied that “beggerie “ schulde not falle to him,” and ȝit that “he schulde “have sufficienc,” he muste needis vndirstonde bi sufficienc such a thing which ledith not into beggerie,

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1 sake, MS. (first hand).
2 anoon is interlineated by a later hand.
3 anoon is interlineated by a later hand.
4 aftir is added in a later hand, which has made erasures in the text.
but which aženstondith beggerie. And that is the 
sufficiency now declarid.

Forthermore bi "beggerie" Salamon vndirstondith 
in the same text al lak\(^1\) of the now seid sufficiency, 
or the lak of the now seid sufficient haunour. For-
whi whanne euere eny man lackith his seid sufficient 
haunour, and is not in nyʒe power forto gete or haue 
it bi his owne wynnyng or bi eny other wey than bi 
saking it of othere, that it be þouun to him, sotheli 
than he is excusid forto begge; and his plite, in which 
he thanne is, which is not ellis than lak of sufficiency 
into what he hath for than to do, mai and ouȝte 
be clepid to him beggerie.

The "ricches" of which he spekith in the same 
text is haunour of so miche ricches, that thouʒ it 
lasse and abbate, as myche as it is likeli it abate bi 
condicioun of the world, ʒit it schal not be so liti, 
but that it schal be to a man ouer and aboue the 
seid sufficiency,\(^2\) al the while that he hath to do with 
thilk ricches. And that he vndirstode thus bi thilk 
ricches, y prowe thus: If he hadde vndirstonde eny 
ricches lasse than this now seid, sithen ech ricches 
lasse than this now seid wole make bi proces of 
tyme to his possessour state or plite of sufficiency, 
it wolde folwe that Salamon in the seid text, 
whanne he pried that ricches schulde not be þouun 
to him, he pried ther yn that sufficiency schulde not 
be þouun to him. Wherfore he meened bi ricchesse 
as it is now expowned.

And so folwith herof, that vndir the meenyng of 
Salamon in his now rehercid preier to God it is includid 
that he wolde this: If eny couent or comounte or eny 
on persoon schulde be endewid into such sufficiency

\(^1\) al-lak, MS. 
\(^2\) the seid sufficiency is added in the margin by a later hand.
that he schulde not falle into beggerie, he muste be
dendewid with lijflede which schal neuere appeire; and
therwith hise costis muste be suche, that thei schulen
neuere encrece; or ellis, for as miches as thes ij. now
rehercd pointis mowe not be had abiding in eeny co-
mouncte or persoon, theryfore in the seid preier of Sal-
amon muste needd be includid this,—that ech couent
or comounte or persoon to be endewid in to his suf-
fiycence muste needis be endewid with so miches good
that, (thes it appeire as myche as it is to appeire
bi his natural condicion and bi the 1 rennyng condi-
cioun of the world,) 2it it schal neuere so miches
abate, but that al the nede of thinke same couent, 3
comounte, or persoon schal ther bi be releceu and
remedied: and ellis thinke couent, comounte, or persoon
is not foundid and endewid into his sufficienc, as
Salamon takith here sufficienc. Forwhi he is not
foundid and endewid fro this, that he is out of the
fal into beggerie bi proces of tyme. And so herbi
founders of college and of couenits and of persoones
and of statis mowen 4 take 5 good remembraunce, if
thei founde any such, that thei founde and endew
miche aboue the sufficienc which is into the reme-
dying of nede had in the dai of fundacioun: and
eellis, certis, bi proces of tyme her werk, otherwise
than so foundid and endewid, schal come into beg-
gerie, which y woot well thei wolen not desire but
avoide, what thei mowe.

For sureli to seie y haue take heede, and in all my
daies and long biore y wiste neuere 3it college or
cumpanie endewid, (thes thei weren endewid over
and more than the nede of hem askid in the dai of

1 she is interlinedated, perhaps by a later hand.
2 couet, MS., the stroke over the
3 mowe, MS. (first hand).
4 take is added by a later hand.
her fundacioun,) but that afterward her endewing so myche schranke and her costis so miche growe more than southe be before seen, that it was afterward ouer litle to supporte her necessaries. And therfore founders and endewers of any persoones or comountees, if thei endewiden so richeli, that it was more than bi streit measure was to her nede ynot; in the dai of her fundacioun, thei weren' not ther yn to be blamed; but thei weren' ther yn to be preisid, bi cause that thilk lijflode wolde continuell schrinke, and the costis wolde contynuell growe and encree. Forwhi if a fadir for loun to his sone wolde ordeine to him a peire of schoon, and the lethir wher of the schoon schulde* be maad were of such kinde that it wolde daili schrinke whillis it were vaid in werynge, certis this fadir were not to be blamed, if he wolde ordeyne that these schoon be notabilly widdir than the meetenes of hem wolde ake, as for the firste dai in which thei schulden be* worne, but he were to be preisid, if he wolde so ordeyne to his loued sone; the, the fadir were worthi be blamed, if he wolde ordeyne these schoon to be no wijdir than euens meete to hisse sones feet in the dai of his' firste wering. Forwhi therof wolde needis folowe that with inne proces of daies the schoon schulden be so narowe, that thei schulden needis wringe his sones feet into greet peye of his sone. And therfore bi lijk skile the endewers of religioses having possessioun and of cathedral chirchis and of collegis weren not to be blamed in that, that thei so richeli endewid her foundid cumenies aboue the streitt or euens meet of the nede had in the dai of fundacioun, but thei weren ther yn to be preisid, if thei so diden, for the cause now seid; thou the

\footnotesize
\begin{itemize}
  \item [1] were, MS. (first hand) twice.
  \item [2] sculde, MS.
  \item [3] he is interlineded by a later hand.
  \item [4] her, MS. (first hand) apparently, which is perhaps better.
  \item [5] she is interlineded by a later hand (twice).
\end{itemize}
persoones so foundid ben miche to be blamed, but thei in the meene tyme wijstly and weel kepe thilk ricochassis and wijstly and weel hem expende, as sufficient resoun wole deme.

But of al this, (thou; founderis and endeweris of couentis, of collegis, of statis, and of persoones in state ouzten for to in this maner endewe, whilis thei entenden forto warde and wilne that her werk come not into beggerie; and thou; Salomon preied to God that he schulde not haue lasse than the seid sufficiency declarid now biforn to be of his meenyng, and that he schulde not falle into the beggerie also now biforn declarid to be of his meenyng,) sohal it be seid therfore of this to folowe, that it is a perfiter lijfto rijt lyue in such a new seid sufficiency or in the seid richessis, than forto lyue in the seid beggerie? Nai certis, this folewith not. For thou; Salomon so preied for more suerte to his freelines, and for that he was not so perfet that he couthe bere beggerie at ful withoute sciaundre, bi cause, as Scripture witnessith weel, he was a ful freem man; and therfore he hadde more nede forto seke aftir the surer to him weies, than aftir the hardir and the bateillfuller weies and therfore the perfiter to him weies; and thou; founderis and endeweris of collegis and of couentis and of persoones in state founden and endewen into more suerte, bi cause that in multitude of persoones fewe schulden be founde disposid to hige perfittnes, (in reward of hem whiche schulen be disposid to meenes and longer degre of lyuynge than is perfittnes :)—ther of folowith not, that ech other maner of lyuynge, dyuers fro this which Salomon askid, and dyuers fro this whiche the seid endewers entenden in her seid fundacioun and endewing, is not so holi and

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1 Perhaps we should read but if.
2 the is interlined by a later hand.
3 the ful, MS. (first hand).
4 Probably we should read meener.
so perfite as these ben; neither it is to be seid that Holi Writt approueth the seid sufficiency to be of more holynes than the seid beggerie or the seid riche endowing, bi cause that Holi Writt makith mensiouen that Salamon chase and askid rathir the seid sufficiency than the seid beggerie or the seid ricchessis. For of this, that Holi Writt makith this now seid mensiouen, folewith no more, but that Holi Writt groundith this\(^1\) or witnesseith this;—that Salamon chaas the seid sufficiency bifoire the seid beggerie and bifoire the seid ricchessis. But the argument is nauz, “Holi Writt seith that Salamon chaas this bifoire "that; therfore Holi Writt seith that this is bettir "than that;” but if therwith this were known for trewe, that Salamon chaas this afore that, bi cause that this was bettir and perfiter than that, and that he weel knewe this to be better than that. But this Holi Writt seith not, and also this is not trewe, as may be proued: and therfore it is to be seid, as is now bifoire seid, that Salamon,—as a freel [man], and as he which ofte and miche synned, and as he which knewe\(^3\) his vuperfitnes, and was foerd forto aske and assaie and take upon him the hardir, hiser, and perfiter wey,—askid mekeli and discreetli the imperfiter\(^3\) wey, as it which was to him suer and meeter than was the perfiter wey. And more than this can not bi the rehercicd text of Salamon be had bi maistrie, if any man be abouto forto seie ther azens nay, in the maner now mynistrid.

Neuertheles alwey thoru3 al what is seid euer this apperith to be trewe, that forto be endewid in to a sufficiency azens beggerie, which ellis now schulde be, and azens beggerie, which ellis in tyme com-

\(^1\) this is interlined by a later (?), scribe, (who often disjoins prepositions in composition from their nouns and verbs,) intended the text to be in perfiter.

\(^2\) miche knowe, MS. (first hand).

\(^3\) ȝyðæ, MS. Very likely the
yng schulde come and be, is not vnleeful and synful;
bout it is according with doom of resoun, and is there-
fore leeful: the, and to\textsuperscript{1} men being not disposed to
grettet perfitnes, and of which it is not like to be
turned into such disposicion, it is discreetist and best.

\textbf{xij. Chapter.}

To the iii\textsuperscript{r}. semyng skile, which groundith him self
upon a storie of a voice herd in the eir seying thus,
\textit{In this dai venom is kild out into the chirche, it is}
to be seid, that thilk ground is not sure truthe, nei-
ther he is likeli to be trowe: and therfore neither
eny sure truthe\textsuperscript{2} neither eny likeli to be trowid
truthe may be proued or knowun or trowid therbi.
And so cesith al the strengthe of this iii\textsuperscript{r}. semyng
skila.

That thilk storie, which the iii\textsuperscript{r}. semyng skile
takith for his ground and fundament, is not worthi
to be trowid, y proue bi iii. resouns; of whiche
the firste is this: If no storier or cronicyler hadde
writun of thilk voice to be spokun in the eir,
noman now ou\textsuperscript{3}\tes\bss{te} bileune\textsuperscript{3} or trowe that thilk voice
was so spokun: so that al wherbi we ou\textsuperscript{3}\tes\bss{te} trowe\textsuperscript{4}
eny thing of thilk voice is this, for that so or so or
so (and in noon other wise) it is writun in storie or
cronicle of thilk voice spokun.\textsuperscript{5} But so it is, that in
noon storier or cronicyler it is writun that any good
sungel seide thilk voice in the eir; but in ech storie
or cronicle speking therof it is seid and writun that
the feend spake thilk voice. Forwhi noon fundamen-

\textsuperscript{1} into, MS. (first hand).
\textsuperscript{2} neither eny sure truthe is added
in the margin by a later hand.
\textsuperscript{3} to bileune, MS. (first hand).
\textsuperscript{4} to trowe, MS. (first hand).
\textsuperscript{5} writun, MS. We must either
make this correction, or cancel the
first or second writun.
tal cronicler or storier writith therof, saine Girald in his book clepid Cosmographia Hibernica; and othere storiers and chroniclers aftir him taking oonli of him. And he seith that “the oold enemy made thilk voice “in the eir.” ¹ Wherfore eech man, which wolde tweye that thilk voice was seid in the eir, ouȝte answeringli tweye that thilk voice was spokun bi the feend, and not by a ² good aungel. And if this be tweye, whi and wherto schulden we bilessue his seiyng to be tweye; sithen he is oure enemy and oure bigiler, as Scripture witnesmeth, i. Pet. v*. c.; and sithen he is a lirer and the fader of leesing, as Crist him sif witnesmeth, Iohn vii*. c. 9

The ij. resoun into the same purpos is this: If it were seid or witnesiod of me that y seid certein wordis in a certeyn place, or that y seide hem after that y hadde do a certeyn deede; if it kouthe be knowe sureli or bi suffisient likelihode that y neuere was in thilk place, or that y neuere dide thilk deede, thilk witnesseen so mad upon me were not to be bileussed, neither were worthi to be trowid tweye. Wherfore, bi lîk skile, sithen it is so that eex fundamental storie speking of this seid voice seith and storieth, that it was mad in the eir, aftir that the first Constantyn Empeour was baptisid at Rome of Siluester Pope, and aftir that he hadde endewid the Pope Siluester and the chirche of Rome, as it is open in the now bifo fundamental cronicle or storie of Girald, (and no man storieth therof saue he, and thei that sithen hisa daius taken the same of him,) it folowith

¹ There is an edited work of Giraldus Cambrensis, entitled Topographia Hibernica, in which this passage does not occur: there is, however, another treatise of his extant in MS., called Descriptio Mundi, in which it may possibly be found. See Cave's Hist. Lit. a. v. It will be observed that Sprott's account, quoted above, agrees with that of Giraldus, from whom it is no doubt copied.

² as, MS. (accidentally ?).
that if it can be sureli or in sufficient likelihode proud, that the seid first Constantyn Emperor was neuer baptised of Siluester Pope neither at Rome, al the storiyng, cronicling, and witnessing of thilk same seid voice is not to be trowid for trewe. And thanne farther forto proue that the seid firste Constantyn Emperor was not baptisd of Pope Siluester neither in Rome, y procede thus: Noman except Constantyn him sylf schulde wite better whanne and where Constantyn was baptisd, than he which was lyuyng and conuersaunt with the same Constantyn, and was as priuey with Constantyn in the counseilis of his herte and of his conscience, as a confessour is now priuey with a prince to which he is confessour; as mai be take bi the storie clepid The thre departid storie in the firste book the iiiij\textsuperscript{e} chapiter, and in the ij\textsuperscript{e} book the xij\textsuperscript{e} chapiter and the xvij\textsuperscript{e} chapiter. But so it is, that this ful famose and worthi clerk and bishop Eusebi Cesarience, (ful miche preisid and bileued of Seint Ierom,\footnote{The various testimonies in his favour from St. Jerome may be seen in Euseb. Hist. Eccl. vol. 1. pp. lv.-lviii. (Burton’s Ed.) The passages from the Historia tripartita of Cassiodorus, to which Pecock here refers, are not much to the purpose.} and of whos worthines greet testimonie is had in the ij\textsuperscript{e} book of The thre departid storie in the viij\textsuperscript{e} chapiter and in the x\textsuperscript{e} and xj\textsuperscript{e} chapitris, bisidis the othere now before alleggid chapitris into the same purpos, and which wroot the moost famose and moost credible storie had among Cristen men next to the storie of the Bible, clepid The Chirchis storie, and which wroot the moost credible Cronicle of alle othere had among Cristen men, to which Ierom couplid the Cronicle which he wroot,) was moost homeli of alle othere with the seid Constantyn, and was so priuey and so homeli with the seid greet Emperor Constantyn, that bi the same Eusebi came out into
THE THIRD PART.

知道其他人的上场，这是一场由康斯坦丁所展示的，他站在十字架的地上，和常登上康斯坦丁的交易，向同样的尤斯比乌斯和告诉一切，因为它是开放的。第三章的第二部分。

And this Eusebius, (so credible and, as a principal father in the days of the church, as moost and best knowing the liisf, controversy, and holiness of the same Constantyn,) took up on him for to write and store the hool liisf and the deeth of the same Constantyn: and herewith be witnesseth in the same Book of Constantynus liisf, that the seid Constantyn was batistised first in the laste days of his liisf in Greek centre in the citee clepid Nichomedia and of the bishop clepid [Eusebi]. And this was doon aftir that Siluester was deede; for in the daies of Iulie Pope successour to Siluester, (as may liistli be had in cronicles,) that Siluester died, before that Constantyn died.

Wherfore this now seid thing which Eusebi so storieth in The book of Constantynus liisf is more to be bileeued or trowid than what into the contrarie is founde in eny legende of Siluester, (which noman can telle who wrooth it, neither whens it came, or whidir it wole,) or than the storie of Damasus Pope writun to Ierom of deedis of Popis, or than eny storiier or cronicular taking of the seid legend of Siluester or

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1 Euseb. de Vit. Constant. lib. iv. c. 62, 63.
2 A space left for the name in the MS. Eusebius does not give it, but only says, (c. 61), when "et propatet in nep neumae de nero tenei nobles, . . . deo ino (the bishops present) belliato:" after which (c. 63) he received baptism.

taking of the seid Damesis storiyng wrintyn by² Damasus long sithen Constantyn died, or than the long epistle which is pretendid to be the epistle of Constantyn and is sett in the book clepid The decrees of Hizest Bischopis, of which now seid long epistle a greet porcioun Graziaun putthi in his Summe, Dist. xcvj°, chapter [xiv°.] Constantinus: namelich sithen in legendis ben founde manie ful vntrewa fublis, as in a book therof to be mad schal appeere, and sithen azens the seid epistle putt to Constantyn special suspicioun mai be had; for in othere epistlis of Constantyn, which he wroth whanne he was in his moost rialte, is not such a stile of him as is in this now seid epistle, (as ech man may se which sole bholde in the i° and ijt bookis of The iiij. departid storie;) and sithen in the seid storie of Damase Pope is founde vntrouthe, which Ierom weel aspied, and fro which⁴ Ierom gooth, and whos contrarie Ierom affermeth in his writyngh in his book De viris illustribus,⁵ č. Clemens,⁶ not withstanding that to Ierom was write and seid the same Damasius storiyng.⁷

¹ in, MS. (first hand).
² the which, MS. (first hand).
³ Hieron. de Vir. il. c. 15. (Op. tom. ii. p. 539. Ed. Vallarsi.) Pseudo-Damasus says of Clement that he wrote two epistles "quaes canonis nominantur;" Jerome, on the contrary, says, "secunda epistola . . . a veteribus reprobatur." (See Coleti, Concil. tom 1. pp. 75, 119.) This appears to be the discrepancy to which Peacock alludes.
⁴ After Clemens, the MS. has "and also in lyk maner of the same mater in his Cronicle which he made to be signed to the Cronicle of Eusebii:" but a corrector has written vacat against the lines.
⁵ The Acta Silvestri, in part per-

³ in, MS. (first hand).
² the which, MS. (first hand).
³ Hieron. de Vir. il. c. 15. (Op. tom. ii. p. 539. Ed. Vallarsi.) Pseudo-Damasus says of Clement that he wrote two epistles "quaes canonis nominantur;" Jerome, on the contrary, says, "secunda epistola . . . a veteribus reprobatur." (See Coleti, Concil. tom 1. pp. 75, 119.) This appears to be the discrepancy to which Peacock alludes.
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⁵ The Acta Silvestri, in part per-
Also into the same purpos thus: Ambrose and Ierom helden so trewe it what Eusebi seid in the now rebercud maner of Constantyns baptising, that thei bileueued it and witnesseen it; not withstanding Pope Damasis wroght the contrarie to Ierom: But so thei wolden not haue trowid and witnesaid in her writing azens the legend of Siluster and azens the storiyn of Damase Pope, but if thei hadden had sufficient euydence for to cleue in thilk mater to Eusebi and not to Damase, neither to the legend of Siluster. Wherfore the storiyn of Eusebi in this mater of Constanynys baptising is to be trowid biforn al other storie affermyng the contrarie.

Also thus: Theodoritus, Socrates, and Sozomenus And by the Tri- partite History weren the moost famose storiers in the daies of Theodosie the ij° Emperour; of which ij° so famose storiers a worthi lettrid man and senatour of Rome clepid Cassiodor letake make and compile the ful famose and creible storie clepid The iiij° departid storie, most creible next to the storie of Eusebie clepid The chrichis storie, and was mad and compilid for thilk entent that it schulde be contynued in progresse and in processe to The chrichis storie: and ij° of these iiij° seid storiers (that is to seie, Sozomenus and Theodoritus) witnesseen accordingly with Eusebi Cesarience that the seid Constantyn was baptisid oonli in hise laste daies litle biforn his deeth, whanne he wiste he schulde die, in the xxxj° yeer of his empire, and even so long affer he was convextid into Cristen feith and Cristen holi

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Silvestri Pape, sub Eusebii Caesar- enensis nomine falsce Græce scriptis, primum edidit Theodorus Balas- mon, about 1180 A.D., is true only as respects its Greek translation.


2 See Coleti, Concil. tom. i. pp. 1431, 1557.

3 Theodoricus, MS., and Theodori- cus below.
lyuyng, and in the same place which Eusebi spekith of.\(^1\) Wherfore, if the reule of Crist in the Goepele be good and to be kept, which he techith there to be kept, that "in the mouth of ij. or thre schal ech "word of witnessing stonde,"\(^2\) it follewhyth that this parti is miche more crediblie than is the contrarie partes; 3he, and that the contrarie parti is an apocrief. And so fynali it is proued that the storie affirmynge the seid voice to be mad in the eir seijyn, This dai 
venom is hilde into the chirche, is not credible.

The iij. resoun is this: The storiyng which the seid Girald makith of this voice is this in wordis, It is 
raed that the oold enemy pronouncid openli in the 
eir thus, This dai venom is hildid into the chirche. 
Wherfore follewhyth that if it be not wrutin in any 
storie biforn the seid storiyng of Girald, that the oold 
enemy made such a voice thanne in the eir, al the 
storiyng which Girald makith of the same voice is not 
to be bileued. But so it is, that noon eldir storie 
or cronicle can be founde wrutin biforn the seid storiyng of Girald, in which eeldir storie is mensioun mad 
of thilk voice. Wherfore this that Girald writhyn 
of this voice is ful sengil to be bileued.

Confirmacioun to this resoun is this: Sithen the 
storiyng which Girald makith of this voice is this, It 
is raed that such voice was in the eir, et cetera, 
Girald zildith him sif in so storiyng that he is not 
the fundamental storier ther of, but that ther of is 
an other storie biforn him, fro which he takith his 
storiyng of the same voice: wherfore\(^3\) if noon other 
storie be founde eeldir than the storie of Girald, in 
which eeldir storie mensioun is maad of this same 
voice, (as in trouthe no such storie or writing can as

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\(^{1}\) Hist. Trip. lib. iii. c. 12.  
\(^{2}\) See Matth. xviii. 16.  
\(^{3}\) The sense seems to require ther-
fore.
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it be founde,) it folowith that at the leest vnto thilk eeldir storiyng be founde, the storiyng of Girald in mater of this voice is not to be bileueed; but it is to be bileueed that Girald was bigilid, (as manie othere writers bi liȝtynes and vnavisidnes han be,) that whilis and whanne thei herden in fame 1 that a thing or a deede was doon, thei trowden that ther of was sum writing and storiyng: and thei maden hem sylf ouer bold in thilk trowing forto write in her wrightis, that of thilk deede it is writun and storiyed; not withstandung that no storiyng or writing is had ther upon. And so finaly, forto conclude, it is proued that the iiiij semyng skil lackith al strengthe forto proue his entent.

xiiij. CHAPITER.

The iiiij resoun is this: If suche as is before seid a voice was spokun in the eir, whanne Constantyn had maad at Rome the endewing which he made, thilk voice was so maad and spoken in the eir for this, that thanne first endewing by immovable pos- sessiouns entride into the chircbe; or ellis for this, that thanne first greet habundaunt endewing bi immo- movable possessiouns entride into the chircbe.

Thou maist not seie that for the firste of these twei causis: For whi in the daies of First Vrban Pope, goostli fadir and techer of Seint Cecilie Virgyn, which was mad pope bi an hundrid þeeris bifo re the popehode of Siluestre and the regnyng of Con- stantyn Empereour, the chircbe of Rome was endewed with immovable possessiouns, as croniclis openli wit- nessen, and as it is open bi the writing of the same Vrban in the greet book clepid The decrees of Hizest

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1 a fame, MS. (first hand).
Bishopis in the firste and ij. chapitris of his decree; and also by manye mo seeris bfore the daies of Pope Siluester and of Constantyn Emperor in the daies of Pope Eleutheri and of Luci, king of Britouns, the hool al chirche of England was endewid with temporal immovable possessiouns large and greete, forwhi with the same large and grete possessiouns with whiche bfore the hethen bishopis and hethen chirchis in Ynglond weren endewid, as stories witnessen; as of these bothe endewings old stories and chronicles (being famose and worthi and credible and not being apocrifs) maken mension. And therefore not for the firste now bfore seid cause thilk voice was maad and spokun in the eir.

Thou maist not seie that for the ij. cause now bfore seid thilk voice was maad in the eir: Forwhi, as anoon her aftar it schal be proued, the seid Emperor Constantyn endewid not the Pope Siluester neither eny chirche in Rome with eny greet h bonaunt immovable possessiouns, but oonli with possessiouns competentli and mesurabily, with sufficiency seruying for the fynding of the preestis and mynysteris of the chirchis whiche he endewid; except on chirche clepid Constantynyana, into which chirche he zaf a certein of possessioun for fynding of liquis and for fynding of bawme into brennyng of laumpis, ouer the competent vnmoveable endewiug

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1 See Coleti, Concil. tom. 1. pp. 636, 637. This Epistle is spurious, being one of the forgeries of Isidorus Mercator. The Chronicles, such as that of Martinus Polonus (Supp. A.D. 226), who says, "Hujus tempore conspiit primum Romana ecclesia praelia possidere," are probably derived from it.

2 Geoffrey of Monmouth (De Gest. Brit. lib. v. c. 1.) seems to be the original authority for this statement. How far it is "worthy and credible" the reader may judge from Fuller's Ch. Hist. of Brit. book 1. cent. ii., and Collier's Eccl. Hist. of Brit. book 1, cent. ii.

* chronicles, MS. (first hand).
* not pope, MS. (first hand).
* clepid is added in the margin by a later hand.
which he made into the same chirche for fynding of the preestis and mynystris seruying in the same chirche;¹ but al the habundaunt and riche endewing of the pope and his see chirche in Rome, came bi othere persoones longe aﬅer Constantyn, as by Pipyn king of France, and by Charles king of Fraunce and emperour, and bi Lodowic king of Fraunce and emperour, and bi Matilde a greet ladi which 3af the greet and riche and rial marchionat of Anchon to the pope to gidere at onis, and became ther bi to be the douȝtir of Seint Peter, as in cronicles and stories it is open forto se,² and sumwhat thereof is sett in the Summe of Gracian, Dist. xiiij. chapter [xxxv.] Ego Lodovicus; and in like maner diden manie othere persoones mo than of whom it is writun. Wherfore the seid voice was not maad in the eir for the ij. now biforn sett cause. And so fynly folowith that for no cause thilk voice was maad, and therefore no such voice at al was in the eir than maad, though bi sum corrupcioun of leesing the fame of thilk voice hath long tyme be had and contynued.

That this is trewe what is now biforn seid, that the First Constantyn Empour endewid not Pope Siluester neither eny oon chirche in Rome with eny greetyly habundant and riche vnmuovable possession un y mai proue bi manie euydenciis; of whiche oon is this: If the seid Constantyn had mad such greet habundaunt riche endewing to Siluester and to the chirche in which Siluester sate, Damasus Pope had mad mensioun of thilk same endewing in the storie which he writith to Ierom, and that for dyuarse

¹ See Colet, Concil. tom. 1. p. 1433.
² See Mart. Polon. Chron. (inter alio) for all the principal facts here mentioned in their proper places.
skills now anon after to be rehercid; but not with-
standing this the seid Damasus makith no mensioun 
of the seid gret endewing born an hond to Con-
stantin, that he schulde it make to Silvester Pope. 
Wherfore treuthes is, that thilke gret endewing so
born an hond was not maad.

The skills ben these: Damasus was preied of Ierom,
that Damasus schulde write to Ierom as miche as 
Damasus couthe fynde in Rome what was doon fro
Petir into the dai of Damasus Pope; as the epistle
of Ierom sent to Damasus and the epistle of Damasus
to Ierom beren witnes. And Damasus wirith ãsen
to Ierom the now seid storie, and seith that al what
he couthe and mygte wite, encercfe, fynde, and knowe
what was doon fro Seint Petris daies into his owne
daies thanne lyuyng he hadde write in the now seid
storie, which he sende to Ierom. Wherfore sithen it
is not likeli that such a notable deede of endewing,
if it hadde be doon bi Constantyn, schulde haue be
vnknowe to Damasus succeeding to Silvester withinne
an hundrid of þeeris, more than otherse smale endew-
ings is doon bi Constantyn to diuere churichis of which
Damasus makith mensioun aried; it follewth that if
thilke gret endewing of the Pope hadde be doon bi
Constantyn, Damasus wolde haue write of it, as weel
as of otherse smaler and lasse endewings is mad to 1
churichis in Rome bi Constantyn.

An other skile is: If thilke gret endewing hadde be
mad to Silvester, Damasus schulde haue be in posse-
sioun of the same endewing in the same tyme in
which he wroot to Ierom; and of no thing Damasus
myȝte bettir knowe than of the same thing which
he helde in possession. Wherfore more sureli than
of any other thing, which Damasus wroot to Ierom in

1 to the, MS. (first hand).
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the seid story, he wolde haue write of thilk greet; CHAP. XIII.
endewing, if eny such greet endewing hadde thanne be: and sithen Damasus not so wroote, it folowith that noon such greet endewing was bi Constantyn doon.

The iiij. principal euydence is this: If eny such now seid endewing was mad bi Constantyn, sum mensioun schulde haue be mad therof in sum fundamental and credible stori or cronicle. But so it is, that of thilk endewing no stori or cronicle maketh mensioun, saue the legende or storie of Siluestris gestis and the oon bfore seid epistle putt and ascryued vn-likely to Constantyn, and tho stories and cronicles which taken of it and folowen it; and neither thilk storiyng of Siluestris gestis neither the seid epistle is not credible neithir worthi be allowd, as it is schewid bfore in the next chapiter, and as schal better be cleer aftir in this present chapiter. Wherfore it is not to be takun and to be trowid as a trouthe, that Constantyn made eny such seid so1 greet endewing.

The iiiij. principal euydence is this: The worthi and famose and credible stori clepid Thre departid storie (mad of thre moost famose and credible storiyng in Greek lond in the daies of Theodosie not long after Constantyn) maketh mensioun in the laste chapiter of the iiiij. book, and in the iiiij. chapiter and vij.2 chapiter of the iiiij. book, and bi manye othere chapitris in the hool book, that the greet Constantyn in hise laste daies, whanne he trowid be nyze his deeth, made his testament and departid his hool empire into thre parties, and tho thre parties he biquathe to hise thre sones, Constantinus, Constancius, and Constans; and in special he assigned and biquathe the lordschip of the west parti, which was Rome, with al the cuntrey.

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1 so is interlined in a later hand.  
2 The last reference is wrong; perhaps c. 35 is the place intended.
CHAP. XIII. aboute out of Greek lond, to his eoldist sone Constancy, which sone rejoiced the same parti so to hem deuyysid and that thoro al his lijf, and his brother Constans next aftar him rejoiced the same west parti of the hool empire, (not withstanding that Constans was zonger than Constancius,) and his brother Constancius after the deeth of hem bothe al the hool empire of East and West. But this schulde not haue be trewe, if the first grete Constantyn had maad the seid greet habundaunt upon him born an hond endewing. Forwhi thanne the sones of the same Constantyn myȝten not haue regned vpon Romayns and upon peple of al the cuntre ligging west fro Greek cuntre. Wherfore thilk seid great endewing born upon the First Constantyn was neuere doon: and therfore the seid epistle ascriued to Constantyn, and also the storie of Siluestris gestis ben not but vntrewre apocrifs.

The v. principal eyudence is this: After the deeth of Siluester Pope bi ccl. 3eer, Boneface the liij. and Pope of Rome, willing forto hailwe the hous in Rome clegid Panteon, and forto make it a temple of alle martris, askide of Focas, being emperour bothe of the East and of the West, (that is to seie, of Greke lond and of the cuntrey ligging in west fro Greek lond,) leue forto so do; and he askid of Focas, that Focas schulde 3eue to him thilk hous Panteon, that he myȝte ther of make a temple of alle martris, which was bimore a temple of alle ydolis. But so it is, that this licence and this gift the Pope Boneface wolde not haue askid of the Empereour Focas, namelich into so holi a purpos to be therbi sped, if Bonefas hadde be ful lord of al Rome and of alle cuntrees ligging aboute bi gift of the Firste Constantyn, and if Focas

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1 So the MS., perhaps by a clerical error, but?
2 it is interlined by a later hand.
4 is added by later hand.
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hadde not be lord therof. Wherfore the seid large endewing born upon Constantyn to be mad to Siluester Pope was neure doon. An so ofte once it is open that the seid epistle ascryued to Constantyn and the storie of Siluestris gestis ben not but vntrewé apocrifes.

The vj. principal evidence is this: In alle the daies fro the deeth of the Firste Constantyn in to the daies of the Firste Charlis (being king of Fraunce and emperour of Rome to gidere bi v. C. zeer aftir the deeth of Siluester) regniden in successioun suemore oon emperour after an other pesibli to gidere and at oonya upon the eest cuntrye of Greek lond, and upon the west cuntrye of Rome, and bi west Rome, as is open ynouz in cronicles; and how and whi fro thens1 weren ij. emperouris oon in the West vpon Germanie and an other upon the Eest in Greek lond the cronicles declaren plainli. In whiche daies, as it is Michele likely, came yn the lordschip which popis han had vpon Rome and the cuntriese aboute ligging, and that bi graunt of the First Charles, maad bi the pope emperour of Germanie, and bi graunt of Lodowic emperour aftir the same Charles. But this myste not haue be trewe, if the seid greet endewing born upon Constantyn hadde be doon. Wherfore truthe is that it was neure doon.

Neuertheles ażens thilk endewing which the seid Damasus Pope spekith in his storie writun to Ierom and which endewing Damasus berith upon the First Constantyn to be mad to chrichis in Rome and to mynystrie in hem, y wole not replie, neither argue, neither holde and trowe, bi cause that forto ther ażens holde y haue noon euynode: but certis thilk endewing maad bi Constantyn in vnmoveable godis to dyuerse chrichis in Rome, of which endewing a spekith

1 frothens, MS., and similarly below, p. 366.
Damasus, was not but little and measurable ynow, to the chirchis and the mynystris, and was fer dyuers and othir and myche lassse than the greet endewing which in comoun fame is born upon the Firste Constantyn, and of which spekith the storie of Siluestris gestis and the epistle of which it is biforn spokun in the next chapiter; of which epistle Gracian takith a large porcioun in his Summe, Dist. xcv[j, chapter [xiv].] Constantinus. And therfore thilk storie of Siluestris gestis and the seid epistle ben needis vntrewse apocrifis.

The vii. principal evidence in to the same purpos is this: Bi manye hundrid 300ris after the deeth of Pope Siluester the eleccioun of the pope mad at Rome was sende into Greke lond, where the emperour was oftir 1 and lenger to gider ene than at Rome, forto be conermed or admitid of the emperour; as can be proved bi sufficent credibla chronicles and stories, and in special forto seie in the cronicle of Martyn, where he spekith of Pope Vitilian. 2 This y seie not for this, that it so doon was weel doon; but herfore y seie it, that it hadde not be so doon, if the emperour of Greek lond hadde not be thanne in the dais as ful lord and emperour of Rome and of alle cuntrees ligging ther aboute, but the pope had be ful al lord of Rome and of alle the cuntrees ligging aboute, as the seid born an hond endewing pretendith, and as the storie of Siluestris gestis witnesith. Wherfore folowith that no such large endewing was maad bi Constantyn, and folowith that the seid stori of Siluestris gestis and the seid epistle ben vntrewse apocrifis.

1 a[fter, MS. reverenter fuisse recepti, renovatis Romanis ecclesiae privilegiis,
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If any man wole be aboute forto defende the seid legend or writing of Siluestris gestis bi it what therof Pope Gelasie writith in his epistle, of which epistle a greet part Gracian rehercith in his Summe, Dist. xv\textsuperscript{a}, chapter [iii\textsuperscript{a}] Sancta Romana, y seie to him a\textsuperscript{z}enward thus: Loke thou bettir upon the processe of Gelasie in the now alleggid place, and thou shalt fynde that he neither approoth, neither reproueth, neither conformeth, neither infermeth\textsuperscript{1} the seid writings of Siluestris gestis, but he makith mensioum of hem, and seith how men doon aboute hem; and thanne leeueth hem, as he fonde hem withoute eny deede of auctorite bisett upon hem.\textsuperscript{2} And thercfor he dooth no thing there a\textsuperscript{z}ens me.

The viij\textsuperscript{a}, principal euylendce into the same purpos is this: In the seid epistle putt to grete Constantinyn it is conteyned, that anoon withinne iiiij. daies after that Constantinyn was baptisid of Siluester Pope, Constantinyn schulde seie that he wolde translate his empire fro the empire of Seint Petris successour, and Constantinyn seide that thercfor he wolde go into the Greek cantre, and wolde bilde a newe citee for his empire at Bizancium in Greke lond;\textsuperscript{3} but this is vn-trewae. For her a\textsuperscript{z}ens witnesseith and writith The thre departid storie in the ij\textsuperscript{a}. book the xviiij\textsuperscript{a}. chapter, where is plein storie a\textsuperscript{z}ens this. For Constantinyn pur-posid forto haue bilden his citee in an othir place\textsuperscript{4}.

\textsuperscript{1} A later hand needesly alters into infrimeth.
\textsuperscript{2} "Item actus B. Silvestri Apostolice sedis Presulic, licet ejus qui conscripserit nomen igne remus a multis tamen in urbe Roma Catholicae legi cognovimus et pro antiques usus multus hoc imitantur ecclesiae." Decret. Gelas. ap. Grat. Decret. I. c. But this production itself, first quoted in the ninth century, is a forgery, from the anvil of Isidore, as it appears. See Cave Hist. Lit. & v. Gelasius.
\textsuperscript{3} See Colet, Concil. tom. p. 1572.
\textsuperscript{4} "Venien ad campum ante lium positum juxta Hellespontum super Ajasium tumulum . . . . . civitatem designavit, portasque fecit quo haec tenus videntur a navigantibus. Ilic agente per noctem Deus apparuit," &c. Hist. Trip. lib. ii. c. 18.
thanne at Bizans, and he biganne in so ferforth that
touris weren there seen bi many þeeris aftir: but bi
warynyg in his sleep he turned his purpos and bi-
ganne of the newe his citee at Bizant, which newe
citee he clepid sumwhat aftir his own name Con-
stantynopil, and wolde that it schulde be as a newe
Rome. And herfore the seid epistle is an vntrewe
apocriefe, namelich sithen historiers, dwelling in thilk
same cunte and soone after the deede doon, kouthen
knowe better the treuth of the deede than othere
men dwelling ferther fro thenes in rombe.

Thus miche is yenouȝ (as here) for answere to the
iiij. semyng skile, sett biffer in the viij. chapter of
this present iiij. partie. What is seid ouer shortli
here for answere to the seid iiij. semyng skile mai be
seen in more lengthe to be trewe, if the reder of this
wole encercche famose stories and cronicles diligentli.1

To the v. semyng skile it is to be seid, that thilk
stoward, of which it is spoken in the v. skile, iugith
not in the bishopis name or stide, or in the abbotis
name or stide; thouȝ the vauntage and the forfete
iustli comyng bi thilk ingememt be þounn to thilk
bishop or to thilk abbot; but the seid 2 stoward iug-
ith in the kingis name and in the kingis stide, which
comyttith to thilk stoward power forto sitte and
knowe and iuge in thilk cause and mater of deeth.
And so the king iugith to deeth and executith into

1 This paragraph follows the end
of the next but one preceding (after
the words ægens me) in the MS.
Pecock, no doubt, wrote his eighth
argument after he had finished the
chapter, and forgot to make the
necessary transposition.
2 seid is added by a later hand.
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deeth, and this stiward vndir the king, and othere officers and executers vndir the stiward; and ale thei doon in the name and in autorite and power and stide of the king, so comyttynge to the stiward, and that the stiward comytte further to othere. For whiche treuth thow seid the better to be vndirstonde, it is to wite that al iugyn into deeth and al executyng of thilk iugement cometh fro the king and fro his autorite and power, and not but from him and bi him; so that it is not leeful that eny man iugyn into deeth or slee, but he aloon, or thilk persoon to whom he commyttith. And for as miche as it were ouer cumberose to his persoon and not moost profitable to the comounte, that the king schulde sitte and iugyn in ech cause of deeth and in ech other cause of wrong, therfore he commyttith his power and autorite to temporal lordis vndir him forto execute it upon certein noumbris of peplis assignd to hem, and ȝeueth power to tho lordis hem for to comytte ferthr to stiwardis vndir hem; and he ȝeueth the avauntage, (as forfetis, eschetis, and mercmentis, and fynys,) to tho lordis for her labour. But whanne it is so, that the king ȝeueth to a bishop or to an abbott into almes or into sum other good deede therbi to be doon the now seid avauntage, which may come honestli and iustli to the king, he comittith not to the same bishop or abbott power forto sitte and knowe and iugyn in the court whos avauntage the king ȝeueth to the bishop or abbott; but the king comyttith the power forto sitte, knowe, and iugyn to a stiward which in the kings name schal sitte and iugyn and condempne into deeth and execute the sentence or comyttynge further thilk execucion to othere vndir him in the kings name; thou the king graunte and ordeyne that the stiward bringe to the bisschop or abbott al the avauntage of the court, which the same stiward schulde iustli bringe to the king him silyf, if the king
hadde not seuen it to the bishcop or abbot. And so, forto speke in veri trewe propir speche, this stiward is not the bishcopis or the abbotes stiward, but he is the kingis stiward; neither this court is the bishopis court, namelich in tho pointis and iugementis to which\(^1\) deeth longith; but it is ther yn the kingis court; thou\(2\) in comoun speche vnpropiri takun it is woned be seid that thilk stiward is the bishcopis stiward or abbotes stiward, and that he holdith the bishcopis court or the abbotes court; lîjk as it is woned bi vnpropre speche, whanne a parisch chirche is aproprid to an abbey of nunnys, forto seie that the abbas is persoun of thilk chirche, or the conuent or the abbey is persoun of thilk chirche, and the vikir sett in thilk chirche is vikir of the abbas or vikir of the abbey; which speche is no more trewe in propre maner of vndirstonding than were forto seie that the brigge of Londoun were persoun of a parisch chirch, and that the vikir sett in thilk chirche were vikir of the brigge, if alle the fruytis of thilk chirche were assigned and zounn into almes forto meyntene and repar\(e\) the brigge of Londoun, so that a sufficient porcioun of the same fruytis were left to a preest forto bere sufficientli the cure. But verrili and propiri to speke the seid womman or wommen be not persouns and prelatis to men, (for it were ægens the teching of Poul,) and the vikir sett in thilk chirche is vikir of the bishcop or vikir of the persoun which was there bifiore the appropriacioun, or of the persoun which schulde be there, if thilk appropriacioun not were: so that he is not the viker of the abbas or abbey, thou\(3\) the abbas or abbey be mad patroune for to chese him and presente him to the bishcop, as it is grauntid to hem that thei mowe chese and presente men to the

\(^1\) whichik, MS.  \(^2\) to repar, MS. (first hand).
bishop forto be persoun in othere not appropriad chirchis, even as lay men movye presente. In liyk maner, thou; the king graunte that the bishop or abbot haue the labour forto aspie and gete a man which can and woile iusti occupie the office of a stiward in the seid court, namelich in causis of deeth; ʒit what euer man the bishop or abbot so chesith, the king ther with and ther yn committith his power to the same person so choosun, and he ouȝte not but in an vnpropre maner of speche be clepid (namelich in maters of deeth) to be stiward of the bishop or of the abbot, but of the king.

And sithen it is so, that as leeful and as honest it is the bishop or the abbot for to receyue the seid avauntage fro the seid stiwardis hondis, as forto abide into tyme the king had receyued it of the stiward, and thanne to receyue it of the kingis hondis, and more ese it is and lasse cost to receyue it of the stiward at next than of the king at next; therfore it is not to be blamed bishopis and abbotis forto holde and haue avauntagis of courtis and of caus 1 strechinge into deeth, which the vn. semyng skile is aboute forto proue be vniust. For as it is iust ynoʒ; and honest the king forto receyue suche eschetis and forfetis comyng bi iust deeth of a malefactour, so it is iust and honest ynoʒ bishopis or abbotis to haue the same bi ʒ̄fte to hem mad therof bi the king. And thus miche is ynoʒ for answere to the vn. semyng skile.

Now at the laste eende of al this afore going defense mad for the iij. principal gouernaunce, that knyȝtis and squyers, gentil men, and othere louȝer comuneris han no caus forto grucehe and be displeased, that the clergie (religiose and not religiose) ben so richel

1 and of causis is added by a later hand.
endewid as thei ben, namelich in the rewme of Ynglond, me thinkith this, that y schal now seie, schulde miche ¹ move hem. The treuthe is, that the tenementis and alle the possesiouns with her purtenauncis, which the clerige (religiose or not religiose) holden and hauen, is better maintened and susteyned and reparid and kept fro falling into nouzt and into wildirnes, than if tho same tenementis and possesiouns with her purtenauncis weren in the hondis of grete lordis or of knyztis or of squyers; as experience it ² wel schewith, namelich in the rewme of Ynglond, for otherewrewmes y haue not seen; and also resoun confirmeth the same, sithen what is rewlied and carid for of manye to gidere muste be better reuliad than it which is reuliad and carid fore oonli of oon.

Furtheremore the tenauntis, occupiying the tenementis and possesiouns with purtenauncis vndir the clerige, ben eslier tretid, lasse disesid, and not greues bi extorcioun, as thei schulden be, if thei helden the same tenementis and possesiouns of temporal lordis or of knyztis and squyers, as also experience wel schewith.

And thanne farther the clerige, namelich religiose, ³ beren not into her graues with hem the rentis whiche thei so endewid reecuye of her possesiouns, neither thei spenden therof more than with ese and withoute curiose and coostiose saar gooth into her bodies, and than wher with thei ben poolori ynoz clothid and couered for al the labour which thei maken bi nyztis and bi daies in preiying and preising and in kepynge the wey of her religioun: and the overplus being herto and to the costis of her reparaciouns is spend upon worthi gentil men leerned in lawe for mente-

¹ miche is interlineated by a later hand.
² it is interlineated by a later hand.
³ the religiose, MS. (first hand).
naunces of her rītis, and upon knyztis and squyers
and other loujer\(^1\) comuneris into her honest chering
and weel fare and into nurisching of frendship and
of loue, and miche therof gooth into almes of poor
men. Where athenward, if all this same receit schulde
come into the hondis of grete lordis or of knyztis, it
schulde not be so weel spend; but it schulde be spend
in werre or fitting or in reueling, as sopers in nyztis
at tauerne, and in costioste horsis, and in wantowne
and nyse disgingis of araies, (and so forth of manye
other staryng\(^2\) gouernauncis, semyng summe wijlde
woode,) as other men therto taking heed mowen weel
ynouz aspio. Wherfore ech weel avisor man, consider-
ing bi lenger consideracioun what is now here in this
schorht rehercel spokun, schulde and ouste bi resoun
take rīt weel aworth and be plesid, (whether he be
knyzt, squyer, gentilman, ʒoman, or loujer,) that
the clergie (bothe religios and other not religios) reioce
her seid endewing vnmonable, rather than the seid
endewing were had in the lay mennys hondis, and bi
proces of tyme schulde come into the hondis of tem-
poral lordis. And here yn y eende the proof of the
ij\(^*\) principal conclusiou of this present iij\(^*\) partie.

The iij\(^*\) principal conclusiou of this present iij\(^*\)
partie is this: The iij\(^*\) principal gouernaunce sett in
the first chapiter of this present iij\(^*\) partie is leeful.
That this conclusiou is trewe, y prowe thus: Ech
persoonis gouernaunce, which Holis Scripturis forbedith
not, doom of resoun forbedith not, mannis lawe for-
bedith not, is leeful and not worthi be vndirnome and
blamed. But so it is, that neither Holis Scripture, neiter
doorn of resoun, neither mannis lawe forbedith
preestis of the Newe Testament forto haue in her pro-
pre lordschip and in comoun lordschip to gidere with

\(^1\) loujer, MS. (first hand).

\(^2\) staryng is added by a later hand.
othere persones [of] housis and feeldis, namelich vttirli
so ferforth that neither lasse neither more præstis
haue eny such lordschip. Wherfole folewith, that
prestitis to ¹ haue lordschip of housis and feeldis, namelich
in sum mesure and quantite, is leeful ynow." The firste premisse or membore of this argument
muste nedis be graunteid. Forwhi ech gouernaunce is
leeful which is not forbode, sithen ech yuel gouernaunce is forbode, and no forbode is mad saue bi lawe
of Scripture, lawe of kinde, (which is doom of resoun,)
and lawe of man: and therfore ech gouernaunce of
eny men, which is not forbodon bi Holi Scripture, or
bi doom of resoun, or bi mannis lawe is needisli
leeful. The iij. premisse of this same argument is sufficien
tli proued to be trewe bi the hool processe bigunne
bifore in this iij. parte soone afer the bigynnyng of
the first chapiter, and streiht along hidir to. Wherfore
the conclusion of this argument muste needis be
trewe.

Forwhi the kinde of every good argument of iij.
premissis or iij. proposiciouns dryuyng out from hem and
concluding fro hem the iij. proposicioun, is this; that
if euereither of the iij. premissis ben trewe, the iij.
proposicioun concluid bi hem and out of hem muste
needis be trewe. Ensamplis herof ben these. For
that this argument is good and formal: "Ech man is
now at the chirche; mi fader is a man; eke thanne
" mi fader is now at the chirche:"
therfore if the first
premysse or proposicioun of this argument be trewe,
which is this, that "ech man is now at the chirche,"
and if therwith also the iij. premisse be trewe, that
" mi fadir is a man," sotheli needis cost, who wole
or wole ² not, the conclusion of the same argument

¹ co is interlineated in a later
² who wole, MS. (first hand).
THE THIRD PART.

muste needis be trewe, which is this, "my fader is "now at the chircle." And in lijk maner it is of euer y formal argument mad of ij. proposiciouns or ij. resouns concluding out of hem the iijᵗʰ proposicion or resoun,¹ as thus: "Ech man is a synner; y am a man; " eke thanne y am a synner." "No man is without a " bodi; the king is a man; eke thanne the king is not " without a bodi;" and so forth lijk it is in alle wel and formali² mad argumentis mad of ij. proposiciouns concluding and driving out of hem the iijᵗʰ. And ferthermore it is to wite, that in ech such now seid argument the ij. proposiciouns or spechis or resouns, so as is now seid concluding and dryving out of hem the iijᵗʰ. proposicion, speche, or resoun, ben clepid ij. premissis, or the firste and iijᵗʰ. premyisse of the argument; and the iijᵗʰ. proposicion, speche, or resoun driven out and concludid forth bi hem and fro hem is clepid the concludioun of the argument.

And ferther, euen as whanne a formali mad argument is mad of ij. premyissis concluding a conclusion, if bothe premyssis ben trewe, the conclusion needis is trewe; so whanne an argument is mad schortli, so that the oon premisse is expressid in which the gretter strengthe of the argument lithe, and the other premyssis is stille vspokun for schortnes; ʒit, if thilk oon premysse expressid be trewe, needis muste the conclusion be trewe. Forwhi out of a treuth the folse with not a falschede, but out of treuth the folse with neuer any thing saue treuth; for ellis ther were no wey to proue bi it eny thing be trewe, if a falschede myȝte be concludid in a formal argument fro a treuth, as weel as

¹ resoun is interlineated in a later hand.
² formal, MS.
³ This sentence runs very clumsily. Perhaps we should place a full stop after so forth, and cancel all the rest of the sentence, which is a mere repetition of what has just preceded.
CHAPTER XIV.

The three conclusions now proved would be a sufficient vindication of church-endowments; yet for the more satisfaction of the reader three more shall be added.

A trethe may be concluded in a formal argument from a trethe. And therfore sithen this schort argument is formal: "Robyn rode without stiropis, eke thanne his legge lollied," it muste nedis be that, if the premyssse be trewe, that the conclusioun be trewe. And for that this argument is formal: "This thing is miche briȝte and ful white, eke thanne he mai be seen;" ther fore if the premyssse be trewe, the conclusioun is ther with trewe. And for that this argument is formal: "Noman lackith a bodi, eke thanne noman is without a place long and brood:" ther fore if the premyssse be grantid of eny man, he ouȝte nedis graunte the conclusioun.

Certis thouȝt no more were for to justifie the iiij: seid principal gouernaunce than the profis of the thre next before going principal conclusiouns fro the bigynnyng of this present iiij: parti bidir to, thei were sufficient forto justifie the same seid iiij: principal gouernaunce. Forwhi what schulde lette eny gouernaunce to be doon, if neither Holi Scripture, neither doom of cleer resoun, neither mennys lawis letten it to be don? Neuerhelatir sumwhat more into the justifying of the same iiij: principal gouernaunce schal be set therto bi the iiij: next conclusiouns now afther comyng.

CHAPTER XV.

The iiij: principal conclusioun of this present iiij: partie is this: Holi Scripture of the Newe Testament allowith the iiij: ofte seid principal gouernaunce, that is to seie, preestis forto haue vnmovable posses-

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1 to is interlineated in a later (?) hand. | Pecock has in fact added five.
2 the is interlineated in a later hand. | allowith and approveth, MS. (first hand).
sions and that in greete plente. That this conclusion is trewe, y proue thus: What euer deede eny Apostle or his writing allowith to be in a preestis moral conversacioun, thilk same deede is not aizens resoun to be in the same preestis moral conversacioun; for ellis the Apostle and his writing schulde reule aizens resoun, which is not to be grauntid. But so it is, that this deede, a preest and ech other Cristen man forto frely receyue, take, and vce alle maners of metis and alle maners of drinks into his sufficiency with thankings to God Holi Writt weel allowith, as it is open i. Thim. iiiij. c., and of the ouer plus make doole to othere hauying therto nede, as it is writun [Luk xij. c.]: \[\text{1} \] The ouer plus zeus ze into almes.

Also this deede, a preest forto freli take and cheue of alle maidens to him a wijf, so that he wedde not of the newe eftsoone, if his first wijf die him lyuyng, and forto bigete children, and forto have meyne and holde house, and forto nurische and bringe up hise children, and forto reule his wijf, meyne, and children, and forto purveie for hem was allowid of Poul, and bi likly skile of the othere Apostlis, as is open of Poul bi what is writun i. Cor. viij. c. in the bigynnynge, where he spekith generali to alle Cristen persone of Corinthi, and thercf ore to preestis as to other, i. Thim. iiij. c. and Tite ii. c., in the understonding which therupon was had in Poulis daies and fro Poulis daies into this dai thoru; al Grece, as the deede proueth weel; and also in the vndirstonding which the West Chirche hadde and took upon the same wordis fro the daies of Petir and Poul into the daies of Austyn, as the deedis of preestis in the West Chirche into the

\[\text{1} \] A space left in the MS. for the reference. Wiclif's (later) version of Luke xi. 41, substantially agrees: 

\[\text{2} \] This and the three preceding words are added in a later hand.
daies of Austyn beren mensiou, with The threfold stori. speaking of the counsell of Nice, and with it that the seid Austin spekith of prestis weddid in his daies; thou; it be trewe with al this that Poul, Thim. v. 2., counsellid to Thimothe, that he schulde kepe him silf chaast.

Also this deede, a prest forto haue in possessiou movable godis how miche euer he mai honestli and ri;li come to, (so that he be not gleymed with ouer myche loue to it,) and forto therof take ynoun; and of the ouer plus make disposicion in almes is allowid bi Holi Scripture of the Newe Testament. Forwbi how ellis schulde Bischop Thimothe have performed what Poul wolde him to performe i. Thim. v. 2., that Thimothe schulde worscipe, (that is to seie, finde and nurische,) tho wommen of lx
g. winter age, whiche aftir hir husbondis deethis wolde for deuocioun lyue chaast? And sithen Poul and his felawship and disciplis being conuersaunt with him lyueden bi the ziflis and sondis, which dyuere chichis zauen and senden to him where that he were, as he witnesith him silf in his epistlis, except that in summe cuntrees (as in Achaia) he forbare forto so receyue, that he wolde therbi confounde tho preachers, whiche weren glad forto into couseitouse maner receiue;—how ellis mithe this be vaid of dyuere chichis and comountees forto sende to Poul, and that Poul schulde receyue the sondis of hem, but if it hadde be so ful ofte that tho chichis and comountees senden ful ofte, and Poul

1 The truth of this assertion appears very evidently from a contemporay of Augustine: "Quasi non hodie quoque plurimi sacerdotes habeant matrimonia." S. Ilion. adv. Jovin. lib. i. c. 23. (tom. ii. p. 273. Ed. Vall.)

2 See Hist. Tripart. lib. ii. c. xiv. for an account of the proceedings of Paphnutius in that council.

3 See Cod. Eccl. Afric. can. xxv., where Augustine mentions the "uxores" of bishops, priests, and deacons. It is hard to say what particular passage Pecock may have referred to.
THE THIRD PART.

receyued bi her sondis ful ofte more than was necessarie to him and to his felaschip and hise disciplis, so that thei hadden ful ofte so michie of movable godis, that thei hadden cause forto ther with do almes to poor and nedy persoones? Wherfore alle these iiij. kindis of deedis ben allowid of Holi Scripture, the, and ben resonable and not azens resoun to be in preestis moral gouernaunce.

And thanne ferther thus: Al the cause assignable whi it schulde be azens Scripture or azens resoun a preest forto haue any vnmoveable godis, if it were azens Scripture or resoun, is this: That bi the hauteing of thilk godis he schulde be maad ower thoughtful and ower carkful and ouermyche louyng toward hem, and ther bi he schulde be mad ower myche neglectfull forto attende to goostli thingis, and forto louse God and goostli thingis. And noon other cause is therefore assignable saue this. But so it is, that this cause, (that is to seie, this seid thought, this seid cark, and caring, and attendance,) is michie more in a man for that that he hath wiffe and children and household needis and daili to be costioseli founde, and for that he hath not but mouable godis onli without the suerte of continuansa, (which suerte myȝte be bad bi vnmoveable godis, if thei weren had,) than thilk cark is in a man which hath vnmoveable godis in so gret plente, that he mai avorthi to haue discrete officers at fulle vndir him, and that he mai avorthi forto lesse ynuȝ and haue ynuȝ, rather than for to be ouer bai and ower thoughtful forto kepe and saue al, and therwith is chaast, and lackith wiffe and children, and al the gleyme, louse, and delectacions whiche violentli comen anentis his wiffe and hise children. Wherfore if it be with the alleggid Scripture or resoun, that a

Corollary from these facts. The only argument against the unmoveable possessions of the clergy arises from the danger of care and worldliness coming by them. But this danger is greater when the clergy have wives and moveable, i.e., insecure goods; both which are allowed by Scripture: consequently, a fortiori, Scripture allows unmoveable possessions to an unmarried clergy.

1 approved and allowid, MS. (first hand).
2 a wif, MS. (first hand).
preest mai haue a wijf, children, and household without vnmovable possessioun, miche rather it is with the same now alleggd Scripture and resoun, that a preest mai haue vnmovable possessiouns in greet plente (and rather in greet plente than in scant sufficiency), with chastite, and so withoute wijf and children, and folewingli withoute the greet cark falling to him for hem.

Also this present iiij\(^{st}\) conclusion mai be proved bi a processe of iij. supposiciouns, and of an argument formed vpon hem toward the ende of the first parti in this present book;\(^1\) and for as miche as it is not fer fro this present place, therfore y wole not thilk processe here azen of the newe reherece.

The v\(^{st}\) principal conclusion in this iiij\(^{st}\) principal parti is this: Doom of clerli disposid resoun in kinde allowith and approueth the iiij\(^{st}\) principal gouernaunce sett in the bigynnyng of this present iiij\(^{st}\) partie. That this conclusionis trewe mai be proved bi alle tho same argumentis bi which the next iiiij\(^{st}\) principal conclusion is proved. For thos the argumentis goon upon the witnessing of Holi Scripture, sit in al it Holi Scripture dooth not ellis than witnesse what doom of resoun iugith in allowing and approuyng; and therfore alle tho same seid\(^2\) argumentis seruen lijk wel for proof of the iiiij\(^{st}\) conclisioon and for proof of the v\(^{st}\) conclusion.

The viij\(^{st}\) conclusion is this: The seid iiij\(^{st}\) principal gouernaunce is leefull in propiost maner of leefulnes. That this conclusion is trewe, y proue thus: Ech gouernaunce, which Holi Scripture or doom of cler reeson allowith and approueth, is leefull in propiost maner of leefulnes. But so it is, that Holi Scripture and also doom of cler resoun allowen and approuen

\(^1\) See Part I. o. xix.
\(^2\) seid is added in the margin by a later hand.
the iiij. seid principal gouernaunce. Wherfore folewith needs, that the seid iiij. principal gouernaunce is in propriest maner leefull.

The viij. conclusion is this: The iiij. seid principal gouernaunce is a gouernaunce of Goddis lawe. This conclusion schal be proued thus: Ech gouernaunce, which is leefull and allowid and approvied bi Holi Scripture of the Newe Testament and bi doom of cleer resoun, is a gouernaunce of Goddis lawe and of the Newe Testament, as it is vndoutabili proued in manye placis of my writingis, namelich in The just apprising of Holi Scripture. But so it is, that the iiij. seid principal gouernaunce is leefull bi the next bifoire going iiij. principal conclusion, and he is allowid and approvied by Holi Scripture of the Newe Testament and bi doom of cleer resoun, as prouen weel the next bifoire going iiij. and viij. principal conclusionis. Wherfore thilk iiij. gouernaunce is a gouernaunce of Goddis lawe and of the Newe Testament.

The viij. principal conclusion is this: It is not synne a man forto ensaumple bi deede to otheres men the iiij. seid principal gouernaunce. That this conclusion is trewe, y proue thus: It is not synne a man forto ensaumple bi his deede to otheres men a deede and a gouernaunce of Goddis lawe and of the Newe Testament. But so it is, that the iiij. seid principal gouernaunce is a gouernaunce of Goddis lawe and of the Newe Testament, as proueth weel the next bifoire going viij. principal conclusion. Wherfore it is not synne a man forto ensaumple bi his deede to otheres men the iiij. seid principal gouernaunce.

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1 to otheres men is added by a later hand in the margin, after which a different hand (exceedingly similar to that of the original scribe, if not identical with it,) has written a deede; the whole being marked with a red line, probably by the same hand that illuminated the MS. This tends to show that the corrections of the MS. are (in part at least) scarcely later than the original text.
For as myche as fro the bigynnyng of this present iiij. partie hidir to it is procedid that sufficient proof is mad this to be trewe, that preestis and othere clerkis mowen be endewid with temporal vmmovable possessiouns without eny ther of wernyng founde in Holi Scripture or in resoun, zhe, and with therto consenting Scripture and resoun; and so weel and so firmali and stabili and openli it is proved and so weel to the euydencis of the contrarie partie it is answerid, and so clerli the euydencis ben assoilid, that noman al the bifo re going processe reding and vndirstonding may opene his mouth forto holde the errore, which bifo re in the bigynnyng of the firste chaper in this present iiij. partie is rehercid, and is bi al the bifo re going processe hidir to vnajenseiabili vnproued and theryn worthili reproued;—therfore summen perceuyng al this consenten weel and graunten, that preestis and othere clerkis mowen weel withoute weernyng of Holi Scripture and of resoun, zhe, and bi Scripture and bi resoun, be endewid with temporal and vmmovable godis forto do and vse and execute the better her goostli officis; but thei holden herwith this conclusioun, that if bischipis or other preestis or othere louzer clerkis so endewid lyuen not vertuoseli, as thei schulden lyue, with thilk seid temporal godis, but amys vsen tho godis vicioseli, tho same godis mowen iustli be take away fro hem, so that preestis and othere clerkis mowen iustli be vnpossesydyd, (that is to seie, mowen iustli be putt out of possessioun of the same godis,) with this that thei abide stille in her statis and officis of bischophode or louzer preesthode or louzer clerkhode, in which thei weren bifo re,

1 the temporal godis, MS. (first hand).
THE THIRD PART.

whanne thei were in possession of the same vn-
movable possessiouns.

And furthermore thei holden this ij'. conclusioun, that if eyne bishop, preest, or clerk do not dewli the werkis of his office anentis his peple ouer whom he is sett and putt, the same peple mowe iustli with drawe 1 and azenholde the tithis and offringis and alle othere paymentis of rentis and dewtees, with whiche the same seid bishopis, preestis, and othere louzer clerkis ben for hem and her successouris endewid.

Wherfore it is now next to be encerchid whether this holding be trewe or not trewe. Into which end, entent, and purpos y schal here sett forth xij. open trouthis, bi whiche it schal be knowe sureli, whethir the now reherced conclusions and opinions ben trewe or no.

The firste trouth is this: Noman ouȝte be iuge in his owne cause which he hath anentis his neizbour, neither eyne man ouȝte be redresser of the wrong which his neizbour dooth to him, but if he him sille be the hiezest iuge of alle othere, and hath no iuge in erthe aboue him, bi whom his cause or wrong mai be iugid and redressid. Forwhi, if eyne man or if many men schulden be iugis in her owne causis had bitwixe hem and othere men, God wolde not haue ordeyned in the temporal parti kingis and princis and dukis and othere powers vndir hem to be for to heere and iuge causis and redresse wrongis, of whom Poul spekith, Rom. xiiij. ści., and i'. Cor. vij. ści., and i'. Thim. ij.* ści., and Peter spekith, i'. Pet. ij. ści. Nei-
ther God wolde haue ordeyned in the clergie to be bishopis aboue the louzer preestis, and archebishopis aboue bishopis, and the pope to be aboue alle the othere, as it is proved aftir in the iiiij'. parti of this

1 w' drawe, MS. (without hyphen).  |  * pinch, MS.
book that God so ordeyned, or at the leest he wolde it so be ordeyned, and as it is proved that in the tyme of the Apostlis it was so sett forth in voe and executing. Forwhi if eny man schulde haue had power forto be iuge in his owne cause anentis his neizbour, it hadde be waast forto haue mad bothe in the clergie and in the layfe suche now seid iugis; and alle men witen weel that neither God neither the Apostlis wolden ordeyne eny waast ordainence, or consente to eny waast ordainence bi others to be mad. Also surist experience schewith bi this that bifallith weel ny3 in ech day before iugis bitwixe parties pleding, how myche and how manye and grete innumerable wrongis schulden be doon, holden, and menteyned for ri3tis and vnwrongingis, and how many therbi folewingli perpetual strifis and debatis and fis3tigis and otheres passing grete myschefis schulden be multiplied, if men schulden be iugis in her owne causis and querebis, whiche fallen bitwixe hem and her neizboris. And therfore thei ou3ten not so be in eny wise. And so for a ful greet good and nede God willid to be ordeyned bothe in the clergijs side and in the lay parties side iugis lou3er and hizer up into the hi3est, that if the lou3er iuge procede not ri3tli, that the parti iugid amys of him mai compleyne to the hizer iuge; and so eftsoone fro the hizer, if nede be, into tyme to come to the hi3est; and if he there at the presence of the hi3est iuge suffre wrong, take he it aworth in pacience as a thing irremediable bi man, and God schal therfore him quyte.

The ijt. trouthe is this: Among temporal godis, whiche men ben woned for to paie to othere men, summe ben to be paied as fynding or helping to the receuyers, that the receuyers, foundun and holpun bi the temporal godis of hem receuyed, do and wirche and execute summe certein officis or summe certein deedis, to come into whiche thei ben sett and ordeyned,
and whiche thei han take vpon hem forto do, wirche, and execute; as it is whanne money is take and paied to a messenger forto ride or go into a fer cuntre, that he fynde to him silf and his hors the costis and expensis whiche he muste make in thilk iorney, and withoute which money he mai not make thilk iorney weel, or ellis withoute which so to be before paied he schal make his iorney the wors; and as it is whanne money is paied to a man forto go and fynde him silf and his hors, that he be an hayward or an ouerseer thoruz al an harvest cesoun vpon repe men, that thei repe bisili and clenli. And summe othere temporal godis ben to be paied as meede and reward to the receuyers for the doing, wirching, or executing passid of sum office or deede, in to which thei weren sett and ordeyned, and which thei token vpon hem for to do, wirche, and execute; as it is whanne money is paied to the bifoire seid messenger for his trauel, which he made in the same seid iorney; and as it is whanne money is paied to a repe man for his dai labour in the harvest feeld, or to a laborer in a vyne gardein for his day labour in the same vyne gardein. This trouth is so open that he nedith not be proued.

The iij* trouth is this: Mouable and vnmovable temporal godis mowne be zouun not oonli to oon persoon in the firste maner of the iij* trouth, and forto not descende ferther bi the same zeuynge into the successouris of the same persoon; but also mouable and vnmovable temporal godis nowen be zouun in the first maner of the iij* trouth to a man and to hise successouris perpetueli, that not oonli he but that he and alle his successouris be foundun and holpun therbi forto do, wirche, and execute sum office or deede, as withoute which thei mytzen not do, wirche, or execute the same dede, or at the leest not so weel do, wirche, or execute the same deede. This trouth
is also so open that he nedit no proof, but if it be this: Ech governance is doable youz azen which is no lett founde, neither bi resoun, neither bi Holi Scripture, neither bi eny other allowable wey.

The iiiij. trouthe is this: Whanne money or other temporal good movable or vnmovable is to be paied in the ij. maner of the ij. trouthe, it may iustli be restreyned and azen holde fro paiyng, in caes that the deede be not do for whos performynge the same money is to be paied and 3ouun. Forwhi thilk monei is to be paied as reward and meede to the receyuer for the doing or laboring aboute the same deede, and a reward or meede folewith aftir the deede for which he is reward or meede.

The v. trouthe is this: Whanne eny such temporal good movable or vnmovable is 3ouun in the first maner of the ij. trouthe to eny oon persoon and not to hise successouris, and is to be paied in the same first maner to the same oon persoon as bi vertu and strength of the same now seid 3euyng maad in the first maner of the ij. trouthe, thilk good mai not iustli be restreyned and be azen holde fro payment to the same persoon, though the deede schal not be doon and performed into which deede to be doon the same good was to the same persoon so in the first maner of the ij. trouthe 3ouun; namelich if it be not vttirli certein that the receyuer schal not perfoime the same seid deede. Forwhi the 3ifte of the good to the receyuer gooth before the deede, into which deede the receyuer is therbi bounde; and in lijk maner the payment of the same good to the receyuer ouȝte go before the same seid deede therbi to be doon, bi as myche as thilk payment is the fynding and the helping in expensis and in othere necessaries getinge to the receyuer into the same deede therbi folewingli to be doon or the better to be doon. And therfore, if the receyuer wole knouleche that he wole and schal per-
forme the deede into which he is thus bounde bi the gift, before made and the paiement to be paid before to him as into his fynding into the same seid deede, thewe it be knowe that the recyuer schal not perfor- 
mer the deede, ther is no iust wey forto therfore withdrawe and withholde thilke payment fro him. 
also open ynow, it is, that for the vndooing of a deede, which in dew ordre and processes oughte folowe 
a payment and be doon bi vertu and strength of the same payment, mai not be a cause wheerbi the 
same payment schulde not be paiied but be restreynd fro payment; namelich if he, to whom it schulde be 
paiied, wole not knoweche that he wole leue the same deede vndoon. Forwhi ellis colour myste be take for- 
to lette and restreyne and wronge every payment in the world which is to be doon in the first maner of 
the ij. trouthe, or in caas of the ij. parti of the vij. trouthe after folewing. Forwhi ech paiers myste bere 
an hond to the recyuer, that the recyuer wolde not performe iustly the deede into which the payment 
schulde serue. And so her of and herbi schulden in-
numerable grete debatis and strijfsis, wrongis, and mys-
cheifs rise and continue. Wherfore this vii. trouthe is 
to be holde as firme and stable.

The vii. trouthe is this: If mouable or vnmouable 
godis 3ouun and dew to be paied to eny oon persooun 
without successouris in the first maner of the vii. 
trouthe, (that is to seie, before the deede into which 
he is bounde bi strength of the bifore mad to him 
3ift and payment,) mai not iustli be take fro and be 
azenholde fro the seid man, thewe it the seid deede be of 
him left vndoon, (as it is now bifore schewid in the vii. 
trouthe,) miche rather this is trewe,—whanne mova- 
or vnmovable godis ben 3ouun and dew to be paied

1 Perhaps for should be cancelled. | 2 as for firme, MS. (first hand).
to a persoon and to hisse sucessouris perpetuall, that
ech of hem therbi and ther with performe a certein
assignable deede,—that, thouz this man which now
lyuoth performe not the deede for his while, this
movable good, (as cuuppe or chalice, mytir, bacul,) or
vnmovable good, (as hous, feeld, wode,) mai not iustli
be takun fro him and hisse sucessouris. Forwhi not
oonli he him sifl mai it lette bi the reclaime now
in the v't. trouthe sett which he mai make for him
sifl, but also he mai it lette bi lijk reclayme which he
mai and ougte make for hisse sucessouris and in the
name and stide of alle and of ech of hisse sucessouris.
Also sithen hisse sucessouris ben not ʒit founde in
wijte or defaute, wrong were doon to hem if this
good schulde be take so awey fro this man that
therwith to gidere and at ononis it were take awey
from hem. But so it is, that this man mai not ononis
or at eny tyme be putt out of riʒt and of pos-
seesioun of thilk seid mouable or vnmouable good,
him abiding in the same dignite, state, or office,
but that bothe he and alle hisse sucessouris ben
theryn, therwith, and therbi exclusid for euer, in lasse
thanne the same good be ʒounn aʒen to hem of the
newe. Wherfore this man mai not iustli be vnrįʒtid
and vnpossiad, that is to seie, be putt out of riʒt
and out of possessioun of the seid mouable or vnm-
ouable good; thouz he not performe the deede into
which thilk good is¹ so ʒounn, and so to be paiiad is
an helping meene or a fynding.

¹ Probably is should be cancelled.
THE THIRD PART.

xvij. CHAPITRE.

The viij. trouthe is this: Alle bishopis and othere preestis and louzer clerkis enwedid for hem and her successouris bi mouable godis, (as chalics, vestimentis, bokia,) and bi vn Mouable godis, (as houisis, feeldis, and free rentis going out of seeldis or of housis) and bi rižtis to aseke and haue tithis and offringis, grauntid and 3ouun to hem and to her successouris, stonden not in caas of the ij. partie of the viij. trouthe; but thei stonden in caas of the first parti of the viij. trouthe, and in caas of the viij. trouthe. Forwhi the blisse of heuen and the thank of God and his rewarding is al that is to be abide aftir and to be awaitid after in way of reward and meede of ech bishop, preest, and clerk for ech werk and deede of his dignite, ordre, or office doing and executing; and ther fore no good mouable or vn Mouable is 3ouun or paiet to hem as for reward and meede of her officis doing and performyng. In knouleching of which thing, whanne a persoon is mad first clerk and takith his firste corown for to be therbi oon of the clerge, he seith and protesteth openli thus: "The Lord is the " part of myn heritage and of my labour and trauell " into which y entre. Thou, Lord, art he which schalt " zelde myn heritage to me," ¹ that is to see, as for reward of my labour into which y now entre; and so the first parti of this viij. trouthe is sufficientili opened for trewe. The ij. party of this viij. trouthe is witnesstid bi Poul i. Cor. ix. ç. bi long processe and

¹ "Modus faciendi tonurnas vel coronas primas et ordinandi clericos geminantes coram episcopo hoc modo. Sit nomen Domini benedictum, &c." (Then follows a prayer and a psalm). "Hic quilibet ordi-
bi an ensample of oxen thresiching or treding out corn of the strawe and chaaf in a floor, and bi Poul i6. Thim. v6. 6.

Neuetherles thou3 this present vij* trouthe muste needis be holden1 for open resoun which my3te be brou3 thereto and for textis of Scripture, (summe now bfore alleggid, and summe after soone in this present chapter to be rehercicd,) 3it it my3te seme that azen3 this present vij* trouthe Crist him siff spekith and meeneth, Luk x6. 6., where he seide to hise disciplis thus: Go ze: lo, y sende zou as lambren among wolues; therfore nile ze bera a sachel neither scrippe neither schoon, and grete ze no man bi the wy. Into what hous that ze entren, first seic ze, Pees to this hous; and if a sone of pees be there, zoure pees schal reste on him; but if noon, it schal turne azen to zou; and dwelle ze in the same hous, eting and drinking tho thingis whiche ben at hem; for a werkman2 is worthi his hire. Lo hou in these wordis, "a werkman is worthi his meede," Crist clepid it which prechouris and prelatis schulde take into her fynding to be meede or reward of her preching, which is a deede of cure doing. And in lijk maner, i6. Thim. v6. 6., bi like and the same wordis Poul clepth the fynding of prechouris her mede or reward. Wherfore it wolde seme that the ij* partie of this present vij* trouthe is not to be holde as for trewe; but it wolde seme that the 3ifice of temporal godis mad to preestis is in the ij* parti of the firste trouthe sett bfore in the xvj* chapter; and therfore tho temporal godis mowen be withdrawe, if preestis perfore not sufficientli the deedes of her cure. But 3it notwithstanding these ij. now lasse rehercicd textis, (oon of Crist, Luk x6. 6.,

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1 beholden, MS. 2 Perhaps werk man, MS. (here and below), but?
and the other of Poul, i. Thim. v. ē.) the vijt. trouthe is to be holde thorū; hise bothe bifoire seid parties. And for dew vnderstanding of Crist and of Poul in the ij. now laste rehercid textis it is to wite that this word meede or reward mai be take propirli in his dewist and veriest maner of significacioun and bitokenyng, and he may be take vnproprily out of his dewist and veriest maner of significyiung and bitokenyng, as ful manye othere wordis in Holi Scripture, and eke out of Holi Scripture, ben woned to be take.

Thanne farther, if this word meede or reward be take in his dewist and propir maner of significyiung, certis he bitokeneth a thing which is to be ʒoun or payed for a werk bifoire doon, and is thanne first dew to be ʒoun or payed whanhe the werk is doon and eendid, for which the same thing is to be ʒoun or payed, and in this maner Holi Scripture spekith of meede, Math. xx. ē., where the lord of the vyner in the eende of the day and of the werk doon in his vyner, seide to his procurour thus, Clepe thou the werkmen, and zeelde to hem her meede, et cetera; not withstonding that perauntert bifoire in the dai thei hadden her sufficient fynding, as in mete and drinke, forto so wirche into the eende of the day. And also in this maner God spake of meede and reward to Abraham, Gen. xv. ē., thus: I am thi defender and thi meede or reward, which is hugeli greit: Also in this maner it is writun, Sapience, v. ē.: Forothe riȝtful men schulen lyue for ever and her meede or reward is at the Lord. Also, Apocalips xxij. ē., God seith thus: Lo y come soone, and my reward or meede is with me forto zeelde to ech after his werkis, et cetera. Certis in these iiiij. now bifoire going textis and in manye mo than othere xl. conteyned in Holi Scripture,
(as a man mai se bi The Concordaunce in this word merose in Latyn, meede in Englishe,) this word meede is take forto signifie and bitokene a thing ȝoun in the maner and for cause now seid; and this maner taking this word meede is his propre and dew maner of taking, as al experience and famose vce according with so manye placis of Holi Scripture wolent conferme the same.

In an other maner this word meede or reward is takun vnpropirli and out of his dewist signifying and bitokenyng; and this word meede or reward thus takun signifieth al oon with this word fynding, forto speke of such fynding as is mynystring of costis and expensis and othere necessarie or profitable thingis into that a certeyn deede be doon and executid. And sotheli in this vnpropre maner of taking reward or meede it is not spokun, as y weene, in al Scripture saue in the ij. textis biforn sett in the obieccioun, of whiche textis oon is of Crist, Luk x. 6., and the other is of Poul, i. Thim. v. 6. In whiche bothe textis meede or reward is takun not propirli, as it is of meede spokun in the ij. partie of the ij. trought biforn in the xvij. chapter of this present iiij. partie, but vnpropirli for fynding, of which it is spokun biforn in the first partie of the secunde troughte in the xvij. chapter of this present iiij. partie.

And that this answere is not feyned, but that he is trewe in this now laste partie may be proved. Forwhi ellis both Crist and Poul hadden meened aȝens open resoun; for open it is, that it, wherof thei spaken in the textis, is fynding to the precher into the deede of preaching to be doon after the receuyng of the

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1 Several concordances were made from the Vulgate before Pecock's time, the most ancient being that of Antonio of Padua, composed in the early part of the thirteenth century. Cardinal Hugo's performance, written about the middle of the same century, may probably be the work here intended by Pecock.

2 This is added by a later hand.
same finding. Also ellis Crist in the alleggid x\textsuperscript{e}. chapter of Luk schulde haue meeneed azens him sifl in the other now alleggid placis, that he with his blis schal be the reward and meede of ech good vertuose deede; and Poul also in his alleggid text, i\textsuperscript{e}. Thim.\textsuperscript{1} v\textsuperscript{e}. ellis schulde ellis haue meeneed azens the now other seid spechis of God and of Crist; and also euer either of hem bothe schulden ellis haue meeneed in thilk ij. placis azens mo than l. othere placis of Holi Scripture, and azens the famose speche and meenynge of al the world fro the bigynning of the world hider to. And thurfere myn answere now mad forto thus, as now is seid, seue dew meenynge to the text of Crist, Luk x\textsuperscript{e}. c., and to the text of Poul, i\textsuperscript{e}. Thim.\textsuperscript{1} v\textsuperscript{e}. c., is not feyned and lacking his sufficient colour and ground, but is euystelii yno\textsuperscript{u} trewe.

The viij\textsuperscript{e}. trouthe is this: If the lay peple zeuene at eny tyme to her curatis and to the successouris of her curatis perpetuali this ri\textsuperscript{t} forto clayyme, aske, and have zeerli certein offergis to be doon and tithis going out fro herwynnyngis and renewyngis, as fyndingis of the same curatis and successouris into deedis of her cure to be doon, thilk ri\textsuperscript{t} so zoon to the seid curatis and her successouris is lijk to the ri\textsuperscript{t} which myzte be zoon to the same curatis or to othere curatis and her successouris forto clayyme, aske, and have zeerly a free rente of money going out fro certeyn housis or londis, as a fynding to the same curatis forto do the deedis of her cure. And that the parashens so, as is now bifoire seid, zeuene, it myzte seme weel herbi. For ellis it wolde folewe that persons and vikers, lyuyng oonli bi tithis and offergis, hadden no benefis; sithen a benefis is no thing ellis than a ri\textsuperscript{t} forto clayyme, aske, and have certein fruytis or sum othir avall into his sufficient fynding forto do the deedis of his cure; for the benefis mai

\textsuperscript{1} Cor., MS. (twice).
CHAP. XVII. not be seid to be the hous, neither the bodili chirche, neither the peple, neither the wijde cuntre of the parish; for ech of these soortis now rehercoid, except the laste, ben chaungid happili eueri zeer; and the laste soort schulde rather be the benefice to the peple of the parish than to him. And threfore a benefice is no thing ellis than what is now seid to be, that is to seie, a rihte forto aske, receyue, and haue certeyn fruytis or sum othir avail into his fynding forto do summe deedis of sum certein office. Wherof holewith this present viij. trouthe to be firme and stable for a trouthe.

Also thus: It is to be seid that summe temporal goodis weren 3ouun to preestis being curatis into her lijflode in the first maner of the iij. trouthe, and that bi cause of Cristis speche, Luk x. 2., in long proces, wheryn he seith, The werkman is worthi his fynding, and bi cause of Poulis speche, i. Thim. v. 2. and i. Cor. ix. 2., bi long proces. And furthermore, athen it was doon so after ward, that the maner of vncerteyn 3euyn at mennys deuocioun and plesaunce to preestis was chaungid into a certeinte of tithis and of offring in certein tymes, as open deede therupon schewith, and as y haue proued in The spreiding of the iiiij. tablis, and that for avoiding of perel and yuel, which ellis my3te and wolde haue falle, if paraschens schulde haue be left in her owne fredom for to haue 3ouun or not 3ouun eny thing to her curat, or how miche or how litle to hem it schulde haue likid; it muste be trowid that for avoiding of lijk perel and lijk yuel it was doon, that the curat schulde be stabili endewid bi the seid tithis and offringis, so that it schulde be a ful rihte 3ouun to him forto hem aske rere haue tho tithis and offringis and othere like paymentis, like to the rihte of a free rente or a lyuerey going out of an abbay or cитеe or an other communalte. Which perel and yuel wolde be this, that ellis, if such stable and fix endewing were not maad to the curat, his
paraschenys myȝten and wolden him trouble with queralis, and theryn withdrawe his fynding, as ofte as he wolde bi doing of his dew cure offende hem. And certis in such aventure it were rather to truste to the conscience and discrecion of him which is in state of a reuler, than to the conscience of hem whiche ben in the state of hem that ben to be reulid. And therfore nedis cost it was doon, that the curat was stabili endewid bi suche tithis and offringis and othere suche lijk paymentis; or it ouȝte haue be so doon, if good reule hadde be seen; and therfore it is to be take now in fulfilling what was thanne left, as thouȝ it had be thanne so doon.

Also hou ellis schulde eny man be bold forto leue a craft to gete therbi his lijflode, and become a curat to othere; in lasse than he hadde a stable riȝt forto aske and haue his lijflode of his paraschens, and that his lijflode schulde not hange upon her plessunce oonli; namelich sithen persones, whiche ben nedis to be reulid of reulers, ouȝten not to be so miche trustid in so greet a cause forto not erre, neither for to be not other wise than weel avisid, that thei wolen not withdrawe vn dewli what thei ouȝten pai, if thei be greued? And also how ellis myȝte bi eny discrecium haue be ordeyned or haue be admittid of the laife suche statis in the chireh to be in subordinacioun of vn dres and ouerers, (as ben persoones of paraschens, and bischopis aboue hem, and archbischopis aboue hem, and patriarkis ouer hem, and thanne the pope hiȝest,) but if the louȝest degr, in which ben persoones, curatis, upon which alle these othere statis ben bildid, schulden haue a stable fix endewing of lijflode, and but 1 ech of these othere statis schulde haue her stable endewing 2 in lijk maner? And therfore it was

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1 Perhaps we should read but if; 2 endewewing, MS.
but see Glossary.
so doon, or ounste haue be so doon. And so for continuance of it what was doon, or for continuance of it which hath be so weel suffríd and allowid, as thouz it had be so ordeyned and doon, and ounste be now so ordeyned to be doon, (ne were that alle wijse men taken it as for doon, or as thouz it had be doon,) it is to be holde that the longre curatís, as persouns and vikers of paraschenis, ben stabili endewid in her riȝt forto aské and haue tithís and offringís and othere paymentís, how stabili a perpetuall chauntry preest is endewid; so that his riȝt and benefice of lijflode hangith not upon the benevolence of his paraschenis.

Moreover it is unwise that the livelihood of rulres should depend on the caprice of those whom they rule.

And certis ferther forto seie, it were neuere wijjs policie and reule, that the reulers lijflode schulde hange upon her wittis and willis, whiche schulden be bi him reulid or conceilid or detectid; and that bothe or it is to presume, that for the more parti her wittis and willis schulden be infirmer than ben hise, and also for freelne thei wolde grueche ofter than thei schulden aȝens hise correceouns and reulingis, as experience ofte in suche maters schewith. And therfore this present viij. trouthe and it what he presupposith is to be holde for trewe, and namelich to be void as for trewe; thouz special writings of eldíst ordinancis of men in the Newe Testament kun not be founde, that so it was in eny tyme doon.

The ix. trouthe is this: Alle the peple of the lay parti, whiche wolde compleyne or holde hem wrongid of preestis or othere clerkís for the deedis not doon bi tho preestis or clerkís, into whiche deedís to be doon tho preestis and clerkís receyueden her fynding of the same peple in lay party, stoonden in cas of the firste trouthe, as it is open ynow to se; and therfore thei mowe not eny punysching or eny restrayne sette to preestis or clerkís for the vndoing of
the deedis of cure, but the lay peple ouȝten comp-
pleyne hem to the iugis of the preestis and clerkis
so trespacing and wronging, and proue her complaint
to be trewe, and the other parti ouȝte be callid into
answere forto wite whether thei kunnen excuse hem
or no; and if the preestis and clerkis ben founde in
the default, than first the iugis ouȝten do therto dew
and iust remedie. Forwhi, but if remedie of this
wronging schulde be do in this wey, ellis no wey
were forto make remedie to this wronging; sithen
thilk remediying muste outhir be doon bi hem that
ben wrongid, which is azens the firste trouthe, or bi
othere persoones ordeyned for to be ther yn iugis;
and but if the bothe parties schulden be herd at
fulle leyers, oon for to accuse, the other forto defende,
ellis unsufferable myscheuys of haesty domes wolde
ofte falla. And therfore this ix\textsuperscript{th} trouthe is algatis to
be holde.

The ix\textsuperscript{th} trouthe is this: The remedie which is iust
and dew to be sett upon preestis and clerkis, tresp-
acing and wronging the lay peple in caas of the
ix\textsuperscript{th} trouthe, muste needes be othère punyshingis thah
putting the preestis and clerkis out of her possessioun
had upon her endewings and fyndingis\textsuperscript{1}, biforn seid
in the vij\textsuperscript{th}, viij\textsuperscript{th}, and viij\textsuperscript{th} trouthis, hem abiding stille
in her afore had dignitees or officis. For whi, if these
preestis and clerkis thus trespacing schulden or myȝten
iustli be punisched bi the seid putting out of riȝt and
possesioun, hem abiding stille in her dignitees or
officiis, this deede and processe of punyshing schulde
be mad and doon azens the biforn going here v\textsuperscript{th}
and vij\textsuperscript{th} trouthis, as folowith weel bi strengthe of the viij\textsuperscript{th}
trouthe; and wrong schulde be doon in thilk pun-
yshing to the successoris of tho preestis and clerkis

\textsuperscript{1} and fyndingis is added in the margin by a later hand, which has
made erasures in the text.
CHAP. XVII.

now lyuyng,\(^1\) whiche successouris not \(\texttt{j}t\) han so tres-
pacid, that thei schulden be punyschid or vnpossesid
in her procutour or attorney occupiying now tho godis
and the possessioun of tho godis in his and her names
to gidere.

And therefor solewith her of the \(\texttt{xj}\). trouthe: That
the ingis of these now seid preestis and clerkis, thus
tresacing and wronging, ou\(\texttt{t}e\) punysche tho preestis
and clerkis bi payment of money, or bi open schame
and payne, or bi remouying hem fro her had dignitees
and officis, so that othere persoones worthi therto be
put in forto succede to hem and forto continue the
\(\texttt{rjt}\) and the possessioun in her owne names and in
her successouris names, that the successouris be not
oonys vnpossesid for the perel and the wrong bifoire
sett in the \(\texttt{vj}\). trouthe; which perel and wrong
schulde ellis bifalle to the seid successouris. And so bi
al the proceso bigunne bifoire at the \(\texttt{xvj}\). chapiter of
this \(\texttt{ij}\). partie and continued hidir to it is open that
tho \(\texttt{ij}\). opinioniouns, conclusiouns, and holdingis there in
the bigynnynge of the \(\texttt{xvj}\). chapiter rehercided, ben
errouris and vntreuthis, if it what is presupposid to
the \(\texttt{vj}\). trouthe be trewe.

xvijj. CHAPITRER.

\(\text{FERThomas}^\text{HERMORE, th}ou\(\text{t}\) this proceso bifoire mad fro the
bigynnynge of the \(\texttt{xvj}\). chapiter hidir to be sufficient
forto schewe the \(\texttt{ij}\). opinioniouns there rehercided to be
vntrewe, \(\texttt{zit}\) into the same purpos more mai be seid
thus: In \(\texttt{iij}\). maners a man mai \(\text{z}eue\) to an othir man
aloone, or to the othir man and to hisse successouris,

\(^1\) lyuynge, MS.
or to a couent or comounte and her successoris, movable and vnmovable godis.

The first maner is, if a man ȝeueth to me oonli, or to me and my successoris, or to me and mi felawis and oure successoris, freli and vttirli, that is to seie, withoute eny hope or lokying after that eny thing be aȝen ȝouun, or eny other deede as thersfore be doon, as bi boond and withoute eny reconuencioun or couenauunt of bond expressid or priueli vndirstonde forto ȝeuue aȝen or for to do thersfore eny deede and with oure eny condicioun. Certis in this first maner fadris and modris ben woned ȝeuue to her next children oonli, and sumtyme to her next children and to the successoris bi blood of her next children; and this ȝift procedith of pure free loue which the ȝeuur hath to the receyuer; or ellis, thouȝ vndir hope, trust, and entent, ȝit withoute meenyng that the receyuer be bounde to fulfille and perfornue thilk hope, trust, and entent.

The ȝit: maner is: If a man ȝeueth to me alone, or to me and my successoris, or to me and to my felawis and oure successoris, eny movable or vnmovable thing, with hope and trust or entent that y alone, (if it be ȝouun to me alone,) or that y and mi successoris, (if it be ȝouun to me and my successoris,) or that y and my felawis and oure successoris, (if it be ȝouun to me and hem and oure successoris,) schulen ȝeuue aȝen or do sum deede as thersfore or as thers with or thers bi to be don as bi boond. And in this cas of ȝifte, if y take not upon me and consente not for me and my successoris in my name and heris forto fulfille and perfornue thilk trust, entent, and hope born toward me and my successoris, as for that y am absent fro the ȝeuur, whanne he so

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1 successoris, MS. (by clerical error?).
2 that is interlinedated by a later hand.
3 ȝeuur, MS. (first hand).
Chap. xviii. 3eueth; or if therazens reclame or proteste for me and hem, that y for me and for hem wole be fre withoute bound or couenaunt for to it fulfille and performe, as whanne that y am at the zeuer present in tyme of his zift making or in tyme of the zifte to me denouncing, and zit the zeuer reuokith not the forme of his now seid zift, y and my successouris mowen reioice the seid thing so to us zounn, and we ben not bounde for to fulfille his trust born vp on or toward us.

But azenward as for the iiij. maner of 3euynge, if in the caas of the iiij. 3euynge, as doon in the zeuers side, y in my name and in the name of my successouris bihete or proteste or consente openli bi word or bi other signe, or priueli bi interpretacioun and presumpeion to be in this mater take bi that, that y, being present and heering the forme of this zifte to me and to mi successouris thus vndir trust and entent mad or to me denounced, am stille in not reclaymyng azen supposing the trust neither azen the zifte, am certis with my successouris bounde not for the putting of such trust upon us oonli, but as bi couplid to gider couenaunt forto fulfille the seid put upon us trust and entent, if we wolen reioice the zift. Of which couenaunt the oon parti is in the zeuers side; that we schulen haue the seid thing; and the other partie is in our side, that we schulen therfore or therbi or therwith do and performe his upon us bisett trust. For couenaunt is a double graunt or a double 3euynge couplid to gider of ij. persoones or parties, graunting or 3euynge to gider in the maner now expressid.

Examples of this kind of gift.

In caas of this iiij. maner ben tho that ben seffid in other mennys londis iointli oonli, or ioyntli and deviseli vndir expressid trust, that thei do sum what therwith. Also in caas of this iiij. maner ben executorsis of a bestatour, as comoun formes of testamentis
beren open record and witnes, whanne the seid feffers and executours expresseli or priueli bi presumpcioun of the lawe graunten and consenten as bi couenaunt making, that thei schulen performe the seid trust and entent.

The iiij. maner of ȝeuynge is whanne in the forme of ȝeuynge and in the expression of the ȝeuynge is sett expresseli a condicioun as a parti of the ȝift or ȝeuynge, bisidis alle condiciouns, whiche ben nedis cost to be priueli vnderstande in ech ȝift, in ech couenaunt, in ech vow, and ooth, of whiche condiciouns mensioun is made in the iij. parti of the book *Filling the iiij. tablis*. And whanne in this maner ȝift is maad to me and to my successouris, and y or eny of hem fulfille not the condicioun, certis as soone as the condicioun is brokyn the ȝift is voide; and the thing so ȝouun vnder condicioun fallith out of his possessioun, which brekith the condicioun; and therwith the thing fallith out of the possessioun of alle hise successouris, bi as miche as the ȝift is oonya voide and come into nouzt, and therfore mai not come azen withoute a new deede of ȝeuynge.

Neuertheless the seide man mai not be put azen his wil out of the possessioun of the thing, cer than bi iugement of the iuge he be therto condemnpd, and sufficient compleint and proof is mad that the ȝift was so as is now seid maad vnder condicioun to him and to hise successouris, and proof therwith is mad that he hath brokyn wetingli and wilfulli the same condicioun; thouz as bi strengthe of cleer conscience, as soone as he brekith the condicioun, he fallith fro al riȝt to holde and haue eny lenger the seid thing to him and hise successouris so ȝouun. And therfore vndir ful miche perel of soule ech such

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1 so is interlined by a later hand.
man and ech of his successouris ouȝten be waer that he breke not the condicion of the ziȝt to him and to 1 his successouris mad, lest he thiȝk breking bringe yn greet losse to his successouris withoute her deseryng.

Aftir the descryuyng of thes iiiij. maners of zeuyngis it is to be considerid, that, (thouȝ the riȝt and lawe forto cleyme, aske, and haue tithis and offringsis and othere suche smale paymentis was mad or zooun to bischopis and to othere preestis and clerkis in the first maner of the ijȝ. trouthe, declarid biforn in the xvijȝ. chapitre, as mai be take herbi: It is to be seid that summe temporal godis were zooun to hem in thilk maner, bi cause of Cristis speche, Luk xȝ. c., where he seith, The werkman is worthi his fyndiȝg, and bi cause of Pouliȝs liȝk speche, iȝ. Thim. vȝ. c., and iȝ. Cor. ixȝ. c.; and noon othere godis kunnen be founde forto be zooun to bischopis and to othere preestis and clerkis in thilk first maner of the ijȝ. trouthe, saue tithis and offringsis and suche othere smale parcellingsis of paymentis; and therfore it is to be take that the riȝt forto aske and haue suche tithis and offringsis and suche othere smale godis was zooun to bischopis and to othere preestis and clerkis in the firste maner of the ijȝ. trouthe, ȝhe, and therfor in hardir maner than is biforn tauȝt, proved, and conclusid in the xȝ. and xjȝ. trouthiȝ the lay peple mowen not iustli procede aȝens bischopis and othere preestis and clerkis, as forto make hem lese tho tithis and offringsiȝ;) —ziȝt it is to be vndirstonde and to be take that the grete maners, castellis, and court placis, and the grete lordschipis of barunries and othere suche like, whiche weren zooun summe to bischopis, summe to archidekenes, summe to deenys, summe to collegis, weren

1 to is interlineated by a later hand.
THE THIRD PART.

3ouun in the firste of these iiiij. maners now in this present xvij*. chapter described: except onlī the of whom ſeουng it is expressid in the chartour of the ſeουng, that thei were 3ouun in the iij*. maner, or in the iij*. maner, or in the iiiij*. maner. Forwhi, no man in any thing receuyng into ſifte ouȝte holde him sylf and hise successoris ther yn to be more bounde than he knowith him and hise successoris to be ther yn bounde, and that bothe for eschewing of lesing and of vntrouth, and for eschewing of grete perelis and disturblauncis and debatis, whiche ellis aȝens conscience schulden bifalle, and for that iuge-ment is enere to be 3ouun for fredomys parti, saue into how myche can be schewid sufficientli for bondage; and so it is, that neither bi witnessing in word of hem that herden the forme of the now seid ſiftis, neither bi the 1 cartis or chartouris writun ther upon to bishopis and to othere seid persoones can be had eny sufficient euydence, that tho now laste seid grete and riche castellis and maners weren 3ouum vndir the iiiij*. maner, or vndir the iij*. maner, but if it be fewe, and that in late daies, as to collegis vnder hope, trust, and entent, that the maister and the felawis kepe the statutis of the collegis, and as to summe abbeieis or monasterijs forto kepe 3eeri solemp-nytees of certeyn obitis. Wherfore it is to be take, that alle these seid endewingis to bishopis and to othere worthi statis in the chirche weren ſeue to hem and to her successoris in the firste of the seid iiiij. maners onlī in this present chapiter before discrived, excepto the endewingis which now ben seid to be exceptid bi cartis or othere writtingis, witnessing other forme of her ſeουng.

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1 she is interlineded by a later (?) hand.
Confirmation of this view from the charters and deeds of gift conveying manors and castles to bishops and convents.

Confirmation to this now conclusid trouthe and conclusioun is this, that in the cartis or chartouris, conteynynge the formes of yeuyng the seid great endewing [by] vnmovable godis (except onli tho whiche ben now before seid to be exceptid) is noon other forme of yeuyng expressid, than that this man or thilk man or thilk womman yeueyth this castel with the purtenauncis, thilk maner with hisse feeldis, (and so forth of othere like,) to thilk bishop and hisse successouris, or to thilk abbot and couent and to her successouris for euere, into pure and free and perpetual almes. And if this be trewe, (as it wole be founde trewe, if the seid cartis be schewid,) cartis thanne soletheth needis, that alle tho vnmovable godis so zouun weren zouun onli in the first of the iiij. now here reheced maners. Forwhi if y yeue a noble to a poor man and seie to him thus: "I yeue to thee "this into very and pure almes," y meene not in tho wordis, that he schulde do ther with myn almes or his owne almes; but y meene, that y in so yeuyng to him do myn almes, and that y make thilk deede of yeuyng myn owne almes, and that y oomyte to his wil forto do therwith what him likith. Not with stonding y hope that he wole vertuousell ful weel spende it. Wherfore bi lijk skile, if lordis or ladies seiden and wroten in this wise: "Y yeue to this "bischop or abbot and hisse successouris this town or "thilk town or this maner or thilk maner into pure "and perpetual almes," thei meeneden not that the bischop and hisse successouris or abbot and couent and her successouris schulden do therwith the very and pure perpetual almes of the yeuers, neither his owne pure and perpetual almes, but that tho lordis and ladies maden thilk her seid yeuyng to be as her pure

1 iiij., MS.  2 of myn, MS. (first hand).
and perpetual almes, so that the bishop or the abbot
and her succouris receuyng the said good vndir
this forme of zeuyng is free to do therwith what thei
wollen, as for any bound growen to hem bi the zifte
so mad to hem; though it were so, that the said lordis
and ladies so zeuyng hadden so good opinion upon
bishops and abbottis in the daies, that thei trowiden
algetis that bishops and abbottis wolden not spende
the zifte other wise than vertuoselie and weel. But
zifte what is al this for to make any bond to the abbot
or bishop and her succouris forto spende weel the
zifte, more than if the same abbot or bishop and her
succouris hadden the same zifte bi heritege or bi
biyng or bi wynnyng in walouring or bi sum other
fre maner of geting and receuyng? And so thus
miche more as is conteyned in this present xviiij.
chapiter hidir to y caste to ouer what is seid before
in the xvij. and xvij. chapitris fortio schewe the ij.
opiniouns to be vntrew in the bigynnynge of the xvij. chapiter.

Forwheere, for more declaracioun to be had in this
mater, it is to vndirstonde that a zifte mad in
the iiij. maner now before spokun muste needis be
dyuer and othir than is the zifte mad in the ij. or
iiij. maner. For whe, whanne a zifte is mad in the
iiij. maner, how euuer soone the condicioun is not
fulfillid, the zifte is voide and cesith, bi cause the
condicioun is a part of the forme of zeuyng; but
whanne a zifte is mad vndir entent or hope, thilk
entent or hope is not a condicioun and a partii of the
zeuyng, but it is a circumscaunc of the zeuyng,
which is clepid eende or purpos of the zeuer. For-
whi, sithen every vertuose zifte is doon for sum eende,
(for no man mai eny deede do avisilidii withoute sum
eende and entent and purpos therto take, as y haue
proved in othere placis,) it wolde elles folewe needis,
that every zifte mad bi dalyberacioun were a zifte
cc2
CHAP. XVIII.


A gift made under trust, if accepted as such, is a covenant, the non-fulfilment of which by the receiver does not forswitly make the gift void: but such a receiver may be punished for his neglect, or if he persist therein, may eventually be deprived by just judgment.

A gift made vn
der trust, if accepted as such, is a covenant, the non-fulfilment of which by the receiver does not forswitly make the gift void: but such a receiver may be punished for his neglect, or if he persist therein, may eventually be deprived by just judgment.

Also the iij. maner of zifte, which is a couenaunt, is a double zifte of the principal zeuer and of the receuyer. Forwhi the principal zeuer zeueth a thing or a deede, and the receuyer zeueth azenward, as therto or thersore coupling an other thing or deede; and open it is, that the iij. maner of zifte is not but oon symple zifte; and thersore the iij. maner and the iij. maner needis ben dyuersse, and not oon and the same. And for as miche as the iij. maner of zeuynge is not oon symple zifte but iij. ziftes, of which oon passith fro the principal zeuer into the principal receuyer, and the other passith fro the seid principal receuyer into the seid principal zeuer; thersore in cases of the iij. zeuynge, aftir that the principal zeuer hath mad excuciuon and deluyerance of the thing or deede 3ouun to the principal receuyer, eer than the receuyer make excucion or deluyerauncce of the thing or deede bi him 3ouun or namelich bihiȝt to or for the principal zeuer, if the seid principal receuyer in eny tyme wol not performe what he so bihiȝte, zit he fallith not therbi fro the riȝt which he hath bi the zifte of the principal zeuer mad to him, neithir in that and therbi the zifte mad to the receuyer is voide. For whi the zifte so mad to him passid into him fulli and hoolli with al the substaunce and alle the parties of the same zifte, and thersore it muste needis abide, thouȝ the zifte which the receuyer made or bihiȝte forto

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Also the iij. maner of zifte, which is a couenaunt, is a double zifte of the principal zeuer and of the receuyer. Forwhi the principal zeuer zeueth a thing or a deede, and the receuyer zeueth azenward, as therto or thersore coupling an other thing or deede; and open it is, that the iij. maner of zifte is not but oon symple zifte; and thersore the iij. maner and the iij. maner needis ben dyuersse, and not oon and the same. And for as miche as the iij. maner of zeuynge is not oon symple zifte but iij. ziftes, of which oon passith fro the principal zeuer into the principal receuyer, and the other passith fro the seid principal receuyer into the seid principal zeuer; thersore in cases of the iij. zeuynge, aftir that the principal zeuer hath mad excuciuon and deluyerance of the thing or deede 3ouun to the principal receuyer, eer than the receuyer make excucion or deluyerauncce of the thing or deede bi him 3ouun or namelich bihiȝt to or for the principal zeuer, if the seid principal receuyer in eny tyme wol not performe what he so bihiȝte, zit he fallith not therbi fro the riȝt which he hath bi the zifte of the principal zeuer mad to him, neithir in that and therbi the zifte mad to the receuyer is voide. For whi the zifte so mad to him passid into him fulli and hoolli with al the substaunce and alle the parties of the same zifte, and thersore it muste needis abide, thouȝ the zifte which the receuyer made or bihiȝte forto

1 a condicioun, MS. (first hand.) 2 Probably we should read a zifte.
make be not performed and executid; sithen this ijr. 

3i:te is not subsaunce neither parti of the firste 3i:te, as it is open; for ellis thei weren not ijr. 3iftis, but oon 3i:te, thou3 thei be ijr. 3iftis couplid and cheyned to gidere. But certis up on this receyuer compleint mai be mad, and be mai be callid into iugement, and whanne it is proued that he hath not performed what he ou3te haue performed bi strengthe of the seid ijr. maner, he mai be thersore punischid; but he mai not of what he hath receyued be deprived, al the while he woole amende and continue what he promisid. Neuertheles if he openli knoulechith, that he woole not performe the biheest mad to the principal 3euer; or ellis, that he ofte and miche failith, after that ofte and miche he hath be ingid and comandid for to amende,1—so the discrecioun of the iuge is that the seid receyuer can not frutefulli and conuenientli be punyschid other wise than bi the depriuyng of the 3i:te mad to him,—certis thanne bi sentence of the iuge he may be mad lese the thing so to him 3ouun, and not erst, neither other wise. And this remedie now sett here is al what mai be do a.jens the vn-trouthe of the receiuer in cas of the iijr. 3euyng. And skile whi al this is trewe may be perceyued weel ynow3 of a diligent considerer, waiting weel to ech word which is now biforn here seid.

1 amende is added in the margin, in a later hand.
In the earliest times church-endowments usually belonged to a bishop and his clergy in common, the churches of his diocese being regarded as chapels of the mother church. They were soon afterwards divided by the bishop and clergy themselves into four parts, for the bishop his clergy, a building-fund, and the poor respectively; such a division to continue so long as they thought fit. Some variations from this division obtained in some places.

Also in this matter of the clergy's endowing with immovable goods it is to write, that in sum tyne and in summe cuntries, namelich in the eldest tyne of such now seid endewing, vnmuovable godis weren zouun to the bishop and his clergie and to her successorius in comoun to gider, even as lijk geuyng hath be mad sithen to an abbot and his countent and her successouris. For in the oold tyne the bishop and hys preestis with hys othere clerksis helden residence in the medir chirche, and alle othere chiris of the diocese weren chapellis oonli thereto; and thanpe alle the godis and alle othere movabyl godis of thilk chirche or somunte weren reulid and expendid bi the bondis or namelich bi the oun sijn and wil and disposicion of the bishop. Neuertheles, soone after such endewing recyued in this seid maner bi greete plente of ricches, the bishop and his hool chirche of the clergie accordiden to gider not bi boond but bi freeness of deuoicen fortun continue oonli so long as to hem it schulde like, that her seid so greeet and large endewing, whils it abode in so greeet sufficienc, schulde be departid into iij. partis; of which the oon the bishop schulde haue forto supporte his honour and hys chargis of gistis and suche othere; an other parti the preestis and othere clerkis schulden haue for her fynding and sustentacion; and the iiij. schulde be bissett vpon reparacion and sustentacion of the bodili chirche and of lixtis and ournamentis and of suche othere thingis; and the iiij. partie schulde be delid to poor men into almes;

1 sumtyne, MS.  
2 bi ouer sijt, MS. (first hand).
THE THIRD PART.

thouz; in ech of these parties al schulde go and passe
bi disposicion of the bischope, and thouz in summe
cuntreses the departing was mad other wise and1 into
iij. parties, as a man mai fynde in oold writtingis."

Furthermore, in othere tymes and in othere cuntrees,
or in the same now before spokun cuntrees, but in
tyme succeeding to the now before spokun tyme, suche
chirchis thus endewid, (that is to seie, considering
that the godis weren zoun to hem in the firste or
iiij. maner before seid in the xvii. chapter, and not in
the iiij. or iiiij. maner there spokun, and thefore
they myzten bi her comoun aissent aliene these same
godis fro hem silf, and myzten make hem to be
verrilli the propre godis of this man or of thilk man.)
tokken avise to gidere and departiden these godis, and
zauen oon parti to the bischope ferto be as in propre
his good and hisse succressouris with coute eny other
ther yn partyners; and in lijk maner thei zauen an
othir parti to the deen and hisse succressouris in pro-
pirte of lordship; and an other parti to the archi-
deken and hisse succressouris in propirte of lordship;
and so forth to othere. And thus tho godis, which
werten before comoun, weren mad propre bi hem which
hadden therto sufficient auctorite and power; thouz
after in othere tymes summe lordis zauen certein
possesslouns to the bischope and to hisse succressouris
oonli, and sum othere zauen to the clerkis and preestis
of the queer and to her succressouris oonli, as the
writtingis of tho zeuyngis beren open witnes. Certis
this consideracioun now seid in this present chapiter
schal do greet esse to reders in the Summe of Gra-
cian, or in the oold book maaed of popis Decretalis, and
of decrees maaed in general councellis and in provincial

1 and is interlineated in a later
hand.
2 For the ancient authorities on
this subject, see Bingham's Antig.
Chr. Ca., book v. c. 6.
counseilis of dyuerse cuntrees. Forwhi summe chapitrices, whiche a man schal rede in the bokis, spoken of the maner had in oon and for oon of the now before discryued tyymes; and summe othere chapitrees spoken of the maner had in an other and for the same othir of the now before discryued tyymes; summe spoken of the maner had in oon and for oon prouynces or cuntre; and sum spoken of the maner had in an other and for the other of the now before descriued prouyncis or cuntrees. And therefore tho chapitrees ben not betwixe hem sylf repugnant, though thei schulen so se me to be, if this which is now before [seid] in this present chapiter be not considerid; riȝt as othere chapitrees in Gracianys Summe and in The book of Decretalis, (of whiche chapitrees summe spoken that "clerkis schulden " not make testament of her chirchis godis," and summe spoken that "thei mowen make testament of the " chirches godis,") ben to be vnديرstonde aftir the tyymes and cuntrees, in whiche and for whiche thei weren made; and thei alle ben not to be take for ech tyme and ech cuntre. And, if this be considerid, tho chapitrees schulen be seen forto not repugne bitwixe hem sylf. And therfore, riȝt as whanne and where it was ordeyned that clerkis schulden not make testament of the chirchis godis, thanne and there it was not leeful hem forto make eny such testament; so whanne and where the contrarie was ordeyned, or the other now seid ordinaunce was reuokid, or bi eny iust wey he ceesid, clerkis myȝten weel ynoȝ saaffi in conscience make testament of her chirchis godis, whiche camen to hem bi riȝt of her tyme.¹

Furthermore it is to wite, that in ij. maneras of vnديرstonding it mai be seid that godis ben of man;

¹ See Gratian. Decret. para. ii. causa. x. and causa. xii. throughout; also Greg. Decretal. lib. iii. tit. xxvi.
oon is, for that thei ben hise bi riȝt which he hath in hem, or bi riȝt which he hath into hem; an other is, for that it is semeli and conuenient that the godis be ȝouun to him. Ensample of these iȝ. maners is this: If y be riche and haue wunne more good than is ne-
cessarie to me my sylf and to myne, al this good is neuer the lasse myn, and no parti of this good is eny
other mannys good in the first now seid maner, which is very and propre. Neuertheles, bi cause it is con-
venient and semeli and a counself or a bidding of God that my good, being ouerplus to the nede of me
and of myne, y schulde ȝeue to poor men into alme, therfore in an vnpropre maner of speche, which is the
iȝ. now seid maner, these godis of myne being so ouer plu mowen be seid the godis of poor men, eer thei be ȝouun to poor men, and eer thei be mad verilli and proporli to speke the godis of poor men in the
firste maner now lhere before sett and seid. And so
in this secunde maner of vnpropre speking is the long
processe of Seint Bernard to be vndistonde, which is
sett in The iiij. book of flouris, the iiij. chapter in
the enede, and in the v. chapter there in the bigyn-
nyng, where he seith thus: What euer thing comyn
to thee bi riȝt of the auctir thou takist ouer thi
necessarie feding and thi symple clothing, it is not
thin, it is raueyn, it is sacrilegi,1 that is to seie theste
of holi good.—For to not ȝeue to poor men the godis
of poor men is euyn synnes with sacrilegie. Certenli
the riçchesse of chirchis ben patrimonyes of poor
men, and therfore what euer thing the mynsteyes
ther of, (whiche ben depeesatours ther of, and not
lordis or possessouris ther of,) taken to hem sylf over
lijtode and clothing, thei taken fro poor men with

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1 “Demique quicquid præter ne-
cessarium victum ac simplicem ves-
titum de altario reines, tuum non
est; rapina est, sacrilegium est.” —
p. 190. Ed. Fav. 1639.)
a sacrilegios crucis. Thus miche and more of this mater Bernard seth there. But ye see, Certis if Ber-
nard in these wordis there writun be not vndirstonde in this new seid seconde maner or in sum other lijk
maner dyuers fro the firste seid maner, which is
propre maner of speche in this mater, allis it is to be
seid that Bernard in thilk seiyng failid.

Also manye processis of holi men, whiche thei
writun in this mater, ben to be take thus, that thei
so wroten in wey of counselfing and in wey of exorting,
as thei wolden that it were and as thei wolden that
men wolde do, and not that thei wroten in wey of
diffynynge that it ouste needis be so doon. And ther-
fore riȝt weel weer ouste reders be, whanne thei reden
in oild mennyss writingis, that thei cleeve not ouer
soone theerto, into tymes thei han reduc, resolved, and
brouȝt the conclusions whiche thei there reden, in to
the propre principlis and groundis of the conclusions,
of whiche and bi whiche principlis and groundis the
same conclusions muste take her trouthis, if the con-
clusions eny traute haue in hem. For certis noon
of the conclusions, whiche euer holi men wroten,
takith his trouth he rbi and herfore, for that thei
wroten thilk conclusioun; but ech conclusioun takith
his trouth of and fro bi his ground and prin-
cipil, fro and out of which he descendith in formal
argument, thouȝ no writer in the world hadde suer
ther of write eny word, or schulde in tymes to come

1 "Rer pauperum non paupert-
bus dare, par sacrilegio crimine sese
dignoscitur. Sane patrimonii sunt
pauperum facultates ecclesiasticas:
&t sacrilega eis crudelitate surripiunt
quoliquid sibi ministrii vel dispensato-
tes, non unicae domini vel pos-
sessores, utra vizum sequuntur et
write any word; as that ech conclusion of holi seith, (that is to seie, into whos fynding and leernyng mannys resoun [mai some] withoute therte mad re-
uelacioun or assercioun fro God) be founde groundid in Holi Scripture; and ech conclusion, in to whos fynding and leernyng mannys resoun withoute the seid reuelacioun and assercioun and withoute assercioun of any other creature (as oonli thereof teller, asserer, or witnesser,) may come to, is to be founde groundid in philosophie, and in thereof principlis so open that no resoun mai azen hem seie nay. And forthermore, that it is noen inconuenience forto holde that oolde writers and holi writers and writers elepid "Holi Doctouris" faileden sum while in her writingis, schal be open ynow; in the book elepid The iust apprising of Doctouris, and sum what in the book elepid The iust apprising of Holi Scripture. And if thilk doctor Henric, which is elepid "The Solempne Doctor,"1 hadde blessd him siff fro this now seid perel, he and his se felowers2 hadden not falle into this dotage, forto seie and holde stifly, that prelatis of the chiroby in the cleregi ben not very lordis of the vnnouable goodis whiche ben zoun or biteake to hem, but thei ben fruyte users of tho godis hauyng therwith power to dispense in almes al that is ouer it that is to be take into her nod.3 Certis y mai wel seie that this opioun is a dotage. For y woot not where yn a man schulde be seid more to dote than to holde azen the playn

1 Henricus Goethals taught theology in the Sorbonne, in the latter part of the thirteenth century, "tanta cum laude, ut totius academiae Parisiensiis suffragio Doctor Solemnis appellari meruit." Cave, Hist. Lit. a. v.
2 feloweris (?), MS. (first hand).
3 "Primo modo habere bona in communi non diminuit de perfecti-
formes of the charters, bi whiche the possessiouns of the chirche ben ʒouun to prelatis and to clerkis and to her successouris forto be her owne in very lordschip; and so whether thei in so holding doten, or ellis that y in my now ʒouun doctrine erre, let the writingis and the chartours of the donatouris or of the ʒeuers be iugis, for in this mater noon othere thingis or persones mowen be so sure theryn iugis.

Neuertheles thoug y feele thus, that the clergie hath very lordschip upon the vnmoveable godis ʒouun to hem, and also upon the offringis and tithis ʒouun to hem, so ferforth that as with thingis being verilli heris thei mowen ther with do what thei wolen, as for eny lak or defect of power and of lordschip hauynge ther upon, as ferforth as thei myʒten if thei hadden wonne the same godis with labour of hond or with craft, or hadden had the godis bi succesioun of heritage; (forwhi in euer either cas thei ben like very lordis of the godis;) zit y feele not thus, that the clerkis ben free therbi forto expende the godis in eny point aʒens riʒt doom of resoun in pride or in glotenye or in leccherie or in wasst, and ben not worthi blame of God; forwhi no temporal lord or londer man, hauynge more plente of good than is necessarie to the nede of him sylf and of hise, is so fre; sithen al, what euer is doon aʒens resoun, is more1 moral vice and synne; and therefor in cas of such vnreasonoble expensi on doon bi clerkis and bi the laife, y holde and feele that miche more the clerkis synnen in so expendi ng than the lay persoones in lik manner expendi ng synnen, and that for circumstaunce of the kunnyng in clerkis, and for this circumstance that thei ouʒten be ensamplers of moral vertues to the lay partia. And this is the hardist point of greet perel, which y can bringe aʒens clerkis spending amys the goodis ʒouun to hem, if y

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1 Probably more should be cancelled.
schal seie and speke after sure fundamental encerche, and not be recheles forto faile bi moving of greet denocioun with oute sufficient bifoird had grondly consideracioun, as manye deoute writers ben founde to do.

Ferthermore it is to wite, that oon clerk, (but verili to seie oon heretik,) tempereth the firste opinioun re-hercid bifoird in the bigynnyng of the xvij. chapter, and seith in this maner, that if the clergie mys vse habituali or customabili his vnmovable endewing, the clergie may leefulli and ouste be dispoiled of thilk endewing bi the temporal lordis, and ellis not. But that this seiyng is vnskilful may be schewid thus: How euer habituali or customabili y trespace ażens the king, what schal this hurte myn heir which no thing trespacith to the king, but is a ful louynge and a trewe servaunt to the king? Or how euer habituali or customabili I trespace now to the king or to God bi myn vnmovable or moveable godis, whi schulen mi children not źit bigeten suffre therbi eny losse of good to hem dew, whiche not źit trespacen neither habituali neither actuali? Or in caes that certeyn godis be ʒonen to me and to othere iiiij. felawis in comoun, if y trespace to the king or to God habituali or customabili, what resoun were it that thei not źit so trespacing schulden be dispoiled of thilk hool same good? Wherfore if y be a bischop and mys vse habituali or customabili myn vnmovable possessiouns,

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1 Pecock here refers to Wiclif, who affirms that in "many caes suites may lefully withstand tithes by God's law and man's also:" (Of Clerks possessorers, MS. c. 95): and that "the curates ben more cursed of God for withdrawing of teeching in word and deed in good ensample, than the suites or people in withdrawing tithes and offerings, when they do not well their gostly office." (Of the Office of Curates, MS. c. 5.) Both these citations are taken from Lewis' Life of Wicliff, p. 121.

2 Perhaps an error of the copyist for mi.
and thoug hast hundred of my predecessouris han mys
vaide like wise, what rist were this that an unnyncott, 
the, many innocentis comyn after me, to whom these
godis ben 3ouun as weel as to me, and whishe
schulden weel use tho same godis, schulden be de-
prived of the same godis?

If thou seie the now reheced opynyoun of the seid
clerk to be groundid here on [this.] that sufficient mark
and eyudence may be take, that al my succeedouris
schulen be vicies myes vser of tho godis, bi cause that
y and so manye of my predecessouris han be in habit
and in custom mys vser of the same godis, certis this
ground is vntewe. Forwhi a man forto take such
a mark or evidence were him forto iuge of thingis
pureli and vtirli to come, and so forto take upon him
the iugement which oonli longith to God, after sen-
tence of Crist reheced, Acts 14. 3., where it is writun
that Crist seide, It is not of you forto vte tyme and
momentis, which the Fadir hath put in his power;
and so such a iuger schulde iuge over presumptuosell,
sithen he stieth so hiz that he takith upon him the
iugement which is according oonli to God, and in that
he makith him as God, which mai not be without
ynne and vice. And therfore this grounding is nauzt,
for it is azen resoun now formed.

It is also azen the wisnes of Holi Scripture. For-
whi not withstanding that King Saul was a wicklid
customable synner, bi God prouidid that David a lust
king succedid next to him; and not withstanding
that fro King Roboam in Israel bi long successioun
into Ezechie ech king was habituall an ydolater and
mys vseting habituall the godis of his state and dege
and office, bi a ful noble and holli king Ezechie and
an other good king Iosie sucediden. And therfore
bi lijk skile, thoug y bishop and many of my prede-
cessouris weren habituall and customabili mys vseting
godis of the chirche, no sufficient mark and eyudence
mai be take therbi that alle my successouris schulen be in lijk maner habituali or customabili mys vsers.

Also aþena the seid opiinioun may be argued thus: If the seid opiinioun be trewe, thanne sithen the endewings of princis is mad to hem for that thei schulden wee vse hem in spending hem vertuoseli aboute the good temporal reuling of her peplis, (namelich where that princis ben endewid bi the comoute,) it wolde folewe, if princis weren customabili mys vse of tho godis, that the comoun peplis schulden take fro hem tho godis hem abiding in her statis of princehode. And if this schulde be doon, manye myscheefis wolden therof folewe. Wherfore the seid opiinioun is not to be holde no more for the seid habituacioun and custom, than if the mys vse be withoute the seid habituacioun or custom; for in euere either caas lijk wrong schulde be doon to the successouris. And open it is, that of what euere gouernaunce or deede folewith and cometh bi his strengthe vnrijet or wrong, thilk deede or gouernaunce in him sif is vnrijet and wrong; and so thilk opiinioun taken upon the seid habituacioun was take childeli and lewidli.

Thus ye make an ende of the 17. parti of this present book.
Here bigynnethe the iiiij. part.

The First Chapitre.

The iiiij. principal gouernaunce or point to be tretid in this iiiij. principal partie, for which gouernaunce summe of the lay pepole vniustli and vnworthili blamen and vndyrnymen the clergie, is this: In the clergie ben dyuerse statis and degrees of ouerte and netherte; as that aboue manye preestis soortid to gidere in to oon cuntre or diocese is oon bishop forto ouer se and attende that alle tho preestis lyue and do as it lyth to hem bi her preesthode, and forto iuge querelis and pleintis and causis and stryues, if eny such rise among summe of tho preestis, and forto redresse the wrongis whiche preestis doon to her parischenys or ministris, if thei eny such doon; and aboue manie bishopis of a larger cuntre or of a prouynci is oon archibishop for to in lijk maner ouer se and attende that tho bishopis lyue and do as it lyth to hem bi her bishophode, and for to iuge querelis and pleintis and debatis, if eny suche arise among tho bishopis, and forto redresse the wrongis whiche tho bishopis doon to her preestis, if thei eny such doon; and in lijk maner aboue manye archibishopis is oon patriark forto ouer se and reule and amende the gouernauncis of tho archibishopis; and aboue manie and alle patriarkis is oon pope forto ouerse and reule and amende the gouernauncis of patriarkis, and forto redresse wrongis doon to eny persoon in the clergie bi eny other persoon in the clergie, if ther upon to him be mad compleint that the netherer iugis wolen not do to him riȝt. Al this now rehercied gouernaunce and policie in the clergie summe
THE FOURTH PART.

of the lay peple deemen and seien to be nauzt, and
that it is brouzt yn bi the deuel and anticrist; so
that thei wolen alle preestis to be in oon degre, and
noon of hem be aboue other of hem, and thei wolen
that vndir preestis be dekenys, and no mo ordris,
statis, or degrees in the clergie at al. And bi cause
that suche biforn rehercid statis and degrees aboue
preestis ben in the clergie, thei bacbiten and detracten
the clergie, cleping the biże pope anticrist and cleping
alle the othere lousy rehercid statis aboue preestis the
anticristis lymes or membris.

But that this bering an hond upon the clergie and
that this blamyng 'doon to the clergie is vniust and
vntrew, y schal proue in this present iiij. parti be
fyue conclusioms, of which the first is this: Holi
Scripture weerneth not and lettith not the now re-
hercid iiij. principal gouernaunce. That this conclu-
sion is trewe y proue thus: If any text of Scripture
schulde lette and weerne the seid iiij. principal go-
uevaunce, it schulde be oon of these textis whiche
schulen now suynghi be tretid in this present chapter.
But so it is, that noon of hem so werneth and lettith,
as anoon suynghi schal be schewid. Wherfore Holi
Scripture lettith not and werneth not the seid iiij.
principal gouernaunce.

Ażens the seid iiij. gouernaunce mai be argued bi
textis of Holi Scripture in the Newe Testament, whiche
sownen sumwhat (thouʒ litle) ażens the seid iiij. go.

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1 Wiclif is the fountain-head of
this opinion: "Unum audacter as-
sero, quod in primitiva ecclesia vel
tempore Pauli suffecerunt dio or-
dines clericorum, sicut colonos
et discipulos. Similiter dico
quod tempore Pauli fuit idem pres-
byter atque episcopus . . . .
Tunc enim adiuvata non fuit dis-
tinctio pape et cardinalium, patri-
archarum et archiepiscoporum, epi-

2 Thus Oldcastle, according to
Capgrave, (Chron. p. 306.) said .
"The pope is antichrist; bischopps
be his membris, and freres be his

tayl."
Chapter I.

Uernauncce, of whiche textis twyneben these. It is writun, Math. xxiiij. c., thus: *Nile ze be clepid maister, for oon is zoure maystir, and alle ze ben britheren; and nyle ze clepe to zo a fader on erthe, for oon is zoure Fader in heuens. Also Iames, iiij. c.: Nile ze manys be mad maistrie, witing that ze taken the more doom, for alle we offendyn in manys thingis: if eny man not offendith in word, this is a perfite man.* Wher of semeth folewe this, that it is for-bodun bi these textis eny man wilne or suffre him sylf be clepid maister. But open it is, that noman can take upon him to be in eny state or degree of the seid politik iiiij. gouernauncce, but if he theryn and therbi take upon him a thing wherbi he is verili and trewli maister to hise netherers; and therfore mai verili, truli, and iustli be clepid maister of hem. Wherfore it is not leeful eny such state, dignite, or degree be in the clergie, sithen it is not leeful eny man be clepid maister.

Answere herto is this: Certis if the arguyng fourmed vpon these ij. now rehercoid textis were worth, therbi wolde folewe that it were not leeful eny preesthode to be. Forwhi ech preest is ouer and aboue a deken, as it is open, Acts vij. c.; and ech deken is ouer and aboue a lay persoon, even as a bishop is aboue a preest and an archbishop aboue an other bishop, as it is here aftar open in the next chapter by Dynys in his epistle to the monke Demophil. Wherfore ech man, whanne he takith preesthode, takith a ground and a foundement wherbi he is verili and iustli a maister, and mai therbi, if he wolde, be clepid verili and iustli a maister, sithen ech man mai iustli take and vse his riȝt or that that bifallith to him bi riȝt. And so if it be not leeful a man be clepid maister, it

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1 Demophil, MS. See below, p. 415.
THE FOURTH PART.

is vnleeful eny man be prest; which is a\textsuperscript{3}ens Scripture plein ynoU bi textis alleggid aftir in the [ij\textsuperscript{r}]\textsuperscript{1} chapter of this iiij\textsuperscript{r} partie. And therefor this arguyng now maad is nau\textsuperscript{t}, proceeding vpon the mys vn\textsuperscript{d}irstonding of tho ij. textis.

If the first of tho ij. textis were so streiteli to be vn\textsuperscript{d}irstonde, that it were vnleeful eny man be clep\textsuperscript{d} maister, thanne for the ij\textsuperscript{r} parti of thilk same hool text sownyng in lyk wise it schulde be vnleeful eny man to\textsuperscript{8} be clep\textsuperscript{d} fadir, sithen in the ij\textsuperscript{r} party of the same text it is writun, Math. xxiiij\textsuperscript{r}. 2, thus: Nile ze calle to zou fadris vpon erthe, for oon is zoure 
Fader which is in heuen. And zit thera\textsuperscript{z}ens meetith the wordis of Crist in an other place, Mark, x\textsuperscript{r}. 6, where he seith thus: Worschipes thou thi fader and thi modir; and Effecies, vj. 6, Poul seith thus: Honoure thou thi fadir and thi modir. How ever wolden Crist and Poul calle persoones fadir and modir to me, but if tho persoones weren verrili fader and modir to me, and but if it were also leeful to me forto calle hem fadir and modir to me, as thei ben verrili fadir and modir to me? And so open it is herbi, that the firste parti of the firste text, which i\textsuperscript{r} parti is this, Nile ze be clep\textsuperscript{d} maistris, is not to be vn\textsuperscript{d}irstonde so streitely as he sowneth, no more\textsuperscript{9} than the ij\textsuperscript{r} parti of the same firste text, Nile ze calle to zou fadris vpon erthe, is to be take and vn\textsuperscript{d}irstonde so streitli\textsuperscript{4} as he sowneth. And sithen the iiij\textsuperscript{r} parti of the hool rehercied text declarith how the ij\textsuperscript{r} parti is to be vn\textsuperscript{d}irstonde, that is to seie thus: "Nile ze calle "to zou zoure principal fadir upon erthe;" (for whi so meeneth the iiij\textsuperscript{r} parti of the same text, whanne it

\textsuperscript{1} A space left in the MS. for the number.  
\textsuperscript{2} "nomore, MS. (accidentally?).  
\textsuperscript{3} to is interlined by a later hand.  
\textsuperscript{4} Perhaps a clerical error for streitli.
is seid thus: *Oon is zoure Fader in heuen, that is to seie, oon is zoure principal fader in heuen; and ellis thilk seiyng were fals, for as miche as Crist him sylf meeneth that we han fadir and moder on erthe in that that he biddith us worschipе fadir and moder on erthe,* therfore so is the first part of the same hool text to be arixt vndirstonde thus: "Nile ze be callid " principal maistris, for oon is zoure principal maister " in heuen." And herwith al it mai ful weel stonde that we mowe haue othere maistris in this word vndir thilk principal maistir. Forwhi aftir the wordis of Seint Poul, Rom. xiiij. ē, in the bigynnynge,¹ we mowe and ouȝtên haue lordis to us in this world vndir God principal Lord aboue; and therfore miche rather we mowe and ouȝtên haue to us maistris vnder God the principal mayster aboue. And that we mowe and ouȝtên haue lordis aboue us witnessith Seint Peter, iij. Peter iij. ē, thus: *Honoure ze the king: servаuntis, be ze suget in al drede to lordis, not oonli to gode and to milde, but also to tirantis.* And Poul witnesseith the same, Effe. vij. ē, seiyng thus: *Servаuntis, obeische ze to fleischli lordis with drede and tremblung in symplenes of zoure herte as to Crist, not servыng at the iże as plesing to men, but as servаuntis of Crist doing the will of God by disсrecioun, with good wil servыng as to the Lord, and not as to men. And in lijk maner Poul witnesseith, iij. Thim. vij. ē, thus: What euer servаuntis ben vndir zok, deeme thei her lordis worthi al honour.* Also hem that made hem sylf seme wijse forto condempne mennis lawe mad and forto iustifie that to such lawe

¹ "Let every soul be subject to the higher powers, for there is no power but of God." Rom. xiii. 1. The actual word *lords*, which Pecock's argument almost requires, does not occur either in the original or in Wyclif's version.
it were not to obei, Poul reproueth, i.e. Thim. i.e. E., bi a fair processe. And thus miche is you; for the dew vnderstanding of the first text takun into obieccion.

The dew understanding of the i.e. text takun into the same obieccoun, whanne it is seid, *Nile ze manye be mad maistris*, is this: Iames seiyng and knowing weel that it is hard forto execute perfittli and dewli eny office or state or degrae of ouerte, and thersfore perilose it is to ful manye that eny of hem be take into such office, state, or degrae, (namelich sithen Scripture ther upon, Sapience vj. e., seith ful gastfulli thus: *Men of power schulen myzthi suffre tormentis*; and sithen also “ech of us alle offendin ful manye “thingis” of lasse hardnes to performe than ben the deedis dew to suche statis or officis, in so myche that no man kan kepe him fro yuel-speche and “reule his “owne tungc,” as Iames seith, and experience it schewith, and thersfore miche hardir it schulde be¹ him to reule othere mennys tungis and othere mennys membris and deedis to gidere and his owne,) thersfore Seint Iane was moued for to counseile not to ech man but to manye of alle men, that thei take not ypnon hem to be maistris, that is to seie, state and dignite and degrae of ouerte; so that he leueth to ech mannys owne doom and conscience, whether he be of thilk ouer freel manye or of thilk ouer freel multitude or no. And thersfore it is to be markid weel how Iames spekith in his wordis as in sentence thus: *Manie ze, nyle be allid maistris*; as thou; he seide thus, “O manye “of 3ou, awaite ze that ze be not mad maistris.”²

And the perel noon forthwith after he settith thereto thus: *Witing that ze taken the more doom; for

¹ be is interlineated in a later hand. Perhaps to should be added.
² St. James’ words are: μη πώλλατε.
Chap. I.

alle we offenden in manye thingis. If eny man not offendith in word, this is a perfite man. And furthermore Iames schewith there in processe next folowing how hard it is a man to reule his tunge, that he not therbi synne. And bi this setting forth of this processe, conteynyng the cause and the perel for which he seide, Nile ze manye be clespid maistries, is schewid wee that Iames meeneth ther ym as he is now expowned to meene. And this meenynyng of Iames is in no thing azens the seid iiij. politik gouernaunce had and wsiid in the clergie of the chirche.

Iij. Chapter.

Another objection derived from three texts of the New Testament.
The first text. (1 Pet. v.)

An other obieccioun mai be mad, though with no greet colour, bi iij. other texts of the Newe Testament. Of which thre oon is writun i Pet. v. e., thus, where Peter spekith to suche preestis as he was him self, seiyng to hem thus: 

Feede ze the flok of God that is among zou, et cetera, not as hauynge lordship in the clergie, but that ze be mad ensamle of the flok of wil.

The iiij. text is writun ii. Cor. iiij. e., thus: Summe of zou seith, 'I am of Poul,' an other seith, 'But I am of Apollos.' Whether ze ben not men? What theryfore is Apollos, and what Poul? Thei ben miniysters to him, to whom ze han bileued.

The second text.

(1 Cor. iii.)

From these texts it might seem that no priest

By these iiij. textis, oon of Peter, the other of Poul, it myte seme euereither of hem wille that no preest

\footnote{It deserves notice that the original reading was alle, (a form hardly occurring elsewhere in the MS.), but the change into alle seems due to the original scribe.}

\footnote{Apollo, MS. (twice).}

\footnote{the ministries, MS. (first hand).}

\footnote{willed, MS. (first hand), apparently.}
schulde holde him sylf to be eny ouerer to the lay peple bi his preesthode which he berith to ward hem; but schulde rather in that be a mynystre to the peple, as he is in that a mynystre of God.

The iij. text is writun, Math. xx. c., where Crist seide to his disciple thus: Z[e witn]e that princes of heathen men ben lordis of hem, and thei that ben gretter vse[n] power on hem; it schal not be so among zoy, but who ever wol be mad gretter amang1 you, be he zoure mynystre, and who ever wol be among zoy be the firste, he schal be zoure seruanunt; as Mannys Sone came not to be servud but to serue, and forto zoye his liij redempcioun for manie. Lijk processe thurz out is wrytun, Mark x. c. Out of this processe semeth to folewe, that preestis ouzten not haue ouerte among hem sylf, oon of hem vpon an other of hem, neither eny preest ouzte haue ouerte vpon eny lay persoon of hise neizboris.

To this obiecioun it mai by summe men be seid, that he procedith not azens the present purpos. For whi tho textis sownen oonli into this, that no preest in that and for that, that he is preest to the lay peple, ouzte be to hem an ouerer, but rather to hem a mynystre, as in that he is a mynystre of God: and neuerneither of the textis lettith preestis to be to the lay peple, but rather euerother of hem inplieth 2 in him sylf that preestis ouzten be to the peple. And if this be trewe, certis thanne bi lijk skile neuerneither of tho iij. textis lettith eny bischop be to preestis, or eny archbishop be to bischopis, or eny pope be to alle archbishopis. Wherefore these iij. textis proceden not azens the seid iiiij. principal politik gouernaunce as in this, that a bischop be to preestis.

1 Perhaps a clerical error for among. 2 So written at full length in the MS.
and an archbishop be to bischopis, neither¹ a pope
be to archbishopis; but onli azen the seid politik
gouernaunce in this, that a preest be ouerer to the
lay peple, and a bishop be ouerer to preestis, and an
archbishop be ouerer to bischopis, and the pope be
ouerer to archbishopis.

Azen this answere mai be argued sufficientli thus:
Sithen a bishop, in that² he is bischop to a preest, is
not even with the preest; (forwhei thanne the preest
were a very bischop to the bischop, as he is bischop
to the preest; and the bischop, in that that he is
bishop to a preest, is not ouerer³ to the preest, as
now it is supposid these ij. textis so wolde;) it muste
needis folowe bi the seid answere the meenyng of
these ij. textis to be this, that a bischop in that
that he is bischop and the⁴ preest in that that he is
preest to the lay peple ben the netherers to hem;
and sithen these textis weeren not bischopis be to
preestis, and archbishopis be to bischopis, folewith bi
lijk skile these ij. textis forto wilne that if bischopis
be, thei as in that ouxtén be netherers to preestis,
and archbishopis, if thei be, ouxtén be netherers to
bischopis. But this is vntrew, forwhi Poul bare him
sif so anetzis the Corinthies, that he punyschid hem;
and also in an other tyme he comaundid hem to be
punyschid⁵ of othere; and in an othir tyme he threat-
ened hem that he wolde come to hem in yerde, that
is to seie, in peyne. And so it is, that these deedis
ben not deedis of a netherer to his ouerer. Wherfore
Poul bi his preesthode or bischophode bering to the
lay peple vaid in that ouerte upon hem, and not

¹ The construction requires and.
² Probably we should read in
that that.
³ ouere, MS. (but words have been
erased and transposed).
⁴ the is interlineated by a later
hand: a might seem a more probable
correction.
⁵ punybid, MS.
netherte as being vndir hem. Also Dynys, which, as he witnessith him sylf,1 size the conversacioun and governance of Poul and of Iohn Evangelist and of othere Apostlis, seith in his epistle to the monk Demophil2 thus: Dekenys ben ouerers to the monk Demophil,3 and preestis ben ouerers to dekenys, and bispochis ben ouerers to preestis, and the apostilis and her successouris ben ouerers to bispochis;4 and, as he wole in the other place alleggid, Petir and his successour be 5 ouerers to archbishopis;5 and that forto punysche bi peyne and correcte hem to whom thei ben ouerers, as is open bi the processe of the now alleggid epistle of Dynys. Wherefore or Dynys muste be a wrong vnristondir of Poulis conversacioun and of Petris conversacioun and a wrong vnristonder of her writingsis, but if thei meeneden hem in that that thei weren preestis forto be ouerers to hem to whom thei weren preestis. And so herbi open it is, that the now bifoire zounn answere to the textis of the ij6 obiecocioun is not trewe.

It is therfore to be seid to tho textis in these maners. To the firste text of hem iij,7 which is of St. Peter's mean-

1 See the remarks of Corderius in the note below.
2 Domophil, MS. (twice).
3 “οἷς τὸν νόμον τῶν οὐσιών καὶ θηρία
καὶ λόγον τὰ κατ’ ἐμίσος, σοι δέ
οἱ θεοὶ λεπτομείρη, καὶ τούτοις οἱ
λαοί, ιεράρχαι δὲ τοῖς λαβόντες, καὶ
τοῖς λαβόμενοι οἱ ἀνέπτυκτοι καὶ οἱ
τῶν ἀποστόλων βιβλαίοι.” Pseudo-
Dionys. Διάπ. Επιστ. viii. (ad
Ed. Cord.)
4 ben, MS. (first band).
5 “καὶ ημῖν, ως οἷόν οὐ εὐθείᾳ . . . συνε-
ληθέως, παρὼν δὲ καὶ ἐπιφύετος
Ἰδεωνος, καὶ Πιτρική καὶ καταφέρα καὶ
πρεβεβλητὴ τῶν θεολογῶν ἀκρατής.”
tom. i. pp. 538, 539.) There is no
doubt that this is the place intended
by Pecock; how far it answers his
purpose the reader must judge.
Corderius quite similarly argues:
“Notas hinc firmisimum a S. Dion-
yysi suctoritate argumentum pro
primatu Petri, et consequenter ponti-
ificentum Romanorum ejusdem success-
sorum. Describit autem hic, quo-
modo apostoli cum sullis discipulis,
inter quos ipse erat cum Hierotho,
interfuerint exequias B. Virginis
Maria.” Id. p. 542.
7 iij, MS.
Chap. II. Petir, it is to be seid that sithen bi the same text folewith, that preesthode is to be had, as is open ynoyz bi the letter in the processe there, and sithen the same text weurneth not bishophode and archiebishophode and popehode to be had, as is now before schewid, and sithen it is now before proved that preesthode and bishophode, in that that thei ben preesthode and bishophode, ben ouerete to hem for which thei ben had and vsid, it muste folewe needis that the dew vndirstonding of this text, i.e. Pet. v. 13, is the vndirstonding which is þouun bifoire in the iiij. parti of this book, the iiiij. chapiter, vpon the iiij. principal processe, which vndirstonding is this: that thouȝ bishopis and archiebishops han ouerte vpon her nethereris, þit thei schulden vse her ouerte not at her owne plesaunce oonli or not at her owne glorie or her owne avantage oonli or principali, but in to the profit and avail of her netherers, as fer forth as the lawe servyng to thilk ouerte wole; and in that thei be not holding lordschip in the clergie, that is to seie, not such lordschip as worldli princi and worldli vndir hem dukis and otheres statis ben woned to holde and vse bi tyranny vpon her netherers. And sithen this muste needis be the meenyng of Peter there, it is seid ynoyz here for dew vndirstonding ther of, that it gooth not aȝens the seid iiiij. principal politik governsunce vaid in the clergie of the chirche.

To the iiij. text, which is of Poul, iij. Cor. iiij. 13, it is to be seid that his dew vndirstonding is this: that noman baptizad or cathezized, that is to seie, tauȝt the feith and the lawe of Crist, ouȝte holde him the holier for that he is baptizad or is so tauȝt and leered of an holi man, than if he had be so

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1 it is interlineated by a later hand.

* See p. 300.
baptisid¹ or tauʒt of an vnholi man; neither he ouʒte holde him the better or holier for that he is so baptisid or tauʒt of the holier man, than if he hadde be so baptisid and tauʒt of the lasse holi man; and that bi cause that in these deedis God is the cheef and principal and veri worcher of the principal effect, and the baptiser and cathezizer is a mynystre coonli vndir God forto sette water on the persoon and forto performe a certein entent: (but how and in which wise the preest is mynystre schal be tauʒte more in The book of baptym in Latyn and in The book of penaunce in Latyn and in The book of preesthode;) and more than this can not be had of the proces of Poul there. Wherfore thilk processe of Poul there gooth not aʒens the present purpos had here.

Answere to the iijᵗ. text is sufficientli maad and sett bifiore in the iijᵗ. partie of this present book, the iijᵗ. chapiter, and is iijk to the answere now bifiore mad to the firste text in this present chapiter; and therfore who so wolde se thilk answere in lengthe, turne he thider.² And thus miche now for proof of the firste principal conclusioun in this present iijᵗ. partie.

³ij. Chapiter.

The iijᵗ. principal conclusion concernyng and bihold- The second principal conclusion. Reason does not forbid different rans of the clery. Two arguments drawn against them from reason considered, and re- futed.

¹ baptisid, MS. ² See pp. 298–302.
the seid iii. guernaunce, thilk doom of resoun schulde be oon of these ij. whiche now next suyngli schulen be here rehercid. But so it is, that noon of these ij. doomes of resoun weerneth and lettith. Wherfore no doom of cleer resoun it lettith and warneth.

Moch synne and harme cometh into the clergie and into the layfe fro and bi the seid iii. politik guernaunce had and vsid in the clergie: wherfore it is not worthi neither leeful it to be had and vsid. Certis this skille and argument is not worth, as ech man mai soone wite, but if he take withinne him and meene openli or priueli that ech guernaunce and al thing, fro and bi whiche greet synne and harme comen, is vnleeful and not worthi be had and vsid: for out of this now rehercid sentence or proposicioun the argument muste take his strengthe and proof, if he eny such strengthe schulde haue. But so it is, that this now last rehercid sentence or proposicioun is not trewe. Wherfore the now mad skille and argument is not worth. Forwhi if the argument were worth, thanne bi lijk argument and skille ech guernaunce and ech thing fro which and bi which synne and harme comen weren vnleeful and vnworthi to be had and vsid; and so therbi wolde folewe, that forto haue dekenes over the lay peple and forto haue preestis ouere dekenys and ouer the lay peple were vnleeful and not worthi be had and vsid; sithen open ynou; it is, that in the maner in which synne and yuel cometh fro and bi bischophode and popehode synne and yuel cometh fro and bi bischophode and dekenhode, as pride and extorsioun and coveitise and ambiCioun and symonie and suche outhere. And hit, who euere wole or nyle, Holi Scripture wole that preesthode and

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1 See p. 337, note.  
2 synne . . . extorsioun are added in the margin by a later hand, which has made erasures in the text.
dekenhode be had and vsid; and theryfore the skile assigned for riȝt doom of resoun, that bischophode and archibishopode and popehode schulden not be, is not riȝt doom of resoun.

Also if thilk doom were a riȝt doom of resoun and thilk assigned argument were good, certis bi like skile and bi lîjk doom it wolde folowe that it is vnleeful princehode and duchehode and othere statis vndir hem to be, sithen ful myche synne of pride of coueitise, of ravein, of manslaȝter, of leccherie, of goltenie, of perurie, and manie suche othere synnes comen therbi and therfor, in the maner in which this seid skile and doom takith synne and harme come¹ bi and fro the seid iiiij. principal politik gouernaunce had and vsid in the clergie. And zît, who euer wolde the contrarie, Holi Scripture approueth wel princehode and duchehode and othere officis vndir hem to be ouer and aboue the comoun peple, as it is open bi what is bifoire alleggid in the i². chapter of this present iiiij. partie. Wherfore needis it is open, that the seid pretendid skile and doom of resoun is no⁹ riȝt doom of resoun.

Also of and out and bi this, that God made Lucifer so fair an aungele; and of this, that God þauce to him knowwing of his owene fairnes, came ful miche synne and other harme of greet peyne and losse of good in the new supposid maner of speche; also fro and bi this, that God ordynede Adam and Eve to not ete of a certein tre in Paradise, came in like maner of speche ful myche synne and othir yuel of peyne and losse of good. And of this, that God þauce a lawe to the ⁸ Iewes, came myche synne, as Poul witnessith, Rom. v. e, seyng thus: The lawe entrid that gîlt schulde

¹ _came, MS._
² _not, MS. (first hand)._
be plenteoues; and more pleinli her of Poul spekith, Rom. vii. c., bi long processe, that bi occasion of the oold lawe myche synne came forth, not withstandong that the lawe in it silf was holi and good, as Poul seith there. And of this, that Crist chase Iudas to be his disciple came miche synne. And if alle thes deedis and ordinauncis of God weren thersfore vnleeful and vnworthi to be doon, God schulde ther yn be accusid of ful greet defaut, ðe, of ful greet wickidnes. Wherfore the biforn pretendid skile for to distroie the seid iiiij. principal politik gouernaunce in the clergie is no riȝt doom of resoun.

What thing or deede is ther in this world tretid and vaid bi men, but that ther of mai come, ðe, and cometh synne and yuel? Certis noon, as experience schewith and as Scripture witnesseith, Sapience xiiiij. c., where it is seid thus: Creaturis of God be made into hatered and into temptacioun to the soules of men, and into a trappe to the feet of vnwise men. And thersfore God forbede that ech dede and ech gouernaunce schulde be holde nauȝt and badde, if therof and therfel bi mannis freelines, (forto seie the sothe,) and not bi the thing synne and yuel comen. And thus miche is ynow; for vnprouyng of the seid skile pretendid to be good and riȝt doom of resoun.

Neuertheles here it is vndistonde, that out and fro and bi a thing or a gouernaunce yuel mai come in ij. wisis. In oon wise, that thilk thing or gouernaunce be cause of the yuel, for as miche as thilk thing or gouernaunce wirchith bi his kinde into the seid yuel: and thanne the yuel cometh out, fro, and bi the seid thing as bi a cause of the same yuel. In an othir wise out, fro, and bi a thing or a gouernaunce yuel mai come, not so that the thing or gouernaunce 4

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1. the and of, MS. (first hand).
2. into trappe, MS. (first hand).
3. not, MS. (first hand).
4. the gouernaunce, MS. (first hand.)
wirchith or makith bi his kinde eny streching into
the yuel, but that sum othr thing, as the freelnes
of a mannys wil vsing and entirmeting with the
seid gouernaunce, is the wircher and causer of the
yuel whilis he entirmetith with the seid gouernaunce.
And for as miche as the mannys freel wil schulde not
cause the seid yuel, saue whilis and but if he enter-
metith with the seid gouernaunce, therfore, thou3 the
seid gouernaunce be not cause of the seid yuel, zir
he is celpid the occasioun of the seid yuel. And al
herfore, for the thing which is the cause of the verry
yuel schulde not cause thilk yuel, saue whanne and
but if he entermete with the seid gouernaunce. So
that the cause of a thing is it that wirchith into the
thing, that the thing be mad or doon; and the occa-
sioun of a thing is a thing withoute which the cause
of the thing wirchith not into the thing, thou3 it in
it siff wirchith not into the same thing.

Thanne ferther thus: Thou3 in the ij. now before
seid dynerse wisis out, fro, and bi euereither of hem,
that is to seie, cause and occasioun, yuel mai be seid
come; zir verili and in propirist and in trewist maner
of speking forto speke in this mater, which maner is
the first maner now rehercid, the synne and the yuel
cometh not fro and bi the seid politik iiij. gouer-
naunces had and vsid in the clerige, but fro and bi
mannys natural pasious and freelnesis and fre wil,
a3ens which is not mad sufficient fi3t and bateil: and
fro and bi this as cause, that men for like pasious
and freelnesis not dewli azenstondun setten into the
state of preesthode, of bischophode, of archibischophode,
and of popehode, suche persoones whiche ben not weel
prouded to be worthi theirtoo, and setten suche persoones
as ben vnkunnyng and vnsvid in vertues and suche
as ben ouer zonge, and that for fleischli lone born
toward suche persoones and for worldli mede zouum
for the avauncing of suche persoones. Certis out of
these now seid pointis and bi strengthe of hem comen
the bfore rehercied synnes in the first maner, and not
out of and bi the seid politik iiiij. gouernance sta-
bilid bi Scripture and bi reson. And therafore thes
now rehercid pointis and causis, out of whiche wallen
the seid yuelis, ben bi riżt doom of resoun vnleeful
and not worthi to be had and vsid. And so miche
proueth resoun.

Also thus: If eny man is aboute fort prove a
certein gouernaunce to be vnleeful and not to be had
and vsid, by cause that therof in the ij. maner
cometh synne and other harme, he muste therewith se
whether of and bi the same gouernaunce cometh in
the first or ij. maner eny vertuose good and other
good or no; and whether al thilk good so comyng
fro and bi the seid gouernaunce be more or lasses than
is al the yuel comyng bi the same gouernaunce: and
but if he can schewe sureli or miche likeli, that al
the now seid good so comyng fro and bi the seid
gouernaunce, is lasses than is al the now seid yuel
comyng oonli in the ij. maner fro and bi the same
gouernaunce, ellis his proof can haue no colur. But
so it is, that out, fro, and bi the bfore seid politik
gouernaunce of ouerte and netherte had and vsid in
the clergie cometh in the firste maner and also in
the ij. maner miche good of vertu, of pees, and of
grace, and of blisse, and myche forbarrer of synnes,
which ellis wolde come forth; as it is open ynow to
ech manmys resoun: and no man can make him sure
and sikir, that fro and bi the seid politik gouernaunce
cometh oonli in the ij. maner more yuel than is the
good comyng bi the same gouernaunce, and than is
the yuel which schulde come fro and bi the noun
hauynge of the same seid gouernaunce. Wherfore no

1 out and bi of, MS. 9 Probably a clerical error for
2 colour.
man mai by this ouer baarli taken meene prove that the seid iii\textsuperscript{e}. gouernaunce is vnleeful bi this cause oonli, that fro and bi it cometh yuel in the ij\textsuperscript{e}. seid maner oonli.

Not withstanding that after the trewe speche which in proprist wise ou\textsuperscript{t}e be here in this mater spokun, that is to seie, in the firste maner, no synne or yuel cometh fro and bi the seid politik iii\textsuperscript{e}. gouernaunce, but fro and bi mennys freellnesse, as is now before sumwhat declarid; and ful myche good cometh fro and bi the seid politik gouernaunce in trewist and proprist maner of speche bi these wordis "comyng fro " and bi: " certis if out, fro, and bi eny gouernaunce cometh nedis synne in the firste maner, that is to seie, if thilk gouernaunce schal needes be cause of synne whanne he is had and vsid, sotheli y can not se but that thilk gouernaunce is vnleeful and not to be had and vsid, how euer miche goostli or worldli good schal come in the first or ij\textsuperscript{e}. maner bi the same gouernaunce. Forwhi more is ech synne to be fled that it bi his verry cause be not doon, than eny good goostli or worldli is to be sou\textsuperscript{t}e after that it bi his cause or occasioun\textsuperscript{1} be doon or bifalle,\textsuperscript{2} as it is in othere placis of my writings cleerli schewid. More declaracion longing to this mater is sett before in the iii\textsuperscript{e}. parte of this present book, the vii\textsuperscript{e}. chapiter.

An other doon of reson is, bi which my\textsuperscript{t}e to manie seme that the seid iii\textsuperscript{e}. principal gouernaunce ou\textsuperscript{t}e not be had in the clergie. Forwhi, if the seid iii\textsuperscript{e}. principal gouernaunce hade\textsuperscript{3} be profitable to the clergie and to al the hool chirche of God, Crist him silt bi his owne person immediatli and at the next hadde putt in hise daies this iii\textsuperscript{e}. gouernaunce into the clergie,

\textsuperscript{1} occasioun, MS.
\textsuperscript{2} bi faille MS., (without hyphen).
\textsuperscript{3} This word is written in a later hand on an erasure: hadde is the usual orthography of the MS.

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or hadde bede expresseli to men that thei schulden rere vp the seid iiiij. gouernaunce into the clergie and into the chirche; namelich sithen Crist loued the clergie and the chirche more than eny othere men euere loueden the clergie, for which loue thei reriden up the seid iiiij. principal gouernaunce in the chirche. But so it is, that we mowen not seie and holde that Crist in his owne persoon and in his daies in this world immediatli puttid into the chirche the seid iiiij. principal gouernaunce, neither that he expresseli bade it to be putt into the chirche. Forwhi neuerneither of these ij. thingis ben writun in the Newe Testament. Wherfore the seid iiiij. principal gouernaunce is not to be had in the chirche.

Answere herto ful good and sufficient is sett before in the iiij. partie of this book, the ix.\(^1\) chapter, thoruz-out al it what is seid there for answere to the ij. semyng skile bfore sett there in the same ix.\(^1\) chapter. Neuerethes another answere maie be sett to this ij. semyng doom of resoun here now bfore formed, which answere is this: That Crist willid the seid iiiij. gouernaunce to rerid up bi prudence of men in the chirche aftir his passing fro this world, and that he allowith and approueth the seid sering up and setting up of the iiiij. gouernaunce bi menys prudence into the clergie and into the chirche, as if he had so do it immediatli bi his owne persoon. And herto sufficient evidence expresseli is had in the Newe Testament, Iohun the first chapter, whanne Crist seide to Peter that "he schulde be clepid Cephas," or heed,\(^2\) and Math. xvij. 5, whanne Crist seid to Petir thus: And ye see to thee thou art Peter, and upon this stoon y schal bilde my chirche; as who euere wole se that these textis proven and grounden this ij. answere, go

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\(^1\) vij., MS. (twice). See p. 881.
\(^2\) Pecock imagines that Cephas is connected with κέφαλή; see below.
be into the iiiij. chapter of this present iiiij. partie; for there this is openli schewid, wherbi it is open that the ij. premysse in this now mad ij. argument is vntrew and is to be denied. And thus myche as here for answerd and assoyling to the ij. semyng doom of resoun azens the iiij. principal gouernaunce.

The iiij. principal conclusioun concernyng and bi-holding the seid iiiij. principal gouernaunce is this:
The seid iiij. principal gouernaunce spokun in the bigynnyng of this present iiiij. parti is leeful. That this present conclusioun is trewe y proue this: Ech gouernaunce or conuersacioun or policie, which Holi Scripture werneth not and forbodith not, doom of cleer and weil disposid natural resoun weerneth not and forbodith not, manmys lawe weerneth not and forbodith not, is leeful and not worthi be vndirnome and blamed. But so it is, that the now bifiore rehercicd iiiij. gouernaunce, conuersacioun, and policie vseid in the clergie is not weerned and forbodun bi Holi Scripture, neither bi doom of resoun, neither bi manmys lawe. Wherfore needis folieth, that the now bifiore rehercicd iiiij. politik gouernaunce had and vseid in the clergie of Goddiis chirche in erthe is leeful ynowit, and is not worthi be vndirnome and blamed. The firste premysse of this argument must needis be grauntid. Forwhi al forbodun thing is forbodun bi Holy Scripture, or by doom of resoun, or bi manmys lawe; for as myche as we kunnen fynde no mo autentik forbeders. But so it is, that al vnleeful thing is forbodun. Wherfore al vnleeful thing is forbodun bi Holi Scripture, or bi doom of resoun, or bi manmys lawe. And thanne ferther thus, al vnleeful thing is forbodun of Holi Scripture, or bi doom of resoun, or by manmys lawe. Wherfore al not forbodun bi Holi Scripture, bi resoun, or bi mannis lawe, is not vnleeful. And so the firste premysse of the principal argument is weel and sufficientli proued. That the ij. premysse of the
same principal argument is trewe, it is open bi al what is before going in this present iiiij\(^{th}\) partie for proofs of the first and iij\(^{th}\) principal conclusions concernyng and biholding the iiiij\(^{th}\) seyd gouernaunce. Wherfore this present iij\(^{th}\) principal conclusioun thus folewing out and bi these iij\(^{th}\) premyssioun is needis trewe.

iiiij. Chapiter.

The iij\(^{th}\) principal conclusioun concernyng and biholding the seid iiiij\(^{th}\) principal gouernaunce is this: Holi Scripture bothe in the Oold Testament and in the Newe allowith\(^1\) the seid iiiij\(^{th}\) principal gouernaunce. That this conclusioun is trewe, y may proue bi iij\(^{th}\) principal argumentis, of which oon is this: In the Oold Testament God ordeyned oon bishopec to be aboue in reule and iurisdiction to alle the preestis and dekenis, and so to alle the clergie in Goddis chirche being thanne; even as the pope is now oon persoun aboue in reule and \(^2\) in iurisdiction to alle preestis and dekenys and to al the clergie in the chirche of God being now, as it is open. And so, thogh because al the centre in which the Iewis in tho daies dwelleden was not but litil, (for it was not so large as is the rewme of pure Engloned,) and preestis and dekenis waren fewe thanne in novembre, it was no nede that manie bishopec schulden be thanne upon dyuere multitudis of preestis, and that manie archibishopis schulden be thanne upon dyuere multitudis of bishopec; and nede askith now among Cristen men forto so be, bi cause that Cristen men occupiuen now manie rewmes and bi\(\text{\^} \)gende grete sees and a this side grete sees, and therfore as ther

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\(^1\) allowith and approach, MS. \(^2\) and is interlineated in a later first hand.
yn the now seid dyuersitie of thilk 1 oold politik go-
urnance werneth not neither contrarieth this newe politik gouernaunce;—rit the politik gouernaunce being
thanne in the oold clergie and the politik 2 gou-
urnance being now in the newe clergie accorden in
this, that aboue preestis and dekenys be a bishopp,
and aboue the al hool clergie be oon heed, being oon
person and higest of al the clergie; and so thilk oold
politik gouernaunce ordeyned bi God him self allowith
and approueth and helpith to conferme this newe iij 3
politik gouernaunce void and had in the clergie of
the chirche now being. Certis no text or processe
of the old lawe can be founde forto in any worth
sowne azenz this bfore rehercicd politik gouernaunce
of ouerl and netherl in the clergie of the Cristen
chirche; and if any such text or processe be pretendid
to so sowne, lette him come forth and schewe him
self, that to him be maad answere.

That Holi Scripture of the Newe Testament allowith 4
this same now seid gouernaunce, y mai proue thys:
Holi Writt of the Newe Testament makith mensioum,
Ioun firste chapter, that Crist seide to Symount
Petir thus: Thou art Symount the sone of Iohanna,
thou shalt be clepid Cephaz, or heed; and thanne
Iohn settith to this, "which is interpretid, Petir;"
and i Cor. ix. c. in the bigynnyng, and i Cor. xv. c. 5
in the bigynnyng, and Galat. ic. c. toward the myddis,
Poul clepid Peter Cephaz; and as Ierom witneseth, 6

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1 the thilk, MS.
2 the oold politik, MS.
3 allowith and approveth, MS.
4 f. MS.
5 Peocock's blunders are really unpardonable: what St. Jerome
does say is this:—"In evangelio et in alis Pauli epistolis et in hac
quoque ipse (ad Galatas) modo Cephas, modo Petrus scribitur. Nunc
quod ait hic signifer Petrus, aliquid Cephaz: sed quod quam nos Latine
et Graece petrum vocemus, hanc Hebræi et Syri propter lingua inter
se viciniam Cephas nuncupent." S. Hieron. in Ep. ad Gal. lib. i. c. 2.
Cephas is no word of Hebrew, but it is a word of Grew, in which language it is as myche to seie as heed; and it is also a word of Sire tunge, in which it is as miche to seie as fundament, or ground, or stable. Thanne her vpon y argue thus: Peter was heed, in the maner in which noon of the othere Apostlis was heed: for ellis cause hadde be noon good, whi Crist schulde haue seid so singulerli to him and not to othere thus: Thou schalt be cailliid heed; and herewith it is trewe, that no thing is an heed but of sum certeyn bodi; wherfore of sum bodi Petir was heed, of which bodi noon of the othere apostlis was heed. And further thus: This bodi was not other than peple; wherfore of peple Peter was heed, in maner in which noon other Apostle was heed. And sithen ech Apostle was heed of oon certeyn parcel of peple, or ellis of alle the lay peple of the world jointliti with his felawis, it foliwith nedis that Petir was heed of al the clerige, and so of alle preestis and of al the lay partis; for in noon other wise it can be zounn that he was heed in a dyuers and different maner fro ech other Apostle, and in which maner noon other Apostle was heed.

Which thing thus concliidid and proued had and grauntid, it is to be argued further therof thus: Peter was heed of the chirche of God in erthe, for ellis the before sett wordis of Crist seid to Peter, Iohun i. 2., hadden not be trewe. Wherfore Peter was thus heed, whilis Crist lyued here in erthe; or ellis aftir Cristis ascenciou, whilis Petir in his owne person lyued; or ellis he was thus heed in his successouris, after that Peter was deed. If thou graunte the firste, that Peter was heed of the Apostlis and of the chirche, whilis Crist lyued, thanne thou grauntist that Crist him sylf and bi him sylf ordeyned and made

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\[1 \text{it is interlined in a later hand.}\]
Peter to be so heed. And skile was ther noon, whi Peter in his owne person was so mad to be heed in his lijf, but that lijk good skile or more nede was, that aftir his deeth he schulde haue summe successouris in to the same cure and office. Wherfore it is also therbi to be grauntid. If thou graunte not the firste, but the ij. or the liij., that Peter was maad to be so heed aftir Cristis ascencioun, and that bi the eleccioun and ordainmance of the Apostlis and of the clergie; or ellis that al the while Petir him self was bischop of Rome, he was not thus1 heed ouer al the chiroche of God, but that the successouris of Petir in the chiroche of Rome weren heedis to al the chiroche of God, and that bi eleccioun2 and ordainmance of men:—3it certis thou maist not seie nay, but this was doon bi Goddis puruiuunce and prouydence, and bi Goddis welwilling that it3 schulde be doon; in as myche as he denouncid bifore and bihiȝte bifore in maner of laud to Peter that it schulde be doon, whanne he seide to Peter, Iohn ii. c., Thou shalt be clepid heed; and ellis also Poul wolde not as in remembring of this promys maad to3 Peter have clepid him so ofte "heed." And so folowith that this, that oon person successour to Petir was bi processe of tyme heed of al the chiroche, as the pope is now heed, was of the wil and prouydence of God: and thus it may not be ascapid, but that Scripture of Cristis bifore denouncing and of Cristis bifore bihetting groundith that popehode4 is of the wil of Crist to be had in sum person to be chose as the succesour of Petir.

And thanne ferther thus: If Crist wolde Petir or his successouris to stonde in heede of al the chiroche in erthe, that is to seie, in popehode of al the

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1 the is added in the margin by a later hand.
2 the eleccioun, MS. (first hand).
3 the popehode, MS. (first hand).
4 it is interlined in a later hand; and similarly so below.
chirche in erthe, (and this Crist wolde not ordeyne or purueie to be ordeynet saue for sum skile and resoun,) it folowith that in the same now seid weelwilling of Crist is includid and vndirstondeth, that he wolde in the same or in lijk weelwilling that as the chirche of God encrcid in erthe in noumbre and multitude of persoones, so other louzer heedis vndir nethe Petir or his successour schuden be in the chirche in erthe, mo or fewer, after that the noumbre of hem schulde suffice into the good reule of the chirche. And so folowith that in this, that Crist seide to 1 Peter, *Thou shalt be celid heed*, is includid not onli this, that Peter and hise successouris schulden be heed of al the chirche in erthe or that hise successouris schulden so be, but also that vndir nethe the hiȝest heed schulden be louzer heedis, as patriarkis, primatis, archbishopis, and bischopis, seruyng and laboring into lijk eende for which Peter or hise successouris weren ordeyned for to be the heed, that is to seie, the hiȝest reuler in the chirche of God in erthe.

The iiij. argument into the proof of this present iiiij. principal conclusion is this: Math. xvij. 6. whanne Peter hadde seid to Crist thus: *Thou art the Son of lywynge God, Crist seide to Peter thus: Blessid art thou, Symount Bariona, for fleisch and blood schewid not this to thee, but my Fader which is in heuene. And y seie to thee, for thou art Petir, and upon this stoon y schal bilde my chirche, and the zatis of helle schulen not have the maistrie aȝens hir. And to thee y schal zene the keies of the kingdom of heuene; and what ever thing thou schalt binde upon erthe schal be bounde in heuene, and what enth. 2 thing thou

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1 to is interlineated in a later and.
2 Written on an erasure, and apparently a clerical error for ever, which occurs in both forms of Wiclif's version; but Pecock has here deviated from it more than he commonly does.
schalt louce upon erthe schal be loued in heuene.
And thou3 summe men vndistonden in this processe
bi this stoon the persoon of Crist and not the persoon
of1 Petir,2 whanne it is seid thus: And y seie to thee,
thou art Petir, and vpon this stoon y schal biles
my chirche, and the gatis of helle, et cetera; and
summe othere vndistonden bi this stoon the feith
which Peter thanne knoulechid to Crist,3 certis it is
miche4 more likeli that bi the stoon the persoon of
Peter schulde be vndistonde, rather than the persoon
of Crist or any other thing than the persoon of Peter.
Fowrhi in the clausul going next biforn the hool
clausul, in which it is spokun of the stoon, Crist spak
to Petir and of Petir; seiyng thus, And y seie to
thee, for thou art Petir; also in the twayne clausulis,
next folewing the hool clausul conteyning the speche
of the stoon, Crist spake to Peter and of Petir, seiyng
thus, And to thee y schal zewe the keyes of the king-
dom of heuene; and efsoone next thus, And what
euer thing thou schalt binde, et cetera. Wherfore it is
at moost5 likeli to be trewe, that the myddil clausul,
closid bitwixe these now rehercid clausulis, was seid to
Petir and of Petris persoon; zhe, and zit miche the
more herfore, for ellis this clausul, And y seie to thee,
for thou art Peter, hadde be seid in waast and in
veyn to Petir and of Petris persoon, and hadde be seid
vnpertynently and vnhangingli fro the materis of the

1 of is interlined in a later
hand.
2 "Super hanc, inquit, petram
quam confessus es, edificabo eccle-
siam meas." S. August. in Job.
Tract. 124. "Super hanc petram,
"id est, super me edificabo ecclesiam
meas." S. Anselm. in loco.
3 "τῇ πέτρᾳ . . . τοῦτῳ τῇ
πιστεῖ τῆς ἐκκλησίας." S. Chrysost.
in loco. For more information re-
specting the patristic interpretations
of this text, see Barrow, On the
Pope's Suprem., pp. 39, 60, Lond.
1687, from whom these passages are
taken.
4 miche is interlined in a later
hand.
5 the moost, MS. (first hand).
CLAP. IV.

Confirmation of this interpretation. Any other view of the text would make Christ speak to no purpose, and so no wise man would speak.

clausulis folowing and afore going, and as a thing seid not to purpos, but if the clausulis ioyned therto weren also seid of Petiris persoon. And so therefore the hool clausul, in which is mensioun of the stoon, was seid of Petiris persoon.

Confirmacioun into this same is this: If y were to seie to my felawe, that y wolde do eny thing to myn owne persoon; (as that y wolde drinke or ete or slepe), wherto schulde y seie next bifoire to him thus: "Thou art in this place, or thou art there, or thou art Iohn or William, y schal do this thing "or that thing, as that y schal dyne or drinke or "slepe?" Certis it schulde not bcome me or eny man, having ful smal witt and discrecioun, forto so inpertynentli 1 speke, and forto sette to gidere in speche maters not hangeing to gidere. Wherfore athen miche rathir we ouchten not bere an honde that Crist spake inpertynentli, and in such maner which bisemeth not eny man other than a fool forto speke, (namelich, withoute eny nede of the better therto dryuyng or more sownyng than to the contrarie,) it muste needis folewe that the seid hool myddil clausul (speking of the stoon) Crist spak to Peter and of Petiris persoon, and not of his owne persoon or of eny othir thing dyuers fro Petiris persoon; even as in the clausul next bifoire going and in the ij. clausulis next folowing aftir the seid hool clausul Crist spake of Petris persoon.

Vpon which thing thus concludid and proued y argue fether in lijk maner, as y haue argued bifoire in the next bifoire going principall argument thus: If Crist bhihte that he wolde upon Peter bilde his chirche, y sake whether Crist meened that he wolde bilde his chirche upon the persoon of Peter, whilis that Crist lyued here, or aftir Cristis ascencioun; or ellis that

1 So written at length in the MS.
Crist wolde bilde his chirche not upon the persoyn of Peter, but upon hys successouris. Oon of these thre thou muste needis graunte; and which euere of these iij. thou wolte graunte, therof folowe weel that it is the wil of God, that upon tho, whiche ben chose in the chirche to be the successouris of Peter, Crist bilde his chirche in erthe. And therof folowe, as it is in liken maner drywe and concluidid in the next biforn going argument, that it is and was the wil of Crist and his prouydence and puruayance, that with this higgest heede of the chirche schulden be louzer heedis oon aboue an other, and in the multitude whiche the good reule of the chirche bi resoum wolde sake. And bi these now biforn mad argumentis the iij. principal conclusion of this iij. partie is sufficientlly proued.

The iij. argument into the same iij. principal conclusion is this: Holw Writte of the New Testament wolde that in the lay partie of Cristen peple be ouerers and kethers fro the lougest ordre into the higgest aboue the comoun peple, as is open i. Pet. iiij. c., wher Peter seith thus: Be ze suget to ech creature for God, either to the king, as to him that is hizer in state; either to dukie, as to thilk that ben sent of him to the vengeunce of mys doers and to the preising of gode men; for so it is the wille of God, et cetera. And in like maner it is writun, Rom. iiij. c., wher Poul seith thus: Every soule be suget to the hizer powers, for ther is no power but of God, et cetera. Therfore he that azenstondith power azenstondith the ordinaunce of God, et cetera. For princis ben not to the dere\(^1\) of good work, but of yuel, et cetera, for he is the mynystre of God, et cetera. And Crist him self accordauntli therto in the Gospel, Math. xxij. c., seith thus: Zelde ze tho thingis whiche ben of Cesar to Cesar, and whiche ben of God to God; and in an

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\(^1\) to dere, MS. (first hand).
other place, Iohun xix. ç., Crist seide to Pilat thus:
Thou schuldist not haue power into me, but if it
were zoun to thee from aboue, that is to seie, fro
God; accordingli to it that Poul seith, Rom. xiiij. ç.,
thus: Ther is no power, but of God, et cetera. But
so it is, that Holi Writt wole not such ouerte and
netherte in dyuere statis be so as is now reherced,
sawe for sum special cause and nede founde in the
lay peple, and asking that thilk ouerte and netherte
be; and thilk same or lijk miche cause and nede forto
lijk wise aske is founde in the clergie, which or how
miche is founde in the layfe, as schal be schewid
anoon aftir in the next chapiter. Wherfore foleswith
that ther yn and in that, that Holi Scripture wole
openli such dyueresite of statis and degrees be in the
lay parti, and for a cause aftir in the next chapiter to
be reherced, he wole lijk weel priueli lijk dyuersite
of statis and degrees be in the clergie for lijk cause
there founde, namelich sithen who euer biddith openli
ouzwhere eny thing to be doen for a cause or nede
wole priueli and menyngli in the same bidding lijk
thing be¹ doen in other placis of his reuling, where
is the same cause and nede or lijk cause and nede.
These iiij. argumentis sufficen for prouyng of this pre-
sent iiij. principal conclusioun.

Othere argumentis myȝten be mad in to the prou-
yng of the same iiij. conclusioun; but bi cause thei
mowen esili and liȝti be asollid bi riȝt likely colour,
thefore y sette not miche bi hem. Neuertheles y schal
sette forth hem heere, that men mowen se how tho
argumentis mowen colorabili ynuȝ be asollid. The
Apostilis of Crist maden suche preestis, whiche schulden
vnder hem make otheres preestis vpon the lay peple.
Forwhi Thymothe, a disciple of Poul, was mad a
preest of Poul, as it is open i. Thim. iiiij. ç., where it

¹ to be, MS. (first hand).
is said to him thus: *Nile thou litil charge the grace which is in thee, that is zoun to thee bi prophetic with putting on of the hondis of a preest; and also i*j. Thim. i*r. ć, Poul seide to Thymothie thus: *I moneste thee, that thou reise azen the grace of God that is in thee bi the setting of myn hondis. And Tite, an other disciple of Poul, was maad preest, as it is open Tite i*r. ć, where Poul seide to Tite thus: *For cause of this thing y lefte thee at Crete, that thou amende tho thingis that failen, and that thou ordeyne preestis bi citees, as also y disposed to* 1 thee. Certis, sithen Tite had power forto make preestis, he was at the least a preest him sild. Neuerthelowe further thus: Sithen Tite was such a preest, that Poul bade him for to make and ordeyne othere preestis and forto correcte defautis as well as forto moneste, as is open bi the now alleggid text, and noon persoon hath power to comaunde or correcte an other being in euen and in like state and degré with him, (forwhi whi schulde he thanne more correcte the other, than he schulde be correctid of the other?) it folowith that Tite was such a preest, that he was aboue othere preestis vndir him. And sithen ech preest being bi his preesthode aboue othere preestis is a bishop, it folowith that Tite was a bishop aboue othere louger preestis being vndir him, and that bi the entent and purpos of Seint Poul there. And sithen which oon in preesthode Tite was, such oon Thymothie was, for as 2 miché as Thymothie was as reuerent a persoon as was Tite, and as miché convaersant with Poul as was Tite, and was miché comendid of Poul, and to whom Poul wrote more in quantite and more solempniti and ofir than to Tite; it folowith that also Thymothie was a bishop aboue hise preestis being vndir him. And ferther, sithen as

1 to is interlineated in a later hand.
2 for as as, MS.
Poul dide and ordeyned and bade to Tite\(^1\) and to Thymothie, in lîk maner the othere Apostlis diden, ordeyned, and baden to othere persoones in her side and in her cunte, it folewith that not oonli Seint Poul but also the othere Apostlis entendiden, meenen, ordeyned, and baden that bishopis schulden be making to hem and vndir hem louer preestis.

Also this, that Tite and Thymothie weren bishopis aboue othere louer to hem preestis, is open yno uz bi the epistle which Dynys writith to Tite, and bi his book *Of the Chirchis Isarchie* which he writith to Thymothie. Forwhi in the v. chapter of the now seid book Dynys declarith openli a bishop to be aboue othere louer preestis;\(^2\) and furthermore in the same book, the firste chapter in the seende,\(^3\) and in othere of his bookis also he clepith and seith Thymothie to be such a bishop as is now seid to be aboue othere preestis. And hit furthermore in his epistle to Tite\(^4\) he wolde that Tyte receyue of Thymothie certein doctrine writun, which\(^5\) Dynys in his book *Of the Chirchis Isarchie*\(^6\) wolde\(^7\) be learned and knowen in his daies of bishopis oonli, and be priuey to hem oonli; and therfore ther yn he muste needis meene that Tite was such a bishop as was Thymothie.

Certis, to al this hool argument, with alle his enforcings, it may be seid with sufficient colour and likelihode, that al what this argument conclusith and

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\(^{1}\) *Pade Tite, MS. (first hand).*


\(^{3}\) *in which, MS. (first hand).*

\(^{4}\) *"ôz ëw ëpës Tûmësos, ôz ëpës Tîtës, oûh oûh ëw tûw tûw dëgëmësîn.* Id. Eccl. Hier. c. l. p. 236.

\(^{5}\) *he wole, MS.*
THE FOURTH PART.

proueth was doon in the tyme of the Apostlis, aftir that the cisme, of which it is spokun, i. Cor. i. 20, and ii. chapitris in the bigynnyngis, bisifle ; for remedying of which cisme, as Jerom conceuyeth, bishopode was founde and ordyned to be aboue preesthode; and bi lijk skile othere statis of ouerte aboue bischophode, and not eer neithir bi Cristis owne deede; neuertheles bi Cristis weelwilling, as it is biforn schewid in this present chapiter.

Thanne ferther it myȝte be argued, that aboue the Apostlis seid bischopis, wilned and ordyned by the Apostlis to be, the Apostlis willeden and meened an othir degree and state in preesthode to be aboue bischopis; 3he, and that thei maden and ordyned a persone into thilk same degree and state, biforn the cisme had i. Cor. ii. and ii. chapitris, y proue thus: The Apostlis helden and meeneden hem siif being of the noumbr of xij. to haue state and degree in preesthode aboue tho othere now seid bischopis, which thei made afterward out of the noumbr of xij, as therto sowneth miche the processe, Actes ii. 5., bi manie therto markable wordis. And also wherto ellis wolden the xj. Apostlis in thilk

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1 " Diligenter Apostoli verba attendamus dicentis : Ut constitutas per civitates presbyteros... postea intulit, Oportet enim episcopum sine crimine esse... Idem est ergo presbyter qui et episcopus, et antequam diaboli instinctu studia in religionem fierent et dicaretur in populis: Ego sum Paulus, ego Apollo, ego autem Cepheus, communis presbyterorum consilio ecclesiae gubernabatur. Postquam vero unusquisque eos quos baptizaverat suos patet, non Christi, in toto orbe decretam est, ut unus de presbyteris electus superponeretur cæteris, ad quem omnis ecclesie cura pertineret et schismatum semina tollerentur... Sicut ergo presbyteri sciunt se ex ecclesiis consuetudine ei, qui sibi prepositus fuerit, esse subjectos; ita episcopi noverint se magis consuetudine, quam dispositionis Dominici veritate presbyteris esse majores, et in commune debere ecclesiæ regere, &c. S. Hieron. in Ep. ad Tit. c. 1. (Op. tom. vii. pp. 694-696. Ed. Vall.)

2 " maiden, MS. (first hand).
tyme cheese oon and make oon syngulerli with hem oonli and no mo, (that is to seie, Mathie,) but if thei hadden feelid and, meened that thei xij. hadden a synguler prerogatijf and dignite, state, and degree, and ouerte, more than othere persoones schulden haue, whiche thei wolde afterward cheese and assigne into preesthode? And also whi ellis wolde thei make this choise of Mathie into the nombure of xij. with so greet solempnite and bi preier going afore and with lott and token askid of God, but if thei hadde holde and meened, as now is seid that thei helden and meeneden? And in this meenynge and holding the Apostlis chosen Mathie fort to be euene to hem in the dignite, degree, and state of the xij. Wherfore folewith that the Apostlis feleden hem sifl to haue state and degree in preesthode aboue othere bischopis, whiche thei afterward maden and ordeyneden bisidis the nombure of xij.; and also thei maden and ordeyneden such a person lijk to hem fort to be aboue the othere bischopis aifter comyng. And so folewith that the Apostlis helden and meeneden hem sifl to be as archibishopis.

To this argument it mai be answerid colorabli and likeli ynoy3, that Peter, Acts, i. c., whanne he fille into deuocioun fort to haue a special and a singuler successour to Iudas, was not moued thereto bi nedee of resoun or of feith, but bi a deuocioun which was honest and hit my3te be lackid; and that he entendid fort to cheese Mathie into this, that he my3te make the same hool nombure of homeli and experimental witnesse of Cristis deedis, and not into this that Mathie schulde be chose therwith in to eny bi3er state than into preesthode: and to this deuocioun of Peter, for that it was honest, God condescendid, as he dooth ful ofte in performyng the desiris of hise louters, though thei ben not needis necessarie. And thus the ij'. argument next bfore mad is bi sufficient likelihode assoilid. And therfore y stonde to the iij. firste to gidere going
argumentis in this present chapter forto proue this present iiij\textsuperscript{a}. principal conclusion.

Also this present iiij\textsuperscript{a}. conclusion may be proued bi a procese of iiij. supposicions and of an argument formed vpon hem toward the ende of the first partie in this present book. Se he there the argument, who hath\textsuperscript{b} desijr forto it se; namelich for that the argument there mad proueth this iiij\textsuperscript{a}. principal gouernaunce vnsoilabili.\textsuperscript{c}

v. Chapter.

The vi\textsuperscript{a}. principal conclusion concernyng and bifold-\textsuperscript{e} the seid iiij\textsuperscript{a}. principal gouernaunce is this: Doo\textsuperscript{d} of cleerli in kinde disposid resoun iugith, allowith, and approueth the iiij\textsuperscript{a}. principal gouernaunce sett bi\textsubscript{f}ore in the bigynlyng of this present iiij\textsuperscript{a}. partie. That this conclusion is trewe, ye proue thus: Resoun in his cleer doom iugith, allowith, and approueth that owre a certein multitude\textsuperscript{g} of the lougest peple in the layfe be oon certein lord or iuge or officer forto iuge of her causis; and that owre a certein nombure of suche now seid lordis or officers be oon higer officer forto iuge the causis rising bitwixe the now seid louzer lordis or officers and forto heere the compleints of her vndirlyngis, if thei be wrongid of the now seid louzer lordis or officers; and in lijk maner, that owre and aboue manye to gidere of these laste seid higer lordis and officers be oon other to owre waite hem and her reule and gouernaunce; and so forth, til we come vnto oon highest emperour, bi whos higer oonheed schal reste and pees be mad thoru; alle peple higer

\textsuperscript{1} who that hath, MS. (first hand).

\textsuperscript{2} seid is added in the margin by a later hand.

\textsuperscript{3} See Part 1. c. xix.

\textsuperscript{4} of multitude, MS. (first hand).
and louther lynynge vnder him, whanne thei wolten compleyn to hym. And elles, but if such an ordre of degrees and statis were sette in the layfe, and that oon were hizest in auctorite and power aboue alle other, resoun seeth openli that ther were no sure wy forto haue pese and reste and riȝtwysnesse kept by twixe persoone and persoone, and bitwixe cuntrie and cuntrie, rewme and rewme: and that for the natural freelte, which bi surest experience is knowyn to be in al mankinde. But so it is, that thou of the al hole noumber of Adamys children summe ben ordeyned to be preestis, and summe to be dekenys, and summe ben ordeyned to be craftysen1 men and marchaundis, and summe to be othere laborers; ȝit alle thei, bothe preestis and dekenys and alle othere lay persooneys, ben mad of oon lumpe of mater descending from Adam; and preestis ben born vndir coniunctions and constellacyous stiring and moving into as greet freelines and badde maners as othere lay men ben born, and also preestis ben of as badde kindeli complexious moving into badde and scharpe passiouns as ben lay men; and so al freelines, which is naturali and strongli and fersly in lay men, ben lijk miche in preestis. Wherfore, sithen for this freelines thus founde in the lay peple resoun iugith and deemeth that such now seid dyuersite of statis and degrees in ouerte and netherte ben to be had in the lay parti of Goddis peple, and lijk euen and lijk myche freelte is founde naturali in the preestial parti of Goddis peple; it muste needis folewe that resoun ouȝte lijk weil deeme, that lijk dyuersite of statis and degrees in ouerte and netherte ben to be had and vaid among preestis and othere clerkis in the chirche of God, as among lay persoones of the world. If preestis and bishopis

1 crestios, MS.
mowen be exempt that thei be not the children of
Adam, thei mowen be excusid that thei han noon
ouerer ouer hem; and if thei mowen not be ther of
exemptid, sotheli thei musten needis haue ouer hem
reulers. More of this mater is pleinli seid and tauht
in The book of preesthode, and therfore the lasse is
sett here.

The vij. principal conclusioun concernyng and bi-
holding the iiiij. seid principal gouernaunce is this.
The iiiij. bifoere spokun principal gouernaunce is leeful
in propriest maner forto speke of leefulnes. That this
conclusioun is trewe, y proue thus: What euer gou-
ernaunce Holi Scripture and doom of cleerli disposid
resoun allowen and approuen is leeful in propriest
maner of speche forto speke of leefulnes. But so it is,
that 1 Holi Scripture and cleer doom of resoun al-
lowen and approuen the iiiij. bifoere spokun principal
gouernaunce, as the next bifoere going iiiij. and vij.
principal conclusiouns schewen and prouen. Wherfore
the same seid iiiij. principal gouernaunce is in propriest
maner of leefulnes leeful.

The vij. principal conclusioun concernyng and bi-
holding the seid iiiij. principal gouernaunce is this.
The iiiij. principal gouernaunce sette bifoere in the bi-
gynnyng of this present iiiij. partie is a gouernaunce
of Goddis lawe. That this conclusioun is trewe, y
proue thus: What euer gouernaunce Holi Scripture
and doom of kindeli weel disposid resoun allowen and
approuen is a gouernaunce of Goddis lawe, as y haue
ofte tauht and proued in my writinges, namelich in
the firste parti of the book clepid The iust apprisyng
of Holi Scripture. But so it is, that Holi Scripture
and doom of kindeli weel disposid resoun allowen and
approuen the iiiij. seid principal gouernaunce, as the

1 that bothe, MS. (first hand.)
next before going iiiij. and v. principal conclusion: and schewen and prouen. Wherfore the same seid iiiij. principal gouernaunce is a gouernaunce of Goddis lawe.

The viij. principal conclusion concernyng and holding the seid iiiij. principal gouernaunce is this: It is not synne as in that and for that a man forto exaumple bi hise dedis to uther men the seid iiiij. principal gouernaunce. That this conclusion is trewe, y prowe thus: It is not synne a man forto exaumple bi hise dedis to uther men eny deede or gouernaunce, which is the lawe of God. But so it is, that the iiiij. seid principal gouernaunce is a gouernaunce of the lawe of God. Wherfore it is not synne as in that and for that a man forto exaumple bi hise dedis to uther men the seid iiiij. principal gouernaunce. And in this y cende the mater of the ofte spokun iiiij. principal gouernaunce.

vij. Chapter.

The v. principal gouernaunce to be tretid in this present iiiij. partie, for which gouernaunce summe of the lay pepel vndirnemen and blamen vniustli and vntreuli the clergie, is this: The pope and other louzer bishopis maken lawis of statutis and ordinauncis in greet noumbre and multitude, and chargen the louzer persoones of the clergie and the lay persoones forto kepe tho statutis and ordinauncis; and furthermorese these vndirnymers and blamers beren an hond to the clergie, that summe of tho now seid statutis, ordynauncis, and lawis ben azens the lawe and comauendement of God.

1 The vj., MS.
Ažens this now rehercid blamyng and vndirnymyng may procede thus: If these blamers in so blamyng meenen, that no lawe of mannys ordinaunce ouëte be sett to and with the comoun Cristen lawe of God maed of lawe of kinde and of sacramentis, as manye suche blamers ben, ažens her blamyng and chalenging so mad proceden and goon forth in grettist strengthe and in openest euydence alle the conclusiouns of Scripture and of resoun, whiche bifore in this present iiij. partie ben mad upon bischophood and othere statis aboue preesthode and othere ordris binethe preesthode fro the bigynnyng of this present iiij. partie hidir to; and also alle the conclusiouns of Scripture and of resoun, which athis in the v. parti of this book proven that religiosite of mannys ordinaunce is leeful, and may weel be sett to the comoun lawe of God maed of lawe of kinde and of sacramentis. For whiche ech such seid ordre or dignite and ech such seid religiosite mad bi man is a law and ordinaunce mad bi man and sett to and with the seid comoun lawe of God; and therfore how weel such bischophood or religioso mannys lawis mowen be mad and sett to and with the lawe of God, so weel bi al resoun othere politik mennys lawis mowen be mad and sett to and with the same lawe of God; sithen bothe bischophood and archebischophemode, dekenhode and religioso mannys lawis, and othere politik mennys lawis ben noon othere than mennys ordinaunceis and mennys tradiciouns reuling men forto do this or that, to which as bi Goddis pley lawe tho men weren not bifore bounde. And therfore if it be leeful and profitable statis or ordris in the chirche aboue preesthode and binethe preesthode and religiouns be maed bi men and be sett to Goddis comoun lawe, as it is proved bifore in this iiij. partie and athis proued in the v. party of this book; certis no man may thanne avoide, but that it is leeful ynoou3 and...
speedful the clergie for to make othere politik lawis and ordinauncis, and forto sette hem to the comoun pleyn lawe of God maad of lawe of kinde and of his poityue sacramentis.

Also it is leeful to princis with hir comounalte forto make politik and cyyl lawis and ordinauncis for the better reule of the peple in temporal and cyyl gournauncis, longing into worldli pes and prosperite and worldli welthe, to be the better therbi kept and con-tyued. Forwhi ful weel this purpos witnesseith open resoun and experience, and therto ful weel consentith Poul, ii. Thim. ii. 6., where he blameth men whiche maden hem curiose forto holde that suche lawis mad bi worldli princis schulde not be leeful; and the same he muste needis meene, as ofte as he weel approueth and wolde in dyuerse placis of his epistilis that boonde men schulden obeie to her temporal lordis, sitten boundage cometh yn bi mennys ordynauncis. Wherefore, bi lijk skile, it is leeful and expedient to the greet congregation of preestis and clerkis in the other side of the layfe lyuyng, that to the preestis and clerkis be mad bi her ouerers and with the consent of the netheres summe politik ordinauncis and lawis, for to pointe in the better and in the clerers maner to hem what and how and whanne thei schulen do this or that thing or deede; and forto pointe and lymyte and thretene peynes, but if tho deedes in the as-signed maner, place, and tyme, and personees be doon; and forto ordene that tho peynes be 1) souuen to the trespassers. And therfore vttelii it is plein ynoûz bi strengthe of al the processe going azena the blamyng of the iiiij. gournauncet biffer in this present iij'. partie and bi al the processe mad for iustifiyng of the vij'. principal gournauncet aftir in the v'. principal partie, that no man may iustli blame menny
ordinauncis and statutis and tradiciouns to be maad of the clergie and to be had and vaid as for this, that thae ben mennys lawis and mennys ordynancis sett to the comoun lawe of God, as thow; it were vnleeful eny mennys ordynancis to be mad and to be sett to and with the comoun lawe of God.

And if these blamers wolen pretend to that not blamen for cause now rehercicd the seid lawis had and vaid in the clergie, but for this cause that tho lawis conteynen in hem contrarite to the comoun lawe of God, certee thanne these blamers musten expresseli marke, assigne, telle out, and bringe forth whiche lawis mad bi the pope or other bishopis and the clergie ben azenys eny comandid lawe of God. And what euere lawe of the clergie thae kunnen into this purpos point, allegge forth, and assigne, y trove that rijt lijtli thilke lawe mai of such dif-fame and delaut be excusid and be defendid. Forwhil that is affer seid in the v. part of this present book, the [x.1] chapiter, to be priueli vndirstonde in making of eny religioun founde of man is in lijk maner thorij out to be vndirstonde in ech positijf lawe mad bi the pope or eny other bishop or bi eny worldli prince; 3he, and in eeh vow or ooth mad bi eny man; and therafore her chaleng and blamyng, mad in fourme and for cause rehercicd in the bigynnyng of this present chapiter, muste needis be had as for vniust and vntewe.

vij. Chapiter.

If to suche before spokun blamers this process now mad fro the bigynnyng of the next bfore going chapiter hidir to be not sufficientli acceuptid, but that

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1 A space left in the MS. for the number.
Chap. VII

The first premise proved already.

The second premise proved. Neither Scripture nor reason forbid any ordi-

The desireth to here and have argumentis mad in fourme ażens the blamyng of this v. gouernaunce, as argumentis ben maad bfore in fourme ażens the blamyngis of the i.ij., iij., and iijj. gouernauncis; lo, (thou; for cause in the next chapter bfore expressid that alle the principal conclusionis bfore going in this present iijj. partie and alle the conclusionis principal aifter comying in the v. partie of this book maken in her fourmes for justifying of the v. principal conclusionis; a sig) argumentis in sum fourme schulen therto be mad alredi thus: Ech gouernaunce, which Holli Scripture wernenoth and forbedith not, doom of cleer and weil disposeid natural resoun weerneth not and forbedith not, mannys lawe wernenoth not and forbedith not, is leeful and not worthi be vndirnome and blamed. But so it is, that fortso haue lawis and tradicions of mennys ordinauncis is a gouernaunce, which Holli Scripture wernenoth and forbedith not, doom of weil disposeid resoun weerneth not and forbedith not, mannys lawe weerneth not and forbedith not. Wherfore thilk gouernaunce is leeful and not worthi be blamed and be reproofed.

The firste premyse of this argument is sumwhat clerid in the iij. partie of this present book the xj. chapter, but miche better in this present iijj. partie of this same present book the iij. chapter; and therefore no thing for proof of him here.

For proof of the iij. premyse, that neither Holli Scripture, neither doom of cleer resoun wernenoth or forbedith the now v. principal bfore spoken gouer-

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1 to have, MS. (first hand).
2 Probably we should read gouernaunce.
3 xij., MS.
4 for bedith, MS. (without hyphen).
5 The words seem to be disarranged. Probably we should read: the now bfore spoken v., &c.
naunce, y prove thus: What euer thing weerneth or
forbedith eny gouernaunce, he weerneth and forbedith 1
in that ech other gouernaunce being of lijk conicioun
and of lijk state or nature, namelich whanne the things
weernynge or forbeding weerneth not and forbedith not
in manny moral conuersacioun after pure volunte, but
after the meryt of the gouernancis which he fyndith
to be weerned and forbydone. But so it is, that
neither Holi Scripture, neither doom of cler resoun
weerneth and forbedith eny gouernaunce, which their
forbeden, for and bi eny other cause than for the state
and the merit and the conicioun of the gouernaunce
bi hem forbydon. Wherfore it folleueth that if Holi
Scripture or cler resoun forbeden the now spokun v°.
principal gouernaunce of menny lawis to be maad
and be vsid in the clergie and layfe, Holi Scripture
and doom of cler resoun schulden forbede lijk weal
and lijk myche and lijk soone the iii°. principal go-
uentaunce bifoare spoken in this present iii°. partie,
[and] the v°. principal gouernaunce spokun after in
the v°. partie of this book; sithe thilk iii°. and v°.
and this v°. gouernauncis ben of lijk conicioun, state,
cause, and merit for to be forbydon and weerned,
if eny of hem schulde bi Holi Writt or resoun be
weerned, as bifoare in the next chapter of this iii°.
partie it is schewid. But so it is, that neither Holi
Scripture neither cler resoun weerneth or forbedith
the iii°. seid principal gouernaunce, as it is openli
proued bifoare fro the bigynnyng of this present iii°.
partie bidoirto in this present book; neither forbedith
the v°. gouernaunce, as it is open after thoro the
v°. parti of this book. Wherfore nedis folleueth, that
neither Holi Scripture, neither doom of cler resoun
weerneth or forbedith this v°. principal gouernaunce
to be had and be vsid.

1 forbedith, MS.
An other argument to be maad in fourme for this present purpos, that\(^1\) Holy Scripture and doom of cleer resoun allowen and approuen and wittesuen the now seid \(v\). principal gouernaunce, mai be this: What ever thing allowith and approueth any gouernaunce, he in that same allowing and approuyng allowith and approueth ech other gouernaunce being of lijk condicioun, state, and nature; if the thing so approuyng and allowing approue and allowe not in manny\(^s\) moral conversacion after pure wantown volunte, but after that the merit of [the] thing to be allowid and approued askith. Wherfore, sithen\(^2\) Holie Scripture and doom of cleer resoun approuen and allowen not eny gouernaunce in manny\(^s\) moral luyng, other wise than thilke gouernaunce is worthi bi his state and his condicioun to be approued and allowid, and the \(iiiij\). and the \(vj\). seid principal gouernauncis ben of lijk state, condicioun, nature, and merit with this present \(v\). principal gouernaunce for to be approued or reprooved, (for as myche as noon of hem is more worth than manny\(^s\) ordinauncis ben, for eech of hem is manny\(^s\) ordinaunce;) —it folowith needis, (sithen\(^3\) Holie Scripture and doom of cleer resoun approuen and allowen the \(iiiij\). and \(vj\). seid principal gouernauncis,) that theryn and therbi priucli Holie Scripture and doom of cleer resoun approuen and allowen the \(v\). seid principal gouernaunce.

Of manny\(^s\) lawe, what it doith upon the firste, \(ij\)., \(iiij\)., \(ijo\), \(v\)., and \(vj\). principal gouernauncis, it is no neede make\(^4\) eny mensiou; for open ynow it is,\(^4\) that manny\(^s\) lawe hem alle fauorith at the fulle.

Also this present \(v\). principal gouernaunce mai be proved bi a processe of \(ij\). supposiciouns and of an argument formed vpon hem toward the eende of the

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\(^1\) that booke, MS. (first hand).
\(^2\) sithen bothe, MS. (first hand).
\(^3\) to make, MS. (first hand).
\(^4\) is seid, MS. (first hand).
i. parti in this present book; which argument y wolde reders in this place forto thidir turne and it se, by cause thilk argument is vsailable.  

Also into the same purpos y may argue thus: What euer gouernaunce was brouȝt into the chirche of the Apostlis therto consenting, or at the leest the Apostulis it witing and ægens it not reclaymyng, is leeful and worthi be had and vsid. But so it is, that the iiiij. and the v. and the vij. principal gouernauncis of this book entridden into the chirche of the Apostlis therto consenting, or at the leest the Apostlis it witing and it not weernyng and not forbeding. Wherfore the iiiij., v., and vij. said gouernauncis be leeful and worthi to be had and vsid.

The firste premysse of this argument is openli ynowȝ trewe; and as for treuth of the iij. premysse y make this proof: Neither Seint Dynys neither any other worthi bishop and reuler, which was maad in the chirche of God bi eny Apostle, wolde have mad orordeyned, whils the Apostlis lyueden, eny gouernaunc to be had in the chirche of God, but if the Apostlis hadden therto consentid; neither afte the death of the Apostlis, but if thilk makers and ordyneres hadden biforn knowe that the Apostlis consentiden it in tyme afte to be mad and ordeyned, or that the Apostlis ȝaunsum sum wey or ground wherbi tho makers myȝten weel knowe and knewen, that forto so make and ordeyne it accordid weel with the Apostlis witt and wil. But so it is, that Dynys in his book of The Chirchis Ierarcke, the vij. chapter, makith menioun that the grete dukis of the chirche, whiche lyueden with the Apostlis, maden and ordeyned the

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1 See Part 1. c. xix.
2 ordeynedé, MS., the stroke above being in a later (?) hand. The participle is manifestly required.
3 weel is added in the margin by a later hand.
4 Ierarcke, MS.
5 v., MS.
reliououn of monkehode to be had and saied in the chirche;\textsuperscript{1} which reliouion is of the vij\textsuperscript{2} to be seid principal gouernaunce. And also Dynys in the same book thoruzout weelny\textsuperscript{3}; eech chapter of the book makith mensiou of ful manye posetyue lawis mad bi the same now seid dukis and reulers of the chirche, whiche lyuyden in the tyme of the Apostlis; of which now seid mannys lawis and tradiciouns manye ben how and in which maners baptym schal be don aboute and upon him which is to be baptyside;\textsuperscript{4} and manye othere suche menny lawis ben how the sacrament of the auter schulde be mad, and how the masse schal be seid, and how the mynystris schulen be araied, and what officis thei schulen do;\textsuperscript{5} and manye othere suche lawis ther ben tauzt what and how manie thingis schulen be doon aboute a man, whanne he schal be mad bishoch;\textsuperscript{6} what and how manie thingis schulen be doon aboute a man, whanne he schal be mad preest;\textsuperscript{7} what and how manye thingis schulen be doon aboute him if he be mad deken;\textsuperscript{8} what and how manie thingis schulen be doon aboute a man, if he be mad a monk;\textsuperscript{9} and that to a bishoch ben reserued these powers, that is to seie, for to halewe creme, for to halewe chirhis and auteris, and for to 3eue orderis of preesthode and of dekenhode;\textsuperscript{10} and so forth of othere posetyue lawis maad bi tho now seid worthi men ouerlong to be here reherciad. Wherfore folewith that the reliouion of monkehode, which is of the vij\textsuperscript{11} principal gouer-

\textsuperscript{2} Id. c. 2.
\textsuperscript{3} Id. c. 3.
\textsuperscript{4} Id. c. 5.
\textsuperscript{5} Id. c. 6.
\textsuperscript{6} Id. c. 5.
naunce, and also these now reherced mennys lawis
and tradiciouns, whiche ben of the v. now seid gouern-
aunce, weren mad bi consent of the Apostlis 3ouun therto, or at the leest bi sum ground bi which the
makers knewen sufficientli that forto so make and
ordeyne it accordid with the witt and the wil of the
Apostlis.

But ʒit ouer al what in this wise goith bifoer, And from the
y sette therto this now to be fourmed argument
into stable confirmacioun of al it which is now bifoer
argued bi Scripture into this present purpos: Holi
Scripture, i. Cor. xi. c., makieth open mensiouon that
Poul made an ordynaunce to the men of Corinthe,
that thei schulde not take her hosil, (that is to seie,
the holi eukarist,) at nyʒt tyme after her soper, (or
in sum other special maner thanne vsid, not now
sureli knownen,) forto therbi contirfete Cristis doing at
his sooper and forto remembre therbi his sooper, not
withstanding thei hadden vsid thilken maner bi long
tyme afore. Ferthermore in the eende of the same
xi. chapter Poul warneth hem, that ouer this, which
he so ordeyneth and stabilithe to hem in the fourme
of lawe now reherced and bi him sylf maad, he wole
ordeyne mo gouernauncis to hem, and so make mo
suche lawis to hem, in the next tyme whanne he
schulde come to hem. And so herbi it is cleer bi
Holi Scripture in the now alleggid place, i. Cor. xi. c.,
that it is leeful lawis be mad bi man and be sett
for to be in vce with the comoun Cristen lawe
ʒouun and mad immediatli bi God. Forwhi ellis
Seint Poul hadde do amys, which made this now re-
herced lawe and settide it to be had in vce with the
comoun lawe of God thanne had and bifoer vsid.
Also Poul made bi hise owne power this lawe, as

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1 this is interlineded by a later hand.
it is open i. Thim. iii. c., and Tite iii. c., that no man schulde be a bishop neither deken, (and thencefore in the same he meened therwith, that neither he schulde be preest,) if he hadde be twies weddid; that is to seie, if he hadde had oon wijf and sche hadde be deed and he hadde eftsoone take an other wijf, he schulde not be mad a bishop neither a preest neižthir¹ a deken louzer than a preest, for cause which schal in other place of my writing be tauʒt. And this ordynansee so mad bi Poul was a manmys ordinaunce, for it was his ordinaunce mad bi his witt and his wile and power; and elles ther myʒte no dispensacioun be mad bi man, that eny man tweies weddid schulde be a preest; not withstanding that the pope takith upon him forto mowe so dispense, and resoun weerneth him not. Wherfore bi Holi Writt it is open and cleer, that manmys lawis mowen be maad and be set into vse for to renne with Goddis lawe.

Thus it is proved that ecclesiastical laws may not be blamed, merely because they are of human authority. If they are contrary to some command of Christ, the case is altered, but this has yet to be proved.

And so fynali and eendli y mai conclude as weel proued, that religiouns and manmys lawis and tradiciouns to be mad and be vaid and be set to the comoun lawe of Crist, which is mad of lawe of kinde and of hise sacramentis, is not blameable and reprouable as for this oonli that thei ben religiouns or menny lawis and mennys tradiciouns. Also aʒens this pretencioun to be mad aʒens religiouns, it is seid sufficientli aftir thorʒout the v. part of this book. And aʒens lijk pretencioun mad aʒens othere lawis of men schal be seid anoon next aftir in answers to be mad to apparent and semyng skilis aʒens the now seid v. principal gouernaunce. If eny man can seie that eny of hem is blameable and reprouable, not for that thilk religioun is a religioun of manmys making,

¹ Perhaps a clerical error for neižthir.
neither for that thilk lawe is a lawe of mannys making, but for that he is ażens sum commandement of Cristis lawe, (that is to seie, ażens sum point of lawe of kinde or of Cristis sacramentis,) he must allegge forth which thilk religioun or thilk mannys lawe is; and ther upon he schal be herd and his pretensioun schal be examyned. And if he can proue what he pretendith, he schal be suffrid to reioice his opioun, and othere men schulen ther yn holde with him. But forto crie and diffame and babcite in this wise; “The pope makith lawis contrarie to Cristis lawis, and therfore he makith lawis of anticrist;” and zhit this diffamer can not assigne and bringe forth eny of thilk lawis which he is, and whi he is ażens Goddis lawe, is a beestly gouernaunc, and such a gouernaunce as y dar weel avowe¹ is ażens the lawe of God. And therfore to suche ypocrisis, pretending hem to loue the lawe of God, y seie thus: Take out the beem which is in thin owne ize, et cætera, Math. viji.² č.

viij. Chapter.

For to semyngli iustifie the blamyng and the reproving of the vth principal gouernaunce herhercid and sett biore in the viij. chapter of this present liij. partie summe semyng skillis mowen be mad, of which the firste takun bi textis of Holi Scripture is this: What euer gouernaunce God in his Holi Scripture of the Newe Testament blameth and reproueth is not worthi be had and vsid renyngli with his comon Cristen lawe. But so it is, that God in his Holi Scripture of the Newe Testament blameth and reproueth generali withoute eny exceptioun mennys lawis

¹ a vowe, MS.       ² viijr., MS.
and mennys commaundementis and mennys tradiciouns. Wherfore, generali to speke and withoute eny excep-
cioun, thei ben vnaeleful and not to be vaid concur-
rentli with his comoun lawe of Cristenholde. And so
this argument gooth not oonli ażens politik lawis maad
bi men, but also ażens statis aboue preesthode and
ażens religiose lawis maad bi men.

The firste premissse of this argument is sure ynow3,
and that the ij1. premysse is trewe y argue thus:
It is writun Math. xv6. 2, in the bigynnynge thus:
Thanne the1 scribis and the Pharisees camen to him
fro Ierusaleym and seiden, Whi broken thi discipulis
the tradiciouns of eldres men, for thei waischen not
her hondis whanne thei eten brede? He answerid
and seide to hem, Whi broken ze the comaund-
ment of God for zoure tradicioun? For God seide,
‘Honoure thou thi fadir and thi modir,’ and, ‘He
that curseth fadir or modir die he bi deeth;’ but
ze seien, ‘Who euer seith to fadir or modir, What
‘euer zift is of me, it schal profite to thee,’ and he
hath not worschipid his fadir or his modir;—and
ze han mad the comaundement of God voide for
zoure tradicioun. Ipocrisit, Isaie the prophet pro-
phesied was of yow and seide, ‘This peple honourth
‘me with lippis, but her herte is for fro me; and
‘thei worschipen me with oute cause, teching the
‘doctrinya and maundementis of men.’ And whanne
the peplis weren clepid to girdre to him, he seide to
hem, Heere ze and vndirstonde ze; that thing that
entrith into the mouth defouliuth not a man, but that
thing that cometh out of the mouth defouliuth a man.
And sumwhat after there thus: Vnderstonde ze not

1 the is wrongly cancelled by a
later hand, which perhaps intended
to cancel it before Pharisees, where
it is wanting in some MSS. (but not
that al thing that entrith into the mouth gooth into the wombe, and is sent out into going away; but the thingis that comen forth fro the mouth goon out of the herte, and the thingis defoulen a man: for of the herte goon out yuel thouztis, mansleyngis, avoutries, fornicaecioines, theftis, false wittessyngis, blasphemyes: these thingis it ben that defoulen a man, but to ets with hondis not wayschen defoulith not a man. Lijk sentence of this same storie and mater is write Mark vij. 5, thus: And the Pharisees and summe of the scribis camen fro Ierusalem togiderere to him, and whanne thei hadden seen summe of hisse disciplis ets breed with unwaischen hondis, thei blameden; [for] the Pharisees and alle the Iews eten not, but if thei waischen ofte her hondis, holding the tradicionis of elde men; and whanne thei turnen azen fro cheping, thei eten not, but thei ben waischen: and manye othere thingis ben that ben takes to hem to kepe, waischingis of cuppis and of water vessels and of vessels of bras and of beddis. And Pharisees and scribis askiden him and seiden, Whi goon not thi disciplis aftir the tradicion of elde men, but with unwaischen hondis thei eten breed? And he answerid and seide to hem, Isaiie prophecied weel of you ypocritis, as it is writun, 'This peple worchipith me with lippis, but her herte is fer fro me; and in vein thei worchipen me, teching the doctrines and the heestis of men:' for 30 leuen the maundememtis of God and holden the tradicionis of men, waischingis of water vessels and of cuppis,
and manye othere thingis lîjk to these ze doon. And he seide to hem: Wel ze han maad the maundement of God voide to kepe zours tradicioun: for Moyse seide, 'Worschipe thi fadir and thi modir,' and, 'He. 'That curesith fadir or modir, die he bi deeth,' but ze seien, 'If a man seie to fadir or modir, Corban,' that is to seie, 'What here yihte is of me, it schal 'profite to thee';—and over ze suffren not him do 1 

eything to fadir or modir; and ze brake the word of God by zoure tradicioun, that ze han zoun; and ze doon manie suche thingis. And he eftsoone cleyd the peple and seide to hem: Ze alle heere me and undirstande; no thing that is withouten a man that entrieth into him may defoule him, but the thingis that come forth of a man, tho it ben that defoulen a man; if any man have eers of heering, heere he. 

And sumwhat aﬅer there he spekith more of this goostli defouleing in the maner which is biforn spokun in Matheu the xv. chapiter. Bi these ij. longe processs now rehercide, oon writyn Math. xv. 
č, and the other writyn Mark vij. č, it semeth to manye of the comoun peple that Crist blamed there the tradiciouns of whiche he spekith theare, for that thei weren tradiciouns of men; so that sufficient cause were forto blame hem, that thei weren mennis tradiciouns sett to the comoun lawe of God. And ther-

bi thei wolen conclusde folewingli, that alle mennys tradiciouns ben nauȝt, and noon such ouȝten be; 2 but Goddis tradiciouns oonli ouȝten be; which is aȝens the Apostle, i. Cor. xij. č, as it is schewid biforn in this present liij. partie, the vij. chapiter. And thus, as thei weenen, the ij. premysse of the argument

1 to do, MS. (first hand). No MS. of Wycliffe's later version, collated by Forshall and Madden, has to.

2 This and the four preceding words are written in the margin in a later hand.
mad in the bigynnyng of this present chapter is pronounced.

The secunde semyng skyle into the same purpos is this: Thilk thing or governaunce not being necessarie into our saluacioun, as for that it is the comande ment of God, what ever he be, is to be kutt away, and to be leid aside and to be not had and vaid, of which miche goostli harme and synne comen; for that that he is the occasioun that thilk goostly harme [and synne] comen; for whi into the meenyng of this now rehercised proposicioun or sentence the Gospel seith thus: If thi rizt ise or thi rizt hond\(^1\) or thi rizt foot sclaundre thee, pull him out or kutt him away and caste him fro thee.\(^2\) but so it is, that of ech of the now spokun manys lawis had and vaid myche goostli harm and synne comen, so that ech of hem is the occasioun wherbi and wherfro the goostli harme and synne comen: wherfore folewith that ech of the now spokun religiouns ouzte be pullid out of the chirche and ouzte be kutt away and be not had and vaid.

The iij\(^*\) semyng skyle is this: If suche now spokun lawis and tradiciouns ben gode and profitable to Cristen men, as it is pretendid hem to be, whi ordyned not Crist the same lawis and tradiciouns to be had and vaid; sithen he couthe haue ordyned the lawis and tradiciouns, as weel as men oouthen fynde hem and dewise hem; and sithen he loueth us and wilneth our goostli profit more than we us siff willen, for whi for our goostli good and profite he sare laborid, suffrid, and died? Wher upon it myȝt be argued in forme thus: Crist, which wasoure grettist lourer and oure beest prowre, ordyned al that was best for us to haue and al that is notabili better to be had than to not be had, for ellis he hadde not be anentis us

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\(^1\) rizthond, MS. (conjunctum), accidentally?
\(^2\) See Matt. v. 29; Mark ix. 45.
to gide re wijst purueier and tendirist louver. But so it is, that Crist not ordeyned these spokun menynys lawis and tradiciouns; forwhi it is open ynow; that men founden hem and devisiden hem, and that now late sum and manye of hem. Wherfore thei be not necessarie, neither thei ben in no notable degree better to be had than to be not had.

ix. Chapter.

For answere to the first semyng skile mad biforn in the bigynnyng of the next chapter æzens the v." principal gouernaunce, the ij. premysse in the first argument mad there is to be denied; and thanne next, whanne ij. longe processis, (oon of Math. xv. c. and an other of Mark viij. c.) ben alleggid forth forto proue the same ij. premysse, it is to be seid that bi tho ij. longe processis mai not be had more as to this present purpos than these iiiij. pointis.

Oon is: That Crist blamed ij. tradiciouns of the Iewis there rehercid; oon bi which it was ordeyned, that a man schulde rather offre vp his money in the temple, than he schulde with the same money releuue his fadir or modir hauyng nede to be releuued therbi, and whiche myrthen not be releuued saue therbi: an other tradicioun was, bi which it was ordeyned that no man schulde take mete, but that he anoon biforn waischid him, and as soone as eny man were come and turned hoom fro the market or the cheping, that he waische him silf; wherby it is open that the opinioun of the Iewis was this, that the bodili waisching with water schulde clense the soule fro moral vnclenes-nessis drawun and takun in biyng and silling. Forwhi it nedith not neither folowith, that bi biyng and sil-

1 iiiij., MS.
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ling eny bodili vnclennnes bifalle to the bier and siller; and, bi lijk skile, bodili waisching schulde clense the soule fro alle maners of moral vnclennnessis, aftir her opinion; and that moral vnclennnessis comen yn into the soule bi outward vnclennnessis of vessels or of eny other outward vnclenee thing.

The ij*. point is: That Crist blamed there the firste now rehercid tradicioun, for that he was euen azens the commandement of God, which is the commandement of lawe of kinde; and he blamed there the ij*. now rehercid tradicioun, for that he was vein and waast and conteyned an vntrouthe of opinion, thou; he were not contrarie to eny commandement of God.

The iiij*. point is this: That of and bi thilk ij. long processis of Matheu and of Mark kunne not be had that Crist blamed alle the tradiciounes which Iewis maden; forwhi in special he blamed no mo there than these ij. tradiciounes now rehercid, and as in general he blamed no mo neither other tradiciounes than the whiche weren contrarie and azens the commandement of God.

The iiij*. point is this: That Crist blamed not tho ij. tradiciounes now rehercid for that thei weren mennis tradiciounes, but for that thei weren yuel; so that this was not the caus of the blamyng, for that men made tho tradiciounes; but this was al the cause and ground of the blamyng, for that thei weren yuel and badde: and therbi folowith not, that alle other mens tradiciounes not being yuel schulden be worthi be blamed.

Now furthere for answere in special to be mad it is to be seid thus: If Crist hadde there blamed alle traciounes.
diciouns of Iewis mad bi hem, or if he hadde blamed the seid ij. tradiciouns for that that thei weren mennys tradiciouns, sotheli thilk ij. long processis, (oon of Ma-
theu, an other of Mark) hadden proued weel the ij*
premysse of the principal argument sett biforn in the
bigynnyng of the next chapter. But for as miche as
it can not be bad bi the ij. processis of Matheu and of
Mark, that Crist blamed there alle tradiciouns mad
bi the Iewis, sane onli tho tradiciouns whiche weren
açene Goddis comandement or in any other wise yuel,
neither that he blamed there the ij. there spokun
tradiciouns, for that thei weren mennys tradiciouns
oonli, sane for that thei weren hadde tradiciouns, (as it
is open ynow, if the wordis of Mark be weel markid
and set forto expowe the wordis of Matheu upon
the firste there spokun tradicioun)—therefore it is open
ynow, that tho ij. long processis of Matheu and of
Mark prouen not it what that thei ben brouȝt forth
to proue, that is, the seid ij*
premysse. And therefore
the seid argument hath not wherbi he mai haue his
entent proued. Furthermore, alle Cristen peple (name-
llich, al tho lay persoynes which worne nedis entermete
with reding in the Newe Testamant) y bische for to
attende into these thingis or notabilitees,1 whiche y
sebal now reheare as into thingis ful miche profitable
to hem, and whoes vnattendames hath causid ful myche
yuel, namelich in tho lay persoones whiche entermeten
miche with reding in the Newe Testamant.

The firste ys: That ful ofte oure Lord Jesus for-
beth or weerneth certyyn gouernauncis, and yt he
expressith tho gouernauncis not onli in the maners
and circumstauncis in whiche he hem forbedith and
weerneth and in which thei ben forbedable or weern-
able, but he expressith hem in a forme comoun to
the maners and circumstauncis in whiche thei ben

1 notabilitees, MS.
wearnable and to the maners and circumstauncis in
whiche thei ben not wearnable; and thero the
deedis so in comoun or in general and large fourme
bi him expressid ben to be vnderstonde and ben
to be specified\(^1\) and ben to be restreynde into the
maners and circumstauncis in which oonli thei ben
wearnable or worthi be werned\(^2\) bi resoun, and ben of
him weerned, and thei ben not to be vndirstonde in
the general forme in which thei ben expressid. En-
saemple herof is this: Crist weerneth men to clepe to
hem a fader upon erthe in sum certeyn maner and
forme oonli which is worthi to be\(^3\) weerned, and zit
this thing so as now is seid weerned Crist expresseth
and outrith in a larger and generaler fourme comoun
to the maner and circumstauncis in which it is wearn-
able and to the maner and circumstauncis in which
it is not worthi be weerned. For whi he seith in
this large and general fourme, *Nile 3e clepe to zoou
a fadir on erthe*;\(^4\) and therofore this thing so weerned
as in general maner of the wordis is to be specified
and to be restreynd\([and]\) to be marowid and to be
vndirstonde and dawes as it accordith oonli with the
maner and circumstauncis in which it is worthi the
same thing bi resoun to be forbodun or weerned. And
so this that vndir so large and so general a fourme is
weerned, *Nile 3e clepe to zoou a fadir on erthe*, is to
be take and vndirstonde in this wise: “Nile 3e clepe
“to zoou a principal or a cheeff fadir on erthe, for
“thilk cheeff fadir is in heuen.”

And that this notabilite is trewe, it mai be proued thus: For ellis God schulde weern in oure doable
conversacioun other thing or other wise than resoun

\(^1\) specied, MS. (first hand).
\(^2\) or worthi to be werned is added
in the margin by a later hand; a
still later corrector having erased to.

\(^3\) be is interlined in a later
hand. Perhaps we should read
worthi be werned.

\(^4\) Matt. xxii. 9.
CHAP. IX.

wolde it schulde be weerned, and so God ther yn were vnresonable; which is not to be grauntid, sithen he commaundith us to be resonable and to be not vnresonable thoruz al our moral conuersacioun. For if it myzte be allowid us to bere us vnresonabili, y woot not what lawe schulde lette us fro eny synne. Also but if this notabilite were trewe, ellis God were contrarie to him self. For whi in other place of Scripture, as Mark [vij. 5.], he wole that we be aknowe us to haue fadir and modir on erthe, in that that he there biddith us worshipe oure fadir and modir on erthe. And theryfore this notabilite is trewe. And bi this notabilite is a wey 3ouun forto vndirstonde in rizt and iust maner this, that Crist in so general fourmne vttiruth and expressith, Nile ze swere alwys; and so forth of manye otther forbodis and weernygis doon toward us vpon oure moral conuersacioun, whiche alle schulen be drawe to be vndirstonde as doorn of resoun iugith hem to be vnderstond, as herof ful rial processis and proofs ben mad in the book cleepid Just apprissing of Holi Scripture in ther of the firste partie, and in the firste party of Cristen religioun, the ij. trety, bi dyuerse chapitres.

The ij. notabilite is this: That in lijk maner Crist ofte blameth and rehercith as blamable certeyn gouernauncis, and 3it he expressith tho gouernauncis not oonli in the maners and circumstancia in whiche thei ben worthi be blamed, but he expressith hem in a fourme comun to the maners and circumstancia in which thei ben blame worthi and to the maners and circumstancia in whiche thei ben not blame worthi; and theryfore tho deedis or gouernauncis so in general

1 Perhaps Pecock may have to Mark vii. 9-13, or to Mark x. 17-19.
2 A space left in the MS. for the number. Pecock may either refer to Matth. v. 34.
or in a common and large forme bi him expressid ben to be vndirstonde and ben to be specified and to be drawe into the maners and circumstauncis in which oonli thei ben bi doom of resoun worthi be blamed. In this maner Crist blamed Pharisees vndir this forme, that thei "louen forto walke in stolis, and forto " be clepid of men maistris, and forto haue the firste " seetis in feestis;" 1 and so forth of manye othere deedis like into this purpos, whiche deedis as so rehercid of Crist in thilk generale mowen be leeful and gode and desirid of scribis and of Pharisees and of othere men; but for as myche as vndir summe maners and circumstauncis thei mowen be morali yuel bi dom of resoun, therfore it is to vndirstonde 2 that Crist in his blamyng of hem blamed in 3 the maner and circumstauncis vndir whiche thei ben bi doom of resoun morali yuel. And that it ouȝte so be vndirstonde, the skile is now before seid in matter of Cristis weernynge.

And ūt ferther the iiij. notabilite is this: That in lijk maner it is that Crist biddith and counsellith oft certein deedis and gouernauncis, and ūt he expressith tho deedis and gouernauncis in maners and circumstauncis oonli in whiche tho deedis and gouernauncis ben comoun and general to be gode and to be badde morali; and therfore tho deedis and gouernauncis ben to be vndirstonde, that Crist biddith or counsellith or willith hem to be doon in the maners and circumstauncis in which thei ben bi doom of resoun gode oonli. In this maner Crist bade, counsellid, or willed, Luk xij. 3. thus: Sille ȝe the thingis whiche ȝe han in possessioun, and ȝeue ȝe almes. Whether not this is trewe, that summan ouȝte bi doom of resoun and bi the wil of God for to not sille enything which he

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1 Mark xii. 38, 39.
2 Probably is should be cancelled.
3 to be vndirstonde, MS. (first hand).

The third observation. Christ often bids certain deeds in general terms, without expressing the special circumstances under which alone reason judges them to be profitable; for example, he bids men to sell their possessions and give alms.
hath in possessioun, that he ther with do almes? And yet Crist biddith there generali without excipioun. And therefore it is seen to be trewe, what y haue now seid to be the iiij. notabilite.

Sotheli and withoute doute these iiij. notabilitees weel considerid and attendid of thilk persoones, namerlich of the lay party whiche wolen needis entirmente with the Newe Testament, is worth to hem a buychel ful of gold; and that bothe forto purge hem of wrong opiouns gatherid to hem bi occasioun of textis in the Newe Testament, and also for to preservere hem that thei falle not into suche vntrewe opiouns takun bi occasioun of textis in the Newe Testament. And verili and sothel to seie, the vnconsideracioun and the vnknowing and the vnreembrance of these thre now biforn sett notabilitees hath be a ful great cause or occasioun of ful great presumptuose ingementis in summe of the lay partie, and of grete camp and of grete honoure and of abhominacioun born amentsis the clergie bi summe of the lay partie; of whiche thei wolden be schamed, if thei consideriden weel these thre biforn sett notabilitees, namelich if ther with thei wolden owre reede the first parti of the book cpleid The just apprizing of Holie Scripture.

Neuertheles, not withstanding al what fro the bi-gynnynge of the vij. chapter in this present iiiij. partie hidir [to] is seid for to justifie the v. seid principal gouernance, yet y holde this, that owre grete multitude of mennys posityue lawis onstten not be mad; but prelatis and princis onstten be weel waar that owre manye posityue lawis be not soum to her peplis. For sothel ther of cometh causeli needis ful myche yuel, more than y se men considere it so to come. Of

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1. The is wrongly (?) cancelled by.
2. Not is interlined in a later (?) hand.
3. A later hand.
THE FOURTH PART.

which yeuelis ye desire in myn herte for to haue leiser and space to write my conseite; (which God graunte to be don!) but certes forto holde that it is vnleeful or vnexpedient eny suche posytyue lawis be maad and be ʒouun to peple\(^1\) is fer fro my witt and my resoun.

To the ij\(^{y}\) semyng skyle and to\(^2\) the iiij\(^{y}\) semyng skyle before sett in the next chapter it is to be answerid euyn lijk as it is answerid to the ve\(^{y}\) and vij\(^{y}\) semyng skilis sett aftir in the ve\(^{y}\) parti of this book the iiiij\(^{y}\) chaptir, whos answeris ben sett in the same ve\(^{y}\) partie in the vj\(^{y}\) and seuenthe chapitres; and theryfore it is no nede forto fourme answeris in lengthe of the newe here.

And in this ye ende here this fourthe partie of this book.

\(^1\) the peple, MS. (first hand), per-\(^2\) to is interlineated in a later hand.
Here bigynneth the v. partie of this book.

**THE FIRST CHAPBRE.**

The vij. principal gouernaunce or point to be tretid
in this present v. partie, for which gouernaunce
summe of the lay peple blamen and vndirnymen
vniustli and vnworthili the clergie is this: That
bothe of preestis and of lay persoones ben sectis
clepid religiouns, maad to men and also to wommen
farto be streijster to hem in eting and drinking, in
speking, in wering, in going, in sleping, and in aboute
walking, and in other deedis of worldlihode and
fleschlihode, than is the fredom of lawe of kinde with
the settingis to of Cristis sacramentis. Al this summe
of the lay peple blamen bothe for the dyuersite and
nouelte so takun to be in other wise than is the
comoun maner of othere men and wommen; and also
thei ben an honde that the religiouns, whiche now
ben had and vsaid, han summe statuteis and ordynancis
being aijens charite, and thersore aijens the lawe of
God. And furthermore, these blamers not ounli maken
hem blamers, but also diffamers; for thei ascriuen
and 3euen the fynding and the mentenaunce of alle
such sectis or religiouns to the feend and anticrist,
and thei callen it to be werk of the feend; and manye
mo reproses thei 3euen to religiouns and to therof
the religiose persoones, which schame is for to reherce.

That this now rehercid blamyng and vndirnymyng
is vniust and bering an hond vntreuli, for that the
now rehercid vij. principal gouernaunce is leeful and
iust, good and expedient, y schal prowe bi v. principal
conclusions, of whiche the firste is this: Holi Scrip-
ture weerneth not and lettith not the now rehercid
vij. principal gouernaunce to be take and vsaid with
the comoun lawe of Crist ʒouun to Cristen men. That
this conclusion is trewe, ye prove thus: If any text or
processe of Holi Scripture schulde lette and weerne
the now seid vi. principal gouernaunce, thilk text or
proces schulde be oon of these whiche schulen be
spoken in the iiiij. argumentis now next aftir to be
mad. But so it is that noon of the lettith and
weerneth the seid vi. principal gouernaunce, as it
schal be open bi the answeris to thilk same iiiij.
argumentis. Wherfore folowith that Holi Scripture
weerneth not and lettith not the seid vi. principal
gouernaunce.

The firste of these iiiij. argumentis is this: It is
writun, Iames the i. ḋ., thus: A cleene religiuon and
an vnwemmed anentis God and the Fadir is this;
to visites fadirles and modirles children and widoweis
in her tribulacioun, and to kepe him self vndefiled
fro this world. Out of this text a man may argue
in twel maners. In oon maner thus: Iames assigneth
this gouernaunce now rehered in his text to be a
cleene religiuon and an vnwemmed anentis God and
the Fadir; wherfore noon other gouernaunce saue
this same, as bi the entent and meenyng of Iames
in his now rehered text, is a cleene religiuon and
vnwemmed anentis God and the Fadir; and so the
religious now had¹ and vståd in the chyrche ben not
cleene and vnwemmed anentis God and the Fadir. In
an other maner thus: What ever religion lettith and
biforbarrith, and forbidith the religiuon to be
doone and vståd, which is a cleene and an vnwemmed
religiuon anentis God and the Fadir, is an vnleeful
religiuon, and not worthi be² had and vståd. But so it
is, that alle the religious now had and vståd in the
chyrche, in which is vow of wilful and expropriat

¹ had is added in a later hand. |
² to be, MS. (first hand).
ponerte with the vow of obedience to the commaundementis of certein devisid statutis and reulis, letten and bifoerebarren, the, and forbeden thilk religioun be doon and vaid, which is cleen and vnummed anentis God and the Fadir. Forwhi thei letten and bifoerebarren, the, and forbeden to her religiouse persones forto visite fadirles and moderles children and widowis in her tribulacioun, as is open ynow; to ech considerer. And zit this visiting is a cleene religioun and vnummed anentis God and the Fadir bi the text of Iames now alleggid. Wherfore alle tho other now seid religiouns had and vaid in the chirche ben vn-leeful and not worthi be had and vaid.

The ijt. argument is take of the wordis and textis of Seint Poul, Coloc. ijt. c., ijt. Thim. iiiij. c., ijt. Thim. iij. c., Tite ijt. c., and of the wordis and text of Peter, ijt. Pet. ijt. c., and in manye othere placis, whiche textis y schal reheere here next bi and bi. First, ijt. Pet. ijt. c. in the bigynnyng, Petir writith thus: False prophetics weren in the peple, as in you schulen be maistris liers, that schulen bringe yn sectis of perdicioun, and thei denyen thilk Lord that bouzite hem, and bringen on hem sif hasti perdicioun; and manye schulen sue her leccheries, bi which they of treuth the schal be blasphemed: and thei schulen make marchaudis of you in covesities bi feyned wordis, to whiche doom now awhile ago cseith not, and the perdicioun of hem napplieth not. Also ijt. Thim. iiiij. c. in the bigynnyng. Poul seith to Bischop Thimothie thus: The Spirit seith openli, that in the last tyme summen schulen departhe fro the feith, zewyn tent to spirities of errour and to techingis of deuelis, that spoken leesing in ypocrisie, and han her conscience corrupt, forbeding to be weddid, to abstone fro metis whiche God made to take with doing of thankinges to feithful men and hem that han knowe the treuth: (for ech crea-
ture of God is good, and no thing is to be cast away, which is taken with doing of thankings, for it is halowid bi the word of God and bi preier; thou, putting forth these thingis to britheren, schalt be a good mynystre of Jesus Crist, nurischid with wordis of feith and of good doctrine, which thou hast gete; but escheue thou uncouenable fablis and eeld wommenys fablis. Also ij. Thim. iiij. c., in the bigynnyng, Poul seith to Bischop Thimothie thus: Write thou this thing, that in the laste daies perilose tymes schulen neize, and men schulen be lownyng hem self, oucietose, hiz of bering, proude, blasphemers, not obedient to fader and modir, unkinde, cursid, without affeccioun, without pesse, false blamers, uncontyment, unmylde, without benigne, traitouris, ouerthwert, bolun with proude thouztis, bliynde louers of lustis more than of God, howyng the liknes, of pite, but denying the vertu of it; and escheue thou these men. Of these thei ben that perseen housis and leden wommen caitifes chargid with synnes, whiche ben led with dyuurse desiris, euermore leemynge and neuermore perfili comynge to the science of treuth. And as Iannes and Mambres[1] azenstoden Moyees, so these azenstonden treuth, men corruptid in unendintonding, reproved aboute the feith; but ferther thei schulen not profite, for the vnwisdom of hem schal be knowe to alle men, as hern was. But thou hast geten my teching, et cetera. Also Tite iij. c., in the myddil, Poul seith to Thimothie Bischop of Crete thus: Ther ben manye unobedient and vein spekeris and desseyueris, moost thei that ben of circumciusiuon, which it bihoueth to be reproved, whiche subueren alle housis, teching whiche thingis it bihoueth not, and that for the loue of foul wynnyng. And von

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1 Mambres is the Vulgate reading, whence the early English translations were made.
of hem her propre profete seide, ‘Men of Crete ben 480
‘uermore lieris, yuel bestis, of slowe wombe.’ this
witnessing is trewe. For what cause blame hem
sore, that thei be hool in feith, not zeuyng tent to
fableis of Iewis and to maundementis of men, which
turnen away hem fro truthe.’ Also ij. Pet. iij. c.,
soone aftir the bigynnyng, Peter seith thus: First
wite ze this thing, that in the laste daies disseyueris
schulen come, in disseit going after her owne
coucitingis, seyng, ‘Where is the biheest or the
‘comynge of him? for sithen the faedris dieeden, alle
‘thingis lasten fro the bigynnyng of creature.’ But
it is hid fro hem willing this thing, that heuens
weren before, et cetera. Also Jude ij. c., in the
bigynnyng, the Apostle Iudas writith thus: Wo to
hem that wenten the wey of Cayn, and that ben
scheched out by errour of Balaam for mede, and
perischiden in the azenseyng of Chores! These ben
in her metis feesting to gidere to filthe, withoute
drede fulnyng hem sylf; these ben cloudis withoute
watter, that ben born aboute of the wyndis, heruest
trees with oute fruyt, tweies deede, drawen up bi the
roote, wawis of the wood see fomyng out her con-
fusione, erring sterreis, to whiche the tempest of
derknesses is kept withoute enende. These ben grucch-
ers, ful of pleintis, wandring aftir her desiris; and
the mouth of hem spekith pride, worsechiping per-
sones bi cause of wynnyng. And ze, moost dere
britheren, be myndeful of these wordis, whiche ben
before seid of Apostlis of oure Lord Iesus Crist,
whiche seiden to zow that in the laste tymes ther
schulen come gilouris, wandring after her owne de-

1 Written on an erasure by a
later hand; the orthography is
against the usage of the MS.
2 In almost all the MSS. of Wic-
life’s version, (from which this and
the other quotations in this par-
graph are made, almost verbatim.)
Jude is divided into two chapters.
siris, not in pites. These ben whiche departen hem self; beselli men, not hauynge spirit; but se, moost der brotheren, aboue bille you self on zoure moost holy feith, and preise ze in the Holi Goost, and kepe you self in the loue of God, and abide ze the merci of oure Lord Iesus Crist into lijf everlasting. And repreue ze these men that ben deemeed, but saue ze hem, and take ze hem fro the fier. Also Coloc. ii. 6. Poul writith thus: Se ze that no man disseyue zou bi philosophie and vein fallace, aftir the tradicioun of men, aftir the elementis of the world, and not aftir Crist. And sumwhat aftir there thus: Therfore no man iuge zou in mete or in drinke or in part of feest dai or of neomenye or of Sabbaties, whiche ben schadewis of thingis to comyng; for the bodi is of Crist. Noman disseyue zou, willing to teche in mekenes and religioun of wngelis tho thingis whiche he hath not seen, walking veinli, bolned with witt of his fleisch, and not holding the heed, of which al the bodi bi bondis of ioinyng to gidere vndir mynystrid and mad weyith into encreisng of God. For if ze ben deede with Crist fro the elementis of this world, what zit as men lyuing to the world deemen ze that ze touche not, neither taaste, neither trete with hondis tho thingis whiche alle\(^1\) ben into deeth bi the ilk vce, after the comaundementis and the techingis of men! Whiche han a resoun of wysedom in vein religioun and mekenesse, and not to spere the bodi; not in honour to the ful filling of the fleisch.

Also, Math. xxiii. 6. Crist in maner of prophesie spake of vntrewe techeris, which schulden come in the daies of the Apostlis before the destruicioun of Ierusalem, and seide to hise disciplis thus: Men

\(^1\) alle is added in the margin by a later (?) hand.
schulen biakе you into tribulacioun and schulen
eel you, and zе schulen be in hate to al folk for
mi name. And thanne manie schulen be esclaundrid
and bitraic eeh others, and thei schulen hate eeh
others; and manie false prophetis schulen rise and
disseeye manye. Like sentence of the same vntrewe
techeris is writun Mark xiiij.  & , thus: Loke zе that
no man disseeye you. For manye schulen come
in my name seying, that y am, and thei schulen
disseeye manie; and whanne zе heere bateillis and
opiniouns of bateillis drede zе not, for it bihoueth
these thingis to be doon, but not zit anoon is the
eende. Also Math. xxiij .  & , Crist in maner of
prophecie spake of vntrewe techeris, whiche schulen
come nyž to the dai of doom and the eende of the
world, and seide ther of to hise disciplis thus: Thanne
schal be greet tribulacioun, what maner was not fro
the bigynnyng of the world to now, neither schal be
maad; and but if tho daies hadden be abbreggid,
eeh fleisch schulde not be mad saaf; but tho daies
schulen be mad schort for the chosen men. Thanne
if any man seie to you, ‘Lo, here is Crist or there!’
nyle zе bileue; for false Cristis and false prophetis
schulen rise, and thei schulen zеue grete tokenes and
wondris, so that also the chosun be led into errorr,
if it mai be doon. Lo, y have biore seid to zоu.
Therfore if thei seie to zоu, ‘Lo, he is in desert!’
nile zе go out; ‘Lo, in privy placie!’ nyle zе troue.
For as leit gooth out of the eest and apperith into
the west, so schal be also the comyng of Mannys Sone.
Wher ever the body schal be, also the eglis schulen
be gaderid thider. And anoon after the tribulacioun
of tho daies the sunne schal be mad derk, and the
mone schal not zeue liżt, et cetera. Like sentence
touching the same now seid vntrewe techeris is writun
Mark xiiij.  & , thus: Thilk daies of tribulacioun
schulen be suche, whiche maner weren not fro the
THE FIFTH PART.

bigynnynge of creature whiche God hath made til now, neither schulen be; and but the Lord hadde abreggid tho daires al fleisch hadde not be swaf; but for the chosen, whiche he choose, the Lord hath mad schort tho daires. And than if any man seie to you 'Lo, here is Crist! lo, theris!' bileewe ze not. For false Cristis and false prophetis schulen rise, and schulen zevne tokens and wondris to dissuyne, if it mai be doon, zhe, hem that ben chosen. Therefore take ze kepe; lo y haue before seide to zou alle thingis. But in tho daires aftir thilk tribulacioun the sunne schal be maad derk, and the moone schal not zeue hir lizt, et cetera.

The iii. argument is thoruz weel ny ez ech word the same and oon with the firste semyng skile sett bfore in the iii. party of this book, the viij. chapiter. Which argument gooth up [on] ij. longe processis in Holi Scripture, of whiche the oon is writun Math. xv. ez, and the other is writun Mark viij.1 ez; and therfore who wole se this iii. argument, as he mai be mad azenz the vij. principal gouernaunce, turne he thidir and he schal it there se.

The iiiij. argument into the justifying is this: Tho holi maide and religiose nunne Seint Hildegarde, visitid with the spirit of prophecie, wrooth manie prophecies which waren examyned and approued in a general couneil holdun at Treuuer undir Pope Eugeny the [Thridde],2 at which counseil Seint Bernard was present, as it is writun in famose chronicles.3 And among the prophecies and reuelacies spokun bi the seid holi maide Seint Hildegarde sche spekith that aftir hir daies schulde rise iiiij. ordis of beggers; and not oonli

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1 x., MS.
2 A space left in the MS. for the number.
of the personages which she schulden lyue in the iiiij. ordris sche seith yuel; that is to seie, "that thei schulden\(^1\) be flaterers,\(^2\) and enviers, and ypcritis, " and baebiters;" but also of the orde sche seith, meenyng it to be yuel. For sche seith, "that of wyse " and trewe men this orde schal be curst;" as thou\(3\) sche schulde therbi meene, that the orde schulde be worthi be cursyd. And ferthirmore sche seith, "that " for her synful and gileful lyuyng the comoun peplis " hertis schulden falle away fro hem; and thei schulden " falle and ceese and that her ordre schulde be \(^3\) alto " broke for her bigilingis, and her wickidnessis." \(^4\) Wherfore tho iiiij. ordris or religiouns or beggers ben badde and not gode, neither worth be had and vsid in the chirche.

ij. Chapter.

For answers to the firste argument it is to vndir-stonde, that religioun mai be take in ij. maners: In oon maner religioun is such a binding vp or a bynding azen of a manmys fre wil with certein ordinauncis, maad bi God or bi man or with vowis or oothis, that he go not so wijde and so brode in hise choicies and refusis, neither in the executing of hise choicies or of

\(^1\) schulden is added in the margin by a later hand.
\(^2\) flateres, MS.
\(^3\) be is interlineated in a later hand.
hise refusis with inne the boundis of lawe of kinde, how brode ellis withoute forbeding of lawe of kinde go he my3te. And religiou in this maner takun is religiou propirli takun, and is descryued in lijk sen-
tence bifoire in the [vj.]
1 chapiter of the [iv.]
2 parti of this present book. In an other maner religiou is a binding up or a binding a3ens
3 of a mannys fre wil with the lawis of kinde, (that is to seie, with the doomes of cleer and weel disposid resoun,) that he chese not or refuse not neither execute hisse choisis or refusis a3ens the now seid lawe of kinde. And so with religiou in this ij. maner takun, which is a large and an vnpropre maner of taking and of vn-
dir-
standing religiou, mannys wil is not refreyned saue bi lawe of kinde ooni. And bi religiou takun in the firste now bifoire seid maner, which is the verry propre maner of taking religiou, mannys fre wil is refreyned with more than with lawe of kinde; for he is also refreyned with othere statutis or ordinauncis maad bi God or man or with othere vowis or oothis.

Of religiou takun in the firste maner, as anentis statutis and ordinauncis maad bi God himself, Holl Writt spekith, Exodi xij. c. and xxix. c., and as anentis ordinauncis maad bi man, Acts xxvj. c., as it is bifoire reherced in the 4 chapiter of the 4 parti of this present book. Of religiou takun in the ij. maner spekith Holi Writt, Acts x. c., where Cornely, than being an hethen man not cristned, is clepid “a “religiose man and dreding God;” and that for the weel keping and filling the lawe of kinde, that is to seie, the lawe of resoun. Also of this religiou it is writun Ecclesiasticl i. c. in the myddil.

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1 Spaces are left in the MS. for the numbers.
2 Perhaps a clerical error for α3.ēa.
3 verry is interlineated in a later hand.
4 Spaces left in the MS. for the numbers. Pecock seems to be thinking of what follows. Part v. c. viii.
In the iij\textsuperscript{e} maner religiouen is take for religiouen of
the firste maner and religiouen of the ij\textsuperscript{e} maner to
gidere seet; and in this maner y toke and vndirstode
this name "religioon," whanne to a certein book
which y haue mad y puttid this name, The reule of
Cristen religioon.

Iames in his text alleggid before in the firste sem-
yng skile meened not of religiouen takun in the now
seid firste maner, but of religiouen taken in the ij\textsuperscript{e}
now seid maner; and zit bi thilk same text Iames
meened not, that a man forto visite fadirles and mo-
dirles children and widowis in her tribulacioun, and
a man forto kepe him vnwemmed fro this world schulde
be al an hool religioon takun in the ij\textsuperscript{e} maner;
but that these deedis bi him there expressid schulden
be summe parties of an hool religioon takun in the
secunde maner. Forwhi a man forto worschipe and
releeue his fadir and modir is a parti of the same al
hoool religioon takun in the ij\textsuperscript{e} maner, and a man forto
forbere fals sweryng and idil swering is an other parti
of the same hool religioon takun in the ij\textsuperscript{e} maner;
and lijk maner ech moral vertu is a parti of the same
religioon takun in the ij\textsuperscript{e} maner. And thersore bi
this, that now is thus declarid, it is open ynow3 that
the firste maner of arguyng rehercic before upon the
seid text of Iames is not worth, whanne it is argued
thus: A man to visite fadirles and modirles children
and widowis is a religioon; for it is a parti of the
now seid great religioon; thersore noon other vertu
than this visiting is a religioon.

For answer to the ij\textsuperscript{e} maner of arguyng maad
upon the same text of Iames it is to be seid, that the
firste premiss is vntrewe, which is there takun and
fourned thus: What euer religioon lettieth, before bar-
rith, zhe, and forbedith an othir religioon to be bad
or doon, which is a cleene and an vnwemmed reli-
gioon at God and the Fadir, is vnleeful and not

Neither is it true
that any vertu
which hinder
the exercice of
the particular
virtue there
named, is unlaw-
ful; for while a
man does any
good deed, he for
the time is hin-
dered from per-
forming any
other good deed.
worthi he had and eaid. Forwhi it is impossible ij. religiouns be; but that the oon of hem had in a persoon lettith and biforn barrith, the other religioun to be for the while in the same persoon, sithen oon and the same man may not be to gider in ij. religiouns. And therfore the seid firste premysse of the ij° argument maad up on the text of Iames is vntrewre and to be denied, and so ceessith the strengthe of thilk argument fro geting of his entent. Also if thilk premysse were trewe, certis thanne weelny; ech morall vertu of Goddis lawe were vnleeful and not to be had and eaid. Forwhi what euer morall vertu a man wolde take and vse, al the while that he is is werking thilk vertu he is therbi lettid, forbarrid, and weerned forto wirche an other morall vertu of Goddis lawe; as, whilis a man is weddid and wolde bigete children, he is therbi lettid and weerned to be chaast, and whilis a man wolde do aymes deedes in Ynglond he is lettid and weerned therbi for to do aimesdeedias in Fraunce, and whilis a man rideth in a iorney for a good cause he is therbi lettid and weerned for to heere a preching; 3he, and if the wirching of thilk vertu first takun schulde stonde stille perpetuell, he schulde lette and weerne perpetuely the wirching of the other vertu which mynte ellas be taken; and so, if the seid premysse were trewe, the vertu which is first takun of a man is euermore vn-leeful. And also ech office in a kingis hous schulde be needis displeasunt to the king, forwhi ech office in his hous lettith, forbarrith, and weerneth the occupier fro an office in the same hous, which office the king louth wel to be doon. And so, open it is, that the seid firste premisse is to be denied; and thanne is thilk argument lettid fro his purpos.

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1 to be, MS. (first hand). 2 for karrid, MS., (without hyphen).
For answere to the \textsuperscript{1} ij. bifoire mad argument going upon there rehercid textis it is to be markid wel, that among alle tho textis onlì the firste text aloone, ij. Pet. ij. c. spekith of viciose sectis which schulden rise after the daies of Peter, and alle other textis of thilk noumbrë spelen onlì of viciose persoones teching vntreuly and lyuyng vicioseli and not of eny viciose \textsuperscript{2} sect. Wherfore noon of alle these textis berith in him sylf eny colour forto smyte or reproue or blame eny sect or religion now had and vsid in the chirche, saue onlì the firste text ij. Pet. ij. c. And sithen the sectis of which Peter there prophecied he in tho wordis prophecied, that "sectis of perdicion schulden " be denying the Lord which bouȝte hem," no man mai in eny colour affermé that thilk wordis of prophecie of Peter fallith vpon the sectis or religiouns now had and vsid in the chirche, but if he afore proue and schewe that these now had and vsid religiouns in the chirche ben sectis of perdicion and denyen him which bouȝte hem. And therfore proue he firste and bifoire that these now seid religiouns ben sectis of perdicion, and that thei ben denying Crist, and bilieuen not into Crist; and thanne lete him haue the maistrie, that Petir in the wordis of his bifoire allegid text prophecied or spake of the religiouns now had and vsid in the chirche. And certis open y nouȝt it is, that ellis he mai not haue euydence as bi thilk text that Petir meened or thouȝte on hem. Forwhi this folieth not in eny good argument: Petir seide that sectis of perdicion denying Crist schulden come, therfore these now had religiouns ben tho sectis. A lewder and febler skile or argument can noman make; forwhi bi this argument, if he were auȝt, schulde be proued that ech sect or religioun mad, or which

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\textsuperscript{1} thi, MS. \hspace{2cm} \textsuperscript{1} A later hand has wrongly al-
tered this into viciose.
myȝte be mad, were or schulde be vnleesful and a sect of perdictiuon, how euer good and profitable and leeful he were or schulde be mad; and so the same secte schulde be good and badde, leeful and vnleesful, which is repungnaunce. And therto to this bad argument muste be sett more, if he schulde any thing proue and conclude, as is forto seie and argye thus: Petir seide that sectis of perdictiuon denying Crist Schulden come; and so it is, that these religiouns now had and vraid in the chyrche ben sectis of perdictiuon denying Crist; therfore of hem spake or meened Petir. Or ellis thus: Of hem is the prophecie of Peter verified and vpon hem fallith thilk prophecie of Petir; and but if the arguer can proue the iȝth premysse of this argument, and eer than he proue thilk iȝth premysse of this argument, that is to seie, that these now had and vraid religiouns in the chyrche ben sectis of perdictiuon denying Crist, certis he may not waite aftir that the conclusion of this argument be proued or be trewe, that is to seie, that the seid prophecie of Petir fille upon the religiouns now had and vraid in the chyrche. And thanne farther, forto proue that these religiouns ben sectis of perdictiuon, he muste takhe his euydencis and hise motyues in othir place out and fro the seid text of Peter; forwhi it muste be proued that the now had religiouns ben sectis of perdictiuon, eer and biforn we wite what and of whom the seid text of Peter meeneneth. And thus it is open ynouȝ that, as bi the firste text in the biforn sett noumbe of textis, may noon hurte bifalle to the now had and vraid religiouns.

And thanne furthermore thus: Alle the other textis in the same now seid noumbe spaken of personees teching vntreulii and lyuying viciosely, whether thei lyue in eny religiouse sect or out of religiouse sect; for of alle suche viciose personees, whether thei lyuen in sect of religioun or out of sect of religioun, tho textis mowen be verified riȝt weel, as is open ynouȝ bi the general
and large spekeing of the textis in her wordis. But so
it is, that thou; persoons in a religioun techen amys
and lyuen amys, for that thei techen and lyuen other
wise than her religioun wolde that thei schulde teche
and lyue, sit therbi cometh noon hurtre to the reli-
igioun, as that theryfore the religioun were the wors or
were badde and vnleeful; but if it schulde be seid
and holde therto answerlingli and folowingly that the
sect of Cristis Apostlis were badde and vnleeful, for
that Iudas lyued theryn amys; and but if it schulde
be seid that Crist blamed and reproved the state of
preesthode and the state of bishophode in the oolde
lawe as badde and vnleeful, because he blamed and
reproved the persoons of tho statis; whiche noman
ouste holde, for God him sylf made tho statis, and he
made no badde and vnleeful thing. Wherfore folow-
ith needis that as bi alle tho textis of the before
spokun nombrure, comyng in process s after the firste
text of hem, is no strok 3ouun to eny sect or eny
religioun forto therbi seie that eny sect or religioun
is badde or vnleeful. Also open it is, that tho textis
strecchen hem to viciose persoons being out of reli-
ioun, as weel as to viciose persoons in religioun.
How schulden thanne tho textis serue in special forto
distroie eny religiouns more than forto distroie eny
state, the, ech state which is not religioun, as the state
dekenhode, the state of preesthode, and others; if
in suche statis ben persoons vicoseli lyuyng? Certis
no witti man can herto seie nay. And thanne fether,
sitith tho now seid textis spoken of viciose persoons
teching amys, bileeuyng amys, and lyuyng amys,
whether thei ben in sect of religioun or in other state
out of religioun, if eny man wolde take vpon him
forto proue that tho textis or summe of hem ben
verified of persoons now lyuyng in religioun or in
preesthode out of religioun, make he first ther of his
proof; and whanne he hath maad ther of his proof
bi euydencis being withoute tho textis, (as he muste needis for cause now late before in this present chap-
ter tuaȝt,) Goddis forbode that he be weerned forto afferme, holde, and seie, that tho textis spoken of per-
soones, and let he holde and seie tho persones for to be reproued of Holi Writt and of the Apostlis;
and nomen schal him therfro weerne. And it is al that he mai haue toward his purpos bi the same seid
noumbe of textis. But whanne he hath al this at
his lust, what hath he therbi forto reproue and blame
eny sect or religiou? Certis riȝt nouȝt, as it is openli
schewid in this processe of answering. Wherfore noon
of alle tho textis sewyng in rewe aftir the first text
zeugen eny strock to eny religiou now had and vsaid
in the chirche.

Neuertheles for as myche as the blammers and ro-
prouers of the viȝt. principal governance ben aboute
foro proye that the iijt. text of the bifo re sett noum-
bre, which text is of Poul, iȝt. Thim. iiiijt. ĉ., spekith
of sectis and religiouns, namelich now being, and not
oonli of persones being in religioun, therfore now
next after al this going before her euydencis ben to
be rehercied, that answere and solucioun be to hem
paised. Thei arguen thus: Tho persones of whom
Poul spekith in the seid secunde text which is writun
iȝt. Thim. iiiijt. ĉ. ben alle tho persones whiche for-
beden to be weddid, and also tho that bidden ab-
steyne fro metis whiche God made to take with doing
of thankingis, as it is open ynow bi wordis of the
text; but so doon the persones being in the religiouns
now had and vsid in the chirche, and that not
as bi her owne witt, wil, and entent oonli, but as bi
strength and entent and reule of her religioun; wher-
fore not oonli the persones of these now had and
vsid religiouns ben blamed and reproued bi the seid
text of Poul, iȝt. Thim. iiiijt. ĉ.; but also the religiouns
of the same persones ben theryn and therbi also
blamed and reproofed, sithen tho persones ben blamed
bi the seid text in that and for that, that thei techen
and doon as her sect and religiou wol that thei
tech in and do.

And that tho persones by strengthe and entent of
her sectis and her religions forboden to be weddide
and forto abstene of metis whiche God made to take,
thei ben aboute forto prove thus: Tho religios men
bi strengthe and entent of her religions dressyng
hym therto bidden to her vndirlingis and her felawe
and britheren being in the religions forto lyue chaste
for euer; wherfore in so bidding thei musten needis
forbede to the same vnderlingis and felawis forto be
weddid; also summe of the same religiosis bi strengthe
and reulis of her religiouss forboden to her vnderlingis
and felawis of religiose forto eate fleisch for euer, and
summe bi strengthe of her religiose forboden the
eting of fleisch for sum cesoun and tyme of a monthe
and of summe certeyn daies; wherfore, as it semeth
to hem, tho religiosis maken bi strengthe of her religiose
the same forbodis which Poul in his seide text
blameth, that is to seie, forboden to eate metis which
God ordeynede to take. And if this be trewe, therof
muste folowe that as Poul bi and in his seid text
reproueth her now spokun forbedingis,  so bi in
his same text he reproueth her religiose reuling tho
personses forto so forbode.

Answere to this arguyng schal be this: Poule in the
ij. text of the seid noumbr, i. Thim. iiiij. 2, meeneth
of suche forbeders whiche wolden forbede wedding and
forbede eting of certein metis as deedis valseful in
hem sylf, or as being alwey contrarie to Goddis lawe;
but so forbeden not our religiose prelatis bi strengthe
and entent of her religiose to her britheren in the

\[1 \text{ that tho, MS.} \quad \mid \quad 2 \text{ forbedindis, MS.}\]
same religious, but these religiose prelates forbidden wedding and fre eting of alle metis to her religiose britheren, bi cause tho britheren han bounde hem sylf to God into the contrarie, that is forto neuer be weddid and forto absteyne fro certein metis; and also neither tho prelatis forbidden neither tho sug- getis woviden to forbere wedlok and the vce of fleisch in certein whilis as vnleeful deedis and as deedis contrarie to Goddis lawe, but as deedis whos for- beringis schulden make hem the more sureli kepen hem fro breking of Goddis lawe; and therfore the forbeders now in religioun ben not in the caase and in the deedis of whiche Poul spekith in the ij. seid text, which is i. Thim. iiiij. ĉ. And but if Poul meened in the seid ij. text as it is now seid that he meened, and but if it were leeful to forbede as oure religiose prelatis now forbidden, certis ellis he were contrarie to him sylf; forwhi, i. Thim. v. ĉ. he for- bethid widowis to be weddied after thei han bounde hem sylf to chastite.

Certis in the daies of the Apostlis weren men clepid pseudo or false Apostlis, which wenten aboute cun- trees in the daies of the Apostlis, and peruertiden peplis fro the teching into which Poul had sette hem, as the Corinthians and the Galathies. Of whiche pseudo or false Apostlis summe tauţten that it was not leeful that men ete fleisch which was offrid to idols, neither bigge thilk fleisch whanne it were brouyt into market after tyme of offring forto be solde; summe other of these pseudo tauţten and helden that Cristen peple musten needis take the circumanision and the birthens of the oold lawe with the newe, as of euereither of these Poul spekith in his Epistle to Corinthies; and of the ij. he spekith in his Epistle to Galathies.

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1 these same, MS. (first hand). | 2 after that, MS. (first hand).
Ferther more summe othere of hem tauzeten that men schulden not be boundun bi mennys lawis, and therefore thei schulden not obeie to princis and dukis, whom Poul reproueth, Rom. xiiij. c. and i. Thim. ii. c., and Petir in his firste Epistle the ij. c. Ferthermore the herisies of Hymeneus\(^1\) and of Alisaundre weren in the daies of the Apostlis, whom Poul curside for her heresie, as it is open i. Thim. ii. c. in the eende. Also Ioon the Euangeliste in his ij. Epistle meeneth that in hisse daies weren heretikis going aboute to diisseyue trewe bileueuers. Also Coloc. jj. c. is mensio nu mad of heretikis whiche weren aboute to bringyn in tho daies vnreasonoble religiuons azens trewe feith, and that bi colour that reuelacioun wass maad to hem ther upon. And so open it is, that dyuerse sectis of heretikis rosen and regneden in tyme of the Apostlis, and diden miche care and let and perseccucionis to the verrry Apostlis, and therfore of hem myste be meened myche of thiis that is seid in the bifoare alleggied textis.

Ferthermore, longe after the daies of the Apostlis heretikis weren, whiche helden that vttiirly it is synne eny man or womman be weddid, and eny man haue to do in fleischli deling with a womman, as helde the sect of Eraciitis\(^2\) which also therwith helden that oonli chaist persoones schulen come into heuen, and that children diyng before her zeeris of discrecucion schulen neuere come to heuen. And summe othere heretikis with her foloweris making to gidere her sect han be, whiche helden that vttiirli it is synne forto ete fleisch, as helde the sect of Tacianys. Summe othere sect of heretikis hath be, which weel allowid

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1. Hymeneus, MS.
2. This appears to be a blunder or clerical error for Hieraciitis. See for them and Tatian’s disciples.

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wedlok, but thei helden dampnable if eny widowe were weddi; and herwith thei helden, if eny person hadde do oonys eny notable greet synne, that he neuer schulde haue therof forzueuenes,\(^1\) how euer miche\(^2\) repentauce and penaunce he dide for it. And so oonli these heretikis and othere to hem like weren in the case of forbeding of which Seint Poul spekith in the ij\(^*\) text; and not the othere religiose forbeders of this present tyme, which forbeden wedding and eting of fleisch bi cause of vow or boond therto before maad of hem to whom the forbedingis [are] maad, and whiche neither forsaken neither forbeden wedding and eting of fleisch as deedes vnleeful and contrarie to Goddis lawe. And thus myche is ynoou; for answere to the ij\(^*\) argument.

Answere to the iij\(^*\) argument schal be the same answere which is sett bfore in the iij\(^*\) parti of this book the ix\(^*\) chapiter, and is zoun there for answere to the firste semyng skile sett in the viij\(^*\) chapiter of the same iij\(^*\) partie. Therfore who so wole se the seid answere, turn he thider; for there he mai it se.

To the iij\(^*\) bfore maad argument, proceeding upon the reuelacioun and prophecie zoun to Seinte Hilde- gard, it is to be seid thus: Whether it be trewe or no what seche seide and wroot of the persoones hold- ing the iij. ordis of beggeris and of her orde, this y dare seie, that among the reuelaciouns and prophecies, whiche ben ascrued to hir, is conteyned vntrouthe contrarie to the trewe feith; and for to it proue y durst leie in plegg my lijf, how euer it be that her prophecies and reuelacions weren approved.

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\(^1\) forzueuenes, MS.  \hspace{1cm} \(^2\) how miche, MS. (first hand).
FURTHERMORE for as myche as y haue wist this, that summe of the lay peple, whanne thei han rad or han herd red summe of the bifoire alleggid textis in the [ie.] ¹ chapiter of the [ye.] ¹ parti of this book, (bi cause thei couthen apple tho textis in oon manner or other, thouȝ not moost euensi neithir verili ² and accordingli to sectis and persoones now being and lyuyng in the chirche; and therwith thei knewen not bi reeding or heering of oold stories how that sectis and persoones lyuyng in hem weren in eeldir daies, to whom the same textis myȝten euenli and more accordingli be applied,) han thouȝt and han holde stifferli for bettir or wors in her conceitis and wordis, that tho textis weren seid and writun for these sectis now presentli being in the chirche and for the persoones lyuyng in hem as it were oonli, as thouȝ neuere had be eny sectis bifoire in oold daies into whiche tho textis myȝten be verifid; and therbi tho reders han fallen out into bering of greet indignacioun anentis this ³ present sectis and religiouns, and han seid ful foule and ful vnskilfulli of hem azens honeste and azens wisdom and azens charite;—wherfore ⁴ into remediyoung of suche mennys vnkunnyng and into remediyoung of her obstynat holding, and forto make hem the redier and the willier forto coungeyle with leernd men vpon oold stories and oold recordis in the chirche, and forto make hem heere such oold stories and recordis and leerne what hath be done in eeldir daies more than they witen off, y schal now

¹ Spaces left in the MS. for the references.
² Apparently a clerical error for these or these.
³ veri, MS.
⁴ The sense strictly requires therefore; but see Glossary.
reherese here sumwhat what maners of dyuerse yuel and vntrew sectis of Cristen men weren in eeldir daies, (summe in the daies of the Apostlis, and summe aftir the daies of the Apostlis,) that alle suche now seid reders and heerers mowen therbi leerne, that the wordis of Petir, ij\textsuperscript{e} Pet. jj\textsuperscript{e}. ĉ, and the wordis of Poul, i\textsuperscript{e}. Thim. iiiij\textsuperscript{e}. ĉ and ij\textsuperscript{e}. Thim. iij\textsuperscript{e}. ĉ, weren verifid of manye sectis and persoones, eer eny of these religiose sectis weren whiche ben in the chirche.

Certis in the daies of the Apostlis in Cristen men was the sect of Menandrianis, whiche helden that the world was mad not of God but of angelis.\textsuperscript{1}

Also the sect of Basildianis, whiche helden that Crist suffrid not verili his passioun and his deeth, but apparentli and seemyngli oonli.\textsuperscript{2}

Also the sect of Nycholaitis, which helden that weddid men myžten chaunge to gidere her wyuea.\textsuperscript{3}

Also the sect of Carpocracianys, which helden that Crist was not God, but man oonli, and was bigetun bitwixe man and womman deling to gidere fleischli.\textsuperscript{4}

Also the sect of Chirencianys,\textsuperscript{5} whiche helden that aftir the general resurreccioun\textsuperscript{6} men and wommen thanne rising schulden lyue in greet fleischli welthe and delectacioun upon erthe a thousand of ʒeeris.\textsuperscript{7}

Aftir the daies of the Apostlis roosen also manye vntrew sectis of Cristen men, as the sect of Valentynyanys, whiche helden that Crist took no thing of Maries bodi, but passid forth thoruz her as thoruz a pipe or a canal.\textsuperscript{8}

\textsuperscript{1} Aug. Lib. de Har. c. 2.
\textsuperscript{2} Aug. l.c. 4.
\textsuperscript{3} Aug. l.c. 5.
\textsuperscript{4} Aug. l.c. 7.
\textsuperscript{5} The MS. reading is apparently a little corrupted. At all events Pecock intended to express the Cerinthianis.
\textsuperscript{6} The MS. reading here and below looks like resurreccioun; but more probably resurreccioun is intended.
\textsuperscript{7} The analogy of the orthography favours the latter, and c and t are often almost identical in form.
\textsuperscript{8} Aug. l.c. 8.
\textsuperscript{9} Aug. l.c. 11.
Also the sect of Apostelynys, which helden as dampnable that eny man hadde in his propirte eny worldli good.  

Also the sect of Cerdyonestis and of Marcionystis, whiche helden that ij. Goddis ben, oon good, and an other yuel; and the oon is maker of riȝt and of good thingis, and the other is maker of vmiȝt and of badde thingis.  

Also the sect of Seuerianys, whiche helden as vnleful for to drinke wijn, and helden not with the Oold Testament, neither that the general resurreccioun schulde come.  

Also the sect of Tacianys, which helden that fleisch schulde not be ete.  

Also the sect of Cathafrigis, whiche helden that the Holi Goost came not into the Apostis, but into hem that weren of the Cathafrigis oonli.  

Also the sect of Catharitis, whiche helden to be vnleful that eny widow be weddi, and that, aftir a man hath synned in eny greet synne, he schal neuer haue ther of forgeuenes, how euer greet repentaunce and amendis he do.  

Also the sect of Paulianys, which helden that Crist was not bifoare Marie, but took his bigynnynge of Marie.  

Also the sect of Antropomorfitis, whiche helden that God in his godhede hath bondis and feete and othe suche membris.  

Also the sect of Eraclisys, whiche helden that alle men ouȝten lyue chast, and that wedlok is vnleful, and that children diyng bifoare her þeeris of discrecioun schulen not come to heuen.
Also the sect of Nouacianys, which helden that if eny man falle oonyys fro the feith, that he schal neuer haue ther of fyrgeunes, and that a man oonyys baptisid hath nede in sum caas for to be æzen baptisid.¹

Also the sect of Ebionytis, which helden Crist to be a pure man oonli, and these helden the rižis and obseruaunce² of the Iewis rennyngli with lawe of kinde and with the feith of the Gospel.³

Also the sect of Fotyanys,⁴ which helden that Crist was concoyned and bigete bitwixe Ioseph and Marie bi fleischli deede.⁵

Also the sect of Acyanys and of Ennomynyanys, which helden that al the while a man holdith him sylf in the feith he is not dampnable for eny other synne which he doith, thou; he schal be therfore punyshid for awhile.⁶

Also the sect of Sabellianys, which helden that of the Fadir, Sone, and Holi Goost is not but oon persoon.⁷

Also the sect of Arrianys, which helden that the Fadir and Sone ben not oon substaunce.⁸

Also the sect of Macedonyanys, which helden that the Holi Goost was not God.⁹

Also the sect of Appollinarisys, which helden that Crist in his incarnacioun took a bodi but not a soul.¹⁰

Also the sect of Antymarit, which helden that Marie was fleischli knowne of Ioseph aftir that Crist was of hir born.¹¹

² Orig. lib. viii. c. 5.  ⁶ Aug. Lc. c. 41.  
³ ὀβσεβισίς, MS.  ⁷ Aug. Lc. c. 49.  
⁴ Aug. Lc. c. 10.  ⁸ Aug. Lc. c. 52.  
¹¹  I I 2
Also the sect of Donatistis, whiche helden that the
Sone is lasse than the Fader, and the Holi Goost lasse
than the Sone, and that a man baptiside of an
heretik hath neade to be baptisid azen.1
Also the sect of Bonosianys,2 whiche helden that
Crist is not the propre Sone of God, but his Sone bi
choise or purchase.3
Also the sect of Iouyanystis, whiche helden that
foro lyue in maindenhode and foro lyue in wedlok
in bigeting children ben of oon meryt, and that foro
cete and foro tasto ben of oon merit afore God.4
Also the sect of Elvidianys, whiche helden that
Marie conceyued and bare sones and douztris after
that sche conceyued and bare Crist.5
Also the sect of Paternyanys, whiche helden that
the louzer parties of a mannys bodi weren maad of
the feend.6
Also the sect of Arrabianys, whiche helden that a
mannys soule dieth with the bodi and schal rise azen
with the bodi in the laste dai.7
Also the sect of Pelagianys, whiche helden that
a man bi his fre wil mai deserue heuen withoute
grace.8
Also the sect of Nestorianys, whiche helden that
Marie was not the modir of God but modir of a man
oonli, to which man aftir he was born of Marie God
couplid him siff; as ther weren in him ij. naturis,
oon of God, and an other of man.9
Also the sect of Euticianys, whiche helden that in
Crist aftir his incarnacioun weren not ij. kindis or
naturis, but oon nature; for that the manhode passid
bi turnyng into the Godhede.10

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1 Aug. Lc. c. 69.
2 Boiosianys, MS.
3 Isid. Hispal. Lc.
4 Aug. Lc. c. 82.
5 Aug. Lc. c. 84.
6 Aug. Lc. c. 85.
7 Aug. Lc. c. 83.
8 Aug. Lc. c. 87.
9 Isid. Hispal. Lc.
10 Isid. Hispal. Lc.
Also the sect of Tritocycis, whiche helden that as thre persoones ben in Trynyte, so thre Goddis ben in Trinite.  
Also the sect of Waldensis.  
Also the sect of Wicelfisitias, whiche azen the vij. principal gouernauncis touchid and rehercic bi the proces of this present book holden in the maners rehercic in this present book, and in wors and horribler maner, as it is open in the book of Wicljiff and of othere being of his sect.  
Of manye mo heretik sectis than of these here now rehercic a man may here, if he wole rede Ysidor in the viij. book of his Ethismolgies and Austyn in his book Of heresies; but 3it if a man wole knowe the heresies of hem in lengthe, he muste rede the book which therof made Epiphanius the Greke, and the book which therof made Philaster the Latyn writer. Neuertheles bi this rehercel here now maad of heretik sectis it is open ynow; that alle the men, which weenen that the wordis of Peter, ij. Petri, and the wordis of Poul, i. Thim. iij. c. and iij. Thim. iij. c., and the other textis bifore in the [firste] chapter [of the fifthe parti] of this book alleggid, musten nedis be seid and be verified of the religiouns now being in the chirche, ben foule bigilid.
Out of which biggiling God for his merci graunte, that thei rise sumwhat the sooner bi enformacioun which thei mowen take bi rehercel now mad of heretik sectis; that thei rise out fro her indignacioun born anentis religious now had in the chirche, and fro al the babciting which thei maken ažens the same religious.

iiiij. CHAPITRE.

THE ij’ principal conclusion biholding the vj’ principal gouernance is this: Doom of clerili in kinde disposid resoun lettith not and weerneth not the seid vj’ principal gouernance. That this conclusion is trewe y prowre thus: If eny doom of such resoun schulde lette and weerne the seid vj’ principal gouernance, it schulde be oon of these doomes which ben conteyned in the iiiij. semyng skilis now next to be maad and fourmed; but so it is, that noon of tho doomes lettith and weerneth the seid vj’ principal gouernance. Wherfore no doom of such seid resoun lettith and weerneth the seid vj’ principal gouernance.

The firste of these iiiij. now spokun semyng skilis is this: Ech religioun is vnleeful and not worthi be had and vsid, which lettith and afore barrith, ʒhe, and weerneth the comauement of God in his lawe of kinde to be doon; but so it is, that ech of the bifore spoken religiouns now had and vsid in the chirche and conteyning vow of wilful expropriat pouerte and obedience to certein reulis and statutis lettith and afore barrith, ʒhe, and weerneth hise religiouse persoon for to do and fulfille sum comauement of God. Forwhi ech of the religiouns lettith and forbarrith and weerneth hise persones for to do bodili almes deedis to the pore and ned, and also forto worschipe his fadir and modir in the effect of
ralseuyng her bodili and goostli neede and lak, as it is open to ech attender. And hit God biddith bodili almes deedes to be doon, as it is writun [Luk xvi.]¹ ĉ. thus, That that is ouer plus zeuo ze almes; and also Math. xxv. ĉ. it is open that for vndoin or for the leuyng of such bodili almes vndoen men schulen be dampened. Wherfore forto do such almes is the comauement of God. And also that ech man thus worschiphe his fadir and modir is the comauement of God, it is open, Mark [vij.]¹ ĝ. and Effes. [vij.]¹ ĉ. Wherfore alle suche now spokun religiuouns ben vnleesful, and not worthi to be had and vaid.

The iiȝ. semyng skile is this: Thilk thing or gouernsense, not being necessarie into oure saluaucion for that it is the comauement of God, what euuer he be, is to be kutt awaye and to be leid aside and to be not had and vsid, of which myche goostli harme and synne comen, for that that he is the occasioun that thilk goostli harme and synne comen. Forwhi into the meenyng of this now rehercied proposicioun or sentence the Gospel is alleggid bifoře in the [v.]¹ chapter of the iiȝ. part of this book thus: If thi riȝt ize or thi riȝt hond or thi riȝt foot sclaundre thee, pulle him out or kunte him away, and caste him fro thee; but so it is, that of ech of the now spokun religiuouns had and vsid in the chirche miche goostli harme and synne comen; so that ech of them is the occasioun wherbi and wherfro the goostli harme and synne comen. Wherfore folewith that ech of the now spokun religiuouns ouȝte be pullid out of the chirche, and ouȝte be kutt awaye, and be not had and vsid.

The iiȝ. semyng skile is this: If suche now spokun religiuouns ben so gode and so profitable to Cristen men as is now bifoře pretendid hem to be, whi or-

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¹ Spaces left in the MS. for the references.
² this v. MS. See p. 307.
Chap. IV.

They had been profitable.

deyned not Crist tho same religiouns to be had and
void; sithen he couthe haue ordeyned tho religiouns
as weel as men couthen fynde hem and devise hem,
and sithen he loueth us and wilneth oure goostli profit
more than we sif willen, forwhi for oure goostli profit
he soore laborid, suffrid, and died? Wher upon it
myyte be argued in forme thus: Crist, which was oure
grettist louer and oure best power, ordeyned al that
was best for us to haue and al that is notabili bettir
to be had than to not be had; for ellis he hadde
not be anentis us to gidere wijsist purseier and ten-
dirist louer: but so it is, that Crist not ordeyned these
spokun religiouns, forwhi it is biore grantid in the
[i^o.]\(^1\) chapter of the [v^e.]\(^1\) parti and it is openli trewe
that men founde hem and devisid hem, and that now
late summe and manye of hem: wherfore thei ben
not necessarie, neither thei ben in notable degre bettir
to be had or to be not had.

The iii^e. semyng skile is this: If for to haue reli-
gioun and religiosite set to the comoun lawe of God
maad of lawe of kinde and of sacramentis is leeful,
good, and profitable, whi mai not this good and profit
sufficientli be performed and fillid bi oon or ij. or a
fewe of suche religions had and void\(^2\) in the chirche?
Skile ther azens semeth to be noon, namelich sithen
alle tho religiouns had and void in the chirche ac-
corden and ben as oon in the thre substancial thingis
of hem alle, that is to seite in the iiij. vowis whiche
alle suche religioses maken. Wher fore this that ther
ben now in the chirche so manye foold dyuere religiouns
and religiosis, (of whiche summe sten fleisch,
whanne othere religiosis sten fisch; summe waken,
whanne othere slepen; summe weren whijt, summe

\(^1\) Spaces left in the MS. for the references. See p. 483.
\(^2\) had and void is added by a later hand.
weren blak, summe weren whijt aboue and blak binethe, and summe in the contrarie maner weren blak aboue and whijt binethe; summe weren lynnen next to her skyn, and summe forberen al lynnen fro her skyn of the bodi) is not but of vnconstaunce and of vnstabilines, of liȝtnes and vnavisidnes, and of scisme making in the oonhede of Cristen britheren; and is modir cause and occasioun of debatis and of lasse loue to be had among alle Cristen britheren to gidere, and so forth of othes yuelis.

v. CHAPITER.

For answere to the firste semyng skile, the ijº premysse of the argument there maad is to be denied, which ijº premysse is this: That ech religiuon now had in which is vow of expropriacioun lettitth, forbarrith, and weerneth sum comauandement of God to be doon. And whanne ferther into the¹ proof ther of it is argued thus: Ech such religiuon lettitth and weerneth his persoones forto do bodili almes of ricchessis deling, and also lettitth and weerneth his persoones forto releue her fadir and modir being in pouerte, and ȝit these deedis ben comauandemens of God; it is to be answerid here, that noon of these religiuus lettitth tho deedis to be doon bi eny of his persoones, as tho deedis and whanne tho deedis ben comauandemens of God to the same persoon, but as and whanne tho deedis ben noon comauandemens of God to the same persoon: and therfore noon of tho religiuus lettitth his persoones forto do eny comauandement of God.

For ferther cleerig and declaring of this maad answere it is to wite, that ther ben ijº maners of Goddis

¹ the is interlineated in a later hand.
comauamentiis. Forwhi summe comauamentiis of
God ben negatyues, that is to seie, weernyngis or
forbodis, as ben these: Thou schalt not do avoutrie;
Thou schalt not bere fals witenes; Vnworschipe thou
not thi fadir and modir, and suche othere; and these
bynden to alwey, and to whom euere any of these
comauamentiis is oony a comauement, to him
thilk same comauement is euermore perpetuall a
comauement. Summe othere comauamentiis ben
affirmaityue comauamentiis, that is to seie, biddingis
that certein deedis be doon, as ben these: Worscheipe
and releeue thi fadir and modir; Zowe thou almes
to the poor; Teche thou the vnkunnyng, and suche
othere: and these comauamentiis binden not to1
alwey, and to whom these ben comauamentiis for
oon while, thei mowne ceese to be comauamentiis, as
for an other while. Forwhi sithen affirmaityue or bid-
ding comauamentiis ben comauamentiis that certein
deadis be doon, and if tho deedis mowne not be doon
with outhe certein to hem required meenes, it muste
needis folewe that if and whanne a man iustli lackith
the meenes, bi whiche needis tho deedis schulden be
doone, he is not bounde forto do thilke deedis; and
if euere and whanne euere a man may reazonabili and
thefore lawfulli make him sylf lacke the meenys, bi
whiche tho deedis musten needis be doon, if thei
schulden be doon, that thanne he may make him be
not bounde to tho deedis, and may make that tho
deadis be not to him comauamentiis of God, thow3
bifore whanne he hadde or myȝte haue the meenis of
tho deedis, tho deedis weren to him comauandid
deadis. And thherefore folowith needis, that whanne
euere a man iustli and withoute blame of resoun
lackith the riccheassis, with whiche he myȝte visite

1 to is interlineated in a later hand.
the faderles and modirles children and poor widowis and do other bodili almes, thanne as for thanne and as for al thilk while it is not comauendement of God to him fort to do such now seid almes, neither fort to releue the pouerte of his fadir and modir; and bi lik skile it muste needis folewe, that if euer and whanne euer a man may not aizens resoun (but bi doom of cleer resoun) make him silf lacke suche ricchessis, ãhe, and make him silf lack the power fort to wynne or other wise come to iustli suche ricchessis, thanne and as for al thilk while it is not comauendement1 of God to him neither fort to releue the pouerte of his fadir and moder or of eny other neiþbour, neither it is comauendement of God to him fort to labore that he wynne bi craft or in eny other wise to gete ricches fort to therbi releue the pouerte and nede of his fadir and modir or of eny other neiþbour to him.

And that a man now hauyn gricchessis in greet plente mai with his good wil iustli and leefulli make him silf lacke tho same ricchessis, ãhe, and the power fort to wynne, gete, or haue ther aftir eny suche ricchessis, y proue in this wise: I putte caas here, were a man which hath myche ricches, wherwith he mai weel releue the pouerte of his fadir and modir and of hise othere neiþboris, if thei in eny pouerte now weren; and this man hath a bodili sijknes, (or ellis dreith for greet liklihode forto falle into a bodili sijknes,) bi which he shal lyue in huge vnberable peine or be deed; ther is a lecche which wolde vndirtake to make him hool, or to preserve him fro the fal into thilk sijknes; but al the ricches of this seid man is litil ynov; fort to spende aboute the medicyns longing to thilk cure or preseruacioun. This man

Proof that a man may lawfully make himself lack the riches, wherewith he should supply the need of his parents and neighbours. He might spend all his goods lawfully on physicians, if he could not otherwise be cured of a grievous sickness of body; and therefore a fortiori, he may spend them, if he cannot otherwise be cured of a grievous sickness of soul, and he joins a religious order and becomes bound to poverty for this end and intent, and he is not bound to love any one more

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1 a comauendement, MS. (first hand, apparently).
Chap. V.

than himself or than his own soul's salvation.

sewing this spendith out al his seid worldli riches into the now seid purpos, and makith him sifl willfuli to lacke the meenys bi which he myȝte releue the poueret of his fadir and modir, into which thei ben falle aftir this expense. Thanne y aske heere this questioun: Whether this man in so expendyng dooth azens the comnandement of God, bi which God biddith that a man releue the poueret and ned of his fadir and modir, and releue the neede of his othere nieȝbors? Certis ech resonable man this heer- ing wolde seie nay; þhe, and thouȝt eer than he hadde bigunne to make this expense he hadde seen his fader and modir falle into greet poueret and bodili neede, þit he hadde not do amys forto bigynne and contynue his now seid expense, and forto leue his fadir and modir and othere nieȝbors in her poueret and bodili neede. And thouȝt ouer al this seid expense it were so, that the leche wolde not do and make this seid cure, but if this man wolde bcome his perpetuel servaunt or boond man, and folewe him into a fer cuntre, and serue him for mete and drinke and clooth oonli; þit this man schulde not do amys forto so make him sifl lacke power into wynnyng eft soone of worldli good in bycomyng1 boond to this leche for the seid effect and purpos, bisidis the expense of alle hise ricchessis now of him possessid and had, as it is open ynoȝt to resoun. But whi and for what cause is this trewe? Sotheli for thouȝt this man be bounde forto loue his fader and moder and hise othere nieȝbors as him sifl, þit he is not bounde for to loue eny of hem more than him sifl, neither so myche as him sifl; but this man is bounde bi the dew ordre of charite which doom of resoun þeneth, and so bi the lawe of God forto loue him sifl more than his fadir

1 by comyng, MS.
and modir and hise othere neiþboris, as it is schewid in othere placis of my writingis; so that this man ouþte loue in affect and in effect his owne bodi more than the bodi of his fadir or modir or of eny other neiþ bore, and his owne soule more than the soule or the bodi of his fadir or modir or of eny other to him neiþbour, and his owne bodili lijf more than the bodili lijf of his fadir and modir. Certis if this be the cause, as no kunynyg man mai denye it to be the very and trewe therof cause, thanne ther of foliewith this: that miche rather, if eny man is ful sijk in synne or dredeful with ful likeli opinionoun that he schal falle ful periloseli into synne and contynue so, that he dredith lest he schal not make a sure eende into his salua cioun; and it is seen in resoun that forto be curid or preserued herof best wey and surist wey and noon other sure to his freelines wey is, than to forsake alle hise temporal ricchessis and become a religioso man in sum religioun conteynyng vow of wilful pouerte, bi which vow he not oonli muste leue hise now had ricchessis and power forto aftirward of the newe wynne and come to eny suche ricchessis; if he so do, the, thou, for the while he seeth his fadir and modir and hise neiþboris falle or be in grettist bodili pouerte and nede, he doith not ther yn amys, neithir doith aþens the comaundement of God. Forwhi he not therbi dooth aþens the loue, bi whiche he ouþte loue his fadir and modir and hise othere neiþboris as him sîlf; but he executith the comaundement of God, bi which he is bounde to loue him sîlf more than his fader and modir and hise othere neiþboris, namelich his owne soule and his goostli helthe more than the goostli welthe and the bodili welthe of his fader and modir and of hise othere neiþboris: and therfore he

1 to is interlinest in a later hand.
dooth not ther yrne amys, neither brekith therbi eny comauendment of God, but he ther yn and ther bi fulfliith the now seid comauendment of God.

And thou; y schulde seie no more than this now seid, certis it were ynow; for answere to the first semyng skile. Neuertheles thus myche more y schal therto sette: The comoun peple and peraunturte summe of the clerkis ben her yn bigilid, that thei weenen this comauendment of God, Honoure thou thi fadir and modir, to be a seueral comauendment bi him self departid fro this comauendment of God, Loue thou thi neizbors as thi sylf, and to be a streitir comauende ment and more to be kept than is this comauendment, Loue thou thi neizbors as thi sylf; but certis this is not trewe. Forwhi therof wolde folwe that a mannys fadir and modir be not to him hise neizbors; and it is fals: for thei ben to him summe of hise principal-ist neizbors. Also it wolde therof folwe that the deedes of reuerencing and the deedes of releuying, which a man dooth to his fadir and modir, were not deedes of loue; which also is vntrewed. And therfore, sithen a mannys fader and modir ben to him nedis hise neizbors, and not more to him than neizbors, thon; thei ben hise principal neizbors, and the reuerencing and the releuying, (whether thei ben goostli or bodili,) ben deedes of loue, and ben noon better neither more than deedes of loue, it folweith needis that in this comauendment, Worschipe thou (in affect and effect bi reuerencing and releving)\(^1\) thi fadir and modir, whanne and as and if resoun deemeth it to be doon, is no thing comauandid streiter than is comauandid and conteyned in this comauendment, Loue thou (in affect and effect) ech of thi neizbors as thi sylf.

\(^1\) and bi releving is added in the margin by a later hand; bi having been afterwards erased.
But bi cause that thou; a man ouȝte loue in affect and effect ech of hise neiȝboris as him sîlf, ȝit he ouȝte not loue ech of hise neiȝboris liȝk myche neither eny of hise neiȝboris so miche as him sîlf; but summe of hise neiȝboris, as ben Cristen men, he ouȝte loue in affect and effect more than Iewis or Sarazenys, whiche ben to us neiȝboris al the while thei ben in state in which thei mowen be conuertid and be sauned; and summe of Cristen neiȝboris, as ben grete to him benefetouris, he ouȝte loue in affect and effect more than othere Cristene being not so grete to him benefetouris; and also hem, whiche ben trewe seruauntis to God and ben of him more loued, he ouȝte more loue in affect and effect than othere not being so gode seruauntis to God and not so myche of him loued. And if her with alle tho grete benefetouris or tho bettier seruauntis to God ben neer and more of his blood than ben othere, bi so myche also thei ouȝte be the more of him loued in affect and effect. And for as miche as comounli it is so, that a mannys fader and modir ben to him grettist benefetouris, or name-lich ben in grettist wil forto be benefetouris to him, and comounly noon other personoon ferther in blood is woned be so willi and so redy forto do and suﬀre for a man as ben his or weren bifoire to him his fadir or modir, therfore that we be not vnkinde anentis hem whom we, as it comounli fallith, ben bounde forto moost loue of alle oure neiȝboris, God in wey of notiﬁyng and in wey of remembring to be waar of the gretter deuaut bifoire the lasse expressid to us in wordis thus, Worschippe thou thi fadir and thi modir. And ȝit her of and herfro foelwith not, neither may eny1 colour be had, that God commaundith a man to bere him anentis his fadir and modir more and other

1 in eny, MS. (first hand), perhaps rightly.
wiser than the highest degree of neizborehode askith, or
that he schulde do eny gretter thing than is conteyned
and includid in this general comaundement, Loue thou
thi neizbore as thi sylf. For this comaundement,
Worschippe thou thi fadir and modir, is not but a
special and a parti of this general and hool comaunde-
ment, Loue (in affect and effect) thi neizbore as thi
sylf, but as moche as resoun wole. And certis the
vncconsideracion [and] the vnkunynyg of this now de-
clarid notabilite and the opinion that this comaunde-
ment spokun bi Goddis owne mouth, Worschippe thou
thi fadir and modir, was of gretcir charge than is
now declarid, and was in streiter wise to be vnder-
stonde than is now declarid, hath be a cause in
summe of the comoun peple forto over vniwysy and
over bitterli berke and clatere,\(^1\) babcite and diffame
azen the bifoire seid religions. Wolde God that thei
wolden now take heede to this present book, and
souke out therof goostli triacle azen her goostli
poyseynyg and enfecting.

vij. Chapiiter.

For answeres to the ii\(^*\) semyng skyle may serve
sufficentli al what is bifoire seid and writun in the
[iiv\(^*\), parti the iiij\(^*\) chapiuter]\(^2\) in iustifying the iiiij\(^*\)
principal guernaunce; and that fro thilk place which
biginneth thus, If eny wole pretende that ri\(z\)/ doom
of resoun, et caetera, into the ende of the same chapi-
ter there.\(^3\) Neuertheles sumwhat more y schal sette
therpto here, namelich for this, that the Gospel [Math.

\(^1\) clatere, MS. (first hand).
\(^2\) ii\(^*\), MS.
\(^3\) A space left in the MS. for the
references.
\(^4\) See p. 432. This seems to be
the place referred to.
THE FIFTH PART.

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V. c.] is browste in forto enforce this secunde semyng skile. And therfore y seie therto thus: In twye maners out of a gouernaunce mai come yuel as it is seid before in the [iiij.]. chapter of the [iv.]. parti of this book, that is to seie, in oon maner as fro the cause of the yuel, and in an other maner as fro an occasioun of the yuel oonli. Certis whanne euer synne cometh fro and bi eny gouernaunce in the first maner, thanne thilk gouernaunce is vnleeful and to be cast awaye; and of [a] gouernaunce out, fro, and bi which cometh synne in to a persoon in this firste maner meened Crist in the place of the Gospel now alleggid [Math. v. c.]; and not of a gouernaunce out, fro, and bi which cometh synne to a persoon in the ij. maner oonli. Furthermore, whanne euer the sclaundre (that is to seie, the synne,) cometh into a persoon out, fro, and bi a gouernaunce in the firste maner, it is alwey trewe that to the persoon sclaundrid (that is to seie, prouokid and putt into synne) the sclaundre (that is to seie, the synne) is 30oun, and is not oonli of him and bi his side acceptid and takun withoute 3euyng. And whanne euer out, fro, and bi eny gouernaunce sclaundre (that is to seie, synne) cometh in the ij. maner, than is trewe that the sclaundre (that is to seie, the synne) is not 30oun to the persoon, but it is of him takun and acceptid withoute therof to him maad eny 3euyng. And sithen it is so, that al the greet and notable synne, that cometh fro, out, and bi religious now had and vaid in the chirche, cometh fro hem into the persoones of hem in the secunde now seid maner oonli and not in the firste, therfore the sentence of the Gospel of [Math. v. c.] alleggid bfore in the argument fallith not vpon these religious, that be for such sclaundring of persoones be

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1 Spaces left in the MS. for the references.
2 See pp. 428-433.

K K
kutt away. Forwhi the slaundris of tho persoones ben slaundris acceptid and takun into hem bi hem sifl and her owne freelines, and ben not zouun to hem bi tho religiouns.

Neuertheles, thon9 this be trewe what is now biforn said, that whanne slaundre (that is to sei, synne) cometh into a persoon bi a gouernaunce aftir the ij* maner oonli, thilk gouernaunce hath no wijt or deseruyng or ri9t forto be leid away, but the freelines of the persoon ou9te bi ri9t be fou9t a9ens and be leid away, ʒit in this maner wolde be had this special consideracioun and therupon folowingli this now to be zouun tempering moderacioun. Whanne synne cometh into a persoon bi a gouernaunce and in the ij* maner oonli, and this person so ofte fallith into thilk synne, whanne he holdith thilk gouernaunce, that the synne is as it were vsnscapeable and vsnavoidable of him; and herewith it is so, that the same gouernaunce is not to him comandid of God and bi his lawe, and theryfore is not necessarie for his saluacioun, certis thanne it is to be aspied weel bothe bi resoun and bi sure assay and experience, whether it be esier and surer and lasse peyne and batell for to fiʒte a9ens his freelines and his lustis and overcome it with the holding of the seid gouernaunce, or ellis aʃenward it is esier, surer, and lasse peyne and lasse batell forto forgo 1 at al and lacke the seid gouernaunce, than for to fiʒte and overcome the lustis of his freelines. If it be sureli founde bi cleer sure resoun or bi sufficient assay that the persoon is disposid in the first of these ij. now seid disposiciouns, it is not good reule that he caste away fro him the seid gouernaunce, namelich if thilk gouernaunce be myche profitable to him in othere goostli sidis and stondith to him in miche

1 for go, MS.
THE FIFTH PART.

goostli stide; but the good reule were for to caste awey the lustis and other passiouns of his freelines, and lete the gouernauncis be had. And azenward, if it be sureli founde bi cler and sure resoun or bi sufficient assay of experience, that the persoon is disposed in the ij. now seid disposicioun, sotheli thanne, thou; this gouernaunce deserueth not bi his wijt to be kut awey, sit alloweable reule it were forto kutte awey thilk seide gouernaunce, thou; he be ful profitable in goostli maner in othere sides into good not being of commaundement, and so that bi the kuttyng awey of thilk gouernaunce cometh not in the ij. maner more synne to the persoon than cometh in [the] ij. maner bi the holding of the same gouernaunce, and ellis not. Forwhi a litil synne is more to be escobewid\(^1\) and to be fled, than is a ful greet goostli good, which is not of Goddis commaundement, to be pursawid and folewid that it be had; and the gretter synne is euer more\(^2\) to be fled and escobewid than the lasse synne.

And thus myche her of as now; for more of sclaun- 

dris is taunt in The book of Cristen religion the 

party the 

trety the 

chapiter.

For to turne now azen into the mater of reli- 
gioush; thou; it be sufficientli now biore answerid to 
the ij. semyng skile mad azen the religioush, sit into 
gretter\(^4\) strengthening and enforcing of the same mad 
answere and into the more clering of this truehte, 
that the seid religiouss ben not to be kutte awey fro 
the chirche, y sette thus miche more here at this 
tyme: Thou; it were so, that no more excuse were to 
the seid religiouss forto defende hem fro kutting 
awey than which is before seid; (that out, fro, and bi

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\(^1\) escosewedd, MS.  
\(^2\) euermore, MS.  
\(^3\) Spaces are left in the MS. for the references.  
\(^4\) the gretter, MS. (first hand).
hem no synne cometh in the first seid maner, but in
the ij* seid maner oonly; and thercfore thei deserver
not to be kutt awey, namelich sithen thei ben meenis
into greet goostly goodis:) — 3it more therto forto ex-
cuse mai be set thus: that gretter synne wolde come
fro, bi, and out of the kuttingis awey of tho reli-
giouns then cometh now fro, bi, and out of the hau-
yngis and holdingis of the same religiouns, and gretter
synne is lettid bi the being and holding of tho reli-
giouns than is al the synne bi hem comyng; and
therfore thei ousten miche rather be menteynd than
be leid asyde. That this is trewe, what is now seid,
y proue thus: 1 Take me alle the* religiouse men of
Englond, whiche ben now and han ben in religiou
in Englond this thritti 3eeris and mo now eendid, in
whiche xxxti, 3eeris hath be contynel greet werre bi-
twixe Englond and Fraunce; and letse se what schulde
haue worthe of the men in these 3eeris, if thei had-
den not be mad religiouse. Letse se how thei schulden
haue lyued, and what maner men thei schulden haue
be. Whether not thei schulden haue be, as weelny3
alle othere men ben and han be in this xxxiiiij* wyn-
ter in Englond; and therfore thei schulden haue be
or gileful artificers, or vnpiteful questmongers and for-
sworen iurers, or sowdiers wagid into Fraunce forto
make miche morther of blood, 3he, and of soulis, bothe
in her owne side and in the Frencsch side? Who can
seie nay herto, but that ri3t likeli and as it were
vnscapebili these yuelis and many mo schulden
haue bifalle to the persoones, if thei hadden not be
religiouse? And noman can fynde a3enward that tho
persoones, whilis thei han lyued in religioun, han be
gili of so miche synne, how miche synne is now re-
hercid; and of which thei schulden haue be gili, if

1 That is trewe what y proue thus. 2 alle religiouse, MS. (first hand).
MS. (first hand).
THE FIFTH PART.

thei hadden not be religiose. Thanne folewith needis, that the religiouns in Englund han be ful noble and ful profitable heggis and wardis thoruz out these xxxiiij. zeeris for to close and kepe and hegge yn and werne so manye persoones fro so miche gretter synnes into whiche ellis, if tho religiouns hadden not be, tho persoones schulden haue falle and haue be gilti. And sothel thi this skile (as me semeth) ouȝte move ech man ful miche forto holde with suche religiouns, if he be wijs for to considere how synful it is weelnyʒ alle persoons lyuyng out of religioun; and into how comberose a plijt the world is brouȝt, that tho synnes (as it were) mowen not be lefte; and how that religiose persoones schulden be of lijk badde condicioun, if thei weren not in religioun, and that in religioun thei ben not of so badde condicion, thouʒ thei ben men and not sungels and kinnen not lyue without al synne; and that the synne comyng into hem, whilis thei ben in religioun, cometh not into hem bi the religioun as bi the firste maner of comyng before tauȝt in the same chapter, but bi the ĳ. maner of comyng oonli. And no more as now and here* as for answere to the ĳ. semyng skile.

Here myȝte be askid what ouȝte be doon bi religiose prelatis and bi bispipis and the pope to and aboute religiouse persoones, whiche in a symplenes came into religioun and afterward han grown into greet notabil abines forto stonde into miche gretter stide of al the chirche and of al the lawe of God than forto be tied to close and cloistrose obseruauncis of summe maners of religiouns, and what ouȝte be desirid and askid bi tho same religiouse persoones to be doon to and aboute hem sylf? That is to seie, whether thei schulden stire and pursue forto be lousid of such em-

* now her, MS. (first hand), perchaps rightly.
closing and for to be take into the werkis of so great excellence, (into which thei ben so miche abler than other, or into which ouer fewe or noon ben able;) or elles, whether thei schulen desire and caste, the, and be constreynd to abide for better for wors perpetual in the same bondage, in to which it happid hem in her zongthe or in her seid abilte not best knowyn and of hem aspied to entre; in lik manere as it is with men, whiche bi zongthe or bi hastynes or bi vnsufficient knowing and assayng of cœrtain wommenys maners han take hem into her wyues, muste holde hem to the same wyues for better for wors, how ouer myche better lijf thei ouethen lyue with other wommen to be take of the newe into her wyues than with these now takun into her wyues? But al this is not myche perteynyng to this present book, and therfore no thing into assoyling of this doute schal be seid here. Sumwhat therof is seid in The book of Cristen religion, the firste parti, the treth the 1 chapter; but more and in better wise y hope schal be sett in The book of lesounys to be rad perauenture in the chaier of scolis.

vij. Chapter.

ANSWERE to the iij. semyng skile schal be this: Whanne thou askist of me thus, "Why made not and "ordeyned not Crist tho religions to be had and be "vst, sithen thei ben so profitable to us?" I aske of thee in lijk wise, "Whi ordeyned not and made "not Crist to us who schal be meyr in London in "the next 3er, and who schal be bishop of London "aftir the deceesse of the bishop of Londoun now

1 Spaces left in the MS. for the references.
THE FIFTH PART.

"lyuying, sithen it is profitable to men of Londoun
"and vnsparable that such a meyrr and such a bishope
"schulden be in tyme comynge? 3he, whi made not
"God gowne and coote, hosun and schoon to men
"breed and potages and ale and beer and wijn, sithen
"these things ben so necessarie to men that men
"mowen not lake hem?" If thou answerst to my
questioun thus: That God ordeyned, made, and 3aue
to men tho thingis (that is to seie, witt, wille, speche,
and others powers of the soule and of the body bi
whiche and with which thei hem sylf and bi hem sylf
mowen make, ordeyne, and do to hem sylf alle tho
thingis, wherof thi questiouns asken; and therafore God
wolde not, for it was no nede that he him sylf schulde
ordeyne, make, do, and 3eue tho thingis to the same
men—certis, if thin answerst now mad to my questiouns
is good, and such thanne a lijk answere shal be
good and sufficient to thi questioun asked in the iiij.
semyng skile: That therafore Crist not ordeinyd, made,
dide, and 3aif bi him sylf thes seid religiouss, for he
3aue to men inward sensityue wittis and outward
sensitue wittis, resoun, and wil, and moving power to
speke, and other deeds do, by whiche men myysten
knowe suche religiuouss be worthy be had and vsid,
and with whiche men myysten make and ordeyne and
do bi hem sylf suche religiuouss to hem sylf, as that it
was not nede to Crist that he him sylf shulde make,
do, ordeyne, and 3eue hem to men. So that it is the
maner of Crist, that tho thingis and deedsis, whiche
men hem sylf bi 3iftis of God bifore zooun to hem
mowen¹ kunne, make, and do hem sylf, God wole loke
that thei so do, ordeyne, and make, if thei tho thingis
wolen haue; and ells tho powers whiche God hath
zooun to men, bi whiche powers men mowen ¹ make

¹ mowen, MS. (first hand) apparently, twice.
tho thingis and do and ordeyne tho deedis, schulden be as in parti idil, vnoccupied, and vein. And azenward tho thingis and deedis, whiche men hem sifa bi ziiftis of God before zooun to hem mowen\(^1\) not kunne, make, do, and ordeyne hem sifa, God wolde do, make, and ordeyne bi him sifa to hem, if thei be necessarie and vnlaekeable to hem, as ben the soulis of oure children to vs and othere suche thingis. And thus michis is yno\(u\)s for answere to the questiou\(n\) askid in thi iiij\(^e\) semyng skile and to the argument there maad in forme; forwili the firste premysse of the argument is to be denied; and whi he is to be denied, it is open bi this processe in this answere now maad.

And zit, (if y schulde ferther seie,) y woot rizt weel, that if thou \(z\)auest to thi man hors and sadil, armour and sperre, and schuldist bidde him ride into a certeyn feeld, and take to him a prisoner worthi in raum of an hundrid pound; and if her with thou my\(z\)tist and schuldist like verili zeue to him his boldenes, his strengthe, his inward and outward wittis, and his resoun and wil forto reule him in the taking of this prisoner, thou woldist seie that thou \(z\)auest to him this prisoner; for this that thou \(z\)auest to him alle the meenys bi which and with which he schulde take this prisoner, not withstanding that he him sifa withoute thee takith this prisoner bi and with the meenys and helpis which bi caes thou hast zooun to him: — wherfore, sithen God zeueth to men inward and outward sensytyue wittis and resoun and wil and moving power to make speking and othere bodili movingis and alle othere meenys, wherbi and wherwith men mowen bi hem sifa sufficienli knowe that suche religiouns ben profitable to hem, and make and ordeyne religiouns now had

\(^1\) mowe, MS. (first hand) apparently.
THE FIFTH PART.

and vaed in the chirche, thou oustist graunte for lijk skile that God ȝeueteth to men tho religiouns. And so it is, thouȝ his ȝifte theryn be doon mediatly, that is to seie, bi meenes therto before ȝouun.

In ij. therfore maners God dooth dedis in erthe. Oon is of immediat doing, and that is whanne he bi him sylf at next withoute meene or his assignee dooth the deede, and thus it is doon whanne he dooth eny ȝyracle aboue the power of creature. An other maner is of mediat doing, and that is whanne he not bi him sylf oonli, but bi his assignees dooth it, as bi an aungel or bi the sumne or the moone or sum othir creature; and this deede is doon of God mediatly or with meene; and in this maner he ȝeueteth to man the ricches which he wynneth bi bisynes of his Witt and bi labour of his body; and in this maner it is trewe that God made, ordyned, and ȝauæ the religiouns whiche now ben had and vaed in the chirche.

Answere to the iiiij. semyng skile schal be this: Whanne thou askist of me, "Whi ben ther so manye " dyueryse religiouns in the chirche, and whi not bi " fewer religiouns may be performed al the good whiche " cometh forth bi so manye religiouns and vaed " in the chirche?" I aske of thee, "Whi in a towne " which is a thoruȝ faar toward Londoun ben so " manye ostries clepid innes forto loge gistis, thouȝ " in fewer of hem alle gistis myȝten be loggïd? Is " not this the cause, for that bi the mo dyuersites " whiche schulen be had in the more multitude of " ynnen the peple schal be the more prouekid and " stirid for to logge hem in tho ynnen, than if ther " were fewer ynnen?" Thou muste medis seie, þhis. Forwhi what point in chaumbring, stabiling, gardeins, beddis, serviciis of the ostiler, (and so in othere thingis)

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3 dedis is added by a later hand.
pleaith oon gist, pleaith not an other; and what point in these thingis offendith oon, pleaith weel an other; and therfore where that the more such dyuersyte is had and founde, the more stirung therbi is had to plese manye gistis; and therbi folowingli the mo gistis wolen haue wil forto logge hem in thilk town, more than if ther were fewer dyuersytees, whiche schulde needis be in fewer ynnes. Thanne if this be trewe, and if thou aswere to me thus; y aswere to thee bi lijk skile, that therfore God pursued manye dyuersse religiouus to be in the chirche, for that bi so greet a dyuersite had in so manye religiouus (what for dyuersite of outward habit and of inward waring, and of diet, and of waking, and of officying, and of sittis, or of placing, and of bilding, and of othere suche manie,) the mo of the peple schulde be prouokid and stirid therbi into religiouun, than if ther were fewer religiouus. Forwhi if gouernauncis ben comounli kept in hem whichen ben moved toward religiouun: Oon is, that thei encerchen diligentli what pointis and thingis schulden greene hem, and what pointis schulden plese hem in the place and in the ordre into which thei ben stirid, and what suere pointis thei fynden forto be to hem greuose thei dreden, and what pointis or thingis thei fynden forto be to hem pleasaunt thei louen. An other is, that in multitude of men is so greet a dyuersite in afectis and pasionis, that thilk same point or thing which is pleasaunt to oon man is displeasaunt to an other man, and what is displeasaunt to oon is pleasaunt to the\(^\text{1}\) other. Wherfore ther mai not so greet a multitude be weel willi to religiou, if in religiou be litil dyuersite of pointis, as if in religiou be gretter dyuersite of pointis. And gretter dyuersite of suche pointis ben in

\(^{1}\) she is added by a later hand.
multitude of religious, rather than in fewer religious. Wherfore needeth soleworth that by multitude of religious men schulen be more stirid forto chase and take religiouns, than bi fewer. And sithen religiouns ben profitable to Cristen peple, as it is biforn schewid in the [vij.]

chapter of this present v. part, it soleworth that it is profitable such multitude and diversite of religiouns to be, and so that God wolde have men in the more noumbr and in the more affect be stirid toward religioun forto logge hem ther ynne, sithen it is biforn proud religiouns to be good. Therfore he ordeyned and purveyed into think entent so manye dyverse religiouns in the churche. And zit herwith weelnyȝ of ech religioun he ordeyned or purveyed to be manye dyverse housis and plaesis, as thou; thei weren dyverse ostries or herbouris forto logge the more multitude at her liking and plesaunt choixe ther yn; and so, thou; the good of iiij. principal vowis be liske and oon in ech and alle religiouns, zit the othere plesauntis and eesis of the religiosis persoones, whiche schulde tolle hem into religioun and whiche also schulde make hem the perfittier and the stablier perfoorme her othres substancial vowis, ben not like and the same in alle religiouns and neither in alle housis of oon religioun.

And thou; summe harme and yuel cometh thorou; the haunys of such now seid multitude, zit not so great harme and yuel as is excludid bi the haunys of so great multitude; for not so great harme and yuel as schulde come of this, that so great multitude of persoones schulde not entre into the religiouns, neither so myche harme as is the myche good which.

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1 A space left in the MS. for the number.
2 Perhaps we should read 'pleasantness.'
3 Good myche cometh, MS. (first hand); which being added in the margin and the marks of transposition inserted by a later hand. Perhaps we should read 'the good which.'
cometh bi the seid multitude and dyuersitie of religiouns. And thus y eende myn answere to the iiiij. semiyng skile before in the [iv.]
chapter of this present v. parti.

The iiiij. principal conclusioun of this present v. partie is this: The viij. seid principal gouernaunce sett in the bigynnyng of this present v. partie is leeful. That this conclusioun is trewe, y proye thus: Ech gouernaunce or maner of conuersacioun which Holi Scripture weerneth not and forbeth not, doom of cleer and weel disposed natural resoun weerneth not and forbeth not, mannes lawe weerneth not and forbeth not, is leeful and not worthi be vndirnome and blamed. But so it is, that sectis and religiouns to be mad with inne the comoun Cristen religioun to men and to wommen forto be streitir to hem in moral conuersacioun, than is the fredom of the comoun Cristen religioun maad of preceptis of lawe of kinde and of feith reueld bi holi autentik Scripture, is not weerned and forboden bi Holi Scripture, neither bi doom of weel disposed cleer natural resoun, neither bi mannys lawe. Wherfore needis folowith that forto haue summe suche religiose 3 gouernaunces is leeful, and not worthi to be vndirnome and blamed. The firste premysse of this argument is sufficiently proued before in the [v.]
chapter of the [ij.]
parti of this book in the principla argument mad azens the vniust blamyng of the ij. gouernaunce: and the ij. premysse of this same argument is proued bi the firste and ij. principal conclusiounes of this fiftth parti fro the bigynnyng of the firste chapter hidir to. Wherfore this present iiiij. principal conclusioun thus concluid and proued bi these ij. premysiis is needis trewe.

1 Spaces are left for the references. See p. 166. This seems to be the place intended.
2 religiose, MS. (first hand), which deserves attention: religiosi personas occurs a little above.
THE FIFTH PART.

vijj. Chapter.

The iiiij. principal conclusion of this present v. partie is this: Holi Scripture allowith the seid vij. principal gouernaunce sett in the bigynnyng of this present v. parti. That this conclusion is trewe, ye proue this: Religioun (as the name in Latyn thereof schewith) is not ellis than an holding a"en or a bynding a"en or a tiyng up of a manmys wil bi ordinauncis therto chosen and taken, that he vse not his freddom in moral converasacioun so largeli as he myste withoute forbode of resoun and of God. Certis other thing than such now seid is not religioun, and ful weel religioun mai be likened to the binding a"en or the holding up bi which a man holdith vp with the bridil the heed of his ambuler, lest if perauenture the hors were left to his freddom of the bridil he schulde be in perel forto the oftir spurne, and the wors to throwe him silf and the sitter on him; namblich whanne the sitter knowith weel the same ambuler be freel and prone and redi into stumbling, though the wey be smote and even. Now that such religiouse gouernaunce fyndable bi manmys avise is allowid bi Holi Scripture forto be take withinne the bondis of the comoun lawe of kinde and of comoun feith to gidere, ye proue thus. And first that Holi Writt of the Oold Testament allowith it, ye argue thus: What euer deede or thing Holi Scripture of the Oold Testament tellith or aftermeth God haue do, Holi Writt allowith and confermeth, or ellis at the leest it allowith.

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1 allowith and approveth, MS. (first hand), thrice.
2 if is added in the margin by a much (?) later hand; it would most naturally be placed after perauenture.
3 allowid and approved, MS. (first hand).
But so it is, that Holi Writt of the Oold Testament affermeth and witnesseth God haue do, mad, and ordeynes, and sett such now seid religiosite to the lawe of kinde and of feith. Wherfore such religiosite so sett to lawe of kinde and of feith is witnessid and confermed, or at the leest allowid, of Holi Writt in the Oold Testament.

That Holi Writt affermeth and witnesseth God haue do and maad such now seid religiosite, y proue thus: Holi Writt of the Oold Testament witnesseth God to haue putt and sett Adam and Eve to such religiosite, Genes. ij. c., whanne he forbade hem forto ete of a certeyn tree, of which ellis as bi the fredom of lawe of kinde thei myȝten haue ete. And also whanne God forbade to Noe and his children forto ete fleisch to gidere with blood, Gen. [ix.]. c. And whanne God bade Abraham and alle his children for euere to be circumcicid, Gen. [xvij.]. c.

And also whanne God ordeyned the cerymonyalis and the judicialis so manye to the Iewis as the bookis of Exodi and of Numeri maken ther of menseoun; what ellis dide he theryn, than that he made such now seid religiosite to be sett to lawe of kinde and of feith had before and puttid and assigned the Iewis therto for to be religiose persoones theryn and therbi? Certis resoun ful openli it schewith, so that it be before knowyn what religioun is bi the discruyng ther of now a litil before sett and tauȝt. Wherfore solewithe needis, that Holi Writt of the Oold Testament allowith weel, thie, and witnessith and confermeth such seid religiosite to be mowe leeffulli sett to the bifoire had comoun lawe of kinde and of feith to gidere.

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1 allowid and approved, MS. (first hand).
2 Spaces are left for the numbers.
3 Perhaps we should read Numerorum; or else Exodus above.
4 r., MS.
Confirmacioun in strengist maner to this argument may be this: That Holi Writt of the Oold Testament clepith expressly the oold lawe, (which was mad bi God of oerymonyes, and was sette to the lawe of kinde and of faith thanne rennyng,) a religioun, may be proved. Forwhei God, speking of the Pascal lomb and of the obseruance in eting him, seide to the Iewis, Exod. xij. & thus: Whanne youre sones schulen seie to you, 'What is this religioun?' ze schulen seie to hem, 'It is the sacrifice of the paseynge of the 'Lord, whanne he passid ower the housis of the sones of Israel in Egypt, and smote Egyptians, and desyred ower housis.' And also sumwhat afer in the same chapiter it is seid of the same obseruance thus; This is the religioun of Pashe; ech alien schal not eis therof, et cetera. Also Exodi xxix. &. God seide to Moyses thus, Thou schalt presents hies sones, (that is to seie, the sones of Aaron,) and thou schalt clothe with lynnun cootis, and thou schalt girde Aaron and hies sones with a girdil, and thou schalt sette mytris on hem, and thet schulen be my preestis bi everlasting religioun. Also, Leuytici vij. &. toward the eende, the maner of sacrificing vaid among Iewis in tho daies (in sleyng beestis and in offring up the fleisch of the beestis) God clepith "an everlasting " religioun in her generacios." Also Leuit. xvj. &. almoost at the eende, the obseruance of expiacioun or of oleneyng doon zeerli of the Iewis in the x. dai of the vij. monthe with the fasting and penance longing thro God clep "an everlasting religioun." Also Numeri xix. &. the sacrifice there taucht in sleing a cow in a certein maner God clepith "a re- " religioun."

Also in the tyme of Iewis Ionadab a Iew, the sone of Recab, bade that the sones comyng from him for euermore schulden not drinke wijn, neither bile housis, neither tile lond neither vynezerdis, but that
the schulden dwelle and holde hem paied forto dwelle 
in tabernaclis or tentis or loggis: and thei so diden, 
as it is open, Ierem. xxxv. ē. What ellis was this 
than a religioun cast to the lawe of kinde and Goddis 
lawe ȝoun to Iewis mad of the ceremonyes and 
judicialis, as it is open bi the discriuyng of religioun 
bifore sett in this present chapter; and bi this that 
it is now proued bifore, that the lawe of Iewis sett to 
the comoun lawe of kinde and of othere feith thanne 
bifore had was a religioun; and bi this that God 
preisid the sones of Ioadab for the perfet keping of 
this now seid religioun, as it is open Ieremye xxxv. ē. 
ē. Wherfore fooleth needis, that Holi Writt of the 
Oold Testament allowith, witnesseith, and confermeth 
religioun to be sett of the newe to the comoun lawe 
of God bifore had and vайд, and that whether thilk 
comoun lawe bifore had and bifore vайд was lawe of 
kinde oonli, or ellis mad of lawe of kinde and of 
sum other feith bifore had, or ellis mad of lawe of 
kinde and of such now seid feith and of sum reli-

gioun bifore had and vайд.

That Holi Scripture of the Newe Testament ground-
ith and confermeth (or at the leest allowith) such 
religioun to be sett to an hool sufficient lawe of God 
bifore had and vaid, y proue thus: The sect of Pharisees, 
which durid into the tyme of Cristis comyng 
and preching, was a religioun, as Poul witnesseith, 
Acts xxvii. ē, where he clepith it a religioun, seying 
thus: Bi the most certein sect y iegued a Pharisee. 
And this religioun was not reproved of Crist in eny 
place of the Gospels writing; thow the persoones of 
thilk religioun weren reproved for synnes whiche thei 
diden, not as deedis of her religioun, but rather as

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1 allowith and approueth, MS. (first hand).
2 Gospels, MS.
THE FIFTH PART.

deedis bisidis her religioun, as for ambicioun, coueitise, ypocrisyse, and suche othere. And in other wise weren not the Pharisees reproved of Crist, than the bischopis and the preestis weren reproved of Crist; notwithstanding that Crist reproved not the ordis of preesthode and of bischophode. For whi tho ordis weren foundid bi God him sif, and likeli it is, that if the religioun of the Pharisees hadde be reprouable, as the persoones weren, Crist wolde not haue sparid forto haue blamed boldeli the religioun, as he blamed the persoones of the religioun; and also Poul wolde not haue comendid him sif in that, that he was a Pharisee, Acts xxvij. č. and Galat. ii. č.; but he wolde haue blamed thilk sect, and hit he not so doith. Wherfore it folowith as likeli, that Crist allowid weel the religioun of the Pharisees sett to the comoun lawe of Iewes thanne rennyng, thouj Crist blamed the persoones of the same religioun. And thanne the wordis seid of Crist, Math. xiv. č.: Al plauenting, which my heuenli Fader hath not plauentid, schal be drawe up bi the roote: (whiche wordis many men vndirstonden Crist to haue seid and meened of the sect of Pharisees,) mowen and schulen convenientli ynowñ be vnderstande of the yuel doctrine of thilk yuel tradicionis and othere tradicionis to hem lijk, which Crist blameth there in the same chapter, Math. xvi. č., and not of the sect of Pharisees. And if al this be trewe, thanne Holi Writt of the Newe Testament groundith and confermeth¹ weel suche seid religiouns forto be sett to a comoun lawe of God sufficient before had and seid.

What was the sect or the religioun of the Pharisees in her religiose werkis and dedis and veis, it is seid by the Maister of the Stories in The storie of the

¹ confermeth and approoveth, MS. (first hand).

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Gospels, the [xxxjt.] chapter of the same storijng, that thei lyueden streitli and in scant mete and drinke, and thei baren scrowwis in her foreheedis and in her lift arme; where yn the ten comaundements of Moyses tablis weren writun, that thei myȝten therbi be remembred the better forto kepe hem and not ofte offende aȝens hem.

iX. Chapter.

Also thus: Whanne Crist before his passioun, whilis he prechid, hadde reuokid the religioun of the cerimonys and iudicialis sett to the lawe of kinde, and vaid of the Iewis, (and it was leeful and sufficient ynowz to ech Iew and to ech other man being before hethen forto thanne lyue after the lawe of kinde oonli withoute the seid religioste before vaid of the Iewis;) þat Crist afterward in tyme, that is to seie, after his resurreccioun, settid the lawe of his saecramentis to the seid lawe of kinde; for whi thanne he ordeyned and bade in comaundement baptym to be recyeued, as it is open, Matheu the laste chapter, and Mark the laste chapter. And sithen these saecramenti, whiche Crist settid so to the lawe of kinde and ordeynede hem to be vaid of Cristen men, is a religioun, as mai

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1 A space is left in the MS. for the number.
2 not is interlined in a later hand.
be prooud bi the descripcioun of religioun ʒounn and putt biforn in the [vij:.] 1 chapter of this present v*. partie, and also mai be prooud bi this that the sacramentis, which God made and ʒaue ouer the lawe of kinde to the Iewis, was a religioun, as is now biforn prooud in this present chapter; and therfore bi lijk skile thes sacramentis, whiche God ʒeueth now ouer the lawe of kinde to Cristen men, ben a religioun;—it folewith 4 that the hool lawe now assigned to Cristen men, mad of the lawe of kinde and of Cristis sacramentis, is a religiose lijf to hem: ʒhe, and folewith ferther that even as it was sufferable and alloweable of God, that men lyuyng in the oold time vnder the hool lawe of Iewis founden other religiosite than the religiosite which God assigned immediatli to hem, and settiden thylko religiosite so bi hem founde to the al hool lawe of kinde and of religioun, which God to hem assigned, as is biforn schewid in the next chapter of the sones of Ionadab the sone of Recab; so for lijk skile of resoun no man mai weerne, denye, or sele nay, but that men now lyuyng vndir the lawe of Cristen men mowen fynde other religioun or other religiosites than the religioun or religiosite 4 of the sacramentis, which Crist hath assigned immediatli to hem, and mowen sette thylko religiosite so bi hem founde to al the hool lawe of kinde and of religioun, that is to seie, of Cristis sacramentis; (which hool lawe of kinde and of hise sacramentis Crist hath to hem immediatli assigned;) namelich sithen the Apostlis and the disciplis of the Apostlis (whiche disciplis weren hire in wisdom and in auctorite and in fame in the daiies of the Apostlis for to reule and gouverne

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1 A space is left in the M.S. for the number.
2 folowe, M.S. (first hand), the correction being incomplete.
3 a is interlineated in a later hand.
4 the religiosite, M.S. (first hand).

L L 2
and teche) suffriden and allowiden wel and receyueden such now seid religioste foundun of newe bi men forto entre and to be sett and ioyned with the al\(^1\) hool lawe of Crist thane rennyng and mad of lawe of kinde and of Cristis sacramentia. Forwhi Dynys, which was turned into Cristen feith bi Poul the Apostle, (as Dynys seith him sylf in his .\(^2\) and was homeli conver sant with Peter and Iames and alle the othere Apostlis, as he seith in his book Of Goddis names, the iiij. chapiter;\(^3\) declarith that in hise daies and bi the avise of hiz statis in the chirche in tho daies was vaid a certein fourme bi him sylf\(^4\) forto ordeyne hem whiche wolden be monkis, and an other fourme bi him sylf forto ordeyne hem which wolde be bischopis, and this couthe not so soone haue be doon withoute the avise and the consent ther to 3ouun of the Apostlis.\(^5\) Wherefore folewith that bothe bi the Apostlis and bi the worthi wise men convuer tid into the feith of the Apostlis the religioun of a certein monkehode founde bi mennys witt and deuocioun entrid thanne, and was sett to the al hool lawe of Cristen men maad of the lawe of kinde and of Cristis sacramentis; to which man sett into monkhode, as Dynys there declarith, longith forto lene such seculer habit as he biforn werid, and forto be schorne other wise in his heed, and forto haue hizie consideratijf and contemplatijf

\(^1\) with al, MS. (first hand).
\(^2\) A space left for the reference.
St. Luke states the fact here alluded to (Acts xvii. 34), and more than one martyrology affirms that St. Paul baptized him (see Pseudo-Dionys. Areop. Op. tom. ii. p. 288); but there seems to be no allusion to this in the works of the pseudo-
Areopagite, unless it be a vague one in De Div. nom. c. 3. Op. tom. i. p. 537.
\(^3\) Op. tom. i. p. 539.
\(^4\) sylf is added in the margin by a late hand.
occupaciouns than the othere comoun peple of the layfe han.

Furthermore that Holie Scripture of the Newe Testament witnessith and allowith\(^1\) religiouyn of mannys deuising forto mowe be sett to the lawe foundid bi Crist to Cristen men, y may also prowe thus: Holie Scripture of the Newe Testament witnessith and allowith\(^1\) this: If a manys riȝt iȝe sclaundre him (that is to seie, violentli and ferseli and as it were vnaȝen-stondeabli bringith him into synne and lettith fro the more good to be doon,) that he "pulle him out and caste him away;" and if his riȝt hond or his riȝt foot sclaundre him, (that is to seie, so as is seid violentli and feerseli bringe him to synne and lett fro the more good to be doon,) that he "kutte of thilk "hond and foot," as it is writun [Math. v\(^a\). \(\xi\)].\(^2\)

And sitthen this Scripture now alleggid meeneth not of a manmys bodili membris, but of a manmys kunnyngis, purpos, and deedis, signified bi likenes in parabolik speche to the iȝe, the hond, and the foot, that thouȝ thei be riȝt, (that is to seie, allowable as bi the comoun lawe of God,) ȝit if thei in the maner now seid sclaundre the bauer and the doer of hem, he mai iustli and vertuoesli leue hem, so that thei be not bede vndir comandement of Goddis lawe. And the skile of this gouernance is sette forth in the same place of Scripture there thus, "It is better to " thee forto entre sureli into lijf with oon iȝe, oon " foot, and oon hond," (that is to seie, with the lasse good kunnyng, the lasse gode wilnyngis, and purpos, and with the fewe gode dedis,) "than forto be aboute " to haue mo" good kunnyngis, mo gode purpos, and mo gode deedis, "and" (therbi and bi occiocioun of hem) "falle down into helle." And thus doon reli-

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\(^{1}\)allowith and approseth, MS.  \(^{2}\)A space left in the MS. for the (first hand) twice.
gioso persones, and for this enende religiouns weren founde and foundid. For whi, bi cause that to manye persones for her freenes the homeli and free cum-
penying with the world and with the fleisch grantid bi Goddis comoun lawe was to hem ouer contagioso
and in the now seid maner sclaundring; therfore thei Kuwaitiden hem awye with reulis and statutis and obser-
uuancis of religions now had and vaid in the chirche.
Wherfore the now alleggid Holi Scripture of the Newe Testament sufficienli allowith religious fyndable bi men to be mowe leeffulli had and sett to the lawe zoun bi Crist, zhe, and also the seid now alleggid
Holi Scripture sufiicientli allowith and confermeth alle thilk same religiouns, whiche now ben in the chirche;
namelych with this that it is biforn prooued noon of hem herwith to haue eny obseruance, rite, or statute,
or vow, but vndir such vnwithstanding that it schal obei to ech comandeement of Goddis lawe thanne being and not stonde azens eny such comande-
ment of Goddis lawe.

If eny man wolde be so nyce forto seie and holde, that it is leeful to haue and vse in the clergie and
laife the deedis and gouernuance of religiuoun with outu bond, (vndir fredom to leue hem whanne euere a
man wolde,) and it is not leeful forto haue hem and vse hem in boond; certis thanne muste ech such man seie and holde, that it is not leeful eny man or womman forto vowe eny deede to which he is not biforn bound; for if it be leeful forto so vowe oon such deede, bi likk skilyt it is leeful for to vowe ij. or iiij. or v., and so forth; and zit that it is leeful a widowe for to vowe chastite, it is open bi Poul, i" Thim. v. ç. And therfore this cavillacium now reheorcid is not worth.

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1 allowith and approveth, MS.  ² to not, MS.
(first hand).  ³ to is interlined in a later hand.
AND thus herbi it is open, that noon of the reli-
gious now vset among Cristen men with the comoun
hool lawe of Cristente eny man mai reprowe or blame
be as for this, that thei ben religious founde bi
men and sett to the hool religiose lawe which Crist
assigned to Cristen men. Wherfore if eny men wolen
be aboute forto reprowe and blame eny of these now
seid and vset religions to be, certis he muste take to
him other cause and ground than this, that thei ben
religious founden bi men and sett bi men to the
seid hool lawe of Crist. And therefore he muste take
to him this cause and ground, that summe statutis
and ordinauncis of these religious ben azens the
seid hool lawe of Crist; and sithen thilk lawe of Crist
is not maad but of lawe of kinde and of Cristis
sacramentis, he muste pretende and take for cause of
his reproyng and blaming that summe of these seid
statutis and ordinauncis ben azens lawe of kinde or
agens the lawes of Cristis sacramentis; and elles he
maie neuere in eny thing worth be aboute to reprowe
and blame eny of these seid religions to be. And
certis forto prove and menteyne this pretencion is
ouer hard to eny man on lyue. Forwhi the iiij,
principal yowwis, whiche ben oon and the same in ech
religious now vset in the chircbe, ben not azens the
comandementis of lawe of kinde neither azens the
ordinance of Cristis sacramentis. And of ech other
statute or observance kept and vset in eny of the
seid religious it is so, that noon of hem is mad to
be takyn into vse saine with this vnderstanding and
condicioun, if and as he accordith with the comande-
mentis of lawe of kinde and of Cristis sacramentis.
And therefore if it can be schewid and proved sureli
and openli, that eny of her obseruauncis and ritis in eny point sowne or seme azenz eny such comaundem-
ment, thei schulen as in that not binde neither holde;
but thei schulen be vnderstonde and be take, as thei
accorden with the seid comaundementis. And farther-
more, aist that eny man hath professid eny of tho
religionous and is receyued into it, if it can be openli
proued and schewid that he is bounden bi comaunde-
ment of Goddis lawe for to do eny certein deede out
of thilk religion for eny certein while or *for al his
lyuys tymes, sothelie thilk religion is noon harder
neither streiter holding, but that thilk man schal haue
good leue and licence forto wirche and do the so
proued deede out of the religion for the same while.
And theryfore, sithen this is the very and dew undir-
standing and entent of ech such religion, noon of
such religion can as in that be reproued and be
blamed to be.

Neuertheles al wisdom, al discrecioun wole, and
therfore the ful hool wil of God wole, that not for
ech pretensioun liztli maad neither for eny pretensioun
maad, that the religiose man ouzte bi strengthe and
comaundement of Goddis lawe lyue out of his cloister
forto do this deede or that deede, [he schulde] be
licencid for to so and therto go out of his couent and
cloistre, into tymes it be poued sureli and openli that
forto so go out and forto do thilk deede bi his owne
person he is bounde bi comaundement of Cristis lawe.
For certis, if at ech colorable argument which myzte be
maad into such purpos for to justifie religiose mennys
out going for a long while or for alwey, religiose
persones schulden be licencid forto so go out or
schulde be putt and sett in hope that bi strong sewte
thei myztien so go out, there schulden be maad so

Yet a man must
not be sufferd to
leave his cloister
on every slight
presence, that
duty requires his
services elsewhere.

1 the is added by a later hand.
stronge and longe and wordful disputing and pleding
and so bizi sewt (what bi preiynge, and what bi
thretenyng, and meedis zeuynge, and biheting) that ful
manye vniust goingis out schulden be maad and doon,
and so manye grete synnes of iust vowis breking
schulden be doon, and miche troubelose worldli vn-
restfulnes schulde be brouще ynto the hertis of tho
religiouse persoones ful vnaccurding and contrarische
to her religiouse vertuose lyuyng, as to ech manyns resoun
which hath experience of this worldis cumbersonce
this is ful sureli knowne. And therfore Godis forbode
that in mater of so greet and so holie a purpos, as
suche religiouns now bfore ben proued to be, eny
persoon schulde be licencid fro his cloister, or fro his
habit vndir such as now is pretendid colour without
sufficient proof of the same colour had at the vtrtrist,
as ful seeld it is suche caasis to falle.

And aщенward, if such proof be had, Goddis forbode
be it, but that such a persoon be licenct to go; for
the extent of the fundacioun of thilk religioun is not
theraщен but therwith, as is now bfore seid; for
as miche as al what euer is founde and foundid and
maad bi man ouȝte obeie to it what is founde and
foundid bi God him self, and that is doom of riȝṭ
resoun and vce of his sacramentis. And in this maner
and for such pretendid and weel proued causis religiouse
persoones ben licencid forto leue perpetuali her pro-
fessid religiounus; as that nunnis han be takun out
of her cloistris, and han be weddid to princis; and
monkis han be take out of her cloistris, and han be
weddid and mad kingis; namelich whanne therupon
hangith ceesing of greet werre and making of greet
pees or other causis like grete weel and surely
proued to be trewe; and claustral monkis han be

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1 and mad kingis is interlineated in a later hand.
 licenciad forto be summe heremytis and summe reclusis; and manye monkis han be take out of cloistir lijf to be bischopis.

And so, if alle thingis ben aboute wel considerid longing to the religioun now said in the chirche, noon of hem alle is chalengeable and blameable to be, for that eny point of his fundacioun is meened to be agens the comandement of lawe of kinde or of Cristis sacramentis, how euere it be with the badde disposicions and the badde lyuyng of summe persoones in tho religiouns; whose badde lyuyngis is no cause forto therbi proue the religiouns to be baddo. For no wey is forto proue that eny of tho religiouns is bade, saue these ij. now before tretid; that is to seie, oon, that noon religioun ouȝte be founde bi man forto be sett to the lawe divisid and ordeyned and assigned bi Crist; and the other is, that thouȝ it be leeful religioun to be founde and sett to the lawe of Crist, çit sum statute, rite, or obseruaunce of these religiouns ben agens the comandement of Cristis lawe maad of lawe of kinde and of sacramentis. And sithen noon of these ij. weies mowe sufficientli be founde in eny of the religiouns now had and vsid, as is now openli and sureli proued, it folowith needis that noon of these religiouns mowe worthilii be reproued and blamed to be, that is to seie, as an vnleeful thing.

Neuertheless this is open ynow, that not in alle religiouns the occupaciouns assigned and foundid bi the religioun ben like fruyteful with the occupaciouns of sum other religioun; and also in ech religioun now said the occupaciouns foundid and devisid bi the religioun bisidis the thre principal vowis, (that is to seie, of chastite, of wilful and expropiat poueret, and of obedienc to the prelat, whanne he comandith comandementis of the religioun,) myȝte be myche amendid, bothe the occupaciouns of her preiying and officiyng and of her contemplacioun, and also the occu-
paciouns of her studyng and leernyng, as her of declaracioun open is mad in othere placis of my writing. But zit this argueth not and proueth not tho occupaciouns to be nauzt, neither to be vnfruytful, or not gode and not fruytful. Forwhi a greet maistrie it had be to the wijsist carpenter that euer was forto have mad an hous so fair, so weel, and so esy, which couthe not bi eny of hise aftir comers be in summe pointis amended.

Also this present iiiij°. conclusioun may be proued vnsoilabil by a processe of thre supposicioouns [and] of an argument formed upon hem toward the eende of the firste partie in this present book; which argument there maad is vnsoileable, if therto be sett the argument of experience which is sett aftir in this present v°. partie for proof of the v°. principal conclusioun. And thus y eende the proof of the iiiij°. principal conclusioun.

xi. CHAPITER.

The v°. principal conclusioun of this present v°. principal partie is this: Doom of cleni and clerli dispois resoun in kinde allowith and approueth the seid vij°. principal gouernaunce to be take withinne the bondis of the comoun lawe of kinde and of comoun feith to gidere. That this conclusioun is trewe, y proue thus: *It is bettir to a man forto entre sureli into liiff with oon yze, oon hond, oon foot, et catera.* Loke bifore in the eende of the [ix°.]° chapter of this v°. partie where these now sett wordis ben write, and rede

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1 See Part I. c. xix.  
2 A space left in the MS. for the number.
there and frothens forth into the eende of the argu-
ment, and thou shalt se ful open proof for this now
purposed and spoken entent; bi cause that al what
Scripture theryn dooth is not but forto witnesse or
remembre, what doom of resoun iugith, allowith, and
approueth; and so thilk processe sernuth for bothe
the iiiij. and the v. principal conclusiouns, and theryn
it is no nede forto write the same proof of resoun
eftsone here.

Also in to proof of this present v. principal con-
clusiouyn mai argue bi resoun and experience to gidere
thus: Thilk gouernance is worthi be allowid and
approued of resoun, which gouernaunce maktli manye
mo men in Cristendom to be moral vertuoase and
gode, or forto be myche lasse morali viciose and yuel,
than thei schulden be, if thilk gouernaunce were not.
But so it is, that religiouyn is thilk gouernaunce, bi
which many hundrid thousand of soulis han lyued ful
vertuoase, which ellis wolden have lyued ful vicioseli;
and also bi religiouyn manye hundrid thousindis han
lyued miche lasse vicioseli in religiouyn, than thei
schulden haue lyued, if religion hadde not be. Where-
fore that such religiouyn be, is alloweable and ap-
prouable of ech clerli in kinde disposid resoun.

The ij. premsyse of this argument mai be proued
thus: Take thou into mynde alle tho men, whiche
han be in religiouyn sithen religiouyn biganne, and
marke thou weel thanne how these men schulden
haue lyued, if thei hadden not lyued in religiouyn; and
certi thou schalt not fynde, as weel nyʒ for hem alle,
that thei schulden haue lyued other wise than as
now or than lyuen or lyueden gileful crafti men, or
ioururis and questmongers, or pleders for mony, (thou;
the causis of plee be wrong;) or as sowdiers fortg
fiȝte and alee for spoile and mony; ßhe, schortli to
seie, or forto lyue as we now seen weel nyʒ alle
worldli peple lyue bothe fleischli and coueitosli and
THE FIFTH PART.

Chap. XI.

Vntreuli to God and to man. And bi cause thei han lyued in religioun thei han not lyued so as is now reherci'd, but myche better. Wherfore the ij" premysse of this present argument is trewe. And thouz it be so, that in religioun manye men han lyued louceli fro vertu, zit tho han be fewe in reward of the other, which han ther yn lyued vertuoseli; the, and thei han lyued in religioun more vertuoseli or lasse vicioseli, than if thei had lyued out of religioun. And thouz tho badde lyuers in religioun han lyued ther yn so vicioseli, zit myche more vicioseli thei wolden haue lyued, if thei haddenn lyued out of religioun. And therfore, if it be weel and wijsly and treuli aboute considerid, it wole be seen that religioun is a ful noble hegge forto close yn him men and wommen, that tho whiche ben weel disposid schulen be kept from yuel, into which without thilk hegge thei schulden falle; and tho whiche ben yuel disposid schulen be kept that thei schulden falle not into so myche yuel, as thei schulden falle, if thei weren withoute hegge. This biffallith ofte and miche and for the more parti in noumbr of hem that lyuen in religioun, thouz y seie not that it so furth bi alle hem which lyuen in religioun. And herbi it is sufficienti proved, that religioun is bi doom of resoun allowable and approuable. And zit therwith stondith what y haue seid in the extract or outdrauʒt of The Done, that summe men ben so disposid that thei schulen lyue better out of religioun than in religioun, so that to suche summe persoones religioun schulde be an occasioun of her more goostli harme and hurt. And this is ynoʒ for proof of this present vᵗ. principal conclusioun.

Certis if this present argument be take into perfitt and ful avise and into depe leiserful consideracioun, it wole be seen that he proueth myʒtili this present vᵗ. conclusioun, and schal be to every considerer.
a ful strong motyue forto fauore religion; sithen peple han be and ben and schulen be so freel as experience 3eueth that thei ben.

The vij. principal conclusioun of this present v. partie is this: The seid vij. principal gouernaunce sett in the bigynnyng of this present v. partie is leeful in proprist maner of leefulnes. Forwhei, what euer gouernaunce is allowid and approued bi Holi Scripture and bi doom of cleerli disposid resoun in kinde, is leefal in proprist maner of leefulnes, as it is open be the supposicioun or reel sett bifoire in the [i^2.][^8] chapter of the ij. partie in this book. But so it is, that the seid vij. principal gouernaunce is allowid and approued bi Holi Scripture and bi doom of kindeli cleer disposid resoun, as it is now proued bi the next bifoire goyng iiiij. and v. principal conclusiouns. Wherfore needis folowith that the seid vij. principal gouernaunce is in proprist maner leefal.

The vij. principal conclusioun of this present fiftthe partie is this: The seid vij. principal gouernaunce is a gouernaunce of Goddis lawe. Forwhei what euer gouernaunce is allowid and approued bi Holi Scripture and bi doom of cleer and weel disposid resoun, is a gouernaunce of Goddis lawe. But so it is, that the seid vij. principal gouernaunce is allowid and approued bi Holi Scripture and bi such seid doom of resoun, as the next bifoire going iv. and v. principal conclusionis wel schewen. Wherfore the seid vij. principal gouernaunce is a gouernaunce of Goddis lawe.

The vijj. principal conclusioun of this present v. partie is this: A man in ensaุมping bi his deedis to othere men the seid vij. principal gouernaunce

[^1]: a is added in a later hand.
[^2]: A space is left in the MS. for the number. See pp. 134, 135, compared with p. 167.
[^8]: bothe bi, MS. (first hand).
synneth not as in that and therfore, but he ther yn
derserueth thank and meede of God. Forwhi in en-
saumpling of a gouernaunce being Goddis lawe no-
man synneth as in that and for that, but he ther yn
pleisith God and deserueth thank and meede. And
so it is, that the seid vj. principal gouernaunce is
Goddis lawe, as the next before going principal con-
clusioun weel schewith and proueth. Wherfore in
ensaumpling bi deede the seid vj. principal gouer-
naunce to othere men, noman synneth as in that and
for that, if othere cauis of synnyng ben awey; but
he ther yn deserueth weel.

xij. CHAPITIR.

FURTHERMORE it is to wite, that summe of the lay
peple not onli holden ažens the substaunce of the
seid religiouns now had and vsid in the chirche; but
also thei holden ažens the habitis, whiche bi the
religiouns ben aissned to be worn of the religiouse
persoones. And thei seien that no god skile is,
whi tho religiouse persoones schulden were so straunge
and dyuere formes of habitis fro her othere Cristen
britheren.

Also summe of the lay partie blamen and holden
ažens this, that religiouse monasteries (namelich of the
begging religiouns) han withinne her gatis and cloocis
grete, large, wijde, hiðe, and statelli mansiouns for
lordis and ladis ther yn to reste, abide, and dwelle;
and this, that thei han large and wijde chirchis like
sumwhat to cathedral or modir chirchis of diocisia.

Also summe of the lay peple blamen and scornen
and holden ažens this, that bi the religioun of Seint
Fraunces the religiouse persoones of thilk religion
schulen not handele and touche with her hond neithe-
bere aboute hem any money, that is to seye, any

**THE FIFTH PART.**

**CHAP. XI.**

of observing the
rules of a reli-
gious order.

Proof of the
conclusion.
gold or siluer or othere metal koyned; and zit thei
ben not weerned bi the same religioun forto telle such
money with a stik holdun in her hond, neither forto
kepe it in her cofris, neither thei ben weerned for to
holde, bere, touche, and handle cuppis and dischis,
knysis and iewelis of siluer and of gold, how euer
preciose and delectable to the sîgt tho iewelis ben.

And thersore aftir that fro the bigynnyng of the
[ix*]1 chapiter of this present v* pari lidir to it is
proued and stabilid, that it is leeful ynoy; suche
religiouns to be and to renne in vce with the comoun
Cristen religioun, y schal now iustifie these here now
rehercid thre gouernauncis so vniustli of the lay peple
blamed; for y schal expresse and open how that ech
of these thre now spokun gouernauncis mai be don
and vndr resoneable and gode causis. And first
into iustifîng of the firste of these now rehercid
gouernauncis, I procede bi iiij. principal causis, of
which the firste cause is this: Sithen it is sufficientli
bifore2 proued that such seid religiouns be in the
chirche, it muste needis therwith [be] resoneable, good,
and profitable, that the religiouse persoones of tho re-
ligious haue a mark and a signe, wherbi thei mowen
openli be knowe fro othere persoones being not in
to religiouns; riȝt as, sithen the ordris of dekenys
and of preestis musten needis be, it is ful resoneable
and profitable that summe markis be had, wherbi de-
kenys mowen openli be knowe fro preestis, and markis
wherbi bothe dekenis and preestis mowen openli be
knowe fro lay men. But so it is, that this open mark
and signe may not be take sufficientli bi her persoones
and her natural bodies, sithen her natural bodies ben
like to the natural bodies of othere men. Wher fore

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1 A space left in the MS. for the number.
2 bifore is added in the margin by a later hand.
THE FIFTH PART.

thilk mark muste be take bi her clothing or bi sum mark or signe to be sett and fastned into her clothing. And thanne fherther thus: Sithen the al hool greet clothing is abler to seue this now seid knowing, than schulde be eny lasse mark to be sett into the same clothing; it foloweth that the al\(^1\) hool outward seable habit schulde rather be ordeyned into this mark, than eny other lasse thing.

Confirmation herto may be this: Not withstanding that wommen mowen be knowe sumwhat fro men bi her natural visagis, \(\text{\`it}\) it is resonable and profitable that thei be knowe asunder bi her outward habitis. Wherfore miche rather it is resonable, that a religiose persoon be knowe bi outward habit fro othere persoones not religiose, sithen bi her natural bodies thei mowen not so\(^2\) weel be knowe asunder as mowen be asunder knowe men and wommen. Also it is holde resonable, alloweable, and profitable, that oon temporal lordis meyne hauve clothing dyuers fro the clothing of an other temporal lordis meyne; namelich, whanne thei schulen be meddid to gidere in sum oon citee or toum, that the seruauntis of the oon lord mai be knowe fro the seruauntis of the other lord. And in lijk maner in the citee of London it is holde for resonable and profitable, that the persoones of oon craft haue clothing dyuers fro the persoones of an other craft. And al this is for lasse nede or for lasse good cause, than is the cause for whiche religiose persoones schulden be knowen openly fro persoones not religiose. Wherfore it is alloweable, good, resonable,\(^3\) and profitable, that religiose persoones hauve habit dyuers fro the habit of

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\(^{1}\) al the, MS. (first hand), the marks of transposition being probably in another hand; but the correction is sanctioned by the analogy of other passages.

\(^{2}\) so is added in a later hand.

\(^{3}\) good, resonable, is added in the margin by a later hand.
other persone not religiose. And if this be trewe, certis reasonable and alloweable it is, that the habit of oon such religioum be dyuers fro the habit of an other such religioum; and that ech such religioun have to him his propre assigned habit, namelich, athen it is alloweable that multitude of suche religiuons be had and vaid in the chirche, as it is biforn in this v
de sufficienti proued.

The secunde cause into the justifying of this same firste gouernance is this: Sithen it is so, that suche religiuons ben alloweable, (as it is biforn sufficienti proued),\textsuperscript{1} it is alloweable and ful reasonable and profitable, that the religiose persone in the religiuons have ofte in her si\textsuperscript{2}t or feeling and therbi ofte in her mynde rememorati\textsuperscript{f} signes forto ofte and myche thersi be remembrud upon the chargin of the religioun, whiche thei han taken upon hem to kepe and fullle; ri\textsuperscript{t} as for such cause God wolde that the comoun peple of the Iews schulde haue the comande\textsuperscript{mentis} of Moyses tablis writun in the wallis of her chambris biholding a\textsuperscript{t}ens her beddis, and in the wallis of her hallis biholding a\textsuperscript{t}ens her mete table. But so it is, that no more convenient, redier, and ofter seen and feelid remembri\textsuperscript{f} signe into this seid purpos for religiose persone couthe be founde and assigned, than her outward habit. Wherfore it is reasonable, alloweable, and profitable, that her outward habit be mad to hem into such for hem a remembring signe forto hem remembre ofte and myche into the chargin of her religioun taken upon hem. And thus my\textsuperscript{t}e not her habit be to hem such a remembring signe, but

\textsuperscript{1} The first lines of this paragraph (as far as proued) occur twice over in the MS.; the first attempt being full of mistakes is cancelled.

\textsuperscript{2} remembrati\textsuperscript{f}, MS. originally, but the correction may have been made by the original scribe. As the form occurs twice below unaltered it has been retained in the text, but it is exceedingly suspicious.
if it were dyuers fro the habit of othere persoones not
religiose; neither the outward habit of oon religioum
myȝte so perfyttli and so sufficientli move and remem-
bre into the al hool charge of his religioun, if it were
not sum what dyuers fro the outward habit of an
other religioun, as it may, if it be sum what dyuers.
Wherefore it is resonable, alloweable, and profitable for
cause of remembring, that religiouse persoones haue
outward habitis dyuerse fro the outward habitis of
lay men, and that the persoones of oon religioum haue
her outward habit dyuers fro the outward habit of
persoones in an other religion.

Also the outward habitis of religiouse persoones
mowen be remembratijf signes to the lay peple not
religiose forto remembre hem siff therbi thus: Lo,
these persoones thus clothid han forsake the greet en-
termeting with the world and the greet felicite and
prosperite of the world for the greet ioe, reward, and
mede, which thei therfore abiden to haue in heuen;
it is good therfore to us forto do in the same wise,
or in sum other wise lijk 1 good to us or more, ac-
cording to our ablite. Wherfore it muste needis be,
that also into the remembring of persoones not being
religiose as of persoones being religiouse, it is allow-
eable and profitable that religiouse persoones haue ha-
bitis propre to her religiouns.

The iiij. cause into iustifyyng of this same firste
gouvernance is this: Sitthen suche religiouns ben al-
loweable to be, (as it is bfore sufficientli proued,) and
alle men bi her natural freelines ben redi and
prompte into gaynes of aray and into dynerse fynd-
ingis of schap in aray for vein glorie and for others
not gode causa, it is resonable, alloweable, and pro-

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1 or in some other wise lijk is added in a later hand, and partly written on
an erasure.
fitable, if sum remedie be devisid, take, and vsaid, wherbi refreinyng and lett mai be mad to this perel now reheroid. But so it is, that for to dyuyse, take, and vse stabilí oon schap of outward habit, (namliech such a schap which is rather foul than gay, and which schulde rather lette fro glorie than tice into glorie,) and for to dyvise, take, and vse stabilí oon colour of clooth in outward habit is a ful noble remedi and a refreynng ægens the seid natural freellines, bi whiche religiouse persoones myßten and wolden ellis breke forth into nyce fyndingis of dyuernse schappis in her outward aray and into gay and riche blasing colour, and so ther yn synne bi manye wijsis. Therfore it is resonable, alloweable, and profytably for cause of such refreynng, that in ech such religioun the religiouse persoones haue her outward habitis stabilid to hem in oon maner of sumwhat foul or vnfair schap and in oon maner of poor and symple colour, and that thei be bounde forto holde hem stabilí and vnchaustegabili therto. And thus miche is ynou3 for iustifyng of the firste gouernaunce.

xiij. Chapiter.

The stately mansions and churches of monasteries justified by four arguments. The first argument. It is expedient that lords and ladies, when they come into cities, be lodged in places where they may be removed from the world, and may associate with religious persons, and may attend divine service. And the mansions of the religious houses are places of this kind.

INTO the iustifyng of the ij* gouernaunce y procede bi iiiij. causis, of whiche the firste is this: It is alloweable, profytably, and procurable bi therto streching meenis, that lordis and ladies, whanne thei schulen come to citemes, be loggid out fro the myche entermeting of the world in suche placis where the world schal be myche holde out of her si3t and out of her cumpenyng, that he ëne not to hem occasiouns of yuel; and where thei mowen haue redi at si3t and speche cumpenyng with religiouse persoones forto ake of hem counsell and exortacioun into good and perfyt lyuyng; and where thei mowen heere
dyuyne officis of euensong and matins and masse and prechingis, and mowen bi ofte seing of religione gouernauncis and observauncis be moued the more into contricioun, compuncocioun, and deuocioun. And sithen these noble and notable and riȝt profitable effectis of perfiting lordis and ladies mowen not be so weel had and gete to lordis and ladies, if thei schulden dwelle in citees out of mansiouns bilden with inne religione gatis, as if thei schulden dwelle in mansiouns bilden with inne religiosis gatis; it folowith nedis, that for this cause of the more perfiting lordis and ladies it is allowable, resonable, and profitable hem to haue mansiouns covenable for hem within the monasteries of religione persoones, of what euer religioun tho religiouse persoones ben.

The iij. cause into the iustifiyng of the iij. gouernaunc is this: It is allowable, resonable, and profitable that religiouse persoones, of what euer religioun thei ben, haue frendis and menteyners and defenders, namelich to haue lordis and ladies into her main-
teyners and defenders æpons wrongers and diffamers of the synful and wickid world, for that lordis and ladies ben myþtier forto so menteyne and defende than other louzer persoones ben. But so it is, that bi this that lordis and ladies dwellen withinne the monasteries of religiouse persoones, tho lordis and ladies wolen and musten needis bi kindenes and bi resoun be moued forto be bi so myche the more and the better menteyners [and] defenderis to the same religiouse persoones and to the frendis of the same religiouse persoones. Wherfore for this iij. cause of frendeship geting and holding to religiouse persoones, it is resonable, allowable, and profitable, if man-
siouns for lordis and ladies be bilden withinne the cloeis and gatis of religiouse monasteries, of what euer religioun tho monasteries be, but if the reule of thilk religioun it weerne; which exceptioun y vnystonde
tor in the justification of this present iij\textsuperscript{e} house of

The iij\textsuperscript{e} cause is this: If lordis and ladies and other reverend persoones dwelle ny\textsuperscript{z} to religiose persoones, the persoones wolen be by so mich the more
waar and fered forto\textsuperscript{1} trespass and do amy's and forto be of any bad reule, lest thei of so credible
witnesses be aspied and of her so grete benefeters the rather forsakun; and certis this is a grete profit
comyng to the persoones of the religioun, for it is a
gootli profit ful greet.

The iiiij\textsuperscript{e} cause into the justification of this iij\textsuperscript{e} house of

But it may be ob-
jected, that such

mansioons may

\textsuperscript{1} ferto, MS.  \textsuperscript{2} persons is interlined in a later hand. So also gatis and tho
tuoseli be bilden and be occupied withinne the seid religiouns, but not with the labour and puruiaunce neither with the cost of the religiosis; certis a\'zens this\textsuperscript{1} cauylacioun meetith this reson: Ech vertuose doable deede is as freely doable of ech religiose man as of any other man not religiose, but if his religioun weerne him to do thilk deede. Or ellis thus: How euer fre for to do any vertuose deede is any man not religiose, so fre is ech man religiose; but if his religioun ther fro weerne him. But so it is, that no religioun now had in the chirche now weerneth hisse persoones forto purueie into suche biling with the costis of the religioun and with the concent of the couent: as that is trewe, the realis of the same religiouns mowen be clepid into iugement. Wherfore, if it be a vertuose governaunce that suche lordli mansions be bilden bisidis the clostris of the seid religiouns, it is vertuose ynou; that persoones of the same religiouns purueie for the same biling and at her owne cost; for bi so muche it schal be to hem the more vertuose and the more hol and the more merytorie, than it schal be if thei schulden sette tho mansions into the seid gode vse and not with her owne costis, but with the costis of lordis or ladies.

An other obieccioun mi\'te be mad in this mater thus: Whanne the lordis or ladies or eny of the comoun peple \textsuperscript{2} seueth eny almes to religiouse couenti\textsuperscript{3} or to eny religiose person into a special vce and expending of thilk \textit{\textit{gifte}}, and the couent or the person recceuyng the \textit{\textit{gifte}} consentith forto expende the \textit{\textit{gifte}} into the same assigned vce and expending.

\textsuperscript{1} this is interlinestted by a later hand.
\textsuperscript{2} \textit{costis}, MS., but it is hardly likely that a writer should have used different forms of the same word in a sentence constructed as this is.
it is not lefth that the seid couent or religioso persone expende the same zifte into ey every other vce or expending, thouz the other vce and expending were leeful ynoz. But so it is, that whanne lordis and ladies and others persoones of the louter comunalté zueen her almes (movable or vnmovable) to religiouns receyuyng possessiouns or to religiouns of begging, thei zueen thilk almes into vce and expending aboute her owne goestli and bodili necessaries perteynyng to good state of the religiouns oonli, and not into vais and expendingis vperteynyng to tho religiouns and to her persoones: and herwith so it is, that the vce and expending of the godis zoun into religioun, (mad and doon into bilding and reparying of the seid lordli mansiouns,) is not necessariili longing to the state of the religiouns, neither of the religiosto persoones, in that and for that thei ben religiosto. Wherfore it semeth folewe, that the godis zoun into religiouns bi lordis and ladies and the louter peple ouzten not be expendid in to bilding and reparying of suche seid lordli dwellingis.

Answere to this obiecioun is forto denye euer either party of the ij' premysee sett in the argument or the obiecioun. Forwhi sufiicient record of writtngis and open experience han schewid and now schewen weel, that ful ofte whanne lordis and ladies and othere peple zauen and now zueen to religiosto couentious vnmovable or mouable good, thei pointiend not into what vais the receyuers schulden expende thilk good; but the zueers trustiend that the receyuers wolden expende thilk good vertuoseli and bolili, and not other wise than it bisemed. And with this trust thei helden hem content and paied in her zifte making, for thei wisten weel that the religiost persoones wolden first expende aboute her religioun and aboute

1 Probably we should read of.
hem sylf what therto were necessarie, eer than that thei wolden eny ouerplus thereof expended aboute eny other vertuose deede; and into this expending the zeuers weel consentiden, or at the leest weren not ther azen. And thus it is open, that the firste parti of the seid ij\textsuperscript{e} premysse is not trewe.

Also the ij\textsuperscript{a} parti of the same ij\textsuperscript{e} premysse is not trewe. Forwhi the ij\textsuperscript{a} and iiij\textsuperscript{a} causis, brou\textsuperscript{t} in before in the ij\textsuperscript{a} chapter into the iustifiyng of the ij\textsuperscript{a} gouernance, ben ful myche streoching into forther- aunce of religioues; and therfore, thou\textsuperscript{e} religiose persoones expended the godis 3ouun into religion aboute the biding and repairing of the seid lordli mansioues, thilk expensis ben mad as necessarie and profitable to the religioun; for thei ben maad into mentenance of the religioun and in refreynyg of the religiose persoones bi drede from yuel. And so open it is, that also\textsuperscript{1} the ij\textsuperscript{a} parti of the same ij\textsuperscript{e} premysse is vn- trewe. And thus bi this answere the argument or obieccioun now before mad is not strong forto prove his entent.

As for iustifiyng of the large and wijde chirchis, In vindication of the ample churches of the religious orders, more especially of the mendicants, it may be said that they admit larger congregations, and hold them more conveniently, and offer opportunities to more persons to repair thither at other times for the settling of disputes and the like, than smaller churches could do.

\textsuperscript{1} al so, MS. (without hyphen, probably accidentally, but ?). \textsuperscript{2} more is interlineated in a later hand; and similarly the below.
CHAP. XIII. reyne daies aftir mydday, for to counciile with her frendis and with her wise counsellors aboute making of accordis and aboute redressing of wrongis and aboute uther vertuose deedis. And so open it is, that thou; no mo godis schulden come therbi than these iiij. now laste rehercid; certis tho ben sufficient forto proue the seid wije and large chirschis to be allowable and profitable, if thei be mad into these now rehercid gode effectis. And thus miche is ynow for1 iustifiyng of the ij°. guernaunce spokun in the next bifold going chapter of this v°. partie.

And thou; summe men wolden seie that yuel cometh bi occasioun of suche seid lordli bildingis oc
cupied with inne the gatis of religiose monasteries, certis therto mai treuli be seid that not eny yuel, which mai not essili be remedied, stonding al the good which bifold is rehercid to come bi the same bildingis and her occupiyngis; and not gretter yuel, than is the yuel which is exclusid and lettid bi oc
casioun of the seid bildingis and of her occupiyngis; and theryere this obiecioun hath no strengthe.

xiiiij. CHAPTER.

The iustifiyng of the ij°. guernaunce spokun bi-
fore in the [xij°.]² chapter of this present v°. partie shal be in ij. causis, of whichte the firste is this: Whanne euer eny deede or thing is to be forborn or left,² for that it is yuel, or for that it is perilose, or for eny other good cause, it is allowable, 3he, and preis-
able forto forbere the neízing and the entermeting and the homelynes with the same thing; as whanne euer and where euer fieschli loue to a woman is

1 forto, MS. (first hand).
² A space is left for the number.
³ lest, MS.
to be forbore, it is preiseable forto forbere the nyijing and the homeli cumpeniyng with hir; and in lijk maner, for that Adam and Eve ousten haue forbore the sting of the appil in Paradise, it hadde be good and preiseable if thei hadden forbore the entemeting which thei maden aboute the appil in it biholding, handling, taasting, ymagynyng, and questiouns theraboute moving. But so it is, that love to money (and namelich greet love to money) is worthi to be forbore, as experience weel schewith, for that it is moder of passing myche yuel, and, as Poul seith, it is "the roote of al yuel," and it is "service of ydol-" atrie," and the touching and handling and bering of it is a greet neijing and entermeting and a ful greet homelines therwith making. Wherfore it folewith that it is preiseable forto forbere the bare touching and handling of money, that bi this forbering sumwhat the more the seid ouer greet love to money be lettid forto gendre or to growe or to contynue; riȝt as bi the forbering of kissing or of handling a wommanys hondis schulde sumwhat be kutt awey of the love, which ellis schulde be had toward the same womman.

The secunde cause is this: Whanne euer eny man is bounde to eny deede or gouernance, it is profit-able him to haue sum thing forto ofte and miche remembre him into the fulfilling of thilk deede into whiche he is so bounde. But so it is, that freris of Seint Frauncessis religion ben bounde bi the religioun forto forbere the ouer miche loue to money: and herwith it is trewe, that the forbering of the bare touche ther of and the forbering of the pursing

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1 See 1 Tim. vi. 10.  
2 See Ephes. v. 5.  
3 to contynue, MS. (first hand), rightly; but a corrector has can-celled so.  
4 loue is interlineded in a later hand.  
5 for bering, MS. (without hy-phen).
or bodili bering ther of is a ful greet and a bisi remembrauncing to hem, that thei ouȝt en forbere and ouȝt en caste awaie ouer greet loue thereto; and also of this forbering the touche and the bodili bering aboute cometh noon yuel. Wherfore it is alloweable, þe, and preiseable this, that thei forberen for ouer for to touche eny money or forto bere aboute hem eny money, if thei so forberen that therbi thei wolden be remembred thus as is bfore now seid, and as now in forme schal folwe: "Lo we han take up " on us forto forbere greet loue to money, and in " token and in signifiyng therof we han bound us " sylf for to neuere touche neither bere money; lete " us therfore (as thus remembred) make oure deede " accorde with oure bond, that wetrespace not aȝens " oure bond."

Perauenture aȝens the iustifiyng now mad for the iii. governaunce summe men wolen objecte and chalenge thus: If freris of Frauncsis religioun forbering handling and bering of money, for that this handeling and bering ben neiȝingis and homeli entermetigis with money, and for that thilk forbering schal make in hem a remembraunce that thei ouȝtet not loue money ouer myche; whi forberen not thei telling of money with a stikkis eende, sithen this telling is a nyȝ and a ful homely entermeting with the same money, and the forbering of such telling myȝte make in hem liȝk remembrance as the forbering of handling schulde make? Also sithen iewelis of gold and of silver and of preciose stoonys and knyfis and girdelis harneisid with gold and siluer and suche othere araijs ouȝt en not be loued of hem ouer myche, whi forberen not thei to touche in handling and the bering upon hem of suche now seid iewelis and knyfis harneisid with siluer and gold?

\(^1\) for beren, MS. (without hyphen).
The Fifth Part.

To the firste of these now mad obiessouns and chalengis y may answere thus: For to handle or bere money is a more homely enterming with the same money, than is forto telle it with a stik; and therfore the more homelynes is forborne, and the lasse homelynes is suffrid. To the ijt obiessoun and chalenge y may answere thus: Iewelis ben not in so many kinds so redy and so nice to the vce in which the hauer mai delite him synfylli, as is money. Forwhi the hauer of iewelis may not delite him sylf with iewelis fleischli neither worldli except veinglorioseli,1 eer than he haue turnede or chaunged the iewelis into money; and so into ful many synful vsis the money is nyser and redier than ben iewelis; and therfore the more perel is forborne, whils the lasse is suffrid to abide. And thou so it were so, that the telling of money with a stik were as greet a neiising in homelynes to money as is bare handling, and thou the handling of iewelis were as periloos as is the handling of money; hit ther of not foelwith, that if eny man for deuocioun wolde forbere the oon, that therfore he ouyte forbere the other; neither it were chalengeable, if he wolde forbere the oon and wolde not forbere the other. Forwhi it is fair, good, and preisable to forbere the oon, whils he is not con-streyned to forbere of hem bothe eny oon; and it is preisable him to binde him sylf in to the forbere of the oon, whils othere men bynden not hem sylf to of the same bothe eny oon. And in lijk maner y see, thou the forbereing of mony tellyng with a stik were as good a remembrauncing meene in to the biforn seid effect, as is the forbereing of mony tellyng with bare hond; and thou the forbereing of iewelis touch-ing were as good a remembring meene into the

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1 vein glorioseli, MS.
before seid effect, as is the forbering of money touching; it therof foolewith not, that who euere chesith to take oon of these forberingis, that he schulde take ther with the other of hem, neither he is worthi be' chalengid, which takith the oon and not takith bothe. Forwhi whanne a man is fre to leue bothe, it is presaible and fair and honest, if he take the oon and not bothe; and nameliche sithen fewe othere taken eny of hem bothe. And thus y answere to the ij. now before going obieociouns or chalengis.

Confirmaciouns to this answere mowen be mad ful weel bi ensaemplis thus: If a man wole for a iust cause faste ech Friday in the ther as bi boond and not as bi fre deuocioun oonli, were this a iust chalenge ther ažens for to seie thus, "Whi fastith not " he ther with also bi boond the Saturday or the " Wednesday?" And if he wolde forber fisch and mylky mete in ech Friday in the Lente, were this a iust chalenge ther ažens for to seie thus, "Whi for- " berith he not ther with fisch and mylki mete also " in ech Wednesday of the Lente?" Open ynow it is, that these chalengis weren not resonauble. For bettir it is forto do oon good of the twayne, into of whiche neuer neither he is bounde, than forto leue of hem the euereither vnfoon. Furthermore if eny man wolde chalenge a frere of Seint Frauncessis orde, and seie to him thus, "Frere, thou louest money as myche " as othere men louen, and more than othere men " louen; for ellis thou woldist not so bisili begge " for to haue it: whi wolt not thou thanne handle " money as othere men handlen?" the frere myʒte weel answer thus, "Sir, if y loue money more than " othere men louen, and more than y schulde loue;

1 to be, MS. (first hand).
2 men is added in the margin by
Perhaps a clerical error for a later hand.

preisaible.
"\textit{\textquote{it if ne were this forbering fro touche of money,} \textit{y schulde loue money more than y loue now; and} \textit{therefore this forbering fro touche is not in vein.} \textit{Also this forbering and abstinence of handling} \textit{money is a meene for to make me loue it lasse} \textit{than y now do; and therefore also this abstinence} \textit{or forbering is not in waast and in vein." And if the challenger wole contynue in his challenging and seie thus, \textit{It is better and more toward perfecioun for to not loue the money ouer myche, than forto absteyne fro touching it;} \textit{the frere my\textit{\textquote{t}}e graunte it weel, and my\textit{\textquote{t}}e seie setting thereto this,} \textit{And for that the forbering of handling money is a good meene into the abstinence of louying it, therfore \textit{y absteyne fro handling it; for that y wolde therbi come the sooner into the not louyng of it as into the better good, than is the not handling of it."} And \textit{\textquote{it if}} the challenger wolde stryue ferther and seie thus, \textit{Frere, it is bettir and neerer to perfecioun forto not loue money ouer myche and handle it, than forto not loue money and not handle it;} \textit{and sithen the gretter perfecioun or the thing neerer to perfecioun is to be chosun, rather than the lasse perfecioun or the thing romber fro perfecioun, thou schuldist rather sette thee forto not loue money with the handling of money, than for to sette thee and wonne thee to not loue money with the not handling of money:" herto the frere my\textit{\textquote{t}}e answere thus, \textit{Sir, y knouleche weel that it is better and hire gode and holynes forto not loue money with touching it, than to not loue money with the not touching of it; but azenward to freel men, whiche han not \textit{\textquote{it gete the fulnes of perfecioun, it is surer to not loue money with not}}}

\footnote{\textit{\textquote{ij} is added in the margin by a later hand.}}
CHAP. XIV. "touching it, than to not louse it with touching of it. And thersfore to me, (as man frell bi kinde and not hardi for to feele of my saif that y am in the fulnes of perfecioun,) it is surer for to chese this parti which is for to not louse money with the not handling of it, than for to not louse money with the handling of it. And whanne ye seien farther thus, that the more good and the perfișter good and the hiter good and the neerer good to perfecioun is alwey of ech man to be chose and executid biforn other lasse good and romber good fro perfecioun, certis this is not trewe; for thou; ech man ouște lone and desire such now seid grettir good biforn the lasse good, 3it not ech man ouște chese forto do and execute such more good biforn the lasse gode, but perfet men at fulle mowen so chese and oușten so chese, and vnperfit men cumbriid in her freclnes and in her passiouns oușten chese ful ofte the sikerer and surer good to hem biforn the vn- surer good; thou; thilke surer good be lasse good in it saif or to a perfet man, than is thilke vnsurer "good." And this is ynow for answere to the laste now maad chalenge.

And forthermore forto seie synali as here in this mater: What euer eny man chalenge or objeite ażens this now seid forbering of moneyes touching, this wol euer be founde trewe, that it is payne lasse or more to ech man so forbering as ofte as he so forberith, and forto take such a payne so ofte comyn and that for Goddis loue and into amendis making for synne, (namelich whileis thilke same absteynyng in payne is a meene into getynge of a moral good, which ellis schulde not be had or not so miche had,) it

Moreover, this will ever be found true, that it is more or less self- denial to a man to abstain from the touch of money; and this self-denial, undertaken from love to God, will receive its reward, as will all other acts of self- denial.

1 the fulle, MS. (first hand).  
2 bering, MS. (first hand).  
3 forgoddis, MS. (perhaps by mere accident; but ?).
THE FIFTH PART.

muste nedis folowe, what euere be seid ther ażens, that at the leest thilke abstinence or forbering is a merityorise deede and a deseruyng to haue therbi grace and sum forseuennes of synne, as othere abstinence ben merityorie and deseruyng to haue grace and sum forseuennes of synne, as is abstinence in sum day 1 fro fisch, or abstinence in sum day 1 fro mylky mete, or abstinence in sum day 1 fro pley, and abstinence in sum day 1 fro siȝt taking of sum delectable thing. And this same withoute more were ynoȝ fortore excuse fro waȝst or fro ypocrisy the seid forbering of monyes handling.

XV. CHAPTER.

The vii. principal gouvernaunce ażens which summe of the lay peple erren is this: That the preestis and othere clerkis preien to God and to Seintis, and thei so preien bothe for hem siȝf and for her neiȝbori; and thei graunten to summe othere persoones forto be partyners in sum kinde of her preiers, and of her abstinence, of her waçchis, and of her othere gode deedis and suffrauncis. This now seid gouvernaunce summe of the lay peple blamen vnwiȝly, seying and holding that it is waȝst and vein forto preie to God, whilis he knowith ech mannys hertis desijr and ech mannys neðe; also that it is waȝst and vein forto preie to eny Seint, whilis God loueth us more than eny Seint loueth us. And, as it myȝte seme, thei holden that no man may take an other man so into his nyȝ frendship, that therbi the other man schal fare the better bi this mannys fastinge, waking, and his eother gode deedis; but ech man schal fare weel goostli oonli bi his owne gode deedis. Ażens which

1 In all the above instances the MS. has sūday (conjugation).

N N
now rehercid vnwijs blamyng to be reproued and improved (that is to seie, to be proved vntrewe,) it is sufficientli tretid in The book filling the iiiij. tablis in ther of the firste parti; and also a华盛 sum therof it is notabili procedid in the firste partie of Cristen religioun, the secunde treti, the 1 chapter. And theryfore that y be not ouer long in this present book, y speke not of thilk mater in special her; lest that for lengthe which this present book schulde haue, if alle the xiij. gouernauncis weren here yn tretid in special maner, the mo of the comoun peple myȝten the wors avorthi in cost of mony forto gete to hem this present book.

The viij*. principal gouernaunce, for which* summe of the lay peple reprouen, vndirnemen, and blamen vnwijsly the clergie is this: In the bodili chirche ben had and vaid signes of greet curiosite, preciosite, and cost; and in greet multitude and dyuersite, as bellis, baneres, and suche othere, not being the grete sacra-
mens; whiche myȝten be solde and be delid to poor men or be setti into othere vsis better, than to so be had and vaid in the bodili chirche; and also this, that ymagis and crosseis ben lowtid of men, and the feet of ymagis and of crosseis and of relikis ben kissid of men, and to tho ymagis, crosseis, and relikis it is offrid, or ellis bifiore hem offrid, and toward hem ben maad longe pilgrimagis in greet cost, wher-bi, (as these blamers seien,) ydolatrie is doon, sithen thilk lowting which is to be ȝoun oonli to God is ȝoun ther yn to creaturis, that is to seie, to ymagis and to crosseis and to relikis. Wherfore alle the now rehercid thingis and deedis schulden be not had and vaid in the bodili chirche of Cristen peple.

1 A space is left in the MS. for the number.
Ažens this now rehercicd chalenging, vndirnemyng, and blamying, that he is\(^1\) vniustli and vntreuuli mad, serueth ful weel and sufficientli The book of worschip-
ing in large lengthe, as rede of the mater so askith; and thersore who wole se how this here rehercicd blamying and chalenging is defauti and vniust, and how treuth hath him sif in the mater of signes vsid, not being the grete sacramentis, go he into The (now named) book of worschiping, (for he is ouer greet for to be ingraffid here,) and go he in to the firs.te parti of Cristen religioun, the - treti, the chapter, and into the treti, the *chapter; and with Goddis grace he schal be fillid there with ful fair instru scioun perteynyng to the maters of this now touchid purpos.

The ix*. principal gouernaunce for which summe of the lay peple vnuwiely and vnureuertli blamen the clergie is this: That in the chirche ben had grete signes and sacramentis, and her vsis; as ben baptem, confermyng, hosil of Cristis bodi and blood, and othere mo; whiche sacramentis and her vsis summe of the lay peple holden to be pointis of wicche craft and bindingis, brou[t into Cristen men bi the feendi and the anticrist and liise lymes. And in special thei abhorren aboue alle othere the higest and wor-

thiest signe and sacrament of alle othere, the sacra-
mement of the auter, the precioso bodi and blood of Crist for us hangid in the cros and for us out sched; in so miche that thei not oonli scornen it, but thei haaten it, mys callen it bi foule names, and wolen not come her thankis into the bodilli chirche, whilis thilic sacrament is halewid, tretid, and vsid in the masse.

\(^1\) is is interlineated in a later hand. \(^2\) Spaces are left for the numbers.
Azens this now rehercid mys bering of tho men and azens this her foul faring with hem silf and her vniust bering an hond is maad a book bi him silf clepid The book of feith and an other Of sacramentis; and also ij. othere bokis, of whiche oon is clepid The book of baptym, the other The book of eukarist, in which book sufficientli and clerli al this now rehercid foule and mys bering and vniust challenging and blamyng is reproued and vnproued. And therefor, siteth so long a werk is seid and doon there, it is no nede fortfe seie ther of eny thing vnperfith and vnfully and therefore vnsauerili here; lest parauentre for the lak and the noun hauynge at hond here of al that ouzte be seid to gider for strengthening of the treuth, enemies myzet and wolden take colour that her parti is not so michi confoundid as it is, and that the contrarie partie to hem is not so weel proued as it is.

The x⁶. principal gouernaunce azens which summe of the comoun peple erren is this: That the clergie in certein causis and maters swerith and makith othere persoones forto swere, and allowith weel that princis and her officers being vndir hem bothe swere and make othere men of the layfe forto swere. Certis summe of the lay peple holden this gouernaunce to be vnlleful, and azens the comaundement of God; and that it is vttirli vnleeful eny man forto swere. Neuertheles for as michi as this vnwijs holding is sufficientli proued to be vntrewe in The book filling the iiiij. tablis, in the secunde parti, bi manye chapitris, therfore no thing therof here.

The xi⁶. principal gouernaunce, azens which summe of the lay peple erren, is vaid in the lay partie and not in the clergie and is this: That men for her trespacis ben doon into her deeth. For summe of the lay partie holden that no man schulde be slein of eny other man for eny trespace, cause, or
perel; but al slaughter vpon man is reserved to God. And also thei holden that in no wise and in no cause bateil is leeful, neither bitwixe Cristen and Cristen, neither bitwixe Cristen and hethen. And thei blamen the clergie in this, that the clergie allowith and approueth these gouernauncis to be doon bi the laye. But for as myche as ažens al this blamyng of the xij. principal gouernaunce it is procedid in othere placsis of my writingis, as in the book clepid The filling of the iiiij. tablis, in therof the iiiij. partie, therfore it is no neede for to make this book here therbi eny ouer greet bolk more than nede is.

And thus y eende this present book clepid The represser of ouer myche blamyng the clergie. For which 1 book, to thee, Lord God, be preising and thanking; and to alle the seid ouer myche vndir-nemers and blamers ful amendement. Amen.

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1 Forwhich, MS.
EXCERPTS
FROM
JOHN BURY'S ANSWER TO PECOCK'S REPRESSOR,
ENTITLED
GLADIUS SALOMONIS.

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Capitula sequentis operis, quae scriberentur post epistolam.
1. Continet primam conclusionem Reginaldi, scilicet, Quod non est officium Sacrae Scripturae fundare regimina, actus, leges, et veritates quae natura vel ratio adinvenire potest.
2. Continet primam conclusionem Auctoris, conclusioni primae Reginaldi contrariam, cum solutione argumentorum suorum.
3. Continet secundam probationem pro conclusione Reginaldi.
4. Continet improbationem et solutionem dictae secundae probationis.
5. Continet tertiam probationem pro conclusione Reginaldi.
6. Continet improbationem et solutionem ejus.
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12. Continet improbationem et solutionem ejus.

13. Continet unum corollarium primæ conclusionis Reginaldi.


15. Continet tria exempla pro conclusione Reginaldi.

16. Continet primum exemplum pro conclusione Auctoris.

17. Continet secundum exemplum pro conclusione eadem.

18. Continet tertium exemplum pro eadem.

19. Continet secundam conclusionem Reginaldi, scilicet, Quamvis non perteinet Sacrae Scripturae fundare dicta moralia, regimina, [œc.], nihil obstat, quin possit ea recitare.

20. Continet secundam conclusionem Auctoris, scilicet, Quamvis Sancta Scriptura fundet moralia quae dicta sunt, humano tamen more ratio naturalis hæc ipsa recitare potest.


22. Continet tertiam conclusionem Auctoris, scilicet, Proprium et speciale officium est Sacrae Scripturae mores viatorum reddere deiformes, et respondet Reginaldo.

23. Continet quartam conclusionem Reginaldi, scilicet, Non est officium moralis legis naturæ fundare aliquem articulum fidei.

24. Continet quartam conclusionem Auctoris, scilicet, Non est officium moralis legis naturæ fundare

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1 i.e. of pilgrims, used for Christians generally. See Ducange, s. v.
ali quem articulum fidei. Ibi etiam probatur contra Reginaldum, quod lex naturæ et moralis philosophia non sunt idem.

25. Continet quintam conclusionem Reginaldi, scilicet, Quamvis neque lex rationis, neque exterior scriptura moralis [philosophiae] possit fundare fidem, nihilominus libri catholicorum possunt articulos fidei recitare in Sancta Scriptura fundatos.


27. Continet sextam conclusionem Reginaldi, scilicet, Officium est philosophiæ catholici exprimere veritates fundatas in lege naturæ et quasdam veritates fidei.

28. Continet sextam conclusionem Auctoris, scilicet, Philosophy catholica homines Deo in moribus assimilat, et solutionem Reginaldi.

29. Continet septimam conclusionem Reginaldi, scilicet, Major pars divinæ legis non fundatur in Scriptura.


31. Continet octavam conclusionem Reginaldi, scilicet, Nullus potest scire sufficierent legem Dei, nisi prius philosophiam moralem intelleixerit.

32. Continet octavam conclusionem Auctoris, scilicet, Aliquis potest scire totam legem Dei, etsi moralem philosophiam adquisitam nesciat.

33. Continet nonam conclusionem Reginaldi, scilicet, Nullus potest sufficierent intelligere Sacram Scripturam ubi de virtutibus moralibus agit, nisi prius in philosophia morali instruatur.

34. Continet nonam conclusionem Auctoris, scilicet, Aliquis potest intelligere Sacram Scripturam ubi de virtutibus moralibus agit, quamquam philosophiam adquisitam nesciat.
35. Continet decimam conclusionem Reginaldi, scilicet, Nullus absque philosophia morali utilitern Deo servire potest.

36. Continet decimam conclusionem Auctoris, scilicet, Absque philosophia morali adquisita quis potest servire Deo.

37. Continet undecimam conclusionem Reginaldi, scilicet, Laici tenentur magnificare doctos in philosophia.

38. Continet duodecimam conclusionem Reginaldi, scilicet, Laici tenentur magnificare libros compositos in lingua eorum materna, et præsertim libros quos idem Reginaldus edidit.

39. Continet undecimam conclusionem Auctoris, scilicet, Illiterati tenentur magnificare servos Dei per quos certissimas leges vivendi didicerunt.

40. Continet duodecimam conclusionem Auctoris, scilicet, Quod illiterati viri summe detestarentur libros Reginaldi.

41. Continet tertiam decimam conclusionem Reginaldi, scilicet, Irrationabiliter queritur ubi aliqua doctrina morum in Sancta Scriptura fundatur.

42. Continet tertiam decimam conclusionem Auctoris, scilicet, Quod non irrationabiliter queritur ubi omnis doctrina morum fundatur in Scriptura.
VENERABILI in Christo patri ac domino, Domino Thomae Dei gratia Cantuariensi Archiepiscopo, totius Angliæ Primati, Ordinisque Fratrum Heremitarum Sancti Augustini in Anglia benignissimo conservatori, pauper ille filius suus ejusdem ordinis et provinciae provincialis frater Johannes Bury, tanta insignia reverentiae, et a luporum morsibus gregem defendere Christi.

Sepe vobis ovilique vestro nova discrimina, clemensissime patrum, nefandus ille Reginaldus Pecokke intulisse visus est. Laudes Deo! Cum peccatoribus super ecclesiam dorum fabricavit, nec prævaluit! Et enim datum est ei exercitium, non exterminium facere. Exacuit calamos, libellos pinxit, grandia etiam to-navit in coelum usque; sed tandem inter misere Babylonis colonos juste compertus est. Sacre fidei neophytos veterana hujus forsan laus in ecclesia Dei corruptisset, si sanctorum canes altarium, micis colestis mensea depasti, (quibus ut Orosius ait in prologo Ormestæ Mundi, extraneos insequi mos est, non quia velut hostes oderint, sed quod zelent dominos suos), silenti adversus eum tacuissent. Inter quos et me pusillium vestra dominatio irritudinum duxit, ne ceteris latrantibus solus perfide desidiae reus arguerer. Intuens ergo librum ejus, quem Repressorem vocat, non singulas hæreses discutere, non errorum quæ in

1 Bourchier, MS. marginal note. | 2 tabuissent, MS.
eo multa sunt annotare vestigia curavi, sed ad totius
(ut arbitror) sui mali radicem, ubi rationis humanae
titulos in morum directione Scripturis Sanctis pre-
fert, exquisiti studii libuit mittere securim. Quae
penes eum sacramentorum blasphemia, quae divinorum
mandatorum corruptio, quae dispersio\(^1\) petitionum,
quis donorum contemptus, quae credendorum articu-
lorum confusio, sapiens iste aut ille, prout talentum
accept, videat. Mihi autem minimo si daret Om-
nipotens solam Scripturarum injuriam posse vindicare et
earum promissam patribus veritatem citra Jordanem
rationis a longe contemplari! Progrediar tamen ali-
quatenus\(^2\) accinctus, et particeps ero ex industria tanta
bellantium. Securius enim animalis homo cum suis pe-
scoribus moram habet, naturalis rationis intendens gregi,
ubi divinos mores cultusque aptis sedibus collocasse
studuit. Hoe in agone mecum certasse putaverim omnes,
quotquot laureatos Scripturarum titulos asportarunt.
Si enim "tractent fabrilia fabri," theologorum erit
tantae patronum nequitiae, tantae presumptionis Satha-
nam, digna laessere calumnia. Non dixisse verum qui-
dem, fallacemque impugnatum vicisse, pars merit i est.
Nec tamen opusculum meum, quod \textit{Gladius Salomonis}
appellari potest, eo quod matrem virtutis non litigio-
sam rationem, sed pietatis Scripturam esse confirmet,
vestris excidat manibus, o pater optime et felix pastor,
quoadusque ejus parvuli sermones ad petram colli-
dantur.

\textit{Adest utique vobis ille reverendus in Christo
dominus meus,}\(^3\) Dominus Roffensis, stabilis columna in
templo Domini, vir Benjamin, vir geminus\(^4\) ab ado-

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\(^1\) \textit{dispersio}, MS., but perhaps \textit{despectio} may be the true reading.
\(^2\) \textit{aliquaties}, MS.
\(^3\) \textit{Frater Johannes Lowe}, MS. note.
\(^4\) \textit{viri gemini}, MS. \textit{Lewis (Life of Peckock, p. 13)} wrongly reads
geminae, from this MS. See p. 274. \textit{Gemini} is used for \textit{ambidexter} ;
see Judg. xx. 16.
lescentia sua, utraque manu ut dextra utens, qui nec sic institit Scripturis, ut humanitatis in se studia aliquid vacasse credantur, nec sic humanas litteras amplexatus est, quin semper eas divinis coegerit subservere. Dum enim vobis turbulentissimi nostri regni atra perstrepunt negotia, quibus propitio Deo optanda proveniat tranquillitas, severus hic clemensque corrigat, interserat, aut dilani et judex, et conflet quasi aurum et argentum. Nec parcat quidem; parcat, inquam, sicut olim Augustinus ad Hieronymum scribere solitus est, si errantem me non reprehenderit. Fortassis arguer tantus pater quod in bove simul araverim et asino, et quod vestem contexerim ex lana linoque. Ad quod ego, Ne Judaizare videar, Judeorum maledicta contemptui, sacramenta mihi neglectui sunt.

Est et alius quod Reginaldum in suo vulgari scribentem me compulit introducere. Musitatores enim sui ubique ferme theologos et juristas nostros incusant quod scilicet perverso interpretentur, quae in dicto Reginaldo non nisi rectissime denunciat exarata. Hac re cautior effectus non verbum e verbo transluti, sed velut exemplaria probant, quae propriis annotavit dignitas, Anglicanam, prout ipse conscripsit linguam, eloquio litterarum Latin immiscere volui. Sic nempe respondi “imprudenti viro iuxta stultitiam suam,” ne sibi sapiens esse videntur. Nec tamen materna, qua usus est voce, studui respondere, ne sibi censerer esse consimilis.

Dividetur autem hoc opus in duos libros; primus, quandam disputations formam induens, mores eos, ut dixi, quibus Deo vivitur, e Scripturarum Sanctarum visceribus ostendet exortos, simulque dudum formosam

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1 This is a very important remark, which makes it highly probable that the great mass of the corrections in the Cambridge MS. are in the hand of Reginald Pecock himself. See p. 264, sqq.

2 litteratorum, MS.
rationis prolem, dum ignorantiae somno mater langueret oppressa, morticinam reperiri.

Secundus liber, a nostri adversarii inchoans Repressore, per singulos ejus qui occurrerint libros, quicquid singillatim iste pro parte conducerit dormitantis rationis, nihil ad rem agere; sed infantem vivum, felicem scilicet morum vitam, pro quo contentio est, hic aut ibi per Scripturas prodisse monstrabit.

In primo libro per gladium Salomonis, qui verbum Dei est, litigii dabitur sententia. In secundo latasententiae erit executio.

Primum semper corrigendus admonendusque tantae paternitatis offero reverentiss. Secundus, duce Deo, postveniet, si Salomon meus, si dominus meus et pater, cujus est in gladio Spiritus fidem tuieri catholicam, cum benedictione sancta libelles adversarii mihi manifestare dignetur. Feliciter militet Christo Jesu athleta judexque credentium serenus Thomas et1 pontifex, accinctus gladio super femur potentissime. Amen.

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1 Probably et should be cancelled.
EXCERPTS FROM BURY'S GLADIUS SALOMONIS.

CAP. I.

The fyrste conclusioun of Reynold Pecokke in hyr book namyd The Repressour laboryng effectually ayens the liberte of Holy Scripture ys this: It longyth not to Holy Scripture, neither it is [his] part, for to grounde ony gouernaunce, or dede or seruyse of God, or any lawe of God, or ony trovthe whiche manys resoone be nature may fynde, lerne, or knowe. This conclusyoun he provith thus: Every fundament shewith sufficiently by him selve ¹ for that thing to whom it is fundament; but Holy Scripture only shewith not this, for swiche lawes, vertues, and gouernaunces wyche manys resoon may fynde.

Wherefore Holy Scripture is not to swiche a sufcient fundament. Example of this: My place ys fownded here and not in anothir place, for if it were in anothir stode, it shulde not be here. And in lyke manere, if this trouthe and gouernaunce, that eche man shuld kepe mekenesse, were knowe be summe othir thynge than be Scripture, and as weel and as sufciently as be Scripture, thilke gouernaunce or vertue were not grounded yn Holy Scripture. Also thus, ther may no thynge be fundament of a wal, or of a tre, or of an hovs, saf that up on wyche alle the hool staubsaunce of the wal, of the tre, or of the hovs stondethe, and ought of wiche onely the wal, hovs, or tre cometh. Wherfore be lyke skelle no thing is grovnd or fundament to ony vertu, or conclusyoun, gouernaunce, or trovthe, saf that up on

¹ the self, MS.
whiche alon alle the gouernaunce, trovthe, or dede stondithe, and oughte of which alon alle the same trovthe and gouernaunce comethe.

And that doom of resoon dothe so, I prove thus: What euere thing doom of resoone dooth as fully and as parfithe as Holy Scripture it dooth, Holy Scripture it dooth not alone; but so it is, that what so euere lernyng Holy Scripture yevethe vp on ony of the seid gouernaunces, trovthis, and vertues of Goddys lawe, into whos fyndyng, lernyng, and kunnyng, mannyes resoon may come, mannyes resoone may and kan yeve the same kunnyng, as experience sheweth. Wherfore Holy Scripture is not ground to hem.¹

**CAP. II.**

**CUM nuper ille Reginaldus Pecokke Cicestriensis directionem et gubernationem morum humanorum a Scripturis Sanctis diripiens, humanae rationis tribueret judicio, tredecim conclusiones ad hujusmodi erroris probationem in Repressore suo adducit; nos autem, duce Do, catholica veritate subnixi aequali conclusionum numero adversus eum disputabimus:**

Contra primam ejus conclusionem nostra prima haec conclusio statuitur: Convenit Sacrae Scripturae, eique a Deo speciale deputatum est officium fundandi, scilicet, regimina, actus, legis, veritates, et obsequia divina, etiam quae humana ratio naturalis de se adinvenire et edocere potest. Pro hac conclusione sic arguitur: Illius scientiae proprium officium est fundare

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¹ Compare with this pp. 10–12 of this edition, from which it will plainly appear that little use can be safely made of such loose quotations as these of Bury's for settling the text of Pecock's work.
omnem gubernationem et actum dirigentibus homines in obsequium Dei, que a Deo sufficienter ad hoc ordinata est, et ab eo nomen accepit; sicut grammatica fundat omnem congruitatem, quia doctrinam totius congruitatis continet et ab ea nomen accepit. Sed Scriptura Sancta, que theologia dicitur, sufficienter per Deum ordinata est ad gubernationes et omnes actus hominum dirigendos in ipsum, nomenque ab eo accepit. Ergo hujusmodi actuum et gubernationum sive regimini fundatio, quamquam aliunde per naturalem rationem inveniri valeat, ipsius ert Scripturae Sanctae proprium, speciale, et primum ei deputatum officium. Nempe theologia sermo de Deo dicitur.

Quod autem in ea mores hominum sufficienter edoceantur, ex illo patet, Eccles. xii., ubi Salomon aiebat:

Verba sapientum, (sit,) quasi stimuli et quasi clavi in altum defixi, que per magistrorum concilium data sunt a pastore uno. His amplius, fili mi, ne requiras. Si enim supra sapientum verba, que a pastore uno illo data sunt, (de quo Paulus [Heb. i.]: Multiaque multiaque modis olim Deus loquens patribus in prophetis, novissime diebus iatis locutus est nobis in Filio,) nihil amplius querendum est, ergo hec verba sapientum ab ipso pastore data ad directionem hominum ordinata sufficiunt. Sufficit quidem scientiae fundamenti conclusiones principia manifestare, per que singulæ conclusiones possunt deduci contentæ in eadem, et si numerum earum singillatim non tradat. Descenditibus a generalissimis ad specialissima jubet Plato quiescere, inquit Porphyrius;² principia autem omnium actuum dirigentium homines in Deum aut sunt virtutes naturales perfectiores homines modo humano; aut supranaturales, ut dona et virtutes, que theologice, et


¹ sufficiunt, MS.
qua infuse dicuntur eodem pericientes modo divino. Sufficenter autem de utroque genere virtutum per quaedam specialia principia in Veteri et Novo Testamento traditur, in Deuteronomio scilicet, in libris Salomonis, in Evangelio, et Epistolis Canonici; quare sufficenter in Sacra Scriptura omnium actuum dirigibilium in Deum sufficiens fundatio reperitur.

Conclusio ergo adversarii Scripturarum neganda est, scilicet quod non pertineat Sacrae Scripturae neque ejus pars est fundare gubernationem aliquam actumve aut obsequium divinum seu legem Dei quae neque aut veritatem, quam scilicet humana ratio per naturam invenire, addiscere, aut cognoscere valet.

Ubi autem sic arguit: Omne fundamentum ostendit sufficenter pro eo, cujus est fundamentum; sed Sacra Scriptura non ostendit sufficenter pro dictis gubernationibus, actibus, veritatibus, &c.; ergo Sacra Scriptura eis non est sufficiens fundamentum: dicendum est quod minor hujus primae probationis sua falsa sit, eo quod Scriptura Sancta de se sufficenter ostendit naturam omnium regimini, veritatis, et virtutis, dirigentium homines in Deum. Ad exemplum ubi sic habet: Domus mea sic hic fundamenta est, quod non alibi fundari potest; nam si alibi, ergo non hic: a pari, si virtus humilitatis aliunde et seque sufficenter cognita esse sit per Scripturam ipsam, humilitas non diceretur fundari in Sacra Scriptura: dupliciter respondetur primo quod incongrue sumptum est, secundo quod ejus applicatio frivola et vana judicatur. Longe quidem aliter de fundatione domuum et scientiarum fundatione disserendum est. Nam fundatio scientiarum rationis est, altera vero rei sive loci dicitur. Una autem res corporalis nullatenus in diversis locis fundabitur. Res considerationis vero et rationis totiens aliud et aliud respicit fundamentum, quotiens circa diversos modos scienti admissit alterationem. Exemplum: Corpus mobile visibile et resuscitandum post
mortalero quamvis secundum corpulentam substantiam res una sit, nil obstat quin secundum considerationem ad alterius et alterius scientiae fundationem pertinet. Eo\textsuperscript{1} enim quod corpus in geometria, eo quod mobile in philosophia naturali, eo quod visible in perspectiva et in eo quod resuscitandum in theologica fundabitur. Res ergo eadem scilicet in diversis fundatur scientiis; dum tamen diversarum scientiarum sibi formales modi conveniant.

Unde cum philosophia moralis humanis de moribus agat, de vitiiis, de virtutibus, (de ordinatione scilicet et de desordinatione hominis in Deum,) modo tamen imperfecto et humano; de eisdemque moribus primo in Sacra Scriptura sumantur evidentissime, quemadmodum septima nostra declarabit conclusio; regimina actuaque vitae moralis utroque fundabuntur, sed non eodem modo. Evidet hoc ipsum, si navalis scientiae et astrologiae consideremus terminos.

Astrologia cursus siderum subtili indagine, quos etiam navalis ignobili quodam et rudi scrutinio metitur. Motus igitur siderum, facies et aspectus astrorum ad utrumque referuntur. Et sicut de motibus astrorum et navalis et astronomia agunt, ida de humilitate et aliis virtutibus Sacra Scriptura et philosophia moralis humana prætractant. Idcirco etiam additi "humana," ob differentiam ipsius perfecte philosophiae moralis quæ in sacrís literis continetur et proprie "divina" appellatur. Harum utraque\textsuperscript{2} rationi nititur non tamen ut fundamento, hanc autem rationem id ipsum quod legem naturae describit adversarius. Sic utique ratio non dicit vim aut potentiam quæ contra irrationalem dividitur, sed est ipsa lex naturae humane aut inclinatio in bonum naturale, consequens formam hominis, de qua in septima nostra dicitur conclusione.

\textsuperscript{1} Perhaps in should be read before every so, or before none.  
\textsuperscript{2} utique, MS.
Et ratio sic dicta dupliciter intelligitur. Nam ipsa lex nature humanæ proprie est ipsa ejusdem nature inclinatio a lege æterna derivata, ad cujus similitudinem primus homo conditus erat, aut ad quam homines per penitentiam reparauntur, et hæc lex nature sive naturalis ratio in diligentibus Deum et eum timentibus tantum reperitur. De quolibet enim vitioso Psalmista ait [Ps. xlviii.]: Homo cum in honore esset non intellexit, comparatus est jumentis insipientibus, et similis factus est illis; et Ecclesiastes xii.: Deum time, et omnia mandata ejus observa: hoc est omnis homo; id est, ad hoc primo conditus erat omnis homo. Aliter lex nature seu ratio naturalis ipsa solet vocitari inclinatione nature humanæ in bonum, naturam hominis consequens generaliter, postquam peccato reperitur obnoxia. Ratio secundum primum modum illi philosophiae morali semper concomitatur, quam Scripturœ revelatae per Deum commendant.

Declinantibus autem a Dei similitudine hominibus et somniantium more, in bonum nunc naturali magis appetitu quam electione inclinatis, ratio secundo modo dicta quandam philosophiam moralem partitur, cui itidem ipsa ignorantia vulnerata debile supponitur fundamentum. Altera autem philosophia invariabilem certitudinem ex suo fundamento (Sacra scilicet Scriptura per Deum revelata) obtinet.

Quam insuper vana sit applicatio exempli fundationis domus in loco uno ad fundationem regimini moraliæ in ratione tantum, qua nitiatur probare Sacram Scripturam non valere fundare mores humanos, præsertim cum ipsi juxta eum in ratione fundentur, ex tribus manifestari potest. Primo quia generaliter simile non est de fundatione domuum et scientiarum fundatione, ut diximus. Nec enim quidquid concludit adversarius per exemplum illud, sed simplices et illiterate viros tantum fallere molitus est, qui inter fundamentum scientiarum et fundamentum domuum quod intersit non agnoscent. Secundo, quia ex special

Ad aliam probationem ubi dicit, quod nihil fundat domum, murum, aut arborem, nisi id solum super quo tota substantia domus, muri, vel arboris collocatur; ergo a pari, nihil fundat scientiam morum, nisi id

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1 The sense requires *fundatur*, but very probably the author himself wrote the text as edited.
super quo solum mores sedificantur, quod non de Sacra
Scriptura verificari potest. Sacra Scriptura, quod res
corporalis, loco circumscriptur, et idcirco fundata lo-
caliter proprio et singulari metitur fundamento: res
autem, prout animae considerationibus subjacet, in
omnibus illis fundatur scientiis, in quibus secundum
modos earundem formales quasdam et differentes men-
surationes obtinet, quandoque similitudo non procedit.
Nam etsi de vitia et virtutibus in philosophia morali
humana et in philosophia morali divina mentio fiat,
dispariter tamen, ut supra diximus. Nec igitur in-
congruum aut inconveniens est rationi, cum veritates
morales scientiæ et intelligibiles res sint atque con-
siderationibus subjectæ, quod tota earum substantia,
eti non totaliter, in una et alia scientia fundetur.
Planius de hoc dicetur in fine tertiae decimæ conclu-
sionis.

Ex Cap. IV.

(Compare Repress. pp. 12—18).

Insuper quod ait, Scripturas velle immo et imperare
justitiam exhiberi inter proximos, non tamen quid ipsa
sit describunt, verum non est.

Nam justitia et cætere virtutes, quas philosophia
moralis et humana solo describit sermonem, in Scrip-
turis Sanctis sermonem et opere comprobantur. Ser-
mone diffinitur justitia et exercitanda infertur operi
ubi dicitur: Reddite quæ sunt Caesaris Caesaris, et,
quæ sunt Dei Deo, Luc. 5; et Marc. 12; et ad Rom. 13:
Reddite omnibus debita; cui tributum, tributum;
cui1 vectigal, vectigal; cui timorem, timorem; cui ho-
norem, honorem. Item Lev. 19: Nolite facere aliquid
iniquum in judicio, in regula, in ponderе, et men-

1 et cui, MS., badly aud against the Vulgate.
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sura. Statera justa et aequa sint pondera, justus modius, aequusque sextarius. Quid etiam haec omnia alium sonant, quam quod brevi sermone Philosophus exarat, dicens: 1 Justitia est virtus reddens univixue quod suum est? Non diceret ergo adversarius justitiam et ceterae virtutes per Scripturas Sanctas non diffiniri, cum per eas facillime et actuum exemplo et vocum annotatione valeant agnosci. Ubi autem in confirmationem sic arguit: Omnis res fundata dependens est a suo fundamento, ita ut absque suo fundamento esse nequeat, sed combustis aut penitus destructis Sarah Scripturis Sanctis doctrinae morales remanerent; igitur ipse doctrine a Scripturis Sanctis fundamentem non admittunt: quid quod absque Scripturis Sanctis perfecta nulla reperitur moralis doctrina, sicut absque astronomiae consideratione de ortu et occasu stellarum [et] planetarum conjunctionibus nullus perfecte agat? Verumtamen sicut pastores nauclerique, quibus usus et non scientia astrorum est, de eisdem etiam certitudinaliter sed non scientificaliter pronunciatur, ita philosophos naturalis edoctis ratione quis vivendi modus conveniat, quise disconveniat evenire contingit. Nam eti ratio naturalis et humana multiplicitus tenebrata ignorantiae nebulis omnem omne perfecte vivendi modum non aspiciat, hunc tamen aut illum modum aequo posse consequi experimentaliter perspicuum est.

Sed adversarius quidem doctrinam moralem perfecte remanere intelligit combustis aut destructis Scripturis, alioquin nihil concluderet in argumento; hoc autem omnino negamus: Dicant, (sicut ait pater sanctus Augustinus super Johannem homilia, 2) Pagani, Judaei, vel heretici, Bene vivimus. Si per ostium non intrant,

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**EXCEPTS FROM BURY'S**

*quid eis prodest unde gloriuntur? &c.*

Ex his Sancti Augustini sermonibus intelligi datur omnem recte vivendi doctrinam a Scripturis Sanctis, quibus Christus ostium est, velut proprio dependere fundamento: sed nec eam perfectam doctrinam morum posse dici, que soli naturali rationi innititur, quam ipsi pagani et heretici licet inaniter gloriuntur se possi-

dere.

**EX CAP. VI.**

(Compare Repress, pp. 18—20).

Hæc autem probatio sic impugnatur. Sicut Sacra Scriptura pro parte Evangeliorum fundat sufficierter omnia quæ respeciunt novam legem gratiæ, et pro parte mandatorum ea quæ concernunt jura legis Mosaicæ, ita pro parte Genesis ea quæ concernunt circumstantias legis naturæ; igitur sicut de se et ex se sufficit ad duas ultimas, fundando eam scilicet, ita et ad primam. Sed dicit hic adversarius Scripturam mandatorum non incepisse nisi in Abraham et Moyse, et idcirco eam non posse fundare vitam moralem eorum qui præcesserunt. Contra sic: Hoc argumentum non concludit, Scriptura manda-
torum non erat data Judæis ante tempora Abraham vel Moysis, igitur ante eorum tempora Scriptura Sancta non erat: sicut nec valet sic arguere: Lux meridiana non est priusquam sol ad austrum declinaverit, igitur nec lux diurna est priusquam sol ad austrum declina-
verit. A negatione partis non infertur negatio totius, in successivis præsertim. Hic dicit adversarius Scrip-
turam Sanctam et Vetus Testamentum a circumcisione Abrahamæ primam traxisse originem, ita quod simpliciter ante Abraham non erat Scriptura Sacra aut Vetus Testamentum. Contra suppono tecum quod Sacra Scriptura et Vetus incepit Testamentum ubi prima lex
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positiva oriebatur, ex sola liberalitate Dei hominibus concessa.

Ex hac suppositione sic invesi posset. Assignatis duobus quae secundum ordinem participant aliquid eis commune, non dicemus commune illud primo cum posteriori in ordine illo, sed cum priori exordium sumpsisse. Sit hoc exemplum nostrum: Aurora et meridies ordinate participant lucem, et idcirco non a meridie, sed ab Aurora prima lux procedit. Cum igitur lex nature et lex circumcisionis ordinate incedant, hoc eis commune habentes, quod utraque sit lex positiva ex sola liberalitate Dei concessa; (nam quod primi homines clara cognitione Creatoris et creaturarum max conditi perfusi sunt, non nature legibus, sed sola ejus voluntate actum est;) igitur legi naturae prius conveniet, quod sit talis lex positiva ex sola liberalitate Dei hominibus concessa, quam legi circumcisionis; et per consequens cum tu dicas cum tali lege Scripturam Sanctam et Vetus inchoare Testamentum, non a lege circumcisionis sed nature fateturis Scripture et Vetus Testamentum incepisse. * * *

Igitur a primo credente usque ad ultimum credentem una erit lex; lex ecclesiae credentium Scriptura Sancta est; igitur omnium credentium, neducta lege circumcisionis, sed a lege nature inchoante, una erit Scriptura Sancta.

After saying that Adam learned the indissolubility of marriage and other matters by divine revelation and not by the light of nature, for confirmation of which view he refers to Augustine, Sup. Gen. ad litt. and that Abel and the antediluvians were instructed in the same way “multis aliis virtutibus specialibus, quibus si ratio naturalis quae omnibus inerat hominibus jecisset fundamentum, procudubio ab omnibus fuissent approbate,” he proceeds thus: Ad tertium igitur argumentum, quo probare nititur suam primam conclusionem, ubi sic arguit: Lex nature super quam
fundantur virtutes morales non fundantur in Sacra Scriptura, quia lex naturae erat prius quam Vetus aut Novum scriberetur Testamentum; quare sequitur Scripturam Sanctam non esse fundamentum virtutibus istis moralibus, dicendum est quod in lege naturae quaedam virtutes morales radicari possunt, sed non fundari proprie. Nam siue radix vivacitatem suam a fundamento sortitur, et imperfecta est, nisi suo adducerit fundamentum; ista lex naturae aut in vitium declinat, aut non dirigit perfecte in virtutem, nisi quotenus suffragetur per sanctae Dei illuminationes. Unde quidam prophetarum siebat: 

"Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur. Quasi diceret, "Cum oculi tui, Deus meus, imperfectum legis naturae "meae vidissent, praeestu subsidium, librum Scripturae preferens, cujus preceptis et institutionibus in "dilibilter humana et mortalis vita describeretur." Nec valet argutiae adversarii.

Nempe hoc antecedens verum est: Lex naturae erat prius quam Vetus scriberetur aut Novum Testamentum. Consequens nihilominus abnegatur, scilicet, quod Sacra Scriptura non est fundamentum eorum quae in lege naturae continentur. Nam etsi lex fuerit ante Scripturam Veteris Testamenti, non tamen proecessit Vetus Testamentum. Hunc vero modum dicendi ex duobus verificamus: primo ex testimonio ipsius adversariorum dicensis Vetus Testamentum in circumciscione incipisse Abraham, cum nihilominus lex circumcisionis et ipsa circumcisio usque ad tempora Moysis descripta non fuerit; igitur per eum Vetus Testamentum prius erat quam id ipsum testamentum describeretur. Secundo hoc ipsum docet experientia. Ante enim grammatica erat, et postmodum litteris dabatur ad memoriam; prius etiam geometria in mensurationibus suis exquisita scriptoribus mundi exinde operandi et laborandi circa

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1 Ps. cxxviii. (Vulg.)  
2 vetus, MS
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se perpetuam exhibuit disciplinam. Immo, juxta Hugonem\(^1\) in suo Didascalicon lib. 1. c. penultimo, omnes scientiae prius erant in usu quam in arte. Unde artes generaliter ab usu venerunt. Propterest dicimus, quod Vetus Testamentum et Sacra Scriptura prius erant quam scriptorum calamis et digitis exararentur.

**EX CAP. XII.**

(Compare Repressa, pp. 24, 25.)

**Falsa** igitur calumnia tua est, o semule Legris et Scripturarum, ubi mores humanos regimineaque moralis vitae in Sacris Literis dicis non fundari. Formetur sic ratio. Sacra Scriptura de se et secundum institutionem sui fundat omne id quod de se ordinatur ad salutem vitce humanae, quae est finis intentus in eae dicente Paulo, "ut] per patientiam et consolementum "Scripturam spem habeamus." Exhibebatur autem virtutem per quas passiones temperantur et fugantur, aliaeque institutiones morales ordinantes ad Deum directe hanc operantur salutem. Quare sequitur Scripturam Sanctam de se et ex sui institutione hujusmodi virtutes fundare. Nec asperneris hoc cum fidelibus fideliter humiliiterque conspice, qui grandia quaedam frustrate invenisse judicio tuae rationis gloriaris, quamquam paucia sint (ut dicis) que in Scripturis de morali vita efferantur. "In paucis," ait Philosophus,\(^2\) "vis\(^3\) major:

"multitudo enim et numerus dignitatem non arguunt." Nam et plebs ignobilis ubique multa est: nobilium autem personarum rario admodum reperitur numeros. Erant, ait Scriptura,\(^4\) Salomoni "sexaginta reginae," sed "concubines octoginta, atque vilium adolescentularum

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\(^1\) i. e. Hugo de S. Victore.
\(^2\) Compare Aristot. Polit. lib. vii. c. 4; but it is by no means certain that this is the place alluded to.
\(^3\) vis, MS.
\(^4\) The quotation is wholly false: see 1 Kings xi. 3.
"numerus non est." Quid enim compendiosius dici potest: *Diligęs Dominum Deum tuum ex toto corde tuo et proximum tuum sicut teipsum?* Et tamen "in his duobus," ait Dominus Jesus veritatis magister et veritas, "tota lex pendet et prophetae." Ecce quam multa sunt quae fundantur, et quam parvae quantitatis, etiam virtutis plurimae id sit in quo fundantur. Insuper multitudinem inspice ab oriente et occidente credentium populorum, modicamque eorum fundationem simul attendas. Iste Paulus dicit: *Vos estis cives sanctorum, et domestici Dei: superadfectati super fundamentum apostolorum et prophetarum.* (Ad Eph. 2.) Immo apostoli et prophetæ plures erant, in uno tamen omnes et indivisibili fundamento sunt collocati. *Fundamentum, inquit Paulus, aliud nemo potest ponere, praeter id quod positum est, Dominus noster Jesus Christus.* (1 ad Cor. 3.)

Sane auctoritatis his simul et ratione congrua persuaderi potest conclusionum moralium innumeram multitudinem ex paucis Sanctae Scripturae posse dependere principiis. Neque principiorum paucitas indignitatem sed gloriam potius et nobilitatem conclusionibus praefert. Sufficit enim fundamento considerationis et virtutum, quod omnia virtualiter comprehensur, quae super id fundanda sunt. At sic in hac parte Scripturae, *De omni ligno Paradisi comede, de ligno autem scientiae boni et mali ne comedas, fundantur justitia obediendo Deo, prudentia adquisiendo ejus precepto, fortitudo respuesto viriliter vetitum, temperantia cibum sumendo permissum.* Sicut quidem in hujus unius violatione mandati omnium vitiorum perniciosae fundata structura est; ita generaliter quaedam virtutum omnium in hujus exhibitione fundatio reperitur. Qui enim resolvit totam legem et prophetas in hoc verbum *Diligēs*, profecto de facili in hoc verbum, *De omni ligno quod est in Paradiso*, et in moralem vitam Adae omnem formae vivendi
modum moralem resolvet, utpote ex qua omnis, ante quam nulla homini vita consistebat.

Ex Cap. XIV.
(Compare Repress, pp. 25, 26.)

Cum igitur Sanctæ Scripturæ sit opus libros vitae singulos singulis animabus conficere, merito tibi reluc
tamur, dicentes quodcunque regimen juris naturalis
verius in exteriori Scripturae Bibliæ fore exaratum,
quam in interiori libro animæ aut humani cordis.
Verba igitur Domini Jesu, quæ ego loquor vobis

Occasione autem secundæ partis corollarii tui
pausa habeo adversus te. Dicis enim si discordia
apparens oriatur inter verba exterioris Scripturæ et
judicium rationis, ipsa scripta sic exponenda, glos-
sanda, et interpretanda sunt, ut cum judicio rationis
concordent, judicium autem rationis ducendum non
est, ut cum eis conveniat Scripturæ. Quis autem
te sic blasphemantem et ore rabidissimo sanctam
violantem veritatem amplius tolerabit? Annon Scrip-
turæ Auctor, cui omnipotentia proprium est, quid-
quam* aggregi perficereque valebit, quo inbecilitatem
nostre rationis exsuperet? Intuere pessimos patres tuo,
quibus nimium naturalis ratio complacuit, Christi-
tum audientes dicentem: Nisi manducaveritis carmen
Filiæ Hominis et biberitis ejus sanguinem, non
habebitis vitam in vobiasmetipsis. Durus est (aiunt),
hic sermo, quis potest sustinere eum? Omnes enim
quotquot discordiam inter verba Christi et judicium

1 rapiddissimo, MS. 2 quanquam, MS.
rationis sentientes, judicio rationis et non Christi sermonibus favent, ex illis sunt qui abierunt retrorum.

Augustini, Ambrosii, Hieronymi, Gregorii, Hugonis, Boëthii, Trismegisti, Ciceronis, et Platonis sententias te velim audire, ut quam perversitatis obliquitas grandis sit, divina mysteria humano more velle pertractare, vel invitus discas.

After quoting the first eight of these authors, he proceeds thus:—Et Plato in Timaeo: Cresdamus his qua apud prius saeculum. Certe deorum filii et nepotibus non credi satis irreligiosum est. Et alibi introducit Plato ita colloquentem Socrati: *Memento tam me qui loquor, quam vos qui judicatis homines esse; atque in rebus ita sublimibus mediocrem expan- nationem magni cujusdam esse hominis laboris. SOCR.* Omnes tibi, o Timae, veniam largimur volentes. Ecce Plato in rebus humanis ut homo loquens veniam pre- catur et obtinet. In rebus vero majoribus Deorum filii se, ut tu, non presert, sed eis non credi satis putat irreligiosum. Filii Deorum et nepotes homines sunt Sancto Spiritu inflammati quibus dicitur: Ego dixi, Dii estis et filii Excelsi omnes; per hos enim ad nos usque, sedum quod de Deo, sed et de his moribus qui ad Deum ordinant, Scriptura Sancta mundum edocuit. Et quomodo tu adversus multitudinem hanc, discordantem rationi humane, Scripturam Santam ejusdem rationis correctioni per glossulas quasdam et interpretationes subici presumes?

1 *Athioph. 680 ναι κατά δικαιο, ιαπορ ἐκεῖ μὲν τα ἐλκήθην καὶ διαγραφῆ ἐκδικεῖν ἱμεροὺς, ἀλλ' ἡν εἰς εἰκόνα φανερον διαγγέλλειν, ἵππην τῷ ἄθεος πατέριοι. Plat. Tim. p. 40. D.E. Ed. Steph.* The quotation, it will be observed, is very loosely made, as is also the following.

* Id. p. 25. c. D.
* omis, MS.
* Seneca, MS.
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CAP. XXX.

(Compare Repress., pp. 39-42.)

SEPTIMA conclusio est ista: Nulla pars divinae legis hominibus datæ Scripture fundamento carere potest; sed et quantumcumque in corde hominis lex naturæ descripta sit, firmius tamen et certius de ea per Scripturam Sanctam, quam per judicium rationis fideles agnoscunt. Probatio præmæ partis in conclusione est hoc. Omnis lex divina data homini ad evangelicam legem, ad legem Moysis, et ad legem naturæ reducitur; qualibet autem istarum legum in Sacra fundatur Scriptura; igitur nulla pars divinae legis hominibus datae Scripture fundamento carere potest.

De lege naturæ instantiam facit adversarius, sed et qualiter hac lex in Scripture fundetur, per primam conclusionem et secundam sufficeret arbitrator declaratum esse: ut autem secundam pars conclusionis elucescat, quid lex ipsa naturæ sit, quid lex humana sit, et demum quid sit id ipsum quod dicitur lex divina, qualiterque leges istæ adinvicem ordinentur, notandum est.

Ipsum ... lumen naturalis justitiae, quo universaliter discernimus inter bonum et malum nihil aliud est quam ipsa impressio luminis divini, qua rationalis creatura signata est. Hoc ipsum etiam lex naturæ rationalis appellatur, secundum quam generalis quædam insita est et regularis inclinatio naturæ rationalis, qua statutam et limitatam suis viribus perfectionem possit attingere, si non aliunde ad contaminacionem anima rationalis ipsa etiam contaminaretur atque fгадaretur; lex autem humana est quoddam dictamen rationis praetere.

Differt igitur lex humana a lege naturæ in duobus. Primo in hoc quod lex naturæ precedent in homine omnem actum rationis, lex vero humana ipsius rationis practice dictamen et sententiam subsequitur. Nempe
cum lex nature ipsa sit inclinatio, qua creatura rationals apta est ferri in proprium finem, erit de ea loquendum, quemadmodum de quacunque inclinatione formam naturalem sequente loqui consuevimus. Idcirco enim aliter forma ignis, aliter forma aquae agit, quia alia inclinatio naturalis hanc, alia hanc formam comitatur. Mediat igitur inclinationi naturali inter formam et actum; quasi posterior forma, quia est accidentis ejus, et tamen prior actu, eo quod ipsius principium consistat.

Secundo lex nature et lex humana distinguuntur, in eo quod lex [nature] inclinat ad discretionem boni et mali in genere et confuse; lex vero humana determinat de bono et malo distincte et secundum aliquid suas species.

Præter has dictas leges, naturrem scilicet et humannam, necessæ fuit propter quatuor divinam requiri legem ad directionem humanorum actuum. Primo1 si homo ordinaretur solum ad bonum proportionatum suis viribus, non esset ei opus aliquid directivi supra legem naturalem aut humanam; sed finis beatitudinis improportionatus est nobis; idcirco [necessæ] fuit ut illius legis divinae scilicet doctrina tradatur, per quam mentes nostræ ad hujus boni supernaturalis consecutionem redderentur dispositive.

Secunda causa est, propter incertitudinem humani judicii præcipue de contingentibus et particularibus circa quæ opiniones et diversitates sectarum orientur. Adeo enim circa talia judicium rationis variatur, ut non solum aliter iste, aliter ille sentiat esse agendum, sed et quod uni hodie videatur honestum, cras turpe et vitandum putetur.

Tertio autem lex divina necessaria nobis est, quia lex humana et naturalis non sufficiunt. De his enim

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1 prima, MS.
GLADIUS SALOMONIS. 593

non potest sufficienter in lege statui, de quibus per eandem legem non potest judicari. Constat autem neminem perfici habitu virtutis, nisi quem interioris et exterioris hominis laudanda dispositio commendaret, quamquam ipsa portio interior quasi totius boni promeretur laudum. Omnis gloria ejus, ait Psalmista, filiae regis ab intus. At quoniam per legem humanam, quae non judicat de moribus qui latent, sed de patentibus quam maxime, et non per eam cohibere et repre- nare moderarique motus interiores: idcirco ut verae virtutis apprehenderemus summam, necessarium erat divinam legem nobis superinfundiri.

Quarta ratio est, quia (ut dicit Augustinus, in libro De Libero Arbitrio) lex humana non potest omniamala punire, quia dum vellet generaliter haec extirpare, cum eis non pauca bona destrueret, sique utilitates tolleretur bona communis.

Ex his autem et preceidentibus septima conclusionis nostre veritas sufficienter declaratur.

Septima igitur conclusio adversarii neganda est, sci- licet, quod major pars divinae legis homini data, in magna quantitate supereminens parti residue, sufficien- ter fundatur extra Sacram Scripturam in interiori libro legis naturae et philosophiae moralis; non autem in libro Sacrae Scripturae, qui vocatur Veteris et Novi Testamenti. Ubi tamen nititur adversarius conclusio- nem suam sic defensare: Omnia regimina, virtutes, et veritates in quorum inventionem, eruditionem, et cognitionem naturalis ratio per se aut, cum adjutorio naturali, abeque supernaturali revelatione a Deo facta, consurgere valet et pervenire, sufficienter extra Sanctam Scrip-
turam Novi et Veteris Testamenti, fundantur in interiori libro naturae jacentе in spiritu et anima hominis; sed ita est quod talia regimina sunt major pars legis divinae homini date, in magnaque quantitate excedunt remanentiam totius divinae legis; igitur dicta regimina extra Sacram Scripturam sufficienter fundantur, &c.:— dicendum est quod major et minor evidentis falsitatis arguuntur. Nam, sicut in solutione secundae conclusionis dictum est, possibilis rei non probat fundationem sed actualitas. Nempe possibile erat præsepe primo suscepisse Christum Romæ, nullus tamen per hoc probat idem præsepe primo fuisset fundatum Romæ. Nec quanquam de moribus multa valeant absque revelatione cognosci, concludendum est quod idcirco eadem multa sine revelatione fundantur; cum de facto, stante possibilitate dicta, per revelationes sanctas sanctis patriarchis, prophetis, et apostolis primo innotuerunt. Insuper ubi ait in minore, quod talia fundata super legem naturae et rationem sunt major pars divinae legis homini date, verum non est, ut patet in fine responsionis ad sextum argumentum pro prima conclusione.

De jactantia et laude suorum opusculorum, quibus adversarius hic se extollit, sibi ipse videat. Sapientis eulogium est, "laudet te alienus et non os tuum;" hic autem sic de se scribit, "Per sollemmem et regalem processum major argumenti mei probatus est in libro De justa appretiatione Sacrae Scripturae," quod tamen omnino non credimus; processum enim de eo ibi fieri putare posse mus, probationem vero minime. Nihilominus, duce Dee, persecutori eum per singula suorum latibula voluminum, cum ad id pertinentium sit, quod sentimus dabimus intelligere. Cumque ad suum codicem accesserimus, quem De Donato Christianæ Religionis scriptit, quicquid moralis regiminis in ratione fundari ibidem perhibet, totum supereminenti modo in eloquis divinis prius fundamentum suscepisse monstrabimus.
GLADIUS SALOMONIS.

Insuper esto quod ratione naturali, Deum unum esse a quo creature in suas species prodierunt, quodque veram felicitatem esse scire possemus ejusdem rationis naturali ducu, conjungi salicit Deo amando et serviendo; verumtamen cum hie ipsa Spiritus Dei per Scripturas Sanctas elegantius certiusque docuerit, quam in ejus cujusvis alteriusque praeiti ratione naturali quounque codice exarari valeat, quis non, neglecto tanto presumptionis spiritu, ut supra Deum se mores informare humanos spondeat, humiliter 1 Scripturis rite docendus obtemperet? Fortasse vero ex ipsius Scripture medullis ubi adversarius impinguatus dilatatusque erat, in largitorem ingratus iste recalcitravit, suis se viribus obtinuisse credens e vivendi scientiam, quam non nisi longo sacrificum liberam contractu diutinaque industria ab ipsis ferme cunabulis sensim perquirere visus est. Inveniturque sibi ipsi contrarius.

Dixit namque supra in conclusione sua tertia, Scripture officium proprium et integrum esse articulos fundare fidei. Constat autem, "Deum esse creatorem " celi et terræ," unum immo et primum esse inter articulos fidei, quare si conclusionis suae tertiae sententiam teneat, articulus iste non in ratione sed in Scriptura Sancta præsae 2 fundationis locum habet. Consimiliterque argueri possimus contra eum de felicitate, quæ alii non est quam ipsa vita æterna.

Fortasse hic non veretur dice, ut predictam repugnantium verborum suorum possit evitare, hie ipsa quæ recitavimus de fidei articulis non esse. Sic enim, dum fugit Scyllam, in Charybdim demergitur; et dum sibi in errore defensionem extruit, apostolorum et canonis antiquissima fidelissimaque confundit symbola, in quibus pro articulis supputantur et Deum mundum creasse et vitam hominum esse æternam.

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1 humilium, MS.  
2 primi sui, MS.  
P 2
Decima conclusio principalis est ista: Quamvis lex naturalis, quam adversarius moralem philosophiam vocat, in judicio rationis fundata, sit utilis valde catholicis illis, quibus divinae revelationes immediate non elucescunt, non tamen generaliter omnibus ita necessaria est; quin abaque ea quidam vivaciter vigoroseque et satis peculiariter Deo summo valent.1 devire. Veritas hujus conclusionis sufficienter ut putamus per dicta 6, 7, 8, et 9 conclusionibus eluciscit. Quid etiam ille magnus sanctus pater Augustinus de hac ipsa sentiat conclusione, ex suo prologo in libros De Doctrina Christiana datur intelligi, ubi sic: Quamvis momento uno temporis adveniente Spiritu Sancto replet apostoli omnium gentium linguas locuti sunt, non tamen se indignum putet Christo cui talia non proveniunt, ac Spiritum Sanctum se acceptese dubitet; immo et quod per hominem addiscendum est discat sine superbia, et qui docet sine superbia et invidiam tradat quod acceptit. Neeque temptemus Dominum cui credidimus, ne talibus inimici versutis et perversitate decepti ad ipsum quoque Evangelium audiendo atque discendum nolimus ire in ecclesia aut codicem legere aut docentem pradican- temque hominem audire, et expectemus usque in tertium oelum, sive in corpore sive extra corpus, sicut Apostolus ait, et audire arcana verba que non licet homini loqui; aut ibi videre Dominum Jesum Christum, et ab illo potius quam ab hominibus audire Evangelium. Caveamus tales temptationes superbissimas et periculosissimas. Cogitemus etiam ipsum Apostolum Paulum licet divina et coelest

1 So the MS., but the subjunctive would be greatly preferable.
voce prostratum et instructum ad hominem tamen missum esse, ut sacramenta perciperet et copularetur ecclesiis: sed et centurionem Cornelium, quamvis exauditas orationes ejus et eleemosynas receptas et angelus nuntiaverit, Petro tamen traditum imbuendum, per quem non solum sacramenta susciperet, sed etiam quid credendum, quid sperandum, quid item diligentium esse audiret. Et poterant utique omnia per angelum fieri, sed abjecta esse humana conditio, si per homines hominibus Deus verbum suum ministrari nonnullos videretur.\footnote{August. Opp. tom. iii. pp. 2, 3. Ed. Ant. 1700. The quotation, however, is not very exact.} Hæc Augustinæ. Ex quibus Sancti Augustini sermonibus sic arguitur pro conclusione: Si per homines Deus verbum suum hominibus nollet annuntiari, abjecta videretur esse humana conditio: ergo lex naturalis, quam adversarius Scripturarum moralem philosophiam vocat, in judicio rationis fundata, per quam hominis est hominem docere, catholicis illis necessaria est, quibus divinæ revelationes immediate non elucensunt. Item centurio Cornelius Petro traditus est imbuendus, ut ab eo audiret, quid crederet, quid speraret, quidque diligert, ut quemadmodum Petrus, ita ille efficaciter placeret Deo; hos autem vivendi modos, non per judicium philosophiae, sed per revelationem Petrus exercuit; "absque doctrina humana," inquit Augustinus, "Deus illustravit corda apostolorum." Igitur possibilitis est et vera secunda pars conclusionis, scilicet, quod quidam vivaciter vigoresequeret et satis peculiariter Deo possent deservire per solam revelationem, absque omni philosophia morali judicio rationis humanae fundata.

Idcirco cum adversarius dicat in conclusione sua, 

\textit{Pocock's two arguments for his tenth conclusion have been already refuted,}
ut haec deficière non possit Christianis qui Deo servire volunt et ejus mandata servare, negamus quidem eum. At quia logiaissimae nugatione, qua probatioes dictae conclusione sua adversarius communivit, respondendes stylo speciali non curavimus, saltem tamen ne insolubilia se gaudeat assumpsisse, primum argumentum suum per septimam conclusionem nostram, secundum argumentum per nonam conclusionem, et per alia quae jam dicta sunt, solutum arbitretur.

Argumentum primum: Illa doctrina non potest deesse Christianis, quae est major pars totius legis divinae homini datae in terris; lex naturae et philosophiae moralis sunt hujusmodi; igitur haec lex ita necessaria est ut Christianis deesse non possit.

Argumentum secundum: Illa doctrina non potest deesse Christianis sinea qua sufficienter et secure Sancta Scriptura non intelligitur, nec potest intelligi; lex naturalis et philosophiae moralis sunt hujusmodi; igitur minor primi argumenti, et etiam minor hujus secundi veritate carent, ut declaravimus.

In reference to Pecock’s remarks on the sacraments, Bury replies: Per fidem sacramentorum et eorum virtutem fideles accessum habent ad gratiam “in qua “stant et in qua gloriantur in spe glorie filiorum Dei;” igitur cum iste effectus proprius et immediatus sacramentorum omne judicium rationis et philosophiae transcendent, clarum eorum sacramentorum institutiones et usus omne judicium rationis superare.

Confirmation per Apostolum ad Titum 3°: Non ex operibus justitiae qua fecimus nos, sed secundum suam misericordiam salvos nos fecit per lavacrum regenerationis et renovationis Spiritus Sancti, quem effudit in nos abunde perr Jesus Christum. In hac auctoritate ostenditur diversitas virtutum earum qua judicium rationis, et earum qua sacramenta Christi consequuntur. Nemppe opera justitiae qua nos facimus sunt
ea quae in ratione fundantur et philosophia moralis. De his dicitur in Isaia: Omnes justitiae nostrae quae pausus menstruatus. (Isaie 65°.) Idecirco haec justitiae nostrae dicuntur et opera nostra, quia barum habitibus perfecti utimur cum volumus. Unde morales viri dicuntur domini actuum suorum; ita ut apud vulgus dicatur: Sapientem etiam astris dominari. Rursus virtutes exprimit sacramentorum dicens: Per misericordiam suam salvos nos fecit, per lavacrum regenerationis et renovationis Spiritus Sancti, et cætera. Ex his sic invehitur: Lavacrum regenerationis et renovationis, et cætera. Sacramenta ad hunc effectum instituuntur, ut homines per ea salvi fiant, sed juxta predictam beati Pauli sententiam, nulla judicia rationis aut philosophiae vel legis naturalis, quae sunt opera legis per nos facta aut justitiae quae nos fecimus, ad hunc oénucum effectum; quare institutiones et eorum usus omnis judicia rationis et philosophiae humanae principia transcendent.

Item omnis consensus animi qui non est inquisitus, aut scrutatus, sed infusus, excedit omne judicium rationis, cum judicium rationis semper inquirat, scrutetur, et deliberet super his quae apud intellectum sunt; sed fides, per quam sacramenta omnem institutionem et omnem usum habent, requirit consensum, non inquisitum, nec scrutatum, ut Damascenus habet quarto Sententiarum, cap. tertio; igitur haec ipsa eorundem sacramentorum fides omnes judicia rationis excedit.

Bury has many more remarks on this branch of the argument, and confirms his views by the authority of many of the Fathers.

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1 The reference to the Sentences of Peter Lombard is false; the place of John Damascene seems to be De fide orihod. Lib. v. c. 11 (Op. tom. 1, p. 263. Ed. Par. 1719)
UNDECIMA conclusio est ista: Illiterati viri et simples ob id praecipe laudes Deo persolvere tenentur, quod regulas vivendi certissimas modosque et leges, quibus vera philosophia colitur, non per philosophos naturales aut humanas doctrinas, sed per sanctos patres, prophetas, et apostolos didicerunt. Totius veteris ac novae Scripturæ series hujus conclusionis veritatis attestatur. Nam cum omnis nostræ inventionis doctrina, totique philosophia hominum errorem naturalem habeat, aut certe suspicionem erroris, quam eis semper et ubique invinciblem partitur ignorantia (ut in sexta conclusione ostensum est), clementissime non per quaslibet vivacis ingenii viros sed per vasa electionis praepiciue usque ad horam abcondita divina providentia certissimam agendorum lucem populis eduxit. Ait utique Malachias prophetum: Labia sacerdotis custodiunt scientiam. Non dixit: "Labia Peripateticum," "labia Stoicam," aut "labia ex Ionicis cujuve philosophi hominum secta;" sed "labia sacerdotis" custodiunt scientiam, et legem requirunt ex ore ejus. Quasi etiam percutantem cur ex ore ejus scientiam legis exquireretur, respondet idem prophetum: Quia angelus Domini est. Quod enim questionis dudum ceremonialia, legalia, moraliaque proteruerunt, mox sacerdotum judicium judiciis delatum est; hi autem non scrutiniiis rationis usi sunt, sed aut per Dei oracula, aut per voces ejus in Scripturis Sanctis edocti, scrupulum omne et omnem agendi vivendique dubitacionem constantissime amputarunt.

Non igitur duntaxat septem sacramentorum paucissimas regulas, ut adversarius garrirre solet, sed et totius vitae humanæ perfectam speciosissimamque

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1 judicium, MS.  
2 So the MS.
legem per illiteratos fideles, non ratione hominis, non
sensu, non ingenio, non inquisitione quae claudicant,
sed Deo illos illuminante inviolabiler mundus ac-
ceptit. Quid autem de hac re Paulus sentiat, per
id quod ad Galatas 1° scriptum est datur intelligi:
Notum facio (aet) Evangelium meum, quod evan-
gelizatum est a me; quia non est secundum
hominem, neque enim ego ab homine accepi illud,
neque didici, sed per revelationem Jesu Christi.
Non dicat adversarius Paulum a philosophis modos
primo suscepisse vivendi, quamvis in sacramentorum
mysteriis postea per Christum revelantem fuerit
edoctus.

Vas istud electionis quidem non erat ad sacramenta
libanda, sed ut Christi nomen ferret "coram regibus et
"principibus terrae" et mores quosdam seminaret novel-
los, quos non natura vetus aut prioris legis sanctio, sed
nova mater fides attulerat. Non (inquit) misit me
Deus baptizare sed evangelizare (1° ad Cor. 1°). Et
Galatas interrogat (ad Galatas 3°): Hoc solum volo a
vobis discere. Ex operibus legis Spiritum accepi,
an ex auditu fidei! Qui igitur tribuit vobis Spiritu-
tum, et operatur virtutes in vobis, ex operibus legis,
an ex auditu fidei! Ac si diceret: "Virtutes, O Ga-
late, quas Spiritus Christi in vobis operatus est,
"nolite legi quae naturales mores profert, sed fidei, id
"est quam per me predicatam tenetis, magis integri-
"tati donare." Si igitur Evangelium Pauli hos mores,
aslicet castitatis, eleemosynarum, parcitatis, contempus
mundi, humiliatis, orationis, patientiae, longanimitatis,
fortituidinis, prudentiae, et ceterarum virtutum, quibus
Christianam adornatur conversatio, continent; et Paulus
hoc ipsum Evangelium non accepit ab homine neque
didicit, sed per revelationem Jesu Christi, quis eosdem
mores non a philosophis aut doctrinis eorum, sed a
Christo immediate Paulum suscepisse fateretur?
EXCEPTS FROM BURY'S

EX CAP. XL.

(Compare Repress., pp. 46-48.)

DUODECIMA conclusio est ista: Summe cavendi sunt et detestandi laicos fidelibus libri quos Scripturæ adversarius edidit, citiusque Machometi, Sabellii, Arii, Wyclifi, cuius alteriusve damnati hominis, quam hujus haeretici intuerentur opuscula. Veritas hæc tum ex imbecillitate credentis populi tum ex malitia callidi concipitur adversarii. Ex tribus enim, ut frequenter, contingit populum decipi; primo quidem ex novitate doctrinae; secundo ex famosa dicentis auctoritate; et tertio ex fraudulentæ suavitate blandientis erroris. Errores namque Gentilium veteresque sectæ et haereses publico despectui ubique tenentur; unde minus nocent, quoniam jacula 1 eorum jaculis providentiae retusa sunt.


Nova vero iniquitas pusillorum animos facile contaminat. "Sæpe," (inquit unus), "viatorem nova non " vetus orbita fallit;" propter quod prima ad Timotheum 6, Sanctus Paulus Timotheum consult, dicens: Devita profanæ vocum novitates, et opiniones falsi nominis scientiae, quam quidam pronunciantes circa fidelem erraverunt. Sane hujus Sanctæ Scripturae adversarii non saltem effrenissimos inter haereticos hucus- quam temeraria cognita assertio est. Cautius igitur tanti serpentis insidias prævisuri sumus, qui postremo jam in fine seculorum ecclesiae Christi calcaneo infaustas demolitur fraudes. Et quamquam pia, quamquam sancta, fidelia, divinaque impiissimis suis dogmatæ interserat opusculis; non verebimur eum falsi erroris arguerre defensorum. Ubique enim apud eum laudatur ratio, velut omnis exsors ignorantiae. Ubique in morum 2 regulis et divino cultu, quod a seculis auditum non est,

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1 iacule, MS.  
2 modum, MS.
hæc ipsa ratio naturalis Sacri Scripturae documentis præsertur: adeo ut ritus et ipsæ sacramentorum incomprehensibiles virtutes ab ipsis humanis potius quam revelatis veritatisibus confirmentur. Hujus primitias erroris iste sacramentorum contemptor literarum\(^1\) [ope] studuit invenire,\(^2\) ut, dum philosophiam commendaret mortalium, dulcissimis mendaciis de naturali legemulta commentans pronos ad malum sensus sibi alliceret humanos. Consulendum piis mentibus est, utiant longe a tabernaculis tanti adversarii, et quæ satellites ejus mellito proiniant calamo, aut venena aut certe venenata esse cognoscant. Quid vero eis faciendum sit, Sanctus Johannes operis attestazione persuadet, de quo in Glossa super 2\(a\) Canonica Johannis ita scribitur: Cum Johannes apud Ephesus balnea lavandi gratia [invisisset], et vidisset Cerinthum, foras exiit, dicens: “Fugiamus hinc; ne balnea ipsa corrupiant nos in quibus lavatur Cerinthus, veritas inimicus.”\(^3\) Noverat amicos Christi Johannes balnea bona esse, quæ tamen refugit, ne balneato Cerinthe loci saltem vicinitate participaret. Spernuntur ab omnibus (inquam) novelli hujus haeretici documenta. Nam etsi cara, preciosa, dulcisque catholicis interdum ejus doctrina sentiatur, apud bonos, sanctos, atque eruditiores patres studendum erit, qui licet non se ut hereticus iste collaudent, non minus a Deo judice collaudantur. Qui gloriatur (aet Paulus), in Domino glorietur: non enim qui seipsum commendat ille probatus est, sed quem Deus commendat. Et Ethnicus Cato,\(^4\) Nec te collaudes, inquit.

Insuper ut secundo diximus loco, ipsa dicentis auctoritas simplices viros facile in errorem mittet. Isaiae 19\(a\): Deceperunt Egyptum angeli populorum. Et

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\(^1\) This word (as it seems) is obscurely written on an erasure.

\(^2\) So the MS., but mansire would make a better sense.


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in Bibl. N. de Lyra, tom. 5, fol. 236.

Lugd. 1529. Ireneus (Lib. iii. c. 8) is the original authority for this story.

\(^4\) Dion. Cat. Dictic. Lib. ii., c. 16.

(vol. i., p. 120. Ed. Amst. 1759.)
Daniel 13°. : *A senioribus populi, qui videbantur regere populum, egressa est iniquitas. Ipes enim ovina pellis transfigurato lupo totius gregis ruina est.*

Sunt et infatuati sales mittendi foras et conculcandi ab hominibus. At quoniam rudis populus et simplex turba fidelium tantarum rerum non novit doctrinas, fieri potest, si hujus dicta adversarii legerint aut audi-erint, ut tamen dicentis auctoritate, tamemque dictorum novitate percussi, lucem pro tenebris et pro luce tene-bras insano profiteantur more.

Namque fraudulentissima suavitas erroris sui, prout tertio ostendendum diximus, de facili illiteratos etiam seducit. Quid enim suavius dici potest hominibus, quam quod ratio naturalis de se, id est, neque per Spiritum edocta nec informata per Scripturas, suo jure ac propria valeat industria virtutibus perfici et Deo perfecte famulari; et quis hæreticorum ab exordio tanto furore excuduit adversus Spiritum veritatis? Fuerunt qui inviolabilis fidei supremum corruprunt verticem, ineffabili detrahentes Trinitati.

Solum autem iste ad proceræ hujus arboris illi-bate fidei radices securim mittere presumptis. Tolle Scripturarum certissimam constantissimamque sinceri-tatem, et quid de Christo habes? Quid de Deo sentis, quomodo Trisagion, aut Homoiáson tibi sonat? Quæ sacramentorum remedia; quæ redemptionis virtus; quæ bonorum merces; quæ malorum afflictio cognoscitur?

A quo te sequentes concilium preotolantur adepturi? Non mittis ad Isocratem, non ad Platonem, non ad Aristotelem, qui principes in doctrina morum ab hominibus computantur. Apostolos item et apostolicos recusas viros, patriarcharum et prophetarum sensus non admittis. Moralis igitur philosophia et universum rationis judicium in solo tuui pectoris domicilio

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1 arboris ad, MS.
GLADIUS SALOMONIS. 605

quiescunt. Quanta perversitas est, tanta temporum dannare curricula, tot utriusque scientiae, divinae scilicet et humanae, peritissimos homines sapientissimosque bonorum et optimorum morum institutiones et praecepta latere protestari. Avulsae est, (dicerem magis, repudiata est,) a pedibus tuis ipsa secure veritatis petra. Tua utique nil certum, nil stabile pollicetur philosophia. Numquid audisti, Multifarie multisque modis olim Deus loquens patribus in prophetis, novissime diebus istis locutus est nobis in Filio? Quomodo Paulus “multifarie multisque modis loquentem Deum “patribus in prophetis,” quomodo “novissime loquentem “eum in Filio” novit, si non ut alter Moyses in petram Sanctae Scripture pedes fixisset suos? Quae praeestim ea sunt, quae inter mille similae Deus locutus est. Audiant catholici, audiant fideles, sed etiam me tacente, audiant eum qui loquentem Dominum audierat: Notas mihi fecisti, inquit, vitae vias, adimplebis me laetitia cum vultu tuo.” Quae litera sic ab Augustinio discutitur:1 Ipse notas mihi fecit vias vitae, cum me docuit fidem, misericordiam, justitiam, caritatem, his enim itineribus pervenitur ad salutem.

Odobilis est Deus qui sophistice loquitur. Si idcirco ratio hujus hominis aut illius philosophiae moralis statutas adinvenit regulas; cujus hujus queso? Liber Donati tui, liber tuae Religionis Christianae, liber Imitatoris Donati tui, liber Impletionis quatuor tabularum tuarum, liber Adorationis tuae, liber tuae Dignae et justae appreciationis Scripture Sanctae, liber quem appellas Provincatorem Christianorum, hunc hominem quem querimus non produnt; quem, neglectis Scripturis Sanctis, in tanta philosophia cultores Dei fideles, (ut dicis,) obtinerent patronum. Quid

1 The words of Augustine on Ps. xv. 11. are, Notas fecisti per me humiliatis vias ut ad viam redirent homines unde per superbiam ecceiderant, in quibus quia ego sum mihi fecisti. (Op. tom. iv., p. 54.) Possibly, however, this text may be explained by Augustine elsewhere.
dices? Annon respondebis? Quis memorandus homo ille est, qui accommodissima, ut dicere soles, hec dogmata mortalis suis lucubratuenculis perquisivit? Cujus hominis vivacissima extat ratio haec, totamque multiplices veritates ex nullius philosophorum catholicorumve, sed sui solius proferens thasuris? Abutaris verbo prophetae. Dic, quia et dixisti: Ecce ego mitto me. Sane Aristoteles virtutem non a ratione quacunque, sed a recta ratione pendere decrevit, prout determinaret sapiens. An non tu sapiens, dicens: Ecce ego mitto me! "Mecum sapientia est, mecum " prudentia, mecum virtus, immo et omnium virtutum " singularis solaque gubernatrix ratio. In me omnis " spes vitae et virtutis. Opuscula mea legite; utilia " sunt; necessaria sunt." Tantundem pene de te, " qualiter et Salomon de sapientia Dei cecinit, sentis. Transite (ait) 2 ad me, omnes qui concupiscitis me; et a generationibus meis adimplemini. Spiritus enim meas super mel dulcis, et hereditas meas su- per mel et favum. Si sapiens sis, dum hæc alta de te sentis, non Salomoni, non Apostolo, non Augustino sapientem te esse cognovimus.

Salomon donis repletus nature et rationis humane, omni pollens gloria, non a fontibus philosophiae, sed a puteo aquarum viventium, que fluent impetu de Libano virtutem ipsam degustare concupivit. Da mihi, (inquit,) 8 Domine, sedium tuarum assistricem sapientiam, ut mecum sit et mecum laboret, ut sciam quod acceptum sit coram te omni tempore. Frustra nempe sic orare videretur, si interior sibi et naturalis ratio, quicquid acceptum coram Deo esset propria dictaret lege. Et Paulus prima ad Cor. 2°: Non enim judicavi me scire alicuius inter vos, nisi Jesum Christum, et hunc crucifixum. Et ego in infirmitate et timore et tremore multo fui apud vos; et sermo meus et predicatio mea non in persuasi-
bilibus humanis sapientia verbis, sed in ostensione Spiritus et virtutis; ut fides vestra non in sapientia sit hominum, sed in virtute Dei. Sapientiam autem loquimur inter perfectos.

Item Augustinus De Libero Arbitrio: Non aliam putes esse sapientiam, nisi veritatem in qua cernitur et tenetur summum bonum, quod nullo loco est, nusquam deest, foris admonet, intus docet, cernentes in se omnes in melius commutat, a nullo in deterius commutatur. Nullus de illa judicat, nullus sine illa bene judicat.1 Si Salomonem audis, quomodo scis quid acceptum sit coram Deo, si non sapientia, quam predicant Scripturae, tibi astiterit? Si Paulum audieris, quomodo quaeo crucifixum Jesus in persuasibilibus annuntias humane sapientiae verbis, et ponis fidem in sapientia hominum? Quomodo, si Augustinum audieris, sapientia qua cernitur summum bonum, de qua nullus judicat, et sine qua nullus bene judicat, arundinee mortalis hominis rationi subjacebit? Quae pestis haec tua heres crudelior?

Nec tamen ex improviso nostris advenisti seculis. Suspicor quia de te sollicitos fideles suos Christus effect, ubi aiebat: Cum videritis abominationem desolationis stantem in loco sancto, qui legit intelligat. Impia igitur nimis tua conclusio duodecima est.

EX CAP. XLII.

(Compare Repress., pp. 48–51.)

TERTIA decima conclusio est ista: Cum philosophia moralis sit quaedam particularis theologia, merito quicquid in ea fundatur, perfectius id ipsum in Sacra Scriptura quae est generalis theologia potest reperiri, ideoque rationabiliter de omni eo queritur, quod

1 Compare Lib. iii. § 26 and 38. (Op. tom. 1, pp. 441–446.)
ad mores spectat, ubi scilicet in Scripturis fundetur. Suaderi quippe taliter haec valeret conclusio pro prima parte. Sicut illa scriptura dicitur theologia generalis, per quam omnifarie actus humani diriguntur in Deum, ita illa scriptura particularis theologia nuncupabitur, per quam sic vel sic dicti regulantur actus; sed generaliter et omnifarie per Sacram Scripturam, per philosophiam vero moralem, sic vel sic, id est, modo tali tantum, contingit humanos actus regulari, ut in prima conclusione nostra et sexta declaratur; quare verum erit philosophiam moralem particularem quandam theologiam esse.

Hoc autem dato, cum omne id quod respicit perfectionem partialem, perfectius in toto, quam in parte subsistat, quicquid in philosophia morali (quae est particularis theologia) fundatur, id ipsum perfectius in Sacra Scriptura (quae est generalis theologia) poterit reperiri.

Quod quidem tripli alia ratione ostendere possimus, primo per comparationem finium ad quos mores ordinantur; secundo per comparationem objectorum a quibus specificantur; et tertio per comparationem luminum, in quibus agnoscantur. Qualiter enim omnes mores perfectissime in Scripturis edocentur, primo ex comparatione elucdabit finium. Nam sicut finis morum adquisitorum sub fine constituitur morum desuper infusorum, ita mores sub moribus; habitus enim, perfectiones, et essentias ex finibus sortiuntur.

Nunc autem per virtutes adquisitas in philosophia morali mortalis et peregrinans hominum vita ad quoddam bonum humanum tanquam ad proprium finem ordinata est. Sed per virtutes infuses quas Sacra Scriptura docet, ipsa eadem vita velut finem debitum

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1 per Sacram Scripturam et per scriptura philosophicam vero moralem, MS.
bonum supra hominem, bonum seicet infinitum re-
spicit; ut homo per eas vieldicet civis celorum constitu-
tur et domesticus Dei, qui est finis simpliciter
humane vitae.

Secundo hoc ipsum evidet ex comparatione objecto-
um. Cum vero virtus sit ultimum potentiae, potentiae
vero distinguuntur per actus, et actus per objecta, mani-
festum est etiam virtutes (cujusmodi sunt universi
mores) per objecta distinguui. Objectum quidem vir-
tutis cujuslibet est bonum consideratum in propria
materia; sic objectum tactus est bonum delectabile
in concupiscentiis tactus. Cuius objecti formalis ratio
a ratione pullulat que instruat modum in his concupi-
scentiis, sive ab aliquo quod perfectius quam ratio na-
turalis in eisdem concupiscientiis modum praebet, quale
est ipsa divina revelatio. Materiale vero est id quod
est ex parte concipitorum tangibilium, ut cibus, liber,
pecunia, vel quid simile. Clarum est utique quoniam
alterius naturae formaliter est modus impositus in his
concupiscentiis, circa quas mores hominum sunt, se-
cundum regulam humanae rationis; et alius, secundum
regulam divinae inspirationis.

Exempli gratia, abstinentia, virtus ut adquisita est,
hoc a ratione habet, ut modum ponat inspirationi
ciborum et potuum ne noceant humanae valetudini;
haec itidem, ut infusa, castigat corpus et in servitutem
redigit. Modus primae abstinentiae a ratione, modus
secundae a revelatione imponitur; secunda autem
necum perfectior judicatur quam prima eo quod perfe-
tioris objecti, sed eo etiam quod omnis perfectionis ratio,
que in prima, supereminenter in secunda reperitur.

Sic temperantia adquisita a venereis distrahit pro-
ter bonum hominis tantum; infusa, propter regnum
celorum. Hanc Christus tetigisse visus est ubi dice-
bat: Sunt eunuchii qui eipseos castraverunt propter
regnum celorum.

Fortitudo etiam adquisita passiones timoris cohibet
And of fortitude, et mortis angustias, quas sensus exterior ministratur, ratione. Sed infusa non sic adversus carnem et sanguinem, sed "adversus principatus et potestates contra spirituales nocumentas in coelestibus" doet militare; si quidem talis penes objecta ordo consideratur inter virtutes adquisitas et infusas, qualis inter adquisitas et animales est.

Fortiter enim bellare competit homini tripliciter, primo quia animal, secundo quia homo, tertio quia servus peculius Dei. Nam quia animal, habet ut adversaria repellat; quia homo, ut ea repellat, non semper sed ut oportet, secundum temporis et loci et adversantis congruentiam: aliter enim temerarius homo dicitur et non fortis. Quia vero servus Dei peculius, nundum has circumstantias considerat, quas ratio ut communiter solet edocere, sed etiam modum illum quem sola sibi revelatio præstitit. Sicut igitur trinconsin in tetragono, et tetragonus in pentagono, ita virtus animalis in acquisita, et adinquisita in infusa continetur, secundum earundem objectorum ordinem et considerationem.

Tertio etiam quomodo universæ virtutes et mores hominum perfectissime in Sacra Scriptura continentur, ex comparatione datur intelligi luminis revelationis et luminis naturalis rationis. Qualis autem et quanto sit perfectio luminis revelationis ex verbis Dionysii colligitur in libro De Divinis Nominibus: Deus (inquit) qui est essentia bonus, nominatur intelligibile lumen, (Joh. 8: Ego sum lux mundi), propter hoc quod implet omnem supercoelestem mentem (id est, angelicam), intelligibilum lumen (quod nihil est aliud quam cognitio veritatis); ab omnibus etiam animabus quibus innascitur expellit omnem ignorantiam et errorem. Ignorantia, ait Sanctus Thomas, ad remo-

1 et in, MS.

tionem pertinet veritatis, sed error ad insanionem falsitatis. Unde 2a Pet. 1o: Habemus firmiorem propheticum sermonem, cui beneficiis attendantibus, quasi lucernae ardentis in caliginoso loco, donec dies elucescat, et oriatur in cordibus vestris. Hoc autem de angelis non dixit, in quibus ignorantia et error non habent locum, licet in eis sit quodam nescientia.

Sane mentium humanarum ac ipsorum divinorum spirituum non magna foret in intelligendo dispersis, si tetra nubes ignorantiae splendidum rationis lumen non obducercet; haeque inquam sola omnium hominum sententias et sapientissimarum judicia mortalium erroris suspicione replevit. Adeo ut vix mathematicalia certitudine pollant, caetera vero et presserit que ex humanis arbitriis captans vigorem, vacillanti et timorosa opinione doceantur. Quid nisi ratio humana Socratem, et Platonem, caeteramque philosophorum [turbam] in moribus direxit? Quorum primi omnia in civitatis communia esse voluerunt; sic enim unitatem maximam in ea promiserunt obsistere. Insuper uxores statuerunt civibus esse communes, et bellicis rebus exercitandis voluerunt. Ratio etiam ductus est Phaleas 1 ut egaales civium possessiones consistere debere monstraret. Rursus Hippodamus et Solon pellicus 2 juxta rationis leges instruxerunt. Quos omnes Aristoteles, in Politicis libro secundo, velut ignorantiae tenebris convincit palpitantes. 3 Compertum igitur est lumen rationis tenebris confundii ignorantiae, quas lumen revelationis prorsus effugat. Ex his sic argui posset: Universi mores hominum aut infusi aut adquisiti sunt; utrumque autem genus morum perfectissime in Sacra Scriptura traditur; igitur perfectissime de moribus universis traditur in eadem.

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1 Phales, MS. The correction is certain. See Harpocr. s. v. 'Aphodias, but it does not appear on what authority the remark is made of Hippodamus.

2 Pellicus, MS. The correction is certain. See Aristot. Politic. lib. ii. capp. 1, 4, 5, 9.
Secunda autem premissarum de eo quod ad mores infusos spectat, palam est; sed et quod genus virtutum et morum adquisitorum perfectissime traditur in Scriptura Sancta sic ostenditur. Quiquid monstratur perfecte modo suo in lumine rationis, quod vix alioquin perspicuum est propter invincibilis tenebras ignorantiae; si cognoscatur in lumine revelationis excludentis omnem dictae ignorantiae caliginem, perfectus et perfectissime cognoscitur; hoc autem contingit illi generi morum qui adquisiti dicuntur; igitur generaliter mores isti in lumine revelationis perfectissime cognoscuntur. Minor hujus argumenti ex Ambrosio, Hieronymo, et Augustino sumitur.

After quoting Ambrose and Jerome, he proceeds thus: Insuper Augustinus (ut pretactum est respondendo ad quartum argumentum primae conclusionis) in libro De Gratia et Libero Arbitrio, sic habet: Nihil utiliter predicamus ad salutem, quod Sancta Scriptura Spiritus Sancti miraculo fecundata non protulerit, aut intra se non contineat. Non immerito igitur, cum universi mores hominum in Sancta Scriptura doceantur modo excellentissimo ac perfectissimo, de singulis eorum interrogare congruit, ubi aut qua parte in Sacra dicta Scriptura ipsi fundationem admittant.

Dicemus igitur tertiam decimam conclusionem adversarii Scripturarum veritatis omnino vacuam esse, quod scilicet seque rationabiliter queritur ubi singuli mores aut ubi singulae conclusiones et veritates morales fundentur in Sacra Scriptura, sicut irrationalibiliter quereretur ubi conclusiones grammaticales in cadem fundamentur Scriptura.

Bury then concludes his work by answering Peacock's thirteenth conclusion at great length, the substance,
however, of his argument is comprised in the following paragraph:

Cum theologis sit doctrina omnium morum per quos humana vita dirigetur in Deum, non excedit se ubi inores illos instruit, qui naturali possent industria comparari. Sed neque moralis philosophia suos excedit fines, dum naturalis rationis virtutes et legis naturae judicia atque regimina in se fundata esse demonstrat. Theologia enim proprium est, de omnibus moribus judicare: (Spiritualis vir, inquit Paulus, omnes djudicat et a nemine judicatur); philosophiae autem moralis de adquisitis tantum.
"ABBREVIATIO REGINALDI PECOK,"

BEING

A VINDICATION OF HIS SERMON AT PAUL'S CROSS.

(MS. Bibl. Bodl. Oxon. n. 117, fol. 11-13, sec. xv.)

R E V E R E N D I S S I M I E in Christo pater et domine, do-
mine Johannes, Dei gratia Cantuariensis archiepiscopo-
et totius Anglie primas et apostolicae sedis legate: 1
Ego Reginaldus Assavensis episcopus, sacre paginae
professor, coram vobis dico et allego quod nuper
propter causas rationabiles me moventes posui et tenui
ac in scriptis publicavi apud Crucem Sancti Pauli in
civitate Londoniensi quasdam conclusiones veras, sanc-
tas, rectas, et orthodoxas, predicavi 2 multum neces-
sorias, quorum tenores statim inferius perlegentur.
Quibus conclusionibus aut saltam eorum quibusdam
plurimi (ut dicitur) contradixerunt. Aliqui asserendo
illas esse falsas inmo hereticas, et aliqui asserendo
illas esse sophisticas et continentes intra se terminos
incompetentem et indebitos, ut dicitur in magnam men-
tium inquietationem plurimarum, et præcipue in ista
civitate London. Quapropter vestram reverendissimam
paternitatem et vestrum officium imploro et peto, ut
proclamari nunc faciatis an aliquis ipsis conclusionibus
aut earundem aliquibus velit facere se contradictorem.
Et si aliquis offerat se obiciem 3 ipsis conclusionibus
obiciendum; peto me ad sibi respondendum in scriptis

1 legatus, MS. 2 predicavi, MS. 3 obiciem ad, MS.
VINDICATION OF PECOCK'S SERMON

de die in diem admitti. Quod si nullus hujusmodi\ncontradictor inveniatur, vos auctoritate vestra pronun-
cietis illas conclusiones pro ista vice non habere con-
tradictorem. Insuper peto quod ex tunc declararetis\nillas (prout sunt) esse veras et rectas et non sophis-
ticas nec verba habentes incompetentia, saltem post-
quam coram vestra reverentia fundaverim et proba-
verim ipsas sufficienter ad finem et effectum, ut\npopulus quantum ad istas conclusiones reponatur in\nquietem et pacem. Explicit profratio.

CONCLUSIONES REGINALDI PECOCK.

Tenores conclusionum sunt isti:

(i.) Prima conclusio est hec. Nullus hominum scit\nprobare quod episcopus in quantum est episcopus et\npro quanto est episcopus obligatur ad predicandum\nisu propria persona vulgari populo sue diocesis.\nIstis terminis et "ad predicandum" sumptis in suis\nfamosissimis significationibus.1

(ii.) Secunda conclusio est hec. Episcopi non repu-
tarent seipsos esse obligatos ad predicandum in pro-
priis personis suis vulgari populo suarum diocesum\nin quantum et pro quanto ipsi sunt episcopi supra alios\ncuratios. Sed episcopi reputarent se esse liberos ab\nisto onere. Istis terminis "episcopi" et "ad predi-
candum" et alis terminis in hac conclusione sumptis\nisu famosissimis significationibus.

(iii). Tertia conclusio est hec. Episcopi in quan-
tum sunt episcopi debent habere abundantiorem Chris-
tianæ religionis notitiam in materiis quas inferiores

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1 Gascoigne, referring to this po-
sition of Pecock (Dict. Theol. MS.
vol. 2, p. 593), says: "Et causam\niam reddidit, dicens: Dionysius\npapa divisit parochias ab episco-
patibus et dedit curam animarum\nrectoribus et curatis immediatis\ncelesiarum parochialium, et tunc,\nt ut dixit ille Pecock episcopus, ille\npapa Dionysius disconceravit epi-
scopos ab onere predicandi in suis\ndioecesis," &c.
curati tenentur populo predicare aut docere, atque

questions than

the inferior
clergy.

ac solvendum difficiles questiones quam est requisita

haberi ab immediatis inferioribus curatis in quantum

ipsi sunt inferiores et immediati curati.

(qu.) Quarta conclusio est haec. Episcopi habent

potestatem ad assumendum et resumendum sibi et ad

iterum dimitendum quando eis placet exercitium et

opus predications ad populum, quemadmodum ha-

bent potestatem ad assumendum et resumendum sibi

quodcunque aliud opus curse pertinens immediato cu-

rato, quando eis placet; ita quod perinde episcopi

non impediantur a meliore opere suarum ordinariorum

curarum pro illis vice ab illis debito adimpleri, et

quod opus ab illo immediato curato non potest ordi-

narie implieri.

(v.) Quinta conclusio est ista. Episcopi possunt

propter diversas causas absente se a suis diocesibus et

fieri non ibidem residentes excusabiler et meri-

torie et allocabiler penes Deum durante toto tem-
pore illarum causarum.

(vi.) Sexta conclusio est haec. Magis expediens

opus potest Christianorum animabus impendi quam

est opus predications, isto vocabulo predications capto

in sua propriissima et famosissima significatone.

(vii.) Septima conclusio est haec. Neque papa neque

episcopi Anglicani sunt simoniaci in hoc et per hoc, quod

ipsi recipiunt suos episcopatus a papa per provisionem

et solvunt papa primos fructus suorum episcopatum.

Praterea ne videatur aliquibus quod predicatio in-
tarum conclusionum fuit non necessaria et quod non

fuit rationabiliaus causa fulcita, sed quod sapiunt

magis curiositatem quam utilitatem seu necessitatem, ece

d cause que me movebant ad formandum, tenen-
dum, publicandum dictas conclusiones erant iste:

1 et sed, MS.
Prima videlicet haec; contraria vel opposita quarundum ipsarum conclusionum a retroactis temporibus erant a plurimis viris opinata et in pulpitis sepe predicata. Unde episcopi non prædicantes populo, et episcopi a suis diocesisibus propter rationales causae absentes detractionibus vulgi crebrisimis subjacebant, ac suis subditis vilescebant a quibus debuisserent revereri. Immo et ad corripiendum, mandandum, regulandum suos subditos ipsi erant tanto inhabiliores seu tanto impotentiores effecti; quanto in tantam infamiam secundum reputationem hominem fuerant dejecti. Quod nullus sapiens negabit esse malum dignum et merito remedianendum, cum indignarum personarum succurrendum est infamiae; et ideo multo magis infamiae episcoporum.

Insuper et pro secunda causa. In multis episcopis perinde generabatur scrupulosa conscientia quasi super sua obligatione in qua tamen secundum veritatem ipsi non erant obligati; quod maxime periculosum erat illis, potissime cito et statim morituris.

Tertia causa erat, quia laici etiam in tam sinistre et temerarie de episcopis judicando et perinde in malas et indignas affectiones incidendo aut a bonis et debitis affectionibus recedendo suas animas sapissime fedesverunt, et in peccatis se involverunt. Et exemplo plane constat quod per publicationem mearum dicurum conclusionum, cum nullus eas improbare quiverit, omnia recitata mala et plurima alia tam impediri quam extirpari necesse est; hinc propter istas causas conclusiones meas formavi, posui, tenui, et publicavi. Quas causas esse rationables et sanctas ac digne moventes ut ipse conclusiones ponerentur, prædicarentur, et publicarentur, nullos (ut aestimo) negabit vir sapiens et discretus. Maxime ex quo nullum prejudicium, nullum impedimentum, nulla diminutio officii prædicationis per ipse conclusiones eveniet; sed major frequentatio, verior et famosior elocutio, et largior pra-
fectus per prædicationes ad populum ratione illarum conclusionum provenire valebit, prout satis clare patebit in quodam libro De Prædicatione super ipsis conclusionibus scribendo. Hæc coram paternitate vestra ad præsens propono et allego, reservans mihi potestatem ad agendum et prosequendum et ad obtinendum alias coram vobis aut in curia audientiæ vestre aut alibi (prout mihi justum visum fuerit) remedia contra gravamina mihi a quibuscunque illata, et ad impugnandum falsa documenta nuper in pulpitis seminata. Explicit.

1 satis clare follows in MS., but is cancelled by dots placed over the words.
EXTRACT
FROM
GASCOIGNE'S THEOL. DICT. MS. Vol. II. (Lincoln Coll. Oxon. pp. 597-599.)

Et causa sua confusionis fuit quod vituperavit dicta et scripta sanctorum doctorum Hieronymi, Ambrosii, Augustini, et Gregorii et aliorum, et parum vel nihil ponderavit de eis nisi probarent scripta sua ratione, ut ipse Pecock dixit sepe et scripsit; et au- diente doctore Thoma Eboral dixit Vath! de dictis eorumdem Hieronymi et Augustini; unde incidit in ruinam magnam. Deus pro sua misericordia nunc illuminet nos et eum gratia sua. Plures ei adherentes et oleo adulationis eum unguentes coram eo et in ejus absentia vocabant eum maximum scientificum mundi. Popule meus (inquit Deus per Isaiam), qui te beatum dicunt ipse te decipiunt. Ipsi enim Pecok episcopus Ciestrensis anno Domini Jesu 1457, secunda dominica adventus Domini, quae fuit quarto die Decembris, in praesentia 20,000 homi- num induxit in habitu episcopali ad pedes archi- episcopi Cantuariensis domini Thomas Boucer, et episcopi Londoniensis Kemp, et episcopi Roffensis Low, doctoris

1 This extract follows immediately after the words "mensis Decembris" in Hearne's Extracts in the Appendix to Hemingford, vol. 3, p. 548, l. 29.
2 corum, MS.
3 quarto, MS.
Fatuus est enim homo qui sagittat, ut destruat solem; sic fatuus fuit ille Pecok qui verba evomemat contra SS. doctores Hieronymum, Ambrosium, et alios sanctos patres et eorum scripta; nam sagittae sua contra scripta eorum emisses ceciderunt super caput ipsius sagittantis, quando justo Dei judicio errores suos et herees et libros suos propios abjuravit, et ipsos comburi optavit et præcepit coram Cruce S. Pauli Londiniis anno Christi 1457, quarto die Decembris, in quo fuit tunc secunda dominica adventus Domini; et sic in eodem loco ubi ipse Pecok episcopus Ciestrensis prædicaverat príus, quod episcopi non tenetur prædicare populo suo diœcesis, in eodem loco abjuravit libros suos propios, in quibus ille magnus horror scriptus est per eum. Et demandatus ad Cantuariam post suam abjurationem dixit:

"Wyt hath wundur that reson not tel kan,"
"How a Moder is Mayd and God is Man."
"Leue resone, beleue the wonder."
"Belue hath mastry, and reson is under."

Prædictus Pecok episcopus Ciestrensis in tempore archiepiscopi Cantuariensis Stafford nomine, quando in eijus præsentiæ doctores theologi Oxonienses et Cantabrigienses legebant apud Lambith publice et saepe in præsenti ipsius archiepiscopi et ipsius Pecok contra hoc quod ipse Pecok prædicaverat, quod episcopi non tenetur publice prædicare, et sanctorum patrum sanctionibus contra ipsum episcopum Pecok allegatis, respondebat ipse Pecok Tuch! (id est, Vath!) de dictis doctorum. Et alias sic dixit: Quare vos non allegatis vosmet, cum estis doctores ut Hieronymus et Augustinus? Et sic non curavit de scriptis SS. doc-

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1. *kan not tel, MS.* But see *English Chron. from 1377-1461*, p. 77. (Camden Soc. 1855.) The MS. writes "Gascoigne" before the third line, as though he wrote the last couplet. This error has misled Wood.

2. So the MS.
torum. Ergo justo Dei judicio libri ipsius Pacok fuerunt reprehensi et combusti Londoniis ante Crucem Beati Pauli apostoli; et etiam in generali processione Universitatis Oxonie in quadrivio a.d. 1457, 17° die mensis Decembris, in die Sabbati, in presence tunc cancellarii Oxonie doctoris Thome Chaundeler, tunc etiam custodis Novi Collegii Wintoniensis in Oxonia. Plures enim haereses et errores posuit iste Pacok episcopus in suis libris propriis Anglicanis; quarum aliquae magnae haereses contra symbolum duodecim apostolorum patent in actu sue abjurationis, quandam ipse Pacok episcopus legebat in scriptis ad Crucem S. Pauli, anno Domini prædicto quando libri ejus fuerunt ibi combusti coram xx. millibus hominum et ultra. Lex Angliae est quod domini parliamenti accusati de magno crimine per duodecim pares suos dominos barones debent pro accusato a crimen ei imposito excusari, vel in criminie sibi imposito finaliter pro reo pronuntiari; sed iste episcopus Pacok, Wallicus nativitate, accusavit sanctos antiquos doctores magnos de falsitate seu insufficientia scriptorum eorumdem doctorum, sed nec eis in sancta vita nec in eorum magna scientia et eorum miraculis fuit ipse Pacok probatus eis aequalis. Ideo eos reprobans sagittavit contra solem, et sagitta sua propria justo Dei judicio cecidit super caput proprium ipsius episcopi Cicionesensis Reginaldi Pacock.
GLOSSARY.
GLOSSARY.

A.


(1) To remain. 204.
(2) To wait for.
"Whom alle holt men . . . aboden." 290.
See also p. 318.

Abie, v. a. To suffer punishment. 331.

Abilte. Ability; power. 547.

Abile. Skilful. Lat. habilis.
"Thou shalt be able into other deedis." 90.

Abling, pres. part. Enabling. 324.

Aboute-writing. The legend of a coin. 140.

Abrode. Abroad; at full length.
"Streight abrode" (on the cross). 209.

Abstene, v. a. and n., 228; imp. pl. Abstene, 228; Absteyne, 194; subj. pl. Absten, 228; pres. part. Absteyning, 314. To abstain (joined with vs or you; but also intrans., p. 188).


According, adj. Fit 324.

Accordingly. Concordantly.
"To sidome, accordingly." 94.

Adaunte, 37; past part. Adauntid, 51, 150. To put down (pre-supposition, &c.)

Adoutrie, Ayoutrie. Adultery. 64, 506.

After. Remotely; by remote reasoning.
"Witnessed after and in general by Hole Scripture." 231.

Affecte, Affect. Affection. Explained by will. 94. Pecock (after the school-men, e.g., Henricus Gandavensis in his Quodlibeta, passim,) opposes affect to effect, i.e., the inward feeling to the outward manifestation of it. See pp. 510, 511.

Afore barrith, pres. of Aforebarre. To prevent. 502. See Biforebarre and Forbarre.

After. Behind.
"In the maner after before said," i.e., further back in the book. 104.

A clerical error, however, is to be suspected; and after should probably be cancelled.


Aknowe, always joined by Pecock with "to be," e.g.,
"Is aconwe to God," i.e., acknowledges. 365.

See also 149, 300, 472, and Gloss. Chaucer.
AL, 1 (more rarely ALE in sing.; 331); pl. ALE, 8 (more rarely AL, 70.) All. (The form "all" occurs p. 422, but is corrected to "alle." See also p. 342.)

More peculiar usages:
(1) Every.
   "AJ thing that enthrith." 465.
(2) Both.
   "With alle the knees." 204, 306.
   (but perhaps for "all on their knees."

Position in the sentence:
(1) "The al fulness." 313.
(2) "The al hool substance." 11.
(3) "The hool al werk." 32.
(4) "Al the hool proce." 177.

ALABOUTE, 138; AL ABOUZE, 333.
Completely round.

ALGATIS. Altogether. 130, 188, 395, 403. Explained by omnino, omnimoda in Prompt. Parv. p. 9. (Camden Soc. Edited by Mr. Way.)

ALIENE, 407; past part. ALIENED, 225. To alienate.

ALIETING, pres. part., Alleviating. 550.

ALMBS, (always SING.), 376; pl. ALMESSIS, 550. Alms.

ALMESFUL, 326; ALMYSFUL, 335. Charitable.

ALOON, 11; ALONE, 67; also very often A LOON, 10. Alone.

ALTO. Completely. 484. (In composition with broke.)

ALWISE. At all. 472.

AMAGRET. In spite of.
   "Amagret his heed (i.e. head)." 62.
   See Gloss. to Chaucer, s. v. maugre for the same phrase; and Richardson for the expression "maugre his nose;" also Prompt. Parv. p. 319.

AMANG. Among. 422. (Once only, and probably by a clerical error; this being a northern form.)

AMBULEE. An ambling horse. 525.

AMENDIS. Amends. (But used as a sing.)
   "A sufficient amendis." 110.
   Similarly riches and almes.

AMONG. At intervals.
   "Scede among." 231.

AMYS. See Mys.

AN. And, (but very rarely).
   "As whi not thanne." 140.

ANCHON, n. pr. ANCONA, 359.
AND, (emphatic, as καὶ in Gr.) Also.
   "If thin answeris good, and such thanne a lika answeris sohal be good." 819.

ANENTIS.
(1) In the eyes of; coram. 63.
(2) Towards. 377.
(3) In respect of. 1, 106, 129.

ANSWERINGLY. Correspondingly. 351.

APAIED (past part.) Contented. 276. See PAIRED.

APOCRIFE, 356; APOCRIFE, 366; pl. APOCRIFIS, 358. A fabulous story.

APOSTYLEDE. State or office of an apostle. 295.

APPEIRE, v. a. and n., 110; APPEIR, 305; pres. APPEIRITH, 338; pret. APPEIRID, 338.
(1) To injure; impair. 305.
(2) To become worse, or impaired. 338.

APPEIRING, n. s. Deterioration. 338.
GLOSSARY.

APPERE, 227; pret. APPERID, 225.
To appear.

APPISID (past part. of APPOSE).
Examined (in texts).

APPRISE, 51; pres. pl. APPRISEN, p. 51; past part. APPRISED, 51.
To appreciate, value.


APPROUABLE. Worthy to be approved. 540.

APPROPRID, APPROPRID, past part.
Appropriated. 368, 369. See Jamieson, s. v. APPROPRE.

ARAIE, n. a. To put on.
"Louyer submission thei myghten not 
araie for to biseyte upon Crist him sit." 287.
"To arais a bokeler."
Foll. to Donet, MS. fol. 31.
Compare p. 171.

ARCHBISHOPFINOIDE. Office of an
archbishop. 426.

AREE. Backwards, (or rather perhaps,) loose, at random.
"Prechinge renen arewe." 22.

AROMHE. At a distance. 271. See
ROMBE; also Prompt. Pary. s. v.
AROUNKE, and Waterland's Works,
vol. x. p. 262.

As. Sometimes used almost redundantly.

(1) Equivalent to the Latin qua.
"What ever thing ulti... counsellith men foro hope certain governance,
groundith not as in that (i.e. to so far as it
does that) the governance." 21.
See also pp. 43, 84.

(2) Equivalent to quod attinet
ad.
"Thus myche as here," (i.e. so far as the
present place is concerned). 433.
See also p. 35.

"Which as for thilk evidence is not
to be granted." 196.

See also pp. 35, 67, 113.

(3) Indicating an aspect.
"Her blamyng... muste needes be had
as for vnjust and untrue." 455.

ASAIE. Attempter. 58.

ASCAPING; n. s. Avoidance. 165.

ASCHAPE, 175; part. pass. ASCAPID.
439. To escape.

ASCRYUE, pres. pl. ASCRIUEN, 476;
past part. ASCRUYED, 361; ASCHRIUEED, 362. To ascribe.

ASK ; 443. pres. 2nd pers. sing.
ASKST, 238; pret. ASKID, 317;
ASKIDE, 362; subj. 2nd pers.
sing. ASKE, 170. Require;
 deem necessary.
"In the multitude which the good royle
of the chirche bi resoun wolde aske." 443.
See also p. 253.

ASPIE, 92; pret. ASPIED, 354;
pl. ASPIEDEYN, 242; past part.
ASPIED, 227. (See also pp. 119,
274, 341, 369, 514.) To dis-
cover; ascertain.

ASSAIE, 9; pl. ASSAIEN, 274; pret.
pl. ASSAIEDEN, 245.

(1) To make an attempt.
"Into whoe making... y purpose forto
asseis." 9.

(2) To strive to know.
"Wolde God that thi wolden asseis pec-
still what the now wold boks ben." 46.

ASSAIE, n. s., 41; ASSAY, 514. Trial.

ASSAULT. Assault. 71.

ASSEERER. Asserter. 411.

ASSIGNE, 225; also ASSIGNED, 225;
past part. of ASSIGNE.

ASSILE, 16; imp. ASSOILE, 72;
past part. ASSOILID, 208. To
solve; refute.

ASSOILING. Refutation. 208.
At, prep.

(1) Turning the adjective which it governs into an adverb, e.g. At fulle, i.e. fully. 377.

At next, i.e. next, directly. 177, 369 (in different senses).

(2) In presence of.

"We ben at thee," translation of "Adsumus ecce tibi." 358

(3) With.

"At God it is possible." 286.

"Eting the thinges whiche ben at hem." 288.

"Her meede is at the Lord." 286.

Attorney. One who acts in the place of another. 396.

Atwynne, 33; A twynne, 51; Atwyn, 11; Atwin, 32. A sundry.

Auctorite, 531; Autorite, 69. Authority.

Autir, 151; Auter, 563; Auctir, 409; pl. Ateris, 460. An altar.

Authentik. Authentic. 435.

Avauncing, n.s. Advancing. 431.

Avaunt, pres. pl. To vaunt. 123.

Aventure. Adventure; mischance. 393.

Avis, n.s. Advice; counsel. 532.

Avisement. Deliberation; set design. 124.

"Bis ooth and so bi avisement." 546.

Avivid (past part. of Avis). Considered; deemed. 3, 80.

Avivesly. Advisedly; deliberately. 403.

Avising, 75; pl. Avisingis, 75. Deliberation.

Avorth. To afford. 306, 336, 377, 562. (Joined in each case to an auxiliary verb. Avord still occurs as a vulgarism, and Forthe is used by Wiclif. See Lewis' Life of Wiclif, p. 120. The etymology seems to be worth; to be of so much worth, as to be able.)

Avoutreris, pl. Adulterers. 103.

Awaite, 421; past part. Awaiteid, 226.

(1) To take heed, n.s.

(2) To await (in modern sense), 318.

Awaite, n. Heed; caution. 226.

Aworth. Worthily, according to Jamieson, (following Tytler), who quotes King's Quair, i.e. 6, where it is joined with the verb to take, as it also is in both places in this book, pp. 371, 382. It corresponds with the later form in worth:—

"Forse made me take my greet in worth." Surrey, quoted in Richardson's Dict. In the MS. of the Follower to the Donet (fol. 44) the word is written a worth, which shows a to be a preposition.

"To the vertue of pacience it longith to take the presunance a worth." In every case the general sense is with resignation, but the literal meaning seems to be according to its worth, or what it calls on a man to do, i.e. with advised submission.

Azen, Again. 397.

Azenbie, 261; pret. Azenbouzit, 261; 2nd p. Azenbouzitist, 261. To redeem

Azenbier. Redeemer. (Tr. of redemptor). 205.
GLOSSARY.

AŽENHOLDE, 381; past part. AŽENHOLDE, 385. To withhold.

AŽENS. Against. 8.

AŽENSEYNG. Gainstying. (Translation of contradictio, in Judæo,
v. 11, Vulg.) 480.

AŽENSTONDE, 102; pres. AŽENSTONDITE, pl. 7; AŽENSTONDEN,
479; pret. AŽENSTODE, 254; pl. AŽENSTODEN, 479; past part.
AŽENSTONDUN, 431. To withstand.

AŽENWARD.

(1) Contrariwise. 33.
(2) Almost like ažen. 398.

B.

BACUL. Episcopal staff, crosier. 386.

BAPTISM, 460; BAPTEM, 563; BAPT- 
tim, 220. Baptism.

23.

BARUNRIG; pl. BARUNRIES, 400. A 
barony.

BATEIL, 431; gen. BATEILIS, 198; 
pl. BATEILIS, 482. Battle; res-
sistance.

"The freelines of the wil is ... to be leid 
aside with great bateil." 328.

BATEILFULLER, comp. Rougher 
(ways). 348.

BAWME. Balm. 358.

BE. The tenses formed immedi-
ately from this verb are thus in-
fected by Pecock:—

Inf. BE. 2.

Ind. pres. sing. The first two 
persons wanting, being always 
supplied by AM, ART. 6, 442.

3rd pers. sing. BE. Once 
only, 162; if it be not a cler-
cial error. Pecock has indeed—

"Ech of these deedes mowe be done and 
ben done," 190;

but he intends the verb to be 
plural, as does also Shakspeare, 
Cymb.

"Every thing that pretty ben."

He also quotes from Wiclif:

"There thingis it ben," 465; and, "Tho 
it ben," 466.

But in these cases also the verb 
is really plural. See Guest in 
Phil. Tr. vol. 1, p. 156. Pecock 
everywhere else uses is. 1, &c.

Pl. Ben 1, 69, 205. Be, 319, 
468. (Are does not occur.)

Imp. sing. and pl. BE. 72, 88, 
201, 252.

Pres. subj. sing. BE, 1st and 
3rd pers. 8; also Ben (before a 
vowel), 257; pl. BE, or Ben. 
94, 97, 177, 179, 216, 510.

Pres. part. BEING. 1, 511.

BEYNG, 44.

Past part. BE. 216.

(Been is not found; ben occurs, 
p. 335, but has been corrected 
into be.)

BE, prep. By. 542. (Very rare 
form in the MS. of Pecock, but 
occurring repeatedly in Bury's 
citations from him.)

BEEME. Bohemia. 86, 87.

BEING, 159, 196; BEYNG, 268; pl.
BEINGIS, 30, 51. Essence; exis-
tence.

BELDING; pl. BELDINGIS, 198. A 
building. (BILDINGIS also occurs 
554, and BIĐE seems to be Po-
cock's only form of the verb, 183, &c. See Kiss, also Narcis's Gloss. s. v. Blist; but such variations are not confined to the poets; compare gisstis, gestis, &c.)


Benefeting, n.s. Benefitting. 216.

Beneficie. Benefit. 200. (Tr. of beneficium.)

Berdis, pl. Beards. 119.


Peculiar usage: Bere an hond upon.

(1) To accuse. 2, 253, 385.
(2) To ascribe to. 150, 339, 360, 362.


Bewyte. Beauty. 255.

Bi, prep. By. See Be.

Peculiar usage:

For. "Word bi word." 137, 144.

It is frequently disjoined from its case, with which in the mo-

dern language it is amalgamated, as bi cause: bi hinde and bi fore are examples of the same sort.

See p. 1.


Biclipping, n.s. Embracing. 271.


Bidoth; past part. Bidotid, 145. To cause to dote; deceive.

Bier. A buyer. 469.


"As if my news thing bifealle to you." 177.


Bige, 499; Bige, 497; Bigen, 413; past part. of Bige, 375. To beget.


Biheest, n.s. Promise. 405.


GLOSSARY.

(1) To concern, relate to, 45, 85.
(2) Joined with *ÆNS* or *w.* To be opposite to. 280, 546.
(3) To behold (in the modern sense). 138.

Biholdeadable (expl. by speculative, 134). Theoretical, speculative. 37, 134. (Epith. of truths.)

Biholding, n. s. Reference. 17.
Bihowe. Behoof, profit. 16, 66.
Bihowefulli. Profitably. 47.


Binde, 557; *pres. 3rd pers. sing.* Bindith, 317; *pl. Binden,* 506; Bynden, 557; *pret. Bonde,* 317; *past part.* Bonden, 18; Bounden, 57; Boundun, 494; Bonde, 297; To bind.

Biquathe (pret. of Biquerthe). To bequeath. 361. Cf. Chese, chase; stele, stale; speke, speake.

Bire, 178; *past part.* Biried, 39; *but also Buried,* 31. To bury.

Birying, n. s. A burying. 181.

Birthen, 19; *Birthan,* 155; *pl.* Birthens, 201. A burden.

Bishop; sometimes used for the Jewish high priest. 436. Similarly Levites are called Deacons, 279, &c., from the analogy of the Jewish and Christian hierarchies, insisted on by St. Jerome and others.

Bischofode. The office of a bishop. 390, 426, 529.

Bissette, v. a. 195, 207; *pret.* Bissettid, 295; *past part.* Bissett, 256. To employ (labour).

Bisittith, *pres. 3rd pers. sing.* Besemeth. 73. This is the true reading, and both the alterations mentioned in the note are wrong. See Prompt. Parv. p. 367.

Bisyne, 90; *pl.* Bisyness. 9. Labour; trouble.


Bitake, 107, *past part.* Committed. 40, 43.

Bitaking, n. s. Taking. 128.

Bithenke, 166, 230; *pl.* Bithenken, 164. To bethink oneself of a thing.

"We bithenken the persone." 164.

Bitokene, 141; Bitoken, 144; *pres. 3rd pers. sing.* Bitokened, 273; *subj.* Bitokene, 144; *past part.* Bitokened, 81. To signify.

Bitokenyng, n. s. Signification. 389.

Bitte, n. s. A bite. 204.

Bitwick, 69; Bitwike, 69, 77. Between; betwixt.

Bizonde, 280; Bizende, 436. Beyond; above.

"Ouer and Ænnde the citees." 281.

Blessid, *past part.* Guarded. 411. Properly the verb signifies to guard by the power of a charm, as in Milton’s Il Penseroso—

"Or the bell-man’s drowsy charm
To bless the doors from nightly harm."

So too the proverb—

"A penny to bless oneself with," i.e. to keep out the foul and hunger.

(The type of the cross on the reverse of the penny has probably
no connexion with the phrase). Spenser also has—

"From blame him fairly beat."
quoted by Nares, who needed not to have hesitated at all about rendering it "secured."

Bocheri. The craft or art of the butcher. 49.

Bodied, past part. Embodied. 245.

Bodili, adj. Material (said of a church, as an edifice). 392. See also p. 243.

Bodilich, adv. Bodili, 268.

Bodily. 195.

Bohmeries. Bohemians. 87.

Boisterous. Boisterous; rude. 9.


Bokele. A buckler. 71.

Bolk. Bulk. 565.

Bollun, 479; Bolned, 481; past part. of Boln, Bolne, or Bollen. To swell. See Gloss. to Wiclif's Bible.


Peculiar usage:


Boold. Bold. 227, (Bold also occurs 274).

Boond. Command. 316.

Boony, pl. 150; Bonys, 155; Bonis, 182; Bones, 27. Bones.

(Thes singular, which does not occur in this book, was no doubt boon. See stoon, book, which sometimes reject one o in the plural; but such forms as stone, boke, &c., where the e merely lengthens the vowel a, seem unknown or almost unknown to this MS., and are perhaps a little later in date. See, however, Good; also Zeel. The whole question of the mute e requires much more investigation than it has yet received. Certain preterites are written both with and without a final e; e.g., stood, stode; spak, spake; heng, henge; settid, setide, &c.; also lithe and gothe occur (though very rarely) as present forms.


Bothe. Both.

Position in the sentence:

"Hise bothe epistles." 56.

"Whose bothe premisis." 75.

"The bothe premisis." 76

Bourde, n.s. Joke.

"To take bourde at," to laugh at. 138.

See Prompt. Parv. p. 44.

Bourding, n.s. Joking; jesting. 120.

Bowable, (explained by redil). Propitious. 200, 262. (Tr. of pronua.)


Breche, n.s. Brechees. 118.

Bred. Breadth. 25.

Breed. Bread. 225.


Brennyng, n.s. ' Burning, 358.

Briddys. Brood; in this case = young birds (opposed to foulis.)

"He ... put therin everi dage milke, that the serpent withe his briddie mighte lickes hit oute."

See also Wicl. Bible Gloss., s. v. *Brid*; and especially Jamieson's Dict., s. v. *Tod's Birds*.

Brigge, 338; *gen.* Briggis, 338. Bridge.


Brode, 485; Brood, 374; *comp.* Broddir, 80. Broad.

Brother, 2; *pl.* Britheren, 63. A brother.

But. Except.

"Thel eter not, but thel ben walchsen." 485.

Quoted from Wiclif, where this use is very common. Pecock himself hardly ever joins it with verbs.

"And but ech ... schulde han." 393.

"Thel ben miche to be blamed, but thel ... kepe." 348.

In both which places *if* may perhaps have been omitted.

But if. Except 8. Treated exactly as one word.

"Same whils and *but if* he entemote." 481.

"Whanne and *but if*." 431.

See No but. (Obs. *But if* also occurs in its modern sense=quod *si*, p. 64).

C.

*Caas*, 342; *Caace*, 493; *pl.* *Caasis*, 243; *Casis*, 154. A case. In *caas*, in the case in which. 231. (But *In caas* usually=If, p. 30, as in modern English).

Caitifis. Captives. 479.

Can (pres. of Kunne). I know; am able.

"But if he cane of moral philosophie." 43.

"The more that he can in moral philosophie." 43.

"Many answere suche textis bi herte." 98, 125.

"*Y*, by what *y* can." 60.

Also used everywhere by Pecock as in modern English, for the auxiliary verb.

Inflection:

1st pers. sing. Can. 69.

2nd pers. Cannest, 3; Canst. 3, 119.

3rd pers. Can, 213; Kan, 245; Canne, 2.

*Pl. Kunnen*, 2; Kun, 394.

Carect. Character; letter. 166.


Carpentrie. The art of the carpenter. 50.


Cast, *n.*. Throw of a die.

From this the following phrase seems to be taken:

"*At his last cast,* i.e., term of existence." 335.

Caste, 518; past part. Cast, 528; Caste, 122 (*pl. form ?*); Castid, 53. To cast.

Peculiar usages:

(1) To risk.

"*Perel is castid.*" 53.

(2) To cast in mind, look forward. 518.

(3) To add. 306, 528.

Catel. Substance; chattel. 309.
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<td><strong>CESEE, v. a.</strong> To make to cease. 4. (Intransitive at p. 350.)</td>
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<td><strong>CENSE.</strong> To offer incense. 169.</td>
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<td><strong>CERTAIN.</strong> A certain number. 338, 358. (See Gloss. to Chaucer.)</td>
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<td><strong>CERIMONYALIS.</strong> Ceremonial laws. 526.</td>
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<td><strong>CHAAST.</strong> Single (merely opposed to weddid). 492. Similarly, chastite is, &quot;more monastic,&quot; used for celibacy. 311.</td>
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<td><strong>CHAFFAR, 99 ; CHAFFAHE, 100.</strong> Merchandize. (Used metaphorically, 100.)</td>
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<td><strong>CHALENGE, v. a. 558 ; past part. CHALENGID, 558.</strong> To accuse. See Prompt. Parv. p. 68.</td>
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<td><strong>CHALENGEABLE.</strong> Worthy to be accused. 538.</td>
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<td><strong>CHALENGER.</strong> An accuser. 559.</td>
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<td><strong>CHARGE, v. a.</strong> &quot;Nile thou litil charge,&quot; i.e., neglect not. 445.</td>
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<td><strong>CHAUMBR, 166 ; CHAUMBR, 150 ; CHAMBIR, 284.</strong> A chamber.</td>
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<td><strong>CHAUMBRING, n. s.</strong> The furnishing of a chamber. 521.</td>
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<td><strong>CHEEP, n. s.</strong> Cheapness ; plenty. 108.</td>
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<td><strong>CHEERTE, 274 ; CHERTE, 121.</strong> (1) Cheerfulness. 274. (2) Merriment ; jollity. 121. (Used in a bad sense.)</td>
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<td><strong>CHEEFFARING ; pl. CHEFFARINGIS, 16.</strong> Trading.</td>
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<td>**CHES, 88, 184 ; pres. sing. CHE-</td>
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<td><strong>CHILDIE (pret. of Child or Children. See Coleridge's Gloss. Ind. and Gloss. Wicl. Bible s. v.).</strong> Brought forth. 293.</td>
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<td><strong>CHILDIL.</strong> Childishly ; absurdly. 65.</td>
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<td><strong>CIRCUMCIDID, past part.</strong> Circumcised. 526.</td>
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<td><strong>CISME.</strong> Schism. 2, 253. (Written also scisme. 139.)</td>
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<td><strong>CLAUSTRAL.</strong> Cloistered (monks). 537. (Distinguished from reclusis, i.e. anchorites, whose cclusorium &quot;appears to have often immediately adjoined the church.&quot; See Prompt. Parv. pp. 83, 142.)</td>
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<td><strong>CLAUSUL, 16 ; pl. CLAUSULIS, 441.</strong> A clause ; verse of the Bible.</td>
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<td><strong>CLATNG.</strong> Tumult ; trouble. 307.</td>
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<td><strong>CLEERING, n. s.</strong> Manifestation. 316.</td>
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| **CLENLI, adv.** Without mixture of error. Lit. without spot. "Clenite and cheereil disposed resoun." 530.
GLOSSARY.

See also p. 167, where the note is right.

CLEPE, 48; pres. 2nd pers. sing. 
CLEPEST, 153; 3rd pers. Clepth, 
527; pl. Clepen, 150; pret. 
Clepid, 466; pl. Clepiden, 160; 
imp. Clepe, 389; subj. pl. 
Clefen, 151; past part. Clepid, 
4; Yclepid or y Clepid, 16.
(1) To call, i.e. denominate. 4, &c.
(2) To call, i.e. summon. 389, 466.
CLERE, v.a. To make clear. 27.
CLERKHODE. Office of a clerk. 
380.
CLOISTROE. Pertaining to the 
cloister. (Cloistrose obser-
uanecis), p. 517.
CLOOTH. 303; pl. Clothis, 271.
(1) Clothes. 303.
(2) Cloth. 258.
CLOSED, past part. Enclosed. 441.
CLOSINGL. Inclusively. 111.
COLORABLE. Plausible. 536.
COLORABILY. Plausibly. 444.
COLOUR, 282; Colur, 432; pl. 
COLOURIS, 281.
(1) A plausible argument. 282.
(2) A figure of rhetoric. 257.
COME. To bring, come with. 
"And that wolen not come her thanks." 
525.
(Possibly, however, with may have been omitted by a clerical error, or rather come may have been written for cone.)
COMMODITIE, 214; pl. Commo-
COMMUNAUNCE. Communion. 134.
COMOUNT, 345; pl. Comountees, 
347. A community.

COMPLEYNE. To complain; but used in a middle sense.
"Compleyne hem (themselves) to the 
Iuge," i.e. make their complaint. 396.
COMUNE, v. n. To have fellowship 
(with a thing). 177.
CONDEMPNE, pl. CONDEMNEN, 4.
To condemn.
CONFIRMEDLI. In a confirmed man-
ner. 249.
CONSIDERABLE. Capable of being 
considered. 134.
CONTRARITE. Contrariety. 455.
(This seems to be Pecock's form, but contrarites, p. 242, has been altered into contraritees.)
CONTRARIEITH. Contravenes. 437.
CONTRARIOSE. Contrary. 537.
CONUERSIS, pl. Converts. 59.
(The plural only seems to occur in Wiclif's Bible; see Gloss.:
A CONVERTID is found, Matth. 
xxiii. 15.)
Coot, 85, 231; pl. Cootis, 519. A 
cost.
COPPID. Crested. Metaph. haugh-
ty. 123. (See Rich. Dict., s. v. 
COP.)
CORINTHISIS, 56; CORINTHIES, 56.
Corinthians.
COROWN. Tonsure, or rather cir-
clet of hair left by the tonsure. 
(Tr. of corona, and explained by 
tonsura, see note), 387. The 
dandelion (i.e. its calyx, the seed 
being blown off) was called Priest's 
Crown. Cotgrave Dict., s. v. 
DENT. The origin of the ton-
sure is thus given by St.
COURSIL, adv. In the course of nature. 153.

COUTHÉ (pret. of KUNNE), 78; KOUTHE, 351; 2nd pers. sing. COUTHISTH, 119; pl. COUTHÉN, 68; more rarely COUTHÉ, 89, 149; see also p. 123; KOUTHÉN, 366. Could. See Guest in Phil. Soc. Tr., vol. 2. p. 153.)

CRAFTYSE.

(1) Artistic, skilful. 198.

(2) Belonging to a craft or trade. 450.

CREATURE. The Creation. 480.

CREME. Chrm. 460.

CRISTEN, adj. Christian. 153. (Singular and plural.)

CRISTEN, n.s. 182; pl. CRISTENE, 149, 182, 511. Christians. (Used substantively, but declined as an adjective).

CRIΣTENHODE. Christianity, i.e. the state of a disciple of Christ. 69.

CRISTENTE. Christianity, i.e. the religion of Christ. 535.

CRUELNES. Cruelty. 324, (where CRUELTE also occurs.)

CUMBRAUNCH. Trouble; care. 537.

CUMPENTING, 534; CUMPANYING, 159. Intercourse.


CURTHIS. Courteous. 244.

CUSTOMABIL. Customarily. 413.

CUSTOMABLE. Habitual (sinner). 414.

CUTLERI, 50; CUTELLERIE, 50. The art of the cutler.
D.

DAI, 250; pl. DAIES, 250; DEIES, 250. A day.

DAMAGEFUL. Injurious. 182, 244.

DAMPNACIOUN. Damnation. 275.

DAUNCE, n.s. Metaph., Disturbance, or rather, perhaps, sport. 86. (Possibly a clerical error for chaos, but?).

DEEDLI.

(1) Mortal, i.e. subject to death (of man). Tr. of mortalis homo. 205.

(2) Mortal, i.e. subjecting to death (of sin). 276.

DEEMY, 63; DEEM, 106; pres. 2nd pers. DEEMEST, 63; DEMEST, 63; 3rd pers. DEEMTH, 450; DEMETH, 231; pl. DEEMEN, 417; DEMEN, 110; pret. DEEMED, 244; subj. DEME, 311; imper. pl. DEEME, 420; past part. DEMED, 63. To judge.

DEETH, 204; pl. DEETHIS, 376. Death.

DEFAUTE, 2; pl. DEFAUTIS, 2.

(1) Fault. 2.

(2) Fail, lack. 6, 9, 343.

DEFATU. Faulty. 72, 563.

DEFOULE, 466; pres. 3rd pers. DEFOULTH, 464; pl. DEFOULEN, 465. To defile.

DEFOULING, n.s. Disfigurement. 466.

DEINTE. Fondness. 66, 251. See Coleridge's Glossarial Index, s.v. Daint.

DEKEN, 173; pl. DEKENIS, 280; DEKENYS, 277; DEKENES, 279.

(1) A deacon. 382.

(2) A Levite. 280.

See Bishop.

DEKENHODE. Office of (a Christian) deacon. 332.

DELICIOUSITE. Delectableness. 255.

DELUTING n.s. Usually explained by digging, but apparently distinguished from it in several passages quoted in Richardson's Dict., s.v. DELVE. Delf is used for a mine, and to delve appears to mean to dig deep. 228. See Prompt., Farv. p. 118.

DELYUERANCE. A discharge of a thing; (said both of the giver and the receiver). 404.

DEMENE, n.a. To manage (land); conduct (reasoning). 87, 312.


DEMENTS, pl. Managements. 289, 290.

DENARIO. A Roman denarius; the tribute-penny. 140.

DENOUNCE; pres. part. Denouncing, 396; past part. Denounced, 398. To announce.

DEPART, n.a. and n.; pres. 3rd pers. sing. DEPARTITH, 134; pret. DEPARTID, 276; pl. DEPARTIDEN, 309; past part. DEPARTID, 34.

(1) To separate; divide. 134, &c.

(2) More rarely, to depart.

"Whanne shee departid." 374.

"Whanne he were departid frothene." 197.

(The latter example shows the origin of the modern usage.)

DEPARTABLE. Separable. 282.

DEPARTING, n.s. Partition. 278, 407.
GLOSSARY.

DEPP, 38, 541; comp. DEPPIR, 159. Deep; low.
"Summen wolen knele depper." 159.
DESPENSATOURIS, pl. Dispensers. 409.
DETECTE, v. a. To accuse. 88.
DETRACTE, v. a.; pres. pl. DETRACTEN, 417. To vilify.
"Thet detracteth the clerke." The active use occurs also in Dryton, cited in Richardson's Dict., s. v.
DEVISEL, prop. Dividedly; but used technically in law to express the testamentary gift of lands (not chattels) by partition. (Opposed to jointly). 398.
DIDE, n. s. A deed. 159. (But deede and dede also occur, 259.)
DIFFAME, n. s. Evil report. 78, 110.
DIONE. Worthy. 90.
DISCIPLEHODE, 295; DISCIPILHODE, 295. The state or office of a disciple.
DISCORDE, v. n., 320; pl. DISCORDEN, 320. To disagree.
DISCOUER, pres. part. DISCOUERTNG, 206; past part. DISCOUERED, 206. To uncover; make bare (a crucifix).
DISCUYNG, n. s. Description, 526.
DISCUT, pres. part. DISCUTYNG, 277; past part. DISCUYED, 408; DISCRIED, 401; DESCRIVED, 408. To describe.
DISSID, past part. Put out of one's case. 370.
DISGISINGIS, pl. Pastimes of performers in disguise.
"Nyse disisingis of arales." 371. i.e. pastimes performed in disguised array.
"There soo I myn an uncoth disprising In the array of shilke knitheys proud." Chaucer's Flower and Leaf. See also Richardson's Dict., s. v.
DISGUISE.
DISPERCLID (past part. of DISPERCLE or DISPARCLE. See Richardson's Dict., s. v.) Dispersed. 318.
DISPLEASANT. Unpleasant; displeasing. 522.
DISPREISABLE, verb adj. Unpraiseworthy. 325.
DISMROYED, 234; DESTROYED, 86; past part. Destroyed. (Distroye and Distroyed also occur 110, 234.)
DISTURBLANCE, 2, 87, 253; pl. DISTURBLANCIS, 401. A disturbance.
DISTURBLERS, pl. Disturbers. 139.
DISTURBLID, past part. Disturbed. 329.
DO, 96; pres. sing. 2nd pers. DOOST, 63; 3rd pers. DOOTH, 9; DOTH, 223; DOTH, 34; pl. DOON, 75, 39; pret. sing. 2nd pers. DIDIST, 259; 3rd pers. DIDE, 34; pl. DIDEN, 35; subj. Do, 2; pl. DOON, 416; imper. Do, 198; pres. part. DOING, 237, 420; past part. DOON, 14; DOUN, 111; DON, 13; Do, 1. (Three of these forms occur in the same sentence, 236). To do.
Peculiar usages:
"Doing to wite." i.e. explaining. 1.
"Doun into her doeth," i.e. put to death. 884.
DOABLE. Capable of being done. 134.
DOCTORMONGERS, pl. A nickname for a certain class of Lollards. 87.
GLOSSARY.


DONATOURIS, pl. DONORS. 412.

DONET. A grammar; so named from the grammarian Donatus. (See Cotgrave’s Dict., s. v. DONAT.) The Donet into Cristen religionn, and The folower to the Donet, are titles of two works of Pecock, often quoted in The Repressor (see Index), who says, (Donet, MS. fol. 1) —

“As the comoun donet berith himselfe towards the full kunnyng of Latyn, so this booke for Godde laws; thence this booke might be conveniently called The Donet, or key to Cristen religion.”


DOOLE, n. s. Dole; distribution. 375.

DOOM, 17; DOM, 473; pl. DOOMYS, 179; DOOMES, 485; DOMES, 179.

(1) Judgment (of reason). 179, &c.

(2) Condemnation. 421.


DOTID, past part. of DOTTE. Befooled. 145.

DOUBLE. Guilty of duplicity. 152.

DOUBTFUL. Doubtful. 88.

DOUZTH, 176; pl. DOUZTRIS, 500. A daughter.

DOUZTY. Active (into good works). 14.

DOUZTYNES. Activity, perseverance. 342.

“The principal circumstance of douzines . . . is excellent hardness.”

Follower to the Donet, MS. fol. 99.

DRAWE, 228; pres. 3rd pers. sing. DRAWEH, 60; pret. DROWE, 194; past part. DRAWE, 277, 305; DRAWYN, 343; DRAWYN, 163.

To draw.

DRED, 87, 165; pres. 3rd pers. sing. DREDITH, 507; pl. DREDEN, 522; imp. pl. DRED, 482; pres. part. DREDING, 224; past part. DRED, 249. To dread, fear.

“It is ful unche to drede,” i.e. to be feared 231.

DREDFUL. Full of fear. 509.

DRENCH, 274; pres. pl. DRENCHEN, 303 (prop. to drown, see Gl. Wicl. Bible, but metaph.) To destroy (a man, leisure).

DRESS, 42; pres. part. DRESSING, 251; past part. DRESSID, 2.

(1) To address, 2.

(2) To guide, direct, 42, 73.

DRYVE, 291; pres. pl. DRYVEN, 8; pres. part. DRYVEN, 372; DRIVING, 373; past part. DRYVEN, 373; DRYVE, 443.

(1) To compel. 253.

(2) To conclude, prove. 443, &c. Sometimes joined in this sense with “out.” 8.

DUCHEHODE. Office of a duke 429.

DUKKE, 197; pl. DUKIS, 381, 460. A leader of any kind. (Joshua and bishops so called, n. s.)
Dure, v. n., 326; pret. Durid, 525. To endure.

E.

Eelde, adj. 269; Eeld, 479; comp. Eldre (men), 464, 465; Eeldir (story), 356; Eldir, 210; sup. Eldist (ordinarisch), 394; Eeldist (time), 406. Old, ancient. (Pecock also uses the form oolde, 269; oold, 307.)


Eendli, adv. Finally. 462.

Eftsoone. Again; for the second time. 142, 172, 201, 254, 262, 294, 540. (See Waterland's Works, vol. x. p. 226.)

Eir, n. s. The air. 350.

Eke (rarely used by Pecock).
(1) Also. 209, 389.
(2) Therefore also. 8.

Ellis.
(1) Else (in various senses).
"Sumwher elle." 28.
"For elles God had ben, &c." 157.
(2) Often almost redundant, but in the sense of "otherwise."
"But if (i.e. unless) the bothe parties schulden be herd... elles mysheuyys... wolde ofte fallse." 386.
See also p. 410.


Encense, v. n. To burn incense. 169.

Encensis, pl. of Encense. Incense. 162. See Exod. xxv. 6. (Wicl.)

Encercle, v. a. To ensearch.
(1) To look into a thing, in order to discover the object of search. 71.
(2) To discover. 360.
See Richardson's Dict., s. v.

Ensearch.

Encehe, v. n. To increase. 347.

Enforming, v. n. (pres. part.) Teaching.
"Enformyng and tiring therto." 80.

Enhabite, v. n. To dwell (on the earth). 146.


Enquiri, v. a. 184; Enqueraunce, 227; pl. Enquirancis, 188. Inquiry.

Ensamplial, adj. Setting an example. 293.

Ensamplial, adj. Setting an example. 309.

(1) To set an example of (a thing). 311.
(2) To set an example. 314.

Ensamplers, pl. Setters of examples. 412.

Ensamplings, n. s. 309; pl. Ensamplingsis, 309. The setting of an example.
GLOSSARY.

Entircomune, v. n. To intercommunicate. 49.

Entermenee, v. n. 49; pret. pl. Entermeneeden, 50. To intervene. Distinguished from Entermete:
"Not to entermete, neither to entermenee." 49.


Entermeting, n. s., 220, 556, 557; pl. Entermetingis, 220, 556. A coming into contact.

Enty, 7; Enti, 441. Any.
"What oni thing thou shalt lose upon erthe." 441.


Euangelie, 54; Euangeli, 60; Euangely, 59. The Gospel. (Pecock dislikes to apply the word to any book of the New Testament. See the places referred to).

Euen, adj., 280; pl. Euene, 90.
(1) Equal, 280, 326, 424.
(2) Exact. 313.
(3) Fellow.
"My euene Cristen," my fellow Christians. 90.

Euen, adv., 229; comp. Euener 215.
(1) Equally, 229, 313.
(2) Evenly. 215.

Euelier, adv. More appropriately. 496.

Euerether, 8; Euer Either, 391; Euerether, 256. Both one and the other; uterque. See also p. 558, and Gen. xv. 10. (Wiclif's Tr.) See Neuereither.

Euerlastinge. Immortality. 7.

Exaumple, v. n. To set an example. 452. (Possibly a clerical error for ensaumple, but?).

Experimental. Having individual experience.
"Experimental witnesses," i.e. eye-witnesses. 46.

S S 2
GLOSSARY.

EXPONNE, v. a., 47, 470; subj. EXPONNE, 65; pres. part. EXPONNYN, 87; past part. EXPOWNED, 25. To expound.

EXPONERS, pl. Expounders. 56.

EXPONERLION. The divesting oneself of property. 505.

EXPROPRIAT, past part. Divested of property. 477.

THINK; be of opinion. (In the common sense, 146.)

FEELING, n. s., 173; pl. FEELINGIS, 87. Conviction.

FEEND, 500; pl. FEENDIS, 240. A fiend; the devil.

FEARD, 51; AFEARD, 51; past part. Frightened.

FEFFERS, pl. Presenters; putters into possession of a fief. 399.

FEFFIS, past part. Enfeoffed, 398.

FELAWSHIP, m. s., 376; FELASCHIP, 377. Company; comrades; fellows.

FELOW, 285; pl. FELAWIS, 397, 401.

(1) A companion. 285.

(2) A fellow of a college. 401.

FER, adv. Far. 154.

FERFORTH, adv. Far forward, far.

"As forfouth as it were doon." 75.

See also p. 372.

"In so ferfouth that." 388.


FERSLI, 450; FERSLEY, 533. Fiercely.

FIX, adj. (properly past part.). Fixt. 242, 392.

FLAOUR. Savour (of fame). 90.

FLEISCHLHODE. Fleshliness, gratification of the flesh. 319, 476.

FLOTERE, v. n.; pres. 3rd pers. sing. FLETRETHE, 91. To flutter.

FOLewe, 132; FOLowe (very rarely; perhaps once only), 314; pres. 3rd pers. sing. FOLEWITH, 115; pl. FOLEWEN, 361; pret. pl.
GLOSSARY.

FOLEWIDEN, 248 ; subj. pl. FOLEWE, 313 ; past part. FOLEWID, 236. To follow.

FOLEWINGLI. Consequently. 191.

FOLLILL. Foolishly. 171.

FONNED, past part. Befooled. 145.

FONNTS, n.s. pl. and gen. sing. Dotards, fools. 129, 156.

FONNTSCH. Foolish. 156, 241.

FOODE, 304; pl. FOODIS, 303. Food.

FOOL, 442; pl. FOOLIS, 198; FOLIS, 198. An idiot, fool.

FORBARRE, c. a.; pres. 3rd pers. sing. FORBARRITH, 487; past part. FORBARRID, 487. To preclude. Compare BIFORBARRE; and see Capgr. Chron. p. 136, s.t. FORBARRE.

FORBEDABLE. Worthy to be forbidden. 470.

FORBIDE, 275; pres. 3rd pers. sing. FORBEDITH, 211; pl. FORBEDEN, 457; FORBEDUN, 457; pret. FORBIDE, 279; imper. FORBEDE (‘God forbeide’), 157; subj. FORBIDE, 253; pres. part. FORBEDING, 478; past part. FORBODE, 211; FORBODUN, 211; FORBODEN, 291. To forbid.

FORBEDERS, pl. Forbidders. 492.

FORBEDING, n.s., 495; pl. FORBEDINGS, 495. A prohibition.

FORBERE, c. a. and n. 188, 228; FORBER, 78; pres. pl. FORBEREN, 505; pret. FORBARE, 376; pres. part. FORBERING, 341; past part. FORBORE, 228; FORBORN, 192. To forbear; abstain from.

FORBODE, 291, 372; pl. FORBODIS, 472. A prohibition.

"Godis forbode be it." 377.

For which the abbreviated expression “Godis forbode” moro often occurs. See 25, 98, 99, 228, 253, 537.

FORTH, adv. Forwards, in advance of.

"The processes forth and afore the text is ligging." 32.

FORTHERAUNCE. Furtherance, assistance. 308.

FORTHHERID, past part. Advanced. 171.

FORTHWARD. Forward. 13.

FORWHI. Because. 11. (Not interrogative, though often so printed in modern editions of the Prayer-book, &c.) Usually written conjunction in the MS., and treated syntactically as one word; thus, "Forwhi whi schulde he thane more correc... than be correcti?" 448.

FORZETE, c. a., 163; pres. 3rd pers. sing. FORZETITH, 334; past past. FORZETE, 83. To forget.

FORZETEFUL. Forgetful. 165.

FORZETING, n. s. Oblivion. 236.

FORZERS, pl. Forgers. 306.

FOUNDEMENT. A foundation. 418.

FREE. Frail. 165.

FREENESS, 431; pl. FREELINESS, 431. Fraility.

FREELTE. Frailty. 314.

FREZE, 558; pl. FREZIS, 555. A friar.

FRO. From. 7. (The modern form seems not to occur in Pecock, unless a vowel follows, as from yuel, 553, and that but rarely.)
GLOESSARY.

Frothenes, adv. From thence forward. 197.
Fundacioun. Foundation. 250.
Fundament, 10; pl. Fundamentis, 11; Fundamentis, 76. A foundation.
Fundamental. Original (historian), 330; (research), 413.
Fynde, v. a. and n., 242; Finde, 376; pres. 2nd pers. sing., Fyndist, 491; Findist, 49; 3rd pers. sing. Fyndest, 48; pl. Fynden, 102; pret. Fonde, 365; pl. Fonden, 242; Fonden, 249; subj. pl. Founde, 346; past part. Founden, 249; Founde, 534; Founds, 192.
(1) To find. 242, &c.
(2) Find out. 249, 531, 534.
(3) Maintain. 376, 377.
Fyndeable. Capable of being found out. 41, 97.
Fynding, 390 (q. v. for a definition); Finding, 391; pl. Fyndings, 391.
(1) Maintenance. 305.
(2) Supply (of balm). 358.
(3) Discovery. 70.

G.

Gadere, 296; past part. Gaderid, 201. To gather.
Gaderers, pl. Gatherers. 29.
Garnement, 203; pl. Garnememtis, 231. Dress, garment. (Tr. of stola).
Gastful. Dreadful. 224.
Gastfully. Dreadfully. 421.

Geet. A goat. 309.
Generalte. Generality.
"In generalte," i.e. in general, generally. 130.
Gestis, pl. Deeds. 361.
Gete, 507; pres. 3rd pers. sing.
Getith, 271; pl. Geten, 67; pret. Gate, 226; pres. part. Geting, 304; past part. Geten, 105; Gete, 192; Getun, 42. To get.
Gileful. Deceitful. 151, 484.
Gilouris, pl. Receivers. 480.
Gist, 284; pl. Gistis, 406; Gestis, 521. A guest.
Gleyme, n. s.; lit. gluten; metaph. Attraction. 377. (See Prompt. Parv. p. 198.)
Gleymed, past part.; lit. smeared; viscatus; metaph. caught (as it were by bird-lime); captivated. 314, 376. (See Prompt. Parv. p. 198.)
Glose, v. a., 47; past part. Glossid, 31. To interpret.
Glose, n. s., 65; pl. Glossis, 55. A gloss; interpretation.
Go, 238; pres. 2nd pers. sing.
Goost, 329; 3rd pers. Gooth, 238; Goith, 237; Gothe, 299, (but in a later hand; see note: however, Lithe is written by the first hand, p. 27); pl. Goon, 52; pret. Goede, 225, (but quoted from Wyclif's version, where wente also occurs, 480. Pecock himself always uses the pret. of to wende; e.g. wente, 328; pl. wenten, 180); imp. sing. and pl. Go, 60, 175; subj. 2nd pers. sing. Go, 175;
GLOSSARY.

3rd pers. Go, 131; pl. Go, 236; also Goon, 378; pres. part. Going, 476; Goynge, 167; past part. Goon, 204. To go.
"Which . . . hast goon endur for us the laws of death." 204, i.e. undergone.

Godhead. Godhead, 498.

Goldsmyth. The art of the goldsmith, 50.

Good, 69; Gode (rare in the singular, and possibly by a clerical error. See Boonys, above) 44; pl. usually Gode, 14; also Goode, 7, 96; and more rarely Good, 239, 498. Good.


Goostli, adj. Spiritual (deeds), 307.

Goostli, adv. Spiritually. 561.

Gouernaunc, 1; pl. Gouernauncis, 67; Gouernaunces, 105.
(1) An ecclesiastical ordinance, 4, (and generally; rendered governors in this sense by Bury).
(2) Practice of any kind. 67, 371, 463.
(3) Practical truth. 1, 11.

Graceful. Agreeable. 66.

Graioesel, adv. By the help of grace, (opposed to natural). 305.

Graffid, past part. Grafted. 68, 69.

Gramerct (grand merci). Thanks. 130.

Graunt Fadir. A grandfather. 150.

Gree, pl. Greef. A degree (of any kind).
"Gree goo out of gree," i.e. men of school degrees go astray. 99.

Greet, 247; Gret, 248; more rarely (in sing.) GRETE, 244; Greete, 375; pl. Greeete, 358; GRETE, 248; comp. Grettet, 230, 244, (sing. and pl.) more rarely GREETER, 344; sup. Grettist, 248. Great.


Groundable. Capable of being grounded. 125.

Grounde, 125; pres. 2nd pers. sing. Groundist, 6; 3rd pers. Groundith, 33; subj. pl. Grounde, 46; past part. Groundid, 125; Gronidid, 122; Ground, 29. To ground.

Groundil, adj. 78, 88, 90; Groundily, 413. Well-grounded (clerks, considerations, &c.).


Grucchers, pl. Murmurers. 480.

H.

Haboundiden, pret. pl. Abounded. 337.

Habundaunce. Abundance. 307.


Halewe, 460; pres. pl. Halewen, 258; past part. Halewid, 563; Halowid, 479. To hallow, consecrate.

Hange, v.a. and n., 197; pres. 3rd pers. sing. Hangeoth, 17, Hangith, 172; pl. Hange, 238;
**GLOSSARY.**

pret. neut., Henge, 199, 261; Henge, 139; pl. Hengen, 22; subj. Hange, 166; pres. part. Hanging, 221; past part. Hangid, 221. To hang.

(*) These forms are written at length in the MS. by the original scribe in each case. To speak generally, however, the same verb has not both terminations, in this MS. at least; m, w, &c., being followed by e; k, w, &c., by i; e.g. zeuth, speketh. Other letters, as d and g, are not quite so constant; they are usually followed by i, but sometimes by e. See Fynde, Grounde. At p. 46, bringith and bringeth are both found, and are written at length in the MS., but the former is in another hand. Such a form as zeith is a corroborative proof that the correction was not made by the original scribe. See 254, note.

(*) The transitive preterite (not occurring in this book) is hanged; but this, also, is intransitive in Ps. xii. 9.

HANGEMENT. Hanging, execution. 324.

HAPPILI. Haply. 392.

HAPPLIS. Apples. 160. (But Applis below.)

HARNEISID, past part. Harnessed, i.e., dressed; said here of knives ornamented with gold. 556. Harneys is explained in Prompt. Parv., p. 228, by paramentum; where the verb also occurs.


Peculiar usages:

(1) To maintain.

"hit wemowe hose that his hithe," &c. 92.

(2) To prove.

"Thou it may be had bi the textia." 92. See also p. 227, 343.

HAUNT, n.s. Practice. 103, 248.


HAUNTING, n.s. Practising, frequenting. 188, 236.


HAYWARD. A foreman, 383, where it is explained by overseer. See Vision of Piers Ploughman, v. 13,624; and Prompt. Parv. p 234.

He, pers. pron. nom. m., and sometimes, when emphatic, n.; he, 1; it, 4, 8. (The nominative plural used by Pecock in all genders is Thei, 3, 5, 67.)

HERD, 52, 437; pl. Heerd, 439; Heris, 28, 52. A head.

HEREDODE. The state or office of head. 439.

Heer, 118; pl. Heeris, 118; Heris, 124. Hair of the head.
GLOSSARY.

**Here, 200 ; Here, 242 ; pres. 3rd pers. sing. Heerith, 156 ; pl. Heeren, 148 ; pret. Herde, 221 ; pl. Herden, 187 ; subj. pl. Heere, 6 ; pres. part. Heering, 74 ; past part. Herde, 253 ; Herd, 208. To hear.**

**Heerelable, 74, 209 ; Heereable, 210. Capable of being heard.**

**Heestis, pl. Commands. 465.**

**Heet, past part. Heated, kindled. 330.**

**Hegge, 541 ; gen. Heggis, 184 ; pl. Heggis, 517. A hedge.**

**Hegge, v. a. To hedge in ; to inclose. 517.**


**Her. Them (in all genders). 2, 4, 67. (Properly dat. pl. and acc. pl. of He, Sche, It, which are the nominatives used by Pecock, pp. 1, 7.)**

**Her, poss. pron. (strictly gen. pl. of He, but used in all genders, 3, 67, 22), 9 ; gen. Herris, 397 ; Herr, 479 ; pl. Her, 3. Their, theirs.**

**Hermes, pl. Hermits. 388.**


**Hilding, n. s. Pouring (out of texts). 89.**


**Hir, pers. pron. (obl. case or cases of Schr). Her, 495, 499.**

**Hir, poss. pron. (strictly gen. of Schr), 230 ; pl. Hir, 483 ; Her, 495. Her.**

**His, poss. pron. m. and n., 1 ; pl. Hise, 15 ; (and more rarely) His, 9. His, 1 ; Its, 10, 22.**

**Historiers. Historians. 366.**

**Historial. Historical. 66, 293.**

**Histad, past part. Raised. 249.**

**Histion, n. s. Elevation. (Tr. of exaltatio). 201.**


**Holding, n.s. 5 ; pl. Holdingis, 5. A tenet.**


**Homeli, adv. Intimately. 53.**

**Homelynes. Intimacy (with a god). 244.**

**Hond, 2 ; Hoon, 150 ; pl. Hondis, 28 ; Houndis, 30. A hand. (For Bere an Hond, see Bere).**
GLOSSARY.

Hool, 2; Hoolke (but in a later hand), 66. Whole.
Hoolsum, 68; Holsum, 67 Wholesome.
Hosil, v. a.; past part. Hosilid, 35; Hoosilid, 135. To administer the eucharist to a person.
"Ech man onyte be hosilid." 35.
Hosil, n. s. The eucharist. 461, 563.
How, 94; more rarely Hou, 336, 393.

Peculiar usages:
1. "As soone may a vicesse man . . . .
finde the dew understanding of Holil Scripture, how soone may a vertuous man finde;"
i.e., as a virtuous man may. 94.
2. "Thei ben stabill endewid, how
stabil," &c., i.e., as stably as. 394.


I.

Iaperti, n. s. A mockery, piece of buffonery (equivalent to "feigned trisse" above). 138. See Gloss. to Chaucer, and Junius.
Jewen, adj. Jewish. 291.
Jewry. Judaism, i.e. the state of a disciple of the Jewish faith. 69.
If (never ȝf in Pecoek), joined with an ind. and subj. together in the following sentence:
"If any man knoweth not or putteth not." 63.
Ilk. Every. 481.
Improve or Improve, 70; pres. part. Improving, 96; past part. improved, 5, 63, 103, 562. To disprove. Explained by "to prove untrue." 562.
Improving, n. s. Disproving. 5.
In, prep.
Peculiar usages:
1. On.
"Hangit is the croe." 568.
2. In.
"Porto vce imagia into the said dow maner." 233.
"A vertu caused of God into a creature." 138.
3. With respect to.
"The proser of truth is is hem worthiser than the reherser of hem; as the lord of money is worthiser is the money than he that hath it by misteryinge and schewing it soo." 82.
4. It is joined to many nouns where an adverb is now employed, e.g. in special, i.e. specially. 562; though this use is still retained in other cases, as in general.
Includingli. Inclusively. 111, 127.
Inclynable. Propitious (Tr. of prounus). 262.
Inconuenient, n. s. Inconvenience, 79, 81. (Inconuenienc also occurs; see pp. 263, 411.)
Infolewing, n. s. Following, imitation. 313.
Ingraffid, past part. Introduced (said of a quotation). 563.
Inlasse thanne, or In lasse than.
Unless. (See p. 175.)
"Hou ells schulde any man be bold, &c.
. . . in lasse than he hadde a stabe rist for to ask . . . his liiflode of his parapheme?" 368.
GLOSSARY.

See also pp. 51, 113, 386. In lassethanne corresponds to In as much as; and hence emerges at once the etymology of the word unless, which has hitherto been the cruz lexicographorum. See Richardson's Dict., s. v. UNLESS.

Inredoing, n. s. Diligent reading; research. 37.

Intellection. Intellect, reason, (as distinguished from affec-

Interesse. Concernment. 87.

Into, prep. (often written divisim in to).

Peculiar usages:

(1) Until.
   "Pro Petri into the dai of Damasus." 386.
   "In to tymes he be sure." 73.
   See also pp. 86, 536.

(2) Towards.
   "Sche dide a good werk into him." 181.

(3) For the furtherance of, for.
   "Soun into religioun." 552.
   "Sche dide it into the birying of him." 181.


Iowstring, n. s. Fighting in a tournament. 256.

Judicialis, n. s. pl. Judicial laws. 18, 19, 526.

Iže, 5; pl. Ižen, 74, 153. An eye.

K.

Kan. 245. See CAN.

Kark, n. s. 307. See KARK.

Kepe, n. s. Watch, heed. 583.

Kete. Bold. 5.

Keurchefis. 125. See COUER-
CHIEF.

Kinde, n. s. Nature; natural rea-
son, 13 (q. v.), 153.

Kindeli, adj. Natural. 132.

Kindeli, adv. Naturally. 63, 94;


Kisse, 207; pres. pl. Kissen, 207;
pret. pl. Kissiden, 270; Kessi-
den, 270 (bis); pres. part. Kiss-
ing, 555; past part. Kissid, 562. To kiss.

Kouleche, 92; pres. 3rd pers. sing. Koulechith, 344; pl.
Koulechen, 104; pret. Kouou-
lichid, 178; pres. part. Kou-
leching, 387; past part. Kou-
lechid, 92. To acknowledge.

Knowe, v. a. 10; pres. 3rd pers.
Knewe, 14; Knewen, 14; subj.
sing. Knowe, 313; pl. Knowen,
272; pres. part. Knowing, 6;
past part. Knowe, 15; Knowen, 21; Knowun, 53. To know.

The Lollards called each other "known men," as being known
of God, or elect, see p. 53; and
Foxe's Martyrs, passim.

Knoweable. Capable of being
known. 41.
KNOWING, n.s. Knowledge. 2, 93.
KNYT, past part., 82; KNYT, 82.
Knit, joined.
KUNNE, infin. v.a. and n., 36, 131; pres. part. KUNNYNG (see below); past part. KUNNEN, 16; KUNNE, 25. To know.
"Thel schulen knunne rede." 158.
See CAN, COUTHE.
KUNNYNG, adj. (strictly pres. part.) 93; comp. KUNNYNGER, 335. Clever, cunning.
KUNNYNG, n.s., 2; pl. KUNNYNGIS, 49. Knowledge, science. See also p. 7, 10, 16, 54, 61, 81.
KUUTABLE. Capable of being cut away. 160.
KUUT, 153; pret. pl. KUUTIDEN, 534; imper. KUUTTE, 306; past part. KUUTT, 328; KUUT, 515. To cut.

L.

LANGACE. Language. 61, 66.
LASSE, v.n. 344; LASSE, 345. To diminish, grow less.
LAUDE, n.s. Praise. 197.
LAUMPE, 285; pl. LAUMPEIS, 169.
A lamp. (This vowel change is almost constant where the a is long, as sungel, sungelis, 8, 112, &c., but occasionally the modern orthography is found even here. See CHAUMIR.)
LAUZE, 156; LAUZE, 156; LAUZWE, 120; pret. LAUZED, 120. To laugh.

LECCHERIES, pl. Sensual courses. (Tr. of luxurias.) 478.
LECCHOURIS, pl. Fornicators, sensualists, (distinguished from AVOUTHRES). 103.
LECHE, 3, 508; LECHE, 507. Usually explained by physician in glossaries, but expressly distinguished from physician by Maundevile, p. 238: he seems to be inferior to the physician; much like our apothecary. The leche gave medicines (see p. 507), but was also a surgeon. (See Spenser, quoted in Richardson's Dict. s. v.; and Prompt. Parv. p. 291).
LEDIS, v.n. 113; pres. 2nd pers. sing. LEDIST, 329; 3rd pers. sing. LEDITH, 344; pl. LEDEN, 479; pret. LADDE, 35; imp. LEDI, 264; pres. part. LEDING, 155; past part. LAD, 20, 214; LED, 479. To lead.
LEEFER, ada. 78, 85; LEFE, 91. (comp. of LIEFE). Sooner, rather.
LEEFUL. Lawful. 135. For the distinction between leeful (licitus) and lawful (legitus), see Prompt. Parv. p. 366.
LEERID, past part. Learned. 64, 426. See Gloss. Wicl. Bible., s. v. LEEREN.
GLOSSARY.

LEARNE, 58; LERN, 58; pres. pl. LEEREN, 54; pret. 2nd pers. sing. LEERNEDIST, 62; pl. LEERNEDEN, 18; pres. part. LEERNING, 59; past part. LEERNED, 59; LERNED, 50. To learn.

LEVIS, pl. 212; LEEYS, 213. Leaves.

LEIE, v. a. 52, 145; pres. 3rd pers. sing. LEIETH, 258; pret. LEIDE, 224; pl. LEIDEN, 309; past part. LEID, 158. To lay (a wager 145; siege to a place, 258; one's self, or anything, down, 224, 309; aside, 158; enamel on a cup, 126; out expense, 91).

LEISERFUL, adj. Leisurely. 541.

LEIT, n. s. Lightning. 482. Not the same word as LYT, q. v., the orthography of which is uniform, apparently. See Gloss. Wiel. Bible, s. v. LEIT.


LESING, n. s. 51, 351; LESING, 359; pl. LESINGIS, 150. Falsehood.

LETE, 90, 160; pret. LETE, 355; pl. LETEN, 120; imp. LETE, 516; pres. part. LETING, 279; past part. LTE, 158. To let, i.e. permit; let out to farm.

LETTE, 309; pres. 3rd pers. sing. LETTITH, 309; pl. LETTen, 3, 208; pret. pl. LETTIDEN, 245; subj. sing. and pl. LETTE, 178, 253; pres. part. LETTING, 340; past part. LETTID, 171. To let, i.e. to hinder.

LETTERS, pl. Hinderers. 3.

LETTRID. Learned. 355.

LEUE, 123; pres. 3rd pers. sing. LEUETH, 125; pl. LEUEN, 67; pret. LEFTE, 325; pl. LEFTEN, 233; LEFT, 247; subj. pl. LEUE, 4; pres. part. LEUYNG, 177; past part. LEFT, 158; LEFTE, 158. To leave.

LEUKEREMEMBRANCNIS. Slight or lukewarm remembrances. 184.

LEWID, 96, 198, 241; comp. LEWEDIR, 96; LEWDER, 488. Ignorant.

LEWIDLI, 415; LEWDELI, 65. Ignorantly.

LEWIDNES. Ignorance. 241.

LEYSER, 9; LEISER, 129; pl. LEYSERS, 395. Leisure.


LIFT, adj. Left (hand). 530.

LIGGE, v. n. 272; 1st pres. from to LIGGE; 3rd pers. sing. LIGGITH, 113; LEGGITH, 29; pl. LIGGEN, 27, 150, 233; 2nd pres. from to LIE. 3rd pers. sing. LIETH, 150; LITHE, 27; LITTH, 165; subj. LIGGE, 6; LIE, 272; pres. part. LIGGING, 24, 31, 40, 52. To lie (prostrate; in a chamber or grave, &c.; in wait; together.)

LJIFF, 539; gen. LJUYS, 536; pl. LJFIS, 323. Life.

LJIFLODE. Livelihood. 342.
LIKE, v. m., 142; LIKITH, 186; LIKITH, 267; pret. LIXID, 151. To please.

"Whanne it likith to God." 188.

LIKELI, adv. In a likely manner. 133, 246.

LIKINGLI. Probably. 305.

LITIL, adj. and adv. 16; LITTLE, 16; comp. LASE, 84 (see INLASE); sup. LEESTE, 147; LEEST, 272; LESTE, 213; LEST, 158. Little.

LIT, n. s. 16, 48, 97, 482; pl. LITIS, 170. Light. (See LEIT.)

LIT, adj., 100; comp. LITER, 294; LITITH, 268. Easy.

"It is lit for to answere." 100.

LITFLI. Easily. 353.

LITNES. Thoughtlessness. 344, 357.

LOGGE, 521; past part. LOGGD, 551. To lodge.

LOKE, 135; imper. sing. and pl. LOKE, 482, 539; past part. LOD, 77. To look.


LOLLID, pret. Dangled. 374.

LOMB, 203; pl. LAMBREN, 388. A lamb.

LONG, adj. and adv. 121, 562; LONGE, 249; comp. LENER, 64, 121; sup. LENGIST, 133. Long.

LONGE, v. n., 34; pres. 3rd pers. sing. LONGITH, 1; pres. part. LONGING, 183. To belong.

LONGING, n. s.; pl. LONGINGIS, 16. An appurtenance.

LOONE. Loan, money on loan. 16.

LOORE, 68, 86; LOOR, 293. Doctrine.

LOTHEE. To loathe. 342.

LOTINESS, pl. Disinclinations ("into good.") 114.

LOTING, n. s. Allotment. 198, 278.

LOUC, 441; past part. LOUD, 441. Loosed.

LOUZE, v. a., 302; imper. LOUZE, 302. To humble.


LOWTING, n. s. Obedience. 562.

See Chaucer's Test. of Love (quoted in Rich. Dict.).

LOWZE, 207; comp. LOUZ, 207; sup. LOUZE, 207; LOUZE, 207. Low.


LUSTI. Vigorous (speeches). 255.

LYUEREY. An allowance (of victuals from an abbey). 392.

"Corrodium, a luperay in an abbaye."

Med. Gramm., MS., quoted in Prompt. Parv. p. 308, where see
Mr. Way's note on this use of the word, and on the practice of certain abbeys in dispensing liverys. See also Blount's Glossogr., s.v. LIVERY.

M.

MAISTRIE, n.s.
(1) Mastery, victory.
"To have the maistrie." 254a.
(2) A feast.
"He disd a maistrie pasting his power." 26.
See also p. 539.
(3) Force.
"More ... than this can not be had by maistrie of Poulus processe" (i.e. text). 233.
(See Gloss. to Chaucer.)

MAISTRISE LIERS, pl. False teachers.
(An inverted tr. of magistri mendaces. For the double plural see Guest in Philol. Trans. vol. 1, pp. 74-76). 478.

MAKE, v.a. 3; pres. 3rd pers. sing. MAKETH, 154; pl. MAKEN, 3; pret. MADE, 146, 519; 2nd pers. sing. MADIST, 152; pl. MADEN, 69; MAIDEN, 447 (but corrected by a later hand); imp. MAKE, 200; subj. sing. and pl. MAKE, 25, 190; pres. part. MAKING, 249; past part. MAAD, 2; MAD (1), 4; more rarely MADE, 8, 399. To make.

(1) Always written in the MS. 2nd; but caas is never written â®; waarning and wanning are both written at length; so that mad is probably the true interpretation of the contraction. In Capgrave's Chronicle both pret. and part. past are written mad at length. See p. 5, and fac-simile (or MS. pp. 1, 175. Bibl. Univ. Cant.).

MAKEABLE. Capable of being made. 134.

MAKING, n.s., 47; pl. MAKINGIS, 45. An institution.

MANER, 471; pl. MANERS, 471. A manner.

Peculiar construction:
"What maner men." 516.
But Pecock has also the common expression; e.g. "maner of clerkis," p. 88. See Gloss. to Chaucer.

MANERS, pl. MANORS. 401.


MANKINDE. Human nature, the human race. (Abstractedly and concretely).
"God descended into mankind (i.e. among men), and ... couplid to him a singular mankind (i.e. the nature of one of them)." 246.

MANLI, adj. Human (opposed to godly). 330.

MANLI, adv. In a manly manner. 341.

MANSLEER. Manslayer. 177.

MARCHANDIE. Merchandize. 478.

MARCHAUNDIS, pl. Merchants. 480.

MARCHAUNDISING, n.s. Trading. 158.

MARCHIONAT, n.s. Marquise, (Anglicised from marchionatus, for which see Ducange):
"The marchionat of Ancon," i.e., the marche of Ancona. 369.
GLOSSARY.

MARKABLE. Remarkable (words). 447.
MASE, v. a.; pres. part. MASAING, 230; past part. MASID, 145. To bewilder.
MASONRY, 50; MASONRIE, 49. The art of the mason.
MAUNDEMENT, 100; pl. MAUNDEMENTS, 464. A commandment.
(Comaundement also occurs, pp. 538, 464.)
MAWMET. An idol. 140, 141.
(Probably derived from Mahomet, not from main, a scare-crow. See Selden quoted in Richardson's Dict, and Prompt. Parv. p. 330, and on the other side Coleridge's Gloss. Ind. and ref. to Prof. Key.)
MAWMETRIE. Idolatry. 64.
MEDLID, past part. Mixed. 545.
MEENE, n. s., 389; MEDE, 388.
(1) Properly, reward, hire.
(2) Improperly, finding or maintenance, according to Peacock, but with a view to effect a special purpose. See his disquisition on the word, pp. 389, 390.
MEENE, n. s., 164, 263; pl. MEENIS, 332. A medium, a means.
MEENE, adj. Mediatorly; intervening. 332.
MEENE, v. a. and n., 332; pres. 3rd pers. sing. MEENETH, 263; subj. MEENE, 250; past part. MEENING, 263; past part. MEENED, 390.
(1) To mediate.
"Iohun meeneth or belpith." 283.
(2) To signify, intend. 332, 391.
MEETE, n. s., 347; MEET, 347. Measure.
MEETENES. Measurement. 347.
MEETH, n. s. Mead, metheglin. 121.
MEIR, 215; MEYR, 518. The lord mayor.
MENTENE, 68; MENTEINE, 69; past part. MENTENED, 5. To maintain.
MENTYGOL, adv. In one's intention. 444.
MERCIMENTIS, pl. Amerceements, deprivations. 367 (distinguished there from several allied words, from fines among the rest, by which it is commonly explained, as by Naree, for example, s. v. AMERCE.) Deprivation is, perhaps, the most correct rendering of amercement. See Johnson's Dict., s. v. AMERCE.
MERELS, pl. The game of nine-men's morris. 120.
"A particular table with black spots at the angles and intersections of the lines. Each party had nine men. Strutt gives a figure with a full description of the game. Strutt, pl. 30, p. 237."
Poeb. Encycl. Antiq., p. 680. (The game is still played in some places).
MERYTORIE. Meritorious. 561.
MERYTORIL, adv. Meritoriously. 120, 235.
METER TABLE. Dinner-table. 267.
GLOSSARY.


MICHE, MYCHE, MOCHÉ (all on p. 130); MICH, 195; comp. MORE, 14; MORRE, 65; Mo, 14; sup. MOOST, 480; adj. and adv. Much. Often joined with adjectives and adverbs, as:

"Myche likeli evidencia." 227.

"To miche homeli dele." 53.

More is occasionally added to a comparative, apparently for emphasis.

"For more pleyner understanding," 544.

(Compare Most Highest in the Prayer-book).

MIDDIS, n. s., 142; MYDDIS, 142.

MIIDET.

MIRACLE, 186; MYRACLE, 186; pl. MIRACLIS, 187; MYRACLIS, 187; MIRACLIS, 187; MYRACLIS, 188.

A miracle.

Mo, n. s. More part, greater number.

"The mo of the peple." 232.

See MICHE.

MODIR or MODER, 159, 555; gen. MODIRIS, 9; MODRIS, 66; pl. MODRIS, 397. A mother (literally and figuratively). Used also as an adj., modir tunge. 159.

MONASTIK. Solitary, i.e. referring to a single person, opposed to politik. 107.

MONESTE. To admonish. 445.

MONKEHODE. Office of a monk. 460.

MORALTE. Morality. 155.

MOREWE, n. s. Morrow, following day. 24.

MORNTIDE. Morning. 24.

MORTHHER, n. s. Murder. 516.

MOTYUES, pl. Reasons.

"He muste take his cuydenceis and his motyues." 469.

MOWE, v. n. infin. To be able.

"To mowe lawfull be." 147.

"No man shal mowe putte it down." 69.

See also pp. 104, 141, 297.

The pres. and pret. are used as auxiliary verbs.

Pres. sing. 1st pers. MAI, 147; 2nd pers. MAIST, 117, 175; 3rd pers. MAI, 8, 13, (agreeing with two singular nominatives); MAY, 12; MAIE, 250; pl. MOWE, 125, 120 (agreeing with ech); MOWEN, 253, 262, 263; very rarely MOHN, 273; also MAY (agreeing with peple). 182; pret. MYTE, 1, 17; 2nd pers. sing. MYTIST, 271; pl. MYTTE, 279; MïTEN, 120. (See Guest in Phil. Trans., vol. 2, p. 156, and Prompt. Parv. p. 346).

MYLDE, 203; MYLDE, 205.

(1) Mild (Tr. of mansuetus).

203.

(2) Pious (song; Tr. of pius; cf. milde-gaben, Germ., i.e. pious gifts). 205.

MYNDE, n. s. Remembrance.

"The mynde of the benefet." 238.

See also p. 114.

MYNDE PLACIS. Shrines of saints. 4, 49. Memoriae (August).

MYNDING, n. s.; pl. MYNDENGIS, 191. A reminding; act of calling to mind.
GLOSSARY.

MYNDING, adj. Reminding. Explanation of rememoratijf. 137.

MYNYSTRE, v. a., 85; past part. MYNYSTRID, 49, 91. To administer, apply.

"Whanne a treute is...mynystrid to hem." 46.
"Expensis therto...laid out and mynystrid." 91.

MY, adv. 564; MIS, 60; AMY, 57. Amiss, mis-(in composition). Occasionally written as part of a word, e.g.:—

"This mysochance," 48;
but more usually written and construed as a distinct word.

"This now hehered foule and myse borne." 564.
"Theu vnderstonde thilk text some." 57.
"To hem that some treten the Apocalypse." 64.
"Ajens the me vnderstonding." 60.


N.

NAMELICH, 2; NAMELICHE, 188. (Changed into namely in Burj's citations.)

(1) Especially. 2.
(2) (More rarely) At any rate.
"youn or namelich bhyt." 404.

See also pp. 25, 394.

NE.

(1) (As disjunct. particle.) Nor, (used to disconnect small clauses.)

"Not the lasse dyverse, me neuer the lasse," &c. 60.
"Neither mele me drink, me horne me lasse me man me woman." 227.
"Thei schulden drinke no wijno, neither ale me bere, neither siber, neither any drinke which maie make drunke." 393.

(2) (As cond. neg. particle.)

"Ne were that," &c., i.e., were it not that. 394.
"If we were this forbeirong fro touche of money, y schulde lone money more." i.e., if there were not, &c. 559.

See also 100.


NEDITH, impers. v. It is necessary.

"That manmys lawe forbiddeth not...thei endewing nedith not to prowe." 330.
But also—
"It nedith not that," &c. 151, 152.

NEEDIS, adv. 9; NEDIS, 188. Necessarily. The full expression is needis (or nedis) cost, (occurring also in Chaucer, Cant. Tales, v. 1479).

"And therefore needis cost it muste be grawnseed." 801.

See also pp. 141, 372, 393, 399; and Notes and Queries, vol. 5, p. 338 (New Series), where it is explained, by way (cost) of necessity, the needis being properly a genitive.

NEEDISLY, 192; NEDISLY, 295; NEEDISLY, 372. Necessarily.

NEIFORENOODE. Neighbourship, relationship. 512.

NEIJE, v. n. 479; imper. NEIJ, 225; subj. pl. NEIJE, 276. To approach, come near.

NEIJEING, n. s. 554; NYIJEING, 555; pl. NEIJEINGIS, 556. The act of approaching.

NEOMENYE. Feast of the new moon. 481.

NEITHERER, 1; pl. NETHERERS, 424; NETHERERIS, 426. An inferior.
Glossary.

Neuerneither, pron. Neither the one nor the other. 14. (Also written disjunctivm Neuer neither, 52, 53.) See Euereither and Not eer neither.
Neutralis, pl. An appellation or nickname of a certain party among the Lollards, who probably held some matters of belief or practice to be indifferent. 87.
Newe, adj. New.
Peculiar usages:
"To reheare a thing" of the newe," i.e. over again, anew. 366, 378.
"Religious bounden of newe by men." 533. i.e. lately, newly.
Nile, 98; Nyle, 52. (Formed from ne and will, as nole from volo.)
Subj. pr.
"Whoenere wole or nyde." 428.
"Wole he, nyde he." 52.
"Wole thel, nyle thel." 98.
Imper.
"Nile to deeme." 109.
See also pp. 176, 418; but all the instances of the imperative are Scriptural quotations.
No but. Except. 224.
No. Used redundantly with a negative.
"Thei be not necessarie, neither thei ben in so notable degree better." 469.
"No text goeth not so far." 277.
See also pp. 44, 361.

Noble. The gold coin so called, from the purity of its material, first struck by Edward III., and weighing in the time of Henry VI. 108 grains. 402.
Noiuse. Noxious. 303.
Noo. Occasionally written for No. (adj.)
"Noo bluchop." 108.
(where no also occurs.)
"Noon newe proying." 40.
"Noon openner breadth." 97.
"Noon othere been . . . and noon other power." 74.
In combination with One:
"Sitten noon oon kinde." 136.
In composition = Non in modern English:
"Withoute noon being." 342.
(Perhaps only a lengthened form of noo.)
Not eer neither. Neither the one nor the other. 447. See Neuerneither.
Nowhere. Nowhere. 42, 118, 211. (Nowhere also occurs 208).
Nurisch, n. s. A nurse. 219.
Nyce. Fastidious.
"Nyce, named silme sowere." 130, 134.
Nyzens. Proximity. 272.
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<td><strong>OBEISCHE.</strong> To obey. 420. (Obeie also occurs 421).</td>
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<td><strong>OBSERVAUNCE.</strong> Cautious observation. 226.</td>
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<td><strong>OCCASIONARNLI.</strong> Occasionally. 158, 340.</td>
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<td><strong>OF, prep.</strong></td>
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<td>Peculiar usages:</td>
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<td>(1) With.</td>
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<td>&quot;To lose God or al thin herte.&quot; 293.</td>
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<td>(2) Joined to certain words it makes them equivalent to adverbs.</td>
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<td>&quot;Or hard&quot; = hardly. 294.</td>
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<td><strong>OF, adv.</strong> Off. 52, 109.</td>
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<td><strong>OFFICE, v. n. 173; pret. pl. OFFICIEN.</strong></td>
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<td><strong>OFFICICEN.</strong> 174; pres. part. OFFICING, 173. To officiate, perform divine service. (Officicing and officicened also occur on pp. 173, 174, which are probably mere clerical errors: if not, they must, of course, be referred to a present office.)</td>
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<tr>
<td><strong>OFFICING, n. s.</strong> Performance of divine services or offices. 173, 522, 538.</td>
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<td><strong>OON.</strong> One. 4.</td>
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<td><strong>OONE; pres. part. OONYNG, 271; past part. OONED.</strong> 41. To unite. See Prompt. Parv. p. 365.</td>
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<td><strong>OONHEED, 449; OONHEDE, 505.</strong> Unity.</td>
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<td><strong>Oonis, 359; OONYS, 363.</strong> Once.</td>
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<td><strong>OONLI.</strong> Only. 1.</td>
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<td><strong>OOTIL, 344; pl. OOTHIS, 484.</strong> An oath.</td>
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<td><strong>OPEN, adj.</strong> Evident. 1, 232.</td>
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<td><strong>OPENED, past part.</strong> Made open, or evident. 232.</td>
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<td><strong>OPENING, n. s.</strong> Explanation. (Expl. by doing to write.) 1.</td>
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<td><strong>OPINION-HOLDERS.</strong> An appellation of a party among the Lollards. 87.</td>
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<tr>
<td><strong>OR . . . OR = Either . . . or.</strong> 516.</td>
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<td><strong>ORDINALIS, pl.</strong> Service-books (containing the directions for celebrating the mass). 203.</td>
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<td><strong>OROLOGTS.</strong> Dials. 119. (Distinguished from Clok).</td>
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<td><strong>OSTRIES, pl.</strong> Inn. 521, 523.</td>
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<tr>
<td>&quot;Ostricies clepid innes forte logge gistia.&quot; 581.</td>
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<td><strong>OTHIR, 4; OTHER, 2; pl. usually OTHERE, 2; OTHERE 45 (so written at length, but in a later hand); more rarely OTHER, 68.</strong> Other. Also used as άλλος in Greek, for besides.</td>
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<td>&quot;Both prostis and other laymen.&quot; 192.</td>
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<td><strong>OUER, adv.</strong> Besides.</td>
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<td>&quot;And ouer jeg suffren not him do anything.&quot; 488.</td>
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<td>This word is also used adverbially (= nimirum), and is prefixed to many adjectives and adverbs, and sometimes written as part of the same word; e. g.,—</td>
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<td>&quot;Ouer thoughtfull, and ouer carkful, and ouernych ha lyowing toward them.&quot; 377.</td>
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<td>It hardly seems worth while to include these in a glossary, because the words are really distinct.</td>
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<td><strong>OUER, prep., 2; OUERE, 428.</strong> Besides.</td>
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<td>&quot;Rememoratif signes ouer and with heersable signes.&quot; 209.</td>
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<td>See also pp. 2, 13, 47, 358.</td>
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GLOSSARY.

OUERER, 1, 2; pl. OUERERS, 105, 299, 393. A superior. (See Pe
cock’s Book of Faith, p. 29.)
OUERTE, 299; pl. OUERTEES, 426.
Superiority.
OUERTHOWE, 256; past part.
OUERTHOWE, 208. To over-
throw. (The pret. of the simple
verb is therewe. 260.)
OUERTHWERT. Perverse. 479. See
OUERWAITE, v. a. To look after.
449.
OUERNED, past part. Adorned. 193.
OUT, prep. Apart from.
"More wijdell than the salden be suf
fird for to write out of these now old
causas." 78.
"Not oonl in ... writings out of Holi
Writ, but also Holle Writ usith," a.
257.
OUTBOOING, n. s. A bossing out
in relief. 138. See BOOCE. Also
Prompt. Parv. p. 41, which
explains BOYNE owte by
turgeo.
OUTDRAUZT. Abstract.
"In the extract ou outrawzt of The
'Donet," i.e. in The Poor Men’s Mirror. 541.
See Introduction, p. 121.
OUTHER, adv. Either. 395.
OUTRE; pres. 3rd pers. sing. OUT-
RITH, 471; pres. part. OUTRINC,
89, (where vtrung also occurs);
past part. OUTRID, 90. To
utter.
OUZHERE. Anywhere. 6, 26, 47,
211, 441.
OWE (See Gloss. Wicl. Bible, s. v.);
pres. 3rd pers. sing. OWITH,
295; pret. OUZTE, 7; Out, 218;
2nd pers. OUZTIST, 3; pl. OUZTE
or OUZTEN, 71, 142, 157 (see
note), 232 (see note).
From this preterite (used some-
times then for a present =debo,
as also now,) came a second pret.,
which occurs in the pl. OUZTIDEN,
157: I owe, ought. Compare
ơϕηκα, formed from ἰστῆκα; and
wonted from wont, q.v.
OUTNEMENT. Ointment. 162.

P.

PAIED, past part. Contented. 271,
303, 528, 552. See APAIED.
(But paie and paiéd occur in the
modern sense. 382).
PAMENT. Pavement. 215. See
PARASCHENS, pl. 391; PARACHE-
NYS, 393; PARASCHENIS, 394;
PARISCHENYS, 416. Parishioners.
PARCELLINGIS, pl. Partitions. 400.
PARCHEMYN. Parchment. 25.
PAREABLE. Capable of being pared
away. 160.
PARTI, 39; PARTY, 39; pl. PAR-
ties, 1. A part.
PASSING, adv. 181; PASSING, 181.
Surpassingly.
PERS. Peace. 204.
PEISE. Weight, pendulum of a clock.
PEPLE, 4; pl. PEPLIS, 464, 493.
People. Joined to a sing. and
pl. verb in the same sentence.
"The peple ... witneseth ... and
crien." 294.
"Whanne the peple were cleped." 464.
(From Wicl.UL)
PERAVENTURE, 3; PERAVENTUR, 72. Perhaps.
PERFIT, 196; pl. PERFITE, 233; comp. PERFITEER, 193, 349; PERFITESTER, 560. Perfect.
PERFITING, pres. part. Making perfect. 549.
PERFIT, 12, 52; comp. PERFITLIER, 253. Perfectly.
PERFITNES. Perfectness, perfection, 348.
PERSON, pres. pl. Pierce, enter (houses). 479.
PERSOON, 1; pl. PERSONES, 2, 393; PERSONS, 2; PERSONS, 394; PERSONS, 470.
(1) A person. 393, 394.
(2) A person.
“A lay person.” 1, 5.
PESIBILI. Peaceably. 363.
PESIBLE. Peaceable. 88.
P Eyne, 424; Peine, 212; Pein, 213, n.s. Punishment.
(1) Correction (used to explain 7erde). 424, 425. See also 429, where however it may signify pain, anguish.
(2) Labour. 214.
PHASE. The Passover. 527.
PHILOSOPH, 7; PHILOSOPHIE, 24. Philosophy. (Philosophie occurs p. 39, but in a later hand.)
PHILOSOPHR, 27, 308; pl. PHILOSOPHRIS, 14. A philosopher. “The philosphir” (pp. 27, 308) is the title given to Aristotle exclusively, and he is similarly called Philosophus by Aquinas in innumerable passages, and perhaps by the schoolmen generally.

PISTLE, 21 (where epistle also occurs), 30; pl. PISTILS, 118. An epistle, letter.
PITE, 124; PITE, 303.
(1) Pity. 124, 303, 262 (where “having pitee” is equivalent to “piteful,” q.v.)
(2) More rarely used in the modern sense = Pity, p. 324 (where it is contrasted with cruelnes).
PITEFUL. Pious. 200, 262. (Tr. of pius.)
PLEGGE, n.s. Pledge. 495.
PLENTEOUS. Plentiful. 89.
PLENTEOSEL. Plentifully. 94.
PLESAUNCE. Pleasure, i.e.: (1) Subjectively, Liking (of the people). 6, 89.
(2) Objectively, Pleasantable service (both in a good and bad sense).
“Into pleasure bi which y woldt plea see God.” 92.
“Prochers ysan hem to faterie and to pleasure.” 306.
(3) Caprice. 393, 426.
Plesauntis, pl. Conveniences. 523. Probably an error for plesaunce (e and t being scarcely distinguishable).

Plite, 286; Pliist, 517; Pliisz, 307; pl. Plites, 220.
(1) Plight, i.e. State, condition. 286, 307, 517.
(2) Plight, i.e. Engagement. 220.

Pointe, 184; Point, 236; pres. 3rd pers. sing. Pointith, 125; pret. pl. Pointiden, 552; past part. Pointid, 125, 184. To appoint. Pointing, n.s. Appointment. 184.

Popehode.
(1) The state or office of a pope. 426, 439.
(2) The reign of a pope. 357.

Pore. Poor. 6.
Powring, n.s. Poring. 85.
Practik, n.s. Practice. 269.
Precheable. Capable of being preached upon (as process or texts). 89.
Precher, 88; pl. Prechers, 159; Prechours, 159. A preacher.
Preciosite. Expensiveness. 553.
Preestial. Priestly. 450.
Preiseable. Worthy to be praised. 173.
Prent, n.s. Imprint; image. 38.
Presentli, adv. By way of presence.
"God is ilk presentli everywhere," i.e., in an equally present manner. 106.
Preued, past part. Approved. 306.

Princehode. The state or office of a prince. 429.
Prisoned, past part. Imprisoned. 56.
Prisoning, n.s. Imprisonment. 57.
Probabilnes. Probability. 133.
"Ayens al this blamynge it is proceedid," i.e., argued. 265.
Proces, 55; Processe, 355; pl. Processis, 93. A part or passage in a book.
"Eny proces or parti writen in Hol Writ." 55.
"Eny other book or processe or text of the Newe Testament." 63.
"A long proces of feith writen in the Bible," i.e., a long doctrinal passage, or argument. 80.
"That it (the Tripartite History) schulde be continued in progress and in processe to The Churchis Storie" (of Eusebius), i.e., so as to form a part of it. 355.
"It stodith well with the proces (text) of Poul in this present processe" (chapter). 304.

See also p. 52, 396.

Procution.
(1) Steward. 389.
(2) Explained by attorney. 396, q.v.

Propre, 49; Propre, 389; superl. Prosperist, 189; Proserist, 166; Propest, 431. Peculiar, proper.
"His propr to him boundis." 40.
Pros. The second part of a response in a divine office, a sequence. 200, 262.
“Nequa enim Romana ecclesia ullam novit process.”

Erasm. in Br. u. s. The prose mentioned by Pecock is written in rhyming verse.

PROVERB. Provider. 467. (Explained by puruerio, 468.)

PSEUDO (used occasionally as a distinct word by Pecock). Counterfeit.

“What so gret myschief schulde... have come bi... riches in the pseudo, as came bi her poverie in hem, whanne thei diffameden the trewe apostolis?” 349.

See also p. 493. Similarly Schol. Par. De peric. Eccles.

“Sic ergo patet ex predictis, qui sunt penetrantes domos et qui sunt pseudo.”


PURE, adj. Alone, by itself.


A modification of the common use in such expressions as “pure volunté,” p. 457, i.e. mere caprice.

PURSING, n.s. The bearing in a purse. 555.

PURITANICS, 212; PURITANY, 226. Appurtenances, (furniture of the temple, 226; ornaments of an image, 164, 212.)

PUTT, v. a. and n., 55; pres. 3rd pers. sing. PUTTETH, 73; pl. PUTTEN, 199; pret. PUTTED, 486; pl. PUTTED, 67; imper. PUTTE, 55; subj. sing. and pl. PUTTE, 166, 102; pres. part. PUTTING, 340; past part. PUT, 96; PUTTE, 117. To put; add.

“If eny man schal putte to hem, putte Godde upon hym... venauncis.” 35.

PURUKIE, v. n., (and more rarely a. 523), 278, 375; pret. PURUKIED, 210, 279, 523; PURUKEED, 523; past part. PURUKEED, 66; PURUKEED, 337. To provide.

PURUKEER. Provider. 468.

PURUTANCE, 439; pl. PURUTAUNCES, 334. Provision.

Q.

QUEER, 205; pl. QUERIS, 183. A choir.

QUEREL, pl. Quarrelers. 393.

QUESTMONGERS, pl. Informers, persons who make a trade of lawsuits. 516, 540. Distinguished by Pecock from jurors, though sometimes used in that sense. See Nares’ Gloss., s. v. QUESTMAN.

QUESTMAN. Lewis (Life of Pecock, p. 142) understands Pecock to mean by this word pandomongers; but this is impossible: they were indeed called questores (see Prompt. Parv. p. 383), and thus Lewis’ error may be accounted for.

QUYK, adj., 221; pl. QUYKE, 151; comp. QUYCKER, 243.

(1) Alive.

“A quyk man.” 221.

(2) Lively.

“Quyk remembrance.” 188.

“No quyk foot for to go.” 221.

QUYKE, 237; subj. QUYKE, 7. To revive, quicken.

QUYKLI, adv. In a lively manner.

47, 235.

QUYTE, v. a. To requisite. 382.
GLOSSARY.

R.

RATELER. A rattling spouter (of texts). 88. See Jamieson's Dict.

RATHIE, comp. of RATH. (See Coler. Gloss. Ind.)
(1) Sooner.
   "Rather or later." 94, 95.
(2) More.
   "Lük mile or more and rather." 11.

RAUETN, n. s., 409; RAVEIN, 429.
Rapine. (Tr. of rapina.)

RECHE, 7; past part. RECKID, 182. To care for, reck.

RECHELES. Reckless. 307.
RECHELESNES. Recklessness. 344.

RECLAIE, n. s. 386; RECLAYME, 386. A protest against a thing.

RECLAME, v. n., 398; pres. part. RECLAYMNG, 398. To protest; so explained, p. 398; this sense, however common now, is not the ordinary one in the older writers.


RECONCVNCIOU. Covenant. 397.

REDE, 213; REEDE, 52; pres. REDITH, 6; pl. REDEN, 107; imper. REDE, 255; subj. sing. and pl. REDE, 58, 59; pres. part. REDING, 277; REEDING, 59; past part. RED, 496; RAD, 496. To read.

REDIER. Easier. 336. (Redi occurs in the common sense in the next sentence.)

REDILI. Evidently.

"The first premise is redili true." 129.
"Ful ofte redili thei discorden." 330, q. v.

REDDRESSING, n. s. A dressing up again. 86.

REGNE, v. n., 299, 315; pret. pl. REGI, 363; past part. REGNED, 362. To reign (joined with upon).

REIATED, past part. Rejected? 139. Explained by chidden in Lewis' Life of Pecock, p. 89.

REJOICE, 341, 398; pret. REJOICED, 362. To enjoy. See Waterloo's Works, vol. x. p. 266, and Coleridge's Gloss. Ind., s. v. REIOME. (Pecock does not use the word in the modern sense, but employs IOIE instead, p. 28.)


RELIGIOSE, adj. and subst., 319; pl. RELIGIOSIS, 504; RELIGIOSES, 504.

(1) Living under monastic rule, a regular, u. s.

(2) Religious, pious. 485, q. v.
When used substantively it has of course a plural, e. g.
   "Suche religioses maken." 504.
When taken as an adjective the plural form is properly the same as the singular, thus:
   "The religiose persone." 544.
But Pecock has also "religiosis persones," p. 523.

See Guest in Philol. Trans. vol. 1, pp. 74-76.

RELIGIOSITE, 453; pl. RELIGIOSITIES, 531. A system of monastic observances.
Glossary.

Religious.
(1) Properly (according to Pecock, 484, 485.) A restraint imposed by God or man additional to the restraint of reason, i.e. a monastic or other rule. See p. 525, for a discussion on the word.
(2) Improperly, A restraint imposed only by reason, 485, i.e., religion (in the modern sense).
(3) In both these senses combined. 486, q.v.
Remanent, adj. (or rather pres. part.) Remaining.
Also used substantively, as the modern remnant.
"The remanent of... God's law." 40
Remembratij, Used in the same sense as remembratij, pp. 546, 547, and probably a clerical error for it. See note. The word, however, occurs in Pecock's Poor Men's Mirror, MS. p. 19.
Remember.
(1) One that recalls to the mind of another. 26, 219.
(2) One that recalls to his own mind. 171.
Remoracioun. The act of recalling to mind. Not quite synonymous with remembrance, with which Pecock associates it:
"into rememoracioun and remembrance." 210.
See also p. 182.
Repreue, imp. pl. To reprove. 481. (Quoted from Wiclif; Pecock himself uses the modern form, p. 488.)
Reprouabili. In a manner to be reproved. 49, 50.
Reproves (pl. of Reproue, which is used by Gower). Reproofs. 476. Compare Bileeue.
Repugnant, adj. Inconsistent. 408.
Refugne.
(1) To fight (joined with azenst). 254.
(2) To be inconsistent ("bi-twixe hem silf"). 408.
Refugners, 208, 211; Refugners, 208. Impugners.
Reere. Back again?
"Forte hem sake reere have the tithis." 392.
i.e. to ask them to return the tithes back, apparently.
Restreyne, n.s. Restraint. 394.
"It reulith... prentails into ponerie," i.e. obliges. 297.
Reuleable. Capable of being ruled. 242.
GLOSsARY.

REWARD, n. s.
(1) Properly, Pay for work done. See Pecock's remarks, p. 389.
(2) Improperly, Maintenance, according to Pecock, p. 390. See MEEDE.
(3) In reward of—in respect of; in comparison of.
"In an vnpropir maner in reward of the first maner." 233.
"Thoe han be fewe in reward of the othere." 541.
See also p. 251.
REWVE, 233, 491; pl. REWVS, 215. A row.
"Seyng in rowe," i.e. in order. 491.
REWME, 86; pl. REWMEs, 370. A realm.
RETNY, adj., 183; also REYNE, 146, 554. Rainy.
RIAL. Royal. 40.
RIALTE. Royalty.
"In his moost riacle;" i.e. at the height of his power. 334.
RICHES, 326; RICHES, 99; RICHESS, 343; pl. RICHESSIS, 296. Riches.
"Bec riches." 546.
"The riches is." 333.
RICING, n. s. Enrichment. 327.
RISCH, 166; pl. RISCHIS, 290. A rush. In the latter place the Acorus Calamus, L. is probably intended.
Riʒtwisnes, 17, 181; Riʒtwisnesse, 450. Righteousness.

"Thel kneuen rombe fer ech from othir." 553.
"The romber and further reule." 78.
"Further fro them in rombe." 366.
"More or lasse, nyzer or romber." 272.
See Waterland's Works, vol. x. p. 262. Compare RORME.
RODE, 194; RODE, 194. Across.

S.
SACRILEGI, 409; SACRILEGIE, 409. Sacrilege.
SAD. Grave, solid. 68, 91, 129.
SADELARIE. The craft of the saddler. 49.
SADNESS. Gravity. 232.
SAREZENS, pl. SARACENS. 99.
SAUORT. Agreeable (delivery of a sermon). 89.
SAUTER. The Psalter. 247.
SCANT, adj. Scanty; few. 184, 530.
SCANTLY, adv. Scarcely. 15, 88.
SCHAFT, 29; pl. SCHAFTIS, 28. Main stem or trunk of a tree. Explanation of tronchon.
SCHAL, v. aux. 1st and 3rd pers. sing., 4; 2nd pers. sing. SCHALT, 119; SCHALTE, 175; pl. SCHULEN, 6; SCHULE, 342. Shall. SCHAL occurs once, p. 293, (but certainly by a clerical error,) for 2nd pers. sing.; see note.
SCHAME, v. n. To be ashamed. 177.
SCHAMFASTNES. Modesty. 124. (From N. T., where our version retains it in a corrupt form Shamefacedness).
GLOSSARY.

Scheep, 118; pl. Schep, 225; Scheep, 225. A sheep.
Scherpli. Sharply. 2.
Schillingis, pl. Shillings, but only used as money of account, till the time of Henry VII., who first coined the shilling.

"That couthe no taka a summe into an hundred schillings." 300.
Schulde, v. aux., 1st and 3rd pers. sing., 120; Schude, 176; 2nd pers. sing. Schuldist, 444; pl. Schulden, 34, 120; Schulde, 30, 123, 182; Schuden, 440. Should.
Sclaundre, n. s., 348; pl. Sclaundris, 514. Scandal, offence.
Scole, 328; pl. Scolis, 90.
(1) A school for academical exercises. 90.
(2) A school of heretics. 90.
(3) Schooling; discipline. 328. See also Pecock’s Book of Faith, p. 17.
Scrowis, pl. Scrolls. (Tr. of pictacia chartarum). 530.
Se, 74; pres. 3rd pers. sing. Seeth, 450; pl. Seen, 32; pret. See, 186, 225; Siȝe, 34, 425; Siȝ, 225; Sauȝe, 305; pl. Sien, 187; Sawen, 246; imper. sing. and pl. Se, 143, 253; pres. part. Seing, 74; Seyn, 232; past part. Seen, 143. To see.

Peculiar usage:

"Alle thingis seyn." i. e., being duly considered. 198.

Seable. Capable of being seen. 74, 162, 545.
Seelde, 221; Seeld, 537; Seeldom, 77. Seldom.
Seie, 16; SI, 62; SET, 163; pres. 2nd pers. sing. Seiest, 172; 3rd pers. Setith, 63; pl. Seten, 258; pret. Setide, 63; pl. Seiden, 198; imper. Seie, 16; pl. Seie, 86; subj. sing. Seie, 264, 317; 2nd pers. pl. Seie, 31, 253; pres. part. Seiynge, 204; past part. Seid, 23; Sede, 200; Seyde, 179. To say.
Sende, 388; Send, 127; pres. 3rd pers. sing. Sendeth, 52; pret. Sende, 360; pl. Senden, 376; subj. Send, 158; pres. part. Sending, 181; past part. Sent, 360; Send, 174; Sende, 364. To send.
Sengil, 184; Syngil, 155. Single.

"This (account) . . . . is ful sengil to be blamed." i. e., too unsupported by other testimony. 356.
Sentence. Meaning, sense, or substance of a passage. 30, 31, 322.
Sequence. A jubilant hymn, sung in the Mass, 201. See Prose; also Ducange, s. v. Sequentia, who cites from Alcuin,

"Societatis quam sequentiam vocant."
Sermonyng, n. s. Sermonizing, preaching. 88, 89. See Gloss. to Chaucer.
Sette, 461; Sett, 55; pres. 3rd pers. sing. Setith, 64; pl. Setten, 192; pret. Settid, 127, 530; Settide, 461; pl. Settiden, 531; imper. sing. Sette,
GLOSSARY.

257; subj. sing. and pl. Sette, 155, 169; pres. part. Setting, 121; past part. Sette, 153; Sett, 147; Set, 178; Sekt, 3, 486. To set.

SEVERALTE. State of separation. 50.

SIDE, 78; pl. SIDES, 515. A side.

Peculiar usages:
(1) "Probabilita, a this side suerue," i.e., short of certainty. 78.
(2) "In other sides," i.e., in other respects, or points of view. 515.

SIGNIFICAT, n. s. The thing signified by a sign. 163.
SILK, 194; pl. SIKE, 201. Silk.

SIKIR, 8, 76, 91; SEKIR, 76; comp.
Sikerer, 560; Sikerer, 216. Safe; generally joined with sure by Pecock:
"If ye be siker and suer." 78.
"The sikirer and suer good." 560.

SIKIRLI. Safely. 132 (joined with surefi).

SILF, refl. pron. Self. Not inflected by Pecock, who uses it in the following combinations:
My silf, 285. It silf, 16.
Thi silf, 3. Us silf, 164.
Him silf, 87. 3ou silf, 87.

Peculiar usage:
"A book is mead by him silf," 560, i.e. separately, apart.

SILLE, v. a. 289; pret. pl. SEELDEN, 309; Selden, 309; Soolden, 309; imper. pl. SILLE, 473; pres. part. Silling, 468; past part. Solde, 493, 562. To sell.

Siller. A seller. 469.


SIRE. Syriac. 438.
SISTREN, 63, 298; SISTRIS, 155, 298. Sisters.
SITHEN, 5; STITHEN, 73. Since.
SITHIS, pl. Times. 15, 130, 172.
See Coler. Gloss. Ind., s. v.
SITHE.

SITTE, v. n., 123; pres. 3rd pers. sing. SITTITH, 300; pret. SATE, 300; SAAT, 196; subj. Sitte, 267; pres. part. Sitting, 123.
(1) To sit, u. s.
(2) To beseeem, 333, where the MS. reading (in the note) is correct. See Prompt. Parv. p. 367.

SKILE, 9; SKIL, 169; pl. SKILIS, 98. A reason.

SLE, 119; SLEE, 540; pres. part. SLEING, 527; SLETING, 527; past part. SLEIN, 246; SLYN, 157; SLYN, 56. To stay.

SLEYUE. A sleeve. 281.

SMAL, 442; pl. SMALE, 360, 400; comp. SMALER, 360. Small.

SMELLEABLE. Capable of being smelt. 162.

SMERT. Pert, smart. 5.

SMENTLI. adv. Quickly. 47, 194.

SMOTHE. Smooth. 525.

SMYTHING, pres. part. Forging on an anvil. 256.

SOCRER. Succourer, helper. 244.

SOILE; pres. part. SOILING, 255. To refute. See ASOIL.

SOLEMPNE, 184; sup. SOLEMPNEST, 31. Solemn.

SOLEMPNLI. Solemly. 445.
SONDIS, pl. Presents sent. 376, 377. See Gloss. to Chaucer.
SOOD. adj. Sore. 295.
SOP TO. Supper. 461.
SOTHELL. Surely, of a surety. 53, 66, 76.
SOUEREN. adj., 244; sup. SOUERENEST, 244. Sovereign.
SOHN, n. s. Sound. 187.
SOWDIERS, pl. Soldiers. 516.
SOWNE, 437; pres. 3rd pers. sing. Sowneth, 27, 61; Sownith, 124; pl. SOWNEN, 288, 417; subj. SOWN, 312; pres. part. SOWNTING, 71, 419.
(1) To sound, i.e. (1) agree, 61, 288; or (2) disagree, 71, as it is joined with to or against.
Also absolutely, p. 419.
SPECIAL, n. s. A particular. “A special and a part.” 212.
SPEEDFUL. Advantageous, ready.
“it is profitable and speedful... for to speke.” 27.
“A good and a speedful way.” 111.
SPEKE, 202; pres. 3rd pers. sing. SPEKITH, 23; pl. SPEKEN, 23; pret. 3rd pers. sing. SPAKE, 23, 202; SPEKE, 24, 226, 339; pl. SPAKEN, 206; subj. SPEKE, 267; imper. SPEKE, 226; pres. part. SPEKING, 1; past part. SPOKEN, 51; SPOKUN, 203, SPOKE, 226. To speak.
SPEND, 283; pres. 3rd pers. sing. SPENDETH; pl. SPENDEN, 370; past part. SPEND, 213; SPEND, 87. To spend.
SPICE, 194, 228; pl. SPICIS, 17, 41. Species, kind.
(1) To perish. 54.
SPORIER, 50; pl. SPORIERS, 50. A spurrier.
SPORIOER. The art of the spurrier. 50.
SPORIS, pl. Spurs. 50.
SPRED, 129; past part. SPRED, 213; SPRED, 216. To spread.
SQUER, n. s. A squire. 135.
SQUIER, 371; pl. SQUERIS, 396; SQUIER, 370. A squire.
STABIL. Constantly. 548.
STABLING, n. s. Establishing. 91.
STABLE, v. a.; pres. 3rd pers. sing. STABILIT, 461; past part. STABILID, 432, 548. To establish.
Glossary.

Stappis, pl. Steps. 313.
Staring, adj. Gaudy; or rather, perhaps, impudent. 371.
Stele, 64, 344; Steele, 146; pres. 2nd pers. sing. Stelist, 64; pret. Stale, 155; subj. Steele, 343. To steal.
Sterers, pl. Exhorters. 324.
Stide, n. s. Stead. 196.
Stie, v. n.; pres. 3rd pers. sing. Stith, 414; pret. Stied, 60; pl. Stieden, 259. To ascend (with or without up).
Stire, 245; pres. 3rd pers. sing. Stibeth, 177; pl. Stiren, 23; pres. part. Stiring, 263; past part. Stireth, 266. To stir up, exhort.
Stolis, pl. Long robes. 473.
Peculiar usages:

"Standing at the good," i.e. all the good being allowed to stand or remain. 564.

"Forte stonde to doewolcum of the peole," i.e. depend on their contributions.

Stoor, n. s. Store. 303.
Storie, 351; pl. Stories, 61.

1. A written history. 351.
3. A sculptured scene, "sculptura storiata." 139.

Storiynge, n. s. A relation; history. 354.
Strawith, pres. 3rd pers. Strews. 230.

Strecching, n. s. Tendency. 431.

Strengthing, n. s. Strengthening. 515.
Strong, 14; comp. Strenger, 77; sup. Strengost, 527. Strong.
Sturne. Stern, rough. 146. (Epi-theet of weather.)

Subarbis, pl. Suburbs, 280. (Suburbs also occurs, 279.)

Substantial. Solid. 68, 85. (Epi-theet of clerks.)

Substantiali. Solidly. 85. (Joined with learned.)

Sue; imper. Sue, 294; pres. part. Suyn, 321; Sewyn, 491. To follow.

Suget, 217; pl. Sugetis, 218; Sugettis, 218; Suggetis, 219. A subject; dependent. Used by Pecock both in a civil and ecclesiastical sense. 218, 315.

Suget, adj. Subject. 443.

Sum, 302, 561; pl. Summe, 183. Some.
T.

**Take, v. a. 3 ; pres. 2nd pers. sing.**

Takist, 68 ; 3rd pers. Takith, 2 ;
pl. Takyn, 159; Taken, 3 ; pret.
Toke, 329 ; Took, 353 ; 2nd pers.
sing. Tookist, 62 ; pl. Took-
en, 173 ; Token, 35 ; Toke,
30 ; imper. sing. and pl. Take,
3, 68 ; subj. sing. and pl. Take,
3, 149, 165 ; pres. part. Taking,
28 ; past part. Take, 2, 186 ;
Taken, 52 ; Takun, 278 ; Tak,
57.

(1) To take, (u. s.)
(2) To understand, 54, 58.
Sometimes used by Pecock where
the moderns would say make,

though not exactly used for it,

*e.g.*

"At whiche men mowe lawye and take
boude." 198.

**Takeable. Capable of being taken**
in, or comprehended. 11.

**Talarie. The art of the tailor.**
49.

**Telle, 353 ; prec. Toold, 353 ;**

pres. part. Telling, 118 ; past
part. Toold, 122.

(1) To tell. 353.
(2) To count. 544.

**Telling, 557 ; Telling, 557. n. s.**

Counting.

**Temptatue. Tempting.** 105.

**Tente, 218 ; Tent, 217, 478.**

Heed, attention.

**Termes, 280 ; pl. Termes, 146 ;**

**Termes, 70 ; Termes, 70.** A

limit.

**Than. Rather than.** 307.

**Thanke, 90 ; pl. Thankis, 563.**

Thanks.

**Thanne, 1, 55 ; Than, 57.** Then.

**That, pron. 4 ; pl. Tho, 1.** That,

those.

**Thenke, v. n., 165 ; more rarely**

**Thynke, 99 ; prec. Thouȝte, 244 ;**

imp. Thenke, 72 ; subj. Thenke,
166. To think.

**Theer (probably pron. indet. See**

Guest, in Philol. Trans., vol. i.
p. 159). In composition == that.
Sometimes coalescing with a pre-
position in the MS. of Pecock,
but more often written as a dis-

**tinct word ; e.g. ther with, 2 ;**

**ther in, 2 ; but also, therbi, 2 ;**

therfore, 3 ; and the same in-
constancy prevails with respect

to many other combinations.
GLOSSARY.

THILK, pron. 10; very rarely
THILKE, 197 (second hand); pl.
THILK, 96; more rarely THILK,
57.

(1) That, those.
"This miracle and thilk miracle." 283.
"Chose the rede of this place and of
thilk place whether this or thilk or bothe
be wole holde." 273.

(2) Perhaps used for this (a
sense assigned to it by Percy in
his Gloss. to the second volume
235, where "thilk hil" seems to
be the same as "this hil," p. 234.

THIS, 2; pl. THESE, 1; more rarely
THESS, 145, 432, 531. This, these.

THORZ, prep. Through. 7.
THOUSAND, 88; pl. THOUSANDS, 540;
also THOUSAND, 540. A thousand.
(Thousand also occurs 216).

THRIDE. Third. 8.
THRIFT. Profit. 44, 86, 129.
THRIFTI. Profitable. 160.
THRIFTIILL. Profitably. 43, 100.
THRITTI. Thirty. 516.
TICE, 548; pres. part. TISING, 66.
To entice.

TILE, 284, 527; pres. 3rd pers.
sing. TILETH, 228; pl. TILIE, 275.
To till.

TILLER. A tiller, husbandman. 258.
TILING, n. s. Tilling. 288.

TIME.
"Into sy WM = until. 246.

To, ade. and prep.
(1) Close to, next.
"Ligg to the same citees." 279.
(2) Into.
"To enter to lyf." 252.
(3) Of.
"To whiche the world was not worth." 306.

(4) Before infinitives it con-
verts them into nominatives.
"Pilgrimag is to be done is not vn\mful." 190.
"It is not vn\mful pilgrimagis to be
doon." 192.

See also pp. 147, 455.
To is joined with several verbs
by Pecock, where it is now
omitted; e.g.,
"Bless thou me." 224.
"Meeting to thee." 205.
"Obse to her lordia." 454.
"Remembri to the lay peple." 193.
"Serve to God." 90.
("Serue God" also occurs, 165).
Contrariwise, he omits to before
 certain infinitives, where it would
be now used,
"Thilk governaunce is leeful and not
worthly be blamed and be reprooved." 466.
"Ye suffren not him do." 466.
"Outen be." 466.

(5) Used as prefix to the
gerund. (See Guest in Phil.
Trans. vol. 2, p. 245.)
"FEep of hanger to corning," (from
Wiclif’s Bible,) explained by "next thanne
coming," 236,
where we should now say to come,
an expression which Pecock him-
self uses. 344. See also p. 481.

TOGIDEERE, 553, (where to is
united to gidere in the MS. by
an hyphen); much more usually
To gider (divisim). 10, 20, 45,
&c. Together.

TOLLE. To attract, allure. 523.

TOWARD.
"Woel toward st," i.e. nearly all. 36.

TRANSMIGRACIOUN. A passing over
(of emigrants). 17.

TRE, 197; TREE, 237. Wood.
"Image of tr." 197.

TRETING, n. s., 26; pl. TRETINGIS,
TRIACLE. Antidote, remedy. 512.  


TRIBU. A tribe. 173.

TRONCHONS. Trunks or stocks of trees. 28.

Trotte. To go (on pilgrimage). 194.

TROUBELOSE. Troublesome. 318.

TROUthe, 71; pl. TROUTHIS, 74;  

TROUTHES, 12; also TREUTHE, 98; TREATHE, 71; pl. TREATHIS, 74;  

TREUTHEIS, 22. Truth.

TROWE, 187, 482; pres. 2nd pers.  

sing. TROWIST, 150; 3rd pers.  

TROWETH, 154; pl. TROWEN, 156; pret. pl. TROWIDEN, 154;  

subj. sing. TROWE, 154; pl.  

TROWEN, 157; pres. part. TROWING, 152; past part. TROWID, 174.

To think, believe.

TROWING, 5; pl. TROWINGIS, 5.  

An opinion.

TRUAUNTS, pl. Idlers. 219.

TURMENTID, past part. Tormented. 309.

TWEI, 477; TWEY, 8; TWEYNE.  

15. Two.

TWEIES, 462; TWEIES, 462. Twice.

TYRANNIS, pl. Tyrants. 250.  

(TIRANIS occurs p. 296).

TYRANRIE, 302; TIRANNT, 426;  

TIRANNE, 299; TIRANTRIE, 300.  

Tyranny.

V.

VARIAUNCE. Variableness, inconstancy. 176, 177.

VELYM, 25, 81; VELIM, 81. Vellum.

VERRIFIE, 53; part. past VERIFIED, 96. To prove true.

"It . . . serveth neither force grounds,  

neither for to servise the said firste opin-  

tion." 88.

VERTU, 6; pl. VERTUES, 166.  

(1) Strength. 6, 479.

(2) Virtue, in the modern sense. 10.

VERTUOSE. Virtue. 96.

VILONIE. Injury. 67, 68, 100.

VISITING, n. s., 96; pl. VISITINGS,  

96. Favour, regard. See Richardson’s Dict.

VNAVACCORDANCE. Inconsistency. 263.

VNAVACCORDING, adj. Inconsistent.

"Vnavaccording to proestia." 230.

See also p. 537.

VNAVACCORDINGLY. Inconsistently. 207.

VNAVATTENDANCE. Want of attention. 470.

VNAVISIDNES. Heedlessness. 357, 505.

VNAŻENSEIABLY, 130; VNAŻEN-  

SEIABLEL. 380. Incontrovertibly.

VNAŻENSTONDEABLY. Irresistibly.  

533.

VNBODILL. Incorporeal. 134, 243, 246.

VNCHEERFUL. Cheerless. 244.

VNCONGRUI TE. Incongruity. 255.

VNCONSIDERACIUN. Inconsider- 

ateness; want of consideration.  

89, 474, 512.

VNCONSTAUNCE. Inconstancy. 177.

VNCONTYMENT. Incontinent. 479.

VNCOUNEABLE. Inconvenient; un-  

suitable. 479.

VNCURTESIS. Uncourteous. 151.

VNCURTESIS. Want of courtesy.  

151.

VNDEREACRABLE. Ineffable. 245.

VNDEREADL. Immortal. 243. See  

GLOSSARY.

Vndeintese. Not nice; unpleasant. 184.

Vndependabilnes. Indissolubility. 15.


Vndirnymes, 3; pl. Vndirnymers, 452; Vndirnemers, 565. A reproof.


Vnderstonding, n. s., 54; pl. Vnderstondingis, 53. Understanding.


Vndisposis, past part. Indisposed. 308. (Indisposid occurs in the same place.)

Vndo, past part. Undone. 291. See Do.


Vndres, pl. Inferiors; opposed to Overers. 393.

Vnexpedient. Inexpedient. 163.

Vnfair. Foul, ugly. 548.

Vnformal. Informal. 9.

Vnfully. Defectively. 564.

Vngerdd, past part. Ungirded. 135.

Vngroundabilli. Groundlessly. 104.


Vnhad, past part. Not had. 212.

Vnhangingli. Unconnectedly. 441.

Vnhauung, n. s. Want of having. "The endowynge and the unknowninge of this now said consideration." 86.

Vnhelpis, pl. Hindrances. 108.

Vnhonestilli. Dishonestly. 325.

Vnhoolsumnes. Unwholesomeness. 68.

Vnuersite, 243; Vnyuersite, 243. The universe ("of thingis"), "Universitas rerum." Cic.

Vniustnes. Injustice. 106.

Vnknowe, 55; pres. 3rd pers. sing. Vnknowith, 53; past part. Vnknown, 53; Vnknown, 55; Vnknowe, 360. To be ignorant of; not to know.

Vnknowing, n. s. Ignorance, 89, 474.

Vnknunntng, n. s. Ignorance. 156.

Vnknunynge, adj. (properly pres. part.) Ignorant. 51, 327.

Vnlackeable. Indispensable. 44, 91.

Vnlackeabili. Indispensably. 35.

Vnleeful. Unlawful. 136.
GLOSSARY.


Vnpropiri. Improperly.

"Takun vnpropiri and largell and not proprily." 72.

Pecock apparently distinguishes vnpropiri from not proprily, as being the direct contrary of properly; but this distinction cannot be applied to such forms as vnhad, which is a mere negative.

Vnpropire, 27; Vnpropir, 27. Improper.


Vnreridy. Ill-prepared, inconsiderate. 3.

Vnremembranque. Forgetfulness.

"The vnconsideracloun and the vnknowing and the vneremembranques of these thre . . . . notabilities." 474.

Vnrestfulnes. Disquiet. 537.

Vnreuerentli. Irreverently. 563.

Vnriyt, n. s.? Wrong. 498.

Vnriyt, adj. Wrong, or rather not right.

"Fariyt and wrong." 413.

Vnriytid, past part. Put out of one’s right. 386.

Vnroote, 8; past part. Vnrootid, 51. To eradicate.

Vnrooting, n. s. A rooting out. 8.

Vnsauori, 89; comp. Vnsauorier, 89. Insipid.

Vnsauorili. Insipidly. 564.

Vnscapabili. Inevitably. 308, 516.

Vnscapeable. Inevitable. 514.

Vnskifulli. Illogically. 49. See Skile.

Vnsoilabili. Unanswerably. 181.

Vnsoilabili, 162; Vnsoileabili, 539. Unanswerable, incapable of refutation.

Vnsparabili. Indispensable. 529.

GLOSSARY.

VNSTABILNES. Instability. 505.
VNTO, adv. Until.
"Fato thilk eoldir storystyn be found. 397.
See INTO.
VNTROUThE, 234; pl. VNTREUThIS, 396. Untruth.
VVERTUOSE. Vicious. 324.
VNWEMMED, past part. Undefined. 477.
VNWISDOM. Senselessness. 150, 479. (The word seems to express more than the mere absence of wisdom, namely, also the presence of folly. See VNPROPRIIL.)
VNWORSCHIPE, v. a. 506; pres. 2nd pers. sing. VNWORSCHIPEST, 64. To dishonour.
VNWWRONGINGIS, pl. Redressing of wrongs. 382.
VOLTARIE. Arbitrary. Explanation of positive, as an epithet of law. 18.
"Siet pro ratione voluntas."
UPBRENDING, pres. part. Reproving. 247.
UPBRENDINGIS, pl. Reproofs. 247.
UPBREIDS, pl. Reproof. 247.
UPDRAWE. To draw up. 8.
UPON, 193; Vpon, 96.
"Remembral upon the things," i.e. reminded of. 185.
"Aske . . . resoun upon his feith," i.e. of. 96.
UNPLUCKID, past part. Plucked up. 51.
UPSETTING, n. s. The setting up. 156. (Exactly contrary to its modern sense.)
VYNER. Vineyard. 389.

W.

WAARNES. Caution. 92.
WAARNYNG, n. s., 89; WARNYNG, 89. Notification.
"No mensoun and waarnyng of this consideracium." 89.
WAAST.
"In waast," i.e. in vain. 21.
WAIOUR, n. s. A wager. 54.
WAISCHE, 468; pres. 3rd pers. sing. WEISCHTH, 230; pl. WAISCHEN, 464; pret. WAISCHID, 468; past part. WAISCHEN. 464.
WAYSCHEN, 465. To wash.
WAITE, v. n., 135; pres. part. WAITING, 405. To attend.
Curiously coupled with after by Pecock:
"That we wait not attir to be hoesild," i.e. that we do not care, pay any attention, about receiving the sacrament, apparently. 135.
"He may not wait attir," i.e. care, trouble himself. 486, q. v.
"Waiting weal to och word," i.e. attending. 498.
See OUERWAITE.

WAKE, v. a. and n.; pres. pl. WAKEN, 91, 504; pret. WOK, 224. To watch; keep oneself awake by study.
"Among hem that in scoils waken, studien, and disputen." 91.
See Gloss. Wielis's Bible.

WALLEN, v. n., pres. pl. To spring up; well up. 432. See Coler. Gloss. Ind., s. v. WELL.
WARDIS, pl. Guards (used metaphorically). 517.
WARNE, v. a. To notify, advise, warn. 85. (Not the same verb as to weerne, q. v. See also Coler. Gloss. Ind.)

WAS, v. aux., supplying the past tense of to be; indic. 1st and 3rd pers. sing. WAS, 173, 205; 2nd pers. WERE, 200, 262; pl. WEREN, 174; WERE, 174, 205 (see note); subj. sing. 1st and 3rd pers. sing. WERE, 182, 166; pl. WERE, or WEREN, 1 (see note), 7, 25, 151.

WAWS, pl. Waves. 480.

WEBOX, pl. Weathers. 146.

WEEL, 1; WELE (very rarely, and in both cases by a later hand), 164, 188.
   (1) Well.
   (2) Added as an augmentative to various words, as weelnyz, 7; weel toward, 20, &c.

WEEDE. To have power over; possess. 276. (Quoted from Wiclif's Bible.)

WEEWILLING. Consent. 440.

WEE, 166; pl. WEENEN, 6; WENEN, 6; pret. pl. WENEDEDEN, 141; pres. part. WEENING, 69. To think.

WEE, 122; WERE, 125; pres. pl. WEREN, 505; pret. pl. WERIDEN, 124; subj. WERE, 284; pres. part. WERTNG, 347; past part. WORN, 543; WORNE, 347. To wear.

WEEWORABLE. Worthy to be forbidden, 470.

WEEWNTING, n. s., 380; WERTNTING, 360; pl. WERTNTNGIS, 506. A prohibition, warning.

WEEWNE, v. a., 146; WEERNE, 517; pres. 3rd pers. sing. WEERNETH, 145; WERNETH, 161; pres. part. WERNING, 325; past part. WERNED, 471; WERNIT, 471. To forbid; warn against.

"Forto weeren wynage of God to be had." 146.

"Neen sufficient ground of faith reproueth and weerneth hem (images)." 147.

WELLID, past part. Welded. 141, 173.

WEHE, 113; WEE, 337; pl. WEES, 348. A way.

WEIE, v. a. To weigh.

"To ower weie and apprize a seynge," i.e. assize too much weight to it. 535.


WEPABLE. Deplorable. 86.

WERK, 229; pl. WERKIS, 229. A work.

WERRE, n. s., WAR. 537.

WEX, n. s. Wax. 197.

WEXE, v. n., pres. 3rd pers. sing. WEXETH, 481; pret. WEXE, 342; WEXED, 322; pl. WAXIDEN (sic), 248. To wax.

WEXING, n. s. Waxing. 339.

WHANNE. When. 17. Joined with ever, &c., but not coalescing into the same word with it.

"Whanne ever." 2.

WHAT (used as adv. interr.) Why? 162, 293, and so probably, where the note is questionable, p. 64. Both these instances are from Wiclif's Bible, and are perhaps only to be regarded as bald renderings of the classical idiom.

WHSE, (probably pron. indet.) In composition equivalent to which; as in wherof, wherfore, &c., the
parts of which are written both conjunctim and disjunctim in the MS. of Pecock. See Ther.

Wherfore is occasionally used where the logical sequence of the clauses requires therfore; see especially p. 496, also p. 356. Similarly Maundevile, in the rambling and disjointed prologue to his Travels, makes wherfore the apodosis of for als moche, pp. 1–3. Ed. Lond. 1839, where see note. Conversely Chaucer has ther for where. See Glossary.

Where, adv., 68; but also n.s., 25; pl. Whereis, 27.

(1) Adv. Where, as in modern English,—
   "Hilia ubi." 27.
   "Rhaune and where." 68.
   "Rhaune ubi and where ubi." 25.
   Connected with the relative. Cf. quod, qua, ğ.

(2) n. s. A place (by conversion of the adverb into the substantive, as ἔς ἐκεῖ, &c., in Greek).
   "In ube ubertai." 27.
   "In other uberti." 68.

Wherefo, adv. Out of which.

Which euer, What euer. Any whatever.
   "To lete hem not come into what euer eymynacyon." 99.
   "He allowith which euer of thilke woles to be take." 112.

Whidir, Whither. 353.

While, n.s., 506; pl. Whilis, 273. A time.
   "For oon while ... for an other while." 506.
   "At certain whiles." 273.
   "For his whiles," i.e. his time of office. 366.


Whilis, adv. Whilst. 431.

Wiche. Witch. 563.

Wije, 302; Wijse, 302; pl. Wise, 7; but also Wise, 420, and Wijs, 3; sup. Wisst, 241. Wise.

Wijte; pres. pl. Wijten, 5, 136; pres. part. Wijting, 155. To blame.

Wijte, n.s., 386; Wijt, 514, 515.

(1) Blame. 386.

(2) Fault? 514, 515.’

Wijters, pl. Blamers. 143, 191.

Wijting, n.s. Blaming. 4, 155.


Wili, 6; comp. Wiliier, 496. Willing.

Wille, infin., 422? (where it may be a subjunctive), 304; pres. 3rd pers. sing. Willich, 111;

Wole, 113, 114; pl. Willen, 467; pret. Willid, 434; Wille-
ed, 473; pl. Willeden, 447; pres. subj. Wole, 113, 114;

pl. Wolen, 214; pret. subj. or opt. Wolde (God), 143; pres.
part. Willing, 315; past part. Willid, 112. To will, desire.

See Wole and Wolde, which are usually considered to belong to the verb, when used as auxiliaries; also Nile. For a somewhat different classification, see Coler. Gloss. Ind.


Wilnyngis, pl. Intentions, 533.

Wirche, v.a. and n., 222; pres. 3rd pers. sing. Wircith, 223; Worcith, 223; pret. Wrought, 334; pl. Worcuten, 334, 342; subj. Wirche, 224; pl. Worche,
97; pres. part. WIRCHING, 258; past part. WROUGHT, 162, 229. To work.

WIRCHING. A worker. 224.
WORCHING, n.s., 224; WORCHING, 257; pl. WORCHINGS, 242. A working.

WISE, 154; pl. WISIS, 430; WISIIS, 548. A fashion, manner.

"in t. wise." 430
"Bi manye wifes." 548.

WITE, v. a. infin., 186, 223; pres. 1st pers. sing. WOTE, 88, 136; WOOT, 26, 78; 3rd pers. sing. WOTE, 144; WOOT, 103; pl. WITEN, 24, 140; pret. WIST, 222; WISE, 346; pl. WISTEN, 240; imper. sing. and pl. WITE, 51, 479; pres. part. WITING, 69; past part. WISTE, 67; WIST, 227. To know.

Peculiar usage:
"It is to wise," i.e. it is to be observed, the reader must know. 233.
"Doing to wise," i.e. explaining. 1.

WITHINFORTH, 42; WITHINNEFORTH, 150, 214. Inwardly.

WITHOUT FORTH. Outwardly. 25, 160, 214.

WITINGLI. Knowingly. 399.
WITNESSER, 26; pl. WITNESSERS, 448. A witness.

WITT, n.s.

(1) Sense, knowledge.
"Philosophis bi her studie in natural witt (science, objectively) ... gransiden alle hem to be done, and that ... thei so gransiden bi her natural witt (sense, subjectively) it is to be holden." 14

(2) Inmost thoughts. 295.

WITT. Possessing any wit or common sense. 25.

WLAPP, 306; pres. 3rd pers. sing. WLAPPETH, 306. To wrap, lap.

See Gloss. to Wiclif's Bible, which is here referred to, and Prompt. Parv. p. 287.

Wlate, pres. 2nd pers. sing.
WLATIST, 64. To loathe. Quoted from Wiclif's Bible: see the Gloss. to that work.

WOLDE, v. aux.; (prop. pret. of to wilde, q.v.); 1st and 3rd pers. sing. WOLDE, 122, 174; 2nd pers. WOLDIST, 123; pl. WOLDEN, 8, 87; WOLDE, 245. Would.

WOLE, v. aux.; (prop. pres. of to wilne, q.v.); 1st and 3rd pers. sing. WOLE, 167, 172; 2nd pers. WOLT, 172; WOLTE, 175; pl. WOLEN, 171; WOLLEN (more rarely), 123. Will.

Elliptic usage:
"No man can tell... when it came or wh... it wolde," i.e. will go. 353.

Cf. Shakspere, As you like it.
"Wit, whiter wille?"
(Act iv., Sc. 1); and see Guest, in Philolog. Trans., vol. ii. pp. 11, 12.

WOMAN, 118; gen. WOMMANNIS, 119; WOMMANNIS, 121; WOMMANNYS, 123; pl. WOMMEN, 118; gen. Wommenys, 118. A woman.

WONE, v. a. To accustomed.
"Forte sette thee and wone thee not to lose money." 569.

WONED, adj. Won. 26, 71. (This form of the word, as well as the forms iwone, iyoned, for which see Coler. Gloss. Index, shows it to be originally a past part. of the preceding rare verb.)
Wood, adj., 141, 480 (the latter instance from Wyclif's Bible); pl. Woode, 371. Wild, mad.

Worldliness. Worldliness; state of living in the world. 319, 476.


"Worship, that is to sele, finde and nurische, thy wommen." 376.

Worse. Worst. 286. (Perhaps by a clerical error).

Worth, n. s. Value.

"To be in any worth servante to God," i.e., in any good degree, in anything worth speaking about. 46. See also p. 325.

Worth, adj. Worthy, worth talking of.

"He maie neuere in any thing worth be aoute to reproue . . . . the religioun. 535.

The fuller phrase occurs, p. 285: "Her of telleth with nothe colour is worth foro seel." See also p. 136, 428.


"Wast schulde have wortho of the men." 514.


Wrestle. To wrestle. 214.

Wringe, v. a. To pinch. 347.

Write, 255; pres. 3rd pers. sing. Writeth, 446; pl. Writen, 410; pret. Wrote, 55, 61; Wroote, 55, 62; pl. Wroten, 57, 61; subj. Write, 166; pres. part. Writing, 4; past part. Writen, 55, 61; Writen, 55, 60; Write, 250, 1 (see note). To write.

Writhe, past part. of Writhe. Twisted, plaited (hair). 124.

Wrong, v. a. To wrong. 70.

Wrongers, pl. Doers of wrong. 549.

Wrooth, adj. (properly past part. of Wrauth). Wroth. 92. (The substantive is Wrauth. 329.)

Wynning, n. s. Spurning ("in witt"). 129.

Wynct, v.n. 254. To kick, plunge; hence to oppose oneself to a thing. See Richardson's Dict, s. v. Wince.

Wynne, 507; pres. 3rd pers. sing. Wynnet, 521; subj. Wynne, 507; pres. part. Wynning, 403; past part. Wunne, 409; Wonne, 412. To gain.

Wynter, 108; pl. Wyntris, 128; Wyntere, 151; also Wyntir, 174.

(1) Winter, as opposed to summer. 108.

(2) A year. 128, 174.

"Men seken that thei han luyed xl. wyn- teris, meenyng theribt that thei han luyed fourit yeeres." 151.

Wynning, n. s., 165, 303, 345; pl. Wynningis, 391. Lucre.

Y.1

Ydolatre, 153; pl. Ydolatrees, 153; Ydolater is, 149. An idolater.

1Y, as a participial prefix, is often written as a word by itself in the MS. of Pecock, though not in the edited text.
GLOSSARY.

YMPNE. A hymn. 199.
YNOW, or YNOW, 2; YNOWʒ, 117, 295. Enough.
YUEL, n. s., 3; pl. YUELIS, 2.
Evil.
YUEL, adj., also adv., 48, 335; pl.
YUELE, 4. Evil.
YʒE, adv. High. An YʒE. On
high, 139 (more usually written
hʒe, as 138).
YʒE, n. s. pl. Eyes. 186. See
IʒE.

Z.

ZELJ, 2; ZELE, 71 (so written by
the first hand in each case).
Zeal. (See Boonts).

ʒ,
as a letter occurring in the mid-
dle or end of a word, is generally
replaced by gh in the modern
language; e.g. in LAUʒE, 120;
HʒER, 1; THOUʒ, 1; but is
occasionally combined with a w,
which either = w, or is redun-
dant, as in LAWʒE, 156; LAUʒWE,
120; YNOWʒ, 117; or is now
left unsupplied, as in SLIʒLI, 194.
Conversely the modern gh is
occasionally omitted without an

See p. 2, note. The last vestiges only of this
formation of the past participle, so
common even in Wiclif's Bible, survive
in Pecock's language, yclepid and yʒitte
being perhaps the only words so aug-
mented in The Repressor; a few others
(scallid, ymnde,) occur in The Donet.
equivalent, as in THOU (i.e.
though), 195. Sometimes, how-
ever, the ʒ in the middle of
a word is replaced by something
else than gh, as in FORʒEUNES,
266; FORʒEUNNG, 266; AʒENS,
280; IʒEN, 270.
The words which commence
with this letter are enumerated
in the following list, none being
intentionally omitted, where it
will be observed that it is variously
rendered in the modern forms.
It deserves notice that in Pecock's
time the use of this letter had
begun to decline; thus ʒif or ʒif,
which is common from Robert of
Gloucester down to Wiclif, is
replaced by if, and a good many
more instances may be supplied
from a comparison of Dr. Todd's
Glossary to the Apology for the
Lollards, ascribed to Wiclif, with
Pecock's language. Thus ʒED
heed), ʒEKUN (eke), ʒELE
health), ʒELD (gold), ʒEND (end),
ʒERE (hear), ʒERE (ear), ʒERTHE
(earth), ʒET (heat), ʒETE (pret.
of eat), ʒETHUN (heathen), are
words which occur in Pecock, but
are written without the ʒ. At
the same time it must be added,
that a few words, into which this
letter enters, are found in some
later authors, where Pecock omits
it. Thus in the Metrical Chroni-
clies of Scotland we have ʒET, pl.
ʒETTIS (a gate), where Pecock had
already written g for ʒ, though
retaining the archaism in his
quotation from Wiclif. See the
Glossary.
GLOSSARY.

The is represented in this MS. at least by a character very different to the.

2ate, 224; pl. 2atis, 440. A gate. (Also written Gate, Gatis, 441, 550; the former is Wyclif's form, the latter Pecock's.)

2e (nearly always nom., but oblique 86), pers. pron., 6; 2ou (always oblique), 6; pl. of Thou, Thee, or The. 1, 3, 15, 271.

2ede, 225. See Go.

2eer, 258; pl. 2eeris, 3; also 2eer, 56, 198. A year.

"Bi almost thritti 2eort." 56.

2eerli, adj. Yearly. 216, 263.

2eerly, adv. Yearly. 391.

2elde, 140; pres. 3rd pers. sing. 2eldeth, 63; imper. pl. 2elde, 140, 315; 2elde, 389. To yield.

2erde. A rod.

"To come to hem in 2erde, that is to sele in peyne" (punishment). 484.


2eue, 5; 2reu (very rarely), 168; pres. 3rd pers. sing. 2eueth, 1; 2eueth, 264; 2eueth, 264 (see note); pl. 2eu, 3; 2eu; pret. 2aue, 211; 2af, 276, 332; 2nd pers. 2auest, 520; pl. 2auen, 281; 2au, 287; 2auon, 469; subj. sing. and pl. 2eue, 264, 265; imper. sing. and pl. 2eue,
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Scylla and Charybdis (in allusion to the well-known line), 595.
ADDENDA ET CORRIGENDA.

Introduction, p. xi. Thinking it possible that the archives of Oriel College might mention the county of Pecock’s birth, or some other particulars respecting him, unknown to me, I ventured to apply to the Rev. Dr. Hawkins, Provost of Oriel, for information, who politely replies:

“I should be very glad if I could throw any light upon the subject of your inquiries, but I find no register of ours going back quite far enough. If I had the entry of his admission as Fellow, it would probably have mentioned the county, perhaps the very place of Bp. Pecock’s birth; but the regular entries do not appear to begin till a few years afterwards. Lewis is certainly very particular in giving the day and year of his admission (Oct. 30, 1417), after Bp. Kenne; but I do not know whence Bp. K. obtained his information; and it is curious that whereas he speaks of Pecock being chosen Fellow in the place of Rd. Garvage, S. T. P., elected Provost, I do not find the name of Garvage in the lists of our Provosts. (That he was Fellow and one of the College Treasurers from 1409 to 1413 appears from some books of accounts older than the College Register.)

“In A. Wood’s MSS., in the Ashmolean Museum, c. I. 53, p. 67, the name of “Reynold Peacocke” appears in a list of the Fellows of Oriel, 1424, according to a memorandum which I find in the handwriting of the late Bp. Copleston.

*I fear you will get no more exact account of the place of his birth.*

*Thos. Gascoigne, from whom A. Wood takes his account of Pecock, was of Oriel College, and resided in it for many years, although not a Fellow. He was a contemporary of Pecock’s, but certainly no friend of his.*

P. xxv. note, last line, for generation read separation.

P. 19, l. 1, place a comma after indirectus; lines 16, 20, 23, and 33, place a comma after ceremoniis and after indirectus.

P. 20, l. 29, place a comma after God; also after England, p. 22, l. 11.

P. 25, l. 35, dele comma after resoun.

P. 28, note, for to read in.

P. 33, l. 2. The MS. of the Repressor used by Bury seems also to have been defective here. He quotes Pecock’s text thus: “Yet the books of gramare rehearse withinne hem trouthis of divinite, as it shewyd in Catholicon in diverse placis. Also though the faculte of Lawe Canoun and the faculte of divinite.” &c., Glid. Sol. MS. cap. xix.

P. 35, l. 34, insert comma after is; and similarly, p. 37, l. ult., and p. 38, l. 28.

P. 61, l. 16. The reference (written on an erasure) is false, for xiiij*. read xiiij*. P. 61, l. 22. Stories maken mensonn] "Matthew wrote his Gospel in the viij. yer after Cristis ascension, and Mark wrote in the x. yer after Cristis ascension, as may be had by cronicles of Martyn," (i.e.
Martinus Polon. Chron. A.D. 40); Pecock's Book of Faith, p. 16.
(Wharton's ed.)

P. 64, l. 10. The interrogation after what chasses should be cancelled, and the note thereon: there is none in Forshall and Madden's text of Wicliff's Bible, whence this is taken. What = why (vi i). See Glossary.

P. 66, l. 15, for vsufficienti read vnsufficienti.

P. 72, l. 9, for bissetth read bissetth; and see Glossary.

P. 85. Marginal summary. For Scriptur read Scripture.

P. 86, l. 34, for you read you. (You never occurs in this MS.)

P. 90, l. penult., for goon on read goon, which is probably intended by the scribe.

P. 98. Cancel the note: there is no reason to suspect 3,200.

P. 104, l. 19. Delo commas after chapter, and insert commas after considerid.

Id. Marginal summary. For tests read texts.

P. 109, l. 16. The comma should probably be placed after sie, not after furthermore. Readit = evidently. See Glossary.

P. 116, l. 9. Insert comma after defende.

P. 128, l. 51, for lithe read feith.

P. 135, l. 23, for hise read his (hise is the plural form.)

P. 138, l. 26 and 33, dele hyphens both here and at p. 140, l. 6 ; p. 202, l. 28 ; p. 318, l. 24, and keep the words distinct as in the MS.

P. 139, l. 29, for a read al: (the letter has been accidentally broken in striking off the sheet: a is a northern form for all, such as never occurs in Pecock.)

P. 142, l. 8, for xvi. (sic MS.) read xxvi.

P. 146, l. ult., for xvii read xvii.

P. 164, l. 15, wele (note): this orthography occurs again at p. 188, but similarly in a later hand.

P. 167, l. 10, for deull read cleni, cancelling the note; and see Glossary.

P. 185, l. 22, for inlasse read in lase, cancelling the note; and see Glossary.

P. 223, l. 20, for longer read lenger, which seems to be the only form used by Pecock.

P. 224, l. 3. The reference is false. Probably Levit. xx. 8 is the place intended.

P. 225, l. 7, for see read se.

P. 227, l. penult., for v. read lv.

P. 230, l. 17, for self read stl.

P. 242, l. 20. Both here and at p. 301, the first hand is perhaps right.

P. 246, l. 1, for therto read therto.

Id., l. 5, for ij read I.

P. 247. Marginal summary. For answered read further answered

P. 257. Ditto. For transumption read transumption

P. 266, l. 1, for reherchid read rehercid.

P. 272, l. 13 and l. 15, insert commas after lasse.

P. 276, note 1, for t read twice.

P. 279, l. 25, for the read that.

P. 307, l. 14. It would have been better to have read temporal (there is a contraction in the MS.), here and below, p. 312, l. 68, p. 315 (bis), and elsewhere.

P. 314, l. 31, for all read all. (All is a form unknown to this MS. See Glossary.)

P. 323. This silly story is again alluded to by Wiclif, and also by Johannes de Parisius, cir. 1290, who is rather an early authority for angel in lieu of diabolus. "Quod vero Deo displicenerit (Constantini " donatio) ex hoc sumitur argumentum, quod legitur in vita B. Sydenstri " Papa, quod in donatione illa audit est vox angelorum, dicentium in " are, Hodie in ecclesia venenum effusum est." De pot. reg. et pap. cxxii.

quoted by Dr. Todd in notes to Wycliffe's three treatises, p. 165. This looks very much as if Giraldis, who wrote about a century earlier, had got his account from some fabulous biography of Sylvester. Similarly Lord Cobham: "Then the archbishop asked him, What he meant by that " venom? The Lord Cobham said, Your possessions and lordshippes. For " then cried an angel in the air, as your own chronicles mention, Woe, " woe, woe! this day is venom shed into the church of God." Foxe's " Martyrs, s.a. 1413 (vol. 3, p. 338, ed. 1844). It is mentioned in fine by " Higden, Polychron., lib. iv. c. 26. It thus appears how difficult it is to " be sure to what works of the Lollard's Pecock alludes, seeing that they copy " so often from each other, just as the chroniclers themselves do.

P. 331. Cancel note 1.

P. 333, l. antepon., for sitting read sitting, and cancel the note. See " Glossary.

P. 331, l. 1, Girald.] Higden, referring to "Giraldis ubi supra" (he had quoted his Topographia Hiberniae a little before, but he also refers to other of his books), lib. iv. c. 26, says, "From that tyme forwarde by cause " of the grete rychesse that the churche of Rome hadde, it was made the " more seculer, and hadde more seculer besynes than spyrtyuell devocion, " and more pompe and boost outward than holynessse within forth, as it is " supposed. Therefore it is wryten that when Constynyn hadde made " that yefe to the churche, The olde enemy cyred openly in thayer (the " air), This daye venym is heled and sheded in holy chyrche. Therefore " Jerome, In Vitus Patrum, sayth, Syph that Holy Churche encreased in " possessiemes, it is decreased in vertuus." Trevor's Translation (sig. y. iii., " Caxton's edition). It deserves notice that a MS. in Archbishop Tenison's " library has the amvel of heynyn written on an erasure in place of the old " enemy. On Higden's authority we cannot well doubt that Pecock ascribed " the legend to Giraldis; but what book of Giraldis is referred to by Higden " must be left to others to discover. The passage does not, I believe, " occur in the MS. of his Decriptio Mundii in the British Museum.

P. 355, l. 2, Jerom.] I had remarked that the Index to St. Jerome's " works does not indicate the passage; and on looking to Vincentius Belovacensis Spec. Hist. lib. xiiii. c. 102 (the reference in the note, taken from Nicolæs Cusa is false), I am a little doubtful whether he meant the assertion to rest on Jerome's assertion or not. "Ego legi (says Cusa) in " Vincentio Hist. xxiv. libro in fine secundum S. Hieronymum Constani-" tinum uxorem Faustam et filium Crispum crudeliter occidisse, et in
ADDENDA ET CORRIGENDA.

"extremo vitæ ab Eusebio Nicomachus episcopo baptizatũm in Arianam
hæresim declinassē."—Br. Fusc. p. 158. The first part of the sentence
is certainly intended by Vincentius to depend on Jerome's authority, and
perhaps the latter also. But there is little doubt that Higden led Peacock into
error. "Jerom in Historia Tripartita seith, that Constantyn in his laste
'dayes was yeristened of co[n] Eusebius, Bishop of Nichomedia."—Polychron.
liv. iv. c. 26 (Trevisia's Translatiō, MS. in Tenison's library). Higden
has here made two errors, first in ascribing the Tripartite History to Jerome,
and next in making that work say what it does not say. See Repressor,
p. 355, note. Peacock's reference to Jerome is therefore probably false.

P. 361, l. 4, for endewing read endowing.
P. 363, l. ult., for a read as.
P. 383, l. 30, for women read mowen.
P. 389, l. 4, for ly'. read ly.
P. 394, l. 18, for ox read for, (letter broken off.)
P. 408, note, dele full stop after pars.
P. 413, Marginal summary. For misuse read habitually misuse. The
correction is important.
P. 416. Marginal summary. For third read fourth.
P. 437, note 5, for quo aulud read quod aulud.
P. 469, Marginal summary, l. 3, for first read first, (letter broken.)
P. 479, l. 18, dele stop after likenes.
P. 496, l. 7, insert commas after accordingli.
P. 497, l. penult, for her read her.
P. 540. Marginal summary. For promises read premises.
P. 572. The Rev. T. Chevallier has been good enough to collate for
me the preface and first chapter of Bury with the Durham MS., for which
see Raine's Appendix to Bury's Catalogue of MSS. in the Chapter Library
at Durham, p. 388. The first leaf is wanting, and the first words of the
preface are aximais homo, p. 572, l. 14.
P. 572, l. 29, vir geminus.] The Durham MS. fortunately confirms my
correction. Mr. Chevallier compares Athenæus, Deipna lib. 1, c. 4 (vol. 1,
p. 9, Schw.).
P. 573, l. 7, corrigat] me corrigat, Durham MS., the see being inter-
linedated, but in the same hand.
P. 573, l. 24, literarum]. The Durham MS. here and at p. 574, l. penult.,
agrees with the Oxford MS. against my corrections, the former of which,
however, is tolerably certain. Perhaps the last sentence had best be left
as it stands in the MSS.

Pp. 575, 576, c. 1. The Durham MS. begins by l. 21, and scarcely
differs at all from the orthography of the Oxford MS. : is for ys, wiche
for wych, wych for wiche, conclusuon for conclusio, ought for oughte,
dooth for dooth, parfitly for parfithy, and Goddis for Goddey, are the
only deviations noticed by Mr. Chevallier.
P. 576, c. II. l. 5. The Durham MS. also reads autem.

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