

REMONSTRANCE

AGAINST

ROMISH CORRUPTIONS

IN

THE CHURCH,

ADDRESSED TO THE PEOPLE AND PARLIAMENT  
OF ENGLAND IN 1395, 18 RIC. II

NOW FOR THE FIRST TIME PUBLISHED.

EDITED BY

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FORMERLY FELLOW OF EXETER COLLEGE.

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## PREFACE.

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1. IN the want of an original title I have ventured to call the following piece a Remonstrance. It will be read with particular interest at the present time, when the fallacy and danger of the system of the Romish Church are brought prominently under general consideration.

2. Independently, however, of any temporary value, it has several claims to be printed. It tends to illustrate a period of English history, which, though it yields to none in importance, has hitherto failed to receive a due measure of critical attention. The last twenty five years of the fourteenth century are remarkable for the vigorous germination of the seeds of civil and religious freedom; and the singular events by which their growth was alternately promoted and checked, must excite the liveliest emotions in every lover of his country and friend to civilisation. Yet the characters of the personages and parties, extraordinary as many of them were, who, in pursuit of their selfish objects or

by their dissensions and strifes, agitated society, have never been fully discussed. The reign of Richard II. remains a field of research, promising an abundant reward to the historian, who to industry and discernment shall add the other qualifications necessary to success.

3. The piece presents a striking picture of the condition of the English church at the time when combined efforts were first made with any zealousness of purpose for its amendment and reform. The principal evils and corruptions which impaired its efficiency are enumerated in succession, and they are severally shown to be no less opposed to the practice and commands of the Saviour and his apostles, than inconsistent with the teaching of the canon law and of the most approved fathers and doctors. Nor does the tract confine its strictures to the clergy. Their vices are indeed treated of with a bold and unsparing severity, congenial, it is evident, with the temper and habitual manner of the author; but the participation of the laity in some of the prevailing abuses, and their indifference to others, are lamented and exposed without scruple or compromise.

4. The Remonstrance, also, affords a tolerably complete sketch of the views and notions of the Wycliffite party on those points of ecclesiastical doctrine and polity, in which they were most strongly opposed to the opinions commonly received and established. The supremacy of the royal authority, and the spiritual as well as temporal independence of

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PREFACE.



the realm, are maintained with a feeling ardently patriotic. The papal pretensions are set at nought. The strictly eleemosynary tenure of the property of the church is repeatedly asserted. The mischiefs arising from the wealth and luxury of the monastic orders are strongly pourtrayed. At the conclusion an opinion is intimated that it would be for the welfare of the christian community, if the ministers of religion could be induced at once to forego their endowments, and to depend upon the contingent alms of the state and the people. Throughout the tract the corruptions and abuses which prevailed are supposed to derive their source from the inordinate love of temporal power and possessions in those who, above all men, should be spiritually minded. It is plain, that in the estimation of the writer, ambition and avarice in the clerical orders, were the real spirit of Antichrist, and churchmen, in whose minds these passions were dominant, representatives and fore-runners of the great enemy of the faith.

5. It may seem strange that a piece, which is certainly one of the most remarkable of its age, should have been hitherto so little noticed. It owes its obscurity to the fact, that those who have examined it have overlooked the political character it bears, and the particular design which it was intended to serve. Lewis, who has made several quotations from the tract in his Lives of Wycliffe and of Pecock, at first considered it as a compendium by Wycliffe of

his leading opinions<sup>1</sup>; and though he afterwards attributed it to one of Wycliffe's followers, he was clearly ignorant both of the author and of the precise object of the composition.<sup>2</sup> Later writers have proceeded in the same track. And Dr. Robert Vaughan, to whom the world is indebted for the fullest account of Wycliffe and his labours, seems to be prevented from regarding him as the author of the Remonstrance, solely in consequence of the appeals which are made in it to the authority of Parisiensis.<sup>3</sup> The ground of this opinion is futile, since the Parisiensis intended is not, as Dr. Vaughan supposes, Jean Charlier of Gerson, who was not born until 1363, but William of Auvergne, Bishop of Paris from 1228 to 1240, a stern rebuker of the vices of the clergy, and a favourite author with those who desired a reform in the church. The piece, however, is really later than the time of Wycliffe; and though it cannot properly be called a compilation from his writings, it expresses the opinions of his immediate followers in language and reasoning very similar to those of their master. The considerations which will be now adduced determine, with little chance of error, the date and the occasion upon which the tract was penned.

<sup>1</sup> See Life of Wycliffe, pp. 173.-349. ed. 1720. Life of Pecock, p. 43. ed. 1744.

<sup>2</sup> See Life of Pecock, p. 136. ed. 1744. History of English Translations, p. 39. ed. 1818.

<sup>3</sup> See Life of Wycliffe, vol. ii. p. 396. ed. 1831.

6. The parliament held in the beginning of 1395 was the scene of unusual excitement upon the subject of religion. At the Michaelmas previous, the king had gone into Ireland, where he had succeeded, probably beyond his expectations, in allaying the disorders of that country. To obtain a subsidy for the expenses of the expedition, a parliament was summoned by the Duke of York, left guardian of England in the king's absence. It appears to have met at Westminster on the 5th Feb. ; at least the convocation was ordered to assemble on that day. The opportunity seemed to the papal party favourable for attempting the repeal of the statute of *Præmunire*, which in 1393 had confirmed and enforced the law against provisions, enacted, though by no means for the first time, two years previously. This highly penal statute had been extremely obnoxious to the court of Rome, and had been felt to be not merely a measure seriously affecting its pecuniary resources, but a very stringent check upon its pretensions, and an absolute defiance of its authority. With a view of getting rid of so odious an enactment, Boniface IX. resolved to despatch to England Thomas, bishop of Novara, and also appointed Francis e Cappanago nuncio in the country. One or both of them attended the parliament with earnest solicitations for the repeal of the law.<sup>1</sup> A part of the

<sup>1</sup> In Angliâ nondum compositæ erant veteres de violato regiâ licentiâ jure ecclesiastico controversiæ, ad quas conciliandas Bartholomæus Novariensis episcopus hoc anno missus fuit;

English prelates were, it may easily be supposed, not unfavourable to the wishes of Boniface; others had seen with dislike and apprehension the enactment of the preceding parliament which had put an end to an evasion of the statute of Mortmain practised by some of the more opulent among the religious establishments; and all were alarmed by the wide extension and bold assertion of reforming principles.

7. The opposite party were still more strenuous in their endeavours. These were not confined to the maintenance of the statute of *Præmunire*. The Wycliffites thought the present a crisis in which they might reasonably hope to obtain larger concessions, if not of reform in the church, at least of liberty for themselves. Their proceedings appear in some instances to have been taken under the influence of feeling rather than of prudence or propriety. Bills containing foul accusations of the clergy were, it is said, affixed to the doors of St. Paul's and of Westminster Abbey; and a paper comprehending the chief articles in which the Reformers objected to the practices and doctrines of the church was laid before the House of Commons,

creatus etiam in eodem regno est nuntius Franciscus e Cappanago, prior domus cui S. Martini senis nomen est, a quo ~~tum~~ antea regii sigilli præfectus sacramentum extorsisset, in quo nonnulla juri pontificio adversabantur, servandi illius religione solutus est. — BARONIUS, *Ann. Eccl. Raynaldi Continuatio*, tom. vii. p. 584. ed. Luc. 1753. The quiet manner in which the Romish annalist records the absolution of the nuncio from his oath is curious and characteristic.



perhaps with the intention of its being embodied in a petition to the king. The paper, or what may be safely assumed to be its substance, still remains, and has been printed by Wilkins and others. It is written in vile Latinity, in the form of twelve conclusions, and insists, with little decorum of sentiment or language, upon the evils incident to monastic and religious vows. It was offered to parliament by some of the laity. In prosecuting their appeal they represent themselves as acting on behalf of the Deity, and executing the command of the Saviour.<sup>1</sup> It is not improbable that the conclusions were in some part prepared by the same fanatical persons, who clamorously supported them in the lower house. But though placards on the doors of the churches might tend to rouse the populace of London, and the document just mentioned might serve for declamation in the Commons, it was felt that more was requisite to convince the better informed among the laity, and particularly to furnish an argument to those members of the upper house, who, from whatever cause, might be disposed to favour the objects of the reformers. Accordingly, the conclusions in their

<sup>1</sup> Ideo nos procuratores Dei in istâ causâ prosequimur erga parliamentum, quod omnimodi curati tam superiores quam inferiores sint plene excusati, et occupant se cum curâ suâ et nullâ aliâ.—*Concl. vi. Lewis's Life of Wycliffe*, p. 339, ed. 1820.

Hæc est nostra ambassiata, quam Christus præcepit nobis prosequi isto tempore maxime acceptabili pro multis causis.—*Ibid.* p. 342.

summing up refer expressly to another book, in which the same matters and many others had been set forth in the vernacular language, with the hope of making their truth evident to all christian people.<sup>1</sup>

8. This book could, I think, be no other than the Remonstrance now printed, which has every appearance of being designed with a particular view to those who were about to assemble in parliament. The concluding paragraph is plainly addressed to the king, lords, and commons, and there are appeals in various other parts to the nobility and gentry of the land.

9. There also occurs a strong exhortation to the legislature to hold fast to their statutes against provisions; and an interdict of the kingdom, which might, perhaps, have been threatened by some injudicious adherents of the pope, as a possible consequence of an obstinate refusal of his solicitations, is dwelt upon in a manner fitted to render it both contemptible and odious. The same subject is introduced a second time at the end of the tract; and some of the arguments by which the proposal to yield the claim of the pope might be supported, are anticipated and answered.

10. The corollaries to article xxiv. point in indig-

<sup>1</sup> Et quamvis istæ materiæ sint hic breviter notatæ, sunt tamen largius declaratæ in alio libro, et multæ aliæ plures totaliter in nostro proprio langagio, quas vellemus ut essent communes toti populo Christiano. — *Lewis's Life of Wycliffe*, p. 342.

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nant terms to the scandal which was occasioned by the indulgences granted to the Grand Master of St. John at Jerusalem<sup>1</sup>, for the purpose of raising funds by which he might be the better enabled to carry on war against the infidels. In such search as I have had the opportunity of making, I have not discovered the Bull by which these indulgences were granted, nor yet any letters of the king, authorising the collection in England. But the circumstances of the period, as it will presently appear, render it probable that such indulgences were really obtained, either from the pope at Rome, or from him at Avignon. The attempt to exercise the privileges they conferred might possibly never have received the royal sanction, whether the withholding of this were owing to the Grand Master, and the greater number of the knights having espoused the part of the last-mentioned pontiff, or to some other cause.

11. The circumstances to which I refer were these. In the campaign of 1394, Bajazet had greatly extended his conquests in Europe, had ravaged the frontiers of Hungary, and at the termination of his operations for the year, had threatened to return in the spring and carry his arms into Italy, nor to rest until his standard floated on the Capitol, and his charger had been fed from the altar of St. Peter.<sup>2</sup>

<sup>1</sup> See p. 59, seqq.

<sup>2</sup> Gibbon supposes this threat not to have been uttered until after the battle of Nicopolis; but the account of Vertot, which is more probable, implies that it was at the end of the campaign of 1394. — See *Histoire des Chevaliers de Malte*, t. ii. p. 117.

The progress, probably more than the threats, of Bajazet, created alarm in the court of Rome, and Boniface IX. issued his letters to the princes whose dominions bordered on the Turkish conquests, exhorting them to a vigorous defence of their territories, and a combined effort for the repulse of the infidel invader. Hungary, Austria, Venice, and other countries severally received the missives of the Roman pontiff, which were accompanied in each case by profuse promises of such privileges and merits as the Church could bestow. Whether the knights of Rhodes had obtained any sort of authority for the collection of alms from Clement VII. before his death, which happened on the 16th of September of this year; or whether they had reconciled themselves in some measure to Boniface after his appointment of a lieutenant of their order; or again, whether, under the peculiar difficulties in which they were placed by the papal schism, they might, by some indirect method, procure for themselves in England the benefit of the indulgences granted by the pontiff, and partially exercise the privilege by the connivance of the ecclesiastical authority, without the express sanction of the king's letters, I am not able to determine; but it is certain that about this time they made extraordinary efforts for the improvement of their finances; that in July of 1395, the prior of the order at Clerkenwell, was prepared to set out on a journey to Rhodes with no small retinue<sup>1</sup>; and that

<sup>1</sup> Rymer, vol. iii. p. 409. ed. 1740.

Philibert de Naillac, then or subsequently Grand Master, was enabled to succour the King of Hungary in his preparations against Bajazet, and personally took part in the unfortunate battle of Nicopolis. The facts, which have been recited, make it highly probable that, in the winter of 1394—1395, the indulgences mentioned in the tract were really announced in England in the manner which it describes.

12. The Remonstrance, though in places it affects to represent the opinions of a body of persons, was avowedly drawn by a single pen.<sup>1</sup> Its author, there can be little or no doubt, was John Purvey. An accurate comparison of the language, manner, and sentiments of the present document with his acknowledged writings, will result in establishing conviction in the mind of any competent inquirer.

13. Though, after the death of Wycliffe, Purvey became the most active of the reformers and the most formidable to the ecclesiastical authorities, the facts which can be collected concerning him afford but a slender account of his life.

14. The earliest mention of the name occurs in the register of John Bokingham, bishop of Lincoln, where, under the date of the 13th of March, 1377, John Purvey, of Lathebury, a village near Olney, in Buckinghamshire, is recorded to have received letters dimissory, in order to being ordained. We learn,

<sup>1</sup> See pages 22 and 96.

upon the authority of Knighton, that Purvey lived with Wycliffe in his later years, and assisted him in the duties of his parish, as well, probably, as in copying his writings, and in preparing the earliest English version of the Scriptures. The name is not a common one, and the date and the diocese combine with this circumstance to support the conjecture that the person mentioned in the register of bishop Bokingham is the same with the friend and companion of Wycliffe. Knighton further tells us, that subsequently to the death of Wycliffe, which occurred on the last day of the year 1384, Purvey removed to Bristol, and there promulgated his pernicious doctrines.<sup>1</sup> This account is confirmed by a mandate of the bishop of Worcester, dated in 1387, forbidding him to preach in his diocese, which at that time included Bristol.<sup>2</sup> In 1388 and 1389, several writs were issued for the seizure of his writings, together with those of Wycliffe, Hereford, and Aston. In 1390, if we may credit the extracts of Bale and of Panzer, he was in prison, and there wrote a commentary upon the Apocalypse, from lectures formerly delivered by Wycliffe.<sup>3</sup> In 1396,

<sup>1</sup> Knighton, col. 2660.

<sup>2</sup> Wilkins, tom. iii. p. 202.

<sup>3</sup> See Bale, p. 541., and Panzer *Annales*, vol. ix. p. 87.; also, Ferd. Stoschii, *Catalogus rariorum in Apocalypsin Johannis commentariorum in Symbolæ Literariæ*, tom. i. p. 562., Bremæ, 1744. The book from which these extracts are made is one of great rarity, and no copy is known to exist in this country. It was published by Luther, at Wittenberg, in 1528. The his-

or perhaps before that year, Purvey's opinions, (such of them, at least, as seemed heretical or erroneous), were collected by Richard Lavingham. In 1400 he was brought before the Convocation, immediately after William Sautre. On this occasion, both Sautre and Purvey abjured the errors imputed to them, though Sautre soon relapsed, and was burnt as a heretic in the following year. The recantation of Purvey was made at St. Paul's Cross, and the terms of it are printed at length by Wilkins.<sup>1</sup> On the 11th of August, 1401, he was admitted, on the presentation of the archdeacon of Canterbury, to the vicarage of West Hithe, in Kent, which he held until the 8th of October, 1403. He probably was dissatisfied with himself for his acceptance of this preferment, and for his previous submission, and in remorse resigned his living. In 1407 we find him noticed by William Thorpe, in his examination before archbishop Arundel, and charged with dissimulation,

tory of the commentary may, whenever investigated, prove to be something like this:—Wycliffe, or one of his disciples for him, wrote down the heads of his interpretations of the apocalyptic symbols, just as he delivered the lectures. This forms what we now have in the earliest English manuscripts. Purvey subsequently revised these comments, altering partially the language, and adding, besides some trifling matter, a second preface. A copy thus revised by Purvey was carried into Bohemia, and was there translated into Latin by John Huss, or one of the same party. The Ms. used for the Wittemberg edition was supposed by Luther to have been written some seventy or eighty years previously.

<sup>1</sup> Concilia, t. iii. p. 260.

as he was by the archbishop with being a covetous and troublesome person.<sup>1</sup> Nothing further respecting Purvey has been met with, except a statement in Foxe that he was imprisoned by archbishop Chichely in 1421.<sup>2</sup> He must have been alive so late as 1427, since his writing occurs in a Ms.<sup>3</sup> containing a memorial from the parson of Chedingford, county of Surrey, to the Cardinal bishop of Winchester, a dignity to which Henry Beaufort was not raised until that year.<sup>4</sup> Future researches may probably disclose further particulars both of Purvey and of his writings.<sup>5</sup>

15. Three copies of the Remonstrance are known to exist. One in the Cotton Ms. Titus D. I., the second in the Bodl. Ms. 540., and the third in Trin. College, Dublin, under the class marked C. i. 14.

The text is printed from the Cotton Ms., marked in the notes A., and has been partially collated with that in the Bodleian Library, marked B.

The Cotton Ms. is a small 4to. or 16mo., on vel-

<sup>1</sup> See Wordsworth's *Eccl. Biography*, vol. i. p. 130.

<sup>2</sup> Bale's notes in *Fascic. Zizaniorum*, MS. Bodl. e. Mus. 86. Foxe, vol. i. p. 500.

<sup>3</sup> MS. Trin. Coll. Dublin, A. i. 10.

<sup>4</sup> See, for the above-mentioned, and some further information respecting Purvey, the preface to *The Holy Bible in the earliest English versions by John Wycliffe and his followers*, vol. i. p. xxiv., Oxf. 1850.

<sup>5</sup> Walden quotes a book by Purvey in three chapters, entitled, *De compendiis Scripturarum, paternarum, doctrinarum, et canonum.*



lum, containing eighty-four leaves, including the slip inserted, seemingly by the original scribe, at fol. 8., and four leaves subsequently supplied, following fol. 68. It is written in a neat square character, and was probably executed about 1400. The hand which supplied the four leaves has added an index of matters. It has also numbered the leaves, has placed the number of the article as a running title throughout the volume, and in the margin has given a few references to other parts of the tract. The same hand has scored several passages in red, and written with remarkable neatness a Greek word or two in the side margin. It is probably that of William Charke, whose name stands on the top of the first leaf, thus, —“Sum Gul. Charci, 1575.” The title, “Articuli xxxvij. Johannis Wicklesi, Anglici,” has been prefixed in the 17th century.

The Bodleian Ms. is in 4to., of vellum and paper intermixed, and contains 125 pages. It is in a running Gothic hand, and appears to have been written about 1500, or a little later. On the back of the parchment cover at the commencement is this note, “Septemb. 18. 1626, ex dono D. Richardi Anderss militis, 1626;” and below, “Hic liber est incerti autoris. Ideo vocetur  $\Delta\eta\lambda\tau\alpha$  sive triangulus, atque hoc intersigno ab aliis dignoscatur  $\Delta$ . Titulus sit (pro ratione materiae) Ecclesiae regimen, in articulos digestum, scripturae ac patrum testimoniis fultos.” At the side, by another nearly coeval hand, “It was eyther a piece of Wycleve’s workes or som

of his scolleres." The copyist has made numerous mistakes. The Remonstrance ends on page 100.

The tract has been printed *literatim*; the only variation from the Ms. being the substitution for the character 3 of the letters *g*, *gh*, or *y*, as in modern times they severally supply its place.

16. It would be unreasonable to expect in this tract any extraordinary moderation in language, or exact notions of doctrine or discipline. The object was not to compile a system of belief, or to draw a scheme of ecclesiastical polity, but to impress the reader with the corrupt and vicious state of the church as then existing, and to rouse him to assist in active measures for its reform. The tone is strong and stirring, yet not more so than, considering the manner of the age and the circumstances of the writer, one may fairly excuse. It must be recollected that Purvey and his friends had been for years the objects of harassing persecution, and at periods had been from day to day in apprehension of imprisonment, and, perhaps, of death. The great principles maintained in the Remonstrance are of a nature which it would be difficult to controvert. If the author had lived in our own times he might possibly have expressed them in some such maxims as these: —

i. That the State ought to have an idea of truth as well as of right.

ii. That a christian State must consider christianity the highest form of religious and moral truth.

iii. That it is the duty of a christian State to encourage the diffusion of pure christianity by all gentle and charitable means.

iv. That for this purpose it is bound to provide a moderate and decent subsistence for the teachers of religion.

v. That temporal honour, possession, and power belong not to the members or ministers of Christ's church as such.

vi. That all worldly things must be received by christian ministers as alms, which they have no right to exact, though it is the duty of the State and the people to bestow.

vii. That endowments for religious, charitable, and public purposes, even when they proceed from the bounty of individuals, are properly subject to the absolute control of the State.

viii. That the state ought neither directly to endow that which it believes to be erroneous, vicious, or inexpedient, nor to suffer its *permanent* endowment by others.

ix. That in interfering with the disposition of their property by individuals for eleemosynary purposes, the State is bound to use the utmost caution, yielding considerable deference to the ignorance, prejudices, and even infatuation of its citizens. And

x. That Christians should ever bear in mind, that violent, compulsory, and rash measures and language for the diffusion of truth, are not only directly contrary to the spirit of their religion, but

grossly absurd, and utterly destructive of the objects they propose.

17. In the present conjuncture the Church of England and Ireland has nothing to fear, except from its false or injudicious friends. Selected, it would seem, in God's gracious providence, to stand foremost in the battle for the civilisation and progress of the human race, it will assuredly prevail, if its members can but be content to fight with those weapons which alone the Christian should willingly take up,—prayer, and truth, and charity.

British Museum,  
March 13. 1851.

# REMONSTRANCE,

ETC. ETC.

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## *The firste Article.*

f. 1.

PREESTIS, dekenis other<sup>1</sup> curatis shulden not be lordis bi worldli<sup>2</sup> manere.<sup>3</sup> To this vnderstandinge that preestis and clerkis shulden not fighte bi material swerd, neithir pleete neithir stryue<sup>4</sup> agens temporal lordis, takinge awei fro hem seculer lordshipis. Netheles clerkis most<sup>5</sup> haue temporal godis bi title of almese, oenli in as moche as thei ben nedeful or profitable to parforme here gostli office. This sentence is preuid openli bi Goddis owne word in the xvij. c. of Numeri<sup>6</sup>, in the xvij. c. of Deut<sup>7</sup>,

<sup>1</sup> or B.                   <sup>2</sup> lordelyche B *text*; worldely *marg.*

<sup>3</sup> It shall not be so among you. Math. 20. B *marg.*

<sup>4</sup> stryue by worldely maner B.

<sup>5</sup> may B.   <sup>6</sup> Num. xviii. 9. etc.

<sup>7</sup> Deut. xviii. 1. etc.

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and in the xliij. c°. of Ezechiel<sup>1</sup>, and in the xiiij. and xxij. c°. of Luk<sup>2</sup>, and in the firste pistil to Tymothe, the vj. c°. <sup>3</sup>, and in the firste pistil of Petir, the v. c°. <sup>4</sup>, with othere aucto-ritees acordinge of the olde and the newe Testament; and openli bi seynt Jerom and in Decrees the xij. cause, j. questioun c°. *Clericus*, and c°. *Duo sunt*; and bi seynt Bernard in his sermoun of Apostlis that bigynneth thus, *Ecce nos relinquimus omnia*, and in hise bokis to Eugenie the pope; and by manie othere<sup>5</sup> doctouris.

*The ij. Article.*

Neither prelati8 neither preestis neither dekenis shulden hau seculer officis, that is, chauncerie, tresorie, priuy seal, and othere siche seculer officis in the chekir<sup>6</sup>; neither be stiwardis of londis, ne stiwardis of halle, ne clerkis of kichene, ne clerkis of acountis; neither be ocupied in ony seculer office in lordis courtis, most whil<sup>7</sup> seculer men ben sufficient to do suche seculer officis. This

<sup>1</sup> Ezech. xliiv. 28. etc.

<sup>2</sup> 1 Tim. vi. 11.

<sup>3</sup> moo other B.

<sup>4</sup> the while B.

<sup>5</sup> Lk. xiv. 26., xxii. 25.

<sup>6</sup> 1 Pet. v. 2. etc.

<sup>7</sup> exchequire B.

sentence is preuid bi holi writ ; in the xxj. c°. of Luk<sup>1</sup> where Crist seith thus, *Take ye hede to yoursilf<sup>2</sup>, that youre hertis be not greuid with glotonie and drunkenes and with bisinessis of this lif*; and in the ij. pistil to Tymothe, the ij. c°. <sup>3</sup>, *No man that holdith knyghthood to God, that is, as preest or dekene, wrappith<sup>4</sup> hymself in seculer officis, that he please God, to whom he hath preuid, or oblisshid, hymself*; and in the j. pistil to Corinthis, the vj. c°. <sup>5</sup>, *Or if ye han seculer domis among you, ordeyne ye t. 2. A contemptible men, othir of litil reputacioun, that ben among you for to deme*; that is, ordeyne ye seculer men that han litil of gostli knowinge to deme seculer domis, and that clerkis be ocupied aboute gostly officis in the forme of mennis soulis. The sentence of this article is opinli taught bi the rule of apostlis set in Decrees in the lxxxviiij. distinccioun, c°. *Episcopus* and c°. *Neque*, and in xxj. cause iij. questioun, c°. *Ciprianus*, and manie mo; and opinli bi the pistil of seynt Petir sent to Clement, in the xj. cause, j. questioun, c°. *Te*

<sup>1</sup> Lk. xxi. 34.<sup>2</sup> yoursilf A sec. m.<sup>3</sup> 2 Tim. ii. 4. Nemo militans Deo implicat se negotiis sæcularibus, ut ei placeat cui se probavit.—Vulg.<sup>4</sup> wrappith A sec. m.<sup>5</sup> 1 Cor. vi. 4

*quidem*; and bi seynt Gregori in his morals and in his pastoralis and registre; and bi seynt Jerom in hise pistlis, as Decrees witnessen; and bi Crisostom on the v. c°. of Mathu.

*The iij. Article.*

Prelatis and `prestis as<sup>1</sup> curatis owen to sheewe to the puple ensaumple of holi lyfynge, and to preche truli the gospil bi werk and word. This sentence is open bi holi writ  
 f. 2<sup>b</sup>. the j. c°. of Dedis, *Jhesu bigan to do and teche.*<sup>2</sup> Also the postlis first lyuyden wel, and precheden aftirward. Therefore first they ben clepid salt of the erthe, and aftirward the light of the world in the v. c°. of Mathu.<sup>3</sup> Crisostom markith there, writinge thus, "He that techith wel and leuith euele, namelie opinli, dampnith himsilf and sclandrith other men, and blasfemith God." And in the xvj. c°. of Mark<sup>4</sup>, Crist seide to his apostlis, *Go ye into al the world and preche ye the Gospel to eueri creature*, that is, to alle maner men. And prelatis and curatis ben successouris of apostlis

<sup>1</sup> Om. B.

<sup>2</sup> Matt. v. 13. 19.

<sup>3</sup> Acts, i. 1.

<sup>4</sup> Mark, xvi. 15.



and of othere disciplis of Crist, as it is open in the xxj. distinceioun, c°. *In nouo testamento.*<sup>1</sup>

### 1. Corollary.

Prelatis or<sup>2</sup> curatis that lyuen euele in the sight of the puple, techen error in dede agens <sup>U</sup>ne feith, and if thei don thus obstinatli butiayntenen this error stidefastli, thei ben melikis. For the lyuyng of prelatis other of benatis, is the<sup>3</sup> book and techinge of the Anple; and the word of dede sterith more f. s. than the nakid word of mouth. And so it elawors to teche error in dede opinli, than ber teche error bi nakid word of mouth. juhe worshipful clerk Grosted, bisshop of G. lincolne, preuith opinli al this sentence in his sermoun, *Dominus noster Ihesus Christus*, and in his sermoun, *Natis et educatis*, and in his sermoun, *Premonitus a venerabili patre*. And therefore seynt Gregori seith in the ij. book of pastoralis the v. c°. "Prelatis ben worthi so manie dethis, hou manie ensaumplis of perdicioun thei senden to sogetis."

<sup>1</sup> *testamento*, with other concordances. B.

<sup>2</sup> and other B.

<sup>3</sup> Om. B.

2. *Corollary.*

Prelatis or curatis, that prechen not duli the gospel, but geuen opinli ensaumple of perdicious to the puple, ben antecristis and eretikis, and Satanas transfigurid into aungil of light, and ben worse as withouten comparison than bodili . . . . . For whi . . . . . lesen euele mannis seed, bi w . . . . . thei myghten mynistre mateer of a chi, bodi, and bryngen forth a child in kyn . . . . . But these weiward prelatis or curatis, th  
 1. 3<sup>b</sup>. withdrawen the seed of Goddis word and good ensaumple fro the puple, withdrawe gostli seed and mateer bi which cristen soule myghten and shulden be gendrid into euerlastinge blisse. Therefore in as moche as Goddis word is bettre than mannis bodi, and the lif of grace and of blisse is bettre than temporal lif in this peyneful world, in so moche euele prelatis and curatis that withdrawen Goddis word and holy ensaumple ben worse than bodili . . . . . The greet clerk Grosted preuith al this sentence in the forseid sermons bi holi scripture, auctoritees of holi doctouris, and bi open reesoun and strong. Therefore as alle resonable men han greet

abhominacioun of bodili sodomie as ful horrible synne agens kynde, so thei shulden haue moche more abhominacioun of this withdrawynge of Goddis word and holi ensauple, and of symonie which is gostli sodomie and eresie, as Parisience in his treetis of symonie and the Lawe witnessen in the j. cause, vij. ques-<sup>t.</sup> 4. . .  
 tioun, c°. *Patet.*

*Th. iiij. Article.*

Prelatis other curatis that ben our gredi and auerous, and wasten the godis of the kirche, that ben the godis of pore men, in pride, glotonie, and lecherie, and nice arai of the world with othere vanitees, ben theuis and sleeris of pore men, and tretouris of Jesu Crist and of symple cristene men. This sentence is preuid bi Cristis word in the x. c° of Jon<sup>1</sup>, *He that entrith not bi the dore, but stieth bi a nother weie is a nyght theef and a dai theef.* And seynt Jerom in the xij. cause, the ij. questioun, c°. *Gloria episcopi*, seith thus, "To take a thing to be goue to pore men, and to withdrawe ony thing therof, passith the

<sup>1</sup> Joh. x. i.

cruelte of all theuis eithir robberis." And seynt Bernard in his sermoun, *Ecce nos relinquimus omnia*, tellith opinli this sentence, Also Jerom seith in his pistil, and in the xvj. cause, j. questioun, c°. *Quoniam quicquid*, f. 4<sup>b</sup>. "Whateuere thing clerkis han, tho ben pore mennis godis;" and in the xxxiiij. c°. of *Ecclesiastici*<sup>1</sup>, *The breed of nedi men, is the breed of pore men. He that defraudith it, is a man of blood, that is, a manuellere. Thanne prelati and curati shulden ben apaied wiflode and hilinge, and geue the residue pore men, thei ben theuis if thei wasten pore mennis godis in glotonie and othere vanitees. And sith thei ben the officeris of Crist and procuratouris of pore men, thei be traitouris of Crist and sleeris of pore men, thei wasten here liflode and Goddis tresour in pride, glotonie, lecherie, and othere synnis preuy or apert.*

*The v. Article.*

Prelatis, curatis, and<sup>2</sup> preestis, or what euere clerkis, shulen not do symonie by fleshli

<sup>1</sup> *Ecclus. xxxiv. 21.*

<sup>2</sup> *Om. B.*

preieris neither bi bodili seruise, neither by gifte of hond or bi mouth, goue bi hond, or bihight by hemsilf or by meene<sup>1</sup> personis. This sentence is preuid by this, that Crist keste out of the temple hem that boughten or soolden thereynne, in the ij. c°. of Jon<sup>2</sup>, in the xxj. c°. <sup>f. 5.</sup> of Mathu<sup>3</sup>, and in the xj. c°. of Mark.<sup>4</sup> Though Crist cam first in mekenesse not to vse doorn but to suffre deth, netheles he punshide hardere <sup>ii.</sup> in his owne hondis symonientis, comaund- be<sup>e</sup> that thei be priuid of benefice and of dre, in the j. cause, j. questioun, c°. *Presbiter* and c°. *Quisquis*, and c°. *Reperiuntur*, and *Qui studet*, with manie mo of diuerse seyntis the Grekis and Latynis. And symonientis en souereyne eretikis in the j. cause, the vij. questioun, c°. *Patet*, where the Lawe seith thus, "It is open that symonientis as the firste or moste and souereyn eretikis, shulen be forsaken of alle feithful men. And if thei be monestid and rise not out of here errour, thei shulen be bore doun of straunge poweris," that is, of seculer lordis. "For whi alle greete synnis shulen be arettid as for nought, to comparisoun

<sup>1</sup> that is, intermediate.<sup>3</sup> Matt. xxi. 12.<sup>2</sup> Joh. ii. 15.<sup>4</sup> Mk. xi. 15.

of eresie of symonie." This is the lawe of  
 l. 5<sup>b</sup>. Decrees. Therefore the decretal *De symonia*,  
 c°. *Tanta*, seith thus, "The filthe of this synne  
 is so greet, that seruauntis or bonde men agens  
 lordis, and alle greete synneris ben admittid  
 or resceyuid to accusinge. Ech synnere ou-  
 taken a symonient mai seie masse, whom ech  
 man, ya an hore, mai acuse that he be remouid  
 or priuid fro the ordre euele taken;" that is  
 ech synful preest outaken a symonient  
 ordre, that comith to the ordre bi symonie  
 mai seie masse, and make the sacrament, thou-  
 vnworthili and to his dampnacioun. But  
 that is a symonient in ordre mai not make the  
 sacrament bi this lawe, for he hath not the  
 ordre of preest. A! ye cristene lordis, lokit  
 wel hou thicke symonie regnith in youre lond  
 and distrieth it, for Goddis loue, lest he take  
 veniaunce on al the rewme<sup>1</sup> togidere.

*The vij. Article.<sup>2</sup>*

Parish chirchis shulden not be appropriid  
 seculerli to collegijs, and most to riche reli-

<sup>1</sup> realme B *passim*.

<sup>2</sup> What evilles come of Impropracions. B *running title, sec m.*

gious, as it is don comounli in these daies t. 6. bi leesyngis and errouris. This sentence is open bi this, that cristene men ben moche harmid therbi bothe in bodili godis and gostli, on manie maneris. Forwhi spedeful preching of Goddis word, ensauple of holi conuersacioun of a good curat, and bodili almese ben withdrawen herbi fro the pore parishens, and stidefast blamyng and amendinge of vicious men is put awei herbi, and almost alle euelis ben nurshid in the puple bi this appropringe. And therfor sith such appropringe is maad comounli bi fals suggestioun and gifte or best of moche monei, it is theeffi, fals, and ymmonient, and harmful on ech side, and disturblith al the chirche. The greet clerk Grosted, in his sermoun *Natis et educatis*, and in his sermoun *Dominus noster Jhesus Christus*, preuith pleynli al this sentence. Wherfore in his sermoun *Dominus noster Jhesus Christus* he rehersith xiiij greete euelis that comen in bi euele curatis, and concludith thus: "Whanne appropringe of parisch chirchis is maad to religious men, perpetuacioun, or euere lastinge puringe, of euelis bifore seid is maad stidefast." And sith neither<sup>1</sup> Petir ne Poul hadden power

<sup>1</sup> nother B *passim*.

agens truthe, hut to edifynge of the chirche, in the ij. pistil to Corinthis, xiiij. c°. <sup>1</sup>, what doth the bisshop of Rome and othere bisshopis appropriate so manie greette chirchis to collegies and religieuse, richere than dukis, or erlis in our rewme? Certis it passith deadli mennis wit to telle opinli what euelis comen to cristene puple bi such appropriate of chirchis.

*The vij. Article.*

Cristene puple enformid in Goddis lawe bi feithful curatis, owith for to mynistrer and geue to hem wilfulli necessaries of this world. And feithful curatis owen to be apaied meked with this porcioun. This sentence is open to this, that Crist, God and man, and his apostlis that performide best the werk of the gospel and the office of a curat, weren apaied with such porcioun. Therefore a curat that wole not be apaied with such sustenaunce passith oure Lord Jhesu Crist. But who such a curat is not an open antecrist, e haunsynge himsilf aboue Crist. Therefore Crist seith in the tenthe c°. of Luk <sup>2</sup>, and x. c.

<sup>1</sup> Cor. xiii. 10.

<sup>2</sup> Lk. x. 7.



of Mt.<sup>1</sup>, *A werk man is worthi his mede and his meete.* And Poul seith in the j. pistil to Cor. ix. c.<sup>2</sup>, *The Lord hath ordeynid to hem that tellen the gospel, to lyue of the gospel;* and in the j. pistil to Tymothe, vj. c.<sup>3</sup>, *We hauynge liflode and hilinge, be we wel apaied with these.*

### 1. Corollary.

Cristene puple in the vertu of God, of holi scripture, and of quik reesoun, mai medefulli withdrawe tithis and offeringis vsid now fro prelatis and curatis trespassynge or<sup>4</sup> failynge openli and customabli in her gostli office; as them that ben opinli fornicaries, either lecheris, either symonientis, proude men, glotoues, or hardid in othere open synnis. This sentence is preuid bi this, that Crist seith of hymself in the x. c.<sup>5</sup> of Jon<sup>6</sup>, *If I do not the workis of my fadir, nyle ye bileue to me.* And<sup>7</sup> Poul seith in the ij. pistil to Tessal. iij. c.<sup>6</sup>, *sole that trauailith not, eete not.* And in the ij. pistil of Jon<sup>7</sup>, *If ony man cometh to you and*

<sup>1</sup> Matt. x. 10.

<sup>2</sup> 1 Tim. vi. 8.

<sup>3</sup> Joh. x. 37.

<sup>7</sup> 2 Joh. 10, 11.

<sup>2</sup> 1 Cor. ix. 14.

<sup>4</sup> other B *passim*.

<sup>6</sup> 2 Thess. iii. 10.

bringith not this techinge, that is, the verri techinge of Jhesu Crist, nyle receyue him into youre housis, neither seie ye heil to him. For he that seith heil to him, comuneth with hise wickid werkis. Therefore sith suche prelatis and curatis bryngen not the techinge of the gospel neither in word ne in dede, feithful men shulen not resceyue hem as prelatis or curatis. Herfore the Lawe comaundith in xxxij. dist. c°. *Nullus audiat* and othere suynges, and lxxx. dist. c°. *Siqui sunt*, and c°. next suynges, and *De cohabitacione clericorum*, and c°. *Vestra* and c°. *Quesitum*, that no man here the masse of a preest, whom he knowith withoute doute to haue a concubyn either a womman pricily brought in, and that such a preest seie the masse, ne rede the gospel neither the psalm, neither haue ony part of the godis of the chirche. Therefore sith auarice, which is seruage of idolis, as Poul seith, and symonie and withdrawinge of Goddis word, and of holi ensauple of the prelat or curat, be greuousere synnis in him, thanne is bodili fornicacioun in the same curat, it sueth moche strongliere, that siche dymis and offringis shulen be withdrawe for these greuousere

f. 9.

synnis fro such a curat trespassinge openli and<sup>1</sup> customabli.

Innocent, the sutil doctour of canoun, *De f. a. restitutione spoliatorum, cº. In literis*, in j. colum, in the ende, acordith herwith, where he seith that a man shal rathere suffre curs, than paie to him that hath no right, either hath possessioun with euil conscience. And Hostience in *Summa de decimis*, in the paraf. *Quid si clericus*, seith, that a man shall not geue tithis to such a clerk, but to his souereyn aboue.<sup>2</sup>

## 2. Corollary.

If prelatiſ, and most religiouse men, that f. a. owen to be wilfulli pore and lyue in labour of here handis, wasten opinli temporal godis and the almese dedis of lordis and here foundouris in pride, glotonie, and lecherie, and othere synnis, temporal lordis moun medefulli, and bea holden to, withdrawe fro hem seculer lordshipis and possessions whiche thei mysusen so comounli, and to turne tho into due and

and as B.

<sup>2</sup> This paragraph is in Titus D 1. written on a separate slip of parchment, though apparently by the original hand. The place where it was intended to be inserted has not been marked. The paragraph is omitted in B.

iust vsis. This sentence is open bi this, that in the xviiij. c°. of Numeri<sup>1</sup> and Deut.<sup>2</sup> preestis and dekenis ben forboden of God to take possessioun nameli into eritage in the lond of Israel outake dymis and sacrificis and offringis assignid in the lawe of God, and in the xliiiij. c°. of Ezechiel<sup>3</sup>, in the ende, secular lordis ben forboden of God to geue possessioun to preestis or to dekenis in Israel. Therefore what almese is it of lordis to geue secular lordshipis to prelatis and religiouse men agens Goddis forbedinge, whiche lordshipis maken hem to ceeesse or to be doumb in gostli office and to waxe rooten in here drit, as Joel<sup>4</sup> speketh, that is, in fleshli synnis and horrible blasfemies. Whether it were not greet almese to withdrawe fro vncunnyng prelatis and fonnid religiouse suche secular lordshipis in bringinge hem agen to wilful pouert, and perfeccioun of the gospel, and in releuyng lordis out of dette, and enhaunsynge knyghtis and squieris to defende the rewme and to kepe oure folk in rightfulnessse.

<sup>1</sup> Num. xviii. 20.

<sup>2</sup> Deut. xviii. 2.

<sup>3</sup> Ezech. xliij. 28.

<sup>4</sup> Joel. i. 17. Cum putuerunt iumenta in stercore suo.

*Vulg.*

3. *Corollary.*

A! bi hou greet priys<sup>1</sup> and errour lordis and comunis bien bi manie seculer lordshipis *r. 10.* and dymis and offringis the cursid and the blasfeme preieris of symonient prelatis and curatis and religiouse men that ben ipocritis. For in xxviij. c°. of Prouerbis<sup>2</sup> God seith thus, *The preiere of him that turnith awei his eere that he here not the lawe, that is, fulfillith not Goddis lawe in werk, shal be execrable, other cursid.* In the j. c°. of Ysaie<sup>3</sup> God seith to wickid men, *Whanne ye shulen holde forth youre hondis, I shal turne awei myne eeris fro you, and whanne ye shulen multiplie preieris, I shal not here.* For whi, youre hondis ben ful of blood, that is, youre werkis ben ful of synnis. And in the ij. c°. of Malachie<sup>4</sup> God seith to euele preestis, *I shal curse youre blessingis.* Therfor Gregori seith in the iiij. cause, iiij. questioun, c°. *In gravibus,* "Whanne he that displeisith is sent for to preie, withoute doute the wil of him that is wroth, is sterid to worse thing." And Austyn on this psalm<sup>5</sup>,

<sup>1</sup> presse B.<sup>3</sup> Is. i. 15.<sup>5</sup> Ps. cxlvii.<sup>2</sup> Prov. xxviii. 9.<sup>4</sup> Mal. ii. 2.

*Laudate Dominum, quoniam bonus est psalmus,*  
 & 10<sup>o</sup>. writith thus, "If thou fille thee ouir mesure  
 with drunkenesse of wyn, and passist due  
 mesure of kynde, hou manie euere preisyngis  
 thi tunge sowneth, the lif blasfemith." Alas!  
 lordis, what wisdom is this to hiren hem so  
 dere to yellen in chirchis and abbeies, whanne  
 thei blasfemen God and terren him to wraththe.  
 It semith more merci and pite to hiren  
 hem to be stille of such yellenge in this cursid  
 lif, and to withdrawe wysli the abundaunce  
 of worldli godis, that maken hem wode; and  
 susteynen hem in here open synnis.

*The viij. Article.*

It is nedeful that a synnere shryue him to  
 God with due contricioun in absteynyng, fro  
 synne and in contynuyng in vertu, as moche  
 as he suffisith bi grace gouen to him. This  
 sentence is open bi this, that Crist seith in  
 the iiij. c<sup>o</sup>. of Mathu<sup>1</sup>, *Do ye penaunce, for the  
 rewme of heuenis shal neighe.* And God seith in  
 the xvij. c<sup>o</sup>. and xxxiiij. c<sup>o</sup>. of Ezechiel, bi oon  
 translacioun, *In what euere hour a sinnere is  
 inwardli sorri, he shal be saaf.* And the same

<sup>1</sup> Matt. iv. 17.

sentence is in oure translacioun in the xxxiiij. f. 11. c°. that hath thus<sup>1</sup>, *The wickednesse of a wicked man shal not anoie him, in what euere dai he shal be conuerted fro his wickednesse.* And in the xviiij. c°. thus<sup>2</sup>, *If a wicked man doth penaunce for alle his synnis whiche he wroughte, and kepith alle myne heestis, and doth doom and rightfulnessse, he shal lyue bi lif, and shal not die. I shal not haue mynde of alle the wickidnessis of him whiche he wroughte.* This seith God hymself. Blessid be this merciful Lord, that is so riche in merci, and euere redi to helpe synneris repentaunt. And as Ambrose seith bi witnessinge of the Maistir of sentencis, in the liij. book, in the xiiij. di. ij. c°. , "Penaunce is to biweile synnis passed, and to do not eft synnis worthi to be weilid." And Gregori there holdith the same sentence. Truli by this confessioun maad to God was Daud sauid. Therefore he seith in the l. salm<sup>3</sup>, *A spirit alto troblid, that is, ful repentaunt or sori for synne, is a sacrifice to God; God, thou* f. 11<sup>o</sup>. *shilt not despise a contrite herte and maad milke.* And Daud eft seith<sup>4</sup>, *I seide, I shal knowleche agens me myn vnrightfulnessse to the*

<sup>1</sup> Ez. xxxiii. 12.

<sup>2</sup> Ez. xviii. 21.

<sup>3</sup> Ps. li. 17.

<sup>4</sup> Ps. xxxii. 5.

*Lord, and thou hast forgouē the wickidnesse of my synne.* And Austyn and Cassiodre witnessen pleynli on that lettre, that withouten knowlechingē of mouth God forgeuith synnis for the contricioun of herte. Petir, and Poul, Marie Maudelyn, and othere synneris conuertid in the gospel, weren sauid bi this confessioun maad to God, as the processe of the gospel shewith, and seynt Jerom on this salm<sup>1</sup>, *Bonum est confiteri Domino*, and Ambrose on Luk, and Crisostom in the pistil to Ebreis, and Decrees, *De. pe. di. prima* in the ende, witnessen opinli with greet ground of holi writ and opin resoun, that verri confessioun maad to God suffisith to saluacioun. And si<sup>2</sup> this confessioun suffiside in the tyme of Crist and his apostlis, seie worldli preestis, if thei<sup>2</sup> kunne, whi this suffisith not now as wel as thanne. Whethir a synnere or antecrist mai distrie that God hath ordeined, and lette the werkis of the Trinite, or worldli preestis wolen dampne now alle these greete seyntis as eretikis, for Innocent the thridde hath maad vnreasonable statute of confessioun for price and wynnynge of prestis. God kepe his chirche fro such woodnesse.

<sup>1</sup> Ps. xcii.

<sup>2</sup> youe B.



*The ix. Article.*

As it is spedeful to a cristene man verili contryt to knowleche his synnis to a feithful preest of good lyuyng and kunnyng to bynde and assoile, so it is perilous to an vnkunnyng man, either symple lettrid man, to knouleche his synnis and priuy worchingis of God in his soule to a preest vnfeithful of lyuyng, vnkunnyng of Goddis lawe, and a couetous preest, and proud and contrarie to Jesu Crist. This sentence is opin bi the seiyinge of Decrees put on Austyn, *De. pe. di. vj. c.* *Qui vult*, where it is write thus; "He that will knouleche his synnis to fynde grace, seke he a preest that can bynde and assoile, lest whanne he is necligent aboute himsilf, he f. 12. be despisid of God that monestith him mercifull and axith that bothe falle not into the ditch which the fool nolde eschewe." This is the decre put on Austyn. Also a feithful preest and discret shal helpe moche a man contrite in herte in enducyng him to the hope of Goddis merci, and to kepyng fro synne, and in openyng to him the weie of trathe bi the hidousnes of synne and bi the swetnesse of heuenli blisse. Also a good

preest shal helpe moche such a man bi speedful helpe of his preieris. And the secunde part of this article is opin bi this, that a preest vnfeithful and vnkunynge shal withdrawe comounli a man fro verri contricioun and eschewynge of synne, and demynge good euil and euil good. Also such a preest wole enioyne to a man satisfaccioun of monei turnynge into his owne wynnyng, and exclude the werkis of merci anentis pore men, and applie tho to riche prestis or ipocritis religious<sup>1</sup>, that han more than nedith to hem. Also thei wolen putte to a man confessid to hem greuouse chargis and vnsuffrable bi fyndynge<sup>2</sup> of synful men in dispisinge of Goddis heestis and the counseilis of Crist, that ben softe and profitable bothe to bodi and soule. Of the greete depthe of euelis that ben falle<sup>3</sup> bi such rounynge in eere maad to vnfeithful and vnkunynge prestis bi cumbringe of symple mennis consciencis, and nameli of wommen brought to manie euelis herbi, is not of this tyme or of oo<sup>4</sup> deadli man to declare fulli.

<sup>1</sup> religioses B.

<sup>2</sup> befallen B.

<sup>3</sup> fyndynges B.

<sup>4</sup> a B.

*The x. Article.*

Though ymagis maad truli that representen verili the pouert and the passioun of Jhesu Crist and othere seyntis ben leful, and the bokis of lewid men, bi Gregori and othere doctouris, netheles false ymagis that representen worldi glorie and pride of the world as if Crist and othere seyntis hadden lyuid thus and deseruid blisse bi glorie and pomp of the world, ben fals bokis and worthi to be amendid or to be brent, as bokis of opin<sup>t</sup>. 13<sup>b</sup>. errorr or of opin eresie agens cristene feith.

*1. Corollary.*

Though it myghte be suffrid that sike men go a pilgrimage in the rewme in visitynge the placis of seyntis to eschewe synnis and to geue godis to nedi men, so that thei sette not hope of helthe in the forseid ymagis, neither leeuyn the werkis of merci anentis pore men, which Crist comaundide vndir the peyne of euere lastinge dampnacioun in the xxv. c<sup>o</sup>. of Mathu, netheles to gon a pilgrimage and visite suche placis and sette hope of helthe in doumbe icolis or in ymagis maad with mannis-handis,

in offringe to tho ymagis or to riche men of the world the almes dedis that ben due to pore men bi comaundement of Crist, is vttrili vnleful, and an opin signe of idolatrie, and spoilinge and sleeynge of pore men, and apostasie either goinge abak fro cristene<sup>1</sup> feith.

## 2. *Corollary.*

f. 14. Though ymagis moun be worshipid in a manere, as for signis of seyntis, or as bokis of leewid men, or as a wyf kepith cherli the ryng of her weddinge for loue of her husbonde<sup>2</sup>; netheles to worshipe tho as Crist or his seyntis is open idolatrie, and it semeth pleyntli that alle tho that onouren costli such idolis in spoilinge pore men with vniust axingis or tallagis, oppressingis, extortions, or othere fraudis, or in suffringe pore men to pershe for hunger, cold, or othere wretchidnessis, for whiche thei grucchen agens God, onouren more idolis that ben doumbe than oure Lord Jesu Crist. Forsothe if Ezechie, the blessid king,

<sup>1</sup> Christes B.

<sup>2</sup> These words in Titus D 1, are added in the margin, but seemingly by the original hand. They are omitted in B.

brak the brasene serpent comaundid of God to be maad, for the puple gaf to it encens and onour due to God aloone, as it is open in the iiij. book of Kingis' the xvij. c<sup>o</sup>., how moche more a cristene king with assent<sup>2</sup> of his lordis and trewe clergie shulde breke or brenne doumbe idolis, which neither Crist ne his apostlis comaundiden neithir counseliden to be maad, if the symple puple doth idolatrie bi tho in settinge hope in tho, or geuyngge honour c. 14<sup>b</sup>. to tho, due to God aloone, as in sweringe bi siche idolis, or in offringe to tho, eithir to riche men of the world, the lyflode of pore men, whiche the Lord Crist comaundide to be goue to pore men aloone. Certis by such ymagis and nice pilgrimagis the werkis of merci ben crueli withdrawe fro nedi men, and the comoun puple is nedeles and vnprofitabli ocupied, and encreessid in synnis, and proude clerkis and religiouse ben set so highe, that thei neithir knowe God ne hemsilf, neithir seculer lordis duli, ne here pore neighboris mercifulli.

<sup>1</sup> 2 Kings, xviii. 4.

<sup>2</sup> the assent B.

*The xj. Article.*

The office of the king and of the secular lordis which is founden<sup>1</sup> sufficientli in holi scripture of the olde and the newe Testament, owith<sup>2</sup> to be magnified excellentli in re-  
 preuyng the errouris and wrongis, whiche the king and lordis don in suche officis agens the lawe of God. This sentence is opin in the  
 £ 15. xvij. c°. of Deutr°. 3, in the ende, where the office of a king is discried, and in othere wordis of profetis, of Crist, and his apostlis and of manie holi doctouris.

*The xij. Article.*

It is to preche and to defende stidefastli of cristene preestis and trewe secular men, that the king and secular lordis han power and auctorite to punshe what euere persone trespassinge opinli in here londis, though he be bishop or erchebissshop, yea and the bisshop of Rome. This sentence is opin bi the seiyingis<sup>4</sup> of God in the olde and the newe Testament,

<sup>1</sup> founded B.<sup>2</sup> Deut. xvii. 14. etc.<sup>3</sup> ought B *passim*.<sup>4</sup> saying B.

and speciali in the ij. Salm<sup>1</sup>, "*And now, kingis, vndirstonde ye, be ye lernid that demen the erthe; serue ye to the Lord in drede, and make ye ful out ioie to him with trembling.*" And in the xxij. c°. of Luk<sup>2</sup> the postlis seiden, *Lo! two swerdis here; and Jesu answeride, It suffisith.* Bi these two swerdis men vnderstanden gostli swerd and bodili, or power of prest and of king, that suffisen to reule holi chirche in erthe. And in the xiiij. c°. of Luk<sup>3</sup>, *z. 15<sup>v</sup>.* Crist seith, *Compelle thou to entre; and Austyn vndirstondith that Crist seith this to the king and to seculer lordis to compelle rebel men bi temporal power to entre mekeli into the kepinge of Goddis lawe. And in the xiiij. c°. to Romaynis<sup>4</sup>, Ech man be soget to highere poweris. And it sueth of the king<sup>5</sup>, For not withouten cause he berith the swerd; for he is vengere into wraththe to him that worckith euil. And in the j. pistil of Petir, the ij. c°. <sup>6</sup>, Be ye suget to ech creature which is man, for God; other to the king as most excellent in honour, other to dukis as sent of him to veniaunce of euele doeris, but to the preisyng of gode men. And that the king*

<sup>1</sup> Ps. ii. 10, 11.

<sup>2</sup> Lk. xiv. 23.

<sup>3</sup> Rom. xiii. 4.

<sup>4</sup> Lk. xxii. 38.

<sup>5</sup> Rom. xiii. 1.

<sup>6</sup> 1 Pet. ii. 13, 14.

hath power and owith to amende alle men that trespasen opinli, it is opin bi Gregori in his registre and in the xxij. cause, iiij. questioun, c°. *Si quos*, and bi Austyn there in the v. questioun, c°. *Rex debet*, and bi manie doctouris there in othere chapitris.

### 1. *Corollary.*

£ 16. If the bisshop of Rome, or ony othir antecrist make a decretal othir constitucion contrarie to this part in endullynge the regalie and power of seculer lordis foundid in holi scripture, holi doctouris, and quik reesoun, alle cristene men and souercynli<sup>1</sup> alle feithful lige men to oure king, owen to despise it as venym disturblinge holi chirche. And whether in Decrees or in Decretals with Sext and Clementynis ben ony suche blasfeme constitucions, kingis and seculer lordis shulden make it to be enquerid diligentli bi here feithful clerkis, and if ony suche constitucions be founde, kingis and seculer lordis shulden make tho to be don awei, and prisone other exile the auctouris and fautouris of tho. Summe constitucions in the decretals ben opinli false and

<sup>1</sup> seuerallie B.



contrarie to the kingis regalie. Forwhi, *De foro competenti*, c°. ij.°, the general counseil of worldli clerkis determynith thus, That no iuge presume bi himsilf to distric or condempne without suffringe of the bisshop, neithir prest neithir dekene, neithir ony clerk neithir the lasse men of the chirche, that is the f. 16<sup>o</sup>. seruaunt of clerkis. And if he doth, he shal be sequestrid, or departid, fro the chirche, til he knouleche his gilt and amende him. Bi this decretal the king mai neithir streyne neithir condempne ony clerk, though he gilte neuere so moche agens the king, if the bisshop assente not therto. What mai lette thanne bisshopis and clerkis to putte doun <sup>1</sup>king and alle lordis, and conquere alle here lo<sup>r</sup>dis and godis at here likinge? Therefore alle cristene men crieth out on this fals lawe and on the makeris and meyntenouris therof. Also *De iudiciis*, c°. *At<sup>2</sup> si clerici*, the popis lawe seith thus, "Though clerkis ben conuict of crime bifore a seculer iuge, or knouleche crime bifore him, thei shulen not be condempnid in ony maner herfore of here bisshop. For as a sen-

<sup>1</sup> These two words are inserted in the margin of A by the original scribe. They are in B.

<sup>2</sup> *Et* B.

tence gouden agens a man of a iuge that is not his iuge holdith not, so and knoulechinge maad bifore that iuge holdith not. Lo! herbi  
 £ 17. it sueth that neithir the king, neithir his iustisis han iuridiccoun on clerkis, trespaece thei neuere so moche, and though a preest or a clerk be conuict bifore the king bi neuere so solempe enquestis of robberie, inanquellinge, and auoutrie, yit his bisshop shal no thing condempne him therfore. Lo! hou greet worshipe the bisshopis don to the king and seculer lordis, whanne thei set so litil bi here doom agens clerkis. ` Also in the vj. book *De hereticis*, c°. *In fidei* and c°. *Accusatus*<sup>1</sup> and in the laste c°.², the pope and his worldli clerkis ordeynen thus, that in cause of heresie vicious persoonis shulen ben admittid to here witnesynge agens him that is accusid of heresie, and yit in sum caas he shal not knowe here namis hou falsli euere thei accuse him. Thus bi this lawe the worldli bisshops, munkis and freris of oure lond moun conuicte bi tweyne hooris what euere seculer lord, yea oure king, of eresie, and forfeete alle here goodis. But

<sup>1</sup> Also *de Clement' de hereticis* B, omitting the rest.

<sup>2</sup> These words in A. are added in the margin by the original scribe. They are omitted in B.

who herde euere so light a conquest of alle c. 17<sup>b</sup>.  
 oure lordis londis and godis that holden truli  
 Goddis lawe, for tweine hooris lien falsli on  
 hem? Thus worldli bisshopis with here false  
 confessouris moun condempne the king and  
 ech seculer lord in poyntis of highe<sup>1</sup> eresie bi  
 here lawe, whanne no man neithir creature  
 accusith neithir witnessith agens hem. But  
 hou mai antecrist for shame make so opinli  
 false lawis, and vnwise lordis suffre himself  
 and here tenauntis lesen here godis, and be  
 maad thrallis to antecrist and his clerkis!<sup>2</sup>

## 2. Corollary.

Cristene kingis and temporal lordis shulden  
 teche<sup>3</sup> here meyne and sugetis the comaunde-  
 mentis of God in constreynynge hem to kepe  
 Goddis heestis and to be not hardi to breke  
 tho in the presance of hem. Forwhi bi this  
 title thei holden here londis and lordshipis  
 principali of Crist bi the seiynge of Dauith,  
*He gaf to hem the cuntreeis of folkis, and thei*

<sup>1</sup> This word is inserted in A by the original hand.

<sup>2</sup> Antecristis clerckis and his. B.

<sup>3</sup> *Nota quomodo reges docerent Papam. B rubric  
 in marg.*

*weeldiden the trauailis of puplis, that thei kepe the instifyngis of God and seken out his comaundementis.*<sup>1</sup> And eft, *He sette Dauith his seruaunt to fede his flok*<sup>2</sup>, that is, to teche his puple; and it sueth, *and he fedde hem in the ynnocence of his herte, and ledde hem forth in the vndirstondinge of his hondis.* And that seculer lordis and husbonde men shulen preche the gospel and Goddis heestis to here meyne and tenauntis, it is opin bi seynt Austyn on the 1.<sup>3</sup> Salm in the ende, and most pleynli on Jon in the lj. omelie in the ende, and in his book to the Erl in<sup>4</sup> the middis. Herfore in the iiij. c.<sup>o</sup>. of Daniel<sup>5</sup> Nabugodonosor, the hethen king, prechide the miraclis and maieste of highe God<sup>6</sup>, and that who so euere seide ony blasfemie agens God, he shulde pershe and his godis be forfeitid. And the text acordith in the vj. c.<sup>o</sup>.<sup>7</sup> and the xiiij. of Daniel.<sup>8</sup> Thus manie feithful kingis, as Dauith, Josaphat, Ezechie, and Josie preechiden excellentli Goddis lawe generali bi here owne mouth to here puple and bi pistlis sent bi here messangeris to al

<sup>1</sup> Ps. cv. 44, 45.

<sup>2</sup> first B.

<sup>3</sup> Dan. iv. 2.

<sup>7</sup> Dan. vi. 26.

<sup>2</sup> Ps. lxxviii. 70. etc.

<sup>4</sup> about B.

<sup>6</sup> Dan. iii. 29.

<sup>8</sup> Bel and Dragon. 42.

the rewme, as it is opin bi the proces of bokis of Kingis and of Paralipomenon. Therefore c. 15<sup>b</sup>  
 Poul seith in the j. pistil to Tymothe, v. c°. <sup>1</sup>,  
*If oni man hath not cure of his men and most of meyneals, he hath denied the feith, and is wors than an vnfeithful man, or hethene.* If ony man ful of stryf other of chidinge in wordis seith, that no prechinge is not but in the pulpit, and settith greet strengthe and difference bitwix teche and preche, symple cristene men nylen stryuen in wordis bi the techinge of Poul in the j. pistil to Cor., the xj. c°. <sup>2</sup>, and in the ij. pistil to Tymothe, the ij. c°. <sup>3</sup> Sith such fonnid difference implieth that Crist prechide not in desertis, feeldis, and hillis; but the gospel affermith opinli that Crist prechide in these placis where he sat and stood on the ground. And holi scripture chargith not that difference of word, but takith it al oon to teche opinli and to preche. A! ye cristene lordis, hou dore ye suffre youre seruauntis to blasfeme God in youre presence bi dispitous sweringe, herte, boonis and nailis, c. 19.  
 and othere membris of Crist, sith ye doren not suffre hem to dispise youre ertheli king in

<sup>1</sup> 1 Tim. v. 8.

<sup>2</sup> 1 Cor. xi. 16.

<sup>3</sup> 2 Tim. ii. 14.

youre heeringe! Alas! whi han ye ioie and likinge in vilent<sup>1</sup> speche and hermful bacbitinge of youre seruauntis, that bacbiten and deprauen othere men absent that ben ful bisit to make Goddis lawe knowen and kept? Sith ye moun lightli distrie so greeete euelis in youre meyne and sogetis, and don not, ye ben giltif of alle, and cause of here dampnacioun. God helpe you in this nede.

*The xiiij. Article.*

Though it be leful in caas to werre, and sleen euele cristene men obstinate in synnis, whanne rightfulnessse and pees of the rewme shulde perisshen ellis, and synne shoulde not be quenched ellis bi mannis were, netheles this owith not to be don no but bi charite and auctorite of God with good circumstaunce, while pride and rancour and veniaunce of propre wrong ben put awei, so that it be do  
 c 19<sup>s</sup>. pureli other clenli for God and comoun good with due compassioun of britheren. The firste part is opin bi this, that the king hath the swerd to yelde veniaunce to euil men in

<sup>1</sup> violent B.

the xiiij. c<sup>o</sup> to Romaynis<sup>1</sup> and in the j. pistil of Petir ii. c<sup>o</sup>.<sup>2</sup> Therefore sith these two souereyn apostlis restreynen not this veniaunce, we owen not restreynen it, where reesoun or nede of the rewme axith it. The foure greeete doctouris with othere lattere holden this part withouten ony doute, as it is opin in here bokis, and in the xxiiij. cause in the j. and.iiij. and iv. and v. questioun bi greet processe. And the laste part of this article is opin bi this, that he that sleth in othere manere his neighbore, louith not God aboue al thing, neithir his neighbore as hymself, and so he is not in the weie of saluacioun, but shal be dampnid uttirli, if he amende him not finali.

*The xiv. Article.*

Though it be leful to swere bi God almyghti in a nedeful cause with thre circumstauncis, in truthe, doom and rightfulness, in the iiij. c<sup>o</sup>. of Jeremie<sup>3</sup>, netheles it is not leful to swere fals, neithir trewe superflui other in veyn, neithir for an euil ende, neithir bi a creature. The firste is opin bi this, that God

<sup>1</sup> Rom. xiii. 4.

<sup>2</sup> 1 Pet. ii. 13, 14.

<sup>3</sup> Jer. iv. 2.

ordeynide to swere thus truli bi the Creatour in the olde Testament in the vj. and x. c°. of Deutr°.<sup>1</sup>, and iiij. c°. of Jeremie.<sup>2</sup> And in the v. c°. of Mt.<sup>3</sup> Crist forbed not to swere bi the Creatour but bi a creature, as seynt Jerom witnessith there; and Seynt Austyn preuith there opinli bi holi scripture and reesoun, that to swere soth with due circumstaunce, is not synne. For bi Austyn on Jon, and bi Crisostom on the pistil to Ebreis the vj. c°, Crist swoor whanne he seide, *Truli, truli I seie to you*. And as Austyn witnessith in the v. c°. of Mt., Poul swoor ofte in seiynge thus, *God is witnesse to me*, or thus, *I clepe God to witnesse to my soule*. And the aungil in the x. c°. of Apoc.<sup>4</sup> swoor bi God lyuyng into worldis of worldis. But bi Crisostom and Jerom on that word of Crist in the v. c°. of Mt., *I seie to you that ye swere not on alle* t. 20°. *maneris*<sup>5</sup>, *neithir bi heuene ne bi erthe*, and so forth, Christ forbedith to swere bi a creature. And the decretal *De jure jurando*, c°. *Et si Christus*, witnessith the same. And bi Crisostom on that word *neithir bi heuene*, etc. to

<sup>1</sup> Deut. vi. 13.; x. 20.

<sup>2</sup> Matt. v. 34—37.

<sup>5</sup> maner B.

<sup>3</sup> Jer. iv. 2.

<sup>4</sup> Rev. x. 6.



swere bi a creature is to make that creature God, and so to do idolatrie and blasfemie. Therefore Lawe canoun in the xxij. cause, j. questioun, c°. *Siquis per capillum*<sup>1</sup>, and c°. next before, ordeyneth greet peyne to him that swerith bi a creature.<sup>2</sup> Thei that sweren bi the membris of Crist, as bi the heed, bodi, woundis, sidis, hondis, other fect, blasfemen Crist ful orribli and al the holi Trinite. Therefore Lawe canoun in the forscid c°. *Siquis per capillum*, ordeynith this peyne, that he that swerith thus, or blasfemith God in other manere, be deposid or degrauid<sup>3</sup> if he is a clerk, no but he amende himsilf; if he is a leewid man, that he be cursid. And the emperour in *Autentica ut non luxurientur homines contra naturam, collacione sexta*, ordeyneth the peyne of deth to hem that sweren thus. And in the f. 21. xxiiij. c°. of Leuitici<sup>4</sup>, he that blasfemith God, shal be stoonid. But hou euere it be of this temporal peyne of deth, almighti God shal punshe alle hem that sweren thus bi peyne greuousere withouten comparisoun, if thei leue not here errour and do fruytful penaunce.

<sup>1</sup> *scabellum* B; but in marg. *capillum*.

<sup>2</sup> creature. *Corelarium*. B.      <sup>3</sup> *sic*.

<sup>4</sup> Lev. xxiv. 15, 16.

For he shal punshe hem in the peyne of helle, for the brekinge of Goddis comaundementis. And that to swere thus bi a creature<sup>1</sup> is to blasfeme God, it is opin bi the seiynge of Crisostom aleggid bifore. For bi him to swere bi a creature, is to make it God, which thing is blasfemie and abhominable idolatrie. For God grauntide not in his lawe to swere bi a creature, but oonli bi the Creatour, and yit this for a nedeful truthe, in the vj. and x. c°. of Deut°.<sup>2</sup>, and in othere placis of scripture. Therefore to swere bi a creature, is to geue to a creature that that is propre to God aloone; and this is blasfemie and opin idolatrie. And f. 21<sup>b</sup>. bi Austyn on the ix. salm, and on this vers, *Dederunt in escam meam fel*, thei synnen greuouliere that dispisen Crist regninge in heuene, than thei that crucifieden Crist goinge deadli in erthe. And seynt Bernard holdith and declarith pleynli the same sentence. 'Allas! hou ful of blasfemie and idolatrie is oure rewme, sith comounli ech bisshop and high prelat swerith bi the patroun eithir special seynt of his chirche, and holdith that oth more solempne and stidefast, than if he swerith

<sup>1</sup> creatures B.

<sup>2</sup> Deut. vi. 13.; x. 20.

bi God almyghti. And othere lordis and comounis sweren bi othere seyntis as hem likith, and chargen more to swere thus, than bi the Holi Trinite. Certis here thei don double blasfemie either idolatrie; oon, for thei swere thus bi creatures agens Goddis techinge, another<sup>1</sup> for thei chargen more to swere bi such a creature than bi God almighti. If newe doctouris seyn, that it is leful to swere bi creaturis, for Joseph swoor bi the helthe of Farao<sup>2</sup>, leie hem o watere as vnkunynge men and vntrewe to God and holi chirche, for this<sup>f. 22.</sup> reesoun is not worth; Joseph swoor bi a creature, therefore it is leful to swere bi a creature. For Joseph synnide ofte, and was manie hundred yeris bifore Moises lawe goue to Goddis puple. Also Joseph as a man hauynge the spirit of profecie, in sweringe bi the helthe of Farao, myghte swere bi God, which is seid the helthe of Farao, for he made that helthe. Thus Dauith seith, *God is my lyghtnyng and myn helthe*. But hou euere it is of Joseph, it is opinli agens Cristis techinge and holi doctouris and lawis, to swere bi a creature. Therefore lat this blasfeme sweringe cesse, and no man

<sup>1</sup> and other B.<sup>2</sup> Gen. xlii. 15.

swere nedeles neithir fals, ne but oonli bi God for a nedeful truthe and with greet auisement.

*The xv. Article.*

The sacrament of the auteer, which is whight and round, visible and palpable, and is broke with the hondis of a preest, and is chewid with the teeth of a preest, and is seien<sup>1</sup> with the bodili ighen of the puple, is breed which we  
 £ 22<sup>b</sup>. breken, and the verri bodi of oure Lord Jhesu Crist. This feith is opin in the xxvj. c<sup>o</sup>. of Mt.<sup>2</sup>, xiiij. c<sup>o</sup>. of Mc.<sup>3</sup>, and the xxij. c<sup>o</sup>. of Luk.<sup>4</sup>, and j. pistil to Cor. x. c<sup>o</sup>., and xj. c<sup>o</sup>.<sup>5</sup>, and bi seynt Austyn, seynt Jerom, and seynt Ambrose, and alle holi doctouris bi a thousand yeer and more fro the tyme of Cristis incarnaccioun. Wherefore Austyn, in his sermoun and in Decrees *De consecratione*, ij. distinccioun, c<sup>o</sup>. *Qui manducat*, writith thus, “ That that is seyen is breed, and that that the ighen tellen, is the chalis ; but that that the feith axith to be taught, the breed is the bodi of Crist, and the

<sup>1</sup> seyn B.

<sup>2</sup> Matt. xxvi. 26.

<sup>3</sup> Mk. xiv. 22.

<sup>4</sup> Lk. xxii. 19.

<sup>5</sup> 1 Cor. x. 16. ; xi. 23, 24.

chalis, that is, wyn conteynid thereynne, is the blood of Crist. Therefore these thingis ben seid sacramentis, for anothis thing is seien in tho, and anothis thing is vndirstonden in tho. That that is seien hath bodili likenes; that that is vndirstonde hath gostli fruyt." This, seith Austyn, in the decre opinli. And seynt Jerom in his pistil to Elbidio, seith thus, "Here we that the breed which<sup>1</sup> the Lord t. 23. brak and gaf to his disciples to eeten, is the bodi of the Lord." And Ambrose. *De consecratione*, ij. dist., c°. *Panis est*, seith thus, "In the auteer is comoun breed bifore the wordis of sacramentis. Where consecracioun or halewinge hath neighid, of the breed is maad Cristis flesh." And eft there, "Bifore that it is sacrid, it is breed; where the wordis of Crist han neighid, it is the bodi of Crist." And eft there, "That that was breed bifore the consecracioun, is now the bodi of Crist after the consecracioun. For the word of Crist chaungith the creature. And so of the breed is maad the bodi of Crist; and wyn and watir medlid in the chalis is maad blood bi halewyng of heuenli word." This seith Ambrose there.

<sup>1</sup> which that A.

Also Hilarie seith thus in the same dist. c°. *Corpus Christi*, "The bodi of Crist which is taken of the auteer, is figure, while breed and wyn is seien withoutforth; forsothe it is truthe the while the bodi and blood of Crist is bileuid withynne." Therefore the gospel seith in the xxiiij. c°. of Luk.<sup>1</sup>, that the disciplis knewen Crist in the breckinge of breed. And as Austyn seith in his pistil `xlj. in the ende<sup>2</sup>, this breed was the sacrament. Therefore seynt Poul, in the j. pistil to Cor. x. c°. <sup>3</sup>, seith that *the breed which we breken, is the part takinge of the bodi of the Lord*; and in the xj. c°. <sup>4</sup>, there Poul clepith it breed thries aftir consecracioun. And after the sacringe, in the canoun of the masse we clepin it holi breed. And therfor, as Crist is verri man, not feynid, and verri God togidere, so this sacrament is verri breed, not feynid neithir fals, and the verri bodi of Crist togidere, as holi writ affermith opinli. Thanne if Innocent the thridde, or othere ipocritis, aftir the vnbyndinge of Satanas, affermen that this worshipecful sacrament is an accident without suget, and not the

<sup>1</sup> Lk. xxiv. 31.

<sup>2</sup> Added in margin by the original hand. A.

<sup>3</sup> 1 Cor. x. 16.

<sup>4</sup> 1 Cor. xi. 26, 27, 28.

bodi of Crist, feithful men and symple resten mekeli in the wordis of holi writ, and in the general sentence of the Holi Gost that mai not erre. Forwhi holi writ affermith not in c. 24. ony place that this worshipecful sacrament is an accident without suget, neithir kindeli reesoun techith this, neithir experience, neithir mannis wit, neithir holi doctouris of the chirche bi a thousand yeer and more taughten this, but opinli the contrarie. Forwhi Austin, in the ij. book of *Soliloquiorum*, and in his book *De quantitate animæ*, and in his pistil *Ad Dardanum*, affermith opinli and with greet auisement, that noon accident mai be without suget. And' seynt Jerom holdith opinli the same sentence in his book *De essencia divina*, and also Crisostom *In imperfecto*, in the xviiij. omelie before the middis. Also greete doctouris of scole affermen generali, that mannis vnderstandinge mai not comprehende an accident withouten suget. Therefore alle cristene men, rest ye in the wordis of Crist and holi writ, and in the general vndirstandinge of the Holi Gost, and forsakith not that for nouelties of antecrist.

f 24<sup>b</sup>.*The xvj. Article.*

*No power is no but of God; neithir the pope hath power agens the truthe of holi scripture, neithir mai lefulli do ony thing agens edificacioun other profyt of holi chirche. This sentence is opin bi holi scripture in the xiiij. c<sup>o</sup>. to Romaynis<sup>1</sup>, and in the ij. pistil to Cor., x. and xiiij. c<sup>o</sup>.<sup>2</sup>, where Poul seith thus, *We moun not ony thing agens truthe; and est, We han take power of God, not to youre distriynge, but to youre edifyinge.*<sup>3</sup> Thanne if the pope chalangith to haue power to harme the chirche, or to lette it fro the truthe and fre ordenaunce of Crist to go lightli and sikirli to heuene, he is an open antecrist.*

*The xvij. Article.*

The lawis of the pope ben gode, and owen to be taken of feithful men, oonli in as moche as tho ben foundid expresli or opinli in holi scripture, or in quik reesoun that mai not be distried, or in as moche as tho be maad esi to

<sup>1</sup> Rom. xiii. 1.<sup>2</sup> 2 Cor. x. 8.; xiii. 8.<sup>3</sup> 2 Cor. xiii. 10.



vnderstonde holi scripture and to kepe Goddis heestis. This sentence is opin bi this, that ellis tho weren wickide lawis, tariynge **£ 25.** cristene men fro vertu and knowinge and kepinge of Goddis lawe, and fro euere lasting blisse. But God seith, in the x. c°. of Isaie<sup>1</sup>, *Wo to hem that maken wickid lawis.*

### *A Corollary.*

It semeth to feithful men that the lawis of bisshopis of Rome disturben moche holi chirche in erthe. This sentence is sheewid first bi this, that oo pope eithir oo counseil contrarieth anothis withouten euidence of holi scripture othis of reesoun, but for wil aloone of the makere; bi that comoun rule anentis lawieris, That that pleaside the prince hath the strengthe of lawe, and a peere othis a man euene in staat hath not comaunding eithir power on his peere. These principlis vndirstonden weewardli, and applied blasfemeli to a synful man, sith these acorden generali to God aloone that mai not erre, confouden othis sheenden holi chirche in erthe. For whi the wil of God, that

<sup>1</sup> Is. x. 1.

¶ 25. mai not erre, owith to be set bifore in alle thingis, and the wil of whateuere deadli prince owith to be taken of feithful men, oonli in as moche as it is conformid or acordid with Goddis wil. The ij. principle, A peere hath not power on his peere, is falsli applied to the lattere pope reuersinge the formere pope. For if the formere pope made a reesonable lawe, it was confermid of God and appreuid and boundun in heuene. Thanne the lattere pope distriynge this good lawe confermid of God, is not pere in this caas with the formere; but he reuersith Goddis doom, and distrieth the power graunted to Petir and hise successouris, if God shewith not to him that this lawe owith now to be distried. The secunde tyme, these lawis disturblen the chirche, for othere siche lawis ben directli, other streightli, or openli, contrarie to the truthe and fredom of holi scripture, or preuyli settinge noiefulli in thraldom that that holi scripture settith profitabli in fredom; othir suche lawis of

¶ 26. the pope ordeynen opinli or preuyli the same thing that holi writ ordeynith, and thanne the lawis be not nedeful. Forwhi holi scripture suffisith bi itsilf to alle thingis that perteynen to the helthe of feithful men. The

thridde tyme, suche lawis sheenden the chirche. Forwhi the multitude and vncerteynte of siche lawis, sith the pope pretendith that he hath power to enterprete and suspende and make voide other distrie suche lawis at his wille, withdrawith men fro the studie, kunynge, and kepinge of holi scripture, and though noon othir euil were of the lawis but this, for this aloone cristene men shulden putten abak suche lawis, that thei geue more tent and more quietli, to holi scripture, sith holi scripture is ful hard in manie placis, and the age and the complexioun of men is ful short and feble, and holi scripture is so nedeful to soule helthe in knowinge, and kepinge, and loue.

*The xvij. Article.*

It is to obeie to the bisshop of Rome othir f. 26<sup>b</sup>.  
to what euere othir bisshop, as to seynt Petir or to seynt Poul in leful thingis and spedeful to saluacioun and no ferthere. This sentence is opin bi this, that Poul seith in the j. pistil to Cor., the iiij. c<sup>o</sup>., and xi. c<sup>o</sup>.<sup>1</sup>, *Be ye my sueris as and I am the suere of Crist*; where it is opin

<sup>1</sup> 1 Cor. iv. 16.; xi. 1.

bi feith of holi scripture, that Poul othir Petir owith to be sued oonli in this, in as moche as he sueth oure Lord Jhesu Crist. And therefore in the x. c°. of Jon<sup>1</sup> Crist seith of himsilf, *If I do not the werkis of my fadir, nile ye bileue to me.* Therefore if the bisshop of Rome seith that men shulen sue him and bileue to him, wher he sueth not Jhesu Crist or doth not the werkis of the fadir of heuene, withoute doute he is antecrist enhaunsynge hymself aboute Jhesu Crist. Wher it be so now, ye cristene men, bileue ye to the werkis of him, And deme ye a verri doom of him, as Crist biddith in the x. c°.² and in the vii. c°.³ of Jon. And to reule wel this obedience, se what Austin seith in Decrees in xj. cause, iij. questioun, c°. *Non enim,* "It is not euere euil to obeie not  
 £ 27. to comaundement, for whanne the lord comaundith tho thingis that ben contrarie to God, thanne it is not to obeie to him." Also Jerom in the pistil to Ephesians, and there in the c°. *Si ea,* writith thus, "If the lord comaundith tho thingis that ben not contrarie to the feith, or to holi scripturis, the seruaunt be sujet to the lord. But whanne the lord

<sup>1</sup> Joh. x. 37.

<sup>2</sup> Joh. x. 38.; vii. 24.

<sup>3</sup> v. A. So again at p. 76.

comaundith thingis contrarie to holi scripture, the seruaunt obeie more to the lord of the soule than to the lord of the bodi. If that that the emperour comaundith is good, fille thou the wil of the comaundour. If it is euil, answere thou, It behoueth to obeie more to God than to men. I seie this same thing bothe of seruauntis anentis lordis, and of wyuis anentis husbondis, and of sonis anentis fadris, that thei owen to be sugetis to lordis, or to husbondis, or to fadris and modris, oonli in these thingis that ben not contrarie to Goddis comaundementis." And seynt Ambrose there in c°. *Julianus*, and seynt Austyn c. 27<sup>o</sup>. there in c°. *Qui restitit*, and c°. *Imperatores*, and c°. *Julianus extitit*, declarith fulli this mater, and seynt Isidre there in c°. *Siquis prohibet* writith thus, "If ony man forbedith to you that that is comaundid of the Lord, othir if ony man comaundith to be don that thing that the Lord forbedith to be don, be he abhominable to alle men that louen God. If he that is souereyn seith, othir comaundith, ony thing outake the wil of God, othir outake that that is comaundid opinli in holi scripturis, be he had as a fals witesse of God, or a sacrilegeer, that is, a theef of holi thingis." And eft in

the c°. *Si is qui præest*, seynt Isidre writith thus: "If he that is soucreyn doth othir comaundith ony man to do that that is forboden of God, or passith or comaundith to passe that that is comaundid of God, the sentence of seynt Poul shal be brought in to him, that seith, *If we eithir ony aungil of heuene prechith to you outake that that we han prechid, cursid be he.*"<sup>1</sup> Isidre in Decrees seith al this.

t. 28. And here is armure ynough to cristene men agens the pope and othere prelati makinge newe lawis or vnprofitable, and comaundinge othir thing than holi writ doth opinli.

### *The xix. Article.*

Cristene men ben not holden for to bileue, that the bisshop of Rome that lyuith now in deadli lif, othir what euer deadli bisshop, hath so greet power in the gouernaunce of the<sup>2</sup> holi chirche, how greet power Petir eithir Poul had grauntid of God. This sentence is opin bi this, that holi scripture that conteynith al truthe spedeful to reule the chirche, expressith not this poynt in ony place, neithir the gode werkis of bisshopis neithir mannis wit shewith

<sup>1</sup> Gal. i. 8.

<sup>2</sup> Om. B.

this, but rather the contrarie in dede. For it is opin at ighe that the bisshop of Rome hath not so greet power in worchyng of miraclis, neithir so greet vnderstandinge of holi scripture, neithir so greet grace to prechen it spedi, and to die for it in pacience and charite, as Petir and Poul hadden. And if the bisshop of Rome hath so greet power in these poyntis c. 28. as the apostlis hadden, who is worthiere euere lastinge dampnacioun than the bisshop of Rome, sith he is doubt in edifynge of the chirche, and sclaudrith it in manie maneris bi werk and word, for he prechith not the gospel generali, as the apostlis diden, neithir lyueth in mekenesse, and wilful pouert, and greet trouail, and profrith not him to deth for saluacioun of mennis soulis, as the apostlis diden; but lyueth in pride, symonie, and auarice, and sterith faste to slee cristene men for to alarge othir mayntene his seculer lordshipe forboden of Crist and his apostlis.

*The xx. Article.*

Cristene men ben not holden for to bileue, that the bisshop of Rome that now lyueth in this peyneful lyf, is heed of al holi chirche in

erthe. This sentence is opin bi this, that Crist is heed aloone of al holi chirche, as Poul seith in j. c°. to Ephesies<sup>1</sup>, in the j. c°. to Col.<sup>2</sup>, and in the j. pistil to Cor.<sup>3</sup>, the iij. c°. Therefore, if he chalangith this dignite to him, he is a blasfemere, and Lucifer, and antecrist.

*The xxj. Article.*

Cristene men ben not holde to bileue, that the bisshop of Rome, that leuyth now in this synful lif, is a membre of holi chirche, yea the leeste membre of holi chirche. This sentence is opin bi this, that no man is holde for to bileue, that this bisshop lyueth now in this deadli lif wel to God. Also no man is holde for to bileue that this bisshop shall be sauid in blisse, and ellis he is no membre of holi chirche. As Austyn seith in the iij. book of cristene doctrine in the secunde reule of Ticonie<sup>4</sup>, the xxx. c°. Also no man woot of himsilf without special reuelacioun of God, whethir he is worthi of hatrede eithir of loue,

<sup>1</sup> Eph. i. 22.      <sup>2</sup> Col. i. 18.      <sup>3</sup> 1 Cor. iii. 5. 11.

<sup>4</sup> Tichonius, a Donatist writer in the time of Theodosius the Great.



in the ix. c° of Ecc<sup>ca</sup>.<sup>1</sup>, and so whethir he be of the noumbre of hem that shulen be sauid, of the noumbre of whiche noon mai pershe in the xxiiij. c° of Mt.<sup>2</sup> Also the pope mai be chose of fleshli cardinalis and auarouse bi symonie procurid of hymself othir ratefied, othir consent and appreue it, and c. 29<sup>b</sup>. thanne he is a symonient, and eretik, and a cursid antecrist, and a sone of perdicioun, if he doth not fruytful penaunce. Also sith Crist alwitti and al hooli chees Judas that was apostle, and Satanus, and a sone of perdicioun, and a deuil incarnat, othir in flesh, in the vj. c° of Jon<sup>3</sup> and othere placis, moche more the vnkunynge and vicious cumpani of cardinalis fulle of auarice, symonie, and pride, mai chese oo Judas and Satanus and a deuil incarnat. Whethir the viciouse and vnkunynge collegie of fleshli cardinalis shal geue more grace and holinesse to a worldli preest chosen bi hem of fleshli and of worldli affecioun than Crist, God almyghti, gaf to Judas chosen of hym bi souereyn wisdom, goodnesse, and loue to holi chirche his spousesse. The greete Lucifer mai not seie this, for shame of

<sup>1</sup> Eccles. ix. 1.<sup>2</sup> Matt. xxiv. 24.<sup>3</sup> Joh. vi. 70.

opin lcesyng and ateyntyng of falsnesse bi Jesu Crist and al holi chirche.

*The xxij. Article.*

f. 30. Cristen men ben not holden to bileue, that what euer thing the deadli bisshop of Rome or ony othir deadli bisshop pretendith him to bynde or assoile, is herfore bounden or assoilid anentis God and the chirche regninge in blisse. This sentence is opin bi this, that the chirche in erthe disseyueth and is disseyuid, as the Lawe witnessith *De sententia excommunicationis*, c°. *A uobis* the ij. Also Petir erride in the presence of Crist in counseilinge to him that he shulde not die, in the xvj. c° of Mt. <sup>1</sup>, and in denyinge and forsweringe Crist in the tyme of his passioun, fro drede of deth. Wherefore he wept bittirli in the xxvj. c° of Mt. <sup>2</sup> And aftir the sendinge of the Holi Gost, Petir synnede veniali in withdrawinge himsilf fro hethene men, and in constreyninge hem to bicomme Jewis, and therefore he was repreuid opinli of Poul, and took it mekeli in the ij. c° to Galathies. <sup>3</sup> Therefore if seynt Petir erride so

<sup>1</sup> Matt. xvi. 22.

<sup>2</sup> Matt. xxvi. 75.

<sup>3</sup> Gal. ii. 14.

moche in byndinge and assoilinge, whi mai not the deadli pope of Rome or ony othir bisshop erre so moche, othir more. Late blasfeme prestis seyn a verri cause, if thei kunne, & so<sup>o</sup>. in alle these poyntis.

*The xxij. Article.*

Thanne oonli the bisshop of Rome, or oony othir, byndith or assoilith verrili, whanne he sueth the doom of God bifore goinge that mai not faile. This sentence is opin bi this, that Crist seith in the v. c<sup>o</sup>. of Mt.<sup>1</sup>, *Ye shulen be blessid whanne men shulen curse you, and pursue you, and seyn al euil agens you, and lie, for me.* And Dauith seith of the euil men, *Thei shulen curse, and thou shalt blesse.*<sup>2</sup> And in the ij. c<sup>o</sup>. of Malachie<sup>3</sup>, God seith to euil preestis, *I shal curse youre blessingis.* And in the xij. c<sup>o</sup>. of Ezechiel<sup>4</sup> God seith to false profetis, *Thei quikene soulis that lyuen not, and slee soulis that die not.* Therefore Gregori on this text of Jon<sup>5</sup> in the xx. c<sup>o</sup>. *Quorum remisieritis peccata,* etc., and in the xxvj. omelie, and in the xj.

<sup>1</sup> Math. v. 11.

<sup>2</sup> Ps. cix. 28.

<sup>3</sup> Mal. ii. 2.

<sup>4</sup> Ez. xiii. 19.

<sup>5</sup> Joh. xx. 23.

cause, iij. q., c°. *Tunc vera*, seith thus<sup>1</sup>, "Thanne the assoilinge of the prelat<sup>2</sup> is trewe, whanne it doth the doom of the ynnere iuge," that is, God. And in the c°. *Ipse ligandi*, and c°. *Judicare*, Gregori seith thus<sup>3</sup>, "He priueth himself fro power of byndinge and assoilinge, that vsith his power for his wil, and not for the maneris of sogetis. Thei moun not deme worthili of sogetis, that suen here owne natreidis eithir loue in the cause of sogetis." This seith Gregori there. And for byndinge and assoilinge, se more of Gregori in the xxvj. omelie, and in the glos on the xiiij. c°. of Ezechiel, and bi Austyn and Jerom in the xj. cause, iij. q., c°. *Secundum*, with manie mo suynges there. And Gregori in his registre, and there in c°. *Priuilegium* writith thus, "He disseruith to lese in al maner the preuilege, that mysusith the power grauntid to him." Thanne if the bisshop of Rome or ony othir mysusith the power of byndinge and assoilinge, he priueth himself of this power, and is worthi to lese his preuilege.

<sup>1</sup> c. lxii.

<sup>2</sup> prelati B.

<sup>3</sup> cc. lx. lxi.

*The xxiv. Article.*

Cristene men ben not holden for to bileue, that the indulgencis of the pope ben trewe on eche side, or withouten errour or leesyng, open or preuy. This is showid bi this skile, c. 31. that Crist and his trewe apostlis that louden most here sueris, gaue not to hem siche indulgencis. And if Crist and his apostlis hadden power to geue suche indulgencis and gauen hem not, whanne summe cristene men were not fulli purgid in this lif, and weren worthi to be holpen bi the suffragies of holi chirche, it semeth that Crist and his apostlis failiden in merci, or nameli that thei weren lesse merciful than the bisshop of Rome, or than othere bisshopis to dai. But this is blasfemie to seie, that ony bisshop is more merciful than Jesu Crist, that diede of so greet charite for mennis soulis. Therefore it semith ful fals, that the pope and othere bisshopis han power to graunte siche indulgencis at here likinge in othir manere than Crist and his apostlis diden. In partie for the puple is disseyuid in feith bi these feynid indulgencis, and is withdrawen fro the werkis of merci to do tho to pore men, as Crist comaundide in the c. 32.

xxv. c°. of Mt. <sup>1</sup>, and is drawen bi there feynid indulgencis to geue moche tresoor to riche prelatis bi title of deuocioun, of merci, or of gostli suffragie, which thing Crist and his apostlis neithir comaundiden ne counseiliden. For the puple is brought in bi these feynid indulgencis for to bileue that thei shulen haue more meryt to geue here godis to riche prelatis for suche suffragies, than to geue tho to the pore men, which thing Crist comaundide vndir peyne of euere lastinge dampnacioun in the xxv. c°. of Mt. But withoute doute it is agens cristene <sup>2</sup> feith, for to bileue this. In partie for bi these feynid indulgencis the puple bileuith not stidefastli the comunyng of seyntis, and that who euere is in charite, hath part of alle meritis of holi chirche, as moche as he is worthi to haue part, bi the grace and iust delinge of Jhesu Crist. And this doinge of the puple and defaute of here

£ 32<sup>b</sup>. bileue is opinli agens the feith of the salmistre <sup>3</sup>, where he seith to God, *I am parteneer of alle that dreden thee*, that is, bi drede ioynid with charite. For if cristene puple bileuide stidefastli, that bi the kepinge of Goddis comaunde-

<sup>1</sup> Math. xxv. 34. etc.

<sup>2</sup> alle cristen B.

<sup>3</sup> Ps. cxix. 63.

mentis and bi the strengthe of charite, it shulde haue part of alle the meritis of holi chirche bi the most rightful departinge of God, what shulde moue the puple to bie with so greet cost suche indulgencis, which thing Crist counseilide neuere, and to geue not almes to pore men, which thing Crist comaundide souereynli. Truli it semeth that the grette pride and auarice of worldli prelati and of false freris founden out these feynid indulgencis in steringe of the deuil to spoile the puple bothe pore and riche, fro verri feith and grette meritis of trewe almes. Which sotil eresie Crist Jesu for his owne merci take awei fro his chirche. Amen.

### 1. *Corollary.*

A! hou greet abhominacioun it is to se almost the grettest lord of the world, that is, r. 33. the priour of Roodis, with his suppriouris as the grette lordis of grette rewms, to axe with grette indulgencis of the pope the almese dedis of cristene puple that ben assignid to pore nedi men bi comaundement of Crist, and to pretende and crie opinli in oure rewme, that so greet a lord and riche of the world

hath power grauntid of the bisshop of Rome, or of othere bisshopis, or of here mynistris, to forbede massis and the preching of Goddis word, til here feynid priuilegies be pronouncid to the puple in what euere chirche it pleesith him to assigne, and to forbede vndir peyne of suspendinge and of enterditinge of prestis and of chirchis these souereyn officis of preestis or of curatis, which Jesu Crist commendide ful moche. Parceyue ye, knightis of Crist, wher this is abhominacioun of discumfort stondinge in the holi place<sup>1</sup>, for it stondith in the chirche halewid of the bisshop, and  
 f. 33<sup>b</sup>. with Goddis seruise, and with sacringe of the sacrament of the auteer, and with the presence of<sup>2</sup> the bodi and blood of Jesu Crist. Alas! what shame is this to alle cristene men that suche proude leesingis stonden in the place of the holi gospel and of deuoute preieris.

## 2. Corollary.

A! hou greet abhominacioun of discumfort stondinge in the holi place, and witnessid

<sup>1</sup> Matt. xxiv. 15.

<sup>2</sup> *and with* has been altered into *of*, seemingly by the original scribe. A.



undir the seal of the bisshop of Rome, is this, that the indulgencis of the chirche that ben Pretendid to be foundid on the meritis and passioun and the blood of Crist and of his seyntis, ben grauntid to so greet a seculer lord to sheede out the blood of vnfeithful men that shulen be dampnid vttirli withouten ony ascapinge if thei dien in vnfeithfulnesse, sith Crist and othere seyntis shedden pacientli and charitabli here blood, and preieden deuoutli for here enemies and vnfeithful men to be conuertid. Crist ordeinide the weie of mekenesse, of pacience, and of deuout preiere, and of excellent loue to die, yea, for enemies if it were nede, for vnfeithful men and synneris to f. 34. be conuertid and sauid bothe in bodies and soulis. But the bisshop of Rome, clepid most holi fadir othir most blessid, I wolde that not with blasfemie, grauntith the meritis of Crist and of holi chirche in erthe to slee and sende to helle so manie thousandis of paynemis, which wolden lightli be conuertid to oure feith bi holi conuersacioun, feithful prechinge, and wilful suffringe of deth of prestis and othere cristene men, as Crist ordeinide. If the pope 'of Rome' or his fautouris seyn, that he graunt-

<sup>1</sup> Om. B.

ith these indulgencis not to slee hethen men, but to defende cristendom agens hem, wite thei that bi mannis weie this<sup>1</sup> shulde litil helpe, for the hethene men ben manie mo thousandis than cristene, and ben richere, and betere men of werre, and kunnen lyue hardere than we.<sup>2</sup> Therefore thei myghten lightli ouirrenne vs

<sup>1</sup> this defending. B.

<sup>2</sup> It required some boldness to utter this statement, than which few could be more offensive to the chivalrous spirit of the times. That the unbelieving Asiatic should be thought more than a match for the Christian soldier of the West provoked, no doubt, a contemptuous smile; but the startling assertion that the safety of Europe depended upon the forbearance of the Turk, must have been too much for patience. Yet the remarks of the writer received within a very short time extraordinary confirmation. The call which, as it has been mentioned in the preface, was, in the latter part of the year 1394, made upon many of the European sovereigns to combine for the defence of Christendom and the expulsion of Bajazet from his usurped possessions, was answered with wonderful alacrity. Burgundy, on its part, permitted the heir to the throne, the impetuous Jean Sans-peur, Comte of Nevers, to head the expedition. Charles VI., of France, appears to have entered into the plan with phrenzied energy. The grand constable, Philippe d'Artois; the grand admiral, Jean de Vienne; the Marshal de Boucicaut; the Sire de Couci; and the Comte de S. Pol, were among the warriors whom the king despatched on this service. Italy also, Germany and England, contributed some of the flower of their nobility. In March, the cru-

crístene, as bi mannis power, if God made hem not peesible to vs withouten oure de- f. 34<sup>b</sup>.

saders set out from Flanders, and, gathering numbers as they advanced, reached Buda in about three months. Thence they proceeded onwards, and having taken two or three towns from the enemy, resolved to invest Nicopolis. They had now been joined by Sigismund, king of Hungary; and the collected Franks amounted, it is said, to more than 100,000 horsemen. The Hungarian prince was heard to boast that they were sufficient not merely to drive the Turks from Europe, but, even if heaven should fall, to carry the firmament upon their lances. Bajazet no sooner appeared before the invested city, than in three hours the forces of the Christians were scattered to the winds. Many were slain, many were driven into the Danube, others fled whithersoever they could, and numbers were made prisoners. Of these last all were massacred the next morning, save some single score who seemed likely to produce a valuable ransom. The means which human prudence had opposed to the barbarian conqueror, were thus dissipated in an instant, and the path into the very heart of Europe seemed opened to his armies. But God's will had fixed the limit of Bajazet's progress. A fit of gout, it is reported, prevented him from taking immediate advantage of his victory, and he gave himself up to luxury and debauchery. The hope of gaining Constantinople subsequently retained him in Thrace until the advance of a greater conqueror, the celebrated Timour, compelled the Turkish Solthan to enter Asia for the protection of his Eastern dominions. Timour soon overwhelmed him and his forces, and saved Europe from the terrible infliction which the success at Nicopolis had seriously threatened. So evident was it made that the safety of nations is in the hands of the Most High, and that armaments are of no

seruyngc. And certis as longe as hethen men wolen lyue peesibli with vs cristene, and not werre on vs to distric oure cristendom, we han noon auctorite of God to werre agens hem for worldli lordshipe othir veyn name and temporal godis. Therefore a trewe successour of Petir shulde rathere graunte indulgencis, if he hadde such power as it is feynid, to cristene men to lyue wel and suffre mekeli peynis to conuerte hethen men, as Crist and hise apostlis and here sueris diden. Therefore

avail without that blessing, which is promised nowhere to the strong, but plainly and repeatedly to the meek, the peaceful, and the confiding.

Modern authorities, following, I presume, Froissard, fix the date of the battle of Nicopolis to the 25th Sept. 1396; the Turkish annalists place it in 1392, which must be altogether wrong. But there are some circumstances which seem to make for 1395, the very year in which the present tract was published; and this last date is favoured by the relation of Ducas and by what Phranzes says of the departure of Manuel from Constantinople. I have not had leisure to investigate the point. Ducas informs us that many Englishmen were in the army:—*Καμφθέντες οὖν ἐπὶ τοῖς τοῖς λόγοις οἱ τῶν ἐσπερίων ἀρχηγοὶ καὶ ἀντιπαράταξι τῶν ἐχθρῶν τοῦ σταυροῦ καθοπλίσαντες ἑαυτοὺς, ἤλθεσαν εἰς Οὐγγρίαν ἑσπερὶ ἀρξαμένου ὅτε ῥῆξ Φλάνδρας καὶ εἰς τῶν Ἰγγλίων πλείστοι, καὶ τῆς Φραγγίας οἱ μεγιστάνες, καὶ εἰς τῶν Ἰταλίων οὐκ ὀλίγοι.*—DUC. c. xiii. ed. Eekker, p. 51.; see also the note of Bullialdus, p. 559.

whethir<sup>1</sup> the bisshop of Rome is a verri suere<sup>2</sup> of Crist and apostlis, othir Lucifer and antecrist, cristene men, bileue ye to his werkis, and ye shulen knowe him bi his fruytis, in the x. c<sup>o</sup>. of Jon<sup>3</sup> and vij. c<sup>o</sup>. of Mt.<sup>4</sup> For though a cristene man geue manie godis, yea, the tenthe part or the half of alle his godis, to the gadereris or procuratouris of suche indulgencis, and releue not hise pore neighboris which he knowith verri nedi, he shal be dampnid withouten ende bi the witnessse of f. 35. Jesu Crist in the xxv. c<sup>o</sup>. of Mt.<sup>5</sup> And though a cristene man geue nothing to the procuratouris of suche indulgencis, but helpe bi his power his nedi neighboris, he shal be sauid bi the witnessinge of Jhesu Crist in the same xxv. c<sup>o</sup> of Mt.

### 3. *Corollary.*

Allas! hou greet abhominacioun of discumfort is this, that bi bullis of the bisshop of

<sup>1</sup> This word is added in the margin of A by the original scribe. It is in B.

<sup>2</sup> shewer B.

<sup>4</sup> Matt. vii 20.

<sup>3</sup> Joh. x. 37, 38.

<sup>5</sup> Matt. xxv. 46.

Rome not foundid opinli in the lawe of God, neithir in opin reeson, cristene puple is brought into so greet errour, that it bileuith to haue more meryt in geuyng almes to riche men bi assignyng of the pope, which almes Crist assignide to pore men, yea, vndir dette of euere lastinge deth, than in geuyng it to pore men, whiche thei knowen verrili nedi. Sith the most good pretendid othir feinid in siche indulgencis is releesinge of peyne enioynid of the chirche that errith manifold, othir delyueraunce fro peyne of purgatorie to hem that ben verrili contryt and shryuen, as it is

£ 35<sup>b</sup>. bifore seid opinli in suche bullis, and the propre good that Jhesu Crist grauntith to hem that geuen almes to the hungri, thirsti, nakid, and suche pore, is remissioun of alle synnis and grauntinge of euere lastinge blis. Alas! hou blyndli is the puple disceyuid in feith, that it bileueth to haue more meryt in geuyng almes, where a synful man, and in hap Lucifer and antechrist and a deuil incarnat, assignide, and this to riche men and myghti of the world, and to slee here neighboris, than where Jhesu Crist ordeinid it to be goue, to pore men, and this vndir peyne of euere lastinge deth, and vndir wyninge of heuenli

blis. Alas! that cristene puple is sterid more bi the bullis of the bissshop of Rome to withdrawe almes assignid of God to pore men for here nedeful liflode, and this vndir peyne of euere lastinge deth, than to geue to hem here due porcioun bi comaundement of Crist vndir the wynnynge of euerelastinge blis. A! ye knightis of Crist, deme ye a veri doom bi siche l. 36. frutis, whethir siche ben bullis of eresie, and the fautouris of hem ben blasfemis in bringinge the puple into so greet errour and cruelte agens here nedi neighboris.

*The xxv. Article.*

Cristene men ben not holden for to bileue withouten opin groundinge of holi scripture or of reesoun that mai not faile, that seynt Petir hadde more power of byndinge and assoilinge, than othere apostlis gretli loudid of Crist. This sentence is opin bi this, that where Petir in the xvj. c<sup>o</sup>. of Mt.<sup>1</sup> seide to Crist, *Thou art the son of quike God*, Petir seide in the persooone of alle apostlis, and Jesu answeride to him in the persooone of alle apostlis, whanne he seide<sup>2</sup>, *To thee I shal geue*

<sup>1</sup> Matt. xvi. 16.

<sup>2</sup> Matt. xvi. 19.

the keies of the rewme of heuenis, and what euere thing thou shalt bynde, etc., as seynt Austyn markith pleyntli in his book *De verbis Domini*, sermone 13<sup>o</sup> in principio. And the same sentence is opyn pleyntli in xvij. c<sup>o</sup>. of Mt.<sup>1</sup>, where Crist seide comounli to the apostlis, *Whateuere thingis ye shulen bynde in erthe, shulen be boundun in heueuis, etc.* And in the xx. c<sup>o</sup>. of Jon<sup>2</sup>, Crist seide generali to the apostlis, *Take ye the Holi Gost; whos synnis ye forgeuen, ben forgouen to hem, etc.* Where it is opyn, that the same eithir euene power of byndinge and assoilinge was gouen of Crist generali to the apostlis. And this is seid pleyntli in the xxiiij. cause, j. q., c<sup>o</sup>. *Si autem*, in the middis. Therefore what auctorite is to the bisshop of Rome, successour of Petir as he feynith, to appropre eithir reserue to hymself principal power eithir singuler of byndinge and assoilinge ouir alle bishopis, successouris of apostlis of Jesu Crist. Forwhi Crist seith in the xvij. c<sup>o</sup>. of Mt.<sup>3</sup>, *Whoeuere mekith hymself as this litil child, he is the grettere in the rewme of heuenis, that is, he is grettere bi grace in holi*

<sup>1</sup> Matt. xviii. 18.

<sup>2</sup> Joh. xx. 22, 23.

<sup>3</sup> Matt. xviii. 4.



chirche in erthe, and is grettere bi glorie in the chirche regning in blisse. Where it is opin bi feith of Crist, that the mekeste man and *r. 37.* most redi in the chirche to serue God and his brethren that ben clene in charite, withouten takinge of persoonis, is the grettere in holi chirche bi the doom of Crist and of al the Trinite. Lord, whethir the bisshop of Rome is more contrarie to Crist in wordis, dedis, and lawis, and in seculer lordshipe forboden of Crist, speciali to clerkis, more than othere bisshopis ben contrarie to Crist! Therefore he is grettere in power than othere bisshopis that ben not so depid in errour, and ben more lightnid of God in kunnyng and holynesse. Truli if this reesoun suffisith not to preue that the bisshop of Rome hath more power than othere cristene bisshopis, successouris of apostlis, I fond<sup>1</sup> not, if<sup>2</sup> ony euydence in holi scripture neithir in reesoun that mai not faile, to shewe such singuler power of the bisshop of Rome aboue othere cristene bisshopis.

<sup>1</sup> found B.

<sup>2</sup> *sic.* A. B.

1. *Corollary.*

It semeth reesonabli to feithful men that  
 f 37<sup>b</sup>. seynt Poul, the glorious apostle and feithful  
 techere of hethene men, hadde more power to  
 edifie holi chirche, than seynt Petir hadde.  
 This sentence is opin bi this, that Poul hadde  
 of God mo gostli giftis and grettere gouen of  
 God to edifie the chirche than Petir hadde.  
 For Poul trauailide more than alle the apostlis,  
 as holi writ seith in the j. pistil to Cor. the  
 xv. c.<sup>1</sup> Poul trauailide more in preching and  
 writinge the gospel, and in rennyng aboute  
 as thorough al the world in werk of the  
 gospel, and in suffringe wilfulli mo paynis and  
 hardere in his bodi for the truthe and fredom  
 of the gospel, than ony other apostle dide, as  
 it is opin by processe of his pistlis and of  
 Dedis of apostlis. Therefore he hadde more  
 power gouen of God to edifie the chirche bi  
 more writyng and techinge and preching  
 and suffringe of paynis, than Petir hadde.  
 Ellis if Petir hadde as moche power as Poul  
 to edifie the chirche and trauailide not so  
 moche therwith as Poul dide, Petir took this

<sup>1</sup> 1 Cor. xv. 10.

power and grace of God in veyn, and pryueth *f. 38.* hymself of his power for mysusing therof. Therefore as Poul hadde grettere giftis than Petir bothe in kunnyng, writinge, and preching, and suffringe for the gospel to edifie cristene men, so he hadde more power to edifie the chirche. Wherfore Crisostom, in his book of preisynge of Poul, not oonli clepith Poul ful of charite, but also charite itsilf for excellence of charite to Crist and his spousesse, holi chirche. And not oonli he comparisouneth Poul to an aungil and archaungil, but enhaunsith him aboue aungelis and archaungelis. For the office of an aungil is to kepe oo persooone, the office of an archaungil is to kepe oo prouynce or a reume, but Poul kepte as al holi chirche in erthe, in lightninge it with feithful writinge, and trewe preching, and wilful suffringe of deth, which an archaungil mai not do. Also Petir, Jon<sup>1</sup> and Jamis that semeden<sup>2</sup> to be pilcris of cristen men gauen no thing to Poul; but Poul gaf to Petir charitable and wys repreuyng and *f. 38.* nedeful to the chirche, wherbi hethene men

<sup>1</sup> John and Andrewe B.

<sup>2</sup> sureden A. semed B.

conuertid to cristene feith weren confermid in the truthe of the gospel in the ij. c°. to Galaties.<sup>1</sup> Therefore it semeth to feithful men that Poul after Crist, passith alle apostlis in glorie, as he passide in werk and techinge abouten edifynge of holi chirche, Cristis spousesse.

## 2. *Corollary.*

As seynt Poul hadde more power than Petir to edifie holi chirche, so a nothir cristene bisshop mai haue more power grauntid of the Lord, than hath the bisshop of Rome to edifie holi chirche in feith and vertuis bi excellence of holiere conuersacioun and of more spedeful techinge. This sentence sueth opinli of thingis bifore seid with the werkis of a certeyn pope to ben assignid, and of a nothir bisshop with whom Crist worchith more spedili bi grace to edifie holi chirche. For the pope to be assignid, mai be Lucifer, and Satanas transfigurid into an aungil of light, and an eretyk  
 £ 39. bi symonie and general dissencioun maad in the chirche for him, and ben an open antecrist; and a nothir bisshop mai be most meke and most spedeful among deadli men to edifie

<sup>1</sup> Gal. ii. 9. etc.

the chirche in feith and vertuis bothe bi werk and word, as it is opin of the worshipecful clerk, Roberd Grosted, bisshop of Lincolne<sup>1</sup>, and of the cursid bisshop of Rome in his tyme.<sup>2</sup>

*The xxvj. Article.*

Cristene men ben not holden for to bileue that ech determinacioun of the chirche of Rome is trewe on<sup>3</sup> ech side, othir to be taken of holi chirche for an article of bileue. This sentence is opin bi this, that the chirche of Rome mai faile in feith and charite, and most al the cumpany of fleshli cardinalis, whos office or ordre is not founde expresli in holi writ, mai faile in feith and charite. For whi if alle apostlis chosen of Crist, yea, withouten meene persoone, failiden in feith for drede of deth in the tyme of Cristis passioun, and thanne the feith of holi chirche dwellide in the blessid virgine, as doctouris holden comounli, hou t. 39<sup>v</sup>. moche more mai al the chirche of Rome as to

<sup>1</sup> Robert Grosted was elected bishop in 1234, and died 4th Oct. 1253.

<sup>2</sup> Innocent IV., who was elected June 1243, and died 7th Dec. 1254.

<sup>3</sup> in B.

the fleshli cumpani of cardinalis and of worldli prestis with proude and auarous religious, ful of enuye and malice, faile in feith and in charite. And yit the feith of holi chirche mai reste in symple leewid men and meke prestis and deuout that louen and trauailen feruentli to magnifie holi scripture and the truthe and the fredom of the gospel of Jhesu Crist. It semeth a wondirful woodnesse and opin blasfemie to sette more stidefastnesse of cristene feith in the worldli preestis and feynid religiouse of the chirche of Rome, than in alle the apostlis chosen of Jesu Crist, and yit alle thei failiden in feith at tyme. But these worldli prestis and religiouse moun not faile in feith, as thei feynen. What woodnesse is this to graunte that the chirche of Rome mai faile opinli in charite, but not in cristene feith! Sith feith with charite is propirli the feith of cristene men, and feith withouten charite is the feith of fendis, as Austin preuith in manie placis; and feith without werkis is dead, as Jamis seith in the ij. c°.<sup>1</sup> What woodnesse thanne is this to graunte, that the worldli clerkis of Rome moun lightli faile, and also

<sup>1</sup> Jam. ii. 26.

faillen opinli in feith formid with charite which is propirli Cristene mennis feith, and that thei moun not faile in dead feith and feith of fendis. Sith Crist seith in the xxiiij. c°. of Mt.<sup>1</sup> and in othere placis, *False Cristis and false profetis shulen rise, and deceyue manie men, and geue greete signis and wondris, so that if it mai not be don, yea the chosene men shulen be disscyuid*; and in the xx. c° of Apoc.<sup>2</sup>, *After a thousand yeer Satanas shal be unbounde of his prisoun, and shal gon out and disseyue manie folkis*; and in the ij. pistil to Tess. ij. c°<sup>3</sup>, *God shal sende a worchinge of errour, that alle men bileue to leesyng, and be dampnid, whiche bileiuden not to truthe, but consentiden to wickidnesse*. And antecrist shal come to hem that perisshen, *for thei receyuid not the charite of truthe*.<sup>4</sup> Therefore sith the<sup>5</sup> profecies shulen t. 40. nedes be fulfillid, and the tyme set in Apocalips is now passid, and the werkis of the bisshopis of Rome in manie thingis ben opinli contrarie to the werkis of Jesu Crist, whi parseyue not cristene men that the comyng of antecrist neigheth now, and the terminacioun

<sup>1</sup> Matt. xxiv. 24.

<sup>2</sup> Rev. xx. 7

<sup>3</sup> 2 Thess. ii. 11, 12.

<sup>4</sup> 2 Thess. ii. 10.

<sup>5</sup> sithen thisc B.

of the chirche of Rome boweth awei fro holi scripture and reesoun, for her owne pride and temporal wynnynge and fleshli lustis. For the chirche of Rome determyneth ofte agens holi scripture, and oo counseil agens a nothir, 'and oo pope agenseith the sentence of a nothir', as it pleesith him without nedeful reesoun, as it is opin in the l. distinccioun in manie chapitris, and in manie mo placis of Decrees and of Decretalis and of Sext and of Clementynis. Whi parceyue ye not, cristene men, this contradiccoun and neighinge of antecrist? Sith Crist seith in the xxiiij. c°. of Mt.<sup>2</sup>, *Whanne ye shulen see abhominacioun of discumfort, which was seid of Daniel the profete, stondinge in the holi place, he that* f. 41. *redith, vnderstonde; and in the x. c°. of Jon<sup>3</sup> Crist seith, Bileue ye to the werkis, and in the vij.<sup>4</sup> c°. of Jon<sup>5</sup>, Nile ye deme bi the face, but deme ye a iust doom, and in the vij. c°. of Mt.<sup>6</sup>, Bi here frutis ye shulen knowe him.* Therefore it is to stonde withouten ony drede in holi scripture and to the werkis of Crist for a

<sup>1</sup> Om. A. And woone pope ayenst saith the sentence of an other. B.

<sup>2</sup> Matt. xxiv. 15.

<sup>3</sup> Joh. x. 38.

<sup>4</sup> v. A.

<sup>5</sup> Joh. vii. 24.

<sup>6</sup> Matt. vii. 20.



foundement that mai not faile, and to the determinacioun of the chirche of Rome or of any othir, oonli in as moche as it is groundid expresli in holi scripture or in opin reesoun.

### 1. Corollary.

It semeth preuabli to feithful men, that what euere newe determinacioun be maad to dai of proude and fleshli prelatis, hauinge here hertis exercisid in auarice, it is suspect of eresie eithir of errour. For it is seid in the j. c°. of Sapience<sup>1</sup>, *Wisdom shal not entre into an euil willid soule, neithir shall dwelle in a bodi soget to synnis.* And Dauith seith to God<sup>2</sup>, *The declaringe of thi wordis lightneth, and geueth undirstondinge to meke men.* And in the xj. c°. of Mt.<sup>3</sup>, *Fadir, Lord of heuene and of erthe, f. 41<sup>b</sup> I knowleche to thee, for thou hast hid these thingis fro wise men and prudent, and hast shewid tho to meke men.* And in iiij.<sup>4</sup> c°. of Jamis<sup>5</sup> and the j. pistil of Petir, v. c°. <sup>6</sup>, *God withstondith proude men, and geueth grace to meke men.* And it is seid in Prouerbis<sup>7</sup>, *No thing no but fooli, pleesith*

<sup>1</sup> Wisd. i. 4.

<sup>2</sup> Ps. cxix. 130.

<sup>3</sup> Matt. xi. 25.

<sup>4</sup> iij. A.

<sup>5</sup> James, iv. 6.

<sup>6</sup> 1 Pet. v. 5.

<sup>7</sup> Prov. xv. 21.

*a fool.* Therefore it semeth that God withdrawith fro hem the knowinge of truthe for the euil disposinge othir malice of here wil; and in peyne of the formere synne, he suffrith hem to be disseyuid in apperinge of reesoun, and for to reste in the nurshinge of auarice, so that thei parceyue not comounli truthe, but errour in the stede of it, and though thei parceyue seelde truthe, pride and auarice and fleshli lustis letten hem to loue and performe it.

## 2. *Corollary.*

A! hou suspect semeth the determinacioun of Innocent the thridde with the multitude of fleshli prelatis othir of religioun, the possessioneris of beggeris enducynge him herto<sup>1</sup>, that the sacrament of the auteer is an accident  
 f 42 withouten suget. For whi holi writ expressith not this in ony place, neithir kyndeli reesoun preueth this, neithir mannis wit felith this bi experience. Also holi doctouris bi a thousand yeer and more taughten not this opinli, but expresli the contrarie, as it is opin of seynt

<sup>1</sup> Because they possesse that which poore men should have. *B. marg. sec. m.*

Austyn, Jerom, and Crisostom. Therefore if this feith that was solempne in holi chirche bi a thousand yeer and more, that is, that this sacrament is breed and the bodi of Jesu Crist, suffisith to helthe, bi what presumpcioun bryngith in this synful man this nouelrie, not foundid opinli in the lawe of God neithir in reeson? If this feith suffiside not to helthe, thanne alle holi doctouris and cristene men bi a thousand yeer and more weren disseyuid in feith nedeful to saluacioun. Whethir the wisdom and charite of God wolde not sette opinli in holi writ the verri name of the sacrament, whanne he clepith it breed, and spekith not of accident withouten suget; sith he myghte as lightli sette in this word accident *z. 42.* without suget, if it were trewe and pleeside him, as he settith opinli and ofte this word breed, whanne he spekith of this sacrament. Whethir the charite and merci of oure Sauyours shulde suffre his spousesse, holi chirche, to be disseyuid in feith bi so long tyme, withouten which feith it is impossible for to please God, and shewen it first to this Innocent, a ful famouse antecrist. For this Innocent the thridde *De majoritate et obediencia, c. Solite*, determyneth opinli agens holi scripture and olde

decrees and olde holi doctouris, that the king hath not power on clerkis. And *De restitutione spoliatorum, c°. Literas*, he determyneth, that a man or a womman shal ben acursid alle the daies of his lif, for he nyle wityngli do agens Goddis lawe and his conscience. And in the decretal, *Omnis utriusque sexus, de penitenciis et remissionibus*, he makith a perlous statute agen the old decre put on Austyn, and agens kyndeli reesoun and profyt of cristene soulis.

f. 43. For where Austyn techith with kyndeli reesoun, that a syk man in soule and repentaunt, seke a preest that can assoile and bynde, and Crisostom *In imperfecto*, xlj. omelie, techith the same sentence, this Innocent ordeynith that ech man go to his propre preest bi the sentence of the forseid decretal, *Omnis utriusque sexus*. And if, for the blyndenesse of the preest or for othir vnablete, he that is repentaunt wole go to a nothir preest kunnyng in this gostli office, he shal not do this withouten licence axid and geten of his propre preest, hou moche euere his owne conscience sterith him herto. Also this assoilide the lige men of king Jon fro his obedience, agens here ligeaunce and solempne ooth and fidelite maad to king Jon. The secunde tyme he comaundide to cristene

kingis of nygh coostis to this Jon, to rise with strong hond and werre agens him and agens his lige men and cristene that hadden not offendid. And the thridde tyme he entir-<sup>r. 49<sup>b</sup></sup> ditide the rewme of Ingelond, which entirditinge shulde dure bi seuene yeer, for king Jon nolde accepte Steuene of Langetone, ordeinid of this Innocent to be erchebisshop of Cantirberi. But Jon ordeynide a nothir clerk, and comaundide the munkis of Cantirberi to chese and resceyue him. And the fourthe tyme this Innocent sente his legat for to treete with king Jon, and king Jon mighte in noon othir maner geten releesing of this entirditinge, no but he oblisshide his rewme of Ingelond and his lordshipe of Irlond in a thousand mark, to be paied yeer bi yeer of himsilf and of his eiris to this Innocent and his successoris, and this vndir peyne of lesynge of right of the rewme, withouten ony other proces, if this payment were behinde. Alle these malicis and manie mo ben writen in the vij. book of Cestrensis<sup>1</sup>, in the xxxvij. c<sup>o</sup>.; and it is not declarid bi ony cronicle, which I haue

<sup>1</sup> Estrense A and B; that is, Ranulph Higden, monk of Chester, in his Polychronicon. Harl. MS. 655. fol. 289. seq.; and in Harl. MS. 3877; fol. 198; l. vii. c. 33.

f. 44. seien, that the clerk auaunsid by king Jon was vnsufficient, neithir vnable; and if he hadde be vnable, lightli the cronicle favorable to this Innocent hadde not holde<sup>1</sup> this stille. Therefore we supposen, as it is licli, that king Jon ordeineide a good man and sufficient to this gostli office. He myghte lawefulli do this dede bi ensauple of Dauith and of Salamon, of Josaphat and of othere holi kingis, as it is shewid bi proces of the bokis of Kingis and of Paralipomenon. And thanne this forseid Innocent dide this crueleste tirauntrie agens king Jon for a leful werk, which he myghte do medefulli. But who among alle apostatis or renegatis fro the tyme of douwinge of the chirche of Rome, was a more opin antecrist? Therefore it semith that the forseid Innocent was ful vnable to take of God a newe article of feith nedeful to saluacioun, which article God shewide not to seyntis and to general holi chirche bi a thousand yeer<sup>2</sup> and more.

f. 44<sup>b</sup>.3. *Corollary.*

As where two or thre holi men and deuout ben gaderid in the name of Crist to seken his

<sup>1</sup> holde B, *text.* a holde B, *rubric in marg.*

<sup>2</sup> yeres B.

glorie and the profite of holi chirche, there is Crist in the middis of hem ; and of ech thing, which suche men axen with oon assent accordinge togidere, it shal be don to hem of the Fadir of heuene, in the xviiij. c° of Mt.<sup>1</sup> ; so where two or thre men, proude or couetous, ben gaderid togidere with a multitude of lik prestis to magnifie hemsilf, and to charge cristene men nedelesli or superfluli with nouelries vnherd, not groundid in holi scripture, but agen reesoun and mannis wit, there is the spiryt of leeing in the mouth of siche false profetis to disseyue lordis and cristene puple, as it is opin in the thridde book of Kingis, the laste c°. <sup>2</sup>, of Achab and his false profetis. And the profecie of Crist in the xxiiij. c°. of Mt. <sup>3</sup>, *False Cristis and false profetis shulen rise, etc.*, is verified of siche proude prestis. And hou greet blyndenesse and abhominacioun is this, that antecrist, with hise fautouris directli c. 45. contrarie to Crist, takith boldeli for his part that that Crist grauntide to his feithful sueris and verri membris, that is, this sentence, *Where two or thre ben gaderid in my name, there I am in the middis of hem.* This is al oon as if

<sup>1</sup> Matt. xviii. 19.

<sup>2</sup> 1 Kings, xxii. 22.

<sup>3</sup> Matt. xxiv. 24.

tretouris of oure rewme calangiden to hemsilf that dignite which the king grauntide to his trewe lige men. Therefore feithful men, forsaken the noueltees of this Innocent with othere lik him, that ben vngroundable and vnlicli to be sothe, and cleue thei feithfulli to the wordis and lif and ordenaunce of Jhesu Crist, where noon errour mai be iounde.

*The xxvij. Article.*

If a newe couetous bisshop of Rome risith up, which for pride or temporal lucre wole geue at his likinge alle beneficis in the hond of clergie, and make voide fre elecciouns and ordenauncis of the clergie of oure rewme bi title of patronage, bisidis<sup>1</sup> and agens entent of foundouris and seculer lordis, which elecciouns and ordenauncis of patronagis camen forth of seculer lordis, this proude bisshop of Rome is a disturblere of bisshopis and of othere prelatis, and of al oure rewme, for he doth opinli agens elde decrees of the chirche that geuen the chesinge of the erchebisshop to alle his suf-

<sup>1</sup> This word is added in the margin by the original scribe of A. It is in B.



fragans to chese the beste among hem, and the erchedekene, with clerkis and puple of the cite, shulen purueie lowere curatis. Al this is groundid in the Decrees in the lxiiij. dist. c°. *Metropolitano*, and c°. *Sequenti*. And whanne a bisshop is dead, othere bisshopis of the same cuntre, with assent of the erchebisshop, shulen chese and ordeine a nothir in his place, and the bisshop shall ordeyne clerkis for othere curis and beneficis vnder him in the lxiiij. distinccioun in the bigynninge, and aftir in the lxxv. distinccioun and lxxvj. dist. and *De temporibus ordinandorum*, c°. *Si archiepiscopus*, and c°. *sequenti*. Also Poul ordeinide bisshopis Tymothe and Tite, and thei maden othere and prestis and dekenis, as Poulis pistlis to Tymothe and to Tite shewen. But it is not told in ony place in scripture that bisshopis maad of Poul, or of his disciplis, Tymothe and Tite, or of othere apostlis, wenten to Petir to be confermid of him. Whi thanne wile the bisshop of Rome that othere bisshopis chosen lawefulli that shulden be sacrid at hoom of othere bisshopis bi comoun lawe, come to Rome to be sacrid oonli of him or bi his assigninge? It semith that pride and couetese, and not comoun

profyt of the chirche and of cristene rewmis, steren<sup>1</sup> him herto.

1. *Corollary.*

If ony bisshop of Rome will entirdite oure clergie and rewme to gete maisterfulli<sup>2</sup> of hem sich prouisioun at his wille in most greuou preiudice of oure rewme in soulis and bodies of oure lige men and in treesour of the rewme, alle feithful men of oure rewme owen to agenstone hym stidefastli and in the face bi the vertu of God and of his lawe, as Poul agenstoode Petir in the face bifore alle men, for the fredom of the gospel to be kept, in the ij. c<sup>o</sup> to Galat.<sup>3</sup> This sentence is opin bi this, that bothe kingis and lordis, clerkis and comouns in the parlement ben strongli bounden herto bi here owne statute acordinge with Goddis lawe and resoun, and vndirset with ful strong oth and peynis.<sup>4</sup> And thei that ben

<sup>1</sup> stered B.

<sup>2</sup> maistrie B.

<sup>3</sup> Gal. ii. 11.

<sup>4</sup> This refers to the statute of *præmunire* passed in 1393, 16 Ric. II. Several laws against papal provisions had been previously made, one, if the recital is to be trusted, as early as 35 Edw. I.; statutes were certainly passed in the 25 Edw. III., as well as in the 27 and 38 of the same reign; and again in the 7, 12, and 13 of Ric. II.

forsworen opinli, ben infamis and worthi to be priuid of alle beneficis of the chirche; and if thei do not verri penaunce here, they shulen be dampnid withouten ende, as it is opin bi principlis of lawe *De iure iurando*, c°. *Querelam*, and c°. *Tua nos*, and c°. *Cum quidam*, and of Goddis heestis that ben opin at ighe.

## 2. Corollary.

Who euere in the rewme fauourith such a bisshop of Rome agens the statute and forseid fredom and prosperite of the rewme, is vn-worthi to haue ony benefice othir mayntenynge in the rewme. This sentence is opin bi this, that sich a man procurith vnfeithfulli the harm and distriynge of the rewme, bothe in soulis and in bodies of men and in temporal godis of oure rewme. For whi thanne manie soulis shulen be poisond bi symonie in pro- f. 47. curinge it, or consentinge to it, and the bodies of lige men of the king and rewme shulen be harmid in manie trauailis in goinge to Rome and cominge agen, and in suffringe peynis of prisoun or of deth by aduersaries or theuis. Also the tresour of the rewme shal be borun out to straungeris bi siche prouisiouns, in

parti in the court of the pope and in the weie thedirward and homward, and in parti in raunsum of oure lige men take prisoneris, and in parti in the firste fruytis and othere thingis that shulen be goue to this bisshop and his mynistris. In so moche that it is opin at the ighe to kunnyng men, that though oo greet hil of gold were in Ingelond, and no man outake siche Rome renneris toke of it, yea, a ferthing, al the gold shulde be borun out of the rewme bi hem to straungeris withynne a certeyn tyme. Therefore it suith opinli that he that procurith siche prouisiouns in the rewme, procurith the harm and distroiynge of the rewme, bothe in prosperite of temporal godis, and in helthe of bodies and of soules.<sup>1</sup>

*The xxviii. Article.*

Religiouse possessioneris as munkis and chanons shulden lyue a pore lif, symple and in reste, and thei shulden ben apaied with scars lifode and clothinge geten with here owne labour, bi here priuat rule, which thei seyn that seynt Benet and seynt Austin maden

<sup>1</sup> soule and of bodies B.

to suche religiouse men. And in alle thingis thei shulden sette bifore the comaundementis of God and the counseilis of Crist, and accepte here owne `statutis reesonable<sup>1</sup>, oonli in as moche as tho acorden and disposen lightli to the kepinge of Goddis heestis or of the counseils of Jhesu Crist, so that the truthe and fredom of the gospel be saaf in alle thingis. This sentence is opin for the firste part, or ellis thei shulden breke the rule of Benet and of Austin in parti, and the most feithful rule of Jhesu Crist. Forwhi Benet techith in his rule opinli, that munkis owen for to trauaile for her owne liflode, and so doth Jerom in his pistlis thicke, and *De consecracione*, v. di. c°. *Nunquam*, with manie mo, and so doth Austin f 48. in his ij. bokis of the werk of munkis. For if Poul, the vessel of chesinge, apostle and techere of hethene men, prechide the gospel, and yit labouride with his hondis for his liflode, in the j. pistil to Cor. ix. c°.², in the ij. pistil to Tess. iij. c°.³, and in Dedis of apostlis, the xx. c°.⁴, hou moche more owen munkis for to labour with here hondis that maken professioun

<sup>1</sup> reasonable statutes B.

<sup>2</sup> 1 Cor. ix. 6. 12.

<sup>3</sup> 2 Thess. iii. 8.

<sup>4</sup> Acts, xx. 34.

opinli herto? Nameli whanne thei geuen not tent to prechinge generali neithir to the mynistringe of sacramentis among cristene puple, as Petir in the tyme in which he was not ocupied with prechinge, trauailide with his owne hondis in fishshinge with othere apostlis and disciplis of Jesu Crist. Herfore the chirche hath ordeined *De celebracione missarum*, j. c<sup>o</sup>., and in Decrees in oon and nyntithe distinccioun thorough, that preestis and clerkis laboure with here hondis for liflode in nede. And the secundi part of the article is opin bi this, that  
 c. 48<sup>o</sup>. ellis the forseid religioun shulde kepe vnwysli and with greet error here owne statutis, and shulden blasfeme the Lord in puttinge abak his comaundementis and counseils, and magnifie more synful mennis tradicions, than the comaundementis of God and the counseils of Jhesu Crist.

### 1. *Corollary.*

If religiouse possessioneris that oughten to be merour of gostli and heuenli conuersacioun in doinge abstinence and satisfaccioun for synnis of the puple bi teeris and deuout preieris, wasten opinli the godis of here foun-

douris in pride, glotonic, and lecherie, and othere lustis of the flesh, and in vanitees of the world, thanne thei ben perlous ipocritis, and in dede thei prechen errour agens the feith, and ben worse than worldli men bothe in werk and word. This sentence is opin of itsilf, and bi opin experience. And thanne the founders or here successouris moun medefulli withdrawe fro hem seculer lordshipis and othere temporal godis, nameli superflu godis whiche thei mysusen so to greet harm of hemsilf and of othere cristene men. 49.

## 2. Corollary.

If priuat religiouse chargen more the statutis eithir counseilis of a synful man than the maundementis and the counseilis of the Saiour, and geuen tente to auarice and to seculer officis and plees, yea vniust, vndir colour of religioun and of holinesse, thanne thei ben blasfemis and perlous ipocritis, knightis or messangeris of Satanas, and in the eresie of the Fariseis and of scribis that weren in the olde Testament. And whethir religious don thus our daies<sup>1</sup>, lat the foundenis and

<sup>1</sup> don thus on daies A. to daye don thus B.

seculer lordis enquere diligentli, and if sich eresie and moche disturblinge of the chirche maad bi hem be foundun in truthe, lat hem sette helpul remedie. It semith opinli that religiose possessioneris distrien lordis and here comons bothe in temporal godis and spiritual. For thei amorteisen manie seculer lordshipis, and moun not performe the office longinge therto. For thei moun not lawe-  
 f. 49<sup>b</sup>. fulli werre for the puple, nameli with here owne hondis, for thanne thei shulden ben irreguler bi Goddis lawe and mannis. Therfor Crist bad Petir, *Putte thi swerd into thi scau-berk*<sup>1</sup>, in the xxvj. c°. of Mt.<sup>2</sup>, and king Dauith mighte not bylde the temple, for he hadde shed mannis blood in the j. book of Paralipomenon<sup>3</sup>, the xxviiij. c°, and in the l. distinccioun in manie chapitris. And thei moun not geue seculer domis, nameli in cause of felonie, for this is agens holi scripture, as it is preuid in the ij. article. Also thei appropren manie greete parish chirchis, and moun not do the due office in prechinge and ministringe of sacramentis and in delinge of almese among the pore parishyns, and herwith kepe the

<sup>1</sup> *scabarde* B.

<sup>2</sup> Matt. xxvi. 52.

<sup>3</sup> 1 Chron. xxviii. 3.



obseruauncis in cloistre, which thei chargen more than Goddis hcestis. If they seyn that thei performe seculer officis bi othere seculer men, and gostli officis bi vicaries or parish prestis, thus mighte a coblere do, and haue all her lordshipis and parish chirchis, and perauenture with lesse euil, for he myghte *f. 50.* do lawefulli seculer officis, and spende more almes among the poraile, and licli waste lesse the godis of the chirche. Also suche religiouse maken the part of the viker so pore comounli, that he mai not wel performe the cure and charge, and this withdrawith sufficient men fro the cure ofte. Ferthermore the bisshop of Rome makith nunnis personis, that moun not preche generali, neithir mynistre sacramentis to the sik parishyns, as Poul witnessith in the j. pistil to Cor. the xiiij. c°.¹, and in the j. pistil to Tymothe, ij. c°.² It were moche lasse agens scripture and reesoun, that leewid men hadden parish chirchis approprid to hem, for thei myghten preche and mynistre sacramentis and become prestis, which thing nunnes moun not do bi Goddis lawe ne mannis. Therefore religiouse possessioneris, and nunnis

¹ 1 Cor. xiv. 34.

² 1 Tim. ii. 12.

shenden moche the puple bothe in temporalte and spiritualte, bi meyneteninge of the bisshop of Rome.

*The xxix. Article.*

l. 50<sup>a</sup>. Freris departed in foure ordris<sup>1</sup> that ben clepid in Ingelond religiose mendycauntis or beggeris, owen to lyue sympliere and streitliere than othere religiose, and furtherre fro the world in wilful and excellent pouert, so that thei be a mirour of leewid men in al holinesse and forsakinge of the world and of worldli vanite, in drawinge hem bi werk and word to heuenli conversacioun, meke and symple. This sentence is opin bi this, that siche freris bynden hemsilf wilfulli to more perfeccioun and to streitere keepinge of Cristis counseilis and to ful high pouert ; and speciali frere menouris, as Grostede seith in his sermoun, *Beati pauperes spiritu*, so that in alle thingis perteyninge to hem, as in housis, clothis, bokis, and othere necessaries, no thing be red but wilful pouert and mekenesse of Jesu Crist and dispisinge of the world.

<sup>1</sup> Dominicans or Friars Preachers, Franciscans or Minorites, Carmelites, and Austin Friars.

1. *Corollary.*

If freris encreessen begginge with greet cri to the forseid comoun wickidnessis of othere religiose, and putten on Crist such begginge, bi which the riche men ben defraudid of meryt, and pore men ben defraudid of liflode, thanne £ 51. the freris ben moche wers than othere religiose, and ben blasfemis anentis Crist, and ben menquelleris of pore men, bothe in bodies and soulis. This sentence is opin of itsilf to ech reesonable man. Forwhi feynid equite is double wickidnesse; and in as moche as the state is hiere, bi so moche thei falle in synnis the deppere.

2. *Corollary.*

If freris mendicauntis and speciali menouris bilde our costlew housis bi false meenis and blasfeme begginge, and bi raueyn of pore mennis godis brought in bi ipocrisie, and ben more prudent aboute vanitees of the world and othere superfluitees than othere worldli men, thei ben false profetis and disciplis of antecrist, and disseyuen the puple vndir the colour

of pite. And thanne Petir<sup>1</sup> in the secunde pistil in the ij. c<sup>o</sup>., and Judas in the ij. c<sup>o</sup>.<sup>2</sup>, and Poul in the j. pistil to Tymothe the iiij. c<sup>o</sup>.<sup>3</sup>, and in the ij. pistil to Tymothe, the iiij. c<sup>o</sup>.<sup>4</sup> profecieden of these false profetis, and so dide Crist  
 r. 51<sup>b</sup>. in the vij. c<sup>o</sup>. and xxiiij. c<sup>o</sup>. of Mt.<sup>5</sup> Whethir freris todai don thus, lat lordis and othere cristene men loke wel, and if such errour be founden among hem, lat lordis and othere cristene men withdrawe prudentli here bodili almes from suche freris in geuinge tho almes dedis to pore men, and in agen bringinge suche freris to the truthe and fredom of the gospel. Forwhi it is not oo mannis werk<sup>6</sup> neithir o yeris writinge, to declare sufficientli alle the leesingis and blasfemis of false freris of the feynid excellence of here priuat ordre aboue the ordre of apostlis and aboue the ordre of preest with the perfyte reule of the gospellis with his fredom, wherynne Crist lyuide, and confermide it for most perfyte. It is a wonderful woodnesse, that a synful man in the tyme of vnbyndinge of Satanas shulde fynde out a perfitere ordre and leuyng than Jesu Crist, the wisdom of the Fadir of heuene, fond, and

<sup>1</sup> 2 Pet. ii. 1. etc.

<sup>2</sup> 1 Tim. iv. 1. etc.

<sup>3</sup> Math. vii. 15. ; xxiv. 24.

<sup>4</sup> Jude, 18.

<sup>5</sup> 2 Tim. iii. 1. etc.

<sup>6</sup> See p. 22.

gaf to his apostlis, and to holi chirche, bi a thousand yeer and more. Certis it seemith bi *f. 52.* opin reesoun and werkis, at the ighe, that as religiouse possessioneris distrien knightis and squieris bi amorteisinge of seculer lordshipis, so freris distrien the comouns by sotil and nedeles begginge, and bi fals flateringe and letters of fraternite, which Crist and his apostlis vsiden neuere.

*The xxx. Article.*

Simple prestis<sup>1</sup> that han no beneficis bi doom of the chirche now, owen to be apaied with symple liflode and clothinge, in preiyngge deuoutli for hemsilf and the puple, and in vsingge medeful werkis, and in geuinge tent to werk of the gospel as moche as thei suffisen. This sentence is opin bi this, that as thei passen the comouns othir lewid men in ordre and gostli office, so thei owen to passe the comouns in holi conuersacioun and opin vertuouse werkis to the techinge and to ensauple of hem. Forwhi bi the lawe of Moises, preestis owen to be without wem. And as Jerom and

<sup>1</sup> prestis of the chirche A.

f. 52<sup>b</sup>. Gregori witnessen, this figurith that preestis in the lawe of grace owen to be without wem of synne, nameli horrible and deadli. And in the ij. c°. of Malachie<sup>1</sup> God seith thus, *The lippis of a prest kepen kunninge, and thei shulen seke of his mouth the lawe, for he is an aungil of the Lord of oostis.* Where it is opin of feith that ech preest of the Lord is an aungil, that is, his messanger, to telle Goddis wil to the feithful puple, and to conuerte trespasouris fro her synnis. And Gregori in the vj. omelie on the gospelis markith this pleinli, that ech preest of God is clepid an aungil of God, and that ech prest hath the office of a criere to cri bfore the cominge of the highe iuge that men ben conuertid fro here synnis. Seynt Gregori writith pleinli in the firste part of pastoralis, xv. c°. and in xliij. dist. c°. *Si rector*, and Jerom in his pistil and in the xcv. distinccioun, c°. *Ecce ego*, and Isidre in the xxv. distinccioun, c°. *Perlectis*, and xxj. distinccioun, c°. *Clericos*, and the Maistir of Sentencis in the iiij. book, the xxiiij. dist. in the iij. and vij. chapitris, £ 53. witnessen opinli, that it pertaineth to a dekne to preche the gospel. And the principal founde-

<sup>1</sup> Mal. ii. 7.

ment is this, that Crist in the x. c°. of Luk<sup>1</sup> seide to lxxij.<sup>2</sup> disciplis, *Go ye*, that is, to preche the gospel. And lesse preestis ben successouris of lxxij. disciplis, as bisshopis ben successouris of apostlis, bi the glose of Bede there, and in the xxj. dist. c°. *In nouo testamento*. If bisshopis or othere clerkis seyn, that symple preestis ben not holden to preche the gospel, though thei comen in the stede of Cristis disciplis, lat hem seie a sufficient cause whi symple prestis taken lefulli this word seid to apostlis, *Do ye this thing into mynde of me*, to make the sacrament of the auteer which is more excellent than othere sacramentis. Also if bisshopis with here mynistris seyn, that symple prestis shulen not preche withouten licence of hem, lat hem seie a sufficient cause, whi a prest or a nothir man shal do bodili almes withouten licence of the bisshop and not gostli almese which is bettre and nedefullere and mai be do esiliere. Sith it myghte be *f. 53<sup>r</sup>*. feynid as lightli, that an euil prest wolde poison men with bodili venym, as it is feynid now that symple prestis wolen poison men with gostli venym, that is, errour

<sup>1</sup> Lk. x. 1. 3.

<sup>2</sup> The vulgate reads *septuaginta duos*.

othir ernesie. As it were a greet madnesse, whanne my brothir liggith in a deep dich and is in poynt of drenchinge, to suffre him ligge stille and go to the bisshop and axe him licence to drawe out my brothir, and most if the bisshops were his capital enemy, so it is our greet foli, whanne oure cristene britheren liggen in the depe dich of horrible synne for brekinge of Goddis heestis and in poynt of drenchinge into helle, to suffre hem ligge stille thereynne, and renne to a worldli bisshop, enemy of Cristis lawe and of cristene soulis, to axe him licence to saue here soulis bi Goddis word. But it is most woodnesse to prestis to preche not Goddis word, sith Crist and his seyntis and comoun lawe byndith hem therto, for a worldli bisshop forbedith it. If worldli bisshopis myghten stabliche seyn<sup>1</sup> this poynt, that prestis shulden not preche withouten here licence, thanne thei myghten soone stoppe men to preche truli holi writ agens opin synnis of clerkis, as hem likith. Therefore ech prest do truli his office enioynid o fGod, and with charitable entent, though a worldli bisshop grucche agens him, and though deth of bodi sue therefore.

<sup>1</sup> that is, assert without opposition.



*A<sup>1</sup> Corollary.*

As it is pite and medeful to susteine gode prestis and feithful, edifyinge holi chirche bi word and techinge, and bi ensaumple of holi conuersacioun, so it semith wickid thing and greet pereil to susteine euele preestis and vn-feithful opinli, that sclaudren the chirche bi werk and word, and leden the symple puple into errour. This sentence is opin at the ighe, sithen to susteine siche prestis wilfulli and witingli the while thei ben siche, is to werre agen Crist and holi chirche, his spousesse. And whethir prestis ben siche now, lat lordis and cristene men and the symple puple en- f. 54<sup>b</sup> quere diligentli, and if it be founde truli that thei ben siche, lat hem withdrawe here almes fro siche prestis, til thei wilen make amendis to God and holi chirche, and studie in holi scripture in fillinge it in werk and techinge, and til thei charge more the ordenaunce of Crist, than of a synful man. For though the ordenaunce of man is good sumtyme, it is greet foli and pereil to holde it so strongli, that a bettre ordenaunce and esiere and pro-

<sup>1</sup> 1 A.

x 3

fitablere comaundid of God, be lettid therbi; and to charge more the ordenaunce of man than of God is blasfemie and eresie.

*The xxxj. Article.*

Seculer lordis owen to be ournid othir excellentli clothid with rightfulnessse to God and men, bothe riche and pore, and to treete resonabli and charitabli here tenauntis and sogetis and seruauntis othir bonde men. This sentence is preuid bi Job, in the xxix. c.<sup>1</sup>, seiynge thus, *I was clothid with rightfulness, and I clothide me as with a cloth, and with a diademe my doom; I was a fadir to pore men, and I enqueride ful diligentli the cause which I knew not, and I alto brak the cheke teeth of a wickid man, and I took awei prey fro the teeth of him.* This article is told opinli in the vj. c. of Sapiens<sup>2</sup>, in the j. c. of Isaie<sup>3</sup>, in the xxij. c. of Jeremie<sup>4</sup>, in the vj. c. to Effes.<sup>5</sup>, and in the iiij. c. to Coloc.<sup>6</sup>, with othere concordauuncis.

<sup>1</sup> Job, xxix. 14—17.

<sup>2</sup> Is. i. 10. etc.

<sup>3</sup> Eph. vi. 9.

<sup>4</sup> Wisd. vi. 1. 9. etc.

<sup>5</sup> Jer. xxii. 2. etc.

<sup>6</sup> Col. iv. 1.

*A Corollary.*

If temporal lordis leeuē out rightfulness and the drede of God, and vsen tirauntrie and extorcious on the puple whiche thei shulden defende fro enemies and wrongis, thei ben traitouris of Crist, menquelleris of pore men, and tirauntis of antechrist. This sentence is opin of itsilf, with the proces of holi scripture and of opin reesoun. For sith thei ben the mynystis of God to gouerne his puple in rightfulness and equite, in the xiiij. c°. to Romaynis, and othere auctoritees aleggid in the nexte article, if thei don wrongis and extorcions to the puple, thei ben traitouris to God and his puple. And if thei withdrawen vniustli fro the comoun puple here bodili and worldli godis and nedeful liflode, thei sleen *t. 55<sup>b</sup>* hem, in the xxxiiij. c°. of Ecclesiastici<sup>1</sup>, and in the thridde c°. of Michee, the profete.<sup>2</sup> And if thei mayntene falsnesse and wrongis, sith God ordeinide hem to punshe euil men and to preise and cherisse gode men, in the j. pistil of Petir, the ij. c°. <sup>3</sup>, thei ben ful contrarie to Crist, and mayntenen antecristis agens him.

<sup>1</sup> Ecclus. xxxiii. 29—31.<sup>2</sup> Mic. iii. 1—4.<sup>3</sup> 1 Pet. ii. 14.

*The xxxij. Article.*

Seruauntis owen to serue here lordis mekeli, wilfulli, and feithfulli, not oonli to feithful or cristene lordis, but also to vnfeithful lordis, othir paynymis. This sentence is opinli taught in holi writ bi seynt Poul, in the vj. c°. to Effes.<sup>1</sup>, where it is writen thus, *Seruauntis, obeie ye to fleshli lordis with drede and tremblinge in the symplenesse of youre herte, as to Crist; not seruinge at the ighe as ye plesinge men, but as Cristis seruauntis, doinge the wil of God of entent, eithir purpos othir wil, seruinge with good wil as to the Lord and not to men. And wite ye that ech man what euere good thing he doth, shal resceyue this of the Lord, whethir*

t. 56. *he be bonde man or fre man. And the word of Poul<sup>2</sup> sueth to lordis, And ye lordis, do the same thingis to hem, and forgeue ye manassis, wetinge that bothe here lord and youre is in heuenis, and acceptinge of persoonis is not anentis God. And Poul acordith opinli in iij. c°. to Coloc. in the ende<sup>3</sup>, and most pleynli in the j. pistil to Tymothe, the vj. c°. in the begin-*

<sup>1</sup> Eph. vi. 5. etc.<sup>2</sup> Eph. vi. 9.<sup>3</sup> Col. iii. 22. etc.

ninge<sup>1</sup>, and the iij. c°. to Tite<sup>2</sup>, and in the j. pistil of Petir, the ij. c°. <sup>3</sup>

### *A Corollary.*

If seruauntis othir bonde men bi colour of cristene fredom forsaken to serue mekeli and feithfulli to cristene lordis in sich seruise that is not contrarie to Goddis heestis neithir to reesoun, thei ben trespassouris of Goddis lawe, and ben blasfemeris of God, and ben worthi of temporal prisoun, and of othere peynis to be put on here bodies. This sentence is opin bi thingis seid in the nexte article bifore. For cristene seruauntis owen to serue so mekeli and wilfulli and feithfulli to here lordis, yea, vnfeithful, that the name of the Lord be not blasfemid bi hem, and that the vnfeithful <sup>1. 56</sup> lordis of hem be conuertid to cristene feith bi the mekenesse and feithfulnesse, pacience and othere vertuis of cristene seruauntis. For in the j. pistil to Tymothe, the vj. c°. in the bigynninge<sup>4</sup>, Poul seith thus, *What euere seruauntis ben vndir yok, deme thei here lordis worthi of al honour, that the name and the tech-*

<sup>1</sup> 1 Tim. vi. 1, 2.

<sup>2</sup> Tit. iii. 1, 2.

<sup>3</sup> 1 Pet. ii. 13, 18.

<sup>4</sup> 1 Tim. vi. 1—5.

*inge of the Lord be not blasfemid. But thei that han feithful lordis, dispise not for thei ben britheren, but more serue thei for thei ben feithful and lound, that ben parteneris of beneficis. Teche thou and moneste these thingis. And if oni man techith in othere manere, and acordith not to hoolsum wordis of oure Lord Jhesu Crist, and to that doctrine which is bi pite, othir feithfulnesse, he is proud, and can no thing, but he languisshith aboute questions and fightingis of wordis, of whiche risen enuyes, stryuingis, blasfemies, euele suspicions, debatis, of men corrupt in soule; and for thei ben priuid of truthe, thei gessen that wynninge is pite. And in the ij. c<sup>o</sup>.*

*c. 57. to Tite<sup>1</sup>, Moneste thou seruauntis to be sogetis to here lordis in alle thingis, and please and not agenseie, and do no fraude, but shewe thei good feith in alle thingis, that thei ourne the techinge of oure Sauour God in alle things. And in the j. pistil of Petir, the ij. c.<sup>2</sup>, Seruauntis, be ye soget in al drede to lordis, not oonli to gode lordis and mylde, but also to tirauntis. And it is seid a litil bifore in the same c<sup>o</sup>.<sup>3</sup>, Derwortheeste britheren, I biseke you, as comelingis and pilgrimis, that ye absteine you fro fleshli desiris that fighten*

<sup>1</sup> Tit. ii. 9, 10.

<sup>2</sup> 1 Pet. ii. 18.

<sup>3</sup> 1 Pet. ii. 11, 12.

*agens the soule, and haue ye youre good conuersacioun among hethene men, that in that thei bacbiten of you as of euil doeris, thei biholde you of gode workis, and glorifie God in the dai of visitacioun. Lo! hou opinli Poul and Petir speken in this matier. Thanne if seruauntis breken opinli and proudli this ordenaunce of God, and maken the name and the techinge of God to be blasfemid for here pride and falsenesse, and maken lordis to ben out of reste and pees and charite, thei ben worthi to haue moche bodeli <sup>£ 57<sup>b</sup></sup> peyne here, and euere lastinge peine in helle, if thei amende not hem in this lif.*

*The xxxij. Article.<sup>1</sup>*

Iugis and mynistris of the king othir of othere lordis owen to be ripe men othir sad in vertuis and kunninge of Goddis lawe and mannis, and to deme iustli withouten acceptinge of personis in hauynge pure and symple entent to God, and in puttinge abak hatrede and loue, and ertheli wynnynge, and worldli drede. This sentence is opinli set in holi

<sup>1</sup> *Temporal lordis ought to be men fearing God. B. Title by second hand.*

scripture. And first in xvij. c<sup>o</sup>. of Exodi<sup>1</sup>, where it is write thus, *Purueie thou of al the puple myghti men and dredinge God, in whiche is truthe, and haten auarice; and ordeyne thou of hem tribunis, that is souereyns of a thousand, and centurions, that is, souereyns of an hundrid, and souereyns of fifti, and souereyns of ten, that shulen deme the puple in ech tyme.* And in the xj. c<sup>o</sup>. of Numeri<sup>2</sup> the Lord seide to Moises, *Gadere thou to me lxx. men of the eldere men of Israel, whiche thou knowist that thei ben the olde men and maistris of the puple.*

t. 58. *And thou shalt lede hem to the dore of the tabernacle, and thou shalt make hem to stonde there with thee, that I come down and speke with thee, and that I take awei of thi spiryt, and geue to hem, and that thei susteyne with thee the birthene of the puple, and not thou aloone be greuid.* And in the j. c<sup>o</sup> of Deut<sup>3</sup> Moises seide to the puple, *I aloone mai not susteine youre bisnessis and weighte and stryuis, geue ye of you wise men and prudent, whos conuersacioun is preuid in youre linagis, that I sette hem princis to you.* And it sueth<sup>4</sup>, *And I took of youre linagis wise men and noble; and I ordeinide hem princis,*

<sup>1</sup> Ex. xviii. 21, 22.

<sup>2</sup> Num. xi. 16, 17.

<sup>3</sup> Deut. i. 12, 13.

<sup>4</sup> Deut. i. 15—17.



and tribunis, and centuriens, and quinquagenaries, and deenis, that shulden teche you alle thingis. And I comaundide to hem, and seide, Here ye hem and deme ye that that is iust. Whether he be a citeseyn othir a pilgrym, no difference of persooone shal be; ye shulen here so a litil man as a greet man, neithir ye shulen take the persooone of ooni man, for it is the doom of God. And in the ij. book of Paralipomenon, the xix. c.<sup>1</sup>, it is writen thus, King Josaphat dwellide in Jerusalem; and eft he yede out to the puple t. 58<sup>o</sup>. fro Bersabee til to the hil of Effraym, and agen clepiden hem to the Lord God of here fadris; and he ordeinide iugis of the lond in alle the stronge citees of Juda bi ech place, and comaundide to the iugis, and seide, Se ye what ye don; for ye vsen doom not of man, but of the Lord; and what euere thing ye shulen deme, it shal turne into you. The drede of the Lord be with you, and do ye alle thingis with diligence; for neithir wickednesse neithir takinge of persoonis, neithir couetise of giftis, is anentis youre Lord God. Therefore in the xxij.<sup>2</sup> c. of Exodi<sup>3</sup> iugis ben clepid goddis, as Lire witnessith there. And it suith in the xxij. c. of Exodi<sup>4</sup>, Thou shalt not take giftis, that

<sup>1</sup> 2 Chron. xix. 4—7.

<sup>2</sup> xxi. A.

<sup>3</sup> Ex. xxii. 8.

<sup>4</sup> Ex. xxiii. 8.

*blynden also prudent men, and subuertten othere to distrie the wordis of iust men.*

1. *Corollary.*

f. 59. If iugis othir mynistris of the king or of othere lordis bowen to couetise, and demen vniustli for fauour or hatrede, lucre or drede, thei ben enemies and traitouris of the king, and of the lordis, and of the comoun puple, and don blasfemie agens God. This sentence is opin bi thingis seid bifore and bi opin reesoun. For sith thei taken large soudis of the king and of lordis to deme iustli the puple in the name of the king and of othere lordis, if thei deme falsli the puple, and nameli for couetise, thei ben traitouris to the king, lordis, and comouns. And sith thei take the office to deme the doom of God, not of men, as the scripture seith bifore in manie placis, if thei deme a fals doom and nameli for couetise, thei putten blasfemie on God, sith thei putten fals doom on him. For thei seyn in dede and office, that here doom is the doom of God, and thus bi here fals doom thei blasfemen God, and bitraien the king, and lordis, and here comouns. Also sicke false iugis bitraien and sellen Jhesu

Crist for monei, as Judas Scariot soolde hym. Also siche iugis ben symonientis and eretikis, for thei chaungen vnlefulli othir sellen cursidli gostli good, that is, comoun rightfulnessse for worldli toordis. Therefore f. 59<sup>b</sup>. Isidre in his book, *De summo bono*, seith wel, that siche wickide iugis ben worse to the puple, than ben straunge enemies; for thei don worse tirauntrie on the puple vndir the colour of rightfulnessse and of profyt, and the puple mai not so defende hemsilf fro siche iugis, as fro straunge<sup>1</sup> enemies.

## 2. Corollary.

Prelatis othir religiousse possessioneris that procuren the mynistris of the king and othere myghti men in cuntreis to forswere hemsilf agens the king, eithir to pursue not feithfulli his causis, but to suffre in hondis of religiousse men temporal godis that perteynen to the king bi reesoun of vnleful amorteisinge, othir bi othir iust title, ben traitouris of the king, menquelleris of his mynistris and of myghti men of the cuntre bothe of bodies and of soulis, and ben disturbleris of pces and dis-

<sup>1</sup> sutch strange B.

troieris of good generali of the rewme. This sentence is opin bi this, that thei that procuren siche lige men to defraude the king, and most by periuries, defrauden the king in nedeful instrumentis to the gouernaunce of the rewme, and thei senden the soulis of forswereris to helle, if thei repente not fruytfulli, and restore not bi here power the harm to the king and to the puple, which restitucioun bifallith seelde or neuere. A! hou abhominable is the feynid preiere othir hidous yellinge of siche prelatis othir religious in the conuenticlis of glotons, or in the housis of idolatrie ful of auarice, which is idolatrie, as Poul seith, sith thei stere not God to merci but more to veniaunce, bi seynt Gregori and othere doctouris. A! cristene kingis and lordis, vndo siche byndingis togidere of wickidnesse and vnpite and the conuenticlis of eretikis and of vnfeithful traítouris. A! hou greet drede of mischeef and veniaunce neigheth to oure rewme, if it is gouernid bi symonient bisshopis, and vnable curatis, and blasfeme religieuse that cursen Crist, as Austin seith ofte on the Sauteer, and terren the holi Trinite to veniaunce. Herfore Gregori in his registre, and in the j. cause, j. quest.

c°. *Fertur*, writith thus to two kingis of Fraunce, f 60<sup>b</sup>.  
 “It is said that the eresie of symonie regnide  
 in the costis of youre rewme, which symonie  
 creep first bi the deuellis disseit into the  
 chirche of God, and which symonie was smyten  
 and dampnid in his beginninge bi the fer-  
 uour of the apostlis veniaunce. Sith feith  
 with good lif owith to be chosen in prestis,  
 for if good lif failith, feith hath no meryt.  
 For seynt Jamis<sup>1</sup> witnessith that seith, *Feith  
 without werkis is dead.* For whi what werkis  
 moun ben of a preest, which is conuict to geete  
 bi mede the onour of so greet sacrament.”  
 And after a fewe thingis it sueth, “Therefore a  
 deadli wounde is faste set herbi, not oonli in  
 the soule of the ordenour, and of him that is  
 ordrid, but also the gouernaile of youre excel-  
 lence is greuid greetli bi the synne of bisshopis,  
 bi whos preiere it shulde be more holpe. Truli  
 if he is worthi to presthood, whom not meritis  
 of good doinge, but the abundaunce of medis  
 helpith, it suith that sadnesse in vertuis and f 61.  
 wisdom axe no thing to itsilf in onouris of  
 the chirche, but that the cursid loue of gold  
 gete al, and the while onour rewardith vicis,

<sup>1</sup> Jam. ii. 26.

in hap he that is worthi to be punshid, is brought into the place of the punshere. And herbi prestis ben demid to do not profyt but rather to perisshe. For whanne the sheperde is woundid, who geueth medicyne for to heele the sheep? <sup>1</sup> Or hou defendith that prest the puple with the sheeld of preiere, which prest settith himsilf forth to be smyte with the dartis of enemies, that is, to be ouircomen of fendis; othir what fruyt shal he bringe forth of himsilf, whos rote is infect with greuous pestilence? Therefore gretter myscheef owith to be dred to tho prelati, where siche bisecheris ben brought to the place of gouern-aile, whiche terren more the wrathfulnesse of God in hemsilf, whiche thei oughten to please bi hemsilf." Gregori there and Canoun seyn al this.

¶ 61<sup>v</sup>.; A! feithful dukis of Ingelond, se ye diligentli whethir the eresie of symonie regnith generali in youre bisshopis, prelati, religiouse and othere curatis, and hurle ye this out of the coostis of youre rewme, lest the veniaunce of God come down on al the rewme. What auailith it to pees and prosperite of the rewme,

<sup>1</sup> An infected sheperde cannot cure the shepe. B, *marg. sec. m.*

that lordis and comouns susteynen with so greet cost symonientis, eretikis, and blasfemeris, whiche cursen the Lord bi here werkis, what euere preisinge of God here tunge sowneth; as Austin witnessith ofte on the Sauteer, and speciali on the firste *Benedic, anima mea, Domino*<sup>1</sup>, in the ende, and on *Ecce, quam bonum*<sup>2</sup>, in the ende, and on *Ecce, nunc benedicite Dominum*<sup>3</sup>, in the ende, and on that word, *In ecclesiis benedicite Dominum*.

*The xxxiiij. Article.*

Prelatis, and curatis and othere prestis owen to make the sacramentis of holi chirche with soueryn deuocioun, clenness of conscience, and greet brennyng of charite, and mynistrer tho prudentli and freli to the puple able herto. This sentence is opin bi this, that Crist seith, spekinge of the sacrament of the auteer in the xxij. c. of Luk<sup>4</sup>, and in the j. pistil to Cor., the xj. c.<sup>5</sup>, *Do ye this into mynde of me*. In the makinge and vsinge of this worthi sacrament, we shulden haue so enteer mynde of Cristis passioun, as if it were don bifore

<sup>1</sup> Ps. ciii.

<sup>2</sup> Ps. cxxxiv.

<sup>3</sup> 1 Cor. xi. 29.

<sup>4</sup> Ps. cxxxiii.

<sup>5</sup> Lk. xxii. 19.

oure ighen, and ben al turnid into sorwe for our synnis and fals vnkyndenesse and othere mennis also, and be al enflaumid in charite to this blessed Lord, that suffride so greet peyne for us, and in charite to alle oure britheren, for whiche he suffride so manie dispitis and peynes. And euere we shulden be sore aferd of this word of Poul, in the j. pistil to Cor., the xj. c°. <sup>1</sup>, *Who so euere eetith the breed and drinkith the cuppe of the Lord unworthili, shal be gilty of the bodi and blood of the Lord.* And eft <sup>2</sup>, *He that eetith and drinkith vnworthili, he eetith and drinkith dampnacioun to himsilf.* Truli he that makith othir reseyueth this sacrament vnworthili out of charite, reuerence, and deuocioun, harmith gretli himsilf, dispisith God orribli, and sterith God to huge veni-  
 f. 62<sup>b</sup>. aunce. And for manie skilis, as Parisience preuith, in his treetis of vicis, c°. Of hem, that maken the sacramentis vnworthli, "Thei that maken othir reseyuen this sacrament vnworthili, don more dispyt to Crist than did Judas and the Jewis and hethen men, that bitraiden Crist, and nailiden him on the cros." Therefore Jerom, on Sophonie, and in the j. cause,

<sup>1</sup> 1 Cor. xi. 27.

<sup>2</sup> 1 Cor. xi. 29.



j. q. c°. *Sacerdotes*, writith thus, "Preestis that seruen to this sacrament of the auteer, and mynistren the blood of the Lord to his puplis, don wickidli agens the lawe of Crist, whiche gessen that the wordis of the prest preiynge, and not the lif, maken the sacrament of the auteer, and that solempne preiere is nedeful, and not the meritis othir gode werkis of prestis, of whiche it is seid, *A prest in what euere wem he be, neighe not for to offre offringis to the Lord.*" This seith Jerom. But this word of Jerom must be vnderstonde thus. It is nedeful that the preste be of clene lif and gret deuocioun, that he make the sacrament worthili to God and profitabli to hymself. And though he be of cursid lif, he mai make c. 63. verrili the sacrament and to his owne harm, though profitabli to othere men that knowen not his synne neithir assente therto, othir, if thei knowe it, bisien hem to amende it bi here power, and if thei mai not do this neithir putten him out of comuninge of cristene men, weile therefore, and stonde stille in pees and vnite of the chirche. And seynt Gregori in his registre, and in the j. cause, the j. q., c°. *Necesse*, writith thus, "It is nede that the hond be clene that bisieth to wipe awei filthis,

lest it sue<sup>1</sup> filthis, and holde fen, and defoule worse all thingis touchid. For it is writen, *Be ye clensid, that beren the vesselis of the Lord.* Thei beren the vesselis of the Lord, that taken the soulis of neighboris to be brought to heuenli thingis bi ensauple of here holi conuersacioun. This seith Gregori there: And for the lattere part of the article, Crist seith in the x. c°. of Mt.<sup>2</sup>, *Ye han take freli, geue ye freli.* Therefore no man shal axe oni thing for  
 £ 63<sup>b</sup>. oni benefice, neithir for oni sacrament of holi chirche, neithir oni man shall geue oni thing bifore or aftir, neithir for mete, neither vndir the colour of custum; and in the j. cause, iij. q., c°. *Siquis prebendas*, and c°. *Siquis obiecerit*, and in j. cause, j. q. c°. *Nullus episcopus*, and c°. *Dictum est.* That is, no man shal geue bi couenaunt oni thing, neithir by constreynge for oni sacrament; for this were eresie of symonie as the Lawe witnessith in manie placis. Nethes he mai geue freli withouten axinge and constreynge, and it mai lefulli be taken as the Lawe techith in manie placis. And for the last part of the article, Crist seith in the vii. c°. of Mt.<sup>3</sup>, *Nile ye geue holi thing to doggis, neithir*

<sup>1</sup> show B.<sup>2</sup> Matt. x. 8.<sup>3</sup> Matt. vii. 6.

*sende youre perlis bifore hoggis.* Therefore prelatis and curatis shulden do ful greet businesse to teche wel the puple and amende vicious men, that thei geue not the holi sacrament of Cristis flesh and his blood to lechouris and glotons, bacbiteris and othere synful men, signified by houndis and swyn. For if thei resceyue this sacrament vnworthili, thei eeten and drinken dampnacioun to hemsilf, and ben *£ 64.* gilty of the bodi and blood of Jhesu Crist, as Poul seith in the j. pistil to Cor. the xi. c.<sup>1</sup> And if these prelatis or curatis ben gilty of here synne, for thei techen not wel the puple othir geuen euil ensauple to hem, thanne these prelatis and curatis synnen more in this vnprudent geuinge, than the puple in vnworthi resceyuinge. And if the prelatis and curatis don here dute in holi ensauple and trewe techinge, thei ben gilteles, though the puple resceyue the sacramentis vnworthili, and go to helle, in the iij. c. of Ezechiel.<sup>2</sup> Netheles men thenken resonabli, whanne the synne of a man or of a womman is so opin that it mai be preuid opinli in doom, the curat shulde remove hem fro Goddis boord, if he par-

<sup>1</sup> 1 Cor. xi. 27. 29.

<sup>2</sup> Ez. iii. 19.

ceyuith hem vnrepentaunt. But in othere synnis that moun not be preuid thus, the curat mai counseile hem to absteine hemsilf wilfulli fro the sacrament, and not compelle hem vt-  
 f. 64<sup>b</sup>. tirlu therto. For Crist gaf the sacrament to Judas, whom he knew a deuil, whanne his synne was not knowe of othere disciplis neithir of the comoun puple, as Austin markith in manie placis.

*The xxxv. Article.*

Though euele prestis moun make the sacramentis verrili, and mynistre tho helfulli to deuout men, netheles cristene men owen not to resceyue sacramentis neithir deuyne seruise of opin symonientis, lechouris, or sicke viciouse men, not in dispisinge the sacramentis othir in supposinge that sicke men moun not make the sacramentis verrili, but for abhominacioun of sicke opin synnis, and that sicke viciouse men ben ashamid and do helpful penance. The sentence of the firste part is opin bi this, that Judas that was a theef and ful auarous, the traitour of Crist and a deuil, in the xiiij. c<sup>o</sup>. of Jon<sup>1</sup>, xxvj. c<sup>o</sup>. of Mt.<sup>2</sup> and vj. c<sup>o</sup>. of Jon.<sup>3</sup>

<sup>1</sup> Joh. xiii. 2.

<sup>2</sup> Matt. xxvi. 24.

<sup>3</sup> Joh. vi. 71.

was apostle, and ordeinid and sent of Crist to preche the gospel, to do miraclis, and to caste out fendis<sup>1</sup>, as othere apostlis that weren ful holi, in x. c<sup>o</sup>. of Mt.<sup>2</sup> and in othere placis of the gospel. Also verri profecie stondith with deadli synne, yea, in a man that shal be dampnid, as it is opin of Balaam, in the xxij. c<sup>o</sup>. of Numeri<sup>3</sup>, and withinne, and of Saul in the j. book of Kingis, the xix. c<sup>o</sup>.<sup>4</sup> And this is opin of repreuable men that shulen be dampnid in the vij. c<sup>o</sup>. of Mt.<sup>5</sup> seiynge thus. *Lord, Lord, whethir we profecieden not in thi name, and castiden out fendis in thi name?* Crist denieth not this, but rathere confermith, and seith<sup>6</sup>, *I knowe not you, departe ye fro me, alle ye that worchen wickidnesse.* Also worchyng of miraclis stondith with deadli synne, yea, in antecrist and his fautouris, as it is opin in the vij. c<sup>o</sup>. of Exodi<sup>7</sup>, in the vij. and xxiiij. chapitris of Mt.<sup>8</sup>, and in the j. pistil to Cor. xiiij. c<sup>o</sup>.<sup>9</sup>, and in the ij. pistil to Tess. ii. c<sup>o</sup>.<sup>10</sup> Also

<sup>1</sup> *and to baptise* is added in the margin by a second hand in A. It is not in B.

<sup>2</sup> Matt. x. 4.

<sup>3</sup> Num. xxii. 20. etc.

<sup>4</sup> 1 Sam. xix. 24.

<sup>5</sup> Matt. vii. 22. <sup>6</sup> Matt. vii. 23.

<sup>7</sup> Ex. vii. 11.

<sup>8</sup> Matt. vii. 22.; xxiv. 24.

<sup>9</sup> 1 Cor. xiii. 2.

<sup>10</sup> 2 Thess. ii. 9.

verri prechinge of Goddis word stondith with enuyouse men and ful repreuable, in the j. c<sup>o</sup>. to Filipensis<sup>1</sup>, hou moche more verri makinge of the sacrament stondith with deadli synne in him that is ordeinid to blisse bi grace, and in him that shal be dampnid bi the rightful doom of God, sith God is souereinli fre to worche with what euere creature, hou euere  
 1 65<sup>o</sup>. it likith hym. Nethelas a synnere mai be so moche vndisposid bi his owne malice or othir vnablenessse, that the Lord vouchith not saaf to worche with him in sacramentis, nameli not nedeful to helthe, sith cristene puple mai be sauid withoute tho, bi feith and charite, and eete gostli the flesh and blood of Jhesu Crist, bi this word of Austin, "Bileue thou, that is, by feith formid with charite, and thou hast eete." And in the vj. c<sup>o</sup>. of Jon<sup>2</sup> Crist seith thus, *He that eetith my flesh and drinkith my blood, dwellith in me and I in him.* Where Austin seith, "To eete gostli Cristis flesh and blood, is to haue Crist dwellinge in him bi grace, and to dwelle in Crist bi feith and charite." And to afferme that God mai not forsake an ipocrite othir vnfeithful man and bifore

<sup>1</sup> Philipp. i. 15.

<sup>2</sup> Joh. vi. 56.

knowe to be dampnid, whanne he pretendith him to make sacramentis, yea, in forme of the chirche, is to take awei fredom fro God, and to constreine him to worche with his capital enemy at the wil of his capital enemy, and this ¶ 66. is for to blasfeme the Lord almyghti, and maken him bonde to cursid men and deuelis in caas. Also to afferme that God mai not worche with an euil man, yea, that shal be dampnid, and make not sacramentis with him, is to take awei fredom fro him, and so to blasfeme the Lord almyghti. Also to afferme that euil men moun not make sacramentis verili, is to bringe the puple into dispeir of sacramentis eithir to absteine fro sacramentis vtirli, sith it mai not be knowe certeinli, what mynistre is good, and who is euil, othir to induce the puple to sette hope in the mynistre, that if he is not holi othir shal be dampnid, he mai not verrili make the sacramentis, nei- thir mynistre tho helfulli to the puple. But this was the eresie of Donatistis, agens whiche seynt Austin trauallide ful gretli and truli, on Jon, and *De verbis Domini*, and in othere bokis. Therefore seynt Austin on Jon and in othere bokis thicke, and in the xxxij. dist. c°. *Preter hoc* in paraf. *Porro*, in the ende, holdith ¶ 66.

stidefastli that euele men, yea, eretikis moun make verrili the sacramentis, and mynistre tho profitabli to the puple, and manie martiris and doctouris, bothe Grekis and Latyns, and the greete Gregori, and al holi chirche holdith this sentence in the forseid paras. *Porro*, in the ende. And this sentence is shewid opinli bi seynt Austin, in the j. cause, j. q., c°. *Dictum est a Domino*, and in c°. *Intra catholicam*, with manie mo suinge, and bi seynt Gregori there in c°. *Multi secularium*, and bi Austin in the consecracioun, iiii. dist., c°. *Quomodo Deus*, and bi manie othere, and bi Bede there in c°. *Sum hereticus*, writinge thus, "Whethir an eretyk or a scismatyk othir oni ful vicious man cristeneth in the knoulechinge. of the Holi Trinite, he that is baptisid so, mai not be baptisid agen of gode cristene men, lest the knoulechinge othir clepinge of so greet name seme to be adnullid othir set at nought." Also a paynym mai cristene verrili in the name of the Trinite, bi Isidre there in c°. *Romanus*. Also a lewid man and a womman mai cristene in nede, as Austin and othere popis witnessen there in c°. *Constat*, with two suinge. Therefore no man doute, that an euil man mai make sacramentis verrili, whanne it pleesith God to



worche with him, and ellis not. Therefore if oni man haue doute of conscience, that this euil man makith not the sacrament, as for he doutith, whethir this man is a preest, or whethir he hath nedeful mater therto, and seith duli the wordis of the sacrament, othir for vnablete knowe to God, lat him worshipe the sacrament with a stille condicioun, and in as moche as it were duli maad, and lat him reste bi verri feith and charite in the verri bodi of Crist, that hangide on the cros, and now is glorified in heuenis, and he is sikir fro alle disceitis of oni wickid man in erthe or dampnid fend in helle. The secunde part of the article, that is, that cristene men shulde not resceiue sacramentis, neithir here deuyne seruise of symonientis, and letcherouse prestis, knowe L 67b. opinli suche. This is opin bi this, that Poul seith in the j. pistil to Cor. v. c.<sup>1</sup>, seiynge thus, *Now I wrot to you, that ye be not medlid, othir comune not, if he that is nemid a brothir among you, is a lecchour, or an auerous, othir seruinge to idolis, or a wrong curser, or a drunkeleu, or a raueynour, that ye take not meete with such a man.* And in the ij. pistil to Tess. iij. c.<sup>2</sup>,

<sup>1</sup> 1 Cor. v. 11.<sup>2</sup> 2 Thess. iii. 6.

*Britheren, we denouncen to you in the name of the Lord Jhesu Crist, that ye withdrawe you fro ech brothir goinge inordinatli, othir out of good ordre, and not bi the techinge which thei token of vs. And it suith a litil aftir<sup>1</sup>, If oni man obeieth not to oure word bi the pistil, marke ye him and comune ye not with him, that he be ashamid; and nile ye gesse him as an enemy, but repreue him as a brothir. And this sentence is preuid opinli in the xxxij. di. c°. Nullus audiat, and c°. Præter hoc, in the paraf. Verum, in the ende, where it is writen thus, "Oure predeces-*  
 1 68. *souris, Pope Nicol and Pope Gregori †, demeden cristen men to abstene hem fro masses of prestis which it was known verely to be such vicious men, that thei shulden take away fro other men lycence to doe sin, and agenclepe such prestis to the weylyng of verie penaunce."* And it suith after, "Gregori the pope writith, among other things, to Raaf and Berdolph dukes, Reseyue ye not witingly in any maner

<sup>1</sup> 2 Thess. iii. 14.

† From this place to the like mark in page 133, the tract in A is written by a hand of the sixteenth century, upon four leaves of vellum, inserted to supply a loss in the original Ms. This second scribe has, evidently, accommodated the orthography to his own taste.

the office of simonien prestis and ligging in fornication, and as much as ye moun forbede such prestis fro holy mysteries where it behoueth." And that men shulden thus abstene fro the masses of the lechoures, it is pleynty tolde in the oon and eightyth distinccion, the capitle *Si qui sunt presbiteri*, and the capitle *Tua nos*<sup>1</sup>, and the capitle *Quesitum*, and resoun helpith strongly this part. Forwhy what true lege man to our king would be present wytingly when the king were hugely dispised, and let not bi his powre; so is it great wonder that any Christian man dar be present wytingly at the masse of any open simonient, open lechoure, cyther of any other orible vicious prest known f. 68<sup>a</sup>. openly suche, when that prest betraieith Christ as Judas did. And such a prest doth more dispite to Crist than Jewes and hethen men diden that nayled hym on the cros, as Parisience preueth in his tretes of vices in the capitle, Of them that make the sacrament unworthily. Therefore alle cristen men shulden lette by ther powere such open vicious lyuers to do this great dispite to God, namely, in with-

<sup>1</sup> *Presbiteri* and c<sup>o</sup>. suyng and *De cohabitatione clericorum et mulierum et vestra*, and c<sup>o</sup>. *Tua nos*.

drawing themself fro the masse of such prestis till they weren amendide. And this owen cristen men to do whan the synne of the prestis may be letted therby; ellis with weilinge of great sorowe thei moun be present in the churche, whanne bi ther withdrawing the comunete of the puple wold be more encreside in malice.

*The first Corlarie.*

Though seint Cypryan, Ambrose, Jerom, and Crisostum, in the first cause, the first questioun<sup>1</sup>, the capitle *Sic populus*, and the  
 £ 69. capitle *Non licet porro*, and in the foure and twentieth cause, the first questioun, the capitle *Si autem*, and Crisostum, on the seuenth capitle of Mathew, the nyntenth omely, semen to be contrarie in wordes to Austyn and Gregor, and to the comynte of holy church, for they seyn in wordes that the sacramentis of here-tikes ben veyn, voide, or false, eyther helen not, but ben defouled, and deuouren men, nethelesse these gret doctours moun be accordide fauourably in sentence anentis

<sup>1</sup> 1. q. *Si quis inquit*, c°. *Non lauat*, and c°. *Sic populus* and c°. *Non oportet*, and c°. *Non licet*. B.

symple men, meke and faithfull, and witti in holy scripture and resoun, so that seint Cyprian and his suers be vnderstonden to speke of such heretikes as sacren not, nether baptisen not, in the forme of holy churche neyther of trewe feith, but in open error agen holy scripture; and they that ben baptiside in such error and holden therinne, be not helide but deuouride eyther dampnid, as these doctoures seyn, if they dien therein not amendide; and that seint Austin and his suers be vnderstonden to speke of such heretykes and yuel cristen men that baptisen and sacren in verrey *f. 69<sup>b</sup>* feith of holy church, though they ben departide fro the vnitie of the church by open sisme and other curside sinnes. But for seint Austyn, in his pistles and other bokes, witnessith openly that S. Cyprian the martyr, whom he loued specially, erred in the matter of bapteme gouen of heretikes, it behoueth not vs to excuse S. Cypryan in error, thou he was a famous doctour of the churche and a glorious martyr. For S. Austyn, that knewe fully the bokes of Cypryan, and magnified hym souereynly among alle martires after the apostles, witnessith openly, that this Cyprian erride

in this matter. And multitude of martires and doctours, Grekis and Latine, and generally holy church in erth, refusith Cipryan in this point of erreure. Wherefore in the two and threetith distinctioun, the capitle *Præter hæc*, in the paraf. *Porro ad hæc*, it is writen thus, “The noble martyr, and eyghty bishops with him, clepiden the baptem of heretikes the washing of the deuel. But Steuene and Cornelius, martyres and bishops of Rome, and the worshipful Austyn, in his book of baptem, reproueden gretly the same Cipryan. And the forseid bishops for this cause, and Austyn, and other martires and bishops of Rome affermen, that baptem geuen by the maner of holi church, be it gouen of an heretike eyther of a sisma-tike, is stedfast.” And it suith in the ende, “Siricius and Innocent and Leo, Anastasie and the gret Gregor, and all holy church, holden this sentence of the forseid bishops, Cornely, Steuen, and Austyn.” Lo! how openly the glorious martir, S. Cipryan, and the solempne doctour of the church, and eyghtie bishops with him, erreden agens cristian feith. How much more the fleshly and worldly bishope of Rome, ful of simonie, auerise, and pride, and

f. 70.

a worste manqueller in caas, with a multitude of like bishops and prestis, may erre in making eyther determining newe articles of feith, that were not knowen, neyther spoken of by a thousand winter and many mo. Therefore to c. 70. compel alle cristen men for to believe stedefastly ech determinacioun of the church of Rome, and this vnder paine of temporal deeth, eyther euerlasting, is a blinde and open presumption of Lucifer and antichrist. Therefore cristen men shulden accepte the determination of the church of Rome, eyther of any other, onely in as much as it is foundid in holy scripture openly eyther priuely, eyther in resoun that may not faile. And where they ben certeyn that it is foundid so, take it meekly, and certeynly withouten doute eyther grutching of conscience, and where they ben certeyne that it repugnith to holy scripture eyther to most certein resoun, refuse it vturly, as the venym of the deuil; but where they be vncertain of such founding eyther repugning, put it aback, neyther take it as bcleue, neyther dispise it as false, but rest mekely without dread in truth and fredom of holy scripture that may not erre, and suffiseth to saluation without sinfull man's clouting.

f. 71.

*The secound Corilarie.*

The bishop of Rome and other worldly bishops be ashamed that condempnen by pride of Lucifer any cristen man to the deeth of helle eyther to be an eretike hardide in errour, for as much as he seyde eyther wrote errour, eyther pretended it openly, whan they fynden not that he reuoked in any place. For it is shewid openly by the witnessing of S. Austyn and other martirs and bishops of Rome, that S. Cipryan, the martyr, erred thus openly, and it is not founden in any place of his bookes that he reuoked his errour. Nethesse S. Austyn excusith Ciprian thus, That eyther he reuoked, though he wrote not his reuokinge, eyther wrote it, and it was done away by other men; eyther that the very martyrdom and the excellent charitie of Cipryan by which he trayled strongly against heretikes for the vnitie of the holy church, purgid all errour and all sin, yhe, venial in him. Therefore blind prelatis and auarous and vnkunning of Godes law cease to geue blasphemous sentence of the dampnation of any doctour, for this that

f. 71<sup>b</sup>. he wrote strongly agens the heresies of them



and ther blasfeme lordship, with other rauines and treasouns of our<sup>1</sup> rewme. For why such blinde prelatiſ wolen deme for hatred of a person and for there own auerice that good is euil and agenward, and that truth is falsnes and agenward. Also for he that sayith truth by his conscience and supposing and discretious gouen him of God, though he errith, and is redy to amend it and to say the contrarie of his own sentence, now if God shew it to him, yhe, by a full abiect creature, is not an heretike endured in errour, and in hap he is not demed an heretike anentis God. And though in hap he errid long wittingly and obstinatly almost all his life, and was very contrite in the end after the loos of speche, which sodaine repentyng no dedly man knowith, by what bowldnes dar any blinde prelate full much conformed to the worlde deme blasfemely that such a man is the sonne of helle and dampned withouten ende. Therefore ceese the blasfeme deming t. 72. of simonient prelatiſ and vnkunnyng in Gods law to condemne † a souereyn doctour<sup>2</sup>, whose bokis thei kunne not vndirstonde, neithir rede

<sup>1</sup> Om. B.

<sup>2</sup> See *Conclusiones Lollardorum*, iv., where Wycliffe is called *Doctor evangelicus*.

with worshipe<sup>1</sup> without greet stumblinge and defaute.<sup>2</sup>

*The xxxvj. Article.*

Prelatis and seculer lordis shulden wake diligentli to ordeyne able prelatis and curatis and symple prestis, that hauen not cure bi cours and demynge of the chirche to dai. This sentence is opin bi this, that the vertuous gouernaunce of the puple hongith on hem principali aftir God. Therefore gode prestis stronge in feith and virtuis, and in greet abilite to perform the office of the gospel, shulden be maad souereynis to othere men in gostli ledinge. And of the preisable condicions of bisshopis, prestis, and dekenis, it is seid opinli in the j. pistil to Tymothe, the iij. c°.³ and to Tite j. c°.⁴, and in xxxvj. di. c°. *Siquis vult*, and xxxvij. di. c°. *Omnis pallentes*⁵, with manie othere decrees of seyntis and of bisshopis of Rome.

<sup>1</sup> that is, decorously ; so as to obtain respect for themselves with those who hear them.

<sup>2</sup> These last paragraphs plainly allude to Wycliffe, who was seized with paralysis on the 29th Dec. 1384, and remained speechless until his death on the last day of that year.

<sup>3</sup> 1 Tim. iii. 1. etc.

<sup>4</sup> Tit. i. 5. etc.

<sup>5</sup> *Omnes psallentes* B.

*A Corollary.*

Prelatis othir seculer lordis that ordeynen vnable curatis, and most for fleshli affeccion othir for temporal lucre, ben cruel enemyes of holi chirche and traitouris of Jhesu Crist l. 72<sup>b</sup>. and of al cristen puple. This sentence is opin bi this, that Crist seith in the xv. c<sup>o</sup>. of Mt.<sup>1</sup> and vj.<sup>2</sup> c<sup>o</sup>. of Luk<sup>3</sup>, If the blynde ledith the blynde, bothe fallen into the diche. Therefore *De eleccionibus*, c<sup>o</sup>. *Cum in cunctis*, it is write thus, “Sithen ripenesse of age and sadnesse of vertuis, and kunnyng of lettris owith to be sought in alle holi ordris and seruicis of holi chirche, moche strongliere it behouith that these thinges be sought in a bisshop which is set to the cure of othere men, and owith to shewe in himsilf hou it behoueth othere men to lyue in the hous of God.” Therefore seynt Austin, in his pistil to Valerie, and in the xl. di., c<sup>o</sup>. *Ante omnia*, writith thus, “I axe bifore alle thingis that thi religious prudence thenke, that no thing in this lijf and most in this tyme is esiere and lightere and more acceptable to men than the office of a bisshop othir of prest

<sup>1</sup> Matt. xv. 14.<sup>2</sup> v. A.<sup>3</sup> Lk. vi. 39.

or of dekene. But if the thing is don rechelesli and flateringli, no thing is more  
 † 73. wretchid, and more sorweful, and more damp-  
 nable anentis God." And eft Austin seith  
 there, " Nothing in this lif and most in this  
 tyme is hardere and traueilousere and pe-  
 rilousere, than the office of bisshop or of prest  
 othir of dekene; but anentis God nothing is  
 blessidere, if it be holden in that manere, in  
 which our emperour," that is Crist, " com-  
 andith. But which is the manere I lernide  
 not fro my childhod neithir fro my yong  
 waxinge age. And in that tyme in which I  
 began to lerne, violence was maad to me for  
 disseruyng of my synnis. Forwhi I woot  
 not what othir thing I shal gesse, no but that  
 the secunde degre of gouernaunce was goue to  
 me, that coude not holde a nothir." Al this  
 seith Austin there. Thanne sith the office of  
 bisshop, of preest, and of dekene is so hard  
 and so perilous, alas! hou dore vnkunninge  
 folis that kunnen not Goddis lawe, neithir  
 curide wel here owne soule euere in here lif,  
 preece forth so boldli in these greete statis,  
 and lese hemsilf and othere men; most sith  
 † 73b. Austin and Decrees in ij. cause, vij. q., c°. *Qui nec*, speken thus harde, " He that hath

not in himsilf the resoun of gouernaunce, <sup>£ 73<sup>b</sup>.</sup>  
 neithir hath wipt awei his synnis, neithir hath  
 amendid the cryme eithir greet synne of sonis,  
 owith to be seid more an vnchast dogge than  
 a bisshop." And in the j. cause, i. q., c<sup>o</sup> *Vilis-*  
*simus*, it is writen thus, " He that is grettere  
 in honour, is worthi to ben acountid most vile,  
 no but he passe in kunninge and holinesse."  
 Also in lxxxij. di., c<sup>o</sup>. *Nichil illo*, it is red  
 thus, " No thing is more wretchid than thilke  
 prelat, that hath glorie in the preisinge of  
 woluis, whiche he will please, and chesith to be  
 loud of hem, greet pereile shal be herbi to  
 the sheep. Therefore no prelat mai please  
 woluis and the flockis of sheep. Forwhi a  
 soule bounde to ertheli prisons lesith the mynde  
 of lippis; that is to seie, a prelat mai not please  
 togidere tirauntis and gode symple men; and  
 a man bounde to ertheli couetise, lesith mynde  
 to speke profitable truthe for iust men, and to  
 repreue tirauntis and extorcioneris. For as  
 bisnesse of craftis werkis founde modir in <sup>£ 74.</sup>  
 eche werk therof, so negligence is stepdame  
 of lernynge." And there in the c<sup>o</sup>. *Nemo quippe*,  
 Austin spekith thus: " No man noiyeth more in  
 the chirche than he that doth weiwardli, and  
 hath the name othir the ordre of holinesse

and of prest. Forwhi no man presumeth to repreue him trespasinge, and his synne is stretchid forth gretli into ensauple, whanne a synnere is onourid for the reuerence of ordre. Therefore a bisshop that amendith not the synnis of siche men, is worthi to be seid more an vnchast dogge than a bisshop." And Gregori acordith with this sentence in parti, in the j. part of pastoralis, the ij. c<sup>o</sup>., writinge thus, "Alle vnworthi men shulden fle the birthuns of so greet gilt, if thei weieden with bisi eere of herte the sentence of truthe, bi which he seith, *If a man sclaudrith oon of these litle that beleuen in me, it spedith to him, that a melle stoon of assis be hangid in his necke,*

t. 74<sup>b</sup>. *and he be caste down in to the depthe of the see.*<sup>1</sup> For bi the melle stoon of assis is signified the cumpas and trauaile of seculer lijfe; and bi the depthe of the see is signified the last dampnacioun. Therefore if a man is brought to the liknesse of holinesse and distrieth othere men, othir bi word or ensauple, truli it were betere to him, that ertheli dedes constreyniden him to deth, vndir vttirmore othir worldli abite, than that holi officis sheewiden him to othere

<sup>1</sup> Matt. xviii. 6.

men, to slee him in synne. For no wondir if thei feldeden aloone, more suffrable peyne of helle shulde tormente him." This scith Gregori there. Therefore *De eleccionibus*, c. *Nichil*, it is write thus, "No thing anoieth more the chirche of God than that vnworthi prelatis ben taken to the gouernaile of soulis." Therefore it is opin of thingis bifore seide, that prelatis and othere seculer lordis that ordeynen vnable men to the cure of soulis, anoien most the chirche of God. And sith thei don this vndir the colour of office or of seruise to procure the profitis of the chirche, *l. 75.* thei ben traitouris of Crist and of cristene puple. For bi the worthi clerk Grosted, bisshop of Lincolne, in his sermoun, *Dominus noster Jhesus Christus*, and in othere placis, it is write thus, "He that bitakith cure of soulis to a man vnmyghti, vnkunynge othir not willi to fille the office duli, is gilti of the soulis, though tho be sauid bi Goddis grace; as he that takith gouernaunce of a ship in greet tempest to a man vnmyghti or vnkunynge othir vnwilli to gouerne it duli, is gilti of al the ship, and of alle thingis conteynid thereynne." And in a sermoun, *Premonitus a venerabili*, he seith thus, "To ordeine vnworthi

men to the gouernaunce of soulis, is to haue come to the hiest poynt of greete synnis." Grosted seith groundli al this. Prelatis and lordis, beholde ye these greuous percils, and make ye none euele curatis in the chirche, neithir suffre ye that siche be maad of othere men, and, ye clerkis that ben vnable and vn-kunninge to suche curis, preece not forth you silf bi preieris and lettris of lordis. For  
 £ 75<sup>b</sup>. as Crisostom seith in the xl. omelie and in the xl. di., c°. *Multi sunt*, "Manie be prestis and fewe ben prestis; manie in name, and fewe in werk. Therefore se ye hou ye sitten on the chaier. For whi the chaier makith not prest, but the prest makith the chaier; not the place halewith the man, but the man halewith the place, not ech prest is holi, but ech holi man is a prest. He that sittith wel on the chaier, takith the onour of the chaier; he that sittith euele, doth wrong to the chaier. And therefore a prest that is euil getith greet synne, not dignite, of his presthood. For thou, prest, sittist in thi doom; forsothe if thou leuist wel and techist wel, thou enformist the puple; if thou techist wel and lyuist euele, thou art dampnere of thi owne silf. For if thou lyuist wel and



techist wel, thou techist the puple hou it owith to lyue; if thou techist wel, and lyuist cuele, thou techist God hou he owith to dampne thee." And it sueth in Crisostom, "Who euere desirith prelacie in erthe, shal fynde shenshipe in heuene; and he that treetith of prelacie, that is, bisieth him to gete f. 76. prelacie, shall not be rikenid among the seruauntis of Crist. And ech of hem haste not, hou he shal appere grettere than othere men, but hou he shal seme lowest of alle. For not he is more rightful which is grettere in onour, but he that is rightfullere is the more." Crisostom there and canoun sein al this pleinli. Also Gregori in his registre and in the j. cause, ij. q., c°. *Sicut*, it is write thus, "As he that is preied, forsakith, is sought, and fleeth awei, shal be mouid or drawen to holi auteris, so he that coueitith bi his owne wil, and preecith forth himsilf vnrestfulli othir ful bisili, shall be put abak withouten doute. For whi what other thing doth he that enforsith to stie so to hierethingis, no but that he decrease in encreasinge, and that in stiyng without forth, he falle withinne into the depthe, that is, that in encreasinge to benefice othir presthood bi presump-

cioun othir couetise, he falle doun fro vertu into synne and dampnacioun." Eft Gregori in his registre and in the viij. cause, i. q., c°. £ 76<sup>b</sup>. *In scripturis*, spekith thus, "As the palace of gouernaile shal be denied to hem that desiren it, so it shal be proferid to hem that fleen, as it is writen<sup>1</sup>, *Neithir oni man take to himsilf onour, but he that is clepid of God, as Aaron was.*" And seynt Bernard to Eugenie acordith strongli with this part. Also seynt Austin in viij. cause, j. q., c°. *Qui episcopatum*, writith thus, "No man is forbode fro the studie of truthe to be knowe, which thing perteyneth to preisable stilnesse. Forsothe though the hiere place without which the puple mai not be gouernid is holden and mynistrid so as it bisemeth, netheles it is coueitid vnsemeli othir vnfittyngli. Wherefore the charite of truthe sekith holi stilnesse; the nede of charite resceyueth iust office; and if no man leith on this birthen, it is to geue tent to perceyue and beholde truthe. Forsothe if it is put on, it owith to be resceyuid for the nede of charite." This seith Austin there. Therefore £ 77. Gregori in the j. part of pastorals, the

<sup>1</sup> Hebr. v. 4.

ix. c<sup>o</sup>., concludith thus, "He that shynith in vertuis, come constreinid to gouernaile; he that is voide of vertuis, neighe not, yea, constreynid." Also Gregori in his registre and in j. cause, j. q., c<sup>o</sup>. *Siquis neque*, writith thus, "If oni man that shynith not with holi vertuis, and that nothir is clepid of the clergie, neithir of the puple, neithir is constreynid bi preiere, takith vnshamefulli the presthood of Crist, while he is defoulid now with oni greet synne, and takith the dignite of bisshop or of prest by vniust loue of herte, othir bi foul preiere of monei, othir bi suyng of familiarite, othir bi seruise of lord, eithir bi gileful gifte, and not for wynnyng of soulis, and forsakith it not bi his fre wil in his lijf, and sodeyn deth fynde him vnrepentaunt; withoute doute he shal pershe withouten ende." This seith seynt Gregori there and the Canoun lawe. And the resoun whi he mote resigne this ordre othir benefice is this, for he ocupiede it bi theft f. 77<sup>b</sup> or symonie of herte othir of dede, and so he hath no title neithir right therto; and, as seynt Austin seith, "The synne is not forgouen, no but the thing taken awei be restorid bi power of the theef." And if a greet bisshop or a greet prelat wolde knowleche mekeli and opinli

his symonie and thefte, and refuse the benefice therefore, to which he had no title neithir right, it myghte do ful moche good, to make othere men ashamid of here symonie, yea hid in the herte. And this greeete prelat icome thus to mekenesse and grace, mighte do as moche good or more withouten sich a singuler benefice, as with it<sup>1</sup>, as the apostlis and scynt Jerom diden. Also riche mennis sonis that geten in here tendre age beneficis bi couetise and gifte of fadris and modris, or of kynsmen, owen to resigne tho vtirli, and holde not tho, no but bi merciful dispensacioun aftir wilful resigninge. Al this is set opinli in Decrees, in the j. cause, the vij. q. thorough out. And no bisshop diocesan or of the same bisshopriche outake the pope mai dispense with such a man

£ 78.

<sup>1</sup> There may possibly be an allusion here to Bishop Arundel's sermon on the funeral of that good princess, Queen Anne, who was buried at Westminster in June (?) 1394. In the curious tract, which in a form somewhat modernised, was reprinted by Rich. Banks under the title of, *A compendious olde Treatyse, shewynge howe that we ought to haue the Scripture in Englyshe*, the sermon is thus noticed: — "And he blamed in his sermon sharply the negligence of the prelatis and other men, in so much that somme seyde, he wold on the morow leue up his office of chaunceler, and forsake the world, and then it had ben the best sermon that euer they heard."

that was auauuncid to such a benefice bi symonie, that is, bi gifte of monei, othir biheest therof don bi othere men, yea, him vnwitinge, as mannis lawe shewith opinli, *De symonia cº. Ex insinuacione* and *cº. Nobis fuit*. And the greete clerk Armacan in his book of questiouns of Armenies holdith most streitli this sentence. For he that cometh bi symonie to a benefice is a theef, as he holdith it, and in al that tyme he doth verri neuere penaunce. Therefore, lordis and prelati, se ye wysli hou strong snare of dampnacioun ye make redi to youre kynsmen othir seruauantis, whiche beinge vnworthi and vnable, ye auausen to cure of soulis or procuren to ben auausid of othere men bi monei or bi fleshli preieris or bi seruice or bi oni othir vnleful meenis. Hou hard is it to make hem to resigne vtterli for shame of the world, othir for rebukinge of here kyn, *c. 78º*, othir for losse of richesse, it is ful hard to wite, and hardere to fele peyne for this synne. And though thei gete a thousand dispensaciouns of the pope, as longe as thei ben vnable othir don not duli the gostli office, thei rennen faste to helleward with here fautouris and consentouris. And if grete men seyn that it suffisith to saluacioun to resigne to God,

cheef lord of al holi chirche, and to make fulli amendis for synnis passid, and performe truli here gostli office in al here lif, though this were soth, it semeth not siker neithir spedeful now. For the multitude of fleshli clerkis is ful redi to gete colour to here auarice, and chargen litil or not<sup>1</sup> the gostli profite. And if this last seiyng were sikir ynough and spedeful, it semeth it wolde lette moche restitucioun of extorcions, theftis, and othere wrongis. For these raueynoris wolden seyn that it suffisith to hem to restore to God bi penaunce of euclis bifore don, and spende wel that that thei han gete now. Therefore it semeth that verri resigninge, as seynt Gregor and othere popis and the chirche hath determynid, and holde almost a thousand yeer, is sikerere and spedefullere for present malice. For it is hardere to the flesh, and more lettinge of symonie of othere men, than is the secunde weie late founde and mennis knowinge. And if greete men, yea, prelatis, taken the ij. weie ageyns seynt Gregori and comoun lawis of the chirche, whi shulden not thei be compellid to holde agens the determinacioun of the bisshop

<sup>1</sup> that is, nought, nothing.

of Rome that cam in yistirdai withouten ground of scripture and of resoun, most sith we han ful gret euidence bi holi scripturis, holi doctouris, and opin resoun, that this late pope erride, and we knowen wel that he was an opin vicious lyuere, and coude ful litil of Goddis lawe, and louide lesse the meke and the pore life of Crist and his apostlis.

*The xxxvij. Article.*

Seculerte among prelatiſ and curatiſ ſo that oon take propirli to himſilf alle the profitis of *f. 79<sup>a</sup>*. a chirche, and departe tho as hym liketh, whethir he do truli the goſtli office or nai, owith to be caſt vtterli out awei fro holi chirche; and gouernail in comoun with ſuſteyninge of felowis bi forme of the goſpel, that ben able to performe the office of the goſpel in good lyuyng and fre preching, owith to be taken agen mekeli and truli. This ſentence is preuid bi the ſeiynge of Criſt to hiſ apoſtliſ, in the xxij. c<sup>o</sup>. of Luk,<sup>1</sup> *The kingis of hethene men ben lordis of hem, and thei that han power ouir hem, ben clepid*

<sup>1</sup> Lk. xxii. 25, 26.

*geueris of beneficis, but ye not so; but he that is the grettere among you be maad as the yongere either lesse.* And the same sentence of Crist is opin in the x. c°. of Mark<sup>1</sup> and in the xx. c°. of Mt.<sup>2</sup>, where Mathu concludith thus, *As manniss sone cam not to be seruid but to serue, and to geue his lif raunsum for manie men;* and in the j. pistil of Petir the v. c°. <sup>3</sup>, *Neithir as beinge lordis in the clergie, but be ye maad forme, othir ensauple, of the puple bi wil;* and in the j. pistil to Tymothe the vj. c°. <sup>4</sup>, *Haue we fodis and hilingis, and be we apaied with these thingis;* and in the vj. c°. of Dedis <sup>5</sup> of apostlis, the postlis nolden departe monei maad redi to nedi men redi bifore hem, but geue tent to preieris and to the seruise of word, that is, the preching of the gospel for the helthe of soulis; and in the xvij. c°. of Mt.<sup>6</sup>, Crist seith thus, *Who euere mekith himself as this litil child, he is the grettere in the reuome of heuenis.* Therefore seynt Jerom in Decrees in the xij. cause, j. q., c°. *Duo sunt,* writith thus, “O kynde of cristen men is which is bounden to Goddis office and goue to con-

<sup>1</sup> Mk. x. 42, 43.

<sup>2</sup> 1 Pet. v. 3.

<sup>3</sup> Acts, vi. 2, 4.

<sup>4</sup> Matt. xx. 28.

<sup>5</sup> 1 Tim. vi. 8.

<sup>6</sup> Matt. xviii. 4.



templacioun and to preiere; and it acordith, othir is iust, that this kynde ceeſe of al noiſe of temporal thingis, as ben clerkis and deuout men to God, that is, turnid fro the world. For whi theſe ben kingis, that is, reulinge hemſilf and othere men in vertuis, and ſo thei han a rewme in God. And the coroun in the heed ſignifieth this. Thei han this coroun of the ordinaunce of the chirche of Rome, and in f. 80<sup>v</sup>, ſigne of the rewme which is abiden in Criſt. Forſothe the ſhauinge of the heed is the puttinge awei of alle temporaltees, for thei owen to be apaied with lyflode and clothinge, and haue no propirte among hemſilf, but haue alle thingis comoun." This ſeith Jerom there. And in xxxij. di. c. *Præter hæc*<sup>1</sup>, in the ende, it is told thus, "We comaunden and ordeynen that thei of the forſeid ordriſ, that is, preſtis, dekenis, and ſodekenis that obeien to oure predeceſſouris, and kepen chaſtite, eete and ſleepe togidere biſide the chirchis, as it bihoueth religiouſe clerkis; and whateuere thing bifallith to hem of the chirche, haue thei this in comoun." Also Jerom on the piſtil to Tite, and in xcv. di. c. *Olim*, ſpekith thus, "Sum tyme ago the

<sup>1</sup> hoc B.

same was prest which and bisshop, that is, prest and bisshop was al oon; and bifore that bi the sterige of the deuel dissensions were maad in religioun, and it was seid among the puplis, I am of Poul, I am of Apollo, I am of Petir, chirchis weren gouernid bi comoun counseil of prestis. Aftir that ech man gesside hem, whiche he cristenide to ben hise and not of Crist, it was demid in al the world, that oon of the prestis shulde be maad souereyn aboue othere, and that the sedis of dissencions shulden be take awei." And a litil aftir, "Therefore as prestis witen that bi the custum of the chirche thei ben suget to him that is here souereyn, so knowe bisshopis that more bi custum than bi the truthe of Goddis ordenaunce thei ben grettere than prestis, and that thei owen to gouerne the chirche in comoun." This seith Jerom there and Decrees. Here it is opin bi witnessinge of Jerom and of holi scripture, that prestis owen to gouerne the chirche in comoun. For whi Jerom in his pistil to Euander, and in the xiiij. di., c°. *Legimus*, preuith opinli bi scripture, and thicke bi witnessinge of Poul, Petir, and Jon, that the same ben bisshopis that ben prestis. Also Gregori in his registre, and in the xij. cause,

ij. q., c°. *Mos est*, writith thus, "It is custum of the chirche of apostoile<sup>1</sup> to geue comaundementis to a bisshop ordeynid, that f al the f. 81. soud othir profyt that bifallith, iiij. porciouns owen to be maad, that is, oon to the bisshop and his meyne for hospitalite and resceyuinge of gestis, a nothir porcioun to the clergie, the thridde porcioun to pore men, and the fourthe porcioun to churches to be reparailid." And the same sentence is told there bi Gregori in c°. *Cognouimus*. Also pope Gelasie, the j. c°. *Concesso*, writith thus of a bisshop, "The bisshop departe the rentis and offringis of feithful into iiij. parties, of whiche holde he oon to himsilf, departe he that othir part to clerkis for the businessis of ther office, departe he the iij. part to makingis or to reparaciouns of churchis, haue he the iiij. part to be goue feithfulli to pore men and pilgryms. Of whiche partis he shal geue rikenynge to Goddis doom." And the same Gelasie, the pope, seith the same sentence there in c°. *Quatuor*. And the sentence is opin there bi the pope Simplicius in c°. *De redditibus*, that seith thus, that the preest shal do this thing vndir the peril of his ordre. Lo! that clerkis seruinge f. 82.

<sup>1</sup> *Mos est apostolicae sedis*, c. xii. 9. ii. 30.

the chirche shulden haue here porcioun in comoun, and not oon shal appropre seculerli to hinsilf alle the profitis of the chirche, as it is don comounli in these daies. For in the vj. c°. of Leuitici<sup>1</sup> in the ende it is write thus, *To alle the sonis of Aaron euene mesure shal be departid bi ech.* But I axe of bisshopis and curatis this dai, whethir the lawe of seynt Gregori with othere popis acordinge with him is iust and appreuid of God, othir vniust and repreuid of God? Thanne seynt Gregori and othere two popis disseyued the chirche in makinge a wickid lawe and vniust, othir a lawe of eresie that distrieth the chirche. And if this lawe is holi, and resonable, and iust, and appreuid of God and of the chirche regninge in blis, what antecrist distrieth it now in bringinge seculer maner into the chirche, which maner bringith in symonie, strijf, and plectinge, and euelis withouten noumbre in mannis knowinge. For if this

f. 82<sup>b</sup>. firste lawe of Gregori were kept eueri where in the chirche, who wolde do symonie for a benefice of the chirche, as it is do now? I gesse truli fewe men or noon. Therefore holi chirche and feithful prestis turne agen to the

<sup>1</sup> Lev. vii. 10. In the vulgate the sixth chapter extends to this verse.

ordenaunce and ensauple of Jhesu Crist and his apostlis in lyuyng of fre almes of the puple, to whiche thei preche the gospel, and forsake thei seculer proprete of beneficis, which is brought into chirche bi vnkunninge men, ipocritis, and worldli coueitouse men.

1. *Corollary.*

A! hou abhominable is the mysusinge of prelati and seculer lordis, that holden greete benefisid men in here courtis and seculer officis othir chapellis, and withdrawen hem vntruli<sup>1</sup> fro here gostli cure. For if oni erl othir duke in the rewme withdrawe a cheef knyght of the rewme and special maister of the kingis sonis fro here presence and gouernaunce in occupyng him aboute the kepinge of his hors or of his kichene, and in wastinge about this vile office all the soudis of the king that weren f. 83. assignid to him for the kepinge and techinge of the kingis sonis, whethir the forseid erl, duke, or knight were not traitour of oure king and of his sonis, no wys man and trewe durste seie nai. Hou moche grettere and wors is the tresoun of prelati and of seculer lordis that

<sup>1</sup> vniustlie B.

drawen awei prelatiſ and curatiſ that ben aſſignid ſpeciali to the kepinge and workinge of ſoulis of the ſoniſ of the King of kingiſ, ſith thei take grettere ſalarie of temporal godiſ for thiſ goſtli office, than Criſt and hiſ apoſtliſ token in thiſ lijf for here ſore trauaile, and yit, to encreſſinge of treſoun, bothe prelatiſ and lordiſ holden and ocupien ſiche curatiſ about toordiſ, as aboute here kicheniſ, and holdinge of courtiſ, othir othere ſeculer officiſ, othir in here chapeliſ for ſong and vſe of Saliberi, othir of a nothir chirche which iſ founden up of ſynful foliſ, and not for the office of the holi goſpel, which oure Lord Jheſu  
 f. 83<sup>b</sup>. Criſt comaundide ſpeciali to preſtiſ and curatiſ. Of thiſ abhominacioun and trecherouſ diſturblinge of holi chirche, it iſ ſeid largiere bifore in the ij. article of alle.

## 2. *Corollary.*<sup>1</sup>

Grutche not feithful men and of good wil neithir oni othir in oure rewme for oure ſtatute maad ſo ofte and ſo ſtrongli confermid in manie parlementiſ, which ſtatute lettith prouiſiounſ othir auauancementiſ of the pope, and makith prelatiſ fre to geue here beneficiſ to here

<sup>1</sup> See p. 2.

<sup>2</sup> the prouiſiounſ B.

clerkis withynne the rewme, whiche thei knewen able to gostli officis and cure of mennis soulis. And pretende not men of good wil for the excusacioun of here grutchinge, that the symonie that was first in the popis court as kept in his welle shal be led down to ech court of bisshopis and of lowere prelatis and of seculer lordis; bi this thei shulen werse geue beneficis to here owne kynsmen, clerkis, othir seruauntis, bi fleshli loue, othir for couetise of monei, eithir for preiere of seculer lordis, whiche thei doren not withstonde. For though prelatis and othere bisshopis geuen beneficis to vnable men and vnworthi, as the pope was wont to do, netheles the spoilinge of the rewme bi beringe out of the tresore to straungeris, and the prisoninge and sleeinge of oure lige men bi theuis and enemies shall not bifalle so moche as bifore, and the symonie shal not be so abhominable in lowere prelatis and most in seculer men, as in the pope and in his cardenalis, that ben hiere in degre and gouernaile of the chirche. And bi Goddis grace feithful clerkis of scole and othere symple prestis in the rewme shulen preche and write so stidefastli agens symonie<sup>1</sup> and auaucynge of vnable

<sup>1</sup> Om. A.

H 6

men to the cure of soulis, that prelatis and othere men shulen be ashamid and aferid to don it, and lordis to procure it. Worldli prelatis and here fautouris that letten this feithful prechinge agens symonie and othere synnis in the rewme, ben cause of such symonie, if it cometh, and of tresoun and distriynge of the rewme and of perdicioun of soulis without noumbre. Therefore the king and trewe lordis and gentilis of the rewme, purueieth wysli

f. 84<sup>v</sup>.
 that feithful and fre prechinge of the gospel be not quenched in the rewme bi disciplis of antecrist, and thanne opin euelis shulen be distried bi Goddis grace, and manie preuy synnis also bothe esili and withouten cost of oure rewme. And if the forseid lordis and comouns suffren that disciplis of antecrist quenche the gospel of Crist and pursue at here desyr the verri prechouris therof, and holde hem in prisoun withouten due proces of the gospel, othir murthere hem priuili, I drede soore that at the dai of doom, men of Sodom and men of Gomor shulen haue lesse turment, than the prelatis, lordis, and comouns of oure rewme. But I preie oure Lord Jhesu Crist, for his endeles merci, that he suffre not this horrible euil to come to oure cristene puple,



but geue grace to oure puple to lyue wel, and  
mayntene Goddis lawe and trewe prehouris  
therof, that thei haue here pees and prosperite,  
and the blisse of heuene withouten ende.  
Amen.<sup>1</sup>

<sup>1</sup> Pur charite. Amen. *Sic alius codex habet.* Note  
in the hand which supplied the inscribed leaves and  
added the index. A. Om. B.



## GLOSSARY.

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### A.

- aferd, aferid, *afraid*, 116. 156.  
agen-clepe, *recall*; *p. t. pl.* agen-clepiden, 109.  
al-to, *entirely*, 102.  
amorteise, *to alienate lands to a body corporate*, 92.  
amorteisinge, *alienating of like kind*, 97.  
anentis, *towards, with, among*, 23, 45.  
anoie, *harm, injure*, 19. 139.  
apaied, *satisfied*, 8.  
apert, *open*, 8.  
appropren, *appropriate*, 92.  
appropriid, *appropriated*, 10.  
arettid, *reckoned*, 9.  
assoile, *absolve*, 21.  
auauncid, *advanced*, 145.  
auerous, *avaricious*, 7.  
auisement, *deliberation*, 40. 43.  
auoutrie, *adultery*, 30.  
axingis, *demands*, 24.

### B.

- biheeste, *promise*, 11.  
bihete, *promise*; *part.* bihight, 9.

- blasfeme, *blasphemous*, 17. 67.  
 blasfeemeli, *blasphemously*, 45.  
 boord, *table*, 118.  
 brennynge, *burning, ardour*, 115.

## C.

- caas, in caas, *perhaps*, 34.  
 can, *knows*, 106.  
 canoun of the mass, *prescribed service for the communion*, 42.  
 chekir, *exchequer*, 2.  
 cherli, *dearly*, 24.  
 clepe, *call*; *p. t. pl. clepiden*, 36.  
 clouting, *patching, mending*, 131.  
 comeling, *stranger, pl. comelingis*, 106.  
 comunynge, *communion*, 58.  
 contrarieth, *contradicts*, 45.  
 coroun, *crown, tonsure*, 149.  
 coude, *knew*, 147.  
 costlew, *costly*, 95.  
 creep, *p. t. crept*, 113.  
 cri, *clamour, complaint*, 95.  
 cumbringe, *burdening*, 22.  
 customably, *habitually*, 13.

## D.

- deadli, *mortal*, 12. 22.  
 deene, *one set over ten others*; *pl. deenis*, 109.  
 defaute, *defect, failing*, 58. 134.  
 delinge, *distributing*, 58. 92.  
 deme, *judge, 3. passim*.

- departe, *divide, distribute*, 151.  
 departinge, *division, distribution*, 59.  
 depid, *sunk deep*, 69.  
 derwortheeste, *most dear*, 106.  
 dymis, *tithes*, 14.  
 discried, *described*, 26.  
 discumfort, *desolation*, 60.  
 dispites, *contempts*, 116.  
 dispitous, *impious*, 33.  
 disturble, *trouble*, 11.  
 dome, *judgement*; *pl. domis*, 3. 35.  
 doren, *dare*, 155.  
 douwyngge, *endowment*, 82.  
 drenchingge, *drowning*, 100.  
 drit, *dirt, dung*, 16.  
 drunkeleu, *drunkard*, 125.  
 dure, *last, endure*, 81.  
 duringe, *continuance*, 11.

## E.

- eft, *again, passim*.  
 endullyngge, *making dull, or of little or no force*, 28.  
 endured, *hardened*, 133.  
 enhaunse *exalt*, 12.  
 entirdite, *interdict*, 81.  
 entriditinge, *interdicting*, 60.  
 eschewe, *avoid*, 21.

## F.

- fautour, *favorer*; *pl. fautouris*, 28.  
 feldeden, *pt. t. 3 p. pl. fell*, 139.

- fen, *dirt, filth*, 118.  
 fendis, *fiends, devils*, 121.  
 fonnid, *foolish*, 10. 33.  
 fornicaries, *fornicators*, 13.  
 forswere, *perjure*, 111.  
 forswereris *pl. perjurers*, 112.  
 frere, *friar* ; *pl. freris*, 30.

## G.

- gilte, *to be guilty*, 29.  
 giltif, *guilty*, 34.  
 gostli, *spiritual, passim*.  
 gouvernaile, *government*, 113.  
 greuid, *burdened*, 3. 108.  
 greuousliere, *more grievously*, 38.  
 groundinge, *foundation*, 67.  
 groundli, *with foundation*, 140.  
 grucche, *murmur*, 24.  
 grutching, *murmuring*, 155.

## H.

- heestis, *commandments*, 87.  
 helful, *wholesome, salutary*, 92. 120.  
 helfulli, *wholesomely, salutarily*, 120.  
 hem, *them*, 150. *passim*.  
 here, *their*, 145. *passim*.  
 hilinge, *clothing*, 8.

## I.

- icome, *part. come*, 144.  
 ighe, *eye* ; *pl. ighen*, 40 ; *at ighe, at the ighe, at sight*,  
 87, 88.

## K.

- kynde, *nature*, 18.  
 kyndeli, *natural*, 33.  
 knight, *soldier*, 67.  
 knighthood, *military service*, 3.  
 knouleche, *acknowledge, confess*, 21.  
 kunne, *know, can*, 20. 62.  
 kunninge, *knowledge*, 137.

## L.

- largerie, *more largely*, 154.  
 leesyng, *falsehood*, 11. 60.  
 leewid, lewid, *lay*, 23. 93.  
 leful, *lawful*, 23. 82.  
 lesen, *lose, destroy*, 31. 137.  
 lesyng, *losing*, 81.  
 lette, *hinder*, 20. 78.  
 licli, *probably*, 93.  
 ligge, *lie*, 100.

## M.

- manquellere, *murderer, pl. manquelleris*, 8. 95.  
 manquellinge, *murder*, 30.  
 medeful, *meritrious*, 97.  
 medefulli, *meritoriously*, 15. 83.  
 meene, *intermediate*, 9. 73.  
 menours, *minorites*, 94.  
 meyne, *family*, 31.  
 mynde, *remembrance*, 115.  
 mo, *more*, 62. 70.  
 monestid, *admonished*, 9.

most, *especially*, 100. 136. *passim*.  
 mote, *must*, 143.  
 moun, *may*, 120. *passim*.

## N.

nameli, *especially*, 22. 90.  
 nede, *business, matter*, 34.  
 nedeles, *needlessly*, 25.  
 nedes, *necessarily*, 75.  
 neighe, *come near*, 143.  
 noiyeth, *hurts, injures*, 137.  
 nolde, *would not*, 21. 148.  
 nouelrie, *novelty*, 79. 83.

## O.

oblisshid, *obliged*, 81.  
 o, oo, *one, a, passim*.  
 ordre, *holy orders*, 10.  
 ordrid, *ordained*, 113.  
 ourne, *adorn*, 106.  
 ouirrenne, *overrun*, 62.  
 ournid, *adorned*, 102.  
 outake, *except*, 49.

## P.

parishens, *parishioners*, 11.  
 passe, *excel*, 137.  
 paynim, *pagan, heathen*; *pl. paynemis*, 61. 104.  
 perlous, *dangerous*, 80. 91.



- personis, *parsons*, 93.  
 pistil, *epistle*, *pl* pistlis, 2. 4.  
 pite, *piety*, 96. 101.  
 pleete, *plead*, *take proceedings at law*, 1.  
 pleetinge, *proceedings at law*, *litigation*, 152.  
 poraile, *the poor people*, 93.  
 postlis, *apostles*, 4.  
 pouert, *poverty*, 16.  
 preece, *press*, 136.  
 prisone, *imprison*, 28.  
 priuid, *deprived*, 9.  
 procuratouris, *agents*, *stewards*, 8.  
 purueith, *imperat. pl. provide*, 156.

## Q

- quinquagenaries, *those set over fifty others*, 109.  
 quik, *lively*, *living*, 44. 67.

## R.

- regalie, *royalty*, *royal prerogative*, 29.  
 rewme, *realm*, 38.  
 reparailid, *repaired*, 151.  
 rooten, *rotten*, 16.  
 rote, *root*, 114.  
 rounynge, *whispering*, 22.

## S.

- sacrid, *consecrated*, 85.  
 sacren, *consecrate*, 129.  
 sacrilegeer, *one guilty of sacrilege*, 49.

- sacringe, *consecration*, 42.  
 sad, *settled, stedfast*, 107.  
 sadnesse, *steadfastness*, 135.  
 salmistre, *psalmist*, 59.  
 sclaunder, *offend*, 4.  
 scauberck, *scabbard*, 92.  
 seelde, *seldom, sometimes*, 78. 112.  
 seien, *seen*, 82.  
 seruage, *service*, 14.  
 sheenden, shenden, 3 *pl. confound*, 45.  
 shenshipe, *shame, disgrace*, 141.  
 shryue, *confess*, 18.  
 siker, *secure, safe*, 146.  
 sikirli, *securely, safely*, 45.  
 symonient, *one guilty of simony*, 9.  
 sith, sithen, *since*, 8.  
 skile, *argument*, 57.  
 sodekene, *subdeacon, pl. sodekenis*, 149.  
 soth, *truth*, 36.  
 soud, *pay, wages*, 151. *pl. soudis*, 110. 153.  
 souereyn, *supreme, very high*, 9.  
 souereynli, *especially*, 28.  
 spedeful, *profitable, useful, expedient*, 11. 21. 47.  
 spedili, *profitably*, 51.  
 spousesse, *noun feminine, spouse*, 72.  
 stabliche, *firmly, assuredly*, 100.  
 stie, *go up, ascend*, 141.  
 streyne, *confine*, 29.  
 streitere, *more strict*, 94.  
 streitliere, *more strictly*, 94.  
 strongliere, *more strongly*, 14.  
 sue, *follow*, 48.

- suere, *follower* ; *pl. sueris*, 47. 57.  
 sufficient, *competent*, 93.  
 suffragie, *prayer* ; *pl. suffragies*, 57, 58.  
 suget, *subject*, 43.  
 superflu, *superfluous*, 91.  
 superfluli, *superfluously*, 35.

## T.

- tallagis, *taxes, imposts*, 24.  
 tent, *attention*, 90. 97.  
 terren, *provoke*, 18.  
 thecfli, *thievish*, 11.  
 thicke, *abundantly, frequently*, 89.  
 thilke, *that*, 137.  
 thorough, *throughout*, 90.  
 thrallis, *bondmen*, 31.  
 tirauntrie, *tyranny*, 103.  
 traueil, *labour*, 13.  
 traueilouere, *more laborious*, 136.  
 tretour, *traitor*, 7.

## V.

- vnablete, *inability*, 80.  
 vncunning, *unwise, ignorant*, 16. 153.  
 vndirsct, *supported*, 86.  
 vngroundable, *devoid of foundation*, 84.  
 vnleful, *unlawful*, 24.  
 vnmyghti, *incapable*, 139.  
 vnpite, *impiety*, 112.  
 vnwilli, *unwilling*, 139.  
 vnwitinge, *not knowing*, 145.

## W.

- wem, *blemish*, 97.  
wexe, *become, grow*, 16.  
wher, *whether*, 12.  
wilful, *voluntary*, 94.  
wynninge, *gain*, 106.  
willi, *willing*, 139.  
wite, *know*, 62. 145.  
wityngli, *knowingly*, 80.  
witti, *wise, learned*, 129. al-witti, *omniscient*, 53.  
wlap, *wrap, encumber*, 3.  
wode, *mad*, 18.  
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#### BISHOPS

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#### CANON LAW

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merits of the church through the grace and just dealing of Jesus Christ, 58.

#### CONFESSION

Should be made to God with contrition, abstaining from sin and persevering in virtue, 18. God forgives sin without confession of the mouth, 20. Confession made to God is sufficient to salvation, *ib.*; may be profitably made to a faithful priest, 21.; though with peril to one unfaithful, *ib.* The contrite in heart may receive much help of a faithful priest, inducing the hope of God's mercy, opening the way of truth, and offering his prayers for the penitent, *ib.* The danger of confession to an unfaithful priest who will lead from true contrition, by a pecuniary satisfaction and gifts to religious bodies rather than works of mercy to the poor, 22.; and impose grievous burdens, *ib.* Auricular confession, many evils produced by, especially to women, *ib.*

#### COUNCIL.

One council contradicts another, 45. When two or three proud or covetous prelates, with a multitude of like priests, are gathered together, not our Lord Jesus Christ but the spirit of lying is in the midst of them, 83.

CRUSADE. See PRIOR OF RHODES. WAR.

#### FRIARS

Are distributed into four orders, ought to live more simply and strictly than other religious persons, since they voluntarily oblige themselves to greater perfection, 94. Obtaining greater alms by outcry against the wickedness of other religious persons, are much worse than others, 95. Building over costly houses, and being more provident than other men about worldly vanities, deceive the people, and are disciples of antichrist, *ib.* Alms should be withdrawn from such, 96. It is difficult to enumerate all the lies and blasphemies by which they enhance the excellence of their order, *ib.* They impoverish the common people by means of begging and of letters of fraternity, 97.

GROSTED, ROBERT, Bishop of Lincoln.  
Quoted, 5. 11. 73. 94. 139.

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Persons notoriously wicked may bear witness against the accused of heresy, 30. And in some cases their names are not to be made known to him, *ib.*

**HOSIENGE**, Henricus de Bartholomæis, died 1271, quoted, 15.

**IMAGES**

Representing the poor estate and sufferings of our Lord and the saints are lawful, and the books of the ignorant, 23 ; but those which give the notion of our Lord having lived in glory and pomp of the world are false and ought to be destroyed, *ib.* They may be worshipped in a certain sense, 24 ; but to worship them as if they were Christ or his saints, is open idolatry, *ib.* ; and to honour them with costly gifts, and suffer the poor to perish in wretchedness, is to honour them more than our Lord Jesus Christ, *ib.* Such images should be destroyed, if the people do idolatry, by placing hope in them, or giving to them the honour due to God alone, or swearing by them, or bestowing upon them the alms belonging to the poor, 25.

**INDULGENCES.**

The pope and other bishops have no power to grant them at their pleasure, 57. The people are deceived by them and led away from works of mercy, *ib.* ; and to disbelieve the communion of saints, 58. They are an invention of worldly prelates and false friars, 59. It is an abomination that the prior of Rhodes should, supported by indulgences of the pope, extort alms from the people, *ib.* ; and an abomination of desolation that these indulgences should be granted to him for shedding of the blood of infidels, 60. Indulgences are pretended to be founded on the merits and passion of Christ and his saints who died for the conversion and not destruction of unbelievers, 61. Teach men that they have more merit in giving to rich than to poor, 66. Which is a great error, seeing that the greatest good pretended in indulgences is to release from pain enjoined by the church, whereas the promise to almsgiving is remission of sins and everlasting life, *ib.*

**JOHN**, king of England.

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foreign princes to war against him, laying an interdict on his realm, and exacting an annual payment for its release, 80.

#### JUDGES and Ministers.

Of the king and other lords ought to be matured in virtue and in the knowledge of law, both divine and human, and to judge without partiality, 107; and if they yield to covetousness and judge unjustly, they are traitors to the king, lords, and commons, 110.

#### KINGS and temporal lords.

Their office and state, founded in Holy Scripture, ought to be magnified exceedingly when there is occasion to reprove them for errors or wrongs, 26. They have power to punish every person offending openly in these realms and lands, though he be bishop or archbishop, even the bishop of Rome himself, 26.; and they ought to correct all such, 27. They should teach their household and subjects the laws of God, and to keep them, seeing that their kingdoms and lordships are held of Christ, 31. They ought not to suffer their servants to use profane oaths, 33. They should see whether simony does not prevail in the land, and root it out, 114.

#### LAITY.

Christian people should give willingly to their curates the necessaries of life, 12. May meritoriously withdraw tithes and offerings from prelates and curates transgressing openly in their spiritual office, and hardened in sin, 13.; avarice and simony, and withholding of God's word, are greater sins in a clerk than sensuality, 14. May withdraw from religious persons lands and possessions when misused, 15. Do no alms in giving such lands, but might rather in taking them away, 16. Err greatly in purchasing, by lands, tithes, and offerings, the prayers of a simoniacal clergy, which are not acceptable to God, 17. They should not sustain evil and unfaithful priests, 101.

#### LANDS and possessions

May be withdrawn, when misused, from religious persons, 15. 91. Forbidden to the heretical priesthood, 16. The withdrawal of them, rather than the conferring, true alms, *ib.*

**LETTERS of fraternity**

Given by the friars, a means of impoverishing the people, 97.

**LICENCE of bishop.**

Priests are bound to preach without it, 99. ; and should do so even at peril of their lives, 100.

**LORDS secular.**

Suffer their servants to use impious swearing, 38. Ought to be adorned with righteousness, and to treat their tenants and servants charitably, 102. Are the ministers of God to govern his people in righteousness, and if they use tyranny and extortion, they are traitors to Christ, 103.

**LYRA**, Nicholaus de, died 1340, quoted, 109.

**MONKS and canons and other professions**

Should lead a life of poverty, simplicity, and quiet, and be content with what they obtain by their own labour, 88. ; and accept their own statutes only so far as they agree with the commands of God, 89. If they waste the goods of their founders in proud and sensual living, they are worse than worldly men, 90. ; and such goods may be withdrawn from them, 91. They are injurious to the country, not being able, in their own persons, to perform the services due from their lands, nor sit in judgment in causes of felony, and owe appropriation of parish churches, and cannot preach and minister in the same, except by a vicar, and they make his position so poor that he cannot well perform the cure, 92.

**NUNS**

Are made parsons by the bishop of Rome, having churches appropriated to them, when they can neither preach nor administer the sacrament, 93.

**OATHS**

Are lawful in a necessary cause, so that they be taken in truth, justice, and righteousness, 35. Yet we must not swear needlessly, nor for a bad end, nor by a creature, *ib.* The great danger and sin of idle swearing, 37. The realm of England is full of blasphemy and idolatry by reason of it, 38. ; bishops commonly swearing by the patron saint of their church, and lords and the commonalty by other saints at their liking, *ib.*

**PARISIENSIS** (William d'Auvergne, bp. of Paris), quoted, 7. 116. 127.

**PETER** the Apostle

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**PILGRIMAGES**

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**PREACH.**

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**PRIOR** of Rhodes.

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**QUADRUARTITE**

*ius*  
Division of the profits of a church enjoined by Popes Gregory, Gelasius, and Simplicius, 81. If observed, would prevent simony and innumerable evils, 82.

**SACRAMENTS.**

The sacrament of the altar is bread, and also the body of our Lord, 40. The bread broken with his disciples at Emmaus was the sacrament, 42. The sacrament is thrice called by Paul bread, after the consecration, *ib.* And so also in the canon of the mass, *ib.* Though Innocent III. or others affirm that the sacrament is an accident without subject, faithful men should rely meekly on the words of holy writ, *ib.* Scripture and reason and experience, and the doctors of the Church for a thousand years and more, teach the contrary to this novelty, 43. 78. The determination of Innocent III. on this point was prompted by the monks, *ib.* It is unreasonable to suppose that this doctrine, if true, should have been first revealed to Innocent, who was an antichrist, 73. The sacraments should be administered prudently and freely to the people, 115. May be effectually consecrated by a priest who leads an evil life, 117. Nothing shall be demanded under colour of customs for the ministering of a sacrament, 118. Though a gift may be accepted, if freely offered, *ib.* They who receive the sacrament of the altar unworthily, eat and drink damnation to themselves, and are guilty of the body and blood of Christ, 119. Offenders, when their offence is so open that it may be proved in law, are to be removed by the curate from the table of the Lord, *ib.* And in other sins which cannot be so proved, the curate may counsel the offenders to abstain from the sacrament, 120. The sacraments should not be received from priests who are openly vicious, 120.; and this in order to show detestation of their sins, and to bring them to repentance, *ib.* God is free to work or not as it pleases him, and may not vouchsafe to co-operate with a sinful priest in sacraments not necessary to salvation, 122. Since we may spiritually take Christ's and blood by faith and charity, *ib.* To affirm that a wicked priest may not consecrate, is to bring the people into despair of the sacraments, and to place their hope in the minister, 123. A layman or a woman may christen in

case of need, 124. The doctrine of Cyprian and that of Augustin as to the unworthiness of the minister affecting the sacraments may be reconciled, 128. Yet we must not excuse Cyprian of error in respect to baptism by heretics, 129.

**SATAN**, unbinding of.

The time is past which is set in the Apoc. xx. 7., 46. Referred to, ~~25~~ 75

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**SCRIPTURE**

Is sufficient for salvation, 46. 131. Requires study, being difficult in many places and necessary to the health of the soul, 47.

**SECULARITY**,

Or the taking the whole profits of a church by the prelate or curate, to distribute as he pleases, should be abolished, and government in common be restored, 59. 147

**SERVANTS** or bondmen.

If under colour of Christian freedom they serve not their Christian lords, they are transgressors of God's law and deserve imprisonment and other punishments, 105. Should serve their lords and masters with meekness, willingness, and fidelity, 104.

**SIMONY**.

Clerks must not commit simony, by petitions for preferment, or worldly services, or by gifts or promises made by themselves or others, 8. Our Lord in purging the temple punished more vigorously simoniacal than other offenders, 9. By the law of decrees, no sin is so great, *ib.* And witnesses of whatever character are admitted evidence against a simoniacal person, 10. And one who has obtained his orders simoniacally cannot consecrate, *ib.* Simony common in England, *ib.* Avarice and simony greater sins in a clerk than sensuality, 14. Governing persons should see whether simony does not generally prevail in England, and should cast it out, 144. Spiritual persons having been guilty of simony, should resign their benefice, 143. Rich men's sons who obtain benefices in their tender years by gift of their kinamen should resign them, 144. Dispensations of the pope cannot excuse the unworthy from guilt, *ib.* It is not sufficient to resign to God by repentance, *ib.*

**SPIRITUAL** persons. See **SIMONY**.

Priests, deacons, or curates ought not to take away from the

laity worldly possessions by force or by litigation, 1. Yet should have temporal goods by way of alms, but only so far as they are necessary or useful to their spiritual duties, *ib.* Spiritual persons should not fill secular offices, 2. Prelates and priests should show example of holy life, and preach the gospel in deed and word, following Christ and his apostles, 4. Prelates and curates are the successors of the apostles and other disciples of Christ, *ib.* Prelates or curates, who openly lead bad lives, teach error, and persevere therein, are heretics, 5. The life of the curate is the book of the people, *ib.* Prelates or curates giving open example of pernicious life are antichrists, and worse than the most abominable sinners, 6. Prelates or curates who are avaricious, and waste the goods of the Church in proud and sensual living, are traitors to Christ, 7. Clerks must not commit simony directly or indirectly, 8. Curates should be content with the necessaries of life given willingly by the people, 12.; as Christ and his apostles were, *ib.* When simoniacal, their prayers are not acceptable to God, 17. Spiritual persons of whatever degree are subject to the king, and may be punished by him, 26. Which doctrine ought to be prescribed and maintained by Christian ministers, *ib.* Simple priests having no benefices should be content with simple livelihood and clothing, being occupied in devout prayers, meritorious works, and the work of the gospel, 97. They ought to excel others in holy conversation, *ib.* Priests are successors of the seventy-two disciples, as bishops are of the apostles, 99. Are bound to preach the gospel, *ib.*; and that without the bishop's licence, *ib.* Prelates and religious possessioners procuring ministers of the king and others to favour them to the detriment of the king, are traitors, 111. Prelates, curates, and other priests should administer the sacraments prudently, 115. The virtuous government of the people dependeth upon them principally after God, 134. The office of bishop, priest, or deacon, perilous, 136. Prelates and curates should not take the whole profits of a church to themselves, 147. Spiritual persons are exhorted to return to the example of our Lord and his apostles, to give up their secular property in benefices, and to love of free alms, 152. Beneficed persons are scandalously withdrawn from their spiritual cures by being kept in the courts, offices, and chapels of prelates and secular lords, *ib.*



**TITHES and offerings**

May be meritoriously withdrawn from clerks failing in their spiritual office, transgressing openly, and hardened in sin, 13.

**TONSURE**

A sign of having put away all temporalities, and of having no property properly belonging to the individual, 80.

**TRANSUBSTANTIATION.** See SACRAMENTS.

**WAR.**

Perhaps lawful when righteousness and peace of the realm cannot otherwise be preserved, 34. Yet it must be waged without private motive, and simply for the honour of God and the general good, with proper consideration for our brethren, *ib.* The wars carried on by the prior of Rhodes on the infidels are unjustifiable, 59. As long as the heathen will live peaceably with us, we have no authority of God to make war upon them, 64. Good lives and meek sufferings a more christian method of converting them, *ib.*

**WORDS.**

Christian men should not strive or dispute about them, 33.

THE END.

