AN APOLOGY

FOR

LOLLARD DOCTRINES,

ATTRIBUTED TO WICLIFFE.

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OF TRINITY COLLEGE, DUBLIN.

WITH AN INTRODUCTION AND NOTES,

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INTRODUCTION.

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

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

It is on vellum, containing 219 leaves, each 6½ inches by 4¾; a full page having 31 or 32 lines, very neatly and accurately written, in the usual secretary hand of the fourteenth or beginning of the fifteenth century. The last leaf is much wormed, and the volume ends imperfectly.

Its contents are as follow:

* It is marked in the Library, Class C. Tab. 5, No. 6.
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I. A tract entitled *Credo* (being an exposition of the Creed); beginning, "It is sooth that bileue is grounde of alle vertues." Fol. 1, a. This piece is attributed to Wicliffe by Bishop Bale. See Lewis's List, No. 152.*

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

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

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

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

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

1. "That special prayer applied by her prelates, is better than general; as one <i>famulorum</i> seid of a frere, is better than a <i>pater noster</i>.

2. "That thes prelates ben hedis of goddis reume ..... and so alle thes freris ben men of hooli chirche, that God wol here gladlier than ony othere comoun men."

3. "That thei can bowe the wille of our Lord God to bryng a soule to heuen, bi maner of her preiynge."

4. "That the sacrif oost is no maner breed, but either now3t, or accident withouten ony subject."

5. "That prestis haue power to asoile men of synne."

6. "That men of private religioun be more thick saued."†

7. "That if we worchen bi conseillis of thes newe ordris, that leuen the ordenaunce of Crist, we shal nedely be saued."

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

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

This is the tract entitled by Bale "Compendium X. Praeceptorum," which he describes as beginning <i>Cujus</i>-

* Alluding to the <i>Commemoratio pro vivis</i> in the Canon of the Mass, "Memento Domine <i>famulorum, famularumque tuarum</i> N <i>et N</i>," in which special mention is made by the priest of the persons for whom he intends to pray.

† <i>More thick</i>, i.e. more numerously.
cunque conditionis fuerint homines.* It is divided into two parts, corresponding to the two Tables of the law, the first consisting of twelve, the second of twenty-eight chapters.

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

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

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

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

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

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

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

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

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

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

* Bale, ibid. Lewis, No. 156, p. 206, and No. 268, p. 211.
† Lewis, No. 259, p. 211.
‡ Lewis, No. 58, p. 191. Baber, p. 42.
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XI. "De apostasia et dotatione ecclesiæ;" beginning, "Sith ilche cristen man is holden to sewe [i. e. to follow] Crist, and whoever faylith in this is apostata." Fol. 76, a.

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

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

XII. "Tractatus de pseudo freris;" beginning, "For many beren heuy that freris ben clepid pseudo or hypocritis, anticroistis or fendis, or ony siche name." Fol. 81, a.

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

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

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

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

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

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

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

* Lewis, No. 277, p. 214.
† Lewis, No. 5, p. 181.
BEGINNING OF THE WORLD," our author applies the prophecy to his own times, in the following words:—"But so general strijf as now is among many rewmes, was neuere herd bfore fro the bigynnyng of the world, for al our west lond'is with oo pope, or with the tother, and he that is with the ton, hatith the tother with alle his.

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

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

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

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

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

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

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

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

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

XVIII. A tract entitled “Nota de confessione,” and beginning “Two vertues ben in mannese soule by whych a man shuld be rewled in hoolynesse in mannese wille.” Fol. 127, b.

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

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

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

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

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

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

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

XXIV. Another tract without title, written as if it were a continuation of the former, but which from its subject appears to be distinct. It is on the seven gifts of the Holy Ghost, and begins, “And for noither man ne womman may perfily do the seuen werkis of mercy, withouten the seuen 3eftis of the holy gost.” Fol. 161, a.

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

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

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

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

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

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

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

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

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

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

* This little tract has been printed in the "Irish Ecclesiastical Journal," No. 11, (May 1841,) page 183.
† Some account of this volume was given about three years ago in the British Magazine, vol. xiv. p. 275, as one of a series of papers on the MSS. of Wycliffe in the Library of the University of Dublin.
as it does many works, which, if Wickliffe's, have not
been noticed by his biographers; but also, and chiefly,
because the principal evidence, if not the only evidence,
upon which Bale and others appear to have depended in
attributing to our Reformer the works of which they
have given catalogues, was undoubtedly the company in
which those works were found, in such collections as that
now before us.

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

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

Of evidence on the other side in disproof of the hypothesis that Wickliffe was the author, the most satisfactory would arise from allusions, if any such could be found in

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

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

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

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

*The Tract De Christo et Anti-christo.*

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


As leiyt goth out fro the est, and aperith into the west, so schal be also the comyng of mannes sone, where euere the bodi schal be; also the eglis shulen ben gaderid thidir. And anoon aftir the tribulacoun of tho dayes, the sunne schal be made derk: and the mone schal not 3eue her li3t, and the sterris schulen falle fro heuene, and the vertues of heuenes schulen be moyued.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

And in the “Rationes ac Motiva,” given by the council
for condemning his opinions, the 41st article attributed
to him is thus expressed: “Fatum est credere indul-
gentiis Papæ.”†

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

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

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

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

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

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

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

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

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

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

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

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

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

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

also in the "Rationes et Motiva" at the council of Constance, the
34th art. attributed to Wickliffe is, "Licet alicui diacono vel presby-
tero prædicare verbum Dei, absque authoritate apostolicae sedis, vel
episcopi authoritate." Brown, Fasciculus, tom. i. p. 291.
† See what has been said on this subject in the Note on p. 30, l. 22.
CAMD. SOC. 14.
and even in opposition to the bishop's inhibition; and whether the priest had cure of souls or not. Our author's argument is this: "Every man is holden to do what Christ enjoineth him to do: but Christ enjoineth every priest to preach; therefore every priest is bound to do so."*

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

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

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

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

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

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

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

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

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

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

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

This assertion is supported by a reference to the words

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

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

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

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

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

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

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

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

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

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

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

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

In support of this proposition our author quotes Jerome,

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

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

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

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

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

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

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

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

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

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

† See the Note on p. 56, line 9.
‡ See the Note on p. 53, line 12.
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given sentence and conducted the trial in accordance with the forms of human law, because the Divine law, which forbids the condemnation of an innocent man, is of superior obligation. He states also another class of objections and refutes them. As “that God Himself condemneth the righteous along with the guilty, and Christ gave Himself to the death. Abraham was ready to slay his innocent son, Sampson slew himself in slaying the Philistines, David slew the Amalekite (2 Sam. i.) for a crime of which he was not really guilty. And thus by these examples it seemeth that man may give sentence, yea, even to slay the innocent.” To these objections he answers, first, “God may do what He will, and therefore in some things it is not enough to us, God doth thus, therefore we may do thus.” Secondly, Abraham “was not in will to slay his son,” but acted by the command of God, and was blessed of God for his faith and obedience. Thirdly, “Of Sampson men say, either that he had the command of God, or repented after;” and as to David, “all his deeds are not to be followed,” nor was the Amalekite innocent in the sight of God, for he thought to have pleased David, and to have obtained a reward for slaying Saul, and “for his lying he was a murderer,” and therefore deserved his fate.
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XVIII. "That a priest assoils a feigner (a hypocrite), sinneth mortally." p. 88.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* See the Articles condemned as Wickliffe's in the Council of
Constance, No. 38. "Decretales epistola sunt apocrypha, et seduc-
tive a fide Christi, et Clerici sunt stulti qui eas student." Orthuini

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

datur: et ideo convenienter in lege nova, quae est lex libertatis, supra præcepta sunt addita consilia: non autem in veteri lege, quae erat lex servitutis. Oportet igitur quod præcepta novæ, legis intelligatur esse data de his quae sunt necessaria ad consequendum finem æternæ beatitudinis, in quem lex nova immediate introducit; consilia vero oportet esse de illis per quæ melius et expeditius potest homo consequi finem prædictum.” Summa Theol. 1, 2, q. 108, 4.
renounce all things that he hath and take up his cross and follow Christ. Our author concludes thus: "it followeth plainly that, though a man be Christ's disciple in some degree, nevertheless in some degree [i. e. in the highest degree, as just explained,] he is not Christ's disciple, but if he keep Christ's counsel."* It would seem, therefore, to be our author's meaning that all counsels of perfection, except such as were specially addressed to an individual, are binding upon all Christians as such, and have the force of commands.

XXIII. "That each man is holden to do the better." p. 83.
This position appears to have reference to the former, and to signify that in a case of interference or opposition between a commandment of God and a counsel, or between two counsels, the commandment, or the counsel which is of superior obligation, should be preferred. Our author has not expressed himself very clearly in his defence of this position, which is chiefly occupied in defining three senses in which a thing may be said to be better than another, viz. in its nature, form, or virtue. But the quotations he has given from the Scriptures, and from St. Jerom, appear to show that his meaning was as stated above.

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

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

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

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

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

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

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

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

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

In defence of these positions our author quotes the

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

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

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

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

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

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

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

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

He then enumerates several ways in which "the vow of religious men or of any man" may be against the Gospel, and therefore unlawful; as when men vow "that they will not eat flesh, till they be avenged of some man;" or "to fast, or to go pilgrimage, for to do their lechery or vengeance on some man." Also when men "bind themselves to keep any estate or degree," or to observe any monastic rule, "more for the sake of highness of the world, or worldly riches, or lust of flesh." Again, he instances in the case of the friars, their obligation to live by begging, "which is against the Gospel;" their vow to abstain from meats, "against Christ's freedom, that biddeth His disciples eat such things as men set before them;" for which "forbidding men to be wedded, and abstaining from meats," they are also reproved of the Apostle, 1 Tim. iv. Further, "when they vow to keep

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an obit, or other rites, although God promiseth no reward for keeping such, but rather reproves them:” when they so vow obedience to the superiors of their several orders, as to “put their will under man’s will, more than under the will of God,” that they may not do even what God biddeth them do, if their superior bid them refrain, or do the contrary; and “when religious men are letten by their vow from preaching of God’s Word, and from fulfilling the deeds of mercy;” in all these cases, he concludes, “it is certain that their vow is against the Gospel.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

between þ and ʒ) is probably characteristic of Scotch MSS. The Editor has not observed any such use of th as distinguished from þ in the English MS. of the fourteenth and fifteenth century to which he has had access.
altogether dropped in the modern spelling of ʒerʃ, earth; ʃruʒt, fruit; ʒerle, earl; abίʒd, abide. In some cases it has been used for z, as ʃowʒand, for thousand; solemṇnizid, for solemnized, &c.; but in these cases z perhaps ought to have been printed, although no difference can be observed in the MS. between the ʒ used for g, ʒh, y, h, &c. and the ʒ used for z.

On the whole it appeared impossible to substitute for these letters their modern representatives, without admitting a principle that should have led to the translation of the whole treatise into modern spelling, a task which the Editor had not undertaken to perform. Nor did it seem to him that, while the antient orthography in other respects was retained, much additional inconvenience could result to the reader from the presence of the two letters ʒ and ʒh. Those who took the trouble to read the tract at all, and who were resolved to master the other difficulties which its language presents to a modern reader, would become familiar enough with those letters before they had perused half-a-dozen pages; and it is hoped that such readers will perceive that without those letters, the transcript of the orthography of the period, which it was the Editor's object to put in print, would have been inaccurate and incomplete.
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The other instance in which the Editor has to return his thanks to the Council of the Camden Society for deferring to his judgment, is in reference to the title that has been given to the treatise. That title is of course without authority from the original MS., and when the work was first proposed for publication to the Council, some Members were of opinion that it bore internal evidence of a date later than the life of Wicliffe. But the Editor not being able to concur in the reasons alleged* for this view, and being convinced that the work contained nothing that might not have proceeded from the pen of Wicliffe, was anxious that the question of the authorship of the treatise should not seem to be in any way decided by the title given to it in the present publication, and he therefore proposed that which now stands on the title-page, retaining the abbreviated title of "Wicliffe's Apology," on the upper margin of every page; —a proposal to which the Council cheerfully acceded.

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

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

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

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

JAMES H. TODD.


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

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

J. H. T.

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

Here are questiouns and ansueris putte þat are writun here aftar.

First, I witnes bifor God Almiȝty, and alle trewe cristunmen and wommen, and yowe, þat I haue not ben, nor is, nor neuer schal, of myn entent ne purpos, to sei any þing aȝen þe general feiȝ; neiȝer entent to bigile, or deseyue, ani man or womman, in ani vnprofitable to perpetual ȝel of soule; ne agein seying to þe wordis, ne sentence, of ani seint, seying feiȝfulli. But if þei sem ani tyme to uari, onli in word, I purpos to take and vndirstond her wordis to veri and feiȝfull witt, and so to acorde hem to gidir, and to acord wip ilke of hem in ilke trowþe. Preying also ilke man to reduce me in to þe riȝt wey aftar þe gospel of our lord Jhu Crist, and wey of þe apostlis, prophetis, and doctours, if I haue gon byside þe wey, in ani þing in þeis pontis, or in ani oþer, to be put forþ heraftir; knouing, if I finali abode in error, I were to be punishid perpetuai�.

On þat is put þis; þat þe pope is not þe vicar of Crist nor of l. The Pope not the vicar Petir. I knowlech to a felid and seid þus, wan he filliȝ not in dede, ne in word, þe office of Petir in ȝerþ, ne doþ not þe þing in þat of Crist, nor of Peþe office þat he is holde in doþ; but doþ contrarii, and so in dede he tir. is not þe vicar of Petir in dede. And þis steriþ me to fele þus:

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Ro. viij. 

†e apostil Pol seip †us; If ani man haue not †e Spirit of Crist, he is not of him; †at is, as †e close seip, he †at ha† not †e Spirit aftir witt or dedis, he is not of †e body of Crist. Also †us seip seint Jerom; Noght alle bischoppis in name ar bischoppis in dede; †u tendy to Petir, but considir Judas; †u takst vp Steuen, lok ageyn to Nicol; †e kirkis dignite makip not only a cristun man. Corneli centurio, 3et vncreistund, is clensid wip †e Hooli Goost. Daniel, 3et a barne, jugid †e prestis. It is not li† to stond in †e place of Petir and Poule, and hald †e place of hem †at regnun in heuen wip Crist. Sonnid salt is not worp, but †at it be cast forp, and soild of suynne. Also Austeyn seip, Nout ilk †at seip pes to you, is to be hard as colver or a doue. He †at ha† not in him †e resoun of gevernauns, ne ha† not wipid a wey his deautis, ne mendid †e crime of his synnes, is more to be seid a vnschamfast hound †an a bischop. Not alle prestis ar had for prelats, for †e name makip not †e bischop, but †e lif. And Gregor seip; Poul seip, blam †u not an heldar man; but †is reule is †an to be kep in him, wan †e synne of †e heldar man drawip not be his ensaumple †e hertis of †e yngar in to dep; but wan †e heldar gifip ensaumple to †e yng to dep, †er is he to be stregun wip scharp blamyng, for it is writoun, Al †e be grynnes of †e yng. And eft, Waried †e barn of an vndrid yere. And †is is put after in decreis, Weper †e privulege of dignite is not to be tan a wey from hem to wham Austeyn, Jerom, and Gregor tak a wey †e name of †e bischop, or heldarman, †at he may be correctid of wudlowtis.

Decreis.

Austeyn. 

Also Austeyn seip, He †at desirip bischophed, he desirip a good werk; he wold expound what is bischophed, for is it †e nam of werk, and not of honor; it is Grek; and †er is seid a word, †at he †at is maad a prest, tak he 3ed to †e jingis †at he is maad prest to, doing †e cure of hem; scopos is locand vp on; †er for, if we wil, we mai calle bischoppis, locars up on, †at he †at lu†th to be a prest not fur†er to, vnderstond him not to be a bischop; †us seip
Austeyn. But if pu se\i he seki\p ai to sur\p er, it be how\i\p \at it be schewid in dede; for se\ynt Jam se\p, Fei\p wip outun werkis is dede; S. Jam. i\p. so to seke to profit is but dede, but if it be put for\p in dede after power. And as fei\p is for\pfillid of \p werkis, so is also desir. And ellis desir sle\p \p soule; perf or se\p Crist to Petre, \p r e, Simon of Jon, lufist \p me? feede my schep. perf or as Gregor se\p, He \at is chosun in to schepherd, he how\i\p to feed wip word, and en- saemple, and sustinaunce of body; \p n if he be conviected not to luf, ne to do \p office of Crist, in \p is he is conviected not to be his vicar. Also pu\p se\p Crisostom; Sin Jh\u2019s was temptid, he ouercam hunger in desert, he despidic auarice in \p hille, he strak ageyn veyn glorie vp on \p temple; \at he schwe to us, \at he \at may ageynsey his wome, and despice \p goodis of \p is world, and desire not veynglorie, he how\i\p to be maad Cristis vicar, and preche Cristis ri\p twisnes, and for \poo \p re chimneis ich low of \p fendis blowing is sett in fire. And pu\p se\p an \p er; It is wel wetun \at Crist Another. was mekist man, pure, and moost obedient to God; it is not \p n inconuenien his vicar to be moost lik him in \pis \p re, namly. Now deme \pis fi\p ting kirke, if \p pope be moost mek, reseyuing wrongis don til him; if he be purist man as to seculer lordship, moost hatyng to be enpli\p wip seculer bisines; and \p prid, if he be moost obedient to God, and to his lawe, most content of \p boundis of his lawe, not presumand to put to his lawe, ne to minys \p erfro. For sop, if \p pope do \p eis befor \p er men, \p n is he, by for \p er men, \p e folower of Crist; ellis is verified in him \p sentence of Crist, He \at is not wip me, he is ageyn me. And Crisostom se\p, He \at desirip primacy in yer\p schal fynd confusion in heuen, and he schal not be countid among \p e seruaunts of Crist \at treti\p of primacy; nor no man hast to be seen more \p an \p er, but \at he be seen lower \p an \p er; for he is not \p ritwisare \at is more in honor, but he \at \p ri\p twisare, he is \p more. Ensaumple ledi\p us to \pis same pu\p; If a man haue an
hired plowman in to serveys to dwel wip him, to do ani dede, and feipfully to serve to him in to pat werk, and pat seruaunt obliche him to do so, seipng seip to pis; if he selle not aftir in dede and tyme aftir his hiyt and couenaund, but goiph a wey per fro, and leuij to wirke, and doiph contrarily directly, and in to pe harme of his maistir, it is certayn pan, powe he be his seruaunt of dette and oblisching, naples he is not his seruaunt in filling of werk, and so not in dede; but rapher aduersari, fals trespasor, and traytor. And pus it semip in pe propos. If ani chosun of God himselue, and of pe puple, in to pope, or prelate, and ordend in to vicar of Crist to his office in yerpe, and he hiyt it; when he fillip not in dede, but doiph contrarily to his behest in degre, he semip not to be pe vicar of Crist in dede. And so, powe he be his vicar vp degre and dignite, and ojer tyme in dede, wan he doiph pe dedis of pe office, perfur pe pope ioi not, or ani prelat, or ojer in pe nam of dignite or of state, wan it is not to perpetual blis to pe soule. But al dred more lest pei geit per of harme to pe soule, and tymung for defaut of trespase; for pi pat in swelk pe synne agregiph bi resoun of pe degre; for pus it is writun, Joi pu not of pe vnpitouse sonis, if pe drede of God is not befor hem; for better is oon dredan God, pan a pow3and vnpitouse. And better to die wip out barnes, pan to lef vnpitouse barnis aftir. And efte pus seip Crist;

Joi 3e not for spiritis are sogetis to 3owe, but joi 3e pat 3or namis are writun in heuen. And eft seip pe gospel, Makiph worjy frutis of penance, and wil 3e not sei wipin 3or self we haue pe fadir Abraham, for God is miyi of pe stonis to reise pe sonis of Habraham; for now is pe axe sett to pe rote of pe tree, perfur ilk tree pat makiyp not good fruyt, schal be kyt doun, and cast in to pe fire. And eft Jerom seip; It is not liyt to stond in pe place of Pedir and Poule, and hold pe chaur of hem pat regnun wip Crist; for pe of it is seid; pei are not pe sonis of seyntis pat holdun per placis, but pei pat vse per werkis. An Gregor seip, We pat are prestis how
to ask to knowe, not of dignite of place, ne of kirkis, but of nobleyn of maneris; not bi clerete of citiis, but bi purte of feiپ; places ne orderis makun not vs nekist God, but oپer good meritis ioynun to gidir, or ellis departen, چat is wit, as to mede merit and blis. And Crisostom seیپ; A cristun man fallپ strongli in to synne for two Crisostom.
causis, چپer for gretnes of چپe synne, or for heiپt of چپe dignite. Also of چپe dedis of Boneface چپe martir; If چپe pope ben tan rekles Bonef. of his and his breپer's چپele, vnprofitable and slow in his dedis, more ouer and stille fro good, چپat more noyپ to him and alle چپer, چپan he ledپ wiپ him sif going biore to helle peple wiپ outun nowmbre, to be dongun wiپ him wiپouten ende, wiپ mani digingis. چپerfor, siپ چپe office of Crist [on] چپe yerd was to liue most purist and mekly, and to preche bisili چپe word of God to چپe peple, and to calle hem aچپn to چپe lord God, fadir of alle, and in to چپe vnite and prosperite of body, and cam to serue and not be seruid, and to zif his lif raumsum for mani, and bi چپis hap چپefun to vs mani good چپingis, and to fille چپis ordeynid Petir, seyng to Joh. xvi. چپm him, luفist me? feed my schep, and folow me, and in him he biddپ چپe same to alle successors of Petre, as als in Petir a gaf to hem power of bindynge and lowynge, and چپus ordeynd him his vicar, and چپus his successor; and Petir himself چپus fillid چپe office of Crist, in liuing, and in teching, and in چپoling; and چپis same he biddپ to his successors, as is opun in his pistil. But چپe چپat do not in dede, it is clere چپat in dede چپe hald not, ne do, his office, ne office of Crist; and چپus it semیپ چپat چپe are not led be چپe same spirit. چپerfor as be چپe dedis of Crist in his persoun, and bi چپe dedis چپat he dide in Petre, moost goodis are comyn to vs in چپis tyme, and in tyme to come, so it is to drede, چپat bi چپe slownes of چپe pope, and of prelats sucedand in his place, and bi her peruerse werkar, moost iuil comپ to vs, hop of synnis and of peyn, now in چپis tyme, and ay to dwell wiپ vs, but if we mend.
And þus I graunt now, as oft I haue knowlechid bifor mani witnes, þat þe lawfulli ordenid his Cristis vicar, or wan he dop, or biddip, ony þing in þe nam of Crist, as if Crist do þat bi him, þat þan he is þe vicar of Crist in dede, and þan it is to obey to him, as to Cristis vicar, and as to Jhu Crist. And so to folow after þe sentence of þe apostel seyng; Be my folowars as I am Cristis.

1 Cor. vio.
And eft, se tok me, he seïp, as an aungel, se as Crist Jhu, for Crist spekip in me, and he þat dispicip our teching, dispicip not man, but God þat þaf his Holy Gost in vs, for Crist seïp, he þat heriþ sow, heriþ me, and he þat dispicip sow dispicip me, þat is, wan se spek of my spirit. But not so wan ze spek of a noþer spirit. But wan þe pope goþ a wey fro Crist, and dop þe contrari, as is be for seid, or dop þe contrari, þan is not he Cristis vicar, ne it is not to obey ne folow him in þeis þingis. þus haue I oft seid; and, as I suppose, cordandli wiþ holi writ, and feipful doctors, and autentik decreis. And it semipi me, þat it be howiþ me to sey þus, for it is knowun þat many popis han synnyd, and ben snibbid; and sum tan in heresy and deposid. And, perfor, þei are not to be folowid sympli in al þing. Also non lyuyng in þis frel lif is simply wiþout synne, non but Crist, holi writ witnessip. Also ani in popehed aftir Petir is not holier, nor mor confermied in þat office, þan he, and he, aftir þe Holi Gost taking, synnif opunly in siþt of þe puple, constreyning þe gentil to be com Jewes in obseruauance; werfor Poule aſenstod him in þe face, and redarguid him, for he was reprouable. þan it semiþ to me, þat it is helsum to þe pope, and to prelatis, and to þe peple, and worschipful to God, þat þe peple be riþtly enformid, how þei owe to accept þe pope as þe vicar of Crist, and how þei owe to bowe fro him; þat þe peple, deseyuid ani tyme, worschip not God and þe send to gidir, ne ani tyme þe send in þe sted of Crist, and þe wraþe of God com boþ on þe peple and on þe prestis.
Wicliffe's Apology.

Oper two poynjis fat are put and askid are peis. On, fat pe pope sellip indulgence. An oper, fat he may yeif non indulgence noiper to man in purgatori, niefer to hem fat are prescit, fat is to sey fat are to be dampnid, or are now dampnid.

To peis I seid pus; I hersid a doctor fat seid pus; We owe not to tak as feip indulgencis, now sale worp, for pi fat are not pus grauntid of our lord Jhu Crist. And, sin sophisticacoun fallip ofte in pis matir, feiful men askyn, vnder peyn of prowing hem a wey, pis witnes; feip of holi writ is sufficient to reule alle holi kirk, but men redun not fat ani of pe apostles grauntid silk indulgencis. And feiful curats owen to sorowe as wel of pe spoling of fer sogetis, as also of pe synne of pe spoliars, for Crist seip, Blessid be poo fat mornun, for pei schal be coumfortid. Matt. ij.

Blessid be poo fat hungrun and pristun riytwisnes, for pei schal be filled. Blessid be pe merciful for pei schal gete mercy. It semip to mani, fat it were war of mercy to opun pe trwip of pe feip in pis part, fat pe pope hai not power to graunt silk indulgencis for so list price. Also abodily ping of how euer litil price howip not to be bout but wiip pis wisdam; pat pe byyar be profhabili sekir of pe ping sold. But pe pope mai not siker ani man fat aftir his dede, or be forn, he schal haue so mikil indulgencis; perfor prouably silk marchaudise owip to be left. For pe pope wat not, ne of himisf, if he he sauid of God, or prescit to be dampnid, fat if he be prescit, silk indulgencis rennun not forip azen pe ordainance of God, ordeyning aylastingly pe contrary; perfor, wan pe pope may not procure silk indulgencis generaly to himisf, it is evident to many pei silk marchandis are suspect of coueytise of symon. It is not azen pe feip, or prouable azen pe trwip, pat mani popis pat be word onli hau grauntid mani large indulgencis are dampnid; pan how may pei defend pei indulgencis biforn God? Also, a duke, or an zerle, stonding ny a zerpli king, and pe king grauntid a fredam or pruilege, it is not inferrid of pis, pat
pe duk, or yerle, grauntip pis fredam or pruilege, but raper it longip to pe kyngis dignite; pan, sin pe king Crist is king of kings, heiar wiȝ out comparisoun pan ani pope, pan pe king is souereyn to ani yerle or duke, it semip mikil more euident pat it longip to pe gretnes of God to graunt singlerly peis pruilegs or fredam; for it folowip not, if a bedel, or criare, schewe pe fre graunt of his lord, pan pat pis seruaunt, pis schewand, grauntip swilke maner of fredam; mikil more if he pronounce wiȝ out aurorte or lif, contrariously, aȝennis pe lordis wille. And in pis caas are comynli grauntars of pardoun. Also, a feipful curat owip to notify to his sugets, were is pardoun, sikirar, largar, and for les price, to be bout to his sogets. But pe popes bulle techip, as it is seid, a pope to a maad and grauntid, at pe instaunce of a king, two pou3and 3er, als oft as a nobil man seip it bi twex pe consecratioyn and Agnus Dei. And pis prouabli a feipful man miȝt in 3ering mani messis geit on a day þewenti þow3and 3er of pardoun. Swilk a wis mar-chandis for hel of soul, miȝt a curat sey to his parischings. Also, putting to ouer for lewid men, pat can not pis orisoun, pat pei schal haue as mikil or more indulgencis for pe pr. nr. as oft as pei sey it, and as gret charite and mekenes deseruing indulgens. Also, aȝen swilk feynid and on groundid indulgens, howip a feipful prest to multiply quek resouns, weil he hungrip and þristip riptwisnes of pe law of God, for by suelk soþymis of anticrist, pe lawe of God is despicid, and riptful is put in veyn hope, and vpon ilk side a liuar in pis world is falsly iapid. Þerfor, lif a man a iust lif, and tryst he of þe parting of merit þat God giȝp men frely as him likip. And alle feynid arguments of anticrist are not worþi to be reherisd. God seid to Petir, Wat þu byndist vpon yerþe it schal be boundoun also in heuin. And þe pope is Petir's vicar, þerfor it be howip to trowe þat þis feip is verifised of him. Ilk feipful man graunt of þe gospel þe first. And suppose of þe secound word, þof it be euident of dede him not be þe vicar of Petre, syn Petir
Wicliffe's Apology.

was not hardi to accept his foule hardy presumpcoun, but suppose pat Petre or sungel of heuun accept to lowse or to bynd, he may not do his, but in as mykil as it soundip to he hed of he kirk abouyn. And as his consonaunt is vknoven to he japer, so his fendly marchaundy is vneuident to he feipful peple knowwend his; his seip he doctor. Also a doctor in he lawe, Barthelmew in Barth. casis, seip pat dais or seris of indulgens are not daies ne seris of heuen ne of purgatory, but hei are daies of his world. Also the Clemens law seip, Pardoneris ow not to graunt indulgens of her wil of dede, ne dispens vp on wowis, ne asoil of swering, mansleyng, or of oher synnis hei pat schriuis to hem, ne foreue pingis uil tan awey and vncerteyn to wome to restore for a quantite of money 3yuen to hem, ne foreue he pridde or he fourt part of penaunce enjoinid, ne to draw sum tyme a soule fro purgatorie, as hei feynun falsly, ne graunt pleyn remissioun of synnis, ne asoile a pena et a culpa, for alle priuilegis up on heis or ani of hem are azen callid in. the Clementyns de he. co. abus. h. Barth. in Casibus. If it be askid weper he pope selle indulgens and merits of seynts, or pat men of he kirke selle her orisouns preyours or gostly suffragis; here I sey his, It semi his speedy to aferm no ping folily. But it semi his mekenes to seke how bying and sellyng synfully may falle in swelk pings, pat feipful folk eschew he warl iar; and han he dede semi his and wittnesiip herd and vnderstonden and oher circumstauncs. Ilk man deme he sikirliar ping pat semit to him. To selle is he hauer to 3eue his ping for price tane, and bi his resonable nature to resyue ping for price 3euen, and his bying and sellyng dubli grauntid and dubli 3euing. her to selle is seid as for to 3eue to selling. Werfor wan I by met for money, I selle he money pat he toper man biep, as I bye ping pat he toper sellip. I bye he met; in his pat I resyue for price 3euen. And I selle he money in his pat I giue it for price. And it semi his bying and selling of man is many fold; he first heuinly; vpon he rewlis of wis-

cam. soc. 14.
dam; þe secound is on þe gespel, vpon þe rewlis of prudence; þe prid is worldly, up on þe rewl of mannis lawe; and þe fourt is fendly. Be þe first, gostly þings ai lastand are bout for temporal þings þat are falling and passing. Of secound is seid, þat Cristis disciplis went in to þe cyte to by met. Of þe þrid is comyn among men. Of þe fourt is seid þat Achab was sold to do iuil in siyt of þe Lord. þeis wel vnderstondun, it semþ wel þat popis, cardinals, and oþer prelates, prestis, and oþer religiouse, may medfully and graciously selle indulgencis and merits of seynts and preyours and gostli suffrages, as þei may graunt be cristun men swilk þings or benfets and deds of mercy and oþer goodis; and þus may oþer bye. And mani may not tak part of grace ne of blis but if þei bye it vn sum maner, and it be sold hem; it semþ bi þis þat Crist bouȝt us aȝen, and for our good dedis behit vs heuently kyndom. þus blessid martirs for gloriuose martirdom deseruid to haue perpetuall crowns. þus þe apostil did alle þings for þe gospel þat he schuld be maid perseyuer þer of. Als þus seye we, o maruelous marchandies, þe maker of man kynd takyng a soulid body of þe virgyn, demd to be borne, and forþgoing man wiþ out seed, may gif vs his godhed, swilk feþ is ai mad in hope trust and charite. And þus if þe pope, or an oþer, an tyme feþfully and charitably graunt and hyȝt to an man indulgens, or part of merit of seynts, part of preyours, abstinens, wakynge, obediens, or oþer dedis, iustly, and on Goddis plesaunce, and graciously, for her good dedis, oþer þat þei be relesid of synnis, or of peynis, or þat þei be þe more sterid to þe feþ, or to plese God, blessidli þei selle swilk þingis to hem. And aȝen worde swilke þenkand to do þe dedis of God iustli, and graciously þe dedis of mercy, þat he be mad perseyuar of swilk þings, boþ þei bien and sellen blessidli. But if þe pope, led bi coueytise, or oþer, as symonie, or wiþ þe spirit of pride, as if þei wiþ here biginning disposid alle þings, and graunt swilk þingis to ilke man, þa wiþ out merit, or wiþ out God ledar before,
but as if folowid, and schuld proue, and schuld conferme wat pat
him list to be don, as now is presumid of many; or led wip he
spirit of lust of flesche, graunt or behiȝt ani swilk pingis, oþer for
mony or oþer serplic bodili temporal good and fleschly pingis, or
preyour or fauour of meed, or fleschli pingis, or for swilk luf, haterad,
or drede of swilk men, or for vndeu seruise, or oþer vndeu cause
and vnpertinent, who schal þan doute but þat þe pope and oþer
selle swilk pingis synfully, and for symonie, and þus alle þat per-
sewen for swilke indulgens, or benfisces, or oþer grace, wip swilk
froward inwit, who doute þat þei ne bise sinfully, or verilier en-
force to bye þing þat schal not geyt? Also if þe pope, and oþer
men of þe kirke, wil not graunt indulgens or benfisces to hem þat
þei be grauntid to frely, but if money or sum oþer þing be þeuen
to hem, or if minstirs of þe kirke wele not frely minster to hem
þat þei [schuld ?] frely minster to, not but if mony or oþer þing be
þeuen to hem, who doute þat ne swilk men sellen synfully swilk
þings? þis semip be þe sawis of seiful doctours, put in þe canon,
so and þei þat wenun to bye indulgens for þer temporal goods, and
wenun to be assoiild or for þeuen be hem, þof þei abiyd in þer
synnes, nor mak not satisfaccon dewly of þer synnis on oþer
syde, but also est turnen aþen þer to; byen synfully, and wenun
to haue þat is takun a wey from hem. And also swilk are in defaut
þat hopen not, ne turnen not to be forþeuen of þer synnis; wan
þei mend hem vp on Cristis bidding, þa if þe prest wil not min-
ster to hem, not but if money be gyuen to hem, and for þis þei selle
þis iuil wille. Also how blam worþi are þo minstirs þat wan men
and women are foundun in synne, anoon þei forbed hem þe sacra-
ments of þe kirke and comyng of cristun men, and enioun hem
gret penaunce, but if þat þei fynd better grace. But as sone as mony
is þeuen þei reysen þe synnars to þe tayng of þe sacraments and
comyning of þe folk, and joynun prestis to reseyue hem, and minster
to hem, þof þei leue not þer synne, but contenun it more orribli, and
oft leue hem tul a tyme to contynge þer inne. A howe cursid mar-
chaundise of men of þe kirke, to selle soulis in synne to þe deuil for
þer godis! And also þer oune soule; in part takyng of þe defaut,
and for þe sacrilege þat þei do in reif of goodis. A howe gret
schrewidnes, fraude, gile, and reif, and peruersite now regneþ in þe
kirk, as is opun be þe dedis! Certis now is fillid þat is seid in þe
psalme, For I sawe wickidnes and contradiccoun in þe cyte day
and nyxt. Wickidnesse schal comasche here vp on her wall, and
truueil in her middis, and vnritwisnes and vsere and gile an [are] not
fallen from here stretis. In how many gret casis may it be, þat
now regniþ in þe kirke synful marchondise; bryng to witnes; exa-
myn þe sawis; discusse þe dedis; opun and comyn fame trau-
eyliþ, þat in þe court of Rome mai no man geyt no grace, but if
it be bowt, nor þer is noon grauntid, but if it be for temporal meed;
for þis þat þe pope reseruþ to himself, and to þe chaumbre, as
graunting of sum benfics, and þe first fruts of sum oper, þat he gisþ;
and translatyn of bishops; and al þis is don, as it is seid, for couey-
ties, and þat is seruant of idols; þei þat persuen for indulgences,
exempcouns, and priueylegs, sey how þei geyt nowt wip out bying;
swilk are comynly grauntid to þe riche and myst of þe world.
Wat of graunting of indulgences, an abbot of gret riches 3af þre
vndred marke, to geyt to his abbey, þries in þe 3eere, þe same in-
dulgence þat þe kirk of Rome is wont to graunt to hem þat visitun
a place þat is callid porciuncula. Nout only, but also [a] card-
inal gaf at his dying al his good, to haue þe same grauntid to a
riche abbey were he was be fore monk, as men þat are hold trewe
men witnesses. What more? A clene man was in þe court, and
spak to hem þat had gret gouernaile in þe court, and paid him
to þif him ordres frely. Wel, he seip, I schalt þeue þe frely. And
þou schalt þeue me foure floreynis, and I schalt ordeyn þe a
bischop aftir noon. And he anserid, Sopi, I haue but foure
katereynis. Forsoþe, he seip, and þu schalt hau non ordres here.
And þus he went wip out ordres. And nowe how þe pricis are ekid, and how mykil him behowuþ to þeue þat schal giet benfics, þei telle þat bring swilk new þingis fro þe cowurt.

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

Of cursing twayne poynþ.

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

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

An oþer is þis þat is putte, þat þe kirke may not ristwisly curse a ristwys man. To þis I seid þus, þat in two maner of þing, is seid iust; first sympli, or after trówþ, as þat vnrytwysnes is not inne. In þe secound maner is a man seid iust, onli in name or aftir present ristwisnes. And þus as doctors seyn, a sentence of cursyng is seid to be þeueun justli, on two maners. On after trówþ, wan it is don wit just cause, juste ordre, and just entent. A noþer, wan it is don onli up on comyn form o lawe. And þus it may be as it semþ sum tyme, þat þow þe kirke curse iustli, as to form, a iust man, neples it [is] not just as to sopþastnes; as wan þer is no cause of þe fulnes of þe kirke cursing: vnristwisnes of þe cause is þo syn going be for of þe obstinat, wan þe synnar wil not dewli obey ne amend rist. þat is þat þu dost þo dom in nam of þe kirke, feipfully wilyng þe mendment of þe synnar, helful, to þe worship of our Lord þiu Crist, and due ordre procedand up þe gospel. But suppose her þat þis iust is þat is ordeynid be God to do a þing, or to suffre, to comyn, or to minister in ani maner, or 3end in þe nam of Crist, and he willing to perform obediently and fille þe wark þat
God had no reason to do, suppose he that is just. And as I suppose the kirk may not justly curse him, as he may not sequester him from that God joineth him to do, but if God will he be sequestred; nor the kirk may not justly prie the coming of christen men, nor taking of the sacraments, nor part taking of good things, while he is just, not but if God will it be done; nor the kirk may not justly punishe nor bid punische swilk on, biffer that God bid; nor non denounce swilk on cursid, not but in the forme that he is cursid; nor the kirk may not justly lede any man in to synne, nor bid do synne, he contune his inner, the will he put out of comyn and harm, as it semeth that the specie of feipful men; nor mai not justly war his him, he pray iuel to him, he punishe him, for he will do wel and fille Godds bidding, and amend his mis. In any swilk maner the mai not curse any swilk just man.

But it semeth me that it speedeth a litel to seeke the withe and the sawis of feipful men, owe [how?] the speke of cursyng, for he is mani maner of cursyng. the first and the warst, and that is dedely synne, bi the will a man synning, putteth him self out of comynyng of feipful men, that is to sey, vndisposeth himself to tak part of the merits of the kirk, as it is of ilk man deed bi synne; and tus owip no man to curse ani man, for God may not authorise that actyfe cursyng; nor Crist was not tus cursid, for he synned neuer. But passyue cursyng, that is peyn bi it self wip synne folowand, is iust; wilke is proper God to synne, and is iust medycyn that he synnar owip for to take pankfully, and be sory for the cause. Perof: the is also a nofer cursing, that is preying of iuel or effectual waryng or cursyng that is iust, departing fro comynyng of feipful men, and fro the taking of the sacraments. And a nofer by willk a man cursip a nofer contrarily to the lawe of Crist, and that but only in nam or pretendid.

Perfor to spek of the cursyng of the kirk, [by] the will the kirk denounceth openly a synnar to be put out of comynyng, and be for-
fendid him þo comyn feschip of feipfulmen, and taking of sacraments, þat he do þe rasþer penaunce, and infect not oþer, and þat þis be ritful boþ up þe side þat is cursid and up on þe kirk side cursing, be howþþ þe kirk to temt warly. For as þe condicouns mak martirdom faire, þat is to sai, riþtwisnes of þe cause, charitaþble pacience of þe martir, an vnriþtwisnes of þe persewar, and so þat cursing be riþtwyse longen in a contrari manner; þat is to say, riþtwisnes in the kirk cursing, cause of vnriþtwisnes in þe man cursid, and enemy of þe obstinat. And þus it may be, þof þe kirk curse a iust man iustly, as to form of vsing of lawe; naples it is not iustly as to þe cause of soþfastnes, nor it may not, wyle þer is no cause of vnriþtwisnes in þe man, ne obstynacy, ne riþtwisnes in þe kirk, þus doing; þat is, wile God biddþ not þe kirk curse, þus þe vnriþtwisnes of þe cause is synne going biforn, for wilk þe man schuld be cursid. Enemy of þe obstinat, wan þe synnar wil not dewli obey ne a mend. Riþtwisnes of þe kirk doing execucoun is wan þe kirk a cordiþ wiþ Crist, and þe kirk aboue; of mek charitable feipful entent, þenkyng helsful correccoun of þe synnar to þe honor of God, procediþ in dewe ordre up þe gospel.

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

First, I tak as feip, þat no creature mai do iustli, wele, meritoriþli, perfityly, vnsinfully, effectuali, ne perseverantli ani þing, not but if God wirk þat þing bi him, and in him; þat if he do, or presume to do þis þat God wirkiþ not bi him, he synneþ, and his wark schal be in veyn, and idil, and schal not stond in profit. þis semip þus, Crist miþt not, þan mikil more non oþer creater mai þat Crist
miȝt not, semij þus; for he seip in the gospel, þe Sone mai not of himself ani þing, nor nouȝt, but as he seip þe Fadir doing; þat if he schuld do ani þing þat God schuld not bi him, schuld do vniustly. For þus he seip: If I bere witnes of misilf, mi witneses is not trewe, it is Fadir þat beriþ witneses of me; and as þe Fadir beriþ witneses of him, and biddiþ him bere witneses and spekiþ. War for he seip; þe words þat I speke, I speke not of misilf, but þe Fadir dwelling in me he dop þe dedis, and as he gaf me bidding so I spek. And so is ilk man holdun to spek, and do, and witnes, as þe Fadir gíþþ bidding to hem. And þat no creater mai do iustli ani þing, not but if Crist do it bi him, semij þus. Ilk power in heuen and in yerþe is þeuen to Crist. Also þe Fadir hag þeuen al dome to þe Sone, and al wysdam is of þe Lord God. þefor wip out Crist is no iust power, dome, ne wisdam; he hag þe key of Dauid; he closiþ, and þan no man opunniþ; he opunniþ and þan no man closiþ. If he dyng down, þan no man biggiþ vppe. If he close, þan is þer no man þat may opun, ne iustli ajenstond him, nor no man mai sey þis schal be don, but if he bidde. And he gíþþ power, and wisdam, and seip:

Wiþ outen me see mai no þing do. And for þis seip Poule: We may not of our self þenk ani þing as of ourself, but our sufficiens is in God; and no werkis in vs and no þing mai we þen þe trwþ, but for þe trwþ. And for þis seip þe prophet: Lord, þu hast wrouþ al our warkis in vs. And mani swilk witneses. And so, sin no creater mai do iustli ani þing wip outun Crist, þan þe kirk mai not, noþer general kirk, ne particular; þe kirk in heuen, ne þe kirk sleping in purgatory, ne þe kirk fîþing in þis world, aggregat, or gedred to gidre in on of Crist, and of al chosun to be blessid wip him wip outen ende, lepun vp to gidir in to oo spirit and concorpol and conperor and conperseyuers and felows of þe heiest of Crist, and of his godly kynd. As Petre seip in his epistil, and Poul of Colocenses: Weþer it be þe kirk particular, as were two or þre are
gedrid to gidir in Cristis name, and of þe kirk; or if it be a personne ordeynid to do ani þink in þe name of Crist and of þe kirk, he mai no þing do iustli, but in manner befor seyde, þat Crist do it bi him.

And þus is opun þat þe kirk mai not iustli curse ne bles, but as he hap befor ordeyned to be doun, and do it be þe kirk; þe kirk mai not ellis curse iustli, þat is noþer sequester ani man fro comyning of feïþful men, ne fro part takyng of sacraments, ne for bid him ne to do ani þing, ne joyn him penaunce, ne denounce, put out of comyn, ne bid iuill to him, ne curse him in ani maner, be wat nam þat cursing be callid; þe kirk may not do it iustli, ne vnblamfully, not but in als mikil as Crist hap ordeynid to be doun, and doþ it bi þe kirk, and confermit it. And riȝt so of soyling; oþer wis may not þe kirk bring a man out of synne, ne forȝef þe peyn, nor man siker, ne pronounce, ne hiȝt him to be soylid, in ani maner for ani cause. Ne oþer wyse howþ þi man to dred ani curse, not but in als mikil as it is ȝeuen vp Cristis bidding, ne oþer wise ȝoi of assoyling; ne reste hemself siker þer for. Oþer wyse ow þe not to drede it; þat is, ȝe ow not to drede it þat it schal greue ȝow, or noþ ȝow, as at God to mak ȝow sinful, or to be punisched, nor ȝe ow not cesse, ne abstene fro ani good wark, but vp þat Crist for bedip it him. þis sentence is cler of manifold witnes of þe feïþful opunning of holi writ, and publisched expresly and ymplyþedly, and of þe sawis of feïþful doctours, witnessing and expounding; and of þe decreis of þe kirk conferming. In canoun it is writun þus, of þe words of þe pope Leoun; þe priuylege of Leoun. Petre dwelliþ were euer þe dome is ȝeuen aþter his equite, þat þe fersnes be noþer to mikil ne to litiþ, were no þing schal be bounde ne lowiþ, not or Petre byndip or lowiþ. Who euer deserue to tak þe sentence of daming, if he wele perseuyer in his wit, no man mai relese him. And also Jerom seip, If ani man be put out Jerom nouȝt be riȝt dome of hem þat are abouen to þe kirk, if he went
not out be forne, pat is, dide not so pat he deseruid to be put out, he is no ping hurt in pis pat he semip to be put out fro men be dom not rizt. And pus it is don pat sum tymse his [he?] is wip inne pat is cast out, and he is wip out pat semip wip inne. Pus seip he. And Gelasi pe pope seip. He pat sentence is zeuen azen do he awey pe error and it is voyd, and if it be vniust, so mikil he owip to charge it pe lesse as at God and at his kirk. Wickid sentence mai greue no man, and so desire 3e not to be assoilid pe of be wilk 3e holdun 3ou not boundon. Pus seip he. And Austyn seip, Vp on pe general seip, no man mai noi pe kynd of God, ne pe kynd of God mai not noi ani man vniustly, ne po le ani be noijed vniustly; he pat noip, as pe Apostel seip, schal reseyue pis pat he noip. To pis acordip Rabanus and oher doctours mani; of wilk 3et it is spedi to rehers summe. Per is a cursing pat is dedli synne pe wilk pe man synning puttip himsif out of comoun; pat is, vn-disposip himsif to tak part of merits of pe kirk, os it is of ilk ded be synne, and be swilk cursing is man waried to God. And pus no man ow to curse ani man, sin God mai not autorise pis cursing actif, for pus was neuer Crist cursid, for he synnid not. But cursing of peyn be it self foloward is iust, pe wilk longip to God to 3ef. Per is anoher cursing, bi wilk pe kirk denouncip opunly a synnar put out of comyn, and forbedip him comyn feleschip of cristun men, and pe takyp of sacraments, pat he mend pe rap, and smot not oher. And of pis curse pe kirke spekip most famously. And pis is callid pe cursyng of pe kirk. To whas rizful ratifying, als wel on his syd pat is cursid, os on pe side of pe kirk cursing, pe kirk be houipp to tent to pe condicouns pat are requirid to pis lawful cursing; pat is, vnrietzwisnes in the cause, enuy of azen stonder, and riþwisnes of pe kirke doing execucoun. Pe first semip pat no man is pus cursid but materaly for synne. Ilk synne is vnrietzwisnes or brynging it in, þerfor to pis lawful curse is requirid pe vnrietzwisnes of pe cause; ne it is azen pis, but acording
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That man be cursed, for the honor of God, and profit of himself, and of the people, which men final leful leke causis os it semip of the peyn of damnd men. The secounde circumstaunce semip of his, that to lawful cursing is requirid prefald broder correcting, and but he dwel obstinat to the fourt peyn that is dede of the kirk; for it is a prescripcon fro comyning of feipful men; eillis his cursing is not lawful. The prid circumstaunce semip of his, that is it [it is?] not possible to be put of comyn of men, but that if it be perfor how a persoun prescit curse bi autorite of the [kirk], neuer the lesse he presupponip the kirk. And thus it semip al onli in effect an heretik schuld vnderly the curse of the kirk; but it semip that ilk synning to the de is an heretik; as asen ward a heretik is he that synnip to the de, for ilk swilk pertinatly contrarily techip to hole writte. And swilk curse, syn it is iust medicyn of the gilty, schuld be tane thanky, for he is not perid þerby, but betteryd, or eillis his malice swagid. But he schuld do a wey þer of, and take the medicyn, schakyn a wey synne from him be absolucoun of sacrament, and mekly taking a noþer absolucoun of iurisdictions of him that cursed, by was vertewe he myst comyn wip cristun men and tak sacraments. And how that medicyn be good for the tyme, neuerþeles he hele folowand is fare better. And bi resoun of that prohibicoun fro comyng of feipful men and res Seyuing of sacraments, syn it is not a sacrament supposid that is it leful to a lewyd man in þe vertew of the kirk to curse and louse; but wan ani after þe pridde correpcoun dwelliþ inobedient, he owip not only to be denuncid a cursid, þat of sume is callid þe lesse curse; but comyn of feipful men and takynge of sacraments owun to be defendid him; þat is callid þe more curse þan þe kirk heþ ordeyned reseunably; þat þe kirk performe it solemplly, candel slekennid, bell rogun, and þe crost turnid vp so doun. neuerþeles it intendip þe good of him þat is cursed charitablly, and profiþt of þe kirk. And it semip be a noþer doctor to bring forþ a noþer curse, be wilk i
is leful to curse þe iust man, wiþ outun his demerit, of forbeding him comyn of men, and taking of sacraments, þat he geit mede of his obedience, and þe sinnar be mad redy, or for summe oþer swilk cause. But certeyn I am þat þis curse may not be done wiþ outun resounable cause; ne þe nakyd wille of þe prelat is not inowe þerto; ne a man is not holdun for swilk curse to leef þing þat he is holdun to do bi Godds bidding. Neuerþeles he mai medulfullly cesser fro summe dedis for a tyme, and deserue for obediens. And if ani can ground þis maner of cursyng I consent.

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

Þis semþ bi ensaumpul of Crist and Moyses, and swilk oþer; and also be doctors and laws of þe kirk: for bi lawe kanoun no man howiþ to curse in his owne proper cause; for vnder þe autorite of Gregor þe kirk writþ þus; Among mani quarells a nobil man, Ysidore, pleynd him to be cursid of þe [thy] broþer hed, and wan we lere of þe [thy] clerk þat was present for wat cause þis was don, he maad knownen for non oþer cause, but for he had greuid þee. Wilk þing noþ þis riþt gretyly, if it be so; þu schewist þee to þenk no þing of heuenly þings, but tokunist þee to haue an þerþi conuersacoun, til þu haue done cursing for venging of þi selue; þat is defendid bi holi rewlis. Werfore fro hene forþ be wel bisy abowt.

And presume þu neuer to do aftur swilk þingis, for defence of þi noune iniurie; for if þu do ani swilk þing, wyte þu wel it to vengid after in þi selue. Werfor þe glose of Ion seþ, þe bishop mai not curse ani man for wrong don to him, nor mai not be iuge in his owne cause, þat is to vnderstond, namly, it is leful to no man to curse principali for his owne proper cause.
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This semip be ensample of Crist, for he wold not curse hem pat denoied to him harborow and lifelod, but reproofid his discipis askyng veniawns; and wan he was waried he waried not azen, 1 Pet. iij. wan he was punishid, he manest not azen, but mekly be toke him-silf to him pat iguid him vnustly; and pe peyn of oñer synne bare, and prayed for his cruciars.

Also be ensample of Moyses, wan pe peple synnid in to God, he vengid it; and wan pei greuid him he polid, and saue pe cause to God.

Also it be howuiç pe synne to be notory and greuows, for wilc cursynschuld be done. Were pe Archedecoun seip, pat pe more curse is to be yeuun for contumacy alone; and pis he groundip be mani lawis. And al oñer lawis pat semen to sey, pat man how to curse for crime of vowtre, peft, and swilk oñer; so pat vnside-stond for contumacy descendend of swilk crime. And he seip Lincoln to be of pe same sentence, and Innocent, seing pat man is not to be cursid only for pe crime, if he wil amend him. And pe sentence of Crist acordip in pe gospel; were cursing is groundid. Were for pe kirk seip, None of bishoppis prie ani man fro comyning of pe kirk, wip outun certeyn and opun cause of synne. The kirk.

And resoun is pis, for ilk cursing vniustli also cursip himsif, for he synnip dedly. And Austeyn seip, as is be for seid: No man mai noye kynd of God.

Of pe wilc semip pe notable conclusiouns: first, pat God mai not curse ani man ne suffur him to be noisid to his pering, but himsif be first in cause; for pe curse of pe kirk takip not a wey riistfulnes ne vertu, ne inferriç not synne, but schewip departing fro comyn of seynts, and defendip medicinable comyning wip pe kirk or sacraments of it. Were for seip Archedecoun, after pat he schewip pat pe keyes of pe kirk only byndun and lousun, wan pei are confermid to pe keyes of Crist, pat bynding or lousing of pe prelat is not pe cause why ani is lousid or boundun in heuin. But
pus it is seid, for oft pei felow hemisilf to gidir and for pei how to felow hemisilf to gidir, os it semip bi pe decreis and sentence of doctors cording to gidir, is, pat pe keyes erring noiper bindun ne lowsoun as to God. pe prid is pis, pat he pat vniustly cursip as to pe face of pe kirk, noisip principali hismsilf, for he misusip his powar. Werfor pe decre seip, We are not dampnid wi out dom, wan we are cursid vniustly. Archedecoun seip, pat he pat cursip his sugetis vniustly incurrip sacrilege, for sacrilege is to file holy ping; perfor he pat cursip vniustly filip pe holi body of pe kirk, fro wam he pullip out vniustly his membre. And I deme not but pat ilk curse is to be deede, for pat he is cursid vniustly, howip to examin him diligently after holi writte, pat he be not gilty in ani ping. Pe secounde he houip to drede of pe perel of him pat cursip vniustly. And pe prid of harm of pe broper pat may cum of pe forbodun of pe communicatise doctrine of broper. And pis dede Lincoln, pat he callip to pe popis cowrt, wan he was manifold greuid pore, he appelliid stalliwrpli fro pe court of Innocent pe ferpe, vn to pe barre of Crist. Nepeles it is not to deme pat ne it is leful to curse accessorily; for pat tendip but to men lifing actifly; syn pat execucoun of pis curse sauerip seculer cause, and pe Apostil biddip, If se hau seculer nedis, ordeyn poo pat are contemptible, pat are in pe kirk, to deme. And pis is notable to wite, in pe decre vndre autorite of pe sense and of seint Jerome, were after pat he schewip pat vnelful curse hirtip not him pat is notid per wi, os innocents, he seip, mai not be condempnid wi pe crime of a noiper, he obiectip vnder pis forme, Crist seip, and pe Apostil: Blesses and wil se not curse. Mischel was not hardi to seue dome of blasfemy to pe fend, most worpi curse, as pe Apostil seip, howe mykil more howe we to be clene of al cursyng. Pe fend seruid curse; but blasfemie howip not to go out of pe auungelis moup. Rede pe holde bokis, and see wilk lynage were sett in pe hille of Gariyym to bles pe puple; and wilk in pe hille of Hebal to curse. Ruben pat filid his fadir bedde, and Zabloun
Wicliffe's Apology.

The last son of Lia, and his sons were sette in his hille of Hebal to curse hem that were worship curse. And wan we are tawyt gostly of alle stori of what wold testament how it is to do in tyme of grace, it semij that half of his lineage blessing betokyn hem that charitabli purli for desire of hietis of Crist comyn to his hille; that toper half cursing menij hem that for drede of torment filling he lawe comun to his hille. Also pei tokun actis and contempplatis; pat sterun to vertewe be for two maneris. Pe souereynes of pe kirke howun not to curse for temporal pingsis; ne bi sy a bowt hem, but bles and preche. Pat it is leful for to curse semij of his oold stori, and of his newe testament; but pei canoun distinguyp Canoun.

Cursing pat is forbidon is pis pat procedij of wille of veniaunce or hate of his perseware, not purli of his luf of riytwisnes; and prouij pis of mani witts of seyntis. Perfor it is certeyn pat iche man cursing, wip out stering of his Holi Goost first cursing, or not penkyng charitabli good of him pat is cursid, and good of his kirk, he synnij greuowsly; perfor seij pe canoun, vnder autorite of Gre- Canoun. gori, Prestis synnen not in pat curse, in wilk pei discord not fro pe innare iuge. And after, vnder pei autorite of Austeyn, Sogets Austeyn. ben correctid of oper prouastis wip correccoun comyng of charite, and for pe diuersite of synnis. But now it semij to men wel be haldyng pat prelats and prestis peis daies in his court of pleet, and pei pat persewen causis ajen per neybors, enfectun and varioun hem silf manifold and sinfully foilun ilk oper. Also pat mani cursing now blowun in his kirk are not to be dredde, not but in als mikil of pei smotte pe curse or oper of cause on oper side. And til is concordyng to pei first curse of God. It is semyng be pis wan it is nofer foundid in holi writt, ne in pe lif of Crist, ne of his Apostlis. But alle pingis pat prelats owun to do are sufficienly groundid per, and pei sipen pei curse not pus, it is not to drede oper wise, pei as is seid before in pe strong autorite. Also for Crist forbedij swilk maner of cursing, os now in case is vsid in pe
Luc. kirk. As pe gospel of Luc telliþ, and absteniþ þerþro as it semip of Scharioþ, and neuerþeles in him was more cause of cursing þan in sum þat to day are blawun in þe kirk. It valiþ not to seie þat Petre cursid Anani, and Poule þe fornicary, for þei cursid be a cursing þat mani prelats to day kan not, nor hau not power to. Petre be tok Anani bi dede going be for to þe send to be tormentid perpetuali. And Poule be toke þe fornicari to sapanas til a tyme, þat his spirit schulde be saue. But mani prelats are out of part of þis maner of cursing. Also bi þe seip of þe gospel no man owip to curse a noþer not but of charite þat he hæp to him, for of þe seip we owe to luf our enmies, and also for to do alle þings in charite, for mani man cursip now not for charite, and þerfor not seipfully. A part proud of þis signe, þat þei curse more souare and horribi-lare hem þat þei hatun, as it semip of hem þat are cursid for þei wil not 3ef money or reuerens to þe mynisteris of þe kirk. And þus it semip þat prelats mai mikil drede of þer cursyng hem sif, and oþer ioi of þer cursyng, and dred mikil þer blessing; for Salamon seip, Cursing veiniþ brout schal pletesuowuli descende in to summe man; þat is as þe glose seip, in to him þat bringiþ it forþ. And seip þe salm, He lufid cursing, and it schal cum to him. And he dede on cursyng os a cloþ, and entred as water in to his inword þings, and as oþly in to his bonis. Be it made to him a cloþ þat he is helid wiþ, and as belt þat is he ai gird wiþ. And Poul seip, Cursars schal not weld þo kyndam of God. And bi þe Prophet God seip þus, Nowe to 30w prestis þis sonde, if þe wil not set to þe hert to 3ef glory to my name, seip þe Lord, I schal sende hunger vn to 30w, and I schal curse to 30r blessing, and I schal curse to hem, for þe sett not to þe herte. And on þe topþer side þe salme seip, þei schal curse, and þu Lord schalt blesse. And so seip Crist, þe schal be blessid wan men schal curse 30w, and persew 30w, and sey al iuel ðen 30w, and reprowe 30w, and cast out þoure name as iuel, liand vp on 30w for me, and for þe gospel; ioeþ and
be p glad, for se me is plentiful in heaven. God bring us to his.
And prelats ma sore drede, pat her vniust and iuilwilly cursing
be in cause whi pe puple dredi p not cursing, nor mendip not, but
agenstondip and risip asem hem; and pis is cause of al iuil, for ilk
crature wip God au3t to aenstond falshed: for pis is writen in pe
Psalme, Who schal rise to gidre wip me asemis pe iuil willid, or
who schal stonde wip me asem pe wirking wickidnes. And pe wise
man, pe gelously of him schal tak armor, and arme pe crature to
venge him on pe wickid, and wip him al pe world schal f3t asem pe
vniwitti, and pe spirit of vertu schal stond asem, and as a wirlwynd
schal diuide hem; and wickydnes schal bring al 3erip to wildrenes,
for cursing pe 3erip swelliwip, and iuil willle schal turne out pe setis
of pe miyti. And as seynt Jame seip, As pe welle mai not bring Jac. iii p
forp of o pitte bitter water and swete; so mai we not blesse God
wip pe mouwip, pat we curse man made to his lekenes.

pis is a nofer point, for I seid pat Crist was cursid. But pei IV. Crist
waz cursid.

toke heuely at pe worde, perfore I preyed to excuse me or spare
me in termis; and neuerpeles to trewe vnderstanding me pinkip
it mai be seid sopli, and wip out blame: for we schal vnderstond
bi Holi Writte, and bi teching of seynts and bi resoun, and bi
comyn experiens, pat in pre maners is a man seid cursid. Ffirst
and warnst be synne, wan he cursip himself, and bi his wickid dede
gip out of comyn of holi men, and vndisposip him to tak part of
merits of pe kirk. And pus mai not God curse ani man, ne bid
ani man curse, ne a proue it, ne pus was Crist neuer cursid, for he
synnid neuer. In pe secound maner is man cursid iustli, wan se.

God wordeynip him for pis synne to be putte to peyn, and out of
comyn, and to be waried, or denouncid, or schewid, as cursid and
haldun swilk. And pus is man iustli cursid and worpili, wan men
curse him bi Gods biddyng, and pan pei do it medefully. And
pus God cursip men, and pe 3erip, and bests, and oper pings in
mannis wark, wan he ordeynip peis pings to be noyous to man, and
punisch him, and not to bring forþ frut; and þus he seip he wille curse to her blessing, wan þei wil not kepe his bidding; for wan þei prey for plenteþ, and pees, and swilk oþer þings, and delitun in þeis þings, and þekun þer synnis þar by, he wil send hem skarnes and noþes, and þole hem to haue debate, and punische hem in mani wyes, and ay þe moo lusts þat þei haue here, ay þe more schal ben þer peyn. And þus he cursip to þer blessing. And so þis þat mani callun blessing is cursing. And azen ward; þus we prayen iuill and cursing to our neybor iustli, wan we desire þat discese and oþer enuyes be to hem to lette hem of iuill and to mak hem to drede synne and to do bettar. And þus we blame childre and

Iob 34. misdoars. And þus Iob cursid his day. And Jeremy þat man þat Jer. 20. callid his fadre þat a son was born to þim, and as bi ioy gladid him, for þey desirid þat þeis schuld lette men fro doing of iuill and be in a maner to stere men to be heuy of þer mysse and to desire to be heyne; for þus were good to mani a man, þat þings were in desesse to him, þat now are in mikil leking. But yet in þis maner of curse þat man curse man iustli for his misdede, was Crist not cursid, for he seruid not to be cursid, nor God bad not men curse him, ne

34. þei dede not þis iustly to him. But in þe prid maner a þing is seid cursid wan men cursun man þow þei do it vniustly, or bannun him, or puttun him out of comyn, or haldun him cursid, or denounce, or schew him cursid. And þus comyn speche callip men cursid. And bi lawis of þe kirk men are þus cursid, and bidun to be holdun cursid, wan þei are wel good, and þe more blessid of God. And þus Crist was cursid of men, and olden cursid, and put out of Gal. 34. comyn of men, and put to deþ as cursid man. And þus seipþ Poule, He was mad for vs þat cursid þing, þat we schuld be mad blessid in him. And þe prophet Ysaye, þat we arettid him as smitten of God and laste, and þus he seip bi þe prophet þat alle men cursun to him. But for þis is he mikil þe bettar and not þe wars. And we schuld luf him þe bettar and desire þus to be cursid wip þim,
as Poule dede, and Moyses, and odir, as Holi Writt seip of hem;
for Poule seip he desirid to be cursid of Crist for his brefer, to Ro. 9, a.
make hem saue. And Moises praid to forseue pe puple pe Ex. 32.
synne, or ellis to do him out of his book; not pat pei desirid to do
synne and be cursid worpily; but pat pei wold püs wiþ out desert
be punischid as cursid for pe peple, to make pe saue. And püs
schuld we alle if we were in charite, as me pinkip.

And it semip bi sindre resouns it mai be seid pat Crist was 1.
cursid; first bi þis þat he was made man wiþ outun synne þat was
cursid of God, and iustli put out of lordschip and comyn for a tyme.
þe secound, for he was in his persoun þus wiþ out desert punischid, 2.
as if he had ben cursid. þe prid, for he is cursid in his membris þat 3.
are oon wiþ him. After þis þat he seip, þis þat 3e dede til ani of
hem lest of myn good or iuil, 3e did it to me. And þat 3e ded not
to hem 3e ded not to me. And þis schuld maak men rad to do
ani iuil to ani good man, or to curse him, or to gruch aþen him,
for it soundip in to Crist. And þe þe þat Moyses, 3or grucching Ex. 16.
is aþen þe Lord. þus as he is seid cursid þat men cursun. And
as al men of a comynte berun punisching for þe defaut of two or on,
þus it is be twen Crist and vs, for þus was he punischid for vs.
And þus seip Peter þat he bare our synnes, for he bare þe peyn of Ps. 3.
hem. And þus he callip our synnis and our defauts his. And
þus he seip in þe Salm, God my God loike in to me, why hast þu Salm. 22.
left me, fare fro my heyle, þo wordis of my defauts. And God þet
left neuer Crist, but ay is wiþ him, for he dop ai þo þingis þat plesun
God, os himself seip. But for þe polid him þus be punischid, and
for he left sum membris of þe kirk at a tyme, for þis he seip þat
he left him. And þus was Crist callid a synnar and blasferer,
and þe cursidist man in þerp, for þei seid þat he was a deuowrar,
and þat he blasferid. And þus, as we sey þat man a þefe blasferem
or cursid, wan he is þus iugid and rettid of men, þow he be not so
in sopnes, in þis maner we sey of Crist þat he was blasfer, synnar,
and cursid, and pat he yet was not; for he blasmefid not, ne synnid, ne did no þing worþi curse; and pat Crist wold pole al þis schuld we be glad, and leren to pole wiþ him; and þan bi þat we schal be holdun of God þe more blessid, and be þe more blessid, and be so perçeyuers of Cristis meritis.

V. Ich preste may vse the key.

Joh. 3º.

Joh. 15º.

An oþer is þis þat is put and askid, þat ilk prest may vse þe key in to ilk man. To þis, me þinkþ, I may wel sey þus, syn al power is of God, and, as þe gospel seþ, þer is no power but of God, ne man may do no þing, but if he þeue him þe miȝt; as Crist seþ, þe may wiþ out me do no þing, þat onely a man vse his power in to ilk þing, as God werkþ bi him, and leþþ him to vse it vnblamfully, and no forþer, and fro þat may no man lette him. And þis is þat we sey, þat we may of riȝt so, if þer be ani vsing of power, or callid power, þat is not bi Crist, þat is no power, but fals pride, and presumid, and onli in name, and as to send and effect is nowþt. Neuerþeles, a man is seid to haue power, and leue to vse power, in many wyse, as sum bi lawe and ordre of kynd, sum bi lawe and ordre of grace, and some bi lawe and ordre made and writun. And so it is seid bi lawe þat is mad of þe kirk, þat ilk prest hþþ þe same power to vse þe key in to ani man in þo poynþ of deþ, as þe pope; but not ellis, not but autorite in special be þeueun to him of þe kirk þer to. But if it be askid, if ilk prest mai vse þe key in to ilk man, þat is to sey, to asoyle him, or ellis to bind him fro grace, it semþ opunly þat ilk prest may not asoyle ilk to bring him to heuyn; for þe gospel seþ, þat Crist in a coost of þe Jewis miȝt not do ani vertu þer, for þe vntrowþ, not but helid a few seek, þe handus leyd vpon, and he maruelid for þer vntrowþ; þan, wan Crist, þat is God Almiȝty, and of his absolut power may al þing, and no þing is vnpossible to him, nor no þing may aȝen stond him, and yet may not of his ordinat power ȝele þe folk for þer ontrowþ, and vndisposicoun, and vnablete to reseyeue, mich more ani oþer beneþ may not help, but after þe disposicoun of him þat receyuiþ.
Al so it semip bi pis, pat pe pope may not bring in to grace, ne
bles, him pat lastip in vntrowp, and in per synnis; os it semip bi
Jewes and Saracenis and oper swilk, os is witnesed, and of seifful
witnes. Also God saue him no farrer power, not but asoyl hem
pat wil leue per synne, or to bynd hem and curse pat wil dure per
inne. And bi so pe same resoun none oper prest may not excede.
And if it be axid weper ilk prest hap as mykil power as pe pope, as
a nenist God, it semip to me pat is foly to a ferme in pis case oiper
zie or nay, be for pat it mai be schewid out of Holi Writte. And
so it semip al so to me it is foly ani prest to presume him to haue
euyn power wioper, be for pat he may ground him in pe feip;
and foli it were to deme to ani man any power pat God hap 3euun
to him, or pe vayng per of; for certeyn I am, how euer ani man
tak power to him, or vse power, it profip not, but in as myche as
God 3euip it, and wirkip wioper, and confermiip it; and certayn I
am, pat pe power pat God 3aue Petre, he 3aue it not to him alone,
ne for him alone, but he 3aue it to pe kirk, and for po kirk, and to
edifying of al pe kirk; os he 3euip pe siyt of pe ee, or pe act of ani
membre of pe body, for help and edifying of al pe body. And
Sent Jerom seip, Sum tyme pe prest was pat ilk pat pe bischop. Jerom.
And bi for pat bats were made in religioun bi stinging of pe fend,
and was seid in pe peple, I am of Petre, I of Poule, I of Apollo,
I of Cephas, pe kirkis were gouernid bi pe comyn of prestis coun-
sell. But after pat ilk man callid him pat he baptisid his, and not
Cristis, pan was in al pe world wordeynid pat on of pe prestis
schuld be made chefe, and pe seedis of scysmis schuld be tan a
wey. per as prestis wit hem to be to per souereynis sogets be
custum of pis kirk, so knaw bischopis hem to be more of custum
pan of dispensacoun of Goddis trowp, to per sogets, pe more per
souereyns, and in comyn pei owe to gouern pe kirk. Lo I sey
bishops present, and pat pei stondun nere him, prests mai
in pe autere mak pe sacrament. But for it is writun, Prestis pat 1 Thm. 5.
prestun wel bi þei worþi had dowble honor, most þat þei trauel in
cword and teching: it semip hem to preche, it is profit to bles, it is
congrew to sacre, it cordip to hem to ðeue comyn, it is necesari
to hem to visit þe sek, to pray for þe vnmiþti, and to fele of þe
sacrments of God. Perfor non of þe bishopis, enblawan wiþ enuy
of þe fendis temptacoun, wrap, if prestis ouerwile exort or monest
þe peple; if þei preche in kirk, if þey blesse þe floc, for I schal sey
þus to hym þat wernip me þeis þings, he þat wil not prestus do
þing þat þei are bidun of God, sey he wat is more þan Crist? or
wat may be put befor his flesch and blode? And if þe prest sacre
Crist wan he blessip þe sacrament of God in þe auter, awip he not
to blessee þe peple, þat drediþ not to sacre Crist? A þe vniust
prestis þorow þor bidding þe prest of God stintip þe office of bless-
ing, a bowt lewid men and women; he stintip þe wark of tong,
he hap no tayst of preching, he is dockid on ilk part, he hap only
þe name of prest, but he holdip not þe plente ne þe perfecçoun þat
fallip to his consecracoun. I pray sow prestis wat honor is þis to
sow, þat þe bring in þe damage of alle þe folke? ford wan worþi
diligence is taken a wey fro prestis bi power, sum smiting of mis-
chef rysip in þe floc; and þe geyt harme of þe Lordis patrimoyn,
til þe alon wil be potentats in þe kirk. And for þi seyn ðer men
þus, if a bishop in conferming þat he appropriip to him sif wip out
ground of þe Scripter, þeuiþ grace, whi not a simple prest þat in
merit is more at God, of merit, gefe mor worþi sacraments? 
Sum tyme was no resoun, wan þe same was bishop and prest.
And bi forn þat presched was hied, or veriliar fylfd cursidly bi þe
world, ilk prest of Crist was callid indifferently prest and bishop,
as it semip be þe wordis of Jerom.

An ðer is þis, þat ilk prest is holdun to preche. þis haue I seid
of þe wordis of Gregor, Austeyn, and ðer. And þis sterip me to
seye þus, for ilk man is olden to do þing þat Crist enioynip him to
do. And it semip bi wites of seyntis, þat Crist enioynip ilk prest
to preche, and þan he is boundun þer to. And þis semip bi þe gospel þat seip þus. After þat Crist had ordeynid his apostlis, and sent hem to preche; after he assignid seuny and two disciplis, and sent hem be forn his face, two and two, in to ilk place and cite widir he was to com, and bad hem preche þe kyndum of God; vpon wilk seip an expiator þus. Crist sent his two and seuny disciplis, and þaue power to performe it. And sin it is prouable þat þei were not prestis, for þan had þei ben bishopis, and apostlis, but þei were dekunis, lowar þan prestis, as Steuyn, and silk oper þat is redu of in apostlis dedis, it semip þat Crist, sending hem to þis office, sendip in his ordeyning al oper heiar, as prestis, to þe office; to þe same soundun þe wordis of þe prelat ordening dekunis.

Were fore in þe fowrt book of sentence, þe fowr and twenti distincceoun, þus is writun; To þe decoun it pertenip [to] stond niye þe prest, and minister to him all þings þat are don in þo sacraments of Crist, to bere þe cros, to preche þe gospel, and þe pistil; for as þe olde Testament to þe redars, so is bedun to dekunis to prech þe newe. And þis same seip Seint Ysidor, as it is put in þe decrees, Ysidor.

For þi seip Seint Gregori, Poule seip to Thimoþe, þat þe prest be Gregor. in miþi to exort in al doctrin, and argu hem þat ayn seyn þe feip; per for is seid bi þe prophet Malachie, þe lippis of þe prest schal kepe sciens, and men schal ask þe law of his mowþe, for he is þe aungel of þe Lord of hostis, per for þe Lord monestip be þe prophet Ysaie seing, Crie, cease not, vphauns þi vois os a trompe. Who þat niþp to prest hed he takip þe office of a criar, þat he go criing for þe goming of þe iuge þat ferfulli folowip. Werfor þe prest, going in and out, dieþ if he go wiþ out þe sound of preching. But here sum glosun and seyn, þat preching is her vnderstondden reding at þe messe, and þat Gregori spak þis of curats; but swelk men be howuen tak hede, þat bi þis are not curats excusid þat prechun not; and it folowip not þer of þat simple prestis are excusid bi þis, for he spak to curats, and be þei ware þat þei knitt not falsly a wey
pe witt fro pe lecture, and bere fals witnes vpon seynts, and diseyue
simple prestis bi þer fraudis, wening þus to be excusid; for God
seip bi Ysaie, þi fadir þe first syniid, and þin interpretors han
brokyn þe lawe æhenis me. And tak þei ȝed how Gregor seip to
prespod; he seip not to cure. And þei þat seyn þis preching is
takun for reeding, take þei ȝede to preche, for in a langwag
vnknowun ilk man and womman mai rede, and mani are for bodun
to preche. And if ilk man mai prech it, it were but foly to go to
þe hordres to geit more iarche. And also take þey ȝed how to
preche; þe holde Testament was bodun dekunis, weþer not in tong
þat þe peple vnnderstode; for soþ to preche is in siche maner to a
monest good þingis, as Crist bad his disciplis do, wan he sent hem
to preche, þer for be þei ware þat þus wenun to excuse prestis, for
Austeyn seip þus,fewe are þe prestus þat prechun iusti þe Word
of God, but many are stille damnably, sum of vnkunning, þat
refuse to be tauþ, oþer of neligen, þat despice Goddis Word, but
noþer þei nor þei mai be excusid of þe syn of þer stinles; sin þei
how not to be prests þat can not preche, ne þei to be stille þat
can, þow þei be not curatis. And þus seip Crisostum, it semiþ þat
God enionip to doctors and dekunis þe minstri of prested, and of
dekunhed, þat are riȝtful, and it semiþ þat men hau ordeynid hem
þat are vniust, and not curatis. And so of þe þing issewe is
knowen who is ordeynid of God, and who of man; he þat dop
wel his minstri, þat semiþ þat he is ordeynid of God, and he þat
dop it not wel, is ordeynid of man, þe wilk sopli as to God, is neþer
dekun ne prest. þerfor seip Isidor, kunne þer prestis Holi Writt,
and þe canouns, and þat al þer wark be in preching, and in doct-
trin, and edify þei alle men, as wel of sciens of þe seip as in dis-
ciplyn of dedis, þerfor þe prestis, but þei make opun al troþþ in
þe peple, þei schal þeue resoun at þe day of dome; as God seip bi
þe prophet, Lo I haue sett þe a be holdar to þe hows of Israel, if
þou sey not to þe wickid man, þat he go fro his wickid weies and
Wicliffe's Apology.

lefe he schal dye in his synnis, and I schal seek his blod of jin hond. And for sop prestis schal be dampnied for wickidnes of pe peple, if pei lere hem not wan pei are vnkunand, nor snyb hem not wanne pei synne. And as it cordip to argu pe synnar, so it fallip to not do veniaunce to pe iust man. Pis seip Seynt Isedor. And pus it semip pat pei are boundun her to vnder pe peyn of dedly synne and dampning to helle. And for obieccouns and sophims pat men may mak and obiect, it semip to me pat pei are bounde pus; ilk man taking presthed, he takip him mater to mak him holy, body and soule and spirit, and so to be holy and halow op, be en- saumple of lyuing, word of teching, and ministring of sacraments, after pe sentence of Poule, in pe ordering of prestis, seyn peus, 2 Tim. i.

Wil pu not tak reclesly pe grace of God pat is in pe bi pe putting vp on of my honds. And pus he seip to Titus, For pis I left pe at Ad Titum Crete, pat pu mend pingis pat wantun, and ordeyn bi syzt prestis, as I haue ordeynyd pe, and disposid to pe; if ani is man wip out wif of synne, hauing feipful sones, not in accusing of lechery, or not soget, for pe bispoch be howuip be wip out crime, as a dispensar of God, nor proud, ne wrapful, ne yeuin to drink, ne strikar, ne coueютous of foul wynning, but to holde hospital, and to be bening, sobur, just, holy, chast, biclipping pe feipful word pat is after doctrin, pat he be miʃti to exort or monest in his doctrin, and snib hem pat aʃen seyn pe sope. Also dekunis to be 1 Tim. iij. chast, not dowble tongid, not yeuun to mikil to drink, ne fowlowing fowle wynning, hauing pe priuey witt of pe feip in a pure consciens; and first be pei proud, and so, hauing no crime, minister pei; be pei pe man of a wife, pat goueren wel pe sonis and pe housis, and pat ministreʃ wel, schal geit him a good decre in mikil trist in pe feip pat is in Ihu Crist. And be pu ensaumple of feipful 1 Tim. ioo. men in word, in leuing, in charite, in feip, in chastite; take to reding, and to exorting, and to theching, and to be stonding in hem; penk peis pingis oft, be pu in peis pingis, pat pi going forʃ be made open.
And doing peis pings, pu schalt mak pi seluen sane, and hem pat herun pe. And prestis pat prestun wel be pei hade worpi dowble honor, and most pei pat traulun in word and in dede, teching. püs it semip pat pei are bound to hold pis forme of liue in hemsilue, and ai to be redy to ken oper and to minister to hem. And were euuer bi opportunit, or competen acordauns, to be redi to fil it in dede, wip out dispensacoun, and wip out excusacoun, but if our Lord Ihu Crist despens wip hem, and excuse hem, or for bed hem.

1 Cor. xi.
For no man sett a nofer ground pan it pat is sett, pat is Crist Ihu, pat hap pe key of Daui, and he closip, and pan no man opuni, he opuni, and pan no man sperrip, nefer is no man worpi to opun pe lasing of his scho; pat is püs to vnderstood : as no man is worpi to opun pe priuete of his incarnacoun, ne to fynd pe resoun of al his warkis, so is no man worpi to mak a letter or title of his to go by vnfillid, ne to put more per to, ne to draw per fro, ne to chaunge it, nofer to lowse pat he byndip, ne to bynd pat he lawisper, befor pat he 3euipe pe key, and kennip to opun and to steyke; perfer tent pei so, and here pei al pings pat nisepe to presthed, and alle pat admitter oper perto, and pat enforcyn to excuse hem fro dede of prechung, and to excuse hem in pride of lif, worldly coueiteis, coueiteis of een, and coueiteis of flesche, tent pei to peis pings be for seid. And to pocu pat God seip bi pe profet, son of man, putt to hert, and see wip pi een, and here wip pi heris, alle pings pat I spek to pe, of al cerimoynis of pe house of pe Lord, and of lawis per of, and pu schalt sett pi hert in pe weyes of pe temple, bi al pe issewis of pe sanctuari; and pu schalt sey to pe house of Israel stering me to wrap, peis pings seip pe Lord God; suffici to 30w al 3or felonies hous of Israel; for pat he bring in alien sonis vncircumcisid in hert, and vncircumsisid in flesch, pat pei be in my sanctuari, and fyle myn house, and 3e offer my lofis, mi gres, and my blod; my couanant 3e dissoluen in al 3or felonyes, and han not kepid pe biddings of mi sanctuari, and han put kepars
of my sanctuari obseruaunce to 3or silt; þeis þings seip þe Lord God, Ilk alien kynd and vncircumsisid in hert, and vncircumsisid in flesch, schal not go in to my sanctuari, ilk alien son þat is in medil of þe hous of Israels sonis. But and þe leuits, þat han gon a wey fro me in error of þe sonis of Israel, and haþ errid fro me after þer idols, and haþ born þer wickidnes, þei schal be in my sanctuari huschers, and portars of þe 3atis of þe house, and ministres of þe hous; þei schal sile þe bernt offerings and offerings of victories of þe peple, and þei schal stond in þer siyt þat þei minister to hem; for þi þat þei ministred to hem [in] þe siyt of þer idols, þei are mad in þe house of Israel in to offens of wickidnesse, aftir I haue liftid vp my hand vp on hem, seip þe Lord God, and þei schal bere þer wickidnes, and schal not niye to me, þat þei vse presthed to me, ne nye to al my sanctuari, bi þe sancta sanctorum, but þei schal bere her confusioun, and her felonyes þat þei haue done; and I schal yeue hem portars of þe hous of Iuda, and al ministry þer of, and al þings þat ben don þer in. But þe prestis and þe leuits, sonis of Sadok, þat han kepit þe cerymonis of my sanctuari, wan þe sonis of Israel errid fro me, þei schal niye to me, þat þei minister to me, and stond in my siyt, þat þei offre my grecce to me, and my blod, seip þe Lord God. þei schal go in to my sanctuari, and þei schal to mi bord niye, þat þei minister to me and kepe mi cerymoynis. Cerseyulni þo hous of God her is tane þe congregacoun Moral. of feiþful men, in onhed of spirit wiþ Crist, þat is þe general kirk, and gostly body of Crist, þat is foundid in feiþ, reisid in hope of lif, and couerid wiþ charite, and ful mad in good werkis; þat haþ for þe ground, þe feiþ of Crist, þat is þe ston vp on wilk þe kirk is groundid; hope for þe fowre walls, hoping al iuel to turne to joy to seynts, be vertu of Cristis pascoun, and al þings to cum in to blis, be vertu of þe first geytng of Crist to vs al þing a boue us frutfully, and to vse al þing be nep man blessidly; of þe wilk grouþ charite heling al þe bigging. To þe bigging of þis þe prest
howip to trauel, and to be bisi, to ding doun of pe contrari; pe cerymoynis and pe lawis of his hous are pe biddingis and pe conseyl of pe gospel, ȝeuun be Crist and his Apostls, and ensaunpled be life, to pe wilk pe prest schuld put to pe hert, þat is pe strengþ of his luf, and wiþ pe eoris and een of his hert, he schuld vnderstond hem, and kepe hem in himself, and ken pe peole to kepe al þingis þat Crist haf comoundid. But alien sonis vncircumsicid in hert and flesch, are þei þat serue not Crist in spirit, ne in fleschly dedis gostly. For þei enter not to þe lif bi þe maner of Crist in meknes, pouert, paciens, and labour, and oper vertuus dedis: but þei enter for to lif in prid of þe world, and worldly riches, and lustis of þe flesch, and perþor þey are alien, and wiþ swilk cursidnes þei polowt þe hous, for þei leede mani in to synne, and sterun God in to wrap, and causun þat God is holdun vniust. And þus þei vndo þe couenaunt; wil þei kepe not þe office of presched in þat maner þat Crist bad, but þey putt þe kepars of þe obseruance to himself. Wen þei welun þat þei kepe more specialy þe þings, and þe biddingis enioynid of men, and streytar þan biddingis and þingis enioynid of God; and namly, wan þey putt kepars to gedre temporal þings to hem, after þer decre, [rather] þan to gedre souls to Þu Crist. But here wat folowip. Sich alien and vncircumsisid schal not enter in to þe sanctuary, for as þe Lord forbedip swilk to be ministris, so he storip hem her þat þei schal not accept grace, wil þei are swilk, ne schal not minister grace to þe puple, but swilk þat han gon a way fro God in to error and ignoraunce, and swilk idolatrie, worshipping man asen Goddis bidding, and doing oper iuel: þei schal bere þer wickidnes, as þei han synnid, so schal þei be punischid, and þei schal be huscheris and portars; for as þei opunid synnis to þe peole and brout hem ine, so schal þei enduce hem in to peyn, and þus schal þei sle þe brent offrendis. But prestis and leuïts, þe sonis of Sdok, þat han kepid þe cerymoynis of þe sanctuari, þei schal niþe to minister to me; but swilk be
prestis of Crist, that entertain be him in spirit, soul, and deed, and
cennen that pe peple to kepe his commaundments, and schal nice in to
grace, and at that last in to ioy. And as that opunid that wey of trow to
pe peple, so schal that bring hem to ioi, synne and wrechednes
slayn. Pus we understond; and wan that comip that is now seid,
pan schal we wit it; perforschuldbischochip dreed to ordeyn vnwis
prestis, and ioi to seeke that good, for Jerem seip, that that vnwise sone
is scheemschip to be modir, and that wise sone glori of that fadir; perfors
glorie that bishop, wan he hap chosun wise prestis, for that cause
of ruyn of that peple are iuil prestis.

An other is that, If ani 3ere that messe of a prest that leuip in lechery, VII. The
and knowithim to be swilk, [he] synni that dedely. To that sey fornicary.
pus; I rehersid oft that word of seynt Poule, that forbideth us to 1 Cor. vi.
tak meit or comyn wi thais mansleers, for sworn men, cursars,
drunkum men, raenors, fornicarers, and swilk oher; for that do
swilk piles, schal not haue that kyndum of God, for that are
worpi that dep; not onli that pat done, but and that pat consentun wi
that doars, or that pat wirkun wi, or defendun, or seuen conseyl or
confort, and that autoryse it, ne helpun not to a mend, ne reproue
it not, as that schuld. Al so I rehersid that decre of that kirk, bidding Decre.
that no man here that messe of that prest that he wot dowtles hap a
concubyn, or a womman suspect preueyli browt vn dre. Pan seyd
ani that to me, But wat if I wot not him swilk, what syn haue I
that? I answerid, frend perchauns that hawtit to wete and enquire;
wan that dost not, how wile that be excusid? And to that I led him
be sensible ensample. And wan he tok it heuily, and wold not
understond, I 3af him that ensample; 3if that cum til a frend, and
he sett rawe mayt be for that, and sey it is rosted i now, or sodyn,
if that heyt it, and tak that dep, how art that pan not dede? And that
it semip in mani casis, it mai be susteynid that it is sop, how it be
not in ilk cas. Namli sin Crist seip, He that knowihis lordis Luc. xiv.
wille, and maid him not redy to do that after, schal be dongun wi
mane dingings, and he þat onowiþ not, and dede þings worþi betings, schal be dongun wiþ few dingings. And as Austeyn seip, Not ilk vnkuning schal be excusid of synne, but he mai be excusid þat fond not wat for to lere. But he mai not be excusid þat fond what he miþt lere, and ȝaf not wark þer to; and þerfor we pray God for ȝeue vs our ignoraunce. And þer for men schuld not tak þis word ouer eigrly, þer for prestis þlee fornicacioun, not onli for hemsilf, but also for all oþer, þat þei make hem not to synne dedly; for þe gretnes of þe synne in prestis, ouer þe synne in oþer men, is schewid be many resouns; and for it is mikil greuowsare þan simple fornicacoun bi thwex an onlepy man, and an onlepi womman, and it is grettar þan spouse brokun of seculer men bodily, and neuer þe lese boþ thwo are dedly synne. And þat it be þe more semþ bi þis; for ai þe heiar degræ, þe sarrar is þe falle, but presthed is heiar degræ þan bodili matrimoyn, and þus þe prest in doing fornicacoun doþ sacrile, and brekiþ his wow; for bi þe vertu of his degræ, he made þe vow of chastite. Also þe gretnes of þis synne is schewid bi þe lawis and peynis þat are made þer aþen; for þus is writun in þe decreis, þe prest or dekun þat is tan in fornicacoun, þeþt, or mansleyng, or forswering, be he deposid. And eft, If ani are prestis, dekunis, or sodekunis, þat lip in þe sin of fornicacoun, we forbede him in almijthé Goddis behale, and bi auþorite of Peter and Poule, þe entre of þe kirk, til þey repent and amende; and if þei last in þer synne, þat noon of ȝow presewme to here þer office, for þer blessing is turnid in to cursing, and þer prayor in to synne; as God seip bi þe proþt, I schal curse to þour blessing; and who so wil not obey to þis helsum bidding, he synniþ in þe synne of ydolatrie, as Samuel witnessþ, and seynt Gregor enformiþ; synne of wychcraft is to not obey, and þe felowny of ydolatrie to not wel assent. And eft þus, Bidding we comauend, þat no man here þe messe of þat prest þat he wot dowtles þat haf a concubyn, or a womman suspect burst in vndir. Werfor in þe holy seyn is
ordeynid pis capitul, vnder pe peyn; seying: If ani of prestis, dekunis, or sodekunis, after pe ordinaunce of pe good memorie of our predecessor seynt Leoun, and pope Nicol, of pe chastite of clerk, hold concubyn opunly, or leuip not heer pat he holdip; vpon almiisti Goddis half, and bi autorite of Peter and Poule, princis of postlis, we bid him, and azen sey him, pat [he] syng no messe, ne rede no gospel, ne pistil, at pe messe, ne dwel not wiþ prestis, ne tak no part of pe kirk. And as pe decretals declarun, in pre maneris Decretals.
is pis callid notory; Oiþer wat it is lawfully conuiectid bi witnesses, or bi his owne cowleching, or ellis bi pe dede pat mai not be weypid a wey, as pe dwelling to gidre of pe man and pe womman, and pe bringing forþ of barnis. And eft pe decre seip, If ani bishop, or ani of prestis, or dekunis, consent to fornicacon, or to crime of incest in his parische, for price or prayour, or amendip not pat is done bi pe autorite of his office, be he suspendid. And eft writip pe pope to pe bishop, We bid to pi broþerhed, pat þu steer bisili pe clerks of þi jurisdiccoun, pat are wiþ in pe ordre of sodeken, or a boue, pat han concubins, pat þei moue hem fro hem, and reseyue hem no more azen; and if þei wernid hold hem stille, suspend hem fro office; and þei suspendid if þei wel dwel stille in þer iuel, do þey bisines to moue hem fro office for euer. And as þe doctor seip, Doctor.
þis schal be heuen wiþ deposing. And forsoþ seip the pope, We wel þat þe bishops þat are negilgent in þis, vndir go þe same peyn. And eft þe decre biddip, Receyuip no wey þe office of him þat see Decr.
wot lieþ in synne of fornicacoun, and of symonye, and als mikil as þee mai, forbedþ swilk fro holi ministres; for it is nedeful, for þow þe sacraments han þe dignite of þer vertu, neuerþeleþ þey noþ þus mikil boþ to þe ministring, and to þe receuying hem, azen þe ordinaunce, þat boþ þe ministring and to [þþ þe] receyuer vnworþily are wiþ hem verrey idolatrers; þer for sacraments are forbidun to be reycuiid of þe handis of such prestis, þat wan such prestis see hem dispicid of þe peple, þei be þe licliare callid to penaunce, and þus
seyn we to our prestis bi þeis witnes, and ðoper moo do þus oft idolatrie, and are vnseipful, and þus in mani ðoper crimes, what wondir if we be wounded in ilk sid, in many peynful wrechidnes.

A ðoper poynt putt is þis: he þat cursip ani man, or denouncip him cursid, wan he is not cursid, he brekip Goddis binding, berip fals witnes a þen his neðbore. Þis schewip it self soþ, and ðoper resouns prounn it wele. And for soþ, as he liþ þat seip a þen mend, as wan he wot how a þing is if he denay and afferm in þe contrari; or ells he þat presumip and wenip to wete verily of a þing, and properli denaiþ þat, and affermip þe contrari, wening him to liþ þe he þat chargid to afferm of a þing os it is aftur witing, and he affermip a þen þe soþe, and a þing os it is, for in þis he seip a þen God, and so a þen his mynde; for þe trouþ of his mynd affermip not to him þe þing to be but os it is; for þe ðoper is fals presumcoun. And þus wan he affermip him to wite þing þat he wot not, he affermip a þen his mynd, and namly wan þe þing is nowt, for he mai not wet but þing þat is, for if he wene to wit þing þat is not, þat is but fals presumcoun; and for þis seip Crist in sentence, if I denoy þis þat is, I schuld be lik 30w a lier. On þis schuld here witnes hang þat þei witnes not aþens God, nor be not disseyuld hemsilf, nor disseyue non ðoper men.

Þis is a ðoper: it is a taking of dampacoun þat a man lede his lif in pouert. Certs þis is contrari to þis, þat noon is Cristis disciple but if he forsak al þing for him. Alas he þat puttip forþ þis þing noþer dreip ne schamip to lette, ne sclaundor ðoper men. Alas þat oþer throwip his lesings aþen þe bidding of God, wer to bring þe forþ suche þings, siþ Crist ledde his bodili lyfe in most heyst pouert, as diuers doctors declaren. And he was riche, he was mad nedy for vs, pore and helples, as þe psalm seip on him, þat we bi his pouert schuld be mad riche. Pore he was, for he had not were to hied his heuid, and he chase þe pore in þis world, þat are riche in þe feip, as Jame seip. And þe pore he blessid, as þe
gospel seip, and his apostlis led pe porest lif; and þus he reprouid þe rych, and seid many iuel to cum to hem, and neuerles to sum pouert is not only a þing of saluacon, but also of damnacon. Þerfor hem see pore men þat þei grucche not æsen God, but be glad of þer pornes; for þus seip þe psalm, Lord, good is to me for þu hast lowid me, þat I lere þi riȝtwisnes. And ilk man see þat he bring not him self synfully in to pouert, nor bide not synfully þer in. And se hem religious, þat þei feyn not falsly pouert, nor mak þei not heyet voyd, þat þei purchas hem not peyn but meed. And see þei þat þei oblesche no man to þer maner of pouert, but þat God hap callid þer to. And alle prelates and prestis vse þei hemself in wat pouert þei schuld folow Crist; for þei schuld folow Crist as holi doctors declaren, bop Jerom, Ambrose, and oþer. And for þe cleral declaring of þis mater we schal vnderstond þat pouert is a forme, a þing þat is seid pore, or litil, or haldun litil in sum maner. And þus sum are gostly pore, and sum bodily; sum vertuously, and sum vicosly, or synfully; and sum peynfully; and ilk on of hem in syndry degrees and maners. Gostly pouert is sum tyme wan a þing hap litil of sum spirit; and þus was Crist most pore, for he had lest of þe spirit of prid, or oþer sinful spirits, þe lesse þan euer had ani oþer man; for al had sum synne but he; and lest he coueited of þis world, bop of hienes of lif, coueitise of flesche, lest of lordschep, lest of honour worldly, or worldly seruysse. And litil he tuk or coueiyd of þis worlds goodis, or worldly seruice, for he tuk of hem but in comyn, as þei weren holden to do seruice to him, in þe performing of þe wark þat God saue him to do. But and wan men wold haue reeft him to haue maid him kyng, he fled it; and ouer þis he porid him self ouer alle oþer; more alle oþer mist for taking hede to his kynd and degre þat he is of, and to trauayl þat he toke, and þe seruice þat he dede, and to þe sorow þat he polid. Was þer neuer creature so pore, ne þat porid him so mich; for ouer hem alle he chesid to be maid þe
lowist, as it semip to him pat beholdip. And as be titil of pis world, and of worlds lawe, he was moost pore, for he cleymyd no ping be pat titil, nor no ping to be proper to him, ne wold he not be iuge in per pings, nor wan men wold not seue him, he sowt no veniaunce vp on hem, but went his wey to oper place. And pis techip his pouert. And his pouert was bi pis mikil pe more, as he is pe richist ping pat mai be, and grattist Lord; for his is God, pat is al riches; and in him is riche gostly in mercy, riȝtwisnes, and pees, power, science, and al gostly pingis. And rich is seid, as he pat chefly hap a ping; and Crist is rich, for he hap chefly and richli alle pingis, and gounernip, and ledip ouer alle oper creaturis. And bi pis we mai see, how alle pings are his most properly; and to holdyn of him, and bi his lawe, and his servise to be don to him per for. And bi pe state of innocence he is verray Lord, for man was maid to lord in alle creaturis, and forsetid not pat wyche synip not; and Crist kep tid ai pat state, so he had titil to be Lord; and bi pus mikil ouer Adam, as God is aboue man. And pus is opun, how Crist is at onis boþ richist and porist. And for pis seip doctors, pat to defend pe contrary pertinatly is heresy, contrary to pe feip. And pus he taut his discipis, to flee synful pouert, and to folow him in medful pouert; forbad hem to flee prid, and al fals coueiteis, and veyn glory, and to be mek and suget, and serviciable, obedient and buxum to ilk man, and to hold hem paied of fade and helyng, and bisily to labor per fore; and pole deseyce of body in wantyng, and taking a wey, wiþ out ani euynes, or sekeng to do veniaunce aþen; and who pat wold be pe more, to be minister and seruant to alle, and nowt glad to mikil of per power, or witte, or oper pings, but glad in pis, if God haue chosun hem to grace, and seue pe pank til him for alle pingis. Pus he tawt hem to do, and fle prid, and oper synnes, pat maken man pore synfully; to occupie oper mennis pingis synfully, and pus to be rich, and falsly holde ryches. And so many wyse to renne
in to pe wrat of God. And tus doctors declare pe apostols so loud Crist in heyest pouert; and Jerom and oper seynts kennun how pat prestis now schuld folow Crist in pouert. Tuss seip Jerom.

It be howui pe clerks to not mishews pe sygnes of our clergye, for alle pe tokenis of clerks, crien and presenten vertewes to be in hem; pe croun crie pe pouerte; pe cloping honeste of soule; pe state purte; pe honoring, chastite; pe professioun, religioun; pe office, deuocoun; pe stody, contemplacoun. And perfor but if we schyn in peis vertues, pe croun lie, pe cloping, pe honoring, pe professioun, pe office, pe stody, pe contemplacoun. And per for be peis we are but peyntid clerks and lied clerkis. And if God schal tyne alle poo pat spek leysing, and pat are lesing, and not only hare clerks dampnid, for pei spek lesing, but also for pei luf it moost, and putten hemsif for it to pe de

And eft, pe clerk pat serui to Cristis kirke, first schuld interpret pe calling of his nam, and enforce to be pat he is seid; for a clerk in our speche is seid sort, and per for are men seid clerkis, for pei are of pe Lordis sort, or for pe Lord is per part; and for he is pe Lordis part, or hap pe Lord his part, he haut to haue him silk pat he haue pe Lord, and be had of pe Lord. He pat hap pe Lord, and is had of pe Lord, and seip wip pe prophet, Mi part pe Lord, may no ping haue wip out pe Lord; pat if he haue ani ping bi syd pe Lord, pe Lord schal not be his part; as if he haue gold, or siluer, or diuerse instruments, or possessouns, wip per parts, pe Lord denaie not to be his part. If I am pe part of pe Lord, seip Jero, and a litil cord of his heritage, I take not part wip oper linagis, but, as a decoun and prest, I life on tipis, seruing pe auter, I am susteynd of ofrynig of pe auter; and fode and heling hauing, wip hem I schal be content. 1 Tim. vi.

and nakyd I schal folowe pe nakid cros. And Bernard seip, It is Bernard.

iust pat he pat serui pe auter lif per of, noioper to do lechery ne prid, nor be richid, noioper in clerked of pore to be maid riche, ne gloriouse of pe vnnoble, big not to him of pe goodis of pe kirk
large palayce, nor gedre not baggis to gidre, nor wast not þe goodis in vanite, nor in superfluite, bere him not hige of þe facultees of þe kirk, nor gif not to wenddingis his coseynis nor his childre. It is grauntid to þe if þu serue wel þe auter to lif þer of, not to do lechery, nor to be gilt bridils, peyntid sadels, ne siluern sporis, nor perpuld aray, ffor sop wat þu holdist to þe of þe auter ouer necesary liflod and simple aray, it is not þin, it is þeft and sacrilege. þis seip he.

An oþer poynyt putt is þis: Fastingis are not necesary, wil man absteniþ him fro oþer synne. And as to þis I sey þus, þat fasting generaly is not onli in forbering of meit and drink, but in forbering of iuel, and al iuel spite, and in doing of good dedis. þis semþ þus bi þe scripture; for þus seip þe prophet, Halow 3or fasting. Wat is it, seip Gregory, to halow fasting, but to schew due or worþi abstinens of flesch, wiþ oþer good verteuis ioined þer to; do a wey prid, wrap, striþ, and oþer vices; for in veyn þu foiliþ þi flesch wiþ abstinens, if þi soule be not refreynd fro synnis. And as sum fastingis are but of ordainance of þe lawe, so bi þe lawe are mani excusid þer of; as wymmen wiþ childe, and wæxit folk, wold, and þong, sek, and ðeþle. And þe pore are excusid bi þe lawe. And neuerþelis fasting is mikel profitable boþ to grace and to þlis; for þus we sey to God, by bodyli fasting þu berist doun vices, liftist up þe mynd, and þefyst vertu and medis. And eft þus, þe clere farines of fasting is schewid to þe world heuneþly, þat Crist, autor of al þing, abstening richid. By þis Moyses, dere to God, was makid þeuar of þe lawe; þis liftid up Hely bi þe aire in a chare of ﬁre; for þis Daniel, overcomer of lyowns, saw misteris of priui þingis; bi þis Ion, þe inward frend of þe Spows, was clere; þise are opun in þe stories. God graunt in vs to folow þeis ensaum-plis of abstinence.

An oþer poynyt putt is þis, þat þe prest is not holden to his horis canoniþid, not but if he be to synq. To þis I answere þus, I denoy
me not to have said this, for peril falling in forme of lawe; for if it were witnessid azenis me, pof it wer fals, if I denoyed, I schuld be condempnid as gilty. Ne I graunt not pat I seyd it, pat I lie not on myself, for I wot not pat I seid it, and mannis mynd is scleandre. If I have fautiid, I aske forcesunes, and I wel mend. But o ping I wot wel, if prestis are bounde to per horis bi pe lawe pat hem silf han maid, pei howen be bound be pe charge pat Crist hap 3euen hem. And if pei haue streit conscience to faile in pis pat hemself hap bound hem to, pei schuld haue mikil more to faile in pis pat Crist hap bound hem to, if pei lodid and trostid him aboue pe wark of per hondis. But if pei haue bounden hemself, per as he maad hem free, and seten mikil bi per oune tradicouns, and liti bi his, and puttyn his bidding to forfili per, and folowen wickid coueitis and oper iuel, pei schal pis be verified in hem pat Crist seip in his gospel, pe Holi Goost wan he comip schal find pis world Joh. xvi. of dome; and eft, Whi brek ye pe biddings of God, to kepe 3or own tradicouns? ypocratis, wel is prophecied of 3ow, pis peple honorip Mat. xv. me wip per lippis, but per hert is far fro me. In veyn pei honor me, teching pe biddings and pe maundments of men; leuing pe biddings of God, for to kepe per oune tradicouns. And eft, Wo worp 3ow pat tijen mynt, aneis, and comyn, and ilke herbe, and leuen pe sadder pings of pe lawe, dome, feip, and mercy; peis pings howen to be done, and poo not be left. Blind foolis, cleasing forf pe knatt, but swelowyng pe camely. And for sop, as Ambros Ambros. seip, Till pu lefe pis pat pu art bodun bi po bidding of Crist, what ping pat pu werkyest is v3ankful to pe Holi Goost. And mani prestis in per horis byddyn hem self Goddis curse, for pus pei sey, Lord, pu hast blamid pe proud, cursid bi pei pat bowen doun fro pi Ps. civiii. biddings.

An oper poynst is putt pus; in pe sacrament of pe auter, aftir pe XII. Ba-
consecracoun, dwellyb pe substantse of pe brede. And pis is sope,
for pe body of Crist [which] is pe bred pat he 3af for pe lif of pe
world dwellip per ine, and perfor pis substaunce of bred dwellip per ine. And in pis mater I remembre pat I haue spokyn and reheresid pe wordis of pe apostil, and oper doctors, pat pei speke on pis mater; for Poule seip, pe brede pat we breken is pe part taken of pe body of Crist. And Austeyn seip, pis ping pat is seen is breed, and pat pat pe seip asked to be enformid pe bred is pe body of Crist.

Decr. And pe decr, and oper doctors mani, a corde. And syn per wordis are canoniied, and approuid of holi kirk, oiper be houip to graunt per wordis, or to denay pe canonizing and aprouing of pe kirk; and pat semiip not good. Per for I sey as peis seyncts doun, and trowe as holi kirk trowip, and techip; pat pe sacred host is verreyli pe body of Crist, for Crist seip soo; and pus seip Poule, Brepe, fle fro worshipping of idols; I speke to 30w as to wyse men, demip pis ping pat I sey; pe cuppe of blessing pat we blesse, is not it pe comining of Crista blood? and bred pat we brek, is it not pe part taken of pe body of pe Lord? for we mani are oo body, and a life.

1 Cor. 10. pat alle taken part of oo lofe, and of oo cuppe; forsoip, I tok pis of pe Lord, pat I be tok to 30w; for pe Lord Iku, in pe nijt pat he was betrayed, tok bred, and blesaid, and brake, and 3af his disciplis, and seid, Take and eete all of pis; pis is my body pat schal be trayed for 30w, do pis in my conmemoracoun. Also he tuke pe cuppe, after pat he sopid, seying, pis cuppe is a newe testament in my blod; do pis, als oft as 3e schal take it, in to my conmemoracoun; for als oft as 3e schal ete pis bred, and drink pe cuppe of pe Lord, 3e schal schew pe dep of pe Lord, til pat he cumme. And so, who pat schal ete pis brede, and dring pis cuppe vnworpiy, he schal be gylyt of pe body and blood of pe Lord. Perfor man proue him selue, and so ete he of pis bred, and drink of pis cuppe, for wo pat etip and drinkip vnworpiy, etip and drinkip dome to hymself, not deming wisely pe body of pe Lord. And upon pis seip Ambrose pus, It is a gostly medicyn, and memory of raunsom, bi wilk we deserue greiter pingis, to wilk we are tauyt to nijt; not but drery of
WICLIFFE'S APOLOGY.

pe niȝt of oure synnes, of pis pat in pe niȝt he was be tan for our synnis, wan his sowle was drey to pe dep. And also in pe mynd of pe same dep, he jaf his disciplis pis bred, and pe cuppe of pe new testament, and monest to take it, and ete it, douteles to be made like to him, and innewid in to him; he menip as mani as wil be in vnite of his body pat is pe kirk. And pis mete is prophita-
blo to vs dwelling in pis vnite, bop to body and to sowle; ffor pe flesch of Crist was peynid for the hele of our body, and his blod was ȝeuen out for pe ȝele of our soule, but profity not to hem pat are out of vnite; werfor pe apostel seip, He pat etip or drinkip 1 Cor. ar.

vnworply, pat is, oipher wip out deuocoun, or oipher wyse þan it is of pe Lord ordeyn, or dwelling in pe fillip of synne, he schal be gilty of pe body and blod of pe Lord; pat is, he schal ȝeue peyn for pe dep of Crist, as if he had slayn him, and he drawip spot of good þing to an iuel. And Austeyn seip, We sey pis þing pe body and pe blod of Crist, þe wilk tan of þe þerþ fro þe frutis, and halowd bi gostly praiors, we tak ritli to gostli ȝele, in to memory of þe Lordis passioun; þe wilk, wan it is brouwt be handis of man to þat inuisible spice, is halowd not but bi þe Spirit of God wirking inuisibly; for God wirkip al þingis þat are done in þis wirk bi bodily styrrings. Þis is þat we sey, and in all maneris striue to proue þe sacrific of þe kirk to stond to gidre in two þingis, and to be maad in two þingis to gidre: þat is, þe visible spici of elements, and inuisible flesch and blod of our Lord Ithu Crist; sacrament and þing of þe sacrament, þat is þe body of Crist; as þe persoun of Crist stondip to gidre of God and man, for he is verrey God and man; for ilk þing contenip in it syl þe trowþ and þe nature of þoo þings þat it is maad of; þis þing þat is seen is breed, and þe cuppe þat þe seen schewen; but þis þat þe feip askip to be enformid þe bred is þe body of Crist. Also þe decre seip, I Beringary concen to þe holi Decre.
kirk of Rome, and as þe apostil seip, I knowlech of mowþ and hert, me to hold þe same ðeip of þe sacrament of þe Lordis bord, þe
worshipful sir Nicol pope in heys holi seyne, he hâp be tane me
of autorite of ðe gospel, and of ðe apostil, and hâp fermid to me ðe
bred and wyne, þat are putt in ðe auter, to be after ðe consecra-
coun not onli sacrament, but verrey body and blod of our Lord
Ihu Crist sencibly, not onli in sacrament, but in trowþ to be
tretid; wip handis of ðe prest to be brokyn, and wip ðe tep of
feifful men. And mani oþer seingis of doctors a corden to þis.

An oþer poyn þis; kirkis are not to be worschippid, nor sergs
to be multiplied þer in. I wot wat I seid. Wil þu offir a candil
þat þu geyt merit and grace; þeue to þe pore, þat he may see go
to his bedde, or to do sum good werk; or to wold womman, þat
scho spynne, or teese her wolle, or do sum good wark. And þat
þis be þe profitabler, concorden all feifful doctors, and cristen
men. And oft þu reprove hem þat drawen a wey help fro þe pore to
bigge deade workis. In Ysay þus is writun; Refresch þe pore, and
þat is my refresching, seip þe Lord God. And Seint Jerom seip,
Mani biggen wall, and drawen a wey pilars of kirk, þe marblis
shinen, þe bondis schinen wip gold, þe auter is vmbeset wip stonis,
but of þe ministris of Crist is no chesing. No man sett aþen me
þe riche temple in þe iewes, þe bord, þe lanternis, censars, pannis,
cuppis, mortars, and oþer forgid wip gold, þfor þeis were þan aprouid
of þe Lord, wan prestis slow þe offerings, and bests blod was re-
miission of synnis; þow alle þeis went biforn in figer; þei writun
for us in to wom þe þendis of þis world are conyn. But now wan
þe Lord hâp halowid þe pouert of his hows, bere we þe cros, and
kownt we gold as cley. To reue ani þing fro a frend is þept; to
defraude þe kirke is sacrilege; to haue tane þing to be þeue to þe
pore and mani hungry, and to rescue it, is vile or fals drede, or of
opunyst felony; to wip drawe ani þing þer of, it passip þe cruelte
of all robbars. Hector Thebanus a man sum tyme richist, wen he
went to vse philosophie at Athenis, he kest a wey a gret þeise of
gold; he gessid þat he miȝt not haue to gidre, riches and vertu;
we stoffid and farsid wijj gold, folowen pore Crist; and a color of takyng of almis, we chouche a boue our mikil riches, how may we trewly depart ojer mennis jingis, pat dredfully reseruen our owne. pe fulle womb disputif litly of fastyng. Vp on pe wilk seip William de Seynt Amour, Swilk maner of men bigging pus biggins semen to turne bred in to stones; pat is to sey, pe bred of pe pore, pat is almis beggid, in to hepis of stonis, pat is in to stonen howsis costlew and superflew; and perfyr pey semen werrar pan pe fend, pat askid stonis to be turnid in to bred. Wer for Jeron kennif wel simple men seying, Gif no jing to no man, ouer liflod and opun necessaries; pat howndis ete not pe bred of children; forsof, he seip, pe sowle of pe trewe man is pe temple of Crist; honor it, clop it, gif it jeftis, and tak vp Crist in it. Wat profit is it pe wallis to schine wijj precious stonis, and Crist to dije in pe pore man for hunger. Also pus seip Crisostom, Men bigging pe memoryes of martres, and honoring kirkis, semen to do a good dede: but and if pey kepe ojer rijsfulnes of God; if pe pore ioi of per goodis; if pey mak not ojer mennis goodis here bi violence or bi fraude; who so is vnwyse pat he vnderstoodip not, for pei mak per biggings, not to pe glory of God, but to mannes dome. And vniustly pei bigge memoryes were pore men, poling violence of hem, crien ajen hem; for martirs ioin not pei are honorid so of pe money of swilk pore men greten; what rijsfulnes is pis to 3ef jeftis to pe dead, and spoyle pe quek; taken of pe blod of wrecchis, and offre to God? Pis is not to offre to God, but to wylen to mak God felow of pis violence, pat if he tak gladly money pat is offrid to him of synne, he consent to synne. Wel pe bigge pe howse of God? 3ef to pe seipful pore werof pey may lif, and pe hast biddid a resounable howse of God. Men dwellen in biggins, but God dwellip in holy men; perfyr wat men are pey pat spoyle men, and makyn biggings of marters? pey aray pe dwell-ings of men, and disturblun pe habitacouns of God. Ihu 3ed in to pe biggins of pe temple, and sowt pe holines of pe temple, but
wan he fond in þe temple þe properte of þe temple, he went out; for þe bigging stod þat man had reysid, but þe holines þat God had ordeynid was fallen; þe temple of man is biggid of stonis of faire componsoun, but þe temple of God is þe congregacoun of men leuing religiously. A man delip [in] þe bigging of wallis, but God in þe conuersacoun of seynts. þe prophet seip, Lord, I haue louid þe fairnes. Wilk fairnes? Not þis þat diuersite of schining marbles maken, but þis þat þe barians of gracis of louing me makiþ; þat fairnes delitiþ þe flesch, but þis quekeniþ þe soule; þat for a tym desceyuþ and iapiþ þe ʒee, but þis biggiþ þe ynderstanding perpetual. þis seip he. perfor it sem þat good, spedi, and meritori, þat þe kirk be honorid, neuerþeles not to mikil nor superflue, ne curiously, nor proudly, for glory of þe world, noþer in bigginga, noþer in liþa, noþer in instruments, nor minstris necessarijs in to vse þer of; but honestly and mesurablí honorid and kepid in alle þings, and mikil honestiar þan it is nowe in mani placis; and specialy þat feyris nor markets had no place in þe kirk, in solemne tynis, wan men schuld tent to preyers and to Goddis seruys; and þat in silk tyme men tent not to idil talis, foul spechis, harlotries, bakbitynis, or conuenticlis, purposing iuel, as þeþt, or manslawt, or swirlk oþer; so no synnis were vsid in þe kirk; þat þe house of God be not maad a den of þeþis. þus schuld þe kirk be honorid, but in þe quek gostly kirk, þat is þe congregacoun of cristun men, auyte honestly to be honorid, first in vertuis, and vertuis dedis, good maneris, and ritful warks, olensid of alle crimis and dedis forbeden hem in holi writt, and feþiful doctors, and ordnaunce of þe kirk; and þus schuld God hauæ a gloriusse kirk, þat is now pollutid and fylyd wiþ many vnleful þings. Wheþer is it not writun in þe lawe of þe kirk þus? Forsþop it is an horrible þing þat in sum kirkes is witnessid marshaundis to hauæ place; so þat ani þing be askid for bischoppis, abbots, or oþer personis, to be putt in þer segis, or prestis to be induyd, or inled in kirks, or for sepulturis, or exequies, diriges of þe dead, or blessingis of wed-
Wicliffe's Apology.

And sum demen to be leful, for pei deme not pe lawe of pe dede for to harme by cause of long custom, not takying heed pat synnis are so mikil greuowsare, euer pe lengar pei hold bound pe vncely solwe; perfors we forbede more strengliare pat peis pings be no more do puz; so no ping be askid for personis of pe kirk to be browt in to per segis, nor for presthed to be institut, nor for dead to be byried, nor weddings to be blessid, nor oher sacraments. And if ani presume azen pis, know he him to haue porcoun wiþ Giesi. And als after pe decre, in an oþer place: No

Decre.

man presume to 3eue for ani custom, noþer to pe taking of symonyently, pat is to sey, for coueytise, for his labour tak ani ping, for who pat seliiþ eþer of pis pings wiþ wilk po comiþ not forþ, he leuþ noþer vnsold. And schame it is pat a man be constreynid to 3eue his money for nowt. Of silk pings is pe kirk to be purgid, for mani causis: forsop as Symon Magus, because of coueytise, wold haue bowt of pe apostel his power, pat he schuld pe Holy Goost receyue to hele hem pat he put pe handis to, pat he miþt haue gotun money of pe selling of signis; as pe decre Saluator witnissiþ. And perfors he was reprofid of Petre, for he demid to possede pe yeft of God bi money, and perfors he had no part in pat ping. It semiþ pat prestis are nowe in pe same chapiter, takying goostly grace or ordres pat pei geyt per of superfleu riches, prid of world, and lust of fleisch, and pey pat minstren to oþer in pat entent, pat pei habunde in per pings. And it semiþ pat lewid men hiring prestis, in pat entent, deming to by pe goostly pings so, or pei eke riches to hem, or per oþer pings befor seyd, are greuid in pe same synne. And pus it semiþ to sume, pat wat euer clerk takþ priate, religioun, bischophed, or dignite of pe kirk, pat he life lustili, or habunde after hienes of pe world, or to lord in pat maner pat Crist forbediþ his disciplis to lord in, he synniþ deadly. And pat pe parentis of swilk a clerk are [or?] worldly frens helping him to ani artis or sciens, prelats promouing, or secular
lordis procuring pat pat clerk lord in pat maner, pei synnun deadly; pis is opun bi pe canoun, i. q. i. *Sunt quidam*. Of silk pings be howuip pe kirk to be clensis.

An oþer poyn is her putt, pat prestis to sing may not first mak couenaunt wiþ out symonie. Of pis mater þus seyn feipful doctors of diuinite, and doctors in lawe of þe kirk, þus: A prest weper he be beneficid or not, he howip not to sett to hire his gostly warks; nor it is not leful to him to reseyue ani þing of couenaunt to a day or þere for Goddis seruyce to be seid; for wo þat sellip ani of þo pings wiþ wilk þe toþer comþ not, he leuip noþer vnsold, as þe dece seip; þis bi Ihoun. Neuerþelþes he may sett to hire his bodily wers; þat is, he may astreyn himsylf a þer to dwel wiþ a man to serue him, as writ, or teche children; and þus he may lefuly, sauid his ordre; so þat he outtak fro his generalite, boþ in mynde and in worde, his gostly warks, wilk he may graunte frely wiþ out couenaunt or price, after þe wille of God. And þus þe couenaunts how to be seueythylþ, þat þe gostly þings be done frely. But for þe synne of symonye may vnnese or neuer be fied in swilk þings, perfor conduct prestis are reprouid of þe lawe, after Hostiensis, and Innocent; and eft Hostiensis seip of hem þat þeuen a peney, or peyneyes, to prestis, for to do aniuersaries, or to syng a messe of þe Holi Gost, or swilk maner, or for to syng trentaylis, in alle swilk casis, to tak or þef temporal þing for gostly þing, of forþword, or certeyn couenaunt, it is symonye. Weþer it be þeuen for þe sacrament, weþer for þe office. After þis word for notip or takip appreciacoun. Pis seip he. Perfor ilk man see why he takip þe money, þat is to sey, what he dop þeperor. And ilk man see why aþene, for what cause principaly. And see after for he þeue for Goddis mede, lok how God biddip. If he þeue it for labor, lok what it is. And if he gif it for sustinaunce, lok what mede it is. Sum men seyn þus, þat symonie is a studiouse wille to by or selle, or on ani maner to haue gostly power, or þe office
per of, for temporal price, in entent of chaunging to gidre þe toon for þe toper, as it semþ bi holy writ, and bi þe lawe, for Symon Act. viii.
Magus seying þe apostil seuing þe Holy Goost bi leying vpon his handis, offrid him money to bye þe gostly power, þat þei schuld tak þe Holy Goost þat he schuld putt hands to; but Peter seid to him, þi money be wiþ þe in to perdicoun, for þu gessest to haue þe gift of God for money. And in þe lawe it is seid, þat Symon wold haue bout þe Holi Goost in þat entent, þat of selling of synnis þat schuld be do bi him, he schuld wyn money. And þus of him it takiþ þe name of symonye. And þerfor þei þat sellen gostly þings, and þei þat bien hem, so folowing Symon are callid Symonients. And þus seip Parisiensis in his bok; Prestis singing for Parisiensis.
money sellen Crist, and are werrer þan Judas in þeis fiue points. Judas sold him onis dedly, and not glorified, for þrity penies, wen he trowid him not God, but a deadly man walking in þerþe; and after, he repented, and browt aþen þe penis. But þei selle him vndeadly, and glorified, and ofte and for lesse price, wan þei trowen him God, regning in heuen vnedly, and til þey cum to penaunce þei restore not þe money. þus he seip. And Jerom seip þus; Jerom.
Als oft of men are seid singing for menis fauor, and tempore wynning, or hope of ani temporel profet, soply Crist is sold and be trayd, and wen þe body and blod of Crist is tretid wiþ foul hands, and polutid conciens, Crist is trayd and crucisied. And Ambrose Ambrose. seip; He [þat] seip and drynkþ þis sacrament wiþ out deuocoun, or otherwise þan it is ordeynid of þe Lord, syning messe, or dwelling in lust of synning, he schal be gilty of body and of blod of Crist, and schal þeue peynis for dÝ of Crist, as if he had slayn him, and he schal draw spott of good þing iuel tane. þis seip he, and more afterword.
þis is a noþer poynþ, þat þe pope, cardinalis, bischopis, and oþer xv. The prelata be neþe, are disciplis of anticrist, and sellars of merit. I Pope, car-
dinalis, wot what I haue rehersid þe wordis of doctors þat spekin on þis bischopis,
mater. Crist seid to þe Jewis, þe ben of þe fader þe fend, and wel do þe desir of þor fader, for he was mansleæ fro þe beginnung. And so to þe propos, Whas doctrine any folowip, his disciple he is. And Crist seip, he pat is not wip me, he is aþenis me. And soply my warks a cordyn not to þe warks of Sathanas, for I a cord in no þing wip him, but al vtterly we are contrari; for I mak beningne wyl saue sowlis; he proud, enuious, couetous, to tyn hem; I gedere to gidre vertuys wip my preching; he scaterip and departip fro þe vnite of þe kirk. þis seip þe glose. Þerfor who þat vship swilk werks is disciple of anticrist, and anticrist. For Jon seip in his epistle, Sonnis is it þo last hour, and as þe han herd for anticrist comip, now are many anticristis maade, werfor we wot þat is it þe last hour.

Glose.
1 Jo. ii°. Ilk spirit þat vndop Þtu Crist is not of God, and þis is anticrist, of wom þe han herde þat he comip, and now he is in þe world.

Ibid. iv°. Wer þe glose; os Austeyn seip: Ilk man axe her his conciens weber he be anticrist. Ilk one contrary to Crist is anticrist, and þe tung a lone is not to be axid, but þe lif. Poul seip, þei witness hem to know God, but in dedis þey denay. Als many as þe kirk hap for sworn men, fraudars, misdoars, sorte люди, spouses brekars, drunk-unsum men, vsurers, and who euer is contrari to þe doctrin, and to þe word of God, he is anticrist. If þu luf synnis, be [þu] wip in, be þu wip out, and if þu be contrari to Crist, be þu wip in, be þu wip out, þu art anticrist, be þu wip in, be þu wip out, þu art caff. þis seip Austeyn. And þus seip Lincoln, in a sermoun: þe office of prelacy passip alle oþer in charge, syn þe principale and þe finale wark of Crist þat he cam for in to þis world is þe quiking of soulis; and þe proper wark of Sathanas, and moost entent of him, [who] is a mansleæ fro þe beginning, as [is?] aþyng and mortifying of soulis: werfor scheperds, clepid þe persoun of þe verrey scheper herd Þtu Crist, nouyt schewing þe gospel, þof þei ekid not oþer malice ouer, þey are anticrists, and Sathanas transfigurid in to an aungel of liþ; þeuys priuez and opun slears and traytors of þe scheip,
makyng þe hous of prayors a den of þeuis. Also þey þekun al kynd of brekyng of law, þat now þer is not opun what þing þe Lord þem a towere. And þat I passe ouer schortly, wip al kynd of syn, felony, and abhominacoun, and new aduencouns. And in þer aduencouns þey are filid as þe prophet seip to God, and to þe court of heuen are þey moost abominable, and hateful maade; for bi hem þe nam of God is blasfemid in alle folk. Wen þe lesynd of þe herd is a bok of þe schepe, and þei are opunly maistris of alle iuelis; how are þey not heretyks? namly sin, þe word of dede, is more effectuos in werkyng þen þe word of þe mouþ. And wen þei of þer office are gederers of euerlastyng lif, how euen þey are þus misusing þis generatif strengþe, are þei not, a cordantly to þe wordis of þe prophets, werr, and abhominabler þan carnal sodomits? namly wan þe misusing of þe better vertu is werr, and more abhominable. And þus þeis scheperds are, of office, liȝt and sun of þe world, liȝtning and quickning it; but aȝenword, wan þei mak and setten out for liȝt piçkest derkness, and so liȝf yol corrumping cold and blakning, opunly are traytors of þis world. But wo is þe formar and original cause, wel, and biginning of þis þus gret iuel, I drede ungly to sey, tremel and quake. Neuerþeles I dar not hold it stille, þat I falle not in to þis woo þat þe prophet seip, Woo to Isa. vii. me for I haue be stille, for I am a man pollutid in lippis. þe cause, welle, and biginning of þis iuel is þe court of Rome; not only for it scaterip not his þings, and purgip not his abhominacouns, wen it a lone myth, þis moost and heist is haldun þer to; but þus mikil þe more þat it sif þei his prouisiouns, dispensacouns, and þeuing of pastoral curis, ordeynip in þe een of þe sun, swilk as are towchid before, hyrdis, ña traytors of þis world, þat it peruey to þe temporal lif of sum man, it haþ be taken to þe denowring or sweluing of alle bestis of þe feld, þat is to al þe fendis to ay lastyng dep many þowþandis; for þe wilk lest of alle to be quicknid yendlþeþly, þe Son of God wold be condempnid to fowlst dep; for [he]
Wycliffe's Apology.

That seuið þe cur of sowlis til an vnmiȝty, or vnkunning, or not weling to kepe, is gilty of alle þoo, þof ani schape; as he þat seuið þe gouerning of a schip til an vnwitti, vnkunning, or not willing goueren it, is gilty of þe schip and alle þings content þer in; and he þat lettip not silk seuing wen he is holden a may, is strenid bi þe same gilt. A how bitter luf and vauncing gaung and koward, þat he reys his luf at a moment a boue a veyn þing, and kast him-self down in to þe vetterist murkenes. Þis seip he. Also þus seip Odo: Prelats not preching are raþer pilats þan prelatis, spoilars not biholders, herodians of Heroud, not heyris of Crist, prelats wip þer stasis and ðer ornaments are statuit ymagis, ful of kaff, wip a bow to sley þe fowlis, and: a nap in þe rof, so a sole in þe heyre of honoris. If I were, he seip, of þe noumbr of bischoppis, I were of þe noumbr of men to be damnids. Þis seip he. þe

Matt. xvi. gospel seip, þat Þoo cam in to þe coostis of Cesarie of Philip, and he axid his disciplis, seying, Wham sey men to be þe sone of man? And þei seid, Sum Jon baptist, sum Hely, sum Jeremie, or oon of þe prophetis; þan he seid to hem, Wham sey þe me to be? Peter ansuerid and seid, þu art Crist, þo sone of quik God. Þoo ansuerid and seid to him, Blessid be þu Peter, dowue sone, for flesch nor blod schewid not þis to þe, but my Fadre. And I sey to þe, þu art Peter, and on þis ston I schal bigge my kirk, and þe ȝats of helle schal not be miȝty ȝyen þe; and I schal yeue to þe keys of þe kyndom of heuen, and what þing þu bindest up on þer þ schal be bounden in heuen, and what þu lowsist vp on þer þ schal be lowsid in heuen. And þan he bad hem þei schuld not sey to ani man þat he was Crist. And he be gan to schew to hem þat it be houid him to go to Jerusalem, and þole many þings of þe olde men, scribis, and princis of prestis, and to be slayn, and rise ȝyen þe brid day. And Peter tok him be side, and be gan to blam him, and seid, Lord, God scild þis fro þe, þis schal not be to þe, be merciful to þisilf. And he turnid and seid to Peter, Go o bak
after me Sathanas, and þu art sclaunder to me, for þu sauerist not þing þat is of God, but of men. Now þan, weþer ani folowing Peter in þis office of prelacye, is blessiddar or perfitar þan Peter, þerfor if Peter after his blessing, and silk behiht, is seid of Crist Sathan, whi not þei þat are in to sclaunder to God, and lesser saueren þings þat are of God, and more þings þat are of men, syn þis is writun to our lore. And howe þe name of God is sclaunderd and blasfemid bi iuel prelatis and techers, it is opun oft in þe scripture. Poul seip, þu þat prechist to not steyl, stelist? þu þat biddist do no lechery, dost lechery? þu þat wlatis idols, dost sacrilege? þu gloris in þe lawe, wuworscippist God be breging of þe lawe? þe name of God is blasfemid bi yow among þe folk. And after, þe prophete; þei filid me to my peple for a lumpe of Ezek. xiii. bred, and a handful of barly, þat þey sle carð þat dïe not, quiken sowl þat lyuen not, lying to my peple, trowing to lesing. And Parisiensis seip, Wan any auerous or couetous is canoniżid in þe Parisiens. kirk, or maad cheef, þan may þe oþer chanounis of þe chirche sey, our moder haþ gotun to vs a moldewarp for a broþer. And wan a bacbitar is canoniżid, þan haþ þat kirk gendrid a serpent. And wan an undiscrét is maad bischop in þe kirk, þan is an horrid asse born þer in. And Odo seip þus, þey are byars and sellars in þe Odo. temple, þat wenun winning to be pite, and byen to selle þe derar. We se now alle þe lif of þe kirk bryn to defend dignite to multipli possessiouuns, al is yeuen to honor, no þing to hotynesse; wer for it is seid, triacle is turnid in to venyn, and þis þat was foundun to remedy, is foundun to deþ. But and of þe riches of clerkis þat þei misuse, þe Lord bad þe sonis of Leuy þat þei schuld haue no part a mong þe sonis of Israel. But þei dispicing, folouun worldly wynning, þe auteris of Crist are maad þe bordis of chaungis bi couetous men, for messis þey syng for money, þei putt out for money, and swilk messis þey sing as þei hope moost wynning, in þey are sellars of dowuis, for þei selle spiritual þingis. And þof

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\textbf{Wycliffe's Apology.}

\textit{He crie not wiþ pe mowþ, neuerpeles in dedis pei sey wiþ Judas, Wat wil pe zeue me, and I gif him to 30w? Pus crien monkis, and oþer religious, selling peer habits and suffragis, and prestis singing for money; pe walle of pe kirk pat schuld be pe hird is brokin; swyn and houndis are gone and filun pe kirk; doumb doggis, prelats corrupt, pat may not bark, and onclen suyn, fyling oþer, lying besty, are set in pe kirk. What more abhominacoun of desolacoun in holi place þan þat a swyn do vpon pe holy vestiment, and sing Goddis holy office? houndis and woluis roryn þe psalmis, os were woluis criyngilk to oþer; þe lioun of prid hap lordid þe clergy, disposing al þing at his list; þe serpent of enuyse hissiþ, þat bakbitþ to al and enflaumïþ þe grete; þe hound of wrecfulnes grenniþ wiþ his tep; þe feldhasser of dyerynes laborïþ to swernes; þe wolue of raun opunïþ his chekis, þat multiplien messis and gospells for offering; þe bere of glotonie romist a bout, þat singiþ wiþ hie voys, for to fille þe wombe; þe swyn of unclennes drownïþ himself in þe mig of lecherie; þe tood of gile hauing mani pursis schal minister to alle. And wen þe riche man dieþ, þe processiou of bestis is maad; þan in figeris was depeyntid in þe walle, and þe swyn and þe wolf and oþer bestis berun þe cros and þe sergis, and ryngun þe bellis; sir Beringary þe bere syngïþ þe messe; þe lioun wiþ oþer bestis schal be best fed, but þer þe more þat þey pole, al þe more schal þe fendis torment. Þis seip Odo.}

\textit{XVI. Of Cristis Vicar.}\n
An oþer poynþ pat is putt is þis, þat þer is no pope ne Cristis vicar, but an holy man. Þis may þus be prouid; for him be howuiþ to be halowid wiþ þe sacrament of baptem, and of presthed, and of dignite. And oþt is bidun to prestis in þe lawe to be holy and halow oþer; and for hoyle of halowing of þe Lord is þp on hem. Also þus prayþ Crist for alle his, Fader, halow hem in trowþ, þi word is trowþ, as þu hast send [me] in to þe world, so haue I send hem in þe world, and for hem I halow myself, þat þei be halowid in trowþ. And þus is hadde in decreis; Lo it aperiþ how þei...}
Wicliffe's Apology.

schal schap þe perel of þe charge, þat þey be þolid to minister prestly òper sacraments, for þey are remeuid fro þis not only for heresy, or òper ilk gretter syn, but also for negligens. In wilk þingis bysil y it is to not, þat þe sacrament of prested befor òper, more wórthily, and wip cure, is to be þeuen and tane; for but if it be so þeuen and tane, it schal fuyle to be rate or ferne, os it is not perfitly done. òper sacramentis are þeue to ilk man for himself, and ilk þey are to ilk man as þei are tane wip harth and conscience; but þis is not only þeuen for hem sylf but for òper, and þerfor is nede it be tane wip verrey harth and elene conscience for him self, and as to òper, not only wip out ilk synne, but also wip out ilk name of fame, for schunder of breþer, to was profit prested is þeuen, not only þat men prest, or be boun, but þat þey prophet. þis þe decre. Lo it semip þat he is not liȝtly nor profesibly Cristis pope ne his vicar but if he be holi, ellis whi is he callid holiest fadir? Jerom seip, Jerom.

þei þat ordeyn of þer assessori in to prestis, and putten hem þer lif in to sclaundre of þe peple, þei are gilty of þe vnseipfulnes of hem þat are sclaundred. For sop þei are chosun to þis to be prestis to þe peple, as þei ordeynid befor to dignite, so þey hauȝt to schine be for in holines, ellis whi are þei preferrid to òper þat passun in grace of meritis. And þerfor seip þe pope Symachus, He Symachus. is to be countid most vyle, þat is befor in dignite, but if he pre-celle in sciens and holines. þe Lord seip bi þe prophet, for þu hast Osee iv*. putt a wey sciens, I schal put þe a wey þat þu vse not presthed to me. þe dede of þe bischop howwip to passe a boue þe lif of þe peple, as þe lif of þe 3erd transcendi þe lif of þe schep, as Gregori seip. Gregori. And Bernard seip to pope Eugeni, þi felawis bischops lere þei at Bernard. þe to haue not wip hem childer so curhid, nor þeng men kembid or compert; certeyn it semip not chapletid men to ren among þe mytrid vncoorteyly; þof þu desire to be prest, or be befor to hem þat þu coueitist not to proñst to, ouer proudly in coueiting subieccoun of hem, of þe wilk þu hernist not þere ȝele.
XVII. A judge seuing a sentens azen a innocent man after allegiaunce and prouid, sinnip deadly. And me *pinkip* pat he synnip. And for to proue pat, I suppose pat he be innocent pat hap not noyed; secound be *pis supposid*, pat juge is ordeynid pat he sey and schew to pe folk pe rišt, pat is wat ilk man howip to haue or to pole bi pe rišt of God, and pat he discusse rištly and pronunce and witnes and schew to pe folk wat ilk man howip to haue, and how to be punischid and to be lyuirid; *pe prid* be *pis supposid*, pat noyer pe deposing of pe witnes, nor *pe entens 3euing of pe juge*, be it self makiþ a *ping rištful orignaly*, nor makiþ not man synful, ne worpi to be dead; syn pei are but schewars and witnesses: of *pis* was hed be for. And if *pe* go not after *pe* trowl going bifor, but *per azen*, *pan* per witnesing is fals, and *isip* no rišt. *Pis* semiþ bi *pis*, pat in mennis lawe oft men falsen domis, and appellen *per* fro, and prouen azen *pe* witnes. *Pan* *pis*, as *Isidor* seï, *A* iuge is seid for he *ditip* rišt to *pe* peple, or discussiþ rišt; *to* discusse rišt is *to* iuge rištly; *to* iuge rištly is *to* iuge after Goddis rišt; *for* God is al rištfulnes in hymselfen, and he is al mannis rištfulnes; *sin mannis rištfulnes* is but trowl directli vp on God, and ellis it is not rištfulnes, so he is no juge in whom is no justice or rištfulnes. And *pan* if he be not juge, he dop wrong in *pis* *pat* he synnip so iuging. But to iuge iustly is *to* iuge bi Goddis rišt; *for* as *pe* seï techip, *God* is iuge of alle boþ quik and dead, and he is witnes, and he iugip all pingis iustly.

*Jamis* iv. *Prov. uii*. boþ dampne and saue. And bi him kingis regnun, and makers of lawe discernen iust pingis. And he hap yeuen to Ihu Crist pe sone al dome, and hap yeuen him power to mak and do dome, for he is mannis sone; *pis* hap he yeuen to him al dome, for he hap yeuen to him al manner of cause to ordeyn and discusse al pingis, and to mend and punische all wrongis, and to susteyn and mend all good pingis. And *pis* schuld al domis be led bi him, and *pis* is it yeuen
to him þow God ordeynd him not seculerly to execut seculer domis, as he seip, þat he is not ordeind juge ne departar vp on men, ne Luc. viij. cum not to deme hem, ne to be cause of þer harme ne strif to be maad a mong hem. Neuerþeles al dome is þeuen to him in maner be for seid, to be rewld bi him, and he to discusse al þingis. And for þis seip Poule, þat Crist is end of þe lawe to rïstfulnes to ilk Rom. xx. man trowing. As Austeyn seip, Boþ of lawe of kind, and of Austeyn. law writun, and law of grace, he is þe first begining al rïst mad, he is þe midyl, end, ordeynynge, and gouerning, he is endfully consuming and keping, and to wam al laws strekyn; and he kepþ in to lawfuly doing al þat goþ bi him, and he is end of þe oolde lawe, filling and ending and avoyding after þat rïstwisnes axþ. And Poul seip, þoo þat vnknawen þe rïstwisnes of God, Rom. xx. and seken to ordeyn rïstwisnes to hem, þey are not soget to Goddis rïstwisnes. And þan are þei proud apostatais and wrong doars. And Crist himself biddþ þus, Wel þe not deme, and þe schal not Luc. vi. be demid; þat is, wyl þe not of þor silf mak domis, neþer vse ani domis, not but as God schewþ to þow to do, and os he wirkip be þowe; for oþer wis demþ not Crist þe sone, bi cause to ani man to be vndur syn, bondage, nor dampooing nor dese, nor dop wrong in ani dome, somoun or priuat, nor supprisiþ nor enþi nor demþ not after þe face, but demþ iust dome. Be he fairar, be he strenger, þer schal be no distaunce of persoun, he schal þere þe smale als wel as þe grete, and accept no mannis persoun, nor take no þeiftis, for þe dome is Goddis; seþ wat þe do, vse þe not þe dome to ofþun but of God. And þe deme it schal turne ægen to þowr mede, if þe deme iustly. And þan if þe do wrong and syn, þe dred of God be wip þowe, and dop all þingis wip diligence; at oure Lord God is not accepting of personis, nor couetous of þeiftis, nor wickidnes; Exod. xxiii. þe schal not tak þe vois of lesing, nor tak to hond to sey fals witnes for þe vnpitous, þu schal not folow þe rowt to do iuel, nor þu schalt not in dome folowe þe sentence of vile money, þat þu go a
wey fro þe soþe; but iustly dome þi neibor, help him þat is sup-
prisid, helpþ þi in þor dome to þe faderles and moderles, and defendþ
þe widow; demiþ not wickidnes, þat is to sey, helpþ it not vp, nor
takþ not þe face of synnars, helpþ þe nedy and þe faderles, and
makiþ þe meke and þe pore to haue rist, and pullþ out and deliuer
þe pore fro þe hand of þe synnar; if þer be ani cause to þe dome,
enquire diligently þe soþ, and wham þu seest iust, 3ef him þe
victory of riȝtfulnes, and wann þu fynd wickid þu schall condempne
of vnpite. Now þan wan iugis gon in to þe contrary of þis, who
schuld dowte þat þei not syn in mani case and in mani a wise? And
wan þe do not after God, ne after charite, nor hope, nor seþ; also
wan þei do not after his wisdam ne ordre, but gon biside reclesly, and
enquire not til þey wit þe soþ, as boþe þe law of God and
man techeþ þat þey schuld; þe þrid, wan þe cause pertenþ not to
hem but to hiar iuge, but in ilk cause God schuld iuge befor, and
oper as he biddþ hem, and no forþer; for Poul seþ, Wat art þu
þat demist an oper mannis serveraunt? þus wan iugis bowen fro þis,
doutles þei syn, and are reprouid of God, for þus seþ þe Salm, þu hast
dispicid al bouning doune fro þer domis, for þer þinking is vniust.

Rom. iþ.

Salm.

Joh. xiþ.

Cor. xþ.

Sap. viþ.

And þerfor seþ Crist, þat þe Hooli Goost schal argu þis world of
dome, boþ þat þei mak and demen and causen; sin þe prince of þis
world is demid and founden þat he is vniust, and þerfor is he put
vnder, and man maad fre to serue God if he wil, and þan mai no
man blam him iustly, nor þe schal not be temptid ouer þat he
mai, but God schal make þeriusance wip þe temptacoun þat man
may susteyn. And bi þe wise man; Here þe kingis and vnder-
standþþ, and lere þe þe iugis of endis of þe world; ȝefþ þere þe
þat halðun to gidre, and plesun to þou in routis of actouns; for
power is ȝeuen of God to þou, and vertu of þe heiaþt, þat schal ask
al ȝor dedis, and serch al ȝor þoutis, for þe wse þe ministeris of his
regn, þe iugid not riȝtly, nor kepþ not þe law of riȝtfulnes, nor ȝed
not after þe wille of God; hedously and sone he schal apere to
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you; for hardist dome schal be don in hem pat are chefe. And for pis seip Ysaie, Woo to hem pat maken wickid lawis, and writun Ysa. xv.
wrritis of vrnitfulnes; pat pei oppresse pe pore in dome, and don violence to pe cause of pe meke of my peple; pat veniaunce schuld be pe prey, and schuld snyb pe moderles, and justifie pe wickid man for his seftis, and take a wey pe riystfulnes of pe riystful man from him.

Nor pis excusip not to sey, pat he demip after pe lawe, and dop no ping aftar his oune arbitracoun, but obeyschip to pe lawe, as seynt Ambrose seip, and so he dop to his knowing as far as man may knowe, he may not know as God. Pis excusip not; for Poul seip, pat ilk ping pat is not of pe feip is synne; and ilk ping pat is not of God, nor bi him, nor in him, is synne; also he seip, law is not but to pe iust man, pat is to sey to punische him, but raper to susteyn him, and rewle him in riystfulnes, and to punisch misdoars, and to swilk lawis and to swilk maneris schuld ilk iuge obey, and do perby, and no ping biseide of his oune wille, nor no ping falsly, nor be fals lawis, nor be error, is not he excusable; sin Daniel seip pis: Sey pe sonis of Israel folis, noiper knowing nor deming ping pat is verrey, turnip ajen to pe dome, and I schal deme hem wisely, for pei hau seid fals witnes ajenis her. In wilk is to be notid wel, pat fals dome may be reuokid, and po iugis not Nota.

excusid, bi per witnes, but more gilty for wickid consent; and in pis pei consent, pat pei werk wickidly; for pe man schal not vndir go pe peyn, befor pat pe juge seft pe dome; nor it helpip not to sey pat he schal be excusid bi pis, pat God seip, pat ilk word schal stond in pe mouip of two or of pe, for pat may not implye pat al ping is sope for pey sey it, but it is seid for pis, pat no man schal be conempnidi bi on seying witnes ajen him, os pe scripture de-
clarip itslf. And pis seip Crist, pe erre mikil, not knowing pe Matt.xvi.
writings, ne pe vertu of God; perfors bi pe vertu of God clere knowing of ilk ping, and be for men know a ping, bi pat men know
it not, as Gregori witnessip, for he seip, pat men know not a ping bifor pat he know it be seip; perfor as God seuiip knowing, and techiip al profitable pingis, and enformiip alle and lediip hem, for al abel are tauzt of God, so pat man schal not stond only in pe teching of man, but in teching of God a boun man, and pan he schal understand a boun his enemies, and ouer his techars, and ouer pe hold, as pe Salm seip, and now God seuiip his lawe in pe hertis of men, and writiip it in per bowelis, and not wip enk, ne parchemyn, but wip pe Spirit of God, and kennisip hem in al pingis, os pe prophet seip, and Jon in his epistil, nor forjetiip hem not in tyme, nor confoundiip hem, so schuld he pe jugis, if pei bowid not from him, nor he schuld not fail to hem nowe ne more pan he dede to Sleep, and oper iugis. But now for men lefun, and don domis, and not bi his Spirit, nor do not bi his counseil, but regnun and not of him, but gon bi oper weyes, perfor oper oune findingis begon hem aboute, and bi gernyn hem pat pey may not out, and pey bigilun oper men. Nor sey pe not pat bi pis ani law miyt not stond, nor no domis and polycye were for done, and misdoars schuld not be punischid: pis is not sop; but bi pis schuld law be stablid, and ilk man schuld be suget as God biddip, and ilk man schuld do riyst to oper, and iust men schuld be holden in riyst, and schrewis schuld be punischid as riyst axip, and mikil bettar pan pei are nowe; for as God biddip peis pingis to be don, so schuld he sef bope witt and wille and miyt pertoe; and mikil bettar it schuld be pan is nowe, for now are iust men oft wrongid, and schrewis vnpunischid, and maynteynd, and born vp in iuel, boip bi wilis, and strengh, and falsnes, and faintise of peis pat schuld do riyst; and peus synne is aggregid mani fold, and if ani haue good per by per fallip vp on an oper side to mak harms.

And if pe say, it semiip pat man may juge asen pe innocent, bi pis God himsylf condempniip boip pe iust and vnpitouse, and Crist saf himsylf to pe depe. And Abraham is blessid of God, for he was
redy to sle his sone. And Sampson slow himsylf in sleyng of pe Philistleis, and so dop mani oper and mani wise. Also Dauid slow 2 Reg. i. a man, for he seid pat he had slayn a man, and slow him not. And tus bi peis it semip pat man may seue sentence 3ea to sle pe innocent. To peis obieccouns me semip tus; God may do what he wel, and perfor in sum pingis it is not inow to vs, God dop tus, perfor we mai do tus; but do we as he biddip us, for tus seip Crist, se cal me lord and mayster, and se sey wel, forsoip I am, Joh. iii. but wil not se be callid maisteris. Also he condampniip in oper maneris, as wan he polip pe creature to falle in to synne, or ellis in to peyn; pe secound, wan he ordeynit ani to be punischid or condempnid; pe prid, wen he schewip pe gretnes of his wisdam, power, goodnes, mercy, paciens, be wilk he schewip pat alle creatures in regard are not, nor worpi to appere in his sist. And bi pis pei schuld be confoundid in hem sifl, and leue al hemself, and folow him, and stond in his grace, and tus mend. Blessid bepis confussion and dampning; and so 3ef God bed condempne, or seue sentence, wirk fast as God biddip, but it is in veyn to go be for. And for sop of Abram it is opun pat he was not in wil to sle his sone, not but after pe bidding of God, and perfor cam God befor and bad him sle not pe child, and for pis wil he blessid him; and in pis he techip pat his wil is not pe ded of man pat is innocent, Ezek. xxiij. for he seip pat he wel not pe dop of pe synnar, if he wil turne and lif, as he seip bi pe prophet. And in pis he schewip vs how he wil cum befor to saue peis pat tristun in him, and dop in simple hert and purte of handis. And of Sampson men seyn pat oper he hadde bidding of God, or repentid ofter. And os to Dauid, men seyn pat alle his dedis are not to be folowid, wip out mikil autorite; nor pis man was not innocent in pe sist of God, for he went to haue plesid Dauid wip pe sleyng, and for his lyeing he was manslear. And tus Dauid, led bi pe priuete of prophecye, dede pe dome of God to him, schewing to vs how God demip vs after
our hartis, and schal deme ilk man after þe wordis of his mowþ. And þerfor men schuld be warer þat þei lere not, nor sey not þat þey wet a þing to be þat is not; for þan schal God condempne hem of þer own mowþ, wen þe þing mai not be proud; wan nor were þat it was don, as Daniel did þe prestis; for þis wil be at þe day wen al þing schal be demid after trowþ. And her be howuuen þei be war þat are chargid to sey þe soþe to þer witing. And wen oþer seyn æsen þer witing, þei holde hem stille, and þolun þe toþer to þeue þe dome, and þus þei are for sworne, and cause of þe mannis harme þat þei schuld leyt os þei are sworne to do. And

Dan. xiiij.

error excusip not, os is schewid oft, nor vnkunning; sin Balaam seid to aungel, I haue synnid, not witing þat þu stod æsen me;
and in þe law was bidun þat if ani synnid bi error or vnkunning, and did ani þing þat þe law forbed, þat he schuld mak an ofring, and þe prest schuld pray for him, and it schuld be for þeuen him, for he fauté be error and be vnkunning.

Lev. viij.

Num.xxij.

An oþer poynt is þis; a prest assoiling a feynar synniþ deadly.

Soply me semip þat he synniþ, for if he soile him neligently, þow God asoyle him not, me semip he synniþ greuously, weþer a presum, as autor, to assoile him, and bring him out of sin of peyn, or to mak him fre þerof; weþer he denounce him so as a minster, or he hiȝt him þat God dop so; weþer he do it of luf, or hat, or drede, or oþer vniust or vnorinat cause; weþer he do it vnwysly, reclesly, or bi error, or be vniust ordre or maner, and wen þe cause pertenip not to him, for he schuld send him to his soueran. And þus wyile he reformip not þis man to lefe þis syne, nor to mak a mendis þerfor, as he schuld, and ellis telle him þat he mai not asoyle him, he synniþ, and namli, wan þe man trestip of þis absolu coun, wening him siker, and contuniþ forþ, and mendip not, os he schuld, if þe prest refusid him as he aȝt, for þan he wold schame, and dred, and mend. And in þis defaut is be gilid, and þe prest berip fals witnes, and seip him to wit and do þing þat he noþer
wot nor doþ, and refþ God his regaly, and makiþ þe man to tryst in lesing, and so do sacrifice to þe fend. Of swilk prestis God pleynþ þus bi þe prophet Ezechiel, Who worþ þeis þat sewen Ezech. cursing vnder þe hewow of iwan, and maken pilleworþis vnder þe hedis of ilk age, for to tak soulis; and wan þei tuk þe soulis of mi peple, þei quikynd þer soulis, and foild me to mi peple, for an hanful of barly, and on gobþ of bred, þat schuld sle soulis þat dien not, and quiken soulis þat lyuen [not]; lying to my peple, trowing to lesingis; þefor seþ þe Lord, lo I to 3or cursing be wilk þe tak soulis fleing, and I schal reue hem fro 3or armis, and þe soulis þat þe tak I schal to flisþ; and I schal reue 3or quyschinis, and liuer my peple fro 3our hand, þei schal no more be in 3our handis to robbe; and þe schal wit for I be Lord. For þat þe lyingly han maad þe hertis of þe iust man to be euy, wam I euid not, and han comfortid þe hert of þe vnpitous, þat he turnid not from his iuel wey and lyue, þefor he schal no lengar see veyn þingis nor deuyn lesing. And vpon þis seþ Gregor þus, Oft it faliþ þat he haldþ Gregor. þe sted of a iuge, to wam þe lif a cordþ not. And is don oft þat oper he damniþ þe vnpworþi, or louse oper þat are bound; and oft he folowþ his steringis, and not þe meritis of causis in sugetis to be lousid or bound. And þus is don þat he priue himislf power of bynding and lowsing, þat vþiþ it after his lustis, and not after meritis of sugetis. Oft is don þat þe hirid be sterid aþen his neþbor bi hat or grace, and þefor þeis may not iuge ritly of þer sugetis þat in þer causis folawen hat or grace; werfor rit is seid bi þe Ezech. stiþ. prophet, þey quikid soulis þat liuid not, and slen þe soulis þat died not; forsoþ he sleþ him þat dieþ not, þat damniþ þe iust man; and he enforþiþ to quiken him þat liuiþ not, þat enforþiþ to asoyle fro torment him þat dwellþ in his gtil. Þefor þe causis are to be peysid, and þan power of bynding and soiling is to be vsiþ; þefor it is to see wat synne went be forn, and wat forþinging folowþ after þe synne; þat þe sentens of þe chepherd asoile þeis
Wicliffe's Apology.

That Almighty God visiteth bi for bi grace of compunecoun. For pan is þe asoiling of þe president verrey, wen it folowip þe dome of þe innar juge. þat þei reysing of Laṣar fowr daies dead tokuniþ wel and schewip, for first þe Lord reysid and sterrid and quiknid þe dead man, seying, Laṣar cum forge, and after þat was bounden jed out, and was lowsid of þe disciplis, as is writun, wan he was gon out þat was bound wiþ bondis, þan seid Þu to his disciplis, Vnbyndip him, and let him go. Lo þe disciplis lowsid him liuing, wam dead þe maister had reisid; for if þe disciplis had lowsid him dead, þei schuld schew more stynk þan yvertewe. Of wilk consideracoun it is to see, þat we owe to lowse bi autorite of herd wam we know our autor to haue quicknid be grace resing. And so þe dead man cum out, þe synnar knowleche his synne; þe disciplis lowse þe comar out, for þe schepherdís of þe kirk owe to moue to him þe penaunce þat he deserip, þat lettid not for schame to knowleche þat he dede. Þis haue we seid shortely of þe wordro of lowsing, þat schepherdís of þe kirk ow to bind and lowse vnder gret moderacoun. Þis seip Gregor. And þus seip Bede; Now is þis office committid in bishopis and prestis of þe kirk, þat þe causis of þe synnars knowen, þei doing mercy asoyle hem fro þe dred of perpetuel dep, wen þei able and verrey repentaunt; and þat he schewe hem to be bound wiþ ai lasting tormentis, þat he knawiþ to stond touþly in þer synnis þat þei han don. And to þis acorden mani of þer seisgis of doctors and decreis of þe kirk; þe þe ware þat asoylun feynars þat God forbëdip to asoyle for harmis þat folowen; for þus seip God bi þe prophet Ezechiel, A man of þe house of Israel, þat haþ sett his vnclennes in his hert, and haþ set of his wikidnes aþens his face, and com þo þe prophet, asking me bi him, I þe Lord schal ansuere to him in þe multitude of his vnclennes, þat þe hous of Israel be tan in þer hert, in wilk þei han gon a wey fro me, in al þer idols. Perfor be þe turnid, and deparþiþ fro alle þour idols, and turniþ awey þour facis fro al þour
WICLIFFE'S APOLOGY.

folthis; for þe man wat ever he be þat be alienid fro me, and sett his idols in his hert, and þe sclaunder of his wickidnesse æþen his face, and cum to þe prophet þat he aske me bi him, I þe Lord schal answere him bi my self, and I schal sett mi face vp on þat man, and mak him in to prouerb and ensaumple, and schal scater him fro þe middis of my peple; and þe prophet wæn he schal erre in speche of word, I þe Lord hauie ben fro him, and he schal bere his wickydnes; after þe wiccydnes of þe ascæ schal be þe wickidnes of þe prophet; and I schal streke out my hand on him, and do him a wey fro þe middis of mi peple; þat þe house of Israel erre no more fro me, but be mi peple, and I þer God; and þat þei be no more polutid in all þer trespasses. By þis man is unnderstandyn feynar þat is fals, and luip his synne, and seip he wel forsak it and lieþ, and cumip to þe prest to be asoylid, and to ask mercy. But wæn þe prest errip, and behytiþ sueip an absolucon æþen þe bidding of God, he schal bere þe wickidnes wip þe synnar; for þi þat he is cause þat þe synnar contunip in his iuel, and mendip nout, os he schuld, if þe prest putt him be syd til þat þe be mendid. To þis sentens acordiþ Seynt Ambrose, as is put in decreis, wer he Ambrose. seip þus; If ani man be mouid bi prayors of sonis, or teris of þe wif, and wen him to be soylid, to wam þe affeccion of steyling biddip þet, schal he not be tak innocentis to distrueccion, þat ben fre þat penkun to distroy many? Forsopþ if he lay doun þe suerd, or louisip þe bondis, he openip þe distroyingis. Wy pulliþ he not a wey, in þe mekiest wey þat he may, faculte of steyling, þat miȝt not bow þe wille? Also bi twix two, þat is þe accuser and þe glity, struving of euen perel of þe hed, þe ton if he had not proud, þe toper if he were conuictid of þe accusing, if þe iuge folow not þis þat is of riȝtfulnes, but hap mercy of þe toper, oiper he schal dampne þe prouar, or til he fawor þe accusar, þat miȝt not proue, schal iuge þe vngilte; þis mai not be seid iust mercy. In þat kirk wer ani owe to do mercy, and how most to be holden in þe forme
of riȝtfulnes, þat non draw a wey fro þe comyn of feiȝfulmen, get wrongly, of þe liȝtnes of þe prest, comyn wiȝ schort ter and dredful, a tymel þat he ow to axe wiȝ mo tymis and plentiuos teris. Weþer not wane he forþeþ þe vnworþ, he prouocþ al to þe smit of falling; liȝtnes of þeuing þeþ kyndling of trespassing. þis seþ Ambrose. Þe prest may wit þat he haþ not power to soyl, but as God þeþ him bidding; but God seþ þus, If þi broþer synne, blame him; and if he leue his synne, leue þu to blam him, and if [he] wil not leue his syn, proced forþ aþen him bifor witness. And if he wyl not her ȝowe, be he þan to þe as a heþen or publi-
can. And wam þat þe þus bynd, schal be bound, and wam þat þe bring out of synne, þe þeþn schal be fornþen hem. He biddþ not here to curse him þat synniþ not, nor to asoyle him þat bidþ in synne; but aþenword to asoile him þat leuiþ his synne, and put him out of cumpaþy þat lastþ in his synne.

XIX. Mar-
riage mad in þrid
degre.
of pe epistil, but it is only defendid bi law of pe kirk. And after seip pe decre, pow pe apostil addid sum pingis counseyling, pat Decre.

were [not] found in bidding of pe gospel diffinid, perfor [neiper] pey are putt a wey of pe toper apostols as foly or superflu; so and pe kirk, after pe statutis of pe apostil, hap addid sum pingis of counseil of perfecoun, os of continence of prestis, and of making of goostly misteris, of pe synging of officis, pat no wery are to be put a wery, but to be tan wip diligent worship; perfor pe weddungis of cosyns, pow pei be not found for bidyn bi pe gospel, nor bi pe pistol, neuerpeles pei are to be fled, for pei are forbydun bi pe ordinaunce of pe kirke. Pis seip pe decre. And so I graunt pat it is good to kep fro hem, but neuerpeles me semip pat pei mai not be departid, wen pei are maad, not but in swilk degre os God leeuip not to bide to gidre, and pat is no matrimone. But in pis pe decre seip, peis pat are found weddid in peis degrees, and wip Decre.

in schort tyme done, be pei departid; set pe decre leeuip not a man to wed an ope, nor pe woman noiper, wil pey two lyuen.

And so if pe kirk wil not suffur pis man and woman dwel to gidre, what may pey do, but eiper dwel stille bi hem silue, til pei may fynd better grace, and tak pe certayn and leue pe vncerteyn, pat pei synne not ajen God, and abid til pei be formid wip holy writ, how hem is best to do? And if ani sey matrimoyn to be leful in peis degreis, spekip ajen pe Fadre and Sone and Holy Goost, be pu ware; for pe pope and pe kirk seip pat it is leful, wen pei leefe it, solemnise it, confermip and approuip it.

Pis is a noiper, pat pe kirk solemnijing matrimoyn in degre XX. The kirk so-

lemnij-

sing matri-

moyn in
degre for-
biden er-
rith.

Ro. v°.

forbidden errip, consenting to synne, as it semip, and autorising synne. Pis semip sop bi pis: Matrimoyn of cosyns in prid and ford degre is not forbidden, not but bi pe kirk; and so it is no synne, not but per forbedyng; and as Poul seip, Were is not lawe, per is not breking of lawe, and eft he seip, If I bigge ageyn pe ping pat I ding doun, I mak mesilfe a trespasor; and bi pe same Gal. ij°.
resoun, if þe kirk, wiþ out oole autorite, solempnise matrimoyn
forbidun of þe general kirk, þis kirk þat þus solempnisiþ synniþ,
þe Æsen þe ordinaunce, and so Æsen God, in als mikil as it dop
Æsen Goddis will in þat ordinaunce. And if þat mariage is maad
only but in autorite of þe kirk, and neuerþeles is no very mariage,
but synne vp on ilk side, in þe making and in þe holding, it semip
þat þus þis kirk is aoter of þis, and bi þus mykil þe makar at [as ?]
þe kirk makiþ lawis; and schuld wern men þer of, þat þei offendid
not þer in, and felle in to synne. And sin þei wern not men as þei
schuld, þei are cause of þe fallyling of ofþer men; and þat blud schal
be sout out of þer hand; as God seip bi þe prophet, Son of man, if
þu schewe not to my peple þat þei be ware, þei schal falle in þer
wiekidnes, and I schal seke þer blude of þin hand. Perfor be ware
of making of marigais, and of diuorsis, or departingis; for þis þing
is sop, þat no man may depart þe þing þat God hap þonid, no man
may joyn, but if þat God joyn bi forn; forsoþ, as þe doctor seip,
In ilk bodily mariage is vnderstood a goostly mariage, wilk þe
bodily copling performiþ. And of þeis bodily weddingis are þe
good þingis, os Austeyn seip, feip, entent to bring forþ barnis, and
þe sacrament of mariage. And hard it were to depart þis mariage
þus maad. And for þis are þe bannis askid bi fore, to warn men
to fle in weddingis couetous lustis, and pride, and swilk ofþer vices
vnpertinent to þe mariage. And þus schuld men be warnid in
wat degre þei mai not cum to gidre, and how þei schuld be feipful,
and lif honestly and holyly to gidre, in on entent to bring forþ
barnes. And for þe kirk dop not þis, and oft solempnisiþ matri-
moynis þat are maad for lust, and be þwen þeis þat known hem siff
vnable to bring forþ frut, in þeis cases it semip þe kirk consentiþ to
synne. And also in þeis þat are solempnisiþ, and after departid,
for þat þei were not þonid bi God; for dowtles ilk þing þat is not
of þe feip is synne, as Poul seip. And it is but foly to sey þat ani
erriþ in doing Æsen þe bidding of God, and synniþ not, for Crist
himsilf reprouip hem ūat erren vnknowing ūe scripture and ūe vertu of God.

An ope poynt is ūis; ūat law canoun is contrary to Goddis lawe, and ūat decretistis, as to ūat part of wysdam ūat ūei haue of ūe worldis wisdam, are Egipciens. And ūat bi scien of canoun holy writ is blasfemid, ūe God himsilf, ūat is ūe lawe 3efar. And ūat it were nede ūis scien as kaf for gret part to be clensid out of ūe chirc he. In ūeis pinges I knowleche ūat I haue rehersid ūe seyngis of doctoris, Parisiens and ope. Of ūe wilk on seip pus, ūe lawe to be contrary to ūe gospel morality, wan it is not wiþ it to help to ūe perfeccoun of ūe ūi pa ūe gospel schewip and biddip to be done, but in ani maner is ūer aþen, in ani tyme, for ani cause letting or troubling, or tarying after ūe sentence of Crist, ūat seip, he ūat is not wiþ me, he is aþens me, and he ūat gedreþ not wiþ me, he sekatereþ a brod. And so, syn ūe law of ūe gospel is chaþite, riþfulnes, trouþ, euhenhed, mercy, clennes, and pes of God, were ūat ani law in ani maner helpip not pis, but to striþ and debat, to wrong, prid, and lust, and to swilk ope, doubtles it is aþen ūe lawe of God. Goddis law is riþ ordeyned be God alone, explanid bi Crist in word and dede, as law of ūe gospel; and pus law of ūe gospel is callid multitud of trewpis ūat Crist haþ tawt, namli, to rewele his peple; law canoun is callid law ordeynid of prelats of ūe kirk, and pronounce to constreyyn rebell bi holy rewul, and it may be vnderstandyn as ūei ben contrari to ūe lawe of ūe gospel, as are many decratal epistlis, and generaly alle ūe tradicouns of ūe dowing of ūe kirk fro ūe tyme of Constantyn; or as ūey comoun to ūe law of ūe gospel os articlis of ūe feip, in holy seynosis and counsells, for os man is ūe same in cloþis and deddis, bringing in knowing, so ūe sam is ūe law or trewþ of ūe gospel inplißed or opunid bi ūe kirk after ward, ope wise, but not contrari, explanit. As it semip bi ūe feip ūat we trowe nor ūe lawe canoun takip not inpungnig of ūe law of God as to ūis part, but as to ūe toþer part,
is comonning mikil wiph law cyuil, and þus it gedreþ in itsilf two lawes, and of þis commixtioun of þe vsing of þeis two lawis þus is diuersly sown gret seed of discord in þe kirk of God. Crisostom seip, Mannis law hâp bodily wynningis to cum, but Crist behetip goostly þingis to cum; at fleschly men an ay present þingis putt befor þingis to cum, and bodili þingis to gostly þingis; þis seip he. And þus as þe flesche and þe spirt are contrari, so þeis twey lawis, namly, wil þe fleschly þingis letun þe spirt. Werfor þe doctor Parisiens seip, Aduocatis in þer office geytun hem ay last- ing deþ; þat semil to be FIGERID in Goddis lawe; were Sichem, þat is interpretid a foul, louyd Dyne, þat is interpretid cause, by was occasioun he was slayn after. Notably is Sichem callid þe son of Emor, þat is interpretid an asse, for men hard as assis, þat miȝt not profit in oþer sciens, were wont to heer decrees and decretalas. þe loue of Goddis lawe, and þe condicouns of sciens of decrees schuld streyn men fro þis office. Of þe loue of Goddis lawe Gregor seip, he þat louþ a kyng he louþ his lawe. In þe Salme, his ee ledis asken reson of men; ee lydis þat sum tyme are opun, and sum tyme clos, tokenþ holy writ, þat is derk to sum, and opun to sum, þat axen þo sonis men weþer þey louen God. A tokyn of Goddis luþ is wan ani stodieþ gladly in holy writ; holy writ is mikil dicipid for þe sciens of decrees. Werfor scho may sey þat Sara seid to Abraam, þu dost vneuenly aȝens me, I hau yeuyn myn handmayd in þi bosum, and scho seing þat sche hâp conseuycid hâp me to despit; þe wench of holy writ is sciens of decrees, þat hâp holy writ to despit, for þe frut of wynning þat folowþ þer of; and in Goddis lawe is FIGERID þe supprising þat þe sciens of wynning doþ in holy writ, be þe play in þe wilk Ismael oppressid Isaac; warfor as God bad bi Sara, Kast out þe wench and her son, so haply it were need þis sciens in gret part to be excluidid fro þe kirk; not only is holi writ despid bi þat sciens, and blasfemid, but God himself þat is þe law yeuar, þat semil FIGERID in Goddis
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lawe, wer it is red, þat þe son of a woman of Israel, þat scho bar of Lev. xxiv. a man of Egipt, stroue wiþ a man of Israel and blasphem God of Israel; þus in þe decretistis, þat are Israelitis in party, os to þe part of sciens þat þey han tane of Gods lawe, and Egipcians as to þe part þat þey haue of worldly wysdam, þei blasfemen God of Israel, wil þey calle þe lawe þat he þaf kafe, as vnprophitable, wen he seiþ himsylf, I þi Lord God toching þe profitable þingis; þefor þei are Ioa. xlviiij. raper chasse of wilk þe gospel seiþ, I schal brenne þe chasse wiþ Malt. iij. fire vnslekable; þe prophet seiþ, He þat hap a dreme, telle it as a Jer. xxiiij. dreme, and he þat haiþ my wordis, telle he my wordis verryli; wat is þe chaf to þe corn, seiþ þe Lord? And Austeyn seiþ, If þu folowe Austeyn. chaf þu schalt be chaf. And Odo seiþ, Jeroboam was dampned, for Odo. he held þe peple abak by two kalvis þat þei worschipid not God in Ierim; þeis two kalvis are lawis and decrees, bi wilk clerkis are heldun doun, þat þey sacrifici not to God in þe siȝt of holli writ; þis seiþ he. And þus seiþ an oþer, Men occupied in mannis lawis, An other and putting be hend þe helful lawe of Goddis comaundmentis, schuld tak hed how in þis same þei ren in þe curse of God; for in þe Salim it is writun, Cursid be þei þat bowen doun fro þi hiddingis. God biddiþ vs do dedis of kynd, and alle moralls are goostly dedis, or dedis of maneris bi þe lawe of maneris. And God haiþ zeuene to vs þe newe lawe, compendiosar and more compleþ and more profitable þan ani oþer lawe; more ful, for þer is not þat mai be put to mak it perfitar or compendiosar, for it is in a word of charite profitable, for non oþer lawe proﬁtþ, not but in as miche as it meue to þis. And here rehersiþ Austeyn, speking of Austeyn. þe multitude of tradicouns of þe kirk, þat seiþ þus: Sum suprize wiþ seruile chargis our religioun þat our Lord Ihu Crist wold to be fre, in so wast halowing of sacramentis, so þat þe condicoun of Jewis is more suffurable, þat is sogetid not to mannis tradicoun, but to Goddis ordinaunce. But wat trow we þis seynt to cry þis day, if he liuid, aȝennis þe multitude of lawis of þe kirk incorporat
and extruagaunt, wat asehen batails, asehen reseruacouns, asehen furst frutis, and oper spolingis of goodis of pe kirk; I trow he schuld sey, pis reprouid Crist to pe phariseis, wiþ more she ful of raneyn. And pis seip an oper, pat pe sciens of aduoketis is detestable semip bi pis, pat in many pingis it is contrari to pe law of God. For pe law seip, pat it is leful to peis pat maken couenaunt to gidre, to disseile eiper oper, wil pei passe not pe midil of iust price; but Goddis law seip, pu schal do no ping zemefulfuly to pi neþbor in his nedis to be releuid, and pat no man bigyle his broþer in no caas. Efter pe lawe to him pat brekip seip, to him pat brekip feip, feip schal be brokun to him; pe gospel aþen pis biddip do wel to pin enemy. Eft an oper witti in pat sam law seip þus: It is to see how now lawis of pe seculer clerkis are contrari to holy writ, and to hold lawis of seynis, and general counsels of hold holy clerkis.

1. First in this. Do gospel biddip al men yeld to pe emperor þingis pat are his, and to God þo þingis pat are Goddis, and Crist obeyed to princes of þe world vnþirgoing þe dede; and so ded þe apostlis and seynis. But now new law techip þat no prest nor clerk ow to soget to no seculer lord. þe secound. Crist payid tribut for him and for Pete, and Ambrose acordip þat feldis of þe kirk pay tribut. But nowe newe lawe techip þat wiþ out consent of þe bischip of Rome þei schal pay no tributis nor taliagis. þe þrid. Crist seip in þe gospel to his disciplis, þe kyngs of folk lorden vp on hem, and þei þat vsun power upon hem are callid þefars of benefices, but þe not so; but he þat wil a mong þow be þe more, he he as þe minister. And Austeyn, Gregor, Cyprian, Jerom, and Isidir, kennen, as is put in þe law, þat it pertainip to seculer princes to punisch þeis þat synnen opunly. But nowe clerkis bi þer new lawis chalungen to hem þat only it pertainip to hem to punisch symony, heresy, vsur, auoetry, and periyur. þe fowrt. þe apostil

2 Tim. wþ seip, we hauing fode and byling hald vs payed. And bi þe sawis of Jerom, Ambrose, and Bernerd, clerkis how to be content of
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liflod, and haue al þingis in comyn. But now bi new lawis, clerkis propreiu to hemself temporal þingis as seclereis, and not only to liflod and hyling, but to lust and worldly hynes. Werfor it folowip, þat oþer þeis seyntis bar fals witnes, or þat swilk lawis, bi wilk þis maner of hauing is defendir, ar contrari to hem, and to holy writ; or ellis þat clerkis now are fals witnes aþen þer lawis, and þefis, and refars, and fals intrewsars. þe fiþ. þe apostil 5. seip, no man halding bi kniþhed to God, impliþep him to worldly 2 Tim. iii. bisines; and doctors a cordyn, as is put in þe law. But now al most is no worldly bysines þat ministres of þe auer are not implied in, as is opun in þer dedis; werof it folowip þat þei lif contrari to holy writ, and to þe decrees of hold fadres; and if þei haue ani law defending hem in þis, þan is þe law contrari as þer lif is; if þey haue not, þan þei lif vnlawfuly in þis. þe siþ. þe apostil 6. seip, no man tak honor to him, but if he be callid of God. And Heb. v. after þe decrees of senctis, as is opun in canoun, as it schal be þeuen to him þat is callid and forsakiþ, so it schal be ðaytid him þat offrep himself. But now new lawis kennen þat he þat most offrep him, and most persewip wiþ þeftis of hand, tunge, or seruise, he schal be preferrid to þe holiar and abler, bi vertu of a ded bulle. þe seuynt. God biddip þu schalt not do þeft, nor coueyt þe 7. goodis of þi neiþbor, but þeld to ilk man þat is his; and of þe de- Krod. xx. crees of seyntis, if þu haue foundun ani þing and not restorid it, þu hast reft it. And eþt, synnis are so mykil þe greuowsar as þey hold and schuld lengar bynd. But now new lawis kennyn prescrip- coun, þat if ani be in possessioun of oþer mennis þingis by a cercle of þeris, he schal ioi it as his oune, as is brokyn of Goddis bidding mak riþt. þe heyt. Crist biddip in þe gospel to his vicar, turn þe 8. swerd in to þe schep; and wordis of doctors and decrees acordyn Jok. swijþ. þat prestis how not to vse þe bodily swerd wiþ þer oune hand, and mani peynis are enioinid in new lawis for breking of þis. But þis not aþenstonding, þei han founded a new ordinaunce and indu-
gencis and remissiouns, if þei sle cristun men wiþ þer oune handis.

9. þe nynt. þe apostil seip, þe bishop be howuþ to haue good wit-
nes of þeis þat are wiþ out; and Jerom techip þat in chesing of þe
prestis requiriþ þe assest of þe peple. But now bi new lawis þe
peple schal not wit þer of. þe tente. It is seid to prelatis, þe
are lijt of þe world, and eft, snybbe þe synnar be for alle; and
after þe decrees of seyntis, and of þe kirk, he þat correctip not,
schal be gilty as he þat ded þe dede. But now lawis þeuen leef to
tak money for gret synnis, and þat non schal let hem to contune
in synne for þat feynid correccoun. þe elleuynþ. It is seid to
prestis, Frely þe han tan, frely 3euip; and to þis acordip mani decres
of þe kirk, and doctors, wiþ mani peynis. But now are found new
constitucouns of procuracies and customis and oper expansis, so
þat noiþer sacrament, nor benefice, nor ministry, is þeuen nor tan
frely after Cristis bidding; but oueral goþ symonie priualy or
apert. þe twelß. þe prophet seip to prelatis, Crie, cese not, hie
þi voyce as a tromp, and schew to my peple þer synnis; cursid
be he þat forbedip his suerd fro blod, þat is his tong, and his
traueyl fro correccoun of synne; and doctors cordyn, and hold
decres. But now new law kennip priuiliges and exemp couns
fro iust correccouns of faipful prelatis and curatis, so þat þey may
not reise Sathanas out of his nest, nor hele þe seek. Vp on þis
Lincoln. Lincoln criþ out oþon þe pope and seip, þat prelatis may not be
excusid, no but þei happily wil lay al þe synne on þe pope. xiij.
þe Lord biddip þe kepe matrimony vndefoild, and do non
aduwotry; but now new lawis kenne þat þe man and þe woman
han bi twex hem drawen to gidre verray matrimony, þat if þe man
after tret wiþ a noþer woman, and lye bi her, if þe first woman may
not prowe her contract, þan þe secound schal be his wif, bi resoun
of avowter, and he schal be cursid but if he tak to her as to his
wif. And þet schal be enioynid bi þe law, in þe sacrament of
schrift, vnder þe peyn of dedly synne, to tak þe first and touch
not þe secound; experiens of dede prouip þat it is þus, and þus him be howuiþ to be cursid, but if he tak boþe, and cursid if he tak oþer þe ton or þe toþer. Þe fourtent. God biddip þu shalt not sey fals witnes aþen þi neþbor, nor lye, nor forsuerþ þe, nor deme vniustly, nor aþen sey þe trowþ in no maner; and mani lawis of þe kirk and sawis of doctors declyryn þis, and enioynen mani peynis for þe trespassors her of. But now clerkis practisytn bi þer new lawis þat a iuge schal witnes bi his dome, þat an oþer mannis þing is myn, and aþenword myn a oþer mannis, for þe fals witnes of two or of þre aþen þe trowþ, and if [? þif] þe sentens to sle þe innocent and curse þe giltes, þa þow he wit þat it is fals. Also if a man be falsly accusid bi two witnesse, if he deney it þat he is accusid of, and graunt þe sop, þan he schal be condempnid þer of as gilty. Þe avj. [xv]. Goddis law biddip help þe suppressid, jugip to þe fadirles, defendip þe wydow, and how temporal lordis ow to þole no wrong be don; and mani doctors and lawis and resoun acordyn to þis. But now crien clerkis bi þer new lawis, þat if a man be cursid fourty dayes, þow he be cursid wrongly, and þat þan temporal lordis schal, bi þe bishops signifying or bidding, put him in to prisoun, til he suget him to þer dome, þow it be vniust. Þe avij. [xvij]. If þat a man wed in to wif in þe face of þe kirk a cosyn of his, þe willk God forbidip him to towch, and after þis cosynage is knowen to him, but it may not he known formably bi proue after þe court of plete, þef þe woman after axe þe flescly det, þow it be aþen þe bidding of God to pay it, he schal be cursid, but if he tret her as his wif. And if he do it, he brekiþ þe bidding of God, and in þis cas he schal not be cursid bi her dome, or ellis he schal dwel cursid þe daies of his lif, efter þe process of þe new decretal wip Jon Andrewew. And þis inconuenient mai not he voydid wþ mani moo oþer. Þe avij. [xvij]. Þe apostil seip, Iik þing þat is not of þe seip is synne. And þe lawe acordip, þat he þat doph aþen Ro. xiv.
conciens biggiıp to helle. And pis not aßenstonding þen schal man
do þing aßen his consciens, and curse him but if he obey, and pis
is contrari in itsifl and to God boþe, þan þei sey þat a man schal
raper þole þer sentence þan do aßen his consciens; but war profit wer
þat if God curse al þat þei curse, for þan God schuld curse þis man.
And it is iuel seid to bid man lett not to his wil for þe curse of
God. After þey sey þat wat þing þo bindiþ in zerþ or þe kirk, it
schal be confermid in heuen; and ȝet þei sey þey ȝef mani sentens
þat bindun not anenet God. þe *ãis*. [xviii.] Eft þe apostil
biddiþ men stond, and not be holden aßen wiþ þe ȝok of seruage,
for law bringiþ no man to profit, not but þat þing þat is maad opun
in þe lawe, but he þat sekiþ to be iustified in þe law is fallen fro
Crist, for man be howuþ þe be iustified of þe feþþ and grace and
goodnes of Crist; in þis þat he frely and wilfully trouþþ in to
Cristis teching, and felliþ his bidding. But now men seyn hem
iust, if þey do þe law after þer wit; an þow þat þei do þing þat is
assen Crist, and aßen consciens, þe law schal excuse him, and is
inow for hem. Also þe pope seþ in his lawe, þat þer are two lawis,
as law of þe spirit, and law maad of men; and who þat is led be
þe law of þe spirit is fre, and is not worþ þat he be dreuen vnder
maad lawe, and þerfor go he freþ bi oure autorite. But now are
men lettid ofteþ bi maad lawis, rewþþis, and constiþcouns, to wirk
after þe spirit, or to do þe merciful dedis or riþfulnes frely, bi
autorite of Crist; þis is ofte prouid many tymys bi deed, os boþ in
religious, and oþer, wen it is not leful to hem to do þe dedis of
mercy, noþþer bodily, nor gostly, if þer ouer man bid hem be stille,
and lefe alle þeis or anii oþer lawis, rewþþ, or customis, wat euþ þei
be, wan þei ar not wiþ þo gospel in ani maner substauns formid
or vsyng in to perfeccoun of fredum of þe gospel, but are in ani
maner, ani tyme, for ani þing, letting, or trobling, or tarieng any
þing þat gospel biddiþ, or counseylýþ to be don; in þis þei are aßen
Goddis law, and aßenis God, aftur þe sentence of Crist befor seid,
He þat is not wiþ me, he is aßen me.
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An oper poyn is pis; pat no man is Cristis disciple, but if he XXII. kepe Cristis counseil. Pis me pingi wel is sop, bi diverse resouns.
And perforn we schal first vnderstond, as bo Goddis law, and
experiens, and resoun techi, pat Cristis counseillis are callid in
two wise, as sum tyme ping pat he counseilip to, and biddip not to
ilk man as oper commaundments; as are pis, pat men kepen in pe
gospel bodily pouert, and keping fro bodily weddingis, and suylk
oper. On oper wyse is callid his counseil pus, as he sterip oon to
do pus, an oper pus; as he seid to be man, jif pu wilt be persit Matt. xix.
go selle alle pat pu hast, and yef to be pore, and pu schalt haue
mikil mede in heuen, and cum and folow me. And pus seip Poul,
pat he gaf counseil to pingis as him powt, but ilk man had his 1 Cor. xii.
proper yeft of God, to go as God hap callid him; and pus in ilk
pingis men nedyn euer be counseil of God, to led hem in al pingis
do as is leful and spedy and best, and pis is a yeft of pe Holy
Goost. And pus is opun, pat non is Cristis disciple, but if he kep
his counseil; for ellis he lerip not at him, nor is not yeuen to his
sclens, nor led per by, nor fillid perof, nor of pe sclens of God, but
if he kepe his counseil; for pus seip Crist, and rehersip pe prophet, Jos. xvii.
pat alle men able are taunt of God. And God bi his prophet cursip
pis pat wirken not bi his counseil, for pus he seip bi Ysaye, Who isai. xxxv.
sonnis lifers, seip pe Lord, pat 3e schuld mak a counseil and not of
me, and wef a web and not bi mi Spirit, pat 3e schuld adde syn vp
on synne, pat 3e go doun in til Egipt and axid not mi Spirit, per
for 3e schal mak counseil and it schal be schaterid, and as he han
left mi counseil and sett mi blamings at nout, I schal law3e in your
dep, and bymowe 3ow wen pis schal cum to 3ow pat 3e dreed. And
many are pe witnessis pat kenun vs to do alle pingis euer bi be
counseil of God. But neuerpeles ouer pis we schal vnderstond
pat disciplis of Crist are seid in syndry maneris and degrees, as
sum in general, sum in special. In general maner are al Cristis
disciplier, pat after pe rewle of kynde folowip his lore. And

CAMD. SOC. 14.
in an oþer special maner weren his disciplis þat folowid him bi þe kenning of Moyse's lawe, and oþer writun lawis. In þe þrid maner are þeis his disciplis þat folowen his lore þat he taut in þe gospel; and þus sum are his disciplis in a degré þat are ordeynid and chosun to folow him in lyuing, and þoling, and teching; and sum in oþer degré þat are ordeynid to be taut. And of þeis sum are iuel, and gon o bak; and Judas was his disciple chosun, and his apostil, and mani of his disciplis went a bak. But and sin Crist seip, Non may be his disciple but if he renounce alle þingis þat he hæp, and tak his cros and folow Crist, it folowip pleylnly, þat pow [a] man be his disciple in sum degré, neuerþeles in sum degré he is not his disciple, but if he kepe his counseyl, and lef al þing. And for þi þus seip a doctor, Who þat euer he be, þat in þe last our of his deþ kastip not al his bisines and his affeccoun in to God, kasting fro him al worldly bisynes, baldly I dar sey, þat he schal not after þis lif be Cristis disciple in heuen. Of þis schuld þei be war þat occupien men toward her end a bout þe world, and deþparting and assining of þer goodis, and to mak her heyris grete after hem, and to mak pompous exeques and entermentis, biriel, and swilk þingis, in to veyn nam after hem; and þei þat occupien hem wiþ þapis, and remembren hem of þer old iuel, in to lyking þer of, and þat steriþe men in to morning for þei schal leþ þis world, and þei mornyn for her frendis leuen it; and men þat are ocupied about testamentis, and schuld lok þat þe last wille of þe man wer kepid, not only wat he wil, but how his wille schuld be rewld. Vp on þis schulde þenk prestis, prelatis, and religious, and oþer þat han vowid to kep bodiþl pouert, obediens, and chastite, how þat þei schuld folow Crist to be his disciplis trewly wiþ out ypo-crisie; þat þei lille her vow, and mak it not voyd, nor renne not for þe brekyng and multiplieng of þer synne in to þat curse þat Crist biddip to þe scribis and to þe phariseis þus, Wo worþ yow, he seip, þat gon about þe see and þe lond to mak a nouys of þour
ordre, and wan he is made þe mak him a son of helle double as your self.

An oþer point is her put þus and axid, þat ilk man is holden to  
do þing þat is þe better. And me þinkþ þat ilk man is holden to  
do þe better; and for þe clerar vnderstondynge of þis, I suppose,  
þat as Goddis byddynge and comyn speche boþe, and as men vnder-

dystych þat bettér or best is seid by þre resouns, or moo, or ellis  
þp on þre maneris, as sum þing is seid better, or best, þan an oþer  
in his kynd, form, and vertu; and þus is God seid þe best ouer  
alle oþer; and þus gostly createris are seid better þan oþer; and  
þus bi diuers resouns is on seid better þan an oþer. In þe seconde  
maner is on seid better þan an oþer, for þe maner and þe forme;  
and þus of þis is oft o þing seid better þan an oþer. And þus if  
two men do a þing, þe ton is oft seid to do better þan þe toþer.  
And þus is a man of harmis seid better þan an oþer, and a prest  
better þan an oþer, and a religious man better þan an oþer, and a  
housbond better þan an oþer, for he can better, and dop better þan  
þe toþer. In þe þrid maner is a þing seid better þan an oþer, in  
þis, as it helpþ better by sum wey and mene to þe þend of a þing,  
þan an oþer dop. And þus sum tyma a þing þat is seid to be warst  
to sum man, is bi an oþer resoun sed best for sum aþenword. And  
þus seknes, and foul weder, and pouert is to sum men best, wan  
þei are menis to him to kepe Goddis biddingis, and to geyt blis;  
and so þei are better to him þan riches, or fair wedur, or hele, wen  
he schuld tak occasioun by hem to do synne, and displece God,  
and deserue peyn. And þus aþenword wan þeis þingis are to man  
in to cause and help to plese God, þan are þei þe better to him.  
And þus þow it be better in heuen to seyntis to not traueyl, nor be  
peynid, as we are here, neuerþeles it is better as for þis tyma; for  
þus seip Poule, forþop I am constreynid of two þingis, hauing desir Phil. 2.  
to be dissoluid, and be wiþ Crist, mikil better, certis to dwel in  
flesche is profit necessary for þow. Also men seyn, þow contem-
platif lif be þe fairar, actif lif is þe profitabler; and al þing as Crist
did it so it was best, for he did ay þe best, and all þingis wip out
default. And it is not to sey of alle þe warkis of God, þis is wars
þan þat, and if any þing þat Crist dede miȝt haue be don better,
þan were not he best and wisest, nor þe miȝtyest; and þis were
grete synne to sey; þerfor þe best þing þat ani man may do is to
do þat he biddip and counseyliþ to do, and to þat ende þat he
biddip and sterip; and þis is generaly ilk man holdyn to do, vndre
gret peyn, þe boþ of synne, and of punisching, and better þing
may no man do, nor in better maner, nor to better ende. For þus
is writun in Goddis law, No þing is better þan to drede God and
kepe his biddingis, nor þing more helfur þan lok in his biddyngis.

Eccles. xxvij. And ef þus, Dred God and kep his biddingis, þat is ilk man. And
Gal. xvi. Poul seip, Noþer prepucne nor circumcicoun is out, nor out worþ,
not but keping of þe biddingis of God; and ani þing schal not
profit to hem but in þis þat God biddip him, or counseyliþ him to
do it, and as he doþ it for þat bidding and counseyl; and þus is
bidun in þe gospel, If þu wil enter in to lif kep Goddis biddingis,
þat are þeis, þu schalt luf þi Lord God wip al þin hart, in al þin
soul, of al þi mynd, and þi neþbor as þi silf; and þis is more þan
alle brend ofrýngis and sacrificie, for in þis hangþ al þe law and
prophetis. An syn þis is bidding of God, man is holden generaly
for to do þis, for ells he may no þe saue, as Poule prouiþ, for no
penaunce, ne burnes, ne chastite, ne oþer þing þat he may do.

Heb. xvi. And wip out swilk oþer dedis many han comyn to heuen. Also
þus seip Poule, þat it is better to stable þe hert in grace þan in
meytis, þat han not profitid to hem þat gon in hem. Also þus is

1 Sam. xxv. writun, Obedience is better þan slayn offring, and for to assent is
better þan for to offer þe fatnes of schep; for it is os þe synne of
wychis to repunȝe, and as þe synne of idolatrie to not assent;
and to obey to Cristis biddingis is man euer holden, and not ay to
offer. And many moo witnes are how a man is holdun to do þe
best. Al so þus seip Jerom, He errþ not menly þat of two good Jerom. þingis putþ þe lesse good be fore, and leuþ þe better; and of þis it semþ þat he is holdun to do þe better.

An oþer is þis; þat ymagis of seyntis are not to be worschipid. XXIV. Ymagis are not to be worshipid. Ymagis of seyntis are not to be worschipid.

An oþer is þis; þat ymagis of seyntis are not to be worschipid. Xod xxv.*

Pis haue I seid, and to sey þis sterþ me, þat God seip in his commandment, þu schalt not mak þe a grauyn þing, noþer in ilk liknes þat is in heuen a bouen, ne þat is in þerþ be neþ, ne of þingis þat are in wateris vnder þe þerþ; þu schalt not lowt, ne worschip hem. And Gregor seip þus, If an wil mak an ymage, as for a bok tu Gregor. him, forbed him not, but to worschip þe ymage almaner wittiþly forbeed þu him; but þi broþerhed stere bisily þis, þat men tak of þe siþt of þe þing þe more compunccoun, and be kesed in þe worschiping of þe Trinite a lone, for on is to honor þe þing, a noþer is to se þer by wat is to be honorid. And for þis seip a noþer, If ymagis be worschipid, not bi vicary worschip, but by þe same worschip of God, douþles it is idolatrie; for noþer þe stok, noþer þe craft of man is to be worschipid so. It is certeyn bi witnes of holy writ, and of seyntis, and of experiens, þat we awe not to arret swelk þingis, or þingis formid of mannis craft, heyar nor euþ to man in kynd, wam God hap maad to his ymage and similitude; ne we owe not to rett hem more lek to Crist, or to seyntis, in form or representacoun, þan man, ne worþiar ne holyar gostly; ne we howe not to hope ne trist in hem more, ne luf hem better, ne yef hem moo þingis, ne grace. God biddþ vs honor man many fold, and for many causes; and it is not were he biddþ so worschip þer ymagis, but his forbeding to worschip hem is opunly found. And many veniaunces are schorid to her worschipars, for þus is writun in holy writ, Wat profittþ a grauyn þing? for his feynar hap hopid Háb. i.* in his feynid þingis, þat he schuld mak doumb simulacre. Wo to him þat seip to a tre, be sterid, and a stil ston, arise; weþer it schal not ken sciens? Lo it is helid wþ gold, and ilk spirit is not in þe bowell. And eþt, þe trees polist of forgars, and engilt, and Bær. wþ.
siluerid, is fals, and may not speke; pey are bout in ilk price, and in hem is no spirit. Wip [out] feet pey are born in schulders, schewing to men per on nobeley; pey schal be confoundid pat worshippun hem. If pei fal vn to pe yer, pey schal not rise of hem silf: if ani sett hem vp, pey schal not stand. And if pei pole ani iuel or good of ani, pei schal not quit; pey may not ordeyn a king, ne do a wey, ne 3ef riches, ne quit iuel. If ani vow a vow to hem, and quit it not, pey schal not ax it; pei schal not liuer a man fro dep, ne pulle a wey pe feble fro pe miytiare; pei restore not pe blind to pe syt, ne liuer man fro need; pey schal not haue mercy of pe wydowe, ne do wel to pe faderles; pei han no feling; pei are forgid of forgers, and of goldsmipis; pei schal not ellis be, not but os pe prestis wel; pey schal lefe fals pingis, and repreue po pat are to cum after; pey reyse not a king to regioun, pey schal not 3eue reyn to men; pey schal not deme dome, ne liuer pe regioun fro wrong, for pey may no ping; pey schal noipur curse kyngis, ne blesse; pei schal not schew tokunis in heuen, ne schyn os pe sunne, ne 3ef lijt as pe mone; after pei schal be rotun, and schal be repreue in pe regioun. Better is pe iust man pat haep no simulacre, for he schal be far fro repreuis. Dus seiþ pe prophet Baruc. And pe wise man seiþ, pei are vnblesisid, and her trist a mong pe ded, pat han callid goddis pe werk of mannis handis, gold, siluer, and fynding of craft. Or if pe carpenter hew doun of pe wode a tre, and graine it diligently, and forg it, and mak a dwelling for it, setting it in a wal, festining it wip irne pat it fal not, lokin to it, witing pat it may not help it silf, it is an ymage. And of his stubauns, and of his sonis, and of his weddingis making a vow he enquirip. He schamip not to spek wip it, pat is wip out sowle: and for hele he prayep pe seek, and for lif pe dede, and incallip in to help it pat is vnprofitable; and for jurney axip of it pat is vnprofitable in all pingis. Blessid pe tre pat rijtfulnes is don by; but pis pat is maad an idol bi hand, is cursid, and he pat maad it. Perfor respice schal
not be idols of nacouns; for ðe creatoris of God are maad in to hate, and foundingis to ðe soul of men, and to fot trappis in to feet of vnwyse men. For ðe multitude browyt to bi ðe spice of ðe warke, now ðei yene to hold os God ðat bi forn was honored as a man. And ðis hap ben ðe desseit of mannis lif; for men deseruing oiper to affeccoun, oiper to kyngis, ðey han yeuen ðe incommunicable name to trees and to stonis; and it sufficied hem not han errid about ðe sciens of God, but lyuing in bateyl of vnkunning, þus many and gret iuel þey calle pees; forsoþ oiper sacrfying þer sonis, or making merk sacrifices, or hauing warks ful of wodnes, þey kepe noiper clene lif, ne wedding, but on aleþ an oiper bi enmy [? envy], and vowtrand, or doing a vowtri, drying, and al oiper mengid to gidre, blud, mansleyng, þeft, feyning, corrupcoun, vnseifñfulnes, trouby, periury, noys, wasting of þe goodis of God, flyng of soulsis, chaunging of berþe, vnstefastnes of wedding, vnkynd lechery, and vnchastite. ðe worschiping of cursid idols is þe bikynning, cause, and ende of all iuel; for wil þey joyen, oiper þei wax wode, or prophecyen fals þingis, or lyuen vnjuystly, or for sweren hem sone. Wil þei trist in þe idol þat is wiþ out soule, swering iuel, þey wen hem not be noyed; þer for boþ schal cum worply to hem, for iuel þei felid of God, tenting to idols. And vnjuystly þei sware in idol, dispicing riȝtfulnes.

But þu sey aþen, þat þes, and oiper swilk, are seid of idols þat vnseifñful men worschipid as þer god, and in wilk þei worschipid deuel, and þat forgid to þe liknes of no þing; for þe apostil seip, An idol is no þing in þe world; þey are not seid of ymagis brout 1 Cor. vii f. in bi þe kirk. For þe decre seip, Cristun men callen not worschipful Decre. ymagis goddis, ne seruen not to hem as to goddis, ne put not hope of help in hem, ne abidþ not in hem þe dome of help to cum, but þei worschip hem to þe memory and record of raþer men, but þei serue not hem wiþ Goddis worschip, ne any creature; þus seip þe decre. Forsoþ þe decre seip wel, acording holi writ, þat cristun
men serve not to hem, ne to ani creature, bi Goddis worship; pat is bei how not to serve to hem; ne verrey cristun men don not; perfur bei pat don are not verrey cristun. And it is to note, pat in diuers maners a man hap a god. First alle we han God Almiisti, pat is God to alle, and autor of lif, and zefar of alle goodis. Pe secound, he hap god pis pat he moost iufip, and wer in he tristip, as in God; and pus mani han mani goddis, pat bei sett in per affeccion bifor God Almiisti, and to serve peym raper, and wan bei more worship; os it semip of dedis, and of sawis of pe scripture, and of seyntis. And in diuers maner dop man idolatre; first wan he settip in his affeccion ani ping bi for God; pe secunde, of vndu orde and cause: and pus on pre wise; first, seeing to pe creature ping onli to God du; pe secound, honoring God vn-honestly; pe prid, honoring pe creature for God, and vnhonestly. And pus man dop idolatre in hert synning; for als mani idols hap a man, as he hap dedly synnis. Also of his gold and siluer a man maki an idol, wan he worschipip it a boun God, for pe apostil seip, pat auarice is servise of idolis. And pus man hoping ouermikil or tristing in a ymage, or making ower to trist per in, pat he may coueytously geyt per good, forsoip he maki to him per of an idol, and pus in maner dop as foul idolatre as epen men. And pis may not be noyed to be don, for many trowen pat ymage to be God, and many trowen Goddis vertu sogetly to be per in, and pus pey are more affect to o y mage han to an ower; pat doubts is idolatre, as trewe men seyn. And pus mani erren, and pis were to be mendid. For pus seip Austeyn, Vtterly bei han deseruid to erre, pat han sowt Crist and his Apostlis, not in holy boks, but in peyn-tid walls. Also Clement seip, If we wil verreyly worship Goddis ymage, doing wel to a man, honor pe verey ymage of God in him. In ilk man forsoip is pe ymage of God, but pe similitud of God is not in alle, but were pe sowle is beninge, and to mynd pure. Perfur if ye wil verily worship pe ymage of God, we opun to zow pis pat
is verrey, ā pat ȝe do wel to a man ā pat is maad to þe ymage of God, and ȝeue him honor and reuerens; ȝeuit met to þe hungry, drink to þe pristy, cloþis to þe nakid, ministring to þe seek, herbarow to þe strauenger, and necessarijs to þe prisouner. And þis is þat schal be gessid verrily done; þeis gon so myche in to þe honor of God, þat he þat doþ not þeis þingis, if he may, schal be trowid to do despit to þe ymage of God. Wat honor of God is þis, to ren a bout bi tre, and stone, and formis, and honor as God veyn figeris, and wiþ out soule, and despice man, in wam is verrily þe ymage of God. But and beþ certeyn, þat if ani do mansleing, spowsbrekyng, or ani þing of wrong to man, in þis þing þe ymage of God is sylid; þis seþ Clement. Perfor now, as Poule biddiþ, òle we for worshiping of idols; for now is God maad man, and perid hāþ a man, and schewid to us al þingis of his godhed þat are to lif, and to pite, and we are maad on wiþ Crist, and his body, and his membrijs, and quiknid of his spirit; þat we schuld do no idolatre, ne worship no þing for no iuel ende; þat we schuld mak now no dead ymagis, ne idolis of our self, þat we do wan we are wiþ out þe spirit of Crist, and lif in pride, lechery, and fals coueytis, and swilk øper synnis; þan are we foul idols and foul fendis ymagis, as Crisostom merkiþ wel. And if we worship and luf þeis þingis, and øper men for hem, doultjes we are foul, doing idolatrie; and þus we do wiþ øper creatoris wan we honor hem ajen Goddis bidding, and a mis, and for foul ende, as Austeyn declarip. And þus we schuld flei idolatrie þat we do wiþ øper men, þat honor we mikyl more þan Iþu Crist; for wan a man is sett to do þe office of God, and hāþ not in him þe vertu of God, ne wit, ne wil, ne dede, wat is he but ymage and idol maad of men. As Bernard seþ, A kynge vnwise is but a nape in þe house rofe; Bernard. and þus it is of prestis, prelatis, and of øper religiou, in þe same maner. Wil þu hast habit and shauin crow, and øper signis wiþ out vertu and lif of spirit, and wiþ out þe dede; þu art but peyntid and lied ymage, as Jerom witnesseþ wel, and idols and similacrís. Jerom.
Archedeacoun seip, As þe heþun men had sex kyndis of similacris, cleyen, treen, brasun, stonun, silueren, and golden, so han lordis now sex kyndis of prelatis. Cleyen similacris are fleschi prelatis, of þe wilk þe Salme seip, I schal do hem awey as þe cley of þe streitis. Treen similacris are prelatis rude in þer doctrin, and on-sensible of wit. Jerom seip, þe tre is woundun in siluer, þei are seid to be maad in to prelatis, for þei are tan vp wiþ out mater of dignite, bering vp in her schulderes þat are not but in opynioun. Brasyn prelatis are þei þat han worldli eloquence; of wilk þe apostil seip, I am maad as bras souning, or as þe cymbal tynking. Stonen prelatis are þey endurid in temporal þingis bi þe affecconus of men þat þey brek bi seculer power. Silueryn are þey þat seyn wiþ þer maister to þe persewars of Crist in his membris, Wat wil þe þeue vs and we schal betray him to 30w? Goldun prelatis are þey þat are maad only for nobelay of kyn; þus seip he. In swilk men schuld idolatre be fled, for þei schuld desir no worscheip, obediens, ne servise, but as God biddip hem; so þat in hem God be honorid, seruid, and obeyed, and neuer bid but his biddingis; nor put not his bidding be hynd, for keeping of her, for þus doyng þei don werst idolatrie, and taken to hem þe honor þat God schuld haue, and putten him out. And þus men schuld obey hem, and trust and serue, os God biddip, and no farþer; þat þei do not ido-latrie wiþ hem, if þei obey to þer biddingis aþen Goddis biddingis, or trust to þer wordis, if þey be not wordis of God.

XXV. The Gospel writun not to be wor-schippid.

As to Þis I haue reheresid þe sentens of Crisostom, were he seip þus: Sum wil schew hem holiar þan oþer, þei bind to gidre þe part of an hem, or of heris of seytis, and hangen vp hem. O vnpiþe! þei weling schew more holines in þer cloþes, þan in þe body of Crist; þat he þat set þe body of Crist was not helid, schuld be sauid bi þe holines of þe hem of his cloþ, þat he depering in þe mercy of God, trust in þe cloþis of men. And þe same sentens
he hap azen hem þat han þe gospel writun hanging a bout þe neke for sele. Wan þei han hirid it in þe kirk and are not ðelid, and axþ weþer is þe gospel in lewis of wordis, or in vertu. If it were in þe leuis, þu hangist it resoundably, but now it is not in þe leuis of þe parchemyn, but in þe vertu; and bi hering þu art not ðelid, þerfor in veyn þu hangist þe leuis a bout þi neke. And Jerom seþ, Wene we not þe gospel to be in wordis of writingis, but in wit, not in ouer face, but in þe merowe, not in þe leuis of wórdis, but in rot of resoun; þus seþ he. But worshiping is tan on mani maner wis; I suppose þat we how not to honor þe gospel þus, þat is to sey, þe henk, or þe parchemyn, and þe figeris; wening werkynge to be gostly in hem, or þe spirit of God, or þe godhed; noþer þat swilk writing bi hem sifdr drif a wey fendis, or seknes, or kep fro harmis, as sum not vnderstanding wel gostly þingis demun; þow we, taking þed to þe þing, may after agre worship such þingis writun, as men seeng þe letter or selle of a lord, may bow him, or do of his hod; and to þis sentens I suppose Austeyn to cord. If he comend hem þat worshipun þe gospel writun or oþer writingis, not for þei rettid hem in hem self holiar or vertuosar, or more effectual, þan oþer, but for þe honor and reuerens þat þei haue finaly in þe þing takun bi hem. But if þu sey, bi þe towching of Cristis body mani were helid, and bi þe towching of his cloþis, as þe gospel schewþ, and þe apostle sent sudariþ to put on men schaking wþ fendis, and þei were dryuen a wey. And it is seid, þat a woman maad an ymage of Crist, and an herbe bi towching þer of reyceyuid þe vertu of heling, þer for man may tryst in swilk þingis. And to þis I seid þus, bi sentens of doctors, þat Crist is more excellent and vertuosar þan oþer creatoris; þe seconde, þei þat were helid were not helid sympli bi þe towching, but for þe trust þat þei strechid finaly in to God. And for þis seþ Crist, þi seþ hap maad þe saue. And eft seþ þe bok, þat noþer Marc. x. herb ne plaster helid hem, but þe word of God, þat heliþ al þing;
and mani touchid and were not helid, noþer to body nor to soule. To þe prid it is seid, þat suilk þingis were first þolid, and miraclis for rude men, and hem to be confermid in þe feip. But now þe opun is opun, it is veyn and supersticion to þe peple to haue swilk þingis. Þus seip Crisostom, Sum miraclis are of God, and sum of þe fend, for it is to kum power to be þeuen to þe fend to do signis not of good part, þer for we how to seek if it be necessary after þe tyme or not. If Crist dede miraclis for þe conforming of þe vn-feipful, it is opun, wan non is vnfeipful, it is no nede to do miraclis; þerfor he þat dop an vnprofitable signe is a fals profit, for he dop not to edifie oþer in þe feip, but þat he boost him sild in his dede. Þus seip Bede, and rehersip Gregor, þe tokunnis of miraclis, in þe beginning of þe kirk, were only necessary þat scehe schuld growe to þe feip, norischid wip miraclis, as we watteren plantis til þey han ben rotid, and þan we cesser to watter.

þeis are oþer two poynitis. On þat charmis on no maner are leful. An oþer, þat it is superstitious to hang wordis at þe nek. As to þeis I haue seid þus; In þe law of God is þus writun, Wan þu cumyst in to þe lond þat þi Lord God schal þeue þe, be war þat þu wil not folow þe abhominacoun of þe folk þat þer be, ne be þer not found in þe þat compassip his sone or dowter, drawing bi þe fire, ne þat askip ariolers, nor dreðis, ne chitering of briddis, ne þat þer be wiche, ne enchaunter, þat is chermar in our spech, ne þat axe counseil of hem þat han iuel sperits, noþer at diuinar, ne seek of dead þingis þe trowþ; for þe Lord wlatþ of þeis þingis, and of þeis maner of felonies he schal do þeis folk a wey in þi entry; þu schalt be perfet, and wip out spot wip þi Lord God. And eft, Bow þu not to þer wicchis, ne axe no þing of þer ariolers, þat 3e be not polut be hem. 3e schal not a wat dremis, ne diuyn bi criing of briddis, ne cliþ þe hed in to round, ne schaf þe hed, ne calle vp on þe dead; 3e schal not prik 3or flesch, ne mak to 3ow ani ðigeris, ne stigmes, þat are woundis. But if þey sey to 3ow, seek of Phi-
toneris and of diuineris, pat gnasten wiþ þer teþ in her chauntingis, weþer not a peple schal seek visioun of her God, for þe quek and þe dead? perfor gop more to þe lawe and to þe witnes, þat if þei sey not after þis woord, morow liþ schal not be to hem. Also þus writþ Austeyn, and is put in decrees, Feipul prestis ammonest Austeyn. þe peple, þat þei wit þer wichecraftis and enchauntingis to may do no þing of remedy to ani seknes of man, ne of best, noþer to best langering, halting, or sare, or doing to lech ani þing, but þat þei are panteris of þe wold enemye, bi wilk þe fals send enforsciþ to decewe mankynd. If ani clerk vse þeis þingis be he degradid, and þe lewid man þat vse þeis þingis be cursid. And eft þus, A Austeyn. waytþ not þeis Egipciæn daies, þat we call dysmal, ne kalendis of Janiuer, in wilk sum seyingis, and comessacouns, and þeis, are þeþyn to gidre, as in to beginnyng of good þere, ne monþis, ne tymys, ne þeis, ne dayes, ne course of þe sunne, ne þe mone, for þe þat a waytun þeis or ani oþer diuinings, desteneys of auguris, or tenten to hem, or consenten to þe waytars vnpnprofitably, and wiþ out cause, he howþ more to his dampanacoun þan to his saluacoun; or þei þat seek bi noumbr of lestres, or of þe men[*moon?], and figer of nigramauncy, þe lif or déþ of þe seek, or welþ or disess to cum, or þei þat tentun to dremis writun, and falsly tytlid in Daniel's name, or canelis þat are callid of þe holy apostolis, or chitering of briddus, or sich oþer, for hous to be maad, or weddingis to be couplid, or in gedering of herbis, seþ ani charme but þe pater nostro, or þe crede, or putþþ ani strowis wiþ figeris writun on men for any inffirmitie, or yp on bestis, or tenden to wiche falsanes in hailes or tempeþis, þey þat trownen to swilk þingis, or gon to þe hous of hem, wite þei hem to haue brokyn þe cristun seþ, and þe baptem, and to be paynims and apostatais, þat is goyng o bak, and to be þe enemyes of God, and greuowsly to haue incurrid his wrap, be [but?] if þei mend bi þe penaunce of þe kirk be recompasilid; for þe apostil seþ, Weþer hit þe or drynk or do ani oþer þing, do all 1 Cor. x.
pingis in the name of our Lord Ihu Crist, in wam we lifyn, are sterid, and ben. Theis sawis and sich oper like are trowp endles, and bidun to us to be kepid wip out dispensacoun bot of God and of the kirk; as the deacre seip, the how no pinge of iuel be schewid to be in swilk pingeis, neuerpeles set thei are defendid of the kirk to feipful men, thei go not a Jen vnder the spice of diuining to the wold worschipping of idols. And thei are bidun to vs to kepe the how not to rette theis pingeis in to God til vs, noipr pis to cause in vs goostly vertues ne maners, noipr thei may seue til vs grace ne hele, but if we kepe Cristis biddingis; ne thei may not harme vs, if we do his biddingis, for non aduersite schal noy vs, if wickidnes lord not in vs. And if we do his biddingis, al pingis schal obey to vs, os thei are maad to serue vs, and to be soget and boner to vs, and we how not to vse theis on ani maner, not but as God biddip, and counseilip vs; perfor pis semip helful, if ani be vexid wip seeknes, or greuid wip vniust neijsor, or on ani oper seid greuid in ani maner, the say wip Job to God, How many wickidnes haue I and synnis, schewe me my felownies and my defaultis, the I wit wat me lackip, and the I mend my sarow, and haue mend the pingis the I haue misdon, oper be vnkunning, or intersminite, or be maleyce, and tak theis disessis for mending and mercy of God, and mikil less the I haue deseruid; and tak the pan swilk medicynis os God hap maad, and bidun, and desseyue not veynyly himself, ne incur not more indignacoun, for it is certeyn the God hap don many venienc for theis felownies, and al are writun to our disciplin, correccoun, and warning. And who the nedip ani wisdam, or help for ani pinge, axe of God, as seynt Jame seip, and al the is spedful schal plentiuowsly be seuun to him. But neuerpeles, as comyn spech techip vs, and Goddis lawe, and clerkis charmis are callid in diuers maner. And theis pingis may be vsd in syndre maner, perf for it semip to me spedy to clere sum wat pis maner; perf for I suppose her, the charmis and enchaunt-
mentis for bidun þat þe it are þat are brout in bi fendis curst, and bi stering of fendis, aþen þe bidding of God, and also be mannis vanite and foly, wip out ground of God Almiþi, and in wilk men trystun of help wip outun him, and ofþen aþen as þeþun and vn-feipful don; þus we callid charmers þo þat wil bi þer curst haua a þing þow it plece not God. And þis schewip what is a charme, weþer it be charme maad or wiritun, or þe wirking of þe charmar. And enchauntors are poo þat in callun fendis to ken hem þingis, or to telle hem þingis be for, or to help hem, weþer þei do it bi preyor, or bi sacrifice offrid to hem, or bi ani oþer vnleful maner. And swilk we callen phitoners. Also ariolers poo þat maken placis to here God, or wenun to bow God to do for þe place, as Balaam þat sowt to curse þe peple aþen Goddis bidding: and wan he miȝt not curse hem in o place, he sout to curse hem in a noþer, and went þat God wold haue bowed tul hem. And uspicieris are poo þat loken to horis or tymis, are goddis or oþer gouvernoris, or wen þat þei may bowe God to do þing in on hour, þat he wil not do in an oþer. An augurris we calle poo þat tentun to þe garrin and flying of briddus, as if þei brout good or harme, or God be led oþer wise þer bi, to do oþer wyse þan as is iust, and good, and mercifull, and trewe. And dremirdis we calle poo þat tentun to dremon, os if þey drem bi original and principal cause of God; or iuill or good bi led bi þe drem to do veynly, or vniustly, or to be chongid. Nigramauncers are þei þat bi figeris or markyngis vp on þe dead body of best or of man, þus enforcip to geit wityng, or to wirk, or þus to bow God. And on þis maner God forbedip to clep þe hed in to round, or to schaf þe berd, or to mak þus ani figeris on þe dead, os to geit ani þing þer by, but if God wel, or ellis to bow him or chong him þer bi; þus we callen þe magis, þoo þat calculun bi þe sternis þingis to cum, wening as þei were Goddis gouvernours, chef of þis world, or ellis þat God may be chaungid, and led bi hem. And þus are callid geomanceris, þat werkun bi
pe seerp. And idromauncers, pat þus wirkun bi þe watir. Ayeromauncers pat wirkun bi þe eyre. Piromauncers pat wirkun bi þe fire. And spices are content vnder þei maney, as doctors declarun wel; Austeyn, Gregor, Basil, and Isidor, Crisostom, Lincoln, and oþer. And holy writ in many places dampnep þeis þingis. And þus sortilegers þat settun þer curst finaly in þe cauil, and wenun þat þis lediþ or bowiþ ani þing finali to profit ende. And þus Austeyn seip, þat þer are þowsand spices of veyn supersticoun, þat is, þing veynly ordeynid, and veynly vsid, and veynly þat men atristun in, and all silk þingis are forbidun se in þis, þat þu schalt not tak his name in veyn. And syn God hap forfendid þeis þingis, and holi doctoris boþ and þe kirk, as is oft declarid, it is veyn and supersticoun, and þe kind of idolatrie to vse such þingis aþen þus mani biddingis, autoritees, witnes and counsellis, be for þat man may prove bi holy writ, and witnes of seynis, for þis is sop, þat is not contrari to himself, ne holy writt contrary to itself, ne feiþful doctoris contrary her to, þat seyn to us how þeis þingis are iuel. And if men sey þat swilk þingis are speedeful, for God hap þeuen vertu in herbe, in word, and in ston, and men sem oft at ee þat swilk þingis help, it is sop þat God hap þeuen vertu in all þingis, þat he hap maad and ordeynid how þei schal be vsid, and in to wat ende. And so how ilk man to vse hem as he ordeynip, but not aþen his ordinauns, ne wip out. And so þis þeuiþ not prove, þat þei profit hangid a bout þe nek; bi for þei men fyndun writun and bidun. And þan men seyn swilk þingis help; þis is no certeyn wip outen bettar prove, or grounde; for as doctors declarun wel, sum tyme men wen to see a þing wan þei see it not, os is schewid bi jogulers, dremeris, and rafars. And sum tyme man is holpun bi treyst þat he hap in o þing, or bi dreed entrid, and not bi þat þing as phisek techiþ and experiens. And sum tyme men wenun to be helpid, when he is mikile more hendrid. And wan þe send hap men in daunger, sum tyme he deseiþ hem tul þeþ do him sacrifice, and
pan he cessip to harme hem, or fendip hem ouer wyl. And pus 
pei are seid to help. But wan pis is lokid feipfuly, pey are wel 
more hendrid pan helpid, wyl pei are brout in to mis trowp, and 
hopip to haue helpe wip out God. As pe decr declarip wel: And 
if pei sey it be semip bi holy writ pat enchantmentis are good, for 
pe Salm seip pus, Synnars are alienid fro pe wombe, pei haue errid 
fro pe wombe, pei spek fals pingis; wodnes to hem vp on pe simi-
litude of pe serpent, os of def heddir stuppend her 3eris, pat he 
here not pe voyce of pe enchantuer, and of pe venyn maker, en-
chaunting wisly. To pis we sey pat God bi his ensaumpel re-
prouip synnars pat stoppun her 3eris, and wil not here his word, 
ne cast out pe wold venyn, and be helid, and reseyue vertu to 3ele 
oper. It folowip not of pis, wip out more ground, pat he approuip 
her charm forbydun. For in holy writ he enformip men and prestis 
bi similitudis, and 3et he forbedip men to vse hem; as he seip, pe 
oxo knowip his weldar, and pe as pe crib of his lord; leding vs bi 
hem to know our God, and reprouing vs if we know him not. And 
neuerpeles be bidip vs, Wel 3e not be maad as hors or mule; in 
wam is not vnderstanding. And pe apostil seip, Wil 3e not be 
maad barnes in wit, but in malice be 3e lilit. Perfor seek 3e a 
pleynar ground, pat wil stable peis charmis, pat men usen amis. 
But God for his endles mercy kepe fro pe malice of per charmis, 
and charmers, and coniurars, wichis, sortilegeris, and oper pat are 
put in pe general sentens and cursing of pe kirk, fro all pat wirkun 
bi fendis curst, or veynli wip out God, and to wickid ende, and 
namly fro hem peat enforcen to charme in to iuel dedis, or not to 
obey to Cristis gospel, ne to pe teching of pe apostlis, and prophetis, 
and feipful doctors. Ne pat we schuld know it, ne lif per after, 
seying pat we may not understond it, ne pe holy doctoris pat han 
expound it, wilk pe kirk hap canonijsid, but wil led us after oper 
dremis, and her ymaginacouns, blouing veynly wip fleschli wit, tul 
pei hold not Crist pe hed, ne go after him, ne sett in him per 
camd. soc. 14.
ground; but can sey þat wordis of holy writ, and þat are canonizèd of al holy kirk, soundun not wel, and wel lede vs bi a kirk þat þey seyn errip oft, and disseyuíp and is deseyuid, begilip and is bigilid. God Almiȝty kepe vs fro þe malice of þer charmis, and fro þer supersticiousiteis, vanites, errors, and desseytis; þat we noþer be disseyuid bi hem, ne disseue oþer men, ne bow not fro Crist tul a noþer, ne hold gospel oþer þan is; for þer is non oþer. And comfort he vs in þe power of his vertu, and in hismîlf; and cloþ he vs in his armor, þat we may aþenstond þe sautis of þe send; for to vs is no wrestling aþen þe flesch and þe blud; but aþen princis and powers, aþen reulers of þis world, of þeis merknes, aþen gostlynes of wrechednes, in heuynly þingis; þefor tak we þe armor of God, þat we ma aþenstond in iuel day, and stand perfet in all þingis; gird þe lendis in tworp, cloþid þe habarioun of ritfulnes, þe feet schod in þe making redy of Cristis gospel of þeþ, taking þe scheld of þe feiþ, in þe wilk we may sleckun all þe fiðrun dartis of the enemy. And þe helm of hel, and þe swerd of þe Spirit, þat is þe word of God; in ilk tyme preying, and bisekeing in spirit, and wakyng þer in ilk tyme, þat we may wet how it is to lif, and to answere to ilk, and to þeue resoun of þat feiþ and hop þat is in vs. þus be comfortid in þe Lord. For now is no wrestliþing to vs aþen flesch and blud, noþer to do fleschly batayl, noþer to sle mennis bodies, nor þet to stryfe for fleschly þingis, þat are but after þe flesch. Our wrestling is not only, ne principaly, aþen þeþ þeþ þingis, but aþen princis and powers, rewlaris of þis world of þeis merknes, þei are not only fendis and swilk wickid speritis, but þei are also wickid men þat ledun þis world in blindnes, and error, and foli, and malice, and lettun hem to know Crist, and behetun hem grace, wan þey mak hem sikir, ne wit not for þei schal haue it. Wyl þei hemsîlf lyuen in þer corrupcoun, wot not how þei may mak hemsîlf sikir; þey are rewlaris of þe world of þeis derknes, for þei hiȝt men assoyling, wan þei wit not if it be, and þey led
boþ himself and þeis þat þey assoyl in blindnes, and desseyue boþ. And þus wan þei condemp vniustly a iust man on many sidis, þei led men in blindnes, and þus wan þei erre are desseyuid and dis-seiuen, all þis is in mirknes. And yet þey deny to men þe undirstonding of þe gospel, and seyn men may not undirstond it, and þei graunt þat þei undirstond it not, and þei wel bi deneris. And þus þey may not deme but þat þei lede þis world in mirknes. But it is scham to hem to sey þus, þat ere kirk errip, sin he and his kirk is o persone, and also if þe kirk err, men may be in dout of her dedis, wan scho errip, and wan not; and were it vnsikir to trow to her canoniying, approuing, or afferming, or autorizing bifor þat þei proue hem bi sikirar ground; þeper as God ordeynid men to strif aþen þeis princis, þat all be drifun in to þe seruice of Crist, and groundid and formid bi him. And oþer goostly þingis of schrewdnes in heuenly þingis, þat are þei þat feynun in ypocrisy and color þingis þat þei tak and understond misser, as boþ holy mennis lif, and oþer vertuous werkis, þat men mis vndirstonden now, and turnen al in to pride and coueteys, and vndir lustis. And þus turnen sacramentis þat are goostly þingis, for goostly þing don, vse þei more in fleschlynes þan in to gostlynes, as in to couete- teis of þe flesch and þe world. Aþen þeis þingis bihoue men to wrestil in þo maner, as Crist himself ded and his apostlis. And þeper it behouþ to tak þe armor of Crist, and gird our lindis in his trowþ, þat our affeccoun and al our lif and wark be led bi him, for he is þe first trowþ. And þan we be cloþid þe habarioun of riþwisnes, to held to ilk man, þat we howe bi his lawe to frend and fo, to suffreyn and suget, and þat we deme non man, but as God biddip; for who is he þat seip þis þing schal be don, and þe Lord comaund not, but Balaam seid he miþt not spek, but þat þe Lord Num. xxiii. put in his mouþ, and þeper wæne he wuld haue cursid hem in anger, he blessid hem; and mak 30r feet to be shod in arayng of þe gospel of pees, þat al our wark and our wille to be mak pees; and Eph. vi.
WICLIFFE'S APOLOGY.

take we þe helme of þele, þat is good hope, and þe swerd of þe Spirit, þat is Goddis worde, bop to strik wip, and to vndirnem misdoars, and to defend hem of. But if þei sei may we not vndir-stond, applï þei wot not, for God may þeue vndirstoning to wan he will. And if þei suppose hem to han, and of God, so may God delen it til an oþer, and þerfor may þe first wit if þei sey þei haue not, þan are þe foolis to deme men. And þan dar I wel sey, þei vndirstoned not þeis men, þat þei wet weþer þei sey way or iuel. If þei sei we can not, or we vndirstoned amis, pray we hem, for Iþu sak, to enfrom us, bi þe trouth of holy writt, and trouth brout out bi resoun, þat may not fayle, and bi sensible trouth, and be we euer more redy to be mendid bi þe trouth of Crist, for we are not so sikir þat we be wip out faut, error, and vnkunning. Þerfor þat we may cum out, and cum to þe knowing of trouth, and lif þer after, euer pray we to Iþu Crist.

XXVIII.
Of vowe.

An oþer is put and is askid þus; þat þe vowe of religioun is ajen Cristis gospel. To þis I haue seid þus, þat þe name of religioun is takun in mani maneris; os sum tym for þe trouth þat rewip a man to serue duly his makar. And sum tym for þe act and þe state procedyng of þis religioun. And þe þrid, materialy, for þe personis þus enclinish. And þus þe keping of Cristis lawe is callid religioun, bi holy writ, and holy doctors. In þis second maner are religious callid þoo þat departun from oþer puple bi sectis foundun, and bi tradicounis, and oþer sensible ritis. And in þis maner wer þer þre sectis among þe Jury, Phariseis, and Esseis, and Saduceis. Eft it be howwip to not, þat to a wowe is a resonable creature to obey him to his souereyn, to kep sum hard þing þat is sensible, or vnsible, a bout þing ay lasting or temporel, wise or vnwyse; wise, wan it is acording to God, after his lawe to þe worship of God, and profist of þe vowe; vnnwyse, wan it is only about temporal þingis, or vnhonest, or vnprofitable to soule hele; werfor it be howwip þe vowe be in fredam, hauing feruor to do plesing Goddis
Wicliffe's Apology.

... and that he intend to fulfil, either he synni p in vowing, and so his vow is synne; as if it be more for lust of flesh, pride of world, or to geit tempore riches, or in to harm of an man, or swilk oper, than for honor and worship of God. For it is seid thus, four pingis are requirid to ilk vowe that obliship: first, principaly, that it be maad to God, sin it is pe worshipful dede only to pe euens to God. Secound, that is bi pingis only good and profitable to hele of soule, and not iuel ping, nor of filp, nor vnleful, ne noyes to an man, ne letting of an maundment of God, or counsel of Crist, efter pe decre of Isidor, Isidor.

... In iuel hiystis, kut pe filling a wey of ping that is hiyst. In fowl vowe, chaunge pi decret, and do not pis pat pu hast vowid unwarily. Pe prid, pat it he made wiß deliberacoun, pat pe purpos or entent be not misrewlid, for if it be foly, or vniust, or vndiscret, or letting ping more profitable, it is not to be kepids, but ytterly to be brokin, after pis pat Ecclesiastes seip, An vnprofitable and a Ecclesiastes. foul hiyst displecip God. And as he is seid vnfeipful pat dop not pis pat he hiyst, so is he pat dop not of pe feip, pat is of pe ground of God, or not of good in witt or orde, for ilk ping pat is not of Rom. xiiv. pe feip is synne. And in a oper place it is seid, po vowis of foolis are to be broken. And wilk pei are Hugo declarip, in his book of Hugo.

... sacramentis, seying pus, Do fowl wowis vndirstond al pat are iuel of hem silf, or ellis bòf pei be good, pei are not ordinat. Or wan more iuel is of hem pan good is in hem. Pe fourt requirid to a vowe is, pat it be wilful. Pan if pe vowe of religiou is circum-

... staunsid, pan it is plesing to God, and wiß pe gospel; ellis if it be contrarili be gunne, led, or contenid, who douit peat ne it is synne? Perfor iuge religiouse men in per consciens, if pei ground hem pus in her vowis, and ilk feipful man lokind in holy writt, and pe lif of Crist and his apostlis, and her dedis, after pingis pat are seid semyn to be contrary. Certeynly if pe vow of religious men, or of an man, is not wiß pe gospel, to pe perfeccoun of pe fredam pe of,
but in any manner letting or troubling or tarrying, ping pat pe gospel biddip, or counselip, pan certeynly al so it is azen pe gospel; after pe sentens of Crist, pat seip, He pat is not wiþ me, he is azen me, and he pat gedreþ not wiþ me, he scaterip. As if any person obeyed him wiþ wickid stering, or onordinatly, to do any ping pat is forbedun bi pe law of God, or to lef ping pat God biddip do, as sum wil mak her awowe pat pei wil not do pe dedis of mercy, oþer pat pey wil not ehyt flesch, tul pei be vengid of sum man, but if he ouer tak, pei wille oþer mak a vow to fast, or to go pilgrimage; for to do per lechery, or veniaunce of sum man. Also þoo pat bydun hem to kepe any staat or degr, or rewle more for cause of hiþnes of pe world, or worldly riches, or lust of flesch, or to do any ping, oþer bi her causis, or ellis wan he is lettid bi þe vow to do þe ded pat God wold him to do, as þus his vowe is azen þe gospel. And ilk þat vowip any ping to do in any manner for any cause, wiþ out mening of þe Holy Gost to do so, he synnþ in þat vowing; þerfor if religious vowed in þis maner, doubtles þer vow is synne, and azen þe gospel; as if possessioneris to kep þe religiou of monk, or chanouns, more to be partiners of temporal goodis, and to lif in delitis, and hiþnes of þe world, þan to lif in wilful pouert, dewe obediens, and chastite. Who doubtþ þat ne as þus þey synne azen þe gospel? And if þei do not þat þei hiþt, it is þe more azen þe gospel, and þe biddingis of God, seying, Wan þu hast vowid a vow to þe Lord, þu schalt not mak it void, but ﬁl þis þat þu hast hiþt, for an vnfeiful man and a foole hiþt displecip God; as if freris obeyid hem þat þei beg, for al þer tyme is in begging, þat is azen þe gospel, as it is seid in oþer placis, or wan þey obey hem to absteyn from meytis, azen Cristis fredam, þat biddip his disciplis eyte swilk as men settun to hem. If þey bynd hem in þe conþary, þat þey be not in fredam to do þus, but if Crist had for bedun it hem, ellis it is azen þe gospel, for swilk are reþroidy of 1 Thi. inþ. þe apostil seying þus, Þe spirit seip openly, þat in þe last tyme
sum schal depart fro þe feip, tenting to spiritis of error, and to kening of fendis, speking lesing in ypocrisy, and hauing þer consciens iren brondit; forbeding men to be weddid, and abstening fro metis, þat God hap maad to be tan of feipfulmen, and þoo þat knowun þe sop, wip doing of gracies, for it is halowid wip þe word of God and by prayoris; for ilk creator of God is good, and no þing to be castun a wey, þat is hawid bi þe doing of grace. And neuerþeles þe meyt comendip vs not to God, nor filip vs not, but frely it may be tan, and frely left. Also if þei vow hem to hold an abit, or oþer ritis, and God behitiþ no meed for þe keping, but raþer reprove, as he dede sum tyme þe Phariseis, doubtis þat is æsen þe gospel. It semip þus, wan it is not groundid þere, and is wip out med aylasting; for þis is pleynly æsen þe gospel bidding, þu schalt not tak þe name of þi Lord God in veyn, and þis bidding he brekip þat dop ani þing wip out God ordeyning it, or þat leþþ his bidding, or dop ani þing for wilke he is not to be medid in blisses for euer. And if religiouse men bindun þus to be obedient, and puttun þer will under mannis will, more þan under þe will of God, so þat it behowuiþ to do þe will of man, be it hout worþ or nout, and wat þat God biddip hem do þey may not do it, if þer ouerman bid hem cerse, or to do þe contrari, certis þis is æsen þe gospel; and þat we axe in our pr. nr. Our fader þat art in heuen, Luc. 11.
þi wyl be it don, in ðerþ as it is in heuen. And þus wan religiouse men are lettun bi þer vow fro þer preching of Goddis word, and fro fylling of þe dedia of mercy, and fro riþtwisnes manifold, as þei knowlech, and are nedid bi al þer tyme to comyn wip þer breþer, þow þei be symonentis and synnars, þat God forbediþ tak meyt wip, or hald felischip wip; it is certeyn þat in swilk casis her vow is æsen þe gospel. And wan þe vow of religious is to wilful bodily pouert, and obediens, and chastite, to be kepþ, but now our religious liþþ and flowþ among all men most in delitis, and habundiþ in worldly riches, and takiþ to hem worldly honoris.
Nota. certeunly oiper þey han feynidly and falsy a noþer vow aþen þe gospel, or ellis þey brek þer vow. And weþer it be so or so, þe toon or þe toþer, þe vow is aþen þe gospel, and damnable; weþer

Prosper. Prosper, in his book of contemplantif lif, seip þus, It is to saþow he seip, þat þer sum in þeis daies þat wel be ooneris, but in express maneris þeis kast no þing a wey, þeis chaunge not þe mynde but þe cloþ, þeis are þat forsakun þe world only in word, but not in werk, þeis lifen worldly, and hidun þer bicis wiþ a veyn hit of better lif, and mantel it wiþ a name of ymaginiþ religioun, þey tak for vertu, þe opinion of vertu, þey wil be seen a mong men dreyd and just, þeis diuerse fro þe pule, not in mynd, but in cloþ, not in lifing, but in habit only, in liknes, but not in effect, þeis study to be seen gret, but not to be, þeis preeche gret þings but þeis do hem not, þeis accuse vices, but þey do not a wey, þeis ben in wordis, but þeis do not in dedis. In opun þeis feyn hem to be displecid of þings þat þeis don in hid; þeis knowlech to know and luf God, but in dedis þey deney. In habite and lifing þeis han þe form of pite, but þeis deney þe vertu þer of. And for þis þeis disseyue þe moo, for þeis transfiger hem in to an angel of hit, and wiþ þe face and tonsur pretendun a schadoue peyntid of religioun. Werfor it is don þat þeis are maad desseyuable y pocritis, and lurkyng woluis of ref under a schepis flees; of wam it is seid bi þe prophet, þe dreed of God is not bi form þer eên. Alien sonis han liyed to me, alien sonis han ðeldid and crokid fro þi þathis, arêt þu þer lifing damnacoun, þat luþun þe maner of þe world for þe cloyster, and dispise for Crist a fewe facultes, and couetun moo aþen Crist, and inword coueþeis restiþ or lurkiþ under dispicyng of temporal þings. Of þeis seip Bernard to Eugeny þe pope, þeis are þat suffur not to be vnder lowtid, þeis kan not be abouen, þeis are vnsiþful to þer souereyns, vneyn to þer lowar, vnschamful to aþe, bolde to denay, vnestful tul þeis tak, vnkynd wan þeis han tane, þeis ken þer tongis for to spek gret þings, wan þeis do but lilit þings; þeis are largist
bihištars, and scarsist guuars; glosandist fletcherars, and bitandist bacbitars; simplist glosars, and warst willid traytorys. And Lin-
coln seip þus, A cloystrer of priuat ordre, and specialty a frere wandring voyd in the world, is a ded careyn, gon out of þe graue, woundun in dedly clopis, schaken of þe fend a mong men: þei are tokunid bi þe wif of Loth, þat, after þe going out of Sodom, loking Gen. six. aþen, was turnid in to an image of salt. An image hāp þe similitud of a man, but not þe trowþ. So swilk similitudis of religious etter habit, and ypocris signis, and neuerþeles not hauing þe vertu of Cristis religioun; werfor þe messangeris of Saul, sekjing Davud in 1Reg. six. þe bed, fond a simulacre and getyl skinnis. And Peter and Jon Joh. xx. seking þe graue, fond but a sudary. And of wilk seip þe Lord, No Luc. ix. man leying hand to þe plowe, and loking aþen, is able to þe Kyndam of God. And þe epistle of Jude, Erring sternis, to þe wam Jude. wirlwynd of mirknes is kepид vn to wip outen ende; þus seip he. Wéþer þe vow of religioun is not veyn, Seynt Jam seip, If ani wen hem to be religious, not refreynyng his tong, but disseyuing his hert, his religioun is veyn. Religioun clene at God, and at þe Fader, is þis, to visite þe fadirles and madirles, and wydowis, in þer tribulacoun, and kep hem silf vnfilid of þis world.

þis is a noþer, þat religious men are bounde to bodily warks; þat XIX. Re-
se mip sop bi þis. In þe state of innocens God sett man in paradis ligious bounden to of delite, leking þat he schuld wirk and kep it. In to þis stat of bodily wark. synne God kest man out of paradise in to þe serþ, þat he schuld Gen. iv. wirk þe serþ þat he was tane of, and seid to him, In swot of þi chere Gen. iii. þu schalt eyt þi brede, tul þu turn aþen in to þe serþ þat þu art tan of. Also in þe comandement, þu schalt wirk six dayes and do þi Exod. xx. wark. Also þus biddiþ þe apostil, He þat stale steyle he not, but Eph. iu. more wirk he wip his handis þing þat is god, þat he haue wer of to þef to him þat nedip. And eft he seip, Breþern, we warn 3ow, 2 Thes. ult. in þe name of our Lord Ihu Crist, þat þe wip draw 3ow fro ilk broþer going inordinatly, and not after þe orde þat þei han tane
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of vs; for ye wat wel it be howuip to folow vs, for we han not ben inquiet among 30w, ne etun ani mannis bred for noust, but wyrking in trauel, and werynes, boþ day and nijt, pat we schuld greue none of 30w. And pis we did, not os if we had no power, but pat we schuld 3ef to 30w a forme to folow vs; for [wan] we were at 30w, pis we wernid 30w, pat if any wold not wyrk, pat he eyt not; for we han hard sum a mong 30w to lif inquiet, no ping doing, but leding þer lif curiously, and we warn 30w in þe Lord, þat þei þat are swilk, wiþ stilnes wyrking, eyt þer bred. And her seip Austeyn, in his book of warkis of moniks, þe apostil wrowt wiþ his handis þingis able to mannis vse honestly, as þe warkis of carpenteris han hem, werkis of sewars, and of feld telars, and like to þeis. Patriarkis fed bestis; þe greakis had hem þat we callen pagaynis, her most honorable philosophurs, sowtars. In þe kirk, þis ilk, iustar man, to wam þe blessid maydun Mari was spowsid, þat bar Crist, was a carpenter. If þe patriarkis, þat were þe nobliar of þe Jewis, herdid bestis; philosophurs, þat were of þe bettar of pagaynis, wer sowtars; Joseph, þat was of þe bettar of cristun, was a carpenter; Poule, after þat he was apostil, mad tabernaclis; if all þeis wrouþ bodily, þat þei schuld not be constreynd to axe þer necessarijs, or to begge, þat is þe same, of wat professioun, or sect, or law, coueit þei to be, þat, azen so mani ensaumplis of seytis, schamun not to beg? And in þe decre is þis notid, þat bi þe saumple of þe apostle, clerkis may lefuly labor honestly wiþ þer handis, wil þey lefe not Goddis þat is more profitable. And eft Austeyn seip, Wat do þey þat wil not wyrk bodily? I desire to wit to wat þing þey tent? Þei sey to prayor, salmis, and redingis, and to þe word of God, þat is preching, forsoþ, he seip, an holy lif. But if we schal not be callid fro þeis þingis, we schal not eyt, ne meytis ar not to be mad redy, ilk day þat þey be tan. But if ned of mannis infirmitie constreynd þe seruaundis of God to þeis þingis, in certeyn interuallis of tyme, why ordeyn we not sum partis of tyme to kepe þe apos-
this bidding of wirkyng bodly? Sunnar is þe prayor hard of 0
buxum man, þan tenþowzand of a dispicer; þey seyn hem to tent
to lessoun, fynd þey not þer þat þe apostil biddip, wat ouerþwartnes
is þis to wil not obey to þe lesson? Wil þey tent þer to, and þat
þe lessun be rad þe lengar to wil not to do þis þat is red? Who
wot not ilk man to profit so mikil þe sunnar as he dop sunnar þe
good þat he redip? Also in þe rewle of Seynt Frauncis is red:
Freris lif þey first of þe labor of þer handis, þe secound of þing
frelly þeuun; and wan þeis suffice not, haue þey lefe to axe. And
in þe rewle of Seynt Benet; Idilnes is enemy to þe soule. And
þerfor in certeyn tymis how þe breþern to be occupied in þe trauel
of her handis. And eft certeyn horis in Goddis lessen, fro pasch
tul þe kalendis of Octobre, goyng ytterly fro þe first hor tul almost
þe fourt, trauel þis þat is necessary fro þe fourt tul þe sixte, tent
þei to þe lessoun. And if ned, or pouert of þe place, axe þat þei
be occupied to gedre frutis, be þei not euy, for þan are þey verely
monkis, if þey lif of þe labor of þer handis, os our fadres and þe
apostlis; þis þere. Now þan ilk man ley to his hert to þeis sawis,
and oþer, þat he see and understand, and after þe plesing of God
perform and fille in dede; schak a wey idilnes, vanite, curiosite,
and superfluite, glotany, and lust, and swernes, and oþer þingis
þat bringyn in nede. And reyse he dissolut handis, and dresser
rixt weies to his feet, and comfort tremeling knees, in to þe wirkyng
of good þingis. Snyb þe þe idul, solace hem of litil hert, and be Cap. iir.
pesful to all to þe hert, sfor gloriusse is þe fruit of good labors; for
þe Psalme seip, For þu schalt ete þe labor of þi handis, þu art
blessid, and wel schal be to þe. In þis tyme bi grace, and in tyme
to cum bi glory, wan þe Lord schal bid calle þe warke men, and
pay hem þer mede, mikil glory and honor for þer good warkis;
and þan he þat wyl not now wyrk, schal not be punischid wiþ men,
but warst of all oþer, for he brekþ Goddis bidding, and steyþ
aþen þe Lordis leue þis þat he eytiþ. And so he schal be put wiþ
pefis. And for his idilnes wan alle ping schal be ȝeuen to rest, 
þan his trauel schal be gynne in sarow.

XXX.
Begry not
leful to re-
ligious.

þis is an ðer; þat it is not leful to religious to beg. To þis I 
sey þus; þow it be leful to ilk man to beg in nede, neuerþeles it 
is [not] leful to ani man wiþ oute nede of releue and just nede 
dispicing riȝtfulnes; noþer to gedre him mikil worldly riches, 
noþer wasting his tyme in idilnes, noþer þat he wast himself 
and his goodis, and ðer mennis, in lustis, and in ðer veyn curioþeis. 
And for þe declaring of þis mater, I suppose first, þat begging is 
tane in diueris maneris, as gostly or bodily; and sum tyme ver-
tuously, and sum tyme synfully, and sum tyme peynfully. Þer for 
þat to beg understand is sum nediy man to ask, be syde þe titul 
of worldly dett, helpe for his releue schewing be signe or bi tokun 
or be expresse voyce. And þus it semþ þat Crist in manhod, as 
alle kyngis and princis lifyng, are nedid to beg of God al miȝty. 
And þus all begging of God gostly godis for relef of hem, and of 
her breþern, to be releuid of þer synnis, peynis, and wrechidnes, 
in case þei beg medfully. Also þus man leuyng occupacoun about 
temporal þingis, and necessariis of lif, for wark mere profitable 
and more gostly, and helpful to soule, and þerfor it nedip to beg. And 
to swilk wit, as doctors seyn, is þis verrified of Crist, þat þe Salm 
seþ, I am beggar and pore, and nediy, and helples, and swilk ðer; 
sþor he taking our kynd, was mad nediy and helples for vs, and þus 
he beggid gostly goodis for vs of þe Fadir. And þus, as it semþ 
to sum of þe sawis of Seynt Bernard. Wan Itu was of twelf þere 
age, he dwellid still in Jerusalem after his parentis, þat he schewyn 
beggid his liſlod fro dore to dore in Jerusalem, for þat he goyng in 
þe cite, schewid his ned to be releuid of þer defaut þat hauȝt to 
haue releuid him, so miȝt ðer; ñor far is þis fro hem þat beggun 
wiþ out nede, or wen þey miȝt ðer wise be susteynid, or for lust, 
or for ðer vndu caus beggen baldly. Wylful begging of stalworþ 
men is forfendid to ilk cristun man of þe apostil of Crist, and of
God himself, of Salomon it is vggid, and many fold reprouid of holy doctoris; so pat pe almes of pe pore schal not be yeuen to hem pat are sufficient and miesty to trauyl, for pei pat are swilk ask almis vniustly, despicyng pe bidding of pe apostul, seyng, Poule. Wirkiþ wiþ 3oure handis, as we haue bedun 3ow. And desiriþ no ping of no man. And if ani obey not to our word, bi pe epistil, pat is to sey, pat he absten him fro begging, wan he may wiþ bodily trauyl geyt his lyfyn, lok pat 3e be not men kyd wiþ him, pat he be counfoundid, and cast out fro alle, wexe schamid, tul he soget 2Thess.ult. him to pe biddingis of pe apostil. And syn no man how to cast out fro comyning of cristun men, but for dedly synne, it folowiþ pat he synniþ dedly, pat wilfully, and witingly, bindiþ him to swilk a staat contening trauel, pat he beg for euer. And it semiþ pat oon þus endurid, is not in þe staat of men to be sauid. Also Salamon seip, Lord 3eue me not begyyn ne riches, but only necessariis to my lifing; þat applyly I be not greuid to denys God, or constreyyn be nede to styyle, or forser þe name of my Lord God; þat is, as þe Glose seip, þat I falle not in to forgeyting of euer Glose. lasting, for nede, or scarsnes of passing þingis. Also þus seip God in his law, Vtterly a nedy man begging be þer not among 3ow. Deut. xxv. As if he sey þus, Sufferiþ not in 3our defaut ani to fal in to so gret defaut þat he be nedid to beg. And bi þe same, No man bring himsylf vniustly vn to swilk stat. And wiþ ned it is iust þat he beg. And þus seip Austeyn vp on þis word þat Crist seip, Gif Austeyn. to ilk askyng þe. If þu giff not þat he askiþ, þu schalt 3eue better, whan þu iustly amendist him þat askiþ vniustly. And Crist biddiþ, Luc. xii. Selle þat 3e haue and 3eue almis, þat is, as þe Glose seip, þat 3or Glose. þingis left after warkis wiþ 3or handis, þat 3e haue wer of to lif. Also Austeyn seip, Bred is tan a wey more profitable to þe hungri, Austeyn. if he siker of lifing despice ritfulnes; þat is, bred brokun to þe hungry þat he desseyuid tent to riytwisnes. Also Jerom seip, Pei Jerom. þat sufficy to hemsylf, or to be susteynid bi þe goodis of parentis,
and namly, but if þei clerkis, if þei tak gylfuly under color of nede, þis þat is dewe to þe pore, doules þei do sacrilege, and bi misusing of swilk þingis þei eyte and dring dome to hemsile. Also Prosper seip, þei þat han her owne, if þei wil ani þing be don to hem, þei tak not wip out gret synne þat þe pore man schuld lif of. As yeld in almis schal be putt be fore, þat þei only take pore mennis meytis, þat may not labor ne suffice not. Êft Austeyn seip, Wan we may labor, we how not begging tempt God; þat as þus þat we may of his gift. And sin we lif þer of, we lif of him gifyng, for he hap þeuen þat we may. Also þe begging of clerkis is schenschip of bischops; ñor þus seip Jerom, Now syn coueyteis hap waxen in þe kirk, as in þe empyr of Rome, lawis gon a wey fro þe prest, and visioun from þe prophet, al bi power of bischopis name þat þei chalang unlesfully to hem wip out þe kirk. Also þei dryue in to þer vsis al þat is of dekunis, ne þei chalang not þis only þat is ascriuid, but þei tak a wey all þingis fro alle men; þe vnblesid clerk beggip in þe strete, and boundun vnder seruilk werk he askip almes opunly of ilk man. And of þis is he þe more dispicid of all, þat he wretchedly desolat is gessid to be fallun iustly to þis wrechidnes þo bischopis a lon lowen to þeftis. Alon he vship ministry. Alon he chalangip to him all þingis. Alon he assolyip oper partyes. Alon he sleþ all. And for coueystis of prestis oft risun hatis; þer for are bischopis accusid of clericis; þer of þe biginning of strif; þer of þe cause of detraccoun; þer of is maid þe beginning of synne. For sop, if ilk man in þis world is bidun to haue sum þing, þat he be content only wip possessioun, and tak not oper mennis þingis, noþer þe feld, noþer þe wyne of þe pore, nor his wayn, nor his money, nor his frutis, how mikil more he þat is prest to þe kirk of God howþ in al þing to kep rytwisnes, þat he chalang only þis to him þat [he] knowip to be of his rist, and ref not oper mennis þingis, ne touche; feel he him euyn wip oper. Also, in þe story of Seynt Clement is found, þat Petir
blamid Clementis modir begging, and seid sche schuld wirk wip her handis. And also þat Clement Pope hadde writun be nam all þe nedy folk of þe cuntrees, and he þolid not hem to be soget vn to begry, þat he cleasing of baptem had halowid. Also bi lawe cyuil it is not leful to a miȝty body to beg; þerfor be þey war þeis vniust beggars, and ilk man se to wam he þeue almis, wat maner and whi, and wherof; for þus biddip Crist, Wan þu makist a meyt or sopar, calle þu not þi riche frendis, neybors, ne cosynis, þat þei bid not þe æsen and reward be maad to þe. But calle þe pore, blynd, crokíd, and feble, þat han not werof to quit þe, and þu schalt be blessid, and it schal be quit þee in þe rising æsen of riȝtfulmen, for þey may not. And God seip bi þe wise man, If þu schalt do Eccli. seip. wel, wit to wam, and þer schal be mikil grace in þi goodis. Do wel to þe iust man, and þu schalt fynd reward of God, þow þu fynd not of him. þeue to þe mercyful and resiȝue not þe synnar; þef to þe good, and to þe mek do wel, and þef not to þe vnpitous; forbide þi louis to be þeuen to him, þat he be not miȝtiar in hem þan þu. For þu schalt fynd double iuel in all goodis, þat þu dost to him; þfor God hþ synnar to hate, and he schal yeld veniaunce to þe wickid. And þus is also bedun, Wil þu not do almis of oker and vsur; þat is, do not swilk defautis to do almis þerof, ne hald sow not clen þerof, but if we mak oþer dew satisfaccoun; þfor þe decre seip, þe oﬃng of wickid þing is ﬁlîd, for God approuiþ not Decre. þe gestis of wickid men, nor he lokîp not in to þe oﬃng of þe Eccli. vnpitous. Nor he schal not be merciiful to synnis, in þe multitud of þer sacriﬁce. Bred of þe nedy is þe lif of þe pore; he þat de- fraudip him, he is a man slear; he þat schedip blud, and he þat doþ fraud to þe hirid hyne are breþer. Perchauns sum man þpinkþ it, are mani riche men auarous and couetsous, I haue no synne if I tak it fro hem, and gif it to þe pore; I may geyt mede of þis, þat þei do no good of. But þis þout is sterid to him bi sleyt of þe fend, for if a man gef al þat he took, þis is not to be wenid almis,
if pis be yeuen or despendid to pe pore pat is getun of leful pingis.

Gregor.

ffor he pat takip iuel in pis entent pat he yeuip wel, he is more greuid pan helpid; perfor pat we tak no ping vnder color to do almis wip synne, pe scripture for bedip, seying, Offringis of wickid-

Prov. xxvii. men are abhominable, pat are offrid of felonie; he pat offrip sacrifice of pe substaunce of pe pore, os he pat slep pe sone in pe siot of pe sadre. And wat pat is offrid in felony in pe sacrifice of God it softip not, but sterip his wrape. It semip wel pat peis vniust beggars, and namly pe ministers of pe kirk, brekyn pe bidding of

Eccl. God; ffor he biddip pus, Viterly a nedy man and beggar be not a mong 3owe; pat is to sey, polip not in yoor defaut ani fal in to so gret nede, pat he be nedid to beg. And bi pe same ne man schuld blamfuly bi idulnes, bi rechlesnes, noiper bi wast, noiper bi foly, bring him silf to swilk nede. And if he dede, men schuld not yeue
dent. xxi.
to him pat he askip, as is befor seid. And for Salamon seip, pe slowman wold not in winter here for pe cold; perfor he schal beg in pe somer, and per schal not be yeuen to him. And if he beg wip out nede, he dop vniustly; for to beg, is pe creater to schew be word or wark or tokun is defaut wanting, and nedip to be releuid, and ask bi side pe titil of worldlyy dede, sum ping to be releuid by; of pis need pan if he noiper want, ne haue nede to be releuid, he dop vniustly pat brekip Goddis bidding, lijep, and berip falswitnes;

Prov. xx. ffor he affermip pat ned is per, wan it is not; and pus he is a pef, and fraudful reuar. Also it semip pat pei put wrong un to God, or to pe peple, or to bope; ffor pus is seid in Goddis lawe, pe wark-

Matt. xxiv. man is worpi of his meed, and his hyre. And est, who pat warkip

Tobit. ix. ani ping to pe, pay him his hyre a none. But wan peis ministeris of pe wark han don per office, if God or pe peple wil not pay hem per hire, pan is God or pe peple vniust, if God schuld pay and dop not, he dop pan azen his oone law. If pe pepul schuld pay, and dop not, pan pe peple brekip pe bidding of God. But if peis men beggars are not sent of God, to do pis office, or dop not pis
dide trewly, or ellis nedip not to beg. And ellis þe peple is redy to quit hem þer service. But of þis wil þei not be payid, but gredyly gon abowt to geyt al þat þey may, þan þei do uniuystly, and silun God and þe peple. And þus may þei dred in þis, lest þei be childre of iudas gostly in manneris, and þe synful begging be despi-tously kast on hem, os is prayid in þe Salme, Wadring bi his sones borne, and beg þey, cast out of þer dwellingis. For dred of þis schuld þeis meny be aferd to beg as þei do, wyting wel þat Crist beggid not, but if he nedip, ne seyntis noþer. And if þei dede, þei repentid þer of and amendid; and so I rede þeis beggars do bi tyme, and come to Crist. Amen, Amen.
NOTES.

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

— l. 3.—That I have not ben. Perhaps we should read “That it hath not ben.” The sense would seem to require some such alteration.

— l. 4.—The general faith. That is, “The Catholic faith.”

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

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

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

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

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

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

— l. 16.—And Gregor seith. Decret. Caus. 2, q. 7, c. 28. "Paulus dicit, Senirem ne increpaveris. Sed hanc ejus regulam in eo servanda est cum culpa senioris exemplo suo non trahit ad interitum corda
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juniorum. Ubi autem senior juvenibus exemplum ad interitum praebet, ibi districta increpatione serendi est. Nam scriptum est: Laqueus juvenum omnes vos: et rursus propheta dicit, Maledictus puer centum annorum." The passages of Scripture referred to are 1 Tim. v. 1. Isa. xlili. 22. and Isa. lxxv. 20.

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


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

P. 3, i. 1.—Ai to. i. e. always.

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

— i. 6.—As Gregor seith. The editor has not been able to find these exact words in St. Gregory, or cited in the canon law: but perhaps our author quotes them loosely from the Decretum, Caus. 8, q. i. c. 9. "Pastori sanctæ ecclesiæ dicitur: Simon Joannis amas me? Pasce oves meas. Ex quibus verbis colligitur, quia si is, qui valet, omnipotentis Dei oves renuit pascere, ostendit se pastorem

P. 3, l. 7.—Howith. Oweth, oughteth.

— l. 10.—Also thus seith Crysostom. The editor has not been able to find the passage here referred to, either in the canon law, or in the works of St. Chrysostom.

— l. 16.—And thus seith an other. This is another reference which the editor has not succeeded in verifying, although he has spent more time in the search than it was worth.

— l. 19.—Now deme this fising kirk. Deme, i. e. "consider this fighting church," alluding probably to the schism of the Popes; an allusion which may serve to fix the date of this tract.

— l. 27.—And Crysostom seith. Quoted from the Opus imperfectum in Matthaeum, falsely attributed to St. Chrysostom : Decret. Dist. xI. c. 12. Multi. The words cited are as follow : "Quicunque desideraverit primatum in terra, inveniet confusionem in coelo; nec interservos Christi computabitur, qui de primatu tractaverit; nec unusquisque eorum festinet, quomodo alius major appareat, sed quomodo omnibus inferior videatur: quoniam non qui major fuerit in honore, ille est justior, sed qui fuerit justior, ille major."

P. 4, l. 9.—In the propos. i. e. "in the proposition;" the subject, namely, or question under discussion.

— l. 11.—And he hizt it. i. e. "and he promise it."

— l. 15.—Therfore the pope ioi not. i. e. "let not the pope joy or rejoice." So also, line 17. But al dread more, i. e. "Let all dread more."

— l. 18.—For thi that in swelk, &c. Forthi, because. This sentence in modern English is, "Because that in such the sin is aggravated by reason of the degree," i. e. by reason of the dignity or rank of the sinner.

— l. 19.—Ioi thu not. From Ecclus. xvi. i. "Ne jucundes in filiis impiis, si multiplicentur: nec oblecteris super ipsos si non est timor Dei in illis:" and verses 3, 4, "Melior est enim unus timens
Deum, quam mille filii impii. Et utile est mori sine filiis, quam relinquere filios impios." Unipitouse is our author's version of impius; so also we often find him using the word pite for pisty.

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

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

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

P. 5, l. 2.—Places no orderis. Dist. xI. c. 4. "Non loca vel ordinres Creatri nostro nos proximos faciunt: sed ei nos merita bona jungunt, aut mala disjungunt."

— l. 3.—Nekist, nearest, proximos.

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

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

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

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

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

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

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

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

And a little afterwards,

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

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

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

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

P. 6, l. 2.—*His.* For *is.* Our author (or his transcriber) frequently prefixes *h* to words beginning with a vowel.
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P. 6, l. 13.—Or doth the contrari. These words are probably repeated by a mistake of the transcriber.

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

Biron is like the envious sneaping frost;

and in King Henry IV. (Second Part,) Act II. Scene i. Falstaff says,—"My Lord, I will not undergo this sneap without reply."

Snib, Snyb, Snedd, and perhaps also Snyff, are all different spellings of the same word, and occur frequently in our old writers. Pope, in his note on the passage last cited from Shakespeare, calls sneap "a Yorkshire word."

— l. 22.—Aftir the Holy Gost taking. i. e. "after receiving the Holy Ghost."

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

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

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

— l. 6.—For thi that. For thi, because. Or perhaps we should read "for that thei."

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

— l. 19.—That the byzar be prorhabili sekir. i. e. that the buyer be proovenly (certainly, demonstratively) sure. In the next sentence发行人 is used as a verb; the word is often spelt sicer. In line 22 we have provability, and line 28 provable.

— l. 24.—Rennun, run, issue not forth.

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

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

"Pape boniface a donné a tous ceulz qui diront deuotement ceste orayson qui sensuit, entre leeluacion du corpus dăi et le dernier Agnus Dei, deuex mille ans de vray pardon."

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

"Domine iésu qu'hanc sacratissimam carnem et preciosum sanguinem de gloriosissime virginis marie utero assumpisti, et eundem sanguinem de sacratissimo latere tuo in ara crucis pro salute nostra effudisti : et in hac gloriaa carne a mortuis resurrexisti : et ad celos ascendisti cum eodem sacratissimo corpore tuo : iterumuentur us es, iudicare uiuos et mortuos in eadem carne : libera nos per hoc sacratissimum corpus tuum, quod modo in altari per manus sacerdotes tractatur, ab omnibus immundiciis mentis et corporis, et ab uniuersis malis et periculis preteritis, presentibus et futuris. Qui uiuis et regnas," &c.

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

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

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

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

This copy of the Hours was printed at Paris in 1638: "Impresse
Parrhisias per Franciscum Regnault, impensis et sumptibus eiusdem:
almu vnuiversitas Parrhisien. librarìi iurati. Anno domini millesimo
vingentesimò tricesimo sexto. Die vero .xxxv. Maii."—It differs
from the former copy, and from our author, in assigning ten thousand
years to this indulgence, which it ascribes to Pope Boniface VI.
meaning evidently the Pontiff who is usually styled Boniface VIII.
(A.D. 1295); for Boniface VI. (A.D. 886) lived but fifteen days after
his election, which was also by some supposed to be irregular, so that
he is often omitted in the list of pontiffs:* and Boniface VII.
(A.D. 974) was an Antipope,† and therefore of course not counted.

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

P. 8, l. 14.—As oft as a nobil man. In line 18 our author speaks
of "lewid men," or laymen, "that can not this orisoun," i. e. who
are not learned enough to be able to read it; and perhaps, therefore,
by "a nobil man" he may mean one who is possessed of the education
sufficient for using the prayer.

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

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

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

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

* See Pag Breviar. tom. ii. p. 177.
† Ibid. p. 244.
P. 8, l. 30.—It behoeth to trowe. i.e. we are bound to believe.

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

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

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

“Ad hæc cum aliqui ex hujusmodi quæstoribus, sicut ad nostram audientiam est perlatum, non sine multa temeritatis audacia, et deceptione multiplici animarum, indulgentias populo motu suo proprio de facto concedant, super votis dispensent, a perjuriiis, homicidiis, et peccatis alii sibi confitentes abolant, male ablata incerta (data sibi aliqua pecuniae quantitate), remittant, tertiam, aut quartam partem de poenitentiis injunctis relaxent: animas tres, vel plures parentum, vel amicorum illorum, qui cleemosynas eis conferunt, de purgatorio (ut asserrunt mendaciter), extrahant, et ad gaudia paradisi perducant, benefactoribus locorum quorum quæstores existunt, remissionem plenariam peccatorum indulgeant, et aliqui ex ipsis eos a peæna et a culpa
NOTES.

(ut eorum verbis utamur) absolvant; nos abusus hujusmodi per quos
cessura vilescit ecclesiae, et clavium ecclesiae auctoritas ducitur in
contemptum, omnimodo aboleri volentes, ea per quoscunque quæs-
tores fieri, vel attentari de cætero districtius inhibemus. Omnia et
singula privilegia, si qua super præmissis, vel eorum aliquo sint
aliquibus locis, ordinis, vel personis quæstorum hujusmodi quomo-
docunque concessa, (ne ipsorum prætextu sit eis materia talia ulterior
præsumendii), auctoritate apostolica, quantum ad præmissa, penitus
revocantès.”

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

—l. 17.—The Clementyns de po. c. abus. h. Barth. in Casibus.
i. e. the Clementine Constitutions, De penitentis et remissionibus [the
title of lib. v. tit. ix.], capitulio abusionibus: Hæc Bartholomæus in
Casibus.

—l. 20.—Spedy. i. e. expedient.

—— Folily. Foolishly, rashly.

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

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

—— Bëhit us. Promised us.

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

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

—l. 18.—Wenun. Wish, desire.

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

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

—l. 31.—Joinun. i. e. they enjoin.

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

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

—l. 24.—A place that is called porciuncula. Portiuncula was a place near Assisium, where was a ruined church dedicated to St. Mary of Angels, which was rebuilt and restored by St. Francis of Assisium, at the commencement of his religious life; it was the favourite scene of his early devotions: in it he conceived the design of founding the celebrated order of Friars Minors, and it subsequently became the centre and mother church of the whole Franciscan family.

"Hunc locum (says Wadding) vir sanctus amavit præ cæteris mundi locis. Hic etenim humiliter coepit, hic virtuose profect, hic sœliciter consummavit; hunc in morte fratribus, tanquam Virgini carissimum, commendavit . . . . . . . Hic est locus in quo Fratrum Minorum ordo a S. Francisco per divina revelationis instinctum inchoatus est."

Annal. Minor. t. i. p. 43, Rome, 1731.

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

—l. 37.—In the court. i.e. the court of Rome.

—l. 32.—Katereynis. i.e. quadrains, or farthings. "Quatrinus (or Quatrenus) minutior moneta, sexagesima pars line, Ital. Quatringo." Adelung, Glossar. Manuale, in voc.

P. 18, l. 25.—Tho syn. A mistake of the transcriber for the sin. We often find tho for the in this MS. See line 8.
NOTES.

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

P. 17, l. 24.—Ymplicethly. i.e. implicitly.
—l. 26.—Of the words of the Pope Leo. Quoted in the Decretum from Leo I. Serm. 3. in anniversario sua assumptionis, et serm. 2. De natali Apostolorum. (Caus. xxiv. q. 1, c. 5.)

"Manet ergo Petri privilegium, ubicunque ex ipsius furtur equitate judicium, nec nimis est vel severitas, vel remissio, ubi nihil erit ligatum, nihil solutum, nisi quod beatus Petrus aut solverit, aut ligaverit."

—l. 31.—And also Jerom seith. Quoted from S. Hieron. in Leviticum, Decretum, Caus. xxiv. q. 3, c. 4. "Si quis non recto judicio eorum qui pressunt ecclesiae, depellatur, et foras mittatur, si ipse non ante exiit, hoc est, si non ita egit, ut meretur exire, nihil lreditur in eo quod non recto judicio ab hominibus videtur expulsus. Et ita fit, ut interdum ille, qui foras mittitur, intus sit, et ille foris, qui intus retineri videtur."

P. 18, l. 5.—And Gelasi the Pope seith. Decretum, Caus. xi. q. 3, c. 46. "Cui est illata sententia deponat errorem, et vacua est: sed si injusta est, tanto eam curare non debet, quanto apud Deum et Ecclesiam ejus neminem potest iniqua gravare sententia. Ita ergo ea se non absolvit desideret, qua se nullatenus perspicit obligatum."

—l. 9.—And Austeyn seith. Quoted from Augustin De Summo bono, Decret. Caus. xi. q. 3, c. 47. "Secundum Catholicam fidem ......... nec naturae Dei nocere potest quisquam, nec natura Dei nocere injuste patitur quenquam. Qui enim nocet (ait Apostolus) recipiet illud, quod nocet."

—l. 13.—To this accordith Rabanus and other doctours mani. Alluding probably to Decret. Caus. xxiv. q. 3, c. 5, where Rabanus is quoted under the title "Vita, non sententia, quemlibet ligat, vel solvit."

P. 20, l. 5.—In owe. Enough, sufficient.
P. 20, l. 6.—Leaf. Leave, omit, neglect.
— l. 17.—By law canon. Referring to the Decretum, Caus. xxiii. q. 4, c. 27, q. 5, c. 8. Caus. iv. q. 4, c. 1. et alibi.
— l. 18.—For under the auturite of Gregor. Cited from Gregory’s Letter to Januaiarius (l. 2, indict. 10; Epist. 34.) Decret. Caus. xxiii. q. 4, c. 27. “Inter querelas multiplices, Isidorus, vir clarissimus, a fraternitate tua frustra se excommunicatum, anathematizatumque conquestus est. Quod ob quam rem factum fuerit, dum clericus tuo, qui presens erat, voluissesemus addiscere, pro nulla alia causa, nisi pro eo quod te injuriaverat, factum innotuit. Quæ res nos vehementer affligit; quod si ita est, nihil te ostendis de ccelestibus cogitare, sed terrenam te conversationem habere significas; dum pro vindicta propriae injuriae (quod sacris regulis prohibitur) maledictionem anathematiz probantur. Unde de caetero omnino esto circum- spectus, atque solicitus, et talia cuiquam pro defensione propriae injuriae tuae inferre denuo non presumas. Nam si tale aliquid feceris in te scias postea vindicandum.”
— l. 29.—Worfor the Glose of Ion seith. Johannes Semecas, called Teutonicus from his country, was author of a gloss on the Decretum of Gratian, which is printed with that work in the Corpus juris Canonici. The gloss on the canon Inter querelas, just cited, is as follows: “Ergo episcopus non potest excommunicare aliquem pro injuria sibi facta, ut hic, et infra c. q. 5. De occidentis. Nec enim potest esse judex in causa sua, ut 4, q. 4, c. 1.”

P. 21, l. 2.—Harborow. Harbour, shelter. See Nares’s Glossary in voc.
— l. 3.—Veniauns. Vengeance.
— l. 4.—Manest, menaced. In the printed text of Wicliffe’s New Testament this word is spelt “manassid.” “Whanne he was cursid, he cursid not, and whanne he suffrid he manassid not, but he bitook hym self to hym that demed hym vniustli.” The reading of the Vulgate, “tradebat autem judicanti se injuste,” is of course followed by our author.
NOTES.

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

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

CAMD. SOC. 14.
NOTES.

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

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

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

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

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

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

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

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

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

P. 22, l. 10.—For that he is cursed unjustly. Perhaps we should read, "for he that is cursed unjustly.”

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

The story alluded to by our author is thus told by Ralph Higden, in his Polychronicon (fol. cccv. b. Ldon. 1527):—"Also that yere [1253] deyed Saynt Robert Grostished, bysshoppe of Lyncolne, the nynth daye of October. He was cunninge in all the lyberall artes. And specyally he expowned many thynges in logykytyks and astrology. He sent to the fourth Pope Innocent a pystle sharpe ynough, that begynneth in this wyse: Our Lord Jhesus Cryste; he sent that pystle by cause the pope greuyd the churches of Englonde with taxes and paymentes undue and uncustomeable. Also for he hadde geuen his letyll newe [nephew] a chanonrye with the fyrste that voyded in the chyrche of Lyncolne. But this Robert wolde not receyue the chylde. But he wrote to the pope and sayde, that he nether wolde nor sholde receyue such to the cure of soule that cowde not rule hymselfe. Therfor this Robert was sommed to the court and accused. Thenne from Innocentes court, he appellyd to Cristis owne trone. Thenne after Roberts deth it happaed on a nyghte that the pope laye in his bedde and rested, a bisshop apared to hym arrayed as a bysshop, and spake to the pope and sayde, Arise, wretche, and come to yi dome. And smote hym with his crosse on the lyfte syde ryght to the herte. Thenne in the morowe the pope's bedde was founde bloody and the pope dede. ¶ Herfore though Roberte was a noble man, and dyde oft miracles, ye court suffred hym not to be canonysed.” See also Matthew Paris, Hist. Angl. p. 760 (fol. Lond. 1689).
P. 22, l. 22.—And this is notable to wit in the decree. This is a reference to the words of Gratian, *Causes* xxiv. q. 3, part 3, and the following, c. 10, *si igitur*, and c. 11. *cum ergo*. The words are, "Illicita ergo excommunicatio, ut ex premisis apparat, non lædit eum, qui notatur, sed a quo notatur: ac per hoc, qui innocentes sunt, ex alterius criminem condemnari non possunt: sicut ab imprudentibus familie potentum pro peccatis dominorum solent notari. Sed adhuc objectitur, quod non solum innocentes, sed nec eum criminosi sententia maledictionis sint feriendi. Ait enim Christus in Evangelio, *Orate prosequentibus* . . . . Item Apostolus: *Benedicite persequentibus vos*: *Benedicite et nolite maledicere*: Item, *Maledici regnum Dei non possident*. 

*Item Hieronymus (in epist. ad Titum initio cap. iii.)*. Si igitur Michael non fuit ausus diabolo et certe maledictione dignissino, judicium inferre blasphemiam: quanto magis nos ab omni maledicto puri esse debemus? *Merebatur diabolus maledictum*: sed per os Archangeli blasphemia exire non debuit. Relege veteres libros, et vide, quæ tribus in monte Garizin constitutæ sint, ut benedicenter populo, et quæ in monte altero, ut maledicerent: Ruben, qui maculaveratorum parentis, et Zabulon novissimus Lisi filius, et ancillarum liberi in monte Hebel ponuntur, ut maledicant his qui maledictione sunt digni.

*Item (in lib. Jonas*) Cum ergo in singulis quibusque fidelium talis sit propositi varietas, hoc mihi designari videtur in hoc loco, quod dimidii illi, qui juxta montem Garizin incendunt (illum, qui ad benedictiones electus est), istos figuraliter indicent, qui non metu pœne, sed benedictionum et repromissionum desiderio veniunt ad salutem; illi vero dimidii, qui juxta montem Gebal incendunt, in quo maledictiones prolatæ sunt, istos alios indicent, qui malorum metu, et suppliciorum timore compleentes, quæ in lege scripta sunt, perveniunt ad salutem."

— l. 22.—Seynse. Synod.
— l. 29.—Servid. Deserved, merebatur.
— l. 30.—Holde, for old. A few lines further on (page 23, line 3,)
we have the same word written wold, representing evidently the provincial pronunciation.

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

P. 23, l. 1.—Wengis. Wenches, concubines; ancillarum liberi.

— l. 11.—But the canoun distinguith thus. “Distinguendum est ergo inter maledictum, quod prohibetur, et maledictum, quod a Domino, et sanctissimis viris rationabiliter profertur. Maledictum, quod prohibetur, est illud, quod procedit ex voto ultionis, et odio persequentis, non ex amore justitiae.”—Decretum, Caus. xxiv. q. 3, c. 11. Grat. Sed qui pro, in fin.

— l. 14.—Witts of seyntis. i.e. opinions, decisions, judgments of saints.

— l. 15.—Stering. Stirring, movement.


— l. 19.—And after, under the autorite of Austyn.—Caus. xxiv. q. 3, c. 17. “Corripiantur itaque a præpositis suis subditis fratres, correptionibus de charitate venientibus pro culparum diversitate diversis, vel minoribus, vel amplioribus.” Quoted from S. August. De Corrept. et gratia, c. xv.

— l. 20.—Provatis. Provosts, Proxpositi.

— l. 22.—Court of pleet. Pletum, Plitum, Placitum: in French, Plet, or Plait. The bishops’ courts, in which the bishops or their delegates preside, were anciently called Placita Christianitatis, as the king’s court was called Placitum commune. See Du Cange, in voc.

— l. 32.—In case. i.e. “for example.”

P. 24, l. 2.—Scarioth. Judas Iscariot.

— l. 3.—Blawun. Blowen, censured.

— Valith. Available.

— l. 13.—Souare. Sore.

— l. 18.—Salamon seith. Prov. xxvi. 2. “Maledictum frustra prolatum in quempiam superveniet.”
P. 24, l. 19.—As the Gloss seith. The Gloss on the words "in quempiam" is, "in proferentem." Bibli. cum Glossa interlin. Ven. 1588.

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

—l. 23.—Helid. Covered, operitur.

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

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

—l. 28.—Liand, lying, mentientes, Matt. v. 11. Joisth, i. e. joy ye, rejoice ye, gaudeate, ib. v. 12.

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

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

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

—l. 27.—Wordeynith, for ordaineth.

—l. 30.—Medesfully. Deservedly.

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

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

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

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

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

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

P. 28, l. 2.—Thole. Suffer.
— l. 15.—3and. i. e. end.
— l. 17.—Ordre of kynd. Order of nature.
— l. 26.—Utrouth, or untrouth (line 27). Unbelief; to trow is to believe. In line 30 the word is spelt ontrowth.
— l. 31.—Benth. Beneath, i. e. inferior to Christ.

P. 29, l. 20.—Sent Jerom seith. Quoted from Jerome on Tit. i. in the Decretum, Dist. xcv. c. 5. “Olim idem erat Presbyter, qui et Episcopus. Et antequam Diaboli instinctu studia in religione fierent, et diceretur in populis, Ego sum Pauli, ego Apollo, ego autem Cepha, communi Presbyterorum consilio ecclesiae gubernabantur. Postquam vero unusquisque eos, quos baptizaverat, suos putabat esse, non Christi, in toto orbe decre tum est, ut unus de Presbyteris electus superponeretur ceteris, ad quem omnis ecclesiae cura pertineret, et schismatum semina tollerentur. Et paolo post. Sicut ergo Presbyteri sciunt se ex Ecclesie consuetudine ei, qui sibi Præpositus fuerit, esse subjectos; ita episcopi noverint, se magis consuetudine, quam dispensationis Dominicae veritate Presbyteris esse majores, et in commune debere Ecclesiam regere.” Also ibid. c. 6. (ex Hieron. ad Rusticum Narbonense episcopum, de septem gradibus ecclesia.)
“Ecce ego dico, præsentibus episcopis suis, atque adstantibus in altari, Presbyteros posse sacramenta conficere. Et infra. Sed quia scriptum est, Presbyteri duplici honore honorentur; maxime qui laborant in verbo Domini, prædicare eos decet, utile est bene dicere, congruum est confirmare, convenit reddere communionem, necessæ est visitare infirmos, orare pro invalidis, atque omnia Dei sacramenta implere.
Et infra. Nemo hinc episcoporum invidia diabolicæ tentationis inflatus, irascatur in templo, si Presbyteri interdum exhortentur plebem, si in ecclesiis prædicent, si plebibus, ut scriptum est, benedicant. Etenim abnuenti mibi ista sic dicam: quin non vult Presbyteros facere, quæ jubentur a Deo, dicat, quis major est Christo? aut quid corpori ejus, aut sanguini, poterit anteponi? Si Presbyter Christum consecrat, cum in altario Dei Sacramenta benedicit, benedicere populo non debet, qui Christum etiam meruit consecrare? Et paulo post. Circa laicos, ac mulieres, jubentibus vobis, O injustissimi sacerdotes, Presbyter Dei benedictionis perdit officium, amittit linguæ opus, non habet confidentiam prædicandi, truncatus est omni parte virtutum, solum Presbyteri nomen habet, plenitudinem, ac perfectionem, quæ consecrationi ejus competit, non retentat. Quis hic, rogo, O Sacerdotes, honor vester est, ut damnnum gibbi [lege gregibus] inferatis? Quoniam cum pastoribus per potentiam vestram auffertur Deo digna diligentia, contagium quoddam, et calamitas crescit in gregibus: ac Dominici patrimonii damnæ conquirit, dum soli vultis in Ecclesia potentari.”

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

P. 30, l. 4.—To fele. i. e. fulfil, implere.
— l. 6.—Wrath. Here used as a verb, for be wroth, irascatur.
— l. 11.—Awith. Oweth, ought, debet.
— l. 15.—Tayst, read tryst. i. e. trust, confidentiam. This is an error of the press for which the Editor is to blame.
— l. 21.—For thi, because. Who the “other men” here alluded to are the Editor cannot say. They were probably, from the sentiment expressed, some of our author’s party.
— l. 22.—A bishop in confirming, that he approprith to him self with out ground of the Scripter. One of the Articles of Wicliffe condemned in the Council of Constance was, “Collatio sacramenti confirmationis non est episcopus;” and again, Rationes et Motiva, &c. No. 28. “Confirmatio juvenum, clericorum ordinatio, locorum consecratio, reservatur Papæ et episcopis propter cupiditatem lucri temporalis et honoris.” Orthuini Gratii Fasciculus (edit. Browne),
NOTES.

tom. i. pp. 269, 288; also in William Woodford’s articles objected against Wycliffe, the fifth article is, “Quod collatio sacramenti confirmationis non est episcopis reservata.”—Ibid. p. 190. See also Wickliffe’s Trialogus, l. IV. cap. xiv.

P. 30, l. 26.—Hied, “exalted;” or veriliar fylde, “or more truly defiled.”

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

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

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


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

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

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

P. 31, l. 24.—Uphauns. i. e. lift up.
—l. 29.—Curats. Our author is here arguing against those who maintained that "simple priests," (that is, those who were merely priests, and not curates, having no cure of souls,) were not bound to preach. His argument is, that even if St. Gregory spake of those who had cure of souls, yet it would not follow that "simple priests" are excused. The subject was a favourite topic with the Lollards. Thus the sixth of the "Articles of John Purvey, which he afterwards recanted," as given by Fox (Acts and Monuments, vol. i. p. 619. Lond. 1684) is, "Whosoever taketh upon him the office of Priesthood, although he have not the charge of souls committed unto him, according to the custom of the church, not only may, but ought to preach the Gospel freely unto the people; otherwise he is a thief, excommunicated of God, and of the holy church."

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

P. 32, l. 2.—Wening. Wishing, desiring.
—l. 4.—3ed. Heed. In line 6 this word is spelt 3ede.
—l. 5.—Prespod. This word should have been printed, as it is in the MS. "presthod."
—l. 6.—Langwag. Language.
NOTES.

P. 32. l. 9.—Horæus. Orders; meaning those in holy orders.

Iarchs. Hierarchy.

l. 9.—The argument of our author appears to be this:—
They answer the passage adduced from St. Gregory, by saying that
by preaching he means reading at the mass; but if this be so, then
every man and woman may preach, for every man and woman may
read in a language unknown, i.e. at the mass. Therefore if every
man may preach, it is folly to look for orders.” The unfairness of
such an argument is manifest. It turns on the double meaning of the
phrase “reading at the mass;” the opponents of our author maintained
that the priest preaches the Gospel when he reads the Gospel at the
mass, but they did not allow that every man and woman may in this
sense read at mass.

l. 10.—Bodun. Forbidden.

l. 11.—To a monest. To admonish. By the phrase “to a
monest good things,” our author translates the word evangelizantes,

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

l. 26.—Therfor seth Isidor. This is quoted in the Decretum
(Dist. xxxviii. c. 1), not from Isidore, but from Concil. Toletan. c.
24 [al. 25]. “Sciant igitur sacerdotes Scripturas sanctas, et canones,
ut omne opus eorum in praedicatione et doctrina consistat; atque
sedificant cunctos, tam fidei scientia, quam operum disciplina.”

l. 29.—Therfore the prestis. This part of the quotation, which
does not occur in the Council of Toledo, or in the Decretum, seems
pro populorum iniquitate damnuntur, si eos aut ignorantes non erudi-
diant, aut peccantes non arguunt, testante Domino per Prophetam:
Speculatorem dedit te domui Israel. Si non fueris locutus, ut se cus-
todiat impius a via sua, ille in iniquitate sua morietur: sanguinem
autem ejus de manu tua requiram. Sic enim Heli sacerdos pro filio-
rum iniquitate damnatus est: et licet eos delinquentes admonuit, sed
C. fol. Par. 1601.)
NOTES.

P. 88, l. 3.—Lere. Learn, teach. In Ireland the word *learn* is still used actively in the sense of *to teach*.

—— Unknunand. Ignorant.

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

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

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

—— l. 21.—Bening, benign, benignus.

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

—— —— —— O, nation, that thou could'st remove!
That Neptune's arms, who clippeth thee about,
Would bear thee from the knowledge of thyself.

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

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

—— l. 28.—Decre, for degree: "gradum bonum sibi acquir-ent."

—— l. 92.—The going forth. i. e. thy proficiency, *profectus tuus*.

P. 94, l. 1.—Sane. It is not easy to say whether this word in the MS. is *sane* or *saue*; the latter would seem better to represent the
original salvum. In Wicliffe's New Testament, as printed, it is "make thi sylf saaf."

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

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

Sheph. Kal. May, 324.

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

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

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

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

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

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

— l. 10.—For thi. Because. "Pro eo quod ministraverunt illis." Ezek. xliv. 12.

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

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

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

— l. 32.—Bigging. Building.

P. 36, l. 3.—sewun. Given.
P. 36, l. 12.—Polowt. Pollute.
— l. 30.—Scle. Slay.

P. 37, l. 7.—For Jerom seith. An evident mistake, either of our author or of his transcriber, for the passage is quoted not from S. Jerome, but from Prov. x. 1. “Filius sapiens laetificat patrem: filius vero stultus moestitia est matris suae.”
— l. 11.—zere. Hear.
— l. 20.—Al so I rehersid the decree of the kirk. Decret. Dist. xxxii. c. 5. “Nullus missam audiat Presbyteri, quem scit concubinam indubitanter habere, aut subintroducam mulierem.”
— l. 28.—Rostod i now. i. e. roasted enough.
— l. 29.—Heyt. i. e. eat.
— l. ult.—Dongun. Participle of the verb to ding, to strike violently; from which in the next line the substantive dingoings. In the printed text of Wicliffe’s New Testament this passage is rendered “beten with many betyngis.” Luke xii. 47.

P. 39, l. 1.—Cnowith. Knoweth.
— l. 2.—And as Austeyn seith. Decret. part i. Distinct. xxxvii. c. 16. “Non omnis ignorans immunit as a poena. Ille enim ignoran potest excusari a poena, qui, a quo disceret, non inuenit. Istis autem hoc ignosci petit, qui, habentes a quo discerent, operam non dederunt.” This is quoted from the work attributed to St. Augustine, but now admitted to be spurious, Questions ex vet. et novo Testamento: quest. lxxvii. [Opp. B. Augus. edit. Bened. tom. iii. append. 34.]
— l. 11.—Onlepy. Single, solitary. From the Anglo-Saxon anlīpi, anlīpiʒ, anlepiʒ, solitarius, simplex, privatus, solus. See Lye.
— l. 18.—For thus is writun in the decreis. Decret. Dist. lxxxi. c. 12. (ex canone Apostolor. xxv.) “Presbyter aut Diaconus, qui in fornicatione, aut perjurio, aut furto, aut homicidio captus est, deponatur.”
— l. 20.—And eft. Decret. ibid. c. 15. “Si qui sunt Presby-
teri, Diaconi, vel Subdiaconi, qui in crimine fornicationis jaceant, interdicit eis, ex parte Dei omnipotentis, et S. Petri auctoritate, ecclesiae introitum, usque dum peneiteant et emendent. Si qui vero in suo peccato perseverare maluerint, nullus vestrum officium eorum audire praesumat; quia benedictione eorum vertitur in maledictionem, et oratio in peccatum, testante Domino per prophetam; Maledicam, inquit, benedictionibus vestris. Qui vero huic saluberrimo praepeto obedire voluerit, idololatrix peccatum incurrit, Samuele testante, et B. Gregorio adstruente [al. instructe]: Peccatum abiolandi est non obedire, et quasi sceles idololatria non acquirere.” This is quoted from Gregory VII.

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

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

— l. ult.—Syn. Synod.

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

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

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

— l. 12.—And eft the decr waste. Decret. Dist. lxxxiii. c. i.
“Si quis Episcopus fornicationi presbyterorum, diaconorum [subdiaconorum, Cor. Rom.] vel crimini incestus in sua parochia, pretio interveniente, vel precibus, consenserit, vel commissum, sibique commupertum, auctoritate officii sui non impugnaverit, ab officio suspendatur.”
Quoted from Gregory VII.

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

— l. 19.—Wernid. Warned.
— l. 21.—And as the doctor saith. This and the next reference the Editor has not found.
— l. 24.—And eft the decre biddith. Decret. Dist. xxxii. c. 6. (3a part.). This passage is quoted in an epistle of Urban II. (cited by Gratian,) from an epistle of Gregory VII. (lib. ii. reg. ep. 45.) “Officium Simoniacorum, et in fornicatione jacentium, scieret nullo modo recipiatis, et quantum potestis tales a sanctis ministeriis, ut oportuerit, prohibeatis.” The rest of this section seems to have been taken from the same epistle of Urban II. although it cannot be said to be a translation of it.

— l. 30.—Therefor sacraments.—These are the words of Gratian, ibid. (4a part.). “Prohibentur ergo de manibus talium sacerdotum sacramenta suscipi, non quin sint vera, quantum ad formam et effectum, sed quin, dum hujusmodi sacerdotes se a populo contemptos viderint, rubore verecundiae facilius ad penitentiam provocentur.”

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

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

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

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

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

P. 43, l. 3.—Thus seith Jerom. This reference the Editor has not been able to find either in the Decretum or in the works of St. Jerome. In the Decretum, Caus. xii. q. 1, c. 7, there is a passage quoted from St. Jerome, which is not the same as this cited by our author, but in which the clerical tonsure is spoken of as the symbol of poverty. "Rasio vero capitis est temporalium omnium depositio."
— l. 4.—Misheus. Misse.
— l. 12.—Tyne. Burn, consume, destroy. Ps. v. 6.
— l. 13.—Hare, for are.
— l. 14.—And eft. Decret. Caus. xii. quaest. 1, c. 5. "Clericus, qui Christi servit ecclesiae, interpretetur primò vocabulum suum: et nominis definitione prolata, nitatur esse quod dicitur; Si enim εἰκός grecè, Sors latine appellatur, propterea vocantur clerici, vel quia de sorte sunt Domini, vel quia Dominus sors, id est pars clericorum est. Qui autem vel ipse pars Domini est, vel Dominum partem habet, tales se exhibere debet, ut et ipse possideat Dominum, et possideatur..."
NOTES.

à Domino. Qui Dominum possidet, et cum propheta dicit Pars mea Dominus, nihil extra Dominum habere potest. Quod si quidpiam alius habuerit præter Dominum, pars ejus non erit Dominus: verbi gratia, si aurum. si argentum, si possessiones, si variam suppellectilem, cum istis partibus Dominus fieri pars eius non dignatur. Si autem ego pars Domini sum, et funiculus hæreditatis eius, nec accipio partem inter cæteras tribus: sed quasi Levita et Sacerdos vivo de decimis, et altari seruiens, altaris oblatione sustentor. Habens victum et vestitum, his contentus ero, et nudam crucem nudus sequar."

P. 43, l. 24.—Denaisth. Deigneth, dignatur.
--- l. 29.—And Bernard seith. This seems quoted from Gawfridi Abbatis Declamationes ex Bernardo, c. xvii. a work which is published in the Benedictine edition of St. Bernard, tom. v. The passage cited by our author is as follows:—"De altario, inquit, vivat; non superbia, non luxurietur. Denique non dicitur; non, contra sancti cuiusdam [scil. S. Hieronymi] "plane dignam omni acceptione sententiam, ex clericatu ditoris fiat. Non sibi de bonis ecclesie ampla palatia fabricet, mutans quadrata rotundis; nec loculos inde congreget; nec in vanitate aut superfluitate dispergat; non extollat de facultatibus ecclesie consanguineos suos, aut nepotes (ne filias dixerim,) nuptui tradat," &c.

P. 44, l. 9.—Wil. i. e. while.
--- l. 14.—Wat is it seith Gregory. B. Greg. Lib. I. Hom. xvi. in Evang. n. 6. (Opp. Ed. Bened. tom. i. col. 1496, D.) "Jejunium quippe sanctificare est adjunctis bonis aliis, dignam Deo abstinentiam carnis ostendere. Cesset ira, sopiantur iurgia. Incassum enim caro atteritur, si a pravis suis voluptatibus animus non refrænatur."--- l. 19.—Wasit folk. i. e. aged folk.
--- l. 20.—Wold, for old.
--- l. 25.—Richid, was hungry. To reach is still used to denote the effort made by an empty stomach to vomit.
--- l. 31.—The prest is not holden to his horis canonised. This was a favourite topic with the Lollards. Thus the third article taught by John Purneye, or Purveye, as given by Knighton, was, "That every
NOTES.

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

—l. 21.—*Tijen.* Tithe: the 3 may perhaps be a mistake of the transcriber for ἑ; in Wicliffe's New Testament the word is tijen. Matt. xxiii. 23.

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

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

—l. 32.—*For the body of Crist.* The argument is this:—"The Body of Christ dwelleth in the sacrament after consecration. But the Body of Christ is the bread which he gave for the life of the world. (John vi. 51.) Therefore the substance of bread dwelleth in the sacrament after consecration." So Wicliffe Trialog. lib. iv. c. 4. "Iste panis est Corpus Christi, ergo iste panis est, et per consequens manet panis, et sic simul est panis et Corpus Christi."

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

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

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

1 Cor. xi. 24.

— l. 28.—Wo, i. e. who.

— l. 30.—And upon this seith Ambrose thus. Quoted probably from Ambrosiaster in 1 Cor. xi. 25. "Medicina enim spiritualis est, quae cum reverentia degustata, purificat sibi devotum. Memoria enim redemptionis nostræ est; ut Redemptoris memores, majora ab eo consequi mereamur." (Opp. B. Ambros. edit. Bened. Paris, 1690. tom. ii. Append. col. 149.) Our author's copy, however, appears to have had interpolations which are not found in the printed edition.

P. 47, l. 8.—Hole, in the next line spelt sele. Health, salvation.

— l. 12.—Fillith. Filth.

— l. 15.—And Austeyn seith. Decret. part. iii. De Consecrat. Dist. ii. c. 60. "Corpus et sanguinem Christi dicimus illud, quod ex fructibus terræ acceptum, et prece mystica consecratum, rite sumimus ad salutem spiritualis, in memoriam pro nobis Dominice passionis. Quod cum per manus hominum ad illam visibilem speciem perducitur, non sanctificatur, ut sit tam magnum sacramentum, nisi ope rante invisibilibus Spiritu Dei: cum hæc omnia, quæ per corporales motus in illo opere fiunt, Deus operetur."

— l. 19.—Spice, i. e. species. See again line 23.

— l. 21.—This is that we say. Decret. ubi supra, c. 48. "Hoc est quod dicimus; hoc modis omnibus approbare contendimus, sacrificium scilicet ecclesiæ duobus confici, duobus constare, visibili elementorum specie, et invisibili Domini Jesu Christi carne, et sanguine; sacramento, et re sacramenti, id est, corpore Christi: sicut Christi persona constat et conficitur Deo et homine: cum ipse Christus verus sit Deus, et verus homo; quia omnis res illarum rerum naturam et veritatem in se continet, ex quibus conficitur."

— l. 28—This thing that is seen is breed. These words were quoted already from Decret. ubi supra, c. 58. See p. 46, line 5.
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P. 47, l. 80.—Also the decree seith. Decret. ibid. c. 42. "Ego Berengarius . . . . . consentio autem sanctae Romanae, et Apostolicae sedi," [for et Apostolicae sedi, our author appears to have read, et ut apostolus dicit, which however seems hardly to make sense.] "et or et corde profiteor de sacramentis Dominicae mensae sandoe fidein me tenere, quam Dominus, et venerabilis Papa Nicolaus, et haec sancta Synoda, auctoritate evangelica, et apostolica tenendum tradidit, mihique firmavit; scil. panem et vinum, quae in altari ponuntur, post consecrationem non solum sacramentum, sed etiam verum corpus et sanguinem Domini nostri Jesu Christi esse, et sensualiter, non solum sacramento, sed in veritate manibus sacerdotum tractari, frangi, et fidelium dentibus atteri."

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

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

"The ix [i xi] thousande maides dere
That beren in heene he cierges clere."

— l. 16.—And seint Jerom seith. Decret. part. ii. causa xii. q. 2, c. 71. "Multi edificantur parietes, et columnas ecclesiae subtrahunt; marmora nitent, auro splendent Iaquaria, gemmis altare distinguetur: et ministrorum Christi nulla electio est. Neque vero mihi aliquis opponat dives in Judaea templum, mensam, lucernas, thuribula, patellas, scyphos, mortariola, et cetera ex auro fabrefacta. Tunc haec probabantur a Domino, quando sacerdotes hostias inmolabant, et sanguis pecudum erat remissio peccatorum: quanquam haec omnia precesserint in figura, scripta autem sunt propter nos, in quos fines secu-
lorum devenerunt. Nunc vero, cum paupertatem domus sum pauper Dominus dedicavit, portemus cruce et divitas in puteum putabimus. Item idem in extremo. Amico quidpium rapere, furtum est, ecclesiaw fraudare, sacrilegium est; accepiisse quod pauperibus erogandum sit, et essentibus pluribus vel cautum esse velle, vel timidum, aut, quod apertissimi sceleris est, aliquid inde subtrahere, omnium praedonum crudelitatem superat.”

P. 48, l. 30.—Hector Thebanus. Ibid. Instead of Hector, however, the printed copies of Gratian, and of St. Jerome’s works, have Crates Thebanus. “Crates ille Thebanus, homo quondam dictissimus, cum ad philosophandum Athenas pergeret, magnum auri pondus abiecit: neque putavit se simul posse et virtutes et divitas possidere. Nos suffarcinati auro Christum pauperem sequiur: et sub prætextu ecleemosynæ pristinis opibus incubantes, quomodo possimus alia nostra timide reservamus? Plenus venter facile de jejunio disputat.”

Crates Thebanus was a follower of Diogenes the Cynic, B. C. 328, and is said to have given his money away on becoming a philosopher. Diogenes Laertius gives the story on the authority of Antisthenes; τοῦνον φησίν 'Ἀκτιεθήνης . . . . . . . . . . άθροισαντα πρὸς τα ἐκατὸν διακόσια ταλέντα, τοῖς πολύσιμοι ἀνεῖναι ταύτα. Lib. vi. Segm. 87, tom. i. Amstel. 1692. edit. Meibomii.

P. 49, l. 2.—We chouche. i. e. couch: incubantes.
—l. 3.—Dreadfully. i. e. timidly.
—l. 5.—William de Seynt Amour. A famous opponent of the vices and inconsistencies of the mendicant orders in the thirteenth century; he flourished circ. A.D. 1250. The Editor has not been able to find the passage here quoted in any of the published writings of Will. de St. Amour.

—— Bigging. i. e. building.
—l. 9.—For Jerom kenneth well simple men, saying. This passage is in St. Jerome’s letter to Paulinus, (by Vallarsius numbered Ep. liviii. by others Ep. xiii.) n. 6, and 7. “Præter victum et vestitum et manifestas necessitates, nihil cuquam tribus: ne filiorum
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Panem canes comedant. Verum Christi templum anima credentis est: illam exorna, illam vesti, illi offer donaria, in illa Christum suscipe. Quae utilitas est parietes fulgere gemmis et Christum in paupere fame periclitari?

P. 49, l. 14.—To dye. i. e. to die.

— l. 15.—And thus saith Crisostom. The Editor has not found this passage in the works of St. Chrysostom.

— l. 19.—Who so is unwise. Perhaps for “who is so unwise, [i. e. so foolish] that he understandeth not for [i. e. that] they make their buildings,” &c.

— l. 22.—Gret. To greet, or grete, is to lament, to cry out with grief. Sometimes written greit.

— l. 26.—To wylen to mak God fellow. i. e. to desire or will, to make God a sharer in this violence.

— l. 28.—'gave. i. e. give.

— l. 32.—'ged. i. e. went. Preterite of go.

P. 50, l. 8.—Bariannes. The Editor is unable to explain this word.

— l. 10.—Gapeth the see. Mocketh, or deceiveth the eye.

— l. 18.—Tent. Attend.

— l. 23.—Quik. Quick, living.

— l. 28.—Whether is it not writen in the law of the kirk thus? Decretal. lib. v. tit. 3, c. 9. “Horribile nimis est, quod in quibusdam Ecclesiis locum venalitas perhibetur habere, ita ut pro Episcopis, vel Abbatibus, seu quibuscunque personis Ecclesiasticis ponendis in sedem, sive introducendis Presbyteris in Ecclesiam, necnon et pro sepulturis, et exequiis mortuorum, et benedictionibus nubentium, seu aliis sacramentis aliquid requiratur. Putant autem plures ex hoc licere, quia legem mortis de longâ invaluisse consuetudine arbitrantur, non attendentes, quod tanto graviora sunt crimina, quanto diutius infelicem animam tenuerunt alligam. Ne igitur hæc de cetero sient, vel pro personis Ecclesiasticis deducendis in sedem, vel Sacerdotibus instituendis, aut sepeliendis mortuis, seu benedicendis nubentibus, seu aliis sacramentis conferendis, seu collatis, aliquid exigatur,
districtius prohibemus. Si quis autem contra hoc venire presumpe-
rit, portionem cum Giezi se noverit habiturum.”

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

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

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

— l. 24.—Habunde. i. e. abound.
— l. 25.—Lewid men. i. e. laymen. Domyn to by, supposing
themselves, or intending to buy.

— l. 28.—Priate. The office of prior.

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

— l. 4.—That prestis to seng may not first mak covenant without
symonie. This was a favourite position of the Lollards. Thus among
the opinions of the Lollards enumerated in the petition of the House
of Lords to the King, A.D. 1382, the tenth is, “That it is not lawful
for a presbyter to hire out his work.” (Lewis, Life of Wiclif, p. 105.
Oxford, 1820.) And the seventh conclusion objected against W.
Swinderby (A.D. 1389) was, “That a Priest taking for annual,
through covenant, in that he is a schismatic and cursed.” To this
accusation he answers, “This said I never, in these terms: but thus
I said, and yet say with protestation put before, that no Priest ows
to sell by bargaining and covenant his ghostly travel, ne his masses,
ne his prayers, ne God’s Word, ne hallowings, baptism, ne confirm-
ing, order giving, for weddings, for ahrift, for housel, or for ennoint-
ing; any worldly men’s to ask or take for these, or for any of these,
or for any ghostly thing, he errs and doth simony.” *Fox, Acts and Monuments*, vol. i. p. 534, fol. Loud. 1684.

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

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

—l. 14.—Outtak. Separate, except, “take out.”

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

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

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

—*Hostiensis Summa Lib. V. n. 5, col. 1183.*


*Camd. Soc. 14.*
P. 52, l. 22.—Trentaylis. A Trentall was an office of thirty masses said for a deceased person, generally on the thirty days immediately following his death; from whence it was often called "a month's mind." This is still very common in Ireland. In the Latin of the Middle Ages it was called Tricenarium, Tricenarius, Trentale, Trentena, Trentenum, and in French Trentel. Vide Du Cange, and Nares.

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

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

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

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

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

P. 53, l. 15.—A deadly man. i. e. a mortal man.
—l. 19.—And Jerom seith thus. This quotation the Editor has not found.
—l. 23.—And Ambrose seith. This seems to be a reference to the Commentaries on St. Paul’s Epistles, commonly attributed to St. Ambrose, but now admitted to be spurious. See the Benedictine Edition of the works of St. Ambrose, tom. ii. Append. col. 21, sq. Paris, 1690. The passage referred to by our author is the comment on 1 Cor. xi. 27, 28. “Indignum dicit esse Domino, qui aliter mysterium celebrat, quam ab eo traditum est. Non enim potest devotus esse, qui aliter presumit, quam datum est ab auctore.”
—l. 31.—Other prelats be nethe. i. e. other prelates of inferior degree.

P. 54, l. 7.—To tyn. i. e. to tine, burn, consume.
—l. 9.—This seith the glose. The Glossa ordinaria on St. Matth. xii. 30, says, “Qui non est mecum, i. qui dissimilia meis facit opera, contrarius mihi est.” Ille trahit ad vitia: ego ad virtutes.”
And n. 9. “Quotquot enim habet ecclesias perjuros, fraudatores, male-ficos, sortilegorum inquisitores, adulteros, ebriosos, fœnatores, man-gones, et omnia que numerare non possimus, contraria sunt doctrinæ Christi, contraria sunt verbo Dei : verbum autem Dei Christus est : quidquid contrarium est verbo Dei in Antichristo est. Antichristus enim contrarius est Christo . . . . . Corrige quod tu fecisti, ut sal-
vetur quod in te Deus fecit. Si autem non vis, et amas et ampler-
teris peccata tua; contrarius es Christo. Intus sis, foris sis, anti-
christus es: intus sis, foris sis, palea es."

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

——— And thus seith Lincoln. Robert Grossteed, Bishop of
Lincoln. See p. 131, supra. The passage here cited will be found
in the "Sermo Roberti Lincolniiensis episcopi propositus coram Papa
et Cardinalibus, in Concilio Lugdunensi," published by Brown, Fasc-
ciculus Rerum expetend. et fugiend. (tom. ii. p. 251, sq.) : "Cum prin-
cipale ac finale opus Christi, propter quod ipse venit in mundum, sit
animator vivificatio, et Satanæ opus proprium et maximè ab eo intentum,
(utpotè homicidæ ab initio) sit animarum occisio et mortificatio, ipsi pas-
tores et unde pastores, personam Jesu Christi induti, non annunciantes,
etqui non superadderent malitias alias, sunt Antichristi, et Satanæ
transfiguratus in angelum lucis, fures et latrones, mactatores ovium et
proditoriæ, facientes domum orationis speluncam latronum: superad-
dunt autem omne genus praevirationis, ut jam non sit super quo per-
cutiat eos Deus ultra ........... Et ut breviter transeatur, omni genere
flagitii, facinoris, abominationis, et novæ in his adinventionis, secundum
dictum prophetæ, cœquinati: Deo et curæ cælesti summæ abominab-
iles et odibiles effecti; quia per ipsos nomen Dei in omnibus gentibus
blasphematur. Cumque pastorum conversatio sit liber, doctrina et
instructio Isicorum, ipsi sunt evidenter errorum magistri et malorum
omnia: Et quomodo non tunc hæretici, maximè verbum
operis efficacissima suadeat verbo oris, et cum ipsi ex officio sunt genera-
tores ad vitam aeternam; quomodo abutentes hac vi generativa non
sunt, consonanter verbi prophetarum, corporalibus illis Sodomitis
pejores et abominabiliores, præsertim cum meliora virtutis pejor et
abominabilior sit abusio? Ipsique pastores sunt ex officio, lux et sol
mundi, ipsum illuminans et vivificans: e contrario autem facientes,
pro luce densissimis tenebris effundentes et pro vitali calore frigus
corrumpens et mortificans, manifestissimè sunt totius mundi perdi-
tores. Sed quæ est hujus tanti mali prior et originalis causa, fons et
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origo ? dicere vehementissime contremisco et expavesci; silere tamen non audeo, ne incidam in illud va Prophetae dicentis, va mihi quia tacui, quia vir pollutus labiis ego sum. Causa fons et origo hujus est hac curia; non solum eò quòd haec mala non dissipat, et haec abominationes non purgat, cum ea sola hoc maximè possit, et ad hoc summè tenetur, sed et eò amplius, quòd ipsa quoque per suae dispensationes et provisiones et collationes curae pastoralis, tales, quales prætacti sunt, pastores, imò mundi perditores, in oculis solum constituit hoc ut providat vitae alicius temporali, multa millia animarum pro quorum qualibet semipeternè vivificandè, Filius Dei morte turpissimè voluit condemnari, devorationi summè bestiarum agri tradit et sempiternè morti. Tradens enim curam ovilis gregis, in medio luporum rapacissimorum, ursorum et leonum, alicui, ut lac et lanam tollat, impotenti, aut ignoranti aut nolenti, aut negligenti gregem educere et in pascua minare, et in ovile reducere, leonibus, ursis et lupis nec ad modicum pro salute gregis se objicenti, nonne gregem tradit devorationi et morti, et mortis ipsius reatu tenetur, etiamsi accidat aliquam casu fortuito mortem effugere ? Tradens navis oneratae hominibus in portum salutis dirigendis per medium maris scopulosi et procellosi, gubernaculum et gubernandi officium paralytico, aut artem gubernationis ignorantii, et talis officii ministri inexperto, aut labore gubernationis sustinere nolenti et negligenti, ut in nauulo à singulis suscepto deditur, nonne et naves et eos qui in navi sunt, perdit, et perditi omnium incurrur reatum, et licet eorum aliquis naufragii evadat periculum ? Quinimo talem traditionem, cum tenetur et possit, non impediens, cedem reatu irretitur et constringitur. ....... O quam amara dilectio et retrograda promotio ! ut dilectum super manem ad momentum elevet, ipsum et se in tenebras deject in exteriores."

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

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

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

— l. 13.—Werr, worse.
— l. 17.—Lifty 3et, "lively, or vital, heat." The Latin shews that 3et is for heat: "pro vitali calore frigus corrupens."
— l. 18.—Wo. What.
— l. 19.—Formar. In the Latin "prior." Wel, i. e. well, source or spring—"fons, et origo."
— l. 20.—Ungly, perhaps for only. Tremel, tremble.
— l. 28.—Hyrdis. i. e. herds, shepherds, "pastores." 38, yea. Peruey, provide, "providoeat."
— l. 30.—Sweluing. Swallowing, "devorationi."

P. 56, l. 2.—Scheape. Escape.
— l. 5.—A may. "A " seems here put for and, " cum teneatur et possit." Strend. i. e. constrained, "constringitur."
— l. 6.—Luf, love, "dilectio." Koward, the meaning of this word is not very clear.
— l. 7.—Above a vain thing. The original, as printed by Brown, is "super mane;" our author, however, evidently read super inane.
— l. 9.—Odo. This was probably Odo de Sheritona, an English Cistercian Monk, who flourished about the year 1184, and whose sermons were published at Paris in 1520 by Matthew Makkerel, who has dedicated them to John Fisher, Bishop of Rochester, under the title of "Flores Sermonum ac Evangeliorum Dominicalium ex-
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cellentiss. Magistri Odonis Cancellarii Parrhisien. omni sale, lepore, ac eruditione refertissimi : cum eorumdem indice." The work bears internal evidence of having been composed by a Cistercian (see fol. cliii. V.), and Oudin is of opinion that the Editor is wrong in supposing the author to have been Chancellor of Paris. De Scriptoribus eccles. tom. ii. col. 1824.

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

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

——l. 11.—Kaff. Chaff.

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

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

P. 56, l. 28.—Thole. Suffer, from the Anglo-Saxon þohan, pati,
tolerare, sustinere. Of the olde men. i.e. of the elders: in Wic-
liffe’s New Testament this passage is rendered “For that time Jhesus
began to shewe his disciplis, that it bihoued him to go to Ierusalem,
and suffre many thingis of the elder men, and of the scribis, and
pryncis of the preestis, and be slayn, and the thridde day to rise
asen.”

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

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

22, “thou that wlatist mawmetis.” The Anglo-Saxon wiccan sig-
nifies nauseare, fastidire. See Lyse.

—— l. 11.—Wvorsecippist. This is a mistake of the press for
wvorsecippist. i.e. unworshipist, dishonourest, thou God. W is
used for u.

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

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

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


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

——— Pits. Piety.
——— l. 23.—Bryn. Burn.
——— l. 25.—Triacle. Here used as the translation of antidotum, and in the original signification of its root theriacum (θηριακόν), viz. a remedy against the poison of animals. The word triaculum is found in this sense in the Latinity of the fourteenth century. See Adelung, Glossar. Manuale.
——— l. 30.—They putt out. "Exponunt."

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

——— l. 12.—The hound of wrothfulness. "Aper iracundiae."
——— l. 13.—The fieldhasser of dyeryness laborith to swernes. The corresponding passage of the original seems to be "acidia laborat
NOTES.

onager tristitia." Swornes, Anglo-Saxon ꞌƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿƿ޲

P. 58, l. 16.—Wombe. Belly.

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

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

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

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

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

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

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

—— l. 12.—Shunder. Slander, scandal.

——— Was. i. e. whose.

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

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

—— l. 21.—Therfor seith the Pope Symmachus. Decret. Caus. i. q. i. c. 45. "Vilissimus computandus est, &c."

—— l. 25.—Houwith. Behoveth.

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

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

—— l. 28.—Curhid. A mistake probably for "curlid."

—— l. 32.—Hernist. "Of whom thou desireth not the seele, health, or welfare." Hern, for yearn, to long for, to desire earnestly. Anglo-Saxon geopman.
NOTES.

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

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

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

—— Ditteth. Inditeth.

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

P. 62, l. 19.—Bouning doune. "Sprevisti omnes discendentis a judiciis tuis, quia injusta cogitatio eorum." Ps. cxix. [Vulg. cxviii.] 118. Fru ther domis is an evident mistake of the scribe for "fro th domis."

— l. 25.—Peruiaunce. "Proventum." In Wickliffe's Version, "But he schal make with temptacioun also puruyaunce that se moun suffre." 1 Cor. x. 13.

—— l. 27.—sefthis zero ze. i. e. give ye ear. "Præbete aures vos." Wisd. vi. 3.
NOTES.

P. 62, l. 28.—In routis of actounes. For actounes we should probably read natioues: the original being "in turbis nationum."

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

— l. 31.—yed. Preterite of to go. Anglo-Saxon geoe; often written yode.

— l. 32.—Hedously. Hideously, horrendo.

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

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

— l. 5.—A boun. i. e. above.

— l. 7.—The hold. i. e. the old.

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

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

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

Fairie Queene, I. v. 41.

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

See Nares, Glossary in voc.

— l. 26.—Wils. i. e. wiles, craft.

— l. 28.—Aggregid. Encreased.

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

— l. 10.—Leeit. Let, binder.

— l. 22.—Hat. Hate.

— l. 24.—Be. For by.

NOTES.

P. 67, l. 9.—Pleyneth. Complaineth. Who worth. i. e. woeworth, the Anglo-Saxon, pa-pụfe. See Nares, Glossary in voc.

—— That sevon cursing under the hewow of iwan. The Latin is, “Vae qua consunt pulvillos sub omni cubito manus.” How our author came to translate it so, or what the words “hewow” and “iwan” signify, the Editor is unable to explain.


—— l. 6.—Foiled me. “Violabant me.” The ancient Latin version reads “contaminabant,” killed, or defiled me.


—— l. 8.—Cursing. Here again our author translates pulvillos, cursing.

—— l. 10.—I shall resu hom. “Dirumpam eos.”

—— l. 11.—Quyeschinis. Cushions. “Cervicalia vestra.”

—— Licer. Deliver.

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

—— l. 16.—Deuesyn. Divine; divinabilitas.

—— l. 17.—And upon this seith Gregor thus. Decret. Caus. xi. q. 3, c. 86. “Plerumque contingit, ut hic judicis locum teneat, cujus ad locum vita minime concordat: ac proinde sepe agitur, ut vel damnet immeritos, vel alios ipse ligatus solvat. Sepe in solvendi ac ligandi subditis, sua voluntatis motus, non autem causarum merita sequitur. Unde fit ut ipse ligandi aut solvendi potestate se privet, qui hanc pro suis voluntatibus, et non pro subjectorum moribus exercet. Sepe fit, ut erga quemlibet proximum odio vel gratia movestur Pastor: judicare autem de subditis digne nequeunt, qui in subditorum causis sua vel odia vel gratiam sequuntur. Unde recte per Prophetam dicitur, Mortiscabant animas quas non moriuntur; et viviscabant animas quas non vivunt. Non morientem quippe mortificat, qui justum damnat. Et non victurum vivificare nititur, qui reum a supplicio absolvere conatur. Causae ergo pensandae sunt, et tunc ligandi atque solvendi
potestas exercenda. Videndum est quæ culpa precessit, aut quæ sit poenitentia secuta post culpam: ut quos omnipotens Deus per compunctionis gratiam visitat, illos Pastoris sententia absolvat. Tunc enim vera est absolutio præsidentis, cum interni arbitrium sequitur judicis. Quod bene quattuoruni mortui resuscitatio significat, quæ videlicet demonstrat, quia prius mortuum Dominus vocavit et vivificavit, dicens, Læzare veni foras; et postmodum is qui vivens egressus fuerat a discipulis est solutus, sicut scriptum est, Cumque egressus esset qui fuerat ligatus institis, tunc dixit discipulis: solvite eum, et sinite abire. Ecce illum discipuli jam viventem solvunt, quem magister resuscitaverat mortuum. Si enim discipuli Lazarum mortuum solverent, fœtorem magis ostenderent, quam virtutem. Ex qua consideratione intuendum est, quod illos nos debemus per pastoralem authoritatem solvere, quos auctorem nostrum cognoscimus per suscitantem gratiam vivificare. . . . . . . Veniat itaque foras mortuos, id est, culpam confiteatur peccator. Venientem vero foras solvunt discipuli; ut Pastores ecclesie ei peñam debeant amovere, quam meruit, qui non erubuit confiteri quod fecit. Hæc de solutionis ordine breviter dixerim: ut sub magno moderamine Pastores ecclesie vel solvere studeant, vel ligare.” This passage our author seems to have quoted not from the Decretum, but from the works of St. Gregory. In Evangelia Lib. ii. Hom. xxxvi. n. 5, 6. (Edit. Bened. tom. i. col. 1555-6).

P. 67, l. 20.—His steringis. His stirrings, “voluntatis suæ motus.”

— l. 30.—To be peysid. To be poised, weighed. “Causes ergo pensandæ sunt.”

— l. 31.—Forthinging. “Poenitentia.” To forthink is to repent. See Nares, Glossary in voc. and in voc. “For.” Forthinging, for forthinking, i. e. repentance.

P. 68, l. 1.—Bi for. Before.

— l. 12.—Rising. Raising: “per suscitantem gratiam.”

— l. 16.—Wordre. i. e. order. Our author, or his transcriber, has probably adapted his orthography to a provincial pronunciation.
NOTES.

P. 68, l. 17.—And thus saith Bede. This reference the Editor has not succeeded in verifying.

l. 23.—Tously. Toughly, obstinately.


l. 15.—Bezyth. Promiseth.

l. 19.—Scrynt Ambrose, as is put in decreis. Decret. Caus. xxiii. q. 4, c. 33. See also the works of St. Ambrose, Serm. viii. in Ps. cxviii. n. 25. Edit. Bened. Paris, 1686, tom. i. col. 1065. “Ut si quis latronis filiiis deprecantibus motus, et lacrymis conjugis ejus inflexus, absolvendum putet, cui adhuc latrocinandi adspiret affectus: nonne innocentes tradet exitio, qui multorum liberat exitia cogitante? Certe si gladium reprimit, vincula dissolvit, cur laxat exsilio? Cur latrocinandi qua potest clementiore via non eripit facultatem, qui voluntatem extorquere non potuit? Deinde inter duos, hoc est, accusatorem et reum, pari periculo de capite decernentes, alterum si non probasset, alterum si esset ab accusatore convictus, non id quod justitiae est, judex sequatur; sed dum miseretur rei, damnat pro-bantem: aut dum accusatori favet qui probare non possit, addicat injoxium. Non potest igitur hae dici justa misericordia. In ipsa Ecclesia, ubi maxime misereri deket, teneri quam maxime debet forma justitiae; ne quis à communioinibus consortio abstentus, brevi lacrymula, atque ad tempus parata, velit etiam uberioribus fletibus communionem quam plurimi debet postulare temporibus, facilitate sacerdotis extorquat. Nonne cùm uni indulget indigno, plurimos facit ad prolapsionis contagium provocari? Facilitas enim venire incidit tribuit delinquendi.”

l. 21.—Wen. i. e. ween, think, suppose.

l. 22.—Soylid. Assoiled, absolved. So also p. 70, l. 6, “the prest may wit that he hath not power to soyl.”

P. 70, l. 2.—Schort ter. Short tear, lacrymula.

l. 4.—Smit. i. e. smut, taint; contagium. Anglo-Saxon

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NOTES.

— l. 20. — *Weth.* For with.
— l. 30. — *The decre seith thus.* Conf. Decret. Dist. **xxx. 1* part. and Dist. lvi. c. 13. Also Caus. **xxxv. q. 1.** "Nullo enim Evangelii præcepto, vel Apostolorum instituto, consanguineorum conjunctiones prohibe inveniuntur." That Gratian held the opinion here ascribed to him by our author will appear from the foregoing references, although the exact words cited have not been found.

P. 71, l. 1. — *And after seith the decre.* Vid. obs. Gratiani post c. 1. caus. **xxv. q. 1.** "Quanquam, sicut apostolus quædam consuendo addidit, quæ Evangelici præceptis non inveniebantur definita, nec tamen ideo tanquam temeraria, vel superflua, ab aliis apostolis sunt repudiata: sic et Ecclesia, post apostolicæ institutiæ quædam consilia perfectionis addidit, utpote de continentiæ ministriæ, de confectione mysteriorum, de celebrazione officiorum quæ nullatenus respuenda sunt, sed diligentius veneratiæ suscipliant. Consanguineorum ergo conjunctiones, quamvis Evangelici et Apostolici præceptis non inveniantur prohibite, sunt tamen fugiendæ, quia ecclesiasticis institutionibus inveniuntur termin æ."

— l. 14. — *Leeuith.* i. e. giveth leave, permitteth. So again, line 26, "when they leese it," i. e. permit it.

— l. 15. — *The decre seith.* Caus. **xxxv. q. 8. c. 2.** "Qui autem, et quæ in quarto, vel in quinto gradu conjuncti inventi fuerint, sepa rentur."

— l. 21. — *Formed.* i. e. informed, instructed.

P. 72, l. 1. — *Oole.* Perhaps for all, i. e. any.
— l. 8. — *Wern.* Warn.
— l. 11. — *Sout.* Sought.
— l. 16. — *Forsoth, as the doctor seith.* "The doctor" is probably Gratian; but the Editor has not found the passage.
— l. 19. — *Os Austeyn seith.* Caus. **xxvii. q. 2. c. 10.** "Omne itaque nuptiarum bonum impletem est in illis parentibus Christi, proles, fides, sacramentum." See also Lib. Sentent. l. iv. dist. 31.
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P. 73, l. 9.—Parisiens. There is here an evident reference to some former work. "Parisiens" is doubtless Peter Cantor Parisiensis, the author already quoted under that name, page 53.

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

— 1. 27.—Synopsis. i. e. synods.

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

— l. 8.—Wit. i. e. while.

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

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

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

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

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

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

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

— l. 17.—Be hend, i. e. behind.

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

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

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

P. 76, l. 1.—Battail. This word and its derivatives are still in use in the universities. It occurs also in old writers in the signification, of to feed, to fatten, to fertilise. See Richardson's Dict. in voc. Battel: who supposes it to be cognate with the Anglo-Saxon becan,
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insecare, to bait, or feed. Our author, however, evidently uses the word for provisiones, not in the sense of food, or eatables, but in reference to the Papal provisions or nominations of clerks to benefices.

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

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

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

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

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

— l. 14.—Hold. i.e. old.

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

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

— l. 32.—How. Owe, i. e. ought.

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

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

— l. 8.—Halding by kny3thed. "Nemo militans." Implizeth: "implicat se." In the printed text of Wicliffe's New Testament this passage is translated thus: "No man holdinge kny3thood to God, wlapith hym sylf with worldli nedis."

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P. 77, l. 17.—Naytid. Denied, refused.
—— l. 32.—A new ordinaunce and indulgencis. Perhaps alluding to Clementin. lib. v. tit. 4.

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


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

P. 81, l. 21.—Who sonnis lifers. i. e. "Woe sons leavers," i. e. "desertors." "Vs filii desertores." Is. xxx. 1.
—— l. 26.—Lawze. i. e. laugh.
—— l. 27.—Bymowe. Mock: to mow or move, is to make grimaces in ridicule: to mock.
—— l. 32.—After the rewle of kynde. After the law of nature. The word kind is still employed in Ireland in a signification which seems evidently derived from this antient use of it. The lower orders of Irish often say, "It is kind for him to do so and so:" as for example, "It is kind for him to be good and hospitable, for his father was so before him," meaning it is natural for him, what one would expect him to be or to do. So the clown in Shakespeare (Ant. and Cleop. Act V. Sc. 2) says, "You must think this, look you, that the worm will do his kind," i. e. his nature.
—— His lore, i. e. his teaching, his instruction.

P. 82, l. 18.—And for thi thus seith a doctor. The Editor is unable to say who this "doctor" is.
NOTES.

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

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

P. 84, l. 14.—Out. i. e. ought.

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

P. 86, l. 2.—Schuldes. Shoulders.
— l. 3.—On nobsley. “Ignobilitatem suam.”
— l. 6.—Quit, recompense, take vengeance. So in the next line, quit iv el, avenge, punish, evil; “retribuere.”
P. 86, l. 8.—Liever. Deliver.
   — l. 14.—They reys not a king to regioun. "Regem regioni
   non suscitant." Bar. vi. 12.
   — l. 18.—Rotun. A mistake perhaps for eaten. The original
   is "Ipsi etiam postremo comeduntur." Bar. vi. 71.
   — l. 19.—Repoure. Reproof, "erunt opprobrium in regione."
   So in the next line, he schal be far fro repoures, "erit longe ab oppro-
   briis." Bar. vi. 72.
   — l. 32.—Respice, respect. "Propter hoc et in idolis nation-
   um non erit respectus." Wisd. xiv. 11.

P. 87, l. 2.—Foundingis. "In tentationem."
   — l. 3.—Bi the spic of the wark. "Per speciem operis." Wisd.
   xiv. 20.
   — l. 5.—Deseruing. "Deservientes."
   — l. 8.—Lying in bateil of unkunning. "In magno viventes
   inscientiae bello." Wisd. ib. ver 22.
   — l. 10.—Merk. Dark, "obscura sacrificia. From the Anglo-
   Saxon mœce, tenebres.
   — l. 11.—Wodnes. Madness: "insanias plenas vigilias;"
   warks, which seems the word used to translate vigilias, is probably a
   mistake of the scribe for wakes.
   — l. 12.—Enemy. A manifest error for envy. The original is
   "alius alium per invidiam occidit." ver. 24.
   ——— Drying. This word seems intended to represent "con-
   tristat" in the original: perhaps for drering, from drere, sorrow.
   — l. 13.—Mengid to gidre. Mingled together: "omnia commista
   Pilat mengid with the sacrificis of hem."
   — l. 18.—Wax wode. "Insaniunt." ver. 28.
   — l. 21.—They falid. They felt. "Senserunt."
   — l. 22.—Vniustly thei sweres in idol. The original is "jurave-
   runt injuste, in dolo contemnentes justitiam." Our author appears to
   have read, in idolo.
NOTES.

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

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

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

P. 90, l. 1.—Archdeacon seith. The passage here quoted does not seem like the style of the Archdeacon's Rosarium, nor has the Editor been able to find it in that work. It is probable, therefore, that there has been some mistake, and that the quotation has really been made from some other author.
— l. 11.—Endurid. i. e. hardened.
— l. 28.—O vnpite. O unrighteousness, impiety.
— l. 30.—3et. i. e. eat, or ate.
— Wast not hild. The word and seems here wanting.

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"That he that ate the Body of Christ and was not healed, should be saved by the holiness of the hem of His garment."

P. 90, l. 31.—Deepering. Despairing.

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

—l. 8.—In overface. In superficie. Merows, marrow.

—l. 9.—Rot. Root.

—l. 11.—henk. Ink.

——Wening werkung to be gostly in hem. i. e. supposing efficacy to be spiritually in them.

—l. 15.—Taking sed. Taking heed.

—l. 16.—Sells. Seal.

—l. 17.—Do of his hod. Do off his hood, i. e. take off his hood, in token of respect.

—l. 19.—Rettid. Reckoned.

—l. 23.—Sudarijs. Sudaria, napkins.

—l. 24.—And it is seid, that a woman made an ymage of Crist. See the story here alluded to, in Eusebius, Hist. Eccles. l. vii. c. 18.

P. 92, l. 5.—Thus seith Crisostom. This reference and that which follows to Bede have not been found.

—l. 25.—Wlatisith. See note on p. 57, l. 10. "Omnia enim hæc abominatur Dominus."

—l. 29.—A wat, i. e. await, observe. See p. 93, l. 12.

—l. 30.—Ne schaf the hed. Our author seems here to have taken a liberty with the text, which is "nec radetis barbam." Lev. xix. 27. Ne calle vp on the dead. "Et super mortuo non incidetis carnem vestram."

P. 93, l. 4.—Morow lizt. "Matutina lux." Is. viii. 20.
P. 93, l. 5.—Also thus writeth Austeyn. Decretum, Caus. xxvi. q. 7, c. 16. “Admoneant sacerdotes fideles populos, ut noverint magicas artes incantationesque quibus alibet infirmitatibus hominum nihil remediis posse conferre: non animalibus languentibus, claudicantibus, vel etiam moribundis quicquam mederi: non ligaturas ossium vel herbarum cuiquam mortalium adhibitas prodesse: sed hæc esse laqueos et insidias antiqui hostis, quibus illae perfidius genus humanum decipere nititur. Et si quis hæc exercerit, Clericus degradetur, Laicus anathematizetur.”

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

—— l. 9.—Panderis. Panders.

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

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

P. 98, l. 17. Tenten. Attend.

— l. 19.—The men. This seems a mistake of the scribe for “the moon.” And figer of nigramauncy. “Pythagoricam necromantiam;” there is here also perhaps some mistake.

— l. 22.—Canelis. “Sortes.” Perhaps the same as cantle or cantel, a word used by Shakespeare for a part, a share: vid. Nares’ Glossary in voc.


— l. 26.—Wiche falseness. i. e. witch falseness, “magicis falsitas-tibus.”

P. 94, l. 4.—As the decret seith. Decret. Caus. xxvi. q. 2, c. 1. “Sic et sortibus nihil mali inesse monstratur, prohibetur tamen fidelibus, ne sub hac specie divinationis ad antiquos idololatriz cultus rediret.”

— l. 14.—Bonar. From the French bonne, kind, gracious, well-disposed.

P. 95, l. 1.—That the it are. There seems some mistake here.

— l. 4.—zethun. Heathen.

— l. 11.—Phitones. “Pythones.”

— l. 29.—Chong him. Change him.


P. 96, l. 8.—Spices are content under theis many. i. e. many species are contained under these.

— l. 7.—And thus Austcyn seith. This reference has not been found.

— l. 9.—Attristun in. Trust in.

— l. 19.—Som oft at ee. The word som is a misprint for seem.
"Men seen oft at ee that swilk thingis help," i. e. men see often with their eyes, (evidently, sensibly,) that such things help.

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

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

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

P. 99, l. 6.—Thei wel bi deneris. Sic MS.
P. 99, l. 8.—Ere. Perhaps for here.

— l. 16. Understand miser. Understand more erroneously. The comparative of the Anglo-Saxon mír, with which mistake, misunderstand, and such words are compounded.

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

P. 101, l. 10.—Eafter the decree of Isidor. Caus. xxii. q. 4, c. 5. "In malis promissis resculde fideem. In turpi voto muta decretum: quod incaute vovisti, ne facias. Impia enim est promissio qua scelere adimpletur."


— l. 22.—Fowl vowis. Perhaps a mistake for "fools' vowis," as the Latin seems to indicate.

P. 102, l. 1.—Tariing. Tarrying, delaying, impeding.

— l. 7.—Avow. i. e. a vow.

— l. 8.—Eht. Eat.

— l. 10.—Bydun. A mistake of the press for byndun, i. e. bind.

P. 103, l. 7.—Haslid. i. e. hallowed.

— l. 10.—An abit. i. e. an obit; the commemoration of the day of a benefactor's death. God behiteth no need for the keeping. i. e. God promiseth no reward for the keeping of such days or rites.

— l. 19.—Be it hout worth or nout. Be it ought worth [i. e. worth anything] or nought.

— l. 20.—Ther ouerman. Their superior.

— l. 21.—Cers. Perhaps for cease.
NOTES.

P. 104, l. 4.—Prosper, in his book of Contemplatif Lif, seith thus. The book here quoted has been long attributed to S. Prosper, and has been printed among his works; but the learned seem now agreed that the real author was Julianus Pomerius, who flourished about A.D. 496 or 500. (See Ceillier, Hist. des Auteurs, tom. xv. p. 451, sq. Oudin, De Scriptor. tom. i. col. 1193 sq.) The following passage from the treatise De Vita contemplativa, lib. ii. cap. 4, appears to be that which is here cited by our author. "Illos dico, qui velut conversi, ex pristinis moribus nihil abjiciunt, non mente mutati, sed veste: nec actu, sed habitu. Hi sunt qui sermonem tantum, non opere, seculo renuntiasse contenti seculariter vivunt, et viuit sua inani professione vitae melioris abscondunt, ac religionis imaginariis nomine palliati, opinionem virtutis pro virtute suscipient. Praedican magna, nec faciunt: accusant vitia, nec deponunt. Publice sibi disiplicere simulat, quod occulte committunt. Magni student videri, non fieri. Laudant eos, quorum cupiunt predicatione laudari." Opp. D. Prosperi Aquitanici, p. 221. Col. Agr. 1690, 12mo. Our author appears either to have had before him a copy differing considerably from the printed editions, or else to have added to his quotation several interpolations of his own. The edition of the treatise De Vita Contemplativa, published separately in 4to. A.D. 1487 (s. l.) agrees exactly with the foregoing extract; but it is by no means improbable that the stronger expressions against the hypocrisy of the religious orders may have been expurgated by the first editor of the work.

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

— l. 8.—Bicis, for vicis, vices.

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

— l. 24.—Yelled. Yeilded.

— l. 25.—Lufun. Leave.

— l. 27.—Of theis seith Bernard to Eugeny the Pope. Bernard, De Considerations, ad Eugenium III. Papam. Lib. IV. cap. ii. n. 4. (Operum Edit. Bened. tom. ii. 438, D.) "Hi sunt qui subsesse non sustinent, præesse non norunt; superioribus infideles, inferioribus im-
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P. 104, l. 29.—Vnder lowtid: subesse. To lout, or lowt, is to be subject, to bow, to pay obeisance. See p. 85, l. 8.

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

P. 105, l. 1—Bibistsars. Promissors.

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

—— l. 4.—Careyn. Carrion.

—— l. 11.—Geyt skinnis. Goat skins.

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

—— l. 16.—If ani wem hem: i. e. if any suppose himself, “Si quis autem putat se religiosum esse,” Jam. i. 26. “And if any man guessith hym silt to be religeous.” Wiciffe, N. Test.

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

NOTES.

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

— Field tolars. Field tillers, rustici.

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


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

P. 107, l. 7.—In the rewle of Seynt Francis. Reg. 8. Francisci primæ, cap. viij. viij. Reg. secundæ, cap. v. vi. The substance only of the words quoted by our author is to be found in the Rule of St. Francis. Vid. Luc. Holstenii, Codex Regularum (edit. Brockie), tom. iii. p. 21, sq.

— l. 10.—And in the rewle of Seynt Benet. Reg. 8. Benedicti, cap. xlviii. apud Luc. Holstenii, Cod. Regularum, tom. i. p. 129. "Otiositas inimica est animæ: et ideo certis temporibus occupari...
deben fratres in labore manuum, certis iterum horis in lectione divina. Ideoque hac dispositionem credimus utraque tempora ordinari; id est, a Pascha usque ad Kalendas Octobris, mane exeuntes a prima usque ad horam pene quartam laborent quod necessarium fuerit. Ab hora autem quarta usque ad horam quasi sextam lectioni vacent . . . . . Si autem necessitas loci, aut paupertas exegerit, ut ad fruges colligendas per se occupentur, non contristentur; quia tunc vere Monachi sunt, si labore manuum suarum vivunt, sicut et Patres nostri, et Apostoli.”

P. 107, l. 25.—Glorious is the fruit of good labor. “Bonorum enim laborum gloriásum est fructus.” Wisd. iii. The reference in the margin “cap. ii°,” is a mistake of the press, for “Sap. ii°.”

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

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

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

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

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

— l. 5. — zeld. Gold.

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

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

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


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

— ibid. — Oker. “fœnus.” Perhaps from the Anglo-Saxon, eacan, to eke, to encrease, to add.
P. 111, l. 22.—For the decr seith. Decret. Caus. xiv. q. 5, c. 2. "Immolans ex iniquo oblatio est maculata," &c. The whole of this chapter is no more than an extract from Ecclus. xxxiv.

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

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

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

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

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


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

— l. 22.—Liȝeth. Lieth.

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

— l. 27.—A none. Anon. "Statim ei mercedem restitue."

Tob. iv. 15.

P. 113, l. 4.—Silun. Sell.

— l. 8.—Theis meny. These attendants, train, company. Meny, or menie, from the old French menie. See Nares's Glossary, in voc.

— l. 10.—I rede. I counsel, I advise.
GLOSSARY.

A, for have, p. 1, l. 17
A, for he, p. 5, l. 19. See note.
Abit, obit, p. 103, l. 10. See note, and Jamieson’s Scottish Dictionary, in voce Abilita.
Abouen, above, p. 104, l. 39. Abouyn, p. 9, l. 4
Aduowtry, adultery, p. 78, l. 26
Aggregid, increased, p. 64, l. 28
Aggregid, is aggravated, augmented, p. 4, l. 18
Azennis, against, p. 8, l. 9
Azenstod, against stood, resisted, withdrew, p. 6, l. 24
Azen-words, on the other hand, on the contrary, p. 10, l. 97; p. 70, l. 14
Ai, ever, always, p. 3, l. 1
Ais, also, p. 5, l. 19
Ammonest, admonish, admoniunt, p. 93, l. 5. See Jamieson, in voce Ammonys.
Amnesist, amnest, against, in the sense of over against, coram; in respect of, concerning, p. 29, l. 3; p. 80, l. 19.
See Jamieson in voce Anens, Anenst, Anent.

Aret, to reckon, to account, p. 85, l. 18; p. 104, l. 24
Arettid, reckoned, accounted, p. 26, l. 29. See rettid, and Jamieson in voce Arettyl.
Ascar, asker, used for the Latin interrogantia, p. 69, l. 8
Aristun, trust, place confidence in, p. 96, l. 9
Aowtrey, adultery, p. 76, l. 30
Auter, altar, p. 29, l. 32
Auteris, altars, p. 57, l. 29
Avowter, adultery, p. 78, l. 30
Away, await ye, used for the Latin observetis, p. 93, l. 11. Awaytun, ib. l. 16.
Awith, oweth, debet, p. 30, l. 11

Bannun, excommunicate, curse, p. 26, l. 21
Barianns (?) p. 50, l. 8
Barne, a child, p. 2, l. 8
Batails, provisions. See note, p. 76, l. 1
Bateyl, battle; used for the Latin bellum, p. 27, l. 8
Glossary.

Bats, bates, contentions, p. 29, l. 21
Bed, bid, p. 65, l. 17
Bedun, bidden, commanded, p. 31, l. 17
Be for'n, before, p. 67, l. 31
Behast, promise, engagement, p. 4, l. 12
Behetib, promiseth, p. 74, l. 4
Bebetun, beight, promise, p. 98, l. 28
Behit, promise, p. 57, l. 4
Behit, promised, p. 10, l. 14
Be howth, behoveth, p. 6, l. 16
Behyteb, promiseth, p. 69, l. 15
Bening, benign; used to translate the
Latin benignus, p. 33, l. 21
Beþ, be ye, p. 89, l. 9
Be when, between, p. 72, l. 27
Bics, vices; vitia sua, p. 104, l. 8
Biclipping, embracing. See note on
p. 33, l. 21
Bidib, abideth, p. 70, l. 12
Big, build, p. 43, l. 32. Bigge, p. 48,
1. 15; p. 71, l. 31. Bigging, building,
p. 35, l. 32. Biggib, buildeth, p. 80,
l. 1. See Jamieson in vce.
Bi gernyn (?), p. 64, l. 16. See note.
The word to gern, is used in the
Scotch dialect for to grin, to smart,
to be pevish. See Jamieson.
Biþe, buy, p. 11, l. 10
Blawun, blowen, censured, calumniated,
p. 24, l. 3
Blowing, blowing, p. 97, l. 31
Bodun, forbidden, p. 32, l. 10
Boner, kind, gracious. French, bonaire,
p. 94, l. 14
Boun, "be boun," be bo'vin or above, p.
59, l. 13; p. 64, ll. 5, 6; p. 88, l. 17
Bouning doune, used to translate the
Latin discidientes, p. 62, l. 19. The
word down, in the Scotch dialect, sig-
ifies to go, to direct one's course to
a certain place. See Jamieson.
Brend, burnt, p. 84, l. 21
Brenne, burn, p. 75, l. 8
Briddis, birds, p. 92, l. 22.—Briddas,
p. 93, l. 23
Brondit, braded, burnt, p. 103, l. 3
Bryn, burn, p. 57, l. 23
But, unless; "but bei make open al
truth," p. 32, l. 29
But if, unless, p. 3, l. 3; p. 5, l. ult.
Buxum, obedient, submissive, p. 42, l.
23; p. 102, l. 2
Byzar, buyer, p. 7, l. 18
Bymowe, mock, p. 81, l. 27. See Ja-
mieson in v. Mow.

Caff, chaff, p. 54, l. 24. See Kaff.
Canellis, lots, used for the Latin Sortes,
p. 93, l. 22. See note. The word
cantel, in the Scotch dialect, is used
for a juggling trick. See Jamieson.
Careyn, carrion, p. 105, l. 4
Cerse (?), p. 103, L 21
Cesser, cease (?), p. 20, l. 7
Chalang, challenge, p. 110, l. 14
Chare, car, chariot, p. 44, l. 27
Chaur, chair, p. 4, l. 30
Chere, a mistake probably for cheke, i. e.
check, p. 105, l. 25
Cheuid, chose, pret. of choose, p. 41, l. 32
Chesing, choosing, electio, p. 48, l. 19;
p. 78, l. 3
Chitering, chittering, p. 92, l. 22
Chong, change, p. 93, l. 29
Chouche, couch; used to represent the Latin incubare, p. 49, l. 2
Clepid, called, p. 54, l. 29
Clerc, clear, p. 5, l. 24
Clerked, clerk-head, used for the Latin clericatus, p. 43, l. 31
Clarke, claritas, renown, celebrity, p. 5, l. 2
Cleymyd, claimed, p. 49, l. 2
Colver, a dove, p. 2, l. 12
Comyn, communion, fellowship, p. 10, l. 5; p. 27, l. 10
Comynt, community, p. 27, l. 19
Conduct, hired, conducti, p. 52, l. 19
Contenid, continued, p. 101, l. 27
Contenun, continue, p. 11, l. 32
Contune, continue, p. 12, l. 1
Contunib, continueth, p. 69, l. 17
Cordani, accordantly, in accordance, p. 6, l. 15
Cruciara, crucifiers, p. 21, l. 6
Curlid, probably a mistake for curlid; used to translate comatus pueros, p. 59, l. 23

nounce judgment, ib. l. 21; p. 99, l. 27
Demi, thought, hoped, p. 51, l. 20
Demibi, judge ye, p. 46, l. 13
Deneris, deniers (?), p. 99, l. 6
Densic, deigneth, used for the Latin dignatur, p. 43, l. 24
Deveyn, divine; used to translate the Latin divinatus, p. 67, l. 16
Depart, to separate, put asunder, p. 5, l. 4; used for the Latin distribuere, p. 49, l. 3
Departid, separated, dissolved, p. 70, l. 18
Depeering, despairing, p. 90, l. 31
Desesse, disease, p. 26, l. 16
Deseyece, disease, p. 42, l. 25
Dette, debt, p. 4, l. 6
Digingis, stripes, blows, plagas, p. 5, l. 12. From Ding, to strike, scourge.
See Ding down, and Dingings.
Die, die, p. 49, l. 14
Ding down, to throw down, to overturn, p. 36, l. 1; p. 71, l. 32.—To ding is to strike with violence, to scourge.
See Jamieson.
Dingings, stripes, blows, p. 38, ll. 1, 2
Diriges, dirges, p. 50, l. 33
Disseile, dissolve, set free (?), p. 76, l. 7
Dissese, disease, p. 93, l. 20
Diti, inditeth, p. 60, l. 16
Dom, doom, judgment, condemnation, p. 18, l. 3. Plur. domus, p. 6, l. 15
Dongun, beaten, vapulaturas, p. 5, l. 11, p. 37, l. 32, past part. of the verb to ding. See Ding.
Dowing, endowing, p. 73, l. 96
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Dowue, dove, p. 56, l. 20. See note, p. 57, l. 39
Dredan, dreading, fearing, p. 4, l. 21
Dredfully, fearfully, timidly, used for the Latin timide, p. 49, l. 3
Dredy (?), perhaps sorrowful, grave, p. 104, l. 10
Drif, drive, p. 91, l. 13
Drying, sorrow, p. 87, l. 12. See note.
Dure, continue, endure, p. 29, l. 5
Dryerynes, for dryeryness, i.e. dreariness, tristitia, maestitia, p. 58, l. 13

Ee, eye, "ee ledis," cyclids, p. 74, l. 17.
Ee, eyes, p. 96, l. 19. Een, eyes, p. 36, l. 5. See Jamieson.
Eeris, ears, p. 36, l. 5
Eft, after, passim.
Ehyt, eat, p. 102, l. 8
Enblawun, puffed up, enflatus, p. 30, l. 5
Endurid, hardened, p. 90, l. 11
Enk, ink, p. 64, l. 8
Enuyse, envy, p. 58, l. 11
Ere, here (?), p. 99, l. 8
Esen, heathen, p. 88, l. 21
Euen to, equal to, p. 85, l. 19
Euenbed, evenhood, justice, fairness, equal dealing, p. 73, l. 16
Euid, heaved, made heavy, p. 67, l. 14
Eulib (?). See note, p. 61, l. 21
Euy, heavy, sorrowful, p. 67, l. 14; p. 107, l. 16

Euyn, equal, "euyn power," equal power, p. 29, l. 11
Euynes, heaviness, p. 49, l. 26
Eyre, air, p. 96, l. 2
Eyt, eat, p. 105, l. 26

Falsen, falsify, p. 60, l. 15
Farrer, farther, p. 29, l. 4
Fault, faulted, committed a fault, p. 66, l. 16
Felaws, fellows, "bi felaws bishops," coepiscopi tui, p. 59, l. 27
Feldhasser, wild ass, used for the Latin onager, p. 58, l. 13
Fele, fidel, feel, felt, p. 1, l. 17, 20; p. 87, l. 21. See note.
Fele, fulfil; the word is used to translate the Latin implere, p. 30, l. 4
Fell, to fulfil, p. 4, l. 3. See fill.
Fellib, for fillib, i.e. fulfilleth, p. 80, l. 15
Fend, fiend, the devil, passim.
Fendly, diabolically, p. 10, l. 3
Ferd, fourth, p. 70, l. 16
Ferje, fourth, p. 22, l. 17
FILE, defile, p. 22, l. 8. Filib, defileth, p. 103, l. 8
Fill, to fulfil, p. 1, l. 17, et al. passim.
Filib, fitch, p. 47, l. 12
Flees, fleece, p. 104, l. 22
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<td>Foliis, fools</td>
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<td>Folthis, filth</td>
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<td>For done, undone, destroyed</td>
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<td>Forfendid, forbidden, prohibited</td>
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<td>Forsfall, fulfill</td>
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<td>Forbi, because</td>
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<td>Forbijing, forthinking, repenting</td>
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<td>Forfword, bargain made before</td>
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<td>Frujt, fruit</td>
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<td>Gaf, gave</td>
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<td>Garring, prating, chattering</td>
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<td>Geit, get</td>
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<td>Gelousy, jealousy</td>
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<td>Geyt, a goat</td>
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<td>Gifith, giveth</td>
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<td>Gynasten, gnaah</td>
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<td>Gobe, a morsel</td>
<td>Aegumen</td>
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<td>See note.</td>
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<td>Gob, go ye</td>
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<td>Grattist, greatest</td>
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<td>Gres, grease, fat</td>
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<td>Grettan, sorrow, lament, grieve</td>
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<td>Grouj, growth</td>
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<td>Gruch, to grumble, to murmur</td>
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<td>Grynnes, mares, gins, laguet</td>
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<td>3a, yea</td>
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<td>3af, gave</td>
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<td>3e, yea</td>
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<td>3ed, heed</td>
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<td>3ed, went; old prwt. of the verb to go</td>
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<td>3ed, heed</td>
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<td>3een, eyes</td>
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<td>3ef, give</td>
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<td>3ef, if</td>
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<td>3efar, giver</td>
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<td>3eft, give</td>
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<td>3eftis, give ye</td>
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<td>3efun, given</td>
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<td>3ekun, eke, add</td>
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<td>3el, 3ele, health, passim</td>
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<td>3eld, yeild</td>
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<td>3eld, gold</td>
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<td>3eldid, yeilded, deviated</td>
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<td>3ele, verb, heal</td>
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2 C
Glossary.

30k, yoke, p. 80, l. 10
30ng, young, p. 2, l. 20
30r, your, passim.
30w, 3owe, you, passim. 30, ye
3ungar, younger, p. 2, l. 19

Habunde, abound, p. 51, l. 29
Hald, hold, p. 2, l. 9; p. 5, l. 24
Half, behalf, p. 39, l. 6
Han, have, p. 6, l. 17, et passim
Harborow, harbour, shelter, p. 21, l. 2. See Herbarow.
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Hare, are, p. 43, l. 13
Harmis, arms, p. 83, l. 15
Hast, haste; "no man hast," i.e. let no man haste," or be in haste, p. 3, l. 29
Hat, hate, p. 66, l. 22
Haterad, hatred, p. 11, l. 5
Hauht, ought, p. 59, l. 19; p. 108, l. 28; p. 43, l. 19
Hawid, hallowed, p. 103, l. 7
Hawtest, oughtest, p. 37, l. 24
Hed, heed (?), p. 60, l. 12
Heddir, adder, p. 97, l. 8
Hedously, hideously, p. 62, l. 32
Heiar, higher, p. 31, l. 11
Heldar, elder, p. 2, l. 17
Hale, health, p. 19, l. 21; p. 47, l. 8; p. 94, l. 10
Helpful, healthful, wholesome, healthy, p. 75, l. 17
Helid, covered, p. 94, l. 23; p. 85, l.
GLOSSARY.

31; p. 90, l. 30. Anglo-Saxon Helan.
See Hyling.
Helsum, wholesome, p. 6, l. 25; p. 38, l. 27
Hem, them, p. 4, l. 30, and passim.
Hend, "be hend," behind, p. 75, l. 17
Hene, hence, p. 20, l. 26
Henk, ink, p. 91, l. 11
Her, their, p. 5, l. 29, et passim.
Herbarow, harbour, shelter (Anglo-
Saxon hecbebyg), p. 89, l. 3
Here, plough, arrac, p. 112, l. 16. See
note, and Jamieson in v. ar, are.
Hernist, yearest, desirest. Anglo-
Saxon geopman, p. 59, l. 32
Hertis, hearts, p. 2, l. 19
Het, eat, p. 93, l. 32
Hebun, heathen, p. 90, l. 1
Heuid, head, p. 40, l. 31. Anglo-Saxon,
heuert, hearob, caput. In the Scotch
dialect Hewid, and Herwyl, are found.
See Jamieson.
Hewow of iwan (?). See note, p. 67, l. 4
Heyest, highest, p. 40, l. 28. See His.
Heyet, height, p. 41, l. 9
Heyle, health, p. 27, l. 24
Heyne, p. 26, l. 16, courteous, gentle.
See Jamieson in v. and Sir Fred.
Madden's excellent Glossary to
"Havelok the Dane," printed by the
Roxburghe Club. Lond. 1828
Heyt, eat, p. 37, l. 29
Hie, high, p. 58, l. 16, exalt, make high,
make up, p. 78, l. 16. Hied, exalted,
made high, p. 30, l. 26
Hied, hide, p. 4, l. 30
Hienes, highness, p. 41, l. 22; p. 51, l. 29
Hietis, perhaps for hijtis, promises;
unless it signify heights, p. 23, l. 5
Hijt, promise, p. 4, l. 4, 11; p. 10, l.
22, et passim
Hird, shepherd, p. 58, l. 4
His, is, p. 6, l. 2
Hod, hood, p. 91, l. 17
Hold, old, p. 76, l. 14
Holde, old, p. 22, l. 30
Hordres, orders; used for those in holy
orders, p. 32, l. 9
Houib, hoveth, behoveth, ought, p. 29,
l. 12
Hout, ought, ought, anything. "Hout
worth," worth anything, p. 103, l. 19
Houwip, behoveth, p. 59, l. 26
How, ought, p. 4, l. 32
Howif. See Be-hoveth.
Howip, oweth, ought, p. 3, l. 7
Hoyle, oil, p. 58, l. 28
Huschers, ushers; used to translate
editi, p. 35, l. 7, p. 36, l. 28
Hyling, covering, raiment, p. 76, l. 31; p.
77, l. 3. From the Anglo-Saxon helan,
to cover. See Wickliffe's N. T. in 1
Tim. vi. 8, "but we having foodis and
with what things we schulen be hild;"
habentes aetem alimenta, et quibus
 tegamur.
Hyrdia, herds, shepherds; used to trans-
late the Latin pastores, p. 55, l. 28
Iarche, hierarchy, p. 32, l. 9
Ich, each, passim
Iif, for jif, i. e. give, p. 79, l. 11
Ilk, the same. "bat ilk," the same, p.
Ilke, or ilk, every, passim. Anglo-Saxon eic, eic, omnis. See Jamieson.
Induyd, inducted; used for the Latin introducere, p. 50, l. 32
I now, enough, p. 37, l. 28
Inowe, enough, p. 20, l. 5
Inpliij, implied, p. 73, l. 29
Io! i, enjoy, p. 77, l. 27
Iuill, evil, p. 5, l. 30

Kaper, jester, p. 9, l. 4. See Junias, Etymol. in v. Jape.
Japid, mocked, p. 8, l. 25
Japib, mocketh, deceiteth, p. 50, l. 10
Japis, (pl. of Jape,) jests, p. 82, l. 21
Joynun, enjoin, p. 11, l. 31; p. 17, l. 9

Kafe, chaff, p. 75, l. 6
Kaff, chaff, p. 56, l. 11
Kalins, calves, p. 75, l. 13
Katereynis, quadrains. See note, p. 12, l. 32
Kembid, combed, p. 59, l. 28
Ken, "ken be pepe," teach, make the people know, p. 36, l. 6. See also p. 37, l. 2. See Jamieson in v.
Kesed (?), apparently used for the Latin prostramentur, p. 85, l. 12
Kest, cast, throw away, p. 48, l. 31
Koward (?); this word is probably a mistake of the MS. p. 56, l. 6, for Komand, i.e. coming

Kownt, count, p. 48, l. 26
Kum, come. "It is to kum power to be given to the fend," i.e. it is still future, &c. p. 92, l. 6
Kunae, keu, know; used to translate Sciant, p. 32, l. 26
Kyad, nature, p. 18, l. 10; p. 28, l. 17.
"Ilk alien kynd," every strange or foreign nature; used to translate Omnis alienigena, p. 35, l. 2; p. 75, l. 20; p. 108, l. 23. See note on p. 81, l. 32
Kyt, cut, p. 4, l. 28

Lafe, left, deserted, p. 26, l. 30
Langwag, language, p. 32, l. 6
Last, continue, p. 38, l. 24
Lawse, laugh, p. 81, l. 26
Lech, to cure (Anglo-Saxon lecc); used for the Latin mederi, p. 93, l. 8
Leef, verb, leave, omit, neglect, p. 20, l. 6
Leef, subst. leave, permission, p. 78, l. 8
Leef, permit, give leave, p. 71, l. 25
Leeuip, permiteth, giveth leave, p. 71, l. 14, and 16
Lef, to leave, p. 4, l. 22
Lefe, subst. leave, permission, p. 70, l. 20. See Leef.
Lefth, leaveth, p. 90, l. 11
Leful, lawful, p. 19, l. 3
Lefun, leave, p. 64, l. 13
Leit, let, hinder, p. 66, l. 10
Lek, like, p. 85, l. 21
Leke, like, similar, p. 19, l. 2
Lekenés, likeness, p. 25, l. 15
GLOSSARY. 197

Lekeing, looking, p. 105, l. 23
Lendis, loins, p. 98, l. 14
Lere, learn, p. 20, l. 21
Lere, teach, instruct, p. 33, l. 3; p. 66, l. 2
Leren, learn, p. 28, l. 3
Lerib, learneth, p. 81, l. 17
Leaynd (?). See note, p. 55, l. 7
Leue, leave, permission, p. 70, l. 28
Leuis, leaves, p. 91, ll. 3, 4, 6
Leuib, leaveth, omitteth, neglecteth, p. 4, l. 6
Leuwid men, laymen, p. 8, l. 18; p. 19, l. 23; p. 93, l. 11 (Anglo-Saxon, Ieow leow, Iaeus)
Lian, lying, mentiones, p. 24, l. 32
Liclaire, likelier, more likely, p. 39, l. 32
Lifelod, livelihood, p. 21, l. 2. Lisfod, p. 49, l. 10; p. 77, l. 1; p. 108, l. 27
Lifers, leavers, desertors, p. 81, l. 22.
See note.
Lifly, lively, living, vital, p. 55, l. 17
Lige, to lie, to speak falsely, p. 40, l. 11
Lised, lied, p. 104, l. 23
Lisbe, lieth, p. 112, l. 29
Lib, lyeth, speaketh falsely, p. 40, l. 7
Lib, lyeth, p. 38, l. 21
Liuer, deliver, p. 67, l. 11; p. 86, l. 8
Locand, looking, p. 2, l. 30
Locars, lookers, p. 2, l. 31
Loaf, loved, p. 45, l. 10
Lofts, loaves, p. 34, l. 30
Longeb, belongeth, p. 18, l. 30
Lore, teaching, instruction, p. 81, l. 32
Louis, loaves; used for the Latin panes, p. 111, l. 17

Low, same, blase, p. 3, l. 15. See Jamieson.
Lowt, bow, pay obedience, p. 85, l. 8.
See Jamieson in v. Lowt.
Lowtid, made low, humbled, p. 41, l. 6
Lowe, loose, p. 9, l. 2
Lowt, "under lowt;" used for the Latin sudeo, p. 104, l. 29. See note.
Luf, love, p. 3, l. 9; used for the Latin dilectio, p. 56, l. 6
Lufset, loveset, p. 5, l. 18
Lufeth, loveth, p. 2, l. 31
Lufun, leave, p. 104, l. 25
Lynage, lineage, tribe, p. 22, l. 30
Lyowns, lions, p. 44, l. 27
Lyririd, delivered, acquitted, p. 60, l. 8

Maikb, make ye, p. 4, l. 24
Manest, menaced. See note, p. 21, l. 4
Maundments, commandments, p. 45, l. 19
Med, meed, reward, p. 103, l. 13. See l. 10
Mede, reward, p. 5, l. 4
Medefully, deservedly, p. 25, l. 3
Medid, rewarded, p. 103, l. 16
Medulfullly, medfully, profitably, with mede or reward, p. 20, l. 7
Mee, reward, payment, p. 12, l. 14
Mene, mean, p. 83, l. 19. Menu, means, ib. l. 23
Mengid, mingled, mixed, p. 87, l. 13.
See Jamieson in v. mung.
Menib, meaneth, signifies, p. 33, l. 6
Men kyd, for mengid, mingled, united,
p. 109, l. 9. See note, and Jamieson in v. Menhit.

Mery, train, attendants, company, p. 113, l. 8. See note. And Sir Fred. Maddon's Glossary to "Havelock the Dane."

Merk, dark, p. 87, l. 10
Merknes, darkness, p. 98, l. 11
Merowe, marrow, medulla, p. 91, l. 8
Messis, masses, p. 8, l. 15
Meue, move, p. 75, l. 26
Middis, midst, p. 69, l. 6. See Jamieson, v. Myddis and Mids.

Mig, mud, Anglo-Saxon, meox, p. 58, l. 17
Mikil, much, p. 72, l. 3
Minys, diminish, diminution, p. 24
Misheus, misuse, p. 43, l. 4

Misteris, mysteries, p. 44, l. 27
Moldewarp, mole, p. 57, l. 18. See note.

Mone, moon, p. 93, l. 15
Monest, monia, admonish, p. 30, l. 6.
"To a monest, to admonish, p. 32, l. 11. See the note.

Monestiâ, admonish, p. 31, l. 23
Moo, more, p. 79, l. 13


Nap (?), "as a nap in the roof," p. 56, l. 12, "a nap in the house roof;" p. 89, l. 28. Jamieson gives the word

Neip, as used in the north of Scotland, for "The summit of a house, or something resembling a chimney top," and quotes the lines from Rosa's Helenore, p. 75—
"Far in a how they spy a little aheald,
Some peep of reck out at the neip appears."

Nables, nevertheless, p. 4, l. 7
Naytid, denied (?), p. 77, l. 17
Nekist, nearest, next, p. 5, l. 3
Neb, "be neb," beneath, p. 35, l. 31
Nige, as a verb, come nigh, p. 35, l. 13, 19, 22. See Nye.

Nigeb, is nigh or near, p. 34, l. 18
Niyb, nigheth, is nigh, or near, p. 31, l. 25
Nobelay, nobility, p. 90, l. 15. Nobley, nobility, p. 5, l. 1

Noises (from nay, to hurt), injuries, hurtful things, p. 26, l. 5
Nout, not, p. 2, l. 11
Nouys, novice, p. 82, l. 32
Nowt, nought, nothing, p. 28, l. 15
Nowt, nought, nothing, p. 40, l. 17
Noyed, injured, p. 87, l. 20
Noyes, noyous, injurious, p. 101, l. 9
Noyeb, annoyeth, injureth, p. 5, l. 9
Noy, noi, annoy, injure, p. 17, l. 20; p. 18, l. 10; p. 60, l. 4. See Jamieson, v. Nye.

Noyous, injurious, hurtful, p. 25, l. 32
Nye, as a verb, also spelt nige, to come or be nigh, or near, p. 35, l. 14

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

Oker, usury; used for the Latin *ferus*, p. 111, l. 20. See note.
Olden, holden, reputed, p. 26, l. 26; p. 30, l. 31
Onhed, onehead, or one hood, i. e. unity, p. 35, l. 24
Onis, once, p. 42, l. 18
Anilepi.
On nobeley, "ignobilitatem suam," p. 86, l. 3
Ontrowþ. See Vntrowþ.
Ony, any, p. 6, l. 3
Oole, all, i. e. any, p. 79, l. 1
Oon, one, p. 4, l. 20
Ooneris (?), p. 104, l. 5
Overal, over all, p. 78, l. 15
Ouer face, in *superficie*, p. 91, l. 8
Ouer-man, superior, p. 80, l. 26; p. 103, l. 20
Ouerwile; used to translate the Latin word *interdum*, p. 30, l. 6
Out, ought, "out worth," ought worth, worth anything, p. 84, l. 14
Outttak, separate, except, take out, p. 52, l. 14
Overþwartnes; used for the Latin *perversitas*, p. 107, l. 3

Panteria, panders, p. 93, l. 9
Parishings, parisioners, p. 8, l. 17
Pees, peace, p. 42, l. 8; p. 87, l. 9
Peple, people, p. 5, l. 13
Perid (?). See note on p. 89, l. 13
Pering, perishing, p. 21, l. 25
Perpulid, purpled, p. 44, l. 6
Perseyuer, perceiver, p. 10, l. 17, 28
Persey, provide; used to translate the Latin *provident*, p. 55, l. 28
Perruance, passage, *proventum*, p. 62, l. 25
Pes, peace, p. 2, l. 11; p. 73, l. 16
Peysid, poisid, weighed, considered, p. 67, l. 30
Phitoners, *pitones*, p. 95, l. 11
Pilleworthis, pillows, p. 67, l. 4
Pistil, epistle, p. 5, l. 23
Pite, piety, p. 57, l. 29; p. 89, l. 14
Pleet, See note on p. 23, l. 22. See* Plete,*
Plente, plentitude; used to translate the Latin *plentitudinem*, p. 30, l. 16
Plete, "court of plete," p. 79, l. 25.
See Du Cange in vv. *Pletum, Plitum, Placitum.*
Pleyneþ, complaineth, p. 67, l. 3
Pleynd, complained, p. 20, l. 20
Polewt, pollute, p. 36, l. 12
Porid, made poor, p. 41, l. 28, 32
Prescit, *presciti*, reprobate, p. 7, l. 3, 23, 24
Prest, "that men prest," *ut præsint*, p. 59, l. 13
Prine, deprive, p. 14, l. 4; p. 67, l. 21
Priusite, mystery, secret, p. 34, l. 13
Profhabili, proveably, certainly, demonstratively, p. 7, l. 19. Prouable, provably, ib. l. 38. See also p. 8, l. 15
Profst, prophet, p. 38, l. 26
Profstly, profitably, p. 59, l. 14
Profþ, profiteth, p. 29, l. 14
Glossary.

Prophet, profit, p. 59, l. 13
Propos, proposition, p. 4, l. 9
Provastus, provosts, superiors, praepositi, p. 23, l. 20
Puple, people, p. 4, l. 10
Purte, purity, p. 5, l. 2

Quik, quick, living, p. 8, l. 28; p. 49, l. 24; p. 93, l. 2
Quikid, quickened, made alive, p. 67, l. 26
Quiking, quickening, making to live, p. 54, l. 26
Quit, to recompence, take vengeance, p. 86, l. 6
Quyschins, cushions, cervicalla, p. 67, l. 11

Rad, afraid, p. 27, l. 15. See Jamieson in v.
Rafars, spoilers, robbers, p. 96, l. 38.
See Jamieson in v. Reepfar.
Raneyn (?). See note p. 76, l. 3
Rate, ratified, valid, p. 70, l. 21
Redarguid, reproved, p. 6, l. 24
Rode, verb, counsel, advise, p. 113, l. 10
Reeft, carried him off, p. 41, l. 27
Ref, plunder, p. 104, l. 21; p. 110, l. 31. See Reif.
Reaf, reaveth, spoileth, plundereth, p. 67, l. 1
Reif, part of reave, plundered, carried off by force, stolen, p. 77, l. 24
Reif, plunder, spoil; from the verb to reave, p. 12, l. 4. See Jamieson in v. Reif.

Ren, "ren in," incur, p. 75, l. 18; run, p. 89, l. 7
Rennun, run, p. 7, l. 24
Respice, respect; used for the Latin respectus, p. 86, l. 32
Rett. See arfft, to reckon, to account, p. 85, l. 21
Rette, reckon, account, p. 14, l. 8
Rettid, p. 27, l. 31; p. 91, l. 19, same as arrettid, p. 26, l. 29, reckoned, accounted.
Reue, verb, rob, plunder, carry off, p. 48, l. 26; p. 67, l. 10, 11. See Reif, Reif.
Rewe, to rule, p. 73, l. 22
Rewl, rule, subst. p. 73, l. 23
Reysing, raising, p. 68, l. 3
Richid, "be richid," be enriched; used for the Latin sitetur, p. 43, l. 31
Richid, was hungry, reached, p. 44, l. 25
Ristwisare, more righteous, p. 3, l. 31
Ristwimes, righteousness, p. 3, l. 15
Ristwys, righteous, p. 13, l. 15
Rit, right, p. 67, l. 25
Rof, roof, p. 56, l. 12. Rofs, p. 89, l. 28
Rogun, rung, p. 19, l. 30
Rostod, roasted, p. 37, l. 28
Rot, root, p. 91, l. 9
Rowt, the multitude, p. 61, l. 31. Routis, used to translate turbæ, p. 62, l. 28

Sadder, more serious, p. 45, l. 22. See Jamieson, V. Sad.
Sale worþ, ready for sale, p. 7, l. 6
GLOSSARY.

Sare, sore, p. 93, l. 8. See Jamieson, v. Sair.
Sarrar, soror, p. 38, l. 14
Sautis, assaults, p. 96, l. 9
Sawis, saws, sayings, p. 11, l. 17
Schap, escape; used for the Latin escambo, p. 59, l. 1. Schape, l. 2
Schaterid, scattered, p. 81, l. 25
Schauin, shaved, p. 89, l. 30
Schemschip, shame, or sorrow; used for the Latin scemeetie, p. 37, l. 8
Schenship, blame, fault, reproach (Anglo-Saxon, scemeban), p. 110, l. 10
Schep, sheep, p. 5, l. 18
Schep, sheath, p. 77, l. 29
Schild, shield, p. 56, l. 31. See note.
Schoo, shoe, p. 34, l. 12
Schorid, scored, imputed, or reckoned against, p. 85, l. 27
Schrewis, p. 64, l. 21. See note.
Schulderes, shoulders, p. 86, l. 2
Schyn, shine, p. 43, l. 9
Scle, slay, p. 36, l. 30
Seceleres, seculars, p. 77, l. 2
Seek, sick, p. 93, l. 20
Segis, sees; used for episcopal or abbatial sees, p. 50, l. 32
Sek, sick, p. 30, l. 4
Selle, seal, p. 91, l. 16
Senge, synod, p. 92, l. 22. See Seyn.
Serge, tapers, wax candles; (French cierges) p. 48, l. 8. See note, and p. 58, l. 20. See also Sir Fred. Madden's Glossary to "Havelok the Dane," v. Cery.

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Seruld, deserved, p. 22, l. 29; p. 26, l. 19
Sefis, seats, p. 25, l. 12
Seif, see ye, p. 61, l. 25
Severythly, severally, separately, p. 52, l. 17
Sewars; used for the Latin autores, p. 106, l. 12
Seyn, synod, p. 38, l. 32
Seyng, seeing, p. 53, l. 3
Seynoys, synods, p. 73, l. 27. See Seyn.
Shriues, shrive, confess, p. 9, l. 11
Shunder, slander, scandal, p. 59, l. 12
Signis, miracles, p. 51, l. 18
Siker, as a verb, to make sure, to assure, p. 7, l. 20; p. 17, l. 15. See Sekir.
Sikir, sure, certain, p. 98, l. 29
Silun, sell, p. 113, l. 4
Sing, since, p. 82, l. 8
Sis, since, p. 5, l. 12
Skrannes, terrors, p. 26, l. 4
Sleekun, slack, quench, p. 98, l. 16
Slekennid, slackened, extinguished, p. 19, l. 29
Sleip, slayeth, p. 3, l. 5; p. 87, l. 11
Smit, smut, taint (sudet); Anglo-Saxon ymica; used for the Latin contagium, p. 70, l. 4
Smot, to smut, stain, infect (verb); "but he smot not ober"; that he [the sinner] infect not others, p. 18, l. 23
Snibbid, censured, p. 6, l. 17. See note
Snyb, snub, censure, reprove, p. 33, l. 3

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Sodekunis, subdeacons, p. 38, l. 21; p. 39, l. 2
Sodyn, sodden, boiled; past participle of *cotho*, p. 37, l. 28
Soft, softened, p. 112, l. 8
Soget, subjects, p. 4, l. 23; p. 7, l. 12
Sogety, subjectively, p. 86, l. 23
Soil, soyl, to assoil, to absolve, p. 17, l. 16
Solling, subj. assoiling, absolution, p. 17, l. 14
Solling, part. assoiling, absolving, p. 67, l. 30
Somour (?). See note, p. 61, l. 21
Sonde; this word is used, p. 24, l. 25, for *mandatum*, a command
Sonned, spoiled, perhaps for soddened, *insatatum sal*, p. 2, l. 10
Sophymis, sophisms, p. 8, l. 23
Sopid, supped, p. 46, l. 22
Sope, sooth, truth, p. 40, l. 12; p. 62, l. 1
Sopfastness, truth, p. 13, l. 23
Soply, soothly, truly, p. 53, l. 21; p. 66, l. 18
Square, severe, sore, p. 24, l. 13
Sout, sought, p. 72, l. 11
Sowt, sought, p. 49, l. 33; p. 88, l. 27
Soyl, asoil, absolve, p. 70, l. 6
Soylid, assoiled, absolved, p. 69, l. 21
Spedeb, "it speedeb," it is expedient, p. 14, l. 15
Spedy, expedient, p. 9, l. 20; p. 15, l. 25
Sperrib, shuttith. See note on p. 34, l. 10

Spice, species, p. 47, l. 19, 23, appearance; used for the Latin species, p. 94, l. 6
Spices, species, kinds, p. 96, l. 3
Sporis, spars, p. 44, l. 5
Spowabrekyng, adultery, p. 89, l. 10
Stallworthly, stalworthy, stalwartly, stoutly, bravely. Anglo-Saxon *rolpynge*, literally worth stealing. See *Nares' Glossary* in voc. p. 92, l. 16.
See note on p. 108, l. 31
Stalwark, stout, able-bodied, p. 108, l. 31. See note.
Steer, stir; used to represent the Latin *monetis*, admonish, stir up, p. 39, l. 16
Sterne, stir, move; used for the Latin *admoneat*, p. 85, l. 11
Sterreth, stirreth, p. 1, l. 20
Sternis, stars, p. 95, l. 30. See Jamieson, v. *Stars*.
Sterrings, stirrings; used for the Latin *motus*, p. 67, l. 30
Steyke, to shut, to fasten, p. 34, l. 17.
See Jamieson, v. *Steik*.
Stille, silent, taciturnus, p. 5, l. 9
Strak, struck, *prat. of strike*, p. 3, l. 11
Stregun, stricken, p. 9, l. 20
Streke, strike, stretch; used for the Latin *extendam*, p. 69, l. 9
Streulid, constrained; used for the Latin *constringitur*, p. 56, l. 5
Streyn, to draw, turn away, p. 74, l. 16
Strowsis, straws, p. 93, l. 25. See note.
Sudarijs, napkins, *Sadaries*, p. 91, l. 23.
Sudary, a napkin, p. 105, l. 12
Suffrey, sovereign, p. 99, l. 27
Supprisde, oppressed, p. 79, l. 15
GLOSSARY.

Seyn, swine, p. 58, l. 6
Seynne, swine, p. 3, l. 11
Swilk, such, passim. Swilk, p. 8, l. 23.
See Swilk.
Swelling, swallowing, p. 55, l. 30
Swernes, sournes, acciditatis, p. 58, l. 18.
See note; used to translate tristitia, p. 107, l. 21
Swilk, such, p. 37, l. 12, p. 70, l. 21.
See Jamieson.
Syllid, soiled, defiled, p. 89, l. 11

Tan, for ta' an, taken, p. 5, l. 7; p. 6, l. 18; p. 103, l. 4. Tane, p. 9, l. 25, p. 35, l. 23. See Jamieson, v. Tane.
Telars, "feld-tears," field-tillers; for the Latin rustici, p. 106, l. 19
Tenden, attend, give heed to, p. 93, l. 26
Tend, l. e. tendis, attendest, p. 2, l. 5
Tent (to tent), to attend, consider, p. 18, l. 27; p. 34, l. 18, 21; p. 50, l. 18; used to translate the Latin "cui rei vacent," p. 106, l. 23; p. 107, l. 2
Tenten, attend; used for the Latin attenedit, p. 93, l. 17
Tenting, attending, p. 87, l. 21
Ter, tear, p. 70, l. 2. See note. Teris, ib. l. 3, tears.
Tiesen, for tisent, perhaps by an error of the scribe, tichte (wrote), p. 45, l. 21
Til, to, unto, p. 94, l. 8, 9. See Jamieson in v.
Tokun, betoken, signify, p. 23, l. 7

Ton, "be ton," the one, p. 69, l. 27, often spelt tons. See Nares in voc. and Jamieson, v. Tons.
Tood, fox, p. 58, l. 17. See note, and Jamieson, v. Tood.
Toon, one, "be toon for be tober," the one for the other, p. 53, l. 1. See Tons.
Touzly, toughly, obstinately, p. 68, l. 23
Towere (?) See note, p. 55, l. 3
Trayd, betrayed, p. 53, l. 23; p. 46, l. 20
Tremel, tremble, p. 55, l. 20
Trentayllis. See note, p. 59, l. 22
Treyst, trust, p. 96, l. 28
Triacle, antidote, p. 57, l. 25. See note.
Trouby; used for the Latin farbasio, p. 87, l. 14
Trowe, to believe, p. 8, l. 30. Trowen, p. 53, l. 17; p. 88, l. 22, 23
Trowing, believing, p. 61, l. 7
Tul, to, unto, p. 95, l. 15. See TV.
Tyn, tyne, tine, burn, consume, destroy, p. 54, l. 7; p. 43, l. 12. See Jamieson in vv. Tryed and Ties.
Tynking, tinkling, p. 90, l. 10
Tymung (?), p. 4, l. 17
Jan, then, p. 4, l. 6
Jen kend, thinking, p. 10, l. 27
Jer as, therefore, p. 59, l. 27
Jenys, thieves, p. 54, l. 32. Jenaus, p. 55, l. 1
Jewenti, twenty, p. 8, l. 16
Jink, thing, (a provincial pronunciation,) p. 17, l. 2
Jo, those, p. 63, l. 32
Jof, though, p. 8, l. 32; p. 54, l. 30.
See Jamieson, v. Thof.

bole; used for wulahwart, p. 58, l. 22; perhaps by mistake for hole, i. e. howl. bolid, suffered, bore, endured, p. 21, l. 7 bøo, bo, those, passim.
borrow, through, p. 30, l. 13 bowed, though, p. 4, l. 6 bowand, thousand, p. 4, l. 21 bries, thrice, p. 12, l. 23 britisb, thristeth, p. 8, l. 22

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

Valib, avalleth, p. 24, l. 3 Vengid, avenged, punished, p. 21, l. 7 Venianno, vengeance, p. 21, l. 3 Venyn, venom, poison, venemam, p. 57, l. 25 Vggid, abhorred, nauseated, p. 109, l. 1. From the Anglo-Saxon oga, fear, horror. See Jamieon, v. Og.

Vancelly, unhappy; used for the Latin infelices, p. 51, l. 4. From the Anglo-Saxon yfel, yfel, happy. Chaucer has selynesse, for happiness: and Wicliffe, N. T. Rom. vii. 24. "I am an unceli man, who schal deluyer me fro the bodi of this synne?"

Vnededly, immortal, p. 53, l. 17 Vneuyn, unequal, unjust, p. 104, l. 30 Vneuenly, unjustly, unfairly, p. 74, l. 23

Vnsilid, unsealed, p. 105, l. 30 Vnknowen, unknown, are ignorant of, p. 61, l. 13 Vnkund, unkuning, ignorant, p. 83, l. 3 Vnykynd, unnatural, p. 87, l. 16 Vowtrand, vowtri, adultery, p. 87, l. 12 Vowtre, avowtry, French avoutrie, adultery, p. 21, l. 14 Vnnese, unnes, or unneath, hardly, scarcely, p. 52, l. 18. See note.

Vnpite, impity, p. 90, l. 28 Vnproute, impious, wicked, p. 4, l. 19; p. 61, l. 31 Vnschamfast, immodest, shameless, p. 2, l. 14

Vnsible, insensible (?), p. 100, l. 28 Vnsikir, unsafe, uncertain, p. 99, l. 10 Vntrow, or vntrowb, unbelief, from trow, to believe, p. 28, l. 26; 37. Ontrowb, l. 30

Vnwti, ignorant, p. 95, l. 10 Vp, upon, p. 4, l. 13; p. 15, l. 3 Vphauns, lift up, p. 31, l. 24 Vp so doun, ignorant spelling for upside down, p. 19, l. 30

Wam, whom, p. 68, l. 9; p. 70, l. 11 Wam, when, p. 4, l. 14 War, worse, p. 80, l. 4 Warer, more ware, more cautious, p. 66, l. 2

War, curse, p. 14, l. 19. Waried, cursed. Anglo-Saxon papuan, p. 2, l. 22; p. 21, l. 3
**GLOSSARY.**

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<tr>
<td>Warilar, warily</td>
<td>more p. 9, l. 93</td>
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<tr>
<td>Was, whose</td>
<td>p. 69, l. 12; p. 74, l. 16</td>
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<td>Wat, what</td>
<td>p. 38, l. 4</td>
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<td>Waxit, aged</td>
<td>p. 44, l. 19</td>
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<td>Wayn, wain, waggon</td>
<td>p. 110, l. 28</td>
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<td>Weder, weather</td>
<td>p. 83, l. 22; Weder, ib. l. 94</td>
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<td>Wedir, whether</td>
<td>p. 13, l. 4</td>
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<td>Weil, while</td>
<td>p. 8, l. 26</td>
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<td>Weld, wield, possess</td>
<td>p. 24, l. 24</td>
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<td>Weldar, owner, possessor</td>
<td>Anglo-Saxon pealban; p. 97, l. 16</td>
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<tr>
<td>Wên, ween, think, suppose</td>
<td>p. 69, l. 21; p. 95, l. 16. Wene; used for the Latin patessus; p. 91, l. 7</td>
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<td>Wengis, wenches, concubines</td>
<td>p. 53, l. 1</td>
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<td>Wenid, supposed, considered</td>
<td>p. 111, l. 23</td>
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<td>Wening, wishing, supposing</td>
<td>p. 32, l. 2; p. 51, l. 11. See note.</td>
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<td>Went, thought, supposed, (pret. of ween)</td>
<td>p. 51, l. 15</td>
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<td>Wenun, wish, desire. Anglo-Saxon penan</td>
<td>p. 11, l. 18; p. 57, l. 22. See Wen.</td>
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<td>Werkis, works</td>
<td>p. 4, l. 32</td>
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<td>Wern, warn</td>
<td>p. 72, l. 8, 9</td>
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<td>Wernald, warned</td>
<td>p. 39, l. 19</td>
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<td>Wer of, whereof</td>
<td>p. 105, l. 29</td>
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<td>Werr, worse</td>
<td>p. 55, l. 13</td>
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<tr>
<td>Werrar, worse</td>
<td>p. 49, l. 8</td>
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<td>Wet, wot, know</td>
<td>p. 98, l. 19</td>
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<td>Wete, to wit, to know</td>
<td>p. 37, l. 94; p. 40, l. 9</td>
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<td>Wetun, known, past part. of to wit</td>
<td>p. 3, l. 16</td>
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<td>Web, with</td>
<td>p. 70, l. 20</td>
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<td>Weypid, wiped</td>
<td>p. 39, l. 10</td>
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<td>Who, wo</td>
<td>p. 81, l. 21</td>
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<td>Who, woe-worth</td>
<td>p. 67, l. 3; See note.</td>
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<td>Wich, witch, (used as an adj.); magical, magicia fatastitibus, p. 93, l. 26</td>
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<td>Wil, while</td>
<td>p. 74, l. 8</td>
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<td>Willis, wiles, craft</td>
<td>p. 64, l. 26</td>
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<td>Wirke, work</td>
<td>p. 4, l. 5</td>
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<td>Wis, ways</td>
<td>&quot;on many manner wis,&quot; in many ways p. 91, l. 10</td>
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<td>Wilt, &quot;bat is wilt,&quot; that is to know</td>
<td>p. 5, l. 4</td>
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<td>Witt, knowledge</td>
<td>p. 1, l. 9; p. 2, l. 3</td>
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<td>Wittirly, utterly</td>
<td>p. 85, l. 10</td>
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<td>Wityng, knowledge</td>
<td>p. 95, l. 23</td>
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<td>Wlatis, for wlatist, highest, abominastest</td>
<td>Wlatis, hatest, abominastur; p. 57, l. 11. See note.</td>
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<td>Wnworciippist, unworciyppest, diabolarest</td>
<td>p. 57, l. 11. See note.</td>
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<td>Wode, mad, insane</td>
<td>p. 87, l. 18</td>
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<td>Wodnes, madness,</td>
<td>p. 87, l. 11; p. 97, l. 7</td>
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<tr>
<td>Wold, old</td>
<td>p. 23, l. 3; p. 93, l. 9; p. 94, l. 7</td>
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<td>Wombe, belly</td>
<td>p. 3, l. 13</td>
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<td>Wordesynid, ordained</td>
<td>p. 29, l. 25</td>
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<tr>
<td>Wordeyniþ, ordaineth</td>
<td>p. 25, l. 27</td>
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<tr>
<td>Wordre, order</td>
<td>p. 68, l. 16</td>
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<tr>
<td>Wowe, vow</td>
<td>p. 100, l. 26</td>
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<tr>
<td>Wowlis, vows</td>
<td>p. 9, l. 10</td>
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</table>
GLOSSARY.

Wrath, used as a verb, "non of be bishopis wrath," i.e. let none of the bishops be wroth; *nono episcoporum irascatur*, p. 30, l. 6
Wrechfulnes; used for the Latin *irasci*, p. 59, l. 12
Wse (?). See note, p. 62, l. 30
Wylen, will, desire, p. 49, l. 26
Ymplisibly, implicitly, p. 17, l. 94

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ERRATA.

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

P. 7, l. 29, for hau, read han.
P. 10, l. 17, for maid, read maad.
P. 11, l. 10, for inwit, read in witt.
P. 12, l. 32,
P. 22, l. 20, for hau read han.
P. 24, l. 5,
P. 24, l. 30 (margin), for Mat. ij*, read Mat. u*.
P. 30, l. 15, for tayst, read tryst.
—— l. 36, for presched, read presthed.
P. 32, l. 5, for presbod, read presthod.
—— l. 21, for hau, read han.
P. 36, l. 15, for presched, read presthed.
P. 37, l. 32,
P. 41, l. 28,
—— l. 32,
P. 49, l. 15,
P. 43, l. 31,
P. 45, l. 7,
P. 56, l. 9, for pilats, read Pilats.
P. 57, l. 11, for wuworthicpist, read wuworthicpist.
P. 96, l. 19, for sem, read seen.
P. 102, l. 10, for bydun, read byndun.
P. 107, l. 24 (margin), for Cap*, iij*, read Sap. iij*.
P. 110, l. 24, for maid, read maad.