Three Treatises

BY JOHN WYCKLYFFE, D.D.

I. Of the Church and her Members.
II. Of the Apostacy of the Church.
III. Of Antichrist and his Meynee.

Now first Printed

From a Manuscript

IN THE LIBRARY OF TRINITY COLLEGE, DUBLIN,
WITH NOTES AND A GLOSSARY,

By JAMES HENTHORN TODD, D.D.,
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An account of the Manuscript from which the following Tracts are now, for the first time, printed, will be found in the Introduction to a work published some years ago, under the superintendence of the Editor of the present Volume, by the Camden Society of London. A complete Catalogue of the contents of the MS. has there been given; and notices of the three

An Apology for Lollard Doctrines, attributed to Wyeliffe, with an Introduction and Notes. London, 1842, 4to.
Treatises now presented to the reader will be found Articles X. XI. and XV. of that Catalogue.

The first of them, the tract *On the Church and its Members*, seems, beyond all doubt, to be a genuine work of *John Wycklyffe*, and has been quoted as such both by his friends and enemies. In the "Harborough for faithful Subjects," printed at *Strasburgh*, in 1539, by *John Aylmer*, a violent attack on the Temporalities of the Bishops is concluded by the following wish: "I would our country man *VViclefe's boke* whych he wrote *De Ecclesia* were in print, and there shoulde you see that your wrinches and cavillations be nothing worth. It was
my chance to happen of it in ones hand that brought it out of Bohemia."

*Aylmer* afterwards became a Bishop himself, and then, as honest *John Strype* informs us, “he changed his mind” respecting Bishops’ lands, “and thought the Bishops had as good retain their antient Revenues, as to see them run away with by the Laity, and little good done with them:” excusing his former opinions by the words of St. Paul, “Cum essem parvulus, loquebar cum parvulis, sapiebam ut parvulus.”

At the same time he probably also changed his mind as to the desirableness of seeing Wycklyffe’s Treatise *On the Church* in print; for the doctrines of that Treatise, al-
though they commended themselves to the exiled Aylmer, did not square with the more enlightened views of the Bishop of London. They differ in fact but little from the dangerous and antisocial principles afterwards put forward by the extreme Puritans of a subsequent age, who maintained that Dominion was founded in Grace, and that the ungodliness of a Sovereign, or of a Bishop, virtually absolved his Subjects from their allegiance.

It is needless to say, that this Tract is not now published with any intention of recommending such principles; but as an historical document, which ought to be studied by all who would thoroughly under-
stand the character of the religious movement which is associated with the name of Wycklyffe.

The work may also serve to prove incidentally the great necessity which existed in the fourteenth century for a Reformation of the Church; and a perusal of it cannot fail to render us thankful that the Reformation, which, by the Providence of God, was afterwards effected, was not conducted on the principles advocated in these writings.

There is good reason to suppose that the Tract, *On the Church and its Members*, may be, in all probability, the latest of the Reformer's publications; or, at least, it is certain that it must have been written in the
last year of Wycklyffe's life. The allusion it contains to the Crusade into Flanders, under the military superintendence of the Bishop of Norwich, for the support of the pretensions of Pope Urban VI., proves it to have been written after the year 1383, when that expedition came to an end. But Wycklyffe, it is well known, died on the last day of the year 1384, being the Feast of Pope Sylvester, having been taken ill at Mass, only two days before, on the Feast of St. Thomas à Becket; which coincidence his enemies have not failed to represent as an instance of Divine Judgment against a Reformer who had so often inveighed against both those Prelates, as corrupters of the Church.

The other Treatises contained in the present publication, *Of the Apostacy of the Church*, and *Of Antichrist and his Meynee*, contain no such distinct allusions as would enable us to fix the exact Year in which they were composed. They are, however, generally received as the genuine Productions of *Wycklyff*; and their agreement in style and subject-matter with the Tract *Of the Church*, renders it highly probable that they were also written at a very late Period, if not during the last Year, of the Reformer's life.

The present Volume, therefore, containing some of the latest of *Wycklyff*’s Works, will form a suitable companion and sequel.
to the *Last Age of the Church*, published by the Editor some years ago; a Tract which has been generally regarded as the earliest of our Author's writings, and which bears internal evidence of having been composed in the year 1356.

It may be added that in the interval between these productions, notwithstanding that our Author had made himself sufficiently notorious and obnoxious to the ecclesiastical authorities of that day by his theological and political opinions, he was, nevertheless, promoted to be the Head of a House in Oxford: he was presented to more than one Benefice with cure of souls: he was raised in the University to the Degree
of Doctor of Divinity; in which capacity he put forward his opinions boldly in public Lectures in the Schools; and, finally, notwithstanding all the efforts made to crush him, he died in full communion with the Church, a beneficed Clergyman of the Church of England.

This is not the place to enter at any length into the history of Wycklyffe's life, or of the various controversies, religious and political, in which he was engaged; but it may perhaps be convenient to the Reader to have here the dates of our Author's principal preferments in the University and in the Church. He was made Warden, or Master, of Batiol Hall (as it was then
called) in 1360; Rector of Fylingham in 1361; Warden of Canterbury Hall in 1365; Rector of Lutgurshall in 1368; Doctor of Divinity in 1372; and finally, in 1375, he was presented by the Crown to the Prebend of Aust, and to the Rectory of Lutterworth, in which preferment he died.
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Tractatus de Ecclesia et Membris eius: Auctore Joh. de Wycliffe,
S. Th. P.
Tractatus

De Ecclesia

et Membris eius.

Præstis chirche is his Ca. 1œ.
spouse; pat hæp pre partis.
Ye first part is in bliss wip
Crist/ hed of pe chirche/
ē conteynep aungelis Æ
blessid men/ pat nowe ben in heuene. Ye
secound part of pis chirche ben sentis in
purgatorie; ē pes synnen not of pe newe/

b 2
but purgen her olde synnes; many erroirs fallen in preying for peis seyntis; I syp pei alle ben deed in body/ Cristis wordis may be takun of hem/ sue we Crist in our liff/ I late pe deede verie pe dede. Pe prúde part of pe chirche ben trewe men pat here lyuen/ pat shulden aftir be saupd in heuene/ I lyuen here cristenn-mennes liff. Pe first part is clepdo over-coming. Pe myddil is clepdo slepyng. Pe prúde is clepdo sztyng. And alle pes maken oo chirche/ I hed of pis chirche is Crist/ hop God I man; I pis chirche is moder to eche man pat shal be saupd/ I conteynep no membre but oonly men pat shulen be saupd. For as Crist boucheyp saf to clepe pis chirche his spouse/ so he
De Ecclesia et Membris eius.

clepis cursit multa fendas; as was Scarioth. 
\(\text{\textit{q}}\) fer be it fro cristen men to graunte pat 
Crist hau weddow pe fend/ syp Poul seip 2 Cor. uj. in oure bileue pat Crist comune ne wip 
belial. And here we taken as bileue pat 
eche membre of hooli chirche shal be sauyd 
wip Crist/ as eche membre of pe fend is 
dampned; \(\text{\textit{q}}\) so pe while we xizten here/ \(\text{\textit{q}}\) 
wenen not wheyuer we shulen be sauyd/ we 
wenen not wheyuer we ben membris of hooli 
chirche; but as God wole of pre pingis/ 
pat we knowe hem not in certeyn/ so he 
wole for greet cause pat we wite not wheyuer 
we ben of pe chirche/ but as eche man 
shal hope pat he shal be sauyd in bliss/ 
so he shulde suppose pat he he leme of 
hooli chirche/ \(\text{\textit{q}}\) pus he shulde loue hooli
chirche/ I worshippe it as his moder; I bi pis hope vinepe bileue shulden be two synnes fles/ pride of men/ I coueise/ bi titil pat pei ben men of pe chirche. For no pope pat now lyuep wot wher he be of pe chirche/ or wher he be a sendis lyme/ to be dampnyd wip Lucifer. And pus it is a blynd fooly pat men shulden fizte for pe pope more pan pei fizten for bileue/ for many siche fizten for pe send; I take we pis as bileue/ or treupe pat is next bileue/ pat no man pat lyuep here wot wher he shal be saud or dampnd/ al if he hope vinepe bileue/ pat he shal be saud in heuene. Zif ony man be tauzt of God he shal be saudp in heuene noon or seve men ben siche/ I assaie hem bi hem silf for pei
shulden haue euydence to seie pat God hap told pem pis. Pe first bileue pat we shulden haue is pat Crist is God et man/ et hou he hap him bi his Godhed/ et hou he lypnde here bi his manhed/ et pus oure hope et bileue ben temporid in Cristen men.

But after pes two godliche bertues Ca. 2m. we taken sum ping as bileue/ et sum ping bi comune cronyklis/ et hopen pat charite moye hem her/ affir pat Crist hadde dwelt here longe ynow wip hise apostlis/ aboute pre et pritty zeer/ as hym lykyd/ afterward he was kild of pe thres/ et afterward/ pe prid daye/ our God roos fro dep to liff/ et affir pe fourtipe daye fro pat he was shewed to his disciplis et stieide in to
heuene/ t regne per boip his fader; 

t so pe first part of pe chirche regne pus 
in heuene boip Crist. Pe secound part 
sleip zit as longe as Crist likip. Pe pridwe 
part of pe chirche likip her aftir Crist/ t 
takip ensaumple t wei of him to come to 
heuene as he cam/ t euer mor pe hooli Goost 
governey boip hem al Cristis chirche. 
For as pes pre persones of God ben oo 
God/ t not many/ so alle dedis t werkis 
of pe trinite may not be departid from 
oper; for as al pat pe Fader wole pe Sone 
wole/ t pis Goost wole/ so al pat oo per-
sone doip/ pes pre persones don. Aftir pat 
Crist was stepid in to heuene aboute ten 
dapes/ as he hadde ordyned/ he sente doun 
pe hooli Goost/ t mouyde apostlis to do
hise dedis/ t pei wenten t prechiden fast among pe lewes t heyne men; but lewes azenstoden hem fast/ t heyen men tooken hem wip wille/ t recipueden pe hooli Goost/ t bicamen cristen men/ t pus apostlis of Crist filleden bi Goddis grace pe world/ but longe aftir/ as cronyklis seien/ pe send haddre enuye herto/ t bi Silvester pe prest of Rome he brouzte men a new gile/ t mouyde pe emperour of Rome to dowe pis chirche in pis prest/ for as pe send tauzte pis kyng; pis dede cam of greet almes/ for pei pouzten not hou pe chirche shulde sue Crist t his lawe. But trewe men supposen her/ pat hope pis emperour t pis prest weren mouyd of God bi tymes to trowe pat pei synneden in pis
vede; but hisse we vs not wher pei ben seyntis/ I hou pei weren pus mowyd of God/ for al pis is benepe bileue/ I men may trowe it if pei wolen. Whanne pis lif was pus chaungid/ pe name of pis prest was chaungid/ he was not clepid Cristis apostle/ ne hiz disciple of Crist: but he was clepid pe pope/ I hiz of alhooli chirche/ I afterward camen oper names bi feynynge of ypocritis/ as sum men seien pat he is euene wip pe manhed of Crist/ I hizest biker of Crist/ to do in erpe what euer him liki/ I summe florishen oper names/ I seien pat he is moost blessid fader; but cause herof ben benefis pe pis prest zyuep to hem/ for Symon magus trauesliwe neuer more in symonge pan pes
præstis don/ & so God wolde suffer no len-
gere pe send to regne oonly in oo siche
prest/ but for synne pat pei hadden do/
made dyupsioun amongs two, so pat men
myzten lixtlierr in Cristis name overcome
pes hope; for as oo bertu is strenger zif it
be gederid pan zif it be scatterid/ so oo
maliss is strenger whanne it is gederid in
oo persone/ & it it is of lesse strengpe whanne
it is departid in many; oon helpip azen
an other to confounde anticrist/ and pis
mouey por prestis to speke now hertily in
pis mater; for whanne pat God wol
elpe his chirche/ I men ben slowe/ I
wolen not worche/ pis sloupe is to be
dampnd for many causis in ydel men/I
myche mor ben pei dampnable pat letten
Goddis lawe to shynne. Yes men taken
no witnesses of adversaries to pis pope/
as ben Levyes/ I Saracenes/ Grekis/ &
Inghis/ wip many oper; but pei taken
pe list of Cristis as billeue/ 
I peronne
grounden hem/ I pus pei seien/ zif pis
pope contrariep to Cristis list/ he is pe
moost fendis biker 
anticrist pat is her;
I siche anticrist/ 
noon oper/ penken
many pat Goddis lawe spehip of. Beleue
tellip how Ion seide pat men ben many
anticristis/ 
but zit oon is moost of oper/
pat gilep men bi ypocrisie; for oon may
seie pat he alone is Cristis biker- her in
erpe/ 
he hap power synguler to tare
graces as him likith/ for so vide Petre
astir Crist/ and many oper astir Petre/

1 Jon. ij.
I pis oon emperour/ I oon hēd in a communite. But hēr yenken trewe men pat pe fend failith her/ I goip būstably bi two weies/ I reuersip Goddis lawe. Frīste shulde pe fend grounde pat pis pope is Petris biker/ I so biker of Crist/ in pat pat he suep Crist; for bīleue techip bs pat pe chezyng maad of man is fals signe/ I incompleet/ for to make Cristis biker; but werkis of mannes lihf shulden make a man sue Crist/ I pus Crist hīdīp pe Lewes pat pei shulden trowe to hīse werkis/ I pus beri Cristis biker shulde be porest man of oper/ I mekest of oper men/ I moost travele in Cristis chirche. But chesyn of cardenalis/ I partyng of benedicis/ I takyng of newe names/ ben ful fer
fro pis staat. Yus lyuede Petre aftir Crist, 
& chalengide no siche names/ ne to be hed 
of hooli Chirche/ but hou mekely he myte 
serue it; but eche apostle in his cuntrey 
woruzte aftir Cristis lawe/ & noon of hem 
haddde nede aftir to come to Petre to be con-
termyd; but oon hed of hooli Chirche is ßhú 
Crist her wip bs/ pat is ever in pe myddil 
of pre pat ben gederd her in his name/ & 
pat man is out of resoun pat troweyp pat 
Clement in Petris tyme was mor pan Ion 
Evangelist/ or ony apostle pat lyuede wip 
hym; ßf we trowen to croniclis her/ hou 
pat Clement left his offiss/ ß procuride oper 
to helpe him/ as Poule helpede Petre/ ß 
Petre sufferid mekely pat Poul snybide 
hym whanne he erride/ we may se oppnly
hau pes popes fallen fro Petre/ I myche
mor pei fallen fro Crist pat myzte not err
in ony ping. Trowe we pat Crist lefte to
preche/ I seelede ofiss of pe chirche/ or
wolde inge of unknoun ping to him/ or
make him mor pan he was? Alle pes
pinges pat popis don techen pat pei ben
anticristis/ for Crist myzte not take a
name but jif it wer mekenesse/ I treupe/ I
jif you seele pat Cristis chirche mut haue
an hed her in erpe/ soop it is/ for Crist is
hed/ pat must be her wip his chirche unto
pe day of doom/ I euer wher bi his god-
heid. For sipe bertu of a kung must be
strecchd bi all his reume/ myche mor pe
bertu of Crist is comungd wip alle his
cchildren/ I if you seele pat Crist mut nedis
De Ecclesia et Membris eius.

have siche a biser here in erpe/ demye pou Cristis power/ I make pis send aboue Crist/ for bileue techip bs pat no man may grounde pis biser oonly on Cristis lawe/ but on presumpcion of man/ I siche hiznesse of emperours hap destried pe empire/ I zif pat God tolle pes popis shulen destrie hem sylf/ zhe her/ for no drede pei ben destried in helle bi jugement of Crist/ I so what euver resoun men make of Crist/ of Petre/ or over good grounde/ it goip oppynly azen siche a pope/ for pe greet dyuersite/ I so whanne pes faylen resoun/ pei tristen to mennes helpe/ I seynen bi ypocrisie hon myche good pei don azen; but God cursip bi Jeremye him pat affen pus in man.

Jer. xuij.
Of men taken sumwhat sodp. I Ca. 32.

don dremyng to pis treupe. Pei
seien sopoli pat Cristis chirche is his
hous/ to kepe his meyne; I summe in his
hous ben sones/ pat shulden euer dwelle
in heuene/ I take her fadris eritage/ zhe if
pei trespassen for a tyme; I summe ben
seruauntis in his hous/ al zif pei shulen
affir be dampanyd; I so it is greet dner-
site to be in pis chirche I of pis chirche.

Pes wordis ben sopoli seiw/ I notably to
mannes kynd; but whanne dremes comen
affir/ pei maken a fals feyned tale; pei
seien/ whanne Crist wente to heuene his
manhed wente in pilgrimage/ I made Petre
with alle pes popis hise stiwardis to reule
his hous/ I zaf hem ful power herto/ bisor
all other prestis on lyue; yer pis dreem
takun a mys turnep bpesdoun pe chirche/
for Petre wa a trewe helper wip Poule/
& I on/ I oper apostlis; but noon of pes
seruauntis dremede pat he was hed of
hooli chirche/ or pat he lounyde Crist
mor pan ony of hise brīpyn dīde; it is
licly to many men pat Petre lounyde mor
Crist in a maner pan ony of pes oper
apostlis; but he was taupt to stryue not
herfor; for oper apostlis in oper maner
lounyden mor Crist pan dīde Petre/as Pou
traveldyd mor in pe chirche/ I on lounyde
Crist mor heueneliche/ for Iones loun in heune;
whiche of pes is more hiz now is but fooly
bs to dreme/ wel we witen pat Crist wole
take of what staat pat hym lskip a man
after pat he is worpy to mor bliss/or more
joye; but after billeue of hooli writt pat
tellip of Petre û oper apostlis pat pei ben
now blesid in heuene/ for noon sel but
Scarloth/ taken we beside billeue of many
oper pat pei ben seyntis/ as of Clement/ û
Laurence/ û oper û pat pe legend spekip of;
û of summe we ûan mor evidence/ û of
summe less binepe billeue; û summe penken
a greet eypdence/ pat zif pe pope canonyse
pis man/ panne he mut nedis be seynt in
heuene; but trowe pei pis men pat wolen.
Wel û wot pat pes popis may err û synne
as Petre ûde/ û zit Petre dremede not pus to
shewe pat men ben seyntis in heuene; but
it may falle pat many men pat ben cano-
Nysid bi pes popis ben depe dampyyd in helle/ for pei dissepyuen Æ ben dissepyyd. Afferne we not as bileue/ pat zif a man be chosun pope/ panne he is chosun to bliss/ as he is her clepit blessed fader/ Æ many trowen bi her werkis pat pes ben deppist dampyyd in helle/ for pei chargen hem sylf as ypocritis hope in offiss Æ in name/ Æ so pei siten in pe first place her/ Æ at pe last day of doom pei shulen he in pe last place/ pat is deppest place of helle; holde we bs in boundis of bileue pat stondit in general wordis/ Æ in condicionel wordis/ Æ iuge we not her solity/ but we may se bi supposail pat we gessen pat it is so/ Æ who ever hap more euydence his part shuld sunner be supposid. But her ben pre greet
eresies pat disseyuen many men; firste men supposen pat eche pope is moost bles-sid fader/but pis speche lastip but a while til pat pe pope may auauanse men; but her we seien sopeli pat pes men pat clepen hem blessid/ disseyuen hem/ & flateren hem/ for pei hopen to haue wynnyng of hem; for whepere is pe pope moost blissid in pis liif/ or aftir pis liif? The is not blissid in pis liif/ for bliss fallip to pe topere liif/ & pis liif is ful of sorow & synne/ pat sufferip not bliss wip it/ & if men speken largely many ben her mor blissid pan pe pope/ for hiznesse of pis staat makip not bi hym silf man blissid/ for ellis eche pope were blissid/ alzif he wer falsly chosun of sends/ & Scharloth shulde
be blissid/ for he was chosun of Crist himself; it is no neede to argue her for to disproue pis fooly/ for it is mor fals in hym silf pan ouzt pat men shulde brynge herof. Pe toper eresie pat comey of pis dissepuyp many symple men; pat zif pe pope determinyyp ouzt panne it is soop/ I to blyeue; but lord wher ech pope be mor I betere wip God pan was Petre/ but he erride ofte/ I synnede myche/ zhe aftir he hadde take pe hooli Goost; lord wher Crist celepide hym Sathanas/ I hadde him go after hym/ I zit per was no cause of his errour wherfor Crist celepide him pus/ I so whanne Petre denyede Crist/ I swoor false for a woman's bois/ he erride in pis foul synne/ I perfor he wepte aftir.
Also after takynge of pe hooli Goost Petre erride/ as Poul seip/ whanne he woulde not dele wip gentilis for tendernesse of pe Jewes; lord wher men of worsl liff may sunner err in her jugement/ 

Gal. ii.

euer pe moo pat ben of siche euer pe sunner may pei err; for Scarioth made oper apostlis to err in cumpeny of Crist/ it wer to fals a feynynge to seie pat hooli chirche hangip on pes/ for pis feynner kan not teche pat ony of pes is of pe chirche; 

of pis comen many eresies/ as of assueilngis/ 

indulgences/ 

cursynghis/ wip feyned pardouns/ pat maken many men haue conscience/ it trowe mor to pe pope in siche a cause/ pan pei trowen to pe gospel; it men moten erre her in bileue/ it take ofte fals as bileue;
pis erresie shulden men fl/ for fals mayntenyng makip eretikis/ I so assent wip siche falsshed bryngip inne ofte eresies/ I Crist wole not assente wip pes/ for pei may not be sope.

Ca. 8m.

See we serpere hou pis stiward may err in ordenaunce of pe chirche; I bigynne we at pe freris/ pe whiche he brouzte laste inne. It is licly pat Cristis prestis pat stoden til pat monkis camen/ turyneden to myche fro Cristis labve/ I monkis lyueden panne wel betere/ but pes monkis stoden awhiile I turyneden sunner to coueitise/ I aftir pe monkis camen pe chanouns/ I aftir chanouns camen pe freris/ I so greet defaut was in prestis bifo pat pes newe ordris camen inne;
but as pe newe orderis chaungen in clopis
in hokis wip opere ritiz/ so pei barien in
Goddis offis/ fro pat pat Crist hadde
his prestis do; so if apostlis weren nowe
alynue/ I sawzen pus prestis serue in pe
chirche/ pei wolden not clepe hem Cristis
officeris/ but officeris of anticrist. Sup-
pose we pat pe newe orderis/ stondynge
al pe orderis/ ben charious to pe chirche
in worldli goodis pat pei dispenden; for
noumbre of prestis brouzt inne bi Crist
was sufficient for Cristis hous/ I for pe
same hous ben now moo I wors/ I pis
hous is lesse bi hem. Who may denye
pat ne pis noumbre of pe officeris is now
to myche/ I so pis stiward hap chargid pis
hous wip newe rehetours to harm of it/ I
1 Thim. u°. sìp Poul techip in bīleu̇e pat pei shulden not he charious to pe chirche/ it semep bi good resoun pat pis stiward passip his power/ I failip in gouernaunce of pe chirche/ azèn pe reule pat Crist hāp tautt/ I so he is not Cristis stiward/ but stiward of anticrist. What man kan not se pat a stiward of an erpeî lord/ whanne many seuaunteps don amys/ holdip hem stille/ I bryngip inne newe pat don worse bi a litil tyme/ failip foule in his officis/ I so seuaunteis bypon seuauntis weren charious to pis hous/ if if her first officis was good/ I pis is now al/ oper pe chaunging of pes newe rehetours shulde do harm to pis hous; I pus it stondip in pe chirche/ of pes newe seuaunteps pat ben brout inne/
Of newe lawes ben maade to hem/ Of newe customs pat pei bryngen in/ bi whiche pei spuylen on new pe puple/ but fruyp of her profit failep; Of sipe Petre hadde not pis powir/ ne Poul/ ne ony oper apostle/ pis stiward of anticerist mut nede come in bi pe fende. Of sipe in pe oolde lawe weren prestis Of dekenes myche chargd in beryng of pe tabernacle/ in sleyng of bestis/ Of oper ritis/ Of zit pe kynrede of Leyp suffi- cide to al pis ofiss/ myche mor in tyme of grace/ bohanne Goddis service is lizter/ Of so sip pe ten part of pe fruyp suffi cider for alle pes clerkes/ hou shulde pis not suffice now for fewer clerkes/ Of lesse of spensis. We may not pynche at pis lawe pat God him silf ordeyned first/ but if we
putten blasfeme on God/ pat he ordeyned
panne foolily; I herfor Cristis apostlis
I oyer disciplis longe aftir hem/ weren
not bisie aboute dymes/ but helden hem
payed on litil pat pe puple zaf hem redily/
I so housyng I cloping/ pat Poul seip
shulde be ynow; but now men seien pat
prestis ben moost gredy purchasours in
erpe/ I han to hem pe fourpe part/ pat
shulde be in her briperen hondis/ I pis pei
seien is mortesied I patrimonye of Crist/
pat was doon on pe cross; I to defend pis
patrimonye ben many newe lawes ordeyn-
ed/ I cursing for sacrilegie in whom euere
pat reupp pis rent; I for prestis han ynow
of siche goods mortesied/ perfor pis stiward
chasserip wip apropring of chirchis/ so pat
pe puple dwellyp btaute/ t bnseryd in
goostli help. Who shulde be blamyd herfor
but pis stiward pat doip pis wipoute leeue of
pe Lord/ but oppnly azens his bidwyn; zif
ony man shal be dampnyd pis stiward
shal be depepest dampnyd/ t algates for he
seynep power t newe lawes pat God made
neuer; t zit pis blasfeme gabbip bpon God/
t seip pat al pis is Goddis werk; but
in pe olde testament shulden siche blas-
femes be stoonyd to deep; t pus brynyp
in of newe orderis wip serviss pat pe pope
consermip techen pat he is traitour to God/
t turney pe chirche bpsyedoun. Lord wher
he wer not chargd at the fulle/ as apostlis
weren/ but zif he took mor charge bpon
hym bi his new foundun ordenaunce/ certes
pe apostlis dursten not do pis/ sit pei
hadden mor grace of God/ et traveliden mor
visily to growynq et perstynq of pe chirche;
no drede al pat pe pope hap ouer mor pan
hadden pe apostlis of Crist/ he shal strety
rikene persor/ sip Crist is lord of alle
lordis; so it semep pat pe pope is mor
holdoun to Crist panne was Pette/ bi as
myche as he hap mor of staat et worldly
goodis. But sum men seien pat staat in
helle et punyshynq for pis peet moten
make a seep herfor/ sipe good serupss fal-
lip her; so pe pope semep wood et blyndid
bi pe send/ whanne he takip mor charg
upon hym pan him nedip for to have/ or
her or in pe toper world/ for ony staat pat
God hap ordeyned; pus it seemep pat
he dispem of comymg of pe day of doom/
as zif he caste neuer to rskene bow God pat
must be hizest iuge; T so if men anysen
hem wel/ but if pei han ope title pan bull
of pe pope/ or graunt of hym/ pei shulen
be vamptin; T pis title of Crist our God
wer ynow to cristen men/ as it was in
Petris tyme/ al zif pe pope shewde not pus
his power bi false bullis of Petre et Poul/
pat semen to be azens Cristis lordship;
pus may men se pat pis stiward doip mor
pan he hap leue to do/ T pes newe ordris
goundd on him/ T not on grauntyng of
Crist's lawe/ ben a flock of pe sends chil-
dren/ but if pei leeuen pis mannes title.
AND her men noten many harmes pat freris don in pe chirche; pei spulen pe puple many weies/ bi ypocrisie t oper lesyngis; t bi this spynlyng pei bilden capmes castelis to harm of cuntres; pei stelen por mennes children/ pat is worss pan stele an oxe/ t pei stelen gladliche eyres. P leene to speke of stelyng of wymmen. And pus pei maken londs bareyn/ for wipdrynyng of werkmen/ not al oonly in defaut of cornys/ but in beestis t oper good; for pei reueren Goddis ordenaunce in pre partis of pe chirche; pei maken men to tromwe false of hem/ t letten almes to be gyuen bi Goddis lawe; t pus pei letten bi gabynggis offiss t lyf of tromwe prestis/ for pei letten hem for to
preche/ et specialiter Christis gospel; pei mouen londis to batel/ et peisible persones to plete; pei makyn many byuorsis/ et many matrimonyes unbelieuful/ bope bi lesyngis maad to parties/ et bi privylegies of pe court; y leene to speke of fyztynge/ pat pei don in lond oo et other/ et of oper bodili harmes pat tungs sufficen not to telle/ for as myche as pei dispenden/ as myche et mor pei harmen retones/ as pei han in pis last borne pat Englisshe men maden in to Flaundris/ spulid our reume of men et money/ mor than pes freris han wip hem/ et no drede to Englisshe men pat ne pei han procurd pis torne bope in prechyng/ et in gyderyng/ et in trauellyng/ of her owne persone/ et freris pat semen uncoupable her
moten algatis graunten her assent; for oo maner of consent is whan a man is stille 
\( \ell \) lett\( \ell \)y not/ \( \ell \) if freris forsaken pis now/ 
\( \ell \) seien pat pei assentiden not her to/ pei 
bsen her ol\( \ell \)e craft of gabbyng/ \( \ell \) encresen 
harm; algatis but as spiritual ping is betere 
pan bodily ping/ pat we may se/ so spi-
ritual harm is mor pan bodily harm; pat 
pei don/ f\( \ddot{\text{o}} \)rste/ whanne pei maken freris pat 
ben worsd hi pis makyn/ pei don hem a 
goostli harm/ \( \ell \) al mankynd wher of pei 
ben; \( \ell \) zif you seist pat noon ben freris 
but zif pei ben pe betere to God/ for hooli-
nesse of her cumpeny makip many good 
pat ellis wolden be shrewes/ stryue we not 
wher pis may falle/ but graunte we on pe 
toper side pat many wolden be lesse yuel
out of pes orderis pan in hem/ sipe pei witen not who is beterid bi entering in to pes orderis/ pei don as a blind man castip his staff/ to bryng ony to her ordre. Crist seip pat pharisees ben to blame for pis dede/ Scarioth was pe worss for bryng in pis hooli rumpenpe/ for ellis he hadde not pus trayed Crist/ pe moost bnynd tral-tour. And sip couents of freiris be shrewes for pe mor part or myche/ no wonder zif pei enuenemyne men pat comen pus onto hem/ for pei mouen men to olde errours/ pat pei han holde among hem/ as pei tellen to greet aunaunt/ pat pei ben charious to pe puple in her synful beggyng/ zit pei blasfemen in Crist/ seien pat he beggie pus/ to mayntene her owne synne; siche blasfe
myes ben founden Æ contynued in pes sectis/
pat bnepis pei ben euer purged fro oons
pat pei ben brouzt in/as Crist techip in his
gospel/ hou pat men shulden snybbe her
briperen bi pre tymes/ Æ afterwards forsake
her cumpanye as benyn; pes sectis har
tordon pis gospel/ for neper pei doren pus
snybbe her briperen/ ne forsake hem at pe
fourpe tym; for zif pei don pei shulden be
deed or enprisounnyd long tym/ or ellis
hastly be killed; Æ whanne synne regnep
among greet men/ Æ pei dreden of worldli
harm/ pei doren not snybbe men of pis
synne/ lest her order leese worldli help;
but wher is mor eresie pan to lOue this
ordre mor pan God? or to do puells for
hope of good/ pat Poul forfendip men to
do? Also pes sectis impugnen pe gospel/ 
& also pe olde lawe; for pei chargen mor 
her owne statute/ al if it be azens Goddis 
lawe/ pan pei don pe lawe of pe gospel/ 
pus pei louen mor her order pan Crist/ 
zif it wer neuer so myche nede to go out 
preche Goddis lawe/ to defende our moder 
hooli chirche/ zit her order lettip pis/ but 
zif pei haue her priours leene/ alzif God 
bidde to do pis; I comunely pes privat 
priours letten her felous her to go out/ 
so be pei neuer so riche pei shulden not 
helpe her fleshly eldris/ for al her goodis 
ben pe housis/ sip pei han nouzt proper 
but synne; I pis errour reprouly Crist in 
pharisees pat syn pe gnatt I swoelowen pe 
camel/ for pei chargen lesse mor harm. 

Matt. xu. 
& xxii. 
Also pes pharsees chargen myche her fast-yngis I oper pings pat pei han sounadun/ but keyyng of Goddis maundments pei chargen not haf so myche; as he shulde be holdun apostata pat lefte his abite for a day/ but for leuyng of dedis of charite shulde no man be blamyd; I pus pei blas-semen in God/ I seien/ who so diep in her abite/ shal never go to helle/ for hoo lyness pat is per inne; I so azens Cristis sentence pei sewen an olde clout in new cloyp/ for her order/ pei seien/ is gederid of pe olde lawe I pe new/ I zit pei han foun-dun herto newe pungis pat pei kepen as gospel/ I pus pei chargen her owne fast-yng/ I oper ritis pat pei kepen/ mor panne pe hiddyngis of Crist/ for pei ben no newe
maundements to hem. Siche hid synnes among feres don mor harm to cristen men/
pan ben pe bodili harms whiche pe world chargip mor; I pus erreurs in pe world
ben liztly mayntenyd bi feres for wyn-
nyng of worldly good/ or worldly worship
pat pei coueten; as lettris of fraternite/ I
dowyng of oper prestis/ alzif it be azens hem
silf/is steby susteyneyd bi feres/I so men
sufficen not to telle unsensible erreurs pat
pei susteynen/ I zit for pruitlege of pe pope
noon oper man dar blame hem/ for pei ben
exempt fro Goddis lawe bi pruitlegies pat
pei han getun/ but Peter was not pus ex-
empt fro sharp snybbyng of Poul/ I hei-
lyng pat Ion forfendide hap no vertu among
pes feres/ for pei saluten ofte sendis mor
pan pei don Cristis children.
Ord ther pe pope penke good to
concerer siche new ordis/certes
synne of siche children turney in to hed of
her fader/ as Helies Zone made hen fader
to be punyched sharply of God; I gen-
eralwy who so synne for auantage of him
silf/ his synne makip disauantage of
hyn pat he wene turne to good/ as pes two
popis han now no more enmyes/ ne mor
hid/ pan ben pes freris; for summe hold-
en wip pe two pope/ I many grete wip pe
toper/ I pei enformen her cuntries to holde
stedy wip her pope; I no drede zif cuntries
turne fro pe to pope to pe toper/ pe freris
wolden turne also/ for pei obeshen to pe
puple; I pus love bgroundid in God/
but only in temporal goodis/ mut nedis
failen. It do harm/ for al siche loue is syn-
ful. Hap pes sectis ben so harmful to
oure moder hooli chirche/ It as bileue
techip bs pe chirche may be purgid of pis/
it were sumwhat for to speke of pis purg-
yng of pe chirche; for alzif it shal not
fully be purgid in pis liff/ but firste in
heuene/ zit it may be purgid in part; It in
pis purgyng stondip mennes mede/ It no
man is excusd here of consentyng to pis
synne/ but zif he helpe on summaner/ for
eche man may helpe sumwhat. Sum-
men shulden helpe bi resoun/ pat is takun
of Goddis lawe/ It summen bi worldli
power/ as eerpli lordis/ pat God yap or-
deyned/ It al men bi good liff It good prai-
ours to God/ for in him liggip pe helpe
her azen pe cantel of pe send; Æ pus popis bishopis Æ freris shulden helpe here to purge hemsilf/ for bileue techly bs pat eche man is endetid to God/ as eche man is endetid to oper to helpe him; algatis goostli Æ bodsli dette is not to charge but zif it turne to goostli help/ Æ pus spekep Crist in pe gospel of dette/ in pe pater noster/ Æ also in parable/ bi whiche he moneyp men to mercy; Æ pus seip Poul/ pat he is dettour to eche man/ but bi ordre; Æ pus prelatis shulden helpe pe chirche/ as pe freris shulden helpe hem silf/ but more part of pis world erryp here Æ cleyp harm help; but lawe of Crist shulde reule men here/ to withe hou men shulden come to bliss. Men speken here
of a list help to whiche men ben comunely holden/pat men shulden on pis maner com-
une wip frers/ellis not firste to seie pat pei putten not on frers pat pei ben eretikis/
for panne men wolden not dele wip hem/
ne norishe hem in worldli goodis ; but men han hem suspect of eresie for many causis.
Firste for pei barien pus in bileue of pe sacrif oost/ pus pei shulden telle at pe
digynnynge what ping pat pei trowen pat it is/wheyer it be Goddis body or not/ here may pei not be excusid ; for mynstrel le
jogelour tumbler le harlot wolen not take
of pe puple bifer pat pei han shewid her
craft/ l sipe frers craft stondip in pis to
techte pe puple her bileue/ l pe puple trowep
comunly pat pis oost is Goddis body/ here
freris shulden bigynne/  đete men wher pis he soop. Zif pei seie pat pis oost in no maner is Goddis body/ ne peis freris as eretiskis/ for Crist ÿ his chirche seien pe contrarie. Zif pei seien pat it is Goddis body/ ÿ many freris seien pe contrarie/ pis word techip not pat ne pei gabben in comune bileue of pe chirche; ÿ perfor men shulden abide witnesse of her comune seel/ ÿ bfore dele not wip hem/ but haue hem suspect of eresie. Zif pei seien pis oost is an accident wipouten suget/ as colour ÿ figour/ ÿ pus it is not Goddis body/ wel we witten pat olde bileue grounded in pe wordis of Crist seip pat it is Goddis bodi/ as pe pope sum tyme seld; ÿ it is not ynow pat freris erren in colour ÿ figoure of
her abitis/to prove pat it is sacrd oost in
colour & figure of breed;/ t pis defamyng
shuld pe pope seke out wip greet travel/ for
pes sectis han slaundrid hym/ as he t his
hadde errd in bileue;/ it is not ynow to
seie pat pere is Goddis body/ for betere
ping pan Cristis body is every wher/ for
pe Godhed;/ t men axen not what is per/
but what is pat pat men worshipen. So
it zif freris seien/pat pei troven here as
hooli chirche dolp in pis mater/ so seien
lwez t Saracenes. But frere telle me
hou y shuuld leve trowe;/ it zif pei seien pis
mater is sutil/t men may not understande
it/wel we witen pat God hyndip not men
to bileue ony ping whiche pei may not un-
derstande/as we seien of pe Trinite;/ t
zif pei seien pat pis sacrament is Goddis
body as it is in heeuene/ pes frectis speken
as gdiots/ for we are of pis sacrif oost
pat men seen bodily broken/ £ eten com-
unely/ £ is moupd as oper oostis; £ pus
what eure a frect seip/ trewe men shulden
leeue hym here as suspect of eresie/ bfore
he haue wel put pis of. Aflir pis myzte
a man are/ sipe God tolde of newe sectis
pat shulden come in to pe chirche/ to charg
£ harm of pe chirche/ hou groundip pis
frere his ordre/ £ in what tyme it bigan;
£ sip oo frere contrariep an oper in pis
mater/ £ nouzt is prouyp/ men shulden
auopde pis frere/ til pat he hadde here tauzt
pe treupe; pis strypf is mater of gabbyng
£ of synnyng among many/ £ pus for
profit of pe chirche shulden feres worche
to quenche pis striff. Carmes seien pat
pei weren bfore pe tyme pat Crist was
born. Austyns seien pat pei weren many
hundred wynter bfore opere feres. Pre-
chours t menours seien pe reuerss. But
noon groundip here his word/ as noon of
pes newe ordris groundip pat he cam inne
bi Crist/ t but zif pis groundyng be in
dede/ dremes t confermyngis ben nouzt.
On pis maner shulden trewe men seke
wisely pe sope/ t purge our moder of
apostemes/pat ben harmful in pe chirche;
to pis shulde pe pope help/ for to pis dette
weren apostlis boundun/t not to lordshipis
of money but in as myche as it helpde her-
to; t sive it lettip comunely popis shulden
Aftr pis shulden men wite of pe popis power in assoyling in graunting of indulgencis/ ũ oper privileges/ wip cursynge for riȝt; as pe popis clerkis Feynen pat pei don myraulis whanne euer pei synge mo is more wondyful pa euer dice Crist or his apostlis/ so in assoyling ũ cursynge pei Feynen hem unknowyn power/ ũ in tablis of pis power pei blastemen/ ũ harnen pe chirche; ũ pus comey in erroyr in to pe chirche/ as it doy of pe sacrid oost; for noon may compreynde pis power/ sipe it is wipout noumbre; ũ pus zaf Crist to Petre ũ
opere popis pat camen inne aftr. Here
christen men bileuen pat Peter & Poul &
oper apostlis tooken power of Crist/ but
not but [to] edisse pe chirche; & pus alle
prestis/ pat ben Cristis knyzts/ han
power of him to pis ende/ & whiche of
hem hap moost power is ful deyn bs to
trete/ but we supposen of prestis dedis pat
he pat profsti more to pe chirche hap more
power of Crist; & ellis pei ben ydel wip
her power; & pus hi power pat Crist zaf
Peter may no man proue pat pis prest/
pe whiche is bishopp of Rome/ hap more
power pan oper prestis; for sipe oure
bileue seip pat per is no power but of Rom. xiiij.
God/ chesynge of pes cardinals zyuep not
siche power to pe pope; & it suerp not pat
E
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God must yue whanne pe cardynalis han puse chosun/ but apostlis dedis pat popis don shulden her witnesse of her power; sipe fleynge to heuene of assoild spiritis & comyng azen herip no witnesse; I wordis pat Crist seip in pe gospel ben to liztly understondun. Crist seip to hise apostlis/ y am wip zou alle dayes on to pe ende of pe world/ but what maken pes words for pis pope? pes wordis techen generally pat Crist schal be wip hise lemes pat he hav ordengd to bliss rizt to pe day of doom; but how shulden men wite pat pis pope is ony of hem pat Crist spekip to? certis pis pope wot not him silf/ & hav litel mater to hope it; for in goode werkis & suyng of Crist shulde pis pope grounde
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his hope. But zit groundip pe pope his power pat it is so myche ouer oper; Crist bishizte to Petre pat what euer he byndip in eerce it shal be boundun in heuene/ I so of his assollyng/ but pis resoun is ful of solp/ for many causis. Who so takip hede sopeli Criste seide yus to Petre I so he seide to oper apostlis; whi shulde Petre haue power bi pis more pan oper apostlis of Crist? Also men shulden wite here pat pes wordis pat Crist seide to Petre ben no ping for pis pope but zif he sue Crist I Petre in liff; I suppose pat al pis be soop/ zif echec preest of ony apostle shulde haue power to do good to pe chirche/ but not so myche as here is dremyd; for ellis Petre synnede many weies/ for Petre
bside not pis power. Who shulde excuse him of pis synne? Also men shulden understande what it is to bynde man aboue eerpe/ 

I men moten nedis seie here pat panne a prest byndip man aboue eerpe whanne he byndip man aftir God/ I not for flesh ne coueitise; I so pis pope shulde teche men pat he byndip pus aboue eerpe/ neper in pe eerce/ ne under pe eerce/ but euene aftir pe keies aboue; but pis woole he neuer teche hifore pat Gabriel blowe his horn; I zif he teche pat pe chirche aboue byndip pus or assollip at pe in-staunce of hym/ zif he provey not his greet power/ I pus groundyng of Goddis lawe failip shamefuly here/ pat zif Crist sedde to Petre what euere he boonde aboue
pe erpe it is boundun in heuene/ pane it sune of pis pope/ what ping pat he seyney him for to bynde/ it is so boundun of God; but certis pe leudest man in pe world myzte shame of siche a resoun. Forpermore zif we zuyen pis pope siche power as he seyney/ zif men taken hede to his dedis he shulde shame of siche power/ for lawe of charite wolde cacche pat zif he hadde siche power he shulde assoile alhe hisetis fro peyne & fro trespas; for panne he brouzte al men to heuene/ & soffirde no man to go to helle; & sype charite stondly in zifis of God to pis ende/ he were to slow in Goddis seruyss & disuside pe zifis of God but zif he myzti & were mercyful to men; & zif you seist pat neper
Crist ne Petre dide pus to alle men/certis pel hadden not siche power as pis pope fynep in hym/\(\ell\) pus Crist myzte not as-
soile men but aftir pat he sawz his fader bouche saf. Lord sipe Crist assoillide not
pus/ ne Petre ne ony oper apostle/ \(\ell\) pis pope seeet not in God pat he wole pat it be
so/ what spirit shulde muee pis pope to fynne siche assoilyng hope fro peyne \(\ell\) fro
synne/ \(\ell\) aftir chaffere pus per wip; sipe he took frely pis power Crist biddip pat
he shulde frely zyne it/ but note he as-
soillip neuerie pus but for freushiop of wyn-
nyng/ \(\ell\) he takip noon heve to God whe-
per God wole pat it be so/ \(\ell\) wheper pis
man lyue an yuel lyf \(\ell\) be ordeyned to be
dampnyd/ \(\ell\) certis no pope oper pan Crist
kan telle hou nedeful is an oper/ hou shulde he panne assoile pus? for he may not assoile here of a litil bodili peyne/ as wytten Petre & oper seyntis/ hou shulde he assoile soulis of pe peyne of purgatorie? Prove he his power bi pis lesse/ & suspende assoyleng of money; & sipe yes popis ben not assoild pus of peyne & trespas/ for panne pe popis weren alle seyntis & consermyd bi her staat/ it were to seke oper signes bi wiche pes popis shulden be blissyd/ for hem failly in charite bi principis pat hem silf seien.

I were for to wite ouer pis hou popis Ca. 3mr.
gyven pes beneficis & consermen & acursen men whanne hem iskip & myslikip men/ & no drede sipe pei knownen not whanne
Godshed doyp pus pei shulden not disagree
here/ but zif God shewde hem pis; for it is
perel to gabbe on God/ I in mater of mannes
helpe/ I so it is a greet perel to seyne
 besie power but zif it be grounded; I sipe
pes popis ben so hardy as blynd bayard/
pei moten seie pat pei speken ofte wip
God/ pat techip hem pat it mut be pus/ I
so pes popis may not erre; but who herde
ever more blasteyme sipe pei kunnen not
telle pingis to come touchynge her staat 
her desir/ for oo pope azens an opyr tellip
oppynly her error here; but forzyng of
beneficis makyp hem dope greete I stronge/
it were to wite of pis power/ I of pe lawes
pei besen; I sipe Crist bside not pis
power but forsook ingement/ lesse yuel/
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as pis power were in wyrn/ zif pe churche
were undowed/ it is known to trewe men
pat pis is not groundid of Crist; but pe
pope as he blastemep & seie pis dowynge
is pe patrimonie of Crist/ so he seyne
nethe lawes to teche to parte pe benefices;
& pis lawe hag he maad/ pat zif two men
ben of oo date/ who ever presenty firste
shal be auauendsd before/ & so he hag or-
deyned many lawes you pat men shulen
oonys he schuyen/ & onys in pe zeer be
comundy of her propre prest/ whom euere
he wolde ordeyne. Bi pes two unesamous
lawes may men wite whiche ben over/ for
per is no lawe but Goddis or lawe groundid
in Goddis lawe; first it seyne pat pis part-
yng of beneficies is opyn fooly/ for whanne
De Ecclesie et Membris eis.

pe pope auauasip a shrewe he autorisip
his shrewdnesse/ & specialy whanne per
ben betere pat wolde take siche an offiss/
& pe pope hap no witt ne biddyng of God
to take hym pis; & pus ofte for preying &
money he auauasip lemes of pe sene; for
all pes ben his children/ & he shal an-
swer for pes soulis pat hise children leesen
to helle/ & for oper shrewednesses pat pei
don. Lord wsher pe popis synne were not
ynowe to hym/ al zif he gete noon on oper
side/ as zif he bouzte not for pe first fruyts
& oper frenship of pe world synnes of oper
truants pat he auauasip & enuememyp
myche folk; oper wordis pat here ben spokun
excusen him not bfore God/ pat pe pope
may do no symonpe/ for all benecis ben
hisis; for zif he were clene for a tymen 
alle weren hise bi title of grace/ zif for
pis aurorous pride shulde he lesse alle pes
pingis/ & no rede pis lawe of pe pope is
oppynly azens treupe/ & so azens Xhū Crist/
pat is hope God & man. It fallly ofte bi
pis lawe pat a truaunt & a sendis leme is
put bfore a leme of Crist/ for ofte pes
coueltous truaunts gon bfore goode symple
men; pus bi vertu of siche lawes ben ofte
pe sendis lemes maad mynystris for to lede
symple men/ but whiderward but to helle; &
pus bi vertu of mannes lawe man shal go to
be consermyd of a send pat techy men hou
pei shulen worche azens Crist; for many
prelates bi coueitise bi symonye ben ofte
sendis/ & pei seruen her maister to wip-
drawe men fro Cristis latwe/ I no wonder zif men gon·picke to helle bi pe ledyng of siche prelats; I as anentis pe secound latwe of shrift pat pe pope hap maad/ no drede it doyp myche harm/ al zif it do sum pro-fit/ I it fordypo Cristis privilegie pat where cristen men shulden be fre/ nowo pei ben nedid to hire a prest/ I pus be suget to pe fend; for aftir pat pis prelat ordeyn·nep ben sugets nedid for to do/ I pus freris I religious wymmen may soone assente to leccherie. Lord in tym of Hū Crist/ whanne pe chirche florishide myche/ weren men not boundun to shryue hem pus/ as Crist Baptist I over apostlis. Lord wher pe pope hap ordeyned pat Cristis wepe sufficit not now/ so pat mennes doynge bi
scole of Crist be dampnyd wipouten oper synne/ for pat pat pe pope hay ordeyned him partner to forzyne synnes wip Crist; 
I in caas men pat ben martris in Cristis cause shulden be dampnyd for pei shulden ronne wip a prest/ I for wors leue better; 
shrift to God is put bshynde I shrift more shameful also/ but privey shrift newe foundun is autorisid as nedeful to soulis heele.

I t myzte seme to many men pat Ca. 9m.
myche of pis is hído speche/ I men shulden speke openly to pe worli as Crist diwe/ for to tell more clerely what is our last entent; for zif it were a trewe sentence God myzte moue men heraftr/ hope lordis I clerkis/ to drawe to pis sentence/ ther-
fore we wolen seie openly pe sentence pat we concepyen; 
zie God wole bouchesaf
it may aftir he declarid more; our ground
is comune bileue pat Crist is hope God ( 
man/ I so he is pe best man pe wisest
man I moost bertuous pat ever was or ever
shal be/ I he is bed of pe chirche/ I he
ordyned a lawe to men to conferme it wip
his lif/ for to ruely hoo ly chirche/ I teche
hou pat men shulden lyue/ I al pis mut
passe alle opere/ zip pe autor is pe best ; 
grucche we not pat many men penken ful
heuy wip pis sentence/ for so pe diden in
Cristis tyme hope wip his lif/ I wip his
lawe ; of pis grounde we gessen ferper hou
bs penkip pat men shulden do/ but we
graunten at pe first pat zif ony man wole
sowe bs pat we spoken azens Goddis lawe/ or azen good resoun/ we wolen mekely leeue of t holde Goddis part bioure myzt/ for we ben wipholdun wip treupe/ wip Goddis grace shulen euer last per inne; bs penkip pe chirche shulde here holde pe ordenaunce of Crist/ euer pe streiter pat it helde pat euer pe betere it wer to it/ yus bastard braunchis shulden be kité fro pis tre/ yus pe pope wip his cardynalis alle prestis pat ben dowid shulden leeue pis dowynge t worldli glorie pat pei han/ neper lyue ne do ouzt but zif it wer groundid in Cristis lawe/ for pat lawe is charite/ t groundid al ping pat is medeful. Zif pat God wolde wouchsaft to zyue pes prestis of grace pat pei wolden mekeli leeue
pis/ I lyue in Cristis pouert/ pe myracle
tever pe more f more wolde profite to pe
chirche. Afterward men penken pat alle
pes neewe sects or ordris/ hope possess-
sonianeris I heggeres/ shulden ceesse bi
Cristis lawe/ I zif pei wolden leeue pes
for charite I lyue purely after Crist her
merit tover pe mor/ I pei myzten encresse
pe chirche; I zif pei wolden not do pus pei
shulden be honestly constreyned/ hope
worldli goodis I comunyng shulde be wisely
drawn fro hem/ I knyztis wip lordis of pe
world shulden be comforted bi Cristis lawe/
I stonde I defende pis sentence as pei viden
in Cristis deep; I trewe prestis shulden
telle pe comunes hou pei shulden kepe cha-
rite I obsolete upon resoun/ as Poul techev
lawe/ for pei hiden now ypocrisie & ben
ydel fro many gode devils. Lord what
stibard wer he pat wolde ordeyne newe re-
hetours to e te mennes mete/ & do hem harm
azens Cristis ordenaunce. Pe pridde poynct
of curats; bs yenkip it shulde stonde pus/
pei shulden lyue on pe puple in good me-
sure/ as Poul bddyp/ but pe puple shulde
not be arid to zyue hem dymes ne oper
almes/ but her gode werkis shulden move
to zyue hem frely pat wer rede; for pus
lyupde Criste wyp hise apostlis. What
prest shulde not be payed her of? & pus
shulde pe chirche draewe to acorde bi Crist
pat ledip pe vauns of love. Zif oper men
woolden be prestis lyue pei per aftir/ &
shewe bi dede pat Crist hap maad hem
But Ecclesia et Membri eius.

prestis/ for pis passly letteris of bishopis;
& pus pe puple myzt wipdrawe her almes
fro wikkid prestis/ & pe prude of prestis
shulde he stopped bi whiche pei enuenemyn
pei puple. Zif pis be not doon anoon zit it
myzt drawe to pe good/ for prestis liff was
pei best pat shulde ensample alle oper.
Here men arguen many weics azens pis
sentence pat here is seyd; & specialy for pe
pope/ pat panne wer hooli chirche fordoun
sype Petre was pope & many oper seyntis/
& who shulde contrarie pis? but here han
men seyd ofte pat it wer good to obeshe
to Petre/ & pat siche a capteyn wer in pe
chirche/ but name of pe pope hidip benyn.
Men seien it cam &rste inne by fooly of pe
emperour pat reiside hym an enemye hope
to God & to ye world; If you allegist seyntis lyues/ noon of hem is to preise but in as myche as it accordeth to Cristis liff & his lawe/ & sipe Cristis lawe is mor oppyn slepe fable & regne his lawe. It is no nede her to dreme hou hooli ende pes men maden/ for men may trowe it who so wole/ & many ben seyntis wipoute pis troupe. Al oper offiss of pe pope myzt be don mekely/ as myche as it wolde turne to worship of Crist & profit of his chirche/ bi a trewe prest/ as was bi apostlis/ al jif pes bull of leed slepeth; it is licly pat Petre sued mor Crist in brennyng love panne diden oper apostlis pat weren wip Crist in Petris tyme/ & so Petre was mor seruysable mor meke & mor por/ for ser.
nour of love of Petre made him in pis more
love Crist; but aftir pat pe chirche was
dowid no man hatip pis mor panne pe pope/
\[\text{\[is\]}\] pus he [is] not Cristis biser but rayer
antecrist him silt. If he wolde be meke
\[\text{\[pore\]}\] seruysable as Petre was/ I take
no mor werk upon him pan pat he myte
wel do in vede/ panne he myzte be Petris
biser bi grace of Crist hed of Petre. As
anentis pes newe ordris pei semen alle antec-
cristis proctors to putte awey Cristis or-
denaunce \(\text{\[magnifi\]}\) her newe sects/ I pus
hem nedip to have an hed oper pan Crist
to susteyne hem; for Crist telde not bi
siche abite/ ne siche ritis of pharisees/ but
bi workis of charitee/ bi prechyng among
pe puple.
NOW wer it for to speke laste of censuris pat pe send blowep/ as ben suspendis & interdicyngis/ cursyngis & reisyngis of croserie; but Criste cristen men shulden bileue pat alle sliche seynd censurs don no harm to a cristen man/ but jif pei do harm firste to him sylf; by hem may his body be slayn/ & he be persued many weies/ but Crist sey/ pat may not lye/ blessed be zee whanne men cursen zou & whanne men persuen zou & seye al maner of yuel azens zou for me & my lawe/ as Cristis apostlis weren coumsfortid; holde you pe in Cristis lawe/ & sue you him in maner of lyf/ & drede you not alle pe maner of censuris pat antecrist kan blowe azens pee/ but as he denyep to harme pee
he doip pee good magrep his/ ë as pe assolynq serbey of nouzt but as it acordip wip Cristis keies/ so pe cursynq noyep not but as Crist aboue cursip ; ë herfor Crist tellip but litil bi cursynq of pe hize bi-
shopis/ but confortid hise disciplis of pes cursynqs ë pes persuyngis/ for pei put-
tiden men out of chirche ë persuden in Cristys tyme ; but apostlis wolden not leue to preche for al pis persuyng ; ë 00 com-
fort is her/ pat a man may serue his God in clene wille pat he hap as longe as he
hap lyf/ ë 3it his wille lastip aftir whanne antecrist hap slayn his body in mor bliss
pan bifor/ as our beleue techip us ; ë pus drede we hem not for censurs pat pei feynen/
but drede we euer our God leste we synnen
azens him; t so double drede fallyp in siche
cursyngis of antecrist/ oon lest we ben not
worpi to have grace to cleue to God I stonde
stit in hise maundementis/ I panne God
cursyp bs/ I pus cursing is to drede for
cursyng of God for our synnes. Also men
shulden ben in charite t love pes men pat
cursen pus/ t so men shulden drede her
curss lest it harme hemselft I pe puple; for
pif pei cursen bndiscretly/ as pei don euer
whanne pei cursen not for love to pe chirche
or for love of oper men to whom pei leten
pis medicyn/ panne pei cursen hem silf
fiste/ al zif pei knownen not pis fooly; t bi
siche blyndnesse in cursyng many cursers
emblemeshen hem silf t perwip pe comune
puple/ t siche cursyng is to drede; siche
diede passip mannes lawe & comep to lawe of charite/ & arep cursers assoillyng but Goddis purgyn/ zif it wiele be as anents suspendyng & enterdityng pat ben seyned/ we trowen pat pei don myche good/ & noon harm but to foolis ; for zif pei would sus- pende hem silf fro alle pings but Goddis lawe it wer a gracious suspendyng for hem & for oper men/ for panne Goddis lawe myyte frely renne bi pe lympytis pat Crist hap ordeyned ; & he is a cursyd man pat lenep to do pat God biddip for siche sypnyng of censuris/ zhe zif deep sue afir. As anents crosery/ summe of Cristis chirche ben enformed how pei shulden not trow to pe pope for ong bull pat he sendip/ but zif pei ben groundid in Goddis lawe/ & pis
groundyng shulden men take wip reverence 
I leue pis leed ; for men shulden take as 
belieue pat nei shulden neper trowe to Crist 
ne to Petre/but in as myche as nei grounden 
bi Goddis lawe pat men shulden trowe pus; 
for Crist tellip fully in his lawe hou men 
schulden trowe to him I hise/I pus no ping 
bntouchid in his lawe shulde be bedun or axed 
to do; but who shulde axe mor pan Crist? 
or mor obeshe to the pope pan to Crist? I 
we ben certeyn pat Crist may not axe oper 
obedience whi shulde pe pope? men schulden 
bi hooli lyf of Crist trowe pat his lawe is 
complete/I axe noon oper ground of pis 
law; for Crist is pe first/I pe last/I so 
zif pe pope asoile men a pena/I a culpa/
or what euer pardoun he grauntip for ping
pat is not charite/ forsake it as pe fendi
diddyng pat is contrarie to love of Crist.
Wel y wot ye send may seyne mor pardoun
yan God wolle graunte to eche man pat wole
stle his broper/ but Goddis forbede pat we
trowen pis/ as pe pope may graunte to day/
† to morow † persever his fooly † revoke pe
former error; but who shulde bileue siche
bull/ for wel we witen bi Goddis lawe pat
God zynep pe pope no power but for to ediele
his chirche bi charite/ pat God hap teld.
Crist was pe best herd/ † so puttide his
liff for his sheep/ † pe pope may not oppn-
lieor tell pat he is antecrist or a fend/ panne
to putte many mennes lyues for pis osss
pat he presumep; for Cristis liff was
myche bettere pan al pis osss or yes popis.
You shulden men sifye for a persone pat pei bisten not wher he be a fende or tauzt of God to do pus/sipe pei ben certen of medeful dedis; certis pat man wer a fool pat wolde take pis buncerteyn wele & leewe pis cer-
teyn witt & wel/ for wordis bngroundid in Goddis lawe; & many penken pat pes pre-
lats pat ben upon Cristis side shulden haue ioye of pis sentence/ for it is for al goode men/ & zif ony kan diisprove it men wolen reuoke it/ & treupe shal shyne/ & it shal haue no witnessis/ & pis is mor to Goddis worship. But her men drenen blasfemye & opor cautelis of pe fende/ pat men gon not bi resoun ne bi Goddis lawe in pis mater/ but putte pe pope her hizest inge/ as zif he wer God in erpe; & he wip his part pat
loue pe world quenchen men paz speken
pis Æ are noon over proef herof/ Æ sipe pe
send hap pe strenger part her pan pe part of
trewpe pat is wip Crist/ Crist wolde sufer
for former synne pe sendis side haue mai-
trie zit; but in oo bileue men resten/ pat
day shal come of pe last ingement/ whanne
pe sendis side shal lurke Æ treupe shal shyne
wipoute lettyng/ Æ pat day abden men bi-
reule of lawe pat Crist hap zoun.
Wel
we witen pat pe synne Æ distrobyng of pe
chirche stondip myche in defaut of love of
Crist Æ his lawe/ Æ pus bryngyng inne
of sectis Æ of lawes pat Crist made not/
quenchip pe love of Crist Æ of his religioun
her/ Æ pus men shulden stonde in pe mesur
pat Crist hap zuyen of pes two/ hope of
sectis  of lawes; for bryngynge inne of pes
doip harm;  so marke pis as greet synne
whanne men passe in oper of pes/ al zif pe
tend colour it  medele good wip pe guel;
for pus dwde Machamet in his lawe/ pe
tend doip pus communly/  confermyng of
men is nouzt but zif God conferme hisor;
I sipe pis poynct is perelous men shulden
be-sikir pat God conferme/  pus pis reule
faily now to beye loue aftir pat it shulde
be so pat loue pat shulde be mor wer mor
chargid in mannes soule; I pus sis men
shulden loue mor Cristis ordenaunce I his
bounds pan ony pat comep aftir/ I Crist
hap ordeyned at pe fulle men shulden leene
pes nevelerie$ as contrarie to Cristis orde-
naunce/ I loue pe mesur pat Crist hap
zouen/ for so odwen Cristis apostlis; I wite we wel pat alle pes autours of pes novelries don harm to hemself & to pe chirche & to her neizboris also/ whi shulde not love of Crist move men to holde his boundlis? I pus it seemep to many men pat pes newe ordris & her fauntouris failen ouer myche in charite/ for in love of Crist & his chirche/ sye Cristis religioun wer algatis betere proker sikrerer I lizter; for Crist our autor passip in pes; I we shulden drede Poulis sentence pat who pat loue not xhū Crist is cursid of God; I pis cursing is moost to drede/ & generally worst ping is more costly I mor heyp/ I pus it lettip feble weie goeris to be tarted wip siche ping; I errour in weeping of pis love makip many false weddyngis/
as men ben weddd wip her abits her cus-
toms & her synguler maners/ as zif pes
weren Cristis commaundments/ & zit pei ben
ful feble in kynde; & men blassemyn in pis
poynt for pei putten a reule of love to or-
deyne & yuel ping to be mor louyp azen
pe ordenaunce of God/ & pis is oppn blas-
semyn/ sipe God appropri lyto hym to
weie pingis hou pei shulden be louyp/ & to
make hem oper betere or worse; & pis au-
tours of accedentis hízen hem aboue Crist/
as zif pei wolden make a new world &
chaunge goodnesse of pings; but pes goodis
barien/ as oon louey oon maner & an oper
louey an oper & hatip pe maner of his bro-
per/ & pis techip wel ynowz pat alle pes ben
false goodis; & pis pe craft of love of
pungis is most nedeful of alle oper/ for no man may come to bliss but bi berty of pis craft/ & no man may synne but for errour in pis craft/ as blesed men don Goddis ordenaunce/ & damnyd men louen pe contrarie/ & alle pes nevye ordris ben dnyyd in her love/ as oon lovep oon & an oper an oper/ & so hatip pis contrarie; but Crist whanne he loupde hooliche his chirche wolde not make it fair wip pes ordris/ & eche man is holdun to love liche aftir pat Crist lovep/ & to hate pat he hatip & panne is his bizest berty stablid.

Explicit tractatus de ecclesia & membris eius.
I Tractatus
De Apostasia
Cleri.
Tractatus
De Apostasia
Eleri.

Sic ille cristen man is Ca. 1°.
holdon to sewe Crist/ &
who euer faglil in pis is
apostata/ it is Iskliche to
many men pat pe mor part
of men bi her biculose lyst ben combred in
pis heresy. But al zif knyszys & alle men
shulden be religioso/ neuerpeles spek we of

G 2
apostasye of prestis; pre maner of prestis fallen in pla synne; pe firste is peple of priuat religioun/ pe seconde is pe multitude of emperours prelatis/ pe primde is prestis wipoute pise two firste. We shall suppose of our blyue pat elche man pat is ordeyned of God to be damnede is apostata to jugement of God/ as ye rizt resoun shewyn of pe apostasie. And zif apostasie is stondynge biype/ how myche stondip biype elche sich pat shal be damnede/ mor pan Goddis derlyng pat shal afterward be saued wisliche/ al zif he semep greuousliche blynede for pe tyme. Ferthermor we shall suppose pat bodyliche abyte or wantynge perof makip not men religiouse neppe apostataes/ al zif pep semen siche bi jugement of men; for
oonliche charite pat sevyp it makip men reli-
giose or of Cristis ordre. But it is knowne
bi lawe of our God pat alle pes hodsliche
signes ben straunge fro charite/ for charite
stondip in soule but in siche signes. But
Lord wheper weddyping wip siche signes
helpyp to holde religioun of Crist/ it love
hymp of hert/ sip it is certeyn pat Cristis
religioun stondip in love of God of al our
herte. And it seeme pat siche signes drawen
fro love of Crist po pat setten so meche
trist in hem/ it bynden hem to kepe per-
petuell; for pey needen a man to take
heede to sensible ping/ but heede to sensi-
ble ping wipdrawip fro God. Also oblish-
yng of men unfreep hem to God. But it
is greet oblishyng to be bonde to perpetual
kepyng of siche maner signes/ sip it fallip ofte pat Goddis lawe askip to do dedis pat Crist hiddip/ & leue siche signes; & so hyndyng to siche signes lettip feredom of Crist. Also sip Crist is al wity/ as our seip techip bs/ & he zaf bs not siche signes but raper reproveh hem/ it semep pat pis ordre askip not siche signes/ & herfor it semep pat Crist seip pat kynrede of hoordom sekip siche signes; & pis is a cause whi signes of pe old lawe shulden ceesse bi feredom of pe comyng of Crist. Of pis it semep pat signes to wiche men ben oblishid ben not groundid in pe lawe of grace/ but raper techen bs to leue signes; & cerimonges of pe olde lawe betere pan pes ben tauht to be left bi lore of Poul; & herfor it semep
pat privat religiose ben hyndred bi her or-
dris to kepe Cristis lawe/ alys it sally pat
somme men ben beterd bi hynding to pise
chargis pat ellis wolden be wylde. But al
zif it sally proyte to summe men to be
bounde to a stake or chargid wip stones/
neverpeles religion pat wisdom yap zyuen.
bs byndip bs not to kepe siche rewlis; for as
to pe mor part it sally pat resoun of Goddis
lawe shulde occupie men betere/ & so zif ob-
seruaunce in luyes of ladris proytede to
many men pat brouzte hem to heuene/ ne-
verpeles it wer a pur open folye to make
herof a re wol for al & for ever; for God
hap ordeyned som ping to proyte for oon
man/ & pat same ping to noye for an oper;
& ofte to pe same man som ping wer good
Tractatus de Apostasia Cleri.

for a typhe I sone typhe to hym self wold pat ping noye; I persor he hap zuen witt I resoun wip his lawe to man to chese what wer good for hym. He it may not be pat zif man sable not to God/ pat pe Spirit of God sable hym to shewe hym what he shulde do betere pan pis ordis can; I somen pat oblishen hem to kepe siche ordis/ or ellis to founde hem euere to laste/ semen to reuerse God in his ordinaunce I turne bysodoun wisdom of kynde; I herby Aristotle soylip an argument bi whiche it myzte sene to solis pat kynde sainly to man sip it ordeynep armur I defence to bestis/ I to man it ordeynep noon siche ping; pis philosophie assolyp pis solye bi pis/ pat kynde hap ordeyned to man hope wit I
hondis/ bi pe whiche he may take when he
wole & leue when he woole armur & over help
pat is meche betere. O wheyer Crist knewe
not clerliche pe profyt pat comep of priuat
religions sip he left hem. Et semey pat al
siche religion smacchip blasmeme in shadewe
of pride/ for it reuersip in a maner pe or-
dynaunce of Crist; Et zif pei seyen pat
many seyns han ben in pis ordre/ certis
many moo han ben in Cristis ordre/ &
it is hyd to bs whyche of hem ben seyns;
Et sip it is hyd to pe pope & to al his couent/
confirmacioun of hym makip litel seyp; but
it myzte make seyp to hem pat knewen his
revelacion/ for pe popis autorite makip not
seyns in heuene/ Et so martirdom wip hooli
lyf after Cristis lawe makip mor euydence
pat pis is a seynt. But sip we shall suppose pat many holi confessors han ben in pise ordris pat nowe ben in heuene/ two pingis ben to seye of liff of siche men; first pat pei lyueden diverseliche fro pise newe sects/ T loueden God t his lawe/ T leften siche signes; T so pise newe sects shulden kepe mor Cristis religion zif pei leften her rytis/ as her fadris diden. But feryermor we shall suppose of pise hooli confessors pat pei weren contrit & purgd of her synnes/ T bi pis t not bi rytis pei ben now seyns; as blasphemye of Poul pat he pursedewede Crist maky hym not seyn/ but good pat he dide after. But to trowe siche canonyzaciouns is lesse pan bileue.
De dotacione ecclesie.

As to pe possessiones i doyngs ca. 20 of clerks/bilene shulde teche us pat it doip hem harm te kepe Cristis religioun/i harm to lewde men; for Crist seip patnow man may be his discipul but zif he renunce alle sicke pingis; i hou he cum ix. shulde renunce Cristis liff techip/i lif of hise apostlis pat com in after hym/i en-saumple of sicke deds exponey best Cristis lawe; i pus bi process of tymne is pe chircbe peyred bi turnyng fro Cristis lawe/i bi lone of pe worlde; i herfor seip Poul pat 1 R. viii. coueptise is roote of alle yuelis pat comen to Goddis chircbe/i comyng inne of freris pat shulden quenche pis synne makip it
mor servient/ as watir fier of smypis; et sip pei ben apostataes pat gon abac in Cristis ordre/ few or none of siche prestis ben clen of pis herespe/ for pei forsaken Crist in kepynge of his lawe/ et Crist seip pat man mot kep it zif he love hym; but sip love of worldliche pingen drawip fro love of Crist hou myche is love of prests drawe now fro God/ wantynge of workis of pe gospel; et werkis of pe world dampnep our prestis in defaute of pis love/ et zit pei pondren blasphemye in a mong pis apostaspe; for pei seyen pat pei hauen mor power of Crist pan evere he wolde zjue to Petre or Poul/ for in spiritual power pei ben euen wip him/ et in worldliche power pei passen hem; sip Petre seip he hauede
never siluer ne gold/ & Poul laborede wip hise hondis; & so her power/ geder'd to geder in so myche/ passip power of Petre; & zif ony man seyy pat our prestis hauen not so, myche spiritual power as Petre/ pey wolen curse hym & vampe hym/ & bse siche power pat neyper Crist ne Petre semey to have had; siche fals-power feyn- ney antecrist/ & pat may be clepd. Luci- keris power; but sipy siche power is of God/ as Poul seyy/ & pise men reuersen God as her liff shetwip/ summe men may trowe pat hem failiy power/ & pat pei feynen falsliche pat pei ben vikeris of Crist; for liskyche hem wantiy to be pe leeste membre pat Crist haf ordeyned to be of his chirche/ & not wipstondyngge pis Crists chirche shulde liue zif alle siche prelats wanteden per inne;
for who ever trodyp in Crist & lastyp to his lyues ende in pis feip/ he shal be saued wypouten siche prelatis; xip in tyme of apostlis/ & when pe chirche pryuede/ siche prelatis wanteden/ as Goddis lawe.techip; for pe apostlis weren felowis/ xilche oon suxisede to converte pe peple in pe name of Crist/ wypoute autorite bore10d of oper; but God torbede pat lordship zpuen of pe emperor shulde chaunge or destrie pis lawe of Crist; for Cristis lawe/ al zif it be contrarie to pis dowynge/ is mor myzty & groundid in resoun; x so in pis poynht ben heretikis manyp in pe world/ for Petre was cheueteyn of oper apostlis for his mekenesse & xervice pat he dide to oper/ & not for his lordship ne his sterne power.
BUT her grucchip pe word/ \( \text{Ca. ë} \text{ij} ^\text{m} \).

grenney on trewe men/ \( \text{Ca. ë} \text{ij} ^\text{m} \).
pel ben heretiskis \( \text{Ca. ë} \text{ij} ^\text{m} \) casten destrie al holy
chirche \( \text{Ca. ë} \text{ij} ^\text{m} \) sepp per inne. Also pel seyen
pat secular lordshipis asken degrees; for
zif alle weren oon per weren noon ordre/
but ilche man myzte plyche comaunde to
oper/ \( \text{Ca. ë} \text{ij} ^\text{m} \) so secular lordship wer fully de-
stroyed. Also pel seyen/ zif per wer noon
ordre of popis \( \text{Ca. ë} \text{ij} ^\text{m} \) bishopis per shulde be noon
ordris of abbots \( \text{Ca. ë} \text{ij} ^\text{m} \) priors/ \( \text{Ca. ë} \text{ij} ^\text{m} \) so al religioun-
shulde be distryed/ \( \text{Ca. ë} \text{ij} ^\text{m} \) so shulde perishe ma-
kyng of prests \( \text{Ca. ë} \text{ij} ^\text{m} \) doyng of sacraments/ as
holy chirche bsip. To assyple pise dototis
men moten arme hem \( \text{Ca. ë} \text{ij} ^\text{m} \) pacientliche dispose
hem to deye for Crist/ \( \text{Ca. ë} \text{ij} ^\text{m} \) fals not pe gos-
pel for favor of men/ but seye fulliche pe
sope/ for Crist is ever present; 
so it seem to trewe men pat ordris of religioun
pat Crist groundid not shulden be fordone;
for Crist is al witti I al sufficient in hise
werkis. As to pe first grucchyng shal an-
tecrist grenne at pe day of dom/ 
I bete to
gedre wip hise teyp for his sharp reprouyng
of sentence of pe gospel; for penne wo shal
be to alle siche pat clepen good yuel I yuel
good; I Zebdeus sones traveleden in pis
foly/ as we alle don/ I askeden bi her
modir heyznes of pe world/ pat pe oon
myzte sitte on pe oon side of Crist/ I pe
oper on pe oper syde in his Kyngdom; but
Crist/ willyng al good/ ordeynede him to
suffre anoyes in pis world/ I bi pis to come
to heyznesse in heuyene; I pus pise folis

Matt. xxv.
seyn pat men pat ben aboute to brynge Cristis chirche to pe state pat Crist orderne/ ben aboute to distrye holy chirche; it semep pat zif Crist com in his owne persone/ t auzte t comandeude pis stat to be holden/ he shulde be holden a fool/ t fals heretik/ t zif he trauelde herto he shulde be persewde/ for so doyp antecrist azen his membris/ pat ouer softliche seyn his sentence; t sip al bileue is in pe gospel/ t we trauelen t worchen pat pis gospel wer knowe t kept/ it is openne pat we wolden destrie but heresies; for we wolden destrie errors contrarie to pe gospel. As to pe secound/ we seyn pat seculer lordis shulden holde wip pis sentence of pe gospel/ t mayntene it wip myzt; for in mong
sope/ for Crist is euer present; f so it
seme to trewe men pat ordris of religioun
pat Crist groundid not shulden be fordone;
for Crist is al witti f al sufficient in bis
werkis. As to pe first gruochynge shal an-
tecrist grenne at pe day of dom/ f bete to
gedre wip hise teep for his sharp reproyng
of sentence of pe gospel; for penne wo shal
be to alle siche pat clepen good yuel f yuel
good; f Zbedeus sones traveleden in pis
soly/ as we alle don/ f askeden bi her
modir hemyzes of pe world/ pat pe oon
myyte sitte on pe oon side of Crist/ f pe
oper on pe oper syde in his kyngdom; but
Crist/ willyng al good/ ordeynede hem to
suffre anoyes in pis world/ f bi pis to come
to hepynesse in heuene; f pus pise solis
seyn pat men pat ben aboute to brynge
Cristis chirche to pe state pat Crist or-
deynede/ben aboute to distrype holy chirche;
& it semep pat zif Crist com in his owne
persone/ & tauzte & commaundede pis stat to
be holden/ he shulde be holden a fool/ &
tals heretik; & zif he trauelde herto he
shulde be persewde/ for so doppy antecrist
azen his membris/ pat ouer softliche seyen
his sentence; & sip al bileue is in pe gos-
pel/ & we trauelen & worchen pat pis gospel
wer knowe & kep/int is openne pat we
wolden destrie but heresies; for we wolden
destrie errours contrarie to pe gospel. As
to pe second/ we seyn pat seculer lordis
shulden holde wip pis sentence of pe gos-
pel/ & mayntene it wip myzt; for in mong
alle pe men pat euere weren her in erpe noon
hepide mor pen Crist seculer lordis; for he
chees to be bore when pis lordship florished-
ede moost in pe empvr of Rome. Crist zat
tribute to pe emperor. Crist wolde not so
myche lessen seculer lordship pat he wolde
have a litel hous to hyde his heued inne.
Crist comouncede to yuue pe emperor pat
was hise/ t to destrie lordship of prestis of
pe temple; for seculer lordship shulde be
holde bi hym self/ t Crist norishede pe
tenants of seculer lordis; he helede hem/
t fedde hem/ t pilede hem not; so pat he
zat hem mor bi myracle of his godhede pen
he took of pe world wip alle his apostlis;
t for pise sixe kyndenessis/ by syde goost-
liche suffragies/ pise seculer lordis han be
to bnynde to Crist; and soone in his absence when he was set in heuene/ pe emperor reverse hym / I forside his ordynaunce/ I makede hise bishopis haywards of pe world/ I took fro hem pe kepping of Cristis sheep/ I so pe last offis pat Crist zaf to Peter/I had hym pries bp his loue performe pis offis/ took pe emperor fro hym pat seyp he is Petris biker/ I makede hym perpetuel hayward of his drit. But for it is to hard to kyke azen pe spore/ wite zee seculer lordis pat pis harmey zou/ for it takip a wey help of soule fro zou I fro zour peple/ I to terip zour lordship pat zee tellen myche by/ I euere shal mor I more til pise bny- kyndenessis ben somdel amended; I wite zee wel pat zour solge/ bi whiche zee wenen
to please God/ shall not excuse you to God
at ye day of dom/ for Crist / his lawe
shall witness azen you; / sip Poul was
not excusd / bi pe olde lawe of persetowyng of
Crist in his zonge membris/ meche mor
pe emperor/ pat bi manns lawe persetowede
pe soule of Crist in his tendre membris/
shal not be excusd/ sip he drauwyp hem to
helle. But server we shulde knowe pat
seculer lordehip pat clerkis hanne nou
smachip imperfeccoun on many maner/ / comey
not to pe perfection of pe ordre of
Crist/ as seculer lordehipis asken world-
lliche degrees/ / so heyznesse in worldliche
goodis; but Cristis lordship askip goost-
lliche degrees/ / heyznesse in bertues pat
God oonliche zyuey; / herfor when stryp
of pis was in mong pe apostlis/ Crist de-
termyndede pe cause bi word £ bi dede. Crist
puttede a zong man in myddil of hem/ pat
was meke in many vertues/ £ seyde who
euere mekip hym as pis zong man/ he shal
be holden mor to pe iugement of God. But
pis world hap put a wey pe sentence of
Crist/ for alle prestis £ seculers seken her
owen goods/ £ pat is azen pe charite of
Poul/ £ for pe world knowip not heyznesse
in vertues God hym silf shulde clepe hise
seruaunts as he wolde/ £ leue pe worldis
maner of sensible pingis ; £ so pe rewele
of religioun of Crist biddip pat ilche man
obeshe to oper/ not for pe world ne for
worldliche maundements/ but in as myche
as he biddip Goddis wille; £ zif a best
...had a man do siche/ he shulde obeshe to beest in pe name of God; therfor Goddis lawe techy ghé men pat God obesheide to mannes boys/ Crist obesheide ke servyde to Scharoth; therby we may see an answer to pe prydde resoun. Sequestre we al mannes lawe/ supposynge Cristis ordy-naunce al pe drede of florishynge of men of pe world/ ke panne it sewip pat we shal graunte pat alle degrees of emperor clerkis/ alle pise religions of monkis/ chanouns/ freris/ shal slepe as pei iden in tyme of pe apostlis; for alle pise semen to smacche worldliche heyynesse/ men ben clepīd to degre pat God clepide not/ ke pis is error ke synne on ilche sydde; but neverpelees pe ordre of Crist shulde be penne mor perfyt
pan it is noon by meddlyng of mannes or-
dynaunce/ & prests shulden haue betere
orde in minstryng of sacraments/ for
Crist wolde leve in goode prests power pat
holy chirche needip; & as pe pope feynep
he byndip to day & lousip to morewe/ & so
in byndynge & lowsyng ben many fals gab-
byngis; & penne wyndis of treupis shulden
blowe awep pe heresyes & cler pe eyr of holi
chirche pat is now fulltroble; penne shulde
lyf of grace come down fro God/ & lyzte
ilche man aftir pat he wer worpi; & penne
shulde pis blasfemye be blowen a wep/ pat
grace & power of God mot nede first come
to pe prelat/ & penne be departid of hym/
how euer he wolde sille it in mong hise
sugges/ pat nouzt may be wipoute hym;
CERTIS IT WER LESSE ERROR TO SEYE PAT PE
BEMES OF PE SONNE CROOKEN/ PAT SHYNEP
FRELICHE IN BODYES AFTER PAT PEI BEN DISPO-
SID/ PEN TO PUTTE PIS ERROR ON PE SONNE OF
RIZTWISNES; FOR CRIEST IS IN ILCHE MANNES
SOULE PAT LOUEP HYM OWTERLICHE/ I NEEDEY
NOT PE HELP OF PIS CURSID PRELAT; FOR CRIEST
MAY NOT OF HIS RIZTWISNES PUS ACCEPTE PER-
SONES; I PENNE SHULDE GRACE COME TO MEN
AS HEUENE SCATERIP REYN/ BUT NOW CASTIP
ANTECRIST TO HEPE HISE DISCIPLIS/ SO PAT ILCHE
MAY STRENGPE OPER IN HER MALICE; AS ZIF
HEUENE OF OON CLOUDE SENDE GUSHYNG OF WATIR
I OERFLOWEDE SOM ERPE I SOM WER LEFT DREY/
PUS CRIEST SENTE HISE APOSTLIB WHEN PEI WEREN
RYPE TO DIVERSE LONDIS TO SOWE WATERIS OF
WISDOM/I CLOSEDHE MERM NOT IN CLOYSSTERIS AS
antecrist dohp. So zif we taken heed to apostaspe pat goip euene azen pe ordre of Crist/ per ben sewe bishopis possessioners or frers pat pei ne ben apostataes al zif pei holden her sygnes; for take we heed to pe lyf pat men first ledde & to pe lyf pat men leden now/ & we shal fynde pat alle pise ben gon abac; & sip pei ben as myche now holdon to serv pe God/ & somewhat mor for takynge of temporal goodis/ it semep pat pei ben bounde to mor pen pei may; & siche apostataes marren meche of Cristis ordre; & pis zif alle bishopis possessioners & frers weren wislyche examyned wheyer pey weren heretikis/ zif pey seyden nag wipoute reve- lacioun/ &ewe men or none weren holde to trowe hem; for it semep open bi her wikkid
Tractatus de Apostasia Cleri.

veds pat pei ben apostataes fro Cristis religion/ but siche heretikis wolen bleyliche dampne opere men of heresyes for here witt is blyndew.

Es may we see how pikke growyn heretikis in pe rewme of England/ & in oper londis pat men clepen cristen men/ for zif alle symopnynts were markid out of cristendom/ & alle apostataes/ wip alle blasphemes/ pe multitude of heretikis were mor pan pise oper; for per ben fewe prelates now in pe chiiche/ ne fewe oper men/ pat pei ne ben heretikis/ zyp assent to heresie makid an heretik; & perfor we supposen pat God mouede men to speke now of heretikis to make hem mor knowen/ for noon man doip mor harm in batel of Crist/ for
pei stonden biwynde f syzten not with pe tend/ ne wip pe worlds/ ne wip her flesh/ as Poul seyp; at pis is cause whi pe world perep at charite of many colddiy; pe ground of pis malice stondiy in prestis pat ben pus cooldid wip temporal goods/ for pey shulden be capteynes in batele of Crist/ but now pei ben cheueteyns on antercristis syde/ at leiten bi ypocrisy oper to syzte; at zif fewe trewe men wolden werche or speke azen pis traterie pat is in goddis enmyes pey quenchen hem as heretikis bi cautel of pe tend/ as bishopis diden wip Crist in tyme of his passioun; at in mong alle pe malices of pe tendis werkiis per semep noon mor to harme Cristis peple; as zif a greet lord shulde be susteyned wip herbis pat grow-
eden in a orchard & weren nyʒ ryte/pat man pat come in to pis orchard & kyttede pise herbis & destriede pe rotis dide to myche harm to pe pryng of pis lord/Especialliche zif per hele sustynaunce stoode in pise herbes. Goode cristen men pat holden Cristis lawe ben siche herbis to folc pat pei dwellen wip/herfor antecrist lettly siche seed be sowen or growe in mong cristen men/ & to performe pis malice antecrist hap cast to be knyttid wip kyngis & bse her power/ & pus bene-

mep hym silt pe lordis & pe peple but he groundip not in Cristis lawe pe deds pat he dyły/but oper in mennes lawe or glysong of freris; & zit blynndnesse of pe peple nor-
riship her enmyes/ for loye of God is quenched bi blyndyng of pe world; & pise
fewe cristen men pat hadeden som lyijt of God ben drawen a bac bi pisë apostataes/
licher pei ben cowards & of to lytel sepp;
for zif pei loueden Crist mor pen her owen
lißf/ as pe gospel techip hem/ pei shulven
putte her lißf for pe lawe of Crist/ ë panne
wolde Crist helpe his chircshe ë putte siche
knysyts to worship in heuene ë glorifíe her
body deed for Cristis love. But defaute
of bileue lettiy pis profyt/ ë specjalliche of
freris/ for pei procurens sisuliche part for
antecrist/ ë sowen pikke lesyngs wip her
ypocrisie/ ë maken Cristis lawe fade bi
her fals signes. On pis wyse pe send hap
ben many day abowte to bencushe cristen
men bi antecristis clerkis/ ë pus he hap
drawe many to his lordship/ ë specjalliche
bi heretikis pat parten men fro Crist; & pis shal neuer ceess bifor Cristis lawe be worshipid & antecristis lawe despisid as heresie. Lord sip Cristis lawe sufficyp of itself hou lytil shulden men recche of antecristis lawe/ but despise persones & brollis pat holden per wip. Zif pow wolt wite which is antecristis lawe loke pou what lettip Cristis lawe to be holde in worship & to be performed bisiliche in deye; & so alle pe lawis of pis newe religiose pat ben not wel groundid in pe lawe of Crist semen antecrists lawis & lettyng of Cristis lawe; & pis newe ordynauncis ungroundid in pe gospel helpen pe fend/ & letten pe lawe of Crist/ & so siche prelats shulden de Cristis houndis/ & berke bi hise lawe & not bi lawe
of wulues. lord what letty pise houndis to berke f lede Cristis sheep aftir his lawe? Certis it semey pat dotyng of pe chirche/ f too myche worshepyng of antecristis lawe for a lumpe of talowe/ strangly p e houndis f letty hem bope to berke f to byte; f occu- cupyng of men in antecristis lawes/ pat speken oonliche of worldliche goods/ drawip fro Goddis lawe/ f makaip to loue pe world. But syp bleueve techip bs pat at pe day of dom pe book shal be opened/ f ilche of bs shal wite wheyer we han loued Crist mor pen ony oper ping/ f perfore be jugd to heuene or to helle/ you shal be penne on- swer to askynge of our fuge? Wel y woot pat Crist hap ordeynyd men to liue in his lawe/ f pen be knownen bisfor many fuges
wheyer pei hauen faverede mor Cristis lawe or pe worldis. Worldliche excusacioun shal not penne assoyne ne onswer by procuratorye ne sutilte of werkis; but zif we ben coupable we shal penne be domb/ ne alle pes newe habitis shal not penne pro-
fyte; but zif we have penne bryde clopis/ we shal for euere be damped. Pise clopis ben of charite pat euere more shal last; f her is an ende.

Explicit tractatus de Apostasia

& dotacione ecclesie.
Of Antecrist

and

His Meynee.
Of Antecrist

and

His Meynee.

Audi seip/ Lord sett you a [Psalm 9e]
lawe maker upon hem. Hit
sempy to me seip Austyn
pat pis signifey antecrist/
of whom pe apostle seip/
whenne pe man of synne shal be shewyd.
Wite folkes for pei ben men. Pat pei pat
wolun not be sones of men/ pat is newe

12
Of Antecrist and his Meynec.

men/ serue pei to man/ pat is oolde man/
synner; for pei ben men. Pe sittep in
spies wip riche men/ pat he slee an inno-
cent man in pribee/ it is to make noizeful
or giltee of pe innocent. Wher it is not
rityly understonden what is to be cobeited
or desired/ or what is to be fle. Wise
yzen shule loke in to pore men. Antecrist
shal pursue moost lust men; of whiche
Crist seip/ blessed be pe pore in spirit.
Pe first persecution of pe chirche was vi-
lent/ whenne cristen men weren compelleid
bi exlyngis/ betylgs/ I depis/ to make
sacrifice to ydols. A nope ryeful persecu-
cioun is don bi eritykis and false breperen.
Pe priddle shal come by antecrist/ I no ping
is more perilouse pan it; for it shal be bio-
Of Antecrist and his Flegnee.

lent & wyelful. Antecrist shal haue violence in lordship/ trechorie in myracles; he shal be lyoun/ as to violence; as a lyoun in his chouche/ as to trecherie; whenne he schal begynne to do signes/ by hou myche pei shul be more merueisous to men/ he so myche pe hooli men pat shullen be pen shulen be dispised/ I had as for nouzt; which antecrist/ to whom pei shulen wipstonde bi innocence I rizfulnesse/ shal be seen to overcom by wonderful vedis; but he shal sall whenne he had lordship upon pore men/ pat is while he shal gie all tournementis to Goddis seruauntsis wipstondyng him. Austyn seippis upon pe nynpe psalme. Austyn.

Lche man pat liuep not after pe reule of Cristis professioun/ or techip oper man-
ner/ is antecrist. In pe tyme of antecrist hooly men shulun be gloriose bi pa-
cience/ not bi miracles as pe formour mar-
tyres weren; for pei shullun fyst not oonly
azyyne pursuers/ but also azyynes hem pat
shynen bi miracles. Pis seip Ysodre/ in
pe first boke of souereynest good/ in pe
capitle of antecrist.

Pe tymes of antecrist ben signifizd to be
nize by pe pride of oo bishop pat wole be
clepid bnyuersal bishop/ as seynre Greg-
gore seip/ in pe kynepe boke of his registre/
pe 32. co/ and este he seip in pesevenp boke
of his registre/ pe 29. co/ pi who ever clepid
himself bnyuersal prest/ eiper desirep to be
clepid/ renney be fore antecrist in his hize
pride/ for he settip hym before oper in being
proud.
Also God seip in Job/ pat Beemoth streynep his tail as a cedre ; pe tail of beemoth is seid to be pe ende of pe oolde enemye/ whenne he entreth in to pat lost man his owne vessel/ whiche is clepid specialy antecrist; and for pe deuple is suffríd to reise him to pride of power/ nowe bi honours of pe world/ nowe by signes of grete wondres of seyned hoolynesse/ rizt bi pe lordis boice his taile is likenyd to a cedre/ wexyng in to hezpe passip over underwood; so antecrist hauyng glorie of pe world temporally/ passey pe mesurs of men boyp by hizenesse of honours & power of sygnes. Martyres han suffríd many dyuers kyndis of peynes/ as swerd/ crosse & sawe/ wild heestis/ drenchyng/ brennyng/ & many oper. Per-
Of Antecrist and his Mygne.

for sip pe deuyl shal enlarg his talle more wickedly in pe ende of pe worlde/ what is it penne pat shal encreese crueltier in pise tormentis? no but pis pat Crist sey himself in pe gospel/ false cristis (false prophetis) shulen rise (shulen guye grete syngnes) (grete wondris)/ so pat if it may be don/ also pe chosen ben sent into errours. Now oure faipyul men done wondres whenne pei suffren persecucions; but penne pe knyztis of pis beemoth/ pat is sathanas/ shulun make wondris/ zee whenne pei maken persecucion. Perfore pinke we what shal be pat temptacioun of mannes soule whenne pe pituouse martir zvueth his body sugett to tormentis; (nepelese pe tormentour dope myracles before hise yzen/
whose vertue shal not be shaken pen fro pilk grounde of pouztis/ whenne he pat tormentip bi betyngis shynepy by syngnys? Gregor in pe two & pritti boke of hise moral. Pe .12. & .13. chapit.

For it is hard for to knowse among pe comyn peple antecrist & his meynne/ for her false ypocrisye/ by pe whiche pei shal discepyue mych peple of pe world. Crist Mr. 7o. warny bs perfor to be war of false prophetis/ pe whiche shal come by fore hym at pe worldis eende/ in clopynge of sheep/ & wolues of raueyn bndur colour of hoolynes; many pei shal discepyue as Crist himself seip. Ifor peere shal be perilouse tymes/ [2] Thi. 3o. as Crist himself seip: and as seynt Poule [2 Thi. 4o.] tellip/ pei shal not suffre hoolsum lore/
but hove a wyp from tretwe/ I ben turned in to fables/ sechyng worldly wynnynghe/ pe whiche shul not spare to pe folk of God.

[1 Thi. 4o.] And openly sey p[l]e Spirit of God/ as Poul tellity pat in pe last daye shal many fallen from pe sey/ takyng heed to spiritis of errour/ I doctrine of devellis/ spekyngge in ypocrisy leysyngis falsenesse; for whi/ sey Poul/ suche false apostlis ben wicked wirchers/ transfigurid slyly into Cristis apostlis. And no merueyle/ for Sathanas transfigurip himself into an aungel of lizt/ penne it is no merueile if hise mynistros ben transfigurid as ministris of riztiwisnesse/ whase eende shal be aftir her werkis.

Cristen men shulden marke suche/ I sle aウェp fro hem/ for siche seruen not to Crist/
but seruen to her wombe/ I pei ben fals per wipal/ as semynt Poul wittnesse/ pei disceyp-
uen pe hertis of innocents be swet wordis/ I plesyngis/ I oper seyned signes. Of pise hit
ben pat person houses/ as pe apostil seip/ I ledyn wrecched wymmen chargid al wip synnes; pe
where be ledd wip diverse despres/ euer lernynge I neuer comynge to knowynge of treupe; perfore as Jannes I
Mambres wipstoden Myszys/ so pise co-
rupt in mynde wipstoden treuyp; pe beynwisdom
of hem sopely to false shal be known. Pus is pe peple falsyng I in bileue blyndid: I bi sleyztes of antecrist I his meynge pe
peple is disceyued. And he pat is not wip Crist is azens Crist: I he pat is azenne
Crist is antecrist. Semynt Ion pe euan-

Luc. 2o.
Mt. 22o.
Jo. 2o.
Of Antecrist and his Mynner.

gelist seide what tyme he lyued pat penne weren many antecristis/ no wonde if now he moo. By her werkis pei shal be knowen/ it also bi her wordis; pei shal contrarie Crist hope in liff it lore. He pat mynystrip me folowe he me/ seip Crist; penne most we nedis folowe hym/ bi oon weie/ or bi oper; or ellis we forsake sovely hise ministeris to be. Ifor Crist bad Peter pat he shuld folowe him/ it so shulden alle popis be followers of Petre/ for God zauve pe power to Petre/ it hise successours; if pei ben not his followers pei han not his power; it so it is bi bishopis pat also shulden folowe. But take we heede to pe popes it cardinals hope; to bishopis/ to colectors/ to suffriganes also/ delegates/
Of Antecrist and his Meyne.

T commyssaries/ T archedekeenes also/ T dekenes/ T officials T sequestris; T seere to abbotes T priours/ mynistris T wardeyns/ T to pise prouynicialest/ T to pe popes chapledyns/ to procuratours T pedres/ to chauncelers/ to tresorers/ to sumnours/ T pardeyners; T to pe popes noterers/ parsones T bikers/ T prestis/ monkes/ chanouns/ T freres/ ankers T hemytes; to nunnes/ T sustris; T see hou pei folowen Crist for pe more partie. Antecrist as God shal sitt in pe chirche/ T done many meruelis as now ben don a daies; T perfor loke wele in pi mynde/ T knowe hise disciples/ whiche of alle pis meyne folowip oure Lord. Crist Cor. 80. was pore/ T pei ben riche/ as many men supposen. Crist was meke T lowe/ T pei Mt. 110.
Of Ante Crist and his Meyne.

Of Antecrist and his Meynee.

wip here proude meyne/ I kepe hem bisply fro ze sunne brennynge. Crist prechd/ I blessid; I pet cursen/ I blesson ful seel-den. Crist fleed from seculer lordschip I office; pet procuren fast to have it. Crist zue frely; I pet sellen hop bodily goods I goostly. Crist droof oute of pe temple hy-zers I sellers; I pet suffren in pe temple many comun chapmen/ pat mynystren pe sacramentis to pe comyn peple/ I pet ben wele alowed of hem for parte of her wyn-nyng; ze wip her wenche I her cradel knownen at pe fulle. Crist sate amongst hise discyples/ I servd hem at pe mete ful porly lowe on pe erpe; I pet wolen sitt ful hize in furst sittynge at pe sopers/ I in first chaspers in churche/
in chapellis/ I couypen salutaciouns of kyngis/ qwenis/ I grete lordis serupd gloriously; not amonge pe pore pule as oure Xhc dw;/ wip siluer bessel pet ben serupd curiously/ I wip long knelyngis I men to kereue here morsellis/ wip taggd clopes I crakowe pykis/ pat blastemen God wip many cursd opis bsed in here courtis/ wip many oper synnes as men may see al dawe; so didden not Cristis company whiche he ledde wip him. Crist was in pe hilles wip bewaynge I preters/ walkynge I tempted of pe feende; I pet sitten in castels I townes wip mynstralcie I lauztur/ wip tregetours I tomblers/ wip gestours I japeres; I pe pore hungry shal sitt wip oute at pe zate/ he wolde not zitt serven hym hymself/ for
shame hym penkip it were; but him gladde & myrie he makip wip pore mennis godis. Pei bsen no redynge at pe mete/ but if it be of gestours/ or of Ion Andewe/ or his douzter/ pe cretals/ & pe clementynes. But Crist dressid brede & fische wip hise owne handes/ & saw himself hou it was deled to pe hungry folk. Crist lay & slept in a boot upon pe harde bordes; & pei slepyn ful soft in ful eesi beddis/ & loke pat noon awake hem til pei han slept rizt ynowe. Crist had noo chaumburlagnes/ but pe fischers cryinge on him in pe tempest of pe see/ whenne pei weren for dreedde to perischyn; pere chaumburlagns shal be redy wip marshal & ossher to kepe pe chaumbur & halle of nypse & dyn; & pe porter at pe zate to kepen oute
pe pore/ haue pei neuer so myche nede/ her
lord pei woolen not a wak. Crist fastid lene
& hungry/ wipouten mete & drynke; pei
han many purpours at many diverse che-
pyngis to gete metes of pe best pat ouwhere
may be founden/ well dizt wip spicerie
chand & plusechand/ wip sauces & syrops
coloure out of kynde. Crist souzt frut on pe
tree/ & fonde noon peronne whenne he was
ful hungry/ & traveled on hisse feete; pei
wole haue many kyonnos frutes to make
digestioun. Crist laye in a stable bi twix
an ox & an asse/ & a fewe cloutes/ for pe
place was narowe; & pei in gap chaumbres
wip riche clopes/ & curtynes/ & qwiltis/
wip tapites & qwisschyns spradde al a
boute/ & pe wallis peynid/ & sweete smel
per inne. Crist heeled pe puple of sekenesse Mr. 40.
l synne/ l trouzt many myraclcs/ l also
hise discypples; pei bonne noone of pise but
nurischen hem per inne. Crist was aspied Mr. 220.
to be cautz of pharisees l of herodianes;
pei senden to catch treue men wy writtes l
commyssions/ as pei were kynge hem-
sllf/ l senden here disciplis in pharisees
clopinge. Crist chese to hym pore men l
meke; pei chesen to hem boosters solil men
slyzle/ riche/ proude/ l papers. Crist
fedde pe needy pore; l pei pe riche l welpi.
Crist's almes pat he bad gedre to fed pore Mr. 140.
needy/ was encresed to twelue lepful; but pe
almes of pise bischoppes of so old synne/
is gedred for a certeyn rente zer bi zer in
lecherie to lige. Crist forsoke; l pei taken

k 2
Of Antecrist and his Mynce.

pe pore/ have pei neuer so myche nede/ her lord pei wolen not a wake. Crist fastd lene I hungry/ wipouten mete I drynke; pei han many purpours at many diverse che-
pyngis to gete metes of pe best pat outwhere may be founden/ well dit wip spicerie
chaud I plusechaud/ wip sauces I syropis
colour out of kynde. Crist souzt frut on pe
tree/ I fonde noon peronne whenne he wax
ful hungry/ I traveled on hisse feete; pei
wole have many kynnos frutes to make
digestioun. Crist laye in a stable bi twir
an oxe I an asse/ I a fewe cloutes/ for pe
place was narowe; I pei in gay chaumbs
wip riche clopes/ I curtynes/ I qwiltis/
wip tapites I qwisschyns spradde al a
boute/ I pe wallis peynid/ I swete smel
Of Anterist and his Meyner.

per inne. Crist heeled pe puple of sekennesse Mr. 40.
&t synne/ t wrouzt many myracles/ t also
hise discyples; pei donne noone of pise but
nurischen hem per inne. Crist was aspiet Mr. 220.
to be cauzt of pharisees t of herodianes;
pei senden to catch treue men wip wriettes t
commpysesunts/ as pei were kynge hem-
silk/ t senden here disciplis in pharisees
cloyinge. Crist chese to hym pore men t Mr. 100
meke; pei chese to hem hoosters soltll men
t slyze/ riche/ proude/ t Japers. Crist
sedde pe needy pore; t pei ve riche twelpe.
Cristes almes pat he bad gedre to sede pore Mr. 140
nedyp/ was encreesd to twelue lepsy; but pe
almes of pise bischoppes of so old synne/
is gedred for a certeyn rente zer bi zer in
lecherie to lige. Crist forsoke; t pei taken

x 2
ziftes ful grete. Crist zauue; ef pei fast holden. Crist purchased heuue; ef pei lordshipes in erpe to be riche. Crist roode symply on an ass; ef pei on fatt palfreyes/ ef it salley not pe discyple to be aboue his maystir. He had twelve goyne aboute on her feet; hem folowee many a grete horse/wip iestours ef sapers on hake neyes bak/wip swordis ef sokiueres/ as it were to a batayle/ ef wip knyftes at robes ef sees often to leden her bridellis. Crist rode on a fardel of hise discyplis clopis; ef pei in gilt sadlis ful of gaye stones ef gaye harnes per to. Crist was pursued; ef pei pursue. Crist was dispisid; ef pei dispysen. Crist zauue power; ef pei taken away. Crist made fre men; ef pei maken bonde.
Crist hauzt out prisones; pei prisonen.
Crist loused; pei binden. Crist reised
to lyue; pei bryngen to depe. Crist for-
soke his wille; pei seken hers be it rizt or
wronge. Crist had preche; pei binden
leue in panye of prisionyng/saue oonly pei
to whom pei zyuen leue unto. Crist tauzt
pe gospel frely/also hise discipes; pei
sellen here disciplis bope prayer prech-
ynge. Crist tasted ypsel; pei nolden non
but good wynes. Crist was nakeb/heten/
shourged/false borne bpon; pei ben
furrid wip preciouse clypes iche day for to
chaunge. Crist cam to pe seeke to pe
synful/whenne pei wolden amende hem;
pei spurnen hem/peisenden astur hem/be
pei neuer so pore/peitaken non hede to her
myscheef/ but cursen hem if pei cummen not; if pei comen pei wenden oft worse a wey penne pei pidur comen/ hope porer/ & sorrer/ & seker in soule; but pei weren hugely comfortid whom Crist come into.
He was not chargeuse; but pei ben. Crist hadde pite; but pei han non. Crist was mylde; but pei ben cruel. Crist prised pe pore; but pei hem dispysen. Crist excusid; if pei selaundren falsely. Crist seid sop; if pei lyzen falsely. Crist demip rizt; if pey demen wronge. Crist loued pe goode; if pei hem haten/ if pei seyne treue/ sore pei punischen hem. Pei maken men to swere/ pere he had leve. Pei putten grete penaunce onto men/ pere Cristis charge is lizt. Crist made oo lawe if pei maken
Of Antichrist and his Maynez.

anoper lawe/ wip many constitucions. Pei weren ringis on here kyngeres/ wip riche preciouuse stooones; but Crist hsed noone suche/ but naples in kondes. Pei weren riche perles wip croseses in here handis/ or ellis borne before hem wip siluer wel i gilted/ to have perby a worship of pis false worlde. Crist was crowned wip porses/ beten bake & syde/ his crosse was borne for dispite/ theron he hanged; he toke pe crosse of penaunce/ so he bad hise disciples; pei taken pe crosse of pride & here disciples. He preied forzyueness of his Fadre for hem pat trespassed for hym; pei prayen to kynges pat pei moten be bended on hem pat trespassed not/ whenne pei azeyn her wille don ouzt/ pouz it be
Of Antecrist and his Weyne.

Luc. 2°.

Goddis lawe. Crist had pe pule to kenne his lawe; £ pei seyne naye. Crist blessed hem pat heren his word; £ pei seyn pei ben a cursid. Crist spake to pe send in his pre temptaciouns/ £ he blamed hym not for he legged Goddis lawe; but antecrist £ his seyne nowe pat men owen not to commyn wip trewe prechours/ ne for to speke wip hem/ £ it is unleful to lewd men to speke of Goddis lawe; but pei may suffren hem to speke of al filpe £ synne/ £ wil not pynche perfore £ make hem to forswere it/ as pei maken cristen men to forswere Goddis lawe. Crist had men preche pe gospel to every creature; £ pei seyen nouzt so hardy/ but pei wole pat men preche fables £ lesongis/ £ peito graunte lettre/
Of Antecrist and his Speyner.

I see / I many dayes of pardowe. Crist confirmed his lawe / wip his dep approoved hit; I pei ben hisp aboute you pei motone distrupe it / I magnifisze ye popis lawe more penne Hu Cristys lawe. Crist lyued in m. 26°. pouert al his liff; I pei han cleene forsake it. Crist / I hise hoomly eeten wip here fingurs/ ze pouz he were cheff bishop/ I kynges son alworpiest/ wip outen pride of siluer spones/ or such worldly tresour. Crist bad hise discyplis selle / 3yue to Jo. 18°. pore men; I pei byzen lordschepes / I plen pore men. Crist gabe his life for hise breyer/ I so rewold hise shepe; pei wolen not 3yue her moke to help hebre nedp brepern/ but leten here shep perishen / I taken of hem / I plucken a wey pe wolle as non.
herdis/ but as hired hymes wapten her owne
auauntage. Crist auauand hise disciples
by fredom of hys passioun; pei byren by
symonye / sleiztes/ by ziftes/ praiser/ 
seruise to seculer lordis. Crist absood upon
his flok wip hunger/ purst/ y colde; pei
taken a weye / plucke a weye fro pe flok pe
donce/ mylke/ and wolle/ to dwelle y to
soulourne wip lordis y wip ladies/ to write
to pe kynges seel/ y hold seculer courtes to
bye y to selle/ y to cast at pe countes
kychyn clerkis y stywardis. Anterest
holdepe hym a payzed of pis/ y punyshyn
hem not percor; but if pei wolden lerne to
preche/ sore shul pei a bigge. Crist parted
wip folke of goode pat he had; pei wolen
bnepis for yuue a peny/ but raper plete
Of Antecrist and his Megne.

perfore. Crist bad pees; pei maken werr. He saued; t pei slen. Crist tauzt obe-
diens to his fader; pei seyn it falley to hem. Crist had kepe hize biddyngis; t pei bidden kepe hers. Crist conserned oo lawe; pei maken many moo. Crist had kepe his reule; pei bidden kepe oper mennes for pe more perfeccioun pat synful men maden. Crist bad hem be no lordis; pei Mr. 20° seyn pat pei wolen. Crist worshippid oon God pe fadir; pei worshypen many moo/ t seyn it falley hem to graunte men heuen blisse. Per Crist zyuep it aloone pat is hope God t man/ t zit pei sellen it for mony/ al pat pei maye; as pardons/ indulgencis/ t opre dispensaciouns. Crist biddeyp you shalt not slee; pei zyuen par-
Of Antecrist and his Meyner.

dons to slee/ I to mayntene herres to be
benged on her enemies/ azenes Crist lore.
Crist biddip do good for yuel/ I pei done
yuel for good. Crist wold pat pei visit
den prisouners/ I comfordiden hem/ I dilyuer
hem; pei discomforsten treu men/ I put-
ten hem in prison for visityng of cristen
men/ for drede lest pe trewe shulde be
knowe. Crist had neuer suche prisons to
pyne in hise breperen/ ne noon of hise apos-
tles pat folowed hym. Crist tauzt hou men
shulden blame her brepern pries whenne pei
haden trespassed/ I after hou pei shulden
here hem; but antecrist I hisen seyne pat
pei han founden a bettur to kille hem in her
prisun/ peyned wip hard bondes to make
hem rewoke pe treupe; and to graunte her
Of Antecrist and his Meynec.

wille/ for her worldly wynnyng/of offering
to maumetis/ & takynge of temporaltees
enuenymed. Crist had no proper place to Luc. 9°.
rest on his hed; antecrist and hisse han
many curiousse & rich/ made wip-wrong
geren goodis & wip solyl beggynge. Crist
had but oon Judas/ pe whiche bare his Jo. 12°.
purse; hut antecrist hap many/ & also hisse
discypples. Crist charged Peter pries to kepe. Jo. 12°.
wele hisse shepe; antecrist chargly mych
more Judas for his money/ & reckenyng
he sekip of hit/ wip punyschynge ful
stronge/ penne for pe seeke shepe of Crist
fare pei neuer so yuel. O Crist sip I ful
mekely/ & pei seyn we fowtowrship; for if
a pore man speke so/ antecrist wolde de-
deyne; if hisse clerkes cuanne speke sayre
Of Antichrist and his Myne.

latyne/ lyzen pei neuer so yuel as hostors & braggers/ he alswey hem wele; & be oper men neuer so hooly & kepen Goddis lawe/ letode ydiotis pei ben cleppyn/ & lityl pei sett bi hem; but Crist chese zichen of alle to be next hym. Crist chese to him wepers; & pei chesen to hem myrpe syngers. Crist zauue goostly goodis to men/ & bad pe shulde not tell; pei zynen her yftes to haue a name & worshippes of pis fals world; to mynstralles & messangers to crie her name a houte; to letode lyzers/ & flaterers/ & to falsx frexis pat blynden myche puple bi colour of her clypes/ pe wheche were neuer grounded of God/ ne he noon of his apostles. Crist made his bois hize upon pe crosse hangyng; pei maken a
Of Antecrist and his Meynee.

grete lowe boice in blissynge/ & masse synynge pontificaly. Crist had noon se-
culer courtes to plete & to mote; but antec-
crist & hisen han wip hem men of lawe for
fees to amercy pe cely puple wipouten any
mercy. Crist in townes & citees hunted out
feendis wip pe wordis of his mouye of men
pat pei dwelled inne; & pei hunten out pe
wilde deer/ pe fox/ pe hare/ in here closed
parkes/ wip crize/ & hornes blowsynge/ wip
racches & rennyng/ houndes & brode-hookid
arrowes/ nurished by ful busily wip pore
mennes godes. God was cleped hooly sadre
of Xhu Crist his sone; pe pope is cleped
hooliest sadre of antecristes children; & he
takey pat name upon hym wip lucifer's
pride; hise discipes seyen pat he is God
Of Antecrist and his Meynee.

in erpe/ It we ben tauzte in Cristis lawe to have but oo God. Crist satt in pe temple arynge ã hering; ã pei syte in pe trones wip gloriusse myters fugynge ã demyng her owne made lawes pe demonyes causes/ longe to plete for a little pat sone myzt be termyned by pe oppyn lawe of God/ if pei wolde bse it; but peyn were here wynnyng lost ã also here lawes. Crist tauzt for what cause a man myzt leue his wif/ ã pei wolep make devors as hemislf lsrip/ ã so pei pilen pe pore puple/ ã pe kingis rebome. Crist ã his apostlis weren large to pe puple; but he ã his discipes don many extorcions to pe pore puple. Crist conseyled generally for pe commyn profyt; pei wole be kynges conselers for here owne
Of Anterist and his Meyner.

profit/ I make striff per pees shulde be bi
twix kyngis I her puple. Crist sende pe
hooly Goost in lownes to teche his puple;
pei senden maundementis piske aboute for
couetise of benfaunce to curse I to putte out
of chirche for rebelnesse to hem; but pe
grete viciouse men pei dor not don bnto for
rebelenes ageyns God I brekyng of his lawe.
Crist graunted pe theef to be wip hym in
paradis; he shal comande as hisen tel-
len pe angel of God to beren what soule pat
hym lykip to pe blisse of heuen. Crist ful-
tillud al pe oolde lawe I pe newe; I pat
pise bishops kunnen hem bope betokenep
her mytres; if al pe kepne neiper/ but
oonly pe popis. And who so lokep her sy-
monie/ pat pei breken al dage/ I preten

L

Luc. 23".
fast to brenne pe bokes that Goddis lawe
is inne. Crist dio heele to Zacheus hous
whenne pat he it visited; pei suspenden
men £ chirches/ bope auters £ superaltares/
but men bizen here blessyngis for many
markus £ poundus. Pe pariche getip pere
no masse ne sacramentis. Heiper pei wole
enterdite pe londe if lordis wil reue hem
pis/ if al it be pe grete cause of pe distru-
ing of pis rewme; Crist bsed neuer pat
craft/ ne noon of hise apostles. Crist wole
pat men knowen hise prestis by kepping of
hise lawe £ loue pat pei han perto/ £ by
her hooly liff/ by loue £ charite/ £ bi her
hooly prechynge/ bi hooly ocupacioun/ £ bi
her hisy prayer/ by pornosse/ £ penaunce
doynge/ £ bi her meke paciens; but ante-
Of Antecrist and his Meynee.

crist makip hise knownen by crowne & herdes schaunyge/ bi ich zerex obedience pei swe-
ren bu to hym/ bi tytle & bi dymysories/
& bi curpouse synnyngus; bi gedrynge bp of
tythes/ messe penyes/ & offrings; bi pe
golden trelants & salaries to synge/ bi
pardenystours/ & procuratours; bi petet-
pens gederynge/ bi sute and serupse pat
pei owen to seynes & to chapitres/ bi her
christhe sellynges & houselpens takynge/
& bi her sevynpeny weyding/ & hailwater
synnynges; bi pe worshipes pat pei taken/
& her proude araye/ & blessyngis pat pei
zyuen to antecristis clerkis/ to pronounce
wele here nedis to begge of pe puple; & zitt
many moo markes haf antecrist zyuen hem.
Antecrist makep men to drede more his let-

L 2
Of Antecrist and his Meynee.

ter & his seel/ whenne pat it is sent/ penne pe kynges letter/ or pe brekyng of pe hestis of God; and more makep he men to drede his curse/ be it rizt or be it wrong/ penne pe curse of Hú Crist/ or al pe hooly Tri-nyte/ for he harder al day punysship as alday nowe men may see. Crist blewe on hisse disciples/ T zauue hem pe hooly Goost; pei blowen on hem a stynekand brepe/ T zypuen to hem pe lepre by symonye synne wip inne here soules. Crist weddow not hymself ne noon of hisse to sone certeyne cloping for pe tyme of here lyues/ as antecrist doip/ ne wip heckus/ ne wip dugarde/ as ypocritis bsen. Crist was sogett to his lower; pei clepen hem peeris of pe rewme. Crist cheez to his officers pe pore chast &
hooly; he takip to hise officers for half pe
wypnyngge couetouse lecherouse his cha-
piters to hoolden/ I for to prowe testamen-
tis for litel soule heele/ to sett person her
syngnet for a certeyne moneye. And be pe
seketours never so false pel seyn no more
to hem; but Crist bad to pe pore man/ let
pe dede birge pe dede/ whenne he wolde
haue biried his fader/ he bad hym folowe
hym. Crist bad hem yat he corectid go t
synne no more; pel eniopnen hem to brede
I watur I to go barefote/ I so offren into
certeyn ymagis candles/ I make to synge
masses hemself for to saue/ and to go in
breche I shurte aboute churche I chepynge/
or to stonde at pe fonte wip a tapur brenn-
yng. If Cristis latwe teche not me/ it is false
Of Antichrist and his Meynee.

ter & his seel/ whene pat it is sent/ penne
pe kynges letter/ or pe brekyng of pe hestis
of God; and more makep he men to drede
his curse/ be it rizt or be it wrong/ penne
pe curse of XHu Crist/ or al pe hooly Tri-
nyte/ for he harder al day punyschyp as
alday nowe men may see. Crist blewe on
hise disciphes/ & zauu hem pe hooly Goost;
pez blowen on hem a stynekand brepe/ &
zuen to hem pe lepre by symonye synne
wip inne here soules. Crist weddid not
hynsilk ne noon of hise to oon certeyne
clopying for pe tyme of here lynes/ as ante-
crist doyp/ ne wip berkus/ ne wip dugardes/
as ypocritis bsen. Crist was sogett to his
lower; pez clepen hem peeris of pe rewme.
Crist cheez to his officers pe pore chast &
hooly; he takip to hise officers for half pe wynnypnge couetouse lecherouse his chapi-
ters to hoolden/ & for to prove testamen-
tis for litel soule heele/ to sete pereon her syngnet for a certeyne moneye. And be pe
seketours neuer so false pei scyn no more
to hem; but Crist bad to pe pore man/ let
pe dede birye pe dede/ whenne he wolde
have biried his fader/ he bad hym folowe
hym. Crist bad hem pat he corecdis go &
synne no more; pei eniopnen hem to brede
& watur & to go baresote/ & so offren into
certeyn ymages candles/ & make to synge
masses hemself for to save/ and to go in
breche & shurte aboute churche & chepynge/
or to stonde at pe fonte wip a tapur brenn-
yng. If Cristis lawe teche not me/ it is false
mannes synodynges/ summe bi pe purse/ al if pei trespass no. Crist wiphelde no men of lawe ne pledears at pe barr for robres & sees/ zer by zer to tople for worldly cause: but euyg he techepe pe contrarie pleynly in hise gospel. Loke Cristis copborde/ & hors; & pei ben ful unlihy; for he was at pe mete where six watur pottes weren/ & he was pe worples in pat place. Crist sent about sevetyt & two discipes to preche/ & pei senden aboute four sectis of beggers/ whiche men wenen pat brouzt in pe seip sip pe fend was loosed/ to 3pye pardon & to selle you ever hem lykly; pe apostiles & pe seventy graunted neuer noon sich. Aseyne Crist was gret crie of pe cursed Jewes/ & of scribes/ & of prestis/ & of pharesees/
Of Antecrist and his Meyne.

crucifige; but antecristis' meyne wul have
grete ryngynge wip alle pe bellis in townes/
where pat pei commen wip gret processioun/
or ellis pei wolde be wore. Crist comaunded
hise discypples whenne he sent hem forpe be-
tore hym/in to houses/or in to castelles/
pees to be in pis house. Antecristis meyne
senden a somer wip a belle pei seyne to
warne pe puple to conferme here children.
Crist chese to hise discypples pe foolys of
pis world; antecrist chesep to hise discypples
pe sotil & slyze/to be in gret offices wip
lordes & kynges. Crist loued more pe treue
prestis penne pis worldly goods; he & hise
tellen more bi strumpetis prestis/ & more
pei shal be sett by & wurshiped whenne
pei comen to her paleices/ for pei bryngen
wip hem her rent; £ for her wenches £ for her children/ hem pei wolen not prisoun/ but make hem pentauncers. Crist was dyried in a gardeynye in a pore monument; pei ben buried wip many a torche wip grete solemnyyte/ in toombes corue £ pepyte gloriousely dyzte/ portreied twyne angels to berene here soules in to heuen; wip ful riche heerses £ grete festis attir. It is to drede lest here soules ben biried in helle wip pe develes. How may pei seie for shame pat pei folowen Crist truly? I can not see no poynt pat pei folowe him inne. What wondur is it panne if pe puple/ so grete as pei ben/ folowe hem blyndly in to helle by pe broode weye; for pei gon not pe streizt weie pat xhū Crist zede. Venne
Of Antecrist and his Meynee.

many men knowne opprilye now; antecristis meynee: many lordis & ladies holde\nfast wip hem pat lyuen in lustis & lecherie/\ntirauntrie & pride; justices & marchaundes\npat falsly geten goodis & oper false men of\ncraft/ & myche common puple/ manqwellers & reues/ & mysse beleeuynge folk\npei blynden wip pat ypocrisie & by her\nshreude ensaumple/ bi her fals flaterung/\nbis her feyned prayers/ & by her bngrounded\nschriftes & false absoluicouns buyzt at pe\ncourt of Roome/ pat makip pis land ful\nseble. God graunt pise lordez grace to take\ntent yerto/ to bisy hem for pe cause of God\nmore penne for her owne; for penne pei\nshulden turne to God/ pe while God is\nwip hem; & ellis pei ben consentours to
antecrist/ If God is azens hem. For bet-
tur cause was neber noon penne is ye cause
of God; if pere hertis faylen hem here pei
den not Goddis knyttis/ for pei shulden for
Crist sheden here owne blood.

God distruze antecristis power for pi
grete myyte/ If leet bs neuer turne to hym/
but helpe bs to wipstond hym wip loue &
charite/ for helpe of Cristis chirche. For
Crist seip/ In paciens shal ze kepe zoure
soules/ to suffre hard for his sake/ If for
oure owne synne. Crist graunt
bs grace perto/ and
heuen blisse.

Amen.
As the foregoing Tracts have been edited from a single MS., in the hope of drawing attention to the historical importance of Wycliffe's writings, no attempt will be made to settle doubtful readings in the text. The Editor does not aim at producing a complete edition, and has therefore laboured only to represent with accuracy the text of the Dublin MS.

The following notes will be confined to the verification of the author's quotations, and to such explanations of obscure words or allu-
sions as are necessary for rendering the text in-
telligible to an ordinary reader. The Glossary,
it is hoped, will give some additional assistance
in this latter object.

Page iii. line 2.

hap pre patris.

This tripartite division of the Church, and
the argument founded on it, contains the funda-
mental error committed by Wycliffe and his fol-
lowers, which infected and distorted their whole
theology. It will be observed that our author
denies, in express terms, that the reprobate,
during their lifetime on earth, can in any sense
be considered members of the Church; for, he
argues, "Christ vouchsafeth to call the Church
His Spouse," but "cursed men he clepeth
fiends;" therefore if such men were members
of the Church, we should be forced to infer
that "Christ hath wedded the fiend," contrary to what St. Paul asserts, "that Christ communeth not with Belial."

From this doctrine, the inference is drawn that "every member of holy Church shall be saved with Christ:" although so long as we be militant here, we never can know whether we be members of holy Church or no.

This fundamental position of Wycliffe's theology must be carefully borne in mind, if we would fully understand his system; especially as various forms of the same error are still prevalent, and a modern reader, who is not a professional Divine, may not at first sight be able to detect all the bearings and consequences of the doctrine.

It is the prerogative of the New Jerusalem that into her "there shall in nowise enter any-thing that defileth:" but in the Church now militant on earth, tares as well as wheat are...
found, and it is the will of God that both shall
grow there together, until the harvest. It is
the great and fearful aggravation of the sin of
the reprobate, that they are corrupt members
of Christ; that they knew their Lord's will,
but did it not; that they were made members
of Christ in baptism, and having been once
enlightened, tasting of the heavenly gift, and
made partakers of the Holy Ghost, did never-
thelass fall away, and in their lives and conver-
sation deny the Lord that bought them. Thus
S. Jerome, commenting on Eph. i. 22, says:
"Quomodo enim caput plurima sibi habet mem-
bra subjecta, e quibus sunt nonnulla vitiosa et debi-
lia, ita et Dominus noster Jesus Christus, quum
sit Caput ecclesiae, habet membra eos omnes, qui
in ecclesia congregantur, tam sanctos videlicet,
quam peccatores; sed sanctos voluntate, peccatores
vero sibi necessitate subjectos."
Page iii. line 5.
conteynep aungelis & blesse& men.

"Manifestum est autem quod ad unum finem, qui est gloriae divinae fruionis, ordinantur et homines et angeli. Unde corpus Ecclesiæ mysticorum non solum consistit ex hominibus, sed etiam ex angelis." S. Thom. Summæ 3. q. 8. 4, corp.

Page v. line 11.
but as God wole of pre pingis.

The allusion here is probably to Prov. xxx. 18, 19: "Tria sunt difficilia mihi, et quartum penitus ignoro. Viam aquilæ in caelo, viam columbri super petram, viam navis in medio mari, et viam viri in adolescentia:" but for the fourth uncertainty our author substitutes, probably as a mystical interpretation, "whether we ben
of the Chirche,” our life in this world being, as it were, “via viri in adolescentia.”

**Page ix. line 7.**

*as cronkles seien.*

In the *Articuli Johannis Wiclefi in Concil. Constant. damnati* (sect. *Contra Papam*), we find the following: “Papa et Cardinales non fuerunt ordinati a Domino, sed per Diabolum introducti. In cujus signum nomen Papæ vel Cardinalium non inseritur in Scriptura, sed ut Chronicantes referunt, quando venenum effusum est in ecclesiam, est inventum.” And again, another of the condemned articles is, “Certum videtur ex Chronicis, quod non a Christo, sed a Cæsare Constantino, Romanus episcopus accepit, vel potius usurpavit potestatem.” See also Artic. Wiclefi *xlv.*, of which *Art. xxxiii.* is as follows: “Sylvester Papa et Constantinus Imperator erraverunt, Ecclesiam ditando.”
Notes.

The allusion to the "Cronykdis," and the statement that the endowment of the Church by the Emperor was the suggestion of the Devil, are explained by the following passage in the Chronicle of Thomas Sprott: "A. iii. c. xv." [i.e. A. D. 315] "Constantinus baptizatur a Sancto Sylvestro, et tum dedit Ecclesiam Romanam libertatis, pradiis, et possessionibus, et dedit sedem suam imperialem Sancto Petro, et suis successoribus. Et illo tempore Dyabolus in aere volando clamavit, Hodie venenum ecclesiae Dei infusum est." This story is also alluded to by Johannes de Parisiis, in his book De potest. regia et papali, cap. xxii. Speaking of the donation of Constantine, he says: "Quod vero Deo dissplicuerit ex hoc sumitur argumentum, quod legitur in vita B. Sylvestri Papæ, quod in donatione illa audita est vox angelorum, dicentium in aere, Hodie in Ecclesia venenum effusum est."

M 2
Page x. line 11.

vat he is eebene wip pe manheb of Crist.

Our author here probably refers to the well-known passage of the Canon law, where Pope Innocent III. says of the Roman Pontiff, "qui non puri hominis, sed veri Dei vicem gerit in terris." Upon which the Gloss remarks: "unde dicitur habere caeleste arbitrium; et ideo etiam naturam rerum immutat, substantialia unius rei applicando aliis; de nullo potest aliquid facere; et sententiam quae nulla est facit aliquid quam; quia in his, quae vult, ei est pro ratione voluntas; nec est qui ei dicat, cur ita facis? Ipse enim potest supra jus dispensare. Idem de injustitia potest facere justitiam, corrigendo jura, et mutando; et plenitudinem obtinet potestatis."

With this doctrine before him, thus taught authoritatively, Wycliffe might very fairly com-
plain that "some men" attribute to the Pope the power of doing on earth "whatever him liketh."

Another Gloss, on the same passage, explains, that although the Pope is Vice-God, *veri Dei vicem gerit*, he is also Vice-Man, i. e. Vice-Christ; *vicem gerit veri hominis, qui etiam ali- quid est secundum quod homo, et est verus Deus, et verus homo*. This is the doctrine to which our author seems to allude to when he says that some men make the Pope "even with," or equal to, "the manhood of Christ."

For the numerous titles of honour which have been given to the Roman Pontiff, by various authorities, the reader may consult *Bzovius, Pontifex Romanus*, pp. 50, sq. *Col. Agripp. 1619*. Amongst others, this author quotes Wyckiffe himself, as having given the Pope the title of *summus Christi Vicarius in terris*, in his Epist. to *Urban VI., ap. Fox. Rerum gestar. in Eccl. Comment.*, lib. i. p. 16. Basil. 1559.
Notes.

Page xi. line 2.

ooly in oo siche prest.

This passage must have been written subsequently to the year 1379, when the great schism between the rival Popes Urban VI. and Clement VII. began. One of the Articles condemned in the Council of Constance, in the section De schismate in ecclesia Dei, seems to have been taken from the words before us: "Deus non sinens apostema illud, sc. Papam, in ecclesia sua amplius perdurare, illam putredinem in nido illo diabolico congregatam, divisit in duo capita, ut melius pateat sanies Antichristi."

Page xiv. line 14.

hou pat Clement left his offic.

The Liber Pontificalis states that St. Peter, during his lifetime, consecrated two bishops,
Linus and Cletus, to assist him in the sacerdotal part of his functions: "qui praesentialiter omne ministerium sacerdotale in urbe Romae populo, vel supervenientibus exhiberent. Beatus autem Petrus orationi et prædicationi populos erudientes vacabat." But that afterwards, when he found the day of his death approaching, he consecrated St. Clement, and gave to him the entire pastoral care and episcopal government of his see. "Petrus vero sentiens diem mortis sibi immine, beatum Clementem episcopum consecravit, eique suam cathedralam vel ecclesiam omnem disponendum commisit, dicens; sicut mihi potestas gubernandi tradita est a Domino meo Jesu Christo, ligandi solvendique; ita et ego tibi committo, ut ordinans dispositores diversarum causarum, per quos actus ecclesiastici propagantur. Et tu minime curis seculi deditus reperiaris: sed solummodo orationi et prædicationi stude vacare." And see the same story in Lib. Pontif. (ed. Vigiloli), in S. Petr. c. iii. p. 7. Ibid. c. v.

The Liber Pontificalis makes Clement to have succeeded A. D. 67, and to have sat 9 years 2 months and 12 days; i.e. until A. D. 76, when he abdicated, or, as our author expresses it, "left his office," 24 years before his death; for the same authority places his martyrdom in the third year of Trajan, or A. D. 100.

From these facts Wycliffe infers that the apostolic bishops of Rome, St. Peter and St. Clement, made no claim to be "Head of holy Church," but only sought "how they might meekly serve it." For when St. Peter, during his lifetime, committed his whole authority to St. Clement, and when Clement retired from his see, committing his office to others, it is evident they had no idea of a peculiar prerogative existing in the bishop of Rome, as the
sole Vicar of Christ; "and that man is out of reason that troweth that Clement in Peter's time was more than John Evangelist, or any Apostle that lived with him."

This is one of the articles of Wycliffe condemned in the Council of Constance (c. contra Papam): "Papa Clemens cum ceteris adjutoribus in fide non fuerunt Papæ sed Dei adjutores, ad ædificandam ecclesiam Domini Jesu Christi."

PAGE xxi. line 2.
moost blessid fader.

See what Thomas Waldensis has said in reply to this, in his Doctrinale Fidei, lib. ii. art. iii. c. 37.

PAGE xxiv. line 14.
aftir pe monkis camen pe chanouns.

By monks Wycliffe generally means those who lived under the rule of St. Benedict; by
canons, he means the Canons regular of St. Augustine; and by freres or friars, the mendicant orders. This will appear from the following passage of his Tract, De Christo et Antichristo:

"Quidam fideles eliciunt quod in militante ecclesia debet esse unica Secta Domini Jesu, et per consequens quatuor Sectae, post Sectam Christi per Diabolum introductae, debent cessare gratia unitatis Ecclesiae militantis. Sunt autem istae quatuor Sectae, ut sape dictum est, Clerus Caesareus, Monachi, Canonici, atque Fratres. Clerus Caesareus est multitudine Sacerdotum, qui tempore dominio sunt dotati, cujus patronus instabilis dicitur esse Papa; et regula, lex Papalis. Secunda Secta dicitur esse monachi bipartiti, cujus patronus dicitur esse Benedictus, et regula quam eum sententia Beatus Gregorius compilavit. Tertia Secta dicitur esse Canonici, cujus patronus fuit Augustinus; et dicitur, quod sacerdotibus sibi sociis det dies regulam facilem, cum lege Domini concordan-
tem. *Quarta Secta et ultima dicuntur fratres, qui in ritisbus et aliis observantiis multipliciter sunt divisi,*" &c.

Page xxv. line 17.

rehetours.

See also pp. xxvi. lxv. This word occurs in Chaucer, and in the Scottish dialect, as preserved in Jamieson's *Etymological Dictionary of the Scottish Language.* Not being satisfied with the explanations given of it, the Editor addressed a letter to that most useful publication, *Notes and Queries,* which was inserted, p. 155 of vol. i. Two different solutions of the difficulty appeared, p. 278 of the same volume.

The first of these, by Mr. John Westby Gibson, supposes the word *rehetour* to be a reduplicate form of *Hâteur,* an officer in the royal household of France, whose duties Mr. Gibson describes as similar to those of a turn-spit. He
therefore explains *rehetour* thus: "*Wycliffe* uses it" (he says) "in the sense of a superfluous servant, one whose duties, like the Hâteur’s, were very light indeed."

The other explanation (from the pen of a learned friend, who writes under the signature of A. N.), supposes the word to come from *reheat*, to heat over again, and so to cherish, cheer, comfort, refocillate. Hence *rehetour*, one who ministers to our comfort or convenience; a servant.

The editor is not satisfied with either of these explanations of the word, nor yet with another, which had occurred to himself, viz., that *rehetour* may come from the French *rehaître*, *rehezier*, *se rejoüir*, *se resaire*; from *Hât*, joy, health; *hâter*, plaire, rejoüir. So that the word would signify one who enjoys himself idly, who lives for pleasure at another man’s expense.
PAGE xxxii. line 5.

Capmes castelis.

That is, Cain's castles; for in Wycliffe's time the proper name Cain appears to have been commonly corrupted into Caim. So in the Wycliffe version of the New Testament, Heb. xi. 4, "Abel offrid a myche more sacrifice thanne Caim to God."

The word Caim is formed from the initial letters of the names of the four mendicant orders, Carmelites, Augustinians, Jacobites [or Dominicans, called Jacobites from the Rue S. Jacques in Paris, where their famous convent stood], and Minorites, or Franciscans. Hence "Caim's castles" was a favorite term with our author to designate the magnificent monasteries of these religious orders, with which the world then abounded. This is the explanation he has himself given of the term in the following passage of
the *Trialogus*: "Alii autem videntes habenas mendacii sic laxatas, fingunt quod in Caym fuerunt istæ Sectæ quattuor inchoatae, et sic vox fratris sui Abel ad figurandum horum fratrum malitiam, de terra clamavit ad Dominum. Et in testimonium istorum, quattor litteræ hujus nominis Caym inchoant hos quattuor ordines, secundum ordinem quo finguntur a fratribus incæpisse, ita quod C. Carmelitas figuret, A. Augustinenses, I. Jacobitæ, et M. Minores significat, secundum ordinem temporis quem mendaciter sibi fingunt. Sed aggregando suas nequitias videtur mihi, quod licet originaliter in Caym incæperant, cum post solutionem Sathanae, et per ejus cautelam sub figura sanctitatis, isti hypocritæ sunt excussi, sed quia homo posset in infinitum labi, in istis mendacis fabulosis, ideo supposita harum Sectorum existentia, multa concernentia statum militantis ecclesiae sunt notanda."—p. 155, b.

*Harpsfeld* censures this, as founded on a false spelling of the name of *Cain*; and compares it
to the objection brought by Porphyry against St. Matthew's Gospel, arising from confounding Joachin and Joachim: "Omnes denique monasticæ cohortes, nihil aliud illi sunt quam castra Caimitica. Ex qua voce Caim novus noster et tertior Caim, quatuor mendicantium ordines, propter initiales literas, illis ut putat correspondentes, calumniam instruit. Sed recidit illa ipsa calumnia in ipsius nefarium caput, ut olim similis in Porphyrii, contra Mattheum evangelistam. Cain enim fuit frater Abel, non Caim. Et Porphyrius, propter imperitiæ, Joachin et Joakim confudit; falsitatem Matthæo propter genealogiam inurere conatus."

Page xxxiii. line 2.

Londis.

"They move lands [or nations] to battle, and peaceable persons to plete," i.e. to engage in lawsuits.
Page xxxiii. line 5.

privyleges of ye court.

That is, of the Court of Rome. The meaning is, that by the privileges granted by the Court of Rome, many marriages, which by God’s law would be unlawful, are recognised as lawful matrimony.

Ibid. line 10.

pis last forne yat Englisshe men maden in to Flandris.

The allusion is evidently to the “journey” or expedition into Flanders, undertaken by the authority of Urban VI., against the adherents of the Antipope Clement VII., under the conduct of the military bishop of Norwich, Henry le Spenser, A.D. 1383.

Knyghton thus speaks of this crusade: “Do-
minus Henricus le Spenser Episcopus Norwicensis, perrexit cum cruciata contra adherentes Papæ Clementi, nam Francia, Scotia, Flandria, et multæ alæ nationes favebant et adherebant antipapæ prædico. Collegerat namque dictus Episcopus innumerabilem et incredibilem summam pecuniae auri et argenti, atque joculum, monilium, annulorum, discorum, peciarum, cocliarium, et aliorum ornamentorum, et præcipue de Dominabus et aliis Mulieribus, nam dicebatur quod unica Domina ei contribuit C. li. Et sic alæ, quædam majus, alæ minus. Et quamplures ultra suum posse ut credebatur, ut beneficium absolutionis consequerentur pro se et suis benevolis amicis.” The conditions of the indulgences promised by the Bishop to those who supplied him with men or money, may be seen in Knyghton, loc. cit. col. 2673.

The disastrous result of the Crusade is well known, and fully justifies what is said in the Text.

N
PAGE xxxv. line 10.

no wonder zif pei enuenemyne.

The bite of the Shrew mouse was thought to be poisonous, although not really so. Thus Lye says: "Scpeaфа, a shrew. Mus araneus, cu- jus venenum occidit." Hence the allusion in the text, "Since convents of friars are shrews, no wonder if they envenom (or poison) men that come unto them."

PAGE xxxvii. line 16.

spen.

A learned friend, in a letter addressed to the Editor on the meaning of this word, says: "It is the Anglo-Saxon þeon, which is still preserved in the provincial dialects of England, under the form of sie in Derbyshire and Leices- tershire; sine or sind in the North of England
and Scotland, all meaning to strain or rince. In the *Promptorium Parvulorum*, MS. Harl. 221, we have ‘syynge or clensynge, colans;’ but the Verb (perhaps by error of the scribe) takes the form of *sythyn* or *clensyn lycures*, colo. The pure Anglo-Saxon version of Matt. xxiii. reads, *gedynhid pone gnat away*; where the verb *drain* is substituted for *strain*. The Versions of Tyndale, 1534; Cranmer, 1539; and Geneva, 1537, all read *strayne out*; and that of Rheims, 1582, *strains*; but, by an extraordinary blunder, continued to the present day, the Authorized Version of 1611 has *straine at*, which is an absurdity."

**Page xxxix. line 15.**

**Heilynge pat Ion forfendide.**

"The salutation which St. John forbade or prohibited;" alluding to 2 John, x.—"If ony

n 2
man cometh to you & bringith not this techinge, nyle 3e rescuyue him in to hous, nether seie 3e to him heil, for he that seith to him heil, comyneth with his yuel werkis."—Wy-clyffe’s Version.

Page xliii. line 1.

cantel.

Read cautel, cautela; craft, artifice. One of the Articles attributed to our author, and condemned in the Council of Constance, was this:


Debemus credere quod nullus Papa Cæsareus est per ordinationem Jesu Christi, sed per cautelam Diaboli in Ecclesiam introductus.

Page xliii. line 6.

men han pem suspect of heresie.

Two reasons for suspecting the friars of heresy are here given: 1. Because "they varien
in bifeve of the sacred oost” [i. e. they differ in their belief respecting the manner of the presence of Christ’s Body and Blood in the holy Eucharist]. 2. Because they cannot trace the origin of their institution to Christ, and therefore seem rather to be the fulfilment of the Prophecy, that many new sects or heresies shall arise in the latter Times.—p. xlvi. Hence our Author frequently calls them “the new orders,” as being of recent origin, and belonging to what he regarded as the last Times of the Church.”

In enumerating the differences of opinion amongst Friars, respecting the sacred Host, our Author charges them with maintaining, 1. That the Host is in no manner God’s body, which, he says, is contrary to the words of Christ and of the Church. 2. That it is God’s body, but in such a sense as to render this admission worth nothing; for some (he says) maintain that it is an accident without substance; if so it is not a
body at all (for body implies substance, as well as accidents), and therefore cannot be God's body. Others again evade any definite answer by saying that they believe in this as holy Church believes; but when asked how holy Church believes, and how we should believe, in order to believe as holy Church believes, they answer that the matter is subtle. But if this means anything, it means that the matter is unintelligible and inexplicable, and therefore that God requires us to believe what is unintelligible, which is impossible. Lastly, others say, that the Sacrament is God's Body "as it is in heaven." But the Host that men see bodily broken, and eaten generally of all the people, and moved, as other Hosts, from place to place, cannot be God's Body, as it is in heaven.

In illustration of these accusations against the Friars, see the articles objected against Wycliffe in the Council of Constance, under the
head *Contra Sacramenta, et primo contra sacramentum Corporis Christi*.

The theological reader, on comparing these statements with the words of our Author, will see clearly that the present doctrine of *transubstantiation* was not at that time fully developed in the Christian Church.

**Page xlvii. line 2.**

**Carmes seien.**

The "Carmes" or *Carmelites* pretended that they were founded by the Prophet *Elias*, who retired to Mount *Carmel* to escape the persecution of King *Ahab*. This was denied by other religious orders, and the contest continued until the seventeenth century, when it broke out afresh with such warmth that the Court of *Rome* deemed it prudent to issue a brief, dated Nov. 29, 1698, enjoining silence on that subject.
Butler, Lives of the Saints (in B. Albert, Apr. 8).

in all time to come. The "Austyns," or Augustinian Friars, say that they were founded by St. Austin, A.D. 388, and therefore "were many hundred winters before other Friars;" the "Preachers," or Dominicans, and the "Minors," or Franciscans, having been confessedly founded in the thirteenth century; and the Carmelites having derived their rule, and (as all but themselves maintained) their origin, from S. Albert of Jerusalem, about A.D. 1209.

Page xlvii. line 13.

apostemes.

Among the articles alleged against Wycliffe, and condemned in the Council of Constance, was the following: Deus non sinens Apostema illud, sc. Papam, in Ecclesia sua amplius perdurare, il-lam putredinem in nido illo diabolico congrega-tam, divisi in duo capita, ut melius pateat sanies Antichristi.

Page lvii. line 7.

pat zif two men ben of oo date.

This is an allusion to Sexti Decr. lib. i. tit. 3, de Rescriptis, c. 14, Duobus, which enacts that if two claimants present to the Patron or Patrons of a prebend or benefice Papal Provisions of the same date, he is to be preferred who makes the first claim, if it shall appear that the Pope did not intend to prefer one of them to the other. Si vero neutri eorum, vel utrique Canonicitum contulimus: tunc (ex quo in gratia sunt aequales) is, qui primo presentaverit, erit potior in Præbenda. These are the words of Pope Boniface VIII.

Page lvii. line 10.

pat men shulen oonys be shryben.

See the famous canon of Innocent III., Omnis utriusque Sexus, which is the foundation of the Decretal. lib. v. tit. 38, c. 12.
present Romish practice of auricular confession. It enacts that every adult shall once in the year, at least, confess to his or her proper priest, and once in the year, at least, receive the Holy Communion: Omnis utriusque Sexus fidelis, postquam ad annos discretionis pervenerit, omnia sua solus peccata saltem semel in anno fideliter confiteatur proprio sacerdoti; et injunctam sibi pœnitentiam propriis viribus studeat adimplere, susciptiens reverenter, ad minus in Pascha, Eucharistiae Sacramentum.

Page lixi. line 7.

shrift more shameful.

That is, open or public confession of sins, which is "more shameful," i.e. brings more shame to the penitent. Our author's argument is, that the canon Omnis utriusque Sexus undervalues not only private confession to God, but also public confession before the congregation,
which, as being "more shameful," would be
a better test of sincerity; and that it enjoins
private confession (although a newly founded
ordinance) as necessary to salvation. One of
the Articles alleged against our Author, and
condemned in the Council of Constance, was
this, "Papa non habet potestatem condendi hanc
legem: Omnis utriusque Sexus."

PAGE lxiii. line 10.


pe pope wip his cardinals.

This passage is probably the foundation of
the following article attributed to our Author,
and condemned in the Council of Constance:
Dominus Papa, Episcopi, omnes Religiosi, vel
Ibid. p. 271.
puri Clerici titulo perpetue possessionis dotati,
deurent renunciare illis in manus Brachii secula-
ris. Quod si pertinaciter noluerint, per seculares
Dominos cogi debent.
Page lxxxii. line 2.
apostasía cleric.

By the Apostacy of the clergy in this tract, our author means their desertion of their spiritual functions, by entangling themselves in worldly affairs. See the Petitiones quoad Reformationem Ecclesiae Militantis, of Richard Ulsterston, A.D. 1408, published by Van der Hardt.

The eleventh article of this tract is Contra Apostasiam clericorum, sese secularibus negotiis immiscientium.

Page lxxxiv. line 3.
privat religioun.

Men of private religion, i.e. belonging to particular religious Orders.
Page lxxxiv. line 5.

wipoute pise two firste.

That is, extra,—not included in the two former classes.

Page lxxxv. line 1.

pat seowip it.

Perhaps we should read "that seweth [followeth] Christ."

Page lxxxv. line 11.

po that settlen.

Tho for those. Such external signs as the religious Habit of the mendicant Orders have a tendency, our Author says, to withdraw from love of Christ those who set so much trust (or faith) in them, and bind themselves (by vows) to observe them perpetually: for they

needen
Notes.

(i.e. necessitate, compel) a man to take heed to sensible things, &c.

Page lxxxvi. line 8.

pis ordre.

That is, Christ's order, or religion, asketh [requireth] not such outward signs.

Page lxxxvii. line 11.

turne upsidown wisdom of kind.

That is, turn upside down the wisdom of nature.

Ibid.

Aristotle soplip an argument.

That is, assoileth, removeth, solveth, or refuteth an argument. See Aristot. De partibus Animal. lib. iv. c. 10.


\textbf{Notes.}

\textbf{Page xciii. line 8.}

\textit{feyney antecrist.}

That is, Antichrist feigneth, pretendeth to, such power.

\textbf{Page ciii. line 15.}

\textit{pe prelate.}

That is, to the Pope. Our author is here combating the doctrine that all Divine grace must first come to the Pope, and then be "departed," i.e. distributed, by him, in whatsoever way he may please to sell it amongst his subjects, that nothing may be without him.

\textbf{Page cv. line 3.}

\textit{bisshopis possessioners.}

That is, bishops holding worldly possessions, or secular endowments.
PAGE cxv. line 2.

Hit semyth to me/ seith Austyn.

The passage quoted is from S. Augustine's Enarrat. in Ps. ix. ver. 21: "Constitue Domine Legislatorem super eos. Videtur mihi Antichristum significare, de quo Apostolus dicit, Cum revelabitur homo peccati. Sciant gentes quoniam homines sunt. Ut qui nolunt liberari a Filio Dei, et pertinere ad filium hominis, et esse filii hominum, id est, novi homines, serviant homini, id est vteri homini peccatori, quoniam homines sunt." And, again, Ps. ix. alter. v. 8: "Sedet in insidiis cum divitiibus . . . . In occultis ut interficiat innocentem. In occultis puto dictum esse, ubi non facile intelligitur quid appetendum, quidve fugiendum sit. Innocentem autem interficiere, est ex innocente facere nocentem. Oculi ejus in pauperem respiciunt. Justos enim max-
ine persecuturus est, de quibus dictum est, Beati pauperes spiritu, quia ipsorum est regnum caelo-
rum. Insidiatur in occulto, velut leo in cubili suo. Leonem in cubili dicit eum, in quo et vis et
dolus operabitur. Prima enim persecutio Ecclesiae
violenta fuit, cum proscriptionibus, tormentis, ca-
dibus, Christiani ad sacrificandum cogerentur:
altera persecutio fraudulenta est, quae nunc per
cujuscemodi hereticos et falsos fratres agitur; ter-
tia superest per Antichristum ventura, qua nihil
est periculosius; quoniam et violenta et fraudulenta
erit. Vim habebit in imperio, dolum in miraculis.
Ad vim relatum est, quod dictum est, leo; ad do-
lum, quod dictum est, in cubili suo.” Our author
then omits some passages, and goes on to quote
the commentary of St. Austin on ver. 10. In
muscipula sua humiliabit eum: “Cum enim
signa illa facere cœperit, quanto mirabiliora vide-
buntur hominibus, tanto illi sancti, qui tunc erunt,
contemnentur, et quasi pro nihil habebuntur. Quos
Notes.

ille, cui per justitiam et innocentiam resistent, mirificis factis superare videbitur. Sed inclinabitur, et cadet, dum dominabitur pauperum, id est, dum quælibet supplicia irrogabit resistentibus sibi servis Dei.”

PAGE cxviii. line 6.

This seith Psodre.

The passages quoted are from Isidorus Hispalensis: “Omnis qui secundum Christianæ professionis normam aut non vivit, aut aliter docet, Antichristus est. . . . In quo tempore [sc. Antichristi] per patientiam gloriosi erunt sancti, non per miracula, sicut martyres fuerunt priores. Illi enim et persecutores sustinebunt, et facientes prodigia. Proinde et durius bellum sustinebunt, quia non solum contra persecutiones, sed etiam miraculis coruscantes dimicaturi sunt.”
As seynte Gregore seith/ in the sybete boke of his registre/ the 32 c.

The passage here quoted occurs in St. Gregory's Registr. Epistolar., lib. v. ep. 21, of the Bened. edition [ep. 34, of the old editions]. The words are, speaking of John, Bishop of Constantinople: "Triste tamen valde est, ut patienter feratur, quatenus despectis omnibus, prædictus frater et coepiscopus meus solus conetur appellari Episcopus. Sed in hac ejus superbia quid aliud nisi propinqua jam Antichristi esse tempora designatur." The other passage quoted by our author from "the seventh boke of his registre the 29. c." occurs, lib. vii. ep. 33, of the Bened. ed. and ep. 30 of the old editions. The words are: "Ego autem fidenter dico, quia quisquis se universalem sacerdotem vocat, vel vocari o 2

Bened. tom.
ii. 751, C.
and 881, D.
desiderat, in elatione sua Antichristum praecurrit,
quia superbiendo se cæteris praeponit."

Page cxix. line 1.
Also God seith in Job/ &c.

What follows is a translation of St. Gregory's Commentary on Job, xl. 12; and occurs "in the two & thritti boke of his moral. The 12 & 13 chapit," according to the old division, but now in cap. xv. of the Benedictine edition. The words are: "Quid autem cauda Behemoth istius,
nisi illa antiqui hostis extremitas dicitur; cum ni-
mirum vas proprium illum perditum hominem
ingreditur, qui specialiter Antichristus nuncupa-
tur? Qui quoniam modo honoribus seculi, modo
signis et prodigis fictæ sanctitatis in tumorem po-
tentiae elevari permittitur, recte voce Dominica
cauda illius cedro comparatur. Sicut enim cedrus
arbusta cetera in altum crescendo deserit, ita tunc

Opp. B
Greg. Ed.
Bened. Pa-
ris, 1705,
tom. i.1058,
E.
Antichristus mundi gloriam temporaliter obtinens, mensuras hominum et honoris culmine et signorum potestate transcendet. Quæ enim pænarum genera novimus, quæ non jam vires martyrum exercuisse gaudemus? Alios nāmque improviso ictu immersus jugulo gladius stravit; alios crucis patibulum affixit, in quo et mors provocata repellitur et repulsa provocatur. Alios hirsutis serra dentibus attrivit: alios armata ferro insulcans ungula carpit; alios belluina rabies morsibus detruncando comminuit: alios ab intimis viscerum per cutem pressa vis verberum rupit; alios effossa terra viventes operuit: alios in altum demersos in mortem præcipitium fregit; alios in se projectos aqua replendo absorbuit; alios edax flamma usque ad cineres depasta consumsit. Cum igitur Behemoth iste caudam suam in fine mundi nequiius dilatat, quid est quod in his tormentis tunc atrocius crescat, nisi hoc quod in Evangelio Veritas per semetipsum dicit, Surgent pseudo-
christi et pseudoprophetæ, et dabunt signa magna et prodigia; ita ut in errorem mittantur, si fieri potest, etiam electi? Nunc enim fideles nostri mira faciunt, cum perversa patiuntur: tunc autem Behemoth hujus satellites etiam cum perversa inferunt mira facturi sunt. Pensemus ergo quæ erit humana mentis illa tentatio, quando pius martyr et corpus tormentis subjicit, et tamen ante ejus oculos tortor miracula facit. Cujus tunc virtus non ab ipso cogitationum fundo quatiatur, quando is qui flagris cruciat, signis coruscat?" It will be seen that our author in his translation of the latter of these passages has greatly abridged the description of the sufferings of the martyrs; and in the former passage, although it is given exactly as it stands in the MS., yet it is probable that a word or two were omitted by the transcriber. For "his taile is likenyd to a cedre, wexyng in heghthe, passith other underwood," we should probably
read "his taile is likenyd to a cedre. For as a cedre, wexyng in height, passith other under-wood, so antecrist," &c.

Page cxxiv. line 17.

collectors.

That is, the collectors of papal and regal dues, dimes, annates, &c. See the Bull of Pope Nicholas IV., A. D. 1290, addressed to King Edward I. ap. Rymer, Fœd. tom. ii. 475: "Tecum tamen præcipue," he says, "non in tenebris sed in luce ambulare volentes, nolumus te latere, quod nostræ intentionis existit, ut collectores, seu superintendentes ejusdem decimae colligendæ, deputandi a nobis, declarationes obseruent quæ in collectori-ribus, seu superintendentibus collectæ decimas sex annorum, imposisse a fælicis recordationis Gregorii Papa decimo, prædecessore nostro, in concilio Lugdunensi hactenus sunt servatae, seu ab Apostolico sede in prædictis regnis et terris, mandatae servari:" and then he goes on to give the
rules or regulations to be observed by the Collectors. See the Introd. to Dr. Reeves's Eccles. Antiquities of Down, Connor, and Dromore.

Page cxxviii. line 7.  

*cracone pykis.*

These were the "pikeed shoes" which Stow describes in his Chronicle; after mentioning the marriage of Richard II. to Anne, "daughter of Uecelaus, King of Bohem," he adds: "In her dayes began the use of piked shoes, tyed to their knees with chaines of silver & gylt." And the Monk of Evesham, author of the Life of King Richard II., published by Hearne, thus speaks of them: "Cum ista Regina [sc. Anna], venit [leg. venerunt] de Boëmia in Angliam abusiones illæ execrabiles, sotulares scil. cum longis rostris (Anglice Cracowys, vel Pykys) dimidiam virgam largiter habentes, ita ut oporteret eos ad tibiam ligari cum cathenis argenteis, antequam cum eis possent incedere."
Page cxxix. line 3.

pei usen no redynge at pe mete.

Alluding to the custom of religious houses and families, a custom still enjoined by the Statutes of many of our Colleges in the Universities, of reading the Bible, or some other religious book, at meals. This custom our author complains had been abandoned, and, instead of holy Scripture, or good books, the religious of his day read nothing at their meals but tales of gestours, or "John Andrew and his daughter," or "the creltals," i.e. the Decretals, and "the Clementines."

Johannes Andreae, or Giovanni d'Andrea, was one of the most distinguished canonists of his day, and Professor of Canon Law, first at Padua, and afterwards at Bologna. One of his daughters (who was herself also a learned Mazzucchelli Scritori d'Italia, vol. i. part. ii. p. 695.
canonist, and is said to have occasionally delivered lectures in her father's chair,) was named Novella; and hence he gave the name of Novella to his celebrated Commentaria in Decretales et Sextum. This is the work which our author calls "Ion Andrew or his daughter," and which he accuses the monks of reading, instead of the Bible. Novella was also the name of John Andreæ's mother. He died of the great pestilence, July 7, 1348, at Bologna, and was buried in the church of St. Dominick in that city, where his monument is still to be seen.

The other books here mentioned, constituting the body of the Papal laws, are so well known that it is only necessary to state that the five books of Decretals were compiled under Gregory IX.; the Liber sextus Decretalium was added by Boniface VIII, in 1298; and the Clementine Constitutions, in five books, were compiled under Clement V., but published by
his successor, John XXII., in 1817, who afterwards added twenty additional constitutions of his own, under the name of *Extravagantes.* These additions to the code of the Canon Law are frequently noticed and censured by our author, under the name of "the New Law."

*Page cxxx. line 11.*

**kynnes.**

*Sic in MS. Perhaps a mistake for *kyndes.*

*Page cxxxii. line 4.*

**nurischen hem per inne.**

That is, nourish the people in sickness and sin; promote or foster sickness and sin.

*Page cxxxiii. line 1.*

**prisones.**

Perhaps a mistake of the MS. for *prisoners.*
Notes.

Page cxxxviii. line 15.

Crist parted wip folk.

That is, divided with, shared with folk, of the goods he had or possessed.

Page cxi. line 1.

berres.

Sic in MS. Perhaps a mistake for Werres, i.e. wars.

Ibid. line 10.

to pyne in his brethren.

That is, wherein to cause his brethren to pine. To pine in is taken as an active verb.

Ibid. line 15.

a bettur.

For founden it better.
Notes.

Page cxli. line 4.

to rest on his hed.

We would now say to rest his head on, or on which to rest his head.

Page cxli. line 14.

O Crist sty I.

This passage is obscure. Perhaps sith is for saith: and if so the meaning may be this: O Christ say I, in the English language, full meekly; and they say, that, by using the vernacular tongue, we for worship, that is, profane God's worship; for if a poor man spoke so, using the English language, Antichrist would disdain, i. e. be indignant. But if his own clerks speak fair Latin, lie they never so evil, as boasters and braggers, he alloweth them [tolerateth them] well.
Page cxliii. line 17.

his disciples sayen Dat he is God in erpe.

This is a reference, most probably, to the Decretum, Dist. xcvi. c. 7, Satis evidenter, where the following words are quoted from one of the letters of Pope Nicholas I. to the Emperor Michael: "Satis evidenter ostenditur, a securari potestate nec ligari prorsus, nec solvi posse Pontificem, quem constat a pio principe Constantino . . . . Deum appellatum."

It is possible, however, that our author may refer also to the famous passage in the Commentary of Zenzelinus de Cassanis, on the Extravagants of Pope John XXII, De verb sign. tit. xiv. c. 4, which may have been known to him when writing this tract, as Zenzelinus flourished about 1320: ¶ Declaramus, ad fin.: "Credere autem Dominum Deum nostrum Papa- pam, conditorem dictæ decretales, et istius, sic non
potuisse statuere, prout statuit, haereticum censetur.” I quote from the edition of the Corpus juris Canonici, Venet. 1604. Some other editions omit the word Deum, and many Romanist controversialists maintain that the insertion of that word was an error of transcription, or of the press. But this error appears not to have been so regarded in Wycliffe’s time. See Mr. Gibbins’s learned note on this subject, p. 5 of his edition of Calshill’s Answer to Martiall, published by the Parker Society.

Page cxlv. line 1.

per pees shulde be.

That is, where peace should, or ought, to be.

Ibid. line 14.

betokenep her mytres.

Alluding to the common opinion which supposed the divisions of the episcopal mitre to
denote the Old and New Testaments. Du Cange quotes the following lines from Jacobus Cardinalis [i.e., I suppose, Jacobus Caietanus, nephew of Pope Boniface VIII.], who wrote an account of the coronation of that Pontiff in heroic hexameters, and describes the Papal mitre thus:

“Cornua fronte gerit, duplice signantia legem,
Legem quippe novam Christi, veteremque, figuram.”

_PAGE cxlv. line 15._

if al pet kepem neiper/ but only pe popis.

That is, although they keep neither the old nor the new law, but only the Pope’s law. The words which follow seem to signify: “And if we regard their simony, we shall be of opinion, that they break daily the old and new law, and threaten well nigh to burn the books that God’s law is in.”
Notes.

Page cxlvii. line 6.

**golden trentals.**

That is, Trentals of Guilds. The Guilds were religious Societies in their origin, and every member of a Guild had a right to the prayers

**Page cxlvii. line 10.**

crysthe sellynge & houselpens takynge.

That is, selling of chrisome or chrisme cloths for Baptism; and housel-pence taking,—taking money for the *housel*, the Eucharist, *hostiola*, Anglo-Saxon, *huyel* or *hurly.*

**Page cl. line 13.**

* sip ye fend was loosed.*

Alluding to Rev. xx. 7. Our Author seems to count the thousand years from the date of the Apocalypse, which would bring the end of that period, when Satan was loosed, to about
the year 1100. The establishment of the Mendicant Orders in the next Century would therefore belong to the period "since the devil was loosed." The meaning of the passage seems to be this: "they," scil. Antichrist and his followers, "send about four sects of beggars," [i.e. the four Mendicant Orders], "which men suppose to be the same that brought in the faith, since the fiend was loosed" [i.e. since the beginning of the thirteenth century], "with power to give pardon, and to sell pardons in whatever way they pleased."

Page cli. line 8.

a somer with a bell pei seyne.

That is, a sumnor, or summoner, with a bell, they say, i.e. profess or pretend, to warn the people to confirm their children. Or perhaps seyne may signify to bless, to sanctify.

p 2
Errata sic corrige

Pag. x. lin. 15, for faber read faber.
— xiii. — 7, dele pat.
— xviii. — 4, ma, sic in MS. Sed leg. max.
— liviii. — 8, for for read for.
— xci. — 4, te for to. Sic in MS.
— exliii. — 11, for renning houndes read renning=houndes.
GLOSSARY.

A.

ABAC, aback, backwards.

a bigge, to suffer, to atone for.—cxxxviii. The word occurs in Chaucer under the forms abegge, abyé, abeye, abie. See Jamieson, Scott. Dict. in v. aby.

abite, abyte, habit, monastic habit or dress; bodiliche abyte, dress of the body.—lxxxiv.

aßen, trust, place alliance in. aßen, against, again.
aßenstoden, withstood, stood against, resisted.
algatis, always, omnino; Anglo-Sax. Algæart.
al if, al izes, although.
amera, to amerce, fine, tax.
anents, anens, anenst, concerning.
anker, an anchorite.

anoye, annoyance, trouble, grief.
a payzed, contented, satisfied, appeased.
appropring, appropriating; “a-propring of churches,”—xxviii.; appropriating the tithes or spiritual income to secular purposes, or to monasteries. See Du Cange, sub v. appropriare.
aspied, watched, spied.
assaie, sit or seat [French assayer]; “assaie hem by hemsiff,” seat them (apart) by themselves; i. e. they are peculiar cases, not to be taken as a rule.—vi.
assoylen, to absolve, dissolve, dissipate, refute.
aauunse, advance.
anysem, behave; "if men anysem hem well,"—i. e. "if men conduct themselves well."—xxxii.

B.

bake, back.
bayard, a horse, properly a bay horse; equus baiardus, or baius. Vid. Du Cange, in v.
becks, beks, obeisances, cringings, courtesies.
betyngis, beatings.
bigge, see a bigge.
biyen, bny.
bihighte, promised.
 bileve, faith, creed; "hope beneath bileve," i. e. a hope which is lower than or inferior to faith. — vi. x. xix.
"Biside bileve," over and above actual matter of faith. —xix. Sometimes used to signify Holy Scripture, that which we are bound to receive as matter of faith. "Poul selth in our bileve," i. e. in Scripture.—v.
bisiliche, busily.
blaspheme, blasphemer.
bletheliche, blithely, gladly.
bokiler, buckler, shield.
boot, boat.
brenne, burn.
brodehookid, broadhooked.
brollis(?)—cx. This word the Editor is unable to explain.
See Postscript, p. cxxiii.
but if, unless; but if we have themne bryde clothis, unless we have then wedding garments.—cxii.
by syde, besides, in addition to.

C.

cacche, compel, drive, abigo.
See Prompt. Parvular. in v. cauchare.
cautel, craft, cunning.
caymes castelis, see note, p. clxxiii.
cely, silly.
chaffere, merchandize, purchase.
chaffenter, bargaineth, maketh . merchandize.
charious, Latin, carus, chargeable, onerous, expensive, costly.
chaud, hot; [applied to spicery].—cxxx.
chepeynge, a market.
cheesync, choosing, election.
cheveteyn, chieftain.
clepen, clepe, to call; clepid, called.
commyned, made common, held in common with.
cordewane, Cordwain, Cordovan leather, from Cordova or Corduba, in Spain.
corue, carved, sculptured.
coveise, covetousness, lust.
crahowe pikis, see the note, p. cc.
croken, crook, bend, bow down.
croseri, croserie,—lxix. lxxii. —tribute, pecuniary exaction. [French, croiaige, from the coin crosatus, so called from the cross stamped on it. Vid. Du Cange, crosatus, 2. The word cross is used by Shakespeare to denote a piece of money. Vid. Nares’s Gloss. in v.]

dedis, acts, deeds; applied to the Acts of the Apostles.
derenes, deacons, Levites.
deled, dealt, distributed.
deme, to judge.
demyng, judging.
demonyes, demons; the demoynes causes, the devil’s causes.
—cxliv.
departid, separated, severed, divided.
dep, deep; deppist, deepest.
dewors, divorce.
diist, prepared, decked, dressed up; dixten, to prepare, to dress.
dymes, tithes, decima.
disperith, despairing; used in the sense of disbelieveth, expecteth not.
don, do; thei dor not don unto, they dare not do, or act so, unto.—cxlv.
doren, dare.
dowe, endow; dowid, endowed.
drit, dirt.
dugardes, bows, obeisances.—cxlviii.—from dug, or duck, to bow down, to stoop.

e.
eyr, air.
eyel, vinegar.
eresie, heresies.
evene with, equal to.

F.
falle, befall, happen; “it may fall,” it may happen.—xix.
fardel, burden, bundle, baggage.
faste, vehemently, zealously.
fende, fiend, the devil.
fere, far,
forfendide, forbade, prohibited.
forgyynge, bestowing, giving.

G.
gabbe, to lie, speak falsely; gabbith, lieth, speaketh falsely, mocketh; gabbyngis, Ang.-Sax. gabbing, derisio, lying.
gaf, gave.
çede, went.
ȝhe, yea.
ȝif, if.
gestour, an actor, a player; gesticulator.—Prompt. Parv.
gile, guile, snare, deceit.
gileth, guileth, beguileth, deceiteth.
grete, greet, salute.
grucche, grudge, murmur.

H.
hakeneye, a horse, a nag; Spanish, haca, haceasa, a nag, a gelding, a poney.
heyward, heyward, Anglo-Sax.
heyede, exalted, honoured; noon.
heyede more than Christ secular lords, no man exalted secular lords more than Christ did.—xcviii.
heilyng, hailing, greeting, salutation.—xxxix.
neither, either.
hem, hemself, them, themselves.
herd, shepherd.
hered, head.
hi, high.
hyne, a labourer, a hind.
hoole, hoole, entirely.
hoomly, homely, humbly, domesticly, familiarly.
houseplens, see note, p. cxx.

I.

if al, although.
ylyche, alike, equally.
### Glossary

<table>
<thead>
<tr>
<th>Yngdis, Indians, Hindoos.</th>
<th>leed, lead; &quot;bull of lead,&quot; the Pope's leaden bull or seal.</th>
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<tbody>
<tr>
<td>ynow, enough.</td>
<td>legged, alleged, quoted.</td>
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<tr>
<td></td>
<td>leme or lyne, limb, member.</td>
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<td></td>
<td>&quot;Leme of hooli chirche,&quot; i.e. member of holy church.—v. 1.</td>
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<td></td>
<td>lene, lean.</td>
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<td></td>
<td>lengere, longer.</td>
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<td>lepful, basket-full.</td>
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<td>lesyngis, lies, falsehoods.</td>
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<td>letten, hinder, impede.</td>
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<td></td>
<td>leue, leave, forsake, leave off.</td>
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<td></td>
<td>leue, leave, permission.</td>
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<td></td>
<td>lewid, lay; Anglo-Saxon lep, leped, laicus, unlearned, common; lewid men, laymen.</td>
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<td></td>
<td>lely, likely, probable.</td>
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<td></td>
<td>lige, to lie down, to remain.</td>
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<td></td>
<td>lyzen, lie, speak falsely.</td>
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<td></td>
<td>lyzer, liar.</td>
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<td>lystlierr, [lightlier,] more easily.</td>
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<td>lyme or leme, limb, member; &quot;a fend's lyme,&quot; i.e. a member of the devil.—vi.</td>
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<td></td>
<td>lore, teaching, doctrine.</td>
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<td>lower, below, inferior to him.</td>
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<td></td>
<td>magret, maugre, in spite of.</td>
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<td>French, malgré.</td>
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Glossary.

malice, malice, vice.
manquellers, murderers, mankillers.
maunetis, idols.
meche, myche, much.
mede, reward, meed.
medele, mix, mingle.
meed, reward.
meyne (French, messie or messée), family, train, followers, dependants. — xvii.
[Medieval Latin, maisnada or mainuda, quasi mansio-
nata seu familia. Vid. Du Cange in vv. Hence de-
mesne, mainagium, messagium, Fr. menage. Meiny
occurs in Shakespeare’s Lear, ii. 4. See Naes’s Glossary.]
meken, to humble; meketh hym, humbleth himself.
myrye, merry.
mys, a mys, amiss.
moke(?)—cxxxvii. See Post-
script, p. cxxxviii.
mortised, held in mortmain,
Fr. amortissement; Lat. a-
morticare, mortificare, and morticina possessio.
mote, to moot, to declaim, to dispute.—cxliii.

moten, may, might.
mowme, may be able.
must, must.

N.
needen, necessitate, render ne-
cessary.
nercularies, novelties.
noye, nois, to hurt, to injure.
nolden (pret. of nyl), will not,
refused.

O.
oo, one.
on lywe, alive.
owne, anywhere.

P.
payzed, see apayzed.
pard, divided, shared.
pere, peace.
payreth, injureth, impaireth;
payred, injured.
payrung, harm, damage.
pentaulcers, penitentiarii, peni-
tents.
Glossary.

perseuyue, perceive.

persen, pierce, penetrate, enter.
piled, pillaged, plundered.
pilen, pillage, plunder.

pynche, pynche at, to cavil at, find fault with.
pituous, pious, merciful.
plete, plead, go to law.
plete, French plet; pletum, ple-gium, i.e. vadimonium, vid.

Du Cange in voc.
plusechaud, very hot, as we would now say extra-hot, [applied to spicery].—cxxx.
pule, people.—cxxxviii. [Perhaps an error of transcription for populse; but it occurs again cxxxvi. line 1.]
pursue, persecute.

Q.

quisschyna, cushions.

R.

recche, reck, care for, regard.

rehetours, see note, p. clxxi.
renmyng, running.
renmyng-houndes, running-hounds.—cxliii.
reue, reue, or refe, rob, take away; reuith, reaveth, rob-beth, plundereth, carrieth off.
reues, stewards, bailiffs [or perhaps we should read reveres, robbers.—ciii.]
reume, rewme, realm.
rikeme, reckon.

S.

sawzen, saw.
seeke, sick.
seelde, sold.
seel, seal.
seeth, a seeth, a boiling or burning.
seyne, say.
seynes, synods.
rehetours, perhaps sequesters, or sequestrators, holding property in trust for a minor or a creditor.
sequestris, sequestrators.
shrewe, a contentious, mischievous, ill-conditioned person.
Glossary.

shrewednesse, contentiousness, impudence, wickedness.
syen, strain, drain out, Anglo-Saxon, yean.
synynynus, singings.
synynet, signet, seal.
synynys, signs.
syth, sithe, since.
slyse, sly, cunning, crafty.
smacchith, smacketh, tasteth, savoureth of.
synbbe, snub, sneak, or sneyb, to censure, reprimand; synbyde, snubbed, censured, reproved; synbbyng, censure, reproof.
synlyen, to solve, acquit, refute.
somdel, somewhat, partly.
somner, a somner, or summoner.
   See synnour.
sone, soon.
sooth, truth, true.
sorier, more sorry.
sotheli, soothly, truly.
sponsis, expenses.
sper, spur; to kyke aven the spere,—xcix. contra stimulum calcitrare, Acts, ix. 5.
sprynynge, sprinkling.
steiede, ascended.
streyd (see steiede), ascended.
strecchid, stretched, extended.

"Sith vertu of a kyng must be strecchid bi all his reume," i.e. as a king's power must be spread (or extended) throughout his whole realm.
sue, follow.
sunner, sooner.
sunnour, summoner or appari-
tor. Vid. Chaucer, Cant.
   Tales, ver. 625–670.
sword, sword.
swynke, labour.
swot, sweat.

T.
tapi'ses, carpets.
telde, told, counted, made ac-
count of; "Christ telde not by siche abite," made no ac-
count of, set no value on, such habit.
tent, attention, heed.
terith, see to-terith.
termyned, terminated, ended.
theeft, theft.
theo, those.
threten, threaten.
to, for too or toon, one.
to-terith, teareth utterly, or in pieces.
Glossary.

tregetours, tricksters, cheaters, Fr. tricheteur. Præstigia-
tores.— Junius. Vid. Chau-
cer, Cant. Tales, ver. 11158, and Tyroldit's note.
trist, tristen, trust. trove, believe, trust.
twyme, between.
two, for too, or too, one. The two & the tother: the one and the other.—xl.

U.
unlichy, unlike, dissimilar. wrenethis, nevertheless.—xxxvi. wreneth, thinketh, supposeth. The verb to wren (Anglo-Saxon, penan) is scarcely as yet obsolete.

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V.
vencushe, vanquish. venyn, poison, venenum.

W.
wenden, go. wene, ween, to suppose, think, believe; weneeth, thinketh, supposeth. The verb to ween (Anglo-Saxon, penan) is scarcely as yet obsolete.
werre, war.
wher, whether.
witty, wise, knowing.
wolle, wool.
wood, or wode, mad. Anglo-
Saxon, wod.

Postscript.—It will be observed that the words broollis and moke, in the foregoing Glossary, have been marked as of doubtful meaning. They are printed exactly as they stand in the original MS., but it is possible that a collation of other MSS. might show them to be errors of transcription. The Editor has received the following remarks upon them from a learned friend,—a gentleman better qualified, perhaps, than any scholar now living, to clear up
such difficulties. He says:—"I can only conjecture that the word brollis means children. Broil, for child or brat, is used three times by the author of Piers Ploughman, a contemporary of Wycliffe; and it is found also in one of the curious poems ascribed to Michael of Kildare, composed about the year 1800, and contained in MS. Harl. 913, which is printed in the Reliquiae Antiquae, vol. ii. p. 177. Wright, in his edition of Pierce Ploughman, refers broil to an Anglo-Saxon root; but I think he is mistaken, and that it comes from the Norman brol, explained by Roquefort, 'petit et jeune bois,' the young shoots of a tree, a scion." [Hence Brolium, a wood, or woody place; a space enclosed by trees: vid. Du Cange.]

"With respect to the second word [moke], I am unable satisfactorily to help you. If the passage is not corrupt, we ought to trace it in the provincial dialects; but although I have looked at a great many, I cannot find the word in a sense sufficiently clear to explain the passage."

FINIS.