AN APOLOGY

FOR

LOLLAGARD DOCTRINES,

ATTRIBUTED TO WICLIFFE.

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OF TRINITY COLLEGE, DUBLIN.

WITH AN INTRODUCTION AND NOTES,

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INTRODUCTION.

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

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

It is on vellum, containing 219 leaves, each $6\frac{2}{3}$ inches by $4\frac{1}{2}$; a full page having 31 or 32 lines, very neatly and accurately written, in the usual secretary hand of the fourteenth or beginning of the fifteenth century. The last leaf is much wormed, and the volume ends imperfectly.

Its contents are as follow:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

VIII. “Opera caritatis;” beginning, “Sith we shulden servue our parishens in spritual almes, as thei seruen vs in

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

adversariorum scriptis collegi." But the Catalogue itself bears internal evidence of having been in great part derived from the MSS. many of the works being enumerated in the order in which they occur in MSS. still extant. In neither case, however, can much authority be given to Bale's enumeration of the Reformer's writings, and in particular no inference can fairly be drawn from his omissions.

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

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

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

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

*The Tract De Christo et Antichristo.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

tionem ecclesiae in lege nova, patet quod foret expediens toti ecclesiae, quod omnes novitates hujusmodi sint sopitae. Omnia tamen talia videntur esse phantasmata, nec fundata rationibus, nec Scripturâ."*

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

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

The first he explains by saying that the ministers of the Church may curse, provided they do not use the power for their own private ends, but for the glory of God. To the second he answers by distinguishing two senses in which the curse of the Church may be righteously denounced. First, when the person cursed justly merits such a sentence. And, secondly, when the curse is pronounced according to the forms of law. In this latter sense, when the evidence goes against a man who is really innocent, the Church may, nevertheless, be blameless in pronouncing sentence against him, in so far as the

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

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

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

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

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

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

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

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

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

VI. “Iche prest is holdun to preche.” p. 30.

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

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

† See what has been said on this subject in the Note on p. 30, l. 22.

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and even in opposition to the bishop's inhibition; and whether the priest had cure of souls or not. Our author's argument is this: "Every man is holden to do what Christ enjoineth him to do: but Christ enjoineth every priest to preach; therefore every priest is bound to do so."

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

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

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

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

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

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

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

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

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

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

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

This assertion is supported by a reference to the words

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

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

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

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

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

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

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

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

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

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

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

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

In support of this proposition our author quotes Jerome,

* This last clause is very obscure, and is probably corrupt in the original. It is here emended conjecturally; the meaning appears to be "that which faith discerns under the form of the bread is the Body of Christ."
† See the Note on p. 48, line 8.
from the Decretum; also William de St. Amour, Chrysostom, the Decretals, and the Decretum. His remarks are chiefly levelled at the abuses then so prevalent, of superstitious offerings of candles, &c. in the churches, and the traffic carried on, within the sacred edifices themselves, of the trinkets necessary for such purposes; from which he digresses into the subject of simoniaca practices among the clergy.

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

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

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

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

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

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

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

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

† See the Note on p. 56, line 9.
‡ See the Note on p. 53, line 12.
given sentence and conducted the trial in accordance with the forms of human law, because the Divine law, which forbids the condemnation of an innocent man, is of superior obligation. He states also another class of objections and refutes them. As "that God Himself condemneth the righteous along with the guilty, and Christ gave Himself to the death. Abraham was ready to slay his innocent son, Sampson slew himself in slaying the Philistines, David slew the Amalekite (2 Sam. i.) for a crime of which he was not really guilty. And thus by these examples it seemeth that man may give sentence, yea, even to slay the innocent." To these objections he answers, first, "God may do what He will, and therefore in some things it is not enough to us, God doth thus, therefore we may do thus." Secondly, Abraham "was not in will to slay his son," but acted by the command of God, and was blessed of God for his faith and obedience. Thirdly, "Of Sampson men say, either that he had the command of God, or repented after;" and as to David, "all his deeds are not to be followed," nor was the Amalekite innocent in the sight of God, for he thought to have pleased David, and to have obtained a reward for slaying Saul, and "for his lying he was a murderer," and therefore deserved his fate.
XVIII. "That a priest assoiling a feigner (a hypocrite), sinneth mortally." p. 66.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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


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

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

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

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

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

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

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

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

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

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

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

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

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

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

In defence of these positions our author quotes the

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

He then proceeds to enter more at length into the subject, defining the charms and enchantments forbidden, to be such as are "brought in by accursed devils and by suggestion of devils, contrary to the commandments of God, or else by man's vanity and folly, without authority of God Almighty, in which men hope for help without Him, or even in opposition to Him, like heathen men or infidels." He then defines the various kinds of charmers,
as enchanters, ariolers, aruspicers, augurs, dreamers, necromancers, geomancers, hydromancers, piromancers, sortilegers, &c. concluding "that, since God hath forbidden these things, as well as holy doctors and the Church, it is vain and superstitious, and a species of idolatry, to use such things against so many commands, authorities, witnesses, and counsels."

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

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

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

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

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

He then enumerates several ways in which "the vow of religious men or of any man" may be against the Gospel, and therefore unlawful; as when men vow "that they will not eat flesh, till they be avenged of some man:" or "to fast, or to go pilgrimage, for to do their lechery or vengeance on some man." Also when men "bind themselves to keep any estate or degree," or to observe any monastic rule, "more for the sake of highness of the world, or worldly riches, or lust of flesh." Again, he instances in the case of the friars, their obligation to live by begging, "which is against the Gospel;" their vow to abstain from meats, "against Christ's freedom, that biddeth His disciples eat such things as men set before them;" for which "forbidding men to be wedded, and abstaining from meats," they are also reproved of the Apostle, 1 Tim. iv. Further, "when they vow to keep CAMD. SOC. 14. \( h \)
an obit, or other rites, although God promiseth no reward for keeping such, but rather reproves them:” when they so vow obedience to the superiors of their several orders, as to “put their will under man’s will, more than under the will of God,” that they may not do even what God biddeth them do, if their superior bid them refrain, or do the contrary; and “when religious men are letten by their vow from preaching of God’s Word, and from fulfilling the deeds of mercy;” in all these cases, he concludes, “it is certain that their vow is against the Gospel.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Less objection seems to have been made to the retention of the letter ʒ; and it was, in fact, impossible, without altogether reducing the words in which it occurred to modern spelling, to find any real substitute for it. It is now generally represented by the soft or quiescent gh, as in such words as thought, though; but frequently also by g, hard, and by y. In some words it is represented by h, and in some it is now altogether dropped. For example, it is now soft or quiescent in tawst, taught; riʒt, right; liʒt, light; hiʒt, hight, [i. e. promise,] &c. It is represented by hard g, in aʒen, against; forget, forget; ʒefing, giving; ʒate, gate; ʒaf, gave, &c. It has become h, in ʒel, health; ʒed, heed; ʒerd, herd (i. e. shepherd); ʒer, hear, &c. It is y in ʒowe, you; ʒet, yet; ʒong, young; ʒere, year; ʒeld, yield; enplizèd, employed; ʒyʒar, buyer; ʒha, yea. And it has been between ʒ and þ) is probably characteristic of Scotch MSS. The Editor has not observed any such use of th as distinguished from þ in the English MS. of the fourteenth and fifteenth century to which he has had access.
altogether dropped in the modern spelling of ʒerp, earth; fruʒt, fruit; ʒerle, earl; abiʒd, abide. In some cases it has been used for z, as ʒowʒand, for thousand; ʒolempronizid, for solemnized, &c.; but in these cases z perhaps ought to have been printed, although no difference can be observed in the MS. between the ʒ used for g, gh, y, h, &c. and the ʒ used for z.

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

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

* The principal of these reasons has been already alluded to, p. xix.
errata, for which the reader’s indulgence is solicited, occur chiefly in those pages which had not the advantage of his revision.

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

JAMES H. TODD.


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

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

J. H. T.

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

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

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

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Ro. viij. 
ṭe apostil Poul seip ṭus; If ani man haue not ṭe Spirit of Crist, he is not of him; ṭat is, as ṭe glose seip, he ṭat ṭap ṭot ṭe Spirit aftir witt or dedis, he is not of ṭe body of Crist. Also ṭus seip seint Jerom; Noght alle bischoppis in name ar bischoppis in dede; ṭu tend to Petir, but considir Judas; ṭu takst vp Steuen, lokal ageyn to Nicol; ṭe kirkis dignite makip not only a cristun man. Corneli centurio, 3et vncreistund, is clensid wip ṭe Hooli Goost. Daniel, 3et a barne, jugid ṭe prestis. It is not lîst to stond in ṭe place of Petir and Poule, and hald ṭe place of hem ṭat regnun in heuen wip Crist. Sonnid salt is not worp, but ṭat it be cast forp, and soild of suynne. Also Austeyn seip, Nout ilk ṭat seip pes to 3ou, is to be hard as colver or a doue. ṭe ṭat ṭap ṭot in him ṭe resoun of gevenauns, ne ṭap ṭot wipid a wey his defautis, ne mendid ṭe crime of his synnes, is more to be seid a vnschamfast hound ṭan a bischop. Not alle prestis ar had for prelats, for ṭe name makip not ṭe bischop, but ṭe lif. And Gregor seip; Poul seip, blam ṭu ṭot an heldar man; but ṭis reule is ṭan to be kept in him, wan ṭe synne of ṭe heldar man drawip not be his ensaumple ṭe hertis of ṭe 3ungar in to dep; but wan ṭe heldar gipi ensaumple to ṭe 3ong to dep, ṭer is he to be stregun wip scharp blamyng, for it is writoun, Al ṭe be grynnies of ṭe 3ong. And eft, Waried ṭe barn of an vndrîd ʒere. And ṭis is put after in decreis, Weper ṭe priuilege of dignite is not to be taŋ a wey from hem to whom Austeyn, Jerom, and Gregor tak a wey ṭe name of ṭe bischop, or heldarman, ṭat he may be correctid of wudlowtis. Also Austeyn seip, ṭe ṭat desiriŋ bischophed, he desiriŋ a good werk; he wold expound what is bischophed, for is it ṭe nam of werk, and not of honor; it is Grek; and ṭer is seid a word, ṭat he ṭat is maad a prest, tak he ʒed to ṭe ʒingis ṭat he is maad prest to, doing ṭe cure of hem; scopos is locand vp on; ṭer for, if we wil, we mai calle bischoppis, locars up on, ṭat he ṭat lufith to be a prest not furþer to, understond him not to be a bischop; ṭus seip
Austeyn. But if þu sei he sekip ai to furþer, it be howþip þat it be schewid in dede; for seynt Jam seiþ, Feþ wiþ outun werkis is deed; s. Jam. ij. so to seke to profit is but deed, but if it be put forþ in dede after power. And as feþ is forþfillid of þe werkis, so is also desir. And ellis desir sleþ þe soule; þeþor seiþ Crist to Petre, þrise, Simon of Jon, lufist þu me? feede my schep. þeþor as Gregor seiþ, He þat is chosun in to schepherd, he howþip to feed wiþ word, and enþaunþuþ, and sustinaunce of body; þan if he be conviected not to luf, ne to do þe office of Crist, in þis he is conviued not to be his vicar. Also þus seiþ Crisostom; Sin þhu was temptid, he ouercam hunger in desert, he despicid aaurice in þe hille, he strak ageyn veyn glorie vp on þe temple; þat he schwe to us, þat he þat may ageynsey his wombe, and despie þe goodis of þis world, and desire not veynglorie, he howþip to be maad Cristis vicar, and preche Cristis riþtwisnes, and for þoo þre chimneis ich low of þe fendis blowing is sett in þire. And þus seiþ an oþer; It is wel wetun þat Crist was mekist man, pure, and moost obedient to God; it is not þan inconuenient his vicar to be moost lik him in þeis þre, namly. Now deme þis fiþting kirke, if þe pope be moost mek, reseyuing wrongis don til him; if he be purist man as to seculer lordship, moost hatyng to be enþliþed wiþ seculer bisines; and þe þrid, if he be moost obedient to God, and to his lawe, most content of þe boundis of his lawe, not presumand to put to his lawe, ne to minys þerfro. For sop, if þe pope do þeis befor oþer men, þan is he, by for oþer men, þe folower of Crist; ellis is verified in him þe sentence of Crist, He þat is not wiþ me, he is ageyn me. And Crisostom seiþ, He þat desiriþ primacy in þerþ schal fynd confusion in heuen, and he schal not be countid among þe seruaunts of Crist þat tretiþ of primacy; nor no man hast to be seen more þan oþer, but þat he be seen lower þan oþer; for he is not þe ritwisare þat is more in honor, but he þat þe riþtwisare, he is þe more. Ensaunþe lediþ us to þis same þus; If a man haue an
hired plowman in to serueys to dwel wiþ him, to do ani dede, and feilfully to serue to him in to þat werk, and þat seruaunt obliche him to do so, ȝefing feil to þis; if he selle not aftir in dede and tyme aftir his hiȝt and couenaund, but goþ a wey þer fro, and leuileþ to wirke, and doþ contrarily directly, and in to þe harme of his maistir, it is certayn þan, þowe he be his seruaunt of dette and oblisching, naphles he is not his seruaunt in filling of werk, and so not in dede; but raper aduersari, fals trespasor, and traytor. And þus it semilþ in þe propos. If ani chosun of God himselue, and of þe puple, in to pope, or prelate, and ordend in to vicar of Crist to his office in ȝerþe, and he hiȝt it; whan he fillilþ not in dede, but doþ contrarily to his behest in degre, he semilþ not to be þe vicar of Crist in dede. And so, þowe he be his vicar vp degre and dignite, and oþer tyme in dede, wan he doþ þe dedis of þe office, þerfor þe pope ȝoi not, or ani prelat, or oþer in þe nam of dignite or of state, wan it is not to perpetual blis to þe soule. But al dred more lest þei geit þer of harme to þe soule, and tymung for defaut of trespase; for þi þat in swelk þe synne aggregilþ bi resoun of þe degre; for þus it is writun, Joi þu not of þe vnpitouse sonis, if þe drede of God is not befor hem; for better is oon dredan God, þan a þow3and vnpitouse. And better to die wiþ out barnes, þan to lef vnpitouse barnis aftir. And efte þus seilþ Crist; Joi ȝe not for spiritis are sogetis to ȝowe, but joi ȝe þat ȝor namis are writun in heuen. And efte seilþ þe gospel, Makilþ worþi frutis of penaunce, and wil ȝe not sei wiþin ȝor self we haue þe fadir Abraham, for God is miȝti of þe stonis to reise þe sonis of Habraham; for now is þe axe sett to þe rote of þe tree, þerfor ilk tree þat makilþ not good fruȝt, schal be kyt doun, and cast in to þe fire. And efte Jerom seilþ; It is not liȝt to stond in þe place of Petir and Poule, and hold þe chaur of hem þat regnun wiþ Crist; for þer of it is seid; þei are not þe sonis of seyntis þat holdun þer placis, but þei þat vse þer werkis. An Gregor seilþ, We þat are prestis how

Ecclus.

xvi.°

Luc. x°.

Matt. iii°.

Jerom.

Gregor.
to ask to knowe, not of dignite of place, ne of kirkis, but of nobley of maneris; not bi clerte of citees, but bi purte of feip; places ne orderis makun not vs nekist God, but ojer good meritis ioynum to gidir, or ellis departen, pat is wit, as to mede merit and blis. And Crisostom sei; A cristun man fallip strongli in to synne for two Crisostom. causis, ojer for gretness of pe synne, or for heijt of pe dignite. Also of pe dedis of Boneface pe martir; If pe pope ben tan rekles Bonef. of his and his brejer's 3ele, vnprofitable and slow in his dedis, more ouer and stille fro good, pat more noyeip to him and alle ojer, pan he lediip wiip him sif going bbefore to helle peple wiip outun nowmbre, to be dongun wiip him wiipouten ende, wiip mani digingis. iperfor, siipe office of Crist [on] pe 3erd was to liue most purist and mekly, and to preche bisili pe word of God to pe peple, and to calle hem azen to pe lord God, fadir of alle, and in to pe vnite and prosperite of body, and cam to serue and not be seruid, and to 3if his lif raumsum for mani, and bi pis haip 3efun to vs mani good pingis, and to flle pis ordeynid Petir, seying to Joh. xxv. him, lufist me? feed my schep, and folow me, and in him he biddip pe same to alle successors of Petre, as als in Petir a gaf to hem power of bindyng and lowsing, and 3us ordeynd him his vicar, and 3us his successor; and Petir himsili 3us fillid pe office of Crist, in liuing, and in teching, and in poling; and pis same he biddip to his successors, as is opun in his pistil. But pei pat do not in dede, it is clere pat in dede pei hald not, ne do, his office, ne office of Crist; and 3us it semip pat pei are not led be pe same spirit. iperfor as be pe dedis of Crist in his persoun, and bi pe dedis pat he dide in Petre, moost goodis are comyn to vs in pis tyme, and in tyme to come, so it is to drede, pat bi pe slownes of pe pope, and of prelats succeedand in his place, and bi her peruerse werkis, moost iiuil comip to vs, bob of synnis and of peyn, now in pis tyme, and ay to dwell wiip vs, but if we mend.
And þus I graunt now, as oft I haue knowlechid biforn mani witnes, þat þe lawfulli ordenid his Cristis vicar, or wan he doþ, or biddiþ, ony þing in þe nam of Crist, as if Crist do þat bi him, þat þan he is þe vicar of Crist in dede, and þan it is to obey to him, as to Cristis vicar, and as to Jhù Crist. And so to folow after þe sentence of þe apostel seyng; Be my folowars as I am Cristis.

1 Cor. xii. And eft, 3e tok me, he seiy, as an aungel, 3e as Crist Jhù, for Crist spekiþ in me, and he þat dispiciþ our teching, dispiciþ not man, 1 Thes. iv. but God þat 3af his Holy Gost in vs, for Crist seiy, he þat heriþ 3ow, Luc. xo. heriþ me, and he þat dispiciþ 3ow dispisiþ me, þat is, wan 3e spek of my spirit. But not so wan 3e spek of a nôper spirit. But wan þe pope goþ a wey fro Crist, and doþ þe contrari, as is be for seid, or doþ þe contrari, þan is not he Cristis vicar, ne it is not to obey ne folow him in þeis þingis. þus haue I oft seid; and, as I suppose, cordandli wiþ holi writ, and feiþful doctors, and autentik decreis. And it semiþ me, þat it be howþþe me to sey þus, for it is knowun þat many popis han synnyd, and ben snibbid; and sum tan in heresy and deposid. And, þerfor, þei are not to be folowid sympli in al þing. Also non lyuyng in þis freil lif is simply wiþout synne, non but Crist, holi writ witnessiþ. Also ani in popehed aftir Petir is not holier, nor mor confermid in þat office, þan he, and he, aftir þe Holi Gost taking, synnyd opunly in sîst of þe puple, constreyning þe gentil to be com Jewes in obseruaunce; werfor Poule aþenstod him in þe face, and redarguid him, for he was reprovable. þan it semiþ to me, þat it is helsum to þe pope, and to prelatis, and to þe peple, and worschipful to God, þat þe peple be riþtyly enamid, how þei owe to accept þe pope as þe vicar of Crist, and how þei owe to bowe fro him; þat þe peple, deseyuid ani tyme, worschip not God and þe fend to gidir, ne ani tyme þe fend in þe sted of Crist, and þe wraþhe of God com boþ on þe peple and on þe prestis.
Blessid fan fat. Also, We to notif pope sellip indulgence. An oyer, fat he may 3ef non indulgence noiper to man in purgatori, neiiper to hem fat are prescit, fat is to sey fat are to be dampnid, or are now dampnid.

To peis I seid þus; I rehersid a doctor þat seid þus; We owe not to tak as feip indulgencis, now sale worp, for þi þat are not þus grauntid of our lord Jhu Crist. And, sin sophisticacon fallip ofte in þis matir, feipful men askyn, vnder peyn of prowîng hem a wey, þis witnes; feip of holi writ is sufficient to reule alle holi kirk, but men redun not þat ani of þe apostles grauntid silk indulgencis. And feipful curats owen to sorowe as wel of þe spoling of þer sogetis, as also of þe synne of þe spoliars, for Crist seip, Blessid be þoo þat mornun, for þei schal be comfornid. Matt. 5e. Blessid be þoo þat hungrun and þristun ri3twisnes, for þei schal be filled. Blessid be þe merciful for þei schal gete mercy. It semip to mani, þat it were wark of mercy to opun þe trovþ of þe feip in þis part, þat þe pope haþ not power to graunt silk indulgencis for so li3t price. Also abodily þing of how euer litil price howþ not to be bout but wiþ þis wisdam; þat þe byþar be profhabili sekir of þe þing sold. But þe pope mai not siker ani man þat aftir his dede, or be forn, he schal haue so mikil indulgencis; þefor prouably silk marchandise owþ to be left. For þe pope wat not, ne of himsílf, if he be sauid of God, or prescit to be dampnid, þat if he be prescit, silk indulgencis rennun not forþ a3en þe ordnaunce of God, ordeyning aylastingly þe contrary; þefor, wan þe pope may not procure silk indulgencis generaly to himsílf, it is euident to many þat silk marchandis are suspect of cuetysise of symonie. It is not a3en þe feip, or prouable a3en þe trovþ, þat mani popis þat be word onli hau grauntid mani large indulgencis are dampnid; þan how may þei defend þer indulgencis bifor God? Also, a duke, or an 3erle, stonding ny a 3erpli king, and þe king grauntid a fredam or privuilege, it is not inferrid of þis, þat


WICLIFFE'S APOLOGY.

πε duke, or ζερλε, grauntip πεis fredam or privilege, but raper it longip to πε kyngis dignite; παν, sin πε king Crist is king of kings, heiar wiþ out comparisoun παν ani pope, παν πε king is souereyn to ani ζερλε or duke, it semiþ mikil more euident πατ it longip to πε gretnes of God to graunt singlerly πεis privulegs or fredam; for it folowiþ not, if a bedel, or criare, schewe πε fre graunt of his lord, παν πατ πεis seruaunt, πυσ schewand, grauntip swilke maner of fredam; mikil more if he pronounce wiþ out autorite or lif, contrariously, aζennis πε lordis wille. And in πεis caas are comynli grauntars of pardoun. Also, a feipful curat owiþ to notify to his suget, were is pardoun, sikirar, largar, and for les price, to be bout to his sogets. But πε popes bulle techiþ, as it is seid, a pope to a maad and grauntid, at πε instaunce of a king, two πουþand 5er, als oft as a nobil man seîp it bi twex πε consecracioun and Agnus Dei. And πυσ prouabli a feîpful man miït in 3ering mani messis geit on a day πewenti πω3and 3er of pardoun. Swilk a wis mar-chandis for hel of soul, miït a curat sey to his parishings. Also, putting to ouer for lewid men, πατ can not πεis orisoun, πατ πεi schal haue as mikil or more indulgenss for πε pr. nr. as oft as πεi sey it, and as gret charite and mekenes deseruing indulgenss. Also, aζen swilk feynid and on groundid indulgenss, howiþ a feîpful prest to multiply quek resouns, weil he hungrïþ and πριστïþ riïtwisnes of πε law of God, for by suelk sophymis of anticrist, πε lawe of God is despicid, and riïtful is put in veyn hope, and vpon ilk side a liuar in πεis world is falsly iapid. πerfor, lif a man a iust lif, and tryst he of πε parting of merit πατ God gisîþ men frely as him likîþ. And alle feynid arguments of anticrist are not worpi to be rehersid. God seid to Petir, Wat πυ byndist vpon ζερπε it schal be boundoun also in heuin. And πε pope is Petir's vicar, πerfor it be howiþ to trowe πατ πεis feîp is verîfîd of him. Ilk feîpful man graunt of πε gospel πε first. And suppose of πε secound word, πof it be euident of dede him not be πε vicar of Petre, syn Petir

Matt. xvii.
was not hardi to accept pis foule hardy presumpcoun, but suppose pat Petre or aungel of heuuen accept to lowse or to bynd, he may not do pis, but in as mykil as it soundip to pe hed of pe kirk abouyn. And as pis consonaunt is vnknown to pe japer, so pis fendly marchaundy is vneuident to pe feipful peple knowend pis; pus seip pe doctor. Also a doctor in pe lawe, Barthelmew in Barth. casis, seip pat dais or 3eris of indulgens are not daies ne 3eris of heuuen ne of purgatory, but pei are daies of pis world. Also pe law seip, Pardoneris ow not to graunt indulgens of per wil of dede, ne dispens vp on wowis, ne asoif of swering, mansleyng, or of oper synnis pei pat schriuis to hem, ne for3eue pingis iuil tan awey and vncerteyn to wome to restore for a quantite of money 3yuen to hem, ne for3eue pe pridde or pe fourt part of penaunce enjoinid, ne to draw sum tyme a soule fro purgatorie, as pei feynun falsly, ne graunt pleyn remissioun of synnis, ne asoile a pena et a culpa, for alle priuilegis up on peis or ani of hem are ajen callid in. pe Clementyns de pe. c0. abus. h. Barth. in Casibus. If it be askid wepher pe pope selle indulgens and merits of seynts, or pat men of pe kirke selle per orisouns preyours or gostly suffragis; here I sey pus, It semip me spedy to aferm no ping folily. But it semip mekenes to seke how bying and sellyng synfully may falle in swelk pingis, pat feipful folk eschew pe warliar; and pan pe dede semip and witnessip herd and vnderstonden and oper circumstauncs. Ilk man deme pe sikirliar ping pat semit to him. To selle is pe hauer to 3eue his ping for price tane, and bi his resonable nature to reseyue ping for price 3euun, and pus bying and sellyng dubli grauntid and dubli 3euing. per to selle is seid as for to 3eue to selling. Werfor wan I by meit for money, I selle pe money pat pe topher man biep, as I bye ping pat pe topher sellip. I bye pe met; in pis pat I reseyue for price 3euun. And I selle pe money in pis pat I giue it for price. And it semip pat bying and selling of man is many fold; pe first heuinly; vpon pe rewlis of wis-

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dam; þe secound is on þe gospel, vpon þe rewlis of prudence; þe þrid is worldly, up on þe rewli of mannis lawe; and þe fourt is fendly. Be þe first, gostly þings ai lastand are bout for temporal þings þat are falling and passing. Of secound is seid, þat Cristis disciplis went in to þe cyte to by met. Of þe þrid is comyn among men. Of þe fourt is seid þat Achab was sold to do iuil in siȝt of þe Lord. þeis wel vnderstandun, it semeþ wel þat popis, cardinalis, and oþer prelats, prestis, and oþer religiouþ, may medfully and graciously selle indulgencis and merits of seynts and preyours and gostli suffrages, as þei may graunt be erisun men swilk þings or benfets and deds of mercy and oþer goodeþ; and þus may oþer bye. And mani may not tak part of grace ne of blis but if þei bye it vn sum maner, and it be sold hem; it semiþ bi þis þat Crist bouȝt us aȝen, and for our good dedis behit vs heuenly kyndom. þus blessid martrys for glorious martirdom deseruid to haue perpetuall crowns. þus þe apostil did alle þings for þe gospel þat he schuld be maid perseyer þer of. Als þus seye we, o maruelous marchandies, þe maker of man kynd takyn a soulid body of þe virgyn, demd to be borne, and forþgoing man wiþ out seed, may gif vs his gothed, swilk feiþ is ai mad in hope trust and charite.

And þus if þe pope, or ani oþer, ani tyme feiþfully and charitably graunt and hiȝt to ani man indulgens, or part of merit of seynts, part of preyours, abstinens, wakyng, obediens, or oþer deds, iustly, and on Goddis plesaunce, and graciously, for her good deds, oþer þat þei be wel esid of synnis, or of peynis, or þat þei be þe more sterid to þe feiþ, or to plese God, blessidli þei selle swilk þingis to hem. And aȝen worde swilke þenkand to do þe deds of God iustli, and graciously þe dedis of mercy, þat he be maad perseuyar of swilk þings, boþ þei bien and sellen blessidli. But if þe pope, led bi coueȝtise, or oþer, as symonie, or wiþ þe spirit of pride, as if þei wiþ here beginning disposid alle þings, and graunt swilk þingis to ilke man, þa wiþ out merit, or wiþ out God ledar before,
but as if folowid, and schuld proue, and schuld conferme wat þat him list to be don, as now is presumid of many; or led wiþ þe spirit of lust of flesche, graunt or behiþt ani swilk þingis, oþer for mony or oþer 3erþli bodili temporal good and fleschly þingis, or preyour or fauour of meed, or fleschli þings, or for swilk luf, haterad, or drede of swilk men, or for vndeu seruise, or oþer vndeu cause and vnpertinent, who schal þan dout but þat þe pope and oþer selle swilk þingis synfully, and for symonie, and þus alle þat per-
sewen for swilke indulgens, or benfices, or oþer graces, wiþ swilk froward inwit, who doutiþ þat þei ne biþe sinfully, or veriliar en-
force to bye þing þat schal not geyt? Also if þe pope, and oþer men of þe kirke, wil not graunt indulgens or þe kirke to hem þat þei be grauntid to frely, but if money or sum oþer þing be þe selle to hem, or if minstris of þe kirke were not frely minster to hem þat þei [schuld ?] frely minster to, not but if mony or oþer þing be þe selle to hem, who douþ þat þei ne swilk men sellen synfully swilk þings? þis semþ be þe sawis of feþful doctours, put in þe canon, so and þei þat wenun to bye indulgens for þer temporal goods, and wenun to be assoild or for þe selle be hem, þof þei abiþd in þer synnes, nor mak not satisfaccoun dewly of þer synnis on oþer syde, but also eft turnun aþen þer to; byen synfully, and wenun to haue þat is takun a wey from hem. And also swilk are in defaut þat hopen not, ne turnen not to be forþeuan of þer synnis; wan þei mend hem vp on Cristis bidding, 3ha if þe prest wil not minster to hem, not but if money be gyuen to hem, and for þis þei selle þis iodil wille. Also how blam worþi are þo minstris þat wan men and women are foundun in synne, anoon þei forbed hem þe sacra-
ments of þe kirke and comynng of cristun men, and eniyn hem gret penaunce, but if þat þei fynd better grace. But as sone as mony is þe selle þei reysen þe synnars to þe takyng of þe sacraments and comynge of þe folk, and joynun prestis to reseyue hem, and minster to hem, þof þei leue not þer synne, but contenun it more orribli, and
oft leue hem tul a tyme to contune þer inne. A howe cursid marchaundise of men of þe kirke, to selle soulis in synne to þe deuil for þer godis! And also þer oune soule; in part takyng of þe defaut, and for þe sacrilege þat þei do in reif of goodis. A howe grete schrewidise, fraude, gile, and reif, and peruersite now regneþ in þe kirk, as is opun be þe dedis! Certis now is fullid þat is seid in þe psalme, For I sawe wickidnes and contradiccoun in þe cyte day and nyȝt. Wickidnese schal compasce here vp on her wall, and trauecil in her middis, and vnritwisnes and vsere and gile an [arc] not fallen from here strewis. In how many grete casis may it be, þat now regniþ in þe kirk synful marchondise; bryng to witnes; examyn þe sawis; discusse þe dedis; opun and comyn fame traueyliþ, þat in þe court of Rome mai no man geyt no grace, but if it be bowt, nor þær is noon grauntid, but if it be for temporal meed; for þís þat þe pope reseruiþ to himsylf, and to þe chaumbre, as graunting of sum benfics, and þe first fruts of sum oþer, þat he gifþ; and translatyng of bischops; and al þís is don, as it is seid, for coueyties, and þat is servant of idols; þei þat persuen for indulgences, exempcouns, and priueylegs, sey how þei geyt nowt wiþ out bying; swilk are comynly grauntid to þe riche and myȝty þe world. Wat of graunting of indulgences, an abbot of grete riches 3af þe vndred marke, to geyt to his abbey, þries in þe 3eere, þe same indulgence þat þe kirk of Rome is wont to graunt to hem þat visitun a place þat is callid porciuncula. Nout only, but also [a] cardinal gaf at his dying al his good, to haue þe same grauntid to a riche abbey were he was be fro monk, as men þat are hold trewe men witnesseen. What more? A clene man was in þe court, and spak to hem þat had grete gouernaile in þe court, and praid him to 3if him ordres frely. Wel, he seþ, I schal þe þe frely. And þou schalt þe þe me foure floreynis, and I schal ordeyn þe a bischop aftir noon. And he answerid, Sofli, I haue but foure katereynis. Forsoþe, he seþ, and þu schalt hau non ordres here.
And þus he went wiþ out ordres. And nowe how þe pricus are ekid, and how mykil him behowuþ to þeue þat schal geit ben-fics, þei telle þat bring swilk new þingis fro þe cowurt. 

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

Of cursing twey poyns.

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

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

An oþer is þis þat is putte, þat þe kirke may not riþtwisly curse a riþtwys man. To þis I seid þus, þat in two maner of þing, is seid iust; first sympli, or after trowþ, as þat vnrytwysnes is not inne. In þe secound maner is a man seid iust, onli in name or aftir present riþtwisnes. And þus as doctors seyn, a sentence of cursyng is seid to be þeuun justli, on two maners. On after trowþ, wan it is don wit just cause, juste ordre, and iust entent. A noþer, wan it is don onli up on comyn form o lawe. And þus it may be as it semþ sum tyme, þat þow þe kirke curse iustli, as to form, a iust man, neþes it [is] not iust as to sopfastnes; as wan þer is no cause of þe fulnes of þe kirke cursing: vnriþtwisnes of þe cause is þo syn going be for of þe obstinat, wan þe synnar wil not dewli obey ne amend riþt. þat is þat þu dost þo dom in nam of þe kirke, feþfully wilyng þe mendment of þe synnar, helful, to þe worship of our Lord Jhu Crist, and due ordre procedand up þe gospel. But suppose her þat þis iust is þat is ordeynid be God to do a þing, or to suffre, to comyn, or to minister in ani maner, or 3end in þe nam of Crist, and he willing to perform obediently and fille þe wark þat
God hath seven to do, suppose he that is just. And if I suppose the church may not justly curse him, as he may not sequester him from that God joineth him to do, but if God will that he be sequestered; nor the church may not justly priue the coming of Christ to men, nor taking of his sacraments, nor part taking of good things, while he is just, not but if God will it be done; nor the church may not justly punish nor bid punische swilk on, before that God bids; nor non may denounce swilk on cursid, not but in the forme that he is cursid; nor the church may not justly lede any man in to synne, nor bid do synne, ne contune his inne, the will he put it owt of comyn and harmep, as it semij bi the speche of feipful men; nor mai not justli warri him, ne pray iuile to him, ne punisch him, for he will do wel and fille Gods bidding, and amend his mis. In ani swilk manner thei mai not curse ani swilk just man.

But it seemeth me that it spedeth a litle to seeke the witte and the sawis of feipful men, owe [how?] the speke of cursyng, for ther is mani maner of cursyng. The first and the warst, and that is dedely synne, bi the will a man synning, puttieth him self out of comyning of feipful men, that is to sey, vndisposeth himself to tak part of the merits of the church, as it is of ilk man deed bi synne; and that oweth no man to curse an man, for God may not authorise that actyfe cursyng; nor Crist was not that cursid, for he syrnid neuer. But passyue cursyng, that is peyn be it self wi the synne folowand, is just; wilke is proper God to seue, and is just medicyn that to synnar oweth for to take lankfully, and be sory for that cause thereof: ther is also a nother cursing, that is preying of iuile or effectual waryng or cursyng that is iust, departing fro comyning of feipful men, and fro the taking of the sacraments. And a nother by will a man curseth a nother contrarily to the lawe of Crist, and that but only in nam or pretendid.

Thefor to speke of the cursyng of the church, [by] the will the church denouncteth opunly a synnar to be put out of comynyng, and be for-
fendid him po comyn feleschip of feiðfulmen, and taking of sacra-
ments, ðat he do ðe ræper penaunce, and infect not ðoper, and ðat
ðis be ritful boþ up ðe side ðat is cursid and up on ðe kirk side
cursing, be howðif ðe kirk to temt warly. For as ðre condicouns
mak martirdom faire, ðat is to sai, riʒtwisnes of ðe cause, charita-
table pacience of ðe martir, an vnriʒtwisnes of ðe persewar, and so
ðat cursing be riʒtwyse longen in a contrari maner; ðat is to say,
riʒtwisnes in the kirk cursing, cause of vnriʒtwisnes in ðe man
cursid, and enemy of ðe obstinat. And ðus it may be, ðof ðe
kirk curse a iust man iustly, as to form of vsing of lawe; naples
it is not iustly as to ðe cause of sopfastnes, nor it may not, wyle
ðer is no cause of vnriʒtwisnes in ðe man, ne obstynacy, ne
ritwisnes in ðe kirk, ðus doing; ðat is, wile God biddif not ðe
kirk curse, ðus ðe vnriʒtwisnes of ðe cause is synne going biforne,
for wilk ðe man schuld be cursid. Enemy of ðe obstinat, wan ðe
synnar wil not dewli obey ne a mend. Riʒtwisnes of ðe kirk doing
execucoun is wan ðe kirk a cordif wiþ Crist, and ðe kirk aboue;
of mek charitable feiðful entent, ðenkyng helful correccoun of ðe
synnar to ðe honor of God, procedif in dewe ordre up ðe gospel.

But, for to haue ðe more clere and vndeceyuid knowyng of ðis
mater, cursing and assoling in mater of domis, and geuing of
sentence in ani mater of dome, priuey or comyn, and in mater
witnessing, and in materis to be don, ðolid, susteynid, aprouid,
confermid, canoniʒid, autenkid, or to be helped, in ani mater of
cause a geyn ani man, or for ani ðing, me semiþ now spedy to sey
summe ðings.

First, I tak as feiþ, ðat no creature mai do iustli, wele, meri-
torili, perfitly, vnsinfully, effectuali, ne perseuerantli ani ðing, not
but if God wirk ðat ðing bi him, and in him; ðat if he do, or pre-
sume to do ðis ðat God wirkip not bi him, he synnep, and his wark
schal be in veyn, and idil, and schal not stond in profit. ðis semiþ
ðus, Crist miʒt not, ðan mikil more non ðoper creator mai ðat Crist
miʒt not, semif þus; for he seip in the gospel, þe Sone mai not of himself ani þing, nor nouʒt, but as he seip þe Fadir doing; þat if he schuld do ani þing þat God schuld not bi him, schuld do vniustly. For þus he seip: If I bere witnes of misilf, mi wittnes is not trewe, it is Fadir þat berip witnnes of me; and as þe Fadir berip witnnes of him, and biddip him bere witnes and speke, so he berip witnnes and spekip. War for he seip; þe words þat I speke, I speke not of misilf, but þe Fadir dwelling in me he dop þe dedis, and as he gaf me bidding so I spek. And so is ilk man holdun to spek, and do, and witnes, as þe Fadir giffip bidding to hem. And þat no creator mai do iustli ani þing, not but if Crist do it bi him, semif þus. Ilk power in heuen and in þerpe is þeuen to Crist. Also þe Fadir haj þeuen al dome to þe Sone, and al wysdam is of þe Lord God. þerfor wip out Crist is no iust power, dome, ne wisdam; he haj þe key of Davuid; he closip, and þan no man opunniþ; he opunniþ and þan no man closip. If he dyng down, þan no man biggiþ vppe. If he close, þan is þer no man þat may opun, ne iustli ašenstond him, nor no man mai sey þis schal be don, but if he bidde. And he giffip power, and wisdam, and seip:

Wip outen me þee mai no þing do. And for þis seip Poule: We may not of our self þenk ani þing as of ourself, but our sufficiens is in God; and no werkis in vs and no þing mai we aʃen þe trowþ, but for þe trowþ. And for þis seip þe prophet: Lord, þu hast wrout al our warkis in vs. And mani swilk witnes. And so, sin no creator mai do iustli ani þing wip outun Crist, þan þe kirk may not, noʃer general kirk, ne particuler; þe kirk in heuen, ne þe kirk sleping in purgatory, ne þe kirk fʒting in þis world, aggregat, or gedred to gidre in on of Crist, and of al chosun to be blessing wip him wip outen ende, lepun vp to gidir in to oo spirit and con-corporel and conperseyuers and felowes of þe heişest of Crist, and of his godly kynd. As Petre seip in his epistil, and Poul of Colo-censes: Weþer it be þe kirk particuler, as were two or þre are
gedrid to gidir in Cristis name, and of þe kirk; or if it be a persone ordeyned to do ani þink in þe name of Crist and of þe kirk, he mai no þing do iustli, but in maner befor seyde, þat Crist do it bi him.

And þus is opun þat þe kirk mai not iustli curse ne bles, but as he haþ befor ordeyned to be doun, and do it be þe kirk; þe kirk mai not ellis curse iustli, þat is noþer sequester ani man fro comyning of feipful men, ne fro part takyng of sacraments, ne for bid him ne to do ani þing, ne joyn him penaunce, ne denounce, put out of comyn, ne bid iuila to him, ne curse him in ani maner, be wat nam þat cursing be callid; þe kirk may not do it iustli, ne vnblamfully, not but in als mikil as Crist haþ ordeynid to be doun, and doþ it bi þe kirk, and confermit it. And riȝt so of soiling; oþer wis may not þe kirk bring a man out of synne, ne forþe þe peyn, nor man siker, ne pronounce, ne hiȝt him to be soylid, in ani maner for ani cause. Ne oþer wyse howiþ ani man to dred ani curse, not but in als mikil as it is ȝeuen vp Cristis bidding, ne oþer wise ioi of assoiling; ne reste hemsilf siker þer for. Oþer wyse ow ȝe not to drede it; þat is, ȝe ow not to drede it þat it schal greue ȝow, or noþ ȝow, as at God to mak ȝow sinful, or to be punischid, nor ȝe ow not cesse, ne abstene fro ani good wark, but vp þat Crist for bediþ it him. þis sentence is clere of manifold witnes of þe feipful opunning of holi writt, and publisched expresly and ympliȝedly, and of þe sawis of feipful doctours, witnessing and expounding; and of þe decreis of þe kirk conferming. In canoun it is writun þus, of þe words of þe pope Leoun; þe priuylege of Leoun. Petre dwelliþ were euer þe dome is ȝeuen aftir his equite, þat þe fersnes be noþer to mikil ne to litil, were no þing schal be bounde ne lowsid, not or Petre byndiþ or lowsþ. Who euer deserue to tak þe sentence of daming, if he wele perseyuer in his wit, no man mai relesse him. And also Jerom seip, If ani man be put out Jerom, nouȝt be riȝt dome of hem þat are abouen to þe kirk, if he went.
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not out be forene, fat is, dide not so fat he deseruid to be put out, he is no þing hurt in þis þat he semij to be put out fro men be dom not riȝt. And þus it is don þat sum tyme his [he?] is wiþ inne þat is cast out, and he is wiþ out þat semij wiþ inne. þus seij he. And Gelasij þe pope seij, He þat sentence is ȝeuen aȝen do he awey þe error and it is vowyd, and if it be vniust, so mikil he owiþ to charge it þe lesse as at God and at his kirk. Wickid sentence mai greue no man, and so disire ȝe not to be assoilid þer of be wilk þe holdun ȝou not boundon. þus seij he. And Austyn seij, Vþp on þe general seij, no man mai noi þe kynd of God, ne þe kynd of God mai not noi ani man vniustly, ne þole ani be noiȝed vniustly; he þat noiþ, as þe Apostel seij, schal resyue þis þat he noiþ. To þis acordij Rabanus and oþer doctours mani; of wilk ȝet it is spedii to rehers summe. þer is a cursing þat is dedli synne þe wilk þe man synning puttiþ himsylf out of comoun; þat is, vnþisposiþ himsylf to tak part of merits of þe kirk, os it is of ilk ded be synne, and be swilk cursing is man waried to God. And þus no man ow to curse ani man, sin God mai not autorise þis cursing actif, for þus was neuer Crist cursid, for he synnid not. But cursing of peyn be it self folowand is iust, þe wilk longij þo God to ȝef. þer is anoþer cursing, bi wilk þe kirk denouncij openly a synnar put out of comyn, and forbedij him comyn feleschip of cristun men, and þe takyng of sacraments, þat he mend þe raþer, and smot not oþer. And of þis curse þe kirk spekiþ most famously. And þis is callid þe cursyng of þe kirk. To whas riȝtful ratifiyng, als wel on his syd þat is cursid, os on þe side of þe kirk cursing, þe kirk be houijþ to tent to þre condicouns þat are requirid to þis lawful cursing; þat is, vnriȝtwisnes in the cause, enuy of aȝen stonder, and riȝtwisnes of þe kirk dis doing execucoun. þe first semij þat no man is þus cursid but materaly for synne. Ilk synne is vnriȝtwisnes or bryning it in, þefor to þis lawful curse is requirid þe vnriȝtwisnes of þe cause; ne it is aȝen þis, but acording
That man be cursid, for his honor of God, and profit of himself, and of his peple, wiþ mani final leful leke causis os it semip of his peyn of damnid men. His seconde circumstance semip of his, that to lawful cursing is requirid prefald broþer correcting, and but he dwel obstinat to his fount peyn that is dede of his kirk; for it is a pre-scripcoun fro comyning of feiful men; ellis his cursing is not lawful. His prid circumstance semip of his, that is it [it is?] not possible to be put of comyn of men, but that if it be perforþow a persoun prescit curse bi autorite of his [kirk], neuer his lesse he presupponip his kirk. And þus it semip al onli in effect an heretik schuld vnderly his curse of his kirk; but it semip that ilk synning to his dep is an heretik; as aþen ward a heretik is he the synnip to his dep, for ilk swilk pertinatly contrarily techip to holi writte. And swilk curse, syn it is iust medicyn of his gilty, schuld be tane thankfully, for he is not perid þerby, but betteryd, or ellis his malice swagid. But he schuld do a wey per of, and take his medicyn, schakyng a wey synne from him be absoluçoun of sacra-ment, and mekly taking a noþer absoluçoun of iurisdicçoun of him þat cursid, by was vertewe he my3t comyn wiþ cristun men and tak sacraments. And þow þat medicyn be good for þe tyme, neuerþeles þe hele folowand is fare better. And bi resoun of þat prohibicoun fro comyng of feiful men and reseyuing of sacraments, syn it is not a sacrament supposid þat is it leful to a lewyd man in þe vertew of his kirk to curse and louse; but wan ani after þe pridde correpecoun dwellip inobedient, he owip not only to be denouncid a cursid, þat of sume is callid þe lesse curse; but comyn of feiful men and takyn of sacraments owun to be defendid him; þat is callid þe more curse þan þe kirke haþ ordeyned resounably; þat þe kirk performe it solemply, candel slekennid, bell rogun, and þe cros turnid vp so doun. neuerþeles it intendip þe good of him þat is cursid charitabli, and prof3t of þe kirk. And it semip be a noþer doctor to bring forþ a noþer curse, he wilk it
is leful to curse þe iust man, wip outun his demerit, of forbeding him comyn of men, and taking of sacraments, þat he geit mede of his obedience, and þe sinnar be mad redy, or for summe oþer swilk cause. But certeyn I am þat þis curse may not be done wip outun resounable cause; ne þe nakyd wille of þe prelat is not inowe þerto; ne a man is not holdun for swilk curse to leef þing þat he is holdun to do bi Gods bidding. Neuerþeles he mai medulfully cesser fro summe dedis for a tyme, and deserue for obediens. And if ani can ground þis maner of cursyng I consent.

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

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

[pis semip be ensaumple of Crist, for he wold not curse hem pat denoied to him harborow and lifelod, but reprouid his disciplis [Luc. ix. askyng veniawns; and wan he was waried he waried not azen, 1 Pet. iij. wan he was punischid, he manest not azen, but mekle be toke himself to him pat iugid him vniustly; and pe peyn of oper synne bare, and prayed for his cruciars.

Also be ensaumple of Moyses, wan pe peple synnid in to God, he vengid it; and wan pei greuid him he polid, and 3aue pe cause to God.

Also it be howuij pe synne to be notory and greuows, for wilc cursyng schuld be done. Were pe Archedecoun seij, pat pe more curse is to be 3euun for contumacy alone; and pis he groundij be mani lawis. And al oper lawis pat semen to sey, pat man how to curse for crime of vowtre, peft, and swilk oper; so pat vndir- stond for contumacy descendend of swilk crime. And he seij Lincoln to be of pe same sentence, and Innocent, seing pat man is not to be cursid only for pe crime, if he wil amend him. And pe sentence of Crist acordij in pe gospel; were cursing is groundid. Were for pe kirk seij, None of bischoppis priue ani man fro comyning of pe kirk, wiþ outun certeyn and opun cause of synne. And resoun is pis, for ilk cursing vniustli also cursij himself, for he synnij dedly. And Austeyn seij, as is be for seid: No man mai noye kynd of God.

Of pe wilc semip pe notable conclusiouns: first, pat God mai not curse ani man ne suffir him to be noi3ed to his pering, but himself be first in cause; for pe curse of pe kirk takij not a wey ri3fulnes ne vertu, ne inferrij not synne, but schewij departing fro comyn of seyns, and defendij medicinable comyning wiþ pe kirk or sacraments of it. Were for seij Archedecoun, efter pat he schewij pat pe keyes of pe kirk only byndun and lousun, wan pei are confermid to pe keyes of Crist, pat bynding or lousing of pe prelat is not pe cause why ani is lousid or boundun in heuin. But
bus it is seid, for oft þei fellow hemsilf to gidir and for þei how to
fellow hemsilf to gidir, os it semþ bi þe decreis and sentence of doctors
cording to gidir, is, þat þe keyes erring noiþer bindun ne lowsoun
as to God. þe þrid is þis, þat he þat vniustly cursþ as to þe face of
þe kirk, noiþþ principali himself, for he misusþ his powar. Werfor
þe decre seþ, We are not dampnids wip out dom, wan we are cursid
vniustly. Archedecoun seþ, þat he þat cursþ his sugetis vniustly
incurriþ sacrilege, for sacrilege is to file holyþing; þefor he þat cursþ
vniustly filþ þe holi body of þe kirk, fro wam he pullþ out vniustly
his membre. And I deme not but þat ilk curse is to be deede, for
þat he is cursid vniustly, howip to examin him diligently after holi
writte, þat he be not gilty in ani þing. Þe secounde he houþþ to
drede of þe perel of him þat cursþ vniustly. And þe þrid of harm
of þe broþþer þat may cum of þe forbodun of þe communicatise doc-
trine of broþþer. And þis dede Lincoln, þat he callþþ to þe popis
cowrt, wan he was manifold greuid þore, he appellid stalliworþli
fro þe court of Innocent þe ferþþe, vn to þe barre of Crist. Neþþes
it is not to deme þat ne it is leful to curse accessorily; for þat
tendiþþ but to men lifing actifly; syn þat execuþþ of þis curse
1 Cor. vi.
1 Cor. vi. sauerþþ seculer cause, and þe Apostil biddþþ, If þe hau seculer nedis,
ordeyn þoo þat are contemptible, þat are in þe kirk, to deme. And
þis is notable to wite, in þe decre vndre autorite of þe senþþ and of
seint Jerome, were after þat he schewip þat vnleful curse hiritþþ not
him þat is notid þer wip, os innocents, he seþþ, mai not be
condemnþþ wip þe crime of a noþþer, he obiectþþ vnder þis forme,
Crist seþþ, and þe Apostil: Blesse and wil þe not curse. Mischel
was not hardi to þeue dome of blasfemy to þe fend, most worþþi
curse, as þe Apostil seþþ, howe mykil more howe we to be clene of
al cursþþng. þe fend seruid curse; but blasfemie howip not to go
out of þe aungelis mouþþ. Rede þe holde bokis, and see wilþþ lynage
were sett in þe hille of Gariþþym to bles þe puple; and wilþþ in þe
hille of Hebal to curse. Ruben þat filid his fadir bedde, and Zabloun
Wicliffe's Apology.

\(\text{pe last son of Lia, and pe sonis of pe wengis were sette in pe hille of Hebal to curse hem pat were worpi curse. And wan we are tawt glassy of alle storis of pe wold testament how it is to do in tyme of grace, it semip pat half of pe linage blessing betokyn hem pat charitabli purli for desire of hietis of Crist comyn to pe hille; pe toper half cursing menip hem pat for drede of torment filling pe lawe comun to pe hille. Also pei tokun actis and contempt-}

\(\text{platis; } \) pat sterun to vertewe be per two maneris. Pe souereynes of pe kirke howun not to curse for temporal pingis; ne bisy a bowt hem, but bles and preche. \(\text{Pat it is leful for to curse semip of pe oold stori, and of pe newe testament; but pe canoun distinguip}\) pus; Cursing pat is forbidon is pis pat procedip of wille of veniaunce or hate of pe perseware, not purli of pe luf of ri3twisnes; and prouip pis of mani witts of seyntis. \(\text{Perfor it is certeyn pat iche man cursing, wi3 out stering of pe Holi Goost first cursing, or not penkyng charitabli good of him pat is cursid, and good of pe kirk, he synnip greuowsly; forfor seip pe canoun, vnder autorite of Gre-}

gori, Prestis synnen not in pat curse, in wilk pei discord not fro pe innare iuge. \(\text{And after, vnder pe autorite of Austeyn, Sogets Austeyn.}\) ben correctid of oper prouastis wi3 correccoun comyng of charite, and for pe diuersite of synnis. But now it semip to men wel be haldyng pat prelats and prestis peis daies in pe court of pleet, and pei pat persewen causis a3en per neybors, enfectun and warion hem silf manifol and sinfully foilun ilk oper. Also pat mani cursing now blowun in pe kirk are not to be dreddde, not but in als mikil of pei smotte pe curse or oper of cause on oper side. And til is concordyng to pe first curse of God. It is semyng be pis wan it is noper foundid in holi writt, ne in pe lif of Crist, ne of his Apostlis. But alle ping pat prelats owun to do are sufficienly groundid per, and pan sijen pei curse not pus, it is not to drede oper wise, pan as is seid before in pe strong autorite. Also for Crist forbedip swilk maner of cursing, os now in case is vsid in pe
Luc. kirk. As þe gospel of Luc tellyp, and absteniþ þerfro as it semip of Scharioþ, and neuerþeles in him was more cause of cursing þan in sum þat to day are blawun in þe kirk. It valþ not to seie þat Petre cursid Anani, and Poulþ þe fornicary, for þei cursid be a cursing þat mani prelatþ to day kan not, nor hau not power to. Petre be tok Anani bi dede going be for to þe fend to be tormentid perpetuali. And Poulþ be toke þe fornicari to saþanas til a tyme, þat his spirit schulde be saue. But mani prelates are out of part of þis maner of cursing. Also bi þe feip of þe gospel no man owip to curse a noþer not but of charite þat he hau to him, for of þe feip we owe to luf our enmies, and also for to do alle þings in charite, for mani man cursip now not for charite, and þerfor not feipfully. A part proud of þis signe, þat þei curse more souare and horrible-lare hem þat þei hatun, as it semip of hem þat are cursid for þei wil not þef money or reuerens to þe mynisteris of þe kirk. And þus it semip þat prelatþ mai mikil drede of þer cursyng hem silf, and oþer ioy of þer cursyng, and dred mikil þer blessing; for Salamon seip, Cursing veinli brout schal pletesuowsli descende in to summe man; þat is as þe glose seip, in to him þat bringþ it forþ. And seip þe salm, He lufid cursing, and it schal cum to him. And he dede on cursyng os a cloþ, and entred as water in to his inword þings, and as oyly in to his bonis. Be it made to him a cloþ þat he is helid wiþ, and as belþ þat is he ai gird wiþ. And Poul seip, Cursars schal not weld þo kyndam of God. And bi þe Prophet God seip þus, Nowe to 30w prestis þis sonde, if þe wil not sett to þe hert to þef glory to my name, seip þe Lord, I schal sende hunger vn to 30w, and I schal curse to 3or blessing, and I schal curse to hem, for 3e sett not to þe herte. And on þe toþer side þe salme seip, þei schal curse, and þu Lord schalt blesse. And so seip Crist, þe schal be blessid wan men schal curse 30w, and persew 30w, and sey al iuel aþen 30w, and reprowe 30w, and cast out 3oure name as iuel, liandi vp on 30w for me, and for þe gospel; ioiþ and
bep glad, for 30r mede is plentiuous in heuen. God bring us to his. And prelats mai sore drede, pat her vniust and iuilwilly cursing be in cause whi þe puple dredip not cursing, nor mendiþ not, but aþenstondip and risip aþen hem; and þis is cause of al iuil, for ilk crature wip God auþt to aþenstond falshed: for þus is writun in þe Psalme, Who schal rise to gidre wip me aþen þe iuil willid, or who schal stonde wip me aþen þe wirking wickidnes. And þe wise man, þe gelousy of him schal tak armor, and arme þe crature to venge him on þe wickid, and wip him al þe world schal fiþ aþen þe vnwitti, and þe spirit of vertu schal stond aþen, and as a wirlwynd schal diuide hem; and wickydnes schal bring al þerþ to wildrenes, for cursing þe þerþ swellip, and iuil wille schal turne out þe setis of þe miþi. And as seynt Jame seip, As þe welle mai not bring Jac. iii. for þo of o pitte bitter water and swete; so mai we not blesse God wip þe mouþ, pat we curse man made to his lekenes.

þis is a noþer point, for I seid þat Crist was cursid. But þei iv. Crist was cursid. toke heuely at þe worde, þerfore I preied to excuse me or spare me in termis; and neuerþeles to trewe vnderstanding me þinkþ it mai be seid sopli, and wip out blame: for we schal vnderstond bi Holþ Writte, and bi teching of seynts and bi resoun, and bi comyn experiens, þat in þre maners is a man seid cursid. Ffirst 1o. and warst be synne, wan he cursip himsylf, and bi his wickid dede golþ out of comyn of holþ men, and vndisposip him to tak part of merits of þe kirk. And þus mai not God curse ani man, ne bid ani man curse, ne a proue it, ne þus was Crist neuer cursid, for he synnid neuer. In þe seconde maner is man cursid iustli, wan 2o. God wordeynip him for þis synne to be putte to peyn, and out of comyn, and to be waried, or denounced, or schewid, as cursid and haldun swilk. And þus is man iustli cursid and worþili, wan men curse him bi Godds biddyng, and þan þei do it medefully. And þus God cursip men, and þe þerþ, and bests, and oþer þings in mannis wark, wan he ordeynip þeþ þings to be noyous to man, and CAMD. SOC. 14.
punisch him, and not to bring fortress; and thus he seip he wille
curse to her blessing, wan þei wil not kepe his bidding; for wan
þei prey for plente, and pees, and swilk oþer þings, and delitun in
þeis þings, and ðekun þer synnis þar by, he wil send hem skarnes
and nois, and ðole hem to haue debate, and punische hem in mani
wyes, and ay þe moo lusts þat þei haue here, ay þe more schal ben
þer peyn. And þus he cursip to þer blessing. And so þis þat
mani callun blessing is cursing. And aþen ward; þus we prayen
iuil and cursing to our neybor iustli, wan we desire þat disece
and oþer enuyes be to him to lette hem of iuil and to mak him to
drede synne and to do bettar. And þus we blame childre and
misdoars. And þus Job cursid his day. And Jeremy þat man þat
callid his fadre þat a son was born to þim, and as bi ioy gladid him,
for þey desirid þat þeis schuld lette men fro doing of iuil and be in
a maner to stere men to be heuy of þer mysse and to desire to be
heyne; for þus were good to mani a man, þat þings were in desessse
to him, þat now are in mikil leking. But þet in þis maner of curse
þat men curse man iustli for his misdede, was Crist not cursid,
for he seruid not to be cursid, nor God bad not men curse him, ne
þei dede not þis iustly to him. But in þe þrid maner a þing is seid
cursid wan men cursun man þow þei do it vniustly, or bannun him,
or put tun him out of comyn, or haldun him cursid, or denounce,
or schew him cursid. And þus comyn speche callip men cursid.
And bi lawis of þe kirk men are þus cursid, and bidun to be holdun
cursid, wan þei are wel good, and þe more blessid of God. And
þus Crist was cursid of men, and olden cursid, and put out of
Gal. 3o. comyn of men, and put to dep as cursid man. And þus seip Poule,
He was mad for vs þat cursid þing, þat we schuld be mad blessid
Ysa. 53o. in him. And þe prophet Ysaye, þat we arettid him as smitun of
God and lafte, and þus he seip bi þe prophet þat alle men cursun
to him. But for þis is he mikil þe bettar and not þe wars. And
we schuld luf him þe bettar and desire þus to be cursid wip þim,
as Poule dede, and Moyses, and odir, as Holi Writt seip of hem; for Poule seip he desirid to be cursid of Crist for his brepher, to Ro. 9, a. make hem saue. And Moises praised to for3eue þe puple þer Ex. 32°. synne, or ellis to do him out of his book; not þat þei desirid to do synne and be cursid worpily; but þat þei wold þus wip out desert be punischid as cursid for þe peple, to make þem saue. And þus schuld we alle if we were in charite, as me þinkip.

And it semip bi sindre resouns it mai be seid þat Crist was 1°. cursid; first bi þis þat he was made man wip outun synne þat was cursid of God, and iustli put out of lordschip and comyn for a tyme. þe second, for he was in his persoun þus wip out desert punischid, 2°. as if he had ben cursid. þe þrid, for he is cursid in his membris þat 3°. are oon wip him. After þis þat he seip, þis þat 3e dede til ani of hem lest of myn good or iuil, 3e did it to me. And þat 3e ded not to hem 3e ded not to me. And þis schuld maak men rad to do ani iuil to ani good man, or to curse him, or to gruch a3en him, for it soundip in to Crist. And þerfor seid Moyses, 3or grucching Ex. 16°. is a3en þe Lord. þus as he is seid cursid þat men cursun. And as al men of a comynte berun punisching for þe defaut of two or on, þus it is be twen Crist and vs, for þus was he punischid for vs. And þus seip Peter þat he bare our synnes, for he bare þe peyn of hem. And þus he callip our synnis and our defauts his. And þus he seip in þe Salm, God my God loke in to me, why hast þu left me, fare fro my heyle, þo wordis of my defauts. And God 3et left neuer Crist, but ay is wip him, for he dop ai þo þingis þat plesun God, os himself seip. But for he þolid him þus be punischid, and for he left sum membris of þe kirk at a tyme, for þis he seip þat he left him. And þus was Crist callid a synnar and blasfemer, and þe cursidist man in þerþe, for þei seid þat he was a deuowrar, and þat he blasfemid. And þus, as we sey þat man a 3efe blasfeme or cursid, wan he is þus iugid and rettid of men, þow he be not so in sopnes, in þis maner we sey of Crist þat he was blasfem, synnar,
and cursid, and þat he ȝet was not; for he blasphemid not, ne
synnid, ne did no þing worþi curse; and þat Crist wold pole al þis
schuld we be glad, and leren to þole wip him; and þan bi þat we
schal be holdun of God þe more blessid, and be þe more blessid,
and be so perceyuers of Cristis meritis.

An ȝer is þis þat is put and askid, þat ilk prest may vse þe key
in to ilk man. To þis, me þinkif, I may wel sey þus, syn al power
is of God, and, as þe gospel seip, þer is no power but of God, ne
man may do no þing, but if he ȝeue him þe miȝt; as Crist seip,
ȝe may wip out me do no þing, þat onely a man vse his power in to
ilk þing, as God werkiȝ bi him, and leþiȝ him to vse it vnblamfally,
and no förþer, and fro þat may no man lette him. And þis is þat
we sey, þat we may of riȝt so, if þer be ani vsing of power, or callid
power, þat is not bi Crist, þat is no power, but fals pride, and
presumid, and onli in name, and as to ȝend and effect is nowȝt.
Neuerþeles, a man is seid to haue power, and leue to vse power,
in many wyse, as sum bi lawe and ordre of kynd, sum bi lawe
and ordre of grace, and some bi lawe and ordre made and writun.
And so it is seid bi lawe þat is mad of þe kirk, þat ilk prest hap þe
same power to vse þe key in to ani man in þo poynþ of deþ, as þe
pope; but not ellis, not but autorite in special be ȝeueun to him
of þe kirk þer to. But if it be askid, if ilk prest mai vse þe key in
to ilk man, þat is to sey, to asoile him, or ellis to bind him fro
grace, it semþ opunly þat ilk prest may not asoile ilk to bring him
to heuyn; for þe gospel seip, þat Crist in a coost of þe Jewis miȝt
not do ani vertu þer, for þe vntrouþ, not but helid a few seek, þe
handus leyd vpon, and he manuelid for þer vntrowþ; þan, wan
Crist, þat is God Almiȝty, and of his absolut power may al þing,
and no þing is vnpossible to him, nor no þing may aȝen stond him,
and ȝet may not of his ordinat power ȝele þe folk for þer ontrowþ,
and vndisposicoun, and vnable to reseyue, mich more ani ȝer
beneþ may not help, but after þe disposicoun of him þat receyuiȝ.
WICLIFFE'S APOLOGY.

Al so it semip bi pis, pat pe pope may not bring in to grace, ne bles, him pat lastip in vntrowp, and in per synnis; os it semip bi Jewes and Saracenis and opher swilk, os is witnessid, and of feipful witnes. Also God 3aue him no farrer power, not but asoyl hem pat wil leue per synne, or to bynd hem and curse pat wil duré per inne. And bi so pe same resoun none opher prest may not excede. And if it be axid wefer ilk prest hap as mykil power as pe pope, as a nenist God, it semip to me pat is foly to a ferme in pis case opher 3ie or nay, be for pat it mai be schewid out of Holi Writte. And so it semip al so to me it is foly ani prest to presume him to haue euyn power wiáp ilk opher, be for pat he may ground him in pe feip; and foli it were to deme to any man any power pat God hap 3euen to him, or pe vsyng per of; for certeyn I am, how euer ani man tak power to him, or vse power, it profip not, but in as myche as God 3euiùp it, and wirkip wiùp it, and conformip it; and certayn I am, pat pe power pat God 3aue Petre, he 3aue it not to him alone, ne for him alone, but he 3aue it to pe kirk, and for po kirk, and to edifying of al pe kirk; os he 3euiùp pe si5t of pe ee, or pe act of ani membre of pe body, for help and edifying of al pe body. And Sent Jerom seip, Sum tyme pe prest was pat ilk pat pe bischop. Jerom. And bi for pat bats were made in religioun bi stinging of pe fend, and was seid in pe peple, I am of Petre, I of Poule, I of Apollo, I of Cephas, pe kirkis were gouernid bi pe comyn of prestis counseil. But after pat ilk man callid him pat he baptizid his, and not Cristis, pan was in al pe world wordeynid pat on of pe prestis schuld be made chefe, and pe seedis of scysmis schuld be tan a wey. pe as prestis wit hem to be to per souereynis sogets be custum of pis kirk, so knaw bischopis hem to be more of custum pan of dispensacoun of Goddis trowp, to per sogets, pe more per souereyns, and in comyn pei owe to gouern pe kirk. Lo I sey bischops present, and pat pei stondun nere him, prests mai in pe autere mak pe sacrament. But for it is writun, Prestis pat 1 Tim. 5.
prestun wel bi þei worþi had dowble honor, most þat þei trauel in word and teachıng: it semıþ hem to preche, it is profıt to bles, it is congrew to sacre, it cordıþ to hem to 3eue comyn, it is ncessari to hem to visit þe sek, to pray for þe vnmiþti, and to fele of þe sacraments of God. Perfor non of þe bischopis, enblawen wiþ enuy of þe fendis temptacoun, wrap, if prestis ouerwile exort or monest þe peple, if þei preche in kirk, if þey blesse þe floe, for I schal sey þus to hym þat werniþ me þeis þings, he þat wil not prestus do þing þat þei are bidun of God, sey he wat is more þan Crist? or wat maþ be put beforne his flesch and blode? And if þe prest sacre Crist wan he blessiþ þe sacrament of God in þe auter, awiþ he not to blessiþ þe peple, þat dreþiþ not to sacre Crist? A þe vniust prestis þorow 3or bidding þe prest of God stintiþ þe office of blessıng, a bowt lewid men and women; he stintiþ þe wark of tong, he haþ no tayst of preching, he is dockid on ilk part, he haþ only þe name of prest, but he holdiþ not þe plente ne þe perfeccoun þat falliþ to his conseccacoun. I pray 30w prestis wat honor is þis to 30w, þat 3e bring in þe damage of alle þe folke? for wan worþi diligence is taken a wey fro prestis bi power, sum smiting of mischeft rysiþ in þe flok; and 3e geyt harme of þe Lordis patrimoyyn, til 3e alon wil be potentats in þe kirk. And for þi seyn oper men þus, if a bischop in conferming þat he appropriþ to him silþ wiþ out ground of þe Scripter, 3euþ grace, whi not a simple prest þat in merit is more at God, of mor merit, gefe mor worþi sacraments? Sum tyme was no resoun, wan þe same was bischop and prest. And bi forn þat presched was hied, or verilir fyled cursidly bi þe world, ilk prest of Crist was callid indifferently prest and bischop, as it semiþ be þe wordis of Jerom.

An oper is þis, þat ilk prest is holdun to preche. þis haue I seid of þe wordis of Gregor, Austeyn, and oper. And þis steriþ me to seye þus, for ilk man is olden to do þing þat Crist enioyniþ him to do. And it semiþ bi witnes of seyntis, þat Crist enioyniþ ilk prest
to preche, and pan he is boundun þer to. And þis semip bi þe gospel þat seip þus. After þat Crist had ordeynid his apostlis, and sent hem to preche; after he assignid seuenty and two disciplis, and sent hem be forn his face, two and two, in to ilk place and cite widir he was to com, and bad hem preche þe kyndum of God; vpon wilk seip an expositor þus. Crist sent his two and seuenty disciplis, and þaue power to performe it. And sin it is prouable þat þei were not prests, for þan had þei ben bischopis, and apostlis, but þei were dekunis, lowar þan prestis, as Steuyn, and silk oþer þat is redd of in apostlis dedis, it semip þat Crist, sending hem to þis office, sendip in his ordeyning al oþer heiar, as prestis, to þe office; to þe same soundun þe wordis of þe prelat ordering dekunnis. Were fore in þe fowrth book of sentence, þe fowr and twenti distinc-
coun, þus is writun; To þe decouint it pertenip [to] stond nise þe prest, and minister to him all þings þat are don in þo sacraments of Crist, to bere þe crosse, to preche þe gospel, and þe pistil; for as þe olde Testament to þe redars, so is bedun to dekunnis to prech þe newe. And þis same seip Seint Ysidor, as it is put in þe decrees. Ysidor.
For þi seip Seint Gregori, Poule seip to Thimoþe, þat þe prest be miþti to exort in al doctrin, and argu hem þat aþen seyn þe feip. þer for is seid bi þe prophet Malachie, þe lippis of þe prest schal kepe sciens, and men schal ask þe law of his mowþe, for he is þe aungel of þe Lord of hostis, þer for þe Lord monestip be þe prophet Ysaie seing, Crie, cese not, vphauns þi vois os a trompe. Who þat niþp to prest hed he takip þe office of a criar, þat he go criing for þe goming of þe iuge þat ferfulli folowip. Werfor þe prest, going in and out, dieþ if he go wip out þe sound·of preching. But here sum glosun and seyn, þat preching is her vnderstonden reding at þe messe, and þat Gregori spak þis of curats; but swelk men be howuen tak hede, þat bi þis are not curats excusid þat prechun not; and it folowip not þer of þat simple prestis are excusid bi þis, for he spak to curats, and be þei ware þat þei knitt not falsly a wey

Wicliffe's Apology.
WICLIFFE'S APOLOGY.

Ps. 43.  

Austeyn.

Crisost.

Isidor.

Ezech. 3o

pe witt fro pe lecture, and bere fals witnes vpon seynts, and diseyue simple prestis bi þer fraudis, wening þus to be excusid; for God seiþ bi Ysaie, þi fadir þe first synnìd, and þin enterpretors han brokyn þe lawe aþenis me. And tak þei 3ed how Gregor seiþ to presþod; he seiþ not to cure. And þei þat seyn þis preching is takun for reding, take þei 3ede to preche, for in a langwag vnknowun ilk man and womman mai rede, and mani are for bodun to prech. And if ilk man mai prech it, it were but foly to go to þe hordres to geit more iarche. And also take þey 3ed how to preche; þe holde Testament was bodun dekus, weþer not in tong þat þe peple vnderstode; for sop þ to preche is in siche maner to a monest good þingis, as Crist bad his disciplis do, wan he sent hem to preche, þer for be þei ware þat þus wenun to excuse prestis, for Austeyn seiþ þus, fewe are þe prestus þat prechun iustli þe Word of God, but many are stille dampably, sum of vnkunning, þat refuse to be tauzt, oþer of neligens, þat despice Goddis Word, but noþer þei nor þei mai be excusid of þe syn of þer stilnes; sin þei how not to be prests þat can not preche, ne þei to be stille þat can, þow þei be not curatis. And þus seiþ Crisostum, it semip þat God enionip to doctors and dekus þe minstri of presthed, and of dekusned, þat are riþful, and it semip þat men hau ordeynid hem þat are vniust, and not curatis. And so of þe þing issewe is knowun who is ordeynid of God, and who of man; he þat dop wel his minstri, þat semip þat he is ordeynid of God, and he þat dop it not wel, is ordeynid of man, þe wilk sopli as to God, is neiþer dekus ne prest. þerfor seiþ Isidor, kunne þer prestis Holi Writt, and þe canouns, and þat al þer wark be in preching, and in doc-trin, and edify þei alle men, as wel of sciens of þe feip as in disciplyn of dedis, þerfor þe prestis, but þei make opun al trowyþ in þe peple, þei schal þeue resoun at þe day of dome; as God seiþ bi þe prophet, Lo I haue sett þe a be holdar to þe hows of Israel, if þou sey not to þe wickid man, þat he go fro his wickid weies and
lefe he schal dye in his synnis, and I schal seek his blod of þin hond. And for sop prestis schal be dampnid for wickidnes of þe peple, if þei lere hem not wan þei are vnkunand, nor snyb hem not wanne þei synne. And as it cordih to argu þe synnar, so it fallih to not do veniaunce to þe iust man. Þis seip Seynt Isedor. And þus it semip þat þei are boundun her to vnder þe peyn of dedly synne and dampnig to helle. And for obieccouns and sophins þat men may mak and obiect, it semip to me þat þei are bound þus; ilk man taking prested, he takip him mater to mak him holy, body and soule and spirit, and so to be holy and halow ofer, be en-saumple of lyuing, word of teching, and ministring of sacraments, after þe sentence of Poule, in þe ordering of prestis, seyng þus, 2 Tim. i. Wil þu not tak reclesly þe grace of God þat is in þee bi þe putting vp on of my honds. And þus he seip to Titus, For þis I left þe at Ad Titum ii. Crete, þat þu mend þingis þat wantun, and ordeyn bi syzt prestis, as I haue ordeynyd þee, and disposid to þe; if ani is man wip out wif of synne, hauing feipful sones, not in accusing of lechery, or not soget, for þe bischop be howuiþ be wip out crime, as a disp-ensar of God, nor proud, ne wraþful, ne 3euin to drink, ne strikar, ne coueytous of foul wynning, but to holde hospital, and to be benig, sobur, just, holy, chast, biclipping þe feipful word þat is after doctrin, þat he be miþti to exort or monest in his doct-рин, and snib hem þat aþen seyn þe soþe. Also dekusis to be 1 Tim. iii. chast, not dowble tongid, not 3euun to mikil to drink, ne fowlowing fowle wynning, hauing þe priuey witt of þe feip in a pure con-scien; and first be þei proud, and so, hauing no crime, minister þei; be þei þe man of a wife, þat goueren wel þer sonis and þer housis, and þat ministreþ wel, schal geit him a good deere in mikil trist in þe feip þat is in Þhu Crist. And be þu ensaumple of feipful 1 Tim. iv. men in word, in leuing, in charite, in feip, in chastite; take to reding, and to exorting, and to theching, and to be stonding in hem; þenk þeis þingis oft, be þu in þeis þings, þat þi going forþ be made opun.

CAMD. SOC. 14.
And doing peis pingis, þu schalt mak þi seluen sane, and hem þat herun þe. And prestis þat prestun wel be þei hadeworþi dwayne honor, and most þei þat trauelun in word and in dede, teching. þus it semip þat þei are bound to hold þis forme of liue in hemsilue, and ai to be redy to ken ðoper and to minister to hem. And were euer bi opportune, or competent accordauns, to be redy to fil it in dede, wip out dispensacoun, and wip out excusacoun, but if our Lord Ihu Crist despens wip hem, and excuse hem, or for bed hem.

1 Cor. xi°. For no man sett a noþer ground þan it þat is sett, þat is Crist Ihu, þat hæþ þe key of Davip, and he closip, and þan no man opunip, he opunip, and þan no man sperrip, noþer is no man worþi to opun þe lasing of his scho; þat is þus to vnderstond: as no man is worþi to opun þe priueite of his incarnacoun, ne to fynd þe resoun of al his warkis, so is no man worþi to mak a letter or title of his to go by vnfillid, ne to put more þer to, ne to draw þer fro, ne to chaunge it, noþer to lowse þat he byndþ, ne to bynd þat he lowsip, befor þat he þeuiþ þe key, and kennip to opun and to steyke; þerþor tent þei so, and here þei al þing þat niþep to presthed, and alle þat admitten ðoper þerto, and þat enforcyn to excuse hem fro dede of preching, and to excuse hem in pride of lif, worldly coueiteis, coueiteis of een, and coueiteis of flesche, tent þei to þeis pingis be for seid. And to þoo þat God seip bi þe profet, son of man, putt to hert, and see wip þin een, and here wip þin heris, alle þings þat I spek to þe, of al cerimoynis of þe house of þe Lord, and of lawis þer of, and þu schalt sett þin hert in þe weyes of þe temple, bi al þe issewis of þe sanctuari; and þu schalt sey to þe house of Israel stering me to wrapþ, þeis þings seip þe Lord God; sufficiþ to 30w al þor felonies hous of Israel; for þat he bring in alien sonis vncircumsicid in hert, and vncircumsicid in flesch, þat þei be in my sanctuari, and fyle myn house, and þe offer my lofis, mi gres, and my blod; my couanant þe dissoluen in al þor felonyes, and han not kepþ þe biddings of mi sanctuari, and han put kepars
of my sanctuari observaunce to 3or silf; þeis þings seip þe Lord God, Ilk alien kynd and vncircumsisid in hert, and vncircumsisid in flesch, schal not go in to my sanctuari, ilk alien son þat is in medil of þe hous of Israels sonis. But and þe leuits, þat han gon a wey fro me in error of þe sonis of Israel, and hap errid fro me after þer idols, and hap born þer wickidnes, þei schal be in my sanctuari huschers, and portars of þe 3atis of þe house, and ministres of þe hous; þei schal sle þe bernt offrings and offrings of victories of þe peple, and þei schal stond in þer siȝt þat þei minister to hem; for þi þat þei ministred to hem [in] þe siȝt of þer idols, þei are mad in þe house of Israel in to offens of wickidnesse, aftir I haue liftid vp my hand vp on hem, seip þe Lord God, and þei schal bere þer wickidnes, and schal not niȝe to me, þat þei vse presthed to me, ne nye to al my sanctuari, bi þe sancta sanctorum, but þei schal bere her confusioun, and her felonyes þat þei haue done; and I schal seue hem portars of þe hous of Iuda, and al ministery þer of, and al þings þat ben don þer in. But þe prestis and þe leuits, sonis of Sadok, þat han kepit þe cerymonis of my sanctuari, wan þe sonis of Israel errid fro me, þei schal niȝe to me, þat þei minister to me, and stond in my siȝt, þat þei offre my grece to me, and my blod, seip þe Lord God. Þei schal go in to my sanctuari, and þei schal to mi bord niȝe, þat þei minister to me and kepe mi cerymoynis. Certeynli þo hous of God her is tane þe congreacoun of feipful men, in onhed of spirit wiþ Crist, þat is þe general kirk, and gostly body of Crist, þat is foundid in feip, reisid in hope of lif, and couerid wiþ charite, and ful mad in good werkis; þat hap for þe ground, þe feip of Crist, þat is þe ston vp on wilk þe kirk is groundid; hope for þe fowre walls, hoping al iuel to turne to joy to seynts, be vertu of Cristis pascoun, and al þings to cum in to blis, be vertu of þe first geyting of Crist to vs al þing a boue us frutfully, and to vse al þing be neþ man blessidly; of þe wilk groupþ charite heling al þe bigging. To þe bigging of þis þe prest
howip to traul, and to be bisa, to ding doun of pe contrari; pe cerymoynis and pe lawis of pis hous are pe biddingis and pe conseyl of pe gospel, 3euun be Crist and his Apostls, and ensaumplied be life, to pe wilk pe prest schuld put to pe hert, pat is pe strengp of his luf, and wip pe eeris and een of his hert, he schuld vnderstond hem, and kepe hem in himsill, and ken pe peple to kepe al pingis pat Crist hajp comoundid. But alien sonis vncircumsicid in hert and flesch, are pei pat serue not Crist in spirit, ne in fleschly dedis gostly. For pei enter not to pe lif bi pe maner of Crist in meknes, pouert, pacies, and labour, and ojer vertuus dedis: but pei enter for to lif in prid of pe world, and worldly riches, and lustis of pe flesch, and perfor pey are alien, and wip swilk cursidnes pei polewt pe hous, for pei leede mani in to synne, and sterun God in to wrap, and causun pat God is holdun vniust. And pei vndo pe couenaunt; wil pei kepe not pe office of presched in pat maner pat Crist bad, but pey putt pe kepars of pe obseruaunce to hemself. Wen pei welun pat pei kepe more specialty pe pingis, and pe biddingis enioynid of men, and streyta pean biddingis and pingis enioynid of God; and namly, wan pey putt kepars to gedre temporal pingis to hem, after per decre, [rather] pean to gedre souls to Ihu Crist. But here wat folowip. Sich alien and vncircumsisid schal not enter in to pe sanctuary, for as pe Lord forbedep swilk to be ministris, so he stori hem her pat pei schal not accept grace, wil pei are swilk, ne schal not minister grace to pe puple, but swilk pat han gon a wey fro God in to error and ignoraunce, and swilk idolatrie, worschipping man a3en Goddis bidding, and doing ojer iuel: pei schal bere per wickidnes, as pei han synnid, so schal pei be punischid, and pei schal be huscheris and portars; for as pei opunid synnis to pe peple and brout hem ine, so schal pei enduce hem in to peyn, and pei schal pei scle pe brent offrendis. But prestis and leuits, pe sonis of Sadok, pat han kepid pe cerymoynis of pe sanctuari, pei schal ni3e to minister to me; but swilk pe
prestis of Crist, ðat entren be him in spirit, soule, and dede, and kennen ðe peple to kepe his comaundments, and schal nîse in to grace, and at ðe last in to ioy. And as ðei opunid ðe wey of trowð to ðe peple, so schal ðei bring hem to ioi, syne and wretchednes slayn. ðus we vnderstond; and wan ðis comïp ðat is now seid, ðan schal we wit it; ðerfor schuld bischopis dret to ordeyn vnwis prestis, and ioi to seek ðe good, for Jerom seïp, ðat ðe vnwise sone is schemschip to ðe modir, and ðe wise sone glori of ðe fadir; ðerfor glory ðe bischop, wan he hâp choisun wise prestis, for ðe cause of ruyn of ðo peple are iuil prestis.

An oïer is ðis, If ani 3ere ðe messe of a prest ðat leuið in lechery, and knowiþ him to be swilk, [he] synniþ dedely. To ðis I sey ðus; I rehersid oft ðe word of seynt Poule, ðat forbediþ us to 1 Cor. vi. tak meit or comyn wiþ ðeis manslears, for sworn men, cursars, drunksum men, rauenors, fornicarers, and swilk oïer; for ðey ðat do swilk þings, schal not haue ðe kyndum of God, for ðei are worpi ðe deþ; not onli ðei ðat done, but and ðei ðat consentun wiþ ðe doars, or ðei ðat wirkun wiþ, or defendun, or 3euen conseyl or confort, and ðat autoryse it, ne helpun not to a mend, ne reproue it not, as ðei schuld. Al so I rehersid ðe decre of ðe kirk, bidding Decre. ðat no man here ðe messe of ðe prest ðat he wot dowtles hâp a concubyn, or a womman suspect preueyli browt vn dre. ðan seyd ani þus to me, But wat if I wot not him swilk, what syn haue I ðan? I answerid, frend perchauns þu hawtist to wete and enquire; wan þu dost not, how wilt þu be excusid? And to ðis I led him be sensible ensaumple. And wan he tok it heuily, and wold not vnderstond, I 3af him ðis ensaumple; 3if þu cum til a frend, and he sett rawe meyt be for ðe, and sey it is rostod i now, or sodyn, if þu heyt it, and tak þi deþ, how art þu þan not dede? And þus it semiþ in mani casis, it mai be susteynid ðat it is soþ, þow it be not in ilk case. Namli sin Crist seïp, He ðat knowiþ his lordis Luc. xii. wille, and maid him not redy to do þer after, schal be dongun wiþ
mane dingings, and he þat cnowiþ not, and dede þings worþi betings, schal be dongun wiþ few dingings. And as Austeyn seþ, Not ilk vnknuning schal be excusid of synne, but he mai be excusid þat fond not wat for to lere. But he mai not be excusid þat fond what he miȝt lere, and 3af not wark þer to; and þerfor we pray God for þeue vs our ignoraunce. And þer for men schuld not tak þis word ouer egirly, þer for prestis fæe fornicacioun, not onli for hemsilf, but also for all oþer, þat þei make hem not to synne dedly; for þe gretnes of þe synne in prestis, ouer þe synne in oþer men, is schewid be many resouns; and for it is mikil greuowsare þan simple fornicacoun bi thwex an onlepy man, and an onlepi womman, and it is grettar þan spouse brokun of seculer men bodily, and neuer þe lese boþ thwo are dedly synne. And þat it be þe more semip bi þis; for ai þe heiar degræ, þe sarrar is þe falle, but prested is heiar degræ þan bodili matrimoyn, and þus þe prest in doing fornicacoun dop sacrile, and brekip his wow; for bi þe vertu of his degræ, he made þe vow of chastite. Also þe gretnes of þis synne is schewid bi þe lawis and peynis þat are made þer aȝen; for þus is writun in þe decreis, þe prest or dekun þat is tan in fornicacoun, þeft, or mansleyng, or forswering, be he deposid. And eft, If ani are prestis, dekunis, or sodekunis, þat liþ in þe sin of fornicacoun, we forbede him in almiȝti Goddis behalue, and bi autorite of Peter and Poule, þe entre of þe kirk, til þey repent and amende; and if þei last in þer synne, þat noon of 3ow presewme to here þer office, for þer blessing is turndin in to cursing, and þer prayor in to synne; as God seþ bi þe profiȝt, I schal curse to þour blessing; and who so wil not obey to þis helsum bidding, he synniþ in þe synne of 1 Reg. xv6. ydolatrie, as Samuel witnessiþ, and seynt Gregor enformiþ; synne of wichcraft is to not obey, and þe felowny of ydolatrie to not wel assent. And eft þus, Bidding we comauand, þat no man here þe messe of þat prest þat he wot dowltes þat hap a concubyn, or a womman suspect brout in vndir. Werfor in þe holy seyn is
ordeynid pis capitul, vnder pe peyn; seying: If ani of prestis, dekunis, or sodekunis, after pe ordinaunce of pe good memorie of our predecessor seynt Leoun, and pope Nicol, of pe chastite of clerk, hold concubyn openly, or leuij not heer pat he holdij; vpon almißti Goddis half, and bi autorite of Peter and Poule, princis of postlis, we bid him, and azen sey him, pat [he] syng no messe, ne rede no gospel, ne pistil, at pe messe, ne dwel not wij prestis, ne tak no part of pe kirk. And as pe decretals declarun, in pe maneris is pis callid notory; Oiñer wat it is lawfully convictid bi witnesses, or bi his oune snowleching, or ellis bi pe dede pat mai not be wey PID a wey, as pe dwelling to gidre of pe man and pe womman, and pe bringing forþ of barnis. And eft pe decret seip, If ani bischop, or ani of prestis, or dekunis, consent to fornicacoun, or to crime of incest in his parische, for price or prayour, or amendij not pat is done bi pe autorite of his office, be he suspendid. And eft writij pe pope to pe bischop, We bid to bi broôperhed, pat þu steer bisili pe clerkis of þi jurisdictiou, pat are wij in þe ordre of sodeken, or a boue, þat han concubins, þat þei moue hem fro hem, and reseyue hem no more aþen; and if þei wernid hold hem stille, suspend hem fro office; and þei suspendid if þei wel dwel stille in þer iuel, do þey bisines to moue hem fro office for euer. And as pe doctor seip, pis schal be heuen wij deposing. And forsoþ seip the pope, We wel þat þe bishops þat are negligent in þis, vndir go þe same peyn. And eft þe decret biddij, Receyuiþ no wey þe office of him þat þee Decre. wot lieþ in synne of fornicacoun, and of symonye, and als mikil as þee mai, forbedij swilk fro holi ministres; for it is nedeful, for þow þe sacraments han þe dignite of þer vertu, neuerþeles þey noy þus mikil boþ to þe ministring, and to þe receyuing hem, aþen þe ordi- naunce, þat boþ þe ministring and to [? þe] receyuer vnworþily are wij hem verrey idolatrers; þer for sacraments are forbidun to be reyciuid of þe handis of such prestis, þat wan such prestis see hem dispicid of þe peple, þei be þe licliare callid to penaunce, and þus
seyn we to our prestis bi þis witnes, and oþer moo do þus oft idolatric, and are vnfeipful, and þus in mani oþer crimes, what wondir if we be wounded in ilk sid, in many peynful wrechidnes.

A noþer poyn putt is þis: he þat cursid ani man, or denounciþ him cursid, wan he is not cursid, he brekjþ Goddis binding, beriþ fals witnes æþen his neþbore. þis schewiþ it self sopl, and oþer resouns prouni it wele. And for sopl, as he lþþ þat seþ æþen mend, as wan he wot how a þing is if he denay and afferm in þe contrari; or ells he þat presumiþ and weniþ to wefe verily of a þing, and properli denviþ þat, and affermiþ þe contrari, wening him to liþe in þis, so lþþ he þat chargid to afferm of a þing os it is aftur witing, and he affermiþ æþen þe sopl, and a þing os it is, for in þis he seþ æþen God, and so æþen his mynde; for þe trouþ of his mynd affermiþ not to him þe þing to be but os it is; for þe toþer is fals presumcoun. And þus wan he affermiþ him to wite þing þat he wot not, he affermiþ æþen his mynd, and namy wan þe þing is nowt, for he mai not wet but þing þat is, for if he wene to wit þing þat is not, þat is but fals presumcoun; and for þis seþ Crist in sentence, if I denoy þis þat is, I schuld be lik 3ow a lier. On þis schuld here witnes hang þat þei witnes not æþens God, nor be not disseyuid hesmils, nor disseyue non oþer men.

þis is a noþer: it is a taking of dampnaþouþ þat a man lede his lif in pouert. Certs þis is contrari to þis, þat noon is Cristis discipile but if he forsak al þing for him. Alas he þat puttiþ forþ þis þing noþer dreþþ ne schamiþ to lette, ne sclaunder oþer men. Alas þat oþer throwiþ his lesings æþen þe bidding of God, wer to bring þei forþ suche þings, siþ Crist ledde his bodili lyfe in most heyest pouert, as diuers doctors declares. And he was riche, he was mad nedy for vs, pore and helples, as þe psalm seþ on him, þat we bi his pouert schuld be mad riche. Pore he was, for he had not were to hied his heuid, and he chase þe pore in þis world, þat are riche in þe seþ, as Jame seþ. And þe pore he blessid, as þe
gospel seip, and his apostlis led þe porest lif; and þus he reprovid þe rych, and seid many iuel to cum to hem, and neuerles to sum pouert is not only a þing of saluacoun, but also of dampnacoun. Þerfor hem see pore men þat þei grucche not æsen God, but be glad of þer pones; for þus seip þe psalm, Lord, good is to me for þu hast lowid me, þat I lere þi riȝtwisnes. And ilk man see þat he bring not him self synfully in to pouert, nor bide not synfully þer in. And se hem religious, þat þei feyn not falsly pouert, nor mak þei not heyet voyd, þat þei purchas hem not peyn but meed. And see þei þat þei oblesche no man to þer maner of pouert, but þat God hap callid þer to. And alle prelats and prestis vse þei hemsilf in wat pouert þei schuld folow Crist; for þei schuld folow Crist as holi doctors declaren, boþ Jerom, Ambrose, and oþer. And for þe clerar declaring of þis mater we schal vnderstond þat pouert is a forme, a þing þat is seid pore, or litil, or haldun litil in sum maner. And þus sum are gostly pore, and sum bodily; sum vertuously, and sum vicously, or synfully; and sum peynfully; and ilk on of hem in syndry degrees and maners. Gostly pouert is sum tyme wan a þing hap litil of sum spirit; and þus was Crist most pore, for he had lest of þe spirit of prid, or oþer sinful spirits, þe lesse þan euer had ani oþer man; for al had sum synne but he; and lest he coueited of þis world, boþ of hienes of lif, coueitise of flesche, lest of lordschep, lest of honour worldly, or worldly serueyse. And litil he tuk or coueitid of þis worlds goodis, or worldly seruice, for he tuk of hem but in comyn, as þei weren holden to do seruice to him, in þe performing of þe wark þat God saue him to do. But and wan men wold haue reeft him to haue maid him kyng, he fled it; and ouer þis he porid him self ouer alle oþer; more alle oþer miȝt for taking hede to his kynd and degre þat he is of, and to trauelyl þat he toke, and þe seruice þat he dede, and to þe sorow þat he þolid. Was þer neuer creature so pore, ne þat porid him so mich; for ouer hem alle he chesid to be maid þe
lowist, as it semij to him that beholdij. And as be titil of pis world, and of worlds lawe, he was moost pore, for he cleymyd no ping be pat titil, nor no ping to be proper to him, ne wold he not be ige in per pings, nor wan men wold not 3eue him, he sotn no veniaunce vp on hem, but went his wey to oper place. And pis techij his pouert. And his pouert was bi pis mikil pe more, as he is pe richist ping pat mai be, and grattist Lord; for his is God, pat is al riches; and in him he is riche gostly in mercy, ri3twisnes, and pees, power, science, and al gostly pings. And rich is seid, as he pat chefsly hap a ping; and Crist is rich, for he hap chefsly and richli alle pings, and gouernij, and ledij ouer alle oper creaturis. And bi pis we mai see, how alle pings are his most properly; and to holdyn of him, and bi his lawe, and his service to be don to him per for. And bi pe state of innocence he is verry Lord, for man was maid to lord in alle creaturis, and forfetid not pat wyche synij not; and Crist kepid ai pat state, so he had titil to be Lord; and bi jus mikil ouer Adam, as God is aboue man. And jis is opun, how Crist is at onis boj richist and porist. And for jis seij doctors, pat to defend pe contrary pertinatly is heresy, contrary to pe feij. And jis he tau3t his disciplis, to flee synful pouert, and to folow him in medful pouert; forbad hem to flee prid, and al fals coueyteis, and veyn glory, and to be mek and suget, and seruiciable, obedient and buxum to ilk man, and to hold hem paiied of fode and helyng, and bisily to labor per fore; and pole deseyce of body in wanting, and taking a wey, wip out ani euynes, or sekeng to do veniaunce a3en; and who pat wold be pe more, to be minister and seruaunt to alle, and nowt glad to mikil of per power, or witte, or oper pings, but glad in pis, if God haucchosun hem to grace, and 3eue pe 3ank til him for alle pings. jis he tawt hem to do, and fle prid, and oper synnes, pat maken man pore synfully; to ocupie oper mennis pings synfully, and jis to be rich, and falsly holde ryches. And so many wyse to renne
in to the wrath of God. And thus doctors declarest the apostles so loud that Christ in heueth pucur; and Jerom and other seyns kennun how that prestis now schuldt folow Christ in pouert. Thus seip Jerom. It be howuip vs clerks to not mishews the sygnes of our clercyge, for alle the tokenis of clerks, crien and presenten vertewes to be in hem; the croun creip pouerte; the cloping honeste of soule; the state purte; the honoring, chastite; the professioun, religiou; the office, deuocoun; the stody, contemplacoun. And perch for but if we schyn in theis vertues, the croun liep, the cloping, the honoring, the professioun, the office, the stody, the contemplacoun. And perch for be theis we are but peyntid clerks and lied clerkis. And if God schal tyne alle theo pat spek lesyng, and that are lesing, and not only here clerks dampid, for thei spek lesing, but also for thei luf it moost, and putten hemsilf for it to the dep. And eft, the clerk that seruiþ to Crist's kirke, first schuld interpret the calling of his nam, and enforce to be that he is seid; for a clerk in our speche is seid sort, and perch for are men seid clerkis, for thei are of the Lordis sort, or for the Lord is perch part; and for he is the Lordis part, or hapy the Lord his part, he haut to haue him silk that he haue the Lord, and be had of the Lord. He that hapy the Lord, and is had of the Lord, and seip wiþ pe prophet, Mi part the Lord, may no ping haue wiþ out the Lord; that if he haue ani ping bi syd the Lord, the Lord schal not be his part; as if he haue gold, or siluer, or diuere instruments, or possessouns, wiþ perch parts, the Lord denaiþ not to be his part. If I am perch part of the Lord, seip Jerro, and a litil cord of his heritage, I take not part wiþ oþer linagis, but, as a decoun and prest, I life on tiþis, seruing the auter, I am susteynd of offrying of the auter; and fode and heling hauing, wiþ hem I schal be content, 1 Tim. vi. and nakyd I schal folowe the nakid cros. And Bernard seip, It is iust that he that seruiþ the auter lif perch of, noþer to do lechery ne prid, nor be richid, noþer in clerked of pore to be maid riche, ne glorious of the vnnoble, big not to him of the goodis of the kirk
large palayce, nor gedre not baggis to gidre, nor wast not þe goodis in vanite, nor in superfluite, bere him not hise of þe facultees of þe kirk, nor gif not to wendeningis his coseynis nor his childre. It is grauntid to þe if þu serue wel þe auter to lif þer of, not to do lechery, nor to be gilt bridils, peyntid sadels, ne siluern sporis, nor perpulid aray, þfor sop wat þu holdist to þe of þe auter ouer necesary liflod and simple aray, it is not þin, it is þeft and sacrilege. Þis seip he.

X. Of fasting.

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

Joel ii.

Gregory.

XI. Of horis.

An oþer poynt putt is þis, þat þe prest is not holden to his horis canonizid, not but if he be to syng. To þis I answere þus, I denoy
me not to haue seid pis, for perel falling in forme of lawe; for if it were witnessid azenis me, þof it wer fals, if I denoyed, I schuld be condempnid as gilty. Ne I graunt not þat I seyd it, þat I lie not on mysilf, for I wot not þat I seid it, and mannis mynd is scendre. If I haue fautid, I aske forþeunes, and I wel mend. But o þing I wot wel, if prestis are bounde to þer horis bi þe lawe þat hem siþ han maid, þei howen be bound be þe charge þat Crist hap þeuen hem. And if þei haue streit conscience to faile in þis þat hemself hap bound hem to, þei schuld haue mikil more to faile in þis þat Crist hap bound hem to, if þei lofid and trostid him aboue þe wark of þer hondis. But if þei haue bounden hemself, þer as he maad hem free, and setten mikil bi þer oun tradicouns, and litil bi his, and puttyn his bidding to forþfil þer, and folowen wickid coueititis and oþer iuel, þan schal þis be verified in hem þat Crist seip in his gospel, þe Holi Goost wan he comip schal find þis world Joh. xxxv. of dome; and eft, Whi brek 3e þe biddings of God, to kepe 3or own tradicouns? ypcritis, wel is prophecied of 3ow, þis peple honorip Mat. xv. me wip þer lippis, but þer hert is far fro me. In veyn þei honor me, teching þe biddings and þe maundments of men; leuing þe biddings of God, for to kepe þer oun tradicouns. And eft, Wo worþ 3ow þat tiþen mynt, aneis, and comyn, and ilke herbe, and leuen þe sadder þings of þe lawe, dome, feip, and mercy; þeis þings howen to be done, and þoþ not be left. Blind foolis, clesing forþ þe knatt, but swelowyng þe camely. And for sop, as Ambros Ambros. seip, Till þu lefe þis þat þu art bodun bi þo bidding of Crist, what þing þat þu werkyst is vþankful to þe Holi Goost. And mani prestis in þer horis byddyn hem self Goddis curse, for þus þei sey, Lord, þu hast blamid þe prowd, cursid bi þei þat bowen doun fro þi Ps. cxxxviii. biddings.

An oþer poyn is putt þus; in þe sacrament of þe auter, aftir þe XII. Sac-consocrine, dwellyþ þe substaunce of þe brede. And þis is sop, the .Ater. for þe body of Crist [which] is þe bred þat he 3af for þe lif of þe
world dwellipt per ine, and perfor pis substaunce of bred dwellipt per ine. And in pis mater I remembret pat I haue spokyn and rehersid pe wordis of pe apostil, and oper doctors, pat hei speke on pis mater; for Poule seip, pe brede pat we breken is pe part taken of pe body of Crist. And Austeyn seip, pis ping pat is seen is breed, and pat pat pe feip askep to be enformit pe bred is pe body of Crist. And pe decre, and oper doctors mani, a corde. And syn per wordis are canoniyped, and approud of holi kirk, oijer be houip to graunt per wordis, or to denay pe canoniijing and aprouing of pe kirk; and pat seimi not good. per for I sey as peis seynets doun, and trowe as holi kirk trowip, and techip; pat pe sacred host is verreyli pe body of Crist, for Crist seip soo; and pis seip Poule, Brejper, fle fro worschipping of idols; I speke to 3ow as to wyse men, demipi pis ping pat I sey; pe cuppe of blessing pat we blesse, is not it pe comining of Cristis blood? and bred pat we brek, is it not pe part taken of pe body of pe Lord? for we mani are oo body, and a life

1 Cor. xi{.} pat alle taken part of oo lofe, and of oo cuppe; forsoip, I tok pis of pe Lord, pat I be tok to 3ow; for pe Lord Ihu, in pe ni3t pat he was betrayed, tok bred, and blessid, and brake, and 3af his disciplis, and seid, Take and eete all of pis; pis is my body pat schal be trayed for 3ow, do pis in my conmemoracoun. Also he tuke pe cuppe, after pat he sopid, seying, pis cuppe is a newe testament in my blod; do pis, als oft as 3e schal take it, in to my conmemoracoun; for als oft as 3e schal ete pis bred, and drink pe cuppe of pe Lord, 3e schal schew pe dep of pe Lord, til pat he cumme. And so, who pat schal ete pis brede, and dring pis cuppe vnworpiely, he schal be gylty of pe body and blood of pe Lord. Perfor man proue him selue, and so ete he of pis bred, and drink of pis cuppe, for wo pat etip and drinkip vnworpiely, etip and drinkip dome to hymsilf, not deming wisely pe body of pe Lord. And upon pis seip Ambrose pis, It is a gostly medicyn, and memory of raunsom, bi wilk we deserue greiter pingis, to wilk we are tau3t to ni3t; not but drery of
pe nisht of oure synnes, of pis pat in pe nisht he was be tan for our synnis, wan his sowle was drery to pe deþ. And also in pe mynd of pe same deþ, he 3af his disciplis pis bred, and pe cuppe of pe new testament, and monest to take it, and ete it, doutles to be made like to him, and innewid in to him; he menip as mani as wil be in vnite of his body pat is pe kirk. And pis mete is prophita-
bale to vs dwelling in pis vnite, boþ to body and to sowle; sfor pe flesch of Crist was peynid for the hele of our body, and his blod was 3euen out for pe 3ele of our soule, but profitiþ not to hem pat are out of vnite; werfor pe apostel seip, He pat etip or drinkip 1 Cor. xiº. vnworply, pat is, oiper wip out deuocoun, or oiper wyse þan it is of pe Lord ordeynd, or dwelling in pe fillip of synne, he schal be gilty of pe body and blod of pe Lord; pat is, he schal 3eue peyn for pe deþ of Crist, as if he had slayn him, and he drawip spot of good þing to an iuel. And Aysteyn seip, We sey þis þing þe body and þe blod of Crist, þe wilk tan of þe 3erþ fro þe frutis, and halowd bi gostly praiors, we tak ritli to gostli 3ele, in to memory of þe Lordis pasioun; þe wilk, wan it is browt be handis of man to þat inuisible spice, is halowid not but bi þe Spirit of God wirking inuisibily; for God wirkip al þingis þat are done in þis wirk bi bodily styrings. Þis is þat we sey, and in all maneris striue to proue þe sacrifice of þe kirk to stond to gidre in two þingis, and to be maad in two þingis to gidre: þat is, þe visible spicis of elements, and inuisible flesch and blod of our Lord Þu Crist; sacrament and þing of þe sacrament, þat is þe body of Crist; as þe persoun of Crist stondip to gidre of God and man, for he is verrey God and man; for ilk þing conteniþ in it silf þe trowþ and þe nature of þoo þings þat it is maad of; þis þing þat is seen is breed, and þe cuppe þat þe 3een schewen; but þis þat þe feip askip to be enformid þe bred is þe body of Crist. Also þe decrre seip, I Beringary concent to þe holi kirk of Rome, and as þe apostil seip, I knowlech of mowþ and hert, me to hold þe same feip of þe sacrament of þe Lordis bord, þe
worshipful sir Nicol pope in heys holi seyne, he hap be tane me of autorite of pe gospel, and of pe apostil, and hap fermid to me pe bred and wyne, pat are putt in pe auter, to be after pe consecrac- coun not onli sacrament, but verrey body and blod of our Lord Ihu Crist sencibly, not onli in sacrament, but in trow to be tretid; wi handis of pe prest to be brokyn, and wi pe tef of feipful men. And mani ojer seingsis of doctors a corden to pis.

An ojer poynt is pis; kirks are not to be worschippid, nor sergs to be multiplied per in. I wot wat I seid. Wil pu offer a candil pat pu geyt merit and grace; 3eue to pe pore, pat he may see go to his bedde, or to do sum good werk; or to wold womman, pat scho spynne, or teese her wolle, or do sum good wark. And pat pis be pe profitabler, concorden all feipful doctors, and cristen men. And oft pu reproue hem pat drawen a wey help fro pe pore to bigge deade warkis. In Ysay pis is writun; Refresch pe pore, and pat is my refresching, seip pe Lord God. And Seint Jerom seip, Mani biggen wall, and drawen a wey pilars of kirk, pe marblis shinen, pe bondis schinen wi gold, pe auter is vmbeset wi stonis, but of pe ministris of Crist is no chesing. No man sett a3en me pe riche temple in pe iewes, pe bord, pe lanternis, censars, pannis, cuppis, mortars, and ojer forgid wi gold, for peis were pan aprouid of pe Lord, wan prestis slow pe offringis, and bests blod was re-issioun of synnis; how alle peis went bifor in figer; pei writun for us in to wom pe 3eendis of pis world are comyn. But now wan pe Lord hap halowid pe pouert of his hows, bere we pe cros, and kwont we gold as cley. To reue ani ping fro a frend is peft; to defraude pe kirke is sacrilege; to haue tane ping to be 3euen to pe pore and mani hungry, and to rescue it, is vile or fals drede, or of opunyst felony; to wi drawe ani ping per of, it passip pe cruelte of all robbars. Hector Thebanus a man sum tyme richist, wen he went to vse philosophie at Athenis, he kest a wey a gret peise of gold; he gessid pat he mist not haue to gidre, riches and vertu;
we stoffid and farsid wiþ gold, folowen pore Crist; and a color of takyng of almis, we chouche a boue our mikil riches, how may we trewly depart oþer mennis þingis, þat dreedfully reseruen our owne. þe fulle womb disputþ litly of fastyng. Vp on þe wilk seip William de Seynt Amour, Swilk maner of men bigging þus biggings semen to turne bred in to stones; þat is to sey, þe bred of þe pore, þat is almis beggid, in to hepis ofstonis, þat is in to stonen howsis costlew and superflew; and þerfor þey semen werrar þan þe fend, þat askid stonis to be turnid in to bred. Wer for Jerom kenniþ wel simple men seying, Gif no þing to no man, ouer liflod and opun necessaries; þat howndis ete not þe bred of children; forsoþ, he seip, þe sole of þe trewe man is þe temple of Crist; honor it, cloþ it, gif it þeftis, and tak vp Crist in it. Wat profit is it þe wallis to schine wiþ precious stonis, and Crist to diþe in þe pore man for hunger. Also þus seip Crisostom, Men bigging þe memoryes of martres, and honoring kirkis, semen to do a good dede: but and if þey kepe oþer riþfulnes of God; if þe pore ioi of þer goodis; if þey mak not oþer mennis goodis here bi violence or bi fraude; who so is vnwyse þat he vnderstondiþ not, for þei mak þer biggings, not to þe glory of God, but to mannes dome. And vniustly þei bigge memories were pore men, þoling violence of hem, crien æsen hem; for martirs ioien not þat þei are honorid so of þe money of swirlk pore men greten; what riþfulnes is þis to 3ef þeftis to þe dead, and spoyle þe quck; taken of þe blod of wrecchis, and offre to God? þis is not to offre to God, but to wylen to mak God felow of þis violence, þat if he tak gladly money þat is offrid to him of synne, he consent to synne. Wel þu bigge þe howse of God? 3ef to þe feþful pore werof þey may lif, and þu hast biggid a resounable howse of God. Men dwellen in biggings, but God dwelliþ in holy men; þerfor wat men are þey þat spoylen men, and makyn biggings of marters? þey aray þe dwellings of men, and disturblun þe habitacouns of God. Þu 3ed in to þe biggings of þe temple, and sowt þe holines of þe temple, but

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wan he fond in þe temple þe properte of þe temple, he went out; for þe bigging stod þat man had reysid, but þe holines þat God had ordeynid was fallen; þe temple of man is biggid of stonis of faire composicoun, but þe temple of God is þe congregacoun of men leuing religiously. A man deliþ [in] þe bigging of wallis, but God in þe conversacoun of seynts. Þe prophet seip, Lord, I haue loid þe fairnes. Wilk fairnes? Not þis þat diuersite of schining marbles maken, but þis þat þe bariannis of gracis of louing me makip; þat fairnes delitiþ þe flesch, but þis quekenip þe soule; þat for a tym desceyuip and iapiþ þe þee, but þis biggiþ þe vnderstanding perpetual. þis seip he. Þerfor it semip good, spedi, and meritori, þat þe kirk be honorid, neuerþeleþ ne to mikil nor super-flue, ne curiously, nor proudly, for glory of þe world, noþer in biggings, noþer in liþts, noþer in instruments, nor minstris necessarijs in to vse þer of; but honestly and mesurabli honorid and kepid in alle þings, and mikil honestliar þan it is nowe in mani placis; and specialy þat feyris nor markets had no place in þe kirk, in solempne tynis, wan men schuld tent to preyers and to Goddis seruys; and þat in silk tyme men tent not to idil talis, foul spechis, harlotries, bakbityngis, or conuenticlis, purposing iuel, as þeþte, or manslawt, or swilk ðoper; so no synnis were vsid in þe kirk; þat þe house of God be not maad a den of þefis. þus schuld þe kirk be honorid; but in þe quek gostly kirk, þat is þe congregacoun of cristun men, auþte honestly to be honorid, first in vertuis, and vertuis dedis, good maneris, and ritful warks, clensid of alle crimis and dedis forbeden hem in holis writt, and feþful doctors, and ordinarily of þe kirk; and þus schuld God haue a glorious kirk, þat is now pollutid and fylid wiþ many vnleful þings. Wheþer is it not writun in þe lawe of þe kirk þus? Forsoþ it is an horrible þing þat in sum kirkes is witnessid marchaundis to haue place; so þat ani þing be askid for bischoppis, abbots, or ðoper personis, to be putt in þer segis, or prestis to be induyd, or inled in kirks, or for sepulturis, or execuies, diriges of þe dead, or blessingis of wed-
nings, or other sacraments. And sum demen to be leful, for he deme not he lawe of he dede for to harme by cause of long custom, not takyng heed that synnis are so mikil greuowsare, euer he lengar he hold bound he vncely sole; per for we forbede more strengiare hat heis ings be no more do hus; so no ings be askid for personis of he kirk to be brouw in to her segis, nor for presthed to be institut, nor for dead to be byried, nor weddings to be blessid, nor other sacraments. And if ani presume azen pis, know he him to haue porcoun wi Gie3i. And als after he deere, in an other place: No man presume to 3eue for ani custom, noiper to he taking of symonyently, hat is to sey, for coueytise, for his labour tak ani ings, for who hat sellip eiper of pis ings wi wilk he comip not forþ, he leuip noiper vnsold. And schame it is hat a man be constreynid to 3eue his money for nowt. Of silk ings is he kirk to be purgid, for mani causis: forsoþ as Symon Magus, bicause of coueytise, wold haue bowt of he apostel his power, hat he schuld he Holy Goost receyue to hele hem hat he put he handis to, hat he m3t haue goten money of he selling of signis; as he deere Saluator witnissip. And perfor he was reproid of Petre, for he demid to possede he 3eft of God bi money, and perfor he had no part in hat ings. It semip hat prestis are nowe in he same chapiter, takyng goostly grace or ordres hat hei geyt heer of superfleu riches, prid of world, and lust of flesch, and hey hat minstren to oher in hat entent, hat hei habunde in her ings. And it semip hat lewid men hiring prestis, in hat entent, deming to by he goostly ings so, or hat hei eke riches to hem, or her other ings befor seyd, are greuid in he same synne. And hus it semip to sume, hat wat euer clerk takip priate, religiou, bishophed, or dignite of he kirk, hat he life lustili, or habunde after hienes of he world, or to lord in hat maner hat Crist forbedþ his disciplis to lord in, he synnip deadly. And hat he parentis of swilk a clerk are [or?] worldly frends helping him to ani artis or sciens, prelats promouing, or secular
lordis procuring *pat* *pat* clerk lord in *pat* maner, *pei* synnun deadly; *pis* is opun bi *pe* canoun, i. q. i. *Sunt quidam.* Of silk *pings* be howuip *pe* kirk to be clensid.

An oʃer poynt is her putt, *pat* prestis to sing may not first mak couenaunt wip out symonie. Of *pis* mater *pus* seyn *feipʃful* doctors of diuinite, and doctors in lawe of *pe* kirk, *pus:* A prest weʃer he be beneficid or not, he howiʃ not to sett to hire his gostly warks; nor it is not leful to him to reseyue ani *ping* of couenaunt to a day or ʃere for Goddis seruyce to be scid; for wo *pat* selliʃ ani of *po* *pings* wip wilk *pe* toʃer comt not, he leuip noʃer vnsold, as *pe* decer seip; *pis* bi Ihou. Neuerʃeles he may sett to hire his bodily werks; *pat* is, he may astreyn himsilʃ a ʃer to dwel wip a man to serue him, as writ, or teche children; and *pus* he may lefuly, sauid his ordre; so *pat* he outtak fro his generalite, boʃ in mynde and in worde, his gostly warks, wilk he may graunt frely wip out couenaunt or price, after *pe* wille of God. And *pus* *pe* couenaunts how to be seuerythly, *pat* *pe* gostly *pings* be done frely. But for *pe* synne of symonye may vnnenese or neuer be fled in swilk *pings,* ʃeʃor conduc prestis are reproid of *pe* lawe, after Hostiensis, and Innocent; and eʃt Hostiensis seip of hem *pat* ʃeuen a peney, or peyneyes, to prestis, for to do aniuersaries, or to syng a messe of *pe* Holi Gost, or swilk maner, or for to syng trentyliʃ, in alle swilk casis, to tak or ʃef temporal *ping* for gostly *ping,* of forʃword, or certeyn couenaunt, it is symonye. Weʃer it be ʃeuen for *pe* sacrament, weʃer for *pe* office. After *pis* word for notiʃ or takiʃ appreciacoun. *Pis* seip he. ʃeʃor ilk man see why he takiʃ *pe* money, *pat* is to sey, what he dop *ʃeʃor.* And ilk man see why aʃenne, for what cause principaly. And see after for *he* ʃeue for Goddis mede, lok how God biddiʃ. If *he* ʃeue it for labor, lok what it is. And if he gif it for sustinaunce, lok what mede it is. Sum men seyn *pus,* *pat* symonie is a studiouse wille to by or selle, or on ani maner to haue gostly power, or *pe* office

The Ca-
noun Sunt
quidam.

XIV. Sy-
monie of
prestis.

Dece.
per of, for temporal price, in entent of chaunging to gidre þe toon for þe toþer, as it semþ bi holy writt, and bi þe lawe, for Symon Act. uiij. Magus seyng þe apostil þewing þe Holy Goost bi leyng vpon his handis, offrid him money to bye þe gostly power, þat þei schuld tak þe Holy Goost þat he schuld putt hands to; but Peter seid to him, þi money be wiþ þe in to perdicoun, for þu gessest to haue þe gift of God for money. And in þe lawe it is seid, þat Symon wold haue bout þe Holi Gost in þat entent, þat of selling of synnis þat schuld be do bi him, he schuld wyn money. And þus of him it takþ þe name of symonye. And þerfor þei þat sellen gostly þings, and þei þat bien hem, so folowing Symon are callid Symon-ients. And þus seþ Parisiensis in his bok; Prestis singing for money sellen Crist, and are werrer þan Judas in þeis fiue points. Judas sold him onis dedly, and not glorified, for pritty penies, wen he trowid him not God, but a deadly man walking in þerþe; and after, he repentid, and browt aþen þe penis. But þei selle him vndeadly, and glorified, and ofte and for lesse price, wan þei trowen him God, regning in heuen vnedly, and til þey cum to penaunce þei restore not þe money. þus he seþ. And Jerom seþ þus; Jerom. Als oft of men are seid singing for menis fauor, and temporel wynning, or hope of ani temporel profet, soþly Crist is sold and be trayd, and wen þe body and blod of Crist is tretid wiþ foul hands, and polutid conciens, Crist is trayd and crucified. And Ambrose Ambrose. seþ; He [þat] þetþ and drynkþ þis sacrament wiþ out deuocoun, or oþerwise þan it is ordeynid of þe Lord, synging messe, or dwelling in lust of synning, he schal be gilty of body and of blod of Crist, and schal þeue peynis for deþ of Crist, as if he had slayn him, and he schal draw spott of good þing iuel tane. þis seþ he, and more afterword.

þis is a noþer poynþ, þat þe pope, cardinalis, bischopis, and oþer xv. The prelates be neþe, are disciplis of anticrist, and sellars of merit. I pope, car- dinalis, bischopis,
wot what I haue rehersid þe wordis of doctors þat spekin on þis
and other prelatis are disciplis of anticrist.

Matt. xij. mater. Crist seid to pe Jews, 3e ben of pe fader pe send, and wel do pe desir of 3or fader, for he was manslear fro pe beginning. And so to pe propos, Whas doctrine any folowip, his disciple he is. And Crist seip, he pat is not wiip me, he is a3enis me. And soply my warks a cordyn not to pe warks of Sathanas, for I a cord in no ping wiip him, but al vttterly we are contrari; for I mak beningne wyl saue sowlis; he prowed, enuous, couetous, to tyn hem; I gedre to gidre vertuys wiip my preching; he scaterip and departip fro pe vnite of pe kirk. pis seip pe close. Perfor who pat vsip swilk werks is discipl of anticrist, and anticrist. For Jon seip in his epistle, Sonnis is it po last hour, and as 3e han herd for anticrist comip, now are many anticristis maade, werfor we wot pat is it pe last hour.

Glose.

1 Jo. iii. Ilk spirit pat vndop Ihu Crist is not of God, and pis is anticrist, of wom 3e han herde pat he comip, and now he is in pe world. Wer pe close; os Austeyn seip: Ilk man axe her his conciens weper he be anticrist. Ilk one contrary to Crist is anticrist, and pe tung a lone is not to be axid, but pe lif. Poul seip, pei witness hem to know God, but in dedis pey denay. Als many as pe kirk hap for sworn men, fraudars, misdoars, sortylogers, spousbrekars, drunk-unsum men, vsurers, and who euer is contrari to pe doctrin, and to pe word of God, he is anticrist. If pu luf synnis, be [pu] wiip in, be pu wiip out, and if pu be contrari to Crist, be pu wiip in, be pu wiip out, pu art anticrist, be pu wiip in, be pu wiip out, pu art caff. pis seip Austeyn. And pus seip Lincoln, in a sermoun: pe office of prelacy passip alle ojer in charge, syn pe principale and pe finale wark of Crist pat he cam for in to pis world is pe quiking of soulis; and pe proper wark of Sathanas, and moost entent of him, [who] is a manslear fro pe beginning, as [is?] sleyng and mortifying of sowlis: werfor scheperds, clepid pe persoun of pe verrey scheperf herd Ihu Crist, nou3t schewing pe gospel, pof pei ekid not ojer malice ouer, pey are anticristis, and Sathanas transfigurid in to an aungel of li3t; peuys priuey and opun slears and traytors of pe schep,
makyng þe hous of prayors a den of þeuis. Also þey ȝekun al kynd of brekyng of law, þat now þer is not opun what þing þe Lord hem a towere. And þat I passe ouer schortly, wiþ al kynd of syn, felony, and abhominacoun, and new aduencouns. And in þer aduencouns þey are filid as þe prophet seiþ to God, and to þe court of heuen are þey moost abominable, and hateful maade; for bi hem þe nam of God is blasfemid in alle folk. Wen þe lesynd of þe herd is a bok of þe schepe, and þei are opunly maistris of alle iuelis; how are þey not heretyks? namly sin, þe word of dede, is more effectuos in werkyng pen þe word of þe moup. And wen þei of þer office are gederers of euerlastyng lif, how euen þey are þus misusing þis generatif strengþe, are þei not, a cordantly to þe wordis of þe prophets, werr, and abhominabler þan carnal sodomits? namly wan þe misusing of þe better vertu is werr, and more abho-minable. And þus þeis scheperds are, of office, liȝt and sun of þe world, liȝtning and quickning it; but aȝenword, wan þei mak and setten out for liȝt þickest derknes, and so līfþ þet corrumping cold and blakning, opunly are traytors of þis world. But wo is þe formar and original cause, wel, and biginning of þis þus gret iuel, I drede ungly to sey, tremel and quake. Neuerþeles I dar not hold it stille, þat I falle not in to þis woo þat þe prophet seiþ, Woo to me for I haue be stille, for I am a man pollutid in lippis. þe cause, welle, and biginning of þis iuel is þe court of Rome; not only for it scateriþ not his þings, and purgiþ not his abhominacouns, wen it a lone myth, þis moost and heiast is haldun þer to; but þus mikil þe more þat it sylf bi his prouisiouns, dispensacouns, and ȝeuing of pastoral curis, ordeyniþ in þe een of þe sun, swilk as are towchid bifoire, hyrdis, ȝa traytors of þis world, þat it peruey to þe temporal lif of sum man, it haþ be taken to þe deuowring or swelluing of alle bestis of þe feld, þat is to al þe fendis to ay lasting deþ many þowʒandis; for þe wilk lest of alle to be quicknid ȝend-lesly, þe Son of God wold be condempnid to fowlist deþ; for [he]
\[\text{pat 3eui}\begin{array}{l}
\text{p}
\end{array}\text{e cur of sowlis til an vnmi\text{3}ty, or vnkunning, or not weling to kepe, is gilty of alle }\text{poo, }\text{pof ani schape }\text{; as he }\text{pat 3eui}\begin{array}{l}
\text{p}
\end{array}\text{e gouerning of a schip til an vnwitti, vnkunning, or not willing goueren it, is gilty of }\text{pe schip and alle }\text{jings content }\text{per in }\text{; and he }\text{pat letti}\begin{array}{l}
\text{p}
\end{array}\text{not silk 3euing wen he is holden a may, is strenid bi }\text{pe same gilt. A how bitter luf and vauncing gaunging and koward, }\text{pat he reys his luf at a moment a boue a veyn }\text{ping, and kast him-}
\text{silk down in to }\text{pe vtterist murkenes. }\text{pis seip he. Also }\text{hus seip}
\text{Odo: Prelats not preching are ra}\text{per pilats }\text{pan prelatis, spoilars not biholdars, herodians of Heroud, not heyris of Crist, prelats wi}\text{p }\text{per stasis and o}\text{per ornaments are statuit ymagis, ful of kaff, wi}\text{p a bow to sley }\text{pe fowlis, and as a nap in }\text{pe rof, so a sole in }\text{pe heyre of honoris. If }\text{I were, he seip, of }\text{pe noumbr of bischopisis, I were of }\text{pe noumbr of men to be damplid. }\text{pis seip he. }\text{pe}
\text{Matt. xv}\text{i}. \text{gospel seip, }\text{pat Ihu cam in to }\text{pe coostis of Cesarie of Philip, and he axid his disciplis, seyings, Wham sey men to be }\text{pe sone of man? And }\text{pei seid, Sum Jon bapitist, sum Hely, sum Jeremie, or oon of }\text{pe prophetis }\text{; }\text{pan he seid to hem, Wham sey }\text{e me to be }\text{? Peter anseruirid and seid, }\text{pu art Crist, }\text{po sone of quik God. Ihu anseruirid and seid to him, Blessid be }\text{pu Peter, dowue sone, for flesch nor blod schewid not }\text{pis to }\text{pe, but my Fadre. And I sey to }\text{pe, pu art Peter, and on }\text{pis ston I schal bigge my kirk, and }\text{pe }\text{3ats of helle schal not be mi}\text{3ty a}\text{\text{3en }p}e; \text{and I schal }\text{3eue to }\text{pe keys of }\text{pe kyndom of heuen, and what }\text{jing }\text{pu binest up on }\text{3er}\text{\text{p} schal be bounden in heuen, and what }\text{pu lowsist vp on }\text{3er}\text{\text{p}e, schal be lowsid in heuen. And }\text{pan he bad hem }\text{pei schuld not sey to ani man }\text{pat he was Crist. And he be gan to schew to hem }\text{pat it be houid him to go to Jerusalem, and }\text{pole many }\text{jings of }\text{pe olde men, scribis, and princis of prestis, and to be slayn, and rise a}\text{\text{\text{3en }p}e }\text{prid day. And Peter tok him be side, and he gan to blam him, and seid, Lord, God schild }\text{pis fro }\text{pe, }\text{pis schal not be to }\text{pe, be merciful to }\text{pisilf. And he turnid and seid to Peter, Go o bak}
after me Sathanas, and þu art sclaundr to me, for þu sauerist not þing þat is of God, but of men. Now þan, weþer ani following Peter in þis office of prelacye, is blessiddar or perfitar þan Peter, þerfor if Peter after his blessing, and silk behiȝt, is seid of Crist Sathan, whi not þei þat are in to sclaundr to God, and lesser saueren þings þat are of God, and more þings þat are of men, syn þis is writun to our lore. And howe þe name of God is sclaundrid and blasfemid bi iuel prelatis and techers, it is opun oft in þe scripture. Poul seiph, þu þat prechist to not steyl, stelist? þu þat biddist do no lechery, dost lechery? þu þat wlatis idols, dost sacrilege? þu gloris in þe lawe, wuworscippißt God be breging of þe lawe? þe name of God is blasfemid bi ðow among þe folk. And after, þe prophete; þei filid me to my peple for a lump of bred, and a handful of barly, þat þey slee sowl þat diʒe not, quiken sowl þat lyuen not, lying to my peple, trowing to lesing. And Parisiensis seip, Wan any auerous or couetous is canoniʒid in þe kirk, or maad cheef, þan may þe oþer chanouns of þe chirche sey, our moder þap gotun to vs a moldewarp for a broþer. And wan a bacbitar is canoniʒid, þan þap þat kirk gendrid a serpent. And wan an vndiseret is maad bishop in þe kirk, þan is an hornid asse born þer in. And Odo seip þus, þey are byars and sellars in þe Odo. temple, þat wenun winning to be pite, and byen to selle þe derar. We se now alle þe lif of þe kirk bryn to defend dignite to multipli possessiouns, al is ʒeuen to honor, no þing to holynesse; wer for it is seid, triacle is turnid in to venyn, and þis þat was foundun to remedie, is foundun to dep. But and of þe riches of clerkis þat þei misuse, þe Lord bad þe sonis of Leuy þat þei schuld haue no part a mong þe sonis of Israel. But þei dispicing, folouun worldly wynning, þe auteris of Crist are maad þe bordis of chaungis bi couetous men, for messis þey syng for money, þei putt out for money, and swilk messis þey sing as þei hope moost wynning, in þey are sellars of dowuis, for þei selle spiritual þingis. And þof
pey crie not wiþ pe mowþ, neuerþeles in dedis þei sey wiþ Judas, Wat wil þe 3eue me, and I gif him to 30w? þus crien monkis, and oþer religious, selling þer habits and suffragijs, and prestis singing for money; þe walle of þe kirk þat schuld be þe hird is brokin; swyn and houndis are gone and Þilun þe kirk; doumb doggis, prelats corrupt, þat may not bark, and onclen suyn, fyling oþer, lyfing bestly, are sett in þe kirk. What more abhominacoun of desolacoun in holi place þan þat a swyn do vpon þe holy vestiment, and sing Goddis holy office? houndis and woluis roryn þe psalmis, os were woluis criyng ilk to oþer; þe lioun of prid haf þordid þe clergy, disposing al þing at his list; þe serpent of enuþe hissip, þat bakbitip to al and enflaumip þe grete; þe hound of wrecchfulnes grennijp wiþ his tep; þe feldhasser of dyerynes laborijp to swernes; þe wolue of rauyn opuinip his chekis, þat multiplien messis and gospells for offring; þe bere of glotionie romist a bout, þat singip wiþ hie voys, for to fille þe wombe; þe swyn of vnclnenes drownip himself in þe mig of lecherie; þe tood of gile hauing mani pursis schal minister to alle. And wen þe riche man dieþ, þe processioun of bestis is maad; þan in figeris was depeyntid in þe walle, and þe swyn and þe wolf and oþer bests berun þe cros and þe sergis, and ryngun þe bellis; sir Beringary þe bere syngip þe messe; þe lioun wiþ oþer bestis schal be best fed, but þer þe more þat þey þole, ai þe more schal þe fendis torment. þis seiþ Odo.

XVI. Of Cristis Vicar. An oþer poynþ þat is putt is þis, þat þer is no pope ne Cristis vicar, but an holy man. þis may þus be proud; for him be howuiþ to be halowid wiþ þe sacrament of baptem, and of presthed, and of dignite. And oft is bidun to prestis in þe lawe to be holy and halow oþer; and for hoyle of halowing of þe Lord is vp on hem. Also þus prayþ Crist for alle his, Fader, halow hem in trowþ, þi word is trowþ, as þu hast send [me] in to þe world, so haue I send hem in þe world, and for hem I halow myself, þat þei be halowid in trowþ. And þus is hadde in decreis; Lo it aperiþ how þei
schal schap þe perel of þe charge, þat þey be þolid to minister prestly 
oper sacraments, for þey are remeuíd fro þis not only for heresy, 
or oþer ilk gretter syn, but also for neglìgens. In wilk þingis bysil 
it is to not, þat þe sacrament of presthed befor oþer, more worþily, 
and wif cure, is to be þeuen and tane; for but if it be so þeuen 
and tane, it schal fuyle to be rate or ferme, os it is not perfìtly 
done. Oþer sacramentis are þeuen to ilk man for himsilf, and silk 
þey are to ilk man as þei are tane wif hart and concience; but þis 
is not only þeuen for hem silf but for oþer, and þerfor is nede it be 
tane wif verrey hart and clene concience for him self, and as to 
oþer, not only wif out ilk synne, but also wif out ilk name of fame, 
for schunder of breþer, to was profìt presthed is þeuen, not only 
þat men prest, or be boun, but þat þey prophet. þis þe decre. Lo 
it semiþ þat he is not liȝtly nor profìtly Cristis pope ne his vicar 
but if he be holi, ellis whi is he callid holiest fadir? Jerom seþ, Jerom. 
þei þat ordeyn of þer assessory in to prestis, and putten hem þer 
lif in to sclaundre of þe peple, þei are gilty of þe vnfeiþfulnes of 
hem þat are sclaundred. For soþ þei arechosun to þis to be 
prestis to þe peple, as þei ordeynid befor to dignite, so þey hauȝt to 
schine be for in holines, ellis whi are þei preferríd to oþer þat 
passin in grace of meritis. And þerfor seþ þe pope Symachus, He 
is to be countid most vile, þat is befor in dignite, but if he pre-
celle in sciens and holines. þe Lord seþ bi þe prophet, for þu hast 
putt a wey sciens, I schal put þe a wey þu vse not presthed to 
me. þe dede of þe bishop houwþ to passe a boue þe lif of þe peple, 
as þe lif of þe 3erd transcendenþ þe lif of þe schep, as Gregori seþ. Gregori. 
And Bernard seþ to pope Eugeni, þì felawis bishops lere þei at 
þe to haue not wif hem childer so curhid, nor þeng men kembid or 
compert; certeyn it semiþ not chapletid men to ren among þe mytrid 
vncorteylsy; þôf þu desire to be prest, or be befor to hem þat þu 
coueitist not to profìt to, ouer proudly in coueiting subiècoun of 
hem, of þe wilk þu hernist not þere 3ele.
XVII. A juge seuing a sentens azen a innocent man, sin-nith deadly.

Pis is a noþer poynþ: a juge seuing a sentens azen a innocent man after allegiaunce and prouid, sinniþ deadly. And me þinkiþ pat he synniþ. And for to proue þat, I suppose þat he be innocent þat haþ not noyed; þe secound be þis supposid, þat juge is ordeyn-rid þat he sey and schew to þe folk þe riþt, þat is wat ilk man howiþ to haue or to þole bi þe riþt of God, and þat he discusse riþtly and pronounce and witnes and schew to þe folk wat ilk man howiþ to haue, and how to be punischid and to be lyuird; þe þrid be þis supposid, þat noyþer þe deposing of þe witnes, nor þe sentens seuing of þe juge, be it self makiþ a þing riþtful originaly, nor makiþ not man synful, ne worþi to be dead; syn þei are but schewars and witnessars: of þis was hed be for. And if þei go not after þe trowþ going bifor, but þer azen, þan þer witnessing is fals, and sifþ no riþt. þis semþiþ bi þis, þat in mennis lawe oft men falsen domis, and appellen þer fro, and proven azen þe witnes. þan þus, as Isidor seiþ, A iuge is seid for he ditiþ riþt to þe peple, or discussiþ riþt; to discusse riþt is to iuge riþtly; to iuge riþtly is to iuge after Goddis riþt; for God is al riþtfulnes in himseluen, and he is al mannis riþtfulnes; sin mannis riþtfulnes is but trowþ directly yp on God, and ellis it is not riþtfulnes, so he is no juge in whom is no justice or riþtfulnes. And þan if he be not juge, he dop wrong in þis þat he synniþ so iuging. But to iuge iustly is to iuge bi Goddis riþt; for as þe feþp techþ, God is iuge of alle bop quik and dead, and he is witnes, and he iugþp all þingis iustly.

And þus seiþ Jamis, þat on is iuge and zeuer of þe law, þat may bop dampne and saue. And bi him kingis regnun, and makers of lawe discernen iust þingis. And he haþ zeuen to Iþu Crist þe sone al dome, and haþ zeuen him power to mak and do dome, for he is mannis sone; þus haþ he zeuen to him al dome, for he haþ zeuen to him al manner of cause to ordeyn and discusse al þingis, and to mend and punische al wrongis, and to susteyn and mend alle good þingis. And þus schuld al domis be led bi him, and þus is it zeuen
to him þow God ordeynd him not securely to execut securer domis, as he seip, þat he is not ordeind juge ne departar vp on men, ne Luc. xij. cum not to deme hem, ne to be cause of þer harme ne strif to be maad a mong hem. Neuerþeles al dome is þeuen to him in manner be for seid, to be rewlid bi him, and he to discusse al þingis. And for þis seip Poule, þat Crist is end of þe lawe to riȝtfulnes to ilk Rom. x. man trowing. As Austeyn seip, Boþ of lawe of kind, and of law writun, and law of grace, he is þe first begining al riȝt mad, he is þe midyl, end, ordeynynig, and gouernynge, he is endfully consuming and keping, and to wam al laws strekyn; and he kepiþ in to lawfully doing al þat goþ bi him, and he is end of þe oolde lawe, filling and ending and avoysting after þat riȝtwisnes axiþ. And Poul seip, þoo þat vnknawen þe riȝtwisnes of God, Rom. x. and seken to ordeyn riȝtwissnes to hem, þey are not soget to Goddis riȝtwisnes. And þan are þei proud apostatais and wrong doars. And Crist himsylf biddiþ þus, Wel þe not deme, and þe schal not Luc. vij. be demid; þat is, wyl þe not of þor silf mak domis, neþer vse ani domis, not but as God schewiþ to þow to do, and os he wrikþ be þowe; for oþer wic demiþ not Crist þe sone, bi cause to ani man to be vndur syn, bondage, nor damping nor desese, nor dop wrong in ani dome, somoun or priuat, nor supprisiþ nor eniþ nor demiþ not after þe face, but demiþ iust dome. Be he fairar, be he strenger, þer schal be no distaunce of persoun, he schal þere þe smale als wel as þe grete, and accept no mannis persoun, nor take no þeftis, for þe dome is Goddis; seþ wat þe do, vse þe not þe dome to oftun but of God. And þe deme it schal turne aþen to þowr mede, if þe deme iustly. And þan if þe do wrong and syn, þe dred of God be wiþ þowe, and dop all þingis wiþ diligence; at our Lord God is not accepting of personis, nor couetous of þeftis, nor wickidnes; Exod. xxiiij. þe schal not tak þe vois of lesing, nor tak to hond to sey fals wit- nes for þe vnpitous, þu schal not folow þe rowt to do iuel, nor þu schalt not in dome folowe þe sentence of vile money, þat þu go a
wely fro þe soþe; but iustly dome þi neibor, help him þat is sup-
prasid, helþiþ in þor dome to þe faderles and moderles, and defendiþ
þe widow; deme þi not wickidenes, þat is to seþ, helþiþ it not vp, nor
thkiþ not þe face of synners, helþiþ þe nedy and þe faderles, and
makþ þe meke and þe pore to haue riȝt, and pullþ out and deliuer
þe pore fro þe hand of þe synnar; if þer be ani cause to þe dome,
enuere diligently þe sop, and wham þu seest iust, 3ef him þe
victory of riȝtfulnes, and wam þu fynd wickid þu schall condemne
of vnpiþe. Now þan wan iugis gon in to þe contrary of þis, who
schuld dowte þat þei not syn in mani case and in mani a wise? And
wan 3e do not after God, ne after charite, nor hope, nor feiþ; also
wan þei do not after his wisdan ne ordre, but gon biside reclesly,
and enquiren not til þey wit þe sop, as boþe þe law of God and
man techeþ þat þey schuld; þe þrid, wan þe cause pertenþiþ not to
hem but to hiar iuge, but in ilk cause God schuld iuge befor, and
oþer as he biddþ hem, and no forþer; for Poul seþ, Wat art þu
þat demist an oþer mannis seruaunt? Þus wan iugis bowen fro þis,
doutles þei syn, and are reprouid of God, for þus seþ þe Salm, þu hast
dispid al bouning doun Fro þer domis, for þer þinking is vniust.

Rom. iþ.
Salm.
Joh. xiiþ.
Cor. xþ.
Sap. xþ.

And þerfor seþ Crist, þat þe Hooli Goost schal argu þis world of
dome, bop þat þei mak and demen and causen; sin þe prince of þis
world is demid and founden þat he is vniust, and þerfor is he put
vnþer, and man maad fre to serue God if he wil, and þan mai no
man blam him iustly, nor he schal not be temptid ouer þat he
mai, but God schal make peruiance wiþ þe temptacoun þat man
may susteyn. And bi þe wise man; Here 3e kingis and vnþer-
stondiþ, and lere 3e þe iugis of endis of þe world; 3eftis 3ere 3e
þat haldun to gidre, and plesun to 3ou in routis of actouns; for
power is 3euen of God to 3ou, and vertu of þe heiaȝt, þat schal ask
al 3or dedis, and serch al 3or þoutis, for 3e wþe þe ministeris of his
regn, 3e iugid not riȝtly, nor kepþid not þe law of riȝtfulnes, nor 3ed
not after þe wille of God; hedously and sone he schal aþe to
for hardist dome schal be don in hem that are chefe. And for his seip Ysaie, Woor to hem that maken wickid lawis, and writun Ysa. x°. writis of vnritfulnes; that pese oppresse pese pore in dome, and dom violence to pese cause of pese meke of my peple; pese veniaunce schuld be pere prey, and schuld snyb pese moderles, and iustifie pese wickid man for his seftis, and take a wey pese ri3tfulnes of pese ri3tful man from him.

Nor his excusip not to sey, that he demiʃ after pese lawe, and dop no ping aftur his oune arbitracoun, but obeyschip to pese lawe, as seynt Ambrose seip, and so he dop to his knowing as far as man may knowe, he may not know as God. His excusip not; for Poul seip, that ilk ping that is not of pese seip is synne; and ilk ping that is not of God, nor bi him, nor in him, is synne; also he seip, law is not but to pese iust man, that is to sey to punishe him, but raʃer to susteyn him, and rewle him in ri3tfulnes, and to punisch mis-doars, and to swilk lauis and to swilk maneris schuld ilk iuge obey, and do pereby, and no ping biside of his oune wille, nor no ping falsly, nor be fals lawis, nor be error, is not he excusable; sin Daniel seip þus: Seye se sonis of Israel folis, noiʃer knowing nor deming ping that is verrey, turnip aʃen to pese dome, and I schal deme hem wisely, for þei han seid fals witnes aʃenis her. In wilk is to be notid wel, þat fals dome may be reuokid, and þo iugis not Nota. excusid, bi þer witnes, but more gilty for wickid consent; and in þis þei consent, þat þei werk wickidly; for þe man schal not vndir go þe peyn, besor þat þe juge seft þe dome; nor it helpip not to sey þat he schal be excusid bi þis, þat God seip, þat ilk word schal stond in þe moup of two or of þre, for þat may not imple þat al ping is sope for þey sey it, but it is seid for þis, þat no man schal be condempnid bi on seying witnes aʃen him, os þe scripture de-clarip itsilf. And þus seip Crist, þe erro mikil, not knowing þe Matt.xxii°. writingis, ne þe vertu of God; þeper bi þe vertu of God clere knowing of ilk ping, and be for men know a ping bi þat, men know
it not, as Gregori witnesseth, for he saith, that men know not a thing bifor that he know it be feieth; whereas God seuieth knowing, and techeth al profitable thingis, and enformieth alle and ledith hem, for al abel are tauft of God, so that man schal not stond only in teching of man, but in teching of God a boun man, and that he schal vnderstond a boun his enemies, and ouer his techars, and ouer one hold, as if Salm saith, and now God seuieth his lawe in hertis of men, and writeth it in bowelis, and not wieth enk, ne parchemyn, but wieth be Spirit of God, and kenniseth hem in al thingis, os be prophet saith, and Jon in his epistil, nor forgetieth hem not in tyme, nor confoundieth hem, so schulde be judgeth, if be bowid not from him, nor he schulde not fail to hem noyve ne more than he dede to Salomon, and oper iugis. But now for men lefun, and don domis, and not bi his Spirit, nor do not bi his counseiul, but regnun and not of him, but gon bi oper weyes, perfer per oune findingis begun hem aboute, and bi gernyn hem that maybe not out, and be bigilun oper men. Nor sey thou not that bi pis ani lawe mi3t not stond, nor no domis and polycye were for done, and misdoars schulde not be punischid: pis is not sop; but bi pis schulde lawe be stablid, and ilk man schulde be suget as God biddieth, and ilk man schulde do ri3t to oper, and iust men schulde be holden in ri3t, and schrewis schulde be punischid as ri3t axieth, and mikil bettar than be are now; for as God biddieth beis thingis to be don, so schulde he jeft bo3t witt and wille and mi3t pertoth; and mikil bettar it schulde be than is nowe, for now are iust men oft wrongid, and schrewis vnpunischid, and maynteyned, and born vp in iuel, bo3t bi wilis, and streng3t, and falsnes, and fayntise of beis pat schulde do ri3t; and this synne is aggregid mani fold, and if ani haue good per by per fallieth vp on an oper side to mak harms.

And if thou sey, it semith that man may juge azen that innocent, bi pis God himself condemnieth bo3t be iust and vnpitouse, and Crist saifik himself to that dep. And Abraham is blessid of God, for he was
redy to sle his sone. And Sampson slow himself in sleynge of 
The Philisteis, and so doþ mani oþer and mani wise. Also Dauid slow 2 Reg. iv.
a man, for he seid þat he had slayn a man, and slow him not. And þus bi þeis it semþ þat man may 3eue sentence 3ea to sle þe innocent. To þeis obieccouns me semþ þus; God may do what he wel, and þerfor in sum þingis it is not inow to vs, God doþ þus, þerfor we mai do þus; but do we as he biddiþ us, for þus seþ Crist, 3e cal me lord and mayster, and 3e sey wel, forsoþ I am, but wil not 3e be callid maisteris. Also he condampilþ in oþer maneris, as wan he þolip þe creature to falle in to synne, or ellis in to peyn; þe secound, wan he ordeynit ani to be pynischid or con-
demnidad; þe þrid, wen he schewiþ þe gretnes of his wisdam, power, goodnes, mercy, paciens, be wilke he schewiþ þat alle crea-
turs in regard are not, nor worþi to appere in his siþ. And bi þis þei schuld be confoundid in hem silt, and leue al hemself, and folow him, and stond in his grace, and þus mend. Blessid be þis confu-
sioun and dampning; and so 3ef God bed condempne, or 3eue sentence, wirk fast as God biddiþ, but it is in veyn to go be for. And for soþ of Abram it is opun þat he was not in wil to sle his sone, not but after þe bidding of God, and þerfor cam God befor and bad him sle not þe child, and for þis wil he blessid him; and in þis he techiþ þat his wil is not þe ded of man þat is innocent, Ezek. xxxii.Þ. And of Sampson men seyn þat oþer he hadde bidding of God, or repentid ofter. And os to Dauid, men seyn þat alle his dedis are not to be folowid, wiþ out mikil auto-
rite; nor þis man was not innocent in þe siþ of God, for he went to haue plesid Dauid wiþ þe sleynge, and for his lyeing he was manslear. And þus Dauid, led bi þe priuete of prophecye, dede þe dome of God to him, schewing to vs how God demipi vs after
our hartis, and schal deme ilk man after þe wordis of his mowþ. And þeþor men schuld be warer þat þei lere not, nor sey not þat þey wet a þing to be þat is not; for þan schal God condempne hem of þer own mowþ, wen þe þing mai not be proud, wan nor were þat it was don, as Daniel did þe prestis; for þis wil be at þe day wen al þing schal be demid after trowþ. And her be howuen þeí be war þat are chargid to sey þe soþe to þer witing. And wen oþer seyn aþen þer witing, þei holde hem stille, and þolun þe toþer to þeue þe dome, and þus þei are for sworne, and cause of þe mannis harme þat þei schuld leit os þei are sworne to do. And

Dan. xiiij.

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

Num.xvij.

Lev. vij.

XVIII. A prestassoil-ing afeynar sinnith.

An oþer poynt is þis; a prest assoiling a feynar synnþ deadly. Soply me semþ þat he synnþ, for if he soile him neligently, þow God asoyle him not, me semþ he synnþ greuously, weþer a presum, as autor, to asoile him, and bring him out of sin of peyn, or to mak him fre þerof; weþer he denounce him so as a minster, or he hiþt him þat God dop so; weþer he do it of luf, or hat, or drede, or oþer vniust or vnordinat cause; weþer he do it vnwysly, reclesly, or bi error, or be vniust ordre or maner, and wen þe cause perteniþ not to him, for he schuld send him to his soueren. And þus wyle he reformiþ not þis man to lefe þis syne, nor to mak a mendis þerfor, as he schuld, and ellis telle him þat he mai not asoyle him, he synnþ, and namli, wan þe man trestþ of þis absolu-coun, wening him siker, and contuniþ forþ, and mendþ not, os he schuld, if þe prest refusid him as he ault, for þan he wold schame, and dred, and mend. And in þis default is be gilid, and þe prest beriþ fals witnes, and seiþ him to wit and do þing þat he noþer
wot nor doth, and refieth God his regaly, and makest he man to tryst
in lesing, and so do sacrifice to he fend. Of swilk prestis God
pleynieth þus bi þe prophet Ezechiel, Who worþ þeis þat seven
cursing vnder þe hewow of iwan, and maken pilleworþis vnder
þe hedis of ilk age, for to tak soulis; and wan þei tuk þe soulis of
mi peple, þei quikynd þer soulis, and foilid me to mi peple, for an
hanful of barly, and on gobeþ of bred, þat schuld sle soulis þat dien
not, and quiken soulis þat lyuen [not]; lying to my peple, trowing
to lesingis; þerfor seip þe Lord, lo I to 3or cursing be wilk 3e tak
soulis ñeþing, and I schal reue hem fro 3or armis, and þe souls þat
3e tak I schal to ñiþt; and I schal reue 3or quyschinis, and liuer
my peple fro 3our hand, þei schal no more be in 3our handis to
robbe; and 3e schal wit for I be Lord. For þat 3e lyingly han
maad þe hertis of þe iust man to be euy, wam I eucl not, and han
comfortid þe hert of þe vnpitous, þat he turnid not from his iuel
wey and lyue, þerfor he schal no lengar see veyñ þingis nor deueyn
lesing. And vpon þis seip Gregor þus, Oft it falliþ þat he haldip
þe sted of a iuge, to wam þe lif a cordip not. And is don oft þat
oper he damniþ þe vnorþi, or louse oper þat are bound; and
oft he folowiþ his steringis, and not þe meritis of causis in sugetis
to be lousid or bound. And þus is don þat he priue himself power
of bynding and lowsing, þat vsiþ it after his lustis, and not after
meritis of sugetis. Oft is don þat þe hirid be sterid æsen his neþ-
bor bi hat or grace, and þerfor þeis may not iuge ritly of þer sugetis
þat in þer causis folawen hat or grace; werfor rit is seid bi þe
prophet, þey quikid soulis þat liuid not, and slen þe soulis þat died
not; forþoþ he sleþ him þat dieþ not, þat damniþ þe iust man;
and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle
fro torment him þat dwelliþ in his gilt. Þerfor þe causiþ are to
be peysid, and þan power of bynding and soiling is to be vsid;
þerfor it is to see wat synne went be forn, and wat forþiþing
folowiþ after þe synne; þat þe sentens of þe chepherd asoile þeis
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\text{pat Almi\textsc{y} God visiti\textsc{y} bi for bi grace of compunecoun. For \textsc{jan} is \textsc{pe} asoiling of \textsc{pe} president verrey, wen it folowi\textsc{y} \textsc{pe} dome of \textsc{pe} innar juge. \textsc{pat} \textsc{pei} reysing of \textsc{Lazar} fowr daies dead tokuni\textsc{yp} wel and schewi\textsc{yp}, for first \textsc{pe} Lord reysid and sterid and quiern\textsc{y} \textsc{pe} dead man, seying, \textsc{Lazar} cum for\textsc{pe}, and after \textsc{he} \textsc{pat} was bounden 3ed out, and was lowсид of \textsc{pe} disciplis, as is writun, wan \textsc{he} was gon out \textsc{pat} was bound wi\textsc{yp} bondis, \textsc{pan} seid \textsc{Ihu} to \textsc{his} disciplis, \textsc{Vnbyndi\textsc{yp}} \textsc{him}, and lat \textsc{him} go. Lo \textsc{pe} disciplis lowсид him liuing, wam dead \textsc{pe} maister had reсид ; for if \textsc{pe} disciplis had lowсид him dead, \textsc{pe}i schuld schew more stynk \textsc{pan} vertewe. Of wilk consi
dera
coun it is to see, \textsc{pat} we owe to lowse bi autorite of herd wam we know our autor to haue quiern\textsc{y} be grace resing. And so \textsc{pe} dead man cum out, \textsc{pe} synnar knowleche his synme; \textsc{pe} disciplis lowse \textsc{pe} comar out, for \textsc{pe} schepherdis of \textsc{pe} kirk owe to move to him \textsc{pe} penaunce \textsc{pat} he deserui\textsc{yp}, \textsc{pat} lettid not for schame to knowleche \textsc{pat} he dede. \textsc{pis} haue we seid schortly of \textsc{pe} wordre of lowсин, \textsc{pat} schepherdis of \textsc{pe} kirk ow to bind and lowsin vnder gret moderacoun. \textsc{pis} seip Gregor. And \textsc{pus} seip Bede; Now is \textsc{pis} office committid in bischopis and prestis of \textsc{pe} kirk, \textsc{pat} \textsc{pe} causis of \textsc{pe} synnars knowen, \textsc{pe}i doing mercy asoyle hem fro \textsc{pe} dred of perpetual de\textsc{yp}, wen \textsc{pe}i able and verrey repentaunt ; and \textsc{pat} he schewe hem to be bound wi\textsc{yp} ai lasting tormentis, \textsc{pat} he knawi\textsc{yp} to stond tou\textsc{yl}y in \textsc{pe} synnis \textsc{pat} \textsc{pe}i han don. And to \textsc{pis} acorden mani o\textsc{per} seings of doctors and decreis of \textsc{pe} kirk; \textsc{perf}or \textsc{be} \textsc{pe}i ware \textsc{pat} asoylun feynars \textsc{pat} God forbedi\textsc{yp} to asoyle for harmis \textsc{pat} folowen ; for \textsc{pus} seip God bi \textsc{pe} prophet E\textsc{zechiel}, A man of \textsc{pe} house of Israel, \textsc{pat} ha\textsc{yp} sett his vncennes in his hert, and ha\textsc{yp} set of his wickidnes a\textsc{zens} his face, and comi\textsc{yp} to \textsc{pe} prophet, asking me bi him, \textsc{I} \textsc{pe} Lord schal ansuere to \textsc{him} in \textsc{pe} multitude of his vncennes, \textsc{pat} \textsc{pe} hous of Israel be tan in \textsc{pe} hert, in wilk \textsc{pe}i han gon a wey fro me, in al \textsc{pe}r idols. \textsc{perf}or \textsc{be} \textsc{ze} turnid, and depar\textsc{yp} fro alle 3our idols, and turn\textsc{yp} awey 3our facis fro al 3our
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**Joh. xi.**

**Bede.**

**Ezech. xiv.**
folthis; for þe man wat euer he be þat be alienid fro me, and sett his idols in his hert, and þe sclaunder of his wickidnesse aþen his face, and cum to þe prophet þat he aske me bi him, I þe Lord schal answere him bi my self, and I schal sett mi face vp on þat man, and mak him in to prouerb and ensaumple, and schal scater him fro þe middis of my peple; and þe prophet wan he schal erre in speche of word, I þe Lord haue ben fro him, and he schal bere his wickydnes; after þe wickydnes of þe ascar schal be þe wickidnes of þe prophet; and I schal streke out my hand on him, and do him a wey fro þe middis of mi peple; þat þe house of Israel erre no more fro me, but be mi þe, and I þer God; and þat þei be no more polutid in all þer trespasses. By þis man is vnderstanddyn feynar þat is fals, and luþþ his synne, and seþþ he wel forsak it and lieþþ, and cumþþ to þe prest to be asoylid, and to ask mercy. But wan þe prest erriþþ, and behytiþ suelk an absolucoun aþen þe bidding of God, he schal bere þe wickidnes wip þe synnar; for þi þat he is cause þat þe synnar contuniþþ in his iuel, and mendiþþ nout, os he schuld, if þe prest putt him be syd til þat he be mendid. To þis sentens acordiþ Seynt Ambrose, as is put in decreis, wer he Ambrose. seþþ þus; If ani man be mould bi prayors of sonis, or teris of þe wif, and wen him to be soyolid, to wam þe affeccoun of steyling biddiþ set, schal he not be tak innocentis to distruccoun, þat ben fre þat þenkun to distroy many? Forsoþþ if he lay doun þe suerd, or louþþ þe bondis, he opuniþ þe distroyingis. Wy pulliþ he not a wey, in þe mekist wey þat he may, faculte of steyling, þat miþþ not bow þe wille? Also bi twix two, þat is þe accuser and þe giþþ, striuing of euen perel of þe hed, þe ton if he had not prouid, þe toþer if he were conviicitid of þe accusing, if þe iuge folow not þis þat is of riþþfulnes, but hap þ mercy of þe toþer, oþer he schal dampne þe prouar, or til he favour þe accuser, þat miþþ not proue, schal iuge þe vngiþþ; þis mai not be seid iust mercy. In þat kirk wer ani owe to do mercy, and how most to be holden in þe forme
of ri3tfulnes, þat non draw a wey fro þe comyn of þeipfulmen, get wrongly, of þe li3tnes of þe prest, comyn wiþ schort ter and dredful, a tyme þat he ow to axe wiþ mo tymis and plentiuous teris. Weþer not wan þe forþeuiþ þe vnworþy, he prouociþ al to þe smit of falling; li3tnes of 3euiþ 3euiþ kyndling of trespassing. þis seip Ambrose. þe prest may wit þat he hap not power to soyl, but as God 3euiþ him bidding; but God seip þus, If þi broþer synne, blame him; and if he leue his synne, leue þu to blam him, and if [he] wil not leue his syn, proced forþ aþen him bifor witness. And if he wyl not her 3owe, be he þan to þe as a heþen or publican. And wam þat þe þus bynd, schal be bound, and wam þat þe bring out of synne, þe peyn schal be forþeuen hem. He biddip not here to curse him þat synneþ not, nor to asoyle him þat biddip in synne; but aþenword to asoyle him þat leuiþ his synne, and put him out of cumpamy þat lastip in his synne.

An noþer is þis, þat mariage mad in þrid and ferd degre, aþen þe ordinaunce of þe kirk, is rate and stable. And to þis I haue seid, þat it is so confermid þat it mai not be departid; þe man to wed ani oþer woman, wyle þat sche lyuiþ, nor scho to be weddid to ani oþer man. And þis seip me prouable þus; weþ þe lefe or conferming of þe kirk, swilk mariage is rate, þan it is rate or stable; and þe kirk miþt not ratifie it, but if it be first ratified of God; and if it be ratified of God, þan þe kirk mai not depart it, for no man may depart þe þing þat God hap joinid. And as men seyn þe ratifying of þe pope, or of þe kirk, is a chaunging þat God hap ordeynd to be don, and if þis mariage were aþen þe bidding of God, þan þe conferning of þe kirk were not worþ, nor þei miþt not 3eue leue þer to; for þei mai not 3eue leue to breke þe bidding of God, nor leene a man to lyue in ani degre aþen þe bidding of God, nor charge him þer to. Now þe decre seip þus; þe wedding of prestis, or of cosynis in þe þrid or ferd degre, is not forfendid bi þe autorite of þe oolde lawe, nor bi þe autorite of þe gospel, nor
of the epistil, but it is only defendid bi law of þe kirk. And after
seip þe decre, þow þe apostil addid sum þingis counselyng, þat Decree.
were [not] found in bidding of þe gospel diffinid, þerfor [neþer] þey are putt a wey of þe toþer apostols as foly or superflu; so and þe kirk, after þe statutis of þe apostil, hap addid sum þingis of counsel of perfecoun, os of continence of prestis, and of making of goostly misteris, of þe synging of officis, þat no wey are to be
put a wey, but to be tan wiþ diligent worschip; þerfor þe wed-
dingis of cosyns, þow þei be not found for bidyn bi þe gospel, nor
bi þe pistol, neuerþeles þei are to be fled, for þei are forbydun bi þe ordinaunce of þe kirke. Þis seip þe decre. And so I graunt þat it is good to kep fro hem, but neuerþeles me semþ þat þei mai not be departid, wen þei are maad, not but in swilk degre os God leewiþ not to bide to gidre, and þat is no matrimone. But in þis þe decre seip, þeis þat are found weddid in þeis degrees, and wiþ in schort tymne done, be þei departid; þet þe decre leewiþ not a man to wed an óþer, nor þe woman noþer, wil þey two lyuen. And so if þe kirk wil not suffur þis man and woman dwel to gidre, what may þey do, but eiþer dwel stille bi hem silue, til þei may fynd better grace, and tak þe certayn and leue þe vnceerteyn, þat þei synne not æsen God, and abid til þei be formid wiþ holy writ, how hem is best to do? And if ani sey matrimoyn to be leful in þeis degreis, spekiþ æsen þe Fadre and Sone and Holy Goost, be þu ware; for þe pope and þe kirk seip þat it is leful, wen þei leefe it, solemnþe it, confermiþ and approuiþ it.

Þis is a noþer, þat þe kirk solemnþiþing matrimoyn in degre forbidn erriþ, consenting to synne, as it semþ, and auþriþing synne. Þis semþ sop bi þis: Matrimoyn of cosyns in þrid and ford degre is not forbidn, not but bi þe kirk; and so it is no synne, not but þer forbedyng; and as Poul seip, Were is not lawe, þer is not breking of lawe, and eft he seip, If I bigge ageyn þe þing þat I ding doun, I mak mesilfe a trespasor; and bi þe same
resoun, if þe kirk, wiþ out oole autorite, solempnijë matrimoyn forbidun of þe general kirk, þis kirk þat þus solempnijþ synnijþ, 3he aþen þe ordinaunce, and so aþen God, in als mikil as it dop aþen Goddis wille in þat ordinaunce. And if þat mariage is maad only but in autorite of þe kirk, and neuerþeles is no very mariahe, but synne vp on ilk side, in þe making and in þe holding, it semij þat þus þis kirk is autor of þis, and bi þus mykil þe makar at [as ?] þe kirk makijþ lawis; and schuld wern men þer of, þat þei offendid not þer in, and felle in to synne. And sin þei wern not men as þei schuld, þei are cause of þe fallyng of oþer men, and þat blud schal be sout out of þer hand; as God seip bi þe prophet, Son of man, if þu scheewe not to my peple þat þei be ware, þei schal fade in þer wickidnes, and I schal seke þer blude of þin hand. ÞeÞor be ware of making of mariagis, and of diuorsis, or departingis; for þis þing is sop, þat no man may depart þe þing þat God haþ Jonid, no man may joyn, but if þat God joyn bi forn; forsop, as þe doctor seip, In ilk bodily mariahe is vnderstood a goostly mariahe, wilk þe bodily copling performiþ. And of þeis bodily weddyingis are þre good þingis, os Austeyn seip, feip, entent to bring forþ barnis, and þe sacrament of mariag. And hard it were to depart þis mariahe þus maad. And for þis are þe bannis askid bi fore, to warn men to fæ in weddyingis couetous lustis, and pride, and swilk oþer vices vnpertinent to þe mariahe. And þus schuld men be warnid in wat degre þei mai not cum to gidre, and how þei schuld be feipful, and lif honestly and hollyly to gidre, in on entent to bring forþ barnes. And for þe kirk dop not þis, and oft solempnijþ matrimoynis þat are maad for lust, and be þwen þeis þat knowan hem silf vnable to bring forþ frut, in þeis cases it semij þe kirk consentijþ to synne. And also in þeis þat are solempnijþid, and after departid, for þat þei were not Jonid bi God; for dowtles ilk þing þat is not of þe feip is synne, as Poul seip. And it is but foly to sey þat ani errip in doing aþen þe bidding of God, and synnijþ not, for Crist
himself reprovised him that erring unknowing his scripture and his vertu of God.

An oper poynt is pis; his law canoun is contrary to Goddis lawe, and this decretistis, as to pat part of wysdam pat pei haue of pe worldis wisdom, are Egipciens. And pat bi sciens of canoun holy writ is blasphemid, the God himself, pis is pe lawe zefar. And pat it were nede pis sciens as kaf for gret part to be clensid out of pe chirche. In peis pingis I knowleche pat I haue rehersid pe sayngis of doctoris, Parisiens and oper. Of pe wilk on seip pus, his lawe to be contrary to his gospel moraly, wan it is not wiþ it to help to pe perfeccoun of ping pat his gospel schewip and biddip to be done, but in ani maner is pe a3en, in ani tyme, for ani cause letting or troubling, or tarying after pe sentence of Crist, pat seip, he pat is not wiþ me, he is a3ens me, and he pat gedrep not wiþ me, he sckaterip a brod. And so, syn his law of his gospel is charite, riþtfulnes, trouþ, euenhed, mercy, clennes, and pes of God, were pat ani law in ani maner helpip not pis, but to strif and debat, to wrong, prid, and lust, and to swilk oper, dowlles it is a3en his lawe of God. Goddis law is riþt ordeynid bi God alone, explanid bi Crist in word and dede, as law of his gospel; and his law of his gospel is callid multitud of trewpis pat Crist haþ tawt, namli, to rewle his peple; law canoun is callid law ordeynid of prelats of pe kirk, and pronounce to constreyn rebell bi holy rew, and it may be vnderstondyn as pei ben contrari to his lawe of his gospel, as are many decretal epistlis, and generaly alle his tradicouns of his dowing of his kirk fro his tyme of Constantyn; or as pey comoun to his law of his gospel os articlis of pe feip, in holy seyno3is and counseils, for os man is pe same in clopis and deedis, bringing in knowing, so pe sam is his law or trouþ of his gospel inpliþed or opunid bi pe kirk after ward, oper wise, but not contrari, explanit. As it semip bi pe feip pat we trowe nor pes lawe canoun takiþ not inpunnging of his law of God as to pis part, but as to pe toþer part,
is comonning mikil wiþ law cyuil, and þus it gedreþ in itsilf two lawes, and of þis commixtioun of þe vsing of þeis two lawis þus is diuersly sown gret seed of discord in þe kirk of God. Crisostom seþ, Mannis law hþp bodilly wynningis to cum, but Crist behetiþ goostly þingsis to cum; at fleschly men ar ay present þingsis putt befor þingsis to cum, and bodili þingsis to gostly þingsis; þis seþ he. And þus as þe flesche and þe spirit are contrari, so þeis twey lawis, namly, wil þe fleschly þingsis lettun þe spirit. Werfor þe doctor Parisiens seþ, Aduocatis in þer office geytun hem ay last-ing dep; þat semþ to be figerid in Goddis lawe; were Sichem, þat is interpretid a fowl, louyd Dyna, þat is interpretid cause, by was occasioun he was slayn after. Notably is Sichem callid þe son of Emor, þat is interpretid an asse, for men hard as assis, þat miȝt not profit in opfer sciens, were wont to heer decrees and decretals. Þe loue of Goddis lawe, and þe condicouns of sciens of decres schuld streyn men fro þis office. Of þe loue of Goddis lawe Gregor seþ, he þat louiþ a kyng he louiþ his lawe. In þe Salme, his ee ledis asken reson of men; ee lydis þat sum tyme are opun, and sum tyme clos, tokenþ holy writ, þat is derk to sum, and opun to sum, þat axen þo sonis men weþer þey louen God. A tokyn of Goddis luf is wan ani stodieþ gladly in holy writ; holy writ is mikil dispicid for þe sciens of decrees. Werfor scho may sey þat

Sara seid to Abraam, þu dost vneuenly aȝens me, I hau ȝeuen myn handmayd in þi bosum, and scho seing þat sche hþp conseuyd hþp me to despit; þe wench of holy writ is sciens of decrees, þat hþp holy writ to despit, for þe frut of wynning þat folowþ þer of; and in Goddis lawe is figerid þe supprising þat þe sciens of wynning dop in holy writ, be þe play in þe wilk Ismael oppressid Isaac;

warfor as God bad bi Sara, Kast out þe wench and her son, so haply it were need þis sciens in gret part to be exclusid fro þe kirk; not only is holi writ despisid bi þat sciens, and blasfemid, but God himsilf þat is þe law ȝeuar, þat semþ figerid in Goddis
lawe, wer it is red, ĵat ĵe son of a woman of Israel, ĵat scho bar of Lev. xxiv. a man of Egipt, stroue wiþ a man of Israel and blasfemid God of Israel ; ĵus in ĵe decretistis, ĵat are Israelitis in party, os to ĵe part of sciens ĵat ĵeý han tane of Godis lawe, and Egipcians as to ĵe part ĵat ĵeý haue of worldly wysdam, ĵei blasfemen God of Israel, wil ĵeý calle ĵe lawe ĵat he ʒaf kafe, as vnprophitable, wen he seǐ himself, I ĵi Lord God toching ĵe profitable ĵingis; ĵefor ĵei are Isa. xluii. raper chaffe of wilk ĵe gospel seǐ, I schal brenne ĵe chaffe wiþ Matt. iiij. fire vnslekable; ĵe prophet seǐ, He ĵat hâp a dreme, telle it as a Jer. xxiiij. dreme, and he ĵat hâp my wordis, telle he my wordis verryli; wat ĵe chaf to ĵe corn, seǐ ĵe Lord? And Austeyn seǐ, If ĵu folow Austeyn. chaf ĵu schalt be chaf. And Odo seǐ, Jeroboam was dampnid, for Odo. he held ĵe peple abak by two kalfis ĵat ĵei worschipid not God in Jerīm; ĵeis two kalfis are lawis and decrees, bi wilk clerkis are haldun doun, ĵat ĵeý sacrificiȝ not to God in ĵe siȝt of holi writ; ĵis seǐ ĵe he. And ĵus seǐ an oþer, Men occupied in mannis lawis, An other. and putting be hend ĵe heful lawe of Goddis comaundmentis, schuld tak hed how in ĵis same ĵei ren in ĵe curse of God; for in ĵe Salm it is writun, Cursid be ĵei ĵat bowen doun fro ĵi bid- Salm. dingsis. God biddiþ vs do dedis of kynd, and alle moralls are cxuiij. goostly dedis, or dedis of maneris bi ĵe lawe of maneris. And God hâp ʒeuen to vs ĵe newe lawe, compendiosar and more com- Austeyn. plet and more profitabl ĵan ani oþer lawe; more ful, for ĵer is not ĵat mai be put to mak it perfitor or compendiosar, for it is in a word of charite profitabl, for non oþer law profitiþ, not but in as miche as it meue to ĵis. And here rehersiþ Austeyn, speking of Austeyn. ĵe multitude of tradicouns of ĵe kirk, ĵat seǐ ĵus : Sum suppose wiþ seruil chargis our religioun ĵat our Lord Ihu Crist wold to be fre, in so wast halowing of sacramentis, so ĵat ĵe condicoun of Jewis is more suffurable, ĵat is sogetid not to mannis tradicoun, but to Goddis ordinaunce. But wat trow we ĵis seyn to cry ĵis day, if he liuid, aʒennis ĵe multitude of lawis of ĵe kirk incorporat
and extruagaunt, wat æten batails, æten reseruacouns, æten forst frutis, and opær spolingis of goodis of þe kirk; I trow he schuld sey, þis reprouid Crist to þe phariseis, wijp more 3he ful of raneyn.

And þis seip an opær, þat þe sciens of aduoketis is detetable semip bi þis, þat in many þings it is contrari to þe law of God. For þe law seip, þat it is leful to þeis þat maken couenaunt to gidre, to disseile eipær opær, wil þei passe not þe midil of iuste price; but Goddis law seip, þu schal do no þing zeuelfuly to þi neþbor in his nedis to be releuid, and þat no man bigyle his broþer in no caas. Efter þe lawe to him þat brekiþ seip, to him þat brekiþ feip, feip schal be brokun to him; þe gospel æsen þis biddip do wel to þin enemy. Eft an opær witti in þat sam law seip þus: It is to see how now lawis of þe seculer clerkis are contrari to holy writ, and to hold lawis of seyntis, and general counseils of hold holy clerkis.

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

2. Ambrose.

Crist seip in þe gospel to his disciplis, þe kynys of folk lorden vp on hem, and þei þat vsun power upon hem are callid 3efsars of benefices, but þe not so; but he þat wil a mong 3ow be þe more, be he as þe minister. And Austeyn, Gregor, Ciprian, Jerom, and Isidir, kennen, as is put in þe law, þat it pertenip to seculer princes to punisch þeis þat synnen opunly. But nowe clerkis bi þer new lawis chalungen to hem þat only it pertenip to hem to punisch symony, heresy, vsur, auountry, and periury. þe fourt. þe apostil

3. Luc. xxijþ. seip, we hauing fode and hyling hald vs payed. And bi þe sawis of Jerom, Ambrose, and Bernard, clerkis how to be content of

1 Tim. viiþ.
Wycliffe's Apology.

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liflod, and haue al þingis in comyn. But now bi new lawis, clerkis propriun to hemsilf temporal þingis as seclereis, and not only to liflod and hyling, but to lust and worldly hynes. Werfor it folowip, þat oþer þeis seyntis bar fals wittnes, or þat swilk lawis, bi wilk þis maner of hauing is defendir, ar contrari to hem, and to holy writ; or ellis þat clerkis now are fals wittnes æzen þer lawis, and þeis, and refars, and fals intrewsars. Þe fifth. Þe apostil seip, no man haldeing bi kniȝthed to God, inpliȝþ him to worldly 2 Tim. i\textsuperscript{o}.

bisines; and doctors a cordyn, as is put in þe law. But now al most is no worldly bysines þat ministres of þe auter are not inplied in, as is opun in þer dedis; werof it folowip þat þei lif contrari to holy writ, and to þe decrees of hold fadres; and if þei haue ani law defending hem in þis, þan is þe law contrari as þer lif is; if þey haue not, þan þei lif vnlawfully in þis. Þe sixst. Þe apostil 6.

seip, no man tak honor to him, but if he be callid of God. And Heb. v\textsuperscript{o}. after þe decrees of sencitis, as is opun in canoun, as it schal be þeuen to him þat is callid and forsakiþ, so it schal be naytide him þat ofþeþ himself. But now new lawis kenn founden þat he þat most ofþeþ him, and most persewiþ wiþ þeftis of hand, tounge, or seruise, he schal be preferrid to þe holiar and abler, bi vertu of a ded bulle.

þe seynyt. God biddip þu schalt not do þe þe, nor ceoueyt þe 7. goodis of þi neibor, but yeld to ilk man þat is his; and of þe de- Exod. xx\textsuperscript{o}. creees of seyntis, if þu haue foundun ani þing and not restorid it, þu hast reft it. And eft, synnis are so mykil þe greuowsar as þey hold and schuld lengar bynd. But now new lawis kennyn prescrip-
coun, þat if ani be in possessioun of oþer mennis þingis by a cercle of þeris, he schal ioi it as his oune, as is brokyn of Goddis bidding mak riȝt. Þe heyt. Crist biddip in þe gospel to his vicar, turn þe 8. swerd in to þe scheþ; and wordis of doctors and decrees acordyn Joh. xvi\textsuperscript{i}. þat prestis how not to vse þe bodily swerd wiþ þer oune hand, and mani peynis are enioinid in new lawis for breking of þis. But þis not æzenstonding, þei han founden a new ordinaunce and indul-
9. \textit{De nynt.} De apostil seip, de bischop be howuip to haue good wit-
nes of peis pat are wip out; and Jerom techi\j{p} pat in chesing of pe
prestis requiri\j{p} de assent of de peple. But now bi new lawis pe
peple schal not wit per of. \textit{De tente.} It is seid to prestis, 3e
are li\j{p}t of pe world, and eft, snybbe pe synnar be for alle; and
after pe decrees of seyntis, and of pe kirk, he pat correcti\j{p} not,
schal be gilty as he pat ded pe dede. But now lawis 3euen leef to
tak money for gret synnis, and pat non schal let hem to contune
in synne for pat feynid correccoun. \textit{De ellesuynt.} It is seid to
prestis, Frely 3e han tan, frely 3eui\j{p}; and to pis acordi\j{p} mani decres
of pe kirk, and doctors, wip mani peynis. But now are found new
constitucouns of procuracys and customis and oper expensis, so
pat noi\j{p}er sacrament, nor benefice, nor ministry, is 3euen nor tan
frely after Cristis bidding; but oueral go\j{p} symonie priualy or
apert. \textit{De twelft.} De prophet seip to prestis, Crie, cese not, hie
pi voyce as a troump, and schew to my peple per synnis; cursid
be he pat forbedi\j{p} his suerd fro blod, pat is his tong, and his
traueyl fro correccoun of synne; and doctors cordyn, and hold
decres. But now new law kenni\j{p} priuilegies and exempcouns
fro iust correccouns of faipful prestis and curatis, so pat pey may
not reise Sathanas out of his nest, nor hele pe seek. Vp on pis
Lincoln.

10. \textit{Matt. x\j{p}.} Lincoln cri\j{p} out opon pe pope and seip, pat prestis may not be
excusid, no but pei happily wil lay al pe synne on pe pope. \textit{xiiij.}
pe Lord biddi\j{p} kepe matrimony vndefoyli, and do non
aduowtry; but now new lawis kennen pat pe man and pe woman
han bi twex hem drawen to gidre verry matrimony, pat if pe man
after tret wip a no\j{p}er woman, and lye bi her, if pe first woman may
not proue her contract, pan pe secound schal be his wif, bi resoun
of avowter, and he schal be cursid but if he tak to her as to his
wif. And set schal be eniynid bi pe law, in pe sacrament of
schrift, vnder pe peyn of dedly synne, to tak pe first and touch

11. \textit{Matt. vii\j{p}.}

12. \textit{Isa. lvii\j{p}.}
not þe secound; experiens of dede prouip þat it is þus, and þus him be howuíp to be cursid, but if he tak boþe, and cursid if he tak oþer þe ton or þe tóþer. þe fourtent. God biddip þu shalt not sey fals witnes aþen þi neyþbor, nor lyþ, nor forsuer þe, nor deme vniustly, nor aþen sey þe trowþ in no maner; and mani lawis of þe kirk and sawis of doctors de-
claryn þis, and enioynen mani peynis for þe trespassors her of. But now clerkis practisyn bi þer new lawis þat a iuge schal witnes bi his dome, þat an oþer mannis þing is myn, and aþenword myn a oþer mannis, for þe fals witnes of two or of þre aþen þe trowþ, and if [ ? 3if] þe sentens to sle þe innocent and curse þe gíltles, 3a þow he wit þat it is fals. Also if a man be falsly accusid bi two witnessis, if he deney it þat he is accusid of, and graunt þe soþ, þan he schal be condemnpid þer of as gílty. þe xvij. [xv]. Goddis law biddip help þe supprissid, jugþ þo þe fadirles, defendþ þe wydow, and how temporal lordis ow to þole no wrong be don; and mani doctors and lawis and resoun acordyn to þis. But now crien clerkis bi þer new lawis, þat if a man be cursid fourty dayes, þow he be cursid wrongly, and þat þan temporal lordis schal, bi þe bischops signifying or bidding, put him in to prisoun, til he suget him to þer dome, þow it be vniust. þe xvij. [xvij]. If þat a man wed in to wif in þe face of þe kirk a cosyn of his, þe wilk God forbedip him to towch, and after þis cosynage is knowen to him, but it may not be known formably bi proue after þe court of plete, 3ef þe woman after axe þe fleschly det, þow it be aþen þe bidding of God to pay it, he schal be cursid, but if he tret her as his wif. And if he do it, he brekip þe bidding of God, and in þis cas he schal not be cursid bi her dome, or ellis he schal dwel cursid þe daies of his lif, efter þe process of þe new decretal wip Jon Andewe. And þis inconuenient mai not be voydid wþ mani moo oþer. þe xvijij. [xvijj]. þe apostil seip, Ilk þing þat is not of þe feip is synne. And þe lawe acordip, þat he þat dop aþen

Ro. xiw. 
conciens biggiþ to helle. And Þís not aȝenstonding þen schal man do þing aȝen his consciens, and curse him but if he obey, and Þís is contrari in itsið and to God bôþe, þan þei sey þat a man schal râþer þole þer sentence þan do aȝen his consciens; but war þroft war þat if God curse al þat þei curse, for þan God schuld curse þís man. And it is iuel seid to bid man lett not to his wil for þe curse of God. After þey sey þat wat þing þo bindiþ in þerþ or þe kirk, it schal be confermid in heuen; and ȝet þei sey þey ȝef mani sentens þat bindun not anenst God. Þe xix. [xviii.] Eft þe apostil biddiþ men stond, and not be holden aȝen wip þe ȝok of serUAGE, for law bringiþ no man to þroft, not but þat þing þat is maad opun in þe lawe, but he þat sekiþ to be iustified in þe law is fallen fro Crist, for man be howuþ be iustified of þe feþe and grace and goodnes of Crist; in þis þat he frely and wilfully trowiþ in to Cristis teching, and felliþ his bidding. But now men seyn hem iust, if þey do þe law after þer wit; an þow þat þei do þing þat is aȝen Crist, and aȝen consciens, þe law schal excuse him, and is inow for him. Also þe þope seþ in his lawe, þat þer are two lawis, as law of þe spirit, and law maad of men; and who þat is led be þe law of þe spirit is fre, and is not worþi þat he be dreuen vnnder maad lawe, and þerfor go he fre bi oure autorite. But now are men lettid oftun bi maad lawis, rewlis, and constituouns, to wirk after þe spirit, or to do þe merciful dedis or riȝtfulnes frely, bi autorite of Crist; þis is ofþ frourd many tymys bi deed, os bôþ in religious, and oþer, wen it is not leful to hem to do þe dedis of mercy, noþer bodily, nor gostly, if þer ouer man bid hem be stille, and lefe alle þeis or ani oþer lawis, rewþ, or customis, wat euer þei be, wan þei ar not wip þo gospel in ani maner substauþs formid or vsyiþ in to perfeccoun of fredum of þe gospel, but are in ani maner, ani tyme, for ani þing, lettiþ, or troblþing, or tarieng any þing þat gospel biddiþ, or counseyliþ to be don; in þis þei are aȝen Goddis law, and aȝenis God, aftur þe sentence of Crist befor seid, He þat is not wip me, he is aȝen me.
An oper poynr is pis; pat no man is Cristis disciple, but if he XXII.
kepe Cristis counsel. Pís me píngiþ wel is sor, bi diuere resouns.
And þerfor we schal first vnderstond, as boþ Goddis law, and
experiens, and resoun techiþ, þat Cristis counseilis are callid in
two wise, as sum tyme þing þat he counseilþ to, and biddþ not to
ilk man as oper comaundments; as are þeis, þat men kepen in þe
gospel bodily pouert, and keping fro bodily weddingis, and suylk
oper. On oper wyse is callid his counseil þus, as he steriþ oon to
do þus, an oper þus; as he seid to þe man, 3if þu wilt be perfiþt
go selle alle þat þu hast, and 3ef to þe pore, and þu schalt haue
mikil mede in heuen, and cum and folow me. And þus seip Poul,
þat he gaf counsel to þingis as him þowt, but ilk man had his
proper 3eft of God, to go as God hap callid him; and þus in ilk
þingis men nedyn euer þe counseil of God, to led hem in al þingis
to do as is leful and spedy and best, and þis is a 3eft of þe Holy
Goost. And þus is opun, þat non is Cristis disciple, but if he kep
his counseil; for ells he lerþ not at him, nor is not 3euen to his
sciens, nor led þer by, nor fillid þerof, nor of þe sciens of God, but
if he kepe his counseil; for þus seip Crist, and rehersip þe prophet,
Joh. uþ.  
þat alle men able are taut of God. And God bi his prophet cursip
þeis þat wirken not bi his counseil, for þus he seip bi Ysaye, Who
sonnis lifers, seip þe Lord, þat 3e schuld mak a counsel and not of
me, and wef a web and not bi mi Spirit, þat 3e schuld adde syn wp
on synne, þat 3e go doun in til Egipt and axid not mi Spirit, þer
for 3e schal mak counsel and it schal be schaterid, and as he han
left mi counsel and sett mi blamings at nout, I schal law3e in 3our
dep, and bymowe 3ow wen þís schal cum to 3ow þat 3e dred. And
many are þe witnessis þat kenun vs to do alle þingis euer bi þe
counseil of God. But neuerpeles ouer þís we schal vnderstond
þat disciplis of Crist are seid in syndry maneris and degrees, as
sum in general, sum in special. In general maner are al Cristis
disciplis, þat after þe rewle of kynde folowip his lore. And

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

And for þus seip a doctor, Who þat euer he be, þat in þe last our of his deþ kastiþ not al his bisines and his affeccoun in to God, kasting fro him al worldly bisynes, baldly I dar sey, þat he schal not after þis lif be Cristis disciple in heuen. Of þis schuld þei be war þat occupien men toward her end a bout þe world, and de‐parting and assining of þer goodis, and to mak her heyris grete after hem, and to mak pompous exequies and entermentis, biriel, and swilk þingis, in to veyn nam after hem; and þei þat occupien hem wiþ japis, and remembren hem of þer old iuel, in to lyking þer of, and þat steriþ men in to morning for þei schal lefe þis world, and þei mornyn for her frendis leuen it; and men þat are ocupied about testamentis, and schuld lok þat þe last wille of þe man wer kepid, not only wat he wil, but how his wille schuld be rewlid. Vp on þis schulde þenk prestis, prelatis, and religious, and over þat han vowid to kep bodily pouert, obediens, and chastite, how þat þei schuld folow Crist to be his disciplis trewly wiþ out ypo‐crisie; þat þei fille her vow, and mak it not voyd, nor renne not for þe brekyng and multiplieng of þer synne in to þat curse þat Crist biddip to þe scribis and to þe pharisheis þus, Wo worþ sow, he seip, þat gon about þe see and þe lond to mak a nouys of þour
ordre, and wan he is made 3e mak him a son of helle double as your silf.

An oper point is her put þus and axid, þat ilk man is holden to do þing þat is þe better. And me þinkid þat ilk man is holden to do þe better; and for þe clerar vnderstanding of þis, I suppose, þat as Goddis bydding and comyn speche boþe, and as men vnderstandyn þat bettar or best is seid by þre resouns, or moo, or ellis vp on þre maneris, as sum þing is seid better, or best, þan an oþer in his kynd, form, and vertu; and þus is God seid þe best ouer alle oþer; and þus gostly createris are seid better þan oþer; and þus bi diuers resouns is on seid better þan an oþer. In þe secounde maner is on seid better þan an oþer, for þe maner and þe forme; and þus of þis is oft o þing seid better þan an oþer. And þus if two men do a þing, þe ton is oft seid to do better þan þe toþer. And þus is a man of harmis seid better þan an oþer, and a prest better þan an oþer, and a religious man better þan an oþer, and a housbond better þan an oþer, for he can better, and dop better þan þe toþer. In þe þrid maner is a þing seid better þan an oþer, in þis, as it helpid better by sum wey and mene to þe 3end of a þing, þan an oþer dop. And þus sum tyme a þing þat is seid to be warst to sum man, is bi an oþer resoun sed best for sum aþenword. And þus seknes, and foul weder, and pouert is to sum men best, wan þei are menis to him to kepe Goddis biddingis, and to geyt blis; and so þei are better to him þan riches, or fair wedur, or hele, wen he schuld tak occasioun by hem to do synne, and displece God, and deserue peyn. And þus aþenword wan þeis þingis are to man in to cause and help to plese God, þan are þei þe better to him. And þus þow it be better in heuen to seyntis to not trauetyl, nor be peynid, as we are here, neuerþeles it is better as for þis tyme; for þus seip Poule, forsoþ I am constrey nid of two þingis, hauing desir Phil. υ. to be disso luid, and be wþ Crist, mikil better, certis to dwel in flesche is profit necessary for 3ow. Also men seyn, þow contem-
platif lif be þe fairar, actif lif is þe profitabler; and al þing as Crist did it so it was best, for he did ay þe best, and all þingis wip out defaut. And it is not to sey of alle þe warkis of God, þis is wars þan þat, and if any þing þat Crist dede miȝt haue be don better, þan were not he best and wisest, nor þe miȝtyest; and þis were grete synne to sey; þerfor þe best þing þat ani man may do is to do þat he biddip and counseylip to do, and to þat ende þat he biddip and sterip; and þis is generaly ilk man holdyn to do, vndre gret þeyn, þe boþ of synne, and of punisching, and better þing may no man do, nor in better maner, nor to better ende. For þus is writun in Goddis law, No þing is better þan to drede God and kepe his biddingis, nor þing more helfular þan lok in his biddyngis.

Ecclus. xxiiij. And eft þus, Dred God and kep his biddingis, þat is ilk man. And Poul seip, Noiȝer prepuce nor circumcicoun is out, nor out worþ, not but keping of þe biddingis of God; and ani þing schal not profit to hem but in þis þat God biddip him, or counseylip him to do it, and as he doþ it for þat bidding and counseyl; and þus is bidun in þe gospel, If þu wil enter in to lif kep Goddis biddingis, þat are þeis, þu schalt luþ þi Lord God wip al þin hart, in al þin soul, of al þi mynd, and þi neþbor as þi silt; and þis is more þan alle brend offryngis and sacrifice, for in þis hangip al þe law and prophetis. An syn þis is bidding of God, man is holden generaly for to do þis, for ellis he may not be saue, as Poule prouip, for no penaunce, ne purnes, ne chastite, ne oþer þing þat he may do.

Gal. viii. And wip out swilk oþer dedis many han comyn to heuen. Also þus seip Poule, þat it is better to stable þe hert in grace þan in meytis, þat han not profitid to hem þat gon in hem. Also þus is bidun, Obedience is better þan slayn offring, and for to assent is better þan for to offer þe fatnes of schep; for it is os þe synne of wychis to repungne, and as þe synne of idolatrie to not assent; and to obey to Cristis biddingis is man euer holden, and not ay to offer. And many moo witnes are how a man is holdun to do þe
best. Al so Þus seiþ Jerom, He errîþ not menly þat of two good Jerom. þingis puttîþ þe lesse good be fore, and leuiþ þe better; and of þis it semîþ þat he is holdun to do þe better.

An oþer is þis; þat ymagis of seyntis are not to be worschipid. þis haue I seid, and to sey þis sterîþ me, þat God seiþ in his com-aundment, þu schalt not mak þe a grauyn þing, noþer in ilk liknes þat is in heuen a bouen, ne þat is in 3erþ be neþ, ne of þingis þat are in wateris vnder þe 3erþ; þu schalt not lowt, ne worschip hem. And Gregor seiþ þus, If ani wil mak an ymage, as for a bok tul him, forbed him not, but to worschip þe ymage almaner wittirly forbeed þu him; but þi broþerhed stere bisily þis, þat men tak of þe siþt of þe þing þe more compuncuccoun, and be kedes in þe worschiping of þe Trinite a lone, for on is to honor þe þing, a noþer is to se þer by wat is to be honorid. And for þis seiþ a noþer, If ymagis be worschipid, not bi vicary worschip, but by þe same worschip of God, douþles it is idolatrie; for noþer þe stok, noþer þe craft of man is to be worschipid so. It is certeyn bi witnes of holy writ, and of seyntis, and of experiens, þat we awe not to arett swelk þingis, or þingis formid of mannis craft, heyar nor even to man in kynd, wam God haþ maad to his ymage and similitude; ne we owe not to rett hem more lek to Crist, or to seyntis, in form or representacoun, þan man, ne worþiar ne holyar gostly; ne we howe not to hope ne trist in hem more, ne luþ heþ better, ne 3ef hem moo þingis, ne grace. God biddîþ vs honor man many fold, and for many causes; and it is not were he biddîþ so worschip þer ymagis, but his forbeding to worschip hem is opunly found. And many veniaunces are schorid to her worschipars, for þus is writun in holy writ, Wat profiþ a grauyn þing? for his feynar haþ hopid in his feynid þingis, þat he schuld mak doumb simulacre. Wo to him þat seiþ to a tre, be sterid, and a stil ston, arise; weþer it schal not ken sciens? Lo it is helid wip gold, and ilk spirit is not in þe bowell. And eft, þe trees polist of forgars, and engilt, and Hab. iþ. Bar. iiþ.
siluerid, is fals, and may not speke; ßey are bout in ilk price, and in hem is no spirit. Wip [out] feet ßey are born in schulders, schewing to men ßer on nobeley; ßey schal be confoundid ßat worshipun hem. If ßei fal vn to ße 3erß, ßey schal not rise of hem silf: if ani sett hem vp, ßey schal not stand. And if ßei pole ani iuel or good of ani, ßei schal not quit; ßey may not ordeyn a king, ne do a wey, ne 3ef riches, ne quit iuel. If ani vow a vow to hem, and quit it not, ßey schal not ax it; ßei schal not liuer a man fro deß, ne pull a wey ße feble fro ße mi3iare; ßei restore not ße blind to ße sy3t, ne liuer man fro need; ßey schal not haue mercy of ße wydowe, ne do wel to ße faderles; ßei han no feling; ßei are forgid of forgers, and of goldsmißis; ßei schal not ellis be, not but os ße prestis wel; ßey schal lefe fals þingis, and repreue ßo ßat are to cum after; ßey reyse not a king to regioun, ßey schal not 3eue reyn to men; ßey schal not deme dome, ne liuer ße regioun fro wrong, for ßey may no þing; ßey schal noiþer curse kyngis, ne blesse; ßei schal not schew tokunis in heuen, ne schyn os ße sunne, ne 3ef lißt as ße mone; after ßei schal be rotun, and schal be repreue in ße regioun. Better is ße iust man ßat haþ no simulacre, for he schal be far fro repreuis. Þus seip ße prophet Baruc. And ße wise man seip, ßei are vnblissid, and her trist a mong ße ded, ßat han callid goddis ße werk of mannis handis, gold, siluer, and fynding of craft. Or if ße carpenter hew doun of ße wode a tre, and graue it diligently, and forg it, and mak a dwelling for it, setting it in a wal, festining it wip irne ßat it fal not, loking to it, witing ßat it may not help it silf, it is an ymage. And of his substauns, and of his sonis, and of his weddingis making a vow he enquiriþ. He schamip not to spek wip it, ßat is wip out sowle: and for hele he prayeþ ße seek, and for lif ße dede, and incallip in to help ßat is vnprofitable; and for jurney axip of it ßat is vnprofitable in all þingis. Blessid ße tre ßat riþftulnes is don by; but þis ßat is maad an idol bi hand, is cursid, and he ßat maad it. ßefor respice schal
not be idols of nacouns; for þe creatoris of God are maad in to hate, and foundingis to þe soul of men, and to fot trappis in to feet of vnwyse men. For þe multitude broþt to bi þe spice of þe warke, now þei 3eue to hold os God þat bi forn was honored as a man. And þis hæf ben þe desseit of mannis lif; for men deseruing oþer to affeccoun, oþer to kyngis, þey han 3euen þe incom- municable name to trees and to stonis; and it sufficied hem not han errid about þe sciens of God, but lyuing in bateyl of vnkunning, þus many and gret iuel þey calle pees; forsoþ oþer sacrifying þer sonis, or making merk sacrifices, or hauing warks ful of wodnes, þey kepe noþer clene lif, ne wedding, but on sleþ an oþer bi enemy [þ envy], and vowtrand, or doing a vowtri, drying, and al oþer mengid to gidre, blud, mansleyng, þeft, feyning, corrupcoun, vnfeïfulnes, trouby, periury, noys, wasting of þe goodis of God, filyng of soulis, chaunging of berpe, vnstedfastnes of wedding, vnkynd lechery, and vnchastite. þe worshipping of cursid idols is þe bikynning, cause, and ende of all iuel; for wil þey joyen, oþer þei wax wode, or prophecyen fals þingis, or lyuen vnjustly, or for sweren hem sone. Wil þei trist in þe idol þat is wiþ out soule, swering iuel, þey wen hem not be noyed; þer for boþ schal cum worþly to hem, for iuel þei felid of God, tenting to idols. And vnjustly þei sware in idol, dispicing riþfulnes.

But þu sey aþen, þat þes, and oþer swilk, are seid of idols þat vnfeïful men worchipid as þer god, and in wilk þei worchipid deuel, and þat forgid to þe liknes of no þing; for þe apostil seïþ, An idol is no þing in þe world; þey are not seid of ymagis brout 1 Cor. uiiþ. in bi þe kirk. For þe decre seïþ, Cristun men callen not worchipful ymagis goddis, ne seruen not to hem as to goddis, ne put not hope of help in hem, ne abidþ not in hem þe dome of help to cum, but þei worchip hem to þe memory and record of raþer men, but þei serue not hem wiþ Goddis worchip, ne any creature; þus seïþ þe decre. Forsoþ þe decre seïþ wel, acording holi writ, þat cristun
men serue not to hem, ne to ani creature, bi Goddis worship; 
pat is pei how not to serue to hem; ne verrey cristun men don not; 
perfor pei pat don are not verrey cristun. And it is to note, 
pat in diueris maners a man haþ a god. First alle we han God 
Almiȝti, pat is God to alle, and autor of lif, and ȝefar of alle goodis. 
ße secound, he haþ god ȝis ȝat he moost lufþ, and wer in he 
tristþ, as in God; and ȝus mani han mani goddis, ȝat pei sett in 
þer affeccoun bïfor God Almiȝti, and to serue ȝeym ræþer, and wam 
þei more worship; os it semþ of dedis, and of sawis of þe scrip-
ture, and of seyntis. And in diuers maner dop man idolatre; first 
wán he settþ in his affeccoun ani þing bi for God; þe secunde, 
of vndu ordre and cause: and þus on þre wise; first, ȝeuing to þe 
creature þing onli to God du; þe secound, honoring God vn-
honestly; þe þrid, honoring þe creature for God, and vnhonestly. 
And þus man dop idolatre in hert synning; for als mani idols haþ 
a man, as he haþ dedly synnis. Also of his gold and siluer a man 
makþ an idol, wan he worshipþ it a boun God, for þe apostil seizþ, 
þat auarice is seruice of idolis. And þus man hoping ouermikil or 
tristing in a ymage, or making óper to trist þer in, þat he may 
coueytously geþ þer good, forsoþ he makþ to him þer of an idol, 
and þus in maner dop as foul idolatre as eþen men. And þis may 
not be noyed to be don, for many trowen þat ymage to be God, 
and many trowen Goddis vertu sogetly to be þer in, and þus þey 
are more affect to o ymage þan to an óper; þat doutles is idolatre, 
as trewe men seyn. And þus mani erren, and þis were to be 
mendid. For þus seizþ Austeyn, Vtterly þei han deseruid to erre, 
þat han sowt Crist and his Apostlis, not in holy boks, but in peyn-
tid walls. Also Clement seizþ, If we wil verreyly worship Goddis 
ymage, doing wel to a man, honor þe verey ymage of God in him. 
In ilk man forsoþ is þe ymage of God, but þe similitud of God is 
not in alle, but were þe sowle is beninge, and to mynd pure. Þerfor 
if þe wil verily worship þe ymage of God, we opun to ȝow þis þat
is verrey, þat ȝe do wel to a man þat is maad to þe ymage of God, and ȝeue him honor and reuerens; ȝeuit meyt to þe hungry, drink to þe þristy, cloþis to þe nakid, minstring to þe seek, herbarow to þe straunger, and necessarijs to þe prisouner. And þis is þat schal be gessid verrily done; þéis gon so myche in to þe honor of God, þat he þat dop not þéis þingis, if he may, schal be trowid to do despit to þe ymage of God. Wat honor of God is þis, to ren a bout bi tre, and stone, and formis, and honor as God veyn þigeris, and wiþ out soule, and despie man, in wam is verily þe ymage of God. But and beþ certeyn, þat if ani do mansleing, spowsbrekyng, or ani þing of wrong to man, in þis þing þe ymage of God is sylid; þis seþ Clement. Þerfor now, as Poule biddþ, fle we for worschiping of idols; for 1 Cor. x?. now is God maad man, and perid haþ man, and schewid to us al þingis of his godhed þat are to lif, and to pite, and we are maad on wiþ Crist, and his body, and his membris, and quiknid of his spirit; þat we schuld do no idolatre, ne worschip no þing for no iuel ende; þat we schuld mak now no dead ymagis, ne idolis of our self, þat we do wan we are wiþ out þe spirit of Crist, and lif in pride, lechery, and fals coueytis, and swilk oþer synnis; þan are we foul idols and foul fendis ymagis, as Crisostom merkiþ wel. And if we worschip and luf þeis þingis, and oþer men for hem, doulles we are foul, doing idolatrie; and þus we do wiþ oþer creatoris wan we honor hem aþen Goddis bidding, and a mis, and for foul ende, as Austeyn declarþ. And þus we schuld fleæ idolatrie þat we do wiþ men, þat honor we mikyl more þan Iþu Crist; for wan a man is sett to do þe office of God, and haþ not in him þe vertu of God, ne wit, ne wil, ne dede, wat is he but ymage and idol maad of men. As Bernard seþ, A kynge vnwise is but a nape in þe house rofe; þus it is of prestis, prelatis, and of oþer religioun, in þe same maner. Wil þu hast habit and schauin croun, and oþer signis wiþ out vertu and lif of spirit, and wiþ out þe dede; þu art but peyntid and lied ymage, as Jerom witnesþiþ wel, and idols and similacris. Jerom.
Archedeacon seip, As þe heþun men had sex kyndis of similacris, cleyen, treen, brasun, stonun, siluern, and golden, so han lorðis now sex kyndis of prelatis. Cleyen similacris are fleschli prelatis, of þe wilk þe Salme seip, I schal do hem awey as þe cley of þe stretis. Treen similacris are prelatis rude in þer doctrin, and on-sensible of wit. Jerom seip, Þe tre is woundun in siluer, þei are seid to be maad in to prelatis, for þei are tan vp wiþ out mater of dignite, bering vp in her schuldres þat are not but in opynioun. Brasyn prelatis are þei þat han worldli eloquence; of wilk þe apostil seip, I am maad as bras sounning, or as þe cymbal tynking. Stonen prelatis are þey endurid in temporal þingis bi þe affeccounis of men þat þey brek bi secular power. Silueryn are þey þat seyn wiþ þer maister to þe persewars of Crist in his membris, Wat wil þe þeue vs and we schal betray hym to 3ow? Goldun prelatis are þey þat are maad only for nobelay of kyn; þus seip he. In swilk men schuld idolatre be fled, for þei schuld desir no worschip, obediens, ne seruice, but as God biddip hem; so þat in hem God be honorid, seruid, and obeyed, and neuer bid but his biddingis; nor put not his bidding be hynd, for kepyn of her, for þus doyng þei don werst idolatri, and taken to hem þe honor þat God schuld haue, and putten him out. And þus men schuld obey hem, and trust and serue, os God biddip, and no farþer; þat þei do not ido-latrie wiþ hem, if þei obey to þer biddingis aþen Goddis biddingis, or trust to þer wordis, if þey be not wordis of God.

XXV. The Gospel writun not to be wors-chippid. Crisost. 

Þis is an óþer point; þat þe gospel writun is not to be worschipid. As to þis I haue rehersid þe sentens of Crisostom, were he seip þus: Sum wil schew hem holiar þan óþer, þei bind to gidre þe part of an hem, or of heris of seyntis, and hangen vp hem. O vnþite! þei weling schew more holines in þer cloþes, þan in þe body of Crist; þat he þat þet þe body of Crist was not helid, schuld be sauid bi þe holines of þe hem of his cloþ, þat he depering in þe mercy of God, trust in þe cloþis of men. And þe same sentens
he hap asen hem pat han pe gospel writun hanging a bout pe neke for 3ele. Wan pei han hirid it in pe kirk and are not 3elid, and axip wefer is pe gospel in leuis of wordis, or in vertu. If it were in pe leuis, pu hangist it resounably, but now it is not in pe leuis of pe parchemyn, but in pe vertu; and bi hering pu art not 3elid, pefor in veyn pu hangist pe leuis a bout pi neke. And Jerom seip, Wene we not pe gospel to be in wordis of writingis, but in wit, not in ouer face, but in pe merowe, not in pe leuis of wordis, but in rot of resoun; pus seip he. But worshiping is tan on mani maner wis; I suppose pat we how not to honor pe gospel pus, pat is to sey, pe henk, or pe parchemyn, and pe figeris; wening werk-yng to be gostly in liem, or pe spirit of God, or pe godhed; noiiper pat swilk writing bi hem silf drif a wey fendis, or seknes, or kep fro harmis, as sum not vndirstonding wel gostly pingis demun; how we, taking 3ed to pe ping, may after agre worship such pingis writun, as men seeng pe letter or selle of a lord, may bow him, or do of his hod; and to pis sentens I suppose Austeyn to cord. If he comend hem pat worshipun pe gospel writun or oper writingis, not for pei rettid hem in hem self holiar or vertuosar, or more effectual, pan oper, but for pe honor and reuerens pat pei haue finaly in pe ping takun bi hem. But if pu sey, bi pe towching of Cristis body mani were helid, and bi pe towching of his clopis, as pe gospel schewip, and pe apostle sent sudarijs to put on men schaking wi fendis, and pei were dryuen a wey. And it is seid, pat a woman maad an ymage of Crist, and an herbe bi touching per of reyceyuid pe vertu of heling, per for man may tryst in swilk pingis. And to pis I seid pus, bi sentens of doctors, pat Crist is more excellent and vertuosar pan oper creatoris; pe se-ound, pei pat were helid were not helid sympli bi pe touching, but for pe trust pat pei strechid finaly in to God. And for pis seip Crist, Pi feip hap maad pe saue. And eft seip pe bok, pat noiiper Marc. w. herb ne plaster helid hem, but pe word of God, pat helip al ping;
and mani touchid and were not helid, noiper to body nor to soule. To þe þrid it is seid, þat suilk þingis were first þolid, and miraclis for rude men, and hem to be confermid in þe feip. But now þe open is open, it is veyn and supersticion to þe peple to haue swilk þingis. þus seip Crisostom, Sum miraclis are of God, and sum of þe fend, for it is to kum power to be 3euen to þe fend to do signis not of good part, þer for we how to seek if it be necessary after þe tyme or not. If Crist dede miraclis for þe conferming of þe vn-feiþful, it is open, wan non is vnfeiþful, it is no nede to do miraclis; þerfor he þat dop an vnprofitable signe is a fals profit, for he dop not to edifie óper in þe feip, but þat he boost him silf in his dede. þus seip Bede, and rehersip Gregor, þe tokunnis of miraclis, in þe beginning of þe kirk, were only necessary þat sche schuld growe to þe feip, norischid wip miraclis, as we watteren plantis til þey han ben rotid, and þan we cesser to watter.

Þeis are óper two poyntis. On þat charmis on no maner are leful. An óper, þat it is supersticious to hang wordis at þe nek. As to þeis I haue seid þus; In þe law of God is þus writun, Wan þu cumyst in to þe lond þat þi Lord God schal 3eue þe, be war þat þu wil not folow þe abhominacoun of þe folk þat þer be, ne be þer not found in þe þat compasiþ his sone or dowter, drawing bi þe fire, ne þat askiþ ariolers, nor dremis, ne chitering of briddis, ne þat þer be wiche, ne enchaunter, þat is chermar in our spech, ne þat axe counsel of hem þat han iuel sperits, noiper at diinar, ne seek of dead þingis þe trouþ; for þe Lord wlatip of þeis þingis, and of þeis maner of felonies he schal do þeis folk a wey in þi entry; þu schalt be perfit, and wip out spot wip þi Lord God. And eft, Bow þu not to þer wicchis, ne axe no þing of þer ariolers, þat 3e be not polut be hem. 3e schal not a wat dremis, ne diuyn bi criing of briddis, ne elip þe hed in to round, ne schaf þe hed, ne calle vp on þe dead; 3e schal not prik 3or flesch, ne mak to 3ow ani figeris, ne stigmes, þat are woundis. But if þey sey to 3ow, seek of Phi-
toneris and of diuineris, pat gnasten wip þer teþ in her chauntingis, weþer not a pele schal seek visioun of her God, for þe quek and þe dead? Perfor goþ more to þe lawe and to þe witnes, pat if þeis sey not after þis woord, morow liþt schal not be to hem. Also þus writþ Austeyn, and is put in decrees, Feþful prestis ammonest Austeyn. þe pele, pat þei wit þer wichecraftis and enchauntingis to may do no þing of remedy to ani seknes of man, ne of best, noþer to best langering, halting, or sare, or doing to lech ani þing, but þat þei are panteris of þe wold enemye, bi wilk þe fals fend enforcþ to deceuywe mankynd. If ani clerk vse þeis þingis be he degradid, and þe lewid man þat vse þeis þingis be cursid. And eft þus, A waytþ not þeis Egipcián daies, þat we call dysmal, ne kalendis of Janiuer, in wilk sum seyingis, and comessacounis, and þeþis, are þeuyn to gidre, as in to begyning of good þere, ne monþis, ne tymys, ne þeris, ne dayes, ne course of þe sunne, ne þe mone, for þe þat a waytun þeis or ani oþer diuiningis, desteneys of auguris, or tenten to hem, or consenten to þe waytars vnprofitably, and wip out cause, he howþ more to his dampnacoun þan to his saluacoun; or þei þat seek bi noumbe of lettres, or of þe men [moon ?], and figer of nigramauncy, þe lif or dep of þe seek, or welp or disess to cum, or þei þat tenten to dremis writun, and falsly tytlid in Daniel’s name, or canelis þat are callid of þe holy apostolis, or chitering of briddus, or sich oþer, for hous to be maad, or weddingis to be couplid, or in gedering of herbis, seþ ani charme but þe pater noster, or þe crede, or putþiþ ani strowis wip figeris writun on men for any infrimte, or vp on bestis, or tenden to wiche falsnes in hailles or tempestis, þey þat trowen to swilk þingis, or gon to þe hous of hem, wite þei hem to haue brokyn þe cristun feþ, and þe baptem, and to be paynims and apostatais, þat is goyng o bak, and to be þe enmyes of God, and greuowsly to haue incurrid his wrap, be [but?] if þei mend bi þe penaunce of þe kirk be recounsilid; for þe apostil seþ, Weþer het þe or drynk or do ani oþer þing, do all 1 Cor. x°.
Wicliffe's Apology.

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\( \text{\textit{Dece.}} \)

[\( \text{\textit{Job. xiiij.}} \)]

[\( \text{\textit{Jac. i.}} \)]
mentis for bidun þat þe it are þat are brout in bi fendis curst, and
bi stering of fendis, æsen þe bidding of God, and also be mannis
vanite and foly, wip out ground of God Almiʒtu, and in wilk men
trystun of help wip outun him, and oftun æsen as ʒeþun and vn-
feičiful don; þus we callid charmers þo þat wil bi þer curst haue a
þing þow it plece not God. And þis schewip what is a charme,
weþer it be charme maad or writun, or þe wirking of þe charmar.
And enchauntons are þoo þat in callun fendis to ken hem þingis,
or to telle hem þingis be for, or to help hem, weþer þei do it bi
preyor, or bi sacrifice offrid to hem, or bi ani oþer vnleful maner.
And swilk we callen phitoners. Also ariolers þoo þat maken placis
to here God, or wenun to bow God to do for þe place, as Balaam
þat sowt to curse þe peple æsen Goddis bidding: and wan he miʒt
not curse hem in o place, he sout to curse hem in a noþer, and
went þat God wold haue bowed tul hem. And ruspiceris are þoo
þat loken to horis or tymis, are goddis or oþer gouvernoris, or wen
þat þei may bowe God to do þing in on houre, þat he wil not do
in an oþer. An augurreris we calle þoo þat tentun to þe garring
and fliyng of briddus, as if þei brout good or harme, or God be led
oþer wise þer bi, to do oþer wyse þan as is iust, and good, and
merciful, and trewe. And dremridars we calle þoo þat tentun to
dremis, os if þey drem bi original and principal cause of God; or
iuil or good bi led bi þe drem to do veynly, or vniustly, or to be
chongid. Nigramaunceurs are þei þat bi figeris or markyngis vp on
þe dead body of best or of man, þus enforciþ to geit wityng, or to
wirk, or þus to bow God. And on þis maner God forbediþ to clep
þe hed in to round, or to schaf þe berd, or to mak þus ani figeris
on þe dead, os to geit ani þing þer by, but if God wel, or ellis to
bow him or chong him þer bi; þus we callen þe magis, þoo þat
calculun bi þe sternis þingis to cum, wening as þei were Goddis
gouernours, chef of þis world, or ellis þat God may be chaungid,
and led bi hem. And þus are callid geomanceris, þat werkun bi
And idromauncers, þat þus wirkun bi þe watir. Ayero-
mauncers þat wirkun bi þe eyre. Piromauncers þat wirkun bi þe
fire. And spices are content vnder þéis maney, as doctors declarun
wel; Austeyn, Gregor, Basil, and Isidor, Crisostom, Lincoln, and
òher. And holy writ in many places damnif þéis þingis. And
þus sortilegers þat settun þer curst finaly in þe cauil, and wenun þat
þís ledif or bowif ani þing finali to profit ende. And þus Austeyn
seiþ, þat þer are þowsand spices of veyn supersticoun, þat is, þing
veynly ordeynid, and veynly vsid, and veynly þat men atristun in,
and all silk þingis are forbidun 3e in þis, þat þu schalt not tak his
name in veyn. And syn God hæþ forfendid þéis þingis, and holi
doctoris boþ and þe kirk, as is oft declarid, it is veyn and supersti-
coun, and þe kind of idolatrie to vse such þingis aþen þus mani
biddingis, autoritees, witnes and counseilis, be for þat man may
proue bi holy writ, and wittnes of seyntis, for þis is soþ, þat is not
contrari to himsilf, ne holy writt contrary to itsilf, ne feþful doc-
toris contrary her to, þat seyn to us how þéis þingis are iuel. And
if men sey þat swilk þingis are spedeful, for God hæþ 3euun vertu
in herbe, in word, and in ston, and men sem oft at ee þat swilk
þingis help, it is soþ þat God hæþ 3euen vertu in all þingis, þat he
hæþ maad and ordeynid how þei schal be vsid, and in to wat ende.
And so how ilk man to vse hem as he ordeyniþ, but not aþen his
ordinauns, ne wiþ out. And so þis 3euiþ not proue, þat þei profit
hangid a bout þe nek; bi for þei men fyndun writun and bidun.
And þan men seyn swilk þingis help; þís is no certeyn wiþ outen
bettar proue, or grounde; for as doctors declarun wel, sum tyme
men wen to see a þing wan þei see it not, os is schewid bi jogulors,
dremers, and rafars. And sum tyme man is holpun bi treyst þat
he hæþ in o þing, or bi dred entrid, and not bi þat þing as phisek
techiþ and experiens. And sum tyme men wenun to be helpid,
whan he is mikile more hendrid. And wan þe fend hæþ men in
daunger, sum tyme he deseuiþ hem tul þey do him sacrifis, and
\[ \text{pan he cessip to harme hem, or fendip hem ouer wyl. And pus} \\
\text{pei are seid to help. But wan pis is lokid feipfully, pey are wel} \\
\text{more hendrid pan helpid, wyl pei are brout in to mis trowip, and} \\
\text{hoptip to haue helpe wip out God. As pe deere declairip wel: And} \\
\text{if pei say it be semip bi holy writ pat enchauntmentis are good, for} \\
\text{pe Salm seip pus, Synnars are alienid fro pe wombe, pei haue errid} \\
\text{fro pe wombe, pei spek fals pinges; wodnes to hem vp on pe simi-} \\
\text{litude of pe serpent, os of def heddir stuppend her 3eris, pat he} \\
\text{here not pe voyce of pe enchaunter, and of pe venyn maker, en-} \\
\text{chaunting wisly. To pis we say pat God bi his ensaumpel re-} \\
\text{prouip synnars pat stoppun her 3eris, and wil not here his word,} \\
\text{ne cast out pe wold venyn, and be helid, and reseyue vertu to 3ele} \\
\text{ofer. It folowip not of pis, wip out more ground, pat he approuip} \\
\text{her charm forbydun. For in holy writ he enformip men and prestis} \\
\text{bi similitudis, and 3et he forbedip men to vse hem; as he seip, pe} \\
\text{oxe knowip his weldar, and pe as pe crib of his lord; leding vs bi} \\
\text{hem to know our God, and reprouing vs if we know him not. And} \\
\text{neuerpeles be biddip vs, Wel 3e not be maad as hors or mule; in} \\
\text{wam is not understoonding. And pe apostil seip, Wil 3e not be} \\
\text{maad barnes in wit, but in malice be 3e litil. 3perfor seek 3e a} \\
\text{pleynar ground, pat wil stable peis charmis, pat men usen amis.} \\
\text{But God for his endles mercy kepe fro pe malice of per charmis,} \\
\text{and charmers, and coniurars, wichis, sortilegeris, and ofper pat are} \\
\text{put in pe general sentens and cursing of pe kirk, fro all pat wirkun} \\
\text{bi fendis curst, or veynli wip out God, and to wickid ende, and} \\
\text{namly fro hem pat enforcen to charme in to iuel dedis, or not to} \\
\text{obey to Cristis gospel, ne to pe teching of pe apostlis, and prophetis,} \\
\text{and feipful doctors. Ne pat we schuld know it, ne lif per after,} \\
\text{seying pat we may not understoond it, ne pe holy doctoris pat han} \\
\text{expound it, wilk pe kirk hap canoni3id, but wil led us after ofper} \\
\text{dremis, and her ymaginacouns, blowing veynly wip fleschli wit, tul} \\
\text{pei hold not Crist pe hed, ne go after him, ne sett in him per} \\
\text{CAMD. SOC. 14.} \\
\text{97} \\
\text{Decre.} \\
\text{Salm. luii}. \\
\text{Salm. xxxi}. \\
\text{1 Cor. xxiv}. \\
\text{WICLIFFE'S APOLOGY.} \\
\text{o}
ground; but can sey þat wordis of holy writt, and þat are canoni¿ed of al holy kirk, soundun not wel, and wel lede vs bi a kirk þat þey seyn erriþ oft, and disseyuiþ and is deseyuid, begiþ and is bigilid. God Almiþty kepe vs fro þe malice of þer charmis, and fro þer supersticiositeis, vanites, errors, and desseytis; þat we noþer be disseyuid bi hem, ne disseue oþer men, ne bow not fro Crist tul a noþer, ne hold gospel oþer þan is; for þer is non oþer. And comfort he vs in þe power of his vertu, and in himself; and cloþ he vs in his armor, þat we may aþenstond þe sautis of þe fend; for to vs is no wrestling aþen þe flesch and þe blud; but aþen princis and powers, aþen reulers of þis world, of þeis merknes, aþen gostlynes of wrechidnes, in heuenly þingis; þerfor tak we þe armor of God, þat we ma aþenstond in iuel day, and stand perfit in all þingis; gird þe lendis in trowþ, cloþid þe habarioun of rit-fulnes, þe feet schoð in þe making redy of Cristis gospel of þes, taking þe scheld of þe feiþ, in þe wilk we may sleckun all þe fìrun dartis of the enemy. And þe helm of hel, and þe swerd of þe Spirit, þat is þe word of God; in ilk tyme preying, and biseking in spirit, and wakyng þer in ilk tyme, þat we may wet how it is to lif, and to answere to ilk, and to þeue resoun of þat feiþ and hop þat is in vs. þus be comfortid in þe Lord. For now is no wrest-ling to vs aþen flesch and blud, noþer to do fleschly batayl, noþer to sle mennis bodies, nor sæt to stryfe for fleschly þingis, þat are but after þe flesch. Our wrestling is not only, ne principaly, aþen þeis þingis, but aþen princis and powers, rewlars of þis world of þeis merknes, þeis are not onlý fendis and swilk wickid speritis, but þeis are also wickid men þat leðun þis world in blindnes, and error, and foli, and malice, and lettun hem to know Crist, and behetun hem grace, wan þey mak hem sikir, ne wit not for þei schal haue it. Wyl þei hem silf lyuen in þer corrupcoun, wot not how þei may mak hem silf sikir; þey are rewlars of þe world of þeis derknes, for þei hiþt men assoyling, wan þei wit not if it be, and þey led
boþ himself and þeis þat þey assoyal in blindnes, and desseyue boþ.
And þus wan þei condemp vniustly a iust man on many sidis, þei led men in blindnes, and þus wan þei erre are desseyuïd and dis-seiuen, all þis is in mîrknès. And þet þey deny to men þe undir-
standing of þe gospel, and seyn men may not undirstood it, and þei graunt þat þei undirstood it not, and þei wel bi deneris. And þus þey may not deme but þat þei lede þis world in mîrknès. But it is scham to hem to sey þus, þat ere kirk errip, sin he and his kirk is o persone, and also if þe kirk err, men may be in doubt of her dedis, wan scho errip, and wan not; and were it vnsikir to trow to her canoniʒing, approying, or afferming, or autoriʒing bifor þat þei proue hem bi sikirar ground; þperfors as God ordeynid men to strif aþen þeis princis, þat all be drifun in to þe seruice of Crist, and groundid and formid bi him. And ðer goostly þingis of schrewdnes in heuenly þingis, þat are þei þat feynun in ypocrisy and color þingis þat þei tak and understond misser, as boþ holy mennis lif, and ðer vertuous werkis, þat men mis vndirstonden now, and turnen al in to pride and coueteys, and vndir lustis. And þus turnen sacramentis þat are gostly þingis, for gostly þing don, vse þei more in fleschlynes þan in to gostlynes, as in to coueye-
teis of þe flesch and þe world. Aþen þeis þingis bihoue men to wrestil in þo maner, as Crist himself ded and his apostlis. And þerfor it behouij to tak þe armor of Crist, and gird our lindis in his trowþ, þat our affeecoun and al our lif and wark be led bi him, for he is þe first trowþ. And þan we be cloþid þe habarioun of riʒtwisnes, to held to ilk man, þat we howe bi his lawe to frend and fo, to suffreyn and suget, and þat we deme non man, but as God biddij; for who is he þat seij þis þing schal be don, and þe Lord commaund not, but Balaam seid he miʒt not spek, but þat þe Lord put in his mouʒ, and þerfor wan he wold haue cursid hem in anger, he blessid hem; and mak ʒor feet to be shod in arayng of þe gospel of pees, þat al our wark and our wille be to mak pees; and Num. xxiii. Eph. vi.
take we þe helme of þe, þat is good hope, and þe swerd of þe Spirit, þat is Goddis worde, boþ to strik wip, and to vndirnem misdoars, and to defend hem of. But if þei sei may we not vndirstond, appliþ þei wot not, for God may þeue vndirstonding to wam he will. And if þei suppose hem to han, and of God, so may God delen it til an oper, and þerfor may þe first wit if þei sey þei haue not, þan are þe foolis to deme men. And þan dar I wel sey, þei vndirstond not þeis men, þat þei wet weþer þei sey wel or iuel. If þei sei we can not, or we vndirstond amis, pray we hem, for Iþu sak, to enform us, bi þe trowþ of holy writt, and trowþ brouþt out bi resoun, þat may not fayle, and bi sensible trowþ, and be we euer more redy to be mendid bi þe trowþ of Crist, for we are not so sikir þat we be wip out faut, error, and vnkunning. Perfor þat we may cum out, and cum to þe knowing of trowþ, and lif þer after, euer pray we to Iþu Crist.

An oper is put and is askid þus ; þat þe vowe of religioun is æten Cristis gospel. To þis I haue seid þus, þat þe name of religioun is takun in mani maneris ; os sum tyme for þe trowþ þat rewþþ a man to serue duly his makar. And sum tym for þe act and þe state procedyng of þis religioun. And þe þrid, materialy, for þe personis þus enclinid. And þus þe keping of Cristis lawe is callid religioun, bi holy writ, and holy doctors. In þe secound maner are religious callid þoo þat departun from oper puple bi sectis foundun, and bi tradicouns, and oper sensible ritis. And in þis maner wer þer þre sectis among þe Jury, Phariseis, and Esseis, and Saduceis. Eft it be howuiþ to not, þat to a wowe is a resonable creature to obey him to his soureyen, to kep sum hard þing þat is sensible, or vnsible, a bout þing ay lasting or temporel, wise or vnywe ; wise, wan it is acording to God, efter his lawe to þe worschip of God, and profiþt of þe vowar ; vnowise, wan it is only about temporal þingis, or vnhonest, or vnproufitable to soule hele ; werfor it be howuiþ þe vowar be in fredam, hauing feruor to do plesing Goddis
...and as ellis first, first, principaly pat it be maad to God, sin it is pe worshipful dede only to be seuen to God. Pe secound, pat is bi pingis only good and profitable to hele of soule, and not iuel ping, nor of filp, nor vnleful, ne noyes to ani man, ne letting of ani maundment of God, or counsel of Crist, after pe decre of Isidor, seing pus: In iuel hi3tis, kut pe filling a wey of ping pat is hi3t. In fowl vowe, chaunge pi decret, and do not pis pat hu hast vowid unwarly. Pe prid, pat it be made wi3 deliberacon, pat pe purpos or entent be not misrewlid, for it be foly, or vniust, or vndiscrect, or letting ping more profitable, it is not to be kepif, but vtterly to be brokin, after pis pat Ecclesiastes seip, An vnprofitable and a Eccles. w. foul hi3t displecij God. And as he is seid vnfeifful pat dop not pis pat he hi3t, so is he pat dop not of pe feip, pat is of pe ground of God, or not of good in witt or ordre, for ilk ping pat is not of Rom. xiv. pe feip is synne. And in a oper place it is seid, po vowis of foolis are to be broken. And wilk pei are Hugo declarip, in his book of Hugo. sacramentis, seying pus, Po fowl wowis vndirstond al pat are iuel of hem sif, or ells po pei be good, pei are not ordinat. Or wan more iuel is of hem pean good is in hem. Pe fourt requirid to a vow is, pat it be wilful. Pan if pe vowe of reliogioun is circum-stausnid, pean it is plesing to God, and wi3 pe gospel; ellis if it be contrarili be gunne, led, or contenid, who douitij pat ne it is synne? Perfor iuge religiouse men in per consciens, if pei ground hem pus in her vowis, and ilk feipful man loking in holy writ, and pe lif of Crist and his apostlis, and her dedis, after pingis pat are seid semyn to be contrary. Certeynly if pe vow of religious men, or of ani man, is not wi3 pe gospel, to pe perfeccoun of pe fredam per of,
but in ani maner letting or trobling or tariing þing þat þe gospel biddip, or counseilip, þan certeynly al so it is aþen þe gospel; after þe sentens of Crist, þat seip, He þat is not wiþ me, he is aþen me, and he þat gedreip not wiþ me, he scaterip. As if ani person obeyed him wiþ wickid stering, or onordinatly, to do ani þing þat is forbedun bi þe law of God, or to lef þing þat God biddip do, as sum wil mak her awowe þat þei wil not do þe dedis of mercy, oþer þat þey wil not ehyt flesch, tul þei be vengid of sum man, but if he ouer tak, þei wille oþer mak a vow to fast, or to go pilgrimage, for to do þer lechery, or veniaunce of sum man. Also þoo þat bydun hem to kepe ani staat or degre, or rewle more for cause of hþines of þe world, or worldly riches, or lust of flesch, or to do ani þing, oþer bi her causis, or ellis wan he is lettid bi þe vow to do þe ded þat God wold him to do, as þus his vowes is aþen þe gospel. And ilk þat vowip ani þing to do in any maner for ani cause, wiþ out mening of þe Holy Gost to do so, he synnþip in þat vowing; þerfor if religious vowen in þis maner, doubtles þer vow is synne, and aþen þe gospel; as if possessioneris to kep þe religioun of monk, or chanouns, more to be partiners of temporal goodis, and to lif in delitis, and hþines of þe world, þan to lif in wilful pouert, dewe obediens, and chastite. Who döutiþ þat ne as þus þey synne aþen þe gospel? And if þei do not þat þei hiþt, it is þe more aþen þe gospel, and þe biddingis of God, seying, Wan þu hast vovid a vow to þe Lord, þu schalt not mak it void, but fil þis þat þu hast hiþt, for an vnfeipful man and a foole hiþt displecip God; as if freris obeyid hem þat þei beg, for al þer tyme is in begging, þat is aþen þe gospel, as it is seid in oþer placis, or wan þey obey hem to absteyn from meytis, aþen Cristis fredam, þat biddip his disciplis eyte swilk as men settun to hem. If þey bynd hem in þe contrary, þat þey be not in fredam to do þus, but if Crist had for bedun it hem, ellis it is aþen þe gospel, for swilk are reprouid of 1 Thi. iv. þe apostil seying þus, þe spirit seip opunly, þat in þe last tyme
sum schal depart fro þe feip, tenting to spiritis of error, and to 
kening of fendis, speking lesing in ypocrisy, and hauing þer con-
sciens iren brondit; forbeding men to be weddid, and abstening 
þro metis, þat God hap maad to be tan of feipfulmen, and þoo þat 
known þe sop, wiþ doing of gracis, for it is halowid wiþ þe word 
of God and by prayoris; for ilk creator of God is good, and no 
þing to be castun a wey, þat is hawid bi þe doing of grace. And 
neuerþeles þe meyt comendip vs not to God, nor filip vs not, but 
frely it may be tan, and frely left. Also if þei vow hem to hold 
an abit, or oper ritis, and God behitiþ no meed for þe keping, but 
r벼þer reprowe, as he dede sum tyme þe Phariseis, doubtles þat is 
aþen þe gospel. It semþ þus, wan it is not groundid þere, and is 
wiþ out med aylasting; for þis is pleinly aþen þe gospel bidding, 
þu schalt not tak þe name of þi Lord God in veyn, and þis bidding 
he brekiþ þat dop ani þing wiþ out God ordeyning it, or þat leþip his 
bidding, or dop ani þing for wilk he is not to be medid in blisses 
for euer. And if religiouse men bindun þus to be obedient, and 
puttun þer will under mannis will, more þan under þe will of God, 
so þat it behowuiþ to do þe will of man, be it hout worþ or nout, 
and wat þat God biddip hem do þey may not do it, if þer ouer-
man bid hem cerse, or to do þe contrari, certis þis is aþen þe 
gospel; and þat we axe in our pr. nr. Our fader þat art in heuen, Luc. uþ.
þi wyl be it don, in þerþ as it is in heuen. And þus wan religiouse 
men are lettun bi þer vow fro þer preching of Goddis word, and 
fro filling of þe dedis of mercy, and fro riþtwisnes manifold, as þei 
knowlech, and are nedid bi al þer tyme to comyn wiþ þer breþer, 
þow þei be symonientis and synnars, þat God forbediþ tak meyt 
wiþ, or hald felischip wiþ; it is certeyn þat in swilk casis her vow 
is aþen þe gospel. And wan þe vow of religious is to wilful bodily 
pouert, and obediens, and chastite, to be kepid, but now our 
religious liþip and slowiþ among all men most in delitis, and ha-
bundiþ in worldly riches, and takþ to hem worldly honoris:
certeynly oijer þey han feynidly and falsly a noijer vow azen þe gospel, or ellis þey brek þer vow. And weijer it be so or so, þe toon or þe toijer, þe vow is azen þe gospel, and dampnable; werfor Prosper, in his book of contemplatif lif, seij þus, It is to sarow he seij, þat þer sum in þeis daies þat wel be ooneris, but in express maneris þei kast no þing a wey, þei chaunge not þe mynde but þe clojÞ, þei are þat forsakun þe world only in word, but not in werk, þei lifen worldly, and hidun þer bicis wiþ a veyn hiȝt of better lif, and mantel it wiþ a name of ymaginid religioun, þey tak for vertu, þe opiniun of vertu, þey wil be seen a mong men dreyd and just, þei diuerse fro þe puple, not in mynd, but in clojÞ, not in lifing, but in habit only, in liknes, but not in effect, þei study to be seen gret, but not to be, þei preeche gret þingis but þei do hem not, þei accuse vices, but þey do not a wey, þei ben in wordis, but þei do not in dedis. In opun þei feyn hem to be displecid of þingis þat þei don in hid; þei knowlech to know and luf God, but in dedis þey deney. In habite and lifing þei han þe form of pite, but þei deney þe vertu þer of. And for þis þei disseyue þe moo, for þei transfiger hem in to an angel of liȝt, and wiþ face and tonsur pretendun a schadowe peyntid of religioun. Werfor it is don þat þei are maad desseyuable ypocrisit, and lurkyng woluis of ref under a schepis flees; of wam it is seid bi þe prophet, þe dreyd of God is not bi forn þer een. Alien sonis han liȝed to me, alien sonis han ȝeldid and crokid fro þi pathis, arett þu þer lifing dampnacoun, þat lufun þe maner of þe world for þe cloyster, and dispice for Crist a fewe facultes, and couetun moo azen Crist, and inword coueȝteis restiþ or lurkiþ under dispicyng of temporal þingis. Of þeis seij Bernard to Eugeny þe pope, þei are þat suffur not to be vnder lowtid, þei kan not be abouen, þei are vnseijful to þer souereyns, vneuyn to þer lowar, vnschamful to axe, bolde to denay, vnrestful tul þei tak, vnkynyd wan þei han tane, þei ken þer tongis for to spek gret þingis, wan þei do but litil þingis; þei are largist
bihi\textemdash}tars, and scarsist gevurs; glosandist flaterars, and bitandist bacbitars; simplist glosars, and warst willid traytories. And Lin-\textemdash}coln seip \textit{\'}us, A cloyster of priuat orde, and specialy a frere wanding voyd in the world, is a ded careyn, gon out of \textit{\'}e graue, woundun in dedly clo\textemdash}pis, schaken of \textit{\'}e fend a mong men: \textit{\'}ei are tokunid bi \textit{\'}e wif of Loth, \textit{\'}at, after \textit{\'}e going out of Sodom, loking \textit{\'}azen, was turnid in to an image of salt. An image ha\textit{\'}p \textit{\'}e similitud of a man, but not \textit{\'}e trow\textit{\'}p. So swilk similitudis of religious efter habit, and ypcrit signis, and neuer\textsf{\textemdash}peles not hauing \textit{\'}e vertu of Cristis religioun; werfor \textit{\'}e messangeris of Saul, seking Dauid in \textit{\'}e bed, fond a simulacre and geyt skinnis. And Peter and Jon \textit{\'}e epistil of Jude, Erring sternis, to \textit{\'}e wan \textit{\'}e epistil of Jude, Erring sternis, to \textit{\'}e wan; seking \textit{\'}e graue, fond but a sudary. And of wilk seip \textit{\'}e Lord, No \textit{\'}man leying hand to \textit{\'}e plowe, and loking \textit{\'}azen, is able to \textit{\'}e kyn\textemdash}dam of God. And \textit{\'}e epistil of Jude, Erring sternis, to \textit{\'}e wan \textit{\'}e epistil of Jude, Erring sternis, to \textit{\'}e wan; wirlwynd of mirknes is kepid vn to wip outen ende; \textit{\'}us seip he. \textit{\'}e ep\textit{\'}e ep\textit{\'}e ep of religioun is not veyn, Seynt Jam seip, If ani wen hem to be religious, not refreyning his tong, but disseuying his hert, his religioun is veyn. Religioun clene at God, and at \textit{\'}e Fader, is \textit{\'}is, to visite \textit{\'}e fadirles and madirles, and wydowis, in \textit{\'}er tribula\textemdash}coun, and kep hem sif\textemdash}vnfilid of \textit{\'}is world.

\textit{\'}is is a no\textemdash}per, \textit{\'}at religious men are bounde to bodily warks; \textit{\'}at semip so\textemdash}bi \textit{\'}is. In \textit{\'}e state of innocens God sett man in paradis of delite, leking \textit{\'}at he schuld wirk and kep it. In to \textit{\'}is stat of synne God kest man out of paradise in to \textit{\'}e zer\textit{\'}p, \textit{\'}at he schuld wirk \textit{\'}e zer\textit{\'}p \textit{\'}at he was tane of, and seid to him, In swot of \textit{\'}i chere, \textit{\'}u schalt eyt \textit{\'}i brede, tul \textit{\'}u turn \textit{\'}azen in to \textit{\'}e zer\textit{\'}p \textit{\'}at \textit{\'}u art tan of. Also in \textit{\'}e comaundement, \textit{\'}u schalt wirk six dayes and do \textit{\'}i wark. Also \textit{\'}us biddip \textit{\'}e apostil, He \textit{\'}at stale styele he not, but \textit{\'}e ep\textit{\'}e ep\textit{\'}e ep of \textit{\'}e name of our Lord I\textun{\'}u Crist, \textit{\'}at \textit{\'}e wip draw \textit{\'}ow fro ilk bro\textemdash}per going inordinatly, and not after \textit{\'}e ordre \textit{\'}at \textit{\'}ei han tane
of vs; for pe wot wel it be howuiʒ to folow vs, for we han not ben inequet among ʒow, ne etun ani mannis bred for nouʒt, but wyrking in travel, and werynes, boʒ day and niʒt, þat we schuld greue none of ʒow. And þis we did, not os if we had no power, but þat we schuld ʒef to ʒow a forme to folow vs; for [wan] we were at ʒow, þis we wernid ʒow, þat if any wold not wyrk, þat he eyt not; for we han hard sum a mong ʒow to lif inequet, no þing doing, but leding þer lif curiously, and we warn ʒow in þe Lord, þat þei þat are swilk, wiþ stilnes wyrking, eyt þer bred. And her seip Austeyn, in his book of warkis of monkis, þe apostil wrot wiþ his handis þingis able to mannis vse honestly, as þe warkis of carpenteris han hem, werkis of sewars, and of feld telars, and like to þeis. Patriarkis fed bestis; þe grekis had hem þat we callen pagaynis, her most honorable philosophurs, sowtars. In þe kirk, þis ilk, iustar man, to wam þe blessid maydun Mari was spowsid, þat bar Crist, was a carpenter. If þe patriarkis, þat were þe nobliar of þe Jewis, herdid bestis; philosophurs, þat were of þe bettar of pagaynis, wer sowtars; Joseph, þat was of þe bettar of cristun, was a carpenter; Poule, after þat he was apostil, mad tabernaclis; if all þeis wrout bodily, þat þei schuld not be constreynid to axe þer necessarijs, or to begge, þat is þe same, of wat professioun, or sect, or law, coueit þei to be, þat, aʒen so mani ensaumplis of seyntis, schamun not to beg? And in þe decre is þis notid, þat bi þe saumple of þe apostle, clerkis may lefuly labor honestly wiþ þer handis, wil þey lefe not Goddis þat is more profitable. And eft Austeyn seip, Wat do þey þat wil not wyrk bodily? I desire to wit to wat þing þey tent? þei sey to prayor, salmis, and redingis, and to þe word of God, þat is preching, forsoþ, he seip, an holy lif. But if we schal not be callid fro þeis þingis, we schal not eyt, ne meytis ar not to be mad redy, ilk day þat þey be tan. But if ned of mannis infirmite constreyn þe seruaundis of God to þeis þingis, in certeyn interuallis of tyme, why ordeyn we not sum partis of tyme to kepe þe apos-
tis bidding of wirkyng bodily? Sunnar is þe prayor hard of o
buxum man, þan tenþowzand of a dispicer; þey seyn hem to tent
to lessoun, fynd þey not þer þat þe apostil biddiþ, wat ouerþwартnes
is þis to wil not obey to þe lesson? Wil þey tent þer to, and þat
þe lessun be rad þe lengar to wil not to do þis þat is red? Who
wot not ilk man to profit so mikil þe sunnar as he dop sunnar þe
good þat he rediþ? Also in þe rewle of Seynt Frauncis is red:
Freris lif þey first of þe labor of þer handis, þe secound of þing
frely þeuun; and wan þeis suffice not, haue þey lefe to axe. And
in þe rewle of Seynt Benet; Idilnes is enemy to þe soule. And
þerfor in certeyn tymis how þe breþern to be occupied in þe trauel
of her handis. And eft certeyn horis in Goddis lessen, fro pasch
tul þe kalendis of Octobre, goyng vtterly fro þe first hor tul almost
þe fourt, trauel þis þat is necessary; fro þe fourt tul þe sixte, tent
þei to þe lessoun. And if ned, or pouert of þe place, axe þat þei
be occupied to gedre frutis, be þei not euy, for þan are þey verely
monkis, if þey lif of þe labor of þer handis, os our fadres and þe
apostlis; þis þere. Now þan ilk man ley to his hert to þeis sawis,
and oþer, þat he see and understond, and after þe plesing of God
perform and fille in dede; schak a wey idilnes, vanite, curiosite,
and superfliuite, glotany, and lust, and swernes, and oþer þingis
þat bringyn in nede. And reyse he dissolut handis, and dresser
riþt weies to his feet, and comfort tremeling knees, in to þe wirkyng
of good þingis. Snyþ þe þe idul, solace hem of litul hert, and be
pesful to all to þe hert, þfor gloriouse is þe frut of good labors; for
þe Psalme seip, For þu schalt ete þe labor of þi handis, þu art
blessid, and wel schal be to þe. In þis tyme bi grace, and in tyme
to cum bi glory, wan þe Lord schal bid calle þe warke men, and
pay hem þer mede, mikil glory and honor for þer good warkis;
and þan he þat wyl not now wirk, schal not be punischid wip men,
but warst of all oþer, for he brekip Goddis bidding, and steylip
aþen þe Lordis leue þis þat he eytiþ. And so he schal be put wip
And for his idilnes wan alle þing schal be ȝeuen to rest, þan his trael schal be gynne in sarow.

XXX.  
Begry not leful to re-  
ligious.

þis is an oþer; þat it is not leful to religious to beg. To þis I say þus; þow it be leful to ilk man to beg in nede, neuerþeles it is [not] leful to ani man wiþ oute nede of releue and iust nede dispicing riȝtfulnes; noþer to gedre him mikil worldly riches, noþer wastyng his tyme in idilnes, noþer þat he wast himsylf and his goodis, and oþer mennis, in lustis, and in oþer veyn curiositeis. And for þe declaring of þis mater, I suppose first, þat begging is tane in diueris maneris, as gostly or bodily; and sum tyme ver- 

And for þat to beg understond is sum nedy man to aske, be syde þe titul of worldly dett, helpe for his releue schewing be signe or bi tokun or be expresse voyce. And þus it semþ þat Crist in manhod, as alle kyngis and princis lifyng, are nedid to beg of God al miȝty. And þus all begging of God gostly godis for relef of hem, and of her breþern, to be releuid of þer synnis, peynis, and wrechidnes, in case þei beg medfully. Also þus man leuyng occupacoun about temporal þingis, and necessariis of lif, for wark mere profitable and more gostly, and helful to soule, and þerfor it nedþ to beg. And to swilk wit, as doctors seyn, is þis verrified of Crist, þat þe Salm seiþ, I am beggar and pore, and nedy, and helples, and swilk oþer; þor he taking our kynd, was mad nedy and helples for vs, and þus he beggid gostly goodis for vs of þe Fadir. And þus, as it semþ to sum of þe sawis of Seynt Bernard. Wan Ihu was of twelf þere age, he dwellid still in Jerusalem after his parentis, þat he schewyng beggid his liflod fro dore to dore in Jerusalem, for þat he goyng in þe cite, schewid his ned to be releuid of þer defaut þat hauȝt to haue releuid him, so miȝt oþer; þor far is þis fro hem þat beggun wiþ out nede, or wen þey miȝt oþer wise be susteynid, or for lust, or for oþer vndu caus beggen baldly. Wylful begging of stalworþ men is forfendid to ilk cristun man of þe apostil of Crist, and of
God himself, of Salomon it is vggid, and many fold reproved of holy doctoris; so pat þe almes of þe pore schal not be 3euen to hem þat are sufficient and miȝty to trauelyn, for þei þat are swilk ask almis vniustly, despicyn þe bidding of þe apostul, seynge, Wirkiþ wiþ 3oure handis, as we haue bedun 3ow. And desiriþ no þing of no man. And if ani obey not to our word, bi þe epistil, þat is to sey, þat he abstien him fro begging, wan he may wiþ bodily trauelyn geþt his lyfynge, lok þat 3e be not men kyð wiþ him, þat he be counfoundid, and cast out fro alle, wexe schamid, tul he soget him to þe biddingis of þe apostil. And syn no man how to cast out fro comyning of cristun men, but for dedly synne, it folowiiþ þat he synniþ dedly, þat wilfully, and witingly, bindiþ him to swilk a staat contening trauiel, þat he beg for euer. And it semiþ þat oon þus endurid, is not in þe staat of men to be sauid. Also Salamon seip, Lord 3eue me not begrye ne riches, but only neces-sariis to my lifing; þat appily I be not greuid to denay God, or constreyin be nede to steyle, or forsuer þe name of my Lord God; þat is, as þe Glose seip, þat I falle not in to forgyeyting of euer lasting, for nede, or scarnes of passing þingis. Also þus seip God in his law, Vtterly a nedy man begging be þer not among 3ow. Deut. xxv. As if he sey þus, Sufferiþ not in 3our defaut ani to fal in to so gret defaut þat he be nedid to beg. And bi þe same, No man bring himself vniustly vn to swilk stat. And wiþ ned it is iust þat he beg. And þus seip Austeyn vp on þis word þat Crist seip, Gif Austeyn. to ilk askyng þe. If þu gif not þat he askiþ, þu schalt 3eue better, whan þu iustly amendist him þat askiþ vniustly. And Crist biddiþ, Luc. xij. Selle þat 3e haue and 3eue almis, þat is, as þe Glose seip, þat 3or Glose. þingis left after warkis wiþ 3or handis, þat 3e haue wer of to lif. Also Austeyn seip, Bred is tan a wey more profitable to þe hungri, Austeyn. if he siker of lifing despice ritfulnes; þat is, bred brokun to þe hungry þat he desseyuid tent to riȝtwisnes. Also Jerom seip, þei Jerom. þat sufficy to hemsilf, or to be susteynid bi þe goodis of parentis,
and namly, but if þei clerkis, if þei tak gylfuly under color of nede, þis þat is dewe to þe pore, doultles þei do sacrilege, and bi misusing of swilk þingis þei eyte and dring dome to hemsilf. Also Prosper seþ, þei þat han her owne, if þei wil ani þing be don to hem, þei tak not wiþ out gret synne þat þe pore man schuld liff of. As þeld in almis schal be putt be fore, þat þei only take pore mennis meytis, þat may not labor ne suffice not. Eft Austeyn seþ, Wan we may labor, we how not begging tempt God; þat as þus þat we may of his gift. And sin we liff þer of, we liff of him gifyng, for he haff þeuen þat we may. Also þe begging of clerkis is schenschip of bishops; for þus seþ Jerom, Now syn coueyteis haff waxen in þe kirk, as in þe empýr of Rome, lawis gon a wey fro þe prest, and visioun from þe prophet, al bi power of bishopis name þat þei chalang unlefuly to hem wiþ out þe kirk. Also þei dryue in to þer vsis al þat is of dekunis, ne þei chalang not þis only þat is ascriuid, but þei tak a vey all þingis fro alle men; þe vnbléssid clerk beggiþ in þe strete, and boundun vnder seruil werk he askiþ almes opunly of ilk man. And of þis is he þe more dispicid of all, þat he wreichidly desolat is gessid to be fallun iustly to þis wreichidnes þo bishopis a lon lowen to þeftis. Alon he vsiþ ministry. Alon he chalangiþ to him all þingis. Alon he assoylþ oper partyes. Alon he sleþ all. And for coueyteis of prestis oft risun hatis; þer for are bishopis accusid of clerkis; þer of þe biginning of strif; þer of þe cause of detraceoun; þer of is maid þe beginning of synne. For soþ, if ilk man in þis world is bidun to haue sum þing, þat he be content only wiþ possessioun, and tak not oper mennis þingis, noiþer þe feld, noiþer þe wyne of þe pore, nor his wayn, nor his money, nor his frutis, how mikil more he þat is prest to þe kirk of God howiþ in al þing to kep riþtwisnes, þat he chalang only þis to him þat [he] knowiþ to be of his riþt, and ref not oper mennis þingis, ne touche; feel he him euyn wiþ oper. Also, in þe story of Seynt Clement is found, þat Peti...
blamid Clementis modir begging, and seid sche schuld wrik wip her handis. And also ðat Clement Pope hadde wriutun be nam all ðe nedy folk of ðe cuntrees, and he ðolid not hem to be soget vn to begry, ðat ðe clensing of baptem had halowid. Also bi lawe cyuil it is not leful to a miȝty body to beg; ðeper be ðey war ðeis vniust beggars, and ilk man se to wam he ȝeue almis, wat maner and whi, and wherof; for þus biddip Crist, Wan þu makist a mayt ðor sopar, calle þu not þi riche frendis, neybors, ne cosynis, ðat þei bid not þe aȝen and reward be maad to þe. But calle þe pore, blynd, crokid, and feble, þat han not werof to quit þe, and þu schalt be blessid, and it schal be quit ðee in þe rising aȝen of riȝtfulmen, for ðey may not. And God seip bi ðe wise man, If þu schalt do wel, wit to wam, and þer schal be mikil grace in þi goodis. Do wel to þe iust man, and þu schalt fynd reward of God, þow þu fynd not of him. ȝeue to þe mercyful and reseyue not þe synnar; ȝef to þe good, and to þe mek do wel, and ȝef not to þe vnpitous; forbede þi louis to be ȝeuen to him, þat he be not miȝtiar in hem þan þu. For þu schalt fynd double iuel in all goodis, þat þu dost to him; þfor God hap synnars to hate, and he schal þeld veniaunce to þe wickid. And þus is also bedun, Wil þu not do almis of oker and vsur; þat is, do not swilk defautis to do almis þerof, ne hald ȝow not clen þerof, but if we mak oþer dew satisfaccoun; þfor þe deere seip, þe offring of wickid þing is filid, for God approuip not þe gestis of wickid men, nor he lokip not in to ðe offring of þe vnpitous. Nor he schal not be merciful to synnis, in ðe multitud of þer sacrific. Bred of þe nedy is þe lif of þe pore; he þat defraudip him, he is a man slear; he þat schedip blud, and he þat dop fraud to þe hirid hyne are breþer. Perchauns sum man þinkiþ it, are mani riche men auarous and couetous, I haue no synne if I tak it fro þem, and gif it to þe pore; I may geyt mede of þis, þat þei do no good of. But þis þout is sterid to him bi sleyt of þe fend, for if a man gef al þat he took, þis is not to be wenid almis,
WICLIFFE'S APOLOGY.

if pis be 3euen or despendid to þe pore þat is getun of leful þingis. 
for he þat takiþ iuel in þis entent þat he 3euith wel, he is more 
greuid þan helpid; þefor þat we tak no þing vnnder color to do 
Prov. xxjo. almis wip synne, þe scripture for bediþ, seying, Offringis of wickid-
Eccli. men are abhominable, þat are offrid of felonie; he þat offriþ sacrifice 
xxxiv. of þe substauce of þe pore, os he þat sleþ þe sone in þe siþt of þe 
fadre. And wat þat is offrid in felony in þe sacrifice of God it 
Deut. xvo. softiþ not, but steriþ his wraþe. It semiþ wel þat þeis vniust 
beggars, and namly þe ministers of þe kirk, brekyn þe bidding of 
God; þfor he biddiþ þus, Vtterly a nedy man and beggar be not a 
mong 3owe; þat is to sey, þolip not in 3our defaut ani fal in to so 
gret nede, þat he be nedid to beg. And bi þe same ne man schuld 
Prov. xx. blamfuly bi idulnes, bi rechlesnes, noper bi wast, noþer bi foly, 
bring him silf to swilk nede. And if he dede, men schuld not 3eue 
to him þat he askiþ, as is befor seid. And for Salamon seþ, þe 
slowman wold not in winter here for þe cold; þfor he schal beg 
in þe somer, and þer schal not be 3euen to him. And if he beg 
wiþ out nede, he dop vniustly; for to beg, is þe creator to schew be 
word or wark or tokun is defaut wanting, and nedip to be releuид, 
Matt. x. and ask bi side þe titil of worldly dede, sum þing to be releuид by; 
of þis need þan if he noþer want, ne haue nede to be releuид, he 
Tobit. ii. dop vniustly þat brekiþ Goddis bidding, lî3eþ, and beriþ falswitnes; 
þfor he affermiþ þat ned is þer, wan it is not; and þus he is a þef, 
and fraudulent reuar. Also it semiþ þat þei put wrong un to God, or 
þo þe peple, or to boþe; þfor þus is seid in Goddis lawe, þe wark-
man is worþi of his meed, and his hyre. And eft, who þat warkiþ 
ani þing to þe, pay him his hyre a none. But wan þeis ministeris 
of þe wark han don þer office, if God or þe peple wil not pay hem 
þer hire, þan is God or þe peple vniust, if God schuld pay and 
dop not, he dop þan aþen his oun lawe. If þe pepul schuld pay, 
and dop not, þan þe peple brekiþ þe bidding of God. But if þeis 
men beggars are not sent of God, to do þis office, or dop not þis
WICLIFFE'S APOLOGY.

dede truly, or ellis nedip not to beg. And ellis þe peple is redy to quit hem þer seruice. But of þis wil þei not be payid, but gredlyly gon abowt to geyt al þat þey may, þan þei do uniustly, and silun God and þe peple. And þus may þei dred in þis, lest þei be childre of iudas gostly in maneris, and þe synful begging be despi-tously kast on hem, os is prayid in þe Salme, Wandering bi his sones borne, and beg þey, cast out of þer dwellingis. For dred of þis schuld þeis meny be aferd to beg as þei do, wyting wel þat Crist beggid not, but if he nedip, ne seyntis noiþer. And if þei dede, þei repentid þer of and amendid; and so I rede þeis beggers do bi tyme, and come to Crist. Amen, Amen.

THE END.

CAMD. SOC. 14.
NOTES.

P. 1, l. 2.—I witness before God Almighty, and all true Christians and women, and yow. From this passage it may be inferred that this work was delivered as an address before some assembly.

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

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

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

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

P. 2, l. 4.—Thus seith seint Jerom. The passage here quoted occurs in St. Jerome’s fourteenth Epistle Ad Heliodorum, according to the order of the edition of Vallarsius. But our author, like most of the Divines of his time, quotes the Fathers, not from their own writings, but from the extracts given in the Decretum of Gratian. See Decret. Caus. 2, q. 7, c. 29. Non omnes, where the words cited by our author are thus given:—“Non omnes episcopi sunt episcopi: Attendis Petrum: sed et Judam considera. Stephanum suscipis: sed et Nicolaum respice. Et infr. Non facit ecclesiastica dignitas Christianum. Cornelius centurio adhuc ethnis dono Sancti Spiritus mundatur; Presbyteros Daniel puer judicat. Et infr. Non est facile stare loco Pauli, tenere gradum Petri, jam cum Christo regnantium. Et infr. Infatuatum sal ad nihilum prodest, nisi ut projiciatur foras, et a porcis conculcetur.”

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

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

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

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

—— l. 16.—And Gregor seith. Decret. Caus. 2, q. 7, c. 28. “Paulus dicit, Seniorem ne increpaveris. Sed hæc ejus regula in eo servanda est cum culpa senioris exemplo suo non trahit ad interitum corda
juniornium. Ubi autem senior juvenibus exemplum ad interitum prebet, ibi districta increpatione feriendus est. Nam scriptum est: Laqueus juvenum omnes vos: et rursus propheta dicit, Maledictus puer centum annorum.” The passages of Scripture referred to are 1 Tim. v. 1. Isa. xlii. 22. and Isa. lxv. 20.

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


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

P. 3, l. 1.—Ai to. i. e. always.
— l. 3.—But if. i. e. unless. See p. 5, line ult.
— l. 6.—As Gregor seith. The editor has not been able to find these exact words in St. Gregory, or cited in the canon law: but perhaps our author quotes them loosely from the Decretum, Caus. 8, q. i. c. 9. “Pastori sanctæ ecclesiae dicitur: Simon Joannis amas me? Pasce oves meas. Ex quibus verbis colligitur, quia si is, qui valet, omnipotentis Dei oves renuit pascere, ostendit se pastorem
NOTES.

15. (Edit. Benedict. tom. ii. col. 848.)

P. 3, l. 7.—Howith. Oweth, oughteth.

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

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

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

— l. 27.—And Crisostom seith. Quoted from the Opus imperfectum in Matthaenum, falsely attributed to St. Chrysostom: Decret. Dist. 
x1l. c. 12. Multi. The words cited are as follow: “Quicunque desideraverit primatum in terra, inveniet confusionem in coelo; nec inter servos Christi computabitur, qui de primatu tractaverit; nec unusquisque eorum festinet, quomodo aliis major appareat, sed quomodo omnibus inferior videatur: quoniam non qui major fuerit in honore, ille est justior, sed qui fuerit justior, ille major.”

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

— l. 11.—And he hiʒt it. i. e. “and he promise it.”

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

— l. 18.—For thi that in swelk, &c. Forthi, because. This sen-
tence in modern English is, “Because that in such the sin is aggra-
vated by reason of the degree,” i. e. by reason of the dignity or rank 
of the sinner.

— l. 19.—Ioi thu not. From Ecclus. xvi. i. “Ne jucunderis in 
filiis impiis, si multiplicentur: nec oblecteris super ipsos si non est 
timor Dei in illis:” and verses 3, 4, “Melior est enim unus timens
NOTES.

Deum, quam mille filii impii. Et utile est mori sine filiis, quam reliquere filios impios." Unpitouse is our author's version of impius; so also we often find him using the word pite for piety.

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

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

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

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

— l. 3.—Nekist, nearest, proximos.

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

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

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

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

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

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

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

"Indeed a must shoot nearer, or he'1l ne'er hit the clout."

And a little afterwards,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—l. 24.—Rennun, run, issue not forth.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

P. 8, l. 30.—It behoifth to trawe. i. e. we are bound to believe.

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

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

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

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

(ut eorum verbis utamur) absolvant; nos abusus hujusmodi per quos censura vilescit ecclesiae, et clavium ecclesiae auctoritas ducitur in contemptum, omnimodo aboleri volentes, ea per quoscunque quæstores fieri, vel attentari de cætero districtius inhibemus. Omnia et singula privilegia, si qua super præmissis, vel eorum aliquo sint aliquibus locis, ordinibus, vel personis quæstorum hujusmodi quomodocunque concessa, (ne ipsorum prætextu sit eis materia ulterior præsumendi), auctoritate apostolica, quantum ad præmissa, penitus revocantes.”

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

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

— l. 20.—Spedy. i. e. expedient.

——— Folily. Foolishly, rashly.

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

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

——— Behit us. Promised us.

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

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

—— l. 18.—Wexun. Wish, desire.

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

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

—— l. 31.—Joinun. i. e. they enjoin.

P. 12, l. 3.—In part takyng. i. e. in partaking, taking share of.
Plunder, spoil; from reave.

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

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

*Annal. Minor.* t. i. p. 43, Romæ, 1731.

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

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In the court. i. e. the court of Rome.

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

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Tho syn. A mistake of the transcriber for the sin. We often find tho for the in this MS. See line 8.
NOTES.

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

P. 17, l. 24.—Ymplisethly. i. e. implicitly.

—— l. 26.—Of the words of the Pope Leoun. Quoted in the Decretum from Leo I. Serm. 3. in anniversario suæ assumptionis, et serm. 2. De natali Apostolorum. (Caus. xxiv. q. 1, c. 5.)

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

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

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

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

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

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

P. 20, l. 6.—Leef. Leave, omit, neglect.
— l. 17.—By law canon. Referring to the Decretum, Caus. xxiii. q. 4, c. 27, q. 5, c. 8. Caus. iv. q. 4, c. 1. et alibi.
— l. 18.—For under the autorite of Gregor. Cited from Gregory’s Letter to Januarius (l. 2, indict. 10; Epist. 34.) Decret. Caus. xxiii. q. 4, c. 27. “Inter quereelas multiplices, Isidorus, vir clarissimus, a fraternitate tua frustra se excommunicatam, anathematizatunque conquestus est. Quod ob quam rem factum fuerit, dum clericó tuo, qui præsens erat, voluissemus addiscere, pro nulla alia causa, nisi pro eo quod te injuriaverat, factum innotuit. Quiæ res nos vehementer affligit; quod si ita est, nihil te ostendis de cælestibus cogitare, sed terrenam te conversationem habere significas; dum pro vindicta propriae injuriae (quod sacris regulis prohibetur) maledictionem anathematis invexisti. Unde de cætero omnino esto circumspectus, atque solicitus, et talia cuiquam pro defensione propriae injuriae tuae inferre denuo non praesumas. Nam si talis aliquid feceris in te scias postea vindicandum.”
— l. 29.—Werfore the Glose of Ion seith. Johannes Semeca, called Teutonicus from his country, was author of a gloss on the Decretum of Gratian, which is printed with that work in the Corpus juris Canonici. The gloss on the canon Inter quereelas, just cited, is as follows: “Ergo episcopus non potest excommunicare aliquam pro injuria sibi facta, ut hic, et infra c. q. 5. De occidentis. Nec enim potest esse judex in causa sua, ut 4, q. 4, c. 1.”

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

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

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

CAMD. SOC. 14.
P. 21, l. 11.—The more curse. i. e. the greater curse, or excommunication.

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

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

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

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

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

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

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

— l. 7.—Archedecoun seith. In Caus. xxiv. q. 3, c. 5, on the words of the canon "sed dum indiscreta hoc agitur [injuste scil. aliquem damnare] sacrilegii facinus incurrunt [sacerdotes];" his comment is, "hic quero quomodo incurrit crimen sacrilegii qui subditos excommunicat injuste. ad hoc dicit Joan. de. quod sic sacrilegium est violare sacrum ii. q. i. in primis, versi. si quis in hoc. qui
ergo injuste excommunicat violat sacrum, id est corpus ecclesie, a quo evellit membrum suum injuste, et contra Deum.” Archidia. super Decreto, fol. 315, col. 4.

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

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

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

Item Hieronymus (in epist. ad Titum initio cap. iii.). Si igitur Michael non est ausus diablo et certe maledictione dignissimo, judicium inferre blasphemæ: quanto magis nos ab omni maledicto puri esse debemus? Merebatur diabolus maledictum: sed per os Archangelli blasphemia exire non debuit. Relege veteres libros, et vide, quæ tribus in monte Garizin constitutæ sint, ut benedicerent populo, et quæ in monte altero, ut maledicerent: Ruben, qui maculaverat torum parentis, et Zabulon novissimus Liae filius, et ancillarum liberi in monte Hebel ponuntur, ut maledicant his qui maledictione sunt digni.

Item (in lib. Josuæ) Cum ergo in singulis quibusque fidelium talis sit propositi varietas, hoc mihi designari videtur in hoc loco, quod dimidii illi, qui juxta montem Garizin incidunt (illum, qui ad benedictiones electus est), istos figurater indicent, qui non metu peææ, sed benedictionum et reparationum desiderio veniunt ad salutem; illi vero dimidii, qui juxta montem Gebal incidunt, in quo maledictiones prolatae sunt, istos alios indicent, qui malorum metu, et suppliciorum timore complectentes, quæ in lege scripta sunt, perveniunt ad salutem.”

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

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

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

— l. 11.—But the canoun distinguish thus. “Distinguendum est
ergo inter maledictum, quod prohibitur, et maledictum, quod a
Domino, et sanctissimis viris rationabiler profertur. Maledictum,
quod prohibitur, est illud, quod procedit ex voto ультionis, et odio
persequentis, non ex amore justitiae.”—Decretum, Caus. xxiv. q. 3,

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

— l. 15.—Stering. Stirring, movement.

— l. 17.—Therfore seith the canoun. Caus. xxiv. q. 3, c. 12.
Cum sancti viri. “Eo in maledicto non peccant, in quo ab interno
judicio non discordant.” Quoted from S. Gregory, Moral. l. iv. c. 6.

— l. 19.—And aftir, under the autorite of Austeyn.—Caus. xxiv.
q. 3, c. 17. “Corripiantur itaque a præpositis suis subditi fratres,
correctionibus de charitate venientibus pro culparum diversitate di-
versis, vel minoribus, vel amplioribus.” Quoted from S. August.
De Corrept. et gratia, c. xv.

— l. 20.—Provastis. Provosts, Præpositi.

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

— l. 32.—In case. i. e. “for example.”

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

— l. 3.—Blawun. Blowen, censured.


— l. 13.—Square. Sore.

— l. 18.—Salamon seith. Prov. xxvi. 2. “Maledictum frus-
tra prolatum in quempiam superveniet.”
P. 24, l. 19.—As the Glose seith. The Gloss on the words “in quernpiam” is, “in proferentem.” Bibl. cum Glossa interlin. Ven. 1588.


— l. 23.—Helid. Covered, operitur.

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

— l. 25.—This sonde. “Mandatum hoc.” Mal. ii. 1.

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

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

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

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

— l. 27.—Wordeynith, for ordaineth.

— l. 30.—Medefully. Deservedly.

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

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

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

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

NOTES.

P. 27, l. 15.—Rad. Perhaps for "dread."
— l. 16.—To gruch. To grumble, to murmur. So in the next line, "3or grucching is a3en 3e Lord." Murmur vestrum. Exod. xvi. 8. See "Deposition of Richard II." published by the Camden Society, Glossary in voc.
— l. 19.—Comynte. Community.

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

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

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

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

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

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

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

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


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

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

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

P. 31, l. 24.—Uphauns. i.e. lift up.

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

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

P. 32, l. 2.—Wening. Wishing, desiring.

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

— l. 5.—Presbod. This word should have been printed, as it is in the MS. “presthod.”

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

— Iarches. Hierarchy.

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

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

— l. 10.—Bodun. Forbidden.

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

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

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

— l. 29.—Therefore the prestis. This part of the quotation, which does not occur in the Council of Toledo, or in the Decretum, seems taken from Isidore. Hispal. Senten. Lib. III. c. xlvi. "Sacerdotes pro populorum iniquitate damnantur, si eos aut ignorantes non erudiant, aut peccantes non arguunt, testante Domino per Prophetam: Speculatorem dedi te domui Israel. Si non fueris locutus, ut se custodiat impius a via sua, ille in iniquitate sua morietur: sanguinem autem ejus de manu tua requiram. Sic enim Heli sacerdos pro filiorum iniquitate damnatus est: et licet eos delinquentes admonuit, sed tamen non, ut oportebat, redarguit." (Isid. Hispal. Opp. p. 683, c. i. C. fol. Par. 1601.)
P. 33, l. 3.—Lere. Learn, teach. In Ireland the word learn is still used actively in the sense of to teach.

— Unkunand. Ignorant.

— l. 15.—Bi sy3t. A mistake probably for "bi cities;" the original is per civitates.

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

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

— l. 21.—Bening, benign, benignus.

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

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

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

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

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

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

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

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

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


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

— l. 17.—To steyke. To shut, to fasten. The same root as to stick.
— l. 18.—Tent thei. Attend, consider they. Here thei al thing that nijeth to presthed. i. e. Hear they every one that is near the priesthood; i.e. every ecclesiastical person.
— l. 28.—For that he bring in. For he, read ye. "Eo quod inducis filios." Ezek. xliv. 7.

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

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

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

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

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

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

— l. 32.—Bigging. Building.

P. 36, l. 3.—3euun. Given.

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P. 36, l. 12.—*Polwit.* Pollute.
— l. 30.—*Scle.* Slay.

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

P. 38, l. 1.—*Cnowith.* Knoweth.
— l. 2.—*And as Austeyn seith.* Decret. part i. Distinct. x x xvii. c. 16. "Non omnis ignorans immunis est a poena. Ille enim ignorans potest excusari a poena, qui, a quo disceret, non inventit. Istis autem hoc ignosci petit, qui, habentes a quo discerent, operam non dederunt." This is quoted from the work attributed to St. Augustine, but now admitted to be spurious, Quæstiones ex vet. et novo Testamento: quest. lxvii. [Opp. B. August. edit. Bened. tom. iii. append. 34.]
— l. 11.—Onlep. Single, solitary. From the Anglo-Saxon anlip, anlypi, anlipiʒ, anlepiʒ, solitarius, simplex, privatus, solus. See *Lye.*
— l. 18.—*For thus is writun in the decreis.* Decret. Dist. lxxxi. c. 12. (ex canone Apostolor. xxv.) "Presbyter aut Diaconus, qui in fornicatione, aut perjurio, aut furto, aut homicidio captus est, deponatur."
— l. 20.—*And eft.* Decret. ibid. c. 15. "Si qui sunt Presby-
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teri, Diaconi, vel Subdiaconi, qui in crimine fornicationis jaceant, interdicimus eis, ex parte Dei omnipotentis, et S. Petri auctoritate, ecclesiae introitum, usque dum pœniteant et emendent. Si qui vero in suo peccato perseverare maluerint, nullus vestrum officium eorum audire præsumat; quia benedictio eorum vertitur in maledictionem, et oratio in peccatum, testante Domino per prophetam; Maledicam, inquit, benedictionibus vestris. Qui vero huic saluberrimo præcepto obedire noluerit, idololatriae peccatum incurrit, Samuele testante, et B. Gregorio adstruente: Peccatum ariolandi est non obedire, et quasi scelus idololatriæ non acquirscere.” This is quoted from Gregory VII.

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

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

—— l. ult.—Seyn. Synod.

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

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

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

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

Quoted from Gregory VII.

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

— l. 19.—Wernid. Warned.

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

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

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

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

P. 40, l. 7.—Azen mend. Against mind, or intention.
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P. 40, l. 9.—Wenith. Supposeth, imagineth, from the Saxon penan, to ween, to suppose.

— l. 31.—His heuid, apparently a mistake for “his head.”

P. 41, l. 4.—Therfor hem see pore men. i. e. therefore let poor men look to themselves. “Hem see,” the reciprocal verb; as a little lower down, “And see hem religious,” i. e. let the religious look to themselves.


— l. 27.—Reeft him. Carried him off by violence: from reave.

— l. 28.—He porid him self. i. e. he made himself poor.

— l. ult.—Chesid. Chose; præt. of choose.

P. 42, l. 23.—To hold hem paied of fode. i. e. to deem themselves sufficiently paid when they receive food, &c.

— l. 25.—Thole deseyce of body. Suffer disease of body.

— l. 26.—Ewynes. Heaviness.

P. 43, l. 3.—Thus seith Jerom. This reference the Editor has not been able to find either in the Decretum or in the works of St. Jerome. In the Decretum, Caus. xii. q. 1, c. 7, there is a passage quoted from St. Jerome, which is not the same as this cited by our author, but in which the clerical tonsure is spoken of as the symbol of poverty. “Rasio vero capitis est temporalium omnium depositio.”

— l. 4.—Mishews. Misuse.

— l. 12.—Tyne. Burn, consume, destroy. Ps. v. 6.

— l. 13.—Hare, for are.

— l. 14.—And eft. Decret. Caus. xii. quæst. 1, c. 5. “Clericus, qui Christi servit ecclesiae, interpretetur primò vocabulum suum: et nominis definitione prolata, nitatur esse quod dicitur; Si enim κληρος græcè, Sors latinè appellatur, propterèa vocantur clericì, vel quia de sorte sunt Domini, vel quia Dominus sors, id est pars clericorum est. Qui autem vel ipse pars Domini est, vel Dominum partem habet, talem se exhibere debet, ut et ipse possideat Dominum, et possidecatur CAMD. SOC. 14.
à Domino. Qui Dominum possidet, et cum prophetae dicit Pars mea Dominus, nihil extra Dominum habere potest. Quod si quidpiam aliud habuerit praeter Dominum, pars ejus non erit Dominus: verbi gratia, si aurum, si argentum, si possessiones, si variam suppelicilem, cum istis partibus Dominus fieri pars eius non dignatur. Si autem ego pars Domini sum, et funiculus hereditatis eius, nee accipio partem inter caeteras tribus: sed quasi Levita et Sacerdos vivo de decimis, et altari seruiens, altaris oblatione sustentor. Habens victum et vesti-tum, his contentus ero, et nudam crucem nudus sequar.”

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

— l. 29.—And Bernard seith. This seems quoted from Gaufrii Abbatis Declarationes ex Bernardo, c. xvii. a work which is published in the Benedictine edition of St. Bernard, tom. v. The passage cited by our author is as follows:—“De altario, inquit, vivat; non super-biat, non luxurietur. Denique non dicitur; non, contra sancti cujus-dam” [sic. S. Hieronymi] “plane dignam omni acceptione sententiam, ex clericae dictiori fiat. Non sibi de bonis ecclesiae ampla palatia fabricet, mutans quadrata rotundis; nec loculos inde congreget; nec in vanitate aut superfluitate dispergat; non extollat de facultatibus ecclesiae consanguineos suos, aut nepotes (ne filias dixerim,) nuptui tradat,” &c.

P. 44, l. 9.—Wil. i. e. while.


— l. 19.—Waxit folk. i. e. aged folk.

— l. 20.—Wold, for old.

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

— l. 31.—The prest is not holden to his horis canonized. This was a favourite topic with the Lollards. Thus the third article taught by John Purneye, or Purveye, as given by Knighton, was, “That every
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Priest ought rather to omit matins, mass, and vespers, and the rest of the canonical hours, than not to preach the Word of God, because those things are only ordained by human tradition.” (Lewis, Life of Wicliffe, p. 268.) See also Thom. Waldensis Doctrinale Fidei, De Sacramentalibus, Tit. III.

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

— l. 21.—Tizen. Tithe: the 3 may perhaps be a mistake of the transcriber for ç; in Wicliffe’s New Testament the word is tiçen. Matt. xxiii. 23.

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

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

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

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

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

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

1 Cor. xi. 24.

— l. 28.—Wō, i. e. who.

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

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

— l. 12.—Fillith. Filth.

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

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

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

— l. 28.—This thing that is seen is breed. These words were quoted already from Decret. ubi supra, c. 58. See p. 46, line 5.
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P. 47, l. 30.—Also the decre seith. Decret. ibid. c. 42. "Ego Berengarius . . . . consentio autem sanctae Romanæ, et Apostolicae sedi," [for et Apostolicae sedi, our author appears to have read, et ut apostolus dicit, which however seems hardly to make sense,] "et ore et corde profiteor de sacramentis Dominicae mensæ eandem fidem me tenere, quam Dominus, et venerabilis Papa Nicolaus, et hæc sancta Synodus, auctoritate evangelica, et apostolica tenendam tradidit, mihiqve firmavit; scil. panem et vinum, quæ in altari ponuntur, post consecrationem non solum sacramentum, sed etiam verum corpus et sanguinem Domini nostri Jesu Christi esse, et sensualiter, non solum sacramentum, sed in veritate manibus sacerdotum tractari, frangi, et fidelium dentibus atteri."

P. 48, l. 1.—In heys holi seyne, i. e. in his holy synod: or perhaps heys is a mistake of the transcriber for this.  
— l. 8.—Sergs. This word is used again (p. 58). "And wen the riche man dieth, the processiou of bestis is maad; than in figeris was depeyntid in the walle, and the swyn, and the wolf, and other bestis berun the cros and the sergis, and ryngun the bellis." It is there used, as we shall see, to represent the Latin word cereos, wax-lights, or tapers; and is therefore evidently identical with the French "cierge:" a word which has been used by Chaucer (Romant of the Rose, v. 6248.)

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

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

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

Crates Thebanus was a follower of Diogenes the Cynic, B. C. 328, and is said to have given his money away on becoming a philosopher. Diogenes Laertius gives the story on the authority of Antisthenes; *τοῦτον φησὶν Ἀντισθένης . . . . . . . ἄθροισάνα τρός τὰ ἐκατὸν διακόσια ταλάντα, τοῖς πολίταις ἀνεῖναι ταύτα.* Lib. vi. Segm. 87, tom. i. Amstel. 1692. edit. Meibomii.

P. 49, l. 2.—*We chouche.* i. e. couch: *incubantes.*
— l. 3.—*Dredfully.* i. e. timidly.
— l. 5.—*William de Seynt Amour.* A famous opponent of the vices and inconsistencies of the mendicant orders in the thirteenth century; he flourished circ. A. D. 1250. The Editor has not been able to find the passage here quoted in any of the published writings of Will. de St. Amour.
—*Bigging.* i. e. building.
— l. 9.—*For Jerom kenneth well simple men, saying.* This passage is in St. Jerome’s letter to Paulinus, (by Vallarsiús numbered Ep. lviii. by others Ep. xiii.) n. 6, and 7. "Præter victum et vestitum et manifestas necessitates, nihil cuiam tribuas: ne filiorum
panem canes comedant. Verum Christi templum anima credentis est: illam exorna, illam vesti, illi offer donaria, in illa Christum sus-
cipe. Quae utilitas est parietes fulgere gemmis et Christum in pau-
pere fame periclitari?"

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

P. 50, l. 8.—Barianns. The Editor is unable to explain this word.
— l. 10.—Japith the 3ee. Mocketh, or deceiveveth the eye.
— l. 18.—Tent. Attend.
— l. 23.—Quek. Quick, living.
— l. 28.—Whether is it not writun in the law of the kirk: thus?
Decretal. lib. v. tit. 3, c. 9. "Horribile nimis est, quod in quibus-
dam Ecclesiis locum venalitas perhibetur habere, ita ut pro Episcopis,
vel Abbatibus, seu quibuscunque personis Ecclesiasticis ponendis in
sedem, sive introducendis Presbyteris in Ecclesiam, necnon et pro
sepulturis, et exequiis mortuorum, et benedictionibus nubentium, seu
aliis sacramentis aliquid requiratur. Putant autem plures ex hoc
licere, quia legem mortis de longâ invaluisse consuetudine arbitrantur,
non attendentes, quod tanto graviora sunt crimina, quanto diutius
inselice animam tennerunt alligatam. Ne igitur hæc de cætero
fiant, vel pro personis Ecclesiasticis deducendis in sedem, vel Sacer-
dotibus instituendis, aut sepeliendis mortuis, seu benedicendis nuben-
tibus, seu aliis sacramentis conferendis, seu collatis, aliquid exigatur,
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districtius prohibemus. Si quis autem contra hoc venire praesumpse-
rit, portionem cum Giezi se noverit habiturum."

_P._ 50, l. 32.—_Ther segis._ i. e. their sees. _Prestis to be induyd._ i. e.
to be inducted.

_P._ 51, l. 9.—_And als after the decre, in an other place._ This seems
quoted from _Decret._ Caus. i. q. 3, c. 7, with some interpolation ap-
parently of our author's own words: "Quisquis horum alterum ven-
dit, sine quo nec alterum provenit, neutrum invenditum derelinquit."

—— l. 18. _The decre Salvator._ Caus. i. q. 3, c. 8, beginning,
"Salvator praedicit in Evangelio."

—— l. 24. _Habunde._ i. e. abound.

—— l. 25. _Lewid men._ i. e. laymen. _Deming to by,_ supposing
themselves, or intending to buy.

—— l. 28. _Priate._ The office of prior.

_P._ 52, l. 2.—_This is opun by the canoun i. q. i._ _Sunt quidam._ Ibid.
Caus. i. q. 1, c. 125. "Sunt quidam, qui vel violentia, vel favore
non permittunt ecclesias regulariter ordinari. Hos etiam decrevimus
sacrilegos esse judicandos."

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

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

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

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

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

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

— l. 20.—After Hostiensis and Innocent, and eft Hostiensis. Henricus de Segusio, called Hostiensis from the name of his bishopric, died 1271, or 1281. He was author of the celebrated Summa utriusque Juris, called Aurea Summa Hostiensis, and also of the Expositio in sex libros Decretalium. The Editor has not found the passage or passages here referred to by our author, but in the following extract from the Summa Aurea, the same argument is stated:—“Quod si clericus, precio appreciatus, vigilet cum defuncto et dicat psalterium? Respondeo: si ita dixit, Pro sex denariis legam psalterium, simonia est. Sed si ita dixit, Pro sex denariis vigilabo cum defuncto hac nocte, non est simonia: quamvis tacite insit quod debeat legere.”—Hostiensis Summae Lib. V. n. 5, col. 1183.


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

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

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

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

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

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

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

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

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

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

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

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

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

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

And thus seith Lincoln. Robert Grossethead, Bishop of Lincoln. See p. 131, supra. The passage here cited will be found in the “Sermo Roberti Lincolniensis episcopi propositus coram Papa et Cardinalibus, in Concilio Lugdunensi,” published by Brown, Fasciculus Rerum expetend. et fugiend. (tom. ii. p. 251, sq.) : “Cum principale ac finale opus Christi, propter quod ipse venit in mundum, sit animarum vivificatio, et Satanae opus proprium et maximè ab eo intentum, (utpote homicidæ ab initio) sit animarum occisio et mortificatio, ipsi pastores et unde pastores, personam Jesu Christi induti, non annunciantes, etsi non superadderent malitias alias, sunt Antichristi, et Satanas transfiguratus in angelum lucis, fures et latrones, maclatores ovium et prodiiores, facientes domum orationis-speluncam latronum: superaddunt autem omne genus prævaricationis, ut jam non sit super quo percutiat eos Deus ultra …….. Et ut breviter transeatur, omni genere flagitii, facinoris, abominationis, et nave in his adinventionis, secundum dictum prophetæ, coinquirati: Deo et curiaæ coelesti summè abominabiles et odibiles effecti; quia per ipsos nomen Dei in omnibus gentibus blasphematur. Cumque pastorum conversatio sit liber, doctrina et instructio laicorum, ipsi sunt evidenter errorum magistri et malorum omnium: Et quomodo non tunc hæretici, maximècum verbum operis efficacius suadeat verbo oris, et cum ipsi ex officio sunt generatores ad vitam æternam; quomodo abutentes hac vi generativa non sunt, consonanter verbis prophetarum, corporalibus illis Sodomitis pejores et abominabiliores, præsertim cum melioris virtutis pejor et abominabilior sit abusio? Ipsique pastores sunt ex officio, lux et sol mundi, ipsum illuminans et vivificans: e contrario autem facientes, pro luce densissimas tenebras effundentes et pro vitali calore frigus corrumpens et mortificans, manifestissimè sunt totius mundi perditores. Sed quæ est hujus tanti mali prior et originalis causa, fons et
origo? dicere vehementissimè contremisco et expavesco; silere tamen non audeo, ne incidam in illud vae Prophetæ dicentis, vae mihi quia tacui, quia vir pollutus labiis ego sum. Causa fons et origo hujus est hæc curia; non solùm eò quòd hæc mala non dissipat, et has abominationes non purgat, cum ea sola hoc maximè possit, et ad hoc summè teneatur, sed et eò amplius, quòd ipsa quoque per suas dispensationes et provisiones et collationes curæ pastoralis, tales, quales praetacti sunt, pastores, imò mundi perditores, in oculis solum constituit, hoc ut providat vitæ alicujus temporali, multa millia animarum pro quorum qualibet sempiternè vivificandâ, Filius Dei morte turpissimâ voluit condemnari, devorationi summi bestiarum agri tradit et sempiternæ morti. Tradens enim curam ovilis gregis, in medio luporum rapacissimorum, ursorum et leonum, alicui, ut lac et lanam tollat, impotentí, aut ignorantí aut nolenti, aut negligentí gregem educere et in pascua minare, et in ovile reducere, leonibus, ursis et lupis nec ad modicum pro salute gregis se objicenti, nonne gregem tradit devorationi et morti, et mortis ipsius reatu tenetur, etiamsi accidat aliquam casu fortuito mortem esfugere? Tradens navis onerata hominibus in portum salutis dirigendis per medium maris scopulosi et procellosi, gubernaculum et gubernandi officium paralytico, aut artem gubernationis ignoranti, et talis officii ministerii inexperto, aut laborem gubernationis sustinere nolenti et negligenti, ut is nauo à singulis suscepto díetur, nonne et navem et eos qui in navi sunt, perdit, et perditionis omnium incurrit reatum, et licet eorum aliquis naufragii evadat periculum? Quinimo talem traditionem, cum teneatur et possit, non impediens, eodem reatu irretitur et constringitur...... O quam amara dilectio et retrograda promotio! ut dilectum super mane ad momentum elevet, ipsum et se in tenebras dejicit exteriore."
tended for a translation, is "super quo percutiat eos Deus ultra." There has probably been some mistake or various reading.

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

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

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

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

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

l. 11.—Kaff. Chaff.

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

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

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

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

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


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

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

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

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

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

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

P. 58, l. 4.—The hird. i. e. herd, or shepherd, pastor.
—— l. 6.—Swyn. Swine.
—— l. 10.—The lioun of prid. “Leo superbiae,” a very plain allusion to the Pope. But either our author had a different reading, or gave the passage a turn more accordant to his own sentiments, for the crime of “lording the clergy” is attributed in the printed words of Odo, not to the Lion of pride, but to all those whose degeneracy is here censured: and that with the qualification of a tanquam. “Hi sunt qui, tanquam dominantes in cleros, omnia volunt ad nutum suum disponere.”
—— l. 12.—The hound of wretchfulness. “Aper iracundiae.”
—— l. 13.—The feldhasser of dyerynness laborith to swernes. The corresponding passage of the original seems to be “acidia laborat
onager tristitiae." Swernes, Anglo-Saxon þæopnerg, aciditas, sourness. Feldhasser, the field ass, or wild ass, perhaps from the Saxon þære aðra, wild ass. Dryeryness, for Dryeryness, i. e. dreariness, Anglo-
Saxon þæopenugyr, tristitia, moestitia.

P. 58, l. 16.—Wombe. Belly.

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

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

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

— l. 22.—3er the more. There is an omission here by which the
point of the original is wholly lost: 3er is perhaps for e'er, unless it
be a mistake of the transcriber for 3e, i. e. yea, immo.

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

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

— l. 12.—Shunder. Slander, scandal.

——— Was. i. e. whose.

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

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

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

— l. 25.—Houwith. Behoveth.

— l. 26.—As Gregori seith. This reference the Editor has not succeeded in verifying: 3erd, herd, shepherd.

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

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

— l. 32.—Hernist. "Of whom thou desireth not the 3ele, health, or welfare." Hern, for yearn, to long for, to desire earnestly. Anglo-Saxon geopman.
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P. 59, l. 32.—Hele. Hele, or health, i. e. welfare.

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

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

——— Ditith. Inditeth.

P. 61, l. 7.—Trowing. i. e. believing.

——— As Austeyn seith. The Editor has not succeeded in verifying this reference.

— l. 21.—Somoun. Sic MS. Perhaps we should read "comoun, [i. e. common, public,] or priuat."

——— Enith. Perhaps for wenith; thinketh. Anglo-Saxon penan.

— l. 31.—Vnpitous. Impious, unrighteous. So page 62, l. 9 vnpite, impiety.

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

— l. 25.—Peruiaunce. "Proventum." In Wickliffe's Version, "But he schal make with temptacioun also puruyaunce that 3e moun suffre." 1 Cor. x. 13.

— l. 27.—Seftis zere 3e. i. e. give ye ear. "Præbete aures vos." Wisd. vi. 3.
P. 62, l. 28.—In routis of actouns. For actouns we should probably read natiouns: the original being "in turbis nationum,"

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

— l. 31.—3ed. Præterite of to go. Anglo-Saxon ȝeod; often written yode.

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

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

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

— l. 5.—A boun. i. e. above.

— l. 7.—The hold. i. e. the old.

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

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

"If either salves, or oules, or herbes, or charmes,
A fordone wight from dore of death might raise."
Fairie Queene, L. v. 41.

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

— l. 26.—Wilis. i. e. wiles, craft.

— l. 28.—Aggregid. Encreased.

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

— l. 10.—Leit. Let, hinder.

— l. 22.—Hat. Hate.

— l. 24.—Be. For by.

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P. 67, l. 3.—Pleyneth. Complaineth. Who worth. i. e. woe-worth, the Anglo-Saxon, pa-pupse. See Nares, Glossary in voc.

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


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


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

—— l. 10.—I shall reue hem. “Dirumpam eos.”

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

—— Liuer. Deliver.

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

—— l. 16.—Deueyn. Divine; divinabis.

—— l. 17.—And upon this seith Gregor thus. Decret. Caus. xi. q. 3, c. 88. “Plerumque contingit, ut hic judicis locum teneat, eujus ad locum vita minime concordat: ac proinde sepe agitur, ut vel damnet immeritos, vel alios ipse ligatus solvat. Sæpe in solvendis ac ligandis subditis, sua voluntatis motus, non autem causarum merita sequitur. Unde fit ut ipse ligandi aut solvendi potestate se privat, qui hanc pro suis voluntatibus, et non pro subjectorum moribus exercet. Sæpe fit, ut erga quemlibet proximum odio vel gratia moveatur Pastor: judicare autem de subditis digne nequeunt, qui in subditorum causis sua vel odia vel gratiam sequuntur. Unde recte per Prophetam dicitur, Mortificabant animas quæ non moriuntur; et vivificabant animas quæ non vivunt. Non morientem quippe mortificat, qui justum damnat. Et non victurum vivificare nititur, qui reum a supplicio absolvere conatur. Causæ ergo pensandæ sunt, et tunc ligandi atque solvendi
potestas exercenda. Videndum est quæ culpa præcessit, aut quæ sit poenitentia secuta post culpam: ut quos omnipotens Deus per com-

punctionis gratiam visitat, illos Pastoris sententia absolvat. Tunc

enim vera est absolutio præsidentis, cum interni arbitrium sequitur
judicis. Quod bene quatriduani mortui resuscitatio significat, quæ

videlicet demonstrat, quia prius mortuum Dominus vocavit et vivifi-
cavit, dicens, Lazare veni foras; et postmodum is qui vivens egressus
fuerat a discipulis est solutus, sicut scriptum est, Cumque egressus

esset qui fuerat ligatus institis, tunc dixit discipulis: solvite eum, et

sinite abire. Ecce illum discipuli jam viventem solvunt, quem ma-
gister resuscitaverat mortuum. Si enim discipuli Lazarum mortuum

solverent, faetorem magis ostenderent, quam virtutem. Ex qua con-
sideratione intuendum est, quod illos nos debemus per pastoralem
authoritatem solvere, quos auctorem nostrum cognoscimus per susci-
tantem gratiam vivificare. . . . . . . Veniat itaque foras mortuus, id

est, culpam confiteatur peccator. Venientem vero foras solvunt dis-
cipuli; ut Pastores ecclesie ei pœnam debeant amovere, quam me-
ruit, qui non erubuit confiteri quod fecit. Hæc de solutionis ordine
breviter dixerim: ut sub magno moderamine Pastores ecclesie vel

solvere studeant, vel ligare.” This passage our author seems to have
quoted not from the Decretum, but from the works of St. Gregory.


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

motus.”

— l. 30.—To be peysid. To be poised, weighed. “Caussæ ergo

pensandæ sunt.”

— l. 31.—Forthinging. “Pœnitetia.” To forthink is to re-
pent. See Nares, Glossary in voc. and in voc. “For.” Forthinging,

for forthinging, i. e. repentance.

P. 68, l. 1.—Bi for. Before.

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

— l. 16.—Wordre. i. e. order. Our author, or his transcriber,

has probably adapted his orthography to a provincial pronunciation.
NOTES.

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

—— l. 23.—Touzly. Toughly, obstinately.

P. 69, l. 8.—The ascar. Asker: "interrogantis." Ezek. xiv. 18.

—— l. 15.—Behytith. Promiseth.

—— 19.—Seynt Ambrose, as is put in decreis. Decret. Caus. xxiii. q. 4, c. 33. See also the works of St. Ambrose, Serm. viii. in Ps. cxviii. n. 25. Edit. Bened. Paris, 1686, tom. i. col. 1065. "Ut si quis latronis filiis deprecantibus motus, et lacrymis conjugis ejus inflexus, absolvendum putet, cui adhuc latrocinandi adspiret affectus: nonne innocentes tradet exitio, qui multorum liberat exitia cogitatem? Certe si gladium reprimit, vincula dissolvit, cur laxat exsilio? Cur latrocinandi qua potest clementiore via non eripit facultatem, qui voluntatem extortuere non potuit? Deinde inter duos, hoc est, accusatorem et reum, pari periculo de capite decernentes, alterum si non probasset, alterum si esset ab accusatore convictus, non id quod justitiae est, judex sequatur; sed dum miseretur rei, damnet probantium: aut dum accusatori favet qui probare non possit, addicat innoxium. Non potest igitur haec dici justa misericordia. In ipsa Ecclesia, ubi maxime miseri decet, teneri quam maxime debet forma justitiae; ne quis ad communionis consortio abstentus, brevi lacrymula, atque ad tempus parata, vel etiam uberioribus flétibus communionem quam plurimis debet postulare temporibus, facilitate sacerdotis extorqueat. Nonne cum uni indulget indigno, plurimos facit ad prolapsionis contagium provocari? Facilitas enim veniae incentivum tribuit delinquendi."

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

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

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

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

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

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

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

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

— l. 27.—Seynozis. i.e. synods.

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

— l. 8.—Wil. i.e. while.

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

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

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

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

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

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

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

— l. 17.—Be hend, i.e. behind.

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

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

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

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

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

— l. 3.—Raney. Perhaps this word should be rauelyn, i.e. wrath, anger.

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

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

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

— l. 14.—Hold. i.e. old.

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

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

— l. 32.—How. Owe, i.e. ought.

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

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

— l. 8.—Halding by kni3thed. "Nemo militans." Implicat se." In the printed text of Wicliffe's New Testament this passage is translated thus: "No man holdinge kny3thood to God, wlapppith hym silt with worldli nedis."

CAMD. SOC. 14.
NOTES.

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

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


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

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

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

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

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

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

P. 84, l. 14.—Out. i. e. ought.

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

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

_P._ 86, l. 8.—_liuer._ Deliver.
— l. 14.—_They reyse not a king to regioun._ “Regem regioni non suscitant.” Bar. vi. 12.
— l. 18.—_Rotun._ A mistake perhaps for _eaten._ The original is “Ipsi etiam postremo comeduntur.” Bar. vi. 71.
— l. 19.—_Repreue._ Reproof, “erunt opprobrium in regione.” So in the next line, _he schal be far fro repreuis,_ “erit longe ab opprobris.” Bar. vi. 72.
— l. 32.—_Respice,_ respect. “Propter hoc et in idolis nationum non erit respectus.” Wisd. xiv. 11.

_P._ 87, l. 2.—_Foundingis._ “In tentationem.”
— l. 3.—_Bi the spice of the wark._ “Per speciem operis.” Wisd. xiv. 20.
— l. 5.—_Deserving._ “Deservientes.”
— l. 8.—_Lying in bateil of vnkunning._ “In magno viventes inscientiae bello.” Wisd. ib. ver 22.
— l. 10.—_Merk._ Dark, “obscura sacrificia. From the Anglo-Saxon _mipse,_ _tenebrae._
— l. 11.—_Wodnes._ Madness: “insaniae plenas vigilias;” _warks,_ which seems the word used to translate _vigilias,_ is probably a mistake of the scribe for _wakes._
— l. 12.—_Enemy._ A manifest error for _envy._ The original is “alius alium per invidiam occidit.” ver. 24.
— _Drying._ This word seems intended to represent “contristat” in the original: perhaps for _drering,_ from _dreere,_ sorrow.
— l. 18.—_Wax wode._ “Insaniunt.” ver. 28.
— l. 21.—_They felid._ They felt. “Senserunt.”
— l. 22.—_Vniustly thei swore in idol._ The original is “juraverunt injuste, in dolo contemnentes justitiam.” Our author appears to have read, _in idolo._
P. 87, l. 27.—For the decree seith. Gratiani Decret. De Consecrat. Dist. iii. c. 28. "Venerabiles imagines Christiani non Deos appellant, neque serviunt iis ut Diis, neque spera sallutis ponunt in eis, neque ab eis expectant futurum judicium: sed ad memoriem et recordationem primitiorum venerantur eas, et adorant, sed non serviunt eis cultu divino, nec alicui creaturae."

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

P. 89, l. 2.—3euit. Give ye.
— l. 11.—Sylid. Soiled, defiled.
— l. 13.—Perid hath a man. There seems some error in the MS. here. To peer is to appear (see Nares); and perhaps we should read, "pering, (i. e. appearing,) as a man." In p. 90, line 31, depering is used for despairing.
— l. 14.—Pite. Piety.
— l. 20.—As Crisostom. This reference to Chrysostom, as well as those that follow to Augustin, Bernard, and Jerome, have not been found.

P. 90, l. 1.—Archdeacoun seith. The passage here quoted does not seem like the style of the Archdeacon's Rosarium, nor has the Editor been able to find it in that work. It is probable, therefore, that there has been some mistake, and that the quotation has really been made from some other author.
— l. 11.—Endurid. i. e. hardened.
— l. 28.—O unpite. O unrighteousness, impiety.
— l. 30.—zet. i. e. eat, or ate.
— Was not helid. The word and seems here wanting.
CAMD. soc. 14.
"That he that ate the Body of Christ and was not healed, should be saved by the holiness of the hem of His garment."

P. 90, l. 31.—Depering. Despairing.

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

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

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

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

P. 93, l. 5.—Also thus writeth Austeyn. Decretum, Caus. xxvi. q. 7, c. 15. "Admoneant sacerdotes fideles populos, ut noverint magicas artes incantationesque quibuslibet infirmitatibus hominum nihil remedii posse conferre: non animalibus languentibus, claudicantibus, vel etiam moribundis quicquam mederi: non ligaturas ossium vel herbarum cuiquam mortalium adhibitas prodesse: sed hæc esse laqueos et insidias antiqui hostis, quibus ille perfidus genus humanum decipere nittitur. Et si quis hæc exercerit, Clericus degradetur, Laicus anathematizetur."

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

—— l. 9.—Panteris. Panders.

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

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

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

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

P. 95, l. 1.—That the it are. There seems some mistake here.
— l. 4.—zethun. Heathen.
— l. 11.—Phitoners. “Pythones.”
— l. 29.—Chong him. Change him.

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

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

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

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

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

P. 99, l. 6.—Thei wel bi deneris. Sic MS.
P. 99, l. 8.—Ere. Perhaps for here.
— l. 16. Vnderstond misser. Understand more erroneously. The comparative of the Anglo-Saxon mər, with which mistake, misunderstand, and such words are compounded.

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

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

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

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

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

—l. 8.—Bicis, for vicis, vices.

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

— l. 24.—zelled. Yeilded.

— l. 25.—Lufun. Leave.

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

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

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

P. 105, l. 1.—Bihiztars. Promissors.

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

l. 4.—Careyn. Carrion.

l. 11.—Geyt skinnis. Goat skins.

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

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

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

NOTES.

P. 106, l. 12.—Sewars. "Sutores." This word is spelt sowtars, lines 14 and 18.
— Feld telars. Field tillers, rustici.
— l. 23. And in the decre is this noted. This is a reference to the words of Gratian, Dist. xci. "Quod si Ecclesia ei [ecclesiastico scil. viro] sufficere non potuerit, proprio artificiolo, vel agricultura (exemplo Apostoli, qui de labore manuum vivebat) sibi necessaria inveniat: ita tamen, ut occasione sui operis vigiliis ecclesiae non desit."
— l. 26.—Tent. Attend. See also p. 107, ll. 2 and 4.

P. 107, l. 7.—In the rewle of Seynt Francis. Reg. S. Francisci primæ, cap. viij. viij. Reg. secundæ, cap. v. vi. The substance only of the words quoted by our author is to be found in the Rule of St. Francis. Vid. Luc. Holstenii, Codex Regularum (edit. Brockie), tom. iii. p. 21, sq.
debent fratres in labore manuum, certis iterum horis in lectione divina. Ideoque hac dispositione credimus utraque tempora ordinaris; id est, a Pascha usque ad Kalendas Octobris, mane exeuntes a prima usque ad horam pene quartam laborent quod necessarium fuerit. Ab hora autem quarta usque ad horam quasi sextam lectioni vacent . . . . . Si autem necessitas loci, aut paupertas exegerit, ut ad fruges colligendas per se occupentur, non contristentur; quia tunc vere Monachi sunt, si labore manuum suarum vivunt, sicut et Patres nostri, et Apostoli.”

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

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

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

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

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

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

— l. 5. — Jeeld. Gold.

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

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

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

P. 111, l. 17. — Thi lois. Thy loaves, "prohibe panes illi dare." Ecclus. xii. 6.

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

— ibid. — Oker. "fœnus." Perhaps from the Anglo-Saxon, eacan, to eke, to encræase, to add.
NOTES.

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

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

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

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

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

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

—— l. 16.—The slowman. "Piger." Prov. xx. 4.

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

—— l. 22.—Lizeth. Lieth.

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

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

Tob. iv. 15.

P. 113, l. 4.—Silun. Sell.

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

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

A, for have, p. 1, l. 17
A, for he, p. 5, l. 19. See note.
Abit, obit, p. 103, l. 10. See note, and Jamieson’s Scottish Dictionary, in voce Abitis.
Abouen, above, p. 104, l. 29. Abouyn, p. 9, l. 4
Aduowtry, adultery, p. 76, l. 26
Aggregid, increased, p. 64, l. 28
Aggregibi, is aggravated, augmented, p. 4, l. 18
Azennis, against, p. 8, l. 9
Azenstod, against stood, resisted, withstood, p. 6, l. 24
Azen-worde, on the other hand, on the contrary, p. 10, l. 27; p. 70, l. 14
Ai, ever, always, passim.
Ai to, always, p. 3, l. 1
Als, also, p. 5, l. 19
Ammonest, admonish, admoneant, p. 93, l. 5. See Jamieson, in voce Ammonyss.
Amenst, amenst, against, in the sense of over against, coram; in respect of, concerning, p. 29, l. 8; p. 80, l. 19.
See Jamieson in vv. Anens, Aenest, Anent.

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

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

Latin discedentes, p. 62, l. 19. The word boun, in the Scotch dialect, signifies to go, to direct one's course to a certain place. See Jamieson.

Brend, burnt, p. 84, l. 21

Brenne, burn, p. 75, l. 8

Briddis, birds, p. 92, l. 22.—Briddus, p. 93, l. 23

Brondit, branded, burnt, p. 103, l. 3

Bryn, burn, p. 57, l. 23

But, unless; "but bei make opun al truth," p. 32, l. 29

But if, unless, p. 3, l. 3; p. 5, l. ult.

Buxum, obedient, submissive, p. 42, l. 23; p. 102, l. 2

Byzar, buyer, p. 7, l. 18

Bymowe, mock, p. 81, l. 27. See Jamieson in v. Mow.

Caff, chaff, p. 54, l. 24. See Kaff.

Canelis, lots, used for the Latin Sortes, p. 93, l. 22. See note. The word cantel, in the Scotch dialect, is used for a juggling trick. See Jamieson.

Careyn, carion, p. 105, l. 4

Cerce (?), p. 103, l. 21

Cesser, cease (?), p. 20, l. 7

Chalang, challenge, p. 110, l. 14

Chare, car, chariot, p. 44, l. 27

Chaur, chair, p. 4, l. 30

Chere, a mistake probably for cheke, i. e. cheek, p. 105, l. 25

Chesid, chose, præt. of choose, p. 41, l. 32

Chesing, choosing, electio, p. 48, l. 19; p. 78, l. 3

Chitering, chattering, p. 92, l. 22
Glossary.

Chong, change, p. 95, l. 29
Chouche, couch; used to represent the
Latin incubare, p. 49, l. 2
Clepid, called, p. 54, l. 29
Clere, clear, p. 5, l. 24
Clerked, clerk-head, used for the Latin
clericatus, p. 43, l. 31
Clerte, claritas, renown, celebrity, p. 5, l. 2
Cleymyd, claimed, p. 42, l. 2
Colver, a dove, p. 2, l. 12
Comyn, communion, fellowship, p. 10, l. 5; p. 27, l. 10
Comynte, community, p. 27, l. 19
Conduct, hired, conductit, p. 52, l. 19
Contenid, continued, p. 101, l. 27
Contunijj, continue, p. 11, l. 32
Contune, continue, p. 12, l. 1
Contunijj, continueth, p. 69, l. 17
Cordanli, accordantly, in accordance, p. 6, l. 15
Cruciars, crucifiers, p. 21, l. 6
Curhid, probably a mistake for curlid;
used to translate comatulos pueros, p. 59, l. 23

Deadly, mortal, p. 50, l. 15
Dede, action, deed, p. 2, l. 3; p. 3, l. 2
Deed, dead, p. 3, l. 2
Defendid, prohibited, forbidden, p. 19, l. 27, p. 94, l. 5
Delen, distribute, deal, divide, p. 100, l. 6. Scotch Deil, Deille. See Jamieson
Deme, deem, consider, p. 3, l. 19; p. 22, l. 18. Also to judge, to pro-
nounce judgment, ib. l. 21; p. 99, l. 27
Demid, thought, hoped, p. 51, l. 20
Demiḥ, judge ye, p. 46, l. 13
Deneris, deniers (?), p. 99, l. 6
Denaieḥ, deigneth, used for the Latin
dignatur, p. 43, l. 24
Deneyn, divine; used to translate the
Latin divinabitis, p. 67, l. 16
Depart, to separate, put asunder, p. 5, l. 4; used for the Latin distribuere,
p. 49, l. 3
Departid, separated, dissolved, p. 70, l. 18
Depering, despairing, p. 90, l. 31
Desesse, disease, p. 26, l. 16
Deseyce, disease, p. 42, l. 25
Dette, debt, p. 4, l. 6
Dingis,-stripes, blows, plagae, p. 5, l. 12. From Ding, to strike, scourge.
See Ding doun, and Dingings.
Dije, die, p. 49, l. 14
Ding doun, to throw down, to overturn,
p. 36, l. 1; p. 71, l. 32.—To ding is
to strike with violence, to scourge.
See Jamieson.
Dingings, stripes, blows, p. 38, ll. 1, 2
Diriges, diriges, p. 50, l. 33
Disselle, dissolve, set free (?), p. 76, l. 7
Diissess, disease, p. 93, l. 20
Ditiḥ, inditeth, p. 60, l. 16
Dom, doom, judgment, condemnation,
p. 18, l. 3. Plur. domis, p. 6, l. 15
Dongun, beaten, vapulaturos, p. 5, l. 11, p. 37, l. 32, past part. of the verb
to ding. See Ding.
Dowing, endowing, p. 73, l. 26
Dowue, dove, p. 56, l. 20. See note, p. 57, l. 32
Dredan, dreading, fearing, p. 4, l. 21
Driedfully, fearfully, timidly, used for the Latin timide, p. 49, l. 3
Dred (?), perhaps sorrowful, grave, p. 104, l. 10
Drif, drive, p. 91, l. 13
Drying, sorrow, p. 87, l. 12. See note.
Dure, continue, endure, p. 29, l. 5
Dyerynes, for dryeryness, i.e. dreariness, tristitia, mæstitia, p. 58, l. 13

Ee, eye, "ee ledis," eyelids, p. 74, l. 17.
Ee, eyes, p. 96, l. 19. Een, eyes, p. 36, l. 5. See Jamieson.
Eeris, ears, p. 36, l. 5
Eft, after, passim.
Ehyt, eat, p. 102, l. 8
Enblawun, puffed up, inflatus, p. 30, l. 5
Endurid, hardened, p. 90, l. 11
Enk, ink, p. 64, l. 8
Enuyze, envy, p. 58, l. 11
Ere, here (?), p. 99, l. 8
Eben, heathen, p. 88, l. 21
Euen to, equal to, p. 85, l. 19
Euenhed, evenhood, justice, fairness, equal dealing, p. 73, l. 16
Euid, heavied, made heavy, p. 67, l. 14
Euij (?). See note, p. 61, l. 21
Euy, heavy, sorrowful, p. 67, l. 14; p. 107, l. 16
Euyn, equal, "euyn power," equal power, p. 29, l. 11
Euynes, heaviness, p. 42, l. 26
Eyre, air, p. 96, l. 2
Eyt, eat, p. 105, l. 26

Falsen, falsify, p. 60, l. 15
Farrer, farther, p. 29, l. 4
Fautid, faulted, committed a fault, p. 66, l. 16
Felaws, fellows, "hi felaws bishops," coepiscopi tui, p. 59, l. 27
Feldhasser, wild ass, used for the Latin onager, p. 58, l. 13
Fele, felid, feel, felt, p. 1, ll. 17, 20; p. 87, l. 21. See note.
Fele, fulfil; the word is used to translate the Latin implere, p. 30, l. 4
Fell, to fulfil, p. 4, l. 3. See fill.
Felliþ, for filliþ, i.e. fulfilleth, p. 20, l. 15
Fend, fiend, the devil, passim.
Fendly, diabolically, p. 10, l. 3
Ferd, fourth, p. 70, l. 16
Ferþe, fourth, p. 22, l. 17
File, defile, p. 22, l. 8. Filiþ, defileth, p. 103, l. 8
Fill, to fulfil, p. 1, l. 17, et al. passim.
Filiþ, filth, p. 47, l. 12
Flees, fleece, p. 104, l. 22
Foilest, wastest; used for the Latin atterere, p. 44, l. 16
Foilið, defiled; for the Latin violabat or contaminabat, p. 67, l. 6. See note.
Glossary.

Folily, foolishly, rashly, p. 9, l. 20
Folis, fools, p. 63, l. 19
Folthis, filths; used for the Latin contaminationes, p. 69, l. 1
For done, undone, destroyed, p. 64, l. 18. See note.
Forfendid, forbidden, prohibited, p. 70, l. 31; p. 96, l. 11
Forfill, fulfill, p. 45, l. 13
Forbi, because, p. 4, l. 18. See note; used to represent the Latin pro eo quod, p. 35, l. 10, and to translate hinc, p. 31, l. 19. See p. 30, l. 21, and p. 69, l. 16
Forjinging, forthinking, repenting, p. 67, l. 31. See note.
Forjword, bargain made before, p. 52, l. 24
Fru3t, fruit, p. 4, l. 28
Fuyle, fail; used for the Latin desinet, p. 59, l. 6
Fyle, defile, p. 34, l. 30

Gaf, gave, p. 5, l. 19
Garring, prating, chattering, p. 95, l. 18
Geit, get, p. 4, l. 17
Gelousy, jealousy, p. 25, l. 8
Geyt, a goat, p. 105, l. 11
Gifth, giveth, p. 2, l. 20
Gnasten, gnash, p. 93, l. 1
Gobeļ, a morsel; fragment, p. 67, l. 7.
   See note.
Gob, go ye, p. 93, l. 3
Grattist, greatest, p. 42, l. 7
Greece, grease, fat; used to translate the Latin adipem, p. 35, l. 20. See Gres.

Gres, grease, fat, p. 34, l. 31
Grouij, groweth, p. 35, l. 32
Gruch, to grumble, to murmur, p. 27, l. 16. See Jamieson.
Grynnies, snares, gins, laquei. Anglo-Saxon用户提供, p. 2, l. 21
3a, yea, p. 55, l. 28; p. 79, l. 11
3af, gave, p. 6, l. 9
3atis, gates, p. 35, l. 7; spelt 3ats, p. 56, l. 22
3e, yea, p. 6, l. 7
3ed, heed, p. 2, l. 29; p. 32, l. 4. 3ede, ib. l. 6
3ed, went; old prat. of the verb to go, p. 49, l. 32; p. 62, l. 31. See note.
3ed, heed, p. 91, l. 15
3een, eyes, p. 47, l. 28
3ef, give, p. 7, l. 2; p. 49, l. 28. 3efing, giving, p. 4, l. 3. See Gifth.
3ef, if, p. 65, l. 17
3efar, giver, p. 73, l. 6; p. 76, l. 24
3eft, give, p. 63, l. 25; p. 81, l. 13
3efis, give ye, p. 62, l. 27
3efun, given, p. 5, l. 16
3ekun, eke, add, p. 26, l. 4; used to represent superaddunt in the Latin, p. 55, l. 1. See Eke.
3el, 3ele, health, passim.
3eld, yeild, p. 76, l. 15; p. 77, l. 22
3eld, gold, p. 110, l. 5
3eldid, yeilded, deviated, p. 104, l. 24
3ele, verb, heal, p. 28, l. 30; p. 97, l. 12
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<td>3end (?)</td>
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<td>3ere, ear</td>
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<td>yet, <em>passim.</em></td>
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<td>3et, heat</td>
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<td>3et, eat, or ate</td>
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<td>3ong, young</td>
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<td>3or, your</td>
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Habunde, abound, p. 51, l. 29

Hald, hold, p. 2, l. 9; p. 5, l. 24

Half, behalf, p. 39, l. 6

Han, have, p. 6, l. 17, *et passim*

Harborow, harbour, shelter, p. 21, l. 2. See Herbarow.

Hard, heard, *passim.*

Hare, are, p. 43, l. 13

Harmis, arms, p. 83, l. 15

Hast, haste; "no man hast," i. e. let no man haste," or be in haste, p. 3, l. 29

Hat, hate, p. 66, l. 22

Haterad, hatred, p. 11, l. 5

Hau3t, ought, p. 59, l. 19; p. 108, l. 28; p. 43, l. 19

Hawid, hallowed, p. 103, l. 7

Hawtest, oughtest, p. 37, l. 24

Hed, heed (?), p. 60, l. 12

Heddir, adder, p. 97, l. 8

Hedously, hideously, p. 62, l. 32

Heiar, higher, p. 31, l. 11

Heldar, elder, p. 2, l. 17

Hele, health, p. 19, l. 21; p. 47, l. 8; p. 94, l. 10

Helful, healthful, wholesome, healthy, p. 75, l. 17

Helid, covered, p. 24, l. 23; p. 85, l. 10
GLOSSARY.


Helsum, wholesome, p. 6, l. 25; p. 38, l. 27

Hem, them, p. 4, l. 30, and passim.

Hend, "be hend," behind, p. 75, l. 17

Hene, hence, p. 20, l. 26

Henk, ink, p. 91, l. 11

Her, their, p. 5, l. 29, et passim.

Herbarow, harbour, shelter (Anglo-Saxon hepebepga), p. 89, l. 3

Here, plough, arare, p. 112, l. 16. See note, and Jamieson in v. ar, are.

Hernist, yearnest, desirest. Anglo-Saxon geopman, p. 59, l. 32

Hertis, hearts, p. 2, l. 19

Het, eat, p. 93, l. 32

Hejun, heathen, p. 90, l. 1

Heuid, head, p. 40, l. 31. Anglo-Saxon, heuec, hearob, caput. In the Scotch dialect Hewid, and Heyyd, are found. See Jamieson.

Hewow of iwan (?). See note, p. 67, l. 4

Heyest, highest, p. 40, l. 28. See Hie.

Heyet, height, p. 41, l. 9

Heyle, health, p. 27, l. 24

Heyne, p. 26, l. 16, courteous, gentle. See Jamieson in v. and Sir Fred. Madden's excellent Glossary to "Havelok the Dane," printed by the Roxburgh Club. Lond. 1828

Heyt, eat, p. 37, l. 29

Hie, high, p. 58, l. 16, exalt, make high, lift up, p. 78, l. 16. Hied, exalted, made high, p. 30, l. 26

Hied, hide, p. 4, l. 30

Hienes, highness, p. 41, l. 22; p. 51, l. 29

Hietis, perhaps for hiistis, promises; unless it signify heights, p. 23, l. 5

Hiit, promise, p. 4, ll. 4, 11; p. 10, l. 22, et passim

Hird, shepherd, p. 58, l. 4

His, is, p. 6, l. 2

 Hod, hood, p. 91, l. 17

Hold, old, p. 76, l. 14

Holde, old, p. 22, l. 30

Hordres, orders; used for those in holy orders, p. 32, l. 9

Houijb, hoveth, behoveth, ought, p. 22, l. 12

Hout, subst. ought, anything. "Hout worth," worth anything, p. 103, l. 19

Houijb, behoveth, p. 59, l. 25

How, ought, p. 4, l. 32

Howiijb. See Be-houijb.

Howiijb, oweth, ought, p. 3, l. 7

Hoyle, oil, p. 58, l. 28

Huschers, ushers; used to translate editui, p. 35, l. 7, p. 36, l. 28

Hyling, covering, raiment, p. 76, l. 31; p. 77, l. 3. From the Anglo-Saxon helan, to cover. See Wickliffe's N. T. in 1 Tim. vi. 8, "but we having foodis and with what things we schulen be hilid;" habentes autem alimenta, et quibus tegamur.

Hyrdis, herds, shepherds; used to translate the Latin pastores, p. 55, l. 28

Iarche, hierarchy, p. 32, l. 9

Ich, each, passim

If, for jif, i. e. give, p. 79, l. 11

Ilk, the same. "bat ilk," the same, p.

Ilke, or ilk, every, passim. Anglo-Saxon elc, ǣlce, omnis. See Jamieson.

Induyd, inducted; used for the Latin introductere, p. 50, l. 32

I now, enough, p. 37, l. 28

Inowe, enough, p. 20, l. 5

Inplied, implied, p. 73, l. 29

Ioi, enjoy, p. 77, l. 27

Iuil, evil, p. 5, l. 30

Japer, jester, p. 9, l. 4. See Junius, Etymol. in v. Jape.

Japid, mocked, p. 8, l. 25

Japiþ, mocketh, deceiveth, p. 50, l. 10

Japis, (pl. of Jape,) jests, p. 82, l. 21

Joynun, enjoin, p. 11, l. 31; p. 17, l. 9

Kafe, chaff, p. 75, l. 6

Kaff, chaff, p. 56, l. 11

Kalfis, calves, p. 75, l. 13

Katereynis, quadrains. See note, p. 12, l. 32

Kembid, combed, p. 59, l. 28

Ken, "ken be peple," teach, make the people know, p. 36, l. 6. See also p. 37, l. 2. See Jamieson in v.

Kesed (?), apparently used for the Latin prostrantur, p. 25, l. 12

Kest, cast, threw away, p. 48, l. 31

Koward (?); this word is probably a mistake of the MS. p. 56, l. 6, for Komand, i. e. coming

Kownt, count, p. 48, l. 26

Kum, come. "‘It is to kum power to be given to the fend,’ i. e. it is still future, &c. p. 92, l. 6

Kunne, ken, know; used to translate Sciant, p. 32, l. 26

Kynd, nature, p. 18, l. 10; p. 28, l. 17. "‘Ilk alien kynd,‘ every strange or foreign nature; used to translate Omnis alienigena, p. 35, l. 2; p. 75, l. 20; p. 108, l. 23. See note on p. 81, l. 32

Kyt, cut, p. 4, l. 28

Lafte, left, deserted, p. 26, l. 30

Langwag, language, p. 32, l. 6

Last, continue, p. 32, l. 24

Lawþe, laugh, p. 81, l. 26

Lech, to cure (Anglo-Saxon laec); used for the Latin mederi, p. 93, l. 8

Leef, verb, leave, omit, neglect, p. 20, l. 6

Leef, subst. leave, permission, p. 78, l. 8

Leefe, permit, give leave, p. 71, l. 25

Leeuþ, permitteth, giveth leave, p. 71, l. 14, and 16

Lef, to leave, p. 4, l. 22

Lefe, subst. leave, permission, p. 70, l. 20. See Leef.

Leþth, leaveth, p. 20, l. 11

Leful, lawful, p. 19, l. 2

Lefun, leave, p. 64, l. 13

Leit, let, hinder, p. 66, l. 10

Lek, like, p. 85, l. 21

Leke, like, similar, p. 19, l. 2

Lekenes, likeness, p. 25, l. 15
GLOSSARY.

Leking, looking, p. 105, l. 23
Lendis, loins, p. 98, l. 14
Lere, learn, p. 20, l. 21
Lere, teach, instruct, p. 33, l. 3; p. 66, l. 2
Leren, learn, p. 28, l. 3
Lerib, learneth, p. 81, l. 17
Lesynd (?). See note, p. 55, l. 7
Leue, leave, permission, p. 70, l. 28
Leuis, leaves, p. 91, ll. 3, 4, 6
Leuip, leaveth, omittheth, neglecteth, p. 4, l. 6
Lewid men, laymen, p. 8, l. 18; p. 19, l. 23; p. 93, l. 11 (Anglo-Saxon, læpbe, laicus)
Lian, lying, mentientes, p. 24, l. 32
Licliare, liklier, more likely, p. 39, l. 32
Liflod, livelihood, p. 21, l. 2. Liflod, p. 49, l. 10; p. 77, l. 1; p. 102, l. 27
Lifers, leavers, desertors, p. 81, l. 22.
See note.
Lify, lively, living, vital, p. 55, l. 17
Lize, to lie, to speak falsely, p. 40, l. 11
Lized, lied, p. 104, l. 23
Lizeth, lieth, p. 112, l. 22
Lizib, lyeth, speaketh falsely, p. 40, l. 7
Lib, lyeth, p. 38, l. 21
Liuer, deliver, p. 67, l. 11; p. 86, l. 8
Locand, looking, p. 2, l. 30
Locars, lookers, p. 2, l. 31
Lojid, loved, p. 45, l. 10
Lofis, loaves, p. 34, l. 30
Longib, belongeth, p. 18, l. 20
Lore, teaching, instruction, p. 81, l. 32
Louis, loaves; used for the Latin panes, p. 111, l. 17

Low, flame, blaze, p. 3, l. 15. See Jamieson.
Lowt, bow; pay obeisance, p. 85, l. 8. See Jamieson in v. Lout.
Lowid, made low, humbled, p. 41, l. 6
Lowse, loose, p. 9, l. 2
Lowtid, "vnder lowtid;" used for the Latin subesse, p. 104, l. 29. See note.
Luf, love, p. 3, l. 9; used for the Latin dilectio, p. 56, l. 6
Lufist, lovest, p. 5, l. 18
Lufith, loveth, p. 2, l. 31
Lufun, leave, p. 104, l. 25
Lynage, lineage, tribe, p. 22, l. 30
Lyowns, lions, p. 44, l. 27
Lyuirid, delivered, acquitted, p. 60, l. 8

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

Nables, nevertheless, p. 4, l. 7
Naytid, denied (?), p. 77, l. 17
Nekist, nearest, next, p. 5, l. 3
Neþ, "be neþ," beneath, p. 35, l. 31
Niþe, as a verb, come nigh, p. 35, ll. 13, 19, 22. See Nye.

Niþþ, is nigh or near, p. 34, l. 18
Niþþ, nigheth, is nigh, or near, p. 31, l. 25
Nobelay, nobility, p. 90, l. 15. Nobley, nobility, p. 5, l. 1

Noþes (from noþ, to hurt), injuries, hurtful things, p. 26, l. 5
Nout, not, p. 2, l. 11
Nouys, novice, p. 82, l. 32
Nowþt, nought, nothing, p. 28, l. 15
Nowt, nought, nothing, p. 40, l. 17
Noyed, injured, p. 87, l. 20
Noyes, noyous, injurious, p. 101, l. 9
Noyþþ, annoyeth, injureth, p. 5, l. 9
Noy, noi, annoy, injure, p. 17, l. 20; p. 18, l. 10; p. 60, l. 4. See Jamieson, v. Noy.

Noyous, injurious, hurtful, p. 25, l. 32
Nye, as a verb, also spelt niþe, to come or be nigh, or near, p. 35, l. 14

O, one, p. 25, l. 13; p. 88, l. 24
Odir, other, p. 27, l. 1
Ony, any, p. 6, l. 3
Oole, all, i. e. any, p. 72, l. 1
Oon, one, p. 4, l. 20
Ooneris (?), p. 104, l. 5
Oueral, over all, p. 78, l. 15
Ouer face, in superficie, p. 91, l. 8
Ouer-man, superior, p. 90, l. 26; p. 103, l. 20
Ouerwile; used to translate the Latin word interdum, p. 30, l. 6
Out, aught, "out worth," ought worth, worth anything, p. 84, l. 14
Outtak, separate, except, take out, p. 52, l. 14
Overwartnes; used for the Latin per-versitas, p. 107, l. 3
Panteris, panders, p. 93, l. 9
Parischings, parishioners, p. 8, l. 17
Pees, peace, p. 42, l. 8; p. 87, l. 9
Peple, people, p. 5, l. 13
Perid (?). See note on p. 89, l. 13
Pering, perishing, p. 21, l. 25
Perpulid, purpled, p. 44, l. 6
Perseyuer, perceiver, p. 10, l. 17, 28
Peruey, provide; used to translate the Latin provideat, p. 55, l. 28
Peruiance, passage, proventum, p. 62, l. 25
Pes, peace, p. 2, l. 11; p. 73, l. 16
Peysid, poised, weighed, considered, p. 67, l. 30
Phitoners, pithones, p. 95, l. 11
Pilleworþis, pillows, p. 67, l. 4
Pistil, epistle, p. 5, l. 23
Pite, piety, p. 57, l. 22; p. 89, l. 14
Plect. See note on p. 23, l. 22. See Plete.
Plente, plenitude; used to translate the Latin plenitudinem, p. 30, l. 16
Plete, "court of plete," p. 79, l. 25
See Du Cange in vv. Pletum, Plitum, Placitum.
Pleyneþ, complaineth, p. 67, l. 3
Pleynid, complained, p. 20, l. 20
Polewt, pollute, p. 36, l. 12
Porid, made poor, p. 41, ll. 22, 32
Prescit, præscitii, reprobate, p. 7, ll. 3, 23, 24
Prest, "that men prest," ut præsint, p. 59, l. 13
Priue, deprive, p. 14, l. 4; p. 67, l. 21
Priueite, mystery, secret, p. 34, l. 13
Profhabili, proveably, certainly, demonstratively, p. 7, l. 19. Prouable, provably, ib. l. 28. See also p. 2, l. 15
Profisht, prophet, p. 38, l. 26
Profishtly, profitably, p. 59, l. 14
Profib, profiteth, p. 29, l. 14
Prophet, profit, p. 59, l. 13
Propos, proposition, p. 4, l. 9
Provastis, provosts, superiors, praepositi, p. 23, l. 20
Puple, people, p. 4, l. 10
Purte, purity, p. 5, l. 2

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

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

Ren, "ren in," incur, p. 75, l. 18; run, p. 89, l. 7
Rennun, run, p. 7, l. 24
Respice, respect; used for the Latin respectus, p. 86, l. 32
Rett. See arett, to reckon, to account, p. 85, l. 21
Rette, reckon, account, p. 14, l. 8
Reftid, p. 27, l. 31; p. 91, l. 19, same as arettid, p. 26, l. 29, reckoned, accounted.
Reue, verb, rob, plunder, carry off, p. 48, l. 26; p. 67, ll. 10, 11. See Ref, Reif.
Rewle, to rule, p. 73, l. 22
Rewl, rule, subst. p. 73, l. 23
Reysing, raising, p. 62, l. 3
Richid, "be richid," be enriched; used for the Latin ditetur, p. 43, l. 31
Richid, was hungry, reached, p. 44, l. 25
Ri$twisare, more righteous, p. 3, l. 31
Ri$twisnes, righteousness, p. 3, l. 15
Ri$twys, righteous, p. 13, l. 15
Rit, right, p. 67, l. 25
Rof, roof, p. 56, l. 12. Rofe, p. 89, l. 28
Rogun, rung, p. 19, l. 30
Rostod, roasted, p. 37, l. 28
Rot, root, p. 91, l. 9
Rowt, the multitude, p. 61, l. 31. Routis, used to translate turba, p. 62, l. 28

Sadder, more serious, p. 45, l. 22. See Jamieson, v. Sad.
Sale worb, ready for sale, p. 7, l. 6
Sare, sore, p. 93, l. 8. See Jamieson, v. Sair.
Sarrar, soror, p. 38, l. 14
Sautis, assaults, p. 98, l. 9
Sawis, saws, sayings, p. 11, l. 17
Schap, escape; used for the Latin eva-
dant, p. 59, l. 1. Schape, l. 2
Schaterid, scattered, p. 81, l. 25
Schauin, shaven, p. 89, l. 30
Schemship, shame, or sorrow; used for
the Latin mastitia, p. 37, l. 8
Schenship, blame, fault, reproach (An-
glo-Saxon ecenban), p. 110, l. 10
Schep, sheep, p. 5, l. 18
Schd, sheath, p. 77, l. 29
Schild, shield, p. 56, l. 31. See note.
Scho, shoe, p. 34, l. 12
Schorid, scored, imputed, or reckoned
against, p. 85, l. 27
Schrewis, p. 64, l. 21. See note.
Schuldres, shoulders, p. 86, l. 2
Schyn, shine, p. 43, l. 9
Scle, slain, p. 36, l. 30
Seclereis, seculars, p. 77, l. 2
Seek, sick, p. 93, l. 20
Segis, sees; used for episcopal or abbat-
tial sees, p. 50, l. 32
Sek, sick, p. 30, l. 4
Sekir, sure, certain, p. 7, l. 20; p. 17, l.
Selle, seal, p. 91, l. 16
Sene, synod, p. 22, l. 22. See Seyn.
Sergs, tapers, wax candles; (French
cierges,) p. 48, l. 8. See note, and p.
58, l. 20. See also Sir Fred. Madden’s
Glossary to “Havelok the Dane,” v.
Cery.
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Seruid, deserved, p. 22, l. 29; p. 26,
l. 19
Setis, seats, p. 25, l. 12
Se6, see ye, p. 61, l. 25
Severythly, severally, separately, p. 52,
l. 17
Sewars; used for the Latin sutores, p.
106, l. 12
Seyn, synod, p. 38, l. 32
Seynez, synod, p. 48, l. 1. See Jamieson,
v. Seiney, Senye, Senyhe, Seinghe.
Seyng, seeing, p. 53, l. 3
Seynojis, synods, p. 73, l. 27. See Seyn.
Shriuis, shrive, confess, p. 9, l. 11
Shunder, slander, scandal, p. 59, l. 12
Signis, miracles, p. 51, l. 18
Siker, as a verb, to make sure, to as-
sure, p. 7, l. 20; p. 17, l. 15. See
Sekir.
Sikir, sure, certain, p. 98, l. 29
Silun, sell, p. 113, l. 4
Sin, since, p. 82, l. 8
Sib, since, p. 5, l. 12
Skarnes, terrors, p. 26, l. 4
Sleckun, slack, quench, p. 98, l. 16
Slekenind, slackened, extinguished, p.
19, l. 29
Sle6, slayeth, p. 3, l. 5; p. 87, l. 11
Smit, smut, taint (subst.); Anglo-
Saxon smuc; used for the Latin con-
tagium, p. 70, l. 4
Smot, to smut, stain, infect (verb); “bat
he smot not ober;” that he [the sin-
er] infect not others, p. 18, l. 23
Snyb, snub, censured, p. 6, l. 17. See
note
Snyb, snub, censure, reprove, p. 33, l. 3
Sodekunis, subdeacons, p. 38, l. 21; p. 39, l. 2
Sodyn, sodden, boiled; past participle of seethe, p. 37, l. 28
Softis, softeneth, p. 112, l. 8
Sogetis, subjects, p. 4, l. 23; p. 7, l. 12
Sogetly, subjectively, p. 82, l. 23
Soil, soyl, to asoil, to absolve, p. 17, l. 16
Soiling, subi. assoiling, absolution, p. 17, l. 14
Soiling, part. assoiling, absolving, p. 67, l. 30
Somoum (?). See note, p. 61, l. 21
Sonde; this word is used, p. 24, l. 25, for mandatum, a command
Sonnid, spoiled, perhaps for soddened, infatatum sal, p. 2, l. 10
Sophymis, sophisms, p. 8, l. 23
Soyli, supped, p. 46, l. 22
Soly, sooth, truth, p. 40, l. 12; p. 62, l. 1
Sôlyness, truth, p. 13, l. 23
Solyly, soothly, truly, p. 53, l. 21; p. 66, l. 18
Souare, severe, sore, p. 24, l. 13
Sout, sought, p. 72, l. 11
Sowt, sought, p. 49, l. 33; p. 98, l. 27
Soyl, assoil, absolve, p. 70, l. 6
Soylid, assoiled, absolved, p. 69, l. 21
Speed, "it speed," it is expedient, p. 14, l. 15
Speedy, expedient, p. 9, l. 20; p. 15, l. 25
Sperrip, shuttith. See note on p. 34, l. 10
Spice, species, p. 47, ll. 19, 23, appearance; used for the Latin species, p. 94, l. 6
Spices, species, kinds, p. 96, l. 3
Sporis, spurs, p. 44, l. 5
Spowsbrekyng, adultery, p. 89, l. 10
See note on p. 108, l. 31
Stalwor?, stout, able-bodied, p. 108, l. 31. See note.
Steer, stir; used to represent the Latin monetis, admonish, stir up, p. 39, l. 16
Ster?, stirreth; used for the Latin admoneat, p. 85, l. 11
Steris, stars, p. 95, l. 30. See Jamieson, v. Starn.
Sterringis, stirrings; used for the Latin motus, p. 67, l. 20
Steyke, to shut, to fasten, p. 34, l. 17.
Stille, silent, taciturnus, p. 5, l. 9
Strak, struck, præt. of strike, p. 3, l. 11
Stregun, stricken, p. 2, l. 20
Streke, strike, stretch; used for the Latin extendam, p. 69, l. 9
Strenid, constrained; used for the Latin constringitur, p. 56, l. 5
Streyn, to draw, turn away, p. 74, l. 16
Strowis, straws, p. 93, l. 25. See note.
Sudarijs, napkins, Sudaria, p. 91, l. 23.
Sudary, a napkin, p. 105, l. 12
Suffrey, sovereign, p. 99, l. 27
Suppressed, oppressed, p. 79, l. 15
Suyn, swine, p. 58, l. 6
Suynne, swine, p. 2, l. 11
Swelk, such, passim, Suelk, p. 8, l. 23.
See Swilk.
Swelluing, swallowing, p. 55, l. 30
Swernes, sournes, acciditas, p. 58, l. 13.
See note; used to translate: tristitia, p. 107, l. 21
Swilk, such, p. 37, l. 12, p. 70, l. 21.
See Jamieson.
Sylid, soiled, defiled, p. 89, l. 11

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

Tôn, "be ton," the one, p. 69, l. 27, often spelt tone. See Nares in voc. and Jamieson, v. Tane.
Tood, fox, p. 58, l. 17. See note, and Jamieson, v. Tod.
Toon, one, "be toon for be tober," the one for the other, p. 53, l. 1. See Ton.
Tougly, toughly, obstinately, p. 68, l. 23
Towere (?) See note, p. 55, l. 3
Trayd, betrayed, p. 53, l. 23; p. 46, l. 20
Tremel, tremble, p. 55, l. 20
Trentaylis. See note, p. 52, l. 22
Treyst, trust, p. 96, l. 28
Triacle, antidote, p. 57, l. 25. See note.
Trouby; used for the Latin turbatio, p. 87, l. 14
Trowe, to believe, p. 8, l. 30. Trowen, p. 53, l. 17; p. 88, l. 22, 23
Trowing, believing, p. 61, l. 7
Tul, to, unto, p. 95, l. 15. See Til.
Tyn, tyne, tine, burn, consume, destroy, p. 54, l. 7; p. 43, l. 12. See Jamieson in vv. Teind and Tine.
Tynking, tinkling, p. 90, l. 10
Tymung (?), p. 4, l. 17
Jän, then, p. 4, l. 6
Jenkand, thinking, p. 10, l. 27
Jër as, therefore, p. 59, l. 27
Jeuys, thieves, p. 54, l. 32. Jeuis, p. 55, l. 1
Jewenti, twenty, p. 8, l. 16
Jink, thing, (a provincial pronunciation,) p. 17, l. 2
Jô, those, p. 63, l. 22
Jôf, though, p. 8, l. 32; p. 54, l. 30.
See Jamieson, v. Thof.
To permit, p. 59, l. 1. See Jamieson, v. Thole.
hole; used for utulabunt, p. 58, l. 22; perhaps by mistake for hole, i.e. howl.
Jolid, suffered, bore, endured, p. 21, l. 7
boo, bo, those, passim.
Jorow, through, p. 30, l. 13
bow3and, thousand, p. 4, l. 21
bries, thrice, p. 12, l. 22
bristib, thirsteth, p. 8, l. 22

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

Valib, availeth, p. 24, l. 3
Vengid, avenged, punished, p. 21, l. 7
Venyn, venom, vengeance, p. 21, l. 3
Venyn, venom, poison, venenum, p. 57, l. 25
Vggid, abhorred, nauseated, p. 109, l. 1.
From the Anglo-Saxon oga, fear, horror. See Jamieson, v. Ug.

Vnecly, unhappy; used for the Latin infalicem, p. 51, l. 4. From the Anglo-Saxon rælg, grælg, happy. Chaucer has selynesse, for happiness: and Wicliffe, N. T. Rom. vii. 24. “I am an unceli man, who schal delyuer me fro the bodi of this synne?”
Vndeadly, immortal, p. 53, l. 17
Vneuyn, unequal, unjust, p. 104, l. 30
Vneuencly, unjustly, unfairly, p. 74, l. 23

Vnsilid, undefiled, p. 105, l. 20
Vnknowen, unknown, are ignorant of, p. 61, l. 13
Vnkunand, unkunning, ignorant, p. 33, l. 3
Vnkynd, unnatural, p. 87, l. 16
Vowtrand, vowtri, adultery, p. 87, l. 12
Vwotre, avowtry, French avoutrie, adultery, p. 21, l. 14
Vnnesse, unneths, or unneath, hardly, scarcely, p. 52, l. 18. See note.
Vnpite, impiety, p. 90, l. 28
Vnpitouse, impious, wicked, p. 4, l. 19; p. 61, l. 31
Vnschamfast, immodest, shameless, p. 2, l. 14
Vnsible, insensible (?), p. 100, l. 28
Vnsikir, unsafe, uncertain, p. 99, l. 10
Vntroū, or vntrow̄, unbelief, from trow, to believe, p. 28, l. 26; 27. Ontrow̄, l. 30
Vnwwiti, ignorant, p. 25, l. 10
Vp, upon, p. 4, l. 13; p. 15, l. 3
Vphauns, lift up, p. 31, l. 24
Vp so doun, ignorant spelling for upside down, p. 19, l. 30

Wam, whom, p. 68, l. 9; p. 70, l. 11
Wan, when, p. 4, l. 14
War, worse, p. 80, l. 4
Warer, more ware, more cautious, p. 66, l. 2
Wari, curse, p. 14, l. 12. Waried, cursed. Anglo-Saxon pæpiæn, p. 2, l. 22; p. 21, l. 3
| Warliar, more warily, p. 9, l. 22      | Web, with, p. 70, l. 20        |
| Was, whose, p. 59, l. 12; p. 74, l. 11 | Weypid, wiped, p. 39, l. 10    |
| Wat, what, p. 38, l. 4                | Who, wo, p. 81, l. 21          |
| Waxit, aged, p. 44, l. 19             | Who worp, woer-worth, p. 67, l. 3. See note. |
| Wayn, wain, waggon, p. 110, l. 28     | Wiche, witch (used as an adj.); magical, magisis falsitibus, p. 93, l. 26 |
| Weder, weather, p. 83, l. 22. Wedur,  | Wil, while, p. 74, l. 8        |
| ib. l. 24                            | Willis, wiles, craft, p. 64, l. 26 |
| Wedir, whether, p. 13, l. 4           | Wirke, work, p. 4, l. 5        |
| Weil, while, p. 8, l. 22              | Wis, ways; "on many manner wis," in many ways, p. 91, l. 10 |
| Weldar, owner, possessor (Anglo-Saxon | Wit, know, p. 70, l. 6         |
| pealan), p. 97, l. 16                  | Wit, "pat is wit," that is to know, p. 5, l. 4 |
| Wen, ween, think, suppose, p. 69, l.  | Witt, knowledge, p. 1, l. 9; p. 2, l. 3 |
| 21; p. 95, l. 16. Wene; used for the  | Wittirly, utterly, p. 85, l. 10 |
| Latin putemus, p. 91, l. 7            | Wityng, knowledge, p. 95, l. 25 |
| Wengis, wenches, concubines, p. 23, l. | Wlatis, for wlatist, hatest, abominastest. |
| 1                                           | Wlatìp, hateth, abominatur, p. 92, l. 25. See note, p. 57, l. 10 |
| Wenid, supposed, considered, p. 111, l.  | Wnworscippist, unworshippest, dishonorrest, p. 57, l. 11. See note. |
| 32. See Wen.                                | Wo, who, p. 46, l. 28; p. 52, l. 9 |
| Wening, wishing, supposing, p. 32, l. 2.  | Wo, what, p. 55, l. 18          |
| p. 91, l. 11. See note.                   | Wode, mad, insane, p. 87, l. 18 |
| Went, thought, supposed, (pret. of ween), | Wodnes, madness, p. 87, l. 11; p. 97, l. 7 |
| p. 95, l. 15                               | Wold, old, p. 23, l. 3; p. 93, l. 9; p. 94, l. 7 |
| Wenun, wish, desire. Anglo-Saxon penan, p. | Wombe, belly, p. 3, l. 13       |
| 11, l. 18; p. 57, l. 22. See Wen.         | Wordeynid, ordained, p. 29, l. 25 |
| Werkis, works, p. 4, l. 32                | Wordeynip, ordaineth, p. 25, l. 27 |
| Wern, warn, p. 72, l. 8, 9               | Wordre, order, p. 68, l. 16     |
| Wernid, warned, p. 39, l. 19              | Wowe, vow, p. 100, l. 26       |
| Wer of, whereof, p. 105, l. 29            | Wowis, vows, p. 9, l. 10        |
| Werr, worse, p. 55, l. 13                 |                               |
Wrath, used as a verb, "non of be bishopis wrath," i.e. let none of the bishops be wroth; *nemo episcoporum irascatur*, p. 30, l. 6

Wrechfulnes; used for the Latin *iraecundia*, p. 58, l. 12

Wse (?). See note, p. 62, l. 30


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

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

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

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