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AN APOLOGY

FOR

LOLLARD DOCTRINES,

ATTRAIBUTED TO WICLIFFE.

NOW FIRST PRINTED FROM A MANUSCRIPT IN THE LIBRARY
OF TRINITY COLLEGE, DUBLIN.

WITH AN INTRODUCTION AND NOTES,

BY

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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 3\(\frac{3}{4}\) inches by 4 3\(\frac{3}{4}\); 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.

INTRODUCTION.

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 praiers." Fol. 2, a.

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

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

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

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

1. "That special 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 preiynge."
4. "That the sacrid oost is no maner breed, but either nowst, or 
accident withouten ony subiect."
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 ordis, 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 bifo a iuge, and other lese or wynne alle the goodis that he hat, and eke his lijf therto." Fol. 30, b. It is divided into six chapters.

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

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

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

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

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

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

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

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

* Bale, ibid. Lewis, No. 156, p. 206, and No. 258, p. 211.
† Lewis, No. 259, p. 211.
‡ Lewis, No. 58, p. 191. Baber, p. 42.
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XI. "De apostasia et dotacione ecclesiae;" beginning, "Sith ilche cristen man is holden to sewe [i.e. to follow] Crist, and whoever faylieth 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 ecclesiae."

The second chapter is headed in rubric De dotacione ecclesiae, and is perhaps the same which Bale mentions under the same title as a distinct tract, and which he tells us begins Utrum clerus debuerit dotationem.* In the MS. before us the second chapter begins, "As to the possessiouns and dowyng of clerkis, bileueue 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, antiochistis 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.
prophetis 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 woosi that God wishid to freris. Amen.” This is probably the same tract which Lewis describes as a commentary on the text 

\[ Vae vobis Scribe et Pharisaie hypocrite: \]

of which he says there is a copy in the King’s Library.

XIV. “Exposicio evangelii 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 Anticrhisto, 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 bifiore 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 hise."

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 Evangelium."

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

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

* Meynee, or Meiny, from the French Meunie. 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 тretys," beginning "Also bishops 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 mannes soule by whyche a man shuld be rewled in hoolynesse in mannes wille." Fol. 127, b.

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

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

XX. A tract entitled "Nota de sacramento altaris." This title has been blotted with ink by a modern hand, so however that the words are still legible. It begins "Cristen mennes bileeue tau3t 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 studiyng al day in goddis law founden not." Fol. 146, b.

XXII. Another tract without title, beginning, "Seynt Barnard spekith thus to Eugenye the pope, Suppoeest thou whether thise tymes wolden suffre, if two men stryuing for ertheli eritage, and axing dome of thee, thou woldest answer the voyce of thi Lord God, Man, who ordeyned me domesman upon 3ou." 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 cleypn reson and gabbyng,
wich 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 perfity do the seuen werkis of mercy, with-
outen the seuen yeftis 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 five wittes inward.” Fol. 162, b.

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

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

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

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

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

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

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

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

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

† Some account of this volume was given about three years ago in the British Magazine, vol. xiv. p. 275, as one of a series of papers on the MSS. of 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 quæ 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 variæ, lib. i." and "Determinationes quædam, 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 list, and sterris shulen falle from heuene, and vertues of heuenes shulen be mouyd.

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

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
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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: "Fatum 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 prelatus debet aliquem excommunicare, nisi prius sciat ipsum excommunicatum a Deo: et qui sic excommunicat, fit hæreticus ex hoc, vel excommunicatus."*

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

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

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

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

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

This proposition was a favourite one with the Lollards, and was levelled against episcopal jurisdiction; the meaning being, that every priest not only has power, but is bound, to exercise his office independently of the license of his bishop, and even in opposition to an express prohibition. It is in this sense that our author here defends it, and it was thus that a similar proposition was frequently defended by the Lollards: take for example the sixth conclusion alleged against William of Swinderby. "That each priest may assiail him that sinneth, contrition had; and notwithstanding forbiddings of the bishop, is holden to preach to the people the gospel." To this he answers, "Thus I said not, but thus I said, and yet say, with protestation made before; That each true priest may counsel sinful men that shewen to him her sins, after the wit and cunning that God hath given him, to turn fro sin to virtuous life. And as touching preaching of the gospel, I say, that no bishop ows to let a true priest, that God hath given grace, wit, and cunning to do that office; for both
priests and deacons, that God hath ordained deacons and priests, been 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 predicare verbum Dei, absque authoritate apostolicae sedis, vel episcopi authoritate." Brown, Fasciculus, tom. i. p. 291.
† See what has been said on this subject in the Note on p. 30, l. 22. Camd. Soc. 14.
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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. (Hardenin, 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, con-
demning 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 per-
nicious 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 simoniacl 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 Grosthead, Bishop of Lincoln, in his famous sermon before the Pope and Cardinals, at the Council of Lyons,
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A.D. 1250;* the sermons of Odo,† and the Verbum Abbreviatum of Peter Cantor Parisiensis.‡

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

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

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

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

† See the Note on p. 56, line 9.
‡ See the Note on p. 53, line 12.
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
a publican. And whomsoever ye so bind, shall be bound, and whomsoever ye bring out of sin,* the punishment shall be remitted him. He commandeth not here to curse him that sinneth not, nor to assoile him that abideth in sin; but, on the contrary, to assoile him that forsaketh his sin, and excommunicate him that continueth in his sin.”†

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

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

* Our author’s gloss upon the words quemcunque solveritis in terra, “wam þat ȝe bring out of synne” is remarkable. It is not to be taken as a translation, but as an exposition of the passage. In the printed text of Wickliffe’s New Testament the words are rendered “what ever thingis ȝe 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, ereth, 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 cause divortii ratione consanguinitatis vel affinitatis, sint infundabiliter humanitus ordinatae." See Orthuini Gratii Fascicul. ed. Brown, t. i. p. 190, and p. 213.
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XXI. "That Canon Law is contrary to God's law; and that decretists, as to that part of wisdom that they have of the world's wisdom, are Egyptians.* And that by the science of Canon Law holy writ is blasphemed, yea God Himself who is the lawgiver. And that it were well if this science were in a great measure driven as chaff out of the Church." p. 73.

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

* Egyptians, that is enemies of the true servants of God, and holding them in bondage, as the Egyptians did the children of Israel.
† See Note on page 53, l. 12.
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 decretales. 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, quæ est lex libertatis, supra præcepta sunt addita consilia: non autem in veteri lege, quæ erat lex servitutis. Oportet igitur quod præcepta novæ legis intelligantur esse data de his quæ sunt necessaria ad consequendum finem æternæ beatitudinis, in quem lex nova immediat introducit; consilia vero oportet esse de illis per quæ melius et expeditius potest homo consequi finem prædictum." 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.
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XXIV. "That Images of the saints are not to be worshipped." p. 85.

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

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

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

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

This proposition is levelled against the superstition of hanging "the Gospel," that is a few verses of the Gospel, about the neck as a charm. This he refutes by the authority of St. Chrysostom, St. Jerom, and St. Austin; and he adds, that when men hear the Gospel in the Church and are not saved, and inquire "whether the Gospel is in leaves of words, or in virtue," they are to be answered, "If it were in the leaves, thou 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.
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thereof received the virtue of healing.* Therefore men may trust in such things.” To this he answers, first “That Christ is more excellent, more full of virtue, than creatures.”† Secondly, “they that were healed, were not healed simply by the touching, but for the trust that they reposed finally in God.” Thirdly, “that such things were at first permitted, and miracles wrought for rude men, to confirm them in the faith. But now that all is plain and open, it is vain and superstitious for the people to have such things.” And for this he quotes Chrysostom and Bede.‡

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

In defence of these positions our author quotes the

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

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

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

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

Here our author first explains "that the name of reli-
gion is taken in many manners." As first "for the
truth that ruleth a man to serve duly his Maker" Sec-
ondly, "for the act and state proceeding of this reli-
gion." 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 sensi-
ble rites."

He then explains the nature of a vow, and shows that
it may be wise or unwise, profitable or unprofitable, law-
ful or unlawful. Hence he says, "four things are
required to every vow that obligeth," viz. "first, prin-
cipally, that it be made to God." Secondly, "that it be
in such things only as are good and profitable to the sal-
vation 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

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 Christian men, except for deadly sin, it followeth that he sinneth mortally, that wilfully and wittingly bindeth himself to such a state, contemning travail,* as that he beg for ever."

* The words "contening traveil" (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 *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 *thecling*, (p. 33,  

* Macpherson, in his edition of “Wyntoun’s Cronykil of Scotland,” has the following remark on the difference of ð and th. “D, ð expresses the sound now marked by th in that, this; whereas such words as *think, thing*, are written with th; and this distinction with very few exceptions (apparently faults of transcribers) is constantly observed.” (General rules for reading Wyntoun’s Cronykil, vol. i. d. p. 2.) This distinction (which is no more than the difference
1. 31) for "teaching;" bi thwex, (p. 38, l. 11) for "betwixt;" thwo, (ib. l. 13) for "two;" throwiþ, (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 ȝ; 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 tauȝt, taught; riȝt, right; liȝt, light; hiȝt, hight, [i.e. promise,] &c. It is represented by hard g, in aȝen, against; forȝet, forget; zefing, giving; zate, gate; zaf, gave, &c. It has become h, in zel, health; zed, heed; zerď, herd (i.e. shepherd); zer, hear, &c. It is y in zowe, you; zet, yet; zong, young; zere, year; zeld, yield; enplizèd, employed; byȝar, buyer; zha, yea. And it has been

between ð 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 ʒerb, earth; ʃruʒt, fruit; ʒerle, earl; abʒd, abide. In some cases it has been used for z, as ʃowʒand, for thousand; solemnizid, 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 p. Those who took the trouble to read the tract at all, and who were resolved to master the other difficulties which its language presents to a modern reader, would become familiar enough with those letters before they had perused half-a-dozen pages; and it is hoped that such readers will perceive that without those letters, the transcript of the orthography of the period, which it was the Editor's object to put in print, would have been inaccurate and incomplete.
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The other instance in which the Editor has to return his thanks to the Council of the Camden Society for deferring to his judgment, is in reference to the title that has been given to the treatise. That title is of course without authority from the original MS., and when the work was first proposed for publication to the Council, some Members were of opinion that it bore internal evidence of a date later than the life of Wicliffe. But the Editor not being able to concur in the reasons alleged* for this view, and being convinced that the work contained nothing that might not have proceeded from the pen of Wicliffe, was anxious that the question of the authorship of the treatise should not seem to be in any way decided by the title given to it in the present publication, and he therefore proposed that which now stands on the title-page, retaining the abbreviated title of "Wicliffe's Apology," on the upper margin of every page; —a proposal to which the Council cheerfully acceded.

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

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

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

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

JAMES H. TODD.


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

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

J. H. T.

* See the Preface to "the Last Age of the Church," a tract sup-
posed to be the earliest of Wicliffe's writings, and published from
an unique MS. copy in the Library of Trinity College, Dublin, by
the Editor of the present volume.
Here are questiouns and answere putte ſat are writun here aftir.

First, I witnes bifor God Almiſty, and alle trewe cristunmen and wommen, and ȝowe, ſat I haue not ben, nor is, nor neuer schal, of myn entent ne purpos, to sei any ſing æſen ſe general feiſ; neiſer entent to bigile, or deseyue, ani man or womman, in ani vnprofitable to perpetual ſel of soule; ne agein seyng to ſe wordis, ne sentence, of ani seint, seyng feiſſulli. But if ſei sem ani tyme to uari, onli in word, I purpos to take and vndirſtond hir wordis to veri and feiſful witti, and so to acorde hem to gidir, and to acord wiſ ilke of hem in ilke trwſe. Preying alſe ilke man to reduce me in to ſe riſt wey aftir ſe gospel of our lord Ihu Crist, and wey of ſe apostlis, prophetis, and doctours, if I haue gon bside ſe wey, in ani ſing in ſeis pontis, or in ani oſer, to be put forſ heraftir; knouing, if I finali abode in error, I were to be punishid perpetualli.

On ſat is put is ſis; ſat ſe pope is not ſe vicar of Crist nor of I. The Pope not the vicar of Crist, nor of Pe. tir. I knowlech to a felid and seid ſus, wan he fillip not in dede, ne in word, ſe office of Petir in ſer, ne doip not ſe ſing in ſat office ſat he is holden to do: but doip contrarili, and so in dede he is not ſe vicar of Petir in dede. And ſis sterip me to ſele ſus:

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Ro. vijf.  þe apostil Poul seip þus; If ani man haue not þe Spirit of Crist, he is not of him; þat is, as þe glose seip, he þat haþ not þe Spirit aftir witt or dedis, he is not of þe body of Crist. Also þus seip seint Jerom; Noght alle bischoppis in name ar bischoppis in dede; þu tendþ to Petir, but considir Judas; þu takst vp Steuen, lok ageyn to Nicol; þe kirkis dignite makiþ not only a cristun man. Corneli centurio, þet vneristund, is clensid wiþ þe Hooli Goost. Daniel, þet a barne, jugid þe prestis. It is not liþ to stond in þe place of Petir and Poule, and hald þe place of hem þat regnun in heuen wiþ Crist. Sonnind salt is not worþ, but þat it be cast forþ, and soild of suynne. Also Austeyn seip, Nout ilk þat seip pes to þou, is to be hard as colver or a doue. He þat haþ not in him þe resoun of gevernauns, ne þaþ not wipid a wey his defautis, ne mendid þe crime of his synnes, is more to be seid a vnschamfast hound þan a bishop. Not alle prestis ar had for prelates, for þe name makiþ not þe bishop, but þe lif. And Gregor seip; Poul seip, blam þu not an heldar man; but þis reule is þan to be kept in him, wan þe synne of þe heldar man drawiþ not be his ensaumple þe hertis of þe jungar in to dep; but wan þe heldar gisþ ensaumple to þe 3ong to dep, þer is he to be stregun wiþ scharp blamyng, for it is writoun, Al þe be grynnies of þe 3ong. And eft, Waried þe barn of an vndrid þere. And þis is put after in decres, Weþer þe privileuge of dignite is not to be tan a wey from hem to whom Austeyn, Jerom, and Gregor tak a wey þe name of þe bishop, or heldarman, þat he may be correctid of wudlowtis. Also Austeyn seip, He þat desiriþ bischophed, he desiriþ a good werk; he wold expound what is bischophed, for is it þe nam of werk, and not of honor; it is Grek; and þer is seid a word, þat he þat is maad a prest, tak he þed to þe þingis þat he is maad prest to, doing þe cure of hem; scopos is locand vp on; þer for, if we wil, we mai calle bischoppis, locars up on, þat he þat lufith to be a prest not furþer to, vnderstond him not to be a bishop; þus seip
Austeyn. But if ṭu sei he sekiẓ ai to fur péri, it be howiẓ ṭat it be schewid in dede; for seynjt Jam seiẓ, Feiẓ wiẓ outun werkis is dede; S. Jam. ii. so to seke to prouf is but dede, but if it be put for in dede after power. And as feiẓ is forfillaed of ṭe werkis, so is also desir. And ellis desir sleẓ ṭe soule; ṭerfor seiẓ Crist to Petre, ṭrise, Simon of Jon, lufist ṭu me? feede my schep. ṭerfor as Gregor seiẓ, He ṭat is chosyn in to schepherd, he howiẓ to feed wiẓ word, and en-saemple, and sustainaunce of body; ṭan if he be convicct not to luf, ne to do ṭe office of Crist, in ṭis he is convicct not to be his vicar. Also ṭus seiẓ Crisostom; Sin ḥu was tempted, he ouercam hunger in desert, he despicd avarice in ṭe hille, he strak ageyn veyn glorie vp on ṭe temple; ṭat he schwe to us, ṭat he ṭat may ageynsey his wombe, and despice ṭe goodis of ṭis world, and desire not veynglorie, he howiẓ to be maad Cristis vicar, and preche Cristis riʒtwisnes, and for ṭoo ṭre chimneis ich low of ṭe fændis blowing is sett in fire. And ṭus seiẓ an ṭer; It is wel wetun ṭat Crist Another. was mekist man, pure, and moost obedient to God; it is not ṭan inconuenient his vicar to be moost lik him in ṭeis ṭre, namly. Now deme ṭis fiʒting kirke, if ṭe pope be moost mek, reseyuing wrongis don til him; if he be purist man as to seculer lordship, moost hatynge to be enpliʒed wiẓ seculer bisines; and ṭe prid, if he be moost obedient to God, and to his lawe, most content of ṭe boundis of his lawe, not presumand to put to his lawe, ne to minys ṭerfrō. For soẓ, if ṭe pope do ṭeis befor ṭeir men, ṭan is he, by for ṭeir men, ṭe folower of Crist; ellis is verified in him ṭe sentence of Crist, He ṭat is not wiẓ me, he is ageyn me. And Matt. xi. Crisostom seiẓ, He ṭat desiriz primacy in ʒerib schal fynd confusion in heuen, and he schal not be countid among ṭe seruaunts of Crist ṭat tretiẓ of primacy; nor no man hast to be seen more ṭan ṭeir, but ṭat he be seen lower ṭan ṭeir; for he is not ṭe ritwisare ṭat is more in honor, but he ṭat ṭe riʒtwisare, he is ṭe more. Ensaemple lediẓ us to ṭis same ṭus; If a man haue an
Wycliffe's Apology.

hired plowman in to serueys to dwel wiþ him, to do ani dede, and feifully to serue to him in to þat werk, and þat seruaunt obliche him to do so, ȝefing feiful to þis; if he felle not aftir in dede and tyme aftir his his þt and couenaund, but goþ a wey þer fro, and leuiþ to wirke, and dop contrarily directly, and in to þe harme of his maistir, it is certayn þan, þowe he be his seruaunt of dette and oblisching, naples he is not his seruaunt in fillung of werk, and so not in dede; but raper aduersari, fals trespasor, and traytor. And þus it semþ in þe propos. If ani choses of God himselue, and of þe puple, in to pope, or prelate, and ordend in to vicar of Crist to his office in þerþe, and he his þt it; when he fillþ not in dede, but dop contrarily to his behest in degre, he semþ 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 dop þe dedis of þe office, þerfor þe pope ioi 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 aggregþ 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 þowþand vnpitouse. And better to die wiþ out barnes, þan to lef vnpitouse barnis aftir. And est þus seip Crist;

Ecclus. xvii.

Joi ȝe not for spirites are sogetis to ȝowe, but joþ þat ȝor namis are writun in heuen. And est seip þe gospel, Makiþ worþi frutis of penaunce, and wil ȝe not sei wiþþ ȝor self we haue þe fadir Abraham, for God is miyti of þe sonis to reise þe sonis of Habraham; for now is þe axe sett to þe rote of þe tree, þerfor ilk treþ þat makiþ not good fryst, schal be kyt doun, and cast in to þe fire.

Luc. x.

And est Jerom seip; It is not liþ 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 seip, We þat are prestis how

Matt. iii.

Gregor.
to ask to knowe, not of dignite of place, ne of kirkis, but of nobley of maneris; not bi cleret of ciete, but bi purte of seip; places ne orderis makun not vs nekist God, but ope good meritis joynun to gidir, or ellis departhen, pat is wit, as to mede merit and blis. And Crisostom seip; A cristun man fallip strongli in to synne for two Crisostom. causis, oeper for gretness of pe synne, or for heyst of pe dignite. Also of pe dedis of Boneface pe martir; If pe pope ben tan rekles Bonef. of his and his breper's 3ele, vnprofitable and slow in his dedis, more ouer and stille fro good, pat more noyeip to him and alle ope, tan he ledip wiþ him silf going bifoire to helle peple wiþ outun nowmbre, to be dongun wiþ him wiþouten ende, wiþ mani digingis. perfor, sip pe 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 aßen 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 zif his lif raumsum for mani, and bi pis hap zefun to vs mani good pingis, and to fille pis ordeynid Petir, seying to Joh. xxi. 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 louising, and pis ordeynid him his vicar, and pis his successor; and Petir himsif pis fullid pe office of Crist, in liuwing, 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 cleret pat in dede pei hald not, ne do, his office, ne office of Crist; and pis it semiþ pat pei are not led be pe same spirit. perfor as be pe dedis of Crist in his persons, and bi pe dedis pei 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 succeed in his place, and bi her peruerse werkis, moost iuill comip to vs, bop of synnis and of peyn, now in pis tyme, and ay to dwell wiþ vs, but if we mend.
And ðus I graunt now, as oft I haue knowlechid biforn mani wit-nes, þat þe lawfulli ordenid his Cristis vicar, or wan he dop, 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 Jhu Crist. And so to folow after þe sentence of þe apostel seyng; Be my folowars as I am Cristis.

And eft, þe tok me, he seip, as an aungel, þe as Crist Jhu, for Crist spekiþ in me, and he þat dispiciþ our teching, dispiciþ not man, but God þat ʒaf his Holy Gost in vs, for Crist seip, he þat heriþ ʒow, heriþ me, and he þat dispiciþ ʒow dispisiþ me, þat is, wan þe spek of my spirit. But not so wan þe spek of a noþer spirit. But wan þe pope goþ a wey fro Crist, and dop þe contrari, as is be for seid, or dop þe contrari, þan is not he Cristis vicar, ne it is not to obey ne folow him in þeis þingis. þus haue I oft seid; and, as I suppose, cordandli wiþ holi writ, and feipful doctors, and autentik decreis. And it semiþ me, þat it be howþ þat me to sey þus, for it is knowun þat manþ 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 luyng in þis frel lif is simply wiþout synne, non but Crist, holi writ witnessþ. Also ani in popehed aftir Petir is not holier, nor mor confermid in þat office, þan he, and he, aftir þe Holi Gost taking, synnid opunly in siþ of þe puple, constreyning þe gentil to be com Jewes in obseruaunce; werfor Poule aænstod him in þe face, and redarguid him, for he was reprouable. þan it semiþ to me, þat it is helsum to þe pope, and to prelatis, and to þe peple, and worschipful to God, þat þe peple be riþtly enformid, how þei owe to accept þe pope as þe vicar of Crist, and how þei owe to bowe fro him; þat þe peple, deseyuid ani tyme, worschip not God and þe fend to gidir, ne ani tyme þe fend in þe sted of Crist, and þe wrath of God com boþ on þe peple and on þe prestis.
WICLIFFE’S APOLOGY.

Ofer two poynjis that are put and askid are peis. On, that be II. Indulg. That the pope sellis\^h indulgence. An ofer, that he may sef non indulgence noi\^h to man in purgatori, nei\^h to hem that are prescit, that is to sey that are to be damnid, or are now damnid.

To peis I seid yus; I rehersid a doctor that seid yus; We owe not to tak as feip indulgencis, now sale wor\^p, for that are not yus graundid of our lord Jhu Crist. And, sin sophisticacoun fallip ofte in pis matir, feipful men askyn, vnder peyn of proving hem a wey, pis wisnes; feip of holi writ is sufficient to reule alle holi kirk, but men redun not that ani of the apostles graundid silk indulgencis. And feipful curats oven to sorowe as wel of that spoling of her sogetis, as also of the synne of the spoliars, for Crist seip, Blessid be yoo that mornun, for that schal be comfortid. Matt. if. Blessid be yoo that hungrun and pristun rjtwisnes, for that schal be filled. Blessid be ye merciful for that schal gete mercy. It semip to mani, that it were wark of mercy to opun ye trwip of that feip in pis part, that ye pope hap not power to graunt silk indulgencis for so list price. Also abodily ypin of how euer litil price howip not to be bout but wi\^p pis wisdam; that ye byzar be profhabili sekir of ye ping sold. But ye pope mai not siker ani man that aftar his dede, or be forn, he schal haue so milik indulgencis; perf for prouabily silk marchaundise owip to be left. For ye pope wat not, ne of himself, if he be sauid of God, or prescit to be damnid, that if he be prescit, silk indulgencis rennum not for that ajen ye ordinance of God, ordeyning aylastingly ye contrary; perfor, wan ye pope may not procure silk indulgencis generaly to himself, it is eviden to many that silk marchandis are suspect of coueytise of symonie. It is not ajen ye fip, or prouable ajen ye trwip, that mani popis that be word onli hau graundid mani large indulgencis are damnid; pan how may ye defend per indulgencis bifo God? Also, a duke, or an yerle, stonding ny a yerli king, and ye king graundid a fredam or privilege, it is not infervid of pis, that
Þe duk, or þerle, graunþip þis fredam or priuilege, but raþer it longip to þe kyngis dignite; þan, sin þe king Crist is king of kings, heiar wiþ out comparisoun þan ani pope, þan þe king is souereyn to ani þerle or duke, it semip mikil more euident þat it longip to þe gretnes of God to graunt singlerly þeis priuilegs or fredam; for it folowip not, if a bedel, or criare, schewe þe þre graunt of his lord, þan þat þis seruaunt, þus schewand, grauntip swilke maner of fredam; mikil more if he pronounce wiþ out autorite or lif, contrariously, æsennis þe lordis wille. And in þis caas are comynli grauntars of pardoun. Also, a feipful curat owip to notify to his sugets, were is pardoun, sikirar, largar, and for les price, to be bout to his sogets. But þe popes bulle tchep, as it is seid, a pope to a maad and graunþid, at þe instaunce of a king, two þousãand þer, als oft as a nobil man seip it bi twex þe consecracion and Agnus Dei. And þus prouabli a feipful man miȝt in þering mani messis geit on a day þewenti þowȝand þer of pardoun. Swilk a wis marþandis for hel of soul, miȝt a curat sey to his parishings. Also, putting to ouer for lewed men, þat can not þis orisoun, þat þei schal haue as mikil or more indulingcis for þe pr. nr. as oft as þei sey it, and as gret charite and mekenes deseruing indulgens. Also, æsen swilk feynid and on groundid indulgens, howip a feipful prest to multiply quiek resouns, weil he hungrip and þristip riȝtwisnes of þe law of God, for by suelk sophysis of anticrist, þe lawe of God is despicid, and riȝtfuþ is put in veyn hope, and yp on ilk side a liuar in þis world is falsly iapid. þerfor, lif a man a iust lif, and tryst he of þe parting of merit þat God giþþ men frely as him likip. And alle feynid arguments of anticrist are not worþi to be rehersid. God seid to Petir, Wat þu byndist yp on þer þe it schal be boundoun also in heuin. And þe pope is Petir's vicar, þerfor it he howip to trowe þat þis feip is verifiþed of him. Ðik feipful man graunt of þe gospel þe first. And suppose of þe secound word, þof it be euident of dede him not be þe vicar of Petre, syn Petir
was not hardi to accept pis foule hardy presumcoun, but suppose pat Petre or angel of heuun accept to lowse or to bynd, he may not do pis, but in as mykil as it soundip to he hed of he kirk abouyn. And as pis consonaunt is vnknowen to he japer, so pis fendly marshaundy is vneuident to feiiful peple knowend pis; pusi seip he doctor. Also a doctor in he lawe, Barthelmew in Barth. casis, seip pat daie or yeris of indulgens are not daies ne yeris of heuun ne of purgatory, but hei are daies of pis world. Also he Clemen- law seip, Pardonersis ow not to graunt indulgens of her wil of dede, ne dispens vp on wowis, ne asoile of swering, mansleyng, or of opier synnis hei pat schriuis to hem, ne foryeue pings uiil tan awey and vncerteyn to wome to restore for a quantite of money 3yuen to hem, ne foryeue he pridde or he foute part of penance en-joinid, ne to draw sum tyme a soule fro purgatorie, as hei feynun falsly, ne graunt pleyn remissioun of synnis, ne asoile a pena et a culpa, for alle privilegis up on pesis or ani of hem are aen callid in. he Clementyns de pe. c9. abus. h. Barth. in Casibus. If it be askid weper he pope selle indulgens and merits of seynts, or pat men of he kirke selle her orisouns preyours or gostly suf-fragis; here I sey pusi, It semihp me spedy to aferm no ping folily. But it semihp mekenes to seke how bying and sellyng synfully may falle in swelk pings, pat feiiful folk eschew he warlier; and hei he dede semihp and witnessip herd and vnderstonden and opier circum- stauncs. Ilk man deme he sikirliar ping pat semit to him. To selle is he hauer to 3eue his ping for price tane, and bi his resonable nature to resyue ping for price 3euun, and pusi bying and sellyng dubli grauntid and dubli 3euing. her to selle is seid as for to 3eue to selling. Werfor wan I by meit for money, I selle he money pat he tofer man bieß, as I bye ping pat he tofer sellip. he bye he met; in pis pat I resyue for price 3euun. And I selle he money in pis pat I giue it for price. And it semihp pat bying and selling of man is many fold; he first heuinly; vpon he rewlis of wis-
dam; þe secound is on þe gеспel, vpon þe rewlis of prudence; þe þrid is worldly, up on þe rewl of mannis lawe; and þe fourt is fendly. Be þe first, gostly þings ai lastand are bout for temporal þings þat are falling and passing. Of secound is seid, þat Cristis disciplis went in to þe cyte to by met. Of þe þrid is comyn among men. Of þe fourt is seid þat Achab was sold to do iuill in siȝt of þe Lord. þeis wel vnderstondun, it semþ þat þat popis, cardinals, and òþer prelats, prestis, and òþer religious, may medfully and graciously selle indulgencis and merits of seynts and preyours and gostli suffrages, as þei may graunt be cristun men swilk þings or benefets and deeds of mercy and òþer goodis; and þus may òþer bye. And mani may not tak part of grace ne of blis but if þei bye it vn sum maner, and it be sold hem; it semþ bi þis þat Crist bouȝt us aȝen, and for our good dedis behit vs heuenly kyndom. þus blessid martirs for gloriose martirdom deseruid to haue perpetual crownis. þus þe apostil did alle þings for þe gospel þat he schuld be maid perseuyer þer of. Als þus seye we, o marueleous marchandies, þe maker of man kynd takyng a sould body of þe virgyn, demd to be borne, and forþgoing man wip out seed, may gif vs his godhed, swilk feip is ai mad in hope trust and charite. And þus if þe pope, or ani òþer, ani tyme feipfully and charitably graunt and hiȝt to ani man indulgens, or part of merit of seynts, part of preyours, abstinenis, wakyng, obediens, or òþer dedis, iustly, and on Goddis plesaunce, and graciously, for her good dedis, òþer þat þei be relesid of synnis, or of peynis, or þat þei be þe more sterid to þe feip, or to plesse God, blessidli þei selle swilk þingis to hem. And aȝen worde swilke þenkand to do þe dedis of God iustli, and graciously þe dedis of mercy, þat he be maad persedayr of swilk þings, boþ þei bien and sellen blessidli. But if þe pope, led bi coueytise, or òþer, as symonie, or wip þe spirit of pride, as if þei wip here biginning disposid alle þings, and graunt swilk þingis to ilke man, þha wip out merit, or wip 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 wip þe spirit of lust of flesche, graunt or behiȝt ani swilk þingis, oþer for mony or oþer ȝerшиб bodili temporal good and fleschly þingis, or preyour or favoour of meed, or flesiȝli 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 þatpersew for swilke indulgens, or benfices, or oþer graces, wip swilk froward inwit, who doutþ þat þei ne bije sinnfully, or verilier enforcer to bye þing þat schal not geyt? Also if þe pope, and oþer men of þe kirke, wil not graunt indulgens or benfices to hem þat þei be grauntid to frely, but if money or sum oþer þing be ȝeuuen to hem, or if minstris of þe kirke wele not frely minster to hem þat þei [schuld ?] frely minster to, not but if mony or oþer þing be ȝeuuen to hem, who dowtiþ þat ne swilk men sellen synfully swilk þings? þis semþ be þe sawís of feipful doctours, put in þe canon, so and þei þat wenun to bye indulgens for þer temporal goods, and wenun to be assoild or for ȝeuun be hem, þof þei abiȝd in þer synnes, nor mak not satisfaccoun dewly of þer synnis on oþer syde, but also eft turnun aȝen 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 forȝeuun of þer synnis; wan þei mend hem yp on Cristis bidding, þa if þe prest wil not minster to hem, not but if money be gyuen to hem, and for þis þei selle þis iuil wille. Also how blam worþi are þo minstris þat wan men and women are foundun in synne, anoon þei forbed hem þe sacraments 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 ȝeuuen þei reysen þe synnars to þe takyng of þe sacraments and comynng of þe folk, and joiynun 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 mar-
chaundise of men of þe kirke, to selle soulis in synne to þe deuil for
þer godis! And also þer oune soule; in part takynge of þe defaut,
and for þe sacrilege þat þei do in reif of goodis. A howe gret
shrewidnes, fraude, gile, and reif, and peruersite now regneþ in þe
kirk, as is opun be þe dedis! Certis now is fillid þat is seid in þe
psalme, For I sawe wickidnes and contradiccoun in þe cyte day
and nyȝt. Wickidnesse schal compasce here vp on her wall, and
traueil in her middis, and vnritwisnes and vsere and gile an [are] not
fallen from here streitis. In how many gret casis may it be, þat
now regniþ in þe kirk synful marchondise; bryng to witnes; exa-
myn þe sawis; discusse þe dedis; opun and comyn fame tra-
ueylþ, þat in þe court of Rome mai no man geyt no grace, but if
it be bowt, nor þer is noon grauntid, but if it be for temporal medd;
for þis þat þe pope reseruiþ to himself, and to þe chaumbre, as
graunting of sum benfics, and þe first fruts of sum oþer, þat he giþ;
and translatyng of bischops; and al þis is don, as it is seid, for couey-
ties, and þat is seruant of idols; þei þat persuen for indulgences,
exempcouns, and priuylegs, sey how þei geyt nowt wip out bying;
swilk are comynly grauntid to þe riche and mysþy of þe world.
Wat of graunting of indulgences, an abbot of gret riches saþ þre
vndred marke, to geyt to his abbey, þries in þe seere, þe same in-
dulgence þat þe kirk of Rome is wont to graunt to hem þat visitun
a place þat is callid porciuncula. Nout only, but also [a] cardini-
al gaf at his dyng al his good, to haue þe same grauntid to a
riche abbey were he was be fore monk, as men þat are hold trewe
men witnesse. What more? A clene man was in þe court, and
spak to hem þat had gret gouernaile in þe court, and praid him
to jif him ordres frely. Wel, he seþ, I schal þe frely. And
þou schalt þe me foure floreynis, and I schal ordelyn þe a
bishop aftir noon. And he anserid, Soþli, I haue but foure
katerynis. Forsóþe, he seþ, and þu schalt hau non ordres here.
And āþus he went wiþ out ordres. And nowe how þe pricis are ekid, and how mykil him behouwip 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 ministris of þe kirke owe not to curse and to warì.

Certs to þis I sey þei owe boþe to curse and warì, 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 riþtwysly 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 vnrtywysnes is not inne. In þe secound maner is a man seid iust, onli in name or aftr 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 sopþastnes; as wan þer is no cause of þe fulnes of þe kirke cursing: vnriþtwyses 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, feþfulli wilyng þe mendment of þe synnar, helpul, to þe worshih of our Lord þhu 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 hæp ȝeuan to do, suppose he þat þis is iust. And þan I suppose þe kirke mai not iustli curse him, as he may not sequester him fro þis þat God joinþ him to do, but if God wille þat he be sequestrid; nor þe kirke may not iustli priue þe comynynge of cristun men, nor taking of þe sacraments, nor part taking of good þings, wyle he is iust, not but if God wil þat it be done; nor þe kirke may not iustli punisch nor bid punische swilk on, bifor þat God bid; nor non may denounce swilk on cursid, not but in þe forme þat he is cursid; nor þe kirke mai not iustli lede ani man in to synne, nor bid do synne, ne contune þer inne, þe wilk he putt owt of comyn and harmiþ, as it semþ bi þe speche of feipful men; nor mai not iustli wari him, ne pray iuil to him, ne punisch him, for he will do wel and fille Godds bidding, and amend his mis.

In ani swilk maner þei mai not curse ani swilk iust man.

But it semeþ me þat it spedþ a litil to seeke þe witte and þe sawis of feipful men, owe [how?] þei speke of cursyng, for þer is mani maner of cursyng. þe first and þe warst, and þat is dedely synne, bi þe wilk a man synnyng, putþip him self out of comynynge of feipful men, þat is to sey, vndisposip himself to tak part of þe merits of þe kirk, as it is of ilk man deed bi synne; and þus owþip no man to curse ani man, for God may not autorise þat actye cursyng; nor Crist was not þus cursid, for he synnid neuer. But passyue cursyng, þat is peyn be it self wip synne folowand, is iust; wilke is proper God to yeue, and is iust medicyn þat þo synnar owþip for to take þankfully, and be sory for þe cause þerof: þer is also a noþer cursing, þat is preyng of iuil or effectual waryng or cursyng þat is iust, departing fro comynng of feipful men, and fro þe taking of þe sacraments. And a noþer by wilk a man cursip a noþer contrarily to þe lawe of Crist, and þat but only in nam or pretendid.

Þerfor to spek of þe cursyng of þe kirke, [by] þe wilk þe kirk de-nouncip opunly a synnar to be put out of comynyng, and be for-
fendid him þo comyn feleschip of feiþfulmen, and taking of sacra-
ments, þat he do þe raþer penaunce, and infect not ofer, and þat
þis be ritful hoþ up þe side þat is cursid and up on þe kirk side
cursing, be howþþ þe kirk to tent warly. For as þre condicions
mak martirdom faire, þat is to sai, riytwisnes of þe cause, charita-
ble pacience of þe martir, an vnriþtwisnes of þe persewar, and so
þat cursing be riytwyse longen in a contrari maner; þat is to say,
riþtwisnes in the kirk cursing, cause of vnriþtwisnes in þe man
cursid, and enemy of þe obstinat. And þus it may be, þof þe
kirk curse a iust man iustly, as to form of vsing of lawe; naples
it is not iustly as to þe cause of sopþfastnes, nor it may not, wyle
þer is no cause of vnriþtwisnes in þe man, ne obstynacy, ne
riotwisnes in þe kirk, þus doing; þat is, wile God biddiþ not þe
kirk curse, þus þe vnriþtwisnes of þe cause is synne going biforn,
for wilk þe man schuld be cursid. Enemy of þe obstinat, wan þe
synnar wil not dewli obey ne a mend. Rixtwisnes of þe kirk doing
execucoun is wan þe kirk a cordiþ wip Crist, and þe kirk aboue;
of mek charitable feiþful entent, þenkyng helful correccoun of þe
synnar to þe honor of God, procediþ in dewe ordre up þe gospel.

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

First, I tak as feiþ, þat no creature mai do iustli, wele, meri-
torili, perfityl, vnsinfully, effectualii, ne perseuerrantli ani þing, not
but if God wyrk þat þing bi him, and in him; þat if he do, or pre-
sume to do þis þat God wirkiþ not bi him, he synneþ, and his wark
schal be in veyn, and idil, and schal not stond in profitt. þis semip
þus, Crist miþt not, þan mikil more non ofer creater mai þat Crist
Jo. 32. midst not, semlep þus; for he seip in the gospel, þe Sone mai not of himself ani þing, nor nouȝt, but as he seip þe Fadir doing; þat if he schuld do ani þing þat God schuld not bi him, schuld do vniustly. For þus he seip: If I bere witnes of misilf, mi witneses is not trewe, it is Fadir þat beriþ witnes of me; and as þe Fadir beriþ witneses of him, and biddiþ him bere witnes and spekiþ. War for he seip; þe words þat I speke, I speke not of misilf, but þe Fadir dwelling in me he dop þe dedis, and as he gaf me bidding so I spek. And so is ilk man holdun to spek, and do, and witnes, as þe Fadir gifiþ bidding to hem. And þat no creater mai do iustli ani þing, not but if Crist do it bi him, semlep þus. Iik power in heuen and in þerþe is þeuen to Crist. Also þe Fadir haþ þeuen al dome to þe Sone, and al wysdam is of þe Lord God. þefor wiþ out Crist is no iust power, dome, ne wisdam; he haþ þe key of Davið; he closiþ, and þan no man opponiþ; he opponiþ and þan no man closiþ. If he dyng down, þan no man biggiþ vppe. If he close, þan is þer no man þat may oppon, ne iustli aþenstond him, nor no man mai sey þis schal be don, but if he bidde. And he gifiþ power, and wisdam, and seip:

Apoc. iiij. 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 werkus in vs and no þing mai we aþen þe troþ, but for þe troþ. And for þis seip þe prophet: Lord, þu hast wroþ al our werkus in vs. And mani swilk witneses. And so, sin no creater mai do iustli ani þing wiþ outun Crist, þan þe kirk may not, noþer general kirk, ne particulær; þe kirk in heuen, ne þe kirk sleþing in purgatory, ne þe kirk fîþting in þis world, agregat, or gedred to gidr in on of Crist, and of al chosun to be blessid wiþ him wiþ outen ende, lepun vp to gidir in to oo spirit and concorpoel and conperseyuers and felows of þe heïjest of Crist, and of his godly kynd. As Petre seip in his epistil, and Poul of Colocenses: Weþer it be þe kirk particulær, as were two or þe are
gedrid to gidir in Cristis name, and of þe kirk; or if it be a personne ordeynid to do ani þing 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 hæp 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 feiþful men, ne fro part takyng of sacraments, ne for bid him ne to do ani þing, ne joyn him penaunce, ne denounce, put out of comyn, ne bid iuill to him, ne curse him in ani maner, be wat nam þat cursing be callid; þe kirk may not do it iustli, ne vnblamfully, not but in als mikil as Crist hæp ordeynid to be doun, and doþ it bi þe kirk, and conformit it. And riþt 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 hiþt him to be soyld, in ani maner for ani cause. Ne oþer wyse howþ ani man to dred ani curse, not but in als mikil as it is þeuen vp Cristis bidding, ne oþer wise ioi of assoiling; ne reste hemself siker þer for. Oþer wyse ow þe not to drede it; þat is, þe ow not to drede it þat it schal greue 30w, or noy 30w, as at God to mak 30w sinful, or to be punischid, nor þe 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 feiþful ouppening of holi writ, and publischid expressly and ympliþegly, and of þe sawis of feiþful doctours, witnessing and expounding; and of þe decreis of þe kirk conforming. In canoun it is writun þus, of þe words of þe pope Leoun; þe priyulege of Leoun. Petre dwelliþ were euer þe dome is þeue on 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 lowsiþ. Who euer deserue to tak þe sentence of daming, if he wele perseuyer in his wit, no man mai relese him. And also Jerom seþ, If ani man be put out Jerom. nouþt be riþt dome of hem þat are abouen to þe kirk, if he went

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not out be forne, ðat is, dide not so ðat he deseruid to be put out, he is no þing hurt in þis ðat he semþ to be put out fro men be dom not riȝt. And þus it is don ðat sum tyme his [he?] is wiþ inne ðat is cast out, and he is wiþ out ðat semþ wiþ inne. þus seþ he. 

And Gelaȝi þe pope seþ, He ðat sentence is þeven æsen do he awey þe error and it is voyd, and if it be vniust, so mikel he owþ to charge it þe lesse as at God and at his kirk. Wickid sentence mai greue no man, and so disire þe not to be assoilid þer of be wilk þe holdun þou not boundon. þus seþ he. And Austyn seþ, Vp on þe general seþ, no man mai noi þe kynd of God, ne þe kynd of God mai not noi ani man vniustly, ne þole ani be noijed vniustly; he þat noiþ, as þe Apostel seþ, schal resyue þis þat he noiþ. To þis accordþ Rabanus and oþer doctours mani; of wilk ȝet it is spedi to rehers summe. þer is a cursing þat is dedli synne þe wilk þe man synning puttiþ himself out of comoun; þat is, viþ disposiþ himself 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 longiþ to God to ȝef. þer is anoþer cursing, bi wilk þe kirk denounciþ opunly a synnar put out of comyn, and forbediþ him comyn feleschip of cristun men, and þe takynge of sacraments, þat he mend þe raper, and smot not oþer. And of þis curse þe kirke spekiþ most famously. And þis is callid þe cursyng of þe kirk. To whas riȝtful ratifiþing, als wel on his syd þat is cursid, os on þe side of þe kirk cursing, þe kirk be houiþ to tent to þre condicouns þat are requirid to þis lawful cursing; þat is, vnriȝtwisnes in the cause, enuy of æsen stonder, and riȝtwisnes of þe kirke doing execucoun. þe first semþ þat no man is þus cursid but materaly for synne. Ilk synne is vnriȝtwysnes or brynging it in, þerfor to þis lawful curse is requirid þe vnriȝtwisnes of þe cause; ne it is æsen þis, but acording
\[ \text{Wicliffe's Apology.} \]

pat man be cursid, for pe honor of God, and profit of himself, and of pe peple, wiþ mani final leful leke causis os it semiþ of pe peyn of damndid men. pe secounde circumstaunce semiþ of pis, pat to lawful cursing is requirid þrefald broþer correcting, and but he dwel obstinat to pe fourt peyn pat is dede of pe kirk; for it is a prescripcon fro comyng of feiful men; ellis pis cursing is not lawful. pe þrid circumstaunce semiþ of pis, pat is it [it is?] not possible to be put of comyn of men, but pat if it be þerfor þow a persoun prescit curse bi autorite of pe [kirk], neuer pe lesse he presupponþ þe kirk. And þus it semiþ al onli in effect an heretik schuld vnderly þe curse of þe kirk; but it semiþ pat ilk synning to þe deþ is an heretik; as aþen ward a heretik is he þat synniþ to þe deþ, for ilk swilk pertinatly contrarily techþ to holi writte. And swilk curse, syn it is iust medicyn of þe gilty, schuld be tane þankfully, for he is not perid þerby, but betteryd, or ellis his malice swagid. But he schuld do a wey þer of, and take þe medicyn, schakyng a wey synne from him be absolucon of sacrament, and mekly taking a noþer absolucon of iurisdictcon of him þat cursid, by was vertewe he myþt 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 comynig 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 þe kirk to curse and louse; but wan ani after þe þride correpcoun dwellþ inobidient, he owiþ not only to be denouncid a cursid, þat of sume is callid þe lesse curse; but comyn of feiful men and takyng of sacraments owun to be defendid him; þat is callid þe more curse þan þe kirke haþ ordeyned resounably; þat þe kirk performe it solemly, candel slekennid, bell rogun, and þe cros turnid vp so doun. neuerþeles it intendþ þe good of him þat is cursid charitabli, and profiþt of þe kirk. And it semiþ be a noþer doctor to bring forþ a noþer curse, he wilk i
is leful to curse pe iust man, wiþ outun his demerit, of forbèdung him comyn of men, and taking of sacraments, þat he geit mede of his obedience, and þe sinnar be mad redy, or for summe oþer swilk cause. But certeyn I am þat þis curse may not be done wiþ outun resounable cause; ne þe nakyd wille of þe prelat is not inowþ 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 medulfull y 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 semþ þat noun owþ to curse ani principali for money, for his proper cause or wrong don til him.

Þis semþ bi ensaumpul of Crist and Moyses, and swilk oþer; and also be doctors and laws of þe kirk: for bi lawe canoun no man howþ to curse in his owne proper cause; for vnder þe autorite of Gregor þe kirk writþ 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 knownen for non oþer cause, but for he had greuid þee. Wilk þing noþþ vs ríþ gretyly, if it be so; þu schewist þee to þenk no þing of heuenny þings, but tokunist þee to haue an ærþli conuersacoun, til þu haue done cursing for venging of þi selue; þat is defendid bi holi rewlis. Wersfore fro hene forþ be wel bisy abowt. And presume þu neuer to do aftur swilk þingis, for defence of þi noune injurie; for if þu do ani swilk þing, wyte þu wel it to vengid after in þi self. Wersfor þe close of Ion seþ, þe bischop mai not curse ani man for wrong don to him, nor mai not be iuge in his owne cause, þat is to vnderstond, namly, it is leful to no man to curse principali for his owne proper cause.
Wicliffe's Apology.

This semip be ensample of Crist, for he wold not curse hem pat denioed to him harborow and lifelod, but reprodied his discipis 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 ofer synne bare, and prayed for his cruciers.

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

Also it be howuip po synne to be notory and greuows, for wilk cursyng schuld be done. Were pe Archedecoun seip, pat pe more curse is to be 3eun for contumacy alone; and pis he groundip be mani lawis. And al ofer lawis pat semen to sey, pat man how to curse for crime of vowtre, peft, and swilk ofer; so pat vndirdstond for contumacy descendend of swilk crime. And he seip Lincoln to be of pe same sentence, and Innocent, seing pat man is not to be cursid only for pe crime, if he wil amend him. And pe sentence of Crist acordip in pe gospel; were cursing is groundid. Were for pe kirk seip, None of bischopps 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 cursip himsif, for he synnip dedly. And Austeyn seip, as is be for seid: No man mai noye kynd of God.

Of wilk semip þre notable conclusiouuns: first, pat God mai not curse ani man ne suffur him to be noiyed to his pering, but himsif be first in cause; for pe curse of þe kirk takip not a wey rijtfulnes ne vertu, ne inferrip not synne, but schewip departing fro comyn of seynts, and defendip medicinable comyning wiþ þe kirk or sacraments of it. Were for seip Archedecoun, after þat he schewip þat þe keyes of þe kirk only byndun and lousun, wan þei are confermid to þe keyes of Crist, þat bynding or lousing of þe prelat is not þe cause why ani is lousid or boundun in heuin. But
Thus it is seid, for oft pei felow hemsilf to gidir and for pei how to felow hemsilf to gidir, os it semip bi pe decreis and sentence of doctors cording to gidir, is, pat pe keyes erring noiper bindun ne lowsoun as to God. Pe prid is pis, pat he pat vniustly cursip as to pe face of pe kirk, noisip principali himsilf, for he misusip his powar. Werfor pe decre seip, We are not dampnid wip out dom, wan we are cursid vniustly. Archedecoun seip, pat he pat cursip his sugetis vniustly incurrip sacrilege, for sacrilege is to file holly ping; perfor he pat cursip vniustly filip pe holi body of pe kirk, fro wam he pullip out vniustly his membre. And I deme not but pat ilk curse is to be deede, for pat he is cursid vniustly, howip to examin him diligentay after holi writte, pat he be not gilty in ani ping. Pe secounde he houip to drede of pe perel of him pat cursip vniustly. And pe prid of harm of pe brooper pat may cum of pe forbodun of pe comunicatise doctrine of brooper. And pis dede Lincoln, pat he callip to pe popis cowrt, wan he was manifol greuid pore, he appellid stalliworpli fro pe court of Innocent pe ferpe, vn to pe barre of Crist. Nepeles it is not to deme pat ne it is leful to curse accessorialy; for pat tendip but to men lising actisly; syn pat execucoun of pis curse 1 Cor. v. sauerip secular cause, and pe Apostil biddip, If ye hau secular nedis, ordeyn poo pat are contemtible, pat are in pe kirk, to deme. And pis is notable to wite, in pe decre vndre autorite of pe senje and of seint Jerome, were after pat he schewip pat vnleful curse hirtip not him pat is notid per wip, os innocents, he seip, mai not be condempnid wip pe crime of a noiper, he obiectip vnder pis forme, Crist seip, and pe Apostil: Blesse and wil ye not curse. Mischel was not hardi to 3eue dome of blasfemy to pe fend, most worpi curse, as pe Apostil seip, howe mykil more howe we to be clene of al cursyng. Pe fend seruid curse; but blasfemie howip not to go out of pe aungelis mouip. Rede pe holde bikis, and see wilk lynage were sett in pe hille of Gariysym to bles pe puple; and wilk in pe hille of Hebal to curse. Ruben pat filid his fadir bedde, and Zabloun...
Wycliffe's Apology. 23

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 tawyt gostly 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 contemplatisis; pat sterun to vertewe be per two maneris. Pe soureynes of pe kirke howun not to curse for temporal pingis; ne bisy a bowt hem, but bles and preche. Pat it is leful for to curse semip of pe oold storis, and of pe newe testament; but pe canoun distinguihp pus; Cursing pat is forbidon is pis pat procedip of wille of veniounce or hate of pe perseware, not purli of pe luf of ri,twisnes; and prouip pis of mani witts of seyntis. Perfor it is certeyn pat iche man cursing, wi, 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; perfor seip pe canoun, vnder autorite of Gre-Canoun. gori, Prestis synnen not in pat curse, in wilk pei discord not fro pe innare iuge. And after, vnder pe autorite of Austeyn, Sogets Austyn. ben correctid of oper prouastis wi, 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 a yen per neybors, enfectun and warioun hem silf manifold and sinfully foilun ilk oper. Also pat mani cursing now blowun in pe kirk are not to be dredde, not but in als mikil of pei smotte pe curse or oper of cause on oper side. And til is concordyng to 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 pingis pat prelats owun to do are sufficienty groundid per, and pan sipen 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
kirk. As þe gospel of Luc telliþ, and abstene þer fro as it semþ of Schariop, and neuerþoles in him was more cause of cursing þan in sum þat to day are blawun in þe kirk. It valþ not to see þat Petre cursid Anani, and Poule þe fornary, for þei cursid be a cursing þat mani prelats to day kan not, nor hau not power to. Petre be tok Anani bi dede going be for to þe fend to be tormentid perpetuali. And Poule be toke þe fornari to saþanæ til a tyme, þat his spirit schulde be saue. But mani prelats are out of part of þis maner of cursing. Also bi þe feiþ of þe gospel no man owiþ to curse a noþer not but of charite þat he hæþ to him, for of þe feiþ we owe to luf our enmies, and also for to do alle þings in charite, for mani man cursiþ now not for charite, and þe þer for not feiþfully. A part proud of þis signe, þat þei curse more souare and horribelare hem þat þei hatun, as it semþ of hem þat are cursid for þei wil not 3ef money or reuerens to þe mynisteris of þe kirk. And þus it semþ þat prelats mai mikil drede of þer cursyng hem sylf, and oþer ioi of þer cursyng, and dred mikil þer blessing; for Salamon seip, Cursing veinli brout schal pletesuowswi descende in to summe man; þat is as þe glowe seip, in to him þat bringiþ it forþ. And seip þe salm, He lufd cursing, and it schal cum to him. And he dede on cursyng os a cloþ, and entrod as water in to his inword þings, and as oþly in to his bonis. Be it made to him a cloþ þat he is helid wiþ, and as bel 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 3ef glory to my name, seip þe Lord, I schal sende hunger vn to 30w, and I schal curse to 30r blessing, and I schal curse to hem, for þe sett not to þe herte. And on þe 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 æþen 30w, and reproue 30w, and cast out 3oure name as iuel, liand vp on 30w for me, and for þe gospel; ioiþ and
bep glad, for 3or mede is plentiuos in heuen. God bring us to his. And prelat mai sore drede, pat her vniust and iuilwilly cursing be in cause whi pe puple dredi[ not cursing, nor mendip not, but azenstondip and risip azen hem; and pis is cause of al iuil, for ilk crature wip God au3t to azenstond falshed: for püs is writun in pe Psalme, Who schal rise to gidre wip me azenis pe iuil willid, or who schal stonde wip me azen pe wirking wickidnes. And pe wise man, pe gelousy of him schal tak armor, and arme pe crature to venge him on pe wickid, and wip him al pe world schal f3t azen pe vnwitti, and pe spirit of vertu schal stond azen, and as a wirlwynd schal diuide hem; and wickydnes schal bring al 3er3 to wildrenes, for cursing pe 3er3 swelli3, and iuil wille schal turne out pe setis of pe miisti. And as seynt Jame seip, As pe welle mai not bring Jac. iii. forp of o pitte bitter water and swete; so mai we not blesse God wip pe moup, pat we curse man made to his lekenes.

pis is a nofer point, for I seid pat Crist was cursid. But pei iv. Crist was cursid. toke heuely at pe worde, perfere I preied to excuse me or spare me in termis; and neuer p[les to trewe vnderstanding me pinkip it mai be seid sofli, and wip out blame: for we schal vnderstond bi Holi Writte, and bi teching of seynts and bi resoun, and bi comyn experiens, pat in pe maners is a man seid cursid. Ffirst 10. and warst be synne, wan he cursip himsif, and bi his wickid dede go3 out of comyn of holi men, and vn disposip him to tak part of merits of pe kirk. And püs mai not God curse ani man, ne bid ani man curse, ne a proue it, ne püs was Crist neuer cursid, for he synnid neuer. In pe secoond maner is man cursid iustli, wan 2o. God wordeynip him for pis synne to be putte to peyn, and out of comyn, and to be waried, or denouncid, or schewid, as cursid and haldun swilk. And püs is man iustli cursid and worpil, wan men curse him bi Godds biddyng, and tan pei do it medefully. And püs God cursip men, and pe 3er3, and bests, and opher pings in mannis wark, wan he ordeynip pis pings to be noyous to man, and
punisch him, and not to bring for†r frut; and þus he seip he wille curse to her blessing, wan þei wil not kepe his bidding; for wan þei prey for plentev, and pees, and swilk oþer þings, and delitun in þeis þings, and þekun þer synnis þar by, he wil send hem skarnes and noþes, and þole hem to haue debate, and punische hem in mani wyes, and ay þe moo lusts þat þei haue here, ay þe more schal ben þer peyn. And þus he cursip to þer blessing. And so þis þat mani callun blessing is cursing. And aþen ward; þus we prayen iuil and cursing to our neybor iuisti, wan we desire þat discese and oþer enuyes be to hem to lette hem of iuil and to mak hem to drede synne and to do bettar. And þus we blame childre and misdoars. And þus Iob 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 desesse to him, þat now are in mikil leking. But yet in þis maner of curse þat men curse man iuisti for his misdeed, 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 comyn of men, and put to deþ as cursid man. And þus seip Poule, He was mad for vs þat cursid þing, þat we schuld be mad blessid in him. And þe prophet Ysaye, þat we arettid him as smitin 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,
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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 breper, to Ro. 9, a. make hem saue. And Moises praied to foryeue 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 worþily; but þat þei wold þus wiþ 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 1º. cursid; first bi þis þat he was made man wiþ outun synne þat was cursid of God, and iustli put out of lordschip and comyn for a tyme. þe secound, for he was in his persoun þus wiþ out desert punischid, 2º. as if he had ben cursid. þe þrid, for he is cursid in his membris þat 3º. are oon wiþ him. After þis þat he seip, þis þat 3e dede til ani of hem lest of myn good or iuil, 3e did it to me. And þat 3e ded not to hem 3e ded not to me. And þis schuld maak men rad to do ani iuil to ani good man, or to curse him, or to gruch æjen him, for it soundip in to Crist. And þerfor seid Moyses, 3or grucching Ex. 16. is æjen 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 Pe. 3º. 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 Salm. 22. left me, fare fro my heyle, þo wordis of my defauts. And God 3et left neuer Crist, but ay is wiþ him, for he doþ 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 blasemfer, and þe cursidist man in þerþe, for þei seid þat he was a deuowrar, and þat he blasemid. And þus, as we sey þat man a þeþe blasemene 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 blasem, synnar,
and cursed, and that he yet was not; for he blasphemid not, neither synned, ne did no pinge worji curse; and that Crist wold pole of his schuld we be glad, and leren to pole wip him; and than bi that we schal be holdun of God pe more blessid, and be pe more blessid, and be so perceuyers of Cristis meritis.

V. Ich prest may vse the key.

Joh. 3°.

Joh. 15°.

An open is pis that is put and askid, that ilk prest may vse pe key in to ilk man. To pis, me pinkip, I may wel sey püs, syn al power is of God, and, as pe gospel seip, þer is no power but of God, ne man may no pinge, but if he seue him þe miȝt; as Crist seip, þe may wip out me do no pinge, þat onely a man vse his power in to ilk pinge, as God werkij bi him, and lefij him to vse it vnblamfully, and no forþer, and fro þat may no man lette him. And þis is þat we sey, þat we may of riȝt so, if þer be ani vsing of power, or callid power, þat is not bi Crist, þat is no power, but fals pride, and presumid, and onli in name, and as to þend 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 hþ þe same power to vse þe key in to ani man in þo poynyt of deþ, as þe pope; but not ellis, not but aurorite in special be þeuyn 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 assoile him, or ellis to bind him fro grace, it semþ openly 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 maruelid for þer vntrowþ; þan, wan Crist, þat is God Almiȝty, and of his absolut power may al þing, and no þing is vnpossible to him, nor no þing may aþen stond him, and yet may not of his ordinat power þele þe folk for þer ontrowþ, and vndisposicion, and vnabilite to reseuye, mich more ani open beneþ may not help, but after þe disposicion of him þat receuyþ.
Al so it semip bi pis, pat pe pope may not bring in to grace, nes bles, him pat lastip in vntrowp, and in per synnis; os it semip bi Jewes and Saracenis and oper swilk, os is witnessid, and of feiful witnes. Also God saue him no farrer power, not but asoyl hem pat wil leue per synne, or to bynd hem and curse pat wil dure per inne. And bi so pe same resoun none ope prest may not excede. And if it be axid weper ilk prest hap as mykil power as pe pope, as a nenist God, it semip to me pat is foly to a ferme in pis case ooper gie or nay, be for pat it mai be schewid out of Holie Writte. And so it semip al so to me it is foly ani prest to presume him to haue euyn power wi pe ope, be for pat he may ground him in pe feip; and foli it were to deme to ani man any power pat God hap yeuun 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 seuip it, and wirkip wi ip it, and confermip it; and certeyn I am, pat pe power pat God saue Petre, he saue it not to him alone, ne for him alone, but he saue it to pe kirk, and for pe kirk, and to edifying of al pe kirk; os he seuip pe aipt of pe ee, or pe act of ani memebe 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 governd bi pe comyn of prestis counseil. But after pat ilk man callid him pat he baptip his, and not Crists, pan was in al pe world wordeynid pat on of pe prestis schuld be made chefe, and pe seedis of scysmis schuld be tan a wey. Per as prestis wit hem to be to per souereynis sogets be custum of pis kirk, so knaw bischopis hem to be more of custum pan of dispensacoun of Goddis trowp, to per sogets, pe more per souereyns, and in comyn pei owe to gouern pe kirk. Lo I sey 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 teching: it semip hem to preche, it is profite to bles, it is congrewe to sacre, it cordip to hem to þeue comyn, it is necesari 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 wip enuy of þe fendis temptacoun, wrap, if prestis ouerwile exort or monest þe peple, if þei preche in kirk, if þey blesse þe floc, for I schal sey þus to hym þat wernip me þeis þings, he þat wil not prestus do þing þat þei are bidun of God, sey he wat is more þan Crist? or wat may be put beforne his fiþeche and blode? And if þe prest sacre Crist wan he blesip þe sacrament of God in þe auer, awip he not to blesip þe peple, þat dredep not to sacre Crist? A þe vnijest prestis þoworjor bidding þe prest of God stintip þe office of blessing, a bowt lewid men and women; he stintip þe wark of tong, he hap no tayst of preching, he is dockid on ilk part, he hap only þe name of prest, but he holdip not þe plente ne þe perfec coun þat fallip to his consecracoun. 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 mischef rysip in þe floc; and 3e geyt harme of þe Lordis patrimoyn, til 3e alon wil be potentats in þe kirk. And for Þi seyn opera men þus, if a bischop in conferning þat he approprip to him silf wip out ground of þe Scripter, 3euiþ grace, wih not a simple prest þat in merit is more at God, of mor merit, gese mor worþi sacraments? Sum tyme was no resoun, wan þe same was bischop and prest. And bi forn þat presched was hied, or verilial filyd cursidly bi þe world, ilk prest of Crist was callid indifferently prest and bischop, as it semip be þe wordis of Jerom.

An opera is þis, þat ilk prest is holdun to preche. þis haue I seid of þe wordis of Gregor, Austeyn, and opera. And þis steryþ me to seye þus, for ilk man is olden to do þing þat Crist enioynip him to do. And it semip bi witnes of seyntis, þat Crist enioynip ilk prest
to preche, and þan he is boundun þer to. And þis semip bi þe gospel þat seip þus. After þat Crist had ordeynid his apostlis, and sent hem to preche; after he assignid seunty 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 seunty disciplis, and þaue power to performe it. And sin it is prouable þat þei were not prests, for þan had þei ben bischipis, 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 ordening dekunnis. Were fore in þe fourt book of sentence, þe fowr and twenti distinc-
coun, þus is writun; To þe decoun it pertenip [to] stond nise þe prest, and minister to him all þings þat are don in þo sacraments of Crist, to bere þe crose, 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 seiþ Seint Ysidor, as it is put in þe decrees. Ysidor.

For þi seiþ Seint Gregori, Poule seiþ to Thimope, þat þe prest be mîsti to exort in al doctrin, and argu hem þat ajen seyn þe feip. þer for is seid bi þe prophet Malachie, þe lippis of þe prest schal kepþ scienþ, and men schal ask þe law of his moweþ, for he is þe auengel 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 Ysaie 58o. þat niþ þat prest hed he takip þe office of a criar, þat he go criing for þe goming of þe iuge þat serfulli folowip. Werfor þe prest, going in and out, dieþ if he go wiþ out þe sound of preching. But here sum glosun and seyn, þat preching is her 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
32 WICLIFFE'S APOLOGY.

Ye. 43.

pe witt fro pe lecture, and bere fals witnes upon seynts, and diseuye simple prestis bi per fraudis, wening tus to be excusid; for God seip bi Ysaie, pi fadir pe first synnid, and pin enterpriors han brokyn pe lawe azenis me. And tak pei yed how Gregor seip to prespod; he seip not to cure. And pei pat seyn pis preching is takun for reding, take pei yede to preche, for in a langwag vnknowen ilk man and womman mai rede, and mani are for bodun to preche. And if ilk man mai prech it, it were but foly to go to pe hordres to giet more iarche. And also take pey yed how to preche; pe holde Testament was bodun dekunis, weper not in tong pe peple vnderstode; for sope to preche is in siche maner to a monest good pingis, as Crist bad his disciplis do, wan he sent hem to preche, per for be pei ware pat tus wenun to excuse prestis, for Austeyn seip tus, fewe are pe prestus pat prechun iustli pe Word of God, but many are stille dampaiby, sum of vnknowing, pat refuse to be tauht, oiper of neligen, pat despice Goddis Word, but noiher pei nor pei mai be excusid of pe syn of per stilnes; sin pei how not to be prests pat can not preche, ne pei to be stille pat can, pow pei be not curatis. And tus seip Crisostum, it semip pat God enionip to doctors and dekunis pe minstri of presthed, and of dekunhed, pat are rijtful, and it semip pat men hau ordeynid hem pat are vniust, and not curatis. And so of pe ping issewe is knowun who is ordeynid of God, and who of man; he pat dop wel his minstri, pat semip pat he is ordeynid of God, and he pat dop it not wel, is ordeynid of man, pe wilk sopli as to God, is neiher dekun ne prest. perfor seip Isidor, kunne per prestis Holi Writt, and pe canouns, and pat al per wark be in preching, and in doctrin, and edify pe alle men, as wel of sciens of pe seip as in disciplyn of dedis, perfor pe prestis, but pei make opun al trowp in pe peple, pei schal jeeue resoun at pe day of dome; as God seip bi pe prophet, Lo I haue sett pe a be holdar to pe hows of Israel, if pou sey not to pe wickid man, pat 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 soþ prestis schal be dampuid for wickidnes of þe peple, if þei lere hem not wan þpei are vnkunand, nor snyb hem not wanne þei synne. And as it cordip to argu þe synnar, so it fallip 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 damping to helle. And for obieccouns and sophims þat men may mak and objiect, it semip to me þat þei are bounde þus; ilk man taking prested, he takiþ him mater to mak him holy, body and soule and spirit, and so to be holy and halow oþer, be ensaumle of lyuing, word of teching, and ministring of sacraments, after þe sentence of Poule, in þe ordening of prestis, seynþ þus, 2 Tim. i?. Wil þu not tak reiclesly 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 Crete, þat þu mend þingis þat wantun, and ordeyn bi syþt 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 bishcop be howuiþ be wip out crime, as a dispensar of God, nor proud, ne wrapful, ne þeun to drink, ne strikar, ne coueytous of soul wynning, but to holde hospital, and to be bening, sobur, just, holy, chast, biclipping þe feipful word þat is after doctrin, þat he be miþi to exort or monest in his doctrin, and snib hem þat aþen seyn þe soþe. Also dekunis to be 1 Tim. ii?. chast, not douoble tongid, not þeun to mikil to drink, ne fowllowing fowle wynning, hauing þe priuey witt of þe feip in a pure consciens; 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 decre in mikil trist in þe feip þat is in Ihu Crist. And be þu ensaumle 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.
And doing þeis þings, þu schalt mak þi seluen sane, and hem þat herun þe. And prestis þat prestun wel be þei hade worþi dowble honor, and most þei þat traulun 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 oþer and to minister to hem. And were euer bi oportunite, or competen acordauns, to be redi to fil it in dede, wiþ out dispensacoun, and wiþ out excusacoun, but if our Lord Ihu Crist despens wiþ 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 hap þe key of Davuþ, and he closiþ, and þan no man oþunþ, he oþunþ, and þan no man sperriþ, neþer is no man worþi to opun þe lasing of his scho; þat is þus to vnderstond: as no man is worþi to opun þe priuete 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 vnfullid, ne to put more þer to, ne to draw þer fro, ne to chaunge it, noþer to lowse þat he byndiþ, ne to bynd þat he lowsþ, befor þat he þeuiþ þe key, and kenniþ to opun and to steyke; þerfor tent þei so, and here þei al þing þat niþep to presthed, and alle þat admitten oþer þerto, and þat enforyn 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 þingis be for seid. And to þoo þat God seip bi þe profit, son of man, putt to hert, and see wiþ þin een, and here wiþ 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 wrap, þeis þings seip þe Lord God; sufficiþ to sow al þor felonies hous of Israel; for þat he bring in alien sonis vnncircumsicid in hert, and vnncircumsicid 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 obseruaunce to 3or silf; þeis þings seip þe Lord God, Ilk alien kynd and vncompassid 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 haf errid fro me after þer idols, and haf 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 ȝeue 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 congregacoun Moral. of feipful men, in onhed of spirit wip Crist, þat is þe general kirk, and gostly body of Crist, þat is foundid in feip, reisiid in hope of lif, and couerid wip charite, and ful mad in good werkis; þat haf 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 nep man blessidly; of þe wilk grouip charite heling al þe bigging. To þe bigging of þis þe prest
howiþ to trauel, and to be bisi, to ding doun of þe contrari; þe cerymoynis and þe lawis of þis hous are þe biddings and þe conseyl of þe gospel, þeuun be Crist and his Apostls, and ensaumplied be life, to þe wilk þe prest schuld put to þe hert, þat is þe strengþ of his luf, and wiþ þe eeris and een of his hert, he schuld vnderstond hem, and kepe hem in himself, and ken þe peple to kepe al þingis þat Crist haþ comoundid. But alien sonis vncircumsicid in hert and flesch, are þei þat serue not Crist in spirit, ne in fleschly dedis gostly. For þei enter not to þe lif bi þe maner of Crist in meknes, pouert, paciens, and labour, and oþer vertuus dedis: but þei enter for to lif in prid of þe world, and worldly riches, and lustis of þe flesch, and perfor þey are alien, and wiþ swilk cursidnes þei polewt þe hous, for þei leede mani in to synne, and sterun God in to wrap, and causun þat God is holdun vniust. And þus þei vndo þe couenaunt; wil þei kepe not þe office of presched in þat maner þat Crist bad, but þey putt þe kepars of þe obseruaunce to hemsilf. Wen þei welun þat þei kepe more specialy þe þings, and þe biddings enioynid of men, and streyter þan biddingsis and þingis enioynid of God; and namly, wan þey putt kepars to gedre temporal þings to hem, after þer decrete, [rather] þan to gedre souls to Ihu Crist. But here wat folowiþ. Sich alien and vncircumsisid schal not enter in to þe sanctuary, for as þe Lord forbediþ swilk to be ministris, so he storiþ hem her þat þei schal not accept grace, wil þei are swilk, ne schal not minister grace to þe puple, but swilk þat han gon a wey fro God in to error and ignoraunce, and swilk idolatrie, worschiping man aþen Goddis bidding, and doing oþer iuel: þei schal bere þer wickidnes, as þei han synnide, so schal þei be punischid, and þei schal be huscheris and portars; for as þei opunidyn synnis to þe peple and brout hem ine, so schal þei enduce hem in to peyn, and þus schal þei scle þe brenf offrendis. But prestis and leþits, þe sonis of Sadok, þat han krepid þe cerymoynis of þe sanctuari, þei schal niþe to minister to me; but swilk be
prestis of Crist, þat entren be him in spirit, soule, and dede, and
kennen þe peple to kepe his comaundments, and schal niȝe in to
grace, and at þe last in to ioy. And as þei opunid þe wey of trowþ
to þe peple, so schal þei bring hem to ioui, syne and wretched
slayn. Þus we vnderstond; and wan þis comiþ þat is now seid,
þan schal we wit it; þerfor schuld bishopis dred to ordeyn vnwis
prestis, and ioui to seek þe good, for Jerom seip, þat þe vnwise sone
is schemschip to þe modir, and þe wise sone glori of þe fadir; þerfor
glory þe bishop, wan he hæ þosun wise prestis, for þe cause
of ruyn of þo peple are iuil prestis.

An oþer is þis, If ani þere þe messe of a prest þat leuiþ in lechery, VII. The
and knowiþ him to be swilk, [he] synniþ dedely. To þis I sey
þus; I rehersid oft þe word of seynt Poule, þat forbediþ us to 1 Cor. vi².
tak meyt or comyn wiþ þeis manslears, for sworn men, cursars,
drunksom men, raunors, fornicares, and swilk oþer; for þey þat
do swilk þings, schal not haue þe kyndum of God, for þei are
worþi þe deþ; not onli þei þat done, but and þei þat consentun wiþ
þe doars, or þei þat wirkun wiþ, or defendun, or þeuen conseyl or
confort, and þat autoryse it, ne helpun not to a mend, ne reproue
it not, as þei schuld. Al so I rehersid þe decre of þe kirk, bidding Decre.
þat no man here þe messe of þe prest þat he wot dowtles haþ a
concubyn, or a womman suspect preueyli browt vndre. Þan seyd
ani þus to me, But wat if I wot not him swilk, what syn haue I
þan? I answerid, frend perchauns þu hawtist to wete and enquire;
wàn þu dost not, how wile þu be excusid? And to þis I led him
be sensible ensaumple. And wan he tok it heuly, and wold not
vnderstond, I zaf him þis ensaumple; zif þu cum til a frend, and
he sett rawe meyt be for þe, and sey it is rostod i now, or sodyn,
if þu heyt it, and tak þi deþ, how art þu þan not deþ? And þus
it semþ in mani casis, it mai be susteynid þat it is sopþ, þow it be
not in ilk case. Namli sin Crist seip, He þat knowiþ his lordis Luc. xiiº.
wille, and maid him not redy to do þer after, schal be dongun wiþ
mane dinge, and he pat cnewip not, and dede jings worjip betings, schal be dongun wip few dingeings. And as Austein seip, Not ilk vnkuning schal be exccisd of synne, but he mai be exccisid pat fond not wat for to lere. But he mai not be exccisid pat fond what he mist lere, and 3af not wark per to; and perfor we pray God for 3eue vs our ignoraunce. And per for men schuld not tak pis word ouer egirly, per for prestis fiee fornicacioun, not onli for hemsilf, but also for all ojer, pat pei make hem not to synne dedly; for pe gretnes of pe synne in prestis, ouer pe synne in ojer men, is schewid be many resouns; and for it is mikil greuowssare pan simple fornicacoun bi thwex an onlep man, and an onlepi womman, and it is grettar pan spouse brokun of seculer men bodily, and neuer pe lese boþ thwo are dedly synne. And pat it be pe more semip bi pis; for ai pe heiar degre, pe sarrar is pe falle, but presthed is heiar degre pan bodili matrimoyn, and pus pe prest in doing fornicacoun d0þ sacrile, and brekip his wow; for bi pe vertu of his degre, he made pe vow of chastitie. Also pe gretnes of pis synne is schewid bi pe lawis and peynis pat are made pe ajen; for pus is writun in pe decreis, pe prest or dekun pat is tan in fornicacoun, peft, or mansleyng, or forswering, be he deposid. And eft, If ani are prestis, dekunis, or sodekunis, pat lip in pe sin of fornicacoun, we forbade him in almisti Goddis behalue, and bi autorite of Peter and Poule, pe entre of pe kirk, til pey repent and amend; and if pei last in pe synne, pat noon of 30w presewme to here per office, for per blessing is turnd in to cursing, and per prayor in to synne; as God seip bi pe prof3t, I schal curse to your blessing; and who so wil not obey to pis helsum bidding, he synnip in pe synne of 1 Reg. xvº. ydolatrie, as Samuel wittnessip, and seyn Gregor enformip; synne of wichcraft is to not obey, and pe felowny of ydolatrie to not wel assent. And eft pus, Bidding we comaund, pat no man here pe messe of pat prest pat he wot dowtles pat hap a concubyn, or a womman suspect brout in vndir. Wherfor in pe holy seyn is
ordeynid þis capitul, vnder þe peyn; seying: If ani of prestis, dekus, or sodekus, after þe ordinaunce of þe good memorie of our predecessor seyn Leoun, and pope Nicol, of þe chastite of clerk, hold concubyn openly, or leviþ not heer þat he holdiþ; vpon almiþi Goddis half, and bi autorite of Peter and Poule, princis of postlis, we bid him, and aþen sey him, þat [he] syn þo messe, ne rede no gospel, ne pistil, at þe messe, ne dwel not wip þe prestis, ne tak no part of þe kirk. And as þe decretals declarun, in þre maneris is þis callid notory; Þopur wat it is lawfully convuictid bi witnesses, or bi his oune cnowleching, or ellis bi þe dede þat mai not be weypid a wey, as þe dwelling to gidre of þe man and þe womman, and þe bringing forþ of barnis. And eft þe decre seip, If ani bishop, or ani of prestis, or dekus, consent to fornicacon, or to crime of incest in his parische, for price or prayour, or amendþ þat is done bi þe autorite of his office, be he suspendid. And eft writyþ þe pope to þe bishop, We bid to þi broþerhed, þat þu steer bisili þe clerks of þi jurisdicticoun, þat are wip in þe ordre of sodeken, or a boue, þat þan 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 euere. And as þe doctor seip, Doctor. þis schal be heuen wip depositing. And forsoþ seip the pope, We wel þat þe bishops þat are negligent in þis, vndir go þe same peyn. And eft þe decre biddiþ, Receuyiþ no wey þe office of him þat ȝee Decret. wot lieþ in synne of fornicacon, and of symonye, and als mikil as ȝee mai, forbediþ swilk fro holi ministres; for it is nedeful, þor þow þe sacraments han þe dignite of þer vertu, neuerþeles þey noþ þus mikil boþ to þe ministring, and to þe receuying hem, aþen þe ordinaunce, þat boþ þe ministring and to [? þe] receyuer vnworþiþ are wip hem verrey idolatriers; þer for sacraments are forbidun to be recyuiþ of þe handis of such prestis, þat wan such prestis see hem dispicid of þe peple, þei be þe licliare callid to penzaunce, and þus
seyn we to our prestis bi þeis witnes, and oþer moo do þus oft idolatrie, and are vnseipful, and þus in mani oþer crimes, what wondir if we be wounded in ilk sid, in many peynful wrechidnes.

A noþer poynyt putt is þis: he þat cursid ani man, or denounciþ him cursid, wan he is not cursid, he brekip Goddis binding, beriþ fals witnes aþen his neþbore. Þis schewiþ it self soþ, and oþer resouns prouun it wele. And for soþ, as he lyp þat seip aþen 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 wete verily of a þing, and properli denaiþ þat, and affermiþ þe contrari, wening him to lise in þis, so lyp he þat chargid to afferm of a þing os it is aftur witing, and he affermiþ aþen þe soþe, and a þing os it is, for in þis he seip aþen God, and so aþen 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 presupcoun. And þus wan he affermiþ him to wite þing þat he wot not, he affermiþ aþen his mynd, and namly wan þe þing is nowt, for he mai not wet but þing þat is, for if he wene to wit þing þat is not, þat is but fals presupcoun; and for þis seip Crist in sentence, if I denoy þis þat is, I schuld be lik 30þ a lier. On þis schuld here witnes hang þat þei witnes not aþens God, nor be not disseyuid hemself, nor disseyue non oþer men.

Þis is a noþer: it is a taking of dampacoun þat a man lede his lif in pouert. Certs þis is contrari to þis, þat noon is Cristis disciple but if he forsak al þing for him. Alas he þat puttiþ forþ þis þing noþer drediþ ne schamiþ to lette, ne sclaunder oþer men. Alas þat oþer throwiþ his lesings aþen þe bidding of God, wer to bring þei forþ suche þings, siþ Crist ledde his bodili lyfe in most heyest pouert, as diuers doctors declaren. And he was riche, he was mad nedý for vs, pore and helples, as þe psalm seip on him, þat we bi his pouert schuld be mad riche. Pore he was, for he had not were to hied his heuid, and he chase þe pore in þis world, þat are riche in þe feip, as Jame seip. And þe pore he blessid, as þe
gospel seip, and his apostlis led þe porest lif; and þus he reprouid þe rych, and seid many iuel to cum to hem, and neuerles to sum pouert is not only a þing of saluacoun, but also of dampacoun. Þerfor hem see pore men þat þei grucche not æzen God, but be glad of þer pornos; 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 halldun litil in sum maner. And þus 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 euere had ani oþer man; for al had sum synne but he; and lest he couetid of þis world, boþ of hienes of lif, coueitise of flesche, lest of lordechep, lest of honour worldly, or worldly serueyse. And litil he tuk or coueitid of þis worlds goodis, or worldly servise, for he tuk of hem but in comyn, as þei weren holden to do servise to him, in þe performing of þe wark þat God saue him to do. But and wan men wold haue reect 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 trauueyl þat he toke, and þe servise þat he dede, and to þe sorow þat he þolide. 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 semíp to him þat beholdþ. And as be titil of þis world, and of worlds lawe, he was moost pore, for he cleymyd no þing be þat titil, nor no þing to be proper to him, ne wold he not be iuge in þer þings, nor wan men wold not þeue him, he sowt no veniaunce vp on hem, but went his wey to oþer place. And þis techþþ his pouert. And his pouert was bi þis mikil þe more, as he is þe richist þing þat mai be, and grattist Lord; for his is God, þat is al riches; and in him he is riche gostly in mercy, riþtwisnes, and pees, power, science, and al gostly þingis. And rich is seid, as he þat chefly haþ a þing; and Crist is rich, for he haþ chefly and richli alle þingis, and gouernþþ, and ledþþ ouer alle oþer creaturis. And bi þis we mai see, how alle þingis are his most properly; and to holdyn of him, and bi his lawe, and his seruice to be doþ to him þer for. And bi þe state of innocence he is verray Lord, for man was maid to lord in alle creaturis, and forfetid not þat wyche synniþ þot; and Crist kepþ ai þat state, so he had titil to be Lord; and bi þus mikil ouer Adam, as God is aboue man. And þus is opun, how Crist is at onis boþ richist and porist. And for þis seip doctors, þat to defend þe contrary pertinatly is heresy, contrary to þe feip. And þus he tauþþ his disciplis, to flee synful pouert, and to folow him in medþul pouert; forbaid 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 paied of fode and heling, and bisily to labor þer fore; and þole deseýce of body in wantyng, and taking a wey, wip ouþ ani euynes, or sekeng to do veniaunce asen; and who þat wold be þe more, to be minister and seruaunt to alle, and nowt glad to mikil of þer power, or witte, or oþer þings, but glad in þis, if God haue chosun hem to grace, and þeue þe þank til him for alle þingis. þus he tawþþ hem to do, and fle prid, and oþer synnes, þat maken man pore synfully; to ocupie oþer mennis þingis synfully, and þus to be rich, and falsly holde ryches. And so many wyse to renne
in to þe wrat of God. And þus doctors declare þe apostols so lound Crist in heyest pouert; and Jerom and þer seyns kennun how þat prestis now schuld folow Crist in pouert. þus seip Jerom, Jerom.

It be howuip vs clerks to not mishews þe sygnes of our clergye, for alle þe tokenis of clerks, crien and presenten vertewes to be in hem; þe croun crieþ pouerte; þe cloþing honeste of soule; þe state purte; þe honoring, chastite; þe professioun, religioun; þe office, deuocoun; þe stody, contemplacoun. And þerfor but if we schyn in þeis vertues, þe croun lieþ, þe cloþing, þe honoring, þe professioun, þe office, þe stody, þe contemplacoun. And þer for þe þeis we are but þeyntid clerks and lied clerkis. And if God schal tyne alle þoo þat spek lesyn, and þat are lesing, and not only hare clerks damníd, for þei spek lesing, but also for þei luf it moost, and putten hemsilf for it to þe dep. And eft, þe clerk þat seruiþ to Cristis kirke, first schuld interpret þe calling of his nam, and enforce to þe þat he is seid; for a clerk in our speche is seid sort, and þer for are men seid clerkis, for þei are of þe Lordis sort, or for þe Lord is þer part; and for he is þe Lordis part, or haþ þe Lord his part, he haut to haue him silk þat he haue þe Lord, and be had of þe Lord. He þat haþ þe Lord, and is had of þe Lord, and seip wiþ þe prophet, Mi part þe Lord, may no þing haue wiþ out þe Lord; þat if he haue ani þing bi syd þe Lord, þe Lord schal not be his part; as if he haue gold, or siluer, or diuere instruments, or possessouns, wiþ þer parts, þe Lord denaiþ not to be his part. If I am þe part of þe Lord, seip Jero, and a litil cord of his heritage, I take not part wiþ oþer linagis, but, as a decoun and prest, I life on tiþis, seruiþ þe auter, I am susteynd of ofrys of þe auter; and fode and heling havuþ, wiþ hem I schal be content, 1 Tim. vi.2.

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

iust þat he þat seruiþ þe auter lif þer of, noþer to do lechery ne prid, nor be richid, noþer in clerked of pore to be maid riche, ne glorius of þe vnnoble, big not to him of þe goodis of þe kirk.
large palayce, nor gedre not baggis to gidre, nor wast not þe goodis in vanite, nor in superfuite, bere him not hiȝe of þe facultees of þe kirk, nor gif not to wenddingis his coseynis nor his childre. It is grauntid to þe if þu serue wel þe auter to lif þer of, not to do lechery, nor to be gilt bridils, peyntid sadels, ne siluern sporis, nor perpulid aray, for soþ wat þu holdist to þe of þe auter ouer necesary liſlod and simple aray, it is not þin, it is þeft and sacrilege. þis seip he.

X. Of fasting.

An oþer poyn put is þis: Fastingis are not necessary, wil man abstenip 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 ʒor fasting. Wat is it, seip Gregory, to halow fasting, but to schew due or worþi abstinens of flesch, wiþ oþer good verteus joineð þer to; do a wey prid, wrap, strif, and oþer vices; for in veyn þu foilist ði flesch wiþ abstinens, if ði 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 ʒong, sek, and feble. And þe pore are excusid bi þe lawe. And neuerþes fasting is mikil profitable bop to grace and to blis; for þus we sey to God, by bodyli fasting þu berist doun vices, liftist up þe mynd, and ʒefyst vertu and medis. And eft þus, þe clere fairnes of fasting is schewid to þe world heuene, þat Crist, autor of al þing, abstening richid. By þis Moyses, dere to God, was makid þeuar of þe lawe; þis liftid up Hely bi þe aire in a chare of fire; for þis Daniel, overcomer of lyowns, saw misteris of priui þingis; bi þis Ion, þe inward frend of þe Spows, was clere; þise are opun in þe stories. God graunt in vs to folow þeis ensaumplis of abstinence.

XI. Of horis.

An oþer poyn put is þis, þat þe prest is not holden to his horis canoniʒid, 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, pof it wer fals, if I denoyed, I schuld be condempned as gilty. Ne I graunt not pat I seyd it, pat I lie not on mysylf, for I wot not pat I seid it, and mannis mynd is sclendre. If I haue fautzid, I aske forjeunes, and I wel mend. But o ping I wot wel, if prestis are bounde to per horis bi pe lawe pat hem sylf han maid, pei howen be bound be pe charge pat Crist hap seeuen hem. And if pei haue streit conscience to faile in pis pat hemself hap bound hem to, pei schuld haue mikil more to faile in pis pat Crist hap bound hem to, if pei losid and trostid him aboue pe wark of per hondis. But if pei haue bounden hemself, per as he maad hem free, and setten mikil bi per oun tradicouns, and litil bi his, and puttyn his bidding to forðal per, and folowen wickid coueitis and oþer iuel, þan schal pis be verified in hem þat Crist seip in his gospel, þe Holie Goost wan he comip schal find pis world Joh. xvii. of dome; and eft, Whi brek þe biddings of God, to kepe þor own tradicouns? ypocrisit, wel is prophecied of 30w, þis peple honorip Mat. xv. me wiþ per lippis, but þer hert is far fro me. In veyn þei honor me, teching þe biddings and þe maundments of men; leuing þe biddingis of God, for to kepe þer oune tradicouns. And eft, Wo worþ 30w þat tijen mynt, aneis, and comyn, and ilke herbe, and leuen þe sadder pings of þe lawe, dome, feip, and mercy; þeis pings howen to be done, and þoo not be left. Blind fools, closenyng forþ þe knatt, but swelowyng þe camely. And for sop, as Ambros Ampho seip, Till þu lefe þis þat þu art bodun bi þo bidding of Crist, what þing þat þu werkyst is vnþankful to þe Holie Goost. And mani prestis in þer horis byddyn hem self Goddis curse, for þus þei sey, Lord, þu hast blamid þe prow, cursid bi þei þat bowen doun fro þi Ps. cxviii. biddings.

An oþer poynt is putt þus; in þe sacrament of þe auter, aftir þe XII. Sac- consecracoun, dwellyþ þe substauence of þe brede. And þis is soþe, crament of for þe body of Crist [which] is þe bred þat he þaf for þe lif of þe the auter.
world dwellip þer ine, and þerfor þis substaunce of bred dwellip þer ine. And in þis mater I remembre þat I haue spokyn and rehersid þe wordis of þe apostil, and oþer doctors, þat þei speke on þis mater; for Poule seip, þe brede þat we breken is þe part taken of þe body of Crist. And Austeyn seip, þis þing þat is seen is breed, and þat þat þe seip askeþ to be enformid þe bred is þe body of Crist.

And þe decre, and oþer doctors mani, a corde. And syn þer wordis are canonijed, and approuid of holi kirk, oþer be houþ to graunt þer wordis, or to denay þe canonijing and aprouing of þe kirk; and þat semip not good. þer for I sey as þeis seyncts doun, and trowe as holi kirk trowþ, and techþ; þat þe sacred host is verreyli þe body of Crist, for Crist seip soo; and þus seip Poule, Breþer, fle fro worscheipping of idols; I speke to þow as to wyse men, demip þis þing þat I sey; þe cuppe of blessing þat we blesse, is not it þe comining of Cristis blood? and bred þat we brek, is it not þe part taken of þe body of þe Lord? for we mani are oo body, and a life

þat alle taken part of oo lofe, and of oo cuppe; forsoþ, I tok þis of þe Lord, þat I be tok to þow; for þe Lord þhu, in þe niþ þat he was betrayed, tok bred, and bressid, and brake, and 3aþ his disciplis, and seid, Take and eete all of þis; þis is my body þat schal be trayed for þow, do þis in my conmemoracoun. Also he tuke þe cuppe, after þat he soid, seying, þis cuppe is a newe testament in my blod; do þis, als oft as 3e schal take it, in to my conmemoracoun; for als oft as 3e schal ete þis bred, and drink þe cuppe of þe Lord, 3e schal schew þe dep of þe Lord, til þat he cumme. And so, who þat schal ete þis brede, and dring þis cuppe vnworþily, he schal be gylyt of þe body and blood of þe Lord. Þerfor man prove him selue, and so ete he of þis bred, and drink of þis cuppe, for wo þat etþ and drinþ vnworþily, etþ and drinþ dome to hymself, not deming wisely þe body of þe Lord. And upon þis seip Ambrose þus, It is a gostly medicyn, and memory of raunson, bi wilk we deserue greiter þingis, to wilk we are tauþt to niþt; not but drery of
Wicliffe's Apology.

pe niȝt of oure synnes, of pis þat in þe niȝt he was be tan for our synnis, wan his sowle was drey to þe dep. And also in þe mynd of þe same dep, he ȝaf his disciplis pis bred, and þe cuppe of þe new testament, and monest to take it, and ȝete it, doultes to be made like to him, and innewid in to him; he menip as mani as wil be in vnite of his body þat is þe kirk. And þis mete is prophita-
ble to vs dwelling in þis vnite, boþ to body and to sowle; ȝfor þe flesch of Crist was peynid for the hele of our body, and his blod was ȝeuen out for þe ȝele of our soule, but profitiȝ not to hem þat are out of vnite; werfor þe apostel seip, He þat etip or drinkip 1 Cor. xi.

vnworȝily, þat is, oþer wip out deuocoun, or oþer wyse þan it is of þe Lord ordeyned, or dwelling in þe fillip of synne, he schal be gilty of þe body and blod of þe Lord; þat is, he schal ȝeue peyn for þe dep of Crist, as if he had slayn him, and he drawip spot of good þing to an iuel. And Austeyn seip, We sey þis þing þe body and þe blod of Crist, þe wilke tan of þe ȝeþip fro þe frutis, and halowd bi gostly praiors, we tak ritli to gostli ȝele, in to memory of þe Lordis passioun; þe wilke, wan it is browt be handis of man to þat inuisible spicen, is halowd not but bi þe Spirit of God wirking inuisibly; for God wirkip al þingis þat are done in þis wirkip bi bodily styrings. Pis 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 visibill spicis of elements, and inuisible flesch and blod of our Lord Ihu 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 conteniȝ in it siff þe troþip and þe nature of þoo þinges þat it is maad of; þis þing þat is seen is breed, and þe cuppe þat þe ȝeen schewen; but þis þat þe feip askip to be enformid þe bred is þe body of Crist. Also þe decre seip, I Beringary concet to þe holi decre.

kirk of Rome, and as þe apostil seip, I cnewlech of mouþ 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 consecracion not onli sacrament, but verrey body and blod of our Lord Ihu Crist sencibly, not onli in sacrament, but in trow to be tretid; wip handis of pe prest to be brokyn, and wip pe tepe of feipful men. And mani oper seingis of doctors a corden to pis.

An oper poiynt is pis; kirks are not to be worshippid, nor serigs to be multiplied per in. I wot wat I seid. Wil pu ofir a candil pat pu geyt merit and grace; zeue 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 wolfe, or do sum good wark. And pat pis be pe profitabler, concorden all feipful doctors, and cristen men. And oft pu reprowe hem pat drawn 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 drawn a wey pilars of kirk, pe marblis shinen, pe bondis schinen wip gold, pe auter is vmbeset wip stonis, but of pe ministris of Crist is no chesing. No man sett azen me pe riche temple in pe iowes, pe bord, pe lanternis, censars, pannis, cuppis, mortars, and oper forgid wip gold, for pis were pan aprouid of pe Lord, wan prestis slow pe offeringis, and bests blod was remissoun of synnis; pow alle pis went bifor in figer; pei writun for us in to wom pe sendis of pis world are conyyn. But now wan pe Lord hap halowid pe pouert of his hows, bere we pe cros, and kownt we gold as cley. To reue ani ping fro a frend is peft; to defraue pe kirke is sacrilege; to haue tane ping to be zeuen to pe pore and mani hungry, and to rescue it, is vile or fals drede, or of opunyst felony; to wip 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 miyt 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 ơper mennis þingis, ơpat dredfully reseruen our owne. ơpe fulle womb disputip litly of fastyng. Vp on þe wilk seiþ William de Seynt Amour, Swilk maner of men bigging þus biggings semen to turne bred in to stones; ơpat is to sey, þe bred of þe pore, ơpat is almis beggid, in to hepis of stonis, ơpat 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 kennip wel simple men seying, Gif no þing to no man, ouer liflod and opun necessaries; þat howndis ete not þe bred of children; forþop, he seiþ, þe sowle 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 seiþ Crisostom, Men bigging þe memoryes of martres, and honoring kirkis, semen to do a good dede: but and if þey kepe ơper riþtfulnes of God; if þe pore ioi of þer goodis; if þey mak not ơper mennis goodis here bi violence or bi fraude; who so is vnwyse þat he vnderstondip 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, criþn aþen hem; for martirs ioien not þat þei are honorïd so of þe money of swilk pore men greten; what riþtfulnes is þis to þef þeftis to þe dead, and spoyle þe quek; 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? þef to þe feþful pore werof þey may lif, and þu hast biggid a resounable howse of God. Men dwellen in biggings, but God dwelleþ in holy men; þerfor wat men are þey þat spoyleþ men, and makyn biggings of marters? þey aray þe dwellings of men, and disturblun þe habitacouns of God. Ênu þed in to þe biggings of þe temple, and sowt þe holines of þe temple, but camd. soc. 14.
wan he fond in þe temple þe properte of þe temple, he went out; for þe biggind 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 conuersacoun of seynst. þe prophet seip, Lord, I haue loud þe fairnes. Wilk fairnes? Not þis þat diuersite of schining marbles maken, but þis þat þe barianns of gracies of louing me makiþ; þat fairnes delitiþ þe flesch, but þis quekeniþ þe soule; þat for a tym descuyiþ and iapiþ þe see, but þis biggiþ þe vnder-standing perpetual. þis seip he. þerfor it semþ good, spedi, and meritori, þat þe kirk be honorid, neuerþelþe ne to mikil nor superfliue, ne curiously, nor proudly, for glory of þe world, noiþer in biggings, noiþer in liysts, noiþer in instruments, nor minstris necessarijs in to vse þer of; but honestly and mesurabli honorid and kepþ in alle þings, and mikil honestliþ þan it is nowe in mani placis; and specially þat feyris nor markets had no place in þe kirk, in solemnne tymis, wan men schuld tent to preyers and to Goddis seruys; and þat in silk tyme men tent not to idil talis, foul spechis, harlotries, bakbitynge, or conuentielis, purposing iuel, as þeft, or manstlawt, or swilk oper; so no synnis were vsid in þe kirk; þat þe house of God be not maad a den of þeþeþ. þus schuld þe kirk be honorid; but in þe quek gostly kirk, þat is þe congregacoun of cristun men, auste honestly to be honorid, first in vertuis, and vertuis dedis, good maneris, and ritful warks, clensid of alle crimin and dedis forbeden hem in holi writt, and feþful doctors, and ordinance of þe kirk; and þus schuld God haue a glorieous kirk, þat is now pollutid and fylid wiþ many vneful þings. Wheþer is it not writun in þe lawe of þe kirk þus? Forsoþ it is an horrible þing þat in sum kirkes is witnesid marchaundis to haue place; so þat ani þing be askid for bischoppis, abbots, or oper personis, to be putt in þer segis, or prestis to be induyd, or inled in kirks, or for sepulturis, or exequies, dirigis of þe dead, or blessingis of wed-
tings, or oþer sacraments. And sum demen to be leful, for þei
deme not þe lawe of þe dede for to harme by cause of long custom,
not takyng heed þat synnis are so mikil greuowsare, euer þe lengar
þei hold bound þe vncely sowe; þerfor we forbede more strengliare
þat þéis þings be no more do þus; so no þing be askid for þersonis
of þe kirk to be brownt in to þer segis, nor for presthed to be institut,
nor for dead to be byried, nor weddings to be blessid, nor oþer
sacraments. And if ani presume æsen þis, know he him to haue
porcoun wiþ Gieþi. And als after þe decre, in an oþer place: No Decre.
man presume to þeue for ani custom, noþer to þe taking of
symonyently, þat is to sey, for coueytise, for his labour tak ani
þing, for who þat selliþ eþer of þis þings wiþ wilk þo comiþ not
forþ, he leuiþ noþer vnsold. And schame it is þat a man be con-
streynid to þeue his money for nowt. Of silk þings is þe kirk to
be purgid, for mani causis: forsoþ as Symon Magus, bicaus of
coueytise, wold haue bowt of þe apostel his power, þat he schuld
þe Holy Goost receyue to hele hem þat he put þe handis to, þat
he miþt haue gotun money of þe selling of signis; as þe decre
Saluator witnissiþ. And þerfor he was reprouid of Petre, for he
demid to possede þe þeþt of God bi money, and þerfor he had no
part in þat þing. It semþ þat prestis are nowe in þe same chap-
ter, takyng goostly grace or ordres þat þei geyt þer of superflu
riches, prid of world, and lust of flesch, and þey þat minstren to
oþer in þat entent, þat þei habunde in þer þings. And it semþ þat
lewid men hirying prestis, in þat entent, deming to by þe goostly
þings so, or þat þei eke riches to hem, or þer oþer þings befor seyd,
are greuind in þe same synne. And þus it semþ to suþe, þat wat
euer clerk takiþ priate, religioun, bishophed, or dignite of þe kirk,
þat he life lustili, or habunde after hienes of þe world, or to lord
in þat maner þat Crist forbediþ his disciplis to lord in, he synniþ
deadly. And þat þe 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 jings be howuip pe kirk to be clensid.

An oþer poyn is her putt, pat prestis to sing may not first mak couenaunt wip out symonie. Of pis mater pus seyn feifful doctors of diuinite, and doctors in lawe of pe kirk, pus: A prest weþer he be beneficid or not, he howiþ not to sett to hire his gostly warks; nor it is not leful to him to reseyue ani þing of couenaunt to a day or ðere for Goddis seruyce to be seid; for wo pat selliþ ani of þo þings wip wilk pe toþer com⁴ not, he leuiþ noþer vnsold, as þe decres seip; þis bi Ihoun. Neuerþeleþe he may sett to hire his bodily werks; þat is, he may astreyn himsylþ a ðer to dwel wip a man to serue him, as writ, or teche children; and pus he may lefuly, sauþd his ordre; so þat he outtak fro his generallite, boþ in mynde and in worde, his gostly warks, wilk he may graunt frely wip ouþ couenaunt or price, after pe wille of God. And pus pe couenaunts how to be seuerithly, þat pe gostly þings be done frely. But for pe synne of symonye may vnnese or neuer be fled in swilk þings, þeþor conduct prestis aþe reprouid of pe lawe, after Hostiensis, and Innocent; and eft Hostiensis seip of hem þat þeuen a peney, or peyneþes, to prestis, for to do anuersaries, or to syng a messe of þe Holi Gost, or swilk maner, or for to syng trentaylis, in alle swilk casis, to tak or þef temporal þing for gostly þing, of forþword, or certeyn couenaunt, it is symonye. Weþer it be þeuen for þe sacrament, weþer for þe office. After þis word for notiþ or takþ appreciacoun. Þis seip he. þeþor ilk man see why he takþ þe money, þat is to sey, what he dop þeþor. And ilk man see why aþenne, for what cause principaly. And see after for he þeue for Goddis mede, lok how God biddþ. If he þeue it for labor, lok what it is. And if he gif it for sustiaunce, lok what mede it is. Sum men seyn þus, þat symonie is a studiouse wille to by or selle, or on ani maner to haue gostly power, or þe office
per of, for temporal price, in entent of chaunging to gidre þe toon for þe toþer, as it semþ bi holy writ, and bi þe lawe, for Symon Act. viij.
Magus seyn þe apostil þeuing þe Holy Goost bi leyng upon his handis, ofrifid 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 þugesset 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 þefor þei þat sellen gostly þings, and þei þat bien hem, so folowing Symon are callid Symon-ients. And þus seip Parisiensis in his bok; Prestis singing for money sellen Crist, and are werrer þan Judas in þei fiue points. Judas sold him onis dedly, and not glorised, for þritty 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 glorised, and ofte and for lesse price, wan þei trown him God, regning in heuen vnedly, and til þey cum to penance þei restore not þe money. þus he seip. And Jerom seip þus; Jerom.
Als oft of men are seid singing for menis fauor, and temporel wynning, or hope of ani temporel profet, soply Crist is sold and be trayd, and wen þe body and blod of Crist is tretid wiþ foul hands, and polutid conciens, Crist is trayd and crucifid. And Ambrose Ambrose. seip; He [þat] setþ and drynkþ þis sacrament wiþ out deuocoun, or ofþerwise þan it is ordeynid of þe Lord, syngyn messe, or dwelling in lust of synning, he schal be gilty of body and of blod of Crist, and schal seue peynis for deþ of Crist, as if he had slayn him, and he schal draw spott of good þing iuel tane. Þis seip he, and more afterword.

Þis is a noper poynþ, þat þe pope, cardinalis, bishopis, and ofþer xv. The prelats be neþe, are disciplis of anticrist, and sellars of merit. I pope, car-
dinalis, wot what I haue rehersid þe wordis of doctors þat spekin on þis bishopis,
and other mater. Crist seid to þe Jewis, 3e ben of þe fader þe send, and wel do þe desir of 30r fader, for he was mansleer fro þe beginning. And so to þe propos, Whas doctrine any folowip, his disciple he is. And Crist seip, he þat is not wiþ me, he is ajenis me. And soply my warks a cordyn not to þe warks of Sathanas, for I a cord in no þing wiþ him, but al vtterly we are contrari; for I mak beningne wyl saue sowlis; he proud, enuious, couetous, to tyn hem; I gedre to gidre vertuys wiþ my preching; he scaterip and departip fro þe vnite of þe kirk. þis seip þe glose. perfor who þat wiþ swilk werks is disciple of anticrist, and anticrist. For Jon seip in his epistle, Sonnis is it þo last hour, and as 3e han herd for anticrist comip, now are many anticristis maade, werfor we wot þat is it þe last hour.

Glose. 1 Jo. ii*.
Ilk spirit þat vndop Ihu Crist is not of God, and þis is anticrist, of wom 3e han herde þat he comip, and now he is in þe world.

Ibid. iu*. Wer þe glose; os Austeyn seip: Ilk man axe her his conciens weþer he be anticrist. Ilk one contrary to Crist is anticrist, and þe tung a lone is not to be axid, but þe lif. Poul seip, þei witness hem to know God, but in dedis þey denay. Als many as þe kirk hap for sworn men, fraudars, misdoars, sortylogers, spousbrekars, drunk- unsum men, vsurers, and who euer is contrari to þe doctrin, and to þe word of God, he is anticrist. If þu luf synnis, be þu wiþ in, be þu wiþ out, and if þu be contrari to Crist, be þu wiþ in, be þu wiþ out, þu art anticrist, be þu wiþ in, be þu wiþ out, þu art caff. þis seip Austeyn. And þus seip Lincoln, in a sermoun: þe office of presacy passip alle oper in charge, syn þe principale and þe finale wark of Crist þat he cam for in to þis world is þe quiking of soulis; and þe proper wark of Sathanas, and moost entent of him, [who] is a mansleer fro þe beginning, as [is?] sleyng and mortifying of sowlis: werfor scheperds, clepid þe persoun of þe verrey scheper- herd Ihu Crist, noujt schewing þe gospel,þof þei ekid not oper malice ouer, þey are anticrists, and Sathanas transfigurid in to an angel of lijt; þeuys priuey and opun slewys and traytors of þe scheip,
Wicliffe's Apology.

makyng þe hous of prayors a den of þeuis. Also þey þekun al kynd of brekyng of law, þat now þer is not opun what þing þe Lord hem a towere. And þat I passe ouer shortly, wip al kynd of syn, felony, and abhominacoun, and new aduencouns. And in þer aduencouns þey are filid as þe prophet seip to God, and to þe court of heuuen are þey moost abominable, and hateful maade; for bi hem þe nam of God is blasphemid in alle folk. Wen þe lesynd of þe herd is a bok of þe schepe, and þei are opunly maistris of alle iuelis; how are þey not heretyks? namly sin, þe word of dede, is more effectuos in werkyng þen þe word of þe mouþ. And wen þei of þer office are gederers of euerlastyng lif, how euen þey are þus misusing þis generatif strengþe, are þei not, a cordantly to þe wordis of þe prophets, werr, and abhominabler þan carnal sodomits? namly wan þe misusing of þe better vertu is werr, and more abhominable. And þus þeis scheperds are, of office, liút and sun of þe world, liútning and quickning it; but aſenword, wan þei mak and zetten out for liút þickest derknes, and so liſly þet corrupmng cold and blakning, opunly are traytors of þis world. But wo is þe formar and original cause, wel, and biginning of þis þus gret iuel, I drede ungly to sey, tremel and quake. Neuerþeles I dar not hold it stille, þat I falle not in to þis woo þat þe prophet seip, Woo to Isa. vif. 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 scaterþ not his þings, and purgþ not his abhominacouns, wen it a lone myth, þis moost and heiast is haldun þer to; but þus mikil þe more þat it silf bi his prouisiouns, dispensacouns, and þeuing of pastoral curis, ordeynþ in þe een of þe sun, swilk as are towchid bifore, hyrdis, ʒa traytors of þis world, þat it peruey to þe temporal lif of sum man, it hap be taken to þe deuowrizing or sweluing 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 ʒendlesly, þe Son of God wold be condempnid to fowlist deþ; for [he]
Wicliffe's Apology.

That seuij he cur of sowlis til an vnmiȝty, or vnkunning, or not weling to kepe, is gilty of alle þoo, þof ani schape; as he þat seuij þe gouerning of a schip til an vnwitti, vnkunning, or not willing goueren it, is gilty of þe schip and alle þings content þer in; and he þat lettij not silk þeuing wen he is holden a may, is strenid bi þe same gilt. A how bitter luf and vauncing gaunging and koward, þat he reys his luf at a moment a boye a veyn þing, and kast him-silf down in to þe vtterset murkenes. þis seip he. Also þus seip Odo: Prelats not preching are raper pilats þan prelatis, spoilars not biholdars, herodians of Heroud, not heyris of Crist, prelats wip þer stafis and oþer ornaments are statuit ymagis, ful of kaff, wip a bow to sley þe fowlis, and as a nap in þe rof, so a sole in þe heyre of honoris. If I were, he seip, of þe noumbre of bischoppis, I were of þe noumbre of men to be dampnid. þis seip he. þe gospel seip, þat Ihu cam in to þe coostis of Cesarie of Philip, and he axid his disciplis, seying, Wham sey men to be þe sone of man? And þei seid, Sum Jon baptist, sum Hely, sum Jeremie, or oon of þe prophetis; þan he seid to hem, Wham sey þe me to be? Peter ansuerid and seid, þu art Crist, þo sone of quik God. Ihu an-serid and seid to him, Blessid be þu Peter, dowue sone, for fleisch nor blod schewid not þis to þe, but my Fadr. And I sey to þe, þu art Peter, and on þis ston I schal bigge my kirk, and þe zats of helle schal not be miȝty æsen þe; and I schal þeue to þe keys of þe kyndom of heuen, and what þing þu bindest up on þerþ schal be bounden in heuen, and what þu lowsist vp on þerþe, schal be lowsid in heuen. And þan he bad hem þei schuld not sey to ani man þat he was Crist. And he he gan to schew to hem þat it be houid him to go to Jerusalem, and þole many þings of þe olde men, scribis, and princis of prestis, and to be slayn, and rise æsen þe þrid day. And Peter tok him be side, and he gan to blam him, and seid, Lord, God schild þis fro þe, þis schal not be to þe, be merciful to þisilf. And he turnid and seid to Peter, Go o bak
after me Sathanas, and þu art sclauder to me, for þu sauerist not þing þat is of God, but of men. Now þan, weþer ani folowing Peter in þis office of prelacye, is blessiddar or perfitar þan Peter, þerfor if Peter after his blessing, and silk behiþt, is seid of Crist Sathan, whi not þei þat are in to sclauder 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 sclaudrid and blasfemid bi iuel prelatis and techers, it is opun oft in þe scripture. Poul seþ, þu þat prechist to not steyl, stelist? þu þat Rom. i.ª. biddist do no lechery, dost lechery? þu þat wlatis idols, dost sacrilege? þu gloris in þe lawe, wuworscippist God be breging of þe lawe? þe name of God is blasfemid bi 3ow among þe folk. And after, þe prophete; þei filid me to my peple for a lumpe of Ezek. xii.ª. bred, and a handful of barly, þat þey slee sowl þat diþe not, quiken sowl þat lyuen not, lying to my peple, trowing to lesing. And Parisiensis seþ, Wan any auruous or couetous is canoniþid in þe Parisisens. kirk, or maad cheef, þan may þe oþer chanouns of þe chirche sey, our moder haþ gotun to vs a moldewarp for a broþer. And wan a bacbitar is canoniþid, þan haþ þat kirk genriding a serpent. And wan an vndiscret is maad bispoch in þe kirk, þan is an hornid asse born þer in. And Odo seþ 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 þeuen to honor, no þing to holyynes; wer for it is seid, triacle is turnid in to venyn, and þis þat was foundun to remedie, is foundun to deþ. But and of þe riches of clerkis þat þei misuse, þe Lord bad þe sonis of Leuy þat þei schuld haue no part a mong þe sonis of Israel. But þei dispicing, folouun worldlwy 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 þings. And þof

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They crie not wip he mowp, neuerpeles in dedis hei sey wip Judas, Wat wil he seue me, and I gif him to sow? His crien monkis, and oper religious, selling her habits and suffragijs, and prestis singing for money; he walle of he kirk hat schuld be he hird is brokin; swyn and houndis are gone and filun he kirk; doumb doggis, prelats corrupt, hat may not bark, and onclen suyn, fyling oper, lyfing bestly, are sett in he kirk. What more abhominacoun of desolacoun in holi place than hat a swyn do vpon he holy vestiment, and sing Goddis holy office? houndis and woluis roryn he psalmis, os were woluis criyng ilk to oper; he lioun of prid hap lordid he clergy, disposing al ping at his list; he serpent of enuy3e hissiþ, hat bakbitip to al and enflaumip he grete; he hound of wrestrial grennip wip his tep; he feldhasser of dyerynes laborip to swernes; he woule of raun opuniþ his chekis, hat multiplien messis and gospells for offering; he bere of glotanie romist a bout, hat singip wip hee voys, for to fille he wombe; he swyn of vnclesen drounþ himself in he mig of lecherie; he tood of gile hauing mani pursis schal minister to alle. And wen he riche man dieþ, he processioun of bestis is maad; than in figeris was depeyntid in he walle, and he swyn and he wolf and oper bests berun he cros and he serys, and ryngun he bellis; sir Beringary he bere syngip he messe; he lioun wip oper bestis schal be best fed, but ser he more hat hey pole, ai he more schal he fendis torment. Pis seip Odo.

XVI. Of Cristis Vicar.

Now oper poynct hat is putt is pis, hat her is no pope ne Cristis vicar, but an holy man. Pis may his be prouid; for him he howuiþ to be halowid wip he sacrament of baptem, and of presthed, and of dignite. And oft is bidun to prestis in he lawe to be holy and halow oper; and for howyle of halowing of he Lord is vp on hem. Also his prayiþ Crist for alle his, Fader, halow hem in trowþ, þi word is trowþ, as þu hast send [me] in to he world, so haue I send hem in he world, and for hem I halow myself, hat he 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 solid to minister prestlyð open sacraments, for þey are remeuid fro þis not only for heresy, or open ilk gretter syn, but also for negligens. In wilk þingis bisyly it is to not, þat þe sacrament of presthed befor open, more worshiply, and wiþ cure, is to be seven and tane; for but if it be so seven and tane, it schal fuyle to be rate or ferme, os it is not perfity done. Open sacramentis are seven to ilk man for himself, and silk þey are to ilk man as þei are tane wiþ hart and concience; but þis is not only seven for hem silf but for open, and þerfor is nede it be tane wiþ verrey hart and clene concience for him self, and as to open, not only wiþ out ilk synne, but also wiþ out ilk name of fame, for schander of breþer, to was profit presthed is seven, not only þat men prest, or be boun, but þat þey prophet. þis þe decre. Lo it semþ þat he is not liþly nor profystly Crists pope ne his vicar but if he be holli, ellis whi is he callid holiest fadir? Jerom seip, þei þat ordeyn of þer assessor in to prestis, and putten hem þer lif in to sclaundre of þe peple, þei are gylty of þe vnselfulnes of hem þat are sclaundred. For soþ þei are chosun to þis to be prestis to þe peple, as þei ordeynid befor to dignite, so þey hauþ to schine be for in holines, ellis whi are þei preferrid to open þat passun in grace of meritis. And þerfor seip þe pope Symachus, He Symachus is to be countid most vile, þat is befor in dignite, but if he pre-celle in sciens and holines. þe Lord seip bi þe prophet, for þu hast Osee iv. putþ a wey sciens, I schal put þe a wey þat þu vse not presthed to me. þe dede of þe bishop houþ to passe a boue þe lif of þe peple, as þe lif of þe 3erd transcendiþ þe lif of þe schep, as Gregori seip. Gregori. And Bernard seip to pope Eugeni, þi felawis bishops lere þei at Bernard. þe to haue not wiþ hem childer so curhid, nor þeug men kembid or compert; certyen it semþ not chapletid men to ren among þe mytrid vnconterysly; þof þu desire to be prest, or be befor to hem þat þu coueitist not to profyst to, ouer proudly in coueiting subieccoun of hem, of þe wilþ þu hernist not þere sele.
XVII. A judge seuing a sentens azen a innocent man, synnish deadly. And me pinkip pat he synni. And for to proue pat, I suppose pat he be innocent pat hap not noyed; pe second be pis supposid, pat juge is ordeynid pat he sey and schew to pe folk pe riȝt, pat is wat ilk man howip to haue or to pole bi pe riȝt of God, and pat he discusse riȝtly and pronounce and witnes and schew to pe folk wat ilk man howip to haue, and how to be punischid and to be lyuirid; pe prid be pis supposid, pat noyper pe deposing of pe witnes, nor pe entens yeuung of pe juge, be it self makiȝ a ping riȝtful originaly, nor makiȝ not man synful, ne worpi to be dead; syn pei are but schewars and witnesors: of pis was hed be for. And if pei go not after pe trowȝ going bifor, but pei azen, pan pei witnesing is fals, and siȝt no riȝt. Pis semip bi pis, pat in mennis lawe oft men falsen domis, and appelen pei fro, and prouen azen pe witnes. Pan puis, as Isidor seiy, A iuge is seid for he ditip riȝt to pe peple, or discussip riȝt; to discusse riȝt is to iuge riȝtly; to iuge riȝtly is to iuge after Goddis riȝt; for God is al riȝtfulnes in himseluen, and he is al mannis riȝtfulnes; sin mannis riȝtfulnes is but trowȝ directly vp on God, and ellis it is not riȝtfulnes, so he is no juge in whom is no justice or riȝtfulnes. And pan if he be not juge, he dop wrong in pis pat he synni so iuging. But to iuge iustly is to iuge bi Goddis riȝt; for as pe seiy techip, God is iuge of alle dop quirk and dead, and he is witnes, and he iugip all pingis iustly. And pis seiy Jamis, pat on is iuge and ȝeuer of pe law, pat may dop damne and saue. And bi him kingis regnun, and makers of lawe discernen iust pingis. And he hap ȝeuen to Ihu Crist pe sone al dome, and hap ȝeuen him power to mak and do dome, for he is mannis sone; pis hap he ȝeuen to him al dome, for he hap ȝeuen to him al manner of cause to ordeyn and discusse all pingis, and to mend and punische all wrongis, and to susteyn and mend alle good pingis. And pis schuld al domis be led bi him, and pis is it ȝeuen
to him þow God ordeyned him not seculerly to execut seculer domis, as he seip, þat he is not ordeind juge ne departar vp on men, ne Luc. xiij. 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 reweld bi him, and he to discusse al þingis. And for þis seip Poule, þat Crist is end of þe lawe to riȝtfulnes to ilk man trowyn. As Austeyn seip, Boþ of lawe of kind, and of Austeyn. law writun, and law of grace, he is þe first beginyng al riȝt mad, he is þe midyl, end, ordeynynge, and gouernynge, he is endfully consuming and kepyng, and to wam al laws strekyn; and he kepyn in to lawfylly doing al þat goþ bi him, and he is end of þe oolde lawe, filling and ending and avoyding after þat riȝtwynes axiþ. And Poul seip, þoo þat vnknawen þe riȝtwynes of God, Rom. xiij. and seken to ordeyn riȝtwynnes to hem, þey are not soget to Goddis riȝtwynes. And þan are þei proud apostatais and wrong doars. And Crist himself biddip þus, Wel þe not deme, and þe schal not Luc. uij. be demid; þat is, wyl þe not of þor silf mak domis, neþer vite ani domis, not but as God schewip to þow to do, and os he wyrkip be þowe; for oper wis demip 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 enip nor demip not after þe face, but demip iust dome. Be he fairar, be he strenger, þer schal be no distaunce of persoun, he schal ȝere þe smale al wel as þe grete, and accept no mannis persoun, nor take no þeþis, 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 dreþ of God be wiþ þowe, and dop all þingis wiþ diligence; at our Lord God is not accepting of personis, nor couetous of þeþis, nor wickidnes; þe schal not tak þe vois of lesing, nor tak to hond to seþ fals witnes for þe vnpitous, þu schal not folow þe rowt to do iuel, nor þu schalt not in dome folowe þe sentence of vile money, þat þu go a
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wey fro þe soþe; but iustly dome þi neibor, help him þat is sup-
prisid, helpiþ in 3or dome to þe faderles and moderles, and defendiþ
þe widow; demiþ not wickidnes, þat is to sey, helpiþ it not vp, nor
takiþ not þe face of synnars, helpiþ þe nedy and þe faderles, and
makiþ þe meke and þe pore to haue rîȝt, and pulliþ out and deliuer
þe pore fro þe hand of þe synnar; if þer be ani cause to þe dome,
enquire diligently þe soþ, and wham þu seest iust, 3ef him þe
victory of rîȝtfulnes, and wam þu fynd wickid þu schall condempne
of vnpite. Now þan wan iugis gon in to þe contrary of þis, who
schuld dowte þat þei not syn in mani case and in mani a wise? And
wan þe do not after God, ne after charite, nor hope, nor seip; also
wan þei do not after his wisdam ne ordre, but gon biside reclesly,
and enquiren not til þey wit þe soþ, as boþe þe law of God and
man techeþ þat þey schuld; þe þrid, wan þe cause perteniþ not to
hem but to hiar iuge, but in ilk cause God schuld iuge befor, and
oper as he biddiþ hem, and no forþer; for Poul seip, Wat art þu
þat demist an oper mannis seruaunt? þus wan iugis bowen fro þis,
doutles þei syn, and are reprouid of God, for þus seip þe Salm, þu hast
dispidic al bouning doune fro þer domis, for þer pingking is vniust.

Rom. ii.

Salm.

Joh. xix.

Cor. x.

Sap. vi.

And þerfor seip Crist, þat þe Hooli Goost schal argu þis world of
dome, boþ þat þei mak and demen and caussen; sin þe prince of þis
world is demid and founden þat he is vniust, and þerfor is he put
vnder, and man maad fre to serue God if he wil, and þan mai no
man blam him iustly, nor he schal not be temptid ouer þat he
mai, but God schal make peruiaunce wiþ þe temptacoun þat man
may susteyn. And bi þe wise man; Here 3e kingis and vnder-
standiþ, and lere 3e þe iugis of endis of þe world; 3eﬁs 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 heias, þat schal ask
al 3or dedis, and serch al 3or þoutis, for 3e wse þe ministeris of his
regn, 3e iugid not rîȝtly, nor kepid not þe law of rîȝtfulnes, nor 3ed
not after þe wille of God; hedously and sone he schal apere to
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Jos; for hardest dome schal be don in hem pat are chefe. And for his seip Ysaie, Woo to hem pat maken wickid lawis, and writun Ysa. x. writis of vnritfulnes; pat pei oppresse pe pore in dome, and don violence to pe cause of pe meke of my peple; pat veniaunce schuld be pe prey, and schuld snyb pe moderles, and iustifie pe wickid man for his seftis, and take a wey pe riitfulnes of pe riitful man from him.

Nor his excusip not to sey, pat he demip after pe lawe, and do no ping aftur his oune arbitracoun, but obeyechip to pe lawe, as seynt Ambrose seip, and so he do to his knowing as far as man Ambrose may knowe, he may not know as God. His excusip not; for Poul seip, pat ilk ping pat is not of pe feip is synne; and ilk ping pat is not of God, nor bi him, nor in him, is synne; also he seip, law is not but to pe iust man, pat is to sey to punische him, but raper to susteyn him, and rewle him in riitfulnes, and to punisch misdoars, and to swilk lauis and to swilk maneris schuld ilk iuge obey, and do perby, and no ping baside of his oune wille, nor no ping falsly, nor be fals lawis, nor be error, is not he excusable; sin Daniel seip pus: Sey ye sonis of Israel folis, noper knowing nor deming ping pat is verrey, turnip azen to pe dome, and I schal deme hem wisely, for pei han seid fals witnes azenis her. In wilk is to be notid wel, pat fals dome may be reuokid, and po iugis not Nota. excusid, bi per witnes, but more gilty for wickid consent; and in his pei consent, pat pei werk wickidly; for pe man schal not vndir go pe peyn, befor pat pe iuge seft pe dome, nor it helpip not to sey pat he schal be excusid bi his, pat God seip, pat ilk word schal stond in pe mouf of two or of pre, for pat may not implye pat al ping is sôpe for pey sey it, but it is seid for his, pat no man schal be condemnpi bi on seying witnes azen him, os pe scripture declarip itsilf. And pus seip Crist, 3e erre mikil, not knowing pe Matt.xxii. writingis, ne pe vertu of God; perfor bi pe vertu of God clere knowing of ilk ping, and be for men know a ping, bi pat men know
it not, as Gregori witnessip, for he seip, þat men know not a þing bifoþ þat he know it be seþ; þerfor as God ȝeuip knowing, and techip al profitable þingis, and enformip alle and ledip hem, for all abel are tauþt of God, so þat man schal not stond only in þe teching of man, but in teching of God a boun man, and þan he schal vnderstand a boun his enemies, and ouer his techars, and ouer þe hold, as þe Salm seip, and now God ȝeuip his lawe in þe hertis of men, and wriþip it in þer bowelis, and not wiþ enk, ne parchemyxn, but wiþ þe Spirit of God, and kenneþ hem in al þingis, os þe prophet seip, and Jon in his epistil, nor forȝetip hem not in tyme, nor confoundip hem, so schuld he þe jugis, if þei bowid not from him, nor he schuld not fail to hem nowe ne more þan he dede to Salomon, and oþer iugis. But now for men lefun, and don domis, and not bi his Spirit, nor do not bi his counsell, but regnyn and not of him, but gon bi oþer weyes, þerfor þer oune findingis begon hem aboute, and bi gernyn hem þat þey may not out, and þey bigilun oþer men. Nor sey þu not þat bi þis ani law miȝt not stond, nor no domis and polycye were for done, and misdoars schuld not be punischid: þis is not soþ; but bi þis schuld law be stablid, and ilk man schuld be suget as God biddip, and ilk man schuld do riȝt to oþer, and iuȝt men schuld be holden in riȝt, and schrewis schuld be punischid as riȝt axip, and mikil better þan þei are now; for as God biddiþ þeis þingis to be don, so schuld he ȝef boþe witt and wille and miȝt þerto; and mikil better it schuld be þan is nowe, for now are iuȝt men oft wrongid, and schrewis vnpunischid, and mayntyeynd, and born vp in iuel, boþ bi wilis, and strengþ, and falsnes, and fayntise of þeis þat schuld do riȝt; and þus synne is aggregid mani fold, and if ani haue good þer by þer falliþ vp on an oþer side to mak harms.

And if þu sey, it semip þat man may juge aþen þe innocent, bi þis God himself condempnip boþ þe iuȝt and vnpitouse, and Crist ȝaf himself to þe dep. And Abraham is blesсид of God, for he was
redy to sle his sone. And Sampson slow himsylf in sleyng of þe Philisteis, and so dop mani oper and mani wise. Also Daviud slow 2 Reg. ii.
a man, for he seid þat he had slayn a man, and slow him not. And þus bi þeis it semip þat man may seue sentence se a to sle þe innocent. To þeis obieccouns me semip þus; God may do what he wel, and þerfor in sum þingis it is not inow to vs, God dop þus, þerfor we mai do þus; but do we as he biddip us, for þus seip Crist, 3e cal me lord and mayster, and 3e sey wel, forsoþ I am, but wil not þe be callid maisteris. Also he condampniþ in oper 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 punischid or con-dempnid; þe þrid, wen he schewip þe gretnes of his wisdam, power, goodnes, mercy, paciens, be wilk he schewip þat alle crea-turs in regard are not, nor worþi to appere in his siþt. And bi þis þei schuld be confoundid in hem aylf, and leue al hemsylf, and folow him, and stond in his grace, and þus mend. Blessid be þis confu-sioun and dampning; and so sef God bed condempne, or seue sentence, wirk fast as God biddip, but it is in veyn to go be for. And for sop of Abram it is opun 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 techip þat his wil is not þe ded of man þat is innocent, Ezek. xxv. for he seip þat he wel not þe dop of þe synnar, if he wil turne and lif, as he seip bi þe prophet. And in þis he schewip vs how he wil cum befor to saue þeis þat tristun in him, and dop in simple hert and purte of handis. And of Sampson men seyn þat oper he hadde bidding of God, or repentid ofter. And os to Daviud, men seyn þat alle his dedis are not to be folowid, wiþ out mikil au-to-rite; nor þis man was not innocent in þe siþt of God, for he went to haue plesid Daviud wiþ þe sleyng, and for his lyeing he was manslear. And þus Daviud, led bi þe priuete of prophecye, dede þe dome of God to him, schewing to vs how God demip vs after

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our hartis, and schal dene ilk man after þe wordis of his mowþ. And þefor 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 þei 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. xiiijo.

Num.xxij. error excusþ not, os is schewid oft, nor vnkunning; sin Balaam seid to aunge, I haue synnid, not witing þat þu stod aþen me; and in þe law was bidun þat if anþ synnid bi error or vnkunning, and did ani þing þat þe law forbed, þat he schuld mak an ofrîng, and þe prest schuld pray for him, and it schuld be for þeue him, for he fautid be error and be vnkunning.

Lev. vijo.

XVIII. A prest assoîling a feynar sînnîþ deadly.

Soþly me semîþ þat he synniþ, for if he soile him neligently, þow God asoyle him not, me semîþ he synniþ greuously, weþer a presum, as autor, to assoile him, and bring him out of sin of peyn, or to mak him fre þerof; weþer he denounce him so as a minster, or he 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 pertenîþ not to him, for he schuld send him to his soueren. And þus wyle he reformîþ not þis man to lefe þis syne, nor to mak a mendis þerfor, as he schuld, and ellis telle him þat he mai not asoyle him, he synniþ, and namli, wan þe man trestîþ of þis absolu-coun, wening him siker, and contuniþ forþ, and mendîþ not, os he schuld, if þe prest refusid him as he aȝt, for þan he wold schame, and dred, and mend. And in þis defaut is be gilid, and þe prest berîþ fals witnes, and seîþ him to wit and do þing þat he noþer

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wot nor dop, and refip God his regaly, and makiþ þe man to tryst in lesing, and so do sacrifice to þe fend. Of swilk prestis God pleynip þus bi þe prophet Ezechiel, Who worp þeis þat sewen Ezech. cursing vnder þe heowow 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 quikyn þer soulis, and foild me to mi peple, for an hanful of barly, and on gobep 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 30r cursing be wilk 3e tak soulis fleing, and I schal reue hem fro 30r armis, and þe souls þat þe tak I schal to fiȝt; and I schal reue 30r 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 euid not, and han comfortid þe hert of þe vnpitouþ, þat he turnid not from his iuel wey and lyue, þerfor he schal no lengar see veyn þingis nor deueyn lesing. And vpon þis seip Gregor þus, Oft it fallip þat he halðip Gregor. þe sted of a iuge, to wam þe lif a cordip not. And is don oft þat oþer he dampiþ þe vnorþi, or louse oþer þat are bound; and oft he folowip his sterigis, 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 vsip it after his lustis, and not after meritis of sugetis. Oft is don þat þe hirid be sterid aþen his neþbor bi hat or grace, and þerfor þei may not iuge rityl 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; forþþ he sleþ him þat dieþ not, þat dampiþ þe iust man; and he enforcip to quiken him þat liuiþ not, þat enforcip to asoyle fro torment him þat dwellip in his gilt. Þerfor þe causis are to be peysid, and þan power of bynding and soyling is to be vsid; þerfor it is to see wat synne went be forn, and wat forpinging folowip after þe synne; þat þe sentens of þe chepherd asoile þeis
Wicliffe's Apology.

that Almighty God visiteth bi for bi grace of compuncoun. For that is he asoling of he president verrey, wen it folowip he dome of he innar juge. That he reysing of Lazar four daies dead tokunip wel and schewip, for first he Lord reysid and sterid and quiiknid he dead man, seying, Lazar cum forhe, and after he that was bounden yed out, and was lowsid of he disciplis, as is writun, wan he was gon out that was bound wiþ bondis, pan seid Ithu to his disciplis, Vnbyndip him, and lat him go. Lo he disciplis lowsid him liuing, wam dead he maister had reisid; for if he disciplis had lowsid him dead, he schuld schew more stynk pan vertewe. Of wilk consideracoun it is to see, that we owe to lowse bi autorite of herd wam we know our autor to haue quiiknid he grace resing. And so he dead man cum out, he synnar knowleche his synne; he disciplis lowse he comar out, for he shepherdis of he kirk owe to mowe to him he penaunce that he deseruip, that lettid not for schame to knowleche that he dede. His haue we seid shhortly of he wordre of lowsing, that shepherdis of he kirk ow to bind and lowse under gret moderacoun. His seip Gregor. And his seip Bede; Now is his office committid in bischopis and prestis of he kirk, that he causis of he synners known, hei doing mercy assoyle hem fro he dred of perpetual deþ, wen hei able and verrey repentaunt; and that he schewe hem to be bound wiþ ai lasting tormentis, that he knawiþ to stond toosly in per synnis that hei han don. And to his acorden mani oper seingis of doctors and decreis of he kirk; perfor he hei ware that asoylun feynars that God forbedip to asoyle for harmis that folowen; for his seip God bi he prophet Ezechiel, A man of he house of Israel, that hap sett his vnclennes in his hert, and hap set of his wickidnes aseys his face, and combip to he prophet, asking me bi him, I pe Lord schal ansuere to him in pe multitude of his vnclennes, that he hous of Israel be tan in per hert, in wilk hei han gon a wey fro me, in al hei idols. Perfor he se turnid, and departip fro alle 3our idols, and turnip away 3our facis fro al 3our
fothwithstanding; for the man what ever he be that be alienid fro me, and sett his idols in his hert, and be sclaunor of his wickidnesse azen his face, and cum to the prophet that he aske me bi him, I be Lord schal answere him bi my self, and I schal sett mi face vp on that man, and mak him in to prouerb and ensaumle, and schal scater him fro the middis of my peple; and the prophet wan he schal erre in speche of word, I be Lord haue ben fro him, and he schal bere his wickydnes; after the wickydnes of the ascar schal be the wickidnes of the prophet; and I schal streke out my hand on him, and do him a wey fro the middis of mi peple; that the house of Israel erre no more fro me, but be mi peple, and I beper God; and that bei be no more polutid in all per trespasses. By this man is understondyn feynar that is fals, and luip his synne, and sei that he wel forsak it and liep, and cumip to the prest to be asoylid, and to ask mercy. But wan the prest errip, and behytip suelk an absolucoun azen the bidding of God, he schal bere the wickidnes wij the synnar; for that he is cause that the synnar contunei in his iuel, and mendip nout, os he schuld, if the prest putt him be syd til that he be mendid. To this sentens acordip Seynt Ambrose, as is put in decreis, wer he Ambrose. Seip pus; If ani man be mouid bi prayors of sonis, or teris of the wif, and wen him to be soylid, to wam the affeccoun of steyling bidding yet, schal he not be tak innocentis to distruccoun, that ben fre that penkun to distroy many? Forsop if he lay doun the suerd, or lousip he bondis, he opnij the distroyingis. Wy pullip he not a wey, in the mekist wey that he may, faculte of steyling, that miyst not bow the wille? Also bi twix two, that is the accuser and he gilty, striuing of euyn perel of the hed, the ton if he had not proud, the toper if he were conviictid of the accusing, if the iuge folow not this that is of riytfulnes, but haip mercy of the toper, oiper he schal dampne the prour, or til he favor the accusar, that miyst not proue, schal iuge the vngilty; this mai not be seid iust mercy. In that kirk wer ani owe to do mercy, and how most to be holden in the forme
of jistfulness, that non draw a wey fro þe comyn of seipfulmen, get wrongly, of þe listnes of þe prest, comyn wiþ schort ter and dredful, a tyme þat he ow to axe wiþ mo tymis and plentiuious teris. Weþer not wan he forþeuiþ þe vnworþy, he prouociþ al to þe smit of falling; listnes of ȝeuing ȝeuiþ kyndling of trespassing. þis seip Ambrose. þe prest may wit þat he hap not power to soyl, but as God ȝeuiþ 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, procod forþ æsen him bifor witness. And if he wyl not her ȝowe, þe 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 synniþ not, nor to asoyle him þat bidþ in synne; but æsenword to asoyle him þat leuiþ his synne, and put him out of cumpany þat lastþ in his synne.

XIX. Maerage mad in thrid dege.

An noþer is þis, þat mariage mad in þrid and ferd dege, æsen 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 semip 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 ratifieþ 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 ordeyned to be don, and if þis mariage were æsen þe bidding of God, þan þe conferming of þe kirk were not worþ, nor þei miþt not þeue leue þer to; for þei mai not þeue leue to breke þe bidding of God, nor leue a man to lyue in ani dege æsen 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 dege, is not forfendid bi þe autorite of þe oolde lawe, nor bi þe autorite of þe gospel, nor
of þe epistil, but it is only defendid bi law of þe kirk. And after seip þe decre, pow þe apostil addid sum þingis counseyling, þat Decre. were [not] found in bidding of þe gospel diffinid, þerfor [neiper] þey are putt a wey of þe toþer apostols as soly or superflu; so and þe kirk, after þe statutis of þe apostil, haþ addid sum þingis of counsell of perfeccoun, 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 worchip; þerfor þe wed- dingis of cosyns, pow þei be not found for bidyn bi þe gospel, nor bi þe pistol, neuerþes þei are to be fled, for þei are forbydun bi þe ordinance of þe kirke. Pis seip þe decre. And so I graunt þat it is good to kep fro hem, but neuerþes me semþ þat þei mai not be departid, wen þei are maad, not but in swilk degre os God leeuþ 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 Decre. in schort tymne done, be þei departid; yet þe decre leeuþ not a man to wed an oþer, nor þe woman noiþer, 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 vncerteyn, 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 matrimoyne 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, solempnise it, confermiþ and approuiþ it.

Þis is a noþer, þat þe kirk solempnising matrimoyne in degre forbiden erriþ, consenting to synne, as it semþ, and autorising synne. Þis semþ sop bi þis: Matrimoyne of cosyns in þrid and ford degre is not forbiden, 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

Ro. vi. Gal. i‡.
resoun, if þe kirk, wip out oole autorite, solemnpiše matrimoyn forbiden of þe general kirk, þis kirk þat þus solemnpiʒip synnip, þe aṣen þe ordinaunce, and so aṣen God, in als mikil as it dop aṣen Goddis wille in þat ordinaunce. And if þat mariage is maad only but in autorite of þe kirk, and neuerpeles is no very mariage, but synne vp on ilk side, in þe making and in þe holding, it semip þat þus þis kirk is autor of þis, and bi þus mykil þe makar at [as?] þe kirk makip 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 schewe not to my peple þat þei be ware, þei schal falle in þer wickidnes, and I schal seke þer blude of þin hand. Perfor 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 hap jonid, no man may joyn, but if þat God joyn bi forn; forsoþ, as þe doctor seip, In ilk bodily mariage is vnderstood a goostly mariage, wilk þe bodily copling performip. And of þeis bodily weddingis are þre good þingis, os Austeyn seip, feip, entent to bring forþ barnis, and þe sacrament of mariage. And hard it were to depart þis mariage þus maad. And for þis are þe barnis askid bi fore, to warn men to fle in weddingis couetous lustis, and pride, and swilk oþer vices vnpertinent to þe mariage. And þus schuld men be warnid in wat degre þei mai not cum to gidre, and how þei schuld be feipful, and lif honestly and holyly to gidre, in on entent to bring forþ barnes. And for þe kirk dop not þis, and oft solemnpiʒip matrimoynis þat are maad for lust, and be þwen þeis þat knowen hem sili vnable to bring forþ frut, in þeis cases it semip þe kirk consentip to synne. And also in þeis þat are solemnpiʒip, and after departid, for þat þei were not jonid bi God; for dowltes ilk þing þat is not of þe feip is synne, as Poul seip. And it is but foli to sey þat ani errip in doing aṣen þe bidding of God, and synnip not, for Crist
himself reproue hem pat erren vnknowing þe scripture and þe vertu of God.

An oþer poynt is þis; þat law canoun is contrary to Goddis lawe, and þat decretis, as to þat part of wysdam þat þei haue of þe worldis wisdam, are Egipciens. And þat bi sciens of canoun holy writ is blasfemid, þhe God himself, þat is þe lawe þefar. And þat it were nede þis sciens as kaf for gret part to be clensid out of þe chirche. In þeis þingis I knowleche þat I haue rehersid þe seyngis of doctoris, Parisiens and oþer. Of þe wilke on seip þus, þe lawe to be contrary to þe gospel moraly, wan it is not wiþ it to help to þe perfeccon of þing þat þe gospel schewip and biddip to be done, but in ani maner is þer aþen, in ani tyme, for ani cause letting or troubling, or tarying after þe sentence of Crist, þat seip, he þat is not wiþ me, he is aþens me, and he þat gedreþ not wiþ me, he scakariþ a brod. And so, syn þe law of þe gospel is cha-rite, riþtfulnes, trouþ, euenhed, mercy, clennes, and pes of God, were þat ani law in ani maner helpiþ not þis, but to strif and debat, to wrong, prid, and lust, and to swilk oþer, dowtles it is aþen þe lawe of God. Goddis law is riþt ordeynyd be God alone, explanid bi Crist in word and dede, as law of þe gospel; and þus law of þe gospel is callid multitud of trewþis þat Crist haþ tawt, namli, to rewle his peple; law canoun is callid law ordeynid of prelats of þe kirk, and pronounce to constreyyn rebell bi holy rewI, and it may be vnderstondyn as þei ben contrari to þe lawe of þe gospel, as are many decretal epistlis, and generaly alle þe tradicouns of þe dowing of þe kirk fro þe tyme of Constantyn; or as þey comoun to þe law of þe gospel os articlis of þe feip, in holy seynoþis and counseils, for os man is þe same in cloþis and deedis, bringing in knowing, so þe sam is þe law or trowþ of þe gospel inpliþed or opinid bi þe kirk after ward, oþer wise, but not contrari, explanit. As it semiþ bi þe feip þat we trowe nor þe lawe canoun takþ not inpunynge of þe law of God as to þis part, but as to þe toþer part,
is comonning mikil wip law cyuil, and þus it gedreþ in itsilf two lawes, and of þis commixtioun of þe vsing of þeis two lawis þus is diuersly sown gret seed of discord in þe kirk of God. Crisostom seip, Mannis law hap bodily wynningis to cum, but Crist behetiþ goostly þingis to cum; at fleschly men ar ay present þingis putt befor þingis to cum, and bodili þingis to gostly þingis; þis seip he. And þus as þe flesche and þe spirit are contrari, so þeis twey lawis, namly, wil þe fleschly þingis lettun þe spirit. Werfor þe doctor Parisiens seip, Aduocatis in þer office geytun hem ay last-ing dep; þat semip to be figerid in Goddis lawe; were Sichem, þat is interpretid a foul, 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 oþer sciens, were wont to heer decrees and decretals. þe loue of Goddis lawe, and þe condicouns of sciens of decre schuld streyn men fro þis office. Ofþe loue of Goddis lawe Gregor seip, 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, tokenip 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 Gen. xvii. Sara said to Abraam, þu dost vneuernly aȝens me, I hau jeuen myn handmayd in þi bosum, and scho seing þat sche hap conseyuid hap me to despit; þe wench of holy writ is sciens of decrees, þat hap holy writ to despit, for þe frut of wynning þat folowiþ þer of; and in Goddis lawe is figerid þe suprising 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 excluidid fro þe kirk; not only is holi writ despisid bi þat sciens, and blasfemid, but God himself þat is þe law þeuar, þat semip figerid in Goddis
lawe, wer it is red, þat þe son of a woman of Israel, þat scho bar of *Lev. xxiv*.
a man of Egipt, stroue wiþ a man of Israel and blasmed God of
Israel; þus in þe decretistis, þat are Israelitis in party, os to þe part
of sciens þat þey han tame of Godis lawe, and Egiptians as to þe part
þat þey haue of worldly wysdam, þei blasmen God of Israel, wil
þey calle þe lawe þat he ȝaf kafe, as vnprophitable, wen he seip
himsilf, I þi Lord God toching þe profitable þingis; þefor þei are
*Isa. xxviii*. råpher chaffe of wilk þe gospel seip, I schal brenne þe chaffe wiþ
*Matt. ixi*. fire vnslekable; þe prophet seip, He þat hæþ a dreme, telle it as a
*Jer. xxviii*. dreme, and he þat hæþ my wordis, telle he my wordis verryli; wat
is þe chaf to þe corn, seip þe Lord? And Austeyn seip, If þu folow
Austeyn. chaf þu schalt be chaf. And Odo seip, Jeroboam was dampned, for
*Odo.* he held þe pele abak by two kalvis þat þei worshipped not God in
Ierîm; þeis two kalvis are lawis and deecres, bi wilk clerkis are
haldun doun, þat þey sacrify not to God in þe siȝt of holi writ;
þis seip he. And þus seip an oþer, Men occupied in mannis lawis, *An other.*
and putting be hend þe helful lawe of Goddis comaundmentis,
schuld tak hed how in þis same þei ren in þe curse of God; for in
þe Salm it is writun, Cursid be þei þat bowen doun fro þi bid-
dingis. God biddiþ vs do dedis of kynd, and alle moralls are
goostly dedis, or dedis of maneris bi þe lawe of maneris. And
God hæþ þeuen to vs þe newe lawe, compendiosar and more com-
plet and more profitable þan ani oþer lawe; more ful, for þer is
not þat mai be put to mak it perfitar or compendiosar, for it is in
a word of charite profitable, for non oþer lawe profitiþ, not but in
as miche as it meue to þis. And here rehersiþ Austeyn, speking of
*Austeyn.* þe multitude of tradicouns of þe kirk, þat seip þus: Sum supprise
wiþ seruil chargis our religioun þat our Lord Þiu Crist wold to be
fre, in so wast halowing of sacramentis, so þat þe condicoun of
Jewis is more suffurabill, þat is sogetid not to mannis tradicoun,
but to Goddis ordinaunce. But wat trow we þis seynt to cry þis
day, if he liuid, ȝennis þe multitude of lawis of þe kirk incorporat
and extriuagant, wat aṣen batails, aṣen reservacouns, aṣen furst frutis, and oþer spolingis of goodis of þe kirk; I trow he schuld sey, þis reproof Crist to þe phariseis, wip more þe ful of raneyn. And þis seip an oþer, þat þe sciens of aduoketis is detestable 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 eiþer oþer, wil þei passe not þe midil of iuste price; but Goddis law seip, þu schal do no þing þeuelfuly to þi neþbor in his nedis to be releuid, and þat no man bigyle his brøher in no caas. Efter þe lawe to him þat brekip seip, to him þat brekip feip, feip schal be brokun to him; þe gospel aṣen þis biddip do wel to þin enemy. Eft an oþer 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 yeld to þe emperor þingis þat are his, and to God þo þingis þat are Goddis, and Crist obeyed to princes of þe world vndirgoing þe dede; and so ded þe apostlis and seyntis. But now new law techip þat no prest nor clerk ow to soget to no seculer lord. þe secound. Crist payd tribut for him and for Petre, and Ambrose acordip þat feldis of þe kirk pay tribut. But nowe newe lawe techip þat wip out consent of þe bishop of Rome þei schal pay no tributis nor taliagis. þe prid. Crist seip in þe gospel to his disciplis, þe kynge of folk lorden vp on hem, and þei þat vsun power upon hem are callid þefars of benefices, but þe not so; but he þat wil a mong 30w 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 secular 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

4. symony, heresy, vsur, auoutry, and periury. þe fowrt. þe apostil

1 Tim. uj. seip, we hauing fode and hyling hald vs payed. And bi þe sawis of Jerom, Ambrose, and Bernard, clerkis how to be content of
liflod, and haue al þinges in comyn. But now bi new lawis, clerkis proprium to hemsilf temporal þinges 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 elles þat clerkis now are fals witnes aþen þer lawis, and þeis, and refsars, and fals intrewsars. þe fift. þe apostil seip, no man halding bi kniþhed to God, inpliþþ him to worldly 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 implied in, as is opun in þer dedis; werof it folowip þat þei lif contrari to holy writ, and to þe decrees of hold fadres; and if þei haue ani law defending hem in þis, þan is þe law contrari as þer lif is; if þey haue not, þan þei lif vnlawfully in þis. þe sixst. þe apostil 6. seip, no man tak honor to him, but if he be callid of God. And 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 natydid him þat ofþeþ himself. But now new lawis kennen þat he þat most offriþ him, and most persewiþ wiþ þeis of hand, tunge, or seruise, he schal be preferrid to þe holiar and abler, bi vertu of a ded bulle. þe seuynt. God biddþ þu schalt not do þeþt, nor coueyt þe 7. goodis of þi neiþbor, but þeeld to ilk man þat is his; and of þe de- 18. Esrod. xxv. crees of seyntis, if þu haue foundun ani þingle and not restorid it, þu hast reft it. And eft, synnis are so mykil þe greuowsar as þey hold and schuld lenger bynd. But now new lawis kenny prescrip- coun, þat if ani be in possessioun of oþer mennis þingle by a cercle of þeris, he schal ioi it as his oune, as is brokyn of Goddis bidding mak riþt. þe heyt. Crist biddþ in þe gospel to his vicar, turn þe 8. swerd in to þe scheþ; and wordis of doctors and decrees acordyn 19. Joh. xxi. þat prestis how not to vse þe bodily swerd wiþ þer oune hand, and mani peynis are enoind in new lawis for breking of þis. But þis not aþenstonding, þei han founden a new ordinaunce and indul-
gencis and remissiouns, if þei sle cristun men wiþ þer oune handis.

9. *Pe nynt.*  Pe apostil seiþ, þe bischop be howuiþ to haue good wit-

nes of þeis þat are wiþ out; and Jerom techiþ þat in chesing of þe

prestis requiriþ þe assent of þe peple. But now bi new lawis þe

peple schal not wit þer of. *Pe tente.* It is seid to prelatis, þe

are lïst of þe world, and eft, snybbe þe synnar be for alle; and

after þe decrees of seyntis, and of þe kirk, þat pe kirk, þat correctiþ not,

schal be gilty as he þat ded þe dede. But now lawis þeuen leef to

tak money for gret synnis, and þat non schal let hem to contune

in synne for þat feynid correccoun. *Pe elleuynyt.* It is seid to

prestis, Frely þe han tan, frely þeuiþ; and to þis acordiþ mani decres

of þe kirk, and doctors, wiþ mani peynis. But now are found new

constitucouns of procuracies and customis and oþer expensis, so

þat noþer sacrament, nor benefice, nor ministry, is þeuen nor tan

frelly after Cristis bidding; but oueral goþ symonie priualy or

apert. *Pe twelst.* þe prophet seiþ to prelatis, Crie, cese not, ðe

þi voyce as a troup, and schew to my peple þer per synnis; cursid

be he þat forbediþ his suerd fro blod, þat is his tong, and his

traueyl fro correccoun of synne; and doctors cordyn, and hold

decres. But now new law kenniþ priviileges and exempcouns

fro iust correccouns of faþful prelatis and curatis, so þat þey may

not reise Sathanas out of his nest, nor hele þe seek. Vp on þis

Lincoln criþ out opon þe pope and seiþ, þat prelatis may not be

excusid, no but þei happily wil lay al þe synne on þe pope. *xiiij.

þe Lord biddiþe kepe matrimony vn defeoylid, and do non

aduowtry; but now new lawis kenne þat þe man and þe woman

han bi twex hem drawen to gidre verray matrimony, þat if þe man

after tret wiþ a noþer woman, and lye bi her, if þe first woman may

not proue her contract, þan þe secound schal be his wif, bi resoun

of avowter, and he schal be cursid but if he tak to her as to his

wif. And þet schal be enioynid bi þe law, in þe sacrament of

schrift, wndre þe peyn of dedly synne, to tak þe first and touch
not þe secound; experiens of dede prouij þat it is þus, and þus
him be howuij to be cursid, but if he tak bojfe, and cursid if
he tak oijer þe ton or þe toper. Þe fowrtent. God biddiþ þu
shal not sey fals witnes âsen þi ney3bor, nor lye, nor
forsuere þe, nor deme vniustly, nor âsen sey þe trowþ in no
maner; and mani lawis of þe kirk and sawis of doctors de-
clairyn 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 oijer mannis þing is myn, and âsenword myn
a oijer mannis, for þe fals witnes of two or of þre âsen þe trowþ,
and if [?] þif þe sentens to sle þe innocent and curse þe giltles, 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 condempnið þer of as gilty. Þe xvij. [xvj]. Goddis
law biddiþ help þe suprissid, jugiþ to þe fadirles, defendiþ þe
wydow, and how temporal lordis ow to þole no wrong be don;
and mani doctors and lawis and resoun acordyn to þis. But now
crien clerkis bi þer new lawis, þat if a man be cursid fourty dayes,
þow he be cursid wrongly, and þat þan temporal lordis schal, bi
þe bishops signifying or bidding, put him in to prisoun, til he
suget him to þer dome, þow it be vniust. Þe xvij. [xvj]. If þat
a man wed in to wif in þe face of þe kirk a cosyn of his, þe wilk
God forbrediþ him to towch, and after þis cosynage is known to
him, but it may not be known formably bi proue after þe court of
plet, 3ef þe woman after ake þe fleschly det, þow it be âsen þe
bidding of God to pay it, he schal be cursid, but if he tret her as
his wif. And if he do it, he brekiþ þe bidding of God, and in þis
cas he schal not be cursid bi her dome, or ellis he schal dwel
cursid þe daies of his lif, efter þe process of þe new decretal wiþ
Jon Andrewe. And þis inconuenient mai not be vvoyd wþ mani
moo oijer. Þe xvij. [xvj]. þe apostil seij, Ilk þing þat is not 17.
of þe seij is synne. And þe lawe acordiþ, þat he þat dop âsen Ro. xiix.
concien biggiþ to helle. And þis not aȝenstonding þen schal man
do þing aȝen his consciens and curse him but if he obey and þis
is contrari in itsilf and to God boþe þan þei sey þat a man schal
raþer þole þen sentence þan do aȝen his consciens; but war profit wer
þat if God curse al þat þei curse, for þan God schuld curse þis man.
And it is iuel seid to bid man lett not to his wil for þe curse of
God. After þey sey þat wat þing þo bindiþ in þerþ or þe kirk, it
schal be confermid in heuen; and þet þei sey þey þef 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 profit, not but þat þing þat is maad opun
in þe lawe, but he þat sekiþ to be iustified in þe law is fallen fro
Crist, for man be howuþ be iustified of þe feip 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 pope seip 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 oftin bi maad lawis, rewliþ, and constitucouns, to wirk
after þe spirit, or to do þe merciful dedis or riȝtfulnes frely, bi
autorite of Crist; þis is oft prouid many tymys bi deed, os boþ in
religious, and òper, wen it is not leful to hem to do þe dedis of
mercy, noþer bodily, nar gostly, if þer ouer man bid hem be stille,
and lefe alle þeis or ani òper lawis, rewli, or customis, wat ouer þei
be, wan þei ar not wip þo gospel in ani maner substauns formid
or vsyng in to perfeccoun of fredum of þe gospel, but are in ani
maner, ani tyme, for ani þing, lettiþ, or trobling, or tarieng any
þing þat gospel biddiþ, or counseylþ to be don; in þis þei are aȝen
Goddis law, and aȝenis God, aftar þe sentence of Crist befor seid,
He þat is not wip me, he is aȝen me.
An oper poyn is pis; pat no man is Cristis disciple, but if he kepe Cristis counsell. Pis me pingi wel is sop, bi diuere resouns. And perfere we schal first vnderstond, as bo dip Goddis law, and experiens, and resoun techip, pat Cristis counsellis are callid in two wise, as sum tyme ping pat he counseilip to, and biddip not to ilk man as oper commaundments; as are pis, pat men kepen in pe gospel bodily pouert, and keping fro bodily weddingis, and suylk oper. On oper wyse is callid his counsell pis, as he sterip oon to do pis, an oper pis; as he seid to pe man, jif pu wilt be perfip to go selle alle pat pu hast, and zef to pe pore, and pu schalt haue mikil mede in heuen, and cum and follow me. And pis seip Poul, pat he gaf counsell to pingis as him powt, but ilk man had his proper jeft of God, to go as God hap callid him; and pis in ilk pingis men nedyn euer pe counsell of God, to led hem in al pingis to do as is leful and spedy and best, and pis is a jeft of pe Holy Goost. And pis is opun, pat non is Cristis disciple, but if he kep his counsell; for ellis he lerip not at him, nor is not speuen to his sciens, nor led per by, nor fillid perof, nor of pe sciens of God, but if he kepe his counsell; for pis seip Crist, and rehersip pe prophet, pis pat alle men able are taut of God. And God bi his prophet cursip pis pat wirken not bi his counsell, for pis he seip bi Ysaye, Who sonnis lifers, seip pe Lord, pat se schuld mak a counsell and not of me, and wef a web and not bi mi Spirit, pat se schuld adde syn vp on synne, pat se go doun in til Egipt and axid not mi Spirit, per for se schal mak counsell and it schal be schaterid, and as he han left mi counsell and sett mi blamings at nout, I schal lawse in your dep, and bymowe 30w wen pis schal cum to 30w pat se dred. And many are pe witnessis pat kenun vs to do alle pingis euer bi pe counsell of God. But neuerpeiles ouer pis we schal vnderstond pat disciplis of Crist are seid in syndry maneris and degrees, as sum in general, sum in special. In general maner are al Cristis disciplis, pat after pe rewle of kynde folowip his lore. And camd. soc. 14.
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in an open special maner weren his disciplis pat folowid him bi pe kenning of Moyses lawe, and open writun lawis. In pe prid maner are peis his disciplis pat folowen his lore pat he taut in pe gospel; and peus sum are his disciplis in a degre pat are ordeynid and chosun to folow him in lyuing, and poling, and teching; and sum in ojer degre pat are ordeynid to be taut. And of peis 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

Luc. xi. 25. seip, Non may be his disciple but if he renounce alle pingis pat he hap, and tak his cros and folow Crist, it folowip pleynly, pat how [a] man be his disciple in sum degre, neuerpeles in sum degre he is not his disciple, but if he kepe his counseyl, and lef al ping.

A Doctor. And for peus seip a doctor, Who pat euer he be, pat in pe last our of his diph kastip not al his bisines and his affeccoun in to God, kasting fro him al worldly bisynes, baldly I dar sey, pat he schal not after pis lif be Cristis disciple in heuen. Of pis schuld pei be war pat occupien men toward her end a bout pe world, and departing and assining of her goodis, and to mak her heyris grete after hem, and to mak pompous exequies and entermentis, biriel, and swilk pingis, in to veyn nam after hem; and pei pat occupien hem wiip japis, and remembren hem of her old iuel, in to lyking her of, and pat sterip men in to morning for pei schal lefe pis world, and pei mornyn for her frendis leuen it; and men pat are ocupied about testamentis, and schuld lok pat pe last wille of pe man wer kepid, not only wat he wil, but how his wille schuld be rewld. Vp on pis schulde penk prestis, pralatis, and religious, and oher pat han vowid to kep bodily pouert, obediens, and chastite, how pat pei schuld folow Crist to be his disciplis trewly wiip out ypo-crisie; pat pei fille her vow, and mak it not voyd, nor renne not for pe brekyng and multiplieng of her synne in to pat curse pat Crist biddip to pe scribis and to pe phariseis pis, Wo worp sow, he seip, pat gon about pe see and pe lond to mak a nouys of your
ordre, and wan he is made ye mak him a son of helle double as your silf.

An oyer point is her put þus and axid, þat ilk man is holden to do þing þat is þe better. And me þinkip þat ilk man is holden to do þe better; and for þe clerar vnderstanding of þis, I suppose, þat as Goddis byddyng and comyn speche bope, and as men vnder- stondyn 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 oyer in his kynd, form, and vertu; and þus is God seid þe best ouer alle oyer; and þus gostly creatureis are seid better þan oyer; and þus bi diuers resouns is on seid better þan an oyer. In þe secounde maner is on seid better þan an oyer, for þe maner and þe forme; and þus of þis is oft o þing seid better þan an oyer. And þus if two men do a þing, þe ton is oft seid to do better þan þe toper. And þus is a man of harmis seid better þan an oyer, and a prest better þan an oyer, and a religious man better þan an oyer, and a housbond better þan an oyer, for he can better, and dop better þan þe toper. In þe þrid maner is a þing seid better þan an oyer, in þis, as it helpip better by sum wey and mene to þe þend of a þing, þan an oyer dop. And þus sum tyme a þing þat is seid to be warst to sum man, is bi an oyer resoun sed best for sum aþenword. And þus seknès, and foul weder, and pouert is to sum men best, wan þeir are menis to him to kepe Goddis biddingis, and to gety 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 desarue peyn. And þus aþenword wan þeis þingis are to man in to cause and help to plesse God, þan are þei þe better to him. And þus þow it be better in heuen to seynsis to not trauel, nor be peynid, as we are here, neuerpeles it is better as for þis tyme; for þus seip Poule, forsoþ I am constreynd of two þingis, havyn desir Phil. iv. to be dissoluid, and be wip Crist, mikil better, certis to dwel in flesche is profit necessary for þow. Also men seyn, þow contem-
platif lif be þe fairar, actif lif is þe profitabler; and al þing as Crist did it so it was best, for he did ay þe best, and all þingis wiþ 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 mihþ haue be don better, þan were not he best and wisest, nor þe miþyest; 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 punisheyn, 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 kep his biddingis, nor þing more helfular þan lok in his biddyngis.

_Eccles._ iiij.

And eft þus, Dred God and kep his biddingis, þat is ilk man. And Poul seip, Noþer prepuse nor circumsicoun 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 luf þi Lord God wiþ al þin hart, in al þin soul, of al þi mynd, and þi neþbor as þi silf; and þis is more þan alle brened offryngis and sacriþfe, for in þis hangip al þe law and prophethis. An syn þis is bidding of God, man is holden generaly for to do þis, for ellis he may not be sauþ, as Poule prouþ, for no penaunce, ne purnes, ne chastite, ne oþer þing þat he may do.

_Matt._ vii.

And wiþ 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 _Heb._ viij.

And wiþ out swilk oþer dedis many han comyn to heuen. Also þus seip Poule, þat it is better to stable þe hert in grace þan in meytis, þat han not profitid to hem þat gon in hem. Also þus is _1 Sam._ xv. writun, Obedience is better þan slayn offring, and for to assent is better þan for to offer þe fatnes of schep; for it is os þe synne of wychis to repunge, and as þe synne of idolatrye to not assent; and to obey to Cristis biddingis is man euere holden, and not ay to offer. And many moo witnes are how a man is holdun to do þe
best. Al so þus seip Jerom, He errip not menly þat of two good Jerom. Þingis puttip þe lesse good be fore, and leuip þe better; and of þis it semip þat he is holdun to do þe better.

An oþer is þis; þat ymagis of seyntis are not to be worschipid. XXIV. Ymagis are not to be worschipid. Þis haue I seid, and to sey þis steriþ me, þat God seip in his commaundment, þu schalt not mak þe a grauyn þing, noþer in ilk liknes þat is in heuen a bouen, ne þat is in zerp be neþ, ne of þingis þat are in wateris vnder þe zerp; þu schalt not lowt, ne worschip hem. And Gregor seip þus, If ani wil mak an ymage, as for a bok tul Gregor. 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 siyt of þe þing þe more compunccon, and be kessed in þe worschiping of þe Trinite a lone, for on is to honor þe þing, a noþer is to se þer by wat is to be honorid. And for þis seip a noþer, If ymagis be worschipid, not bi vicary worschip, but by þe same worschip of God, doultles 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 euen 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 worpiar ne holar gosly; ne we howe not to hope ne trist in hem more, ne luf hem better, ne zef hem moo þingis, ne grace. God biddip vs honor man many fold, and for many causes; and it is not were he biddip 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 grauen þing? for his feynar haþ hopid Hab. 1p. in his feynid þingis, þat he schuld mak doumb simulacre. Wo to him þat seip to a tre, be sterid, and a stil ston, arise; weþer it schal not ken sciens? Lo it is helid wiþ gold, and ilk spirit is not in þe bowell. And eft, þe trees polist of forgars, and engilt, and Bar. wj.
siluerid, is fals, and may not speke; þey are bout in ilk price, and in hem is no spirit. Wip [out] feet þey are born in schulders, schewing to men þer on nobeley; þey schal be confoundid þat worshipun hem. If þei fal vn to þe yerþ, þey schal not rise of hem sif þif ani sett hem vp, þey schal not stand. And if þei þole ani iuel or good of ani, þei schal not quit; þey may not oderyn a king, ne do a wey, ne þef riches, ne quit iuel. If ani vow a vow to hem, and quit it not, þey schal not ax it; þei schal not liuer a man fro deþ, ne pulle a wey þe feble fro þe miytiare; þei restore not þe blind to þe sylt, ne liuer man fro need; þey schal not haue mercy of þe wydowe, ne do wel to þe faderles; þei han no feling; þei are forgid of forgers, and of goldsmiþis; þei schal not ellis be, not but os þe prestis wel; þey schal lefe fals þingis, and repreue þo þat are to cum after; þey reyse not a king to regioun, þey schal not þeue reyn to men; þey schal not deme dome, ne liuer þe regioun fro wrong, for þey may no þing; þey schal noþer curse kyngis, ne blesse; þei schal not schw takunis in heuen, ne schyn os þe sunne, ne þef liþ as þe mone; after þei schal be rotun, and schal be repreue in þe regioun. Better is þe iust man þat hap no simulacre, for he schal be far fro repreuis. Þus seip þe prophet Baruc. And þe wise man seip, þei are vnblessid, and her trist a mong þe ded, þat han callid goddis þe werk of mannis handis, gold, siler, and fynding of craft. Or if þe carpenter hew doun of þe 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 þat it fal not, loking to it, witing þat it may not help it sif, it is an ymage. And of his substauns, and of his sonis, and of his weddingis making a vow he enquirip. He schamip not to spek wip it, þat is wip out sowle: and for hele he prayip þe seek, and for lif þe dede, and incallip in to help it þat is vnprofitable; and for jurney axip of it þat is vnprofitable in all þingis. Blessid þe tre þat riþfulnes is don by; but þis þat is maad an idol bi hand, is cursid, and he þat maad it. Þefor respice schal
not be idols of nacouns; for þe createris of God are maad in to hate, and foundegis to þe soul of men, and to fot trappis in to feet of vnwyse men. For þe multitude browȝt to bi þe spice of þe warke, now þei þewe to hold os God þat bi forn was honored as a man. And þis hap ben þe desseit of mannis lif; for men deseruing oiper to affeccoun, oiper to kyngis, þey han þeuen þe incomunicable 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; forþoþ oiper sacrifying þer sonis, or making merk sacrifices, or hauing warks ful of wodnes, þey kepe noiper clene lif, ne wedding, but on sleþ an oþer bi enemy [? envy], and vowtrand, or doing a vowtr, drying, and al oþer mengid to gidre, blud, mansleyng, þeft, feyning, corrupcoun, vnfeipfulnes, trouby, periury, noys, wasting of þe goodis of God, flynge of soulis, chaunging of berþe, vnstedfastnes of wedding, vnkynd lechery, and vn chastite. þe worschiping of cursid idols is þe bikynning, cause, and ende of all iuel; for wil þey joyen, oiper þei wax wode, or prophecyen fals þingis, or lyuen vniustly, or for sweren hem sone. Wil þei trist in þe idol þat is wip out soule, swering iuel, þey wen hem not be noyed; þer for boþ schal cum worshiply to hem, for iuel þei felid of God, tenting to idols. And vniustly þe sure in iuel, dispicing riȝtfulnes.

But þu say aþen, þat þes, and oþer swilk, are seid of idols þat vnfeipful men worschipid as þer god, and in wilk þei worschipid dewel, and þat forgid to þe liknes of no þing; for þe apostil seip, An idol is no þing in þe world; þey are not seid of ymagis brout 1 Cor.uij*. in bi þe kirk. For þe decre seip, Cristun men callen not worscipful ymagis goddis, ne seruen not to hem as to goddis, ne put not hope of help in hem, ne abidip not in hem þe dome of help to cum, but þei worschip hem to þe memory and record of raper men, but þei serue not hem wip Goddis worschip, ne any creature; þus seip þe decre. Forþoþ þe decre seip wel, acording holi writ, þat cristun
men servue not to hem, ne to ani creature, bi Goddis worship; 
pat is þei how not to servue to hem; ne verrey cristun men don not; 
þefor þei þat don are not verrey cristun. And it is to note, 
þat in diueris maners a man haþ a god. First alle we han God 
Almiþti, þat is God to alle, and autor of lif, and þefar of alle goodis. 
Þe secound, he haþ god þis þat he moost luþþ, and wer in he 
tristip, as in God; and þus mani han mani goddis, þat þei sett in 
þer affeccoun bïfor God Almiþti, and to servue þeym raþer, and wam 
þei more worship; os it semþ of dedis, and of sawis of þe script-
ture, and of seyntis. And in diuers maner doþ man idolatre; first 
wane he settip in his affeccoun ani þing bi for God; þe secunde, 
of vndu ordre and cause: and þus on þreu wise; first, þeucung to þe 
creature þing onli to God du; þe secound, honoring God vnh-
honestly; þe þrid, honoring þe creature for God, and vnhonestly. 
And þus man doþ 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 worshipt þat a boun God, for þe apostil seþ, 
þat avarice is servuice of idolis. And þus man hoping ouermikil or 
tristing in a ymage, or making œþer to trist þer in, þat he may 
couveytously geþ þer good, forsoþ he makþ to him þer of an idol, 
and þus in maner doþ 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 œþer; þat doultes is idolatre, 
as trewe men seyn. And þus mani erren, and þis were to be 
mendid. For þus seþ 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 seþ, 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. Þefor 
if þe wil verily worship þe ymage of God, we opun to 3ow þis þat
is verrey, that ye do wel to a man that is maad to ye ymage of God, and yeue him honor and reuerens; yeuit meyt to ye hungry, drink to ye pristy, clophis to ye nakid, minstring to ye seek, herbarow to ye straunger, and necessarijs to ye prisouner. And this is that schal be gessid verrily done; heis gon so myche in to ye honor of God, that he that doth not heis pingis, if he may, schal be trowid to do despit to ye ymage of God. Wat honor of God is this, to ren a bout bi tre, and stone, and formis, and honor as God veyn figeris, and wiyp out soule, and despiece man, in wam is verily ye ymage of God. But and be that certeyn, that if ani do mansleine, spowsbrekyng, or ani ping of wrong to man, in this ping ye ymage of God is sylid; this seip Clement. Perfor now, as Poule biddip, the we for worshipping of idols; for 1 Cor. xx. now is God maad man, and perid haip a man, and schewid to us al pingis of his godhed that are to lif, and to pite, and we are maad on wiyp Crist, and his body, and his membris, and quiknid of his spirit; that we schuld do no idolatre, ne worship no ping for no iuel ende; that we schuld mak now no dead ymagis, ne idolis of our self, that we do wan we are wiyp out ye spirit of Crist, and lif in pride, lechery, and fals coueytis, and swilk oiper synnis; than are we foul idolis and foul fendis ymagis, as Crisostom merkip wel. And if Crisost. we worship and luf heis pingis, and oiper men for hem, doubtles we are foul, doing idolatrie; and this we do wiyp oiper createris wan we honor hem azen Goddis bidding, and a mis, and for foul ende, as Austeyn declarip. And this we schuld flee idolatrie that we do wiyp Austeyn. men, that honor we mikyl more than Ihu Crist; for wan a man is sett to do ye office of God, and haip not in him ye vertu of God, ne wit, ne wil, ne dede, wat is he but ymage and idol maad of men. As Bernard seip, A kynge vwise is but a nape in ye house rofe; Bernard. and this it is of prestis, prelatis, and of oiper religioun, in ye same maner. Wil this hast habit and schaun croun, and oiper signis wiyp out vertu and lif of spirit, and wiyp out ye dede; this art but peyntid and lied ymage, as Jerom witnessiyp wel, and idolis and similacris. Jerom.
Archedeacoun seip, As þe heþun men had sex kyndis of similacris, cleyen, treen, brasun, stonun, silueren, and golden, so han lordis now sex kyndis of prelatis. Cleyen similacris are fleischli prelati, of þe wilk þe Salme seip, I schal do hem avey as þe cley of þe streis. Treen similacris are prelati rude in þer doctrin, and onsensable of wit. Jerom seip, þe tre is woundun in siluer, þei are seid to be maad in to prelati, for þei are tan vp wiþ out mater of dignite, bering vp in her schuldris þat are not but in opynioun. Brasyn prelati are þei þat han worldli eloquence; of wilk þe apostil seip, I am maad as bras sounning, or as þe cymbal tynking. Stonen prelati are þey endurid in temporal þingis bi þe affeccionis of men þat þey brek bi seculer power. Silueren are þey þat seyn wiþ þer maister to þe persewars of Crist in his membri, Wat wil þe ȝeue vs and we schal betray him to ȝow? Goldun prelati 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 keping 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 obeyp hem, and trust and serue, os God biddip, and no fairþer; þat þei do not ido- latrie wiþ hem, if þei obey to þer biddingis ȝazen Goddis biddingis, or trust to þer wordis, if þey be not wordis of God.

XXV. The Gospel writun not to be worschipid.

As to þis I haue reherisid þe sentens of Crisostom, were he seip þus: Sum wil schew hem holiar þan oþer, þei bind to gidre þe part of an hem, or of heris of seyntis, and hangen vp hem. O ypnite! þei weling schew more holines in þer cles, þan in þe body of Crist; þat he þat yet 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
Wicliffe's Apology.

he hāp aēn hem þat han þe gospel writun hanging a bout þe neke for þele. Wan þei han hirid it in þe kirk and are not ȝelid, and axiþ weþer is þe gospel in leuis of wordis, or in vertu. If it were in þe leuis, þu hangist it resounably, but now it is not in þe leuis of þe parchemyn, but in þe vertu; and bi hering þu arþ not ȝelid, þerfor in veyn þu hangist þe leuis a bout þi neke. And Jerom seþ, Wene we not þe gospel to be in wordis of writings, but in wit, not in ouer face, but in þe merowe, not in þe leuis of wordis, but in rot of resoun; þus seþ he. But worschiping is tan on mani maner wis; I suppose þat we how not to honor þe gospel þus, þat is to sey, þe henk, or þe parchemyn, and þe figeris; wening werkynge to be gostly in hem, or þe spirit of God, or þe godhed; noþer þat swilk writing bi hem sifl drif a wey fendis, or seknas, or kep fro harmis, as sum not vnديرstanding wel gostly þingis demun; þow we, taking ȝed to þe þing, may after agre worschip such þingis writun, as men seeng þe letter or selle of a lord, may bow him, or do of his hod; and to þis sentens I suppose Austeyn to cord. If he comend hem þat worschipun þe gospel writun or oþer writings, not for þei rettid hem in hem self holiar or vertuosar, or more effectual, þan oþer, but for þe honor and reuereþ þat þei haue finaly in þe þing takun bi hem. But if þu sey, bi þe towching of Cristis body mani were helid, and bi þe towching of his cloþis, as þe gospel schewiþ, and þe apostle sent sudariþs to put on men schaking wip fendis, and þei were dryuen a wey. And it is seid, þat a woman maad an ymage of Crist, and an herbe bi touching þer of reyceyuid þe vertu of heling, þer for man may tryst in swilk þingis. And to þis I seid þus, bi sentens of doctors, þat Crist is more excellent and vertuosar þan oþer creatoris; þe seconde þei þat were helid were not helid sympli bi þe touching, but for þe trust þat þei strechid finaly in to God. And for þis seþ Crist, Bi feþ hāp maad þe saue. And eft seþ þe bok, þat noþer Marc. u*. herb ne plaster helid hem, but þe word of God, þat heliþ al þing;
and mani touchid and were not helid, noipher to body nor to soule.
To þe prid it is seid, þat suilk þingis were first þolid, and miraclis for rude men, and hem to be confermid in þe feip. But now þe opun is opun, it is veyn and supersticion to þe peple to haue swilk þingis. þus seip Crisostom, Sum miraclis are of God, and sum of þe fend, for it is to kum power to be þeuen to þe fend to do signis not of good part, þer for we how to seek if it be necessary after þe tyme or not. If Crist dede miraclis for þe conferming of þe vn-feipful, it is opun, wan non is vnfeipful, it is no nede to do miraclis; perfir he þat dop an vnprofitable signe is a fals profit, for he dop not to edifie ofer in þe feip, but þat he boost him self 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.

Peis are ofer two poyntis. On þat charmis on no maner are leful. An ofer, 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 ȝeue þe, be war þat þu wil not folow þe abhominacoun of þe folk þat þer be, ne be þer not found in þe þat compasip his sone or dowter, drawing bi þe fire, ne þat askip 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, noipher at diuinar, ne seek of dead þingis þe trowp; 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 perfir, and wip out spot wip þi Lord God. And eft, Bow þu not to þer wicchis, ne axe no þing of þer ariolers, þat ȝe be not polut be hem. ȝe schal not a wat dremis, ne diuyn bi criing of briddis, ne clip þe hed in to round, ne schaf þe hed, ne calle yp on þe dead; ȝe schal not prik ȝor flæsch, ne mak to ȝow ani figeris, ne stigmes, þat are woundis. But if þey sey to ȝow, seek of Phi-
toneris and of diuineris, pat gnasten wiþ per teþ in her chauntingis, weþer not a peple schal seek visioun of her God, for þe quek and þe dead? perfors goþ more to þe lawe and to þe witnes, pat if þei sey not after þis woord, morow liȝt schal not be to hem. Also þus writþ Austyn, and is put in decrees, Feiþful prestis ammonest þe peple, pat þei wit þer wichecraftis and enchauntingis to may do no þing of remedy to ani seknes of man, ne of best, noiþer 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 deceywe mankynd. If ani clerk vse þeþ þingis be he degradid, and þe lewid man þat vse þeþ þingis be cursid. And eft þus, A Austyn. waytiþ not þeþ Egiþcan daies, þat we call dysmal, ne kalendis of Janiuer, in wilk sum seyngis, and comessacouns, and þeþis, are þeyþn to gidre, as in to begynning of good þere, ne monþis, ne tymys, ne þeris, ne dayes, ne course of þe sunne, ne þe mone, for þe þat a waytun þeþis or ani oþer diuiningis, destenyis of auguris, or tenten to hem, or consenten to þe waytars vnonprofitably, and wiþ out cause, he howiþ more to his dampnacon þan to his saluacoun; or þei þat seek bi noumbre of lettres, or of þe men [moon ?], and figer of nigramauny, þe liþ or deþ of þe seek, or welp or disess to cum, or þei þat tentun to dremis writun, and falsly tytlid in Daniel’s name, or canelis þat are callid of þe holy apostolis, or chitering of briddus, or sich oþer, for hous to be maad, or weddingis to be couplid, or in gederi of herbis, seib ani charme but þe pater noster, or þe cred, or puttiþ ani strowis wiþ figeris writun on men for any infirmite, or vp on bestis, or tenden to wiche falsnes in hailes or tempestis, þey þat trownen to swilk þingis, or gon to þe hous of hem, wite þei hem to haue brokyn þe cristun seib, and þe baptem, and to be paynims and apostatais, þat is goynþ o bak, and to be þe enemyes of God, and greuowsly to haue incurrid his wræþ, be [but?] if þei mend bi þe penaunce of þe kirk be recounsilid; for þe apostil seib, Weþer het þe or drynk or do ani oþer þing, do all 1 Cor. a.
Dece. 

Job. xii. 

Jac. iv.
mentis for bidun þat þe it are þat are brut 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 Almísti, and in wilk men trystun of help wip outun him, and often æsen as þe þun and vn-feiþful 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 enchauntors 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 vnlefful 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 miȝt not curse hem in o place, he sout to curse hem in a noþer, and went þat God wold haue bowed tul hem. And ruspiceris are þoo þat loken to horis or tymis, are goddis or oþer gouernoris, 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 fliynge of briddus, as if þei brut 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 drempiders we calle þoo þat tentun to dremis, os if þey drem bi original and principal cause of God; or iuill or good bi led þi þe drem to doveyly, or vniustly, or to be chongid. Nigramauncers are þei þat bi ßigeris or markyngis vp on þe dead body of best or of man, þus enforciþ to geit witynly, 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 ßigeris 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
\[ \text{Wicline's Aology.} \]

\[ \text{Aeromauncers \textdoublespace} \text{pat wurkun \textdoublespace} \text{pe watir. Ayeromauncers \textdoublespace} \text{pat wurkun \textdoublespace} \text{pe eyre. Piromauncers \textdoublespace} \text{pat wurkun \textdoublespace} \text{pe fire. And spices are content vnder \textdoublespace} \text{peis maney, as doctors declarun \textdoublespace} \text{wel; Austeyn, Gregor, Basil, and Isidor, Crisostom, Lincoln, and o\textdoublespace} \text{per. And holy writ in many places dampni\textdoublespace} \text{peis \textdoublespace} \text{jingis. And \textdoublespace} \text{bus sorte\textdoublespace} \text{gers \textdoublespace} \text{pat settun \textdoublespace} \text{pe curst finaly \textdoublespace} \text{in \textdoublespace} \text{pe cauil, and wenun \textdoublespace} \text{pat \textdoublespace} \text{his ledip or bowi\textdoublespace} \text{an \textdoublespace} \text{peing finali to profit ende. And \textdoublespace} \text{bus Austeyn seip, \textdoublespace} \text{pev \textdoublespace} \text{are powsand spices \textdoublespace} \text{of \textdoublespace} \text{veyn supersticoun, \textdoublespace} \text{pe is, \textdoublespace} \text{ping veynly ordeynid, and veynly vsid, and veynly \textdoublespace} \text{pat men atristun in, and all silk \textdoublespace} \text{peingis are forbidun \textdoublespace} \text{pe in \textdoublespace} \text{pis, \textdoublespace} \text{pe \textdoublespace} \text{schalt not tak his \textdoublespace} \text{name in veyn. And synGod hap forfendid \textdoublespace} \text{peis \textdoublespace} \text{peingis, and holi \textdoublespace} \text{doctoris bop and \textdoublespace} \text{pe kirk, as is oft declarid, it is veyn and supersticoun, and pe kind of idolatrie to vse such \textdoublespace} \text{peingis azen \textdoublespace} \text{bus mani biddingis, autoritees, witnes and counselis, be for \textdoublespace} \text{pat man may proue bi \textdoublespace} \text{holy writ, and wittnes of seyntis, for \textdoublespace} \text{pis is sop, \textdoublespace} \text{pe is not contrari to himself, ne holy writt contrary to itself, ne fei\textdoublespace} \text{ful doctoris contrary her to, \textdoublespace} \text{pat seyn to us how \textdoublespace} \text{peis \textdoublespace} \text{peingis are iuel. And \textdoublespace} \text{if men sey \textdoublespace} \text{pat swilk \textdoublespace} \text{peingis are speedeful, for God hap \textdoublespace} \text{3eueun vertu in herbe, in word, and in ston, and men sem oft at ee \textdoublespace} \text{pat swilk \textdoublespace} \text{peingis help, it is sop \textdoublespace} \text{pat God hap \textdoublespace} \text{3eueun vertu in all \textdoublespace} \text{peingis, \textdoublespace} \text{pat he hap \textdoublespace} \text{maad and ordeynid how \textdoublespace} \text{pe schal be vsid, and in to wat ende. And so how ilk man to vse hem as he ordeynip, but not azen his ordinauns, ne wip out. And so \textdoublespace} \text{pis \textdoublespace} \text{3euip not proue, \textdoublespace} \text{pe \textdoublespace} \text{peih profit hangid a bout \textdoublespace} \text{pe nek; bi for \textdoublespace} \text{pe \textdoublespace} \text{men fyndun writun and bidun. And \textdoublespace} \text{tan men seyn swilk \textdoublespace} \text{peingis help; \textdoublespace} \text{pis is no certeyn wip outen bettar proue, or grounde; for as doctors declarun \textdoublespace} \text{wel, sum tyme men wen to see a \textdoublespace} \text{peing wan \textdoublespace} \text{pe see it not, os is schewid bi jogulers, dremers, and rafars. And sum tyme man is holpun bi treyst \textdoublespace} \text{pat he hap in o \textdoublespace} \text{peing, or bi dred entrid, and not bi \textdoublespace} \text{pat \textdoublespace} \text{peing as phisek techip and experiens. And sum tyme men wenun to be helpid, whan he is mikile more hendrid. And wan \textdoublespace} \text{pe fend hap \textdoublespace} \text{men in daunger, sum tyme he deseuiip hem tul pey do him sacrifice, and} } \]
pan he cessiþ to harme hem, or fendiþ hem ouer wyl. And þus þei are seid to help. But wan þis is lokid feipfuly, þey are wel more hendrid þan helpid, wyl þei are brout in to mis trowþ, and hopiþ to haue helpe wiþ out God. As þe decrete declarþ wel: And Decre.

if þei sey it be semþ bi holy writ þat enchauntingmentis are good, for þe Salm seip þus, Synnarès are alienid fro þe wombe, þei haue errid fro þe wombe, þei spek fals þingis; wodnes to hem wiþ on þe simi-
litude of þe serpent, os of def heddir stuppend her þeris, þat he here not þe voyce of þe enchaunter, and of þe venyn maker, en-
chaunting wisly. To þis we sey þat God bi his ensaumpel re-
prouiþ synnars þat stoppun her þeris, and wil not here his word, ne cast out þe wold venyn, and be helid, and reseyue vertu to þele öfer. It folowiþ not of þis, wiþ out more ground, þat he approuiþ her charm forbydun. For in holy writ he enformiþ men and prestis bi similitudis, and þet he forbediþ men to vse hem; as he seip, þe oxe knowiþ his welsad, and þe as þe crib of his lord; leding versus bi Isa. ix.

hem to know our God, and reprouing vs if we know him not. And neuerþes be biddiþ versus, Wel þe not be maad as hors or mule; in wam is not vnderstanding. And þe apostil seip, Wil þe not be maad barnes in wit, but in malice be þe litil. Þerfor seek þe a pleynar ground, þat wil stable þeis charmis, þat men usen amis. But God for his endles mercy kepe fro þe malice of þer charmis, and charmers, and conjurars, wicþis, sortilegeris, and öper þat are put in þe general sentens and cursing of þe kirk, fro all þat wirkun bi fendis curst, or veynli wiþ out God, and to wickid ende, and namly fro hem þat enforcer to charme in to iuel dedis, or not to obey to Cristis gospel, ne to þe teching of þe apostlis, and prophetic, and feipful doctors. Ne þat we schuld know it, ne lif þer after, seying þat we may not understond it, ne þe holy doctoris þat han expound it, wilk þe kirk haþ canoniþid, but wil led us after öper dremis, and her ymaginacouns, blouing veynly wiþ þleschli wit, tul þei hold not Crist þe hed, ne go after him, ne sett in him þer

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ground; but can sey that wordis of holy writ, and that are canonized of all holy kirk, soundun not wel, and wel lede vs bi a kirk that pey seyn errið oft, and disseyuið and is deseyuid, begiilip and is bigilid. God Almiȝty 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 himsila; 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 wrecchidnes, in heuenly þingis; þerfor tak we þe armor of God, þat we ma aþenstond in iuel day, and stand perfet in all þingis; gird þe lendis in leþwþ, cloþid þe habarioun of ritfulnes, þe feet schod in þe making redy of Cristis gospel of þes, taking þe scheld of þe feþþ, in þe wilk we may sleckun all þe firun darts 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 feþþ and hop þat is in vs. þus be comfortid in þe Lord. For now is no wrestling to vs aþen flesch and blud, noþer to do fleschly batayl, noþer to sle mennis bodies, nor þet to stryfe for fleschly þingis, þat are but after þe flesch. Our wrestling is not only, ne principaly, aþen þeis þingis, but aþen princis and powers, rewlars of þis world of þeis merknes, þei are not only fendis and swilk wickid speritis, but þei are also wickid men þat ledun þis world in blindnes, and error, and foli, and malice, and lettun hem to know Crist, and behetun hem grace, wan þey mak hem siker, ne wit not for þei schal haue it. Wyl þei hemsilf lyuen in þer corrupcon, wot not how þei may mak hemsilf siker; þey are rewlars of þe world of þeis derknes, for þei hiȝt men assoyling, wan þei wit not if it be, and þey led
bop himsylf and þeis þat þey assoyl in blindnes, and desseyue bop.
And þus wan þei condemp vniustly a iust man on many sidis, þei
led men in blindnes, and þus wan þei erre are desseyuid and dis-
seiuuen, all þis is in mirknes. And ȝet þey deny to men þe undir-
standing of þe gospel, and seyn men may not undirstond it, and
þei graunt þat þei undirstond it not, and þei wel bi deneris. And
þus þey may not deme but þat þei lede þis world in mirknes. But
it is scham to hem to sey þus, þat ere kirk errip, sin he and his
kirk is o persoone, and also if þe kirk err, men may be in dout of
her dedis, wan scho errip, and wan not; and were it vsnikir to
trow to her canoniʒing, approuing, or afferming, or auoriʒing biforn
þat þei proue hem bi sikirar ground; þerfor as God ordeynid men
to strif aþen þeis princis, þat all be drifun in to þe seruice of Crist,
and groundid and formid bi him. And oþer goostly þingis of
schrewdnes in heuenly þingis, þat are þei þat feynun in ypocrisy
and color þingis þat þei tak and understond misser, as bop holy
mennis lif, and oþer vertuous werkis, þat men mis vndistonden
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 couete-
teis of þe flesch and þe world. Aþen þeis þingis bihoue men to
wrestil in þo maner, as Crist himsylf ded and his apostlis. And
þerfor it behouiþ to tak þe armor of Crist, and gird our lindis in
his trowþ, þat our afeecoun and al our lif and wark be led bi him,
for he is þe first trowþ. And þan we be cloþid þe habarioun of
rïtwisnes, to held to ilk man, þat we howe bi his lawe to frend and
fo, to suffreyyn and suget, and þat we deme non man, but as God
biddiþ; for who is he þat seip þis þing schal be don, and þe Lord
comaund not, but Balaam seid he miþt not spek, but þat þe Lord Num.
put in his mouþ, and þerfor wan he wold haue cursid hem in anger,
he blessid hem; and mak ȝor feet to be shod in arayng of þe
gospel of pees, þat al our wark and our wille be to mak pees; and Þep. vii.
take we pe helme of xele, pat is good hope, and pe swerd of pe Spirit, pat is Goddis worde, bop to strik wip, and to vndirnum misdoars, and to defend hem of. But if pei sei may we not vndirstond, appily pei wot not, for God may 3eue vndirstonding to wam he will. And if pei suppose hem to han, and of God, so may God delen it til an ôper, and perfor may pe first wit if pei sey pei haue not, pān are pe foolis to deme men. And pān dar I wel sey, pei vndirstond not peis men, pān pei wet weper pei sey wel or iuel. If pei sei we can not, or we vndirstond amis, pray we hem, for Iku sak, to enform us, bi pe trowp of holy writt, and trowp brout out bi resoun, pat may not fayle, and bi sensible trowp, and be we euer more redy to be mendid bi pe trowp of Crist, for we are not so sikir pat we be wip out faut, error, and vnkunning. Perfor pat we may cum out, and cum to pe knowing of trowp, and lif per after, euer pray we to Iku Crist.

An ôper is put and is askid þus; þat þe vowe of religioun is asen Cristis gospel. To þis I haue seid þus, þat þe name of religioun is takun in mani maneris; os sum tymé for þe trowp þat rewipt 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 seconde maner are religioun callid þoo þat departun from ôper puple bi sectis foundun, and bi tradicouns, and ôper sensible ritis. And in þis maner wer þer þre sectis among þe Jury, Phariseis, and Esseis, and Saduceis. Eft it be howuip to not, þat to a wowe is a resonable creature to obey him to his souereyn, to kep sum hard þing þat is sensible, or vnsible, a bout þing ay lasting or temporel, wise or vnywyse; wise, wan it is according to God, efter his lawe to þe worchip of God, and profitt of þe wovar; vnywise, wan it is only about temporal þingis, or vnhonest, or vnnprofitable to soule hele; werfor it be howuip þe wovar be in fredam, hauing feruor to do plesing Goddis
Wicliffe's Apology.

Þinges, ðat are to soule hele; and ðat he entend to fulfil, ellis he synniþ in vowing, and so his vow is synne; as if it be more for lust of flesch, pride of world, or to geit temporel riches, or in to harm of ani man, or swilk ðoper, ðan for honor and worshipe of God. Þefor it is seid ðus, four þinges are requirid to ilk vowe ðat oblishiþ: first, principaly, ðat it be maad to God, sin it is þe worshipeful dede only to be þeuen to God. Þe secound, ðat is bi þinges only good and profitable to hele of soule, and not iuel þing, nor of filþ, nor vnleful, ne noyes to ani man, ne letting of ani maundment of God, or counseil of Crist, after þe decre of Isidor, Isidor.

Seing þus: In iuel hiþtis, kut þe filling a wey of þing þat is hiþt. In fowl vowe, chaunge þi decret, and do not þis þat þu hast vowid unwarly. Þe þrid, þat it be made wþ delibercoun, þat þe purpos or entent be not misrewlid, for if it be foly, or vniust, or vndiscret, or letting þing more profitable, it is not to be kepþ, but vtterly to be brokin, after þis þat Ecclesiastes seþ, An vnprofitable and a foul hiþt displicþ God. And as he is seid vnfeþful þat dop not þis þat he hiþt, so is he þat dop not of þe feþþ, þat is of þe ground of God, or not of good in witt or orde, for ilk þing þat is not of Rom. xii.þ. þe feþþ is synne. And in a open place it is seid, þo vowis of foolis are to be broken. And wil þei are Hugo declariþ, in his book of Hugo.

Sacraments, seying þus, þo fowl wowis vndirstond al þat are iuel of hem silþ, or ellis þof þei be good, þei are not ordinat. Or wan more iuel is of hem þan good is in hem. þe fourt requirid to a vow is, þat it be wilful. þan if þe vowe of religioun is circumstaunsid, þan it is plesing to God, and wþ þe gospel; ellis if it be contrariþi be gunne, led, or contenid, who doutþ þat ne it is synne? Þefor iuge religiouse men in þer consciens, if þei ground hem þus in her vowis, and ilk feþþful man loking in holy writ, and þe lif of Crist and his apostlis, and her dedis, after þinges þat are seid semyn to be contrary. Certeynly if þe vowe of religious men, or of ani man, is not wþ þe gospel, to þe perfeccoun of þe fredam þer of,
but in ani maner letting or trobling or tariing þing þat þe gospel biddip, or counsellip, þan certeynly al so it is aþen þe gospel; after þe sentens of Crist, þat seip, He þat is not wip me, he is aþen me, and he þat gedreþ not wip me, he scaterip. As if ani person obeyed him wip 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 hiþnes 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 vowe is aþen þe gospel. And ilk þat vowip ani þing to do in any maner for ani cause, wip out mening of þe Holy Gost to do so, he synniþ in þat vowing; þefor if religious vowen in þis maner, doubtes þer vow is synne, and aþen þe gospel; as if possessioneris to kep þe religioun of monk, or chanouns, more to be partners of temporal goodis, and to lif in delitis, and hiþnes of þe world, þan to lif in wilful pouert, dewe obediens, and chastite. Who douþ 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 vowid a vow to þe Lord, þu schalt not mak it void, but ðil þis þat þu hast hiþt, for an vnseiful man and a foole hiþt displeþ God; as if freris obeyid hem þat þei beg, for al þer tym 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 reprofud of 1 Thi. iaþ. þe apostil seying þus, þe spirit seip opunly, þat in þe last tymel
sum schal depart fro þe feip, tenting to spiritis of error, and to
kening of fendis, speking lesing in ypocrisy, and haung þer con-
sciens iren bronidit; forbeding men to be weddid, and abstening
fro metis, þat God hap maad to be tan of feipfulmen, and þoo þat
knowun þe soþ, wip doing of gracis, for it is halowid wip þe word
of God and by prayoris; for ilk creater of God is good, and no
þing to be castun a wey, þat is hawid bi þe doing of grace. And
neuerþeles þe meyt comendiþ vs not to God, nor filip vs not, but
frelly 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
repere reprove, as he dede sum tyme þe Phariseis, doutes þat is
aþen þe gospel. It semip þus, wan it is not groundid þere, and is
wip out med aylasting; for þis is pleiny aþen þe gospel bidding,
þu schalt not tak þe name of þi Lord God in veyn, and þis bidding
he brekip þat dop ani þing wip out God ordeynng it, or þat lekip his
bidding, or dop ani þing for willk he is not to be medid in blisses
for euer. And if religiouse men bindun þus to be obedient, and
putton þer will under mannis will, more þan under þe will of God,
so þat it behowuip to do þe will of man, be it hout worp 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. wip.
þi wyl be it don, in 3erþ 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 riytwisnes manifold, as þei
knowlech, and are nedid bi al þer tyme to comyn wip þer breþer,
þow þei be symonientis and synners, þat God forbedip tak meyt
wip, or hald feliship wip; 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 flowip among all men most in delitis, and ha-
bundiþ in worldly riches, and takip to hem worldly honoris:
certeynly oiper þey han feynidly and falsy a noþer vow aþen þe gospel, or ellis þey brek þer vow. And weþer it be so or so, þe toon or þe toþer, þe vow is aþen þe gospel, and dampnable; werfor Prosper, in his book of contemplatif lif, seip þus, It is to sarow he seip, þat þer sum in þeis daies þat wel be ooneries, but in express maneris þei kast no þing a wey, þei chaunge not þe mynde but þe cloþ, þei are þat forsakun þe world only in word, but not in werk, þei lisen worldly, and hidun þer bicis wiþ a veyn hißt of better lif, and mantel it wiþ a name of ymaginid religioun, þey tak for vertu, þe opinion of vertu, þey wil be seen a mong men dreyd and just, þei diuerse fro þe puple, not in mynd, but in cloþ, not in lising, 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 lising 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 angul of lißt, and wiþ face and tonsur pretendun a schadowe peyntid of religioun. Werfor it is don þat þei are maad desseyuabal y pocritis, and lurkyng woluis of ref under a schepis flees; of wam it is seid bi þe prophet, þe dreed of God is not bi forn þer een. Alien sonis han liyed to me, alien sonis han yeldid and crokid fro þi pathis, arett þu þer lising damp-nacoun, þat lufun þe maner of þe world for þe cloyster, and dispice for Crist a fewe facultes, and couetun moo aþen Crist, and inword coueyteis restip or lurkip under dispicyng of temporal þingis. Of þeis seip Bernard to Eugeny þe pope, þei are þat suffur not to be vnder lowtid, þei kan not be abouen, þei are vnseipful to þer souereynes, vneyyn to þer lowar, vschamful to axe, bolde to denay, vnrestful tul þei tak, vnkynd wan þei han tane, þei ken þer tongis for to spek gret þingis, wan þei do but litil þingis; þei are largist
bicistars, and scarsist geuars; glosandist flaterars, and bitandist bacbitars; simplist glosars, and warst willid traytoris. And Lin-
coln seip þus, A cloystrer of priuat ordre, and specialy a frere 
wandring voyd in the world, is a ded careyn, gon out of þe graue, 
woundun in dedly cloþis, schaken of þe send a mong men: þei are 
tokunid bi þe wif of Loth, þat, after þe going out of Sodom, lokin 
gen. xi•. 
þyen, was turnid in to an image of salt. An image hap þe similitud 
of a man, but not þe trowþ. So swilk similitudis of religious etter 
habit, and ypocrit signis, and neuerþeles not hauing þe vertu of 
Cristis religiou; werfor þe messangeris of Saul, seking Dauid in 
þe bed, fond a simulacre and geyt skinnis. And Peter and 
jon. x•••. 
seking þe graue, fond but a sudary. And of wilke seip þe Lord, no 
Luc. ix•. 
man leying hand to þe plowe, and lokin þyen, is able to þe kyn-
dam of God. And þe epistil of Jude, Erring sternis, to þe wam 
Jude. 
wirlynd of mirknes is kepíd vn to wip outen ende; þus seip he. 
Weþer þe vow of religiou is not veyn, Seynt Jam seip, If ani wen 
hem to be religious, not refreyning his tong, but disseyuing his hert, 
his religiou is veyn. Religioon clene at God, and at þe Fader, is 
þis, to visite þe fadirles and madirles, and wydowis, in þer tribula-
coun, and kep hem sylf vnþilid of þis world.

þis is a noþer, þat religious men are bounde to bodily warks; þat 
semp þis bi þis. In þe state of innocens God sett man in paradis 
of delite, leking þat he schuld wirk and kep it. In to þis stat of 
synne God kest man in paradise in to þe 3erþ, þat he schuld 
wick þe 3erþ þat he was tane of, and seid to him, In swot of þi chere 
þu schalt eyt þi brede, tul þu turn þyen in to þe 3erþ þat þu art tan 
of. Also in þe commaundement, þu schalt wirk six dayes and do þi 
exod. xx•. 
wark. Also þus biddþ þe apostil, He þat stale steyle he not, but 
eph. ix•. 
more wirk he wip his handis þing þat is god, þat he haue wer of 
to 3ef to him þat nedþ. And eft he seip, Breþern, we warn 3ow, 2 thes. uli. 
in þe name of our Lord Ihu Crist, þat 3e wip draw 3ow fro ilk 
broþer going inordinatly, and not after þe ordre þat þei han tane

Camd. soc. 14.
of vs; for ye wot wel it be howuip to folow vs, for we han not ben inquiet among 3ow, ne etun ani mannis bred for nou3t, but wirk-
ing in trauel, and werynes, bo3 day and ni3t, pat we schuld greue none of 3ow. And pis we did, not os if we had no power, but pat we schuld 3ef to 3ow a forme to folow vs; for [wan] we were at 3ow, pis we wernid 3ow, pat if any wold not wirk, pat he eyt not; for we han hard sum a mong 3ow to lif inquiet, no ping doing, but leding per lif curiously, and we warn 3ow in pe Lord, pat pei pat are swilk, wi3 stilnes wirkings, eyt per bred. And her seip Austeyn,
in his book of warkis of monkis, pe apostil wrouwt wi3 his handis pingis able to mannis vse honestly, as pe warkis of carpenteris han hem, werkis of sewars, and of feld telars, and like to peis. Pa-
triarkis fed bestis; pe grekis had hem pat we callen pagaynis, her most honorable philosophurs, sowtars. In pe kirk, pis ilk, iustar
man, to wam pe blessid maydun Mari was spowsid, pat bar Crist, was a carpenter. If pe patriarchis, pat were pe nobliar of pe Jews, herdid bestis; philosophurs, pat were of pe bettar of pagaynis, wer sowtars; Joseph, pat was of pe bettar of cristun, was a carpenter;
Poule, after pat he was apostil, mad tabernaclis; if all peis wroult bodily, pat pei schuld not be constreynd to axe per necessarijs, or to begge, pat is pe same, of wat professiou, or sect, or law, coueit pei to be, pat, a3en so mani ensaumplis of seyntis, schamun not to beg? And in pe deacre is pis notid, pat bi pe sauplpe of pe apostille, clerkis may lefuly labor honestly wi3 per handis, wil pey lefe not Goddis pat is more profitable. And eft Austeyn seip, Wat do pey pat wil not wirk bodily? I desire to wit to wat ping pey tent? Pei sey to prayor, salmis, and redings, and to pe word of God, pat is preching, forsope, he seip, an holy lif. But if we schal not be callid fro peis pingis, we schal not eyt, ne meytis ar not to be mad redy, ilk day pat pey be tan. But if ned of mannis inffirmite constreyn pe seruaundis of God to peis pingis, in certeyn interuallis of tyme, why ordeyn we not sum partis of tyme to kepe pe apos-
tlis 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 ouerþwartnes is þis to wil not obey to þe lesson? Wil þey tent þer to, and þat þe lessun be rad þe lengar to wil not to do þis þat is red? Who wot not ilk man to profit so mikil þe sunnar as he dop sunnar þe good þat he 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 þeuen; and wan þeis suffice not, haue þey lefe to axe. And in þe rewle of Seynt Benet; Idilnes is enemy to þe soule. And þeþor 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, goying vtterly fro þe first hor tul almost þe ffort, trauceil þis þat is necessary fro þe ffort 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 øper, þat he see and understond, and after þe plesing of God perform and fille in dede; schak a wey idilnes, vanite, curiosite, and superfuite, glotany, and lust, and swernes, and øper þingis þat bringyn in nede. And reye þe dissolut handis, and dresser riþt weies to his feet, and comfort tremeling knees, in to þe wirkyng of good þingis. Snyb he þe idul, solace hem of litul hert, and be pesful to all to þe hert, sfor gloriouse þe frut of good labors; for þe Psalme seiþ, 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 øper, for he brekiþ Goddis bidding, and steyliþ aþen þe Lordis leue þis þat he eytiþ. And so he schal be put wip
pēsis. And for his idilnes wan alle pīng schal be pēeuen to rest, pān his trauel schal be gynne in sarow.

XXX.

Begry not leful to re-
ligious.

Pīs is an ōper; pāt it is not leful to religious to beg. To pīs I sey pūs; pōw it be leful to ilk man to beg in nede, neuerpeles it is [not] leful to ani man wīp oute nede of releue and iust nede dispicing riȝtfulnes; noiȝer to gedre him mikil worldly riches, noiȝer wastinge his tyme in idilnes, noiȝer pāt he wast himself and his goodis, and ōper mennis, in lustis, and in ōper veyn curiositeis. And for pē declaring of pīs mater, I suppose first, pāt begging is tane in diueris maneris, as gostly or bodily; and sum tyme ver-
tuously, and sum tyme synfully, and sum tyme peynfully. Pēr for pāt to beg understand is sum nedý man to aske, be syde pē titul of worldly dett, helpe for his releue schewing be signe or bi tokun or be expresse voyce. And pūs it semiȝ pāt Crist in manhod, as alle kyngis and princis lifyn, are nedid to beg of God al miȝty. And pūs all begging of God gostly godis for relief of hem, and of her brepern, to be releuid of pēr synnis, peynis, and wrecchidnes, in case pēi beg medfully. Also pūs man leuyng occupacoun about temporal piȝgis, and necessariis of lif, for wark mere profitable and more gostly, and helpful to soule, and pērer it nedīp to beg. And to swilk wit, as doctors seyn, is pīs verrified of Crist, pāt pē Salm seīp, I am beggar and pore, and nedī, and helples, and swilk ōper; ffor he taking our kynd, was mad nedī and helples for vs, and pūs he beggid gostly godis for vs of pē Fadir. And pūs, as it semīp to sum of pē sawis of Seynt Bernard. Wan Īku was of twelȝ yeare age, he dwellid still in Jerusalem after his parentis, pāt he schewayng beggid his liflod fro dore to dore in Jerusalem, for pāt he goynȝ in pē cite, schewid his ned to be releuid of pēr defaut pāt hauȝt to haue releuid him, so miȝt ōper; ffor far is pīs fro hem pāt beggun wīp out nede, or wēn pēy miȝt ōper wise be susteyni̇d, or for lust, or for ōper vndu caus beggen baldly. Wylful begging of stalworp men is forfendid to ilk cristun man of pē apostil of Crist, and of
God himself, of Salomon it is vggid, and many fold reprovid of holy doctoris; so pat pe almes of pe pore schal not be 3euen to hem pat are sufficient and miȝty to trauelay, for pei pat are swilk ask almis vniustly, despicyng pe bidding of pe apostul, seynge, Poule. Wirkiȝ wij poure handis, as we haue bedun 3ow. And desiriȝ no ping of no man. And if ani obey not to our word, bi pe epistil, pat is to sey, pat he absten him fro begging, wan he may wij bodily trauelay geyt his lyfyn, lok pat se be not men kyd wij him, pat he be counfoundid, and cast out fro alle, waxe schamid, tul he soget 2Theu.ult. him to pe biddingis of pe apostil. And syn no man how to cast out fro comynge of cristun men, but for dedly synne, it folowij pat he synniȝ dedly, pat wilfully, and wittingly, bindij him to swilk a staat contenying traueil, pat he beg for euer. And it semij pat oon pus endurid, is not in pe staat of men to be sauid. Also Salomon seij, Lord 3eue me not begrye ne riches, but only neces-Prou. saris to my lifing; pat apply I be not greuid to denay God, or constreyyn be nede to styyle, or forsuer pe name of my Lord God; pat is, as pe Glose seij, pat I falle not in to forgetyng of euer Glose. lasting, for nede, or scarnes of passing pingis. Also pus seij God in his law, Vtterly a nedy man begging be þer not among 3ow. Deut. xxv. As if he sey pus, Sufferij not in your defaut ani to fal in to so gret defaut pat he be nedid to beg. And bi þe same, No man bring himsilyf vniustly vn to swilk stat. And wij ned it is iust pat he beg. And þus seij Austeyn vp on þis word pat Crist seij, Gif Austeyn. to ilk askyng þe. If þu gif not þat he askip, þu schalt ȝeue bettar, whan þu iustly amendist him þat askij vniustly. And Crist biddij, Luc. xij. Selle þat 3e haue and 3eue almis, þat is, as þe Glose seij, þat 3or Glose. pingis left after warkis wij 3or handis, þat 3e haue wer of to lif. Also Austeyn seij, Bred is tan a wey more profitable to þe hungri, Austeyn. if he siker of lising despice ritfulnes; þat is, bred brokun to þe hungry þat he desseyuid tent to ritwisnes. Also Jerom seij, Pei Jerom. þat sufficy to hemself, or to be susteynid bi þe goodis of parentis,
and namly, but if pei clerkis, if pei tak gylfuly under color of nede, pis pat is dewe to pe pore, doultles pei do sacrilege, and bi misusing of swilk pingis pei eyete and dring dome to hemself. Also Prosper seip, pei pat han her owne, if pei wil ani ping be don to hem, pei tak not wiþ out gret synne pat pe pore man schuld lif of. As ȝeld in almis schal be putt be fore, pat pei only take pore mennis meytis, pat may not labor ne suffice not. Eft Austeyn seip, Wan we may labor, we how not begging tempt God; pat as þus pat we may of his gift. And sin we lif þer of, we lif of him gifynge, for he hap þeuen pat we may. Also þe begging of clerkis is schenschip of bishops; for þus seip Jerom, Now syn coueyteis hap waxen in þe kirk, as in þe empry of Rome, lawis gon a wey fro þe prest, and visioun from þe prophet, al bi power of bishopis name þe þe chalang unefuly 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 vnblessed clerk beggiþ in þe strete, and boundun vnder seruiul werk he askiþ almes openly of ilk man. And of þis is he þe more dispicid of all, þat he wrecidly desolat is gessid to be fallun iustly to þis wrecidenes þo bishopis a lon lowen to þeþis. Alon he vsiþ ministry. Alon he chalangip to him all þingis. Alon he assoylip oþer partyes. Alon he sleþ all. And for coueytis of prestis oft risun hatis; þer for are bishopis accusid of clerkis; þer of þe beginning of strif; þer of þe cause of detraccoun; þer of is maid þe begining 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 noþer mennis þingis, noþer þe feld, noþer þe wyne of þe pore, nor his wayn, nor his money, nor his frutis, how mikil more he þat is prest to þe kirk of God howip in al þing to kep riȝtwisnes, þat he chalang only þis to him þat [he] knowiþ to be of his riȝt, and ref noþer noþer mennis þingis, ne touche; feel he him euyn wiþ oþer. Also, in þe story of Seynt Clement is found, þat Petir
blamid Clementis modir begging, and seid sche schuld wyrk wiþ her handis. And also þat Clement Pope hadde writun be nam all þe nedy folk of þe cuntrees, and he þolid not hem to be soget vn to begry, þat þe clensing of baptem had halowid. Also bi lawe cyuyl it is not leful to a miȝty body to beg; þerfor be þey war þeis vniiust beggars, and ilk man se to wam he þeue almis, wat maner and whi, and wherof; for þus biddiþ Crist, Wan þu makist a meyt. Luc. xii. or sopar, calle þu not þi riche frendis, neybors, ne cosynis, þat 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 þee in þe rising aȝen of riȝtfulmen, for þey may not. And God seip bi þe wise man, If þu schalt do Eccl. xiij. wel, wit to wam, and þer schal be mikil grace in þi goodis. Do wel to þe iust man, and þu schalt fynd reward of God, þow þu fynd not of him. þeue to þe merciful and reseyue not þe synnar; þef to þe good, and to þe mek do wel, and þef not to þe vnpitous; forbede þi louis to be þeue 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 haþ synnar to hate, and he schal ȝeld veniaunce to þe wickid. And þis 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 ȝif we mak oper dew satisfaccoun; þfor þe decre seip, þe ofering of wickid þing is filid, for God approuip not Decre. þe gestis of wickid men, nor he lokiþ not in to þe ofering of þe vnpitous. Nor he schal not be merciful to synnis, in þe multitud of þer sacrifice. Bred of þe nedy is þe lif of þe pore; he þat defraudip him, he is a man slear; he þat schedin blud, and he þat dop fraud to þe hirid hyne are breþer. Perchaunys sum man þinkip it, are mani riche men auarous and couetous, I haue no synne if I tak it fro hem, and gif it to þe pore; I may geyt mede of þis, þat þei do no good of. But þis þout is sterid to him bi sleyt of þe fend, for if a man geþ al þat he took, þis is not to be wenid almis,
Wicliffe's Apology.

if pis be seuen or despendid to pe pore pat is getun of leful pingis.

Gregor.

ffor he pat takip iuel in pis entent pat he seuip wel, he is more
greuid pan helpid ; perfor pat we tak no ping vnder color to do

Prov. xxv.

almis wip synne, pe scripture for bedip, seying, Offringis of wickid-

Eccli.

men are abhominable, pat are offrid of felonie ; he pat offrip sacrifice

xxxiv.

of pe substance of pe pore, os he pat slep pe sone in pe siyt of pe

fadre. And wat pat is offrid in felony in pe sacrifice of God it

softip not, but sterip his wrape. It semip wel pat peis vniust

beggars, and namly pe ministers of pe kirk, brekyn pe bidding of

Deut. xv.

God ; ffor he biddip pus, Vtterly a nedy man and beggar be not a

mong sowe ; pat is to sey, polip not in your deuaut ani fal in to so

gret nede, pat he be nedid to beg. And bi pe same ne man schuld

blamfuly bi idulnes, bi rechlenes, noiper bi wast, noiper bi foly,
bring him silf to swilk nede. And if he dede, men schuld not seue

Prov. xx.
to him pat he askip, as is befor seid. And for Salamon seip, pe

slowman wold not in winter here for pe cold ; perfor he schal beg

in pe somer, and per schal not be seuen to him. And if he beg

wip out nede, he dop vniustly ; for to beg, is pe creater to scewe be

word or wark or tokun is deauat wanting, and nedip to be releuid,

and ask bi side pe titil of worldly dede, sum ping to be releuid by ;
of pis need pan if he noiper want, ne haue nede to be releuid, he
dop vniustly pat brekip Goddis bidding, li3ep, and berip falswitnes ;
ffor he affermip pat ned is per, wan it is not ; and pus he is a pe,
and fraudful reuar. Also it semip pat pei put wrong un to God, or
to pe peple, or to bope ; ffor pus is seid in Goddis lawe, pe wark-

Matt. x.

man is worpi of his meed, and his hyre. And eft, who pat warkip

Tobit. iv.

ani ping to pe, pay him his hyre a none. But wan peis ministeris

of pe wark han don per office, if God or pe peple wil not pay hem

per hire, pan is God or pe peple vniust, if God schuld pay and
dop not, he dop pan azen his owne law. If pe pepul schuld pay,

and dop not, pan pe peple brekip pe bidding of God. But if peis

men beggars are not sent of God, to do pis office, or dop not pis
dede trewly, or ellis nodi not to beg. And ellis þe peple is redy to quit hem þer servise. But of þis wil þei not be payid, but greddy gon abowt to geyt al þat þey may, þan þei do unjustly, 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, Wandring 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 nodi, ne seyntis noiþer. And if þei dede, þei repentid þer of and amendid; and so I rede þeis beggars do bi tyme, and come to Crist. Amen, Amen.

THE END.
NOTES.

P. 1, l. 2.—I witness bifoer God Almizty, and alle trewe cristunmen and wommen, and 3owe. 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 feith. That is, “The Catholic faith.”

— l. 17.—I knowlech to a falsid 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 . . . . . . . . whan 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).”

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 correxit, canis impudicus dicendus est magis quam Episcopus.”

— l. 14.—The crime of his synnes. The Latin shews that we should read, “the crime of his 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 haec ejus regula in eo servanda est cum culpa senioris exemplo suo non trahit ad interitum corda
juniorum. Ubi autem senior juvenibus exemplum ad interitum præbet, ibi districta increpatione feriendus est. Nam scriptum est: Laqueus juvenum omnes vos: et rursus propheta dicit, Maledicitus puer centum annorum.” The passages of Scripture referred to are 1 Tim. v. 1. Isa. xlii. 22. and Isa. lxxv. 20.

P. 2, l. 22.—And this is put *after in decresis*. 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 præsicitur*, “he that is maad a prest;” and *eis quibus præsicitur*, “the thingis that he is maad prest to;” *qui præesse dilexerit*, “he that lufith 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 sanitæ ecclesiae dicitur: Simon Ioaannis amas me? Pasce oves meas. Ex quibus verbis colligitur, quia si is, qui valet, omnipotentis Dei oves renuit pascere, ostendit se pastorem

P. 3, l. 7.—Howth. 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 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 fytting 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 imperfec-
tum in Matthæum, falsely attributed to St. Chrysostom: Decret. Dist. xl. 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 alii major apparet, 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 hyst it. i. e. "and he promise it."

— l. 15.—Therefore 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 sentence 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 impis, 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 relinquere filios impios.” Unpitoose is our author’s version of impius; so also we often find him using the word pite for pity.

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

—— 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 urbiurn 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 Matthaeum.* "Homo Christianus for-titer cadit in peccato propter duas causas: aut propter magnitudinem peccati, aut propter altitudinem dignitatis."

P. 5, l. 7.—Also of the dedis of Boneface. Quoted "Ex dictis" [al. gestis] "Bonifacii martyris." *Dist.* xl. c. 6. "Si Papa, suæ et fraternæ salutis negligens, 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 gehennæ, cum ipso plagiis multis in æternum vapa-laturus." Al. "vapulaturos," 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 *3erth* or *3erth* is the spelling adopted for the word "earth."

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

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

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

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

And a little afterwards,

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

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

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

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

P. 6, l. 2.—His. For *is.* Our author (or his transcriber) frequently prefixes *h* to words beginning with a vowel.
NOTES.

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. Presciti, reprobate. See also lines 23 and 24 of this page.

——l. 5.—I seid thus: I reheisd 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 profhability 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 provably, 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.
P. 8, lr 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 lelenacion du corpus däi 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 iesu qü 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 immundicis mentis et corporis, et ab tuiuersis malis et periculis preteritis, presentibus et futuris. Qui uiuis et regnas,” &c.

The editor has been permitted to make this extract from a beautiful copy on vellum of this rare book, in the possession of the Earl of Dunraven. The colophon at the end is as follows:—“Ces presentes heures a lusage de Romme furent acheeves le .ii. iour de Aust, Lan de grace Mil quatre centz .iii. xx. et .xiii. Pour Symon votre Libraire demourant a Paris en la rue neue 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 ultimo adiectis,” in the Library of Trinity College, Dublin, the same prayer occurs with the following rubric in English prefixed.

“† Our holy father the pope Bonifaciust sextus hath graunted to all
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them that say devoutly thys prayer folowynge betwene the eleuacyon of our lorde et the .iiij. Agnus dei .x. thousande yeres of pardon. Oratio. Domine Jesu Xpe qui hanc,” &c.

This copy of the Hours was printed at Paris in 1536: “Impresse Parrhisiiis per Francisccum Regnault, impensis et sumptibus eiusdem: alme vniversitatis 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. 1285); 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 Horarium, if the search were worth the trouble, would clear up this difficulty.

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

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

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

— l. 25.—lapid. Mocked: to 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.
P. 8, l. 30.—It behoofeth to trowe. i. e. we are bound to believe.

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

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. Decretalam 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. c. 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. absensionibus. The passage referred to is from a Decree of Pope Clement V. in the council of Vienne, A. D. 1312, and is as follows:

"Ad hæc cum aliqui ex hujusmodi quæstoribus, sicut ad nostram audientiam est perlatum, non sine multa temeritatis audacia, et deceptione multiplex animarum, indulgentias populo motu suo proprio de facto concedant, super votis dispensent, a perjurii, homicidiis, et peccatis alii sibi confitentes absolvant, male ablata incerta (data sibi aliqua pecuniae quantitate), remittant, tertiam, aut quartam partem de poenitentiis inunctis relaxent: animas tres, vel plures parentum, vel amicorum illorum, qui eleemosynas eis conferunt, de purgatorio (ut asserunt mendaciter), extrahant, et ad gaudia paradisi perducant, benefactoribus locorum quorum questores existunt, remissionem plenariam peccatorum indulgeant, et aliqui ex ipsis eos a poena et a culpa
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(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 quosquaque questores fieri, vel attentari de cætero districtius inhibemus. Omnia et singula privilegia, si qua super præmissis, vel eorum aliquo sint aliquibus locis, ordinius, vel personis questorum hujusmodi quomodoque concessa, (ne ipsorum prætextu sit eis materia talia ulterior præsumendi), auctoritate apostolica, quantum ad præmissa, penitus revocantes.

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

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

—— l. 20.—Spedly. i.e. expedient.

—— Folly. 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.—Azen 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.—Wenun. Wish, desire.

—— l. 28.—Comynng, read comynge, 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 takyn. i.e. in partaking, taking share of.
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P. 12. l. 4.—Reif. Plunder, spoil; from reave.

—l. 24.—A place that is called porciuncula. Portiuncula was a place near Assisium, where was a ruined church dedicated to St. Mary of Angels, which was rebuilt and restored by St. Francis of Assisium, at the commencement of his religious life; it was the favourite scene of his early devotions: in it he conceived the design of founding the celebrated order of Friars Minors, and it subsequently became the centre and mother church of the whole Franciscan family. "Hunc locum (says Wadding) vir sanctus amavit præ cæteris mundi locis. Hic etenim humiliter œcepit, hic virtuose profectit, hic feliciter consummavit; hunc in morte fratibus, tanquam Virginis carissimum, commendavit . . . . . . Hic est locus in quo Fratrum Minorum ordo a S. Francisco per divinæ revelationis instinctum inchoatus est." Annal. Minor. t. i. p. 43, Rome, 1731.

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

—l. 27.—In the court. i. e. the court of Rome.

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

P. 13, l. 25.—Tho syn. A mistake of the transcriber for the sin. We often find tho for the in this MS. See line 8.
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P. 14, l. 7.—Swilk on. i. e. such an one.

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

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

“Manet ergo Petri privilegium, ubicunque ex ipsius furtur equitate judicium, nec nimia est vel severitas, vel remissio, ubi nihil erit ligatum, nihil solutum, nisi quod beatus Petrus autsolverit, 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 praebunt ecclesiae, depellatur, et foras mittatur, si ipse non ante exiit, hoc est, si non ita egit, ut meretur exire, nihil laeditur 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 Gelażi the Pope seith. Decretum, Caus. xi. q. 3, c. 46. “Cui est illata sententia deponent 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 absolvi desideret, qua se nullatenus perspicit obligatum.”

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

— l. 13.—To this acordith 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.
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 querelas multiplices, Isidorus, vir clarissimus, a fraternitate tua frustra se excommunicatum, anathematizatumque conquestus est. Quod ob quam rem factum fuerit, dum clerico tuo, qui præsens erat, voluissessem addiscere, pro nulla alia causa, nisi pro eo quod te injuriaverat, factum innotuit. Quæ res nos vehemenser aſſiligit; quod si ita est, nihil te ostendis de cælestibus cogitare, sed terrasam te conversationem habere significas; dum pro vindicta propriae injuriæ (quod sacris regulis prohibetur) maledictionem anathematis invexisti. Unde de cætero omnino esto circumspectus, atque solicitus, et talia cuquam pro defensione propriae injuriae tuae inferre denuo non præsumas. Nam si tale aliquid feceris in te scias postea vindicandum."
— l. 29.—Wærefore 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 querelas, just cited, is as follows: "Ergo episcopus non potest excommunicare aliquem pro injuria sibi facta, ut hic, et infra c. q. 5. De occidentis. Nec enim potest esse judex in causa sua, ut 4, q. 4, c. 1."

P. 21, l. 2.—Harborow. Harbour, shelter. See Nares's Glossary in voc.
— l. 3.—Veniauns. Vengeance.
— l. 4.—Manest, menaced. In the printed text of Wicliffe's New Testament this word is spelt "manassid." "Whanne he was cursid, he cursid not, and whanne he suffrid he manassid not, but he bitook hym silf to hym that demed hym vniustli." The reading of the Vulgate, "tradebat autem judicanti se injuste," is of course followed by our author.
P. 21, l. 11.—Were the Archdeacon seith. Guido Baifius (as he is erroneously called by Cave, who followed Trithemius), or more properly Guido Baisius, i.e. de Bayso, or de Bajisio, Archdeacon of Bologna, flourished A.D. 1280, and is usually known by Canonists as “The Archdeacon.” He composed a celebrated Commentary on the Decretum, entitled, “Enarrationes super Decreto, sive Rosarium,” which has been several times printed. It is to this work most probably that our author refers, and statements similar to that which he quotes occur so frequently in it that it is not easy to point out the particular passage cited. For example, in his commentary on the following canon (Caus. ii. q. 1, c. 11.), “Nemo episcopus, nemo presbyter excommunicet aliquem, antequam causa probetur, propter quam ecclesiastici canones hoc fieri jubes,” the Archdeacon says: “Causa, scil. contumacia, pro hac enim sola causa est quis excommunicandus. Ar. xi. q. iii. nemo episcoporum [c. 41] et c. nullus sacerdotum [c. 42] et dicitur tamem excommunicari pro homicidio, pro furto, et huissmodi, i.e. pro contumacia de tali vel tali crimen. 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 crimen debet quis excommunicari, sic et de expresso crimen moneri. Ar. hic et de sen. exco. Cun 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 crimen non est quis excommunicandus si velit se corrige, 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. Lugi. 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.

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

— l. 19.—Were for 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 Aystyn 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 mortalís, disciplinans, non eradicans,” &c. Sexti Decretal. lib. v. tit. xi. de sent. exco. c. 1.

— l. 29.—Were for seith Archdeacon. 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 laeditur nisi injustam excommunicationem contemnat. xi. q. iii. § cum ergo, in fin. infra eo, notandum. Et hoc intellige quantum ad participationem gloriae eternæ.”

P. 22, l. 2.—The decreis and sentence of doctors according to gisir. 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 decre seith. Decret. Caus. xxiv. q. 3, c. 5. “Non in perpetuum damnamur, cum injuste judicamur.”

— l. 7.—Archdeacon seith. In Caus. xxiv. q. 3, c. 5, on the words of the canon “sed dum indiscreter 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 sacram ii. q. i. in primis, versi. si quis in hoc. qui
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P. 22, l. 10.—For that he is cursid unjustly. Perhaps we should read, "for he that is cursid unjustly."

— l. 15.—And this dede Lincoln. Robert Grosthead, Bishop of Lincoln, A. D. 1236-1253, 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] dyed Saynt Robert Grosthehed, byshoppe 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 Ihesus Criste; he sent that pystle by cause the pope greuyd the churches of Englonde with taxes and paymente undue and uncustomeble. Also for he hadde geuen his letyll newe [nephew] a chanonrye with the fyrsst that voyded in the chyrche of Lyncoln. But this Robert wolde not receyve the chylde. But he wrote to the pope and sayde, that he nother wolde nor sholde receyve such to the cure of soule that cowde not rule hymselfe. Therfor this Robert was somned to the court and accursed. Thenne from Innocentes court, he appellyd to Crystys owne trone. Thenne after Roberts deth it happed on a nyghte that the pope laye in his bedde and rested, a bisshope apared to hym arrayed as a bysshope, and spake to the pope and sayde, Arise, wretch, and come to pi 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. ¶ Hencefore 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, anu c. 11. cum ergo. The words are, “Illicita ergo excommunicatio, ut ex præmissis apparat, non ludit eum, qui notatur, sed a quo notatur: ac per hoc, qui innocentes sunt, ex alterius crimine condemnari non possunt: sicut ab imprudentibus familiae potentum pro peccatis dominorum solent notari. Sed adhuc objicitur, quod non solum innocentes, sed nec etiam criminosi sententia maledictiosis sint feriendi. Ait enim Christus in Evangelio, Orate pro perseverentibus . . . . Item Apostolus: Benedicite perseverentibus vos: Benedicite et nolite maledicere: Item, Maledici regnum Dei non possidebunt.

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

Item (in lib. Josuae) 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 bene-dictiones electus est), istos figuraliter indicent, qui non metu poene, sed benedictionum et reparationum desiderio veniunt ad salutem; illi vero dimidii, qui juxta montem Gebal incidunt, in quo maledictiones prolatæ sunt, istos alios indicent, qui malorum metu, et suppliantorum timore complentes, quæ in lege scripta sunt, perveniant 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 provincial pronunciation.

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

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

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

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

— l. 15.—Stering. Stirring, movement.

— l. 17.—Therefore 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 afer, under the autorite of Austeyn.—Caus. xxiv. q. 3, c. 17. “Corripiantur itaque a prepositis suis subditi fratres, corruptionibus de charitate venientibus pro culpam diversitate diversa, vel minoribus, vel amplioribus.” Quoted from S. August. De Correct. et gratia, c. xv.

— l. 20.—Provasitis. Provosts, Praepositi.

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

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

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

— l. 3.—Blawun. Blowen, censured.


— l. 13.—South. Sore.

— l. 18.—Salamon seith. Prov. xxvi. 2. “Maledictum frustra prolatum in quempiam superveniens.”
NOTES.

P. 24, l. 19.—As the Gloss saith. The Gloss on the words "in quempiam" is, "in proferentem." Bibl. cum Glossa interlin. Ven. 1588.


— l. 23.—Heled. 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 pittes. i. e. "one pit""n

— 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 proue 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."

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


P. 27, l. 15.—Rad. Perhaps for "dread."

—— l. 16.—To gruch. To grumble, to murmur. So in the next line, "3or gruching is ae 3e Lord." *Murmur vestrum.* Exod. xvi. 8. See "Deposition of Richard II." published by the Camden Society, *Glossary in voc.*

—— l. 19.—Comyns. Community.

P. 28, l. 2.—Thole. Suffer.

—— l. 15.—send. i. e. end.

—— l. 17.—Ovrdre of kynd. Order of nature.

—— l. 26.—Untrowth, 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 religionem sierent, et diceretur in populis, *Ego sum Pauli, ego Apollo, ego autem Cephae,* communi Presbyterorum consilio ecclesiae gubernabuntur. Postquam vero unusquisque eos, quos baptizaverat, suos putabat esse, non Christi, in toto orbe decretem est, ut unus de Presbyteris electus superponeretur ceteris, 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 Dominicae 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 inflammatus, irascatur in templo, si Presbyteri interdum exhortentur plebem, si in ecclesiis prædicent, si plebis, ut scriptum est, benedicant. Etenim abnuent mihi ista sic dicam: qui non vult Presbyteros facere, quæ jupiter a Deo, dicat, quis major est Christo? aut quid corporis ejus, aut sanguini, poterit anteponi? Si Presbyter Christum consecravit, cum in altario Dei Sacramenta benedicit, benedicere populo non debet, qui Christum etiam meruit consecrare? Et paulo post. Circa laicos, ac mulieres, jubentibus vobis, O injustissimi sacerdotes, Presbyter Dei benedictionis perdit officium, amittit linguæ opus, non habet confidentiam prædicandi, truncatus est omni parte virtutum, solum Presbyteri nomen habet, plenitudinem, ac perfectionem, quæ consecrationi ejus competit, non retentat. Quis hic, rogo, O Sacerdotes, honor vester est, ut damnum gibbi [leges gregibus] inferatis? Quoniam cum pastoribus per potentiam vestram auffertur 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 fele. i. e. fulfil, implere.
— l. 6.—Wrath. Here used as a verb, for be wroth, irascatur.
— l. 11.—Aweth. 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 conferming, that he apprith to him self with out ground of the Scripter. One of the Articles of Wicliffe condemned in the Council of Constance was, "Collatio sacramenti confirmationis non est episcopis;" and again, Rationes et Motiva, &c. No. 28. "Confirmation juvumentum, clericorum ordinatio, locorum consecratio, reservatur Papæe et episcopis propter cupiditatem lucri temporalis et honoris." Orthuini Gratii Fasciculus (edit. Browne),
NOTES.

P. 30, l. 26.—Hied, "exalted;" or verilfar filyd, "or more truly defiled."

P. 31, l. 6.—Upon wilk seith an exppositor 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 some 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 gratiatur." And, after referring to Exod. xxviii. 33, 35, he adds, "Sacerdos namque ingrediens vel egrediens moritur, si de eo sonitus non auditur."

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

P. 31, l. 24.—Uphauns. i. e. lift up.

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

In the Articles presented to the King against the Lollards, in 1382, they were accused (Art. 11.) of holding "That priests and deacons, whosoever they are, are obliged, and ought to preach publicly to the people, on account of the orders they have taken, although they have not a people or cure of souls." (Lewis, Life of Wycliffe, 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.—zed. Heed. In line 6 this word is spelt zede.

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

— l. 6.—Langwag. Language.
NOTES.

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,

— 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]. "Sciant igitur sacerdotes Scripturas sanctas, et canones,
ut omne opus eorum in predicatione et doctrina consistat: atque
edificant cunctos, tam fidei scientia, quam operum disciplina."

— l. 29.—Therfore the prestis. This part of the quotation, which
does not occur in the Council of Toledo, or in the Decretum, seems
pro populi iniquitate damnantur, si eos aut ignorantes non erudi-
dant, aut peccantes non arguunt, testante Domino per Prophetam :
Speculatorum dedi de domui Israel. Si non fueris locutus, ut se cus-
todiat impius a via sua, ille in iniquitate sua morietur: sanguinem
autem ejus de manu tua requiram. Sic enim Heli sacerdos pro filio-
rum iniquitate damnatus est: et licet eos delinquentes admonuit, sed
C. fol. Par. 1601.)
P. 38, 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 sylt. 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 criminé 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 citées, 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 bishopp to be without cryme: a dispendour of God.” &c.

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

—— l. 21.—Bening, benign, benignus.

—— Bicllipping. i. e. embracing. The original is amplexentēm. 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 privé witt. i. e. the secret knowledge, mysterium fidei.

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

—— l. 32.—Thi going forth. i. e. thy proficiency, prefectus 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
NOTES.

original *salvum*. In Wicliffe's New Testament, as printed, it is "make thi sylf saef."

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

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

*Shep. Kal. May, 224.*

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 prested*. i. e. Hear they every one that is near the priesthood; i. e. every ecclesiastical person.
— *l. 28.* — *For that he bring in*. For he, read ye. "Eo quod inducitis filios." Ezek. xliv. 7.

*P. 35, l. 7.* — *Huschers*. In the original *aditui*. Ezek. xliv. 11. The same word which is now spelt *usher*.
— *l. 8.* — *Offerings of victories*. This is probably a mistake of the scribe: the original has only, "Ipsi maactabunt holocausta et victimas populi."
— *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.* — *zeugn*. Given.

CAMD. SOC. 14.
P. 36, l. 12.—*Polewt.* 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 lactificat patrem: filius vero stultus moestitia est matris suae."
— l. 11.—*zere.* Hear.
— l. 20.—*Al so I rehearsed 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 "betein with many betyngis." Luke xii. 47.

P. 38, l. 1.—*Cnowith.* Knoweth.
— l. 2.—*And as Austeyn seith.* Decret. part i. Distinct. xxxvii. c. 16. "Non omnis ignorans immunis est a poena. Ille enim ignornans potest excusari a poena, qui, a quo disceret, non invenit. Istit autem hoc ignoscit 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, *Quaestiones ex vet. et novo Testamento:* quest. lxvii. [Opp. B. August. edit. Bened. tom. iii. append. 34.]
— l. 11.—*Onlepy.* Single, solitary. From the Anglo-Saxon anlip, anlypi, anlipi5, anlepi5, solitarius, simplex, privatus, solus. See *Lye.*
— l. 18.—*For thus is writun in the decreis.* Decret. Dist. lxxxi. c. 12. (ex canone Apostolor. xxv.) "Presbyter aut Diaconus, qui in fornicatione, aut perjurio, aut furto, aut homicidio captus est, deponatur."
— l. 20.—*And eft.* Decret. ibid. c. 15. "Si qui sunt Presby-
teri, Diaconi, vel Subdiaconi, qui in crimine fornicationis jaceant, interdicitmus eis, ex parte Dei omnipotentis, et S. Petri auctoritate, ecclesiae introitum, usque dum peniteant et emendent. Si qui vero in suo peccato perseverare maluerint, nullus vestrum officium eorum audire prasumat; quia benedictio eorum vertitur in maledictionem, et oratio in peccatum, testante Domino per prophetam; Maledicam, inquit, benedictionibus vestris. Qui vero huic saluberrimo praecipto obedire noluerit, idololatria peccatum incurririt. Samuele testante, et B. Gregorio adstruente [al. instruente]: Peccatum ariolandi est non obedire, et quasi scelus idololatria non acquiscere." 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 command, &c. Decret. Dist. xxxii. c. 6. "Præter hoc autem præcipiendo mandamus, ut nullus missam audiat presbyteri, quem scit concubinam habere indubitans, vel subintroduciam malierem. Unde etiam sancta synodus hoc capitulum sub excommunicatione statuit, dicens; Quicunque Sacerdos, Diaconus, Subdiaconus, post constitutum beatae memoriae precessoros 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 constitutionis 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.—Almiisti Goddis half. i. e. behalf.

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

— l. 12.—And eft the decre seith. Decret. Dist. lxxxiii. c. i.
“Si quis Episcopus fornicationi presbyterorum, diaconorum [subdiaconorum, Cor. Rom.] vel crimini incestus in sua parochia, pretio interveniente, vel precibus, consenserit, vel commissum, sibique competentum, 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 ulterius minime admissuri. Si vero acuescere clementserint, eos ab ecclesiasticis beneficiis usque ad satisfactionem congruam suspendatis. Et si eas suspensi praesumpserint detinere, ipsos ab eisdem beneficiis perpetuo remove re 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 deacre biddith. Decret. Dist. xxxii. c. 6. (3a part.). This passage is quoted in an epistle of Urban II. (cited by Gratian,) from an epistle of Gregory VII. (lib. ii. reg. ep. 45.) “Officium Simoniacorum, et in fornicatione jacentium, scierer 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.—Theref or 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 contempts viderint, rubere Verecundiae facilius ad pœnitentiam provocentur.”

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

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

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.—They for hem see pore men. i. e. therefore let poor men look to themselves. "Hem see," the reciprocal verb; as a little lower down, "And see hem religious," i. e. let the religious look to themselves.
— l. 27.—Reef him. Carried him off by violence: from reave.
— l. 28.—He porid him self. i. e. he made himself poor.
— l. ult.—Chesid. Chose; pract. 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 deseyece of body. Suffer disease of body.
— l. 26.—Buynes. 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 cft. Decret. Caus. xii. quæst. 1, c. 5. "Clericus, qui Christi servit ecclesiæ, interpretetur primò vocabulum suum: et nominis definitione prolata, nitatur esse quod dicitur; Si enim κληρος græcè, Sors latinè appellatur, propterè vocantur clerici, vel quia de sorte sunt Domini, vel quia Dominus sors, id est pars clericorum est. Qui autem vel ipse pars Domini est, vel Dominum partem habet, talem se exhibere debet, ut et ipse possideat Dominum, et possideatur CAMD. SOC. 14.
à Domino. Qui Dominum possidet, et cum propheta dicit Pars mea Dominus, nihil extra Dominum habere potest. Quod si quidpiam aliud habuerit præter Dominum, pars ejus non erit Dominus: verbi gratia, si aurum, si argentum, si possessiones, si variam supplellationem, cum istis partibus Dominus fieri pars ejus non dignatur. Si autem ego pars Domini sum, et funicularis Hercidnis eius, nec accipio partem inter cæteras tribus: sed quasi Levita et Sacerdos vivo de decimis, et altari seruiens, altaris oblatione sustentor. Habens victum et vestitum, his contentus ero, et nudam crucem nudus sequar.”

_P. 43, l. 24._—Denaith. Deigneth, dignatur.

— l. 29.—And Bernard seith. This seems quoted from Gaufri Abbatis Declamationes ex Bernardo, c. xvii. a work which is published in the Benedictine edition of St. Bernard, tom. v. The passage cited by our author is as follows:—“De altario, inquit, vivat; non superbiat, non luxurietur. Denique non dicitur; non, contra sancti cujusdam” [scil. S. Hieronymi] “plane dignam omni acceptione sententiam, ex clericatu ditor fiat. Non sibi de bonis ecclesiæ ampla palatia fabricet, mutans quadrata rotundis; nec loculos inde congeget; nec in vanitate aut superfluitate dispersat; non extollat de facultatibus ecclesiæ consanguineos suos, aut neptes (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 press 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.—Tîzen. Tithe: the ȝ may perhaps be a mistake of the transcriber for þ; in Wicliffe’s New Testament the word is tîzen. 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.

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

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

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

1 Cor. xi. 24.

— l. 28.—Wo, i. e. who.

— l. 30.—And upon this seith Ambrose thus. Quoted probably from Ambrosiaster in 1 Cor. xi. 25. "Medicina enim spiritualis est, quæ cum reverentia degustata, purificat sibi devotum. Memoria enim redemptionis nostræ est; ut Redemptoris memorès, 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 zele. Health, salvation.

— l. 12.—Filith. 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, rîtæ sumimus ad salutem spiritualem, in memoriam pro nobis Dominicæ passionis. Quod cum per manus hominum ad illam visibilem speciem perducitur, non sanctificatur, ut sit tam magnum sacramentum, nisi operante invisibilibre Spiritu Dei: cum haæ omnia, quæ per corporales motus in illo operæ fiunt, Deus operetur."

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

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

— l. 28.—This thing that is seen is breed. These words were quoted already from Decret. ubi supra, c. 58. See p. 46, line 5.
P. 47, l. 30.—*Also the decree seith* Decret. *ibid.* c. 42. "Ego Berengarius . . . . consentio autem sanctæ Romanae, et Apostolicæ 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 mensae cændem fidem me tenere, quam Dominus, et venerabilis Papa Nicolaus, et hæc sancta Synodus, auctoritate evangelica, et apostolica tenendum tradidit, mihique 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 sacramento, sed in veritate manibus sacerdotum tractari, frangi, et fidelium dentibus atteri."

P. 48, l. 1.—*In heys holi seyneg.* 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 ryngyn 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 (*Romaunt 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 distinguish: et ministrorum Christi nulla electio est. Neque vero mihi aliquis opponat dives in Judæa templum, mensam, lucernas, thuribula, patellas, scyphos, mortariola, et cætera ex auro fabrefacta. Tunc hæc probabantur a Domino, quando sacerdotes hostias inmolabant, et sanctus pecudum erat remissio peccatorum: quanquam hæc omnia processerint in figura, scripta autem sunt propter nos, in quos fines secu-
lorum devenirent. Nunc vero, cum paupertatem domus sua pauper
Dominus dedicavit, portemus cruce, et divitas luctum putabimus. 
*Item idem in extremo.* Amico quidpiam rapere, surnum est, eccl esi=siam 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 pra
donum cridelitatem superat."

P. 48, l. 30.—Hector Thebanus. Ibid. Instead of Hector, how-
ever, 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 aurum pondus
abiecit: neque putavit se simul posse et virtutes et divitias possidere.
Nos suffarciati auro Christum pauperem sequimur: et sub prætextu
eleemosynæ pristinis opibus incubantes, quomodo possumus aliena
fidelter distribuere, qui nostra timide reservamus? Plenus venter
facile de jejuniiis 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 phi=
osopher. Diogenes Laertius gives the story on the authority of Antis=
thenes; τοὺς φησὶν Ἀντισθένης . . . . . . . ἀθροίσαντα πρὸς τὰ
ἐκατόν δικαίωσα ταλάντα, τοῖς πολίταις ἀνείναι ταύτα. Lib. vi. Segm. 87,
tom. i. Amstel. 1692. edit. Meibomii.

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

P. 49, l. 14.—To dise. i. e. to die.

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

— 19.—Who so is unwyse. 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.—Gretan. To greet, or grete, is to lament, to cry out with grief. Sometimes written greit.

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

— l. 28.—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 see. Mocketh, or deceiveth the eye.

— l. 18.—Tent. Attend.

— l. 23.—Quek. Quick, living.

— l. 28.—Whether is it not wri tun in the law of the kirk thus? Decretal. lib. v. tit. 3, c. 9. "Horribile nimis est, quod in quibusdam Ecclesiis locum venalitas perhibetur habere, ita ut pro Episcopis, vel Abbatibus, seu quibuscunque personis Ecclesiasticis ponendidis 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 longa invaluisse consuetudine arbitrantur, non attendentes, quod tanto graviora sunt crimina, quanto diutius infelicem animam tuerunt alligatam. Ne igitur hæc de cætero fiant, vel pro personis Ecclesiasticis deducendis in sedem, vel Sacerdotibus instituendis, aut sepeliendis mortuis, seu benedicendis nubentibus, seu aliis sacramentis conferendis, seu collatis, aliquid exigatur,
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districtius prohibemus. Si quis autem contra hoc venire præsumpserit, 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 apparently of our author's own words: "Quisquis horum alterum vendit, sine quo nec alterum provenit, neutrum invenditum derelinquit."

—l. 18.—The decre Salvator. Caus. i. q. 3, c. 8, beginning, "Salvator prædict 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 open by the canoun i. q. i. Sunt quidam. Ibid. Caus. i. q. 1, c. 125. "Sunt quidam, qui vel violentia, vel favore non permitunt ecclesias regulariter ordiniari. Hos etiam decrevimus sacrilegos esse judicandos."

—l. 4.—That prestis to sing may not first mak covenant without symonie. This was a favourite position of the Lollards. Thus among the opinions of the Lollards enumerated in the petition of the House of Lords to the King, A.D. 1382, the tenth is, "That it is not lawful for a presbyter to hire out his work." (Lewis, Life of Wiclif, p. 106. 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 owns to sell by bargaining and covenant his ghostly travel, ne his masses, ne his prayers, ne God's Word, ne hallowings, baptism, ne confirming, order giving, for weddings, for shrift, for housel, or for enpointing; any worldly men's to ask or take for these, or for any of these,

P. 52, l. 10.—With wilke 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.—Vnnesse. Hardly, scarcely; also spelt unneths, and unneth, or unneath: from the Saxon eax, 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 debet legere.” —Hostiensis Summae Lib. V. n. 5, col. 1183.


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, Trigenarius, 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 Preceptor 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 penitens hæc non vere, retulit et reject 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. 28.—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 alter mysterium celebrat, quam ab eo traditum est. Non enim potest devotus esse, qui aliter presumit, quam datum est ab auctore."

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

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

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


And n. 9, "Quotquot enim habet ecclesia perjuros, fraudatores, male-ficos, sortilegorum inquisitores, adulteros, ebriosos, fæneratores, mangones, et omnia que numerare non possumus, 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 amplecterus peccata tua; contrarius es Christo. Intus sis, foris sis, antichristus es: intus sis, foris sis, paela es.”

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

tores ad vitam æternam; quod modo abutentes hac vi generativa non sunt, consonanter verbis prophetarum, corporalibus illis Sodomitis pejores et abominabiliores, praesertim cum melioris virtutis pejor et abominabilior sit abusio? Ipsique pastores sunt ex officio, lux et sol mundi, ipsum illumineans et vivificans: e contrario autem facientes, pro luce densissimas tenebras effundentes et pro vitali calore frigus corrumpens et mortificans, manifestissimè sunt totius mundi perdidiores. 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 pollitus 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 prætacti sunt, pastores, imò mundi perditores, in oculis solum constituit hoc ut provideat vitæ alicujus temporali, multa millia animarum pro quarum 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, impotenti, aut ignorantii aut nolenti, aut negligentii gregem educere et in pascua minare, et in ovile reducere, leonibus, ursis et lupis nec ad medicum pro salute gregis se objicenti, nonne gregem tradit devorationi et morti, et mortis ipsius reatu tenetur, etiamsi accidat aliquam casu fortuito mortem effugere? Tradens navis onerata hominibus in portum salutis dirigendis per medium maris scopulosi et procellosi, gubernaculum et gubernandi officium paralytico, aut artem gubernationis ignorantii, et talis officii ministerium inexperto, aut laborem gubernationis sustinere nolenti et negligentii, ut is nauta à singulis suscepto dixetur, nonne et navem et eos qui in navis sunt, perdit, et perdicionis omnium incurrit reatum, et licet eorum aliquid naufragii evadat pericum? 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 dejecta extoiores.”

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

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

P. 55, l. 7. — The 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 lefte.

— l. 13. — Werr, worse.
— l. 17. — Lifly set, "lively, or vital, heat." The Latin shows 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. — Ungly, perhaps for only. Tremel, tremble.
— l. 28. — Hyrdis. i. e. herds, shepherds, "pastores." ya, yea. Peruey, provide, "provideat."
— l. 30. — Swelluing. 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 vain thing. The original, as printed by Brown, is "super mane:" our author, however, evidently read super inane.
— l. 9. — Odo. This was probably Odo de Sheritona, an English Cistercian Monk, who flourished about the year 1184, and whose sermons were published at Paris in 1520 by Matthew Makkerel, who has dedicated them to John Fisher, Bishop of Rochester, under the title of "Flores Sermonum ac Evangeliorum Dominicalium ex-
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. cliii. V.). and Oudin is of opinion that the Editor is wrong in supposing the author to have been Chancellor of Paris. De Scriptoribus eccles. tom. ii. col. 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 prēlati, 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 succedere Herodi in divitiis, quam Christo, licet christianis nuncupentur, in tormentis, ideo potius herodianis quam christianis nuncupentur." And the same idea is repeated, fol. xxxvii. G. "Malunt quidam potius successores esse Herodis, quam Christi: qui potius herodianis quam christianis sunt nominandi."

—— Rather pilates 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 prēlati, spoliatores, non speculatores, herodiani Herodis, non hæreses Christi."

— l. 11.—Kaff. Chaff.

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

— l. 20.—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 columbae. Syrum pariter et Hebræum. Bar quippe, lingua Syra,
filius, et Jona columba utroque sermone dicitur.” In the printed text of Wicliffe’s New Testament Bar-jona is not translated.

P. 56, l. 28.—Thole. Suffer, from the Anglo-Saxon þohan, pati, tolerare, sustinere. Of the olde men. i.e. of the elders: in Wicliffe’s New Testament this passage is rendered “Fro that time Jhesus began 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. “Absita te, Domine.” Vulg. Wicliffe’s New Testament has “fer be it fro thee, Lord.” Be merciful to thisself. 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 unworscippist. 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 quæstum pietatem putant; emunt

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

——— Pite. Piety.
—— l. 23.—Bryn. Burn.
—— l. 25.—Triele. Here used as the translation of antidotum, and in the original signification of its root theriacum (θεριάκον), 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 put 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 cleris, omnia volunt ad nutum suum disponere.”
—— l. 12.—The hound of wrechfulness. “Aper iracundiae.”
—— l. 13.—The feldhasser of dyeryness laborith to swernes. The corresponding passage of the original seems to be “acidia laborat
onager tristitiae.” Swernes, Anglo-Saxon rœnnerre, aciditas, sourness. Feldhasser, the field ass, or wild ass, perhaps from the Saxon pibe apra, wild ass. Dyeryness, for Dryeryness, i. e. deariness, Anglo-Saxon þreypyngræ, tristitia, moestitia.

P. 58, l. 16.—Wombe. Belly.

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

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

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

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

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

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

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

— l. 12.—Shunder. Slander, scandal.

— Was. i.e. whose.

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

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

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

— l. 25.—Houwith. Behoveth.

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

— l. 27.—And Bernard seith to Pope Eugeni. Quoted from S. Bernard's treatise *De Consideratione*, dedicated to Pope Eugenius, lib. iv. c. 6, n. 21. "Discant a te coepiscopi 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 *zele*, health, or welfare." *Hern*, for *yearn*, to long for, to desire earnestly. Anglo-Saxon *geopnian*. 
P. 59, l. 32.—scele. Hele, or health, i. e. welfare.

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

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

— Ditith. Inditeth.

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

— As Austeyn seith. The Editor has not succeeded in verifying this reference.
— l. 21.—Somoun. Sic MS. Perhaps we should read "comoun, [i. e. common, public,] or priuat."

— Eth. Perhaps for wenith; thinketh. Anglo-Saxon penan.
— l. 31.—Vnpitous. Impious, unrighteous. So page 62, l. 9 vnpite, impiety.

P. 62, l. 19.—Bouning doune. "Sprevisti omnes discendentia 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.—Peruiance. "Proventum." In Wickliffe's Version, "But he schal make with temptacioun also puruiance that ye moun suffre." 1 Cor. x. 13.

— l. 27.—seftis sare ye. i. e. give ye ear. "Præbete aures vos." Wisd. vi. 3.
NOTES.

P. 62, l. 28.—In routis of actouns. For actouns we should probably read nationes: the original being "in turbis nationum."
—l. 30.—Wis. Sic MS. The original is, "quoniam cum essetis ministri regni illius."
—l. 31.—sed. Præterite of to go. Anglo-Saxon geode; 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 oyles, or herbes, or charmes,
A fordonne wight from dore of death might raise."
Fairie Queene, I. v. 41.

—l. 21.—Schrewis. Here apparently used in a general sense, for turbulent, insubordinate persons, in opposition to "just men."
See Nares, Glossary in voc.
—l. 26.—Wilis. i. e. wives, 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.


——— *That seven cursing under the hewow of iwan.* The Latin is, "Vae quae consuant 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. "Violabunt me." The ancient Latin version reads "contaminabat," 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."

—— Liner. Deliver.

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

—— l. 16.—Deueyn. Divine; *divinabitis.*

—— l. 17.—And upon this seith Gregor thus. Decret. Caus. xi. q. 3, c. 88. "Plerumque contingit, ut hic judicis locum teneat, cujus ad locum vita minime concordat: ac proinde sæpe agitur, ut vel damnet immetos, vel alios ipse ligatus solvat. Sæpe in solvendis ac ligandis subditis, suæ 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 odio 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 ntitur, qui reum a supplicio absolvere conatur. Cause ergo pensandae 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 compunctionis gratiam visitat, illos Pastoris sententia absolvat. Tunc enim vera est absolutio presbyteris, cum interni arbitrium sequitur judicis. Quod bene quadriviati mortui resuscitatio significat, quæ videlicet demonstrat, quia prius mortuum Dominus vocavit et vivificavit, 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 magister resuscitaverat mortuum. Si enim discipuli Lazarum mortuum solverent, factorem magis ostenderent, quam virtutem. Ex qua consideratione intuendum est, quod illos nos debemus per pastoram auctoritatem solvere, quos auctorem nostrum cognoscimus per suscitandem gratiam vivificare.

Venant itaque foras mortuus, id est, culpam confiteatur peccator. Venientem vero foras solvunt discipuli; ut Pastores ecclesiae ei peinam debant amovere, quam meritum, qui non erubuit confiteri quod fecit. Haec de solutionis ordine breviter dixerim: ut sub magno moderamine Pastores ecclesiae vel solvere studeant, vel ligare.” This passage our author seems to have quoted not from the Decretum, but from the works of St. Gregory. In Evangelia Lib. ii. Hom. xxvi. n. 5, 6. (Edit. Bened. tom. i. col. 1555-6).

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

— l. 30.—To be peysid. To be poised, weighed. “Causae ergo pensandae sunt.”

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

P. 68, l. 1.—Bi for. Before.

— l. 12.—Rising. Raising: “per suscitandem 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.—Tously. Toughly, obstinately.

P. 69, l. 8.—The ascars. Asker: "interrogantis." Ezek. xiv. 18.
— l. 15.—Behytith. Promiseth.
— l. 19.—Seunt 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 filii deprecantibus motus, et lacrymis conjugis ejus inflexus, absolvendum putet, cui adhuc latrocinandi adspiret affectus: nonne innocentiae tradet exitio, qui multorum liberat exitia cogitamtem? Certa si gladium reprimit, vincula dissolvit, cur laxat exilio? Cur latrocinandi qua potest clementiore via non eript faculatem, qui voluntatem extorquere non potuit? Deinde inter duo, hoc est, accusatorem et reum, pari periculo de capite decernen tes, alterum si non probasset, alterum si esset ab accusatore convictus, non id quod justitiae est, judex sequatur; sed dum miseretur rei, damnet probantem: aut dum accusatorem favet qui probare non possit, addicit innoxium. Non potest igitur haec duci justa misericordia. In ipsa Ecclesia, ubi maxime miseri decet, teneri quam maxime debet forma justitiae; ne quis a communio nis consortio abstentious, brevi lacrymula, atque ad tempus parata, vel etiam uberioribus fetibus communionem quam plurimum debet postulare temporibus, facilitate sacerdotis extorquete. Nonne cum uni indulget indigno, plurimos facit ad prolapsionis contagium provocari? Facilitas enim veniæ incentium 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

camd. soc. 14.
P. 70, l. 14.—Azenworde. On the contrary.
—l. 20.—Weth. For with.
—l. 30.—The decre seith thus. Conf. Decret. Dist. xxxi. 1st part. and Dist. lvi. c. 13. Also Caus. xxxv. q. 1. "Nullo enim Evangelii precepto, vel Apostolorum instituto, consanguineorum conjunctiones prohibite 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 quaedam consulendo addidit, quae Evangelicis preceptis non inveniebantur definita, nec tamen ideo tanquam temeraria, vel superflua, ab aliis apostolis suntio repudiata: sic et Ecclesia, post apostolica instituta, quaedam consilia perfectionis addidit, utpote de continentia ministrorum, de consecatione mysteriorum, de celebratione officiorum: quae nullatenus respuenda sunt, sed diligenti veneratione suscipienda. Consanguineorum ergo conjunctiones, quamvis Evangelicis et Apostolici praecptis non inveniuntur prohibite, sunt tamen fugiendae, quia ecclesiasticis institutionibus inveniuntur terminatae."
—l. 14.—Leeuith. i. e. giveth leave, permittest. 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 quae 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.—Werrn. 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. "Omnes itaque nuptiarum bonum impetum est in illis parentibus Christi, proles, fides, sacramentum." See also Lib. Sentent. l. iv. dist. 31.
NOTES.

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.—Seynois. i. e. synods.

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

—— l. 8.—Wit. i. e. while.

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

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

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

P. 75, l. 6.—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 reheersith 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. Augustine 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; wherunto the multitude used in his time was not to be compared?"

P. 75, l. 32.—Laws of the kirk incorporat and extravagaunt. All collections of Decretals subsequent to the Decretum of Gratian were termed extra, or extravagantes: "eo quod collecta sunt ex iis quae extra Decretum Gratiani vagabantur." The term is now commonly applied to the Decretals of Pope John XXII. published in the ninth year of his Pontificate, A. D. 1325, and to the subsequent collection entitled Extravagantes 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 extravagant," all other collections, especially those of Boniface VIII. (now called Liber Sextus Decretalium) and of John XXII.

P. 76, l. 1.—Battils. 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 bacan,
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. xi of that work) the nature of the reservations exacted by the Court of Rome from the English Church in our author’s time is explained.

— l. 3.—Raney. Perhaps this word should be raueyn, 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 knisthed. “Nemo militans.” Implizeth: “implicat se.” In the printed text of Wicliffe’s New Testament this passage is translated thus: “No man holdinge knythyhood to God, wlapith hym sylf with worldli nedis.”

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NOTES.

P. 77, l. 17.—Naytid. Denied, refused.
—l. 32.—A new ordinaunce and indulgenci. 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 lifes. i. e. "Woe sons leavers," i. e. "desertors." "Væ filii desertores." Is. xxx. 1.
—l. 26.—Lawse. 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 antient use of it. The lower orders of Irish often say, "It is kind for him to do so and so:" as for example, "It is kind for him to be good and hospitable, for his father was so before him," meaning it is natural for him, what one would expect him to be or to do. So the clown in Shakespeare (Ant. and Cleop. Act V. Sc. 2) says, "You must think this, look you, that the worm will do his kind," i. e. his nature.
—His lore, i. e. his teaching, his instruction.

P. 82, l. 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.—Lout. Bow, pay obeisance: from the Anglo-Saxon Hlutan, to bend.
— l. 10.—Wittirly. Utterly, "modis omnibus."
— l. 12.—Be kese. This word seems intended to represent "prostransur."
— 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.—Rett. The same as arett, supr. l. 18.
— l. 25.—So worship. A mistake of the MS. for to worship.
— l. 27.—Schorid.—Imputed or reckoned against. This use of the word is not yet obsolete. See Todd's Johnston in v. Score.

P. 86, l. 2.—Schuldrés. Shoulders.
— l. 3.—On noxeley. "Ignobilitatem suam."
— l. 6.—Quit, recompense, take vengeance. So in the next line, quit iu el, avenge, punish, evil; "retribuere."
P. 86, l. 8.—Liiuer. Deliver.
— l. 14.—They rezze not a king to regioun. "Regem regioni non suscientur." 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 repneus, "erit longe ab opprobriis." 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.—Deservuing. "Deservientes."
— l. 8.—Lyuing in bateil of unkunning. "In magno viventis inscientiae bello." Wisd. ib. ver 22.
— l. 10.—Merk. Dark, "obscura sacrificia. From the Anglo-Saxon mpcce, tenebrae.
— l. 11.—Wodnes. Madness: "insaniæ plenas vigiliæ;" 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 drere, sorrow.
— l. 18.—Wax wode. "Insaniunt." ver. 28.
— l. 21.—They felid. They felt. "Senserunt."
— l. 22.—Vniustly thei sware in idol. The original is "jurave-runt injuste, in dolo contemnentes justitiam." Our author appears to have read, in idolo.
NOTES.

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

P. 88, l. 23.—Sogety. 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.—seuit. 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.—Archdeacon seith. The passage here quoted does not seem like the style of the Archdeacon's Rosarium, nor has the Editor been able to find it in that work. It is probable, therefore, that there has been some mistake, and that the quotation has really been made from some other author.
— l. 11.—Endurid. I.e. hardened.
— l. 28.—O impite. O unrighteousness, impiety.
— l. 30.—zet. I.e. eat, or ate.
——— Was not held. The word and seems here wanting.
CAMD. SOC. 14. 2 A
NOTES.

"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 3ed. 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.—Reyttid. 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.—Thys 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 hec 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 liȝt. "Matutina lux." Is. viii. 20.
NOTES.

P. 98, l. 5.—Also thus writh Austyn. 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, claudicantisbusve, 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 nittur. 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 lewd man. i.e. the layman.

And of 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 fati augurio, aut aliquos menses, aut tempora, aut dies, aut annos, aut Lunæ Solisque cursum, quia qui hæ 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 quasdam numeros literarum, et Lunæ, et per Pythagoricam necromantiam ægrotantium vitam vel mortem, vel prospera vel adversa futura inquirunt, sive qui attendunt somnia scripta, et falsa Danielis nomine intitulata, et sortes quæ dicuntur sanctorum Apostolorum, et auguria avium, aut aliqua pro domo facienda, aut proper conjugia copulanda, aut in collectionibus herbarum carmina dicunt, aut pyctaciola pro quavis infirmitate scripta, super homines, vel animalia ponunt, praeter symbolum, et orationem Dominicum, aut magicis falsitatibus in grandinariis tempestatibus credunt. Qui autem talibus credunt, aut ad eorum donum euntes, aut suis domibus introducunt, ut interrogent, sciunt se fidem Christianam et baptismum praeventisse, et ut paganum, et apostatam, id est, retro abeuntem, et Dei animicum, iram Dei graviter in æternum incurrisse, nisi Ecclesiastica
NOTES.


P. 98, l. 17. Tentem. 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 falsitasibus.”

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 idololatris cultus rediret.”


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

— l. 4. -ythun. Heathen.

— l. 11. Phitoners. “Pythones.”


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. Atristun 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 de sce declarath wel. This reference has not been found: nor is the Editor quite certain whether it refers to what precedes, or to what follows.

— l. 7.—Wednes. i. e. madness. “Furor illis secundum similitudinem serpentis.” Ps. lviii. 4. From the Anglo-Saxon pów, mad.

— l. 8.—Heddir. Adder.

— l. 12.—Wold. Old.

— l. 16.—Weldar. “Possessorem suum.” From the Anglo-Saxon pealban, to wield, to have power over, to possess.

— l. 24.—Put in the general sentens and cursing of the kirk. Decret. Caus. xxvi. q. 6, c. 1. “Si quis ariolos, aruspices, vel incantatores observaverit, aut phylacteriis usus fuerit, anathema sit.” See also c. 4, et sq.

— l. 31.—Blowing. Blowing.

P. 98, l. 9.—Sautis. Assaults.

— l. 14.—Habarius. Breastplate. “Clothid with the haburioun of riştwisnesse.” Wicliffe's N. T. at Eph. vi. 14. Written also habergeon, and haubergon; from Halsberga, Halbergium, Haubercum, 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.
NOTES.

P. 99, l. 8.—Ere. Perhaps for here.
— l. 16. Vnderstond miser. Understand more erroneously. The comparative of the Anglo-Saxon mir, with which mistake, misunderstand, and such words are compounded.

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

P. 101, l. 10.—Efter the decr of Isidor. Caus. xxii. q. 4, c. 5. In malis promissis rescinde fidem. In turpi voto muta decretum: quod incante vovisti, ne facias. Impia enim est promissio quæ scelere adimpletur.
— l. 21.—Hugo declarith, in his book of Sacramentis. Hugo de Sancto Victore, De Sacramentis, Lib. ii. part. xii. c. 4. “Scriptura dicit: Vota stultorum frangenda sunt. Vota quippe stultorum intelligimus ea, quæ vel de malo fiunt, vel de bono male.” The passage quoted by our author and by Hugo, as from the Scripture, contains rather the substance or meaning of Eccl. v. 3, 4.
— l. 22.—Fowl wowes. Perhaps a mistake for “fools’ vowes,” 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 behiteth 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.
NOTES.

P. 104, l. 4.—Prosper, in his book of Contemplatif Lif, seith thus. The book here quoted has been long attributed to S. Prosper, and has been printed among his works; but the learned seem now agreed that the real author was Julianus Pomerius, who flourished about a.d. 498 or 500. (See Cceillier, 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 sermone tantum, non opere, seculo renuntiasse contenti seculariter vivunt, et vitia sua inani professione vitae melioris abscondunt, ac religionis imaginariae nomine palliati, opinionem virtutis pro virtute suscipiunt. Predicant magna, nec faciant : accusant vitia, nec deponunt. Publice sibi displicere simulant, quod occulte committunt. Magni studi videri, non fieri. Laudant eos, quorum cupiunt prædicationem laudari." Opp. D. Prosperi Aquitanici, p. 221. Col. Agr. 1690, 12mo. Our author appears either to have had before him a copy differing considerably from the printed editions, or else to have added to his quotation several interpolations of his own. The edition of the treatise De Vita Contemplativa, published separately in 4to. a.d. 1487 (s. l.) agrees exactly with the foregoing extract; but it is by no means improbable that the stronger expressions against the hypocrisy of the religious orders may have been expurgated by the first editor of the work.

— l. 5—Oneris. This word seems intended to represent the Latin conversi. There is of course some mistake.
— l. 8—Becis, for vicis, vices.
— l. 21—Reft. Plunder; from the verb to reave.
— l. 24—zelded. 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 Edid. Bened. tom. ii. 438, D.) "Hi sunt qui subesse non sustinent, praesesse non norunt; superioribus infideles, 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—Bihystars. 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 any man guessth hym silf to be religeous." 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 [ecclesiasticum scil. viro] sufficere non potuerit, proprio artifictiolo, 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.
NOTES:

debent fratres in labore manuum, certis iterum horis in lectione divina. Ideoque hac dispositione credimus utraque tempora ordinari; id est, a Pascha usque ad Kalendas Octobris, mane exeunte a prima usque ad horam pene quartam labore mut quod necessarium fuerit. Ab hora autem quarta usque ad horam quasi sextam lectioni vacent . . . . . . . Si autem necessitas loci, aut paupertas exigerit, ut ad fruges colli- gendas per se occupentur, non contristentur; quia tunc vere Monachi sunt, si labore manuum suarum vivunt, sicut et Patres nostri, et Apostoli.”

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

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

P. 109, l. 1.—Vggid. There is perhaps some mistake here.
— l. 9.—Men kyd. Perhaps for menglid, mingled, united. See note on p. 87, line 13. Wicliffe’s New Testament, reads, “if ony man obelieh not to oure word bi epistle, marke 3he hym, and comyne 3he not with hym, that he be schamed.”
— l. 18.—As the Glose seith. “Nec rursum copia vel inopia transeatium 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 ali quando melius aliud 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 splretis postea labore manuum vestrarum operemini, uude 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.—zeld. Gold.

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

—l. 10.—Schenship. Blame, fault, reproach; from the Anglo-Saxon, cenan. 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 columnae vitree mirae 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.)


—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 encrease, 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 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 Sigurum) 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.—Sofith. Softeneth, appeaseth.

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


——— Here. "Arare." This word, under the spelling ear, is frequently used by Shakespeare, and also in the authorised version of the Bible. (1 Sam. viii. 12. Is. xxx. 24. Deut. xxxi. 4. Gen. xlv. 6. Exod. xxxii. 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.—Silm. 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
Adnowtry, adultery, p. 78, l. 26
Aggregid, increased, p. 64, l. 28
Aggregid, is aggravated, augmented, p. 4, l. 18
Azennis, against, p. 8, l. 9
Azenstod, against, 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, admonish, p. 93, l. 5. See Jamieson, in voce Ammonys.
Anenist, anenst, against, in the sense of over against, coram: in respect of, concerning, p. 29, l. 8; p. 80, l. 19. See Jamieson in voce Anen, Anenst, Anenst.

Are, to reckon, to account, p. 85, l. 18; p. 104, l. 24
Are tidd, reckoned, accounted, p. 26, l. 29. See rettid, and Jamieson in voce Aretyt.
Ascar, asker, used for the Latin interrogans, p. 69, l. 8
Atristun, trust, place confidence in, p. 96, l. 9
Aouutra, adultery, p. 76, l. 30
Autere, altar, p. 29, l. 32
Auteris, altars, p. 57, l. 29
Avowter, adultery, p. 78, l. 30
Awayti, 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. 56, l. 21
Barianns (?) p. 50, l. 8
Barne, a child, p. 2, l. 8
Batails, provisions. See note, p. 76, l. 1
Bateyl, battle; used for the Latin bellum, p. 27, l. 8
Glossary.

Bats, bates, contentions, p. 29, l. 21
Bed, bid, p. 65, l. 17
Bedun, bidden, commanded, p. 31, l. 17
Be born, before, p. 67, l. 31
Behest, promise, engagement, p. 4, l. 12
Beket, promised, p. 74, l. 4
Behetun, behight, promise, p. 98, l. 28
Besi, promise, p. 57, l. 4
Behit, promised, p. 10, l. 14
Be howsh, behoveth, p. 6, l. 16
Beyt, promiseth, p. 69, l. 15
Bening, benign; used to translate the
Latin benignus, p. 33, l. 21
Be, be ye, p. 89, l. 9
Be between, p. 72, l. 27
Bicis, vices; vitia sua, p. 104, l. 8
Biclimping, embracing. See note on p. 33, l. 21
Bidit, abideth, p. 70, l. 12
Big gernyn (?), p. 64, l. 16. See note. The word to gern, is used in the Scotch dialect for to grin, to smart, to be peevish. See Jamieson.
Bij, buy, p. 11, l. 10
Blawen, blowen, censured, calumniated, p. 24, l. 3
Blouing, blowing, p. 97, l. 31
Bodun, forbidden, p. 32, l. 10
Boner, kind, gracious. French, bonaire, p. 94, l. 14
Boun, "be boun," be boyn or above, p. 59, l. 13; p. 64, l. 5, 6; p. 88, l. 17
Bouning doune, used to translate the
Latin discendenstes, 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.—Bridius, p. 93, l. 23
Brondit, branded, burnt, p. 103, l. 3
Bryn, burn, p. 57, l. 23
But, unless "but Ie make opan 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
Byjar, 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, carrion, p. 105, l. 4
Cerse (?), p. 103, l. 21
Cesser, cease (?), p. 20, l. 7
Chalang, challenge, p. 110, l. 14
Chare, car, chariot, p. 44, l. 27
Chaur, chair, p. 4, l. 30
Chere, a mistake probably for cheke, i.e. cheek, p. 105, l. 25
Chesid, chose, præt. of choose, p. 41, l. 32
Chesing, choosings, 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 *incidere*, p. 49, l. 2
Clepid, called, p. 54, l. 29
Clere, clear, p. 5, l. 24
Clerked, clerk-head, used for the Latin
      * clericanus*, 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
Contendid, continued, p. 101, l. 27
Contenun, continue, p. 11, l. 32
Contune, continue, p. 12, l. 1
Contunih, continueth, p. 69, l. 17
Cordanli, accordingly; in accordance, p.
      6, l. 15
Cruciars, crucifers, p. 21, l. 6
Curhid, probably a mistake for curlid;
      used to translate *comatulos pueros*, p.
      59, l. 23

      nounce judgment, ib. l. 21; p. 99,
      l. 27
Demid, thought, hoped, p. 51, l. 20
Demij, judge ye, p. 46, l. 13
Deneris, deniers (?), p. 99, l. 6
Densiep, deigneth, used for the Latin
      *dignatur*, p. 43, l. 24
Deueyn, divine; used to translate the
      Latin *divinabilis*, 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
Digingis, stripes, blows, *plaga*, p. 5, l.
      12. From *ding*, to strike, scourge.
      See *Ding down*, and *Dingings*.
Dige, 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, dirges, p. 50, l. 33
Disselle, dissolve, set free (?), p. 76, l. 7
Dissess, disease, p. 93, l. 20
Ditij, inditeth, p. 60, l. 16
Dom, doom, judgment, condemnation,
      p. 18, l. 3. *Pur. domis*, p. 6, l. 15
Dongun, beaten, *vapulatus*, p. 5, l.
      11, p. 37, l. 32, past part. of the verb
      to ding. See *Ding*.
Dowing, endowing, p. 73, l. 96
GLOSSARY.

Dowue, dove, p. 56, l. 20. See note, p. 57, l. 32
Dredan, dreading, fearing, p. 4, l. 21
Dredfully, fearfully, timidly, used for the Latin timide, p. 49, l. 3
Drely (?), 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
Dryeryes, for dryerness, i.e. dreariness, tristitia, mastitia, 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.
Ehylt, 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
Enuys, envy, p. 58, l. 11
Ere, here (?), p. 99, l. 8
Ep, heathen, p. 88, l. 21
Euen to, equal to, p. 85, l. 19
Euenheth, evenhood, justice, fairness, equal dealing, p. 73, l. 16
Euid, heavied, made heavy, p. 67, l. 14
Eulb (?). 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
Euyen, 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, "bi 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, l. 17, 20; p. 87, l. 21. See note.
Fele, fulfil; the word is used to translate the Latin implore, p. 30, l. 4
Fell, to fulfil, p. 4, l. 3. See fill.
Felli, for filli, i.e. fullifeth, p. 80, l. 15
Fend, fend, the devil, passim.
Fendly, diabolically, p. 10, l. 3
Ferd, fourth, p. 70, l. 16
Ferbe, fourth, p. 22, l. 17
File, defile, p. 22, l. 8. Fili, defileth, p. 103, l. 8
Fill, to fulfil, p. 1, l. 17, et al. passim.
Fillib, filth, p. 47, l. 12
Flees, fleece, p. 104, l. 29
Follesst, wastest; used for the Latin atterere, p. 44, l. 16
Foillid, defiled; for the Latin violabant or contaminabant, p. 67, l. 6. See note.
Glossary.

Gres, grease, fat, p. 34, l. 31
Grouph, groweth, p. 35, l. 32
Gruch, to grumble, to murmur, p. 27, l. 16. See Jamieson.
Grynnes, snares, gins, laquei. Anglo-Saxon ȝun, p. 2, l. 21
ȝa, yea, p. 55, l. 28; p. 79, l. 11
ȝaf, gave, p. 6, l. 9
ȝatis, gates, p. 35, l. 7; spelt ȝata, p. 56, l. 22
ȝe, yea, p. 6, l. 7
ȝed, hecd, p. 2, l. 29; p. 32, l. 4. ȝede, ib. l. 6
ȝed, went; old pret. of the verb to go, p. 49, l. 32; p. 62, l. 31. See note.
ȝed, hecd, p. 91, l. 15
ȝeen, eyes, p. 47, l. 28
ȝef, give, p. 7, l. 2; p. 49, l. 28. ȝefing, giving, p. 4, l. 3. See Gisfth.
ȝef, if, p. 65, l. 17
ȝefar, giver, p. 73, l. 6; p. 76, l. 24
ȝeft, give, p. 63, l. 25; p. 81, l. 13
ȝeftis, give ye, p. 62, l. 27
ȝefun, given, p. 5, l. 16
ȝekun, eke, add, p. 26, l. 4; used to represent superaddunt in the Latin, p. 55, l. 1. See Eke.
ȝel, ȝele, health, passim.
ȝeld, yeild, p. 76, l. 15; p. 77, l. 22
ȝeld, gold, p. 110, l. 5
ȝeldid, yeilded, deviated, p. 104, l. 24
ȝele, verb, heal, p. 28, l. 30; p. 97, l. 12
ȝele, subst. health, welfare, p. 47, l. 9, 17; p. 59, l. 32; p. 91, l. 2; p. 100, l. 1

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GLOSSARY.

ζeld, healed, p. 91, l. 2, 5
ζend (?), p. 13, l. 30, perhaps for wend, to go.
ζend, end, p. 26, l. 15 ; p. 83, l. 19
ζendis, ends, p. 48, l. 24
ζendlealy, endlessly, eternally ; used for the Latin sempiterne, p. 55, l. 31
ζeng, young, p. 59, l. 28
ζenstond, for azenstond, withstand, resist, p. 25, l. 5
ζer, year, p. 8, l. 16. ζeris, years, p. 9, l. 7
ζer, perhaps for e'er, ever, p. 58, l. 22.
See note.
ζerd, herd, i.e. shepherd. See note, p. 5, l. 12 ; conf. p. 59, l. 26
ζere, verb, hear, p. 37, l. 11, p. 61, l. 23. ζering, hearing, p. 2, l. 15
ζere, ear, p. 62, l. 27
ζerle, earl, p. 7, l. 31
ζerbe, earth, p. 4, l. 11 ; p. 8, l. 28
ζet, yet, passim.
ζet, heat, p. 55, l. 17. "Bidde ζet;" used to translate the Latin adspiret, p. 69, l. 22
ζet, eat, or ate, p. 90, l. 30
ζetιβ, eateth, p. 53, l. 24
ζebun, heathen, p. 95, l. 4
ζeulfuly, evilly, evil-mindedly, p. 76, l. 8
ζeuit, give ye, p. 89, l. 2
ζeun, given, p. 9, l. 26 ; p. 36, l. 3
ζha, yea, p. 10, l. 32
ζhe, yea, p. 76, l. 3 ; p. 84, l. 9
ζie, yea, p. 29, l. 9
ζif, give, p. 5, l. 16
ζif, if, p. 37, l. 27
ζok, yoke, p. 80, l. 10
ζong, young, p. 2, l. 20
ζor, your, passim.
ζou, owe, you, passim. ζe, ye
ζungar, younger, p. 2, l. 19

Habunde, abound, p. 51, l. 29
Hald, hold, p. 2, l. 9 ; p. 5, l. 24
Half, behalf, p. 39, l. 6
Han, have, p. 6, l. 17, et passim
Harborow, harbour, shelter, p. 21, l. 2.
See Herbarow.
Hard, heard, passim.
Hare, arc, 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
Hauτ, 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.
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31; p. 90, l. 30. Anglo-Saxon Helan. See Huling.

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 hepebepça), p. 89, l. 3
Here, plough, arare, p. 112, l. 16. See note, and Jamieson in v. ar, are.
Hernist, yearnest, desirest. Anglo-Saxon ȝeōʊmnan, p. 59, l. 32
Hertis, hearts, p. 2, l. 19
Het, eat, p. 93, l. 32
Heþun, heathen, p. 90, l. 1
Heud, head, p. 40, l. 31. Anglo-Saxon, heuer, hearob, caput. In the Scotch dialect Hewid, and Hewyd, 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 Roxburghe 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

Hictis, perhaps for hītis, promises; unless it signify heights, p. 23, l. 5
Hīt, 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
Houiþ, heveth, behoveth, ought, p. 22, l. 12
Hout, subst. ought, anything. "Hout worth," worth anything, p. 103, l. 19
Houwiþ, behoveth, p. 59, l. 25
How, ought, p. 4, l. 39
Howiþ. See Be-howiþ.

Howiþ, oweth, ought, p. 3, l. 7
Hoyle, oil, p. 58, l. 28

Huschers, ushers; used to translate additui, 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;" habentis autem alimenta, et quidus tegamur.

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

Iarche, hierarchy, p. 32, l. 9
Ich, each, passim
If, for if, i. e. give, p. 79, l. 11
Ilk, the same. "bat ilk," the same, p.
Ilke, or ilk, every, passim. Anglo-Saxon etc, etc, omnis. See Jamieson.
Induyd, inducted; used for the Latin
introducere, p. 50, l. 32
I now, enough, p. 37, l. 28
Inoue, enough, p. 20, l. 5
Inplijed, 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
Japib, 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
Kalifs, 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
prosternantur, p. 85, 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
Scient, 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

Laft, left, deserted, p. 26, l. 30
Langag, language, p. 39, l. 6
Last, continue, p. 38, l. 24
Lawye, laugh, p. 81, l. 26
Lech, to cure (Anglo-Saxon lac); 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
Leeuib, permitteth, giveth leave, p. 71, l. 14, and 16
Leff, to leave, p. 4, l. 22
Lefe, subst. leave, permission, p. 70, l. 20. See Leef.
Left, lefteth, p. 20, l. 11
Lesful, 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, l. 3, 4, 6
Leuïb, leaveth, omittheth, neglecteth, p. 4, l. 6
Lewid men, laymen, p. 8, l. 18; p. 19, l. 23; p. 93, l. 11 (Anglo-Saxon, leþb leþb leþb, laiscas)
Lialdare, liklier, more likely, p. 39, l. 32
Lifelod, livelihood, p. 21, l. 2. Liflod, p. 49, l. 10; p. 77, l. 1; p. 108, l. 27
Lifers, leavers, desertors, p. 81, l. 22.
See note.
Lidy, lively, living, vital, p. 55, l. 17
Lige, to lie, to speak falsely, p. 40, l. 11
Liged, lied, p. 104, l. 23
Ligeþb, lieth, p. 112, l. 22
Liþb, lyeth, speaketh falsely, p. 40, l. 7
Liþb, 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
Lofed, loved, p. 45, l. 10
Loïs, loaves, p. 34, l. 30
Longeþb, belongeth, p. 18, l. 20
Lore, teaching, instruction, p. 81, l. 32
Louis, loaves; used for the Latin paneæ, p. 111, l. 17

Low, flame, blaze, p. 3, l. 15. See Jamieson.
Lowntown, 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
Lowntid, "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
Lufst, lovest, p. 5, l. 18
Lufth, loveth, p. 2, l. 31
Lufun, leave, p. 104, l. 25
Lynage, lineage, tribe, p. 22, l. 30
Lyown, lions, p. 44, l. 27
Lyuirid, delivered, acquitted, p. 60, l. 8

Makiþ, make ye, p. 4, l. 24
Manest, menaced. See note, p. 21, l. 4
Mauandments, 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
Meded, rewarded, p. 103, l. 16
Medulfull, medefully, profitably, with mede or reward, p. 20, l. 7
Mede, 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, meaneth, signifies, p. 23, l. 6
Men kyd, for mengid, mingled, united,
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p. 109, l. 9. See note, and Jamieson in v. 'Menkit.'

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

Merk, dark, p. 87, l. 10
Merknes, darkness, p. 98, l. 11
Merowe, marrow, medulla, p. 91, l. 8
Messias, masses, p. 8, l. 15
Muee, move, p. 75, l. 26
Middis, midat, p. 69, l. 6. See Jamieson, v. Myddis and Midis.

Mig, mud, Anglo-Saxon, meox, p. 58, l. 17

Mikil, much, p. 72, l. 3
Minys, diminish, diminish, p. 3, l. 24
Misshews, misuse, p. 43, l. 4

Miss, more erroneously, p. 99, l. 16. See note, and Jamieson, v. Mys.

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

Mone, moon, p. 93, l. 15
Monest, monish, admonish, p. 30, l. 6.

"To a monest, to admonish, p. 32, l. 11. See the note.

Monestib, admonisheth, p. 31, l. 23

Moo, more, p. 79, l. 31


Nap (?), "as a nap in the rof," p. 56, l. 12, "a nap in the house rofe," p. 89, l. 28. Jamieson gives the word

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 Rose's Helenore, p. 75—

"Far in a how they spy a little sheald,
Some peep of reck out at the naip appears."

Nables, nevertheless, p. 4, l. 7
Naytid, denied (?), p. 77, l. 17
Nekist, nearest, next, p. 5, l. 3

Nyb, "be Neb," beneath, p. 35, l. 31
Nise, as a verb, come nigh, p. 35, ll. 13, 19, 22. See Nye.

Nis, is nigh or near, p. 34, l. 18
Niyb, nigheth, is nigh, or near, p. 31, l. 25

Nobelay, nobility, p. 90, l. 15. Nobley, nobility, p. 5, l. 1

Noises (from soy, to hurt), injuries, hurtful things, p. 26, l. 5

Nout, not, p. 2, l. 11

Nouys, novice, p. 82, l. 32

Nowst, nought, nothing, p. 28, l. 15

Nowt, nought, nothing, p. 40, l. 17

Noyed, injured, p. 87, l. 20

Noyes, noyous, injurious, p. 101, l. 9

Noyeb, annoyeth, injureth, p. 5, l. 9

Noy, noi, annoy, injure, p. 17, l. 20; p. 18, l. 10; p. 60, l. 4. See Jamieson, v. Noy.

Noyous, injurious, hurtful, p. 25, l. 32

Nye, as a verb, also spelt nize, 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
Oker, usury; used for the Latin fænus, p. 111, l. 20. See note.
Olden, holden, reputed, p. 26, l. 26; p. 30, l. 31
Onhed, onehead, or one hood, i. e. unity, p. 35, l. 24
Onis, once, p. 42, l. 18
On noblely, "ignobilitatem suam," p. 86, l. 3
Ontrowb. See Vntrowb.
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. 80, l. 26; p. 103, l. 20
Owerwile; 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
Overbwartnes; used for the Latin perversitas, p. 107, l. 3

Pantersis, 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, percever, p. 10, l. 17, 28
Peruey, provide; used to translate the Latin providet, p. 55, l. 28
Peruiance, passage, provdentum, 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
Pilleworbis, pillows, p. 67, l. 4
Pistil, epistle, p. 5, l. 23
Pite, piety, p. 57, l. 22; p. 89, l. 14
Pleet. 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.
Pleyneb, complaineth, p. 67, l. 3
Pleynd, complained, p. 30, l. 20
Polewt, pollute, p. 36, l. 12
Porid, made poor, p. 41, ll. 28, 32
Prescit, presciti, reprobate, p. 7, ll. 3, 23, 24
Prest, "that men pres," ut praevisit, 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. 8, l. 15
Profst, prophet, p. 38, l. 26
Profstly, profitably, p. 59, l. 14
Profth, profstheth, p. 29, l. 14
Prophet, profit, p. 59, l. 13
Propos, proposition, p. 4, l. 9
Provisors, provosts, superiors, propositi, 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. 9
Quikid, quickened, made alive, p. 67, l. 26
Quikig, quickening, making to live, p. 54, l. 26
Quit, to recompence, take vengeance, p. 86, l. 6
Quyschinas, cushions, cervicalla, p. 67, l. 11

Raid, afraid, p. 27, l. 15. See Jamieson in v.
Rafars, spoilers, robbers, p. 96, l. 28.
See Jamieson in v. Refur.
Raneyn (?). 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 Ref.
Reyb, reaveth, spoileth, plundereth, p. 67, l. 1
Reft, part. of reeve, plundered, carried off by force, stolen, p. 77, l. 24
Ref, plunder, spoil; from the verb to reave, p. 12, l. 4. See Jamieson in v. Ref.

Ren, "ren in," incur, p. 75, l. 18; run, p. 89, l. 7
Rennun, run, p. 7, l. 24
Respire, 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
Rettid, p. 27, l. 31; p. 91, l. 19, same as arettid, p. 26, l. 29, reckoned, accounted.
Rene, 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, subet. p. 73, l. 23
Reysing, raising, p. 68, l. 3
Richid, "be richid," be enriched; used for the Latin ditetur, p. 43, l. 31
Richid, was hungry, reached, p. 44, l. 25
Rijtwisare, more righteous, p. 3, l. 31
Rijtwisnes, righteousness, p. 3, l. 15
Rijtwys, 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 worl, ready for sale, p. 7, l. 6
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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-
dent, p. 59, l. 1. Schape, l. 2
Schaterid, scattered, p. 81, l. 25
Schaun, shaven, p. 89, l. 30
Schemship, shame, or sorrow; used for the Latin mastitia, p. 37, l. 8
Schenship, blame, fault, reproach (Anglo-Saxon ycenban), p. 110, l. 10
Scheip, sheep, p. 5, l. 18
Scheip, 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
Scler, slay, p. 36, l. 30
Secelreis, seculars, p. 77, l. 2
Seek, sick, p. 93, l. 20
Segis, seels; used for episcopal or abba-
tial sees, p. 50, l. 32
Sek, sick, p. 30, l. 4
Selle, seal, p. 91, l. 16
Sense, synod, p. 29, l. 22. See Seye.
Sergy, 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. Cory.

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Seruid, deserved, p. 22, l. 29; p. 26, l. 19
Setia, seats, p. 25, l. 12
Seb, see ye, p. 61, l. 25
Severythly, severally, separately, p. 52, l. 17
Sewars; used for the Latin autores, p. 106, l. 12
Seyn, synod, p. 38, l. 32
Seynig, seeing, p. 53, l. 3
Seynois, synods, p. 73, l. 27. See Seyn.
Shuiris, shrive, confess, p. 9, l. 11
Shunder, slander, scandal, p. 59, l. 12
Signis, miracles, p. 51, l. 13
Siker, as a verb, to make sure, to assure, p. 7, l. 20; p. 17, l. 15. See Sekir.
Sikir, sure, certain, p. 98, l. 29
Silun, sell, p. 113, l. 4
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
Slekennind, slackened, extinguished, p. 19, l. 29
Sleb, slayeth, p. 3, l. 5; p. 87, l. 11
Smit, smut, taint (subst.); Anglo-
Saxon ymzca; used for the Latin con-
tagium, p. 70, l. 4
Smot, to smut, stain, infect (verb); “bat he smot not ojer;” that he [the sin-
er] infect not others, p. 18, l. 23
Snubbid, censured, p. 6, l. 17. See note
Snyb, snub, censure, reprove, p. 33, l. 3

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Sodekunis, subdeacons, p. 38, l. 21; p. 39, l. 2
Sodyne, sodden, boiled; past participle of seethe, p. 37, l. 28
Softiõ, softeneth, p. 112, l. 8
Sofetis, subjectis, p. 4, l. 23; p. 7, l. 12
Sogetyl, subjectively, p. 88, l. 23
Soil, soyl, to assoil, to absolve, p. 17, l. 16
Soiling, subst. assoilings, absolution, p. 17, l. 14
Soiling, part. assoilings, absolving, p. 67, l. 30
Somoun (?). See note, p. 61, l. 21
Sonde; this word is used, p. 24, l. 25, for mandate, a command
Sonned, spoiled, perhaps for soddened, in situatum sal, p. 2, l. 10
Sophymis, sophisms, p. 8, l. 23
Sopid, supped, p. 46, l. 22
Soje, sooth, truth, p. 40, l. 12; p. 62, l. 1
Sojfastness, truth, p. 13, l. 23
Sojly, soothly, truly, p. 53, l. 21; p. 66, l. 18
Sourse, severe, sore, p. 24, l. 13
Sout, sought, p. 72, l. 11
Sort, sought, p. 49, l. 33; p. 88, l. 27
Soyl, assoil, absolve, p. 70, l. 6
Soylid, assoiled, absolved, p. 69, l. 21
Speled, "it speled," it is expedient, p. 14, l. 15
Spedy, expedient, p. 9, l. 20; p. 15, l. 25
Sperriõ, 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
Spowabrekyng, adultery, p. 89, l. 10
Stalwiortli, stailworthly, stailwartly, stoutly, bravely. Anglo-Saxon gael-pyþfe, literally worth stealing. See Nares' Glossary in voc. p. 29, l. 16.
See note on p. 108, l. 31
Stalworp, stout, able-bodied, p. 108, l. 31. See note.
Steer, stir; used to represent the Latin monetis, admonish, stir up, p. 39, l. 16
Sterle, stir; move; used for the Latin admoneat, p. 88, l. 11
Sterle, stirreth, p. 1, l. 20
Sternis, stars, p. 95, l. 30. See Jamieson, v. Starn.
Sterringis, stirrings; used for the Latin motus, p. 67, l. 90
Steyke, to shut, to fasten, p. 34, l. 17.
Stille, silent, taciturnus, p. 5, l. 9
Strak, struck, pret. 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 constirgitor, p. 56, l. 5
Streyn, to draw, turn away, p. 74, l. 16
Strowis, straws, p. 93, l. 25. See note.
Sudariæ, napkins, Sudaris, p. 91, l. 23.
Sudary, a napkin, p. 105, l. 12
Suffreye, sovereign, p. 99, l. 27
Suprissed, oppressed, p. 79, l. 15
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Suyn, swine, p. 58, l. 6
Suynne, swine, p. 2, l. 11
Swelk, such, passim, Sulc, p. 8, l. 23.
See Swilk.
Swellning, 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

Tan, for ta'an, taken, p. 5, l. 7; p. 6, l.
18; p. 103, l. 4. Tane, p. 9, l. 25, p.
35, l. 23. See Jamieson. v. Tane.
Telars, "feld-telars," field-tillers; for
the Latin rustici, p. 106, l. 12
Tenden, attend, give heed to, p. 93,
l. 26
Tend, l. e. tendis, attendest, p. 2, l. 5
Tent (to tent), to attend, consider, p.
18, l. 27; p. 34, ll. 18, 21; p. 50, l.
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rel vacent," p. 106, l. 25; p. 107,
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Tenent, attend; used for the Latin at-
tendit, p. 93, l. 17
Tenenting, attending, p. 87, l. 21
Ter, tear, p. 70, l. 2. See note. Teris,
ib. l. 3, tears.
Tijen, for tijen, perhaps by an error of
the scribe, tithe (tē), p. 45, l. 21
Til, to, unto, p. 94, ll. 8, 9. See Jamieson
in v.
Tokun, betoken, signify, p. 23, l. 7

Ton, "āe 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. Tbd.
Toon, one, "āe toon for āe tober," the
one for the other, p. 53, l. 1. See Tbd.
Touslly, 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.
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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 Tul.
Tyn, tyne, tine, burn, consume, destroy,
p. 54, l. 7; p. 43, l. 12. See Jamieson
in v. Tread and Tise.
Tynking, tinkling, p. 90, l. 10
Tymung (?), p. 4, l. 17
ān, then, p. 4, l. 6
ānkand, thinking, p. 10, l. 27
ārer as, therefore, p. 59, l. 27
ānyas, thieves, p. 54, l. 32. āeuis; p.
55, l. 1
āewenti, twenty, p. 8, l. 16
ānk, thing, (a provincial pronunciation.)
p. 17, l. 2
āo, those, p. 63, l. 22
āof, though, p. 8, l. 32; p. 54, l. 30.
See Jamieson, v. Thef.
GLOSSARY.

bole; used for ululabunt, p. 58, l. 22; perhaps by mistake for hole, i.e. howl.
bold, suffered, bore, endured, p. 21, l. 7
boo, tho, those, passim.
borow, through, p. 30, l. 13
bowe, though, p. 4, l. 6
bowesand, thousand, p. 4, l. 21
bries, thrice, p. 12, l. 22
british, thirsteth, p. 8, l. 22

Ungly, only (?), p. 55, l. 20

Valieth, avalieth, p. 24, l. 3
Vengid, avenged, punished, p. 21, l. 7
Veniawns, vengeance, p. 21, l. 3
Venyn, venom, poison, venenum, p. 57, l. 25
Vggid, abhorred, nauseated, p. 109, l. 1. From the Anglo-Saxon oxa, fear, horror. See Jamieson, v. Ug.

Vncely, unhappy; used for the Latin infelicitatem, p. 51, l. 4. From the Anglo-Saxon plev, plevy, happy. Chaucer has selynesse, for happiness: and Wycliffe, N. T. Rom. vii. 24. "I am an unceli man, who schal delyuer me fro the bodi of this synne?"
Undeadly, immortal, p. 53, l. 17
Uneunyn, unequal, unjust, p. 104, l. 30
Uneuently, unjustly, unfairly, p. 74, l. 23

Vnsilid, undefiled, p. 105, l. 20
Vnknowen, unknown, are ignorant of, p. 61, l. 13
Vnknund, unkunning, ignorant, p. 33, l. 3
Vnkynd, unnatural, p. 87, l. 16
Vowrand, vowtri, adultery, p. 87, l. 12
Vowtre, avowtry, French avertre, adultery, p. 21, l. 14
Vnnee, unneths, or unneath, hardly, scarcely, p. 52, l. 18. See note.
Vnpitie, 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
Vntroub, or vntrowb, unbelief, from trow, to believe, p. 28, l. 26; 27.

Outrowb, l. 30
Vnwrithi, 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 paman, p. 2, l. 22; p. 21, l. 3
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<td>Weld</td>
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<td>Weldar</td>
<td>owner, possessor (Anglo-Saxon pealban), p. 97, l. 16.</td>
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<td>Wen, ween</td>
<td>think, suppose, p. 69, l. 21; p. 95, l. 16. Wene; used for the Latin putemus, p. 91, l. 7</td>
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<td>Wills, wiles, craft</td>
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<td>Wirke, work</td>
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<td>Witterly, utterly</td>
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<td>Wordeynid, ordained</td>
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<td>Wordeynib, ordaineth</td>
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Glossary.

Wrath, used as a verb, "non of be bishopes wrath," i.e. let none of the bishops be wroth; nemo episcoporum irascatur, p. 30, l. 6

Wrenchfulness; used for the Latin iracundia, p. 58, l. 12

Wse (?). See note, p. 62, l. 30

Wudlowtis, peasants, subjecti, p. 2, l.

25; from the Anglo-Saxon poda, wood, agrestis; and lowt, a servant, a subject. See Lowt, and Jamieson, v. Lout.

Wylen, will, desire, p. 49, l. 26

Ymplieably, 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. 39, 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. read Mat. u.
P. 30, l. 15, for tayst, read tryst.
— l. 26, for preached, read presthed.
P. 32, l. 5, for preshod, read presthod.
— l. 21, for hau, read han.
P. 36, l. 15, for preached, read presthed.
P. 37, l. 32,
P. 41, l. 28,
— l. 32, for maid, read maad.
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 Cap. iii. read Sap. iij.
P. 110, l. 24, for maid, read maad.
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</tr>
</tbody>
</table>

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS
Renewals and Recharges may be made 4 days prior to the due date.
Books may be Renewed by calling 642-3405.

**DUE AS STAMPED BELOW**

- **JAN 17 1990**
- **AUTO. DISC.**
- **JAN 17 1990**
- **AUTO. DISC.**
- **JUN 11 1992**
- **MAR 25 1992**
- **CIRCULATION**

**UNIVERSITY OF CALIFORNIA, BERKELEY**
**BERKELEY, CA 94720**

**FORM NO. DD6**