



WYCLIFFE'S
THREE
TREATISES
ON
THE CHURCH
1384

24 June 1985

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Three Treatises

BY JOHN WYCKLYFFE, D.D.

Three Treatises

BY JOHN WYCKLYFFE, D.D.

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

Now first Printed

From a Manuscript

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

By JAMES HENTHORN TODD, D. D.,
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of St. Patrick's Cathedral, Dublin.

DUBLIN:
HODGES AND SMITH, GRAFTON-STREET,
BOOKSELLERS TO THE UNIVERSITY.
1851.

DUBLIN:
Printed at the University Press,
BY M. H. GILL.



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

An Apology for Lollard Doctrines, attributed to Wycliffe, with an Introduction and Notes. London, 1842, 4to.

Treatises now presented to the reader will be found Articles X. XI. and XV. of that Catalogue.

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

Sign. O.
p. 8.

my chance to happen of it in ones hand that brought it out of *Bohemia*."

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

At the same time he probably also changed his mind as to the desirableness of seeing *Wycliffe's* Treatise *On the Church* in print; for the doctrines of that Treatise, al-

Life of Aylmer. Oxford, 1821, p. 177.

though they commended themselves to the exiled *Aylmer*, did not square with the more enlightened views of the Bishop of *London*. They differ in fact but little from the dangerous and antisocial principles afterwards put forward by the extreme Puritans of a subsequent age, who maintained that Dominion was founded in Grace, and that the ungodliness of a Sovereign, or of a Bishop, virtually absolved his Subjects from their allegiance.

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

stand the character of the religious movement which is associated with the name of *Wycklyffe*.

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

There is good reason to suppose that the Tract, *On the Church and its Members*, may be, in all probability, the latest of the Reformer's publications; or, at least, it is certain that it must have been written in the

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

See page xxxiii. and note page cxxxvi.

Lewis, Life of Wiclif, p. 124. Oxford, 1820.

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

The present Volume, therefore, containing some of the latest of *Wycklyffe's* Works, will form a suitable companion and sequel

to the *Last Age of the Church*, published by the Editor some years ago; a Tract which has been generally regarded as the earliest of our Author's writings, and which bears internal evidence of having been composed in the year 1356.

It may be added that in the interval between these productions, notwithstanding that our Author had made himself sufficiently notorious and obnoxious to the ecclesiastical authorities of that day by his theological and political opinions, he was, nevertheless, promoted to be the Head of a House in *Oxford*: he was presented to more than one Benefice with cure of souls: he was raised in the University to the Degree

of Doctor of Divinity; in which capacity he put forward his opinions boldly in public Lectures in the Schools; and, finally, notwithstanding all the efforts made to crush him, he died in full communion with the Church, a beneficed Clergyman of the Church of *England*.

This is not the place to enter at any length into the history of *Wyckluffe's* life, or of the various controversies, religious and political, in which he was engaged; but it may perhaps be convenient to the Reader to have here the dates of our Author's principal preferments in the University and in the Church. He was made Warden, or Master, of *Baliol Hall* (as it was then

called) in 1360; Rector of *Fyldingham* in 1361; Warden of *Canterbury Hall* in 1365; Rector of *Lutgurshall* in 1368; Doctor of Divinity in 1372; and finally, in 1375, he was presented by the Crown to the Prebend of *Aust*, and to the Rectory of *Lutterworth*, in which preferment he died.



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¶ Tractatus de Ecclesia et
Membris eius: Auctore
Joh. de Wycliffe,
S. Th. P.

B



Tractatus
De Ecclesia
et Membris eius.



¶ Cristis chirche is his Ca. 1^o
spouse; pat hay pre partis.
¶ Pe first part is in bliss wip
Crist/ hed of pe chirche/
¶ conteyney aungelis &
blessid men/ pat nowe ben in heuene. ¶ Pe
secound part of pis chirche ben sentis in
purgatorie; ¶ pes synnen not of pe newe/

B 2

but purgen her olde synnes; & many
errours fallen in preying for peis seynis;
& sif pei alle ben dede in body/ Cristis
Matt. iij. woordis may be takun of hem/ sue we Crist
in our lijf/ & late pe dede berie pe dede.
Pe pridde part of pe chirche ben trewe
men pat here lpuen/ pat shulden astir de
sauyd in heuene/ & lpuen here cristen-
mennes lijf. Pe first part is clepid ouer-
coming. Pe myddil is clepid sleppng.
Pe pridde is clepid sijtng. And alle pes
maken oo chirche/ & hed of pis chirche
is Crist/ hop God & man; & pis chirche
is moder to eche man pat shal be sauyd/
& conteyne no membre but oonly men pat
shulen be sauyd. For as Crist bouchey
saf to clepe pis chirche his spouse/ so he

clepiv cursid men fendis/ as was Scarloth;
& fer be it fro cristen men to graunte pat
Crist hap weddid pe fend/ sif Jdoul seip 2 Cor. ij.
in our bileue pat Crist comney not wip
belial. And here we taken as bileue pat
eche membre of hooli chirche shal be sauyd
wip Crist/ as eche membre of pe fend is
dampnd; & so pe while we sijten here/ &
witen not wher we shulen be sauyd/ we
witen not wher we ben membris of hooli
chirche; but as God wole of pre pingis/
pat we knowe hem not in certeyn/ so he
wole for greet cause pat we wite not wher
we ben of pe chirche/ but as eche man
shal hope pat he shal be sauyd in bliss/
so he shulde suppose pat he be seme of
hooli chirche/ & pus he shulde loue hooli

chirche/ & woorscipe it as his moder; & bi
pis hope binepe bileue shulden be two
synnes fled/ pride of men/ & couetise/ bi
titil pat pei ben men of pe chirche. For
no pope pat now lpuet wot wher he be of
pe chirche/ or wher he be a fendis lyme/
to be dampnyd wip Lucifer. And pus it
is a blynd fooly pat men shulden sijte for
pe pope more pan pei sijten for bileue/ for
many siche sijten for pe fend; & take we
pis as bileue/ or treupe pat is next bileue/
pat no man pat liuep here wot wher he
shal be sauid or dampnd/ al if he hope
binepe bileue/ pat he shal be sauid in he-
uene. Sif ony man be tauzt of God he
shal be sauyd in heuene noon or fewe men
ben siche/ & assaie hem bi hem silf for pei

shulden haue euydence to seie pat God
hap told pem pis. Pe first bileue pat we
shulden haue is pat Crist is God & man/
& hou he hap him bi his Godhed/ & hou
he lpuede here bi his manhed/ & pus oure
hope & bileue den temporid in Cristen
men.

BAt after pes two godliche vertues Ca. 2^m.
we taken sum ping as bileue/ &
sum ping bi comune cronkles/ & hopen
pat charite mouep hem her/ astir pat Crist
hadde dwelt here longe ynow wip hise apos-
tles/ aboute pre & pritty zeer/ as hym likyd/
astirward he was kild of pe Iewes/ & astir-
ward/ pe prid dape/ our God roos fro dey to
lijf/ & astir pe fourtipe day fro pat he was
shetwid to his disciplis Jhu stiede in to

heuene/ & regnep euer per wijs his fader ;
 & so pe first part of pe chirche regnep pus
 in heuene wijs Crist. Pe secound part
 slepiz zit as longe as Crist likiz. Pe pridde
 part of pe chirche siziz her aftir Crist/ &
 takiz ensauple & woi of him to come to
 heuene as he cam/ & euer mor pe hooli
 Goost gouernez wijs hem al Cristis
 chirche. For as pes pre persones of God
 ben oo God/ & not many/ so alle dedis
 & werkis of pe trinite may not be
 departid from oper; for as al pat pe
 fader woole/ & pis Goost woole/ so al
 pat oo persone doiz/ pes pre persones
 don. Aftir pat Crist was seyd in to
 heuene aboute ten dayes/ as he hadde
 ordeyned/ he sente down pe hooli
 Goost/ & mouyde apostilis to do

hise dedis/ & pei wenten & prechiden
 fast among pe kelwes & hepene men ;
 but kelwes azenstoden hem fast/ & hepen
 men tooken hem wijs wille/ & receyueden
 pe hooli Goost/ & bicamen cristen men/
 & pus apostilis of Crist filleden bi
 Goddis grace pe world/ but longe aftir/
 as cronykis seien/ pe fend hadde enye
 herto/ & bi Siluester pe prest of Rome
 he brouyte men a new gile/ & mouyde
 pe emperour of Rome to dolwe pis
 chirche in pis prest/ for as pe fend
 tauyte pis kynge; pis dede cam of
 greet almes/ for pei pouzten not hou
 pe chirche schulde sue Crist & his
 lawe. But trewe men supposen her/
 pat hope pis emperour & pis prest
 weren mouyd of God bi tymes to
 trewe pat pei synned in pis

dede; but hisie we be not wher pei
 ben seyntis/ & hou pei weren pus
 mouyd of God/ for al pis is benepe
 bileue/ & men may trewe it if pei
 wolen. Whanne pis list was pus
 chaungid/ pe name of pis prest was
 chaungid/ he was not clepid Cristis
 apostle/ ne his disciple of Crist: but
 he was clepid pe pope/ & hed of
 alhooli chirche/ & aftirward camen
 oper names bi separyng of ypoctitis/
 as sum men seien pat he is euene
 wijs pe manhed of Crist/ & hisest
 biker of Crist/ to do in erpe what
 euer him likiz/ & summe florishen
 oper names/ & seien pat he is moost
 blessid fader; but cause herof ben
 beneficis pat pis prest greez to hem/
 for Symon magus traueillide neuer
 more in symonpe pan pes

prestis don/ & so God wolde suffer
 no lengere pe fend to regne oonly
 in oo sicke prest/ but for synne
 pat pei hadden do/ made dyuysoun
 amongs two, so pat men myzten
 listliere in Cristis name ouercome
 pes hope; for as oo bertu is
 strengere zif it be gederid pan zif
 it be scatterid/ so oo maliss is
 strengere whanne it is gederid in
 oo persone/ & it is of lesse
 strengere whanne it is departid in
 many; oon helpiz azen an other
 to confounde anticrist/ and pis
 mouep por prestis to speke now
 hertily in pis mater; for whanne
 pat God woole helpe his chirche/
 & men ben slothe/ & wolen not
 worche/ pis slothe is to be dampnid
 for many causis in ydel men/ &
 myche mor ben pei dampnable
 pat letten

Goddis lawe to shyne. Yes men taken no witness of aduersaries to pis pope/ as ben Iewes/ & Saracenes/ Grekis/ & Ingdis/ wip many oper; but pei taken pe liif of Cristis as bileue/ & peronne grounden hem/ & pus pei seien/ zif pis pope contrariep to Cristis liif/ he is pe moost fendis biker & anticrist pat is her; & sicke anticrist/ & noon oper/ penken many pat Goddis lawe spekip of. Beleue tellip how Kon seide pat men ben many anticristis/ but zit oon is moost of oper/ pat gilep men bi hypoerisie; for oon may seie pat he alone is Cristis biker her in erpe/ & he hay power synguler to taxe graces as him likith/ for so didde Petre aftir Crist/ and many oper aftir Petre/

1 Jon. ij.

& pis oon emperour/ & oon hed in a comunitie. But her penken trewe men pat pe fend fallith her/ & goip vnstably bi two weies/ & reuersip Goddis lawe. Firste schulde pe fend gronde pat pis pope is Petris biker/ & so biker of Crist/ in pat pat he suep Crist; for bileue techip vs pat pe chesynge maad of man is fals signe/ & incompleet/ for to make Cristis biker; but werkis of mannes liif schulden make a man sue Crist/ & pus Crist biddip pe Iewes pat pei schulden trewe to hise werkis/ & pus veri Cristis biker schulde be porest man of oper/ & mekest of oper men/ & moost trauele in Cristis chirche. But chesynge of cardenalis/ & partyng of benefices/ & takynge of newe names/ ben ful fer

fro pis staat. Pus huede Petre aftir Crist, & chalengide no sicke names/ ne to de hed of hooli Chirche/ but hou mekely he myte serue it; but ethe apostle in his cuntrey woroupte aftir Cristis lawe/ & noon of hem hadde nede aftir to come to Petre to be confermyd; but oon hed of hooli Chirche is Ihu Crist her wip vs/ pat is euer in pe myddil of pre pat ben gederid her in his name/ & pat man is out of resoun pat trowep pat Clement in Petris tyme was mor pan Kon Euangelist/ or ony apostle pat huode wip hym; & zif we trowen to croniclis her/ hou pat Clement left his offiss/ & procuride oper to helpe him/ as Poule helpede Petre/ & Petre sufferid mekely pat Poule snybide hym whanne he eride/ we may se oppynly

hou pes popes fallen fro Petre/ & myche mor pei fallen fro Crist pat myte not erri in ony ping. Trowe we pat Crist lefte to preche/ & seelde offiss of pe chirche/ or wolde iuge of vnknowun ping to him/ or make him mor pan he was? Alle pes pinges pat popis don tetchen pat pei ben anticristis/ for Crist myte not take a name but zif it wer mekenesse/ & treupe/ & zif pou seie pat Cristis chirche mut haue an hed her in erpe/ soop it is/ for Crist is hed/ pat must be her wip his chirche onto pe day of doom/ & euery wber bi his godhed. For sipe bertu of a kyng must be strecchid bi all his reume/ myche mor pe bertu of Crist is comunyd wip alle hise children/ & if pou seie pat Crist mut nedis

haue sicke a biker here in erpe/ denpe you
 Cristis pobwer/ & make pis fend aboute Crist/
 for bileue techip vs pat no man may grounde
 pis biker oonly on Cristis laboe/ but on
 presumpcioun of man; & sicke hiznesse of
 emperours hay destried pe empire/ & zif pat
 God wole pes popis shulen destrie hem
 silk/ zhe her/ for no drede pei den destried
 in helle bi iugement of Crist/ & so what
 euer resoun men make of Crist/ of Petre/
 or oper good grounde/ it goip oppnly azen
 sicke a pope/ for pe greet dyuersite/ & so
 whanne pes saylen resoun/ pei tristen to
 mennes helpe/ & feynen bi ypocrisie hou
 myche good pei don azen; but God cursip
 bi Jeremie him pat affien pus in man.

Jer. xviij.

DEr men taken sumwhat soop/ &
 don drempng to pis treupe. Pei
 seien sopeli pat Cristis chirche is his
 hous/ to kepe his meyne; & summe in his
 hous ben sonen/ pat shulden euer dwelle
 in heuene/ & take her fadris critage/ zhe if
 pei trespassen for a tyme; & summe ben
 seruauantis in his hous/ al zif pei shulen
 aftir be dampnyd; & so it is greet diuer-
 site to be in pis chirche & of pis chirche.
 Pes wordis ben sopeli seid/ & notably to
 mannes kynd; but whanne dremes comen
 aftir/ pei maken a fals feyned tale; pei
 seien/ whanne Crist wente to heuene his
 manhed wente in pilgrimage/ & made Petre
 with alle pes popis hise stewardis to reule
 his hous/ & zat hem ful pobwer herto/ bifor

c

all other prestis on hye; her pis drem
 takun a mys turney bysedoun pe chirche/
 for Petre wa a trelwe helper wip Houle/
 & Kon/ & oper apostlis; but noon of pes
 seruauantis dremede pat he was hed of
 hooli chirche/ or pat he louyde Crist
 mor pan ony of hise bripern dide; it is
 liche to many men pat Petre louyde mor
 Crist in a maner pan ony of pes oper
 apostlis; but he was tauzt to stryue not
 hertor; for oper apostlis in oper maner
 louyden mor Crist pan dide Petre/ as Houle
 trauelid mor in pe chirche/ & Kon louyde
 Crist mor heueneleche/ for Kones loue was
 in quyet & clene/ as seyntis louen in heuene;
 whiche of pes is more hiz now is but fooly
 bs to dreme/ wel we witten pat Crist wole

take of what staat pat hym likip a man
 aftir pat he is woyp to mor bliss/ or more
 ioye; but aftir bileue of hooli writt pat
 tellip of Petre & oper apostlis pat pei den
 now blessid in heuene/ for noon sel but
 Scarioth/ taken we beside bileue of many
 oper pat pei den seyntis/ as of Clement/ &
 Laurence/ oper & pat pe legend spekip of;
 & of summe we han mor euidence/ & of
 summe less binepe bileue; & summe penken
 a greet euidence/ pat zif pe pope canonysse
 pis man/ panne he mut nedis be seynt in
 heuene; but trove pei pis men pat wolen.
 Wel I wot pat pes popis may err & synne
 as Petre dide/ & zif Petre dremede not pus to
 shewe pat men ben seyntis in heuene; but
 it may falle pat many men pat ben cano-

c 2

nysid bi pes popis ben depe dampnyd in helle/ for pei dissepuen & ben dissepuyd. Afferme we not as bileue/ pat zif a man be chosun pope/ panne he is chosun to bliss/ as he is her clepit blessidist fader/ & many troben bi her werkis pat pes ben deppist dampnyd in helle/ for pei chargen hem silt as ypotritis hope in offiss & in name/ & so pei sitten in pe first place her/ & at pe last day of doom pei shulen be in pe last place/ pat is deppest place of helle; holde we us in boundis of bileue pat stondit in general wordis/ & in condicionel wordis/ & iuge we not her folily/ but we may se bi supposail pat we gessen pat it is so/ & who euer hap more euidence his part shuld sunner be supposid. But her ben pre greet

eresies pat dissepuen many men; firste men supposen pat eche pope is moost blessid fader/ but pis speche lastip but a wohile til pat pe pope may awaunse men; but her we seien sopenly pat pes men pat clepen hem blessid/ dissepuen hem/ & flateren hem/ for pei hopen to haue wyunnyng of hem; for wohyere is pe pope moost blissid in pis lijf/ or aftir pis lijf? He is not blissid in pis lijf/ for bliss fallip to pe toper lijf/ & pis lijf is ful of sorow & synne/ pat sufferip not bliss wip it/ & if men speken largely many ben her mor blissid pan pe pope/ for hynesse of pis staet makip not bi hym silt man blissid/ for ellis eche pope were blissid/ althif he wer falsly chosun of tonds/ & Scharioth schulde

be blissid/ for he was chosun of Crist himsilt; it is no nede to argue her for to disproue pis fooly/ for it is mor fals in hym silt pan ouzt pat men shulde brynge herof. Pe toper eresie pat comep of pis dissepuen many symple men; pat zif pe pope determynen ouzt panne it is soop/ & to bileue; but lord wher eche pope be mor & betere wip God pan was Petre/ but he erride ofte/ & synnede myche/ zhe aftir he hadde take pe hooli Croost; lord wher Crist clepide hym Sathanas/ & hadde him go after hym/ & zit per was no cause of his errour wherfor Crist clepide him pus/ & so whanne Petre denyede Crist/ & swoor false for a womman's vois/ he erride in pis foul synne/ & perfor he wepte aftir.

Also aftir takyng of pe hooli Croost Petre erride/ as Paul seip/ whanne he woude Gal. ij. not dele wip gentilis for tendernesse of pe ketwes; lord wher men of woress lijf may sunner erre in her iugement/ & euer pe moo pat ben of siche euer pe sunner may pei erre; for Scharioth made oper apostilis to erre in cumpeny of Crist/ & it wer to fals a feynyng to seie pat hooli chyrche hangip on pes/ for pis feyner kan not teche pat ony of pes is of pe chyrche; & of pis comen many eresies/ as of assoflynngis/ & indulgences/ & cursyngis/ wip feyned pardouns/ pat maken many men haue conscience/ & trobe mor to pe pope in siche a cause/ pan pei troben to pe gospel; & men moten erre her in bileue/ & take ofte fals as bileue;

pis eresie schulden men fle/ for fals man-
tenyng makip eretiks/ & so assent wiþ
siche falsheid bryngip inne ofte eresies/ &
Crist woole not assente wiþ pes/ for pei may
not be sope.

C. n. 4^m

Se we terpere hou pis stiward may
err in ordenaunce of pe chirche;
& bigynne we at pe freris/ pe whiche he
brouzte laste inne. It is lichy pat Cristis
prestis pat stoden til pat monkis camen/
turnyden to myche fro Cristis latwe/ &
monkis luyden panne wel betere/ but pes
monkis stoden awhile & turnyden sunner
to couetise/ & aftir pe monkis camen pe
chanouns/ & aftir chanouns camen pe
freris/ & so greet default was in prestis
bifor pat pes newe ordris camen inne;

but as pes newe ordris chaungen in clopis
in bokis wiþ opere ritiz/ so pei varien in
Goddis offis/ fro pat pat Crist hadde
his prestis do; so if apostlis weren now
alwe/ & sawen pus prestis serue in pe
chirche/ pei woolden not clepe hem Cristis
officeris/ but officeris of anticrist. Sup-
pose we pat pes newe ordris/ stondyng
al pes ordris/ ben charious to pe chirche
in worldli goodis pat pei dispenden; for
nombere of prestis brouzt inne bi Crist
was sufficient for Cristis hous/ & for pe
same hous ben now moo & woress/ & pis
hous is lesse bi hem. Who may denye
pat ne pis nombere of pes officeris is now
to myche/ & so pis stiward hay chargid pis
hous wiþ newe rehetours to harm of it/ &

¹ Thim. 4^o. sif Iouel techip in bileue pat pei schulden
not be charious to pe chirche/ it semep bi
good resoun pat pis stiward passip his
powere/ & failip in gouernaunce of pe
chirche/ azen pe reule pat Crist hay tauzt/
& so he is not Cristis stiward/ but stiward
of anticrist. What man kan not se pat
a stiward of an ereli lord/ tohanne many
seruaunts don amys/ holdip hem stille/ &
bryngip inne newe pat don worse bi a
littil tyme/ failip foule in his offiss/ & so
seruauntis bypon seruauntis weren charious
to pis hous/ & if her first offiss was good/
& pis is now al/ oper pe chaunging of pes
newe rehetours schulde do harm to pis
hous; & pus it stondip in pe chirche/ of
pes newe seruaunts pat ben brout inne/

& newe lawes ben maade to hem/ & newe
customs pat pei bryngen in/ bi whiche pei
spuplen on newe pe puple/ but fruyt of
her profit failip; & sipe Petre hadde not
pis powere/ ne Iouel/ ne ony oper apostle/
pis stiward of anticrist mut nede come in
bi pe send. O sipe in pe oolde lawe weren
prestis & dekenes myche chargid in beryng
of pe tabernacle/ in sleyng of bestis/ &
oper ritiz/ & zit pe kynrede of Iewy suffi-
cide to al pis offiss/ myche mor in tyme of
grace/ tohanne Goddis seruite is lizter/ &
so sipe pe ten part of pe fruyt sufficide for
alle pes clerkis/ hou schulde pis not suffice
now for fewe clerkis/ & lesse of spensis.
We may not pynche at pis lawe pat
God him silk ordeyned first/ but if we

putten blasfeme on God/ pat he ordeynede
 panne foolisly; & herfor Cristis apostlis
 & oper disciplis longe astir hem/ weren
 not bisie aboute dynes/ but helden hem
 payed on litil pat pe puple zat hem redily/
 1 Tim. ij. & so housyng & cloyng/ pat Paul seip
 schulde be ynow; but now men seien pat
 prestis ben moost gredy purchasours in
 erpe/ & han to hem pe fourpe part/ pat
 schulde be in her briperen hondis/ & pis pei
 seien is mortised & patrimonye of Crist/
 pat was doon on pe cross; & to defend pis
 patrimonye ben many newe lawes ordeyn-
 ed/ & cursing for sacrilegie in whom euere
 pat reuyt pis rent; & for prestis han ynow
 of siche goods mortised/perfor pis stiuward
 chaffertip wip aptropriing of chirchis/ so pat

pe puple dwellig vntauzt/ & vnseruyd in
 goostli help. Who schulde be blamyd herfor
 but pis stiuward pat doip pis wipoute leue of
 pe Lord/ but oppynly azens his bidding; zif
 ony man shal be dampnyd pis stiuward
 shal be depest dampnyd/ & algates for he
 seynep power & newe lawes pat God made
 neuer; & zit pis blasfeme gabbip vpon God/
 & seip pat al pis is Goddis werk; but
 in pe olde testament schulden siche blas-
 femes be stoonyd to deey; & pis bryngyng
 in of newe orderis wip scruius pat pe pope
 confermyt techen pat he is traitour to God/
 & turnep pe chirche bysedoun. Lord wher
 he wer not chargid at the fulle/ as apostlis
 weren/ but zif he took mor charge vpon
 hym bi his newe foundun ordenaunte/ certes

pe apostlis dursten not do pis/ & zit pei
 hadden mor grace of God/ & trauelden mor
 bisily to growyng & perkfuyng of pe chirche;
 & no drede al pat pe pope hay ouer mor pan
 hadden pe apostlis of Crist/ he shal stretly
 rikene perfor/ sif Crist is lord of alle
 lordis; & so it semep pat pe pope is mor
 holdoun to Crist panne was Petre/ bi as
 myche as he hay mor of staat & wordly
 goodis. But sum men seien pat staat in
 helle & punyshyng for pis peeft moten
 make a seip herfor/ sife good seruyss fai-
 lip her; & so pe pope semep wood & blyndid
 bi pe fend/ whanne he takip mor charg
 vpon hym pan him nedip for to haue/ or
 her or in pe toper woord/ for ony staat pat
 God hay ordeyned; & pus it semep pat

he dispeitip of comyng of pe day of doom/
 as zif he caste neuer to rikene wip God pat
 must be hijest iuge; & so if men awysen
 hem toel/ but if pei han oper title pan bull
 of pe pope/ or graunt of hym/ pei shulen
 be dampnid; & pis title of Crist our God
 wer ynow to cristen men/ as it was in
 Petris tyme/ al zif pe pope shewide not pus
 his power bi false bullis of Petre & Paul/
 pat semen to be azens Cristis lordship;
 pus may men se pat pis stiuward doip mor
 pan he hay leue to do/ & pes newe ordris
 groundid on him/ & not on grauntyng of
 Crist's lawe/ ben a flok of pe fends chil-
 dren/ but if pei leuen pis mannes title.

Ca. 5^m.

Ad her men noten many harmes pat freris don in pe chirche; pei spulen pe puple many tweies/ bi pporisie & oper lesyngis; & bi this spulyng pei bilden caymes castelis to harm of cuntres; pei stelen por mennes children/ pat is woress pan stele an oxe/ & pei stelen gladliche eyres. **I**n leue to speke of stelyng of wymmen. And pus pei maken londs bareyn/ for wydrabyng of werkmen/ not al oonly in defaut of cornys/ but in beestis & oper good; for pei reuersen Goddis ordenaunce in pre partis of pe chirche; pei maken men to trowe false of hem/ & letten almes to be gguen bi Goddis lawe; & pus pei letten bi gabbynggis offiss & luf of trowe prestis/ for pei letten hem for to

preche/ & specialy Cristis gospel; pei mouen londs to batel/ & pesible persones to plete; pei makyn many dyuorsis/ & many matrimonyes valeueful/ hope bi lesyngis maad to parties/ & bi priuilegies of pe court; y leue to speke of spytyng/ pat pei don in lond oo & other/ & of oper boddli harmes pat tungs sufficien not to telle/ for as myche as pei dispenden/ as myche & mor pei harmen reuomes/ as pei han in pis last iorne pat Englysshe men maaden in to fflaudris/ spuld our reume of men & money/ mor than pes freris han loip hem/ & no drede to Englysshe men pat ne pei han procurid pis iorney hope in prechynge/ & in gederyng/ & in trauehng/ of her owne persone/ & freris pat semen bncoupable her

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moten alqatis graunten her assent; for oo maner of consent is wthan a man is stille & lettyn not/ & if freris forsaken pis now/ & seien pat pei assentiden noi her to/ pei bsen her olde craft of gabbyng/ & encreesen harm; alqatis but as spiritual ping is betere pan boddly ping/ pat we may se/ so spiritual harm is mor pan boddly harm; pat pei don/ firste/ wthan pei maken freris pat ben woorsid bi pis makynge/ pei don hem a goostli harm/ & al mankynd wher of pei ben; & if pou seist pat noon ben freris but if pei ben pe betere to God/ for hoodinesse of her cumpenye makyn many good pat ellis woolden be shrewes/ stryue we not wther pis may falle/ but graunte we on pe toper side pat many woolden be lesse puel

out of pes orderis pan in hem/ & sipe pei witen not who is betere bi entering in to pes orderis/ pei don as a blind man castip his staff/ to bryng ony to her ordre. Crist seip pat pharisees ben to blame for pis dede/ & Scarioth was pe woress for beyng in pis hoodi cumpenye/ for ellis he hadde not pus trayed Crist/ & be moost bnkynd traitour. And syp couents of freris be shrewes for pe mor part or myche/ no wonder if pei enuenemyne men pat comen pus onto hem/ for pei mouen men to olde errors/ pat pei han holde among hem/ as pei tellen to greet auant/ pat pei ben charious to pe puple in her synful begynng/ & if pei blasfemen in Crist/ & seien pat he beggde pus/ to mayntene her owne synne; siche blasfe-

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myes den founden & continuued in pes sectis/
 pat dunnepis pei ben euer purgid fro oons
 Matt. xxiij^o. pat pei ben brouzt in/as Crist techip in his
 gospel/ hou pat men schulden snybbe her
 briferen bi pre tymes/ & aftitward forsake
 her cumpenpe as benyn; pes sectis han
 fordon pis gospel/ for neper pei doren pus
 snybbe her briferen/ ne forsake hem at pe
 fourpe tyme; for zif pei don pei schulden be
 dedd or enprisounnyd long tyme/ or ellis
 hastly be killid; & wanne synne regney
 among greet men/ & pei dreden of wordli
 harm/ pei doren not snybbe men of pis
 synne/ lest her order lese wordli help;
 but wber is mor eresie pan to loue this
 orde mor pan God? or to do wuelis for
 Ro. iij^o. hope of good/ pat Poul forfendis men to

do? Also pes sectis impugnen pe gospel/
 & also pe olde lawe; for pei chargin mor
 her owne statute/ al if it be azens Goddis
 lawe/ pan pei don pe lawe of pe gospel/ &
 pus pei louen mor her order pan Crist/ &
 zif it wer neuer so myche nede to go out &
 preche Goddis lawe/ to defende our moder
 hooli chirche/ zit her order lettis pis/ but
 zif pei haue her priours leue/ alif God
 bidde to do pis; & comunely pes priuat
 priours letten her felous her to go out/ &
 so be pei neuer so riche pei schulden not
 helpe her fleshly eldis/ for al her goodis
 ben pe housis/ sip pei han nouyt proper
 but synne; & pis errour reprotis Crist in
 pharisees pat sphen pe quat & stoolowen pe
 camel/ for pei chargin lesse mor harm.
 Matt. xii^o.
 & xxij^o.

Also pes pharisees chargin myche her fast-
 yngis & oper pingis pat pei han foundun/
 but kepyng of Goddis maundements pei
 chargin not half so myche; as he schulde be
 holdun apostata pat lefte his abite for a
 day/ but for leuyng of dedis of charite
 schulde no man be blampd; & pus pei blas-
 femen in God/ & seien/ wjo so diep in her
 abite/ shal neuer go to helle/ for hooly-
 ness pat is per inne; & so azens Cristis
 Matt. ix^o. sentence pei setwen an olde clout in new
 cloy/ for her order/ pei seien/ is gederid of
 pe olde lawe & pe new/ & zit pei han foundun
 herio newe pingis pat pei kepen as
 gospel/ & pus pei chargin her owne fast-
 yng/ & oper ritis pat pei kepen/ mor panne
 pe biddnyngis of Crist/ for pei ben no newe

maundements to hem. Siche hid synnes
 among freris don mor harm to cristen men/
 pan ben pe bodili harms whiche pe world
 chargin mor; & pus errors in pe world
 ben lityly mayntenyd bi freris for wun-
 nyng of worldly good/ or worldly worshop
 pat pei coueiten; as lettris of fraternite/ &
 dowyng of oper prestis/ alif it be azens hem
 silk/ is stekly sustenynd bi freris/ & so men
 sufficien not to telle bnsensible errors pat
 pei susteynen/ & zit for priuilege of pe pope
 noon oper man dar blame hem/ for pei ben
 exempt fro Goddis lawe bi priuileges pat
 pei han getun/ but Peter was not pus ex- Gal. ij^o.
 empt fro sharp snybbyng of Poul/ & hei-
 lyng pat Ion forfendide hap no vertu among
 pes freris/ for pei saluten ofte fendis mor
 pan pei don Cristis children.

Ca^m. 6^m.1 Reg. iij^o.

Lord wber pe pope penke good to conferme sicke new ordvis/ certes synne of sicke children turne in to hed of her fader/ as Helies sones maden her fader to be punychid sharply of God; & generally who so synnep for auantage of him self/ his synne makip disauantage of hym pat he tuency turne to good/ as pes two popis han now no more enmyes/ ne mor hid/ pan den pes freris; for summe holden wip pe two pope/ & many grete wip pe toper/ & pei enformen her cuntrees to holde stekly wip her pope; & no drede zif cuntrees turne fro pe to pope to pe toper/ pe freris wolde turne also/ for pei obeshen to pe puple; & pus loue bngroundid in God/ but oonly in temporal goodis/ mut nedis

saillen & do harm/ for al sicke loue is synful. Zif pes sectis ben so harmful to oure moder hooli chirche/ & as bileue techip bs pe chirche may be purgid of pis/ it were sumwhat for to speke of pis purgung of pe chirche; for alzif it shal not fully be purgid in pis liif/ but firste in heuene/ zit it may be purgid in part; & in pis purgung stondip mennes mede/ & no man is excusid here of consentung to pis synne/ but zif he helpe on summaner/ for eche man may helpe sumwhat. Summen shulden helpe bi resoun/ pat is takun of Goddis lawe/ & summen bi woerldli powere/ as ceryli lordis/ pat God hay ordyned/ & al men bi good liif & good praours to God/ for in him liggip pe helpe

Rom. i^o.

her azens pe cantel of pe fend; & pus popis bishopis & freris shulden helpe here to purge hemsilf/ for bileue techip bs pat eche man is endetid to God/ as eche man is endetid to oper to helpe him; algatis goostli & bodili dette is not to charge but zif it turne to goostli help/ & pus spekep Crist in pe gospel of dette/ in pe pater noster/ & also in parable/ bi wiche he mouep men to mercy; & pus seip Poul/ pat he is dettour to eche man/ but bi ordre; & pus prelatis shulden helpe pe chirche/ as pe freris shulden helpe hem self/ but more part of pis woerld errip here & clepip harm help; but lawe of Crist shulde reule men here/ to wite hou men shulden come to bliss. Men speken here

of a lijt help to wiche men ben comunely holden/ pat men shulden on pis maner comune wip frers/ & ellis not firste to seie pat pei putten not on freris pat pei ben eretikis/ for panne men wolde not dele wip hem/ ne norishe hem in woerldli goodis; but men han hem suspect of eresie for many causis. Jfirste for pei barien pus in bileue of pe sacrid oost/ & pus pei shulden telle at pe bigynnung what ping pat pei troden pat it is/ wheper it be Goddis body or not/ & here may pei not be excusid; for mynstrel & iogelour tumbler & harlot wolde not take of pe puple bifor pat pei han shetwid her craft/ & sipe freris craft stondip in pis to teche pe puple her beleue/ & pe puple trouep comunly pat pis oost is Goddis body/ here

freris schulden biginne/ & telle men wether
 pis be soop. Zif pei seie pat pis oost in
 no maner is Goddis body/ &e pes freris
 as eretikis/ for Crist & his chirche seien
 pe contrarie. Zif pei seien pat it is Goddis
 body/ & many freris seien pe contrarie/
 pis woord techip not pat ne pei gabben in
 comune bileue of pe chirche; & perfor men
 schulden abide witnessse of her comune seel/
 & bifore dele not wip hem/ but haue hem
 suspect of eresie. Zif pei seien pis oost is
 an accident wipouten suget/ as colour &
 figour/ & pus it is not Goddis body/ wel
 we witen pat olde bileue groundid in pe
 wordis of Crist seip pat it is Goddis bodi/
 as pe pope sum tyme seide; & it is not
 ynowe pat freris erren in colour & figoure of

her abitis/ to proue pat it is sacridd oost in
 colour & figoure of breed; & pis defamyng
 shuld pe pope seke out wip greet trauel/ for
 pes sectis han slaundrid hym/ as he & hise
 hadde errid in bileue; & it is not ynowe to
 seie pat pere is Goddis body/ for betere
 ying pan Cristis body is eury wether/ for
 pe Godhed; & men axen not wwhat is per/
 but wwhat is pat pat men worshipe. So
 & zif freris seien/ pat pei troben here as
 hooli chirche doip in pis mater/ so seien
 Ketwes & Saracenes. But frere telle me
 hou y shulde trobe; & zif pei seien pis
 mater is sutil/ & men may not nderstonde
 it/ wel we witen pat God byndip not men
 to bileue ony ying wwhiche pei may not nder
 derstonde/ as we seien of pe Trinite; &

zif pei seien pat pis sacrament is Goddis
 body as it is in heuene/ pes freris speken
 as ydiots/ for we axen of pis sacridd oost
 pat men seen bodily broken/ & eten com-
 unely/ & is mouyd as oper oostis; & pus
 wwhat euere a frere seip/ trewe men schulden
 leeue hym here as suspect of eresie/ bifore
 he haue wel put pis of. Altir pis myzte
 a man axe/ sipe God tolde of neuwe sectis
 pat schulden come in to pe chirche/ to chary
 & harm of pe chirche/ hou groundip pis
 frere his ordre/ & in wwhat tyme it bigan;
 & sif oo frere contrariep an oper in pis
 mater/ & nouzt is prouyd/ men schulden
 auoyde pis frere/ til pat he hadde here tauzt
 pe treuwe; pis suryp is mater of gabbyng
 & of synnyng among many/ & pus for

profit of pe chirche schulden freris woorche
 to quenche pis stryft. Carnes seien pat
 pei wveren bifore pe tyme pat Crist was
 born. Austyns seien pat pei wveren many
 hundred wynter bifore opere freris. Pre-
 chours & menours seien pe reuerss. But
 noon groundip here his woord/ as noon of
 pes neuwe ordris groundip pat he cam inne
 bi Crist/ & but zif pis groundyng be in
 dede/ dremes & confemyngis ben nouzt.
 On pis maner schulden trewe men seke
 wisely pe sope/ & purge our moder of
 apostemes/ pat ben harmful in pe chirche;
 to pis schulde pe pope helpe/ for to pis dette
 wveren apostlis boundun/ & not to lordshippis
 of money but in as myche as it helpide her-
 to; & sipe it lettip comunely popis schulden

Ne pis as diden apostilis/ for ellis pei seiden
wip oper foolis pat help were harm & good
were nuell.

C^o. 7^m.

Affir pis schulden men wite of pe
popis power in assoilng/ in
graunting of indulgencis/ & oper priuilegies/
wip cursing for rixt; as pe popis clerkis
seynen pat pei don myracles iohanne euer
pei syngen moo & more wonderful pan
euer dide Crist or his apostilis/ so in as-
soilng & cursing pei seynen hem un-
knowun power/ & in fables of pis power
pei blasemen/ & harmen pe chirche; & pus
comen in error in to pe chirche/ as it
dois of pe sacrid oost; for noon may com-
prehende pis power/ sipe it is wipout
nombere; & pus zaf Crist to Petre &

opere popis pat camen inne alfir. Were
cristen men bileuen pat Peter & Paul &
oper apostilis tooken power of Crist/ but
not but [to] edifie pe chirche; & pus alle
prestis/ pat ben Cristis knyghts/ han
power of him to pis ende/ & whiche of
hem hap moost power is ful beyn vs to
trete/ but we supposen of prestis dedis pat
he pat profitip more to pe chirche hap more
power of Crist; & ellis pei ben ydel wip
her power; & pus bi power pat Crist zaf
Peter may no man proue pat pis prest/
pe whiche is bishopp of Rome/ hap more
power pan oper prestis; for sipe eue
bileue seip pat per is no power but of
God/ chesing of pes cardinalis yuep not
siche power to pe pope; & it suet not pat

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God mut yue iohanne pes cardinalis han
pus chosun/ but apostlis dedis pat popis
don schulden ber witnesse of her power;
sipe sleynng to heuene of assoilid spiritis
& comyng azen berip no witnesse; & wordis
pat Crist seip in pe gospel ben to lighthly
understondun. Crist seip to hise apos-
tillis/ y am wip zou alle dayes un to pe
ende of pe woerd/ but what maken pes
wordis for pis pope? pes wordis techen ge-
neraly pat Crist schal be wip hise lemes
pat he hap ordenyd to bliss rixt to pe day
of doom; but hou schulden men wite pat
pis pope is ony of hem pat Crist spekyp
to? certis pis pope wot not him self/ & hap
litel mater to hope it; for in goode werkis
& sunng of Crist schulde pis pope gronde

Mat. xxiiij.

his hope. But zit groundip pe pope his
power pat it is so myche ouer oper; Crist
bithite to Petre pat what euer he byndip
in eerpe it shal be boundun in heuene/ &
so of his assoilng/ but pis resoun is ful
of folh/ for many causis. Who so takyp
hede sopele Criste seide pus to Petre &
so he seide to oper apostlis; whi schulde
Petre haue power bi pis more pan oper
apostlis of Crist? Also men schulden
wite here pat pes wordis pat Crist seide to
Petre ben no ping for pis pope but zif he
sue Crist & Petre in list; & suppose pat
al pis be soop/ zit erpe prest of ony apostle
schulde haue power to do good to pe chirche/
but not so myche as here is drempd; for
ellis Petre synned manny weies/ for Petre

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vsde not pis power. Who shulde excuse him of pis synne? Also men schulden vnderstonde what it is to bynde man aboute eerpe/ & men moten nedis seie here pat panne a prest byndip man aboute eerpe tohanne he byndip man astir God/ & not for flesh ne coueitise; & so pis pope shulde teche men pat he byndip pus aboute eerpe/ & neper in pe erpe/ ne vnder pe erpe/ but euene astir pe keies aboute; but pis woole he neuer teche bifore pat Gabriel blowe his horn; & zif he teche pat pe chirche aboute byndip pus or assoilip at pe instaunce of hym/ zit he prouep not his greet power/ & pus groundyng of Goddis latwe failip shamefully here/ pat zif Crist seide to Petre what euere he boonde aboute

pe erpe it is boundun in heuene/ pane it suep of pis pope/ what ping pat he feynep him for to bynde/ it is so boundun of God; but certis pe leudest man in pe world myzte shame of siche a resoun. Forpermore zif we zyuen pis pope siche power as he feynep/ zit men taken hede to his dedis he shulde shame of siche power/ for labwe of charite wolde cacche pat zif he hadde siche power he shulde assoile alle hise sugetis fro peyne & fro trespas; for panne he brouzte alle men to heuene/ & sufferide no man to go to helle; & sipe charite stondip in ziftis of God to pis ende/ he were to slow in Goddis seruyss & visuside pe ziftis of God but zif he myzt & were merciful to men; & zif pou seist pat neper

Crist ne Petre dide pus to alle men/ certis pei hadden not siche power as pis pope feynep in hym/ & pus Crist myzte not assoile men but astir pat he saw; his fader bouche sak. Lord sipe Crist assoilide not pus/ ne Petre ne ony oper apostle/ & pis pope seet not in God pat he woole pat it be so/ what spirit shulde moue pis pope to feyne siche assoilhyng dope fro peyne & fro synne/ & astir chaffere pus per loip; sipe he took frely pis power Crist diddip pat he shulde frely zyuen it/ but nolwe he assoilip neuere pus but for frenship of luyning/ & he takip noon hede to God toheper God woole pat it be so/ & wherper pis man lyue an puel lyp & be ordeyned to be dampnyd/ & certis no pope oper pan Crist

kan telle hou nedeful is an oper/ hou shulde he panne assoile pus? for he may not assoile here of a litil bodili peyne/ as myzten Petre & oper seyntis/ hou shulde he assoile soulis of pe peyne of purgatorie? Proue he his power bi pis lesse/ & suspende assoilhyng of money; & sipe pes popis ben not assoilid pus of peyne & trespas/ for panne pe popis weren alle seyntis & confermyd bi her staat/ it were to seke oper signes bi toiche pes popis schulden be blissid/ for hem failip in charite bi principis pat hem silt seien.

If were for to wite ouer pis hou popis aguen pes beneficis & confermen & acursen men tohanne hem likip & myslikip men/ & no drede sipe pei knowen not tohanne

Godhed doir pus pei schulden not diffyne here/ but zif God sheldide hem pis; for it is perel to gabbe on God/ & in mater of mannes helpe/ & so it is a greet perel to seyne sicke powder but zif it be groundid; & sipe pes popis ben so hardy as bynd bayard/ pei moten seie pat pei speken ofte wip God/ pat techip hem pat it mut be pus/ & so pes popis may not erre; but who herde euer more blasfemye sipe pei kunnen not telle yngis to come touchyng her staat & her desyr/ for oo pope ajens an oper tellip oppnly her errour here; but forpyng of beneficis makip hem bope greete & stronge/ it were to wite of pis powder/ & of pe lawes pat pei bsen; & sipe Crist bside not pis powder but forsook iugement/ lesse yuel/

Luc. xij.

as pis powder were in weyn/ zif pe chirche were vndoloid/ it is knoboun to trewe men pat pis is not groundid of Crist; but pe pope as he blasfemye & seiey pis dowyng is pe patrimonie of Crist/ so he seyne newe lawes to teche to parte pe benefices; & pis lawe hap he maad/ pat zif too men ben of oo date/ who euer presentip firste shal be auansid bifore/ & so he hap ordeyned many lawes hou pat men shulen oonye be shryuen/ & onys in pe zeer be comunyng of her propre prest/ wihom euere he wole ordeyne. Bi pes too vntamous lawes may men wite wiche ben oper/ for per is no lawe but Goddis or lawe groundid in Goddis lawe; first it semep pat pis parting of beneficis is oppn fooly/ for wihanne

pe pope auansip a shrewe he autorisip his shrewdnesse/ & specialy wihanne per ben betere pat wolde take sicke an offiss/ & ye pope hap no witt ne biddyng of God to take hym pis; & pus ofte for preiung & money he auansip lemes of pe fend; for all pes ben his children/ & he shal answere for pes souls pat hise children leesen to helle/ & for oper shrewdnesses pat pei don. Lord wher pe popis synne were not ynowe to hym/ al zif he gete noon on oper side/ as zif he bouzte not for pe first fruyts & oper frendship of pe world synnes of oper truaunts pat he auansip & enuenemep myche folk; oper wordis pat here ben spokun excusen him not bifore God/ pat pe pope may do no symonye/ for all beneficis ben

his; for zif he were clene for a tyme & alle weren hise bi title of grace/ zit for pis auerous pride schulde he lese alle pes yngis/ & no drede pis lawe of pe pope is oppnly ajens trewe/ & so ajens Ihu Crist/ pat is bope God & man. It fallip ofte bi pis lawe pat a truaunt & a fendis leme is put bifore a leme of Crist/ for ofte pes coueitous truaunts gon bifore goode symple men; pus bi uertu of sicke lawes ben ofte pe fendis lemes maad mynystris for to lede symple men/ but wihideward but to helle; & pus bi bertu of mannes lawe man shal go to be confermyd of a fend pat techip men hou pei shulen worche ajens Crist; for many prelats bi coueitise & symonye ben ofte fendis/ & pei seruen her maister to wip-

drauwe men fro Cristis lawe/ & no wonder
 zif men gon picke to helle bi pe ledyng of
 sicke prelats; & as anentis pe second lawe
 of schrift pat pe pope hay maad/ no drede
 it doip myche harm/ al zif it do sum pro-
 fit/ & it fordoip Cristis priuilegie pat
 where cristen men schulden be fre/ now pei
 ben nedid to hire a prest/ & pus be suget
 to pe fend; for astir pat pis prelat ordy-
 nep ben sugets nedid for to do/ & pus freis
 & religious wymmen may soone assente to
 leecherie. Lord in tyme of Hū Crist/
 whanne pe chitche florishide myche/ weren
 men not boundun to shryue hem pus/ as
 Crist Baptist & oper aposilis. Lord wher
 pe pope hay ordynned pat Cristis weye
 sufficit not now/ so pat mennes doynng bi

scole of Crist be dampnyd wipouten oper
 synne/ for pat pat pe pope hay ordynned
 him partiner to forgyue synnes wip Crist;
 & in caas men pat ben martir in Cristis
 cause schulden be dampnyd for pei schulden
 ronne wip a prest/ & for worss leue beter;
 schrift to God is put bihynde & schrift more
 shameful also/ but priuey schrift newe
 foundun is autorisid as nedeful to soulis
 heele.

IC myzte seme to many men pat Ca. 9^m
 myche of pis is hid speche/ & men
 schulden speke openly to pe world as Crist
 dide/ for to tell more clerely what is our
 last entent; for zif it were a trewe sentence
 God myzte moue men herastir/ bope lordis
 & clerkis/ to drauwe to pis sentence/ ther-

fore we wolen seie openly pe sentence pat
 we conceyuen; & zif God wole bouchesaf
 it may astir be declarid more; our ground
 is comune bileue pat Crist is bope God &
 man/ & so he is pe best man pe wisest
 man & moost vertuous pat euer was or euer
 shal be/ & he is hed of pe chitche/ & he
 ordynned a lawe to men to conferme it wip
 his lijf/ for to reule hooly chitche/ & teche
 hou pat men schulden lyue/ & al pis mut
 passe alle opere/ sip pe autor is pe best; &
 greuche we not pat many men penken ful
 heuy wip pis sentence/ for so pei biden in
 Cristis tyme bope wip his lijf & wip his
 lawe; of pis grounde we gessen ferper hou
 bs penkip pat men schulden do/ but we
 graunten at pe first pat zif ony man wole

shewe bs pat we speken ajens Goddis
 lawe/ or azen good resoun/ we wolen
 mekely leue of & holde Goddis part bi oure
 myzt/ for we ben wipholdun wip treupe/ &
 wip Goddis grace shulen euer last per inne;
 bs penkip pe chitche schulde here holde pe
 ordenaunce of Crist/ & euere pe steier pat
 it helde pat euere pe betere it wer to it/ &
 pus bastard braunchis schulden be kitt fro
 pis tre/ & pus pe pope wip his cardynalis
 & alle prestis pat ben doluid schulden leue
 pis doluyng & wordli glorie pat pei han/
 & neper lyue ne do ouyt but zif it wer
 groundid in Cristis lawe/ for pat lawe is
 charite/ & groundip al ping pat is medeful.
 Zif pat God wolde nouthesaf to zue pes
 prestis of grace pat pei woldden mekely leue

pis/ & hwe in Cristis pouert/ pe myracle
 wer pe more & more wolde profite to pe
 chirche. Altitward men penken pat alle
 pes newe sects or oidris/ bope posses-
 sioneris & beggers/ schulden cesse bi
 Cristis lawe/ & zil pei wolden leue pes
 for charite & hwe purely attir Crist her
 merit wer pe mor/ & pei myzten encesse
 pe chirche; & zil pei wolden not do pus pei
 schulden be honestly constreyned/ bope
 worldli goodis & comunyng schulde be wisely
 draboun fro hem/ & knyztis wip lordis of pe
 world schulden be comfortid bi Cristis lawe/
 & stonde & defende pis sentence as pei diden
 in Cristis deep; & trewe prestis schulden
 telle pe comunes hou pei schulden kepe cha-
 rite & obeshe upon resoun/ as Paul techep

lawe/ for pei hiden now hypocrisie & ben
 ydel fro many goode dedis. Lord what
 stward wer he pat wolde ordeyne newe re-
 hetours to ete mennes mete/ & do hem harm
 azens Cristis ordenaunce. Pe pridde poynt
 of curats; bs penkip it schulde stonde pus/
 pei schulden hwe on pe puple in good me-
 sure/ as Paul biddip/ but pe puple schulde
 not be arid to hwe hem dymes ne oper
 almes/ but her goode werkis schulden moue
 to hwe hem frely pat wer nede; for pus
 hwyde Criste wip hise apostlis. What
 prest schulde not be payed her of? & pus
 schulde pe chirche drave to acorde bi Crist
 pat ledip pe dauns of loue. Zil oper men
 wolden be prestis hwe pei per attir/ &
 sheue bi dede pat Crist hap maad hem

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prestis/ for pis passip lettris of bishopis;
 & pus pe puple myzt wipdrave her almes
 fro wickid prestis/ & pe pride of prests
 schulde be stoppid bi wichte pei enuenemyn
 pe puple. Zil pis be not doon anon zil it
 myzt drave to pe good/ for prestis list was
 pe best pat schulde ensauple alle oper.
 Here men arguen many weies azens pis
 sentence pat here is seid; & specialy for pe
 pope/ pat panne wer hooli chirche fordon
 sipe Petre was pope & many oper seyntis/
 & who schulde contrarie pis? but here han
 men seid ofte pat it wer good to obeshe
 to Petre/ & pat siche a capteyn wer in pe
 chirche/ but name of pe pope hidip demyn.
 Men seien it cam firste inne by fooly of pe
 emperour pat reiside hym an enemy bope

to God & to pe world; & zil pou allegist
 seyntis hwe/ noon of hem is to preise
 but in as myche as it accordip to Cristis
 list & his lawe/ & sipe Cristis lawe is mor
 oppyn slepe sablis & regne his lawe. It is
 no nede her to dreme hou hooli ende pes
 men maden/ for men may troue it who
 so wole/ & many ben seyntis wipoute pis
 troupe. Al oper offiss of pe pope myzt be
 don mekely/ as myche as it wolde turne
 to worship of Crist & profit of his chirche/
 bi a trewe prest/ as was bi apostlis/ al zil
 pes bull of leed slepten; it is lichy pat
 Petre sued mor Crist in brennyng loue
 panne diden oper apostlis pat weren wip
 Crist in Petris tyme/ & so Petre was mor
 scrupysable mor meke & mor por/ for fer-

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uour of loue of Petre made him in pis more loue Crist; but aftir pat pe chirche was dotoid no man hatip pis mor panne pe pope/ & pus he [is] not Cristis biker but raper antecrist him self. Zif he wolde be meke & pore & serupsable as Petre was/ & take no mor weck vpon him pan pat he myte wel do in dede/ panne he myzte be Petris biker bi grace of Crist hed of Petre. As aments pes netwe ordris pei semen alle antecristis prouctors to putte awei Cristis ordenaunce & magnifie her netwe sects/ & pus hem nedip to haue an hed oper pan Crist to susteyne hem; for Crist telde not bi sicke abite/ ne sicke ritis of pharisees/ but bi workis of charitee/ bi prechynge among pe puple.

DENK wer it for to speke laste of censuris pat pe send blouep/ as ben suspendis & interdycngis/ cursyngis & reisyngis of croserie; but firste cristen men shulden bileue pat alle sicke feyned censurs don no harm to a cristen man/ but zif pei do harm firste to him self; by hem may his body be slayn/ & he be persued many weies/ but Crist seip/ pat may not lye/ blessid be zee wanne men cursen zou Ch. 10^m
Matt. ii.
 & wanne men persuen zou & sepe al maner of yuel azens zou for me & my laboe/ as Cristis apostilis weren counfortid; holde pou pe in Cristis laboe/ & sue pou him in maner of lye/ & drede pou not alle pe maner of censuris pat antecrist kan bloue azens pe/ but as he denep to harme pee

he doip pee good magrep his/ & as pe asoilyng settep of nouzt but as it acordip wip Cristis keles/ so pe cursyng noyep not but as Crist aboue cursip; & herfor Crist tellip but litil bi cursyngs of pe hize bishopis/ but comfortid hise disciplis of pes cursyngs & pes persuyngis/ for pei putiden men out of chirche & persuden in Cristis tyme; but apostilis wolde not leue to preche for al pis persuyng; & oo comfort is her/ pat a man may serue his God in clene wille pat he hap as longe as he hap lye/ & zit his wille lastip aftir wanne antecrist hap slayn his body in mor bliss pan bifor/ as our beleue techip us; & pus drede we hem not for censurs pat pei feynen/ but drede we euer our God leste we synnen

azens him; & so double drede fallip in sicke cursyngis of antecrist/ oon lest we ben not worpi to haue grace to cleue to God & stonde stiff in hise maundementis/ & panne God cursip us/ & pus cursing is to drede for cursyng of God for our synnes. Also men shulden ben in charite & loue pes men pat cursen pus/ & so men shulden drede her curss lest it harme henself & pe puple; for pit pei cursen bndiscretly/ as pei don euer wanne pei cursen not for loue to pe chirche or for loue of oper men to whom pei leien pis medicyn/ panne pei cursen hem self firste/ al zif pei knowen not pis fooly; & bi sicke blyndnesse in cursyng many cursers enbleshen hem self & perwip pe comune puple/ & sicke cursyng is to drede; sicke

diede passij mannes lawe & comeþ to lawe of charite/ & axep cursers assolijng but Goddis purgyn/ zif it wole be as anents suspending & enterdijng pat ben feyned/ we troben pat þei don myche good/ & noon harm but to foolis; for zif þei wolde suspende hem siff fro alle þings but Goddis lawe it wer a gracious suspending for hem & for oper men/ for panne Goddis lawe myste frely renne bi þe lymtis pat Crist hap ordeyned; & he is a cursid man pat leueþ to do pat God biddij for siche feynyng of censuris/ þe zif deep sue attir. As anents croseri/ summe of Cristis chirche den enformed hou þei schulden not troto to þe pope for ony bull pat he sendij/ but zif þei ben groundid in Goddis lawe/ & þis

groundyng schulden men take swij reuerence & leue þis leed; for men schulden take as bileue pat þei schulden neyer troto to Crist ne to Petre/ but in as myche as þei grounden bi Goddis lawe pat men schulden troto þus; for Crist tellij fully in his lawe hou men schulden troto to him & hise/ & þus no þing bntouchid in his lawe schulde be bedun or axid to do; but wþo schulde axe mor þan Crist? or mor obeshe to the pope þan to Crist? & we ben certeyn pat Crist may not axe oper obedience wþi schulde þe pope? men schulden bi hooli lyf of Crist troto pat his lawe is complete/ & axe noon oper ground of þis lawe; for Crist is þe first & þe last/ & so zif þe pope assoile men a pena & a culpa/ or wbat euer pardoun he grauntij for þing

pat is not charite/ forsake it as þe fendis biddijng pat is contrarie to loue of Crist. Wel y wot þe fend may feyne mor pardoun þan God wole graunte to eche man pat wole sle his broþer/ but Goddis forbide pat we troben þis/ as þe pope may graunte to day/ & to morow; persepue his fooly & reuoke þe former errour; but wþo schulde bileue siche bull/ for wel we witen bi Goddis lawe pat God zuyep þe pope no powe but for to edifie his chirche bi charite/ pat God hap teld. Crist was þe best herd/ & so putide his lijf for his sbeep/ & þe pope may not oppnlier tell pat he is antecrist or a fend/ panne to putte many mennes hues for þis offiss pat he presunep; for Cristis lijf was myche bettere þan al þis offiss or þes popis.

Hou schulden men sizte for a persone pat þei witen not wþer he be a fend or tauzt of God to do þus/ sipe þei ben certen of medeful dedis; certis pat man wer a fool pat wolde take þis bncerteyn weie & leue þis certeyn witt & feij/ for wordis bngroundid in Goddis lawe; & many þenken pat þes prelats pat ben bpon Cristis side schulden haue sope of þis sentence/ for it is for al goode men/ & zif ony kan disproue it men wolen reuoke it/ & treupe shal shyne/ & it shal haue no witnessis/ & þis is mor to Goddis worship. But her men dreden blasfemye & oper cautelis of þe fend/ pat men gon not bi resoun ne bi Goddis lawe in þis mater/ but putte þe pope her higest tuge/ as zif he wer God in erpe; & he swij his part pat

louep pe world quenchen men pat speken
pis & axe noon oper profit herof/ & sipe pe
fend hap pe strenger part her pan pe part of
trewepe pat is wiþ Crist/ Crist wolde suffer
for former synne pe fendis side haue mais-
trie zit; but in oo bleue men resten/ pat
day shal come of pe last iugement/ tohanne
pe fendis side shal lurke & trewepe shal shyne
wiþoute lettyng/ & pat day abiden men bi
reule of laboe pat Crist hap zouun. Wel
we witen pat pe synne & distroblyng of pe
chirche stondip myche in defaut of loue of
Crist & his laboe/ & pus bryngyng inne
of sectis & of laboes pat Crist made not/
quenchip pe loue of Crist & of his religoun
her/ & pus men schulden stonde in pe mesur
pat Crist hap zuen of pes two/ hope of

sectis & of laboes; for bryngyng inne of pes
doip harm; & so marke pis as greet synne
tohanne men passe in oper of pes/ al zif pe
fend colour it & medele good wiþ pe puel;
for pus dide Machamet in his laboe/ & pe
fend doip pus communly/ & confermyng of
men is nouzt but zif God conferme bifor;
& sipe pis poynt is perelous men schulden
be sikir pat God conferme/ & pus pis reule
fallip now to weye loue astir pat it schulde
be so pat loue pat schulde be mor wer mor
chargid in mannes soule; & pus sip men
schulden loue mor Cristis ordenaunce & his
bounds pan ony pat comeþ astir/ & Crist
hap ordeyned at pe fulle men schulden leue
pes neweleries as contrarie to Cristis orde-
naunce/ & loue pe mesur pat Crist hap

zouen/ for so diden Cristis apostlis; & witte
we wel pat alle pes autours of pes nouelries
don harm to hemsilf & to pe chirche & to
her neizboris also/ whi schulde not loue of
Crist moue men to holde his boundis? & pus
it semep to many men pat pes newe ordris
& her fautouris failen ouer myche in cha-
rite/ for in loue of Crist & his chirche/ sipe
Cristis religoun wer algatis betere profiter
sikerer & lizter; for Crist our autor passip
in pes; & we schulden drede Moulis sentence
pat toho pat louep not Jhu Crist is cursid
of God; & pis cursing is moost to drede/ &
generaly worst ping is more costly & mor
heuy/ & pus it lettip feble weie goeris to be
taried wih he ping; & errour in weying
of pis loue makip many false weddyngis/

1 Cor. liij.

as men den weddid wiþ her abits her cus-
toms & her synfuler maners/ as zif pes
weren Cristis comaundments/ & zit pei den
ful feble in kynde; & men blasfemen in pis
poynt for pei putten a reule of loue to or-
deyne & puel ping to be mor louyd azen
pe ordenaunce of God/ & pis is oppn blas-
feme/ sipe God appropriþ vnto him to
weie pingis hou pei schulden be louyd/ & to
make hem oper betere or worse; & pus au-
tours of accidentis hizen hem aboute Crist/
as zif pei wolde make a newe world &
chaunge goodnesse of pingis; but pes goodis
barien/ as oon louep oo maner & an oper
louep an oper & hatip pe maner of his bro-
per/ & pis techip wel ynow; alle pes den
false goddis; & pus pe craft of loue of

pingis is moost nedeful of alle oper/ for
 no man may come to bliss but bi vertu of
 pis craft/ & no man may synne but for
 errour in pis craft/ as blessid men don
 Goddis ordenaunce/ & dampnyd men louen
 pe contrarie/ & alle pes newe ordris ben
 dyppid in her loue/ as oon louep oon &
 an oper an oper/ & so hatip pis contrarie;
 but Crist tohanne he louyde hooliche his
 chirche wolde not make it fair wip pes
 ordris/ & eche man is holdun to loue liche
 attir pat Crist louep/ & to hate pat
 he hatip/ & panne is his hijest
 vertu stabld.

Explicit tractatus de ecclesia &
 membris eius.

¶ **Tractatus**
De Apostasia
Cleri.

G



Tractatus

De Apostasia**Cleri.**

Silche cristen man is Ca. 1^o
 holdun to seue Crist/ &
 toho euer saylip in pis is
 apostata/ it is likliche to
 many men pat pe mor part
 of men bi her viciose lijf ben comberd in
 pis heresy. But al zif knyhts & alle men
 schulden be religiose/ neuerpelees sprek toe of

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apostasie of prestis; pre maner of prestis fallen in pis synne; pe firste is peple of priuat religioun/ pe secunde is pe multitude of emperours prelatiſ/ pe pridde is prestis wiſpoute piſe too firste. We shal suppose of our bileue pat elche man pat is ordreynd of Godd to be dampned is apostata to iugement of Godd/as pe rist resoun shewip of pe apostasie. And zif apostasie is stonduyng biſhynde/ hou myche stonduy biſhynde ſſche sich pat shal be dampned/ mor pan Goddis derlyng pat shal afterward be saued wiſliche/ al zif he semep greuouſliche bnynde for pe tyme. Ferthermor we shal suppose pat bodyliche abyte or wantyng perof makip not men religioſe neyger apostataes/ al zif pep semen sich bi iugement of men; for

oonliche charite pat setwip it makip men religioſe or of Cristis ordre. But it is knowen bi lawe of our Godd pat alle pes bodiliche signes ben straunge fro charite/ for charite stonduy in soule & not in sich signs. But Lord wheper weddyng wip sich signs helpip to holde religioun of Crist/ & loue hym of hert/ sif it is certeyn pat Cristis religioun stonduy in loue of Godd of al our herte. And it semep pat sich signs drawen fro loue of Crist po pat setten so meche trist in hem/ & bynden hem to kepe perpetuelly; for pep needen a man to take herde to sensible ping/ but herde to sensible ping wipdradip fro Godd. Also obliſhyng of men bnfrey hem to Godd. But it is greet obliſhyng to be bonde to perpetual

kepyng of sich maner signes/ sif it fallip ofte pat Goddis lawe askip to do dedis pat Crist biddip/ & leue sich signs; & so byndyng to sich signs lettif freedom of Crist. Also sif Crist is al wittip/ as our feip techip us/ & he zaf us not sich signs but raper repropen hem/ it semep pat pis ordre askip not sich signs/ & herfor it semep pat Crist seip pat kynrede of hoodom sekip sich signs; & pis is a cause whi signes of pe old lawe schulden cesse bi freedom of pe comyng of Crist. Of pis it semep pat signes to wiche men ben obliſhid ben not groundid in pe lawe of grace/ but raper techen us to leue signs; & cerimonyes of pe olde lawe betere pan pes ben tauht to be left bi lore of Idoul; & herfor it semep

Matt. xij

pat priuat religioſe ben byndred bi her ordriſ to kepe Cristis lawe/ aljif it fallip pat somme men ben betere bi byndyng to piſe charyſ pat ellis wolde be wylde. But al zif it fallip profyte to summe men to be bounde to a stake or charyd wip stones/ neuerpeles religion pat wiſdom hap zpuen us byndip us not to kepe sich rebolis; for as to pe mor part it fallip pat resoun of Goddis lawe schulde occupie men betere/ & so zif obseruaunce in lynes of sadriſ profyete to many men pat brouzte hem to heuene/ neuerpeles it wer a pur open folye to make herof a rebol for al & for euer; for Godd hap ordreynd som ping to profyt for oon man/ & pat same ping to noye for an oyer; & ofte to pe same man som ping wer good

for a tyme/ & som tyme to hym self woold
pat ping noye; & perfor he hap ziuen twitt &
resoun wip his lawe to man to chese what
wer good for hym. He it may not be pat
zif man sayle not to God/ pat pe Spirit
of God sayle hym to shewe hym what he
shulde do betere pan pis ordris can; & so
men pat oblischen hem to kepe sicke ordris/
or ellis to founde hem euere to laste/ semen
to reuerse God in his ordinaunce & turne
bpsodoun wisdom of kynde; & herby Aris-
totle sofly an argument bi whiche it myzte
seme to folis pat kynde fallip to man sif
it ordeyne armur & defence to bestis/ & to
man it ordeyne noon sicke ping; pis phi-
losophie assolly pis folye bi pis/ pat
kynde hap ordeyned to man hope wit &

hondis/ bi pe whiche he may take when he
woole & leue when he woole armur & oper help
pat is meche betere. O wheyer Crist knewe
not clerliche pe profyt pat come of priuat
religions sif he left hem. At semey pat al
sicke religion smachip blasfeme in shadewe
of pride/ for it reuersip in a maner pe or-
dynaunce of Crist; & zif pei sepen pat
many seyns han ben in pis ordre/ certis
many moo han ben in Cristis ordre/ &
it is hyd to vs whyche of hem ben seyns;
& sif it is hyd to pe pope & to al his couent/
confirmacioun of hym makip litel feyy; but
it myzte make feyy to hem pat knewen his
reuelacion/ for pe popis autorite makip not
seyns in heuene/ & so martirdom wip hooli
lyf after Cristis lawe makip mor euydence

pat pis is a seynt. But sif we shal sup-
pose pat many holi confessors han ben in
pise ordris pat now ben in heuene/ two
pings den to seye of lif of sicke men; first
pat pei hueden diuerseliche fro pise newe
sects/ & loueden God & his lawe/ & leften
sicke signes; & so pise newe sects shulden
kepe mor Cristis religion zif pei leften her
rytis/ as her fadris diden. But ferpermor
we shall suppose of pise hooli confessors
pat pei toren contrit & purgid of her synnes/
& bi pis & not bi rytis pei ben now seyns;
as blasfemye of Poull pat he purseluede
Crist makip hym not seynt/ but good pat
he dide after. But to trewe sicke canoniz-
aciouns is lesse pan bileue.

De notacione ecclesie.

As to pe possessiouns & dowyns ^{Ca. 2^o}
of clerkis/ bileue shulde teche
us pat it doip hem harm te kepe Cristis
religioun/ & harm to leuid men; for Crist
seip pat noo man may be his discipul but
zif he renunce alle sicke pings; & hou he ^{Luc. 12^o}
shulde renunce Cristis lif techip/ & lif of
hise apostlis pat com in after hym/ & en-
sauple of sicke deds exponey best Cristis
lawe; & pus bi process of tyme is pe chirche
pepred bi turnyng fro Cristis lawe/ & bi
loue of pe world; & herfor seip Poull pat ^{1 Ti. 4^o}
couepfise is roote of alle puelis pat comen
to Goddis chirche & comyng inne of fteris
pat shulden quenche pis synne makip it

mor feruent/ as watir fier of smyppis; & sip pei ben apostataes pat gon abac in Cristis ordre/ fetw or none of siche prestis ben clene of pis herespe/ for pei forsaken Crist in keppng of his lawe/ & Crist seip pat man mot kepe it zif he loue hym; but sip loue of woerldliche pingis drauwy fro loue of Crist hou myche is loue of prests draue now fro God/ wantyng of woerks of pe gospel; & woerks of pe woerld dampney our prestis in defaute of pis loue/ & zit pei pondren blasphempe in a mong pis apostaspe; for pei seyen pat pei hauen mor powe of Crist pan euer he wolde ziw to Petre or Poul/ for in spiritual powe pei ben euen wip him/ & in woerldliche powe pey passen hem; sip Petre seip he hauede

neper siluer ne gold/ & Poul laborede wip hise hondis; & so her powe/ gederid to geder in so myche/ passiy powe of Petre; & zif ony man seyy pat our prestis hauen not so myche spiritual powe as Petre/ pey wolen curse hym & dampne hym/ & bse siche powe pat neyyer Crist ne Petre semep to haue had; siche fals powe teyney antecrist/ & pat may be clepid Luciferis powe; but sip ilche powe is of God/ as Poul seyy/ & pise men reuersen God as her lijf shewip/ summe men may trowe pat hem failly powe/ & pat pei feynen falsliche pat pei ben bikeris of Crist; for likliche hem wanty to be pe leeste membre pat Crist hay ordeyned to be of his chirche/ & not wipstondage pis Cristis chirche schulde hwe zif alle siche prelatz wanteden per inne;

for who euer trowip in Crist & lastip to his lyues ende in pis leip/ he shal be saued wipouten siche prelatz; sip in tyme of apostillis/ & when pe chirche pryuede/ siche prelatz wanteden/ as Goddis lawe techip; for pe apostillis weren selowis/ & ilche oon suffisede to conuerte pe peple in pe name of Crist/ wipoute autorite borewid of oper; but God forbede pat lordship zyuen of pe emperor schulde chaunge or destrie pis lawe of Crist; for Cristis lawe/ al zif it be contrarie to pis dowyng/ is mor myzty & groundid in resoun; & so in pis poynt ben heretikis many in pe woerld/ for Petre was cheueteyn of oper apostillis for his mekenesse & seruice pat he dide to oper/ & not for his lordship ne his sterne powe.

BUT her grutchip pe woerld/ & grennep on trewe men/ & seip pat pei ben heretikis & casten destrie al holy chirche & feyy per inne. Also pei seyen pat seculer lordshipis asken degrees; for zif alle weren oon per weren noon ordre/ but ilche man myzte pliche comaunde to oper/ & so seculer lordship wer fully destryed. Also pei seyen/ zif per wer noon ordre of popis & bishopis per schulde be noon odris of abbots & prtors/ & so al religioun schulde be distryed/ & so schulde perishe making of prests & doyng of sacraments/ as holy chirche bsiþ. To assople pise dowtis men moten arme hem & pacientliche dispoze hem to deye for Crist/ & fals not pe gospel for fauor of men/ but seye fullliche pe

sope/ for Crist is euer present; & so it semey to trewe men pat odiris of religioun pat Crist groundid not schulden be fordone; for Crist is al wittig & al sufficient in hise werks. As to pe first grucchyng shal antecristi grenne at pe day of dom/ & bete to gedre swij hise teep for his sharp reprovung of sentence of pe gospel; for penne too shal be to alle siche pat clepen good wuel & wuel good; & Zebedeus sones traueliden in pis soly/ as we alle don/ & askeden bi her modir heyznes of pe world/ pat pe oon mygite sitte on pe oon side of Crist/ & pe ooper on pe ooper syde in his kyngdom; but Crist/ willyng al good/ ordynede hem to suffre anoyes in pis world/ & bi pis to come to heyznesse in heuene; & pus pise folis

Matt. xx^o

seyn pat men pat ben aboute to bryngge Cristis chirche to pe state pat Crist ordynede/ ben aboute to distryne holy chirche; & it semey pat zif Crist com in his owne persone/ & tauzite & comaundede pis stat to be holden/ he schulde be holden a fool/ & fals heretik; & zif he trauelide herto he schulde be persewid/ for so dooy antecristi azen hise membris/ pat ouer sofiliche seyn his sentence; & sip al bilereue is in pe gospel/ & we trauelen & worchen pat pis gospel wer knobte & kept/ it is openne pat we wolde destrie but heresies; for we wolde destrie errors contrarie to pe gospel. As to pe secound/ we seyn pat seculer lordis schulden holde swij pis sentence of pe gospel/ & mayntene it swij mygt; for in mong

H

alle pe men pat euere weren her in erpe noon heyede mor pen Crist seculer lordis; for he chees to be bore when pis lordship florishede moost in pe empyr of Rome. Crist zaf tribute to pe emperor. Crist wolde not so myche lessen seculer lordship pat he wolde haue a litel hous to hyde his heued inne. Crist comoundede to yue pe emperor pat was hise/ & to destrie lordship of prestis of pe temple; for seculer lordship schulde be holde bi hym self/ & Crist notishede pe tenaunts of seculer lordis; he heled hem/ & fedde hem/ & pilede hem not; so pat he zaf hem mor bi myracle of his godhede pen he took of pe world swij alle hise apostlis; & for pise sixe kyndenesis/ by syde goostliche suffragies/ pise seculer lordis han be

Matt. xvij^oMatt. xlij^oLuc. ix^oMatt. xxij^o

to bkynde to Crist; and soent in his absence when he was set in heuene/ pe emperor reuerse hym & fordidde his ordynance/ & makede hise bishopis haywardis of pe world/ & took fro hem pe kepyng of Cristis sheep/ & so pe last offiss pat Crist zaf to Peter/ & had hym pries by his loue performe pis offiss/ took pe emperor fro hym pat seyn he is Petris viker/ & makede hym perpetuel hayward of his drit. But for it is to hard to kyke azen pe spote/ wite zee seculer lordis pat pis harmey zou/ for it takip a wey help of soule fro zou & fro your peple/ & to terip your lordship pat zee tellen myche by/ & euere shal mor & more til pise bkyndenesis ben sondel amendid; & wite zee wel pat your folge/ bi whiche zee wenen

H 2

to plesse God/ shal not excuse you to God at ye day of dom/ for Crist & hise lawe shal witness azen you; & sif Poul was not excusid bi ye olde lawe of persewyng of Crist in hise zonge membrs/ meche mor ye emperor/ pat bi manns lawe persewede ye soule of Crist in his tendre membrs/ shal not be excusid/ sif he dradwy hem to helle. But ferper we schulde knowe pat seculer lordship pat clerkis hanne nou smacchyp imperfectoun on many maner/ & comey not to ye perfectioun of ye ordre of Crist/ as seculer lorchship asken worldliche degrees/ & so heynesse in worldliche goodis; but Cristis lordship asky goostliche degrees/ & heynesse in vertues pat God oonliche ziyey; & herfor wohen stryf

of pis was in mong ye apostlis/ Crist deternynede ye cause bi word & bi dede. Crist puttede a zong man in myddil of hem/ pat was meke in many vertues/ & seyde who euere mekyp hym as pis zong man/ he shal be holden mor to ye iugement of God. But pis world hap put a wey ye sentence of Crist/ for alle prestis & seculers seken her oben goods/ & pat is azen ye charite of Poul/ & for ye world knowy not heynesse in vertues God hym siff schulde clepe hise seruauants as he wolde/ & leue ye worldis maner of sensible pingis; & so ye reuele of religioun of Crist biddy pat ilche man obeshe to oper/ not for ye world ne for worldliche maundements/ but in as myche as he biddy Goddis wille; & gif a best

Cor. xiiij.

had a man do sicke/ he schulde obeshe to beest in ye name of God; & herfor Goddis lawe techy hise men pat God obeshe to mannes boys/ & Crist obeshe & seruede to Scariot; & herby we may see an onswer to ye pridde resoun. Sequestre we al mannes lawe/ supposynge Cristis ordynauce al ye drede of florishyng of men of ye world/ & panne it sewy pat we shal graunte pat alle degrees of emperor clerkis/ alle pise religions of monkis/ chanouns/ & freis/ shal slepe as pe diden in tyme of ye apostlis; for alle pise semen to smacche worldliche heynesse/ & men den clepid to degre pat God clepid not/ & pis is error & synne on ilche syde; but neuerpeles ye ordre of Crist schulde be penne mor perfy;

Josue x^o.

yan it is noon by meddlyng of mannes ordynauce/ & prestis schulden haue betere ordre in minstryng of sacraments/ for Crist wolde leue in goode prestis powe pat holy chirche needy; & as ye pope feyny he byndy to day & lousy to morewe/ & so in byndyng & lowsyng ben many fals gabbyngis; & penne wyndis of treupis schulden blowe away ye herespes & cler pe eyr of holi chirche pat is now fultroble; penne schulde hyl of grace come down fro God/ & lyte ilche man aftir pat he wer worpi; & penne schulde pis blastenye be blowen a wey/ pat grate & powe of God mot nede first come to ye prelat/ & penne be departid of hym/ how euere he wolde sille it in mong hise suggestis/ pat nouz may be wipoute hym;

¶ Certis it woe lesse error to seye pat ye bemes of pe sonne crooken/ pat shynep frelliche in bodnes after pat pei ben dispo- sid/ pen to putte pis error on pe sonne of ryztwisnes; for Crist is in sliche mannes soule pat louep hym obsterliche/ ¶ needip not pe help of pis cursid prelat; for Crist may not of his ryztwisnes pus accepte per- sones; ¶ penne schulde grace come to men as heuene seaterip reyn/ but now castip antecrist to hepe hise disciplis/ so pat sliche may strengpe oper in her malice; as zif heuene of oon cloude sende gushyng of watir ¶ ouerflobede som eyre ¶ som woe lest drye/ pus Crist sente hise apostlis wben pei woren rypp to diuerse londis to solve wateris of wisdom/ ¶ closede hem not in cloysteris as

antecrist doip. So zif we taken heede to apostaspe pat goip euene azen pe ordre of Crist/ per ben fewe bisschopis possession- ers or frers pat pei ne ben apostataes al zif pei holden her sygnes; for take we heede to pe lyf pat men first ledde ¶ to pe lyf pat men leden now/ ¶ we shal fynde pat alle pise ben gon abac; ¶ sif pei ben as myche now holdon to serue God/ ¶ somwhat mor for takyng of temporal goodis/ it semep pat pei ben bounde to mor pen pei may; ¶ siche apostataes maren meche of Cristis ordre; ¶ pis zif alle bisschopis possessioners ¶ frers woren wislyche examyned wbeper pep woren heretikis/ zif pep seyden nay wipoute reue- lacioun/ fewe men or none woren holde to trobe hem; for it semep open bi her wilkid

deds pat pei ben apostataes fro Cristis reli- gion/ but siche heretikis wolen blypeliche dampne opere men of heresydes for here witt is blyndid.

Ca. 4^m

B¶ pis may we see how pikke grobepn eretikis in pe rewme of Englund ¶ in oper londis pat men clepen cristen men/ for zif alle symonyents woren markid out of cristendom/ ¶ alle apostataes/ wip alle blasfemes/ pe multitude of heretikis woe mor pan pise oper; for per ben fewe prelats now in pe chirche/ ne fewe oper men/ pat pei ne ben heretikis/ sif assent to heresie makip an heretik; ¶ perfor we supposen pat God mouede men to speke now of here- tikis to make hem mor knowen/ for noon man doip mor harm in batel of Crist/ for

pei stonden bihynde ¶ hyten not woth pe fend/ ne wip pe woold/ ne wip her flesch/ as Paul seyy; ¶ pis is cause wbi pe woold peprep ¶ charite of many cooldip; pe ground of pis malice stondip in prestis pat ben pus cooldid wip temporal goods/ for pep schulden be capteynes in batele of Crist/ but now pei ben cheueteyns on antecristis syde/ ¶ letten bi ypoerisyse oper to hyte; ¶ zif fewe trewe men wolden werche or speke azen pis traterie pat is in goddis enmyes pep quenchen hem as heretikis bi cautel of pe fend/ as bisschopis diden wip Crist in tyme of his passiou; ¶ in mong alle pe malices of pe fendis werkis per semep noon mor to harme Cristis peple; as zif a greet lord schulde be susteyned wip herbis pat grob-

eden in a orchard & hoeren ny; tpe/ pat man pat come in to pis orchard & kytiede pise herbis & destriede pe rotis dide to myche harm to peyring of pis lord/ & specialliche; if per hele sustynance stode in pise herbes. Goode cristen men pat holden Cristis lawe ben sicke herbis to solc pat pei dwollen wip/ herfor antecrist lettij sicke seed be solwen or grove in mong cristen men/ & to performe pis malice antecrist hap cast to be knyttid wip kyngeis & vse her power/ & pus bene-mey hym silt pe lordis & pe peple but he groundij not in Cristis lawe pe deds pat he doip/ but oper in mennes lawe or glosyng of freris; & jit byndnesse of pe peple norishij her enmyes/ for loue of God is quenched bi byndyng of pe woold; & pise

felwe cristen men pat hauden som lycht of God ben drauen a bac bi pise apostataes/ & certen pei ben cowards & of to lhyel sepp; for jit pei loueden Crist mor pen her owen lijf/ as pe gospel techij hem/ pei shulden putte her lijf for pe lawe of Crist/ & panne wolde Crist helpe his church & putte sicke knyghts to worship in heuene & glorifie her body deed for Cristis loue. But defaute of bileue lettij pis profyt/ & specialliche of freris/ for pei procuren bisliche part for antecrist/ & solwen pikke lesyngs wip her yporisie/ & maken Cristis lawe fade bi her fals signes. On pis wyse pe fend hap ben many day abolute to bencuse cristen men bi antecristis clerks/ & pus he hap draue many to his lordship/ & specialliche

bi heretiks pat parten men fro Crist; & pis shal neuer ceess bifor Cristis lawe be worshipid & antecristis lawe despisid as heresie. Lord sij Cristis lawe sufficiij of itself hou lhyel shulden men reche of antecristis lawe/ but despise persones & brollis pat holden per wip. Jit pow wolt witte which is antecristis lawe loke pou what lettij Cristis lawe to be holde in worship & to be performed bisliche in dede; & so alle pe lawis of pis newe religiose pat ben not wel groundid in pe lawe of Crist semen antecristis lawis & lettijng of Cristis lawe; & pis newe ordynancis bngroundid in pe gospel helpen pe fend/ & letten pe lawe of Crist/ & so sicke prelats shulden be Cristis houndis/ & berke bi hise lawe & not bi lawe

of woolues. Lord what lettij pise houndis to berke & lde Cristis sheep altir his lawe? Certis it semep pat deloyng of pe church/ & too myche worshyppng of antecristis lawe for a lumpe of talowe/ stranglij pe houndis & lettij hem dope to berke & to byte; & occupijng of men in antecristis lawes/ pat speken oonliche of wooldliche goods/ dralwip fro Goddis lawe/ & makij to loue pe woold. But sij bileue techij bs pat at pe day of dom pe book shal be opened/ & ilche of bs shal witte wheper we han loued Crist mor pen ony oper ping/ & perfore be iugid to heuene or to helle/ hou shal we penne onswer to askyng of our iuge? Wel y woot pat Crist hap orderynd men to liue in his lawe/ & pen be knowen bifor many fuges

toheper pei hauen fauerede mor Cristis lawe
or pe worldis. Worldliche excusacioun
shal not penne assoyne ne onstwer by pro-
curatorpe ne suttilte of werkis; but zif we
ben coupable we shal penne be domb/ ne
alle pes newe habitis shal not penne pro-
fite; but zif we haue penne bryde clopis/
we shal for euere be dampned. Nise
clopis ben of charite pat euere
more shal last; & her
is an ende.

Explicit tractatus de Apostasia
& dotacione ecclesie.

¶ Of Antecrist

and

His Meynee.



Of Antecrist

and

His Meynee.



Daud seip/ Lord sett pou a [Psalm 90]
lawe maker vpon hem. Wit
sempp to me seip Austyn Austyn.
pat pis signifyey antecrist/
of whom pe apostle seip/
whenne pe man of synne shal be shetoid.
Wite folkes for pei ben men. Pat pei pat
wolun not be sones of men/ pat is newe

men/ serue pei to man/ pat is oolde man/ synner; for pei ben men. We sitte in spies wip riche men/ pat he slee an innocent man in priuee/ it is to make noiseful or gilter of pe innocent. **W**her it is not rijtly understonden what is to be coveted or desired/ or what is to be fled. Wise wjen shule loke in to pore men. Antecrist shal pursue moost iust men; of whiche Crist seip/ blessid be pe pore in spirit. **T**he first persecution of pe churche was violent/ whenne cristen men weren compellid bi exilyngis/ betyngis/ & depis/ to make sacrifice to ydols. **A** noyer quelful persecucioun is don bi eritykis and false breperen. **T**he pridde shal come by antecrist/ & no pinge is more perillouse pan it; for it shal be bio-

lent & quelful. Antecrist shal haue violence in lordship/ trechorie in myracles; he shal be lhoun/ as to violence; as a lhoun in his chouch/ as to trecherie; whenne he schal begynne to do signes/ by hou myche pei shul be more merueilous to men/ be so myche pe hooli men pat shullen be pen shulen be dispised/ & had as for noujt; whiche antecrist/ to whom pei shulen wipstonde bi innocence & rijtfulnesse/ shal be seen to ouercom by wonderful dedis; but he shal falle whenne he had lordship byon pore men/ pat is while he shal giue all tourmentis to Goddis seruauntis wipstanding him. **A**ustyn seip pis byon pe nyne psalme. Austyn.
Iche man pat liuey not after pe reule of Cristis professioun/ or techip oper man-

net/ is antecrist. **I**n pe tyme of antecrist hooly men shulun be gloriouse bi patience/ not bi miracles as pe formour martyres weren; for pei shullun fyt not oonly azepte pursuers/ but also azeptes hem pat shynen bi miracles. **H**is seip **I**sodre/ in pe first boke of souereynest good/ in pe capitte of antecrist.

The tymes of antecrist ben signified to be nise by pe pride of oo bischop pat toole be clepid bynuersal bischop/ as seynte **G**regore seip/ in pe fyuepe boke of his registre/ pe 32. c. and etie he seip in pe seueny boke of his registre/ pe 29. c. / pe who euer clepyp himself bynuersal prest/ eiper desirey to be clepid/ renney be fore antecrist in his hize pride/ for he settip hym before oper in being proud.

Ysodre.

Gregore,
32. c.

Also **G**od seip in **J**ob/ pat **B**eemoth Beemoth. streynep his tail as a cedre; pe tail of beemoth is seid to be pe ende of pe oolde enemye/ whenne he entreth in to pat lost man his otone vessel/ whiche is clepid specialy antecrist; and for pe deuple is suffrid to reise him to pride of powet/ nowe bi honours of pe world/ nowe by signes of grete wondrous of feyned hoolynesse/ rijt bi pe lordis boite his taile is likenyd to a cedre/ wexyng in to heye passip oper underwood; so antecrist haupng glorie of pe world temporally/ passip pe mesurs of men by hizenesse of honours & powet of sygnes. **M**artyres han suffrid many dyuers kyndis of pepnes/ as swerd/ crosse & sawe/ wild beestis/ drenchyng/ brennyng/ & many oper. **P**er-

for syp pe deuyl shal enlarge his taile more wickudly in pe eende of pe worlde/ what is it penne pat shal encrease cruentlier in pise tourmentis? no but yis pat Crist seip himself in pe gospel/ false cristis & false prophētis shulen rise & shulen ggeue grete synnes & grete wondris/ so pat if it may be don/ also pe chosen ben sent into errors. Now oure faipful men done wondres whenne pei suffren persecucions; but penne pei knyztis of pis beemoth/ pat is sathanas/ shulun make wondris/ &e whenne pei maken persecucioun. Perfore pinke we what shal be pat temptacioun of mannes soule whenne pe pituouse martir p̄ueth his body sugett to tormentis; & nepelese pe tormentour doye myracles before hise yzen/

M. 24^o.

whose vertue shal not be shaken yen fro yilk grounde of pouztis/ whenne he pat tormentip bi betyngis shynep by synngys? Gregor in pe two & pritti boke of hise moral. pe .12. & .13. chapit.

For it is hard for to knowe among pe comyn peple antecrist & his meynce/ for her false yporisyse/ by pe whiche pei shal disceyue mych peple of pe world. Crist M. 7^o warnip vs perfore to be war of false prophētis/ pe weche shal come by fore hym at pe worldis eende/ in clopinge of sheep/ & wolues of rauyn vndur colour of hoolynes; many pei shal disceyue as Crist himsilf seip. For yere shal be perillouse tymes/ as Crist himsilf seip: and as seynt Poul tellip/ pei shal not suffre hoolsum lore/

[2] Thi. 3^o.[2] Thi. 4^o.

but bowe a wey from trechpe/ & ben turned in to fables/ sechyng worldly wyngunge/ pe whiche shul not spare to pe folk of God. And opunly seip pe Spirit of God/ as Poul tellip/ pat in pe last daye shal many fallen from pe feip/ takyng hede to spiritis of errour/ & doctrine of deuellis/ spekyng in yporisyse lesyngis & falsenesse; for whi/ seip Poul/ suche false apostilis ben wicked witchers/ transfigurid shly into Cristis apostilis. And no merueyle/ for Sathanas transfigurip himsilf into an aungel of lizt/ penne it is no meruele if hise mynistris ben transfigurid as ministris of ryzhoisnesse/ whase eende shal be aftir her werkis. Cristen men schulden marke suche/ & fle away fro hem/ for siche seruen not to Crist/

[1] Thi. 4^o.Cor. [11^o].

Ro. ult.

but seruen to her wombe/ & pei ben fals yer twipal/ as seynt Poul witnessip/ pei disceyuen pe hertis of innocentis be swet wordis/ & plesyngis/ & oper seyned signes. Of pise hit ben pat persen houses/ as pe apostil seip/ & ledyn to reched wommen charged al wip synnes; pe weche be ledd wip diuerse desyres/ euer leryng & neuer comynge to knobynge of treupe; perfore as Jannes & Mambres twipstoden Moyses/ so pise corrupt in mynde twipstoden treup; pe bwisdom of hem sopehly to false shal be knowen. Pus is pe peple failyng & in bileue blyndid: & bi slepytes of antecrist & his meynce pe peple is disceyued. And he pat is not wip Crist is ajens Crist: & he pat is ajenne Crist is antecrist. Seynt Jon pe euan-

[2] Thi. 3^o.Luc. 2^o.M. 22^o.Jo. 2^o.

gest seide what tyme he lpued pat penne
 woeren many antecristis/ no woondre is now
 be moo. Wy her werkis pei shal be knowen/
 & also bi her wordis; pei shal contrarie
 Crist bope in list & lore. **Ye** pat mynys-
 trip me folowe he me/ seip Crist; penne
 most we nedis folowe hym/ bi oon weite/ or
 bi oper; or ellis we forsake sopenly hise mi-
 nistris to be. **ff**or Crist bad Peter pat
 he shuld folowe him/ & so shulden alle
 popis be folowers of Petre/ for God zaue
 pe power to Petre/ & hise successours; if
 pei ben not his folowers pei han not his
 power; & so it is bi bishopis pat also
 shulden folowe. **But** take we herde to pe
 popes & cardinals bope; to bishopis/ to
 collectors/ to suffraganes also/ delegates/

Jo. 12^o.Jo. 21^o.

& commysaries/ & archdeekentes also/ &
 dekenes/ & officials & sequestris; **F**eere
 to abbotes & priours/ mynistris & war-
 depns/ & to pise prouynciales/ & to pe popes
 chapleyns/ to procuratours & plectres/ to
 chaunteclers/ to tresorers/ to summours/ &
 padeners; & to pe popes noterers/ parsones
 & bikers/ & prestis/ monkes/ chanouns/ &
 freris/ ankers & hermytes; to nunnes/ &
 sustris/ & see hou pei folowen Crist for pe
 more partie. **Antecrist** as God shal sitt
 in pe chirche/ & done many meruelis as
 now ben don a daies; & perfor loke wele in
 pi mynde/ & knowe hise disciples/ whiche
 of alle pis meyne folowip oure Lord. **Crist**
 was pore/ & pei ben riche/ as many men
 supposen. **Crist** was meke & lowe/ & pei **M. 11^o**

ful hize & proude. **Crist** was suffryng &
 forzaue/ & pei wolen be awengid. **Crist**
 forsoke worldly glorie/ & pei it sechyn fast.
Crist wold not worldly lordschip/ & pei cro-
 ken fast to hem. **Crist** washid hise disci-
 ples feet/ lowely & mekely/ & pe pope wole
 crowne pe emperour wip his feet/ & suffere
 men to kisse hem knelyng on here knees.
Crist cam to serue/ & pei sechen to be ser-
 uid. **Crist** zed on hise feet & hise disciples
 wip him/ to teche & turne pe peple in colde
 & in hete/ & in weete/ & in dryse; pe pope &
 opere bishopes wole kepe here feet ful cleene
 wip scarlett & cordelwane/ & sum tyme wip
 sendales/ wip golde/ wip siluer & silk pre-
 ciously dyt. **Crist** zed in gret swoot &
 swynke; & pei sitten in here proude castells

Pet. 2^o.M. 8^o.Jo. 13^o.M. 20^o.M. 5^o.M. 9^o.

wip here proude meyne/ & kepe hem bisply
 fro ze sunne brennyng. **Crist** prechid/ &
 blessid; & pei cursen/ & blessen ful seel-
 den. **Crist** fled from seculer lordschip &
 office; pei procure fast to haue it. **Crist**
 zaue frely; & pei sellen boy bodily goodis &
 goostly. **Crist** droof oute of pe temple by-
 zers & sellers; & pei suffren in pe temple
 many comun chapmen/ pat mynystren pe
 sacramentis to pe comyn peple/ & pei ben
 wele alowed of hem for parte of her wynn-
 yng; ze wip her wenche & her cradel
 knowen at pe fulle. **Crist** sate amonge
 hise disciples/ & serued hem at pe mete
 ful porly lowe on pe erpe; & pei wolen
 sitt ful hize in furst sittynngis at pe
 sopers/ & in first chaires in church/ &

[Jo. 6^o][M. 13^o][Jo. 21^o]

in chapellis/ & coueyten salutaciouns of
kynngis/ q'wenis/ & grete lordis seruyd glo-
riously; not amonge pe pore pule as oure
Ehē did; wip siluer vessel pei ben seruyd
curiously/ & wip long knelyngis & men to
kerue here morsellis/ wip tagged clopes &
crakowe pykis/ pat blasfemen God wip
many cursid opis bsd in here courtis/ wip
many oper synnes as men may see al dape;
so ddden not Cristis company whiche he
[M. 4^o.] ledde wip him. Crist was in pe hilles wip
woeyng & preiers/ walkyng & tempted of
pe feende; & pei sitten in castels & townes
wip mynstralcie & lauytur/ wip tregetours
& tombles/ wip gestours & faperes; & pe
pore hungry shal sitt wip oute at pe zate/
he wole not zitt seruen hym hymselef/ for

shame hym penkip it were; but him gladd
& myrie he makip wip pore mennis godis.
Pei bsen no redyng at pe mete/ but if it
be of gestours/ or of Hon Andrewe/ or his
douzier/ pe cretals/ & pe clementynes. But ^{Jo. 6^o.}
Crist dressid brede & fische wip hise olone
handes/ & saue himsilf hou it was deled to
pe hungry folk. Crist lay & slept in a boot ^{M. 8^o.}
bpon pe harde bordes; & pei sleppn ful soft ^{Luc. 8^o.}
in ful eest beddis/ & loke pat noon awake
hem til pei han slept ryzt ynowe. Crist had
noo chaumburlynes/ but pe fischeys cryng
on him in pe tempest of pe see/ whenne pei
weren for dredde to perischyn; peie chaum-
burleyns shal be redy wip marschal &
bssher to kepe pe chaumbur & halle of noyse
& dyn; & pe porter at pe zate to kepen oute

pe pore/ haue pei neuer so myche nedde/ her
lord pei wolen not a wake. Crist fastid lene
& hungry/ wipouten mete & drynke; pei
han many purypours at many diuerse che-
pyngis to gete metes of pe best pat ouwhere
may be founden/ well dzyt wip spicerie
chaud & plusechaud/ wip sauces & syropis
[M. 21^o.] colour out of kynde. Crist souzt frut on pe
tree/ & fonde noon peronne whenne he was
ful hungry/ & traueled on hise feete; pei
wole haue many kynnos frutes to make
[Luc. 2^o.] digestioun. Crist laye in a stable bi twix
an oxe & an asse/ & a fewe cloutes/ for pe
place was narowe; & pei in gay chaumbres
wip riche clopes/ & curteynes/ & q'wiltis/
wip taptes & q'wisschyns spradde al a
boute/ & pe wallis pepntid/ & swete smel

per inne. Crist heeled pe puple of sekenesse ^{M. 4^o.}
& synne/ & worouzt many myracles/ & also
hise discyples; pei donne noone of pise but
nurtischen hem per inne. Crist was aspied ^{M. 22^o.}
to be cauzt of pharisees & of herodians;
pei senden to catch treue men wip writtes &
commysciouns/ as pei were kynnges hem-
silk/ & senden here disciplis in pharisees
clopyng. Crist chese to hym pore men & ^{M. 10^o.}
meke; pei chesen to hem boosters sofl men
& shyre/ riche/ proude/ & fapers. Crist
fedde pe needy pore; & pei pe riche & welpi.
Crist's almes pat he had gedre to fede pore ^{M. 14^o.}
needy/ was entressed to twelue lepful; but pe
almes of pise bischoppes of so old synne/
is gedred for a certeyn rente yer bi yer in
lecheric to lige. Crist forsok; & pei taken

ziftes ful grete. Crist zauē; & pei fast holden. Crist purchasē heuen; & pei lordshipes in erpe to be riche. Crist roode simply on an asse; & pei on fatt palfreyes/ & it fallē not pe discyppe to be aboute his maystir. He had twelue goungē aboute on her feet; hem followē many a grete horse/ wiþ iestours & japers on hakeneyes bak/ wiþ swordis & bokilers/ as it were to a batayle/ & wiþ knytes at robes & fees often to leden her bridelis. Crist rode on a fardel of hise discypplis clopis; & pei in gilt sadlis ful of gape stones & gape harnes per to. Crist was pursued; & pei pursue. Crist was dispisid; & pei dispysen. Crist zauē powder; & pei taken away. Crist made fre men; & pei maken bonde.

Mt. 21^o.Luc. 6^o.Mt. 21^o.

Crist bouzt out prisonēs; pei prisonen. Crist loused; & pei binden. Crist reised to Ihuē; & pei bryngen to depe. Crist forsoke his wille; pei seken hers be it ryt or wronge. Crist had preche; & pei bidden leue in payne of prisonyng/ sauē oonly pei to whom pei zyuen leue bnto. Crist tauzt pe gospel frely/ & also hise discyples; & pei sellen & here discypplis bope prayer & preachinge. Crist tasted eyssel; & pei nolde non but goode wynges. Crist was naked/ beten/ & shourged/ & false borne byon; & pei ben furrid wiþ preciose clothes iche day for to change. Crist cam to pe seeke & to pe synful/ whenne pei wolde amende hem; pei spurnen hem/ & senden attur hem/ be pei neuer so pore/ & taken non hede to her

Jo. 2^o.Luc. 24^o.

Mt. ult.

Luc. 10^o.Mt. 4^o.

myscheef/ but cursen hem if pei cummen not; & if pei comen pei wonden oft woorse a wey penne pei ydur comen/ bope porer/ & sorier/ & seker in soule; but pei werten hugely comfortid whom Crist come bnto. He was not chargeuse; but pei ben. Crist hadde pite; but pei han non. Crist was mylde; but pei ben cruel. Crist preisēd pe pore; but pei hem dispysen. Crist excusid; & pei sclaudren falsely. Crist setd sop; & pei lyzen falsely. Crist demyþ ryzt; & pey demen wronge. Crist loued pe goodde; & pei hem haten/ & if pei seyne treupe/ sore pei punischen hem. Pei maken men to swere/ pere he bad leue. Pei putten grete penaunce bnto men/ pere Cristis charge is lizt. Crist made oo lade & pei maken

Mt. 8^o.Mt. 5^o.Mt. 5^o.

anoper lade/ wiþ many constitutions. Pei werten ringis on here fnynges/ wiþ riche preciose stoonēs; but Crist bsd noone suche/ but nayles in hondes. Pei werten riche perles wiþ croosses in here handis/ or ellis borne before hem wiþ siluer wel & gilted/ to haue perby a worschip of pis false wordde. Crist was crowned wiþ pornes/ beten bake & syde/ his crosse was borne for dispite/ & theron he hanged; he toke pe crosse of penaunce/ & so he bad hise discyples; pei taken pe crosse of pride & here discyples. He preisēd forgyuness of his ffradre for hem pat trespassed for hym; pei prayen to kynges pat pei moten be benged on hem pat trespassen not/ whenne pei asygn her wille don ouzt/ pou; it be

Luc. 2^o. Goddis lawe. Crist had pe pule to kenne his lawe; & pei seyne naye. Crist blessed hem pat heren his word; & pei seyn pei ben a cursid. Crist spake to pe fend in hise pre temptaciouns/ & he blamed hym not for he legged Goddis lawe; but antecrist & hise seyne nothe pat men owen not to commyn wip trewe prechours/ ne for to speke wip hem/ & it is unlesful to letw men to speke of Goddis lawe; but pei may suffren hem to speke of al filpe & synne/ & wil not punyche perfore & make hem to forswere it/ as pei maken cristen men to forswere Goddis lawe. Crist had men preche pe gospel to euery creature; & pei seyn nouyt so hardy/ but pei wole pat men preche fables & lesyngis/ & yerto graunte letre/

Nota.

& seel/ & many dayes of pardoun. Crist confermed his lawe & wip his dep approoued hit; & pei ben bisy aboute hou pei moone distrupe it/ & magnifize pe popis lawe more penne Jhu Crists lawe. Crist lyued in ^{Mr. 26^o} pouert al his liff; & pei han clene forsake it. Crist & hise humyly eten wip here fingurs/ ze pouz he were chef bishop/ & kynges son altoorpiest/ wip outen pride of siluer spones/ or such wordly tressour. Crist had hise disciples selle & yue to ^{Jo. 13^o} pore men; & pei byzen lordschepes/ & pflen pore men. Crist gade his life for hise breper/ & so reuold hise shepe; pei wolen not yue her moke to help here nedry brepern/ but leten here shep perisshen/ & taken of hem & plucken a wey pe wolle as non

herdis/ but as hired hynes waipen her owne auauntage. Crist awaunsid hise disciples by fredom of his passioun; pei hyren by symonye & sleiztes/ by ziftes/ praier/ & seruise to seculer lordis. Crist abood byon his flok wip hunger/ purst/ & colde; pei taken a tweie & plucke a tweie fro pe flok pe donge/ mylke/ and wolle/ to dwelle & to sojourne wip lordis & wip ladies/ to writte to pe kynges seel/ & hold seculer courtes to byze & to selle/ & to cast at pe countes knyghyn clerkis & stywardis. Antecrist holden hym a payed of pis/ & punyshep hem not perfor; but if pei wolden lerne to preche/ sore shul pei a bigge. Crist parted wip folke of goodis pat he had; pei wolen bnnepis for yue a peny/ but raper plete

perfore. Crist had pees; pei maken werr. He saued; & pei sleu. Crist tauzt obe- ^{Luc. 24^o} diens to his fader; pei seyn it falley to hem. Crist had kepe hise biddyngis; & pei bidden kepe hers. Crist confermed oo lawe; pei maken many moo. Crist had kepe his reule; pei bidden kepe oper mennes for pe more perfectioun pat synful men maden. Crist had hem be no lordis; pei ^{Mr. 20^o} seyn pat pei wolen. Crist worschippid oon God pe fadir; pei worschypen many moo/ & seyn it falley hem to graunte men heuen blisse. Per Crist yuep it aloone pat is dope God & man/ & zit pei sellen it for mony/ al pat pei maye; as pardons/ indulgencis/ & ope dispensaciouns. Crist biddey pou shali not slee; pei yuen par-

dons to slee/ & to mayntene berres to be
 benged on her enemyes/ ajenes Crist lore.
 Crist biddip do good for yuel/ & pei done
 yuel for good. Crist wold pat pei bisiteten
 prisouners/ & comfordden hem/ & dilpuer
 hem; pei discourforten treu men/ & put-
 ten hem in prison for bisityng of cristen
 men/ for drede lest pe trefpe schulde be
 knowe. Crist had neuer suche prisons to
 pyne in hise dreperen/ ne noon of hise apos-
 tles pat solobed hym. Crist tauzt hou men
 schulden blame her dreperen pries wenne pei
 haden trespassed/ & after hou pei schulden
 here hem; but antecrist & hisen seyne pat
 pei han founden a bettur to kille hem in her
 prisun/ pyned wip hard bondes to make
 hem teouke pe treupe; and to graunte her

wille/ for her wooldly wyngng/ of offring
 to maumetis/ & takng of temporaltees
 enuengned. Crist had no proper place to Luc. 9.
 rest on his hed; antecrist and hise han
 many curiouse & rich/ made wip wrong
 geten goodis & wip sotil begynge. Crist
 had but oon Judas/ pe whiche bare his Jo. 12.
 purse; but antecrist hay many/ & also hise
 disciples. Crist charged Peter pries to kepe Jo. 12.
 twele hise shepe; antecrist chargip mych
 more Judas for his money/ & reckenyng
 he sekip of hit/ wip punyschyng ful
 stronge/ penne for pe seeke shepe of Crist
 fare pei neuer so yuel. O Crist syp I ful
 mekely/ & pei seyn we forwitschip; for if
 a pore man speke so/ antecrist wolde de-
 deyne; if hise clerkis kunne speke fayre

latyne/ hyen pei neuer so yuel as bostors
 & braggars/ he allowep hem wele; & he
 oper men neuer so hooly & kepen Goddis
 lawe/ letude ydotis pei ben eleppn/ & lityl
 pei sett bi hem; but Crist these sichen of
 alle to be next hym. Crist chese to him
 wepers; & pei chesen to hem myrpe syngers.
 Crist zane goostly goodis to men/ & bad
 pe schulde not tell; pei zyuen her zyties to
 haue a name & wurshippes of pis fals
 world; to mynstralles & messangers to crie
 her name a boutte; to lowde lizers/ & fla-
 reters/ & to false freris pat blynden myche
 puple bi colour of her cloyes/ pe whiche
 were neuer grounded of God/ ne be noon
 of hise apostles. Crist made his bois hize
 upon pe crosse hangunge; pei maken a

grote lowe boice in blissyng/ & masse
 syngunge pontificaly. Crist had noon se-
 cular courtis to pleie & to mote; but ante-
 crist & hisen han wip hem men of lawe for
 fees to amercy pe cely puple wipouten any
 mercy. Crist in townes & citees hunted out
 feendis wip pe woordis of his moupe of men
 pat pei dwelled inne; & pei huntun out pe
 wilde deer/ pe fox/ pe hare/ in here closed
 parkes/ wip crye/ & hornes blowunge/ wip
 ratches & rennyng/ houndes & brodehookid
 arobes/ nurischid by ful busily wip pore
 mennes godes. God was clepid hooly fadre
 of Ihu Crist his sone; pe pope is clepid
 hooliest fadre of antecristes children; & he
 takep pat name upon hym wip lucifer's
 pride; hise disciples sepen pat he is God

Luc. 27.

in erpe/ & we den tauyte in Cristis lawe to haue but oo God. Crist satt in pe temple axynng & hering; & pei syten in pe trones wip gloriouse myters fygynng & demynng her owne made lawes pe demonyes causes/ longe to pleite for a litle pat some myzt be termyned by pe oppn lawe of God/ if pei wolde bse it; but pen were here wynnynng lost & also here lawes. Crist tauyt for what cause a man myzt leue his wyf; & pei wooley make deuors as hemsill likip/ & so pei pisen pe pore puple/ & pe kingis rewme. Crist & hise apostlis weren large to pe puple; but he & hise disciples don many extorcions to pe pore puple. Crist counselled generally for pe commyn profyt; pei woole be kynges conselers for here owne

Luc. 28.

profyt/ & make stryft per pers schulde be bi thoir kyngis & her puple. Crist sende pe hooly Croost in lawnes to teche his puple; pei senden maundementis pikke aboute for couetise of bentaunce to curse & to putte out of chirche for rebelnesse to hem; but pe grete bitiousse men pei dor not don bnto for rebelnes agayns God & brekynng of his lawe. Crist graunted pe theef to be wip hym in paradis; he shal commaunde as hisen tellen pe angel of God to beren what soule pat hym lykyp to pe blisse of heuen. Crist fulfillud al pe oolde lawe & pe newe; & pat pise bischops kunnen hem hope betokenep her mytres; if al pei kepen neiper/ but oonly pe popis. And who so lokep her symonie/ pat pei breken al dage/ & preten

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fast to brenne pe bokes that Goddis lawe is inne. Crist did heele to Zacheus hous wenne pat he it bisited; pei suspenden men & chirches/ bope auters & superaltares/ but men bisen here blessingis for many markus & poundus. Pe pariche getip pere no masse ne sacramentis. Neiper pei woole entredite pe londe if lordis wil reue hem pis/ if al it be pe grete cause of pe destruying of pis rewme; Crist bsdw neuer pat craft/ ne noon of hise apostles. Crist tuole pat men knolwen hise prestis by keppynng of hise lawe & loue pat pei han perto/ & by her hooly lyf/ by loue & charite/ & bi her hooly prechynng/ bi hooly ocupacioun/ & bi her bisy praiter/ by pornesse/ & penaunce doynge/ & bi her meke paciens; but ante-

crist makyp hise knolwen by croone & beddes schauynge/ bi ich zeres obedience pei sweren bn to hym/ bi tytle & bi dynysories/ & bi curpouse synngungus; bi gedryng bp of tythes/ messe penyes/ & offringus; bi pe gyliden trentals & salaries to synge/ bi pardenystours/ & procuratours; bi peterpens gederynge/ bi sute and seruyse pat pei owen to seynes & to chapitres/ bi her christhe sellynge & houselpens takynge/ & bi her seuenpeny wedding/ & halibwater sprynngynge; bi pe wurshipes pat pei taken/ & her proude araye/ & blessingis pat pei zynen to antecristis clerkis/ to pronounce wele here nedis to begge of pe puple; & zitt many moo markes hay antecrist zynen hem. Antecrist makep men to drede more his let-

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ter & his seel/ whenne pat it is sent/ penne
 pe kynges letter/ or pe brekynge of pe bestis
 of God; and more makey he men to drede
 his curse/ he it rijt or be it wrong/ penne
 pe curse of Ihu Crist/ or al pe hooly Tri-
 nyte/ for he harder al day punyschep as
 alday now men may see. Crist blewe on
 hise disciples/ & zaut hem pe hooly Croost;
 pei blowen on hem a synkand brepe/ &
 zruen to hem pe lepre by symonpe synne
 wip inne here soules. Crist weddid not
 hymself ne noon of hise to oon certeyne
 eloping for pe tyme of here lynes/ as ante-
 crist doip/ ne wip bekus/ ne wip dugardes/
 as ypocritis ben. Crist was sogett to his
 lober; pei clepen hem peiris of pe retome.
 Crist thees to his officers pe pore chast &

Jo. 20.

Mt. 20.

Jo. 20.

Mt. 20.

mannes synnynges/ summe bi pe purs/ al
 if pei trespasse not. Crist wipheldde no men
 of lawe ne pleders at pe barr for robes &
 fees/ zer by zer to toyle for worldly cause:
 but euyt he techet pe contrarie plegnly in
 hise gospel. Loke Cristis copborde/ &
 hors; & pei ben ful unlichy; for he was
 at pe mete where six watur pottes weren/ &
 he was pe worstiest in pat place. Crist sent
 about seuenty & two disciples to preche/ &
 pei senden aboute foure sectis of beggers/
 wheche men wenen pat drougt in pe feip
 sip pe fend was loosed/ to zruen pardon & to
 selle hou euer hem likip; pe apostles & pe
 seuenty graunted neuer noon sich. Azevne
 Crist was gret erie of pe cursed Jewes/ &
 of scribes/ & of prestis/ & of pharisees/

hooly; he takip to hise officers for half pe
 wynnynge couetouse lecherouse his cha-
 piters to hoolden/ & for to proue testamen-
 tis for litel soule herele/ to sett pereon her
 synnet for a certeyne moneye. And be pe
 seketours neuer so false pei seyn no more
 to hem; but Crist bad to pe pore man/ let
 pe dede birpe pe dede/ wbenne he wolde
 haue bicied his fader/ he bad hym folowe
 hym. Crist bad hem pat he corectid go &
 synne no more; pei enoygnen hem to brede
 & watur & to go barefote/ & so often vnto
 certeyn ymages candles/ & make to synne
 masses hemself for to saue/ and to go in
 breche & shurte aboute churche & cheppynge/
 or to stonde at pe font wip a tapur brenny-
 yng. If Cristis lawe teche not me/ it is false

crucifige; but antecristis meyne wil haue
 gret ryngynge wip alle pe bellis in townes/
 where pat pei comen wip gret processoun/
 or ellis pei wole be wrope. Crist comaunded
 hise disciples wbenne he sent hem forpe be-
 fore hym/ in to houses/ or in to castelles/
 pres to be in pis house. Antecristis meyne
 senden a somer wip a belle pei seyne to
 warne pe puple to conferme here children.
 Crist chese to hise disciples pe foolys of
 pis world; antecrist cheset to hise disciples
 pe soill & shyte/ to be in gret offices wip
 lodes & kynges. Crist loued more pe treue
 prestis penne pise worldly goods; he & hise
 tellen more bi strumpetis prestis/ & more
 pei shal be sett by & wourshipped wbenne
 pei comen to her paleices/ for pei beynge

wip hem her rent; & for her wenches & for her children/ hem pei wolen not prisoun/ but make hem pentauncers. Crist was hyried in a gardeyne in a pore monument; pei ben buried wip many a torche wip grete solemnyte/ in tombes corue & pepnte gloriously dyte/ portreid tweyne angels to berene here soules in to heuen; wip ful riche heerses & grete festis afit. It is to drede lest here soules ben biried in helle wip pe deueles. Hou may pei seie for shame pat pei solowen Crist trul? I can not see no pepnt pat pei solowe him inne. What wondur is it panne if pe puple/ so grete as pei den/ solowe hem blyndly in to helle by pe broode weye; for pei gon not pe streijt weie pat Ihu Crist zede. Penne

many men knowen oppnly inow; antecristis meyne: many lordis & ladies holden fast wip hem pat lyuen in lustis & lecherie/ ttrauntrie & pride; justices & marchaundes pat falsly geten goodis & ower false men of craft/ & myche common puple/ mangwelers & reus/ & mysse beleuyng folk pei blynden wip pat yporisie & by her shreude ensauple/ bi her fals flatering/ bi her seynd prepers/ & by her bngrounded schrites & false absolucions boujt at pe court of Roome/ pat makip yis land ful feble. God graunt pise lordes grace to take tent perto/ to bisy hem for pe cause of God more penne for her owne; for penne pei schulden turne to God/ pe while God is wip hem; & ellis pei ben consentours to

antecrist/ & God is azens hem. For detur cause was neber noon penne is pe cause of God; if pere hertis saylen hem here pei ben not Goddis knyghtis/ for pei schulden for Crist sheden here owne blood.

God distruje antecristis powder for pi grete myte/ & leet us neuer turne to hym/ but helpe us to wipstoad hym wip loue & charite/ for helpe of Cristis chirche. For Crist seip/ In paciens shal ze kepe zoure soules/ to suffre hard for his sake/ & for oure owne synne. Crist graunt us grace perto/ and heuen blisse.
Amen.

NOTES.



Notes.

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

The following notes will be confined to the verification of the author's quotations, and to such explanations of obscure words or allu-

sions as are necessary for rendering the text intelligible to an ordinary reader. The Glossary, it is hoped, will give some additional assistance in this latter object.

PAGE iii. line 2.

hap pre partis.

This tripartite division of the Church, and the argument founded on it, contains the fundamental error committed by *Wycliffe* and his followers, which infected and distorted their whole theology. It will be observed that our author denies, in express terms, that the reprobate, during their lifetime on earth, can in any sense be considered members of the Church; for, he argues, "Christ vouchsafeth to call the Church His Spouse," but "cursed men he clepeth fiends;" therefore if such men were members of the Church, we should be forced to infer

p. iv. v.

that "Christ hath wedded the fiend," contrary to what *St. Paul* asserts, "that Christ communeth not with *Belial*."

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

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

It is the prerogative of the *New Jerusalem* that into her "there shall in nowise enter anything that defleth:" but in the Church now militant on earth, tares as well as wheat are

Rev. xxi. 27.

found, and it is the will of God that both shall grow there together, until the harvest. It is the great and fearful aggravation of the sin of the reprobate, that they are corrupt members of Christ; that they knew their Lord's will, but did it not; that they were made members of Christ in baptism, and having been once enlightened, tasting of the heavenly gift, and made partakers of the Holy Ghost, did nevertheless fall away, and in their lives and conversation deny the Lord that bought them. Thus *S. Jerome*, commenting on Eph. i. 22, says: "*Quomodo enim caput plurima sibi habet membra subjecta, e quibus sunt nonnulla vitiosa et debilia, ita et Dominus noster JESUS CHRISTUS, quum sis Caput ecclesie, habet membra eos omnes, qui in ecclesia congregantur, tam sanctos videlicet, quam peccatores; sed sanctos voluntate, peccatores vero sibi necessitate subjectos.*"

Heb. vi. 4.

Opp. tom. vii. 568. Ed. Vallarsii.

PAGE iii. line 5.

contempney angelis & blessid men.

"*Manifestum est autem quod ad unum finem, qui est glorie divine fruitionis, ordinantur et homines et angeli. Unde corpus Ecclesie mysticum non solum consistit ex hominibus, sed etiam ex angelis.*" *S. Thom. Summæ* 3. q. 8. 4. corp.

PAGE v. line 11.

but as God toke of pre pingis.

The allusion here is probably to Prov. xxx. 18, 19: "*Tria sunt difficulta mihi, et quartum penitus ignoro. Viam aquile in celo, viam colubri super petram, viam navis in medio mari, et viam viri in adolescentia.*" but for the fourth uncertainty our author substitutes, probably as a mystical interpretation, "whether we ben

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of the Chirche," our life in this world being, as it were, "*via viri in adolescentia.*"

PAGE ix. line 7.

as cronkllis seien.

Ap. Orth. Grat. Fascic. tom. i. p. 278, edit. Brown.

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

Ibid.

Ibid. p. 290, et Von der Hardt, Concil. Constant. tom. iii. p. 198.

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

Ed. Hearne, Oxon. 1719, p. 43.

Ap. Goldast. Monarch. S. Rom. Imp. tom. ii. p. 140.

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PAGE x. line 11.

pat he is ebene luy pe manhed of Crist.

Decretal.
lib. i. tit. vii.
c. 3.

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

With this doctrine before him, thus taught authoritatively, Wycliffe might very fairly com-

plain that "some men" attribute to the Pope the power of doing on earth "whatever him liketh."

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

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

PAGE xi. line 2.

oonly in oo siche prest.

Orth. Grat.
Fascic. tom.
i. p. 274, ed.
Brown.

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

PAGE xiv. line 14.

hou pat Clement left his offiss.

The *Liber Pontificalis* states that St. Peter, during his lifetime, consecrated two bishops

Linus and Cletus, to assist him in the sacerdotal part of his functions: "*qui presentialiter omne ministerium sacerdotale in urbe Romæ populo, vel supervenientibus exhiberet. Beatus autem Petrus orationi et predicationi populos erudiens vacabat.*" But that afterwards, when he found the day of his death approaching, he consecrated St. Clement, and gave to him the entire pastoral care and episcopal government of his see. "*Petrus vero sentiens diem mortis sibi imminere, beatum Clementem episcopum consecravit, eique suam cathedram vel ecclesiam omnem disponendam commisit, dicens; sicut mihi potestas gubernandi tradita est a Domino meo Jesu Christo, ligandi solvendique; ita et ego tibi committo, ut ordinans dispositores diversarum causarum, per quos actus ecclesiastici propagentur. Et tu minime curis seculi deditus reperiaris: sed solummodo orationi et predicationi stude vacare.*" And see the same story in

Lib. Pontif.
(ed. Vignolio), in 8.
Petr. c. lii.
p. 7.

Ibid. c. v.

the spurious (although ancient) Epistle of *Clement* to *St. James of Jerusalem*, ap. *Cotelerii Patres Apostol.* tom. i. p. 617.

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

From these facts *Wycliffe* infers that the apostolic bishops of *Rome*, *St. Peter* and *St. Clement*, made no claim to be "Head of holy Church," but only sought "how they might meekly serve it." For when *St. Peter*, during his lifetime, committed his whole authority to *St. Clement*, and when *Clement* retired from his see, committing his office to others, it is evident they had no idea of a peculiar prerogative existing in the bishop of *Rome*, as the

sole Vicar of Christ; "and that man is out of reason that throweth that *Clement* in *Peter's* time was more than *John Evangelist*, or any Apostle that lived with him."

This is one of the articles of *Wycliffe* condemned in the Council of *Constance* (c. contra *Papam*): "*Papa Clemens cum ceteris adiutoribus in fide non fuerunt Papa sed Dei adiutores, ad edificandam ecclesiam Domini JESU Christi.*"

PAGE XXI. line 2.

moost blessid fader.

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

PAGE XXIV. line 14.

atitir pe monkis tamen pe chanouns.

By monks *Wycliffe* generally means those who lived under the rule of *St. Benedict*; by

canons, he means the *Canons regular* of *St. Augustine*; and by *freres* or *fraters*, the mendicant orders. This will appear from the following passage of his *Tract, De Christo et Antichristo*: "*Quidam fideles eliciunt quod in militante ecclesia debet esse unica Secta Domini JESU, et per consequens quatuor Sectae, post Sectam Christi per Diabolum introductae, debent cessare gratia unitatis Ecclesie militantis. Sunt autem istae quatuor Sectae, ut saepe dictum est, Clerus Caesareus, Monachi, Canonici, atque Fratres. Clerus Caesareus est multitudo Sacerdotum, qui temporali dominio sunt dotati, cujus patronus instabilis dicitur esse Papa; et regula, lex Papalis. Secunda Secta dicitur esse monachi bipartiti, cujus patronus dicitur esse Benedictus, et regula quam ex ejus sententia Beatus Gregorius compilavit. Tertia Secta dicitur esse Canonici, cujus patronus fuit Augustinus; et dicitur, quod sacerdotibus sibi sociis dedit regulam facilem, cum lege Domini concordan-*"

Cit. ap. *Tho. Waldens. Doctrinal.* lib. ii. art. ii. c. 13.

ten. Quarta Secta et ultima dicuntur fratres, qui in ritibus et aliis observantiis multipliciter sunt divisi;" &c.

PAGE XXV. line 17.

rebetours.

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

The first of these, by Mr. *John Westby Gibson*, supposes the word *rebetour* to be a reduplicate form of *Hâteur*, an officer in the royal household of *France*, whose duties Mr. *Gibson* describes as similar to those of a turn-spit. He

therefore explains *rehetour* thus: "Wycliffe uses it" (he says) "in the sense of a superfluous servant, one whose duties, like the Hâteur's, were very light indeed."

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

The editor is not satisfied with either of these explanations of the word, nor yet with another, which had occurred to himself, viz., that *rehetour* may come from the French *rehaïter*, *rehaïtier*, se rejouir, se refaire: from *Haït*, joy, health; *haïter*, plaïre, rejouir. So that the word would signify one who enjoys himself idly, who lives for pleasure at another man's expense.

Du Cange,
Glossaire
Français, ed.
Henschel,
Paris, 1848,
tom. vii.

PAGE xxxii. line 5.

Caynes castells.

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

The word *Caim* is formed from the initial letters of the names of the four mendicant orders, *Carmelites*, *Augustinians*, *Jacobites* [or *Dominicans*, called *Jacobites* from the *Rue S. Jacques* in *Paris*, where their famous convent stood], and *Minorites*, or *Franciscans*. Hence "Caim's castles" was a favorite term with our author to designate the magnificent monasteries of these religious orders, with which the world then abounded. This is the explanation he has himself given of the term in the following passage of

Trial. lib.
iv. c. 33.

the *Triologus*: "*Alii autem videntes habenas mendacii sic laxatas, fingunt quod in Caym fuerunt ista Secta quattuor inchoata, et sic vox fratris sui Abel ad figurandum horum fratrum malitiam, de terra clamavit ad Dominum. Et in testimonium istorum, quattuor litera hujus nominis Caym inchoant hos quattuor ordines, secundum ordinem quo finguntur a fratribus incepisse, ita quod C. Carmelitas figuret, A. Augustinenses, I. Jacobitas, et M. Minores significat, secundum ordinem temporis quem mendaciter sibi fingunt. Sed aggregando suas nequitas videtur mihi, quod licet originaliter in Caym inceperant, cum post solutionem Sathane, et per ejus cautelam sub figura sanctitatis, isti hypocrite sunt excussi, sed quia homo posset in infinitum labi, in istis mendaciis fabulosis, ideo supposita harum Sectarum existentia, multa concernentia statum militantis ecclesie sunt notanda.*"—p. 155, b.

Harpfeld censures this, as founded on a false spelling of the name of *Cain*; and compares it

to the objection brought by *Porphyry* against *St. Matthew's* Gospel, arising from confounding *Joachim* and *Joachim*: "*Omnes denique monasticorum cohortes, nihil aliud illi sunt quam castrum Caimitica. Ex qua voce Caim novus noster et tetrior Caim, quattuor mendicantium ordines, propter initiales literas, illis ut putat correspondentes, calumniam instruit. Sed recidit illa ipsa calumnia in ipsius nefarium caput, ut olim similis in Porphyrii, contra Mattheum evangelistam. Cain enim fuit frater Abel, non Caim. Et Porphyrius, propter imperitiam, Joachim et Joakim confundit; falsitatem Mattheo propter genealogiam invertere conatus.*"

Hist. Wi-
def. c. ii.
p. 172.

PAGE xxxiii. line 2.

londis.

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

PAGE xxxiii. line 5.

privileges of pe court.

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

Ibid. line 10.

pis last forne pat Englisshe men maden in to flandris.

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

Knyghton thus speaks of this crusade: "Do-

*minus Henricus le Spenser Episcopus Norwicensis, perrexit cum cruciata contra adherentes Papae Clementi, nam Francia, Scotia, Flandria, et multae aliae nationes favabant et adhaerebant antipapae praedicto. Collegerat namque dictus Episcopus innumerabilem et incredibilem summam pecuniae auri et argenti, atque joelium, monilium, annulorum, discorum, peciarum, coeliarium, et aliorum ornamentorum, et praecipue de Dominabus et aliis Mulieribus, nam dicebatur quod unica Domina ei contulit C. li. Et sic aliae, quaedam majus, aliae minus. Et quamplures ultra suum posse ut credebatur, ut beneficium absolutionis consequerentur pro se et suis benevolis amicis." The conditions of the indulgences promised by the Bishop to those who supplied him with men or money, may be seen in *Knyghton*, loc. cit. col. 2673.*

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

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PAGE xxxv. line 10.

no wonder jif pei enuemyne.

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

PAGE xxxvii. line 16.

spen.

A learned friend, in a letter addressed to the Editor on the meaning of this word, says: "It is the Anglo-Saxon *þeon*, which is still preserved in the provincial dialects of *England*, under the form of *sie* in *Derbyshire* and *Leicestershire*; *sine* or *sind* in the North of *England*

and *Scotland*, all meaning to *strain* or *rince*. In the *Promptorium Parvulorum*, MS. Harl. 221, we have 'syngge or clensynge, colans;' but the Verb (perhaps by error of the scribe) takes the form of *sythyn* or *clensyn lycures*, col. The pure Anglo-Saxon version of Matt. xxiii. reads, *Ʒeðpehnið pone Ʒnat away*: where the verb *drain* is substituted for *strain*. The Versions of Tyndale, 1534; Cranmer, 1539; and Geneva, 1537, all read *strayne out*; and that of Rheims, 1582, *straine*; but, by an extraordinary blunder, continued to the present day, the Authorized Version of 1611 has *straine at*, which is an absurdity."

PAGE xxxix. line 15.

heilnyge pat Ion forfendde.

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

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man cometh to you & bringith not this tech-
inge, nyle þe reseceue him in to hous, nether
seie þe to him heil, for he that seith to him
heil, comyneth with his yuel werkis."—*Wy-*
cliff's Version.

PAGE xlii. line 1.

cantel.

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

Orth. Grat. *Debemus credere quod nullus Papa Cæsareus est*
Fascic. tom. *per ordinationem Jesu Christi, sed per cautelam*
i. p. 274. *Diaboli in Ecclesiam introductus.*
Ed. Brown.

PAGE xliii. line 6.

men han pem suspect of heresie.

Two reasons for suspecting the friars of he-
resy are here given: 1. Because "they varien

in bileve of the sacred oost" [i. e. they differ
in their belief respecting the manner of the
presence of Christ's Body and Blood in the holy
Eucharist]. 2. Because they cannot trace the
origin of their institution to Christ, and there-
fore seem rather to be the fulfilment of the Pro-
phesy, that many new sects or heresies shall
arise in the latter Times.—p. xlvi. Hence our
Author frequently calls them "the new orders,"
as being of recent origin, and belonging to what
he regarded as the last Times of the Church."

In enumerating the differences of opinion
amongst Friars, respecting the sacred Host, our
Author charges them with maintaining, 1. That
the Host is *in no manner* God's body, which, he
says, is contrary to the words of Christ and of
the Church. 2. That it is God's body, but in
such a sense as to render this admission worth
nothing; for some (he says) maintain that it is
an accident without substance; if so it is not a

body at all (for body implies substance, as well
as accidents), and therefore cannot be God's
body. Others again evade any definite answer
by saying that they believe in this as holy
Church believes; but when asked how holy
Church believes, and how we should believe,
in order to believe as holy Church believes,
they answer that the matter is subtle. But
if this means anything, it means that the mat-
ter is unintelligible and inexplicable, and there-
fore that God requires us to believe what is un-
intelligible, which is impossible. Lastly, others
say, that the Sacrament is God's Body "as it
is in heaven." But the Host that men see bodily
broken, and eaten generally of all the people,
and moved, as other Hosts, from place to place,
cannot be God's Body, as it is in heaven.

In illustration of these accusations against
the Friars, see the articles objected against
Wycklyffe in the Council of *Constance*, under the

head *Contra Sacramenta, et primo contra sacra-*
mentum Corporis Christi. Apud Orth.
Grat. Fascic. i. pp.
266-7. Ed.
Brown.

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

PAGE xlvii. line 2.

Carmes seien.

The "Carmes" or *Carmelites* pretended that
they were founded by the Prophet *Elias*, who
retired to Mount *Carmel* to escape the persecu-
tion of King *Ahab*. This was denied by other
religious orders, and the contest continued un-
til the seventeenth century, when it broke out
afresh with such warmth that the Court of
Rome deemed it prudent to issue a brief, dated
Nov. 29, 1698, enjoining silence on that subject

1 Kings,
xviii. 19,
42.

Butler,
Lives of the
Saints (in
B. Albert,
Apr. 8).

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

PAGE xlvi. line 13.

apostemes.

Among the articles alleged against *Wycliffe*, and condemned in the Council of *Constance*, was the following: *Deus non sinens Apostema illud, sc. Papam, in Ecclesia sua amplius perdurare, illam putredinem in nido illo diabolico congregatam, divisit in duo capita, ut melius pateat sanies Antichristi.*

Orth. Grat.
Fascic. tom.
i. p. 274.
Ed. Brown.

PAGE lvii. line 7.

pat 3if thoo men ben of oo date.

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

PAGE lvii. line 10.

pat men shulen oonye be shryben.

See the famous canon of *Innocent III.*, *Omnis utriusque Sexus*, which is the foundation of the

Decretal.
lib. v. tit.
38, c. 12.

present Romish practice of auricular confession. It enacts that every adult shall once in the year, at least, confess to his or her proper priest, and once in the year, at least, receive the Holy Communion: *Omnis utriusque Sexus fidelis, postquam ad annos discretionis pervenerit, omnia sua solus peccata saltem semel in anno fideliter confiteatur proprio sacerdoti; et injunctam sibi penitentiam propriis viribus studeat adimplere, suscipiens reverenter, ad minus in Pascha, Eucharistie Sacramentum.*

PAGE lxi. line 7.

shrift more shameful.

That is, open or public confession of sins, which is "more shameful," i. e. brings more shame to the penitent. Our author's argument is, that the canon *Omnis utriusque Sexus* under-values not only private confession to God, but also public confession before the congregation,

which, as being "more shameful," would be a better test of sincerity; and that it enjoins private confession (although a newly founded ordinance) as necessary to salvation. One of the Articles alleged against our Author, and condemned in the Council of *Constance*, was this, "*Papa non habet potestatem condendi hanc legem: Omnis utriusque Sexus.*"

Orth. Grat.
Fascic. i.
p. 274.

PAGE lxiii. line 10.

pe pope twip his cardinalis.

This passage is probably the foundation of the following article attributed to our Author, and condemned in the Council of *Constance*: *Dominus Papa, Episcopi, omnes Religiosi, vel puri Clerici titulo perpetue possessionis dotati, debent renunciare illis in manus Brachii secularis. Quod si pertinaciter noluerint, per seculares Dominos cogi debent.*

Ibid. p. 271.

PAGE lxxxiii. line 2.

apostasía cleri.

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

Council. Constantin. tom. 1. part. 27.

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

PAGE lxxxiv. line 3.

pribat religioun.

Men of private religion, i. e. belonging to particular religious Orders.

PAGE lxxxiv. line 5.

woipoute pise two firste.

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

PAGE lxxxv. line 1.

pat setwip it.

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

PAGE lxxxv. line 11.

po that setten.

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

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

PAGE lxxxvi. line 8.

pís ordre.

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

PAGE lxxxviii. line 11.

turne upsodoun wisdom of kind.

That is, turn upside down the wisdom of nature.

Ibid.

Aristotle soylip an argument.

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

PAGE xciii. line 8.

feynep antecrist.

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

PAGE ciii. line 15.

pe prelate.

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

PAGE cv. line 3.

bissshopis possessioners.

That is, bishops holding worldly possessions, or secular endowments.

PAGE cxv. line 2.

Hit sempth to me/ seith Austyn.

Opp. Ed. Bened. Paris, 1681, tom. iv. 53. E.

The passage quoted is from S. Augustine's *Enarrat. in Ps. ix. ver. 21*: "Constitu Domine Legislatorem super eos. *Videtur mihi Antichristum significare, de quo Apostolus dicit, Cum revelabitur homo peccati. Sciant gentes quoniam homines sunt. Ut qui nolunt liberari a Filio Dei, et pertinere ad filium hominis, et esse filii hominum, id est, novi homines, serviant homini, id est veteri homini peccatori, quoniam homines sunt.*" And, again, *Ps. ix. alter. v. 8*: "Sedet in insidiis cum divitibus . . . In occultis ut interficiat innocentem. In occultis puto dictum esse, ubi non facile intelligitur quid appetendum, quidve fugiendum sit. Innocentem autem interficere, est ex innocente facere nocentem. Oculi ejus in pauperem respiciunt. *Justos enim max-*

ime persecuturus est, de quibus dictum est, Beati pauperes spiritu, quia ipsorum est regnum celorum. Insidiatur in occulto, velut leo in cubili suo. Leonem in cubili dicit eum, in quo et vis et dolum operabitur. Prima enim persecutio Ecclesie violenta fuit, cum proscriptionibus, tormentis, caedibus, Christiani ad sacrificandum cogentur: altera persecutio fraudulenta est, que nunc per eujusmodi hereticos et falsos fratres agitur; tertia superest per Antichristum ventura, qua nihil est periculosius; quoniam et violenta et fraudulenta erit. Vim habebit in imperio, dolum in miraculis. Ad vim relatum est, quod dictum est, leo; ad dolum, quod dictum est, in cubili suo." Our author then omits some passages, and goes on to quote the commentary of St. Austin on ver. 10. In muscipula sua humillabit eum: "Cum enim signa illa facere coeperit, quanto mirabiliora videbuntur hominibus, tanto illi sancti, qui tunc erunt, contemnentur, et quasi pro nihilo habebuntur. Quos

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

Augustini Opp. Ed. Bened. Paris, 1681, tom. iv. 55, F. 56, A.

PAGE cxviii. line 6.

This seith Psodre.

Sententiarum, sive de Summo Bono, lib. i. cap. 28; [Opp. S. Isidori, ed. Jac. du Breul, Col. Agr. 1617, p. 424.]

The passages quoted are from *Isidorus Hispalensis*: "Omnis qui secundum Christiane professionis normam aut non vivit, aut aliter docet, Antichristus est. . . . In quo tempore [sc. Antichristi] per patientiam gloriosi erunt sancti, non per miracula, sicut martyres fuerunt priores. Illi enim et persecutores sustinebunt, et facientes prodigia. Proinde et durius bellum sustinebunt, quia non solum contra persequentes, sed etiam miraculis coruscantes dimicaturi sunt."

PAGE cxviii. line 11.

As seynte Gregore seith/ in the fyfthe boke of his registre / the 32 c^o

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

S. Greg. Opp. ed. Bened. tom. ii. 751, C. and 881, D.

desiderat, in elatione sua Antichristum præcurrit, quia superbiendo se ceteris præponit."

PAGE cxix. line 1.

Also God seith in Job/ &c.

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

Opp. B.
Greg. Ed.
Bened. Pa-
ris, 1705,
tom. i. 1058,
E.

*Antichristus mundi gloriam temporaliter obtinens, mensuras hominum et honoris culmine et signorum potestate transcendet. Que enim Ibid. 1059, D.
penarum genera novimus, qua non jam vires martyrum exercuisse gaudemus? Alios namque improvise ictu immersus jugulo gladius stravit; alios crucis patibulum affixit, in quo et mors provocata repellitur et repulsa provocatur. Alios hirsutis serra dentibus attrivit: alios armata ferro insulcans ungula carpsit; alios belluina rabies morsibus detruccando comminuit: alios ab intimis viscerum per cutem pressa vis verberum rupit; alios effossa terra viventes operuit: alios in altum demersus in mortem precipitium fregit; alios in se projectos aqua replendo absorbit; alios edax flamma usque ad cineres depasta consumsit. Cum igitur Behemoth iste caudam suam in fine mundi nequius dilatat, quid est quod in his tormentis tunc atrocius crescat, nisi hoc quod in Evangelio Veritas per semetipsum dicit, Surgent pseudo-*

christi et pseudopropheta, et dabunt signa magna et prodigia; ita ut in errorem mittantur, si fieri potest, etiam electi? *Nunc enim fideles nostri mira faciunt, cum perversa patiuntur: tunc autem Behemoth hujus satellites etiam cum perversa inferunt mira facturi sunt. Pensamus ergo que erit humane mentis illa tentatio, quando pius martyr et corpus tormentis subjicit, et tamen ante ejus oculos tortor miracula facit. Cujus tunc virtus non ab ipso cogitationum fundo quatiatur, quando is qui flagris cruciatur, signis coruscat?"* It will be seen that our author in his translation of the latter of these passages has greatly abridged the description of the sufferings of the martyrs; and in the former passage, although it is given exactly as it stands in the MS., yet it is probable that a word or two were omitted by the transcriber. For "his taile is likenyd to a cedre, wexyng in heghthe, passith other underwood," we should probably

read "his taile is likenyd to a cedre. For as a cedre, wexyng in height, passith other underwood, so antecrist," &c.

PAGE cxxiv. line 17.

collectors.

That is, the collectors of papal and regal dues, dismes, annates, &c. See the Bull of Pope Nicholas IV., A. D. 1290, addressed to King Edward I. ap. Rymer, Fœd. tom. ii. 475: "*Tecum tamen precipue,*" he says, "*non in tenebris sed in luce ambulare volentes, nolumus te latere, quod nostre intentionis existit, ut collectores, seu superintendentes ejusdem decime colligenda, deputandi a nobis, declarationes observent que in collectoribus, seu superintendentibus collecta decima sex annorum, imposita a felicis recordationis Gregorio Papa decimo, prædecessore nostro, in concilio Lugdunensi hactenus sunt servata, seu ab Apostolico sede in predictis regnis et terris, mandate servari.*" and then he goes on to give the

rules or regulations to be observed by the Collectors. See the Introd. to Dr. Reeves's *Eccles. Antiquities of Down, Connor, and Dromore*.

PAGE cxxviii. line 7.

crakowe pykis.

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

Ad. an.
1332.

Vit. Ric. II.
p. 126, Ox-
on. 1729.

PAGE cxxix. line 3.

pei usen no redynge at pe mete.

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

Johannes Andrea, or *Giovanni d'Andrea*, was one of the most distinguished canonists of his day, and Professor of Canon Law, first at *Padua*, and afterwards at *Bologna*. One of his daughters (who was herself also a learned

Mazzuchelli
Scrittori
d'Italia, vol.
i. part. ii.
p. 695.

Bayle's
Dict. sub
Andreas
(*John*).

canonist, and is said to have occasionally delivered lectures in her father's chair,) was named *Novella*; and hence he gave the name of *Novella* to his celebrated *Commentaria in Decretales et Sextum*. This is the work which our author calls "*Ion Andrew* or his daughter," and which he accuses the monks of reading, instead of the Bible. *Novella* was also the name of *John Andrew's* mother. He died of the great pestilence, July 7, 1348, at *Bologna*, and was buried in the church of *St. Dominick* in that city, where his monument is still to be seen.

The other books here mentioned, constituting the body of the Papal laws, are so well known that it is only necessary to state that the five books of *Decretals* were compiled under *Gregory IX.*; the *Liber sextus Decretalium* was added by *Boniface VIII.*, in 1298; and the *Clementine Constitutions*, in five books, were compiled under *Clement V.*, but published by

his successor, *John XXII.*, in 1317, who afterwards added twenty additional constitutions of his own, under the name of *Extravagantes*. These additions to the code of the Canon Law are frequently noticed and censured by our author, under the name of "the New Law."

See "Apo-
logy for *Lol-
lard* Doc-
trines, attri-
buted to
Wickliffe,"
Introduc-
t. p. xliii.

PAGE cxxx. line 11.

kynnos.

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

PAGE cxxx. line 4.

nurischen hem per inne.

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

PAGE cxxxiii. line 1.

prisoners.

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

PAGE cxxxviii. line 15.

Crist parted twip folk.

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

PAGE cxl. line 1.

berres.

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

Ibid. line 10.

to pyne in hise brethern.

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

Ibid. line 15.

a bettur.

For *founden it better*.

PAGE cxli. line 4.

to rest on his hed.

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

PAGE cxli. line 14.

Ⓢ Crist sif I.

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

PAGE cxliii. line 17.

hise disciples seyen pat he is God in erpe.

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

It is possible, however, that our author may refer also to the famous passage in the Commentary of *Zenzelinus de Cassanis*, on the Extravagants of Pope John XXII, *De verb sign.* tit. xiv. c. 4, which may have been known to him when writing this tract, as *Zenzelinus* flourished about 1320: ¶ *Declaramus, ad fin.: "Credere autem Dominum Deum nostrum Papam, conditorem dicto decretalis, et istius, sic non*

potuisse statuere, prout statuit, hereticum censetur." I quote from the edition of the *Corpus juris Canonici*, Venet. 1604. Some other editions omit the word *Deum*, and many Romanist controversialists maintain that the insertion of that word was an error of transcription, or of the press. But this error appears not to have been so regarded in *Wycliff's* time. See Mr. *Gibbings's* learned note on this subject, p. 5 of his edition of *Calphill's Answer to Martiall*, published by the *Parker Society*.

PAGE cxlv. line 1.

per pees shulde be.

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

Ibid. line 14.

betokenep her myres.

Alluding to the common opinion which supposed the divisions of the episcopal mitre to

Glossar. in
v. *Mitra*.

denote the Old and New Testaments. *Du Cange* quotes the following lines from *Jacobus Cardinalis* [i. e., I suppose, *Jacobus Caidanus*, nephew of Pope *Boniface VIII.*], who wrote an account of the coronation of that Pontiff in heroic hexameters, and describes the Papal mitre thus:

"Cornua fronte gerit, duplicem signantia legem,
Legem quippe novam Christi, veteremque, figuram."

PAGE cxlv. line 15.

ff al pei kepen neiper/ but oonly pe popis.

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

PAGE cxlvi. line 4.

superaltares.

The *superaltare* was a portable Altar, or slab of marble to be laid on an Altar, on which the Sacrament was consecrated. *Du Cange* says that the word was also used to signify the *Ciborium*, or canopy over the Altar.

Ibid., line 5.

but men.

But, i. e. *unless*; except men buy their blessings for many marks and pounds.

PAGE cxlvii. line 6.

golden trentals.

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

P

and Masses of the Chaplains supported out of the corporate property. A *Trental* was an Office of thirty Masses. Vid. *Du Cange*, Glossar. in vv. *Trentale*, *Tricenarium*, *Trentena*, 2. and *Nares'* Glossary, in v. *Trentall*.

PAGE cxlvii. line 10.

cryste sellynge & houselpens takynge.

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

PAGE cl. line 13.

sip pe fend was loosed.

Alluding to Rev. xx. 7. Our Author seems to count the thousand years from the date of the Apocalypse, which would bring the end of that period, when Satan was loosed, to about

the year 1100. The establishment of the Mendicant Orders in the next Century would therefore belong to the period "since the devil was loosed." The meaning of the passage seems to be this: "they," *scil.* Antichrist and his followers, "send about four sects of beggars," [i. e. the four Mendicant Orders], "which men suppose to be the same that brought in the faith, since the fiend was loosed" [i. e. since the beginning of the thirteenth century], "with power to give pardon, and to sell pardons in whatever way they pleased."

PAGE cli. line 8.

a somer with a bell pei seyne.

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

P 2

Errata sic corrigere

- Page. x. lin. 15, for *faber* read *faber*.
— xiii. — 7, dele *pat*.
— xviii. — 4, *ma*, *sic in MS. Sedley*, was.
— lviii. — 8, for *for* read *for*.
— xci. — 4, *te* for *to*. *Sic in MS.*
— cxliii. — 11, for *renning / boundes* read *renning-boundes*.

GLOSSARY.

CCXV

GLOSSARY.

A.

- Abac*, aback, backwards.
a bigge, to suffer, to atone for.—
cxxxviii. The word occurs
in Chaucer under the forms
abege, *abeye*, *abie*. See
Jamieson, Scott. Dict. in v.
aby.
abite, *abeyte*, habit, monastic ha-
bit or dress; *badliche abyte*,
dress of the body.—lxxxiv.
affen, trust, place alliance in.
ajen, against, again.
ajenstoden, withstood, stood a-
gainst, resisted.
algatis, always, *omnino*; Anglo-
Sax. *Algeacr*.
al hf, al 3if, although.
amercy, to amerce, fine, tax.
anent, *anens*, *anent*, concern-
ing.
anker, an anchorite.
anoye, annoyance, trouble, grief.
a payed, contented, satisfied,
appeased.
apropriing, appropriating; "a-
propriing of churches,"—
xxxviii; appropriating the
tithes or spiritual income to
secular purposes, or to mo-
nasteries. See *De Cange*, sub
v. *appropriare*.
artid, constrained, compelled;
artyn, arcto, coarcto. Vid.
Promptuar. Parvular.
aspied, watched, spied.
assate, sit or seat [French *as-
sayer*]; "assate hem by
hemself," seat them (apart)
by themselves; i. e. they are
peculiar cases, not to be taken
as a rule.—vi.
assoyles, to absolve, dissolve,
dissipate, refute.
avanceur, advance.

avysen, behave; "if men avysen hem well,"—i. e. "if men conduct themselves well."—xxxii.

B.

bake, back.
bayard, a horse, properly a bay horse; *epus bayardus*, or *bagus*. Vid. *Da Cange*, in v. *beckus*, *bels*, obeisances, cringes, courtesies.
béngnis, beatings.
bigge, see a *bigge*.
bīgen, buy.

bihichte, promised.
bilve, faith, cred; "hope be-neath bilve," i. e. a hope which is lower than or inferior to faith.—vi. x. xix. "Bilve belevē," over and above actual matter of faith.—xix. Sometimes used to signify Holy Scripture, that which we are bound to receive as matter of faith. "Poul seith in our bilve," i. e. in Scripture.—v.
bisliche, busily.
blaspheme, blasphemer.

blehelicke, blithely, gladly.
bokiler, buckler, shield.
boot, boat.
breane, burn.
brodhookid, broadhooked.
brollis(?)—cx. This word the Editor is unable to explain. See *Postscript*, p. ccxliii.
but if, unless; *but if we have thenne kryde clothis*, unless we have then wedding garments.—cxlii.
by eyde, besides, in addition to.

C.

cacche, compel, drive, abigo. See *Prompt. Parvular*, in v. *cacchare*.
cautel, craft, cunning.
caymes castelis, see note, p. cxliii.
cely, silly.
chaffer, merchandize, purchase.
chafferith, bargaineth, maketh merchandize.
charions, Latin, *carus*, chargeable, onerous, expensive, costly.
chand, hot; [applied to spicery].—cxxx.

chepynge, a market.
chesynge, choosing, election.
cheveteyn, chieftain.
clepen, *clepe*, to call; *clepid*, called.
comnyd, made common, held in common with.
cordaene, Cordwain, Cordovan leather, from Cordova or Corduba, in Spain.
corue, carved, sculptured.
covises, covetousness, lust.
crakow pithis, see the note, p. cc.
croken, crook, bend, bow down.
croseri, *croserie*.—lxix. lxxii.—tribute, pecuniary exaction. [French, *croisaige*, from the coin *croisatus*, so called from the cross stamped on it. Vid. *Da Cange*; *croisus*, 2. The word *cross* is used by *Shakespeare* to denote a piece of money. Vid. *Nares's Gloss.* in v.]

D.

dedis, acts, deeds; applied to the *Acts* of the Apostles.
dekenes, deacons, Levites.

deled, dealt, distributed.
deme, to judge.
demynge, judging.
demones, demons; *the demonyes causes*, the devil's causes.—cxlii.
departid, separated, severed, divided.
depe, deep; *deppist*, deepest.
deours, divorce.
dyt, prepared, decked, dressed up; *dyten*, to prepare, to dress.
dynes, tithes, *decime*.
disperith, despairing; used in the sense of disbelieveth, expecteth not.
don, do; *thei dor not don unto*, they dare not do, or act so, unto.—cxlv.
doren, dare.
dowe, endow; *dowid*, endowed.
drut, dirt.
dugardes, bows, obeisances.—cxlviii.—from *dag*, or *duck*, to bow down, to stoop.

E.

eyr, air.
eysel, vinegar.

ereses, heresies.
ereve with, equal to.

F.

falle, befall, happen; "it may falle," it may happen.—xix.
fardel, burden, bundle, baggage.
fast, vehemently, zealously.
ferd, fiend, the devil.
fer, far.
forfendide, forbade, prohibited.
forgyngyng, bestowing, giving.

G.

gabbe, to lie, speak falsely; *gab-bitte*, lie, speaketh falsely, mocketh; *gablynis*, Ang.-Sax. *gabbung*, *derisio*, lying.
gaf, gave.
gade, went.
ghe, yea.
ghe, yea.
gestour, an actor, a player; *gesticulator*.—*Prompt. Parv.*
gile, gulle, snare, deceit.
gileth, gulleth, beguileth, deceiveth.
grete, greet, salute.
gracche, grudge, murmur.

H.

hakeneye, a horse, a nag; Spanish, *haca*, *haecena*, a nag, a gelding, a poney.
hayward, *heyward*, Anglo-Sax. *hæryg*; *ejard*, a steward, properly keeper of cattle.—*Prompt. Parvular*, p. 284.
heyede, exalted, honoured; *noon heyede more then Crist*, secular lords, no man exalted secular lords more than Christ did.—xcviii.
heilung, hailing, greeting, salutation.—xxxix.
heither, either.
hem, *hensif*, them, themselves.
herd, shepherd.
head, head.
hēy, high.
hyme, a labourer, a hind.
hoolliche, wholly, entirely.
hoomly, homely, humbly, domesticly, familiarly.
houstpepe, see note, p. ccx.

I.

if al, although.
ylpeche, alike, equally.

Ynglis, Indians, Hindoos.
ynow, enough.

J.

jape, to mock.
japers, a jester, buffoon; *nugaz*, *nugaculus*.—*Prompt. Parv.*
juggynge, judging.

K.

kitt, cut.
kychen, kitchen.
kynd, nature; "notabli to mannes kynd," especially as regards man's nature.—xvii. "Color out of kynde," of an unnatural colour.—cxxx.
kyrende, kindred, tribe; "the kynrede of *Levy*," the tribe of *Levi*.—xxvii.
knicht, a servant, pupil, or follower.
knytid, joined, united.
kunnen, know.

L.

large, bountiful, generous.

lead, lead; "bull of lead," the Pope's leaden bull or seal.
legged, alleged, quoted.
lene or *lyme*, limb, member. "Leme of hooli chirche," i. e. member of holy church.—v. l.
lene, lean.
lengere, longer.
leppid, basket-full.
lesynis, lies, falsehoods.
letten, hinder, impede.
leve, leave, forsake, leave off.
leve, leave, permission.
lewid, lay; Anglo-Sax on *leyp*, *lepe*, *leues*, unmarried, common; *lewid men*, laymen.
licly, likely, probable.
lige, to lie down, to remain.
lygen, lie, speak falsely.
lyer, liar.
lytlierr, [lightlier,] more easily.
lyme or *lene*, limb, member; "a fend's lyme," i. e. a member of the devil.—vi.
lore, teaching, doctrine.
lower, below, inferior to him.

M.

magreth, *maugre*, in spite of. French, *malgré*.

maliss, malice, vice.
managers, murderers, man-killers.
manmetis, idols.
meche, *myche*, much.
mede, reward, meed.
medle, mix, mingle.
meed, reward.
meyne (French, *mesnie* or *mesnie*), family, train, followers, dependants.—xvii. [Medieval Latin, *manuata* or *manuata*, quasi *mansuonata* seu familia. Vid. *Du Cange* in vv. Hence *demane*, *manegium*, *menagium*, Fr. *menage*. *Meiny* occurs in *Shakespeare's Lear*, II. 4. See *Nares's Glossary*.]
meken, to humble; *mekith hym*, humbled himself.
myrre, merry.
mys, a mys, amiss.
moke(?)—ccxxvii. See *Postscript*, p. ccxxiii.
mortised, held in mortmain, Fr. *amortissement*; Lat. *amortisars*, *mortificans*, and *mortificans possessionis*.
note, to mock, to declaim, to dispute.—cxliii.

noten, may, might.
moone, may be able.
nut, must.

N.

needn, necessitate, render necessary.
novelries, novelties.
noye, *note*, to hurt, to injure.
nolden (pret. of *nyl*), will not, refused.

O.

oo, one.
ou lyre, alive.
owwhere, anywhere.

P.

payged, see *apayged*.
parted, divided, shared.
peas, peace.
peyret, injureth, impaireth;
peyred, injured.
peyryng, harm, damage.
penitenciers, penitentiarii, penitents.

perceyve, perceive.
percea, pierce, penetrate, enter.
piilde, pillaged, plundered.
piien, pillage, plunder.
pyneche, *pyneche at*, to cavil at, find fault with.
piuous, pious, merciful.
plet, plead, go to law.
plet, French *plet*; *pletan*, *pletigum*, i. e. *vedimonium*, vid. *Du Cange* in voc.
plusechaud, very hot, as we would now say *extra-hot*, [applied to spicery].—ccxx.
pule, people.—ccxxviii. [Perhaps an error of transcription for *purple*; but it occurs again ccxxvi. line 1.]
purse, peracute.

Q.

quisschyns, cushions.

R.

racches, hounds, scenting dogs.—cxliii. See *Jamieson*, *Scott*.
reche, *reche*, care for, regard.

rehears, see *rehe*, p. clix.
rennyng, running.
rennyng-houndes, running-hounds.—cxliii.
rene, *rene*, or *reft*, rob, take away; *reneth*, raveth, rob-beth, plundereth, carrich off.
reves, stewards, bailiffs [or perhaps we should read *revers*, robbers.—cliii.]
renne, *renone*, realm.
rikene, reckon.

S.

sawen, saw.
seche, sick.
seelde, sold.
seel, seal.
seeth, a *seeth*, a boiling or burning.
seynes, say.
seynes, synode.
sequestors, perhaps sequestrars, or sequestrators, holding property in trust for a minor or a creditor.
sequestris, sequestrators.
shewe, a contentious, mischievous, ill-conditioned person.

shrewdness, contentiousness, impudence, wickedness.
eyes, strain, drain out, Anglo-Saxon, *recon*.
synnyng, singings.
synnet, signet, seal.
synnyng, signs.
sith, *sithes*, since.
sly, sly, cunning, crafty.
smacketh, smacketh, tasteth, savoureth of.
snibbe, snub, sneap, or snob, to censure, reprimand; *snibde*, snubbed, censured, reproved;
snibbyn, censure, reproof.
soylen, to solve, acquit, refute.
sonedel, somewhat, partly.
soner, a sonner, or summoner. See *sumour*.
son, soon.
sooth, truth, true.
sorter, more sorry.
sothly, soothly, truly.
spense, expenses.
spore, spar; *to hyke agen the spore*—xcix. contra *stimulum calcitrare*, Acts, ix. 5.
sprynnyng, sprinkling.
steide, ascended.
steyd (see *steide*), ascended.
stretched, stretched, extended.

"Sith vertu of a kyng must be strecchid til all his renne," i. e. as a king's power must be spread (or extended) throughout his whole realm.
see, follow.
sunner, sooner.
sumour, summoner or apparitor. Vid. *Chaucer*, *Cant. Tales*, ver. 625-670.
swerd, sword.
swynke, labour.
swot, sweat.

T.

tapites, carpets.
telde, told, counted, made account of; "Christ telde not by sicke alite," made no account of, set no value on, such habit.
ten, attention, heed.
terith, see *to-terith*.
termyned, terminated, ended.
theft, theft.
tho, those.
threten, threaten.
to, far too or toom, one.
to-terith, tearth utterly, or in pieces.

trigetovars, tricksters, cheaters, Fr. *tricheur*. Prestigitores.—*Junius*. Vid. *Chaucer*, *Cant. Tales*, ver. 11453, and *Tyrwhitt's* note.
trist, tristes, trust.
trouce, believe, trust.
tweyne, between.
two, for *too*, or *toom*, one. *The two is the tother*: the one and the other.—xl.

U.

unlichy, unlike, dissimilar.
unathis, nevertheless.—xxxvi. —scarcely.—ccxxviii.
upsedown, upside down.—xxix.

venenche, vanguard.
venyn, poison, venom.

W.

wanden, go.
wene, *wene*, to suppose, think, believe; *weneth*, thinketh, supposeth. The verb *wene* (Anglo-Saxon, *wenan*) is scarcely as yet obsolete.
werr, war.
wher, whether.
witty, wise, knowing.
wolle, wool.
wood, or *wode*, mad. Anglo-Saxon, *wod*.

POSTSCRIPT.—It will be observed that the words *broilis* and *moke*, in the foregoing Glossary, have been marked as of doubtful meaning. They are printed exactly as they stand in the original MS., but it is possible that a collation of other MSS. might show them to be errors of transcription. The Editor has received the following remarks upon them from a learned friend,—a gentleman better qualified, perhaps, than any scholar now living, to clear up

such difficulties. He says:—"I can only conjecture that the word *brollis* means *children*. *Brol*, for *child* or *brat*, is used three times by the author of *Piers Ploughman*, a contemporary of *Wycliffe*; and it is found also in one of the curious poems ascribed to *Michael of Kildare*, composed about the year 1300, and contained in MS. Harl. 913, which is printed in the *Reliquie Antiquae*, vol. ii. p. 177. *Wright*, in his edition of *Piers Ploughman*, refers *brol* to an *Anglo-Saxon* root; but I think he is mistaken, and that it comes from the *Norman* *brol*, explained by *Roquefort*, 'petit et jeune bois,' the young shoots of a tree, a scone." [Hence *Brallins*, a wood, or woody place; a space enclosed by trees: vid. *Du Cange*.]

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

FINIS.

