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IOHANNIS WYCLIFFE

DIALOGUS

SIVE

SPECULUM ECCLESIE MILITANTIS

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IOHANNIS WYCLIFFE

DIALOGUS

SIVE

SPECULUM ECCLESIE MILITANTIS

NOW FIRST EDITED FROM THE ASHBURNHAM MS. XXVII C.

WITH COLLATIONS FROM THE VIENNA MSS.

1387, 3930 AND 4505

BY

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INTRODUCTION.

I.

OF Wyclif's *Dialogus*, or *Speculum Ecclesie Militantis*, no less than ten manuscripts have come down to us, a greater number than of any other of his works. Of these ten manuscripts nine are in public libraries at Vienna and Prague, and for the most part bear plain traces that they were transcribed by Bohemian copyists. The only English manuscript extant is that in the collection of Lord Ashburnham, and from this, by the owner's kindness, the text of the present edition has been taken. Though Wyclif's immense influence in Bohemia is now well known, that the foreign transcripts in existence should outnumber the English by nine to one is at first sight startling. It is probably to be explained by the popular character of the *Dialogus*, especially in its early chapters, as compared with other of Wyclif's Latin works. In England this would not greatly increase its circulation, as nearly the whole of the work can be paralleled from the English writings. But in any foreign country it would naturally widen the circle of readers, and the use which Dr. Loserth has made of the *Dialogus*, in proving the debt of Hus to Wyclif, helps to show that the large number of the Bohemian transcripts in existence is not merely the result of accident¹.

As the name by which it is generally known informs

¹ The *Dialogus* and *Trialogus* are mentioned together as the two books on which in 1408 bachelors were forbidden to hold public lectures in Bohemia, and in the list of writings of Wyclif condemned in 1410 the *Dialogus* comes first. (Loserth's 'Wyclif and Hus,' Eng. Ed., pages 105 and 115).

us, the *Speculum Ecclesie Militantis* is written in the form of a dialogue. Later on, in the *Triologus*, Wyclif was to show that he had attained at least a moderate mastery over the difficulties of this kind of composition, but the *Dialogus* was his first essay in it, and from a literary point of view is open to some criticism. The persons of the dialogue are Veritas and Mendacium, and at the outset we are told (on the authority of John xiv. 6, and viii. 44) that the first of these stands for Christ, and the second for the Devil. In the first three chapters some attempt is made to adhere to this characterization, and we have such sentences as ‘*Cum ego sim deus conditor cujuslibet creature,*’ ‘*ordinavi illis regulas vivendi,*’ ‘*feci illam scribi in duplici testamento,*’ though side by side with them are others in which Christ is spoken of in the third person. After Chapter 3 Veritas is Wyclif, and Wyclif only, and we have him frequently professing the purity of his motives and his readiness to confront the Pope, or to endure persecution for the truth. As to Mendacium, there is no attempt at characterization whatever. He is only a rather simple upholder of existing abuses, and is content to use such very Wyclifite language as *ut patet de heresi in eucharistia et aliis similibus que in fine temporum diabolus spissius seminavit*. A further literary defect may be noted in the length at which Veritas sometimes soliloquizes. His opening statement occupies fourteen pages, and though Mendacium is allowed in all twenty short paragraphs, the last three speeches by Veritas fill respectively nine, four, and eleven pages¹.

The *Dialogus* does not lend itself very easily to division into sections, but we may group its thirty-six chapters under five fairly distinct heads. Thus 1–10 contain the

¹ It may almost be said that from Chapter 30 onwards the text has the appearance of having been originally written without any reference to dialogue form, and this is still more strongly the case if we look only to Chapters 32–36.

case against endowments as stated from Scripture, and in 11-23 we have the defence of Veritas to successive appeals by Mendacium to Church authority. Worsted on the theory of the question, Mendacium then falls back on the practical difficulties in the way of disendowment, and the consideration of these occupies Chapters 24-33. Finally in 34-36 Veritas briefly shows the part which each order of the Church has to play, traces the history of endowment, and points out the advantages to be gained by its abolition. In the Epilogus, which is scholastic in form, new arguments are added, with a recapitulation of some of the most important points previously made.

As an introduction to his arguments, Veritas briefly describes the division of the Church Militant into the three orders of Clerus, Domini Temporales, and Vulgares, and explains their several functions and relations. In three successive chapters the proof from the Old Testament is then unfolded, which here, as in the very early English tract *The Clergy may not hold Property*, and the very late *Supplementum Trialogi*, is mainly based on the three texts, Numbers xviii. 20, Deuteronomy xviii. 1, and Ezekiel xliii. 28. In the following two chapters it is shown that this teaching is confirmed by that of Christ, and also of Solomon, Peter and Paul.

In Chapter 8 Mendacium makes his first reply. It is true, he says, that Christ preached poverty, but He did not intend it to be a permanent law. The glory of the priesthood requires the support of endowments; these are held in the name of Christ as 'patrimonium crucifixi,' and are sanctioned by the concessions of temporal lords and the approbation of the Pope. Is Christ's law to pass away, Antichrist's to endure? Veritas answers. The so-called 'glory' of the priesthood is their shame; to say that they hold their estates in the name of Christ is a blasphemous attempt to shift their sin upon Him. Christ is the 'dominus capitalis,' without whose consent

no concessions of His tenants, the temporal lords, can hold good ; and the example of popes goes for nothing unless founded on reason and Scripture. The only course for the clergy is contrition and restitution.

Already Mendacium has shown a disposition to avoid the test of Scripture, and he now begins a series of what I have roughly called appeals to Church authority. His main position is that endowments are supported by the lives of the saints, but when Veritas sets up against this the doctrine that the Scripture alone is binding, papal bulls, indulgences and letters of bishops and of fraternity are innocently presented for demolition, on the ground that they rest on an authority distinct from Scripture. In Chapter 14 the example of the saints is recurred to, and Mendacium demands reverence for their authority because prayers are addressed to them. In answer to this Veritas, who has previously distinguished carefully between Faith and Opinion, now points out that it is only the Apostles whose sanctity is a matter of faith, and that though prayers to saints are good in so far as they serve to quicken devotion to Christ, they often do harm, and would be better addressed directly to God. This Mendacium considers as a failure of reverence to men whose sanctity has been approved by canonization and miracles, and Veritas is thus given an excuse for attacking more abuses, while the further objections of Mendacium that disendowment would lessen the numbers of the clergy, and that prelates who rank as great nobles are peculiarly serviceable to the Church, lead up to denunciations of simony and of the worldly character of the priesthood.

We have now reached Chapter 19, and this and the four chapters which follow it are directed against the friars and monks, and the doctrine of the superior efficacy of the prayers by the sale of which the vast revenues of the monasteries were mainly obtained. Mendacium introduces the subject by the objection that, if endow-

ments are bad, confessors, and therefore especially the friars, must be traitors and heretics for concealing the fact from their penitents, a conclusion so outrageous as to make the supposition inadmissible. In his reply Veritas deals first with the friars, and it is worthy of note that here his language is most carefully measured. The friars, he says, must make their own defence, only they cannot be excused for choosing the unendowed life for themselves, as the more perfect, and yet approving of endowments in the case of others. Their duplicity, however, cannot shake the authority of Scripture, from which all that is good in their order is derived. Were the order only stripped of its unscriptural accretions, what remained would be the pure and meritorious sect of Christ. This mention of the sect of Christ is construed by Mendacium as an attack on all other sects, and, taking up the challenge, in Chapter 20 Veritas proceeds to prove its superiority to them all. On this follows an argument against the splendour, and even the existence, of monastic buildings, and when Mendacium objects that, if monks be done away with, their prayers will be lost to the Church, the bitterness of the attack increases, and the fraudulent and simoniacal nature of the bargainings about prayers is fully exposed. An accusation of fatalism is answered by an exposition of the true doctrine of the efficacy of prayer, and it is predicted that the illgotten wealth of the clergy will bring down on them the curse pronounced against those who offer to God of what they have defrauded the poor.

Mendacium now takes a slightly different line. Hitherto he has adduced the existing practice and constitution of the Church as an authority by which endowments are defended, he now objects that the withdrawal of the endowments would involve the overthrow of the constitution. This Veritas is prepared to view with equanimity, and in Chapters 24-26 he argues that, if it is as Mendacium says, it would be good for the Church to have

neither pope (whose function of granting indulgences might very well be dispensed with) nor cardinals, while the bishops should be prohibited from exercising their special powers for gain. The clergy may betake themselves to teaching or transcribing for their living, though there would be no harm in their agreeing to take a small yearly salary, and sick or disabled parish priests would have a right to alms. Lastly, despite the good they may accidentally do, the disappearance of Universities would be no loss to the Church, and all monks should freely cast off their bonds and enter the sect of Christ. Such is the scheme of Church reform proposed by Veritas, and he claims for it the sanction and approbation of Christ.

Mendacium threatens excommunication, only to be answered that excommunication by Antichrist will win blessing from Christ, and he falls back on the argument that, if alms may be given for a certain length of time, there can be no reason why they should not be given in perpetuity. Veritas points out that this would prove that because fishes can live out of water a certain length of time therefore they can live so for ever, and adds the further objection that the endowment of cloisters in perpetuity has no right to the name of alms. He continues to press this point in answer to a proposal by Mendacium that the temporal lords should year by year keep up the grants of rents made by their ancestors, and thus the clergy, without holding ownership, have the fruits for distribution among the poor. The clergy would lose their much-prized title to endowment, and the lords be reduced to the position of rent-gatherers, and yet, after all, the alms would be no true alms. No analogy from the supposed fact that it was the apostles who distributed the fragments left from the miracle of the loaves can justify perpetual endowments, and the example of the apostles after Christ's death tells, not for, but against the distribution of alms by the clergy. Lords should find their

own almoners and not burden the clergy with a trust in which they have already been found so unfaithful as to justify the confiscation of their property. Let the king obey Christ and confiscate their goods, and the clergy show cause against it if they can!

We have now to deal with Chapters 31–33, and before continuing our summary it must be premised that the manuscripts about this point have become very confusing. In the Ashburnham Manuscript, Chapter 28 is followed by Chapter 33, with a note that some chapters are wanting. At the end of the manuscript these are supplied, with the exception of the greater part of Chapter 30, the leaf containing which appears to have been lost. In the other manuscripts Chapter 31 is omitted altogether, and that which in the text is numbered 32 forms the first part of the Epilogus. More will be said on this subject later on; for the present it is enough to note that the arrangement in the text is by no means free from doubt.

To the bold demand of Veritas for the confiscation of clerical property, Mendacium replies that the secular arm is not strong enough to enforce such a measure, and the pope is sworn to oppose it. Nay more, the pope has the power of conferring kingdoms, and it is rather the clergy who should disendow the secular lords than the secular lords who should disendow the clergy. Against such a view of the relation of the two orders Veritas vigorously protests, and he has no difficulty in pointing out the absurdity of the conclusions which might be drawn from it. He has hopes that the clergy, if forced to face the question, would themselves declare against endowment, and in any case the king of England should refuse to make any fresh grants to them and should follow such precedents as the denial of tribute to the pope.

Mendacium now advances his last objections. In the first place, he says, glebe and church are insepar-

able; secondly, if the clergy surrender any part of their income they must surrender the whole, glebe, tithes and offerings as well as endowments. But really there is no need for anything of the kind, as it is not the individual ecclesiastic who holds lordship, but the church as a whole. Veritas easily shows that the connection of glebe and church is purely arbitrary, and applies himself to the question of restitution. This, he says, is owed to God and not to the secular lord, who has no claim either by God's law or man's. But it is not the fact of holding property so much as the manner of it which is to be attacked. A good curate may keep his glebe, or receive moderate offerings and tithes, so he be faithful in work and free from avarice. As to the theory that lordship rests with the church, it is an imperfection even in the second order, and is so plainly forbidden to the clergy that their acceptance of it ranks them under the banners of Antichrist. Preceded by a scholastic explanation of the nature of buying and selling, an attack is now made upon the simony of the clergy, and the destructive part of the treatise comes to an end. Of the three chapters which follow, the first is devoted to an exposition of the manner in which each of the three orders can and ought to come to the rescue of the church. All must help with their prayers, and the clergy must stir the temporal lords to restrain the enemies of the church and withdraw from them the misnamed alms. A sketch of the gradual rise of the system of endowment and of the doctrine of the necessary preponderance of popes and bishops then follows, and their insidious advance is ascribed to the devil. Lastly, we have a bitterly ironical chapter in which the lords are bidden to inform the clergy that they will not be damned for their sake, and the clergy are reminded that if the lords have borne the burden of the present system for a thousand years, it can be no hardship to themselves to revert for some seven years to Christ's law, so that both

may be tried. By this all three orders would be benefited; the clergy by being brought under Christ's rule, the lords by being relieved from the need of oppressing their tenants so as to give to monks, the labourers by having better masters. And so, with a fervent wish that all three orders of the church may rally to the truth, the *Dialogus* is brought to an end. Of the Epilogue by which it is followed, it is needless to give any full account. As has been already said, it is scholastic in form, and we have first three chief arguments in favour of endowment with their appropriate refutations, then two others, and then a final four. The reasoning is very close, and does not admit of a shorter treatment than that given in the marginal analysis.

II.

For reasons that will be apparent as we proceed, the question of the date of the *Dialogus* is of peculiar interest. In endeavouring to fix this date two kinds of evidence must be considered; (1) references to current events, (2) the place which the treatise holds in the development of Wyclif's teaching. The first is capable of yielding the most precise and the most certain results, so long as we are careful not to see references where they do not really exist; the second is of great importance, but (especially while so many of Wyclif's works remain inaccessible) is very difficult of interpretation.

¹ In trying to fix our date by means of references to

¹ For convenience of reference I give here the following list of dates:—

1377. Wyclif before Courtenay, Feb. 19.—Gregory XI's five bulls containing a conditional citation of Wyclif, dated May 31; alluded to in Parliament, October; published, December 18.—Death of Edward III, June 21.

1378. Wyclif before Sudbury, Feb. or March.—Death of Gregory XI, March 27.—Protests of Cardinals against Urban's election, July—the subject before the English Parliament, October.—Clement VII elected Anti-Pope, Sept. 20.—Urban's Bull against Clement, Nov. 29.—To this year is usually assigned the beginning of the activity of Wyclif's 'Poor Priests.'

1381. Peasants' Revolt, June.—To the Summer Term of this year is assigned the publication of Wyclif's twelve Theses against Transubstantiation.

current events, we have first an important piece of negative evidence. Few events stirred Wyclif more deeply than Bishop Spencer's crusade in Flanders, and his allusions to it in his latest writings are so frequent that it is impossible to believe that, in a work of the length of the *Dialogus*, it would have been unnoticed had it occurred. This is the more certain because the bearing of arms by the clergy is actually mentioned in Chapter 4 (p. 8, l. 6), where a reference to the crusade would have been very apposite. In the absence of such reference we may safely conclude that our treatise was composed not later than 1382. Was it composed in 1382? This date is supported by the great authority of Dr. Lechler¹, and it has in its favour a passage at the end of Chapter 5, where, after speaking of the increase of simony, *Veritas* proceeds: *Per hoc autem inhabiles aspirant ad superiores gradus sacerdotii et impediunt verbum dei predicari in populo, et anhelantes ad illud tanquam hereticos persecuntur: et ista persecutio est heresis sue manifestum indicium; nec sufficiunt pauperes et pauci fideles sacerdotes resistere, nisi deus per seculare brachium vel aliunde ceteris manus apposuerit adiutrices* (p. 10, l. 23 sqq.). At first sight this appears to be a clear reference to the appointment of Wyclif's old enemy, Courtenay, to be Archbishop of Canterbury, and to those measures against the 'Poor Priests' which were almost his first official acts. Anyone who holds that the date 1382 is plausible on other grounds has a right to regard this passage as a strong confirmation of his view: it must, however, be remarked (1) that there is no ground for asserting that

1382. Archbishop Courtenay receives the Pallium, May 6.—Earthquake Council, May 21.—Edict against Poor Priests, May 26.—Attack on Wyclifites at Oxford, May-November.—Bull for the crusade against Clement communicated to Parliament, November.—The translation of the Bible was probably completed this year.

1383. Bishop Spencer's Crusade in Flanders, May-October.

¹ 'Wyclif and his English Precursors,' vol. ii. p. 335, where he withdraws the date 1380 which he had previously supported in the Preface to his edition of the *Dialogus*.

the new Archbishop was *inhabilis*, though, according to Wyclif's teaching, the pressure which his noble kinsmen may have brought to bear may have made the appointment simoniacal; (2) that in the Latin tract *De Dæmonio Meridiano*, which, from its style and appearance of having been written soon after the death of the Black Prince (June 8, 1376) cannot, I think, be placed later than early in 1377, there is an equally distinct reference to the opposition to faithful preachers. If this be so, Wyclif's 'Poor Priests' must have both begun their work, and met with resistance much earlier than is supposed, and the reference in our text may be to some previous persecution of them¹.

Our next date-passage is a probable reference to the death of Gregory XI in March, 1378. In Chapter 24 Mendacium had thrown out the taunt, *Qualitercunque hic loquaris in angulis non auderes ista defendere vel dicere coram papa*, and Veritas had answered him, *Confisus in fide audeo hec dicere coram deo. Et si mortem temporalem adhuc timeo, sicut petrus, reputo quod debco istam sententiam defendere coram papa*. In Chapter 29 Mendacium launches a more distinct threat in the words *ista defendens citaberis, excommunicaberis, et ab omni fructu in ecclesia utili suspenderis*, to which Veritas makes answer, *Si antichristus citat hominem ad locum quem non intelligit, nec scit si pro tempore citationis erit in tartaris cum diabolo stabilitus, et Christus citat per*

¹ As this view is somewhat different to that held by the editor of the treatise, Dr. Buddensieg, it is only right to quote his Preface. 'To judge from the whole tone of the Tract, it must have been written shortly after the death of the Black Prince, who died June 8, 1377 (sic). The style also suits this date very well . . . I would defend this date more keenly, unless in the last chapter the opposition between the rich clergy, who try to hinder the free preaching of the Gospel by the itinerant preachers, were so strongly marked; for according to all particulars hitherto known of the institute of Wyclif's itinerant preachers, an earlier date than the year 1382 would not suit this antagonism. The date, therefore, must remain uncertain.' The passage referred to runs: *sacerdos fidelis volens gratis predicare evangelium Jesu Cristi erit statim prohibitus predicare*. It is to be noted that Dr. Buddensieg here postdates the death of the Black Prince by a year, though it is given correctly in the note on p. 418.

legem suam, per instinctum et casus quos immittit ad partem contrariam, quis dubitat quin citationi domini est parendum? In excusing himself in 1384 from obedience to a citation of Urban VI, Wyclif was to use language very similar to this, but here it is difficult not to see a reference to his conditional citation in the bulls of May, 1377, which the death of Gregory XI in the following March rendered inoperative.

One more reference to current events remains for consideration, and that the most important. It occurs in Chapter 11, and is an unmistakable allusion to the papal schism which was plotted in July, 1378, and consummated by the election of Clement VII as anti-Pope on the twentieth of the following September. *Veritas* has been speaking of the too great reverence paid to papal decisions, and adds, as an example of the popular folly, *Et si duo pape ex seminatione sathane electi fuerint, populi diversi electiones illas approbant tanquam fidem. Et ex tali scismate oriri possent inconueniencia infinita.* The allusion is made the more pointed by the attack which follows on the method of election by cardinals instead of by lot, for the ground on which it was sought to invalidate the election of Urban was that the cardinals had been so intimidated by the clamour of the populace for a Roman pope, that they had made their choice against the guiding of the Holy Spirit. It is unfortunate that a passage of so much importance is not altogether free from difficulties of interpretation. If the reading *possent* is right, and the tense is to be pressed, it might be held to point to a date such as September, 1378, when the subject was already under discussion, but the news of the election of Clement had not yet reached England. It is more probable, however, that we ought to read *possunt*, especially as the words *populi diversi electiones illas approbant tanquam fidem* would be more forcible after than before the recognition of Clement by the University of Paris, which did not take place till the spring of 1379.

Again the words *ex seminatione sathane* may be taken either with *electi fuerint* (= if by Satan's sowing two popes are elected), or with *duo pape* (= two popes of the seed of Satan), and the latter rendering points to a later date than the former, as it was not until some time after the bull of Nov. 1378, in which Urban excommunicated and declared war on his rival, that Wyclif lost all faith in him. In any case, however, the words *oriri possent inconueniencia multa* are so, almost ludicrously, inadequate to describe the effects of the schism that I think they must have been written when these effects had only begun to unfold themselves, i. e. some time in 1379.

Independently of its bearing on the date, the stage in the development of his opinions which Wyclif had reached in the *Dialogus* would naturally engage our attention. What does the *Dialogus* teach as to (1) the constitution of the Church, (2) the Friars, (3) the doctrine of Eucharist, are the points we have to consider, and we will take them in order. Dr. Buddensieg has pointed out¹ that, even in his latest works, 'Wyclif in no passage goes so far as downright and without modification to identify the Pope with Antichrist or the Devil . . . The Pope is Antichrist only in so far as he does or leaves undone this or that.' In this way, in Chapter 31, he is called Antichrist's vicar rather than Christ's, because of his encroachments on the temporal power (p. 73, l. 7), and in Chapter 7 his temporal possessions are said to make him an 'obstinate heretic' (p. 14, l. 4). In the same strain it is said that the name is unknown to Scripture, and that it might be good for the church to be without a Pope (p. 49), while the theory that he excels all other priests is traced to the interference of Constantine (pp. 82, 83). All this is stronger than we have in any work previous to 1378, and appears to belong to the beginning of the second of the three stages which Dr. Lechler has traced

¹ Wyclif's Latin Polemical Works, vol. i. p. 21.

in Wyclif's teaching as to the constitution of the Church. The same, I think, may be said of what we find written on other points. Thus an attack is made on the exercise for gain of the three distinctively episcopal functions of confirmation, ordination, and consecration of places (p. 50, l. 19), but it is not yet suggested that these can be exercised by any priest. Again, as to the endowment of the Church, the main subject of the treatise. Wyclif here teaches that all property held in direct ownership must be surrendered, but though his arguments tend in the direction of the abolition of tithes, his language on the subject is not so decided as in later works. That he attacks the monastic system with bitterness helps as nothing, for this was part of his earliest teaching, and his virulence on this point is in strong contrast with the comparatively moderate language about the Friars which we have next to consider. As to this it must be noted that the theory that Wyclif was friendly to the Mendicant Orders till the end of 1381 has been decisively disproved by Mr. Matthew. In the tract *De Officio Pastoralis* (which both in its Latin and English versions alludes to Avignon as the residence of the Pope, which it had ceased to be after Gregory XI's triumphant entry into Rome in 1377) Wyclif is already using strong expressions against the Friars. Indeed, if it were not that he seems, until quite the end of his life, to have been much more moderate on this subject in his Latin than in his English writings, it would be difficult to explain how his language in the *Dialogus* is as temperate as it actually is. At the end of Chapter 30, and in a few other places, we have single passages more or less strongly condemnatory of them¹, but, as I have already observed, Chapter 19, of which they form the subject, is remarkable for the moderation of its language. This chapter, taken with the reference to them on p. 85, as likely to support the duty of poverty, suggests that the *Dialogus* was

¹ See heading 'Friars' in index.

written at a time when Wyclif was already strongly moved by the abuses which had crept into the Mendicant Orders, but had not yet abandoned all hope that they would range themselves on his side.

It remains for us to consider those references to the Doctrine of the Holy Eucharist which invest the date of the *Dialogus* with its chief importance. According to the passage in the *Fasciculi Zizaniorum. sub anno Domini MCCCLXXXI. in estate*¹ Wyclif set forth at Oxford twelve theses on the subject of Transubstantiation, and it has been generally assumed that the publication of these theses marks the date of his first opposition to the existing doctrine of the Catholic Church. That doctrine, as I understand it, was, and is, that by the act of Consecration the substance of the bread is changed into the substance of Christ's Body, but that the accidents of the bread, such as its colour, taste, etc., remain unchanged, as our eyes and palate assure us. In opposition to this Wyclif taught that, as accidents cannot exist without a substance, and the accidents after Consecration are plainly not the accidents of Christ's Body, which is in Heaven, the substance of the bread must remain. The result, therefore, of Consecration is not material, but spiritual, and the Host, although at every point in it verily and indeed Christ's Body, remains bread as to its substance as well as in its accidents. Besides two unimportant references on p. 32, l. 2, and p. 53, l. 19, the passages which relate to this subject are the following: (1) On p. 28, ll. 4 sqq. Veritas in arguing against the introduction of legends into the Church, uses as an example: *cum in festo corporis Christi de sancto sanctorum scribitur quod accidentia sunt in eucharistia sine*

¹ F. Z., p. 104. But the alteration of MDCCCLXXXI to MDCCCLXXX in the heading of the *Confessio* (F. Z. 115, note 1), and the fact that even if the theses were put forth the first day of Term, only three weeks are allowed for all that took place before the 'Confession,' and only six weeks for all William of Berton's measures, seriously affect the credibility of this date upon which so much has been founded.

subjecto, quod non fuit fides tempore augustini. (2) On p. 54, ll. 17 sqq. Veritas, after speaking of scholastic studies as fruitful of heresies, again takes as his example: *Ut que securitas est in istis defendendo quod hostia consecrata non sit corpus domini sed accidens incognitum sine subjecto, ut reserant nove secte?* (3) On p. 70, ll. 25 sqq. he actually is already proposing that this question should be made a test one, and that the priests and friars, on pain of outlawry, shall declare *regi et regno, ex efficaci autoritate scripture vel ratione, quid in natura sua sit ipsa hostia consecrata.* These passages make it clear that at the time the *Dialogus* was written, Wyclif was already in the final stage of his opinion on the subject of Transubstantiation, though the form in which they are cast leaves it open to us to hold that he had not yet formulated his doctrine with the precision with which it is presented in the twelve theses. That he should have promulgated those theses without any previous discussion or warning appears antecedently improbable, and Mr. Matthew, in the Introduction to his 'Unprinted English Works of Wyclif' (pp. xx-xxiv), has already shown that there is no yawning chasm between these theses and Wyclif's teaching as early as 1367. The date which, in that Introduction, Mr. Matthew assigned to Wyclif's first public maintenance of his final view of the Eucharist is 1380, but I have his authority for saying that he now considers it 'most probable that Wyclif's final views on this subject were formed by 1379.'

Thus from an examination of its references to current events, and of its place in the development in Wyclif's doctrines, the *Dialogus* appears to have been written in the course of the year 1379. This date is further confirmed by the strong resemblance which our treatise bears to the *De Papa* which Mr. Matthew has assigned to 1380. On every other point the language of the *De Papa* is almost identical with that of the *Dialogus*, but on the schism, the doctrine of the Eucharist and the

uselessness of Universities¹ it is more pronounced, thus indicating that some such interval as a year must have elapsed between the two works. While, however, I thus tentatively put forth the year 1379 as the probable date of the *Dialogus*, I feel most strongly that until all Wyclif's works are in our hands no final decision is possible, and if I have treated the subject at some length it has been much more with a view of furnishing to riper scholars than myself the materials for consideration than from a desire to force my own opinion on my readers.

III.

Of the ten extant manuscripts of the *Dialogus* nine have been examined for this edition. The estimated expense of collating the tenth, which is at Prague, was unfortunately too great for the Wyclif Society to be justified in incurring it. For the description of the eight Vienna MSS. I am indebted to notes supplied by Dr. Herzberg-Fränkell, by whom the collations of the text have been made. The manuscripts are as follows:—

I. Ashburnham xxvii. c. ff. 97-116 and 118-121.

On vellum, about $6\frac{3}{4} \times 4\frac{1}{2}$, written legibly, but without any attempt at adornment, in a charter hand of the Fifteenth century. The copyist has gone through his work and corrected it. The MS. has 121 leaves and contains three English Tracts and eleven in Latin, including a fly-sheet on the mystical sense of Castellum on f. 117. The *Dialogus* occupies leaves 97-116, and 118-121. The last four leaves contain Chapters 29, a

¹ On this last point there is a most interesting progression traceable between the language of the English version of the *De Officio Pastoralis* (Cap. 14), the *Dialogus* (Cap. 26), and the *De Papa* (Cap. 10), which alone would go to prove that the *Dialogus* was written at the same time between the other two.

few lines of 30, and 31 and 32, as to which there is a note of omission between Chapters 28 and 33 (f. 114 b). This MS. does not contain the *Epilogus*, and wants the greater part of Chapter 30, but it gives Chapter 31, which is wanting in all the Vienna MSS.

2. Vienna, 1338. ff. 55 a-81 b. Cited as D.

On Parchment. 2 columns to the page, 4to. Handwriting of the beginning of the 15th century, and clear. Initials illuminated. With catchwords in various hands, and a few glosses. Heading, *Incipit Dialogus*. The Text divided into 22 chapters, omitting our Chapters 31 and 32. The *Epilogus*, preceded by Chapter 32, as an Appendix headed *Secuntur Capitula abstracta per falsos fratres a dyalogo, que communiter non habentur*. Without Wyclif's name. Fully described by Dr. Buddensieg. (Wyclif's Polemical Works, I. xlvi.)

3. Vienna, 1387. ff. 150 a-164 d. Cited as B'.

On Parchment. 2 columns to the page, folio. Handwriting of about 1400. Initials illuminated. With catchwords and, in another hand, glosses, but of no interest. Heading, *Dialogi Cap. 1^m*. In the numeration of the chapters, Chapter 9 begins with the reply of Veritas in our Chapter 8, so that our 9-30 are numbered 10-31. Chapter 31, omitted. Chapter 32, part of the Appendix. Chapters 33-36, as in our text. The Appendix as in 1338, but without heading. With Wyclif's name at the end of the text, but not of the Appendix.

Fully described by Dr. Buddensieg. (Wyclif's Polemical Works, I. xlix.)

4. Vienna, 1622. ff. 133 a-157 b.

On fine Parchment. 4to. Handwriting of the beginning of the 15th century. Beautifully written, but without heading, initial letters, chapter-numbers, catchwords, or glosses. Chapter 31 omitted. Without the Appendix. In the two lists of contents (on the inside of the leather and parchment covers respectively) this tract is enumerated as *Dyalogus W.* and *Dyalogus Wykleph.*

5. Vienna, 3930. ff. 1-20. Cited as B.

On paper. 2 columns to the page. Folio. Date of writing, 1412, of correction, 1414. Initials illuminated. With catchwords, but no glosses. Heading, *Dialogus*. The Chapters mostly unnumbered. Without the Appendix, but the contents otherwise as in 1387.

Very fully described by Dr. Buddensieg. (Wyclif's Polemical Works, I. xxxvii.)

6. Vienna, 4302. ff. 25-50 a.

On paper. 4to. Handwriting of the first half of the 15th century. With catchwords and glosses, but without Heading or Chapter-numbers. Contents as in 3930. Ends *Explicit dyalogus Mgri Ihns de anglia; qui vocabatur Wicleph*.

7. Vienna, 4505. ff. 1-29. Cited as C.

On paper. 4to. Handwriting of the first half of the 15th century. With catchwords resembling those of 3930, and with the glosses of 4302, but placed in the text and supplemented by others, some of which are in Bohemian. Contents (including the Appendix) as in 1387. At the end: *et sic est finis tractatuli M. Io. W. scilicet dyalogus. Explicit dyalogus editus a reverendo magistro Io. de Wy. sacre theologie professore doctoreque ewangelico nacionis anglicane*. On this follows a gloss on Chapter 1, and a now defaced inscription, *Scribit Weñ . . . wecz Sebastiano Amico S. dilecto*.

8. Vienna, 4515. ff. 1-25 a.

On paper. 4to. Handwriting of the first half of the 15th century. With catchwords, and with the same glosses as 4505, but expressed more shortly. Contents as in 3930. At the end: *Explicit dyalogus editus a reverendo Mgro Iohē de Wyklef sacre theologie professore doctorisque ewangelici Anglicana nacione*, followed by the same gloss as in 3930. The glosses are in a different hand from the text, and the colophon in yet a third hand.

Fully described by Dr. Buddensieg. (Wyclif's Polemical Works, I. xlvi.)

9. Vienna, 4536. ff. 336-67a.

On paper. 4to. Handwriting of the first half of the 15th century. Initials in red. With catchwords, also glosses both in the text and on the margin. Contents as in 3930. At end the word *Pliaczka*, then in another hand the same colophon and gloss as in 4505 and 4515, but with the name written *Wlikeff*. At the end of the Gloss: *A nakonczy Palicka przykel*.

According to Dr. Herzberg-Fränkell the relations of these MSS. are as follows. The Ashburnham MS. stands by itself, with important differences from all the others. The eight Vienna MSS. fall into two head-groups, of which the first comprises 3930 and 1387, and the second the other six. This second group may be further subdivided into two groups, each of three manuscripts. To the first sub-group belong 1622, 1338, and 4302: to the second 4515, 4536, and 4505. The Vienna manuscript which approaches most nearly to the Ashburnham is 3930, but this has been corrected in another hand from one of the manuscripts of the 4505 sub-group. Half-way between this sub-group and the Ashburnham stands 1387, but more nearly related to the former.

The text of the present edition is taken from Lord Ashburnham's manuscript, transcribed some years ago by Mr. Matthew, and collated by myself. For the portion of Chapter 30 omitted in this manuscript, and for the *Epilogus*, the text is taken from 1387, transcribed for this edition by Dr. Herzberg-Fränkell. Dr. Herzberg-Fränkell has also supplied the materials for the collation of our text with those of 3930, 1387, 4505, and in the *Epilogus*, 1338. As regards these manuscripts I have to express my regret for having thoughtlessly relettered them in the order of their relation to the Ashburnham manuscript, instead of having adopted the letters used for them by Dr. Budensieg in his edition of the Latin Polemical Works. As to the principle on which I have printed the text, I am glad to say that I found the Ashburnham manu-

script so good that I felt justified in printing it exactly as it stands, with the exception that in some three or four places letters which had accidentally been omitted have been inserted within brackets. On the other hand where the text has been taken from 1387 I have sometimes felt obliged to adopt the reading of one of the collated MSS. and relegate that of 1387 to a note.

As to the collations, in order to enable readers to see for themselves the exact value of the three manuscripts, for Chapters 1-7 I have printed every variation, however minute, except of course mere differences of spelling. As, however, the printing of petty variations has the effect of obscuring important ones, from Chapter 8 onward I have rejected such as seemed utterly worthless. But I believe that I have given, without exception, every variation in which the three collated manuscripts agreed, and, with very few exceptions, all of those which are given by any two of them.

It remains to refer briefly to the question of the place of Chapters 31 and 32, and generally of the arrangement of the latter part of our treatise. Chapter 31 is found only in the Ashburnham manuscript, the chapter numbered in the text 32 only in that and in three out of the eight Vienna MSS. The place of this latter chapter, where it does occur, is sufficiently singular, for in the Vienna MSS. it comes between Chapter 36 and the *Epilogus*, from which it does not appear to be in any way marked off. In the Ashburnham MS. I for a long time persuaded myself that the second digit was so faint that it might be a 2. I have now, however, no doubt that it is really a 7. Thus in this manuscript also the chapter appears as a kind of appendix. The justification for assigning it a place between our Chapters 31 and 33 lies in the fact that both in the Ashburnham MS. and in 1387 a place for a chapter is vacant, and that there appears no other way of filling it in the Ashburnham.

while in 1387 it is more likely that the lacuna should be supplied from the Appendix than by Chapter 31. of which none of the Viennese MSS. have any trace whatever. It is remarkable, however, how many difficulties the last thirty pages of the *Dialogus* present compared with the smoothness of what has gone before. We have first one chapter which only exists in a single manuscript; then another which is only given by four out of nine, and the place of which in these four is quite unexplainable; then a total abandonment of the Dialogue form; lastly, an *Epilogus* which is not, as it professes to be, merely a summary of the preceding arguments, but a fresh treatment of the subject, though on similar lines. Is it possible that there were two editions of the *Dialogus*, of which the first may be represented by the Vienna MSS. which have no Appendix, while the second contained new chapters not very artistically dovetailed into the earlier text? Such an hypothesis may perhaps compete with that of the scribe of 1338, who attributes the usual omission of the Appendix to the work of 'false brothers.'

In preparing this edition of the *Dialogus* I have incurred heavy debts of gratitude to several kind helpers. I would again allude to the great courtesy of the Earl of Ashburnham in allowing me the use of his manuscripts to correct proofs with, after it had already been transcribed. To Mr. R. L. Poole I owe my thanks for advice on the verifying of quotations, a field in which the best I could do compares but poorly with his own untiring energy. To Dr. Furnivall I am grateful for much cheery encouragement, and the most considerate patience with a very slow editor. But the debt which I am least able adequately to acknowledge is that with which Mr. F. D. Matthew has burdened me by his most generously given help, in pointing out errors of the press, in suggesting improvements in the analysis, and in aiding me with his most carefully considered advice

on all the many occasions on which I have asked it. I am far from satisfied with the way in which I have been able to edit this treatise, but that I can send it forth with any confidence at all is chiefly due to Mr. Matthew.

ALFRED W. POLLARD.

SPECULUM ECCLESIE MILITANTIS.

Cum idemptitas sit mater fastidie et pulera alternacio delectat
 animum, ac lingua latina plus regulariter dilatatur atque
 extensius, visum est quibusdam quod sententia catholica
 collecta fidelibus in vulgari reseretur communius in latino.

The work is to be in Latin as more widely known.

5 Veritas enim utilis de quanto diffusius dilatatur de tanto
 mentes fidelium plus illustrat. Et quia multi delectantur
 in loquela dialogi, moventur a deo duas personas adducere,
 scil. veritatem atque mendacium, que per modum disputa-
 tionis loquuntur in ista materia alternatim. Et quia veritas

And in the form of a dialogue between Truth and Falsehood.

John xiv. 6. est Christus, ut patet jo 14^o, et diabolus ipsum mendacium,
 John viii. 44. ut patet jo 8^o, rationale videtur veritatem proponere et
 sermonem istum, mediante Christi gracia stabilire.

Truth standing for Christ. Falsehood for the Devil.

VERITAS. Cum ego sum deus conditor cujuslibet creature
 et judicabo quosunque homines vel ad beatitudinem vel
 15 ad eternum supplicium in finali judicio, ratio exigit quod
 cuncti homines per meam legem, tam in suis conscienciis
 quam in operibus suis cunctis extrinsecis regulentur. Hec
 enim est ratio quare Christus fuerat incarnatus et 30 annis
 et amplius cum suis fratribus conversatus, ut sermonibus suis

Men must rule their lives by Truth.

For this cause came Christ.

2. et, *pro* ac, B, B¹, C. et plus, B¹, C. regulariter *corr.* ex
 racionabiliter, B. racionabiliter, B¹. dilatata, B, B¹. dilatata *corr.*
 ex dilatata, C. 4. communiter, B¹. communius (us, in rasura B.
 5. dilatata, *sed supra lin.* reseratur in latino, B. dilatata, *sed in marg.*
al. man. reseratur in latino, B¹. reseratur, *sed in marg. al. man.* dila-
 tata, C. 7. moventur *corr.* ex moveor, B. moveor, B¹. 8. et, *pro*
 atque, B, B¹. 9. loquantur, B, C. loquentur, B¹. 11. ergo racion-
 abile, B, B¹. preponere *corr.* ex proponere, B. preponere, C. 12.
 et cetera, *add.* B. *rubr.* 'Incipit veritas suam ponere posicionem'
add. C. 13. Veritas dicit, B. sim, B, C. 17. extrinsecis *corr.*
 ex extrinsecus, B. 18. fuerat *corr.* ex fuit, B. fuit, B¹.

mansuetis veritas catholica plus luceat. Finis autem tam digni laboris et tam assidui est ut homines qui sunt Christi

The church militant is divided into three parts.

ecclesiam in tres partes quarum prima foret clerus meus, qui vocantur sacerdotes * Christi; qui me instar apostolorum 5 **B. 1 b.**

(i.) The Clergy, who especially must follow Christ; and must live by alms,

propinquius in moribus sequerentur. Et sic ad animandum eos in humilitate, viverent de elemosinis instar mei. Per hoc enim de me magis recolerent; cum sim deus qui vendico

thanking God for the tithes He gives them.

partem decimam tanquam meam. Qui enim vivit de parte domini recoleret recencius dominum partem istam tam libere 10 largientem.

(ii.) The Lords Temporal, who should represent the Divine power of Christ as the clergy his human humility.

Secunda pars mee militantis ecclesie forent domini temporales, qui debent esse vicarii deitatis. Ideo sepe meminit augustinus quomodo rex est vicarius deitatis. Sacerdos autem qui secundum humilitatem et pauperiem debet procedere est 15

These must defend God's law, and hold their goods from Christ by this service.

vicarius humanitatis domini jhu Christi. Et sic secundum potentiam regulatam ratione debent hii domini virtuose defendere legem dei. Nam titulo istius servicii tenent de

(iii.) The People, who must support the other two orders.

Christo tanquam capitali domino quicquid habent. Tercia autem pars militantis ecclesie sunt vulgares qui in operarios, 20 mercantes et iconomos multipliciter sunt divisi. Ista autem tertia pars et infima ut fundamentum sustinet duas partes alias in corporalibus necessariis vite. * Sed caritas que est **C. 1 b.**

1. enim, *pro* autem, B, B¹. tm. (= tantum) B¹. tantum, B, C. 2. sint, *pro* sunt, *al. man. in marg.* B¹. 3. *rubr.* Divisio ecclesie militantis in tres partes in qua continue declarat officia parcium eiusdem ecclesie usque ad capitulum. *add. c. rubr. in marg.* Ecclesia dividitur in tres partes, B. aut istam, *pro* autem, B¹. ecc. mil., *ord. inv.* B, B¹. 6. propinquius, *om.* B¹. 8. magis de me, *ord. inv.* B¹. 9. viveret, B¹. 10. deum, *pro* dominum, B. d'm = deum, B¹, C. 13. divinitatis, B. deitatis *seu* divinitatis, B¹. Ideo . . . deitatis, *om.* B, B, C¹. *in marg.:* Sacerdos vicarius Christi, Dominus vicarius divinitatis, B. 16. domini nostri, B¹. Jes. Chr. dom., *ord. inv.* C. 17. virtuose, *om.* B, B¹. 18. Xri., *pro* dei, B¹. *rubr.* Hic ponitur causa quare domini temporales debent defendere legem dei, C. 19. pars autem, *ord. inv.* B, C. 21. Sunt mult., *ord. inv.* B, B¹. 22. ultima (*add.* et infima *corr.* ex et ultima, B. et ultima (*add.* infima, B¹. ultima (*add.*) et infima, C. al. duas part., *ord. inv.* B, B¹. 23. vite sue, B, B¹. vite necessariis sue *corr. ex* sue vite necessariis, C. *rubr.* Officium sacerdotis principalissimum est docere populum ex caritate per bonam vitam et sermonem, C.

tercia persona in divinis debet connectere has tres partes. These three parts must be knit by love.
 Omnes enim iste tres debent sibi ipsis prodesse recipere

B¹. 150 b et juvare. Clerus autem debet esse * vita aliis duabus The clergy must set a good example.
97 b. partibus inferioribus, et vivere ipsis spiritualius ac quo * ad

5 mores mundius; et sic tam vita quam verbis docere eos viam
 ad beatitudinem promerendum. Media autem pars que est The temporal lords must serve clergy and promote Christian welfare.
 domini temporales debet quadam austeritate modesta juvare

partes alterutras extremales. et specialiter secundum legem
 dei in his que promovent ad beatitudinem [conse]quendam. The people must

B. 1 c. 10 Tercia vero * pars vulgarium debet ex animo secundum regu- lords, as members all of one body.
 lam legis dei servire partibus duabus superioribus; cum omnes
 iste tres partes debent esse unum corpus ecclesie, currens
 hilariter in amore ad beatitudinem patrie consequendam.

CAPITULUM 2^m.

15 VERITAS. Correspondenter ad vitas et officia istarum trium Each order has its own rule of life.
 parcium ordinavi illis regulas vivendi, ne in suis officiis con-
 fundantur. Clerum autem, qui debet esse supremus et celo The clergy by their life of poverty and con-
 templation must
 propinquissimus, ordinavi a causis mundialibus et mundi teach the other
 sollicitudinibus maxime sequestratum, et sic non dominaret orders to forsake
 20 seculariter sed deberet esse pauper, similis statui innocencie the world.
 instar mei. Et sic debuit docere duas partes alias mundum
 deserere tam opere quam sermone. Et ista vita similis
 aquiline est ad similitudinem vite angelice contemplativa

1. tres, *al. man. in marg. B.* 2. ipsis, *al. man. inter lin. B. om. B¹.*
 3. *rubr. in marg. Clerus, B, C. autem, om. C.* 5. eos docere, *ord.*
inv. C. 6. promerendam *corr. al. man. ex promerendum, B.* 7. *in*
marg. rubr. Domini temporales, B, C. 8. personas *sed al. man.*
 partes, *B.* p^{as} = personas, *sed al. man. in marg. partes, B¹.* alter-
 natas, *B.* 9. consequendam, *B, B¹, C?* *in marg. rubr. Volgares,*
B, C. 10. autem, *pro vero, B, B¹.* 11. sup. du., *ord. inv. B, B¹.*
 13. *in am. hil., ord. inv. B¹.* 14. *rubr. Veritas declarat materiam*
inceptam. In marg. Ca^m, 2^m. C. 15. Veritas declarat 3^m. *B.* 17.
in marg. rubr. Regula cleri, C. 19. *sequitur rubr. ecce sacerdos*
 veritas, id est Christus, de te ordinat ut sis in tuis conversacionibus
 abstractus a curis mundanis, et tu vis utique ad oppositum. *C.* sic ut
 non dominaretur, ut *al. man. B.* sic non dominaretur, *B¹.* sic ut non
 dominaretur, *C.* 23. est aquiline, *ord. inv. B.*

Else they are no true clergy.

perfeccior quam activa. Et qui est indispositus hanc vitam vivere est indispositus clericari.

The temporal lords must be rich and powerful.

Secunda autem pars ecclesie debet dominari seculariter et esse in temporalibus opulenta, quia hoc est instrumentum necessarium suo officio quod isti parti ecclesie limitavi. 5 Sic enim deitas cohercet homines dando illis rerum affluentiam, et immiscet quodammodo potentiam coactivam.

The people must work for their living.

Terciam autem partem et infimam volo in labore corporali vivere et circa lucrum temporalium se cum moderamine ocupare; et sic omnes has tres partes ecclesie volo, tam in spirituali 10 quam in temporalis quantum ratio exigit, ad suum officium habundare. Et sicut in trinitate increata est summa concordia, sic volo in hiis tribus partibus ecclesie esse amoris concordiam, controversia expulsa secundum virtutis regulas,

The three orders must live in the harmony of love.

cum ecclesia sit corpus liberi arbitrii quod per Christi capitis 15

For the Church is a body of free judgment which should so dispose itself as to be open to the influence of its head.

* influencias reguletur. Disponat ergo se corpus ecclesie, et specialiter suprema pars que secundum augustinum debet esse montes, ut influence hujus capitis coaptetur, et tunc bene regulabitur secundum gratiam jhu Christi. Sicut enim

B. 1 d.

The goodness of the other orders depends on that of the clergy.

pars bassior in qua vigent terre nascencia recipit influenciam 20 suam a solari lumine, sic pars inferior terrene ecclesie recipit influenciam suam derivatam per clerum a sole justicie.

Nothing more disturbs the Church than for one order to do the work of another and leave its own.

* Et nichil sensibilius conturbat ecclesiam vel inducit in eam morbidam discrasiam quam quod una ejus pars accipiat ministeria alterius, et correspondenter officia et per consequens 25 dimittat officia sibimet limitata. Nec est possibile Christum deficere officium et statum parti ecclesie limitare, nisi illi

C. 2 a.

3. *in marg. rubr.* Secularium regula, B. Regula secularium, C.
 4. *in, al. man.* B. om. B¹. 5. *isti, corr. ex recti,* B. 8. *in marg. rubr.* Laborantium regula, B. Regula laborantium, C. et, om. B, B¹, C. nolo, *pro* volo, B. 10. tam temporalibus quam spiritualibus, B, B¹. tam spiritualibus quam temporalibus, C. 13. am. esse, *ord. inv.* C. 14. virtutum, B, B¹, C. 18. montes, *sed in marg. al. man.* innocens, C. 19. regulam, *pro* gratiam, B¹. *in marg. rubr.* officia, B, C. 24. instrumenta, *pro* minist., B, B¹, C. 25. consequenter, B, B¹, C. et officia, om. B, B¹, C. 26. unum, *sed al. man.* Christum, B. 27. parti. om. B, B¹, C. militantes, *sed al. man.* limitare B. *al. man. sub* limitare. militanti, B¹.

- B^l. 150 c.** parti deficiat * influxa * gracia ex peccato proprio, que se
98. ad recipiendum dictam gratiam indisponit. Nec omnia Not all members of these orders have the same fitness for their work.
 membra istarum parcium eque perficiunt officium quod
 statui suo attinet, sed unum magis et aliud minus, secundum
5 quod radius gracie cum ipso homine operatur. Alia autem But members of the devil living in the Church are not members of the Church.
 membra diaboli que seminantur in ecclesia non sunt proprie
 partes ejus, licet habeant carecterem sensibilem et nomen
 quoad famas hominum pupplicatum, quia verum officium
 quod deus requirit de persona status ecclesie est signum
10 evidencius quam signum humanitus introductum. Ideo dicit These may be known by their works.
John x. 38. Christus jo 10 'operibus credite.'

CAPITULUM 3^m.

- VERITAS.** Quia autem vellem quod ista lex et cleri specia-
 liter esset recencius memorata, feci illam scribi sepius in
15 duplici testamento. Et sicut nemo potest excusari quin Men are bound to know and honour God's Law and the Church
 noscat in gradum qui sibi pertineat legem dei, sic nemo potest
B. 2 a. excusari quin noscat quodammodo matrem suam. * Sicut
 enim oportet servire deo qui est caput ecclesie, sic oportet
 honorare matrem ecclesiam, que est principaliter conjux sua.
20 Sed sicut habemus de Christo tam secundum divinitatem
 suam quam humanitatem hic parvam noticiam, sic habemus
 hic de ecclesia parvam noticiam et confusam. Unde igno- Ignorance of Christ and the

1. ecclesie post parti, *al. man. add.* B. se. *om.* B, B^l, C. 2. indisponit, B. 3. *in marg. rubr.* membra ecclesia, C. eque *al. man.*, B, B^l. secundum officium, B^l, B. 4. magis aliquod minus. B. magis aliud minus, B^l. maius aliquod minus C. 5. *in. pro* cum, B. homine, *al. man.* B; *om.* B^l. *in marg. rubr.* hic loquitur monachus, C. 7. characterum, B, B^l, C. 11. 16, B, B^l. 12. *sequitur rubr.* Veritas continuit in hoc capitulo vetus testamentum Num. 18 ponens quam vitam debent sacerdotes vivere probacio paupertatis. *In marg. rubr.* C^m. 3^m. C. 13. Veritas, 4^m. B. 14. michi, *pro* in, B. 15. testimonio, *sed al. man. in. marg.* testamento, B^l. sic. *pro* sicut, B^l. 15-17. quin . . . excusari, *om.* B^l. 16. in gradum, *om.* B, C. quid. *pro* qui B. C. secundum legem, B, C; *sed* secundum *al. man.* B. dei *int. lin. al. man.*, C. 18. serv. *opor.*, *ord. inv. c.* caput est, *ord. inv. c.* 19. matrem suam, B, B^l. 21. suam, *om.* B, B^l. secundum (*al. id.* humanitatem suam *add.*), B, B^l.

Church causes rebellion.

The fifth commandment shows that men must support their mother the Church.

So the Levites had no lands, but lived by tithes and offerings.

Their example is to be followed as of divine ordinance.

And more closely under the new law than the old.

But the clergy obey in taking tithes and disobey in holding lands.

rancia legis Christi et partis ecclesie que hic vivit facit communiter membra diaboli et eciam filios ecclesie contra ipsam culpabiliter rebellare. Cum tamen ex primo mandato secunde tabule omnis fidelis debet ad sanacionem hujus matris modo quo deus voluerit laborare, nam numerorum 5 18 scribitur *Dixit Dominus ad aaron in terra eorum nichil possidebitis nec habetis partem inter eos; ego pars et hereditas tua in medio filiorum israel. Filiis autem levi dedi omnes decimas israelis in possessionem pro ministerio quo serviunt mihi in tabernaculo federis et sequitur legitimum sempiternum* 10 *erit in generacionibus vestris. Nichil aliud possidebunt, decimarum oblatione contenti quas in usus eorum et necessaria separavi.*

Numbers xviii. 20.

Ex quibus verbis notaret fidelis quod hec non dicit imperator vel papa sed hec dicit dominus tanquam fidem. 15 Nec dubium quin verba ista dominus dirigat ad primam partem ecclesie, scilicet clerum suum, nec est color dicere quod hec verba directa fuerunt clero legis veteris et non nobis; cum debemus nunc vivere spiritualius sicut Christus. Quare ergo virtute istius legis vendicamus nunc decimas, et 20 primam partem negativam hujus legis deserimus. Revera hoc testatur contra nos quod de*generamus a clero Christi 98 b. in lege sua duplici terrenis possessionibus occupati. Si ergo B. 2 b. illi sunt maledicti qui declinant a mandatis domini manifestum videtur quod clerus qui tam pertinaciter in temporali 25

1. vincit, *pro* vivit, B, B¹, C; *in marg. al. man.* vicit, B¹. 2. membra vel filios, B, B¹, C. 3. *in marg. rubr.* possessio, C. 4. deus, *sed. int. lin. rubr.* dominus, B, deus, B¹. 5. *in marg. rubr.* possessio, C. 6. *in marg. rubr.* dominus, B, deus, B¹. 7. habebitis, B, C. 8. *sequitur rubr.* Aaron fuit sacerdos et sic dicitur ad omnes sacerdotes, C. 9. israel, B, C. 10. et sequitur, *rubr.* C. 11. contentur, B. contententur, B¹, C. 12. *in marg. rubr.* hoc, *pro* hec, B, B, C. 13. hoc, *pro* hec, B, B¹, C. *sequitur rubr.* Verbum dei magis est pensandum quam pape vel imperatoris, C. 14. deus (*pro* dominus) ista verba, *ord. inv.* C. 15. vet. leg., *ord. inv.* C. 16. viv. spir. nunc, *ord. inv.* C. 17. degiramus, B, B¹, C. *sed in marg. al. man.* degeneramus, B¹. 18. dupliciter (ter, *al. man.*), B. dupliciter, C. 19. maled. sunt, *ord. inv.* C.

dominio obviat legi dei est hereticus maledictus. Et sic creditur quod, si consencientes et agentes sunt pariter heretici

They are thus guilty of heresy.

maledicti, magna pars militancium est divino iudicio hereticus maledictus. Et ex illo convincunt ulterius, cum talis apud

As also are the temporal lords who consenter with them.

5 deum sit indispositus ad convincendum alios super heretica

John viii.
7.

pravitata juxta illa jo 8 *qui sine peccato est vestrum militat in*

illam lapidem, curia romana est nimis indisposita ad convincendum alios super heretica pravitata. Istud tamen presumit

By its guilt in this the Papal Court is incapable of judging heresy.

temere, quia est ad sensum misticum castellum quod est contra

Mat. xxi.
2.

Christi apostolos ut dicitur M. 21^o.

CAPITULUM 4^m.

Deut. xviii.
1.

VERITAS. Secundum testimonium legis veteris scribitur

deut 18^o sub hiis verbis *Non habebunt sacerdotes et levite et omnes qui de eadem tribu sunt partem et hereditatem cum re-*

Deut. xviii. shows how plainly the clergy transgress.

15 *liquo populo israel, quia sacrificia domini et oblationes comedent et nichil aliud accipient de possessione fratrum suorum. Domi-*

nus enim ipse est hereditas eorum sicut locus est illis. Ex ista lege cum interpretatione legislatoris domini Jhu Christi patet

expresse fidelibus cum facto vocate romane ecclesie quam

20 expresse sunt sacerdotes moderni contrarii legi dei. Nam

ubi deus mandat negativam, quod non habebunt sacerdotes et levite partem et hereditatem cum reliquo populo, clerus cum

They are forbidden to hold land, but by the foolish concession of the temporal power

papa ex concessione stulta cesaris stabilit sibi pro lege

1. *sequitur rubr.* Primus articulus, c. *Verba et . . . maledictus, al. man. int. lin. c.* 2. *sequitur, sed in marg. al. man. creditur, B. sunt, in marg. B^l.* 5. *est, sed al. man sit, B. aliquos, pro alios, B, B^l, C.* 7. *eam, pro illam, B, B^l.* *sequitur rubr.* secundus articulus, c. curia Romana, *rubr. in marg. B.* 8. *aliquos, pro alios, B, B^l, C.* 10. Christi, *om. B, B^l, C.* 22^o, B^l. 12. Veritas prosequitur 5^m, B. Veritas continuat ulterius, c. 15. oblationes eius, B, C. comedunt, c. 16. suorum *corr. ex* eorum, c. 18. *post domini in marg. al. man. nostri add. B. nostri add. C.* expresse pate c. 19. vocato, c. 20. legi dei cont., *ord. inv. C.* domini, *pro dei, B, B^l.* 21. deus ubi, *ord. inv. C.* *sequitur rubr.* Ecce quomodo sacerdotes obediunt domino deo, c. sacerdot. et lev., *om. B^l.* 23. cesaris, *om. B^l.* stabiliunt, B, C.

would hold it in perpetual lordship.

Their temporal possessions force them to bear arms, usurping the duties of the second order.

The Papal Court is thus heretical in deed as in word.

Is not this synagogue of Satan ashamed to claim to be Christ's vicar and yet transgress his commands?

The flagrancy of their heresy makes a judicial declaration of it needless.

perpetua quod sacerdotes et levite habebunt capitaliter hereditatem perpetuam, que per totum Christianismum a suis fratribus et dominis debeat occupari. Unde cum hoc violentum et tam innaturale, a deo prohibitum. sit abhominabile deo et angelis ac ecclesie militanti, non mirum si conversantes 5 cum illis de isto dominio tam abhominabili dedignantur. Et ideo non mirum necessitantur dicti clerici arma crudelius macabeis arripere et pugnare. Et sic officium prime partis et secunde ecclesie simpliciter est subversum. Ideo si officium heretici, in quantum talis, sit false dogmatizare scripture 10 sacre contrarie, etiam in sermone, patet ex hoc facto quod ipsa curia dogmatizans in opere tam pertinaciter et false dicte scripture contrarie sit hereticus manifestus, et eo patencius quo pupplicat dictam heresim tam manifeste per ecclesiam militantem. Quomodo rogo non verecundaretur hec sina- 15 goga sathane pupplicare populo quod sit immediatus et proximus vicarius Christi et * suorum apostolorum. Et tamen in 20 vita ipsis tam notorie adversantur. Frons quidem meretricis facta est illi et ideo est signum evidens quod sit diabolus induratus. Nec valet excusacio antichristi quod non sunt 25 heretici nisi probatum fuerit judicialiter quod sunt tales, et non superest homo super terram qui de ipsis summis partibus ecclesie poterit hoc probare ; nam facta eorum cum vita hoc satis innuunt esse verum. Et per consequens apud Christum summum iudicem deum nostrum, qui intuetur singula opera 25 humana antequam fiant est luce clarius hoc probatum. Et

B. 2 c.

99.

2. *post*, perpetuum, cum reliquo populo, *add.* B, B¹, C, *sed* B. *al. man. in marg.* 5. cum, *pro* si, B¹, B. 6. *in marg. al. man.* scilicet qui aufugiunt dominacionem secularem, B. 7. *post* mirum, quod, *al. man. add.* B. quod, *add.* C. 8. *sequitur rubr.* Ecce quanta mala inducunt divicie apud clerum, C. 9. ecclesie, *om.* B. subversum *corr. ex* submersum, B. 10. talis est, B. *in marg. rubr.* Curia Romana, B. sac. scrip., *ord. inv.* B, C. 12. Curia Romana, B. dictis, B, B¹, C. 16. pop. pub., *ord. inv.* C. 17. *sequitur rubr.* 3^o articulus, C. 18. adversatur, B, B¹, C. 20. sint, *pro* sunt, B¹, C. 23. hoc, *corr. ex* hec, B. satis hoc, *ord. inv.* C. 25. supremum *corr. al. man. ex* summum, B. 26. clarius hoc, *in marg. al. man.* B¹.

probacioni sue atque iudicio oportet fidelem stare plusquam
 38. iudicio pilativo. Christus enim ex fide dixit jo 10 judeis
 B. 2 d. perfidis. *Si non facio opera patris * mei nolite mihi credere.* Si*
 B¹. 151 a. *autem facio elsi michi non vultis credere operibus credite.* Si
 5 autem Christus deus et homo ex fide reliquit judeis iudicium
 ex suis operibus iudicandum, quis est iste antichristus qui non
 vult ex operibus in malicia tam patentibus ab hominibus iudi-
 cari. Non enim requiritur nobis processus in foro cesario
 sed processus in foro consciencie, ad sic quomodo Christus
 10 exigit operandum.

They are con-
 demned by the
 tribunal of con-
 science.

CAPITULUM 5^m.

VERITAS. Tercia autem lex veteris testamenti sequitur
 Ezekiel 44^o cap^o in hiis verbis. *Ait dominus deus, non erit*
 15 *sacerdotibus hereditas; ego hereditas eorum. Et possessionem*
non dabitis eis in israel; ego enim possessio eorum. Victimam
et pro peccato et pro delicto ipsi comedent et omne votum in israel
ipsorum erit, et primitiva omnium pecorum progenitorum et
omnia libamenta ex omnibus que offeruntur sacerdotum erunt et
 20 *primitiva ciborum vestrorum dabitur sacerdoti, ut reponat benedic-*
cionem domui sue. Omne morticinum et captum a bestia de avibus
et de pecoribus non comedent sacerdotes. Talia sunt multa man-
 data domini, ut patet illi qui in hiis tribus voluerit fideliter
 quietari. In istis autem tanguntur multe ceremonie, sed
 omnes ipse sunt cum basali prevaricancia ad sensum alium
 25 duplicate. Et cum Christus ex fide sit optimus legis inter-

Temporal
 possessions are
 again condemned
 by Ezekiel.

1. probacionis, B. iudicem, *pro* iudicio, B. 2. pilatino, B¹, C. vii^o., B¹. 3. si autem . . . credite, *om.* B, B¹, C. 6. iudicandi, B¹, C. 7. tantum, *pro* tam B, B¹, C. 8. requiritur *in marg. al. man.* B¹. processio *al. man.* B. 11. Veritas iterum vi^m, *rubr.* B. Sequitur Veritas, B¹. 12. cap^o, *om.* B. *in marg. rubr.* Possessio, B. 14. ego *al. man.* B. 15. et *post* victimam, *om.* B, B¹, C. pro ante delicto, *om.* C. 16. primogenitorum, B. 17. libamina, B, B¹, C. 19. morticinum, B, B¹, C. et captum, *om.* B¹. captum, *al. man.* B. 21. fid. vol., *ord. inv.* B. 22. *sequitur rubr.* Ecce qui dicit ego nescio quomodo debeo legem Christi tenere hic discat, C. 23. in. *pro* cum, B, B¹, C. al. sens., *ord. inv.* B. 24. sit ex fide, *ord. inv.* B. scripture *post* fide, *add.* B¹.

And Christ said
He had not come
to destroy the
law but to fulfil

The clergy can
only plead that
they are not
Christ's priests
but Baal's.

If Christ's law is
to be believed,
those who tamper
with it are heretics.

It is incredible
that the law is
suspended now
when the need of
it is greater than
ever.

Witness the in-
crease of simony,
etc.

So, too, avaricious
priests
pant for advance-
ment and perse-
cute faithful
preachers.

pres, patet quod sicut ipse qui non venit legem solvere sed
implere docuit ipsam debere servari tam opere quam sermone,
sic servanda est a sacerdotibus legis gracie, nec capit dictum
istud excusacionem, nisi istam nephariam, quod sacerdotes isti
quos vides in mandatum istud dei offendere non sunt sacer- 5
dotes Christi vel pars ejus; ideo ipsis non attinent * iste leges,
qui potius sunt sacerdotes baal vel belial; ideo * debent sequi
antichristum et per consequens in vita adversari domino
jhu Christo. Et sic, si lex domini debet credi, patet quod tales
prevaricatores cum suis fautoribus sunt heretici manifesti. 10
Nec credimus [quod] antichristus dispensavit cum istis legibus
vel suspendit ipsas quamdiu sibi libuerat. Patet quod ista verba
sunt frivola et in die finalis judicii condemnanda. Cum enim
tanta sit ratio vel major observancie harum legum, modo in-
valescente cupidine sicut fuit tempore veteris testamenti, patet 15
quod necesse foret sacerdotes modo servare has leges contra
avariciam tam sui quam populi, sicut fuit tempore quo non
tantum candeat cupiditas. Et videtur peccatum istud in-
valescere ex cautela speciali * diaboli invidentis Christo, qui
in temptacione tertia renuit taliter dominari. Ex hoc enim 20
symonia forcus est intrata, parsimonia est suspensa, et evan-
gelizacio cum aliis ministeriis injunctis a Christo est a diabolo
istis sacerdotibus interdicta. Per hoc autem inhabiles aspi-
rant ad superiores gradus sacerdocii et impediunt verbum dei
predicari in populo; et anelantes ad illud tanquam hereticos 25
persecuntur, et ista persecucio est heresis sue manifestum in-

B. 3 a.

99 b.

C. 3 b.

2. adimplere, B, C. servare, B. 6. sub ideo al. man. ubi, B.
7. quin, pro qui, B, B¹, C. 10. Numquid, pro nec, B, B¹, C. 11.
credimus quod, B, B¹, C. dispensabit, B, B¹, C. suspendet, B, B¹, C.
12. sunt verba, ord. inv. B, C. 14. ratio sit, ord. inv. C. maior,
om. B¹, C. observancia, C. legum, om. B, B¹, C, sed al. man. in marg.
scilicet legum, C. 15. tempore, al. man. B. 16. necessario, pro
necesse, B, B¹. observare, B, B¹. 17. non, om. B¹. 19. ex spec.
caut., ord. inv. B. 20. in marg. rubr. Dominacio cleri causat tria
mala, B, C. 21. nutrita, B, B¹, C. 24. hos, pro ad, B, B¹, C.
sequitur rubr. Ecce causa quare ydiote gradũ su sa^{nt} suscipiunt sacer-
dotalem?, C. 25. in populo, al. man. in marg. B¹. 26. sive, pro
sue, B.

dicium; nec sufficiunt pauperes et pauci fideles sacerdotes resistere, nisi deus per seculare brachium vel aliunde cicius manus apposuerit adjutrices.

4

CAPITULUM 6^m.

B^l. 151 b. VERITAS. Ex multiplici * testimonio legis gratie patet quo-
B. 3 b. modo Christus prima veritas autorizavit istam sententiam *
 tam opere quam sermone. Et cum ex fide ipse sit autor pri-
 mus, quia deus et homo, patet quomodo ista sententia sit fides
 elaborata vivacius. Et sic omnis catholicus debet credere,
 10 predicare et defendere istam fidem. Ex hoc enim Christus ip-
 sam sic docuit ut foret exemplar suis sacerdotibus, ut patet
 de apostolis, ad vivendum; ymmo cunctis fidelibus ad mun-
 danam superbiam deserendum. Et hec ratio quare fides
 evangelica tam crebro in ecclesia est edocta; quia totum
 15 evangelium redundat in istam sententiam tanquam finem.
 Pauca autem testimonia sufficit hic adducere, particulariter ad
 istam fidem vigilantius memorandum. Nam M. 10 post-
 quam jacobus et johannes aspiraverant ad excellenciam super
 alios, dicit Christus. *Scitis quia hii qui videntur principari*
 20 *gentibus dominantur eis et principes eorum potestatem habent ipso-*
rum. Non est autem ita in vobis, sed quicumque voluerit fieri major
erit minister vester, et quicumque primus voluerit esse vobis erit
omnium servus. Nam et filius hominis non venit ut ministraretur

Matt. xx.
35.

1. sequitur Nota finem 3ⁱⁱ articuli, c. paup. pauci et fid., ord. inv.
 B. pauci paup. et fid., ord. inv. c. 5. Veritas respondet 7^m. rubr.
 B. Ex multiplici, al. man. B^l. 6. auctorisat, B. 9. viv. elab.,
 ord. inv. c. sequitur rubr. Aperias oculos si vis sane intelligere, c.
 10. et predicare, B^l. ist. fid. defensare (pro defendere), ord. inv. c.
 11. in. pro de, B, B^l, c. 13. sup. deserendum, al. man. docet, B.
 hec est, B, B^l, c. 16. al. man. in marg. pertinenter, pro particu-
 lariter, B^l. 17. 20. B^l, c. 18. supra, c. 19. aliis, B, B^l, c.
 dicit, corr. ex dixit, B. scio, pro scitis, B, c. quod, pro quia, B, B^l, c.
 sequitur rubr. in marg. Possessio, c. in gentibus, B, B^l, c; sed in
 al. man. in marg. B. 21. voluit, B^l. 22. vol. prim., ord. inv.
 B, B^l, c. in vobis, B^l, c. in vobis al. man. in marg. B. 23. om-
 nium al. man. B.

ci, sed ut ministraret et daret animam suam redempcionem pro multis. Ex ista fide patet luce clarius quomodo Christus tam opere quam sermone docuit apostolos et suos vicarios prioritatem atque majoritatem mundanam relinquere. Patet 2^o quomodo Christus magister optimus distinxit inter has duas prioritates, scilicet mundanam et evangelicam, et ipsam primam a suis sacerdotibus separavit. Non est, inquit, ita in vobis. Et patet tercio penes quid prioritas sive majoritas evangelica debeat mensurari. Ille autem qui est humilior servitivor et paciencior est prior vel major coram domino jhu Christo. Talis enim fuit ipse coram deo et propterea fuit primus. Et istam fidem notarent prelati ecclesie et papa precipue; quia pervertentes illam ad sensum contrarium * et affectantes majoritatem mundanam more gencium, forent prelati heretici in isto perverso dogmate principales. Cum ergo Christus docet tam expresse in verbis istam sentenciam, et tam laboriose atque diutine exemplat in opere, nullus prelatus est antichristus pocior quam ille qui huic fidei est contrarius opere et sermone. Nec solum isti prelati antichristiani sed mundani domini consencientes isti facinori sunt, ut sunt, capitales inimici domini jhu Christi quia faciunt partem perfidam contra Christum.

100.

Christ taught that worldly primacy must be abandoned for the evangelical primacy of humility and patience.

B. 3 c.

Their perversion of this doctrine makes the Pope and the bishops most obviously heretical.

C. 4 a.

I. *ei. al. man. B.* redempcionem, *om. B, B¹, C.* 4. *ac. pro* atque, *B, B¹, C.* *sequitur rubr.* Nos vero volumus habere contrarium, vel nos mentimur vel Christum, *C. rubr. in marg.* prioritas 2^o. *B.* Prioritas duplex, *C.* 6. ipsam, *om. C.* 7. *ut in text. sed corr. in* ab ipsis sacerdotis suis, *B.* enim, *pro* est, *B¹.* erit ita, *B¹.* 10. est, *om. B¹.* servitivor *corr. ex* serviencior, *B.* servitor, *et al. man. in marg.* servitivor, *B¹.* servillior, *C.* et, *pro* vel, *B, C.* 11. est *pro* fuit, *B¹, C.* ipse fuit, *ord. inv. B.* 18. ille, *om. B, B¹, C.* in opere, *C.* 20. ut *al. man, B.* inimici *al. man. in marg. C.* 21. domini nostri, *B, C.* sed nostri *al. man. B.* fidem *post* faciunt *add. B, C;* sed *B. al. man. in marg. etc. add. B.*

CAPITULUM VII.

VERITAS. Iterum Christus docet in verbis suam pauperiem

- Matt. viii. 20. Mat. 8^o cuidam fingenti se velle sequi Christum, dum tamen terrenorum cupiditas fuit causa. *Vulpes, inquit, foveas habent, 5 et volucres celi nidos, filius autem hominis non habet ubi capud suum reclinet*; quasi diceret: noli sequi me propter spem lucri terreni, cum sim pauperrimus homo mundi, sicut dicit in suo apostolo 2 Cor. 8^o *Scitis enim gratiam domini nostri jhu Christi qui propter vos egenus factus est, ut illius inopia vos di- 10 vites essetis.* Et ad idem sonat evangelium totum concorditer a nativitate Christi que facta est in diversorio usque ad mortem penalem et pauperem que facta est in cruce. Ubi ergo major infidelitas quam prelatos et sacerdotes alios tam
 B. 3 d. cece deserere * sanctam fidem. Nec solum dotati presbiteri
 15 ipsam deserunt, sed expropriarii imponentes Christo blasfeme quod ab ipso edocti sunt taliter mendicare. Christus enim fuit homo pauperrimus, cum pauperies sua sonuit in perfeccionem virtutum, et in qualibet perfeccione hujusmodi fuit summus; et tamen citra istam mendicacionem tenebat se in medio, juxta illud quod docet sapienciam * salomonis prov. 30
 Prov. xxx. 8. *mendicitatem et divicias ne dederis michi, tribue tantum victui meo necessaria.* Et hoc movebat apostolum p^a thymo 6^o traden-

Christ's poverty a warning to those who follow Him for gain.

How grossly then do prelates and priests desert the faith.

As also friars who pretend to have learnt begging from Christ Who was poorest of the poor, but never begged.

Solomon and S. Paul both preach contentment with little.

2. *rubr.* Veritas sequitur C^{am}. viii^m. B. Veritas dicit ulterius, C. docet Christus, *ord. inv.* B, B^l. 4. *cup. terr., ord. inv.* C. *rubr. in marg.* Pauperies Christi, B, C. 6. dicat, C. me sequi, *ord. inv.* B. 9. nos, *pro* vos, B, B^l, C. factus est egenus, *ord. inv.* B, B^l, C. nos, *pro* vos, B, B^l, C. *sed B. al. man.* 10. essemus, B, B^l, C. tot. *ewang., ord. inv.* B, B^l. 12. pauperiem, B, C. *sequitur rubr.* paupertas Christi, C. 13. tam, *al. man.* B. 14. istam, *pro* sanctam, B^l, C. *post fidem add. rubr.* Tangit claustrales blasfemias, C. 15. sed et, C. blasfeme, *sed in marg. al. man.* blasfemiam, C. 17. paupertas, B^l. 18. fuit, *om.* B, B^l, C. 19. cum, *pro* tamen, B^l, C. 20. sapiencia, B, C. 26 *vel* 36. *tunc rubr.* hic habetur quod Christus non mendicavit ab homine, C. 21. mendicitatem, *sed supra* citatem, *al. man.* cacionem, B. mendicacionem, B^l. *sed* tribue, C. 22. per apostolum, B, B^l, C.

tem generaliter sacerdotibus pro regula istam fidem: *Nichil, inquit intulimus in hunc mundum, haut dubium nec aliquid inde auferre possumus. Habentes igitur alimenta et quibus legamur hiis contenti simus.* Et hic videtur fidelibus si auderent depromere, quod papa et tota secta sua dotata 5 temporali dominio sit hereticus induratus, quia scripture que non potest solvi pertinaciter contrarius; sed quis est hereticus nisi talis? Unde petrus p^a petri 5^o precipit: *pascite qui in 1 Pet.v. 2. vobis est gregem dei, providentes non coacte sed spontanee secundum deum, neque turpis lucri gracia sed voluntarie. Neque ut 10 dominantes in clero, sed forma facti gregis ex animo, ut cum apparuerit princeps pastorum percipiatis immarcessibilem glorie coronam.* Sed sicut vita pape et cleri sui cesarii soporavit istam petri sentenciam, sic decretales epistole soporaverant istam fidem. Ideo videtur evidens * quod prelati 15 C. 4 b. ignorantes istam fidem tam opere quam sermone sunt perfidi antichristi. * Et cum ex fide claret fidelibus quod in isto B. 4 a. unico verbo petri sit salubrior sententia quam in omnibus epistolis decretalibus vel bullis papalibus, patet quod stulte clerici deserunt discere hanc fidem salubrem et student ista 20 apocrypha que seducunt.

His temporal possessions thus make the Pope a heretic.

For he clearly disobeys S. Peter.

As popes stultify the truth by their lives so papal decretals stultify the doctrine.

But this verse from S. Peter is worth more than all the bulls.

1. pro *al. man.* B. istam pro reg., *ord. inv. c.* rubr. in marg. Mendicacionem, C. 2. inquit, *al. man.* B. om. B¹. quicquid *corr. ex* aliquid, B¹. 3. pro igitur, sibi, *sed al. man.* inquit, B. inquit, B¹, C. 4. contentemur, pro contenti simus, C. 5. exprimere, pro depromere, B, B¹, C. rubr. in marg. Papa, B. sua, B, C. 6. scripture sacre, C. 7. est *corr. al. man.* ex sit. 8. sequitur rubr. hahahanezzadng (boh. = maledicti) prelati, C. petrus, om. B¹. inquit, *add. post* pascite, B. 13. glorie, om. B, B¹, C. sui cleri, *ord. inv.* B. 14. soporaverunt *corr. ex* soporaverant, B, B¹. 19. rubr. in marg. Decretales, B. supra vel *al. man.* et, B. quam, pro quod, B, B¹. stolidi, *sed al. man. in marg.* stulte, B. 20. deser. cler., *ord. inv.* B.

CAPITULUM VIII.¹

MENDACIUM. * Nimis patenter reseras conversacionem, *Mend. objects:*
 quam increpas prelatorum; sed audi partem alteram in re-
 sponcionibus et repplicacionibus, et tunc potes magis evi-
 5 denter procedere.

Concedo quidem tibi quod Christus vixit et docuit vitam *Christ preached*
 pauperem sed noluit ipsam esse perpetuam, cum dicat in apo- *poverty but not*
 stolo allegato quod Christus sic egenus factus est ut illis inopia *as a permanent*
 vos divites essetis. Superbia autem et cupiditas sacerdotum *law.*
 10 legis veteris qui Christum occiderant requirebant Christum sic
 vivere et docere. Sed postquam repressa sunt ista peccata *The need for it is*
 dignitas sacerdotum exigit quod clerus ad priorem gloriam re- *passed, and the*
 vertatur; in cuius signum predia quibus dotatur ecclesia vo- *glory of the*
 cantur patrimonium crucifixi. Christus enim virtute passionis *clergy should be*
 15 sue et meriti adquisivit sue ecclesie omnia ista dominia, et, si *restored.*
 B¹. 151 d. iusticia posset pro*cedere, ampliora; et cum ista sententia *Their domains*
 concordant concessiones dominorum temporalium et vite *are held in the*
 papales patule atque leges. *name of Christ*
crucified and
should be greater.

VERITAS. Video quod fraudulentem misceas quedam vera *Ver. answers:*
 20 cum falsis. Concipis quidem veritatem fidei quod Christus
 tam in vita quam doctrina docuit pauperiem observari. Sed

B. 4 b. quod consequenter addis, hanc * Christi sententiam durare
 ad tempus modicum et postea clerum suum redire ad seculum
 amplius quam vixerunt legis veteris sacerdotes, infideliter
 101. 25 gar* rulas et contrarie rationi. Si enim Christus tam diu et *Can Christ who*
reproved avarice
in priests of the
old law permit it
in those of the
new?

¹ Jam hinc ea glossemata casque lectiones quae mihi ad vera verba auctoris restituenda inutilia videantur, omittam.

8. sit, *pro* sic B. est, *om.* B, B¹, C. nos, *pro* vos, B, B¹, C. 9. esse-
 mus, B, B¹, C. 12. priorem, *sed* patrimonii *al. man. in marg.* B.
 priorem *sed* patrimonii *in marg.* B¹. patrimonii, C. 15. et, *sed*
al. man. ut, B. ut, B¹, C. sic, *pro* si, B, B¹, C. 16. in sciencia,
pro iusticia B, B¹, C. possit, B, C. ampliori, B, C. 22. Christi,
om. B, B¹, C. 23. per, *pro* ad, B, B¹, C. mod. temp., *ord. in v.* B,
 B¹, C. 25. et contra Christum, *add. post* rationi, B.

tam dure reprobavit hoc peccatum in sacerdotibus legis veteris, quomodo sacerdotem legis gratie nove movet redire ad dictam avariciam sicut canis redit ad vomitum? Jam enim plus ditantur et gloriuntur in seculo clerici et precipui sacerdotes quam ditabantur vel gloriabantur in seculo scribe pharisei vel principes sacerdotum. Ideo, cum tanta sit ratio perpetuacionis hujus legis Christi ut patet de statu innocencie et statu glorie, patet quod ista lex Christi debet precipue in novissimis temporibus observari; tunc enim diabolus plus temptat homines ad avariciam. Ideo est magis necessarium in clero, qui debet esse speculum populi, apponere medicinam. Que ergo ratio, cum hodie tantum dominatur cupiditas quare Christi pauperies tantum deprimitur et antichristi rabies tantum extollitur? Numquid ratio concordat quod hec

Priests are more avaricious now than ever.

There is thus the greatest need that the law of poverty should be observed.

Is Christ's law to last three centuries, Antichrist's for ever?

To maintain this is to put the Devil above Christ.

There are two sorts of riches, earthly and heavenly, which sort ill together.

By contemning the earthly, men should win the heavenly.

lex Christi in ratione exemplari eterna sit per trecentos annos tantummodo observata et lex antichristiana contraria in temporibus tam periculosis sit perpetuata. Idem enim est sic dicere et extollere diabolus supra Christum, ac si infidelis annueret quod lex Christi tam necessaria et salubris durabit ad horam sub colore * divini beneplaciti, sed lex antichristi plena veneno atque mortifera duret perpetuo ut excitet homines ad peccandum. Sed quis Christianus talem blasphemam responsiunculam tolleraret? * Ulterius novit catholicus quomodo sunt due diviciarum maneries, scilicet divicie temporales et divicie celestes et spirituales. Et prime divicie vix cum virtutibus moderate ducunt ad celestes divicias. que sunt vere, de quibus loquitur apostolus Christi supra. Ideo haberes conscienciam super ista loquela heretica, quam innuis super fide scripture apostoli. Oportet enim per penitentiam et pauperiem hic in via mereri celestes divicias et beatitudinem in patria.

2. sacerdotes, B, B¹, C. nove, om. B, B¹, C. moveret, B, B¹, C.
3. dictam, om. B, B¹, C. 4. clerici, om. B, B¹, C. 6. et pharisei, B, B¹. ratio sit, ord. inv. B, B¹, C. 18. fidelis, pro infidelis, B, B¹, C.
24. due, om. B, B¹, C. sunt, enim, pro scilicet, B, C; sed enim al. man. B. sunt corr. ex scilicet, B.

CAPITULUM 9^m.

Adhuc pro declaracione ulteriori objectus heretici quem inculcas, notandum est quod sicut avari principes sacerdotum et pharisei legis veteris humanitatem Christi occiderant

5 propter timorem amissionis bonorum temporalium, sic diciores principes sacerdotum pro tempore legis graciae divinitatem

Christi, quia veritatem legis evangelice quantum suffecerant extinxerunt. Ideo ut multis videtur postquam majorem Christi gratitudinem perceperant tanquam plus ingrati magis

John xi. 47. peccaverant. Unde jo 11^o sic scribitur: *collegerunt pontifices et pharisei concilium adversus jhm et dicebant, quid facimus*

B¹. 152 a. *quia * hic homo multa signa facit? Si dimittimus eum sic omnes credent in eum, et venient Romani et tollent locum nostrum et gentem.* Sed principes sacerdotum et Pharisei

15 tempore legis graciae habent scriptas bullas et cartas, quae omnes sonant in suam avariciam et veritatem evangelicam

nituntur extinguere, et promulgantes eam licet trepide persecuntur: * et sic ut videtur multis nostri principes sacerdotum et pharisei multipliciter magis peccant, quia sunt

B. 4 d. 20 sub majori ipocrisi * plus ingrati, et non solum cum majori multitudine Christum persecuntur in membris, sed tanquam eis summum odibile contempnunt predicacionem evangelice veritatis. Cujus causa videtur quia sciunt ex fide catholica quod debent Christum sequi in moribus. Et evangelium

25 docet cum vita eorum quod sunt vite et doctrine Christi nimis contrarii. Ideo odiunt quod istud populo declaretur. Et sic quantum ad gloriam quam fingis Christi sacerdotibus debere modo competere, patet quod ignominiam vocas gloriam, cum

30 spiritualia, in quibus debet diabolus, carnem et seculum

2. sacerdotum, om. B, B¹, C. 10. peccaverunt, B, B¹, C. 18. et, om. B, B¹, C. sacerdotum, om. B, B¹, C. 30. mundum, pro seculum, B, B¹, C.

superare; et preter hec imponis Christo manifestam blasphemiam: quod ipse tanquam reditus istius ignarus, vel conversacionem ecclesie sue negligens, istum reditum dereliquit. Et quantum ad nominacionem patrimonii crucifixi, patet quod multiplicas blasfemias contra clerum; quia 5 magnum peccatum est prevaricari sic in mandatum domini, sed major * blasfemia est imponere Christo quod ipse C. 5 b. approbat et necessitat clericos sic peccare. Sic enim, tanquam alter adam, nititur clerus suam culpam in dominum retorquere: *mulier inquit, quam dedisti michi sociam dedit Gen. iii. 12. michi de ligno et comedi* ut patet gen 3°. Clerus autem mentitur innuitive longe abjeccius cum dicat quod Christus in ligno fuerat crucifixus ut clerus suus postmodum taliter dominetur. Sed que major blasfemia quam Christo imponere talem culpam? Et per consequens est summa 15 blasfemia quod clerus Christi virtute hujus passionis pauperis et humilis debet sic toto seculo dominari. Et quantum ad cartas et concessiones secularium dominorum patet quod clerus * erubesceret inniti tam culpabili fundamento. Nam B. 5 a. imperator et domini alii in hoc per regem superbie sunt 20 seducti. Ideo expergiscant sompno istius criminis soporati, et cognoscant hoc principium clare demonstrabile apud catholicos quod in nullo valet humana concessio, nisi prehabita licencia a domino capitali. Cum ergo non possunt docere quod ad hoc dominium habebant a Christo licenciam, 25 patet quod tam lege humana quam divina est ista stulta donacio irritanda. Vel ergo oportet ipsos negare blasfeme Christi capitale dominium supra cesarem, vel concedere donacionem istius domini esse illicitam et per consequens a catholicis respuendam, vel 3° ad hoc ostendere Christi 30 licenciam specialem. Et de quanto clerus vel seculares

And the argument imputes ignorance to Christ.

Even worse is the blasphemy in speaking of the 'patrimony of Christ crucified.'

For this shifts upon Christ the blame of the clergy's sin.

As vain is the plea of concessions from temporal lords.

For no human concession holds good except by leave of the superior lord.

And no such leave can be shown from Christ. They must either deny Christ's lordship, own the concessions invalid, or show His leave.

9. deum, *pro* dominum, B, B¹, C. 11. de ligno, *om.* B, B¹, C.
 14-16. quam . . . blasfemia, *om.* B, B¹, C. 23. contraria, *sed in marg.*
 humana, B. 25. habeant, B, B¹, C. 27. *sup.* irritanda *al. man.*
 evitanda, B. evitanda, *sed. al. man. in marg.* irritanda, B¹, C. 30.
 2°. B, B¹, C. ost. ad hoc, *ord. inv.* B, B¹, C.

domini in isto crimine diucius immorantur, de tanto in peccato maximo diabolice se indurant. Et quantum ad leges et vitas papales patet quod est confirmacio criminis sicut prius.

102. Quid enim valent iste evidencie nisi probate fuerint rationibus vel scriptura. Sed, cum non sunt in Christo * est et non, patet quod impossibile est istorum alterutro tradiciones istas papales vel leges hominum stabilire. Et vellem quod, clerus contra expropriacionem istam remurmurans, etiam papa ad istam racionem efficaciter responderet. Et certum est quod non superest fructuosa responsio, nisi reddicio rei tam diu injuste detente, et istud cum contricione, potest per dei gratiam capitali domino complacere.

The example of popes is vain unless supported by reason or scripture. As Christ does not contradict Himself such proof is impossible.

The only true answer for the clergy is contrite restitution.

CAPITULUM 10^m.

MENDACIUM. Videtur stulta presumpcio istam materiam in novissimis temporibus attemptare. Multi quidem fuerunt sancti canonizati in ecclesia, qui istam dotacionem * cleri multipliciter approbarunt. Et si testimonium vel consciencia ponderatur haberi possunt mille fideles recte consciencie contra paucos hereticos. Cui ergo parti pocius est credendum. Consuetudo ergo tot sanctorum veterum approbata in ecclesia sancta concorditer daret fidem.

B. 5 b.

Mend. objects that the authority of the saints is on the side of endowment.

VERITAS. Ista non sunt verba racionis sed contencionis et exprobracionis; ideo sunt humiliter, sapienter et pacienter a fidelibus transcurrenda. Cum autem ex fide omnes sancti

Ver. answers: the authority of saints, none free from sin, cannot be set against Christ.

C. 6 a.

25 citra Christum, ut johannes confitetur, multipliciter peccaverunt, patet quod omnes citra Christum habuerunt valde antiquam consuetudinem * ad peccandum. Ideo si Christi

2. diabolico, B, B¹, C. 5. nisi est est et non, pro est et, B¹.
 8. contra, om. B, B¹, C. exprobracionem, sed int. lin. correpcionem,
 B. expropriacionem, sed al. man. in marg. exprobracionem, B¹.
 10. frivola, pro fructuosa, B, B¹, C. 15. sunt, sed al. man. in marg.
 fuerunt, B. firut (= firmant), B¹. 25. fidem vel Christum corr. al.
 man. in deum, B. deum, B¹, C. 26. deum, pro Xtum, B.

autoritas sit infinitum prestancior quam consuetudo eorum, quis fidelis non crederet autoritati domini eorum consuetudine pretermissa. Cum ex fide capimus quod nullus sanctorum quantacunque sanctitate prepolleat est in dicto vel consuetudine credendus, nisi de quanto illud consonat cum Christo 5 qui est prima veritas. Et per consequens, habita a Christo vivaciori evidencia ad credendum contrarium, istud est ex illa foriori evidencia dimittendum. Et sic posset esse non stulta presumpcio sed veritatis instigacio quod ista sententia

Conformity to Whose life is the standard of holiness. Christ's witness is thus decisive against endowments.

And these, under the guise of charity, have been increasingly mischievous.

Some men piously ask belief not because of their own erring wisdom, but because they declare Christ's law.

And their self-denial gives weight to their condemnation of endowments.

In these matters Faith and Opinion must be distinguished.

That all saints have sinned is of faith.

That the saints of papal creation are holy is of opinion.

nunc taliter est temptata : quia ista dotacio sicut in prin- 10
cipio sonuit in peccatum, sic continue plus et plus * a B. 152 a.
religione domini declinavit. Et error imprimis insensibilis, ymmo qui videbatur esse elemosyna, ex cremento malicie jam patule est perceptus. Ideo ad reprimendum presumpcionem superbam homines pie rogant quod non credatur ipsis in isto 15
quia ipsi vel mendaces hoc asserunt, sed quia est lex domini jhu Christi, et ut dicit Augustinus 'Si Christus hoc asserit ve illi qui non credit.' Et ut advocacio ista pro lege Christi B. 5 c.
sit clarior, homines promulgantes istam sententiam non querunt lucrum mundanum nec humanam amiciciam set 20
contrarium paciuntur. Et sic amor dei et legis sue, cum honore suo rependendo, preponderari debet a fidelibus in 102 b.
hoc actu ; et principium in isto puncto et aliis debet esse fidelibus quod discrete distinguant inter fidem et opinionem, sic quod nichil accipiant tanquam fidem nisi ex lege veritatis 25
doctum fuerit. Ideo canonizaciones et quecunque operationes papales, consuetudines vel asserciones sanctorum dant opinionem illis in quibus est evidencia cum fide. Ut fides est quod petrus et paulus cum ceteris sanctis multociens graviter peccaverunt, et opinio est quod posteriores canonizati 30
a romano pontifici erant sancti, licet ad sanctitatem eorum

3. cum autem, B, C. 13. incremento, B. 16. hec, B, B¹, C.
17. hec, B, B¹, C. 20. humanum, pro mundanum, B¹, C. vel, pro
nec, B, B¹, C. mundanam, pro humanam, B¹, C. 22. sibi, pro
suo, B. impendendo, B¹. 25. veritate, pro lege veritatis, B, B¹, C.
28. citra fidem, pro cum fide, B, B¹, C.

quos scriptura sacra canonizat non in proporcione que deo placet attingerant. Et sic non est major evidencia, si isti sancti canonizati a romana ecclesia istam consuetudinem habuerunt, ergo non in hoc contra Christum et suam ecclesiam peccaverunt, quam sequitur, si petrus et paulus contra dominum blasfemarunt, ergo non in hoc contra Christum aut suam ecclesiam peccaverunt. Videamus ergo quid dicit infallibilis ratio vel lex dei et illud tanquam fidem vel infallibilem in animum imprimamus. Turpe quidem est sententiam et veritatem tanquam fide in animo stabilire et fidem fundatam in scriptura dimittere.

To hold these last sinless as to endowments is to hold Peter sinless in denying Christ.

It is shameful to uphold vain opinion, and set aside the faith founded in the scriptures.

CAPITULUM 11^m.

VERITAS. * Lapsus autem a fide, et specialiter quia capitur probabile tanquam fides, facit errores innumerabiles in ecclesia militante. Qui autem credit ut fidem communitati vel populo est in januis ut stolide seducatur, quia * ecclesiaste * p^o scribitur, *stultorum infinitus est numerus*. Et sapiens daniel cum populus dampnasset Susannam ex falso testimonio sacerdotum, si generaliter multitudo testium approbetur, cujus contrarium * patet daniel ult^o, et helias foret per quadringentos sacerdotes baal in causa domini superatus, cujus contrarium patet 3 Reg. 18^o. Ideo prudentes habent hanc consuetudinem quando difficultas circa veritatem aliquam ventilatur. In primis considerant quid fides scripture loquitur in hoc puncto et quicquid hec fides in illa materia diffinierit credunt stabiliter tanquam fidem. Si autem fides Scripture neutram partem ejus expresserit, dimittunt illud tanquam eis impertinens, et non litigant vel contendunt que pars habeat veritatem. Et ista est magna prudentia sapientium. Ideo est stulta evidencia

The scriptures show the folly of taking the popular voice as authoritative.

In a difficulty wise men first ask what scripture says.

If it is silent they dismiss the question.

6. deum, *sed int. lin.* Christum, B. deum, B¹. Christum, C. 10. et veritatem, *sed al. man.* inanem, B. inanem, B¹, C. fidem, B, B¹, C. 13. autem, *om.* B, B¹, C. 29. Et ergo, *sed al. man.* ideo, B. Et ideo, B¹.

C. 6 b.
Eccl. i. 15.
B. 5 d.

B¹. 152 b.
Bel and the
Dragon.
1 Kings
xviii.

The majority is generally wrong.

As for the outcry of heresy Christ was accused of this.

People now take the pope's decision as authoritative.

And if two popes are elected some hold one election, others the other, as divine.

The cardinals may be devils incarnate, yet whoever they elect is Christ's vicar!

The substitution of election by cardinals for the lot is the devil's device.

si major pars militantum sic asserit, ergo verum, cum sit argumentum topicum ad contrarium concludendum, quia deus scit si nunc militant plures filii patris mendacii quam filii veritatis. Et quantum ad impositionem heresis, fideles armarent se humiliter cum factis domini; ipsi enim imposita est sepe heresis, quia blasfemia, et persecutus fuit tanquam hereticus lapidandus, ut patet jo 8^o. Et causa potissima quam false finxerant in dampnando Christum fuit falsa impositio heresis: jo 19^o scribitur *nos legem habemus * et secundum legem debet mori*. Sic enim possent hodie populi papam colere tanquam Christum sic quod si quicquid diffinierit in causa terrena sive celesti illud defendant et sustineant tanquam legem. Et si duo pape ex seminatione sathane electi fuerint, populi diversi electiones illas approbant tanquam * fidem. Et ex tali scismate oriri possent inconveniencia infinita. Que, rogo, major infidelitas quam approbare electiones cardinalium qui ex nobis dubio sunt diaboli incarnati, quod si elegerint qualemcunque personam in papam, tunc ipse est pater sanctissimus et immediatus Christi vicarius. Hec autem heresis, loco sortis apostolorum qua eligerunt Mathiam per diabolum introducta, potest esse zizania ad catholicos in fide discordandum. Medicina ergo foret catholicum tales electiones cum non sint apostolice refutare, et operibus persone viantis credere, et omnino dubium vel non fidem tanquam fidem catholicam refutare. Et sic concordet fidelis cum lege domini, et armet se cum paciencia et caritate, et ponat humiliter in manu domini vitam suam, quia discensiones originate ex divisionibus sectarum parturiunt istis periculosis temporibus multa mala.

1. militancium, B, B¹, C. 3. pulerius *corr.* ex plures, B. pulerius, C. 5. fideliter, *pro* humiliter. B, B¹, C. 9. Nam Jo. B¹. 10. hodie possent, *ord. inv.* B, B¹, C. 11. quicquam, B, B¹, C. 16. ergo, *pro* rogo, B, B¹, C. 20. Mathiam, *om.* B, C. 21. Katholica *al. man. in marg. add.* B. Katholica *add.* C. 23. et operibus . . . refutare, *om.* B, B¹, C. 26. ponet, B, B¹, C.

John viii.
John xix. 7.
103.

B. 6 a.

CAPITULUM 12^m.

MENDACIUM. * Video quod implicas multa inconueniencia *Mend. objects:*
in deliramentis stolidis que effaris; quia si in tali materia

- C. 7 a.** solum debet fidelis * credere scripture sacre non crederet *To accept scrip-
ture proof only
would destroy
belief in papal
bulls and deci-
sions.*
5 bullis papalibus vel diffinitioni curie romane, et sic omnis
fides adhibenda sociis fidelibus conversantibus deperiret et
multo magis non crederetur indulgenciis, literis episcopalibus
vel literis fraternitatum de suffragio spiritali. Sed quis vivens
vitam communem hominum non tunc de sua beatitudine de-
10 speraret. Ymmo contractus humani qui fiunt communiter *As questions of
oaths or pater-
nity could not be
so settled
contracts and wills
would be void.*
B¹. 152 c. hereditates secundum leges humanas, * cum nemo crederet
quod juvenis habuit talem patrem. Sed hoc nimis perturbaret
republicam et legem politicam.

15 VERITAS. * Video quod a patre mendacii didicisti *Ver. answers:*

- B. 6 b.** distinciones et equivocaciones * subterfugere, et incon-
ueniencia saltem tibi apparencia concludere videaris. Est *This fails to dis-
tinguish credence
in matters of
opinion from
faith in revela-
tion.*
autem credere equivocum ad cum hesitatione date sen-
tentie adherere, vel sine hesitatione, opinative tamen,
20 adherere date sentencie, vel 3^o adherere sententia tanquam
fidei que dicatur a veritate prima cum tamen aliunde non
humanitus demonstratur. Et sic supponimus in toto isto
colloquio credere fide sumi, non autem loquimur tam laxo in
proposito sicut boicius, quod quecumque opinio quam quis
25 habuerit sit sibi fides; sed loquimur de fide catholica, quoniam
necesse est opinionem transcendere, cum facit certitudinem
infallibilem, pro qua fidelis debet mortis periculo exponere

3. affaris, B, B¹, C. 4. fides *corr. ex* fidelis, B. fides, C. 8.
spiritali *corr. ex* spiritali, B. speciali, *sed al. man. in marg.* spiritali,
B¹. spiritali, C. 13. cuius illa hereditas extiterat, *add. post*
patrem, B, C, *sed B, al. man. in marg.* cuius illa hereditas existeret,
add. B¹. 18. aliud, *pro ad*, C. 19. opinative, B, B¹, C. tantum
al. man. corr. ex tamen, B. tantum, B¹, C. 20. sibi, *pro* sententia,
B, B¹, C. 22. demonstraretur, B, B¹, C. supponamus, C. 23.
fidem, B, B¹, C. enim, *pro* autem, B, B¹, C. 24. loquitur, *add.* B, B¹, C,
sed B, al. man. quam, *pro* quoniam, B, B¹, C.

vitam suam. Et sic opinative potest homo credere bullis papalibus; et specialiter si super illas rei experientia addat opinionem; quia ille per se non faciunt * fidem et multis hominibus parvam aut nullam credulitatem, cum tam papa quam sua curia falli poterunt et fallere propter lucrum et ignoranciam veritatis. Et sic dictum est communiter quod ad quesita sive proposita est quadruplex responcio adaptanda. Quedam enim sunt simpliciter supra opiniones hominum concedenda ut veritates fidei, veritates sensibiles, et veritates doctrinales ex certis principiis demonstrate. In secundo vero gradu sunt aliquae neganda simpliciter ut falsitates opposite veritatibus supradictis. 3^o vero sunt aliquae dubitanda ut verba hominibus proposita que propter evidencias contrarias nec sciunt simpliciter esse vera nec sciunt simpliciter esse falsa. In 4^o vero gradu sunt aliquae supponenda ut opinabilia vera primi modi, de quibus homo non est certus fide vel demonstratione vel eorum oppositis, licet non habeat evidenciam ad contrariam opinandum; ut habita experientia de conversacione sacerdotis qui vivit catholice, supponi potest ab experiente quod sit membrum ecclesie, et tamen non debet credi * ab aliquo tamquam fides, quia nescitur si sit predestinatus aut prescitus ad tartarum propter lapsum. Ideo debemus catholice relinquere famosum puerile principium quod omnis propositio proposita sit concedenda, neganda, vel dubitanda. Cum propositio mihi si salvabor nec concedo nec nego nec dubito, sed spero. Et de aliis hominibus nullum istorum habeo sed suppono secundum evidenciam quam habeo citra fidem. Et patet quod expertus de curie romane malicia potest loqui cum prudencia contra illam,

Propositions may be (i) granted as matters of faith transcending opinion,

(ii) similarly denied,

(iii) doubted,

(iv) taken as true, but not certainly so.

There are other moods beside assent, denial, and doubt.

As, e.g. of one's own salvation, hope.

2. illis, B, B¹, C. 5. poterint *corr.* ex potuerunt, B. poterint, B¹, C. 7. ad, *post* sive, *add.* B, C, *sed* B, *al. man.* 8. supra op. hom., *om.* B, B¹, C. 11. aliqua, B. 12. modo, *pro* vero, B, B¹, C. aliqua, B, B¹, C. 14. sciuntur, B, C. sciuntur, B, C. 15. aliqua, B, B¹, C. 19. quod, *pro* qui, B, B¹, C. 20. dicitur, *pro* debet, B, B¹, C. 21. an, *pro* si, B¹. 25. proposito, *pro* proposito, B, B¹, C. 27. spero *corr.* *al. man.* ex suppono, B. spero, B¹, C.

licet non loquatur contra Christum et suam ecclesiam; quia non est fides quod illa curia sit militans ecclesia, licet quandoque acciderit quod fuit ecclesia lic in via.

CAPITULUM 13^m.

- B¹. 152 D.** VERITAS. * Ex istis dictis est medium inductivum ad respondendum ad alia que postmodum sunt illata. Non enim debemus accipere bullas papales vel generaliter dicta illius curie tanquam fidem; cum sunt viatores peccabiles et non generaliter inspirati, et ocularis experientia docet quod sepe
 10 sunt decepti et contra veritatis regulam sepe errant. Et sic debemus ex sufficienti evidenciam credere sociis cum quibus communiter conversamur, sed non habemus ex fide credere omni spiritui quem audimus, nec indulgentiis debemus credere,
B. 6 d. sicut nec papa vel sua curia, cum nescit * si illa persona cui
 15 concedit dictam indulgentiam sit dampnanda, sicut nec scit si sit voluntatis dei concedere quod ipse annuit sic in bullis. Ideo non reluctet magna discrecio vel sapiencia in hiis indulgentiis, specialiter si non fundantur in factis Christi vel verbis, nec in alicujus pape sapiencia antequam satanas est solutus; que
104. 20 ergo evidenciam movet hos satrapas sic voluntati domini * adversari? Aut que cupiditas urgeret istum prelatum sic scribere et sigillare sibi ambiguum, ubi verisimile est quod sit mendacium presumptivum? Ideo est multis evidens quod ista presumpcio sit peccatum; quia pari evidenciam posset
 25 filium dei predestinatum dampnare ad tartarum. Ideo dieunt quidam viantes quod propter tale iudicium temerarium nec magis nec minus, sed propter meritum vel demeritum quo ad deum. Et de multis literis episcopalibus concedentibus
 40 dies venie est idem probabiliter sciendum. Et quantum

Thus papal bulls are not to be received as of faith.

Nor are indulgences to be believed in.

In these the bishops ignorantly set themselves against God.

As much as if they consigned a child of God to perdition.

So with episcopal letters.

3. vita, B, C. via, *sed al. man. in marg.* vita, B¹. 5. ad respondendum, om. B, B¹, C. 6. ea, *pro alia*, E, B¹, C. 9. a domino, *ante inspirati, add.* B, C, *sed B, al. man.* 12. debemus, *pro habemus*, C. 19. sapiencia, *pro evidenciam*, B¹. 20. moveret, B, B¹, C. 26. viatores, B, B¹, C. 29. Et, om. B, B¹, C.

And with letters
of fraternity.

ad literas fraternitatum, cum certum videtur quod ipsimet nesciunt si sint globus reprobos prescitorum, quid ergo valet illis vendere suffragiorum suorum participium? cum nesciunt si aliqua merita illis remaneant ad beatitudinem consequendam. Nec ex istis infertur quod aliquis de militante ecclesia 5 desperaret; sed quod non confideret in istis apocrifis et incertis; ymmo quod totam spem suam in gracia Christi colligeret.

All our hope
should be in
Christ.

* Et ad percipiendum fructum illius spei in bono meriti secundum doctrinam legis domini laboraret. Et istud evacuaret * desperacionem finalem multorum qui in istis suf- 10 B. 7 a.

As to contracts,
they are usually
accompanied by
sinful oaths.

fragiis sunt decepti. Et quantum ad contractus humanos vel civilia commercia patet quod fiunt communiter cum peccato, quia cum juramentis et testificacionibus illicitis. Ideo donate viro apostolico injuriam qui propter periculum hoc evitat.

As to inherit-
ances, paternity
should not be dis-
puted except at
God's will.

Et quantum ad hereditates descendentes ex datis patribus, 15 sacerdotes non debent circa talia esse solliciti; sicut nulli debent presumere imponere dato heredi quod non descendit ab istis parentibus, nisi a spiritu sancto motus fuerit descensum hujusmodi impugnare. Et sic bene concluditur quod multa sunt vera in actibus humanis tam presentibus quam 20 preteritis circa que viatores non debent esse solliciti. Ideo magis foret prudentia hominem renuere sibi neutrum aut impertinens sue beatitudini, in quo * devio tam speculative B¹. 153 a.
quam practice multi peccant; ut patet de arte obligacionis et contencionibus circa temporalia hereditarie et temporaliter 25 possidenda.

And about these
things it would
be better to care
less.

CAPITULUM 14^m.

Mend. objects: MENDACIUM. Iterum manifeste innuis non esse ut fidem

- | | | |
|---|--|--|
| 7. dei, <i>pro</i> Xti, B, B ¹ , C. | 8. concipiendum, <i>pro</i> percipiendum, B, B ¹ , C. | 14. hec, <i>pro</i> hoc, B, B ¹ . |
| 15. patrum <i>corr. ex</i> patribus, B, B ¹ . patrum, C. | 22. magna, <i>pro</i> magis, B, B ¹ , C. | 23. speculativi, B, B ¹ , C. |
| 24. practici, B, B ¹ , C. | multum, <i>pro</i> multi, B, B ¹ , C. | 25. contencionis, B, B ¹ , C. |

credendum illos esse sanctos qui in missis, in letaniis, et aliis ecclesie serviciis inseruntur; ad quid ergo diceremus de illis nisi crederemus quod in patria sunt beati? cum spes meriti super fide stabili in credentibus est fundanda.

You thus deny that the sanctity of saints to whom we address prayers is of faith.

5 VERITAS. * Hic dictum est sepius quod de sanctis quos canonizat ecclesia supponimus, sed non ut fidem credimus, quod sunt beati in patria. Undecim tamen apostolos cum paulo, magdalene et ceteris quos fides scripture implicat esse

Ver. answers :

We do not hold as of faith the sanctity of any but Scripture saints.

B. 7 b. sanctos, credendum est ut fidem esse beatos. * et alios, quan-

104 b. 10 tumcumque magna sanctitate in celis prepolleant, * credimus

esse in beatitudine, verumtamen citra fidem. Et ideo ordinavit ecclesia quod quecumque oratio porrecta ad sanctum ad deum principaliter dirigatur. Et sic quilibet talis oratio implicat tacite condicionem, si et quatenus placet deo per talis

Prayers are addressed mediately to saints, ultimately to God.

15 sancti meritum nobis miseris suffragari. Et ut videtur

multis nulla oratio porrecta specialiter sancto Christi est laudabilis, nisi de quanto acuit devocionem in Christum, sic quod si omnes intenciones et oraciones uniri possent in Christum, sincerius directe unite in Christum, esset utilius

And are only good, if at all, in so far as they quicken devotion to Christ.

20 Christiano omnes oraciones specialiter Christo porrigere.

Nec valet false credere quod Christus propter celsitudinem sui dominii non potest a nobis miseris faciliter exorari; ideo est necessarium habere alias personas mediantes; Christus enim assistens pontifex immediate illabatur viatori et cum hoc

25 immediate conjungitur deitati. Ideo nullus sanctus est

misericiordius aut facilius auditivus miseri quam est Christus.

Who is more ready to hear than any saint.

Nec valent oraciones aliorum sanctorum, nisi de quanto

C. 8 b. Christus prius ex sua gracia has acceptat. * Ideo dicunt quidam quod porrecciones oracionum ad istos sanctos sepe

Prayers to saints are often harmful.

1. in, *ante* letaniis, *om.* B¹, C. 2. horarum officia, *post* diceremus, *add.* B, C, *sed* B, *al. man. in marg.*

3. quacunque *corr. ex* quantumcumque, B. quacunque, C. 14. et si, *ord. inv.* B, B¹, C. placeat, B, B¹, C. 19. *sup.* Xtum *al. man.* scilicet sanctum, B; ipsum *corr. ex* Xtum, B¹; ipsum, *et int. lin. al. man.*

sanctum, C. est, *pro* esset, B¹, C. 20. ad Christum, *pro* Xto, B, B¹, C. 23. pers. al., *ord. inv.* B, B¹, C. 25. sanctus, *om.* B, B¹, C.

26. aut audacius, *pro* auditivus, B, B¹, C. misereri, B, C. miserere. B¹.

28. de, *pro* ex, B, B¹, C.

The sanctity of saints is to be believed or not according to the evidence. Their legends are not of faith.

Just as the existence of accidents without a substance in the Eucharist is a doctrinal accretion.

So are many of these legends.

It is enough to believe tentatively in prayers to saints, absolutely in Christ.

Explicit (or specific) differs from implicit (or indefinite) faith.

We must believe in the resurrection of the body, but not separately in that of this or that man's body.

sunt superflue vel nocive. Conceditur ergo quod non est articulus fidei appropriare cuilibet sancto de quo dicimus specialem articulum fidei sed beatitudinem illorum supponimus secundum majorem evidenciam vel minorem. Unde absit quod omnes legende sanctorum in ecclesiam introducte sint 5 fides catholica, cum in festo corporis Christi de sancto In primo sanctorum scribitur quod accidencia sunt in eucaristia sine nocturno, Lectio II. subjecto, quod non fuit fides tempore augustini. Ideo dicit in de sermone * Domini in monte quod multa vera, licet in le- B. 7 c. Aug. De Aug. De Sermonibus Dei in Monte, i. 65. gendis talibus inserantur non sunt fides catholica; sicut exemplificat de ministro convivii cujus unum brachium a cane rapido est abstractum. Sufficit ergo ad tales oraciones secundarias habere probabilem supposicionem, et de Christo qui fundamentaliter oratur habere cum aliis virtutibus firmam fidem; et patet solucio. In ista tamen materia dicunt sco- 15 lastici quod aliqua est fides explicita vel expressa et aliqua est fides implicita sive tacita. Fidem autem implicitam * dicunt B¹. 153 b. esse quamcunque veritatem juxta illud apostoli prima cor. 13^o 1 Cor. xiii. Caritas omnia credit, et tamen infinite sunt veritates de quibus 7. non oportet nos hic habere fidem explicitam; cum sufficit 20 fideli quod credat quamcunque veritatem secundum gradum et formam qua deus vult ipsum hanc credere. Ut carnis resurrectionis est articulus fidei cuilibet Christiano, et tamen non oportet de qualibet persona hominis habere expressum articulum fidei quod resurget. Sed deus vult quod per istam 25 fidem generalem sua militans ecclesia excusetur. Non enim vult quod sua ecclesia cum veritatibus * inutiliter oneretur. 105. Communis autem carnis resurreccio erit tempore sempiterno adhuc futura, et postmodum tempore suo presens; sed post diem judicii est clapsa. 30

1. sunt, om. B, B¹, C. nocive fiunt, B, B¹, C. 2. appropriate, B, B¹, C. oras dicimus, B, B¹, C. 3. adaptare quod in patria sit beatus, post fidei, add. B, B¹, C. 6. facto, pro festo, B, C. 12. rabido, pro rapido, B, B¹, C. enim, pro ergo, B, B¹. raciones corr. ex oraciones, B, B¹. 13. contrarias, pro secundarias, B¹, C. 18. esse, om. B, B¹, C. 23. resurreccionem et alios, articulos, B, B¹. 28. est in, pro erit, B, B¹, C.

CAPITULUM 15^m.

MENDACIUM. Adhuc tota multitudo ecclesie militat contra tuam sententiam, cum ecclesia acceptat curiam romanam,

sanctos episcopos et abbates, ex sanctitate vite preterite, in
 5 sanctitate et oracionis efficacia sacerdotes vulgares et popu-
 lum excellentes, et hoc idem confirmant miracula adhuc

Mend. objects:
 The sanctity of the saints is held by the Church and confirmed by miracles.

B. 7 d. recencia et miracula in cronicis satis publicis * memorata.

Quis ergo crederit tue sentencie nisi qui non habet fidem quod
 deus peccatum suum preteritum quandocunque confessum

We may as well lack faith in this as in God's forgiveness.

10 fuerit non delebit.

VERITAS. Percipio quod calliditatem ut innatam habeas

Ver. answers:

quod falsitatem reseres prope verum, ut ex cautela diaboli
 commisceas facilius falsitatem, sic enim diabolus maliciose
 temptando evam cur deus proibuit datum fructum, per-

This is the fallacy of accident.

15 cipiendo quod eva per adverbium 'forte' in fide domini trepi-
 davit, statim miscebat mendacium 'nequaquam,' inquit,
 'moriemini.' Supponit autem catholicus citra fidem quod
 multi pape, episcopi et abbates ex gracia Christi et contricione
 sua finali sunt in celestibus nunc beati. Sed numquid ista

C. 9 a.

20 opinio citra fidem justificat nunc papas, episcopos et abbates
 qui a lege domini hodie plus declinant? Constat quod si
 petrus, stephanus et magdalene ex fide scripture nunc in
 celestibus sunt beati, non propterea quilibet de pura secta
 Christi, sive vir sive femina, esse in vita approbata a domino est

The sanctity of saints cannot justify the laxity of popes.

25 censendus. Ergo homines de quibus est vulgaris opinio, licet
 [vi]dentur esse beati a domino non faciunt evidenciam quod
 illi de secta sua hodie sunt beati; cum sancti ex fide scripture

7. publice, B¹. 9. quantumcunque, B, B¹, C. 12. veritatem, *pro*
 falsitatem, B, B¹, C. 14. dixit, *post* evam, *add.* B, B¹, C. deus,
pro dominus, B, C. ne comederetis, *post* fructum, *add.* B, B¹, C. 15.
 addicionem adverbii, B, B¹. 19. notandum quod, *pro* numquid, B, B¹, C.
 22. sanctus Petrus, B. Petrus sanctus (Stephanus *om.*), B, C. Magda-
 lena, B, B¹, C. 23. pura, *sed al. man. in marg. corr. in* privata, B.
 privata, B¹, C. 24. Christi, *om.* B, B¹, C. 25. Homines ergo, *ord.*
inv. B, B¹, C. 26. videntur, *pro* dentur, B, B¹. viderentur, C.

If saints are in heaven, it is not because they took endowments.

Nor are they to be followed in their sins.

But the lives of saints do not really sanction endowments.

docti esse modo beato non faciunt quod homines de pura secta Christi, sicut ipsi fuerant, sint nunc sancti. Verum quidem est quod isti tres modi hominum si modo, sicut probabiliter creditur, sunt beati, non propter talem dotacionem, nec propter hoc quod a pauperie et vita domini declinarunt, 5 sed propter hoc quod, defective tenentes pauperiem et legem Christi, fructuose finaliter penitebant. Que ergo evidencia quod isti tres * prelati plus peccantes hodie observant ideo **B. 8 a.** statum sanctum. Observemus * ergo solam vitam Christi **B¹. 153 b.** pro regula infallibili, vel vitam aliorum de quanto secuti 10 fuerint dominum jhm Christum. Ut licet petrus ihm secutus fuerat non tamen propterea debemus Christum negare et menciendo anatematizare et jurare quod Christum non novimus, licet in evangelio legimus petrum apostolum sic fecisse. Sequamur ergo papas episcopos et abbates de quanto ipsi secuti 15 fuerant dominum jhm Christum. Et ad istum sensum dicit Ciprian. Ad Cæcilium, § 14. ciprianus 8^a d, c^o [decimo], si solus Christus, quod solum debemus de apostolis vel sanctis aliis audire dominum jhm Christum. Christus enim in ipsis loquitur quando dicunt veritatem catholicam; et precise de tanto christianos alios audiamus. Doce ergo * si sciveris quod iste persone de tanto sunt de 105 b. ecclesia de quanto extollunt ad beatitudinem istum papam istos episcopos vel abbates. Sed constat mihi quod nec vel perfunctoria evidencia scis istud probare. Quomodo ergo non erubesceret infidelis, deserendo fundacionem in lege domini 25 que non potest deficere, et preeligendo vitas peccatrices apocrifas, secundum illud in quo non docetur quod secuti fuerint dominum jhm Christum. Et specialiter dimittendo

1. *pro verbis* esse modo beato . . . sint, *leg. tunc (om. C)* non modo sciverant si sunt, B, B¹, C. 8. triplices, *pro tres*, B, B¹, C. hoc, *pro hodie*, B, B¹, C. 9. status sanctus, B, C. 11. Petrus licet, *ord. inv.* B, B¹. 15. ergo, *om.* B, B¹, C. 17. Ciprianus, ut patet 8 d (= distinctione) decimo capitulo, B, B¹, C. audiendus, *post Xtus, add.* B¹. 20. precipue, *pro precise*, B, B¹, C. 22. illum, *pro istum*, B, B¹, C. 23. vel, *om.* B, B¹, C. 24. per fictoriam evidenciam, B. per fictas evidencias, C. 25. erubescit, B, B¹, C, *sed B, corr. ex erubesceret.*

illud perfectum in vitis eorum in quo secuti fuerant dominum
 jhm Christum. Ut beatus possidonius narrat de Augustino As witness
 Augustine and
 Jerome.
 quando voluit cives iponenses illas possessiones quas sibi
 dederant rehabere. Beatus jeronimus nullo modo voluit

5 possessiones tales accipere, nec extraclausaliter vivere nec
 clericorum predia approbare. Et sic de beatis benedicto,
 gregorio et bernardo; pauca * temporalia in pauperie posside-

C. 9 b.

B. 8 b.

bant et tamen, * ut creditur, de illa possessione finaliter Those who took
 endowments we
 believe repented
 of them,
 penitebant.

10

CAPITULUM 16^m.

VERITAS. * Si autem sanctitatem vite et securitatem ejus pre- Why take
 example from
 the lives of
 saints rather
 than of Christ?
 ponderas, qua fronte meretricia tantum acceptas vitam
 istorum prelatorum qui multociens et graviter peccaverunt, et
 dimittis vitam Christi infinitum sanctiorem, infinitum secu-

15 riorum, plus facilem et communem. Nemo autem potest
 subterfugere quin sic faciens non mediocriter peccas et in
 diaboli volutabro te immergis. Et sic si obicis quod fingo
 istos sanctos de ista declinatione a lege domini finaliter

20 penituerant communiter. Evangelista quidem, qui fuit longe
 sanctior istis tribus, dicit quod si dixerimus quod peccatum
 non habemus, nos ipsos seducimus. Quomodo ergo non
 honorat istos sanctos qui imponit eis quod sic fructuose
 finaliter penitebant; cum patet luce clarius quod dimittentes

25 hanc stratam regiam et eligentes viam ambiguam apostolis
 prioribus incognitam non mediocriter peccaverunt. Et sic
 non contendimus circa istud quod iste tres persone sunt in

B¹. 153 d.

sanctitate et oracionis efficacia sacerdotes vulgares * et popu-
 lum excellentes; quia de istis tribus, de sacerdotibus vul-

2. beato augustino, B, B¹, C. 3. quod, *pro* quando, B, B¹, C. 7.
 qui pauca, B, B¹, C. 14. in, *post* Xti, *add.* B, B¹. securiorem,
 sanctiorem, *ord. inv.* infinitum *om.*), B, C. 16. peccans, B. 19.
 consequenter, *post* docebo, *add.* C. 20. penitebant, B, B¹, C. con-
 sequenter, *pro* communiter, B, B¹, *om.* C. 22. nosmet, B, B¹. 26.
 cum, *pro* et, B, B¹, C.

garibus et populo non habemus evidenciam quod sunt sancti.

As for miracles they are illusions of the devil.

Now-a-days it is said that priests in consecrating the Host do as great miracles as Christ.

Miracles of themselves avail nothing.

Signs worked by God or the Devil before a dead body do not prove it to be a saint's.

Compare Pharaoh's magicians.

And the miracles to be worked by Antichrist.

The chronicles which record miracles are apocryphal and tampered with.

Et quantum ad oraciones et miracula patet quod sunt illusiones diaboli sompniate, cum pupplicatur hodie quod quilibet sacerdos consecrando eucharistiam facit infinita miracula et tanta quanta fecit dominus jhus Christus. Et secundum apostolum p^a cor. [1] 3^o. Si viator habuerit omnem fidem * ita ut montes transferat, caritatem autem non habuerit, nichil est. Multo magis ergo signa ostensa a deo sive diabolo in presencia corporis mortui non indicant quod sit sanctum. Ideo una de precipuis cautelis diaboli per quam seducit viantes * est deceptio in hiis signis. Credamus ergo vivis operibus conformiter legi dei et dimittamus hec signa frivola, cum magi pharaonis post moysen fecerant signa magna, ut patet Exodi 7^o et 8^o; et secundum veritatem evangelii presciti dicent in die iudicii: *Domine nonne in nomine tuo prophetavimus et demonia eiecimus et virtutes multas fecimus*, ut patet M. 7^o. Et Christus asserit M. 24^o *pseudoChristi et pseudoprophete dabunt signa magna et prodigia*. Erubescite igitur de cetero esse de generatione adulterii, nisi docere sciveris quod hec signa mortua miraculose fiunt ab homine quem asseris esse sanctum. Cum prope diem iudicii antichristus faciet multa signa. Et sic cogitares quomodo iste cronice sunt apocrypha preter fidem et a probabili multa falsa ad placendum satrapis sunt inserta. Idem ergo est legem Christo postponere et ista apocrypha anteferre, et antiquum * dierum relinquere et deos recentes infideliter acceptare. Et quantum ad fidem adhibendam de absolutione hominis a peccato, patet quod hoc debet sperare sed non credere tanquam fidem, licet fides condicionata in talibus sit adjuncta, scilicet quod si homo fructuose et finaliter peniteat, tunc est a cunctis suis peccatis que commiserat absolutus.

6. 13, B, B¹, C. 12. vivis signis (add.), operibus, C. conformibus, B, B¹, C. 13. plus, pro post, B, B¹, C. 19. erubescas, B¹, C. ergo, pro igitur, B, B¹, C. 20. fuerant. pro fiunt, B, C. fuerint, B¹. 25. veram legem, B, C. Christo, om. B, B¹, C.

1 Cor. xiii.

2. B. 8 c.

106.

Exod. vii, viii. 15

Matt. vii. 22.

Matt. xxiv.

24. [Matt. xii. 39.]

C. 10 a.

CAPITULUM 17^m.

MENDACIUM. * Videtur adhuc quod minaris tacite ruinam *Mend. objects:*

B. 8 d. cleri, et per consequens more peccantium * redarguis teipsum, et niteris, sed superflue, agere contra Christum qui est clericius clericorum. Cum enim ut fides capitur quod clerus sit suprema pars et perfectissima ecclesie militantis, et clerus per dotacionem hujusmodi augmentatur, manifestum videtur quod subtracta ista dotacione necesse est clerum, et per consequens perfectissimam partem ecclesie, minorari. Quis ergo presumeret sic agere contra celeste conjugium quod tenetur ex quarto mandato decalogi venerari?

Disendowment would lessen the number of the clergy.

VERITAS. * Licet diabolus et membra ejus multiplicaverunt *Ver. answers:*

B¹. 154 a. mendacia contra Christicolas, ille tamen foret nimis neophitus qui propter talia mendacia dimitteret defendere veritatem, cum petrus, johannes et alii * in verbis asperioribus persteterunt. Scimus quidem quod non sic loquimur propter amorem aut questum temporalium, sed propter zelum quo afficimur evangelice veritati. Quod si quandoque temptatione diaboli surrepit superbia condolemus. Intendimus ergo purgacionem et perfeccionem cleri, quam scimus non stare in multitudine personarum, sed in observancia status quem Christus instituit; et sicut toto corpore hominis verso in oculos foret * indispositius quam est modo, sic clero facto irregulari quoad statum domini, quamlibet augmentato, et in se imperficitur et nocet matri ecclesie militanti. Et patet quod assumptum est a patre mendacii mendicatum: volo enim totum clerum sicut et me ipsum stare in statu quem Christus instituit, quia scio ex fide quod Christus ex deleccione cleri taliter ordinavit. Scio insuper ex eadem fide quod Christus ordinavit clerum suum expertem dominii secularis. Et scio 3^o quod * licet clerus posset in temporalibus pati penuriam, hoc

The Clergy's perfection does not lie in numbers

I know of faith that Christ ordained his clergy to be unendowed, and without secular dominion.

22. sic, *pro* sicut, B, C. 23. est, *om.* B, C. clerus factus irregularis, B, C. 24. augmentatus, B, C. augmentato *corr. ex* augmentatus, B. 25. militantis, B, C.

And that poverty
and obedience
are better than
wealth.

The Church
needs to be
purged of worldly
clergy.

Whoever takes
orders for
worldly motives
commits simony.

Not every
nominal priest is
of Christ's clergy.

tamen est securius quam habere temporalium affluentiam ; cum Christus ordinavit suos apostolos ita pati, et sic debent pro profectu anime proprie et ad hoc sequi regulam domini ihu Christi. Et sic licet videar stultus in isto agens contra profectum proprium, scio tamen sapientiam dei ad hoc movere, et mihi credo ad perpetuam salutem proficere si in isto proposito perseverem. Et sic, diminuta multitudine cleri cesarii et augmentata sua virtute, vel potius conversa in clerum Christi, ecclesia foret ab apostematibus superfluis expurgata et partes ejus infirme secundum regulam et formam sanacionis voluntati domini conformate. Sed felix talis imitacio, cum ipocrite qui simulant sanctitatem sunt apostemata * magis superflua et matri ecclesie magis nocent. Cum evidens sit multis racionibus quod capiens simulatorie statum cleri propter honorem mundanum, dignitatem secularem, vel corporis voluptatem, tanquam dei proditor symoniacus et hereticus in peccatorum voraginem se involvit. Et sic incipiendo a papa usque ad religiosum infimum sunt heretici spissim in ecclesia seminati. Et sic supponis mendaciter quod eo ipso quo quis quo ad seculum habuerit nomen cleri, est clericus de suprema parte ecclesie militantis, sed principes sacerdotum, pharisei et scarioth contradicunt. Et sicut olim isti de secta antichristi practizaverant contra Christum, sic * hodie sunt eorum semina derelicta que operantur copiosius contra Christum. Isti enim sunt meretrices que adulterinis signis nituntur celeste conjugium deturpare.

CAPITULUM 18^m.

Mend. objects :

MENDACIUM. Quomodo potes subterfugere quin moliaris destruere matrem nostram, quia nulli dubium isti prelati

- | | | | | | |
|--|----------------------------------|----------------------------------|---|--|---|
| 1. sec. est, <i>ord. inv.</i> B, B ¹ , C. | 2. deo, <i>pro</i> debeo, B, C. | 3. imiti, B, B ¹ , C. | 5. securius (<i>add.</i>), B, B ¹ , C. | 11. salvacionis (<i>pro</i> sanacionis` Christi (<i>add.</i>), B, B ¹ , C. | 19. hic, <i>pro</i> sic, B, B ¹ , C. |
| 23. sorte. <i>pro</i> secta, B, B ¹ , C. | 25. iste, B, B ¹ , C. | 29. dubium quin, B. | dubium quod, B ¹ , C. | | |

majores cum suo dominio et confederacione magnorum de suo sanguine extinguunt multa peccata et hereses, faciunt elemosinas multas et magnas et tenent venerabilem domum et magnam familiam que regnis est ad fortitudinem et honorem. Quis ergo intenderet tales prelatos nobiles mendicare? Videtur quod hoc machinans intendit regnum destruere et laxare abenas hominibus ad peccandum.

Powerful prelates crush heresy, give alms, and show hospitality.

VERITAS. Scimus quod nostra intencio est catholica quia fides. Intendimus enim profectum trium parcium ecclesie

Ver. answers:

secundum armoniam et formam quam dederat ihus Christus.

Sed quis infidelis posset inficere hoc sanctum propositum?

Christus enim fuit nobilissimus homo mundi et tamen postquam acceperat hunc statum cleri tam in se quam in suis

Yet Christ was poor.

107.

cognatis * servavit ad regulam paupertatem humilitatem et

dei obedienciam. Et fecit alios quos elegerat in apostolos, quorum quidam erant sui cognati virtute nobiles, istam regulam observare. Quomodo ergo non erubesceret quis

And suffered his kinsmen and apostles to be so.

B. 9 c.

gratis accipiens istum statum, et post acceptum degenerans ab eodem, nam in hoc faceret se servum * diaboli et peccati.

Et ista est servitus maxima, servitute seculi plus horrenda.

Et sic magnates, nitentes cognatos suos in dignitatibus magnis preficere, propter honores mundanos et lucrum seculi in seipsis, primo degenerant a domino ihu Christo, quia videntur esse socii furum et fautores hereticorum; quod est

Magnates who advance their kin for their own honour are associates of thieves.

Matt. xx. 26.

contra facta et verba domini, ut patet Mat. 20 de filiis zebedei.

Conceditur ergo quod nobilitas generis in prelati potest esse tam in ijsis quam ecclesia occasio multi boni, sicut et potest esse occasio multi mali, specialiter si virtutum nobilitas non jungatur. Ideo Christus prudens medicus eligendo suos

Nobility of race in prelates may bring good, but also evil.

3. universalem, *pro* venerabilem, C. 5. tenderet, B, B¹, C. 14. et humilitatem, B, C. 15. *pro* dei, B, B¹, C. obedienciam fecit. Ali (*corr. ex* alios) quos el. in ap. . . . virt. nob., qui (*corr. ex* et) istam reg. observarunt, B. obedienciam. Fecit aliter quos el. in ap. . . . virt. nob., qui istam reg. observarunt, B¹. obedienciam. Fecit alios quos el. in ap. . . . virt. nob. qui istam reg. observarent, C. 20. esset, *pro* est, B, B¹, C. 24. soc. et faut. fur. et her., B. soc. faut. et fur. et her., B¹. soc. faut. fur. et her., C. 27. in ecclesia, B, B¹, C. 29. mergatur, *pro* jungatur, B, B¹, C.

cognatos in apostolos ipsos a mundana superbia, * a vita C. 11 a. voluptuosa et avaricia coartavit, et istam regulam Christianis posteris reservavit, quia jo 13 dicit ipse: *Mandatum novum* John xiii. *do vobis ut diligatis invicem; sicut et ego dilexi vos ut et* 34 *vos invicem diligatis.* Et patet quod operatio prelatorum 5 hujusmodi, sicut et operatio luciferi, potest occasionaliter multa peccata extinguere; sicut et potest vocari elemosina et honor regnorum quod est bonorum pauperum spoliatio et flagitium contra simplices ecclesie militantis; et talis conversatio non foret honor regnorum sive utilitas, sed diaboli 10 machinatio introducta. Sic ergo prelatorum divicie atque nobilitas possunt esse occasio tam prelati quam aliis ad peccandum superbia, avaricia, atque gula, et possunt esse occasio ad tam sibi quam ecclesie promerendum: et nisi assint gracia et virtus primus effectus contigit communius quam secundus. 15 Ideo videamus dispositionem * quam Christus adhibuit ad B. 9 d. consequendum gratiam et virtutes; et vel oportet concedere quod Christus fuit fatuus, vel quod pauperies quam ipse disposuit plus disponit episcopos ad virtutes. Nec sequitur ex isto quod debeant mendicare ab homine, cum Christus, 20 exemplar nostrum, tenebat se in medio et utrumque extremum tanquam culpabile reprobavit. Ideo ista evidenciam est similis stulticie * cecorum qui baculum suum proiciunt ad astra B¹. 154 c. ut ipsa in sua substancia stulte ledant. Et patet quod istud sentenciare non esset regnum destruere, nec dare hominibus 25 licenciam ad peccandum. Nisi forte infidelis dicat cum sacerdotibus Christum accusantibus, quod ipse subvertit totum regnum judee et imperatoris imperium perturbavit. Ideo sic judicantes secundum faciem sunt communiter tam verbis quam opere infideles. 30

What is really robbery of the poor may be passed off as alms or patriotism.

Though prelates were poor they need not beg, any more than did Christ.

Such reforms would not injure the state.

11. sicut, *pro* sic, B, B¹, C. 13. et, *om.* B, B¹, C. 23. percu-
 ciunt, *pro* proiciunt, C. 25. est, *pro* esset. B, C.

CAPITULUM 19^m.

MENDACIUM. * Videtur quod innuitive accusas in isto omnes *Mend. objects:*
 quatuor sectas cleri; sed quis auderet hoc curie romane
 imponere, et specialiter sectis fratrum, cum tunc regulando

107 b. 5 * dominos, dominas atque regna forent proditores eorum et *If endowments
 are bad and friars
 hide this from
 their rich peni-
 tents, this makes
 them traitors and
 heretics!*
 heretici ex consensu. Sed quis auderet sic accusare sapien-
 ciam hujus cleri? Si enim lex Christi in scriptura sacra sic
 diceret, verisimile est quod tot et tanti sancti de fratribus
 istud dominis, episcopis et abbatibus intumarent. Cum ergo
 10 in hoc tacent, ymmo impugnant istud tanquam hereticum,
 videtur quod nedum consenciant, sed defendunt contrarium
 ut autores. Et si istud concernit salutem anime ac pros-
 peritatem regnorum, evidens videtur quod sic simi*lando
 B. 10 a. vel asserendo forent heretici et proditores dei, hominum et
 15 regnorum.

VERITAS. * In ista materia respondendum est a sectis et *Ver. answers:*
 partibus quas impugnas; ego enim nescio in isto romanam *They must make
 their own de-
 fence.*
 curiam excusare, nec fratres aut sectas alias, sed adhuc in
 fide vivo domini Jesu Christi quod ipse sic vivere docuit
 20 clerum suum. Verum tamen si per impossibile fuero doctus
 contrarium, volo veritati catholice humiliter consentire, et
 C. 11 b. omnino si doctus * fuero a papa vel superioribus ecclesie ut
 prelati. Sed scio quod conversacio et factum eorum non
 est tenendum a catholicis tanquam fides cum ipsi possunt
 25 macula avaricie infici ut mundani. Cupiditas enim infecit
 primum apostatam, genus humanum et alios multos lapsos.
 Et quantum ad quatuor sectas fratrum, ipse etatem habent,
 pro se ipsis respondeant, quia in hoc ipsos nescio excusare, et *Friars cannot be
 excused for
 choosing the un-
 endowed life and*
 specialiter cum eligunt ex autoritati Christi vitam exproprie-

5. atque dominas, B, B¹, C. et. *pro* atque, B, B¹, C. 7. Chris-
 tiani, *pro* Xti, B, B¹. Christiana, C. in, om. B, B¹, C. 13.
 asimulando, B. asimilando, B¹, C. 21. humilime, B, C. 25. ut,
 om. B, B¹, C. mundani, om. B. Mundana, B¹, C. 29. sibi, *pro*
 Xti, B, B¹, C.

yet approving
endowments.

If the secular
power of the
clergy is right,
why are friars
beggars?

If wrong, their
silence is hypo-
critical.

But their life
requires that it
should be wrong,
and this is most
to be trusted.

Purged of its un-
scriptural at-
tributes their
sect would be
acceptable to
God.

tariam ut ceteris plus perfectam. Nec dubium quin in verbis
et opere consenciant dotacioni cleri, cum tam vecorditer
in predicacionibus, in confessionibus et aliis communicacio-
nibus tacent in isto dicere veritatem. Maledicta autem sit
talis secta que ipsos necessitat ad falsum tam proditorie 5
nutriendum. Ideo, ut quidam asserunt, fideles non communi-
carent cum illis, nec ave eis dicerent, antequam de isto cleri
dominio palam proderint fidem suam. Si autem approbarent
istud cleri dominium, tunc forent stulti sine autoritate Christi
taliter mendicantes, cum foret perfeccio eis habere * seculare B. 10 b.
dominium quod a Christo fuit multipliciter approbatum, et
nunquam taliter mendicare, et specialiter a viris * tam validis B¹. 154 d.
et tanto numero glomeratis, pro tantis edificiis construendis,
et aliis sumptibus contra evangelium Christi fictis. Si autem
ex autoritate scripture reprobant istud cleri dominium et tam 15
multipliciter tacent ipsum hominibus quibus ex consciencia
pupplicarent, quis dubitat quin sunt vir duplex animo, incon-
stanter tenens cum falsitate quam credit superare ad tempus
modicum ut arundo? Et cum factum plus docet quam verba
videtur ex professione sui ordinis quod plus est credendum 20
suis operibus quod dominacio ista sit illicita, quam verbis
suis duplicibus ad que pro temporali precio conducuntur.
Nam plus est credendum medico de salubritate herbarum
ab homine sicitato di*centi quod a herba est saluberrima et 108.
b herba mortifera, si a herbam aufugeret ut venenum et 25
b herbam avide gustaverit, tanquam prandium salutare; plus,
inquam, credendum est tali operi quam hiis verbis. Et sic
videtur de fratribus. Sed unum scio quod fides scripture
propter duplicitatem eorum non titubat. Sicut nec ordo eorum
aliquam perfeccionem secte Christiane continet, nisi que ex 30
evangelio est fundata; quod si essent usque ad illud a super-

4. illo, *pro* isto, B, B¹, C. 7. illo, *pro* isto, B, B¹, C. 8. pro-
diderint, C. 13. in, *pro* et, B, C. 15. reprobent, B, B¹, C.
illud, *pro* istud, B, B¹, C. 17. constanter, *pro* inconstanter, B, B¹, C.
21. illa, *pro* ista, B, B¹, C. 24. febricitato, *pro* sicitato, B, B¹, C. 26.
gustaret, B, B¹, C.

fluis expurgate, non remaneret eis nisi clara et meritoria secta Christi.

CAPITULUM 20^{um}.

MENDACIUM. Adhuc innuis quod omnes canonici regu- *Mend. objects:*
 5 lares, nigri et albi, et omnes religiosi post ipsos prudenter in
 ecclesiam introducti, ut fratres hospitales, monachi cartusi- *You want all the*
 enses, fratres boni homines, sanctimoniales et sororisse cum *orders to be dis-*
 anacoritis et ceteris inclusis deficerent et puram sectam Christi *solved and to*
 de novo induerent. Sed que major heresis plus religionis *make a new pro-*
 10 ecclesie turbativa? *fession.*

C. 12 a. VERITAS. In parte verum concludis quod omnes iste *Ver. answers:*
 religiones private cessarent, et puram ac nudam religionem
 Christi libere ut prius induerent. Verumtamen non est
 aliqua privata religio nunc cum prudentia moderata, quin in *All that is good*
 15 pura religione Christi homines possent penalitatem ejus pru- *in these sects*
 dentis subire, spiritu domini instigante. Et hoc foret liberius *would remain if*
 et meritorius quam est istius religionis private perpetuacio, *they were in the*
 et tanquam religionis domini stulta concatenacio. Unde *pure sect of*
 ista divisio a religione Christi divisionem in moribus attestatur, *Christ.*
 20 ut divisiones in thematibus fratrum et aliorum hodie predi- *Separation from*
 cantium, dimissa integritate vivacis sensus scripture et fabulis *Christ's religion*
 introductis, attestantur causaliter divisionem a caritate Christi *shows separation*
 sicut recessum a sua ordinacione; et sic fiunt omnes divi- *in morals.*
 25 rituum in nullo addunt ad meritum, cum omnia opera meri- *New-fangled*
 toria illorum, si sunt aliqua, possent esse sine tali cerimonia *rites in no way*
 B. 10 d. magis facilia, et plus deo placencia. Cui ergo * dubium quin *increase merit.*

5. albi monachi, B, B¹, C. 11. concluditer, B, B¹, C. 14.
 nunc, *om.* B, C. non, B¹. cum, *om.* B¹. non moderata, B, C.
 15. possunt, B, B¹. prudenter, B, B¹, C. 17. illa, *pro* istius,
 B, B¹, C. 18. Dum, *pro* Unde, B, B¹, C. 19. illa, *pro* ista, B,
 B¹, C. quidem, *pro* Xti, B, B¹, C. divisa, *pro* divisionem, B,
 B¹, C. 22. causare, *pro* causaliter, B, B¹, C. Christi, *om.* B, B¹, C.
 23. quod sit, *pro* sicut, B, B¹, C.

But are of the devil's introduction.

a patre generacionis adultere sunt talia superflue introducta, quod pateret evidencius discurrendo particularius per istas 8^o species et vicia per que occasione earum in criminibus tam latentibus * quam pupplicis involvuntur. Ideo manifestum **B¹. 155 a.** videtur quod hii qui sine autoritate domini hec autorizant, 5

And being without Christ's authority involve sin.

defendunt, vel eis consenciant in gravi culpa contra dominum se involvunt. Ideo de isto peccato introducende consuetudinis sine autoritate domini, homines et specialiter majores in ecclesia peccaverunt. Nam videtur quod introducendo a proposito talem consuetudinem * tanquam perpetuam, homo **108 b.**

Only God may introduce perpetual customs.

incidit in blasphemiam contra deum; quia deo est proprium autorizare talem consuetudinem perpetuam, quis ergo mortalis et momentaneus presumeret talem consuetudinem introducere supra vires? Fundamentum autem ad stabiliendum totam istam sententiam stat in isto, quod lex et ordinacio Christi **15** est optima sine defectu possibili, quia ut patet jo 8^o nemo **John viii.** potest ipsum arguere de peccato. Cum ergo Christus ordi- **46.**

But Christ ordained only one sect.

navit sectam unicam militantem et ipsam habere tres partes sine hiis novis ritibus, tanquam difficultans ac illibertans perpetuum introductis, manifestum videtur quod ordinacionem **20** istam Christi in laxacione sue libertatis dimittere, et aliam novam sine autoritate admittere est peccatum grave et stulticia manifesta; specialiter cum Christus non innuit approbative quod talis consuetudo perpetua sit catholice admit- **B. 11 a.**

And this is distinguished (i) by its authority from Him.

tenda. Quis, inquam, dubitat quin talem consuetudinem **B. 11 a.** malam admittere et consuetudinem bonam contempnere sit peccatum grave? Ordinacio autem Christi, sive pura sua religio, excellit omnes alias in hiis tribus; in autoritate, in facilitate, et in securitate. [In auctoritate] quia Christus **C. 12 b.** deus et homo * ex omnisciencia sua ipsam instituit. In **30**

2. discuciendo (*pro* discurrendo) illa (*add.*), B, B¹, C. illas (*pro* istas) ergo (*add.*), B, B¹, C. 6. magnam culpam, *pro* in gravi culpa, B, B¹, C. 7. illo, *pro* isto, B, B¹, C. 19. ipsam (tanquam, B¹) difficultantibus ac illibertantibus, B, B¹, C, *sed* B, *primo ut in nostro codice.* 24. propterea, *pro* perpetua, B, B¹. 26. Christi, *post* bonam, *add.* B, B¹, C. dimittere, *pro* contempnere, B, B¹, C. 28. in, *ante* hiis, *om.* B, B¹, C. In auctoritate, quia, B, B¹, C. 30. sna, *om.* B, B¹, C.

facilitate excellit quia eximit omnes ocupaciones frivolas sive ^{(ii) by its freedom from useless symbols.} superfluas circa signa, ideo, tota ocupacione circa noticiam istorum signorum superfluam expensa circa salubrem noticiam legis dei, posset Christianus currere compendiosius
 5 ad patriam quam nunc faciunt religiosi nostri, qui in istis ceremoniis retardantur. In securitate autem excedit hec religio Christi quia potest sine dispensacione hominis quantum ^{(iii) by the safety given by its free self-adaptability.} ratio exigit variare, et substantia illius regule, cum sit evangelium, non potest deficere. Et patet quod stulte, quia im-
 10 prudenter, fuerunt iste secte in ecclesiam introducte. Et sic sententia ista non est heresis sed doctrina catholica Christi ecclesie jувativa, licet sit synagoge sathane turbativa.

CAPITULUM 21^m.

MENDACIUM. In verbis tuis patenter implicas quod omnes *Mend. objects:*
 15 abbacie de monachis tam nigris quam albis pure in sectam Christi debent converti, et sic nedum regula quam fecit papa Gregorius sed suffragia spiritualia de perpetuis elemosinis deperirent. Sed utrumque brachium ecclesie, scilicet sacerdotum et dominorum secularium, istam stulticiam derideret. *You would do away with all monks, and with prayers supported by perpetual alms.*
 20 VERITAS. Fides et religio Christi est dicenda publice, *Ver. answers:*
 quia si deus voluerit, licet non in temporibus nostris, tamen postmodum practizabitur, et error contrarius paulative evacu- *Truth must prevail.*
 25 abitur. * Et sic concedi debet quod tota congregacio istorum claustralium debet pure vivere vitam Christi, et dotaciones ac
 B¹. 155 b. 25 tradiciones adjectas libere dimittere. Christus enim in ascensu suo in celum non ordinavit apostolos suos sive discipulos sic vivere claustraliter; et tamen ex fide cognoscimus quod Christus scivit et potuit ordinasse, si ecclesie profecerit

2. contra, *pro* circa, B, C. totam occupacionem, B, C. 9. et, *pro* quia, B, B¹, C. 12. immitativa, *pro* jувativa, C. 19. cum spremento, *post* derideret, *add.* B, B¹, C. 23-24. quod . . . debet, *om.* B, B¹, C. 27. cum, *pro* tamen, B, B¹.

Had claustral life been good Christ had ordained it.

Its symbols are false or hampering.

Christ lived in the open air.

Abbey buildings are a tie to earth.

Heavenly influence descends more freely in the open air than in monasteries.

The rule of the good Gregory must yield to the gospel.

Christ did His work in the open air.

sue, apostolos suos ac eorum vicarios in claustris talibus taliter vegetasse, sed in fide evangelii * prius dixit: *Nemo* 109. *accendit lucernam et ponit eam sub modio sed super candlabrum ut qui ingrediuntur lumen videant.* Voluit ergo patris sapientia ut persone splendentes in lumine gratie 5 lucescerent patule ecclesie militanti, quia sic ordinat solem, lunam et astra cetera toti nostre habitabili elucere. Nec est virtus in claustris per diabolum introductis cum omnia illa signa sint falsa vel veritas signata per signa hujusmodi re- tardata. Discurrat igitur homo per signa hujusmodi et videat 10 intencionem plus utilem ac virtutem, ex qua talis intencio oriatur, et videbit quod cum bono fraudulencia diaboli est commixta. Numquid credimus tales claustrales plus posse placere deo per talia saxa terrena de bonis pauperum super- flue congregatis quam placuerunt patres tam novi quam 15 veteris testamenti? Christus enim communiter mansit sub divo et templi edificium respuebat, et patriarche legis veteris ante templi edificium sub divo domino plus placebant. * Et C. 13 a. quantum ad edificia que * claustro in abbaciis hujusmodi B. 11 c. sunt connexa, videtur quod sunt stimuli ad habitacionem in 20 terris perpetuam affectandum, et fide[m] apostoli ad hebreos Heb. xiii. 13^o *Non habemus hic manentem civitatem sed futuram in-* 14. *quirimus* relinquendum. Sicut ergo sub divo influencia celestis liberius est recepta, sic religiosi oracio penetrat liberius celum sub divo quam venit ad aures domini in 25 hiis claustris. Et patet quod regula quam condebat bonus gregorius debet racionaliter cedere evangelio Jesu Christi, et errores de vocatis perpetuis et monstrosis elemosinis cessarent, sicut necesse est ipsos in die iudicii vel citra quando deo placuerit terminari. Et sic de vita Christi 30 legimus quod ipse elegit facere facta sua sub divo, cum in

1. sive discipulos suos sic vivere, *post* suos, *add.* B, B¹, C. 6. ordi-
navit, B¹, C. 7. habitacioni, B, B¹, C. 8. cum autem, B, B¹, C.
15. congregata, B, C. agregata, B¹. 21. affectandam. vide
apostolum, *pro* fide apostoli, B, B¹, C. 23. relinquendum, *om.* B,
B¹, C. 26. beatus, *pro* bonus, B, B¹, C. 27. racionabiliter, B, C.
totaliter, B¹.

dupplici convivio sub divo populum suum pavit, sub divo
sepius predicavit, et sub divo pernoctando patrem suum pro
ecclesia exoravit; ymmo exiundo jerusalem capcionem suam
in orto sub divo non casualiter coaptavit, et corpus proprium
15 in monte calvarie ex causa notabili, ut fideles oportet dicere,
immolavit. Templam ergo et basilicam sunt cum moderamine
affectanda, et errores circa illa ac cultus indebite exaltati
sunt catholice deserendi. Et sic respiciat fidelis prudenter
in quo iste religiones private moderne religionem vel sectam

10 domini antecellunt, et videbit quod totus excessus stat in
The sects fall short of Christ's standard by their love of earthly things.

B¹. 155 c. affectione sensibili ad terrena, que non * est ad patriam sed
ad seculum allectiva. Et certum est ex fide quod ista evi-

B. 11 d. temporalia ista tam in * consideracione quam affectione

15 dimittere, et ad celestia aspirare, et sic sophisticaciones dia-

109 b. boli * in istis vocatis spiritualibus suffragiis nudarent. Et si

utrumque brachium synagoge satane ad tempus contra istud

remurmuret, tamen quando ecclesia carebit affectione mun-

dana ista fidei veritas elucescet.

When these earthly affections vanish the truth will be known.

20

CAPITULUM 22^m.

MENDACIUM. Adhuc video quod per infidelem ignoranciam *Mend. objects:*
es cecatus; non enim consideras quomodo ecclesia tam

125 militancium quam dormiencium per oraciones claustralium
et spiritualia suffragia fundata in perpetuis elemosinis est
The church, both of the living and the dead, is helped by prayers of monks.

25 adjuta. Quis ergo nisi demoniacus istud ecclesie suffragium
impediret?

VERITAS. Video quod in falaciis que mundanis complacent *Ver. answers:*
delectaris. Ideo, ne in materia hujus fidei sim cecatus, in
fide vivo domini Jesu Christi. Unde licet supponi possit

1. suo convivio, B, B¹, C. 2. provocando, *pro* pernoctando, B, C.
predicando, B¹. 3. exeundo, B, B¹, C. 10. antecesserunt, *pro*
antecellunt, B, B¹, C. 14. in affectione, B, C. 16. nudarentur, B,
B¹, C. 17. illud, *pro* istud, B, B¹, C. 28. credis quod, *pro* ne, B¹, C.

quod claustrales priores per oracionum suffragia iuverint
 duplicem ecclesiam hic in terris, non tamen tantum quantum
 * priores viri apostolici qui vixerant extra claustra; et ut **C. 13 b.**
 quidam estimant non tantum quantum iuverunt fideles laboratores cum claustralibus conviventes. Unde inter alias 5
 cataractas diaboli quas invenit ad faciendum ipocritas decipere seculares oracionis valencia est precipua, cum introduxit sub colore fidei quod oracio unius claustralis novi ordinis quem invenit excellit omnia temporalia hujus mundi, et sic movebat seculares tam dominos quam operarios et 10
 mercantes conferre claustralibus tam dotaciones quam bona mobilia, * ut expropriarie sequentibus. Et per istam fallaciam diaboli in mammona sic habundant. Nec videtur quod oracio istorum claustralium sit tam valida, nisi propter buccas tam rubeas et labia tam pingua deus eos libencius 15
 ceteris sic exaudit; quia aliter, cum quelibet res dicit deo seipsam, fidelis operarius suis operibus deum melius et ecclesie utilius exoraret. Et quantum ad particionem meriti oracionis, certum est quod, tanquam nobis incognita, est appropriate domino tribuenda, et istam materiam studerent sacerdotes 20
 cum laicis in foro oracionum suarum civiliter commercantes. Nam mercator vendens pure temporalia suo proximo habet rationabiliter conscienciam, si valor venditi sit utrique incognitus, quia aliter ex sibi dubio in commercio proximum defraudaret; quomodo ergo claustralis vendens symoniace 25
 oracionum suarum suffragia propter lata predia non haberet conscienciam super isto quod neutra pars scit si ista suffragia valent aliquid, et per consequens nescit si temporalis dominus ipsum ditans * est * in tali commercio defraudatus, et per 110.
 consequens commercans sic ambigue de tam spirituali suffragio sibi incognito est symoniacus expressus vel insinuativus, **B¹. 155 d.**

Monks' prayers cannot avail more than apostles', nor probably than those of any faithful worker still in the world.

Their higher efficacy is a delusion from the devil.

Yet in this belief men rob their heirs to fatten monks.

Whose red cheeks and fat lips are their highest claim to God's favour. A good life is the best prayer.

Merit should be left to God to distribute.

When a monk sells his prayers, neither buyer nor seller can appraise their value.

The bargain may be fraudulent and is certainly simoniacal.

3. veri apostoli, B, B¹, C. 17. plus fundatis, *post* operibus, *add.* B, B¹, fundatis plus, *add.* C. 18. *pro* particionem, *text.* percepcionem. *sed in marg.* perticionem. B¹. 23. venditi, *add. post* rac., B. venditi, *add. ante* rac., B¹. in venditi, *add. post* rac., C. vendendi, *pro* venditi, B, B¹, C. 31. symiatus, *pro* insinuativus, B¹.

et per consequens excommunicatus a Christo, qui talia commercia condempnavit? Quilibet enim debet scire quod precise tantum valet sibi vel alteri sua oratio quantum deus ipsam acceptaverit ad hunc finem. Sed quilibet orator hic in terris non est tantus dei conciliarius quod scit ad quantum deus oracionem suam acceptat; ergo non debet oracionem suam sic vendere ta^{*cite} vel expresse. Similiter nemo viancium scit si est predestinatus ad patriam vel prescitus, sed certum est si sit prescitus tunc est diabolus, et per consequens oratio sua quantum ad beatitudinem sibi vel alteri nichil valet. Qua ergo fronte vel consciencia venderet tam care sibi incognitum?

B. 12 b.

Or even if he is doomed to Heaven or Hell. He may thus be selling devil's prayers.

Similiter sicut commercans ignorat valorem sui meriti, sic ignorat dignitatem persone ementis, si pro dato tempore fructu meriti venditi congaudebit. Cum ergo tenetur pro die iudicii vel in patria reddere bonum, sive defendere quod vendebat, videtur quod solius dei est distribuere bona meriti sicut placet. Et istam fidem notarent ipocrite et mundi divites cum talibus meritis commercantes.

C. 14 a.

Even if the seller's prayers have merit he cannot tell the buyer. God alone can assign the fruits of merit.

20

CAPITULUM 23^m.

MENDACIUM. Videtur quod precipitanter in voraginem heresis te profundas; innuis enim quod non valet oratio pro vivis vel mortuis, eo quod secundum tuum antiquum errorem omnia que evenient est necessarium evenire. Sed

quid est expressius contra fidem scripture? Cum Christus

Matt. vi.

M^t 6^o docet Christianos orare; et quantum ad vindictam

5-14.

James v. 17.

vel penam oracione hominis impetrandam dicit jacobus ultimo cap^o: *Helias homo erat similis nobis passibilis, et oracione oravit ut non plueret super terram, et non pluit 30 annis tribus et mensibus sex, et rursus oravit et celum dedit*

16. refundere *corr. al. man. ex* defendere, B.

refundere, B¹, c.

17. distribuere *corr. ex* discernere, B, B¹.

pluviam et terra dedit fructum suum. Aliter enim subducta spe orandi hominis scriptura pro majori parte deficeret et viator regulariter desperaret.

Tempting men to despair.

Ver. answers:

VERITAS. Non erubescis inevidenter concludere blasphemiam dum consequencie * colorem aliquem nescias stabilire. **B. 12 c.**

Men pray by the same necessity as they do other things.

Concedo enim tibi quod omnia que evenient de necessitate evenient; ideo necesse est homines orare, et dignis orationibus tam sibi quam aliis suffragari; et sic concedo quamlibet partem scripture et specialiter illud **M^t 6^o** de oracione dominica et aliis sonantibus ad efficaciam deprecandi, ut **10** dictum est de jacobo et similibus autoritatibus in scriptura.

But where have you learnt that they should pray for hire?

Verumtamen nunquam didicisti quod oracio hominis taliter debet vendi, nec quod viator magnificet suam oracionem, sed quod deus voluit oracionis nostre efficaciam esse nobis incognitam, ne cum oracione pompatica mercar*emur. Nam **110 b.**

God hides from us the efficacy of our prayers to prevent such sales. The efficacy of prayer varies as God's love to the suppliant.

ut fidem capimus quod de quanto quis (orans discrete pro aliquo) est plus dilectus a domino de tanto est oracio sua prestancior. Sed quis dubitat quin * omnis predestinatus **B¹. 150 a.** quasi infinitum plus diligitur a deo quam prescitus, cum deus eternaliter vult quod primus beatificetur et secundus per- **20**

And as the love is unknown, so is the efficacy.

petuo condempnetur. Ideo sicut amor dei quo viator diligitur est nobis incognitus, sic et valor sue oracionis. Erubescat igitur viator valorem sue oracionis super alios commendare. Et tamen in isto claustrales nimis decipiunt dominos divites et pauperes, suam oracionem et meritum stolidem- **25** mendantes. Unde inventa est una subdola ficcio in qua stolidi amplius seducantur, scilicet quod sacerdotes, et specialiter claustrales virtute ordinis, etiam presciti, in virtute ecclesie suis oracionibus inenarrabiliter promerentur. Et ad

A fiction has been invented that the prayer even of fore-doomed priests and monks is of untold value, as being offered by the Church.

2. sepe oracione, *pro* spe orandi, B, B¹, C. 4. *pro* erubescis inevidenter, evidentem videris, B, C, *sed* videris *corr. ex* potes, B. evidentem potes, *sed in marg.* videris, B¹. 6. autem, *pro* enim, B, B¹, C. 10. consonantibus, B, B¹, C, *sed al. man. in marg.* consolanibus, B¹. 13. orator, *pro* viator, B, B¹, C. 16. fide, B¹, C. 19. in infinitum, B¹, C. domino, *pro* deo, B, B¹. 20. perpetue, B, B¹, C. 23. ergo, *pro* igitur, B, B¹, C. supra, B, B¹, C. 24. Unde *corr. ex* et tamen, B. Unde, C. 25. suas oraciones, B, B¹, C.

C. 14 b. hoc sophisticantur evidencie patris mendacii. * Si autem ordo
 vel secta promovet sacerdotes ut eorum oratio plus a domino
B. 12 d. sit * audita, secta Christi et ordo quem ipse imprimit, ut
 viator sit sacerdos in patria infinitum plus promovet quam
 5 secta sine Christi licencia introducta vel carectar sensibilis
 humano ingenio machinatus. Similiter omnes tales presciti,
 pape vel claustrales, sunt manifesti diaboli de ecclesia ma-
 lignancium, quomodo ergo virtute ecclesie Christi quam
 inficiunt, suis oracionibus sic prodessent? Numquid credimus
 10 deus necessitatur per talia apostemata tanquam media in-
 fundere lumen gracie in vasa sua predestinata, in que, ut ex
 fide supponitur, est illapsus?

But if the prayers
 of any sect have
 special efficacy,
 it will be those
 of the 'sect of
 Christ.'

How can fore-
 doomed popes or
 monks, members
 of the devil's
 church, have the
 virtue of Christ's
 Church for their
 prayers?

God is deaf to
 the prayers of
 the disobedient.

Similiter talis claustralis ex declinacione a lege domini
 est sibi valde ingratus, et ut sic indispositus ad orandum.
Prov. xxviii. 9. Unde proverb 28^o sic scribitur: *qui declinat aurem suam ne
 audiat legem, oratio ejus fit execrabilis.* Similiter ut hic
 supponitur, justorum sunt omnia et specialiter pauperum
 spiritu, quantumcunque sint abhominabiles apud mundum:
 sed clerus dotatus defraudat hos pauperes de sua substancia;
 20 igitur propter istam injuriam necesse est deum oracionem
 illorum repellere, nisi quis blasfemet quod deo ingratus,
 propter hoc quod est mundo dicior sive excellencior, est
 pocius in precibus exauditus. Unde in confirmacione istius

And therefore to
 those of the
 clergy who
 disobey the law
 of poverty,

Their wealth will
 not win God's
 ear, but will
 bring them under
 the curse of those
 who offer to Him
 of what they have
 defrauded the
 poor.

assumpte sentencie ecc^{ci} 34^o scribitur: *qui offert sacrificium
 de substancia pauperum, quasi qui victimat filium in con-
 spectu patris.* Talia sunt multa testimonia in scrijptura, ut
Prov. i. 28. *specu patris.* Talia sunt multa testimonia in scrijptura, ut
Isaiah i. 11-15. prov p^o, ys. p^o, Malac p^o, cum aliis. Ex quibus motus fuit
Malachi i. 7, 8. beatus gregorius dicere pro prelati indignis: 'Cuncti liquido
B. 13 a. 'novimus cum is qui displicet ad intercedendum * mittitur
Greg. Reg. Past. Lib. i. cap. 10. 'irati animus proculdubio ad deterius provocatur,' ut patet
 in suo pastorali. Et in canone 3^a questio 7^a 'si quis in

5. character, B, B¹, C. 7. manifesti, *corr. ex* manifeste, B. mani-
 feste, B¹. 13. talis, *om.* B, B¹, C. 21. sit gratus, *pro* ingratus,
 B, B¹, C. 23. confirmacionem, B. 24. sic scribitur, B, B¹. scri-
 bitur sic, C. 26. manifesta, *pro* multa, B¹, C, *sed al. man. in marg.*
 multa, B¹. 30. patet, *om.* B, C.

Augustine tells us that as the good man praises God by his every act, so the praises of the wicked turn to blasphemy.

'gravibus.' Unde augustinus alludens iste sentencie dicit quod observans debite mandata domini quicquid fecerit vel quicquid dixerit laudat deum. Et per consequens prevaricator e contrario nocet sibi et infert malum ecclesie militanti.

'Si' inquit 'violencia te ingurgites quantaslibet laudes reseret 5
'lingua * tua, vita tua blasfemat.' Propter talia multi esti- **B¹. 156 b.**
mant quod plures oratores de hiis sectis 4^{or} sunt in capitulo **111.**

God deliver us from prayers that bring a curse.

scarioth de quo ps^o 10^o dicitur *fiat oracio ejus in peccatum*, Ps. cix. 7.
et in capitulo eorum de quibus Malachie 2^{do} dicitur *male-* **Mal. ii. 2.**
dicam benedictionibus vestris. Ideo a talis oracionibus libera 10
nos domine.

CAPITULUM 24^m.

Mend. objects :

Such an enemy to the Pope and clergy should be suppressed.

Robbed of their lands they would perish, leaving no one to grant indulgences, ordain, etc.

Must Christ descend from Heaven whenever the Church needs counsel?

You would not dare argue so before the Pope.

MENDACIUM. Si ille qui se exaltat humiliabitur, videtur quod tam manifeste impugnans papam et inferiores prelatos ecclesie sit necessario * suprimendus, si enim illi caruerint **C. 15 a.**
seculari dominio, status et dignitas eorum corrueret. Sed quis tunc concederet indulgencias ac privilegia, consecraret episcopos et sacerdotes alios, et alia dubia incumbencia secundum leges ecclesie terminaret? Numquid credimus quod oportet Christum de celo semper descendere quando 20
noviter est sua ecclesia consulenda? Qualitercunque hic loquaris in angulis, non auderes ista defendere vel dicere coram papa.

Ver. answers :

If I shrink it would be but from bodily fear.

VERITAS. Confisus in fide audeo hec dicere coram deo. Et si mortem temporalem adhuc timeo, sicut petrus, reputo 25
quod debeo istam sentenciam defendere coram papa. Et sic quantum ad exaltacionem evangelicam quam allegas debeo

2. dei, *pro* domini, B, B¹, C. 4. eciam infert, B, B¹, C. 5.
violencia, *pro* violencia, B, C. 8. 108, *pro* 10, B, B¹, C. 9. de,
om. B, C. 10. talibus, B¹, C. 14. diffamans (*corr. ex* infamans)
inferiores, B. infamans, B¹. diffamans, C. 16. dignitates, *pro* dig-
nitas, B, B¹, C. corruerent, B, B¹, C. Sed, *om.* B, B¹, C. 27.
excitacionem, *pro* exaltacionem, B, B¹, C.

- B. 13 b.** dicere istam sententiam in spiritu * humilitatis et sperare quod exinde humiliabor amplius in virtute. Dico ergo istam sententiam pro bono pape atque ecclesie; et si occisio vel alia pena exinde eveniat, rogo deum meum dare mihi virtutem
 5 ad constanter et humiliter paciendum. Et quantum ad ruinam status et dignitatis prelati cesarii, non posses patencius ipsos in talibus accusare, quia innuis quod, contrarie Christo et suis apostolis, dependent a dominio seculari. Sed procul a fidelibus sit talis dignitas sacerdotis. Videtur enim quod
 10 illa dignificat ad prelaciam in tartaris, que fundatur in via super bonis terrenis vel mundanis honoribus, quia contra legem dei foret quod ista mundana extollencia quemquam directe in beatitudine exaltaret. Ideo sicut peccator, in quantum hujusmodi, est contrarius sibi ipsi, sic in quantum
 15 ita niteris loqui pro papa et prelatis caesariis loqueris contra illos. Et sic cum hoc nomen papa sit terminus extra fidem scripture, videtur quod in dotacione ecclesie presumpta per cesarem est inventum. Et sic, si connotet istam ordina-
 20 cionem, ut innuis, salubre foret ecclesie quod non forent papa vel aliqui cardinales, quia episcopus animarum dominus jhs Christus cum servis suis fidelibus longe melius sine papa tali et prelatis aliis regeret ecclesiam militantem. Sic enim fecerunt post ascensionem domini petrus et alii sacerdotes pauperes antequam ecclesia est dotata, quare ergo non sic
 25 facerent hodie? Cum status illi sint seminarium dissencionis et pugne pro dominio seculari. Ideo si doleres propter casum hujusmodi, potissima materia dolendi videtur humiliacio antichristi. Nam blasphemie concessionibus indulgen-
 30 ciarum in patria, tediose oneraciones fidelium hic in via, * cum tradicionibus et persecucionibus antichristi cessarent in ecclesia; sed felix cessacio, et sic est de omnibus operibus
- B¹. 156 c.** liacio antichristi. Nam blasphemie concessionibus indulgen-
B. 13 c. ciarum in patria, tediose oneraciones fidelium hic in via, * cum tradicionibus et persecucionibus antichristi cessarent
 111 b. in ecclesia; sed felix cessacio, et sic est de omnibus operibus

I speak in humility and honesty of purpose.

If the dignity of prelates would be destroyed, unlike Christ's, it rests on their secular power.

Such dignity qualifies for pre-lacy in Hell.

This defence of pope and prelates is their condemnation.

The name 'pope' is unknown to scripture.

If it is as you say, it would be good for the church to have neither pope nor cardinals.

And revert to the order of the primitive church.

Getting rid of the blasphemy of indulgences, and the burdens of the faithful.

1. docere, *sed al. man. in marg.* dicere, B¹, docere, C. 6. et dignitatis, *om.* B, B¹, C. 7. sic contrarie, B, B¹, C. 20. alii, *pro* aliqui, B, B¹, C. dominus noster, B, B¹, C. 24. erat, *pro* est, B, B¹, C. 29. patria *al. man. corr. ex* papa, B., papa, *sed al. man. in marg.* patria, B¹. 31. esset, *pro* sed, B, B¹, C.

que sic fiunt a prelati hujusmodi extollerent; et sic prosperaretur ecclesia sequente persona * que apud deum **C. 15 b.** est excellencior vestigia Christi in moribus et vestigia sancti petri. Nec dubium quin tunc non dominaretur seculariter papa, episcopus vel aliquis clericorum, quia manifestum est 5 ex fide scripture duplicis testamenti quod sic vixit et docuit dominus jhs Christus. Et quantum ad indulgencias, privilegia, et regulacionem ecclesie in lege nova, patet quod foret sibi expediens et toti ecclesie viatorum quod omnes novitates hujusmodi sint sopite. Sic enim fuit tempore Christi ante- 10 quam antichristus sic regnaverat, et erit post diem judicii vel tempore anteriore quo placet domino jhu Christo. Omnia enim talia videntur esse fantasmata non fundata nec rationibus nec scriptura. Sicut ergo illis deficit fundacio rationis, sic profectus meriti beatitudinis, et sicut in declinacione a 15 veritate claudicant, sic in profectu ad beatitudinem promerendam, ita quod omnes operationes concernentes sacerdotes cesarios, in quantum tales, non proficiunt directe ad beatitudinem sed impediunt vel retardant. Et ita est de 20 tribus dignitatibus sive officiis que episcopus sibi servat. que sunt juvenum confirmacio, clericorum ordinacio et locorum consecracione. Omnia enim ista sonant in cupidinem vel lucri temporalium vel honoris. Et sic non oportet propter tales cupidines Christum de celo descendere nec in terris ipsum talem vicarium reservare. Licet ergo antichristus videatur 25 ad tempus * supra fideles Christi tyrannice dominari, tamen **B. 13 d.** fideles supponunt quod ante diem judicii pars Christi exaltabitur et pars contraria deprimetur; quia certum videtur quod vecordia potencium et timor servilis paciencium est in causa quare sic pars diaboli hodie in angulo habitabilis 30 exalatur.

Once more following Christ's footsteps, the Church would prosper. And the secular dominion of the clergy would cease.

The church would gain by the abolition of indulgences.

Which are unfounded fancies.

All clerical functions conducing to gain are stumbling-blocks.

Including the triple functions of a bishop, confirmation, ordination, and consecration of places.

It is not for such things as these Christ need descend from heaven.

Christ's cause will triumph before the judgment day.

1. excellenter, *pro* extollerent, B¹, C.

6. testimonii, *pro* testamenti, B, B¹, C, *sed al. man. in marg.* testamenti, B¹.

11. Antichristus, *om.* B, B¹, C.

12. anteriori, B, B¹, C.

30. ab illis, *pro* habitabilis, B, B¹, C.

30. ab illis, *pro*

CAPITULUM 25^m.

MENDACIUM. Video quod moliris contra statum sacerdotii, *Mend. o jects* : sicut loqueris contra statum religiosorum per papam et totam ecclesiam confirmatum. Velles enim quod sacerdotes

5 non venderent preces suas, sed quomodo, rogo, tunc viverent, vel cui intenderent operi manuali? Numquid forent carucarii vel consecrantes in dies corpus domini polluerent manus suas sanctas turpi opere manuali? *If priests do not sell their prayers, how are they to live? By manual labour?*

VERITAS. Testis sit mihi deus affecto prosperitatem spiritualem et comodum sacerdotum; nollem tamen quod venderent preces suas nec quod forent mercantes mundani nec

feneracionibus aut aliis negociis illicitis ocupati. Sed vellem quod intenderent predicacioni evangelii vel labori mecanico, ut scripture, vel alteri corporali, dum tamen preservarent

15 se ab avaricia et aliis criminibus manifestis. Ymmo, ut videtur mihi, pos^sent * licite cum secularibus vel aliis conducentibus convenire quantum de precio accipient annuatim, *I desire that the priesthood may prosper, but not by selling prayers, nor by usury. They may do any manual work so they keep free from avarice. Priests may agree to take a yearly salary, if they will be content with little.*

B¹. 156 d. 112.

1 Tim. vi. 8. dum tamen in limitibus apostoli p^a thymo 6^o habentes alimenta et quibus tegantur sint cum prudentia contentati.

C. 16 a. Et * omnino quod caveant de peccatis majoribus et intendant subducto ocio operibus sacerdotalibus; et specialiter quod

B. 14 a. propter suam * cupidinem non sint ecclesie onerosi, ut quod non sint incontinentes aut cupidi vel in officiis aut jocis mundialibus ocupati. Et ut videtur mihi foret cum istis

25 salubrius sacerdotibus exercicio manuali intendere, ut scripture, informacioni gramatice vel alteri operacioni ad quam *It would be good for them to write, or teach grammar, as well.*

5. suas, *om.* B, B¹, C. 7. carucarii vel carnifices et consecrantes corpus Christi polluerent, B, B¹, C. 9. quod affecto, B, B¹, quod aspecto, C. 13. predicacioni, *om.* B, B¹, C. lab. evangelii vel mec., *ord. inv.* B, B¹, *sed corr. ex* evangelio vel lab. mec., B. evangelio vel lab. mec., C. 16. aliis sec., B, B¹. 17. accipiant, B, B¹, accipient, C. 19. contenti, *pro* contentati, B, B¹, C.

deus moverit suos famulos, ut teneant se in limitibus supra-
dictis. Unde de paulo legimus act. 18^o quod erat artis **Acts xviii. 3.**
senefectiore, et act. 20^o testatur ipsemet de se ipso: *in Acts xx. 34.*
hiis que mihi necessaria erant et hiis qui mecum erant minis-
traverunt manus iste. Sed quis nostrum est dignior isto Paulo? 5

It is idleness, not
work, that unfits
them for their
duties.

Operacio quidem talis laboris corporalis non inficit, vel sacer-
dotem ad consecracionem corporis domini indisponit, sed
ocium, superba ocupacio, vel onerositas ecclesie, aut aliud in-
ficiens mentem suam. Confidat ergo sacerdos in domino et
certet viriliter contra diabolum, seculum atque carnem, nec 10
desperet quin deus de temporalibus sibi necessariis pro-
videbit, considerans illud Mt 6^o quomodo Christus dicit **Matt. vi. 25.**

If priests fight
manfully against
the devil, Christ
will not desert
them.

suis fidelibus quod non sint solliciti circa ista. monens per
exemplum de volueribus atque liliis, quomodo deus non
deficit eis in necessariis, quanto magis non servis suis fide- 15
libus magis dignis. Ponat ergo se sacerdos fidelis in manu
domini, et non ponat contra se obicem per peccatum, et non
dubium quod quicquid sibi contigerit cedet sibi ad profectum
anime salutarem. Paciatur ergo famem, sitim et corporis
nuditatem, non tamen tantam quantam apostolus, et in istis 20
omnibus gracias agat deo. Et stet constans fide quod deus
non potest deserere servos suos fideles * qui in fide et vita sua **B. 14 b.**
fideliter perseverant. Sunt autem vocati sacerdotes de hiis

Let them put
their trust in
God.

And endure
privation thank-
fully, with
constant faith.

Friars abandon
Christian liberty.

sectis **III^{or}**, et specialiter de fratribus, qui peccando ponunt
obicem sibi ipsis, ut hii deserendo libertatem legis domini 25
induunt novos ordines adinventos, et ultra quam deus consulit,
in fratribus superfluis, in domibus sumptuosis et aliis ritibus
inutilibus glomerantur. Et necesse est tales quandoque esse
perplexos racione peccati prioris, in quo deserentes libertatem
legis domini stolidè se involvunt; et tales dicuntur habere 30

Their number is
too great, their
houses too
splendid, their
rites useless.

1. moverit *corr. ex* moveret, B, moveret, B¹. 3. senefactorie *corr.*
ex scenofactorie. B. scenofactorie, B¹. 8. aliud, *om. et supra verba*
aut inf. ment. *al. man.*, est ut invidia luxuria, B, est, *pro* aut aliud, B¹, C.
10. et, *pro* atque, B, B¹, C, neque, *pro* nec, B, B¹, C. 15. non, *om.* B,
B¹, C. 18. quod, *om.* B, quin, *pro* quod, B¹, C. cedit, B, B¹, C.
21. in fide, B, B¹, C. 22. servos, *om.* B¹, C. 26. consuluit,
B, C, consulit, *sed al. man. in marg.* consuluit, B¹.

- istam consuetudinem quod de multis hominibus simul acci-
piunt annuam pensionem tanquam singuli eorum proprii
oratores, et sic fraudant hos homines et seipsos; cum tenentes
se in libertate legis domini * possent facilius et competencius
vivere et minus esse fidelibus onerosi. Unum enim peccatum
inducit in aliud, sicut volutantes se in lacum per hoc pro-
fundius demerguntur. * Nec video quin fundamentum istius
sentencie sit sacerdotibus superioribus, cujusmodi sunt pre-
lati * et curati, cum majori diligencia observandum, cavendo
semper ne sint in ecclesia ociosi nec subditis onerosi. Vide-
tur tamen mihi rationabile quod curatus occupatus ex dei
ordinancia infirmitate corporali debet de parochia titulo ele-
mosine, sicut prius cum moderamine, sustentari.
- 112 b.** Friars take annual payments from many men, as if they would be special benefices for each.
- B¹. 157 a.** And from this are drawn deeper into sin.
- C. 16 b.** The blame lies with prelates, who should have kept the Church free from such burdensome members. Yet a sick or disabled parish priest has a right to alms.

CAPITULUM 26^m.

- 15** MENDACIUM. * Adhuc videtur quod innuis destructionem
cleri in anglia et per consequens legis Christi. Quis, rogo,
secularis sciret defendere fidem ecclesie contra hereticos si
non essent in universitatibus collegia super temporalibus
dominiis et appropriatis ecclesiis stabilita, ut patet de heresi
in eucaristia et aliis similibus que in fine temporum * dia-
bolus spissius seminavit?
- B. 14 c.** *Mend. objects:*
If it were not for endowed colleges, how could theological learning be kept up, and heresies be combated?
- VERITAS. * Quondam movebat me ista sentencia, sed qui
me segregavit ex utero affectionis proprietarie dixit mihi,
quod oportet omnes istas affectiones relinquere, et in ordina-
tione Christi et dei fidem ponere. Cum ergo Christus non
ordinavit istas universitates sive collegia, manifestum videtur
quod ista, sicut graduaciones in illis, sunt vana gentilitas in-
troducenda; in cujus signum tam collegiati quam alii graduati
- Ver. answers:*
I too thought thus till taught of God.
Universities and colleges are not of Christ's foundation.
Their endowments give rise

1. capiunt, *pro* accipiunt, B, B¹, C. 17. legem, *pro* fidem, B, B¹, C.
18. universalibus collegiis, B, B¹, C. 19. elemosinis, *pro* ecclesiis,
B, B¹, C. stabiliti, B, B¹, C. 20. fratrum temporibus, *pro* fine tem-
porum, B, B¹, C. 25. et dei, *om.* B, B¹, C.

to self-seeking
and bickerings.

An unlearned
man with God's
grace does more
for the Church
than many
graduates.

Scholastic
studies by God's
grace, have cer-
tainly done good,
but would have
done more had
His commands
been obeyed.
They rather
breed than
destroy heresies.
Benefits from
them are acci-
dental, and are
outweighed by
their evils.

Witness the
heresy as to the
nature of the
Host.

Simple priests
are better
teachers than
any University.

in universitatibus querunt que sua sunt, caritatis regulas deserentes; ex quo pullulant invidie, comparaciones personarum et patrie, et multa alia seminaria patris mendacii, sicut noverunt qui particulariter considerant istam seolam. Ideo objectus contra secularia dominia clericorum et appropriacio- 5 nes ecclesiarum stant vivaciter contra istos. Et quantum ad fructum certum videtur quod unus idiota, mediante dei gracia, plus proficit ad edificandum Christi ecclesiam quam multi graduati in scolis sive collegiis, quia seminat humilius et copiosius legem Christi tam opere quam sermone. Ideo 10 si omnes sollicitudines superflue quantum ad edificacionem ecclesie forent absceise ab istis scolasticis, vel totum vel major pars ocupacionis hujus ab ecclesia raderetur. Conceditur tamen quod omnia ista tam studia quam collegia, sicut diaboli proposita, profuerunt, sed non directe, ymmo 15 mediante dei gracia; et pure secundum legem et ordinacionem suam plus ecclesie profuissent. Et quantum ad destrucciones heresum, videtur multis quod talia studia sunt nidus heresis et fomentum, vel si * quandoque prosunt per accidens, **B. 14 d.** sicut sciencie que domini theologie graduacionem et confir- 20 macionem suam aliquociens obsecuntur, hoc rarerent evenit, et peccata sua vel omissionis vel commissionis sepius eveniunt in hiis locis. Ut que securitas est in istis defendendo quod hostia consecrata non sit corpus domini sed accidens incog- 25 nitum sine subjecto, ut reserant nove secte? Et sic est de aliis heresibus noviter pullulantibus contra fidem, nam * in- **B¹. 157 b.** spiracio sacerdotum simplicium, tam in noticia quam in opera- 113. cione voluntaria, plus * proderit capacitati fidelium laicorum quam omnes dicte universitates cum studiis suis adjacentibus, vel privilegiis laycos deprimentibus * ipocritice introductis. **C. 17 a.** Nec ista asserimus propter invidiam sed propter amorem

6. illos, *pro* istos, B, B¹, tales, C. 12. tota, B, C. 13. hujus-
modi, B, C. 15. peccata per accidens, *pro* proposita, B, B¹, C. 20.
ecclesie quemadmodum theologie ad decorem, *pro* sc. que dom. theol.
grad., B, B¹, C. 22. vel obmissus vel commissus, B, B¹, C. 23.
multis, *pro* istis, B, B¹, C.

profectus ecclesie et cursum liberum legis Christi. Et idem dicimus de domibus fratrum et aliorum ordinum qui sunt in talibus universitatibus stabiliti. Paulus enim quondam phari-

Phil. iii. 5.

seus, ut patet philip 3^o, propter meliorem sectam Christi ex eius licencia sectam istam tanquam providus dereliquit; quare ergo non debent sacerdotes hodie conformiter operari?

Paul left the sect of the Pharisees for the better sect of Christ.

Et hec ratio quare claustrales, cujuscunque secte fuerint vel obligationis aut juramenti stulti astricti, debent libere ex mandato Christi exire ista vincula et induere libere sectam

All claustrals, therefore, should freely cast off their bonds and enter Christ's sect.

Christi. Nam ex fide capimus quod secta illa in sua libertate est melior, facilior et undequaque utilior. Sed quis

B. 15 a.

fidelis hesitat quin deus bonus dat servis suis licenciam ad istam partem libere eligendum et aliam con*dicionis contrarie dimittendum? Nam constitutiones papæ vel regule alie

No faithful man can doubt that Christ would approve this.

private non possunt infringere istam legem. Que, rogo, ratio

Papal constitutions can be of no force against His law.

duceret fidelem ad habendum conscienciam super isto quod eligit melius, ordinationi dei conformius, et ecclesie militanti utilius? Et cum super omissione istius voluntatis domini non habet conscienciam, sicut super peccatis multis gravibus

que perpetrat tam patule quam occulte, numquid credimus

Love of human traditions deadens the conscience and is an idolatry.

sic prediligendo tradiciones humanas tanquam idolatria sibi constituit deos falsos, cum quicquid homo preponderanter

diligit constituit deum suum, sed tales tradiciones humanas preponderanter diligendo ultra ordinationem domini prediligit

ordinantem. Et idem videtur de temporalibus dominis qui

Temporal lords by their acquiescence also blaspheme God.

propter affectionem proprietariam et mundani nominis constituunt vel consenciant hujusmodi novitati. Omnes enim videntur ex quadam stulticia quodammodo blasphemare.

4. ad Phil. B, B¹, C.

6. sacerdotes hodie non deberent (*pro* debent) *ord. inv.* B, sacerdotes hujusmodi (*pro* hodie) non deberent (*pro* debent) *ord. inv.* B¹, C.

11. undequaque. *om.* B, B¹, C.

12. det, B, B¹, C.

15. rogo, *om.* B, B¹, C.

17. elegit, B, B¹, C. et (*ante* ecclesie), *om.* B, B¹, C.

20. perpetrant, B, B¹, perpetravit, C.

21. quin sic, B, B¹, C.

22. dominos plures, *pro* deos falsos, B, B¹, C.

24. non prediligit, B, B¹, C.

CAPITULUM 27^m.*Mend. objects :*

Your persistence
in this flat heresy
will bring you
excommunica-
tion, suspension,
and death.

MENDACIUM. * Video quod errore stulto cecaris non timens
tanquam lapis insensibilis censuras ecclesie contra tuam sen-
tentiam fulminandas. Nam ista defendens citaberis, excom-
municaberis, et ab omni fructu in ecclesia utili suspenderis. 5
Et hoc videtur rationabile quia pertinaciter ad detrimentum
ecclesie defendis heresim manifestam. Nec dubium quin ad
ista consequetur incarcerationio et atrocissima pena mortis.

Ver. answers :

A faithful man is
ready to imitate
Christ's suffer-
ings for the truth.

VERITAS. * Scio quod contenciosa et terrifica verba seminas
non fundata. Ideo consolatus de Christo et lege sua non 10
timeo * verba tua. Christus enim tolleravit humiliter ac **B. 15 b.**
pacienter tam impropria quam finaliter penam acerbam et
mortem maxime exprobrosam. Quis ergo fidelis servus
domini propter talia timeret prudenter dicere veritatem?
Omnes enim censure antichristi non sunt nisi false umbre, a 15
via domini timidos exterrentes. Si enim * antichristus citat **B. 157 c.**
hominem * ad locum quem non intelligit nec scit si pro **C. 15 b.**
tempore citationis erit in tartaris cum diabolo stabilitus, et
Christus citat per legem suam, per instinctum et casus quos
immittit ad partem contrariam; quis dubitat quin citationi 20
domini est parendum? Ideo non foret signum evidencius
ad ostendendum quod ta*lis citans sit antichristus et filius **113 b.**
patris mendacii quam talis falsa citacio contra Christum.
Et quantum ad excommunicationem, dictum est dif-
fuse alibi quod sonat probabiler in dei benediccionem **Ps. cix. 28.**
cum psalmo 108^o scribitur *Maledicent illi et tamen benediccs.* **Mal. ii. 2.**
Et malachie 2^o *Maledicam benediccionibus vestris.* Et **Matt. v. 11.**
Mt. 5^o dicit Christus *beati critis cum maledixerint vobis*
homines et persecuti vos fuerint et dixerint omne malum ad-
versus vos menciens propter me. Christus autem non dimisit 30

Christ's citation
must be obeyed
rather than Anti-
christ's.

Antichrist's ex-
co mmunica-
tion
will win Christ's
blessing.

2. cecatus es, B, B¹, C. 9. verba et terr., *ord. inv.* B, B¹, C. 10.
consolatus, *sed int. lin.* confisus, B, confisus, B¹, C. 19. instrumentum,
pro instinctum, B, B¹, C.

dicere veritatem evangelicam propter tales minas a diabolo fulminatas; quare ergo debet Christianus, securus de fide sua timere vivere vel dicere veritatem legis domini quam cognoscit, cum persecucio corporia sit malum maximum inferendum? Sed Mat. 5^o scribitur *beati qui persecucionem patientur propter justiciam, quoniam ipsorum est regnum celorum.*

- B. 15 c.** Ecce felix premium propter penam momentaneam commutatum: ideo nullus nisi * in fide trepidans vel infidelis stacionem istam in fide domini formidaret. Et quantum ad
- 10 suspencionem patet quod summi episcopi jerusalem et sui complices Christum in crucis patibulo suspenderunt, quare ergo non possunt eorum vicarii suspendere veritatem evangelicam et servos fideles domini jhu Christi? Cum antichristus et sui vicarii post tantam gratitudinem a redemptore percep-
- 15 tam videntur esse plus istis summis sacerdotibus et phariseis ingrati, et per consequens in suspencione frivola et infundabili plus scelesti. Unum ergo solacium est fideli quod omnes iste censure mendaciter fecte non sunt fundande in Christo vel lege sua, sed ab antichristo minatorie machinate. Et quan-
- 20 ad fructus ecclesie certum est quod meritum insensibile est fructus pocior quam fructus sensibilis; ideo juxta proverbium salomonis *Maledictus qui propter buccellam panis deserit veritatem.* Nec sum mihi conscius quod defendo vel
- Prov. xxviii. 21. dico heresim aut contra papam vel aliquem cardinalem, sed
- 25 dico Christi sentenciam licet videatur penalis ad tempus, tamen est quoad salutem anime utilis et salubris. Et celans istam sentenciam nullam partem ecclesie Christi diligeret, cum ipse ex summo amore dileccionem istam suis fidelibus exemplavit. Et fideles ecclesie possunt ad similitudinem
- 30 jeremie strenuitatem suorum militum lamentare. Milites quidem antichristi audent in causa sua vel causa mundana sapientem lucrum proprium usque ad mortem contendere.

And this is a great reward for any earthly suffering.

As to suspension for preaching truth Antichrist will be imitating the high priests who suspended Christ on the gibbet.

The faithful will be consoled by knowing that the suspension has no authority from Christ.

It is better to lose the material fruits of the Church than the spiritual.

I am not conscious of speaking any heresy.

Silence would prove lack of love to the Church.

Alas, that Christ's soldiers are less daring than Antichrist's.

3. vivere vel, om. B, B¹, C. 4. non sil. B, B¹, C. max. mal., ord.
inv. B, B¹, C. 9. domini. om. B, B¹, C. 27. Christi. om. B, B¹, C.
28. Christus, pro ipse, B, B¹, C. 32. capiente, pro sapientem,
B, C, sapiente corr. ex capiente, B¹.

Sed milites Christi non audent, sicut et ipsi audent in causa diaboli vel leviter se exponere periculo imminenti, causa * im- C. 18 a. mensitatis mercedis perpetue sic certantibus infallibiliter re- promissis; ubi non * occurrit causa * patula nisi infidelitas B¹. 157 d. germinans supra fidem ecclesie utrobique. B. 15 d.

CAPITULUM 28^m.

Mend. objects:

How can you prove that pious founders did foolishly?

If alms may be given for a certain length of time, why not in perpetuity?

Especially since these perpetual alms have been ratified by princes, and till now never attacked.

Ver. answers:

Christ did not found these alms, but forbade all thought for the morrow.

MENDACIUM. Moveres per tuam stulticiam consciencias multarum generacionum quarum principia fundarunt elemosinas multas perpetuas. Numquid ergo scis probare quod fundaverant illas stulte? Si autem ille elemosine possunt ad 10 tempus expendi ad honorem dei et utilitatem sue ecclesie, quare non possunt amplius usque ad diem iudicii, cum deus sit eque omnipotens et eque * graciosus in uno tempore sicut 114. in alio? Et specialiter cum ille elemosine sint per multa iuramenta regum et dominorum secularium et cum legibus papa- 15 libus confirmate, nec audebant scioli usque hodie istam elemosinam improbare: qua ergo lege vel ratione, quin potius imprudencia, hoc attemptas?

VERITAS. * Scio ex fide quod Christus est dominus etiam temporis, et cum hoc omnipotens ac etiam omnisciens. Ipse 20 autem non fundavit tales elemosinas, quin potius in evangelio contradixit; cum voluit clericos suos vivere hic tanquam peregrinos et pauperes, tendendo ad patriam tanquam heredes beatitudinis et non terrene possessionis, ad bona beatitudinis aspirare. Ideo precipit Mt 6^o *Nolite esse solliciti in crastinum,* 25 *crastinus enim dies sollicitus erit sibi ipsi. Sufficit enim dici malicia sua.* Nunc autem contrarium hujus doctrine Christi de perpetuis elemosinis est tanquam prudencia tam a clero quam secularibus adoptata. Scimus tamen ex lege quod Christus manet in eternum, et isti temporales domini hodie 30

2. saltem *add. ante* vel, B, C. ' periculis imminente causa, B, B¹, C.
9. pro vero, *pro* probare, B¹. 25. precipit, B¹, C. 29. a secularibus, B, B¹, C.

- florent ut herba et eras in clibanum convertuntur. Ideo videtur non esse prudentia * tales globos claustralium vel aliorum mortalium atque tam fragiliter peccabilium contra dominum stabilire; ymmo ingressi habitacionem secundum tale propositum in principio peccaverunt et infra tempus notabile plus sensibiliter; nec movet plus evidencia facta in contrarium quam si argueres pisces extracti de aqua possunt vivere ad tempus in aere, ergo pro suo perpetuo; vel homines possunt manere ad tempus sine inspiracione aeris sub uno anelitu, ergo possunt sic vivere satis diu. Oportet enim viantes in seculo tribulacionibus et aqua secundum influencias domini temperari. et aspirando ad celestia cordis refrigeria mitigari. Et sub ista figura creditur quod Christus elegit tam communiter sub divo cum hominibus conversari. Idem ergo videtur vocare istas cohabitaciones stultas elemosinas perpetuas, et vocare deliramenta contra dominum conquisita hereditates perpetuas ad viros diabolicos incolendum. Sed que elemosina est talem habitacionem perpetuare, cum quocunque attemptante istam stulticiam dominus ordinat quod non fiat? Et sic rationabiliter moverentur generaciones hominum ad peccata sue generacionis preterite condolendum, et non ad continuendum in sua culpa preterita, * sed ad juvandum ne amplius fiat parentibus suis mortuis in peccatum. Et sic ratione multiplici est mihi evidens quod fundaverant ista stulte, cum blasfeme contra ordinacionem domini se extulerant supra Christum. [Ideo videtur quod domini temporales perpetuantes elemosinas blasfemant in deum dupliciter; primo enim videntur usurpare implicite quod illos elemosinatos ad hoc habilitabunt per tantum temporis, quod non placet communitus deo suo: Videtur 2^o ex parte alia quod dicunt sic tacite deo suo quod constituent suos elemosynarios super tales redditus, velit nolit ille dominus capitalis.
- It shows little prudence to set up these herds of claustrals against Christ.
- By your argument because fish can live a certain time out of water they must be able to live so for ever. Or men to do without breathing, because they can cease it for a moment.
- Christ's example is in favour of an open air life.
- To endow cloisters in perpetuity is no alms.
- Descendants of founders should try to remedy their ancestors' wrong-doing.
- By founding perpetual alms men blaspheme God. First, by engaging for such a length of time to keep almsmen, when it may not please God. Secondly, by so making over rents, without the leave of the chief lord.

12. refrigerio integrati. *pro* refrigeria mitigari. B, B¹, C. 14. cum hominibus. *om.* B, B¹, C. 16. deum, *pro* dominum, B, B¹, C. 26. Verba quae unciis inclusi ut B, B¹, C, *prorsus* omittunt, ita codex noster non nisi in ima *p* osuit.

Sed sciant mundani principes quod durum est eos contra stimulum calcitrare cum defendens proditorem incurrit ut sic peccatum proditorium domini capitalis.]

Et quantum ad juramenta procerum et cartas * eorum istas **B¹. 158 a.** elemosynas confirmantes, patet quod non est juramentum ; vel carta contra dominum, sed omnia illa conformiter legi domini cum prudentia sagaci festinancius sunt solvenda. **B. 16 b.** Et conformiter dicitur de legibus papalibus in hac parte, omnia enim talia videntur sapere contra primum mandatum **114 b.** secunde tabule de Christo patre et matre ecclesia honorandis ; 10 et sic antiquus dierum tam omittendo quam legem condendo, patenter istam stulticiam reprobavit. Unde inter alias cautelas diaboli hec est una quod peccata que introduxit subdole baptizat nomine elemosine vel virtutis.

As for princes' ratifications, these are nought against Christ.

All these papal laws defeat the fifth commandment by depriving future generations of the means of honouring the Church.

CAPITULUM 29^m.

15

Mend. objects : MENDACIUM. * Sed adhuc replicatur specialius quod licet **118.** clericus sic dotari. Nam nulli dubium quin domini tempo-

Lords may keep up a grant of annual rents made by their ancestors.

rales possunt per annum dare redditus suorum dominiorum in manum mortuam et fratribus optinendos, et per idem per quantumcunque temporis ; etiam sic servari possunt elemo- 20 sine perpetue a progenitoribus concessa per generacionem ex dei ordinancia succedentem. Stat ergo servari dominium in manu principalis domini secularis, et genus sacerdotum per quantumcunque tempus rationabile percipere puros fructus ; sic enim possent vivere continue in paupertate evan-

So the Lordship remains in the secular hands, and the fruits only go to the clergy.

Why then may not lords convey ownership and save trouble ?

gelica et pauperibus distribuere fideliter quod superest de elemosinis sibi datis. Quare ergo non licet dominis sic dare suas elemosinas exonerando se et suos posteros ? Et ex parte altera licet clericis prudenter distribuere has elemosinas, sicut apostoli et diaconi fecerunt, ut patet act. 6^o ; et sic **Acts vi. 1-3.**

Following the example of the apostles, the clergy may distribute these alms to the poor.

4. cartulas (*pro* cartas) : eorum, *om.* B, B¹, C. 19. eciam, *pro* et, B, B¹, C. 20. tempus, *pro* temporis, B, B¹, C. et, *pro* etiam, B, B¹, C. 22. licet, *pro* stat, B, B¹, C. 25. posset, B¹, C. 30. et diaconi, *om.* B, B¹, C. sicut, *pro* sic, B, B¹, C.

Matt. xiv. apostoli collegerunt fragmenta, ut patet M^t 14. 15, sed
20; xv. 37.

ad quid nisi ad distribuendum pauperibus? Faciant
ergo clerici secundum hanc formam evangelicam, ut pro-
mittunt, et nemo potest eos ex ratione vel evangelio im-
pugnare*.

B. 16 c.

VERITAS. Videatur mihi quod evidencior sagitta de tua
pharetra non processit. Sed quantum ad assumptum tuum
fideles debent ut fidem supponere quod non licet mundanis
dominis vel angelis de celo dare temporales elemosinas.

10 cuicumque de ecclesia militante, nisi conformiter voluntati
divine ad edificacionem totius ecclesie et secundum autori-
zacionem legis divine, cum deus sit dominus capitalis. Ideo

et per ista dicitur quod redditus non fundantur, quantum
concipio, dari in manum mortuam, nec sectis istis extraneis

15 aliquid elemosine corporalis, sed convertantur pure ad sectam
Christi, ut debent, et tunc potest eis talis elemosina impartiri.

Nec video quare manus cleri debet vocari mortua nisi forte

C. 19 a.

quia est spiritualiter mortua ab imitatione operacionis* do-
mini ihu Christi. Et quantum ad arguciam qua arguitur

20 quod per idem, patet quod sagitta caret pennis, cum sit
argucia gulosorum, qua sic arguunt; si licet potare quartam
vini, per idem duplum, cum duplam virtutem contineat; et
sic quousque potans fuerit debriatus. Et in ista argucia

B. 158 b.

videtur diabolus primum hominem decepisse, ac si innueret*

25 quod non est nisi verbum jocosum domini, *de ligno sciencie*
boni et mali ne comederis, vel saltem non est nisi leve
peccatum quod potest esse per merita alia faciliter exper-
gatum. [Ideo sicut nemo debet accipere elemosinas nisi

autorizante deo, sic nemo debet dare elemosinas nisi autori-
zante domino capitali. Sicut enim secularis dominus non

30 zante domino capitali. Sicut enim secularis dominus non

1. et 15, B, B', C.

10. conformetur, C.

12. Ideo, om. B, B', C.

15. sed, at al. man. nisi, B, nisi B', C.

17. cleri corr. ex clerici, B,

clerici, B', C. debeat, B', C.

20. quod (ante per), om. B, B', C.

23. inebriatus, B, B', C.

26. comederitis, B, B', C.

28. Verba

quae unciis inclusi ut B, B', C, prorsus omittunt, ita codex noster non nisi in ima pagina apposuit.

For. answers:

An angel from heaven may not give alms except as God wills.

The right destination of revenues is not the 'dead hand.'

Which must be so called because the hand of the clergy is dead as regards the imitation of Christ's working. Your argument from the goodness of some alms to that of all is the drunkard's argument, twice as much wine, twice as good.

It is as unlawful to give alms wrongly as to receive them.

As a lord may not accept consecration, so a bishop may not receive lordship.

debet accipere episcopale ministerium, licet episcopus errans potestatem illam finxerit sibi dare, sic nullus sacerdos debet accipere seculare dominium, licet secularis errans per elemosinam illam finxerit sibi dare, quia deficit autoritas domini approbans tale factum.] Sed cum modificacione gravetur sic ratio, quod per idem licet elemosinare clerum quamdiu placeret domino capitali et prodesset ecclesie militanti; quia certum est quod sine tali modificacione non valet argucia. Sed rogo mendacium docere si sciverit quod ista elemosinacio ad edificacionem * ecclesie placet domino ihu Christo, vel **B. 16 d.** quod non dat occasionem clero superbire, multa alia peccata committere et in Christi ministerio ociari. Ymmo quod non foret major elemosina dare aliis pauperibus ad quos Christus limitat luce 14^o elemosinas has predictas. Quod cum mendacium nesciat, patet quod regula secura domini est tenenda. Cum debet esse fideli tanquam principium quod omne opus de quo debet esse sibi evidens quod deviat a voluntate vel regula ihu Christi debet dimitti, cum debet habere conscienciam facere tale opus. Sed debet esse evidens quod sic ditare clerum a voluntate et regula Christi deviat, ergo secularis debet istud dimittere. Evidens quidem est quod clerus per talem copiam temporalium peccat in quantitate et qualitate contrarius voluntati domini jhu Christi. In quantitate quidem, quo ad numerum proporcionalis aliis partibus ecclesie militantis, evidens quidem est quod talis mundana prosperitas facit clerum in numero superfluo appetere istum statum. Nam in lege veteri ubi labor fuit onerosior in mactando bestias et observando ceremonias, ut patet act. 15, fuit minor numerus sacerdotum et levitarum quam est in anglia quo ad residuum populi regni nostri, vel saltem non fuerunt tantum proporcionaliter ditati sicut jam

With God's leave alms may be given.

But do not perpetual alms occasion sin?

And would they not be better bestowed on the poor?

Whatever departs from Christ's rule must be abandoned, so therefore must these foundations.

By the abundance of their temporal possessions the clergy sin both in quantity and in quality.

Their wealth attracts idlers, so that, with less work to do, their proportion to the population is greater than was the Jewish priesthood's. While the proportion of their wealth is immensely greater.

6. ideo, *pro* ratio, B, B¹, *sed* B *in rasura*, scilicet quod, *pro* ratio, C.
 7. placet, B¹, C. 13. ad, *om.* B, B¹, C. 18. alias a veritate, *post* voluntate, *add.* B, veritate, *pro* voluntate, B¹. 19. ferre, *pro* facere, B, C, facere, *sed in rasura*, B¹. 30. Bohemia, *pro* Anglia, C. proprii, *pro* populi, B, C. 31. dotati, *pro* ditati, B, B¹, C.

Luke xiv. 13.

20

25

Acts xv. 10.

30

ditatur in anglia clerus noster. Habuerunt autem decimas et alias portiunculas bestiarum, sed quid est hoc quo ad omnes decimas in anglia et alios redditus cum privatis elemosinis quas percipit clerus noster? Ideo nulli fidei foret evidens quin numerus cleri nostri excedit numerum

B. 17 a.

quem approbat jhs * noster. Et quo ad qualitatem patet quod cleri ocupacio circa temporalia et dimissio evangelizacionis paupertatis et humilitatis que a domino sunt precepta tollit qualitatem, quia virtutem cleri secundum limites a domino nominatos. Quis ergo prudens daret istas elemosinas tali forma?

On the other hand their occupation about temporal cares spoils them for Christ's service.

CAPITULUM 30^m.

VERITAS. Item suppono quod clerus propter cupidinem horum temporalium velit dotacionem dimittere et sub forma elemosine perpetue bona ista accipere et sic reedit idem

C. 19 b.

* clericis quo ad fructus. Istud autem est multis inevidens cum tunc caderet a titulo quem silvester a cesare acceptavit, nec veritas perpetue elemosine in anglia salvaretur cum defendere non posset quin propter multa et magna peccata

B^l. 158 c.

* que perpetraverat sepius eadebat a titulo elemosine¹, cum non sit elemosina taliter apostatas enutrire. Immo non docetur vel evidenter ostenditur quod talis donacio unquam fuit elemosina voluntati divine conformata, quomodo ergo fingerent quod sit pura et perpetua elemosina? Numquid credimus quod sit in potestate istorum hominum perpetuare

Supposing the clergy ready to exchange endowments for a perpetual alms, they would lose their title, and yet the alms would be no true alms.

Have men the power of investing any donation

1. dotatur, B^l, C. ante habuerunt *verba* Illi enim in antiqua lege *add.* B, B^l, C, *sed* B, *al. man. in marg.* Autem, *om.* B, B^l, C
 2. aliquas, *pro* alias, C. 6. Christus, *pro* noster, B, B^l, C. 7. ewangelice, *pro* ewangelacionis, B, B^l, C. 8. precipitanter tollunt, *pro* precepta, tollit, B, B^l, C. 16. autem, *om.* B, B^l, C. 19. propter *al. man. in marg.* B^l; *om.* B, C. 21. tales *corr. ex* taliter, B, tales, C. 22. dotacio *corr. al. man. in* donacio, B, dotacio, C. 24. perp. et pura, *ord. inv.* C.

¹ Quod sequitur ad finem capituli, in codice nostro prorsus omissum, e codice B^l (1387) suppletum est.

they please with
the character of
alms?

Despite the good
intention of the
donor, God takes
away alms from
priests when they
sin, and secular
lords should
conform to His
decree.

The argument
that perpetual
alms can be
maintained by
renewals from
successive heirs
is bad, for (i)
these are not
perpetual alms,
(ii) they have not
the merit as-
cribed to such
alms. (iii) the
heirs would do
no good work in
renewing them.

Granting that
temporal lords
would be willing

talem elemosinam cleri sui ac si dicerent contra Christum, ego volo quod sit elemosina quomodocunque vixerint et fuerint contrarie legi tue, vel ego volo quod vivat ad edificacionem ecclesie Christi utiliter, quia indubie sic vult deus, ergo mea volicio est impleta. Stephanus quidem Act. 7^o negavit hanc 5 consequenciam cum dixit Judeos specialiter religiosos atque episcopos sepe voluntati divine restitisse, quis ergo color quod sic ditantes ecclesiam benefecerant cum habuerunt huius- B. 17 b. modi voluntatem, deus enim non * obstante voluntate huius- modi inculpabili aufert collata istis clericis cum sic delin- 10 quant, quare ergo non debent sic domini se dei bene placito conformantes, cum in hoc non iacet evidens periculum sed conformitas legi dei, quia non dubium quin clerus in apostolis et Chrysti discipulis vixit securius atque perfeccius carendo talibus diutinis elemosinis quam vivit vel vixerit 15 clerus noster. Quis ergo fructus spiritualis vel vita miraculosa daret evidenciam ad continuandum tales elemosinas sic inceptas? Et patet defectus argucie consequentis, quando arguitur quod sic servari possent elemosine perpetue a progenitoribus concesse per generacionem ex dei ordinancia 20 succedentem. Nec enim docetur quod iste sunt elemosine perpetue fundate a progenitoribus, nec quod illi exinde a dampnacione perpetua sunt exempti, nec quod esset meritum generacioni illorum dictam elemosinam servare pro morula in hac forma, nec video per hoc evidenciam, nisi 25 quod isti domini in hoc excedunt et declinant a regula domini Jesu Christi. Cum ergo in talibus pars securior sit tenenda, videtur quod foret securius talem ad ewangelicam paupertatem restringere et non excedere limites Jesu Christi. Et concedi posset quod seculares domini conservent et 30 colligant ad usus cleri omnes redditus istos sive fructus et

2. fuerint, om. c. 3. vivant, B. 4. si, pro sic, c. 6. et specialiter, B, C. 7. semper, pro sepe, c. 10. dum, pro cum sic, B, C. 11. non al. man. in marg. B¹, B. al. man. sp̄. (=supple?) auferre, B. 12. evidenter, B, C. 13. legi, B, C, legis, B¹. 15. vixerat, B. 18. est, pro patet, c. 26. domini, om. B. C. 31. istos redd., ord. int. B.

expendant residuum suorum reddituum circa colleccionem istam servilem. Sed non sequitur quod tunc bene, quia talis servitus istis clericis non est in lege domini exemplata, et ipsimet clerici propter zelum quem habent * ad dominacionem

to act as rent-gatherers for the clergy, they would be acting unscripturally, and the clergy would refuse their services.

B 17 c.

Sed evidenter infertur quod episcopi vel * ewangelisantes fideliter dyaconos limitarent ad moderatam elemosinam ministrandam.

C. 20 a.

Sed quid hoc ad perpetuacionem sive dominium, cum secundum legem domini insecurity in tali elemosina sit meritoria et ad non confidendum in temporali-

The essence of dependence on alms is that it should be precarious.

libus sed in vita et spe ad beatitudinem inductiva? Numquid credimus quod tales per castra sua caynitica possunt sub-

B. 158 d.

vertere legem dei et facere hic manentem civitatem et pro * speritatem mundanam premium laboris et mercedem ultimam viatoris? Sed arguitur quod hoc officium pertineat sacerdoti

Are we to believe that by their 'Caim's Castles' they can set up an abiding city here?

quia Math. 6.^o et 8.^o legitur quo modo Christus fecit suos apostolos de panibus et piscibus quos miraculose multiplicaverat populo ministrare; ergo licet nostris episcopis habere ultra vite necessaria ad pauperibus parciendum. Sed hic

It is argued that as the Apostles distributed Christ's loaves and fishes, so Bishops should have superfluities to give to the poor.

concedi debet conclusio cum episcopi debent esse hospitales secundum apostolum. Sed iste locus simcalis a simili videtur potius concludere quod ipsi debent in persona propria ministrare egentibus regis elemosinas eis datas. Sed ex isto

But by this text bishops should personally distribute the king's alms, not hoard or squander them.

non sequitur quod thesaurisare debent vel perdere regis elemosinas pauperibus parciendas. Nec sequitur ex isto

It certainly does not sanction the retention of alms for centuries.

quod possunt per diem vel septimanam et multo magis per centum annos elemosinas totidem domini conservare. Et

claret in facto quod nec manibus propriis ministrant egenis fideliter ista bona, nec per ministros ipsa faciunt fideliter

As a fact they minister to the needy neither themselves nor by others.

ministrare, quia deus scit si voluntati sue eterne sit contrarium ut sic fiat. Ideo argucia ista est similis illi qua con-

Compare the argument that Bishops should have their feet washed by the Pope.

cluditur, quod episcopi debent * pati Christum vel papam lavare sibi pedes, quia apostoli cum domino sic fecerunt. Si

8. ministrandum, B. 19. vite. om. B, C. 20. sec. apost. deb., ord. inv. C. 22. quod episcopi pro ipsi) potius add.) del ent, B. quod ij si debent potius add.), C. 29. ministros suos, B.

Which convicts either the Pope or Bishops of sin in disobedience.

We must allow that the clergy may receive mere fruits, if given in moderation, and for the needs of the moment.

But not continuously, as at present.

We allow further that bishops living in poverty may distribute of their superfluity.

But this does not justify endowments held since the time of Silvester.

It is argued, why may not lords compound for their own and their descendants' alms, and why may not the clergy distribute, as did the apostles and deacons?

The answer is that the clergy should avoid all occasion of sin, and follow Christ.

enim ipsi debent sic facere, tunc vel papa peccat non veniendo sic facere hoc ministerium vel episcopi peccant non veniendo ad ipsum ut hoc debitum ministerium compleatur.

Et sic concedi debet quod stat servari dominium in manu principalis domini secularis et genus sacerdotum per quantumcunque tempus rationabile percipere puros fructus, quia hoc verificaretur ipsis percipientibus fructus quantumcunque modicos vel per horam. Sed quod debent per totidem annos fructus percipere, ut iam de facto percipiunt, non est eviden-

cia asinina. Et sic concedi debet conclusio illata ulterius, 10 scilicet quod episcopi possunt vivere continue in paupertate ewangelica et pauperibus distribuere fideliter quod superest de elemosinis sibi datis, quia a probabili sic fecerunt apostoli, qui erant episcopi, et multi alii episcopi in illo centenario in quo vixerunt expropriarie ante dotacionem ecclesie. Sed 15 quid ista conclusio ad iustificandum dotacionem vel elemosinam cleri a tempore Silvestri continue decurrentem?

Sed quia quidam qui videntur esse aliquid multum ponderant hanc evidenciam sicut sepe verum innuit, ideo aliqui C. 20 b. necessitantur particulatim ipsum dissolvere seriose. Assumitur 20 ergo in evidenciam cum clerici possent vivere continue in paupertate ewangelica et pauperibus fideliter distribuere quod superest de elemosinis sibi datis, quare non licet dominis sic dare suas elemosinas, exonerando se et suos posteros, et ex B. 18 a. parte altera licet clericis prudenter distribuere has elemosinas 25 sicut apostoli et dyaconi perfecerunt ut patet Actuum vi^o?

Hic dicitur quod hoc ideo quia clerus debet peccandi occasionem tollere et dare evidenciam aliis ad peccata mundialia fugiendum et omnino capere exemplum a Christo et suis apostolis ad ipsos in vita et moribus et pauperie imitandum. B^l. 150 a. Ille enim fuit finis, quare Christus vixit vitam tam pauperem

1. episcopi. *pro* ipsi, B. 7. verificaretur *corr. al. man. in marg. ex* verificatur, B^l. 14. tercentenario, B, C. 15. tantum dotacioni, *pro* ante dotacionem, B, C. 17. decurrente, B, C. 18. quidam, B, C; quidem, B^l. 19. ponderat, B^l, C; ponderant, B. 23. sic dare dominis, *ord. inv.* B, *sed* dominis *al. man. in marg.* 30. mortis (? morte), *pro* moribus, B, C. et, *ante* pauperie, *om.* B, C. 31. Iste, *pro* Ille, B, C.

- 1 Pet. ii. 21. et penalem; iuxta hanc fidem prima Petri secundo *Christus passus est pro nobis, nobis relinquens exemplum ut sequamur vestigia eius.* Si ergo tam patens evidenciam et salubris evidet clero ut sequatur vestigia antichristi, potest Christum deserere
- 5 et huius dyaboli vestigia imitari. Immo iuxta istam stulticiam clerus qui vovit virginitatem potest cottidie dormire cum femina et cum hoc ab incontinenca per dei gratiam preservari, quare ergo non licet clero sic facere ad meritum augmentandum. Uterius dicitur quod superiores clerici
- 10 non debent continue cum distributionibus huiusmodi occupari ut patet ex electione apostolorum, qui deserentes istud officium elegerunt septem dyaconos Actuum vi^o. Et Stephanus propter eius imperfectionem officium deseruit. Que ergo religio antichristi obligaret papam, episcopos et superiores ecclesie ad tales corporales elemosinas parciendum cum spiritualis elemosina infinitum melior, scilicet evangelii predicacio, sit a Christo et suis apostolis exemplata?
- 15 Domini ergo superhabundantes divitiis possunt per fidelem subministracionem sibi subserviencium subtiliare redditus suorum pauperum tenencium, vel alios fideles laycos ad istud officium limitare, licet non onerent ad istud abiectum officium sacerdotes, cum patet experientia satis certa, quod ipsi sacerdotes infra tempus satis modicum peccabiliter et infideliter ministrarent. Quis ergo episcopus monachus vel alius doctus clericus staret in isto officio cum superbia cupidine vel gulosa libidine propter purum premium pauperibus ministrandi? Et sic nostri clerici reuerunt indubie formam dyaconorum satis similem in hac parte. Nec pertinet superioribus sacerdotibus officium istud tam abiectum facere et taliter
- 20 cum ipso se et suos posteros desponsare. Et quantum ad consequentem arguciam quod apostoli collegerunt fragmenta ut dicitur Math. xiiii. et xv. quare ergo non licet episcopis
- Acts vi. 2-4.
- B. 18 b.
- Matt. xiv. 20, xv. 37.

If their risking temptation is meritorious, why should they not do so as to purity?

The apostles left the distribution of alms to the deacons.

Why then should the heads of the Church distribute temporal alms instead of spiritual?

Lords should find their own almoners, not burden the clergy and tempt them to sin.

9. superiores, B, C; pauperiores, B¹. 11. qua, pro qui, B. 12. ut patet Actuum, B, C. 24. episc., dot. cler. vel mon. C. 27. induere, pro indubie, B. 30. dispensare, pro desponsare, B. 31. sequentem, B, C. 32. ergo, om. B.

nostris sic facere, evidencia ista plena est dolositate, quia hoc factum apostolorum non arguit quod papa vel episcopi debent taliter dominari, sed quod possunt in facto laudabili fragmenta ad pascendum * pauperes humiliter congregare, **C. 21 a.** nec scio ex ewangelio docere quod apostoli distribuebant 5 fragmenta ista pauperibus, sed potuerunt, si Christus voluerit, post istam collectionem limitare egenis ut ipsa tollerent, et apostoli intenderunt interim ministerio digniori. Domini ergo 10 seculares debent exonerare clericos ab isto vili officio et ipsos ad ewangelium, oracionem vel exercicium aliud salubrius secundum formam ewangelii limitare, et subtilient, ut supra dic- **B. 18 c.** tum est, redditus in suis pauperibus per ministros, et non sic extorqueant pecuniam de suis egenis tenentibus ad conventum dyaboli sic ditandum. Lapsus ergo infidelis cleri in hoc ministerio daret occasionem Christianis dominis ad hos red- **15** ditus * confiscandum. Cum rex Anglie cum cleri repugnancia **B¹. 159 b.** dicitur confiscasse bona episcopi quia episcopus ille noluit secundum formam ewangelii suum curatum officium regis dimittere et in sua ecclesia residere. Et re vera videtur multis quod ista vecors taciturnitas in tantum periculum regis et **20** regni foret causa sufficiens ad confiscandum omnes redditus huiusmodi clericorum. Rex vero debet dominanter secundum formam ewangelii imitationem domini practisare, et clerus dotatus potest, sicut sciverit, istud opus regis ex **25** racione vel ewangelio inpugnare. Videat ergo fidelis theologus, quod clerus cupidus non deficiat in argumentis ex forma ewangelii fabricandis, et fundet se in completa similitudine, capiendo ut fidem quod Christus ab instanti sue conceptionis usque ad horam sue mortis fuit homo pauperrimus ad **30** pauperiem suis ovibus exemplandam, et ista exemplacio debet esse preciosior quam decreta omnium paparum, eciam Iohannis **2¹**, nisi in fide ewangelii sint fundata. Et pauperies in

That the apostles gathered up the fragments cannot justify clerical lordship: I do not even know that they themselves distributed the fragments.

Let lords leave clergy to their proper work, and not rack tenants to endow a convent of the devil.

The unfaithful ministry of the clergy would justify the confiscation of their revenues, according to the precedent of an English king.

The king should obey Christ, and confiscate their goods, and the clergy show reason against it, if they can.

The example of Christ's poverty must outweigh the decrees of all the popes, even of John XXII.

7. coll. ist., *ord. inv. c.* 8. intenderent, c. cum ministerio, c.
 11. ewang. form., *ord. inv. c.* ut subtilient, c. 24. op. ist.,
ord. inv. c. 25. igitur, *pro* ergo, c. 29. sue, *om. B.* 30. exem-
 plandum, B.

vita apostolica est plus a fidelibus attendenda quam omnes vite episcoporum divitum vel cleri alterius, licet sompniati fuerint nunc in beatitudine residere: fides enim docet, quod apostoli pauperes sunt beati, sed non docet illud de istis

It outweighs, too, the example of saints, whose canonisations were probably purchased.

5 divitibus, sed potius docet practice quod canonisationes istorum care pro pecunia erant empte. Judas enim, quem

B. 18 d. Christus vocat filium perditionis, adhuc in fine vite sue proiecit argenteos et sic, licet desperavit, abiit satis pauper; fratres autem videntur superare Scarioth, eo quod incollunt manentem civitatem, ac si de celesti Jerusalem desperarent, et sic

10 vocatas elemosinas statim impossibilitant ut iuvent pauperes vel quantumcunque fratres dereliquerant ab elemosinantibus revocentur, cum preter exemplacionem Christi faciunt sibi basilicas sumptuosas et procurant ypocritice quod maiores domini et domine in eorum basilica sint humati, ut vel sic

15 perpetuacio habitacionis loci sui in terris per istorum sepulcorum progeniem defendantur. Nec dubium quin melius foret hiis mortuis in campo inter bestias sepeliri.

The friars squander the alms given them for the poor on sumptuous buildings, and get great lords to be buried in them, so as to gain the protection of their descendants.

¹CAPITULUM 31^o.

110. 20 **MENDACIUM.** Sed adhuc arguitur, si clerus sic debet deserere sua dominia, tunc ipso rennente gratis ipsa deserere debet cogi. Sed hoc non potest contingere per brachium

25 spirituale, cum papa, potentissimus secularis dominus, ad oppositum est juratus, et sui subditi in isto gratis sibi resisterent. Et confirmatur ex hoc quod papa ex universalitate

Mond. objects:

The secular arm is not strong enough to force the clergy to give up their dominions, and the Pope is sworn to maintain them.

1. att. a fid., *ord. inv. c.* 3. se nunc, c. 4. istud, *pro illud*, c. 5. fidelibus sicut, *pro divitibus sed*, c. docet potius, *ord. inv. c.* 8. desperaverit, B. 9. incolunt hic, B, C. 11. viverent, *pro iuvent*, c; iuvent *corr. al. man. ex viverent*, B. 12. deliquerant, B. 15. sua, *pro eorum*, B. 17. defendatur, B, C.

¹ Hoc capitulum in ceteris codicibus deest.

The Pope, too, has the power of conferring kingdoms (e.g. Ireland on Henry II. and Spain on Henry of Trastámara), which no one could better exercise.

If the secular arm may disendow the clergy, *a fortiori* the clergy may disendow the secular lords, and this they should do.

Ver. Answers.

A beginning might be made by the clergy preaching the true doctrine, and by the secular arm granting no new endowments, and not renewing old ones when they lapse.

Again, friars and priests might be bidden on their allegiance to declare whether endowment is agreeable to the divine law, or what is the substance in the Host.

sui domini confert regna,—sic enim fertur regi anglie dedisse hiberniam et degradato uno rege hispanie alteri regi dedisse hispaniam. Quis ergo deponeret reges inhabiles et reges habiles induceret nisi papa, cum sit summus Christi vicarius et pertinet summo terreno officio hoc temptare? 5 Nec est faciliter fingenda ratio quare licet mundanis principibus auferre mundana dominia sic a clero habitualiter delinquente, quin per loco a majori licet spirituali brachio auferre secularia dominia a temporali brachio habitualiter delinquente. Et tamen hoc contingit facilius et patet major 10 autoritas. Videtur quod docere debet potius e converso quod clerici auferant totum seculare dominium a brachio seculari et reservent ex integro ipsum sibi.

VERITAS. Ista argucia non teneret nisi per locum a simili similitudine et autoritate diaboli, ac si diabolus vellet destruere totam autoritatem ordinis Christiani, extollendo papam super omnes principes Christianos. Concedo ergo, cum cederet ad radicalem pacificationem ecclesie, quod omnes tres ejus partes debent ad istam ordinationem domini cum prudentia laborare: clerus monendo per evidencias fidei 20 scripture ne cadat in heresim ex consensu; seculare brachium mortificationem de cetero precavendo, et cum mortificacio in manus suas venerit, quod sepe contingit regi anglie, replicacionem peccati cleri contra dominum subtrahendo. Multe autem sunt particulares prudentie ex quibus ista pre- 25 varicacio tolli poterit paulative, ut dicendo fratribus et cunctis sacerdotibus regni anglie quod sub pena legalitatis sue dicant regi et regno si ista dotacio sit consona legi divine. Vel aliter quod sub pena equivalente dicant regi et regno, ex efficaci autoritate scripture vel ratione, quid in natura 30 sua sit ipsa hostia consecrata. Tales autem sunt multi casus necessarii ad noticiam fidelis regni in quibus pater mendacii antichristum et omnes suos clericos usque hodie exceccavit. Quesito autem a clero nostro publice sub eadem pena si status paupertatis honeste quem Christus docuit in verbo et 35 opere sit perfectior et consonancior militanti ecclesie quam

status cesarius hodie introductus, et necessitato clero ex fide precellenciam ordinacionis Christi preferre, et specialiter in diebus novissimis, mundo declinante ad avariciam et cessante

If the clergy were forced to speak out, they could not deny Christ's law.

clero a suo ministerio propter temporalium copiam, necesse haberet clerus sibi ipsi concludere et confiteri catholicam veritatem. Et sic cum moderata prudencia purgari posset regnum a multis erroribus sine cleri strepitu vel partis diaboli isti facinori adherentis. Sed quomodocunque sit de tali prudencia, satis est fidelibus dicere quod sic secundum legem

domini debet esse. Et mirabile foret quod sic ex causa terrena regnum anglie auderet invadere multa regna et nesciret in sua patria in causa dei acquirere . . . specialiter cum

119 b.

Luke xiv. 21.

Christus luc^e. 14^o docet brachiumulare ut sibi ministret, compellendo clerum intrare in statum quem ipse instituit.

Unde idem est diabolum docere antichristum suum discipulum per similitudinem istam arguere ac si sic argueret: licet seculari brachio, habenti a deo potestatem vel gladium, rebelles legi domini corporaliter cohercere; ergo per idem licet clericis pugnare corporaliter et seculares dominos potestative corripere. Sed ista insania movit papas, episcopos et

By Antichrist's argument, because the secular arm may use bodily force on rebels against the divine law, the clergy may use bodily force on the secular lords!

sacerdotes plurimos insanire ac si sic argueret: Christus dedit seculari brachio istum gladium, ergo per idem dare debuit istum gladium prudenciori et digniori brachio sacerdotum. Et sic si Christus concessit secularibus dominis

Or, because Christ gave the sword and temporal dominion to secular lords, they must be allowed to the clergy!

temporale dominium per idem concedere debuit illud dominium sacerdoti. Nec fundatur istud in fide scripture,

nisi ut loquitur ironice Mt. 4^o ex temptatione diaboli qua

Or, because Satan lyingly offered Christ the kingdoms of the earth, the Pope has a right to rule them!

in temptatione 3^a temptavit Christum sacerdotem summum, promittendo sibi presumptive et false quod omnia

regni mundi sibi daret si cadens ipsum adoraverit: ergo papa capitalis suus vicarius debet sic generaliter dominari et regna terrena suis servitoribus juxta suum imperium impartiri. Sed fidelis servus Christi negaret talem arguciam, de ordinacione domini contentatus. Christus enim ordinavit seculare bra-

But Christ made the secular arm the Vicar of his Godhead,

chium per potestatem coactivam et cohercitivam esse deitatis vicarium, dando ei gladium corporalem, et ordinavit sacerdo-

the clergy of His manhood. In this the devil pretends. He was wrong, and argues that if the secular arm must receive the dominion which Christ gave it from the clergy, so the clergy must receive from the secular arm the dominion which the devil usurped!

cium esse humanitatis Christi vicarium paciendo et ipsum in humilitate et tribulacionibus imitando, ut docet augustinus in loco multiplici. Sed diabolus presumit quod Christus male in hoc ordinavit, cum esse debuit e converso, et sic locus a simiali similitudine qua sic arguitur: si seculare brachium 5 accipere debuit a clero suum dominium quod dominus sibi dedit, ergo per idem sacerdocium accipere debet a seculari brachio seculare dominium quod diabolus usurpavit. Sic, inquam, arguens est nimis patens sophista diaboli; et sic potencia cleri cesarii, ex cautela diaboli super seculare bra- 10 chium invalescens, in penam peccati secularis brachii ita crevit. Ideo debet cum Christi prudentia temperari et sic cleri temporalis potencia debet cum dei sapientia mitigari.

The wicked folly begun by the English Constantine, may in God's ordinance be overthrown by the King of England.

Et sicut dicitur constantinum anglicum istam vesaniam diabolicam presumpsisse, ita posset deus faciliter regem anglie 15 et suum concilium ad destruccionem ejus prudentem cum spiritali juvamine ordinasse, et dare eis concilium sancti spiritus ut per medium apcius hoc attemptent. Sed satis est nobis detegere diabolicas arguecias in oppositum fabricatas. Et sic si papa sit juratus ad oppositum est juratus cum 20 diabolo contra Christum, sicut accepcio medietatis imperii fuit ex cautela diaboli usurpata. Et si pape subditi, antichristi discipuli, in isto sibi resisterent, ubi in causa Christi ad oppositum promoverent, sunt cum Christi prudentia paulative ad veritatis tramitem inclinandi. Et deus ordinavit 25 in isto tempore ad hoc media que diebus preteritis sunt mundo abscondita. Et quantum ad confirmacionem de facto papali dicunt quidam quod est maledicta usurpacio anti-

The disciples of Antichrist must be gradually brought to the true path.

The precedent of detaining the Pope's tribute must be extended.

christi. Ideo sicut regnum Anglie detinuit prudenter nonagentas marcas in quibus illi inde annuatim se dicitur obli- 30 gasse, sic cum prudentia poterit aliunde paci . . . amplius in nomine domini attemptare. Et sic quantum ad regnum hispanie . . . in isto presumpserit, non est aliud nisi quod diabolus ad tempus parva . . . ihm Christum. Christus 120. ergo deponit reges inhabiles per institutum suum abscondi- 35 tum, ideo necesse habent reges culpam suam de defendendo

To depose kings belongs to Christ only.

legem dei justissimam suo domino confiteri, et quod papa vel antichristus sic seculariter attemptat preter Christi licentiam contra reges, ipsi debent prudenter tyrannidem istam diaboli declinare et ordinacionem domini suscitare. Christus
 5 enim dedit humiliter tributum cesari et multipliciter ampliavit suum dominium, et non sibi vel suis apostolis aliquod tale dominium adquisivit. Et sic videtur papam non esse
 Christi vicarium sed vicarium antichristi, cum dimisso celesti officio terrenum indebite sic attemptatur. Et sic prelati
 10 cesarii obliviscendo hortacionis humilis et sancte predicacionis Christi et suorum apostolorum usurpant potestative tyrannidem antichristi, et in talibus prelatibus specialiter ordinatis conversus est retrorsum et in suis filiis qui ipsos secuntur, dimittendo doctrinam Christi et sequendo vestigia
 15 antichristi. Et patet ex dictis diversitatis ratio in sequenti similitudine simiali; cum spirituale brachium sit vicarius humanitatis Christi ad pacienciam et humilitatem dispositus, et seculare brachium sit vicarius divinitatis Christi ad prudentem et mitem gladium vindicte rebellis populi inclinatus. Et sic
 20 nec hoc contigit facilius nec ad hoc patet Christi autoritas, cum docuit oppositum tam in opere quam in verbis. Nec
 dubito quin oportet antichristi clericos in brevi tempore a domino castigari. Tales sunt multe antichristi argucie, quos facile est fidelem solvere, sancto spiritu per dona sua septi-
 25 formia edocente.

1 CAPITULUM 32º.

MENDACIUM. * Sed demum recensius arguunt populares quod gleba et ecclesia adeo connectuntur quod non possunt
 separari ab invicem, sicut nec substancia et passio vel
 30 accidens quod philosophi vocant inseparabile. Relinquat ergo sic opinans oblaciones et decimas vel acceptet simul

27. Mendacium, om. B¹, C, D. arg. rec., ord. inv. B¹, C, D. 29. ab inv. sep., ord. inv. B¹, C, D. sed, pro sicut, B¹, C, D. subiectum, pro substancia, B¹, C, D.

¹ De numero hujus capituli in prefatione nostra disseritur.

If restitution be made at all, the whole value of the glebe must be surrendered to the temporal lords.

Why may it not be held that each ecclesiastic is only a proctor, but that the Church as a whole holds lordship?

Ter. answers.

As to the inseparability of Church and glebe, the word Church denotes not only (i) the building, but (ii) the congregation, and (iii) the rule of the rector, which are distinct enough from the glebe. Christ and his apostles ministered without any glebe.

The faithful will not confuse the cure of souls with glebe.

dotatas ecclesias, sicut sancti priores secundum leges ecclesie acceptarunt: nam contra istud remurmurans cum debet perfecte restituere quod injuste tenuit, debet valorem totius glebe sue reddere dominis, quia aliter iuxta ficticium suum foret propter injuste tentum debitum condemnandus. Quare 5 ergo non posset dici quod quilibet privata persona ecclesiastica sit procuratrix et non domina secularis, sed ipsa tota ecclesia militans mater nostra super omnibus bonis collatis ecclesie dominatur? Talia sunt multa sophismata antichristi per que conturbat multos simplices sacerdotes. 10

VERITAS. Sed hic dicit fidelis constanter secundum doctrinam quam Christus docuit tam opere quam sermone quod clerus omnino debet vivere vitam pauperem et expropriariam, tanquam heres regni celestis, propinquus vite innocencie, sicut Christus. Per hoc enim, quod clerus sic vivit 15 de parte domini, differt sensibiliter a domino seculari. Et quantum ad primum objectum patet quod vocando ecclesiam ipsam basilicam vel fideles illam incolentes in diebus festivis, sive regimen rectoris ipsum populum gubernantis, satis sensibiliter differunt ipsa ecclesia atque gleba. Nec 20 habet antichristus potenciam sic connectendi ista adinvicem quod unum non poterit ab alio separari, cum Christus et sui apostoli gesserunt curam excellencius quam nostri prepositi, licet caruerant tali gleba. Ideo istud verbum est manifestum mendacium antichristi * ubi vult glebam pro- 120 b. ponere, ut subjectum perfeccius, et curam spiritualem postponere, tanquam accidens imperfectum, cum notum sit fideli, qui non est mundana cupidine philocaptus, quod tam ipsa basilica quam spiritualis cura animarum qualem habuit

1. legem, B¹, C, D. 4. in quam, *pro* iuxta, B¹, C, D. 9, 10. *Vide-
tur scriba noster verba Talia . . . sacerdotes stolidè Mendacio transtu-
lisse.* 11. Veritas, *om.* B¹, C, D. hoc, *pro* hic, B¹, C, D. fides, *pro*
fidelis, B¹, C, D. 16. dominio, B¹, C. 18. et, *pro* vel, B¹, C, D.
19. bene, *pro* sive, B¹, C, D. 22. cum, *pro* quod, B¹, C, D. sepa-
rare, B¹, C, D. 25. proponere, *om.* B¹, C, D. 26. et glebam istam
preponere, *post* postponere, *add.* B¹, C, D. 29. qualem, *om.* B¹, quam,
pro qualem, C, D.

Christus cum suis notorie differt a gleba, sive intellecta fuerit temporale sic possessum sive ipsa dominacio super illo. Ideo rude verbum est et infidele quod mundani balluciant in hac parte, aliquid tamen pronosticat, scilicet quod spiritu-

5 alis cura exemplata a domino est postposita, et secundum ordinationem antichristi affectio temporalium antecedit. Quoad secundum objectum dictum est quod curatus culpabiliter glebam hanc detinens debet deo contricione restituere, cum deus sit dominus capitalis; et occurrente opportunitate

B¹. 160 d.

debet satisfacere * egenis subditis quos antea defraudavit. Non tamen video quod secundum legem aliquam debet hoc restituere patrono domino seculari, cum secundum legem divinam patronatus talis non est fundabilis, et secundum legem humanam patronus talis illi curato contulit ipsam

15 glebam. Si autem curatus recepit fructum istius glebe, respicendo dominacionem mundanam in animo, fidelis ministracio potest ipsum quoad deum et homines excusare. Hoc

D. 76 d.

tamen videtur quod fidelis curatus cum opportunitatem habuerit debet renunciare isti dominio seculari. * Sic enim

C. 24 b.

Possidius
Vita Aug.
c. 23.

narrat beatus possidonius de magistro suo beato augustino, quod rogavit cives iponences reaccipere predia que sibi antea donaverunt, sic quod posset vivere pure de elemosinis, ut vixerunt Christus et sui apostoli, vel de decimis et oblationibus, ut vixerunt sacerdotes et levite veteris testamenti.

25 Et licet cives ipsi istud renuerent, tamen verisimile est quod augustinus non fecit hic ut canis rediens ad priorem vomitum, sed quod vivens pure de elemosinis, ministrans hec predia pauperibus fuit de vita paupere elemosinaria contentatus. Ideo hec via non est recens, infundabilis in

30 scriptura, cum in lege domini sit fundata. Unde dicant sic balbucientes, si sciverint, quam possessionem vel glebam

2. isto, B¹, C, D. 4. prenosciant, B¹, C, D. 11. hec, B¹, C, D.
13. verba divinam . . . legem, om. B¹, C, D. 15. illius, B¹, C, D. 17.
hominem, B¹, C, D. 22. anima. pro antea, B¹, C, D. 23. discipuli,
pro apostoli, B¹, C, D. 25. illud, B¹, C, D. 26. ut, om. B¹, C, D. 27.
quod, om. B¹, C, D. 28. de, om. B¹, C, D. elemosina contentus,
B¹, C, D. 30. Unde, om. B¹, C, D. sic, om. B¹, C, D.

Those who do so show that they think less of the spiritual care than of its temporalities. As to restitution, curates must make this to God as chief Lord, and, as occasion serves, to the poor they have robbed. But not to the secular lord, who has no claim by God's law or man's.

A good curate may keep his glebe.

But must surrender it on fit occasion.

Following the example of Saint Augustine.

What possessions had the founders

of the new
Orders?

Their followers
have degene-
rated.

The renunciation
of temporalities
has thus good
authority, of
which many
rectors also have
a secret con-
sciousness.

It is chiefly the
manner of hold-
ing temporalities
that is wrong,
a minister may
thus receive
moderate offer-
ings and tithes,
so he be faithful,
alike in spiritual
matters and
temporal.

But let him not
take thought of
house or barn,
but only of serv-
ing God.

The uncertainty
as to his tithes
and offerings is
of Christ's or-
dinance.

As to the sug-
gestion that in-
dividual eccle-
siastics are
proctors, and
the Church as
a whole holds

habuerunt hii patroni ordinum istorum recencium, Au-
gustinus, benedictus, dominicus, aut franciscus. Sed sicut
secta Christiana deseruit pauperiem patroni sui Christi, quam
hii patroni suscitasse dicuntur, licet culpabiliter et indocte.
sic sequaces istorum patronorum glebam temporalium avi- 5
dius acceptarunt. Et sic in patronis istis et in lege ordina-
tionis eterne antiqui dierum ista renunciatio est antiquata,
nec solum in istis patronis et in fratribus, licet sophistic
fuit continue practizata, sed multi rectores habuerunt in-
stinctu dei oculam sinderisim, sicut legentes utramque legem 10
domini ex ipsa patencius vel oculcius conceperunt. Modus
autem sic possidendi seculariter et quasi heredita*rie tem- **D. 77 a.**
poralia est magis culpabilis quam usus eorum, et sic potest
homo virtuose accipere oblaciones et decimas in mensura,
dum tamen ministret fideliter ecclesie indigenti. Fideliter, 15
dico, omnino in spiritualibus et in temporalibus dum occurret
oportunitas taliter ministrandi. Nec musitet curatus ubi cu-
babit, vel ponet decimas, si non habuerit domum propriam
* quasi hereditariam, quia cubet in meridie fervoris caritatis, 121.
sequens Christum qui sic accideret et incognite suis aposto- 20
lis dormiebat, et totam suam solitudinem proiciat, conver-
sando in celestibus ad beatitudinem acquirendam et de
mediis serviendi deo et ecclesie ac sequendi Christum. Et
non sit sollicitus circa oblaciones vel decimas corporales,
Christus enim ex summa sapiencia ordinavit quod curati sui 25
careant certitudinem vel hereditatem horum temporalium
ut celestibus plus anelent. Sed antichristus istum divinum
ordinem dimutavit. Quantum ad tertium objectum patet
quod militans ecclesia quoad 2^m partem et membra ejus
singula dominatur, et sic tota ecclesia secundum illam par- 30
tem et hinc est imperfecta * a celestibus, et statu innocencie **B¹. 161 b.**

2. vel, *pro* aut. B¹, C, D. 8. eciam, *pro* et. B¹, C, D. 9. fuerit. B¹, C, D.
instinctum. B¹, C, D. 16. deo, *pro* dico, B¹, C, D. 18. ponat, B¹,
C, D. 20. sub. *pro* suis. B¹, C, D. 25. ut. *pro* quod, B¹, C, D. 26.
certitudine vel hereditate, B¹, C, D. 27. illum, B¹, C, D. 28. dissimu-
lavit. *pro* dimutavit, C, D. Et quantum, B¹, C, D. patet, *om.* B¹, C, D.
29. terciam. *pro* 2^m, B¹, C, D. 31. quod in perfecta, B¹, C, D.

elongata. Limitando autem ecclesiam militantem ad clerum lordship, the
 Christi peregrinantem in hoc seculo patet quod ab illo est lordship even
 secularis dominatio commode interdicta, sicut capud ejus Order is an im-
 perfection.
 Christus docuit tam exemplo conversacionis quam verballi And such lord-
 ship is absolutely
 5 doctrina. Unde clerus vivens contrarie videtur esse de sorte forbidden to the
 clergy.
 diaboli * sub capitaneo antichristi. Ipse autem est nuncu- Who by assum-
 ing it take Anti-
 D. 77 b. pative capitalis dominus secularis et viventes sub suo vexillo christ as their
 captain and Lord
 videntur esse procuratores principis tenebrarum, qui habent in chief,
 hoc proprium quod non sunt illis bona ista mundana com-
 10 munia, cum non dividuntur singulis prout cuique opus and do not share
 the goods they
 erat, ut fratres mendicantes et possessionati alii contestantur, hold of him
 equally.
 sed iniquissime ad contencionem magnam illius cleri hec
 bona sunt partita. Ideo non dubium istud sophisma diaboli,
 sicut multa similia, docet quomodo a parte domini sunt divisi:
 15 unde notet fidelis claustrales non solum diversorum ordinum, Thus the goods
 of monks are un-
 nec solum ejusdem ordinis diversorum domuum, sed ejusdem equally divided,
 ordinis et domus variorum morum, et videbit quomodo tem- even among
 brethren of the
 poralia sua sunt iniquissime dispartita; que omnia figurantur same house.
 per scarioth qui, licet habuit capitaneum fontem gracie et All which is
 typified in
 20 tam graciosos socios, tamen ex avaricia et peccatis ceteris Iscariot.
 tantum contra dominum delinquebat. Ideo apostoli post The apostles
 founded no such
 missionem spiritus sancti non audebant talem confedera- communities.
 tionem religionis inire, cum ecclesia debet de triplici amoris
 vinculo contentari. Videat ergo fidelis quod in fide scripture The faithful
 should hold fast
 25 docetur, et illud secure teneat, et quicquid reliquum fuerit by Scripture and
 nothing else.
 illud omittat. Ideo fideles quidam religiose sustinent quod So that some
 faithful men
 nulla tradicio humana est acceptanda, sive papalis, sive maintain that no
 papal or im-
 imperialis, sive provincialis alia, nisi de quanto in lege perial tradition
 is to be accepted
 domini est fundata. Patet ex hoc quod lex Christi est gra- save as resting
 on Scripture.

4. vocali, *pro* verballi, B, D. 6. enim. *pro* autem, B¹, C, D. 7. capi-
 talis, om. B¹, C, D. 9. sint, B¹, C, D. 10. dividunt, B¹, C, D. uni-
 cuique, B¹, C, D. 13. bona temporalia, B¹, C, D. quando *add. post*
 dubium, B¹; quin *add. post* dubium, C, D. 14. quin. *pro* quomodo, B¹;
 quod, *pro* quomodo, C, D. 15. nec. *pro* non, B¹, C, D. 17. dominia,
pro temporalia, B¹, C, D. 18. signantur, *pro* figurantur, B¹, C, D.
 20. gloriosos. *pro* graciosos, B¹, C, D. 24. quid, *pro* quod, B¹, C, D.
 28. aliqua, *pro* alia, B¹, C, D.

The law of Christ is complete and sufficient for the guidance of souls. The clergy then either degenerate in accepting unfounded traditions,

or, if the traditions have foundation, should go straight to their source.

vissima, * quia dei sufficientissima et completissima cuius-D. 77 c. libet hominis directiva. Ideo clerus, qui debet illam legem cognoscere, nimis degenerat qui attendit tradicionibus aut consuetudinibus humanis in dei legibus non fundatis. Vel si fundantur implicite dei legibus clerus non degenerans 5 debet aquam fontalem illius sapiencie de fonte illo omnino habilitiori acceperere, et aquam stagnalem humanam postponere. Et servato illo modo laudabili purificaretur lex dei et purgaretur ecclesia ab istis erroribus per diabolum introductis.

CAPITULUM 33^m.

10

Video quod adversarius noster non movet efficaciter pro 114 b. parte sua rationibus vel scriptura, sed potius irritat socios et contendit; nos autem talem consuetudinem non habemus, sicut nec ecclesia dei, ut docet paulus [1^a] Cor. [2^o]. Ideo 1 Cor. ii. dimissis omnibus tradicionibus hominum vocatis legibus, et 15 dictis scriptorum sequencium, que nec in fide scripture nec in rationibus sunt fundata, videtur quod in fine veritas catholica cum silencio sit loquenda. Sed primo pro declaracione dictorum de commercio sacerdotum et de simonia cum aliis commerciis hodie usitatis, videndum est quid sit 20 emere et vendere. Et videtur quod ipsum sumptum analogice * sit unam rem pro alia voluntarie commutare; et B. 19 a. intelligo terminos analogice modo quo dicitur deum vendere beatitudinem et promerentem de congruo ipsam emere. Et isto modo videtur deum loqui ys 55^o. *Vinite et emite absque* Is. iv. 1. * *argento et absque ulla commutacione vinum et lac.* Et sic B¹. 159 c. intelligendo commercium commune ad empcionem et vendicionem videtur quod empeio sit personam ementem facere

Before treating of the commerce of priests and simony we must see what is buying and selling.

Buying is the acquisition, and

4. in dei, C, D. 6. animo, *pro* omnino, B¹, C, D. 16. scripturarum, B, B¹. 17. fundate, B¹, C. fide, *pro* fine, B¹. 20. est, *om.* B, B¹, C. 22. voluntarie, *om.* B¹, C. 24. congrue, *pro* de congruo, B¹, C.

aliquid esse suum, et vendicio sit personam vendentem facere suum esse persone ementis. Et sic deus analogice vendit beatitudinem, quia facit ipsam esse persone de congruo promerentis; et promerens emit beatitudinem, quia facit ipsam

5 ex commutatione cum domino esse suam. Et sic commutatio intelligi potest dupliciter; primo modo proprie pro commutatione substantie quantum ad proprietatem possessionis, modo quo emens bovem commutat argentum vel aliud precium pro eodem (et isto modo videtur isayam loqui de

10 commutatione in autoritate proposita, cum deus non potest mutari, nec aliquid substantie vel nature ementis beatitudinem perditur ab emente); 2^o modo laxius pro commutatione cujuscunque rei substantie vel rationis, modo quo respectus et alie veritates dicuntur res, et sic beatificatus, licet habeat

15 deum pro substantia sue beatitudinis, habet tamen sibi propriam beatitudinem respectivam. Et sic commutat suum meritum ex dei gracia pro eadem. Et sic duplex videtur commercium; primum verum a deo tanquam principali vendente rationabiliter approbatum: secundum est commercium fantasticum sive falsum, et illud fit a diabolo tanquam

20 capitaliter commercante, et illo modo omnis commercatio symoniaca sive illicita dicitur commercium a domino de-acceptum. * Istis premissis videtur mihi quod sacerdos potest licite cum suo corporali labore et mercede sensibili commercari, sed quod vendat suam oracionem vel meritum est

25 racioni contrarium, quia valor sue oracionis vel meriti est supra suam possessionem in manu dei. Et sic quicunque vendunt beneficia ecclesiastica, vel literas fraternitatum aut meriti videntur commercari cum diabolo et contra deum

115. 30 * blasphemare, cum fingunt se vendere quod deo est proprium. Ideo ne sacerdos incidat in istam blasphemiam videtur secu-

selling the transference, of property in any article.

God may thus analogically be said to sell bliss to a person deserving it *de congruo*, and he to buy it.

Barter may be understood in two ways; (i) strictly, of exchange in possession, while the thing remains unchanged, as man receives bliss, that is God, while God remains unchanged and man loses nothing of his nature.

(ii) loosely, when there is a change in the thing, or in its mode of being, as when merit by God's grace is exchanged for bliss.

All simoniacal barterings are of the second class, and in these the devil is chief trafficker.

A priest may traffic in his labour and in sensible things; but not in his prayers or merit, the worth of which rests with God.

To sell benefices, letters of fraternity or merit is devil's traffic.

Priests should therefore accept

8. argentum vel, *om.* B, B¹, C. 11. nature, *om.* B, B¹, C. 12. capitulum laxius, B, B¹, C. 18. unum *al. man. in marg. pro* verum, B¹; et unum, *pro* verum, C. 20. fatuum vel falsum, B. 21. isto, B, B¹, C. 22. deo, *pro* domino, B, C. 25. videtur esse, *pro* est, B, B¹, C. 28. beneficia sua, B, B¹, C. 29. meriti *corr. ex* merita, B; merita, B¹.

food and clothing only as alms;

and patrons confer benefices only as such.

Remembering that the alms are not theirs, but God's and the people's.

In presenting to a benefice the patron should look to God for the reward of profit to the Church.

The signs of the present system are the signs of an adulterous generation.

Consecration of lodges and places by bishops, letters of fraternity, priests' bargainings for masses have no Scripture authority, but free and useful labour has.

rum quod dicat in principio ipsum velle accipere alimenta et tegumenta pure titulo elemosyne, et velle e contra * quantum C. 22 a. deus acceptaverit in sacerdotali officio laborare. Et sic videtur quod papa vel patronus alius conferens beneficium ecclesiasticum debet pure ex titulo elemosine ad expressum 5 spirituale curati officium limitare; et in principio convenire quod accipienda elemosina non est sua, sed dei et populi reverendi; ideo sine retributione corporali reddenda sibi expectat a deo premium, ut beneficiatur sincere et spiritualmente 10 aliter prosit ecclesie. Et multa talia signa sacerdotum et novorum ordinum hodie introducta videntur esse signa generationis adultere et non a domino approbata. Et hec ratio quare consecraciones corporum vel locorum per episcopos usitate, litere fraternitatum et alie commutaciones sacerdotum pro consecracione eucaristie in lege domini non fundantur, 15 sed labor liber et utilis, modo quo foret in statu innocencie; et commercia secularia sunt prope periculum propter fraudem. Qui ergo haberet istam sentenciam clare discussam posset de simonia et aliis commerciis illicitis * atque beatitudinis B. 10 e. meritum clare loqui. B¹. 150 d.

CAPITULUM 34^m.

VERITAS. Restat videre quibus personis ecclesie pertinet practizare et juvare in sententia supradicta, et patet absque dubitatione quod quilibet persona militantis ecclesie debet juvare matrem suam pro illa sententia modo suo: ut clerici 25 rationibus et scripture testimonio arguendo ac responciones diabolicas repellendo; domini temporales inimicos ecclesie coercedendo, et tam in se quam in suis tenentibus vocatas elemosinas ab inimicis domini subtrahendo, quia aliter contra deum cum suis hostibus proditorie consentirent, et tertia 30

Every one is bound to help the Church.

The clergy by argument.

Lords by restraining the Church's enemies and withdrawing alms from them.

6. et sic, B, B¹, C. 15. et pro, B, B¹, C. 18. discussam, om. B, B¹, C.

pars ecclesie, scilicet laboratores et alii cum bonis temporali-
 bus commercantes debent in hoc duabus partibus prioribus
 in temporalibus secundum rationis limites ministrare. Et si

Labourers by
 ministering to
 these two orders
 in things tem-
 poral.

tota multitudo viancium concurreret simul in isto proposito,

5 facile foret partem diaboli confutare. Ymmo cum in deo

jacet auxilium, specialiter in hoc puncto, quilibet viator debet
 oratione vel merito, sicut beati faciunt, adjuvare. Unde quia

Everyone should
 help by his
 prayers.

dampnati non juvant in isto sed reprobant non merentur
 sed peccando continue faciunt ut non debent. Auxilium

10 autem magis sensibile in hoc puncto stat in dominis seculari-

bus, et clerici debent ipsos ad hoc secundum rationes et leges

The secular
 lords can give
 most aid, and
 the clergy should
 stir them to this.

domini excitare. Cum autem cederet ad comodum sensibile

The third order
 would rejoice
 both for tem-
 poral and spiri-
 tual reasons.

tercie partis ecclesie ipsa non remurmuraret, sed de cessacione

a spoliacionibus congauderet, et specialiter si perciperet de

15 tendencia ad beatitudinem conformiter legi dei. Unde in

This matter
 shows who are
 Christ's disciples
 and who Anti-
 christ's.

115 b. ista materia patenter discerni * possunt fideles Christi a

discipulis antichristi. Clerici quidem cesarii, qui mundum

C. 22 b. sapiunt et intendunt artibus * lucrativis, materiam istam

despiciunt et ejus tractatum impediunt quantum sciunt, et

The worldly
 among the
 clergy oppose
 the truth, and
 there are few on
 Christ's side to
 defend it.

B. 19 d. pauci * sunt ex parte domini qui istam fidem defendunt vel

alios simplices in hoc juvant. Sed quedam consolacio est

quod necesse est dominum et cives suos juvare finaliter

partem suam. Si autem episcopi et clerici cesarii et cum

But God must
 defend His own
 in the end.

illis claustrales, ut abbates et alii dotati prepositi, conciperent

25 in hoc vitam et legem Christi et sic gratis renunciarent

omnibus mundanis dominiis foret illis magis meritum et

If the endowed
 clergy would
 renounce secular
 dominion, it
 would be a
 glorious triumph
 over the devil.

gloriosus triumphus ecclesie militantis super diabolum et alia

membra sua. Non solum enim clerici cesarii sed sui com-

plices seculares domini in hoc puncto consenciant anti-

Luke xi. 23. christo. Et cum juxta dictum Christi luc^e 11^o *Qui non est*

mecum contra me est totus mundus dividitur in hoc puncto,

ideo domini temporales et omnes vianes sunt hortandi ne

Lords must be
 warned not to be
 on the devil's
 side in this
 matter.

consenciant diabolo in hac parte, quia certum est ex fide

quod pars adversa in die judicii obmutescet. Ista autem

1. laborantes, *pro* laboratores, B, B¹, C.
 B, B¹, C.

7. racione, *pro* oracione,

sentencia non est ficta sed fides ecclesie, cum oportet omnes homines salvandos esse Christi milites et ab eo accipere stipendium largissimum, quia in beatitudine omne bonum. Et antichristi milites degenerantes a Christo vecorditer oportet in tartaris condempnari.

5

CAPITULUM 35^m.

The secular dominion of the clergy has gradually progressed, and is now regarded as sanctioned by God.

Cæsar was first persuaded that as he excelled other secular lords, so his priest, the Roman pontiff, should excel all other priests.

Hence arose the plea that the Pope should help Cæsar, borne down by the weight of dominion.

For did not the deacons help the apostles?

VERITAS. Ista cleri dominacio fuit paulative ex cautela diaboli per mille annos et amplius introducta, et per processum temporis fuit continue plus et plus in secularitate hominum confirmata, in tantum quod hodie censetur * natu- B¹. 160 a. ralitas a domino consecrata. Olym enim fuit notum ut fides quod Christus fuit homo pauperrimus, et virtute sui mandati apostoli et discipuli consequentes, qui omnes seculare dominium tanquam magis periculosum fuerant detestati. Sed captato tempore seduccionis populi, diabolus movebat cesarem 15 quod sicut ipse excellebat alios seculares * dominos, sic B. 200 a. sacerdos suus, quem vocat romanum pontificem, debet excellere quoslibet alios sacerdotes. Et tunc dicitur vocari papa et pater sanctissimus, et suaderi potest istud peccatum ex ipocrisi per diabolum machinata: cesar et alii seculares do- 20 mini per seculare dominium in animo sunt oppressi, sed spirituale opus misericordie foret oppressos hujusmodi relevare, ideo papa debet specialiter juvare dominum suum cesarem onus terreni domini supportando. Sic enim apostoli elegerunt septem diaconos qui eos a mensarum ministerio 25 excusarunt et ad predicacionem evangelii et oracionem ac contemplacionem, que est officium alcius, libertarunt. Papa

3. beatitudinem, *pro* in beatitudine, B, B¹, C. 7. Veritas, *om.* B, C.
 9. *verba* processum . . . secularitate, *om.* B, B¹, C. 10. hominem, B,
 B¹, C. naturaliter, B¹, C. 13. omne, B¹, C. 15. capto, B, B¹, C.
 23. juvare, *om.*, *sed, al. man. in marg.* hortari, B; in hoc facto relevare,
pro juvare, B¹. 24. ut ipsum exoneret, *ante* onus, *add.* B, C, *sed* B *al.*
man. in marg. 26. eos ad, B, B¹, C. 27. libertarent, B, B¹.

116. ergo qui habet scienciam a deo et potestatem a petro scit optime regere romam * et medietatem imperii conformiter legi Christi. Unde particulares dotaciones vocate sunt elemosine perpetue, licet papale dominium vocetur, quasi jure hereditario, patrimonium crucifixi. Et postmodum magister istius ipocrisis docuit scolam suam quod superiores prelati reservent sibi quedam officia specialia que sonent in dominium et lucrum sacramenta et sacramentalia ministrandi, cujusmodi sunt plene absoluciones, generales excommunicaciones et censure alie, ac potestates, privilegia et dispensaciones cunctis mortalibus parciende, ut quod episcopi habeant confirmaciones, ordinum collaciones et locorum consecraciones sibi specialiter limitatas, et alii prelate incedant cum mitris vel anulis secundum quod placuerit illi patri. Et deus scit si intercedat zelus magisterii vel appetitus * lucri pro istis privilegiis optinendis. Et sic, quasi ut legem nature similem, introduxit diabolus quod necesse est papam et prelatos alios taliter prepollere. Et totum istud est falsitas ipocritica infundabilis et religioni Christi contraria, per quam ecclesia militancium est seducta. Et nota evidencias que fiunt pro ista sententia et videbis manifeste quod vel deficiunt in fundamentis apocrifis vel aliis falsitatibus simulatis, vel 2^o deficiunt in consequenciis ex veritate fidei impertinens concludendo. Ideo fama et consuetudo inveterati erroris est locus potissimus ad istud peccatum ecclesie confirmandum. Et sic ut diabolus pervertit sacerdotes suos a Christi pauperie ad seculare dominium, sic pervertit eos ab humilitate, ab evangelica predicacione et quocunque alio ministerio quod Christus injunxerat sacerdoti. Et decidentibus superioribus partibus ecclesie ab isto ministerio regulari, necesse est magnam partem ecclesie in membra diaboli transformari.
- The Pope surely knows best how to rule Rome.
- Thus while particular endowments are called 'perpetual alms,' the papal dominion is the 'patrimony of the crucified,' as of hereditary right. Then the higher prelates were led to reserve certain lucrative functions to themselves.
- And so the devil introduced the doctrine of the necessary preponderance of pope and bishops.
- These ill customs have no good foundation.
- In seducing priests from poverty the devil has seduced them from every ministry of Christ's ordinance

1. Petri, *pro* a petro, B¹, C. 5. magister B, B¹, C., *sed cod. nost.* magisterio. illius, *pro* istius, B¹, C, illius *corr.* in huius, B. 10. et privilegia, B, B¹, C. 11. percipiendi, *pro* parciende, B; parciendi, B¹, C. ipsi, *pro* episcopi, B, B¹, C. 13. ut, *pro* alii, B. 17. aliis prepollere, B, B¹, C. 19. legi *corr.* al. man. in religioni, B; legi, B¹, C. 22. ypocriticis, *pro* apocrifis, B, B¹, C.

CAPITULUM 36^m.

Cum ista sententia sit tam multipliciter confirmata quod clerus debet servare pauperiem evangelicam instar Christi et apostolorum, sicut patet ex fide duplicis testamenti, et in contrario jacet tantum periculum tam futurum in anima quam 5 temporale sensibile pro presenti, quolibet trium partium ecclesie, sed specialiter temporales domini, debent istud periculum evitare, et primo in communi interloquio dicere istis prelati cesariis quod nolunt propter amorem eorum, immo potius propter eorum odium condemnari: * et dictum est **B. 20 c.** illis a catholicis quod si continuant in isto facinore clerum sic contra Christi regulam ditando, et non fructuose de ista stulticia penitendo, tunc sunt inexcusabiliter condemnandi, nec experimentum vel humana noticia de prosperitatibus vel aliis mundialibus docet oppositum: ideo volunt exonerare 15 clerum de istis dominis, sicut clerici fingunt se exonerasse per tempus brachium seculare: non dicunt quod per mille annos sed per septem vel tantum temporis in quanto clare doceant quod ista vita cleri sit fundata ex lege Christi et non cedat seculari brachio in periculum * animarum. Et videtur **C. 23 b.** quod istud sit rationabile cum tam clerus quam brachium seculare debet memorare sollicite illud quod tantum concernit salutem sue anime; et tam opera Christi quam sua doctrina videntur illis expresse sonare in istam sententiam. Clerus autem contra ipsam remurmurans in hoc innuit ipsum reum. 25 Quomodo, rogo, domini temporales continuarent hoc opus misericordie per mille annos et clerici ipsum per tantum temporis acceptarunt, et tamen clerici remurmurarent quod

The obligation of poverty on the clergy being proved, all the three orders must beware of their peril. Lords should tell the clergy 'we will not be damned for your sake.'

'If we continue enriching you we are condemned beyond excuse.'

'We are therefore willing to relieve you of your burdens.'

'And this, not for a thousand years, but till you can show that you ought to hold property.'

The clergy cannot complain if the lords, after a thousand years of alms, give them seven years

3. paupertatem, B, B¹, C. 6. temporale, om. B, B¹, C. 12. reg. Christi, ord. inv. B, B¹; legem Christi, C. dotando, C. 14. neque, pro nec. B; neque enim, B¹, C. 16. istis, om. B, B¹, C. 18. per tantum, B¹, C. 19. fundata, om. B, B¹, C. 20. in, om. B, C. 22. tantum, al. man. B; om. B¹, C. 28. cum, corr. ex tamen, B; tamen, corr. ex cum, B¹; cum, C.

per septem annos domini temporales exonerarent eos in quo tempore vivere possent facilius et conformius legi Christi!

Numquid plus consonat rationi et fidei scripture quod domini temporales subeant istud onus quam quod clerus Christi

5 sit per ipsum a Christi ministerio impeditus? Fratres volunt in isto puncto saltem ex sua professione et regula pro rationabilitate dictorum dominorum temporalium attestari. Et ista commutacio videtur posse prodesse cuilibet trium parcium

B. 20 d.

ecclēsie militantis. Prodesset enim * clero cum ipsum poneret in numero et mensura quem deus disposuit, et excussis aliis secularibus officiis et vitis pompaticis, clerum ad officium assignatum a Christo pure et integre limitaret. Prodesset 20

brachio seculari. Dimitto autem profectum sensibilem mundialem et considero profectum alium spiritalem, scilicet quod domini temporales non tunc necessitarentur indebitare se tercie parti ecclesie, nec esse suis tenentibus, ut dicitur modo, dotatos claustrales et alios onerosi. Quando enim innaturale dominium diabolice introducitur plus vexat subditos quam dominium a domino limitatum. Ideo creditur quod domini

20 temporales forent plus misericordes et plus suis tenentibus gratiosi quam clerici, qui contra Christi monita sunt dotati. Et sic prosperaretur tercia pars ecclesie tam in corporalibus * quam in spiritualibus. Et totum corpus ecclesie foret secundum legem domini temperatum. Unde videtur quibusdam quod

B^l. 160 c.

25 ille est infidelis domino, et cuicumque parti ecclesie tanquam proditor atque hereticus, qui isti sentencie contradicit. Rogo deum quod moveat cunctas tres partes ecclesie ut veritati fructuose consenciant in hac parte. Explicit speculum ecclesie militantis.

5. idem, *pro* ipsum, B, B^l; illud, c. 14. spiritualem, B, B^l, c. 17. onerosos, B, B^l, c. 21. hii clerici, B^l, c. 26. Rogo igitur, B, B^l; Rogo ergo, c. 27. istas, *pro* cunctas, B, c. veritati, *om.* B^l. 28. *post parte seq.* Cui honor et imperialis potestas per infinita secula seculorum. Amen etc. (*tunc lit. rub.*) Correctus est anno domini M^oCCCC^oXIII^o post festum Georgii feria sexta, B. Explicit Dyalogus Magistri Johannis Wic. B^l. Et sic est finis tractatuli M. Jo. W. scilicet dyalog.

of poverty in conformance with Christ's law.

The friars may be applied to, to support the duty of poverty.

All three orders will be benefited.

The clergy, by being brought under Christ's rule,

The lords, by being relieved from the need of oppressing labourers.

The labourers, by having better masters.

God grant that the three orders may unite in adherence to the truth in this matter.

EPILOGUS

RESTAT finaliter perstringere totam istam sententiam sub
 quodam epilogo, ut plus clareat ad honorem dei et utilitatem
 cleri, per consequens totius ecclesie militantis. Intendimus
 enim, quod hec ecclesia, et specialiter clerus, in paupertate 5
 honesta secundum ducatum domini reguletur ad quod requi-
 ritur secundum providenciam ordinacionis legis Christi. Quod
 renunciat finaliter dominio seculari, patet ex testimonio du-
 plici et interpretacione Christi, tam vita quam verbo, que
 interpretacio nec potest directe fallere neque falli. Argucie 10
 autem que fiunt in oppositum non forent digne memoria
 nisi propter infidelem ignoranciam cecatorum. Arguitur
 enim communiter quod domini temporales concesserunt
 clero, ad sui * et progenitorum suorum meritum et honorem, B¹. 101 b.
 amplos redditus temporales, et clerus erat in possessione pro 15
 tempore infra quod currit prescripcio. [Nemo] ergo diri-
 meret * vel machinaretur dirimere illud donum nisi qui D. 77 d.
 minoraret salutem tam animabus vivis quam mortuis, quam
 eciam prosperitatem et pacem regnorum. Sed quis hoc
 intendit nisi fuerit antichristus? Quantum ad istam argu- 20
 ciam dictum est sepe quod militat dirrecte pro veritate
 catholica supradicta, cum ratio capta ex fide testatur quod
 error contrarius legi dei, temptatus per progenitores et defen-
 satus per superstites, neutri parti proficit ad salutem, sed
 officit gravando peccatum, et specialiter quo ad salutem 25

Church and clergy should live in honest poverty as Christ ordained.

Both Testaments and Christ's teaching alike require clergy to renounce secular dominion.

It is argued that for the good of souls Lords have given clergy ample possessions to which their title is secured by prescription. To rob them would hurt both dead and living, and the peace of the kingdom.

Answer—it cannot profit souls to perpetuate their mistakes.

4. et per, C, D. 10. ducem, *pro* directe, C. 11. formantur, *pro* fiunt, D. 16. Nemo, *om.* B¹, C, D. diminueret, *pro* dirimeret, C. 17. diminuere, *pro* dirimere, C. dominium, *pro* donum, C, D. 20. intendet, C, D.

- C. 25 b.** anime in beatitudine possidenda. * Et quantum ad prosperitatem et pacem mundanam patet quod disponit ad istam de quanto superstites racionabiliter † peccatum legi dei contrarium, cum nemo ipsas appeteret nisi de quanto sunt
 5 dispositiones prosperitatis et pacis patrie inductive. Scimus tamen quod dyabolus ex naturali potencia et innata malicia potest in penam peccati prioris sophisticare pacem et prosperitatem seculi, que saluti anime sunt nocive et per consequens ipsi homini quantum ad beatitudinem acquirendam.
- 10 Et verisimile est quod dyabolus temptaret istam prosperitatem et pacem sensibilem quantum sufficit, et inter viantes destrueret, ad finem quo impediatur ne fideles exequantur et compleant legem ordinacionis divine; sic enim cognoscimus ex ewangelio quod dyabolus ex sompno perturbavit
 15 uxorem Pilati, timens quod mors Christi cederet fidelibus
- D. 78 a.** ad salutem. Sed fidelis, et specialiter * attemptans hoc opus ewangelicum, debet supra opinionem et cautelas dyaboli fundari in solliditate fidei scripturarum, et tunc non debet cessare propter eventus tales dyabolicos, quia aliter ipsi solliditatem
 20 fidei superarent, quod convincerent indubitanter defectum fidei in vecordi taliter obmittenti. Et patet quod hec stulta dotacio, sicut non potest esse meritoria preteritis vel presentibus, licet multum boni faciat sed non tantum quantum † sic non potest currere efficax et salubris prescripcio coram deo.
- 25 Quia ut dicunt de privilegiis regis Anglie, quod sit semper iuxta etatem potens iustificare iniuriam prius factam, sic athonomatice est de deo, cum ex fide concessit deus libertatem hominibus, quamdiu manent hic superstites, quod possunt in quocunque peccaverint deo satisfacere et pro
 30 crimine emendari, nisi fuerint in peccato illo finaliter indurati. Dyabolus sic arguens innuit quod proceres regni nostri sunt sicut clerici, et specialiter superiores prelati, in isto crimine dyabolice indurati. Sed excuciamus cordate
- Earthly peace is valuable only as leading to the peace of heaven.
- The devil can produce a deceitful earthly peace, hurtful to the soul.
- And is likely to try to produce it in order to hinder the faithful,
- as he tried to prevent the death of Christ.
- The faithful must have their root in scripture, so that they may not faint at what the devil may bring about.
- As endowments cannot be meritorious, so there can be no prescription valid with God.
- Just as an English king may always redress a previous wrong, so God allows men, unless finally hardened, to make satisfaction for their sins.
- The devil would make out that the nobles are hardened, like the higher prelates.

1. possidendam, C, D. 5. patrie, om. C. 11. destruere, D. 13. Sicut *pro* sic, B¹, C, D. 18. Cessare, C, D; Cesari, B¹. 23. antequam, *pro* tantum quantum, D.

Defence of Christ's law best shows love to Christ without which we are anathema.

istas fraudulentas sophisticaciones dyaboli et agamus viriliter ad defensionem legis et restitutionem ordinacionis domini Jesu Christi, quia ex fide viantes non sufficiunt sibi ostendere hic plus amoris, et secundum apostolum anathema incurrit qui non amaverit dominum Jesum Christum. * Et **B¹. 161 c.** patet studenti solucio ad formam et materiam argumenti. * **D. 78 b.**

Second argument—(r) God Himself cannot undo the past, but the endowment is long past.

Secundo sic arguitur: illud quod transiit in preteritum non potest dirimi, cum secundum philosophos illo deus privatur de preterito facere non preteritum. Sed, ut testatur homo et carte regum et secularium dominorum, diu transiit **10** in preteritum quod ecclesia fuerat sic dotata. Quis ergo vel deus illud preteritum dirimere potest? Per idem enim

(b) to undo it would discredit charters and ruin lords.

non facerent fidem carte de humanis redditibus, seculares domini de ruina sui domini forent desolati. Et dicens quod non licet secularibus dominis istud concedere innuit quod **15** non sunt pleni domini bonorum que possident. Confirmatur tripliciter; primo per hoc quod magna carta regis testatur quod rex cum unanimi consensu regni sui concessit clero suo privilegium, ad cuius defensionem rex in principio sue coronacionis specialiter est iuratus, et excommunicaciones tam trans mare quam cis mare in omnes infringentes hoc pri-

These arguments are confirmed (i) by Magna Charta.

privilegium fulminantur. Secundo confirmatur per hoc quod multi sancti et canonisati ab ecclesia in defensione huius privilegii obierunt. Ideo ergo foret privilegium illum destruere subvertere totam ecclesiam. Tercio confirmatur per hoc **25** quod papa, qui est caput universalis ecclesie, tam facto quam scripto confirmat multipliciter istud factum.

(ii) by the deaths of many saints in their defence.

quod papa, qui est caput universalis ecclesie, tam facto quam scripto confirmat multipliciter istud factum.

(iii) by the authority of the pope, the head of the universal church.

Ad istud dictum est alibi quod hoc principale argumentum sentenciat quod nemo potest pro culpa sua satisfacere cum peccaverit, cum sicut homo potest cessare ab errore quem **30** inchoaverit, pro delicto satisfacere quod commiserat, sic in proposito possunt * reges et domini temporales; in cuius **D. 78 c.**

Answer.—
(c) Men have power to amend their wrongdoings.

2. non. suff. vian.. *ord. inv.* c, D. ex fide. *post sibi add.* B¹. 7. diminui, *pro* dirimi, c. 9. et. *ante* secularium, *om.* c, D. 14. habet. *pro* licet. c. 16. tripliciter. primo, *om.* c. 18. cor. sue, *ord. inv.* c. D. 22. defensione, D. defensione. B¹. 23. priv. illum dest. foret, *ord. inv.* c, D. 31. seculares. *pro* temporales. C, D.

- confirmacionem rex sapiens Salomon ad pacificacionem regni sui deposuit summum sacerdotem et alium licenter instituit, ut patet ex fide scripture 3 Reg. 3^o. Ista ergo que ibi scripta sunt ad nostram doctrinam scripta sunt. Non petimus quod deus vel rex faciat illum errorem non fuisse preteritum, sed quod pro futuro corrigat ne continetur amplius ad dampnum ecclesie contra deum. Et quantum ad cartas dicunt fideles reges cognoscere quod non possunt per ipsas vel aliter quidquid licenter concedere nisi habita ad hoc licencia dei, qui est dominus capitalis. Hoc autem exemplatum est in humanis legibus; sed demonstrari potest ex fide certissime quod hoc de deo oportet catholicum sustinere. Ideo non superest cleri sufficiens excusacio in hac parte, nisi ostenderit ad hoc licenciam huius domini capitales. Aliter enim non rex terrenus blasfemias tales secundum legem suam requireret, et de deo, in quo est causa vivacioris fidei, hoc negaret. Sed certi sumus ex fide quod persona verbi, que est deus et non mutatur, non potest licenciam talem concedere, quia non potest esse sibi ipsi contrarius vel dare licenciam ad peccandum. Et quantum ad istam simul finalem arguciam per locum a simili, constat quod aliud est ius poli faciendo elemosinam, et aliud ius soli concedendo hereditatem terrenam. Et licet seculares domini non sunt plene in hereditatibus talibus confir^mati, tamen possunt habere evidenciam supra dubium quod habent tales hereditates pro se et suis heredibus, specialiter dum ipsas rexerint conformiter legi dei et fideliter dederint deo servicium debitum, quod stat potissime in defensione et servicio legis sue. Et quantum ad plenitudinem domini certum est fide quod ad plenitudinem divini domini non possunt attingere, nec deus vult tale dominium eis concedere, nisi sub condicione tacita vel expressa quod serviant sibi fideliter et per idem servicium fiant * digni. Quantum ad primam confirmacionem dicitur
- 1 Kings ii. 27.
 5
 10
 15
 20
 D. 78 d.
 25
 30
 B¹. 161 d.
- For which we have the example of Solomon.
 We do not ask God or king to undo past errors, but to correct them for the future.
 (f) As to charters, kings can grant nothing save by leave of the Chief Lord.
 And this leave the clergy must show.
 Which is impossible, as God does not contradict Himself.
 (c) The heavenly law as to alms differs from the earthly law of inheritance.
 Lords have clear evidence as to their rights, especially while they serve God.
 But their ownership must be subject to God's.

2. Abyatar, *add. post sacerdotem*, c. 6. caveat, *pro corrigat*, c. d.
 9. nec. *pro nisi*, B¹. 20. fin. sim., *ord. inv.* c. d. 22. fori, *pro soli*,
 c. d. 26. cum, *pro dum*, B, C. 27. deo, *om.* c.

As to the confirmations. — (i) Magna Charta is only to be defended as it accords with Christ's law, but, rightly construed, the privileges it upholds are the privileges of following Christ.

A faithful interpretation of the Charter would restore the clergy to the state Christ ordained.

quod oportet hanc magnam cartam sane intelligere. Et licet non intendimus nec sufficimus hanc cartam ex integro defendere tanquam fidem, cum unum ex fide capimus, quod non valet, nec servari debet, nisi de quanto consonat legi dei, quia aliter foret contraria fidei, quod omnis fidelis debet hor- 5 rere. Sed quia nostrum non est illud supponere, ideo possumus sanum intellectum supponere * huic carte et ipsam C. 26 b. ad nostrum propositum retorquere. Non enim supponimus quod in carta predicta vocentur privilegia cleri Anglie que sunt ad detrimentum eius contraria legi Christi, quia sic 10 forent privilegia abolenda. Cum igitur Christus et sui apostoli habuerunt a deo hec privilegia quod vivant pauperem vitam et humilem cum aliis promoventibus ad hanc vitam, absit in ista carta solempni supponere, quod deus, concitor eius, voluit in hac carta privilegia contraria istis intelligi. Et 15 cum rex et regnum iurati sunt ad sensum catholicum huius carthe, videtur quod ex vi iuramenti sui tenentur * dictum D. 79 a. sensum eius catholicum defendere, et sic hec evidencia redit ad sensum catholicum quem ex fide scripture intendimus. Cayfas enim dicens quod expedit unum hominem mori pro 20 populo ignoranter salubrem sententiam prophetavit. Sic autem videtur quibusdam quod, dum illa carta fuerit fideliter assecuta, ex eius fideli sententia clerus Anglie foret ad statum quem Christus instituit restitutus. Nec aliter videtur quod rex et eius proceres cum suis episcopis evaderent per- 25 iurium in hac parte. Et conformiter dicitur quod intelligende sunt excommunicaciones in illa materia. Infidele quidem foret vertere in hac carta significaciones terminorum contra veritatem sensus scripture, vocando pravas leges privilegia * que privant clerum de gracia et inducunt ipsum in 30 maximam servitutem. Ad secundam confirmationem dictum est sepius quod sic arguens similis est stulto desperanti de sua causa, lambenti aquam turbidam, currenti in paludibus,

1. Sane int. . . hanc cartam, om. C. 3. defensare, C. 9. vo-
cent, C, D. 16. regnum, C, D; regni, B¹. 19. in, pro ad, D. 23.
ad statum, C, D. 30. vel vocare cartas tales privilegia, add. C, D.

ubi posset facilius de fonte vivo bibere aquam claram, modo quo loquitur propheta huic proposito pertinenter. Consuetudo autem Christi est infringibilis, summe facilitatis et auctoritatis, et post ipsum apostolorum consuetudo currens in

5 claris rivulis ab hoc fonte. Sed ipsas stultus hic arguens dimittit et capit remotas consuetudines tanquam aquas stationarias ex luto et ardore terrenorum infectas. Et talis secundum doctrinam prophete est nimis stultus, negligens in hiis que concernunt salutem anime. Quis ergo dubitat quin

10 talis peccat non mediocriter qui dimittit consuetudinem summe autenticam * et salubrem et innititur consuetudini corrupte condicionis contrarie, dum priorem consuetudinem facilius securius et melius posset accipere? In illa autem stulticia sunt taliter arguentes, quia dum arguunt per argu-

15 mentum topicum sive probabile, nesciunt si assumant con-

C. 27 a. swetudinem * huius dyaboli pro exemplo; sicut enim sacrificium in lege veteri a tempore Moysi usque Cayfam et Annam, qui Christum occiderant, fuit continue in peiorari, sic sacrificium in lege gracie a Christo et suis apostolis per cupidinem

20 mundanorum continue fuit debilius, sic quod hodie possunt sacerdotes dicere evidencius quod descenderunt a principio generis Scariothis, qui pro 30^o argenteis vendidit veritatem, quam quod descendunt a paupere domino Jesu Christo, quia similitudo maior hoc indicat esse verum. Nos autem occidui

25 Machometi qui sumus pauci inter fideles ecclesie, credimus quod ad nostrum iudicium reguletur et contremittit totus mundus, cum tamen plures sunt sapientes Greci vel longe plures

B¹. 162 a. * fideles Indii, qui tenent consuetudinem nobis oppositam in hac parte. Ideo consuetudo vel opinio nichil probat vel

30 innuit nisi de quanto fundata fuerit in consuetudine salvatoris. Cum ergo nostri occidui, quantumcunque magni in sapientia vel sanctitate elevati fuerint, non attingunt in hoc ad fidem scripture, vel vix attingunt argumentum topicum, quod sapienter fuerant sive sancti. Cum ergo in omni genere sit

16. unius, *pro* huius, C, D. Si, *pro* sicut, C, D. 18. occiderunt, C, D. 24. occidui, C; occidium, B¹; occidunt, D. 32. vel *post* fidem, *add.* B¹. 34. fit, *pro* sit, B¹.

iii) As to the witness of Saints, it is absurd to reject Christ's for theirs.

As the priests of the Old Law, so those of the New, have continually deteriorated.

We western Mahomets think ourselves the rulers of the earth, but there are many Greeks and Indians whose custom is better.

unum predicamentum quod fit mensura omnium aliorum, attendamus fideliter ad hoc predicamentum, quod hoc dicit dominus vel ex lege sua, ergo hoc est insolubiliter * obser- **D. 79 c.**
 vandum. Sed quia consuetudines in isto deficiunt, ideo sunt nichil aut modicum a fidelibus ponderande. Erubescat **5**
 ergo maniacus occidius in ista argucia: talis consuetudo in nostra contracta sine approbacione domini est confirmata, ergo est katholice observanda. Et per hoc patet responsio ad terciam arguciam factam de papa, supponendo ut fidem quod ipse peccare et errare poterit ut ceteri viatores. Sic **10**
 enim Christus ordinavit Petrum sic peccasse ante missionem spiritus sancti et post illam. Et credo quod nullus pro verecundia audebit dicere quod Petrus post tam sanctam vitam fuit magis peccabilis quam est papa. Si ergo genus cleri usque in adventum antichristi in deterius retrocedit, **15**
 evidens est multis, quod sit recens et plenissimus antichristus. Quis ergo timeret istam arguciam: Ipse sine ratione vel fundacione scripture sic asserit vel excommunicat, ergo est sue sentencie a cunctis fidelibus insistendum: cum sit argumentum topicum in quo racionaliter contrarium concluditur? **20**

(iii) As to the Pope, if Peter could sin, much more can he.

He is neither the head of the universal church, nor Peter's vicar, nor Christ's.

Fideles ergo sibi propinquiores magis percipiunt istam sententiam, et patet quod falsum assumitur, quod papa sit capud univ-
 er-
 alis ecclesie * vel Petri vicarius vel vicarius Jesu **C. 27 b.**
 Christi, sed inter omnes mortales ab illis maxime elongatur. Ideo in isto, sicut in aliis argumentis prioribus, adversarius **25**
 vel falsum assumit, vel in sequela deficit, vel silenter innuit nostram sententiam esse veram. Quia aut, ut Averrois asserit, veritas testatur multipliciter sibi ipsi, et secundum fideles doctores de quanto veritas plus teritur, de tanto fidelibus plus redolescit. **30**

Third argu-
 ment—

The clergy, in-
 stead of

Tercio principaliter arguunt adversarii legis dei, videntes quod auctoritatis legis dei * expertes, per rationem sophisti- **D. 79 d.**
 cam palliatam: Manifestum est, inquit, quod ista sententia est contraria rationi, quia innuit, quod clerici, qui de lege

1. sit, *pro* fit, B¹. 5. vel. *pro* aut, C, D. 31. ludentes, *pro*
 videntes, C, D. 32. sunt expertes, C, D. 34. cont. est. *ord. inv.* C, D.

dei sunt ad contemplacionem et oracionem pro vivis et mortuis deputati, ad mendicacionem vel aliam vitam imperfectam sunt necessitati. Sed quis dubitat quin ista sententia tantum

prayer and contemplation, must take to begging.

5 baret, quia numerum supreme partis ecclesie diminuit et miliciam que plus insolencie attendit, contra legem domini accendit. Sed quis dubitat quin ista sententia foret

Their number would be less, and that of the knighthood (more given to insolence) increase.

contraria rationi? Hic dictum est sepius, quod deo teste nisi evidencia scripture, quantum concipimus, moveret directe

10 pro illa sententia, nunquam laboraremus incurrendo tantam indignacionem a multis et maioribus tam intente. Nam

Answer—I would not expose myself to so much anger did not the evidence of scripture impel me, and did I not believe my doctrine to be profitable to the church and even to the reprobate.

quantum concipimus in toto corpore scripture illa secta quadruplex, que tantum dominatur in seculari dominio, non fundatur nec vita nec regula quam tantum magnificent; que

15 si docta fuerit, vel nostra sententia rationi contraria vel

B¹. 102 b. scripture, parati sumus secundum quod exigit ratio ipsam humiliter revocare. Dementes quidem essemus et plene demoniaci si [dum] tantum fatigati in carne laboremus in illa sententia, non crederemus ipsam esse catholicam ac meritoriam

20 toti militanti ecclesie ac vitulaminibus in ipsa crescentibus, que ewangelium vocat zyzania, prodesse. Sepe autem diximus, quod non sufficiunt omnes istam sententiam concipere

It can only be proved or disproved by reason or scripture.

vel arguere contra illam, cum tantum ad hoc sit ratio ydonea vel scriptura. Ideo tres maneries hominum quantum ad

25 artem suam attinet sunt ydonei in materia ista arguere, primo decretiste qui pure legibus papalibus innituntur, quia

And by these the doctrines of canon, civil, and common lawyers, must be tested.

quid in materia ista dixerunt non valet sed est contempnendum, * constat enim de quanto rationi consonat vel scripture. Secunda maneries hominum loquencium in ista materia

30 sunt legiste, quia lex imperialis à fidelibus non accipitur in

D. 80 a.

ista materia nisi de * quanto consonat rationi. Tercia maneries hominum subtiliorum loquencium in ista materia sunt

35 juriste regnorum, qui licet sepius prepolleant ratione non valet tamen ipsorum loquela in ista materia, nisi de quanto

C. 28 a.

5. diminuit, D; diminuunt, C; diminuent, B¹. 7. accendit, D, adaugeret, B¹. 12. percipimus, C. 18. ista C, D. 25. [non sunt?].

sagittent ratione que consona est scripture. Et quicumque vivax sagittam talem proiecerit, ipsa est cum humilitate et reverencia admittenda, quia, ut sepe protestatum est, quicumque, eciam dyabolus, allegaverit fideliter fidem scripture pro sua sententia, acceptarem illam humiliter pro auctoritate. Et 5 quantum ad rationem factam, dictum est superius, ut a quibusdam didici, sicut scriptura sacra est verissima, sic est compendiosissima et utilissima et miro modo sicut includit in se sciencias trivias et sermocinales, scilicet gramaticam, logicam, et rhetoricam, sic includit sciencias quadrivias reales 10 scilicet arismetricam, musicam, geometricam et astronomiam, de quanto illarum noticia expedit ad beatitudinem acquirendam. Et sic mirabili compendiositate autor scripture, docens quomodo et de quibus clerici debent vivere, docet sufficienter in quo numero et qua proporzione debent 15 ad residuum populi se habere. Si enim non haberent redditus, vel ad officium quod pertinet clero Christi, non forent in tanto numero et tam onerosi ecclesie ut sunt modo. Ideo peccatum ecclesie exigit ut dotent illos et ditent contra legem dominicam, ut tot discolis oneretur. Servet igitur 20 duplex pars ecclesie legem Christi in cleri dotacione et erit in suo numero mensurato. Et patet quod adversarius legis dei defecit in ista tertia ratione, quia sicut clerus proporzione debita sincere sequens Christum prodesset ecclesie, sic vocatus clerus condicionis opposite, quantumcunque 25 monstruosus fuerit, viatoribus foret * contrarius, quia de illis D. 80 b. verificaretur dictum sapientis; *stultorum infinitus est numerus*. Eccl. i. 15. Et hoc metricum de bello clavo: 'Tersites numerum 'auxit, non vires auxit Achivis.' Intendant ergo clerici aliis artibus mechanicis, qui volunt hanc servare regulam 30 Jesu Christi, sicut possunt licite secundum legem domini. Et hoc evidencius audeo affirmare, quod foret eis utilius, vel aliter minus malum, quia de numero talium scandalisancium

Scripture contains in itself all knowledge (even of the sciences) helpful to salvation.

Its rule as to the way clergy are to live involves a rule as to their number, which their great revenues now make excessive.

No number of mock priests can profit the church.

4. humiliter, om. C, D. 8. sicut, C, D. sic, B¹. 11. geometricam, C, D. 19. dotent, C; docent, B¹; ditent, C; dicent, B¹. 20. servit, 22. mensurata, C, D. 28. et, C, D; in, B¹. tersites, C; sersites, B¹.

dicit Christus, quod *expedit ei ut suspendatur mola asinaria circa collum eius et demergatur in profundum maris*; nec video quomodo clerus foret proporcionalis pro residuo ecclesie militantis, nisi ad modum vivendi Christi per prudentes ecclesie sit astrictus. Et hinc Christus parabolice

Disendowment is the only means of duly limiting the number of the clergy.

B. 102 c. docet * suos milites, ut in diebus novissimis compellant intrare. Teneamus ergo legem domini et ipse cum hoc non potest eis defficere, quin doceat viam ad patriam, proporcionem [et] numerum parcium ecclesie et quidquid aliud est

10 necessarium ad salutem. Et patet quod simulata contem-

C. 28 b. placio et indigna oracio officeret populo Christi. Videamus ergo si clerus qui vivit tam seculariter sit contemplacioni et oracioni deditus, vel servicio mamonis et alterius dyaboli ad alia crimina populum incitantis. Et hoc nedum se extendit

15 ad clericos seculares sed ad nostros religiosos, tam possessionatos quam expropriarios, cum omnibus aliis deest fundacio

in ingressu pariter et progressu. Et patet, cum lex dei sit inculpabilis, quod eius observacio numerum cleri in debita proporcione constitueret, et brachium militare ex dei gracia

Observance of Christ's law would adjust the numbers of the clergy and reform the knighthood,

20 in predicacione fidei paucorum sacerdotum in vita recta instrueret, et multas militum insolencias et tyrannides [nunc] regnantes destrueret, quia mirabile quod corpus ecclesie, evacuatis istis spongiositatibus ipsum infirmantibus, pristinam sanitatem non reciperet. Quotlibet enim membrum

D. 80 c. istius * ecclesie foret tunc validius ad reliquum adiuvandum. Videamus ergo quomodo * in tempore Christi

ex ordinacione sua tacita milicia est adducta, cum nec fuit milicie nec vulgaribus onerosus, sed utramque illarum parcium secundum rationis exigenciam roboravit, cum Cesari dedit dydragma et vulgaribus graciā multiformem. Do-

to which and to the people Christ in His life showed Himself favourable, since He gave tribute to Caesar and many blessings to the people.

30 mum autem aut redditus non lego Christum pro se aut suis discipulis habuisse, sed natus fuit pauper in diversorio et in orto extra Ierusalem mortuus et sepultus a militibus, tamen voluit gloriose sepeliri.

8. quin, C, D; quando. B¹. 15. possessionarios. C. 21. non, pro [nunc], B¹, C, D. 27. fuit, pro facit, C. 34. gl. vol., ord. inv. C, D.

Other false arguments—(i) the priests held the cities of refuge and pasture for their cattle. (ii) the Maccabean priests were more splendid than kings.

Answer—(i) the priests had charge of the cities of refuge, but not as lords.

Priests have not the old sacrifices to perform, hence do not need so large a provision.

(ii) As to the Maccabeans, when the kingdom was destroyed the priests degenerated from pride till at last they killed Christ, as the pope and his satellites are threatening to kill earthly kings.

Alie vero sunt rationes stultorum que militant contra caput proprium, ut in penthateuco legitur quod sacerdotes habuerunt civitates refugii et pascua pro suis bestiis nutriendis, quomodo ergo non haberent in lege gracie ampliora? Et idem confirmatur de sacerdotibus Machabeis qui in tempore suo fuerant plus incliti et plus regibus generosi. Ad istud dictum est diffuse alibi quod sacerdotes habuerunt pro tempore legis veteris possessiones moderatas, ut competebat suo statui. Quia absit fidei credere, quod deus ordinasset tantum numerum Levitarum pro occidendis bestiis et figuratiter ymolandis, nisi daret eis necessaria ad hoc opus. De quatuor autem civitatibus refugii non lego quod fuerunt seculares domini aut quod redditus de fugitivis receperant, licet ille civitates fuerant illis ad ministerialem custodiam deputate. Et, cum idem sit deus nunc qui tunc, patet quod [si] iam foret necessarium redire ad ymolacionem figuralem huius modi bestiarum, deus ordinaret illis necessaria ad hoc opus. Sed Christus, qui est agnus dei, finiens has * figuras, D. 80 d. resurgens a mortuis iam non moritur, ideo ratio fideles * necessitat quod cessent media necessaria ad hoc opus. C. 29 a. Fundent sacerdotes nostri, si poterint, quod debent modo intendere labori tali inportabili figurali, et tunc possunt de lege domini ad hoc opus necessaria vindicare. Et * quantum ad Machabeos proporcionabiliter creditur, quod extincta regalia, secundum Ieremie vaticinium, sacerdotes illi a lege domini ex superbia declinarunt, et sic crevit eorum malicia quousque occiderant Christum. Et utinam papa cum satellitibus non faciat proporcionabile regibus terre; modo fertur enim quod subpeditavit Cesarem, et minatur multa media per que destrueret alios reges terre, ac si intenderet suscitare falsam promissionem dyaboli, quam promisit Christo se dare omnia regna mundi, si cadens ipsum adoraverit. Sed deus conservet secundum regulam ordinacionis sue ecclesie militanti hec pauca pro Christo dixerim, paratus (si oporteat) revocare facta, ratione istud non esse

katholicum declarante. Sed communiter ad istud obiectum quadruplicem sunt quatuor responsiones fite a patre mendacii. Prima fingit, quod si hunc dimittis, non eris amicus Cesaris, quia tanta connexio est inter glebam et ius patronatus, quia ipsa perdita perit ius patronatus. Et per idem quocunque reddito in manum mortuam illud auferens perderet totum suum dominium. Sed ista signa falsa non exterrerent fideles a practica legis dei. Scimus quidem, quod ius est res spiritualis independens a terra, in tantum ergo

Four further objections—
(i) With the glebe would go the right of patronage, and so the secular power would lose.

quomocunque illa terra destructa fuerit vel consumpta ius stabit penitus inconcussum. Ideo sicut * ius papale propter talem contricionem non leditur, sic nec ius domini secularis. Caveat tamen ne expetat de illo patronatu lucrum temporale cum mixto titulo symonie, quia tale ius foret sibi in scandalum. Secunda responsio fingit quod quecunque allegata de lege veteri non concludunt, cum maior pars eorum et specialiter iam cessavit. Sed noscat istam responsionem, quomodo decalogus et lex de decimis fundatur in veteri testamento. Et Christus, summus legislator et optimus interpret eius possibilis, interpretatus est stricte, quod sacerdotes sui careant tali dominio. Tercia responsio fingit, quod deus intenderat ecclesiam suam tantum carere tali dominio in Iudea quia cognovit quod gens illa fuit indurati cordis. Sed hec falsificio imponit ceteris apostolis delictum notabile ex negligentia qui morati fuerant extra ipsam. Quarta responsio fingit, quod deus voluit legem strictam pauperiem, sed ipso mortuo, sepulcrum suum, ut propheta cecinit, fuit gloriosum. Sed constat quod lex Christi non sic constringitur loco vel

Answer—right is a thing spiritual and cannot be affected by what may happen to a piece of land.

tempore, cum manebit * perpetuo in bonis, per idem enim non possit fingere quod nulla lex dei vel hominum de observanciis humanis haberet notabilem periodum temporalem, ideo quod quatuor iste ficticie, [cum] carent rationis evidencia vel scripture, sunt cum suis similibus propter periculum

Only, patronage must not be used simoniacally.

(ii) The Old Law is not binding— This is refuted by the existence of the Decalogue and of Tithes, and by Christ's teaching.

(iii) The rule of poverty only extended to Judea—Then the Apostles who taught out of Judea were negligent in not founding the other system.

(iv) Christ fulfilled the law of poverty, but only for His life— Christ's law is not thus limited by time and space.

1. correspondenter, *pro* communiter, D. 2. quadruplex, C, D.
21. intendat, D. 22. tota, *pro* tantum, C; totam, D. 23. quod, *pro*
qui, D. 30. antichristus. *add. ante* fingere, C, D.

heresis contempnende. Interpretacio enim falsa scripture est manifeste heretica. Hec pauca dixerim sub quodam epilogo, ut facilius a populo videantur et veritates eorum ut falsitates facilius cognoscantur.

Finis dyalogi completur ut deus glorificetur, etc.

5. *Verba* Finis . . . etc., om. D; Et sic est finis dyalogi Supplementi, etc. C.

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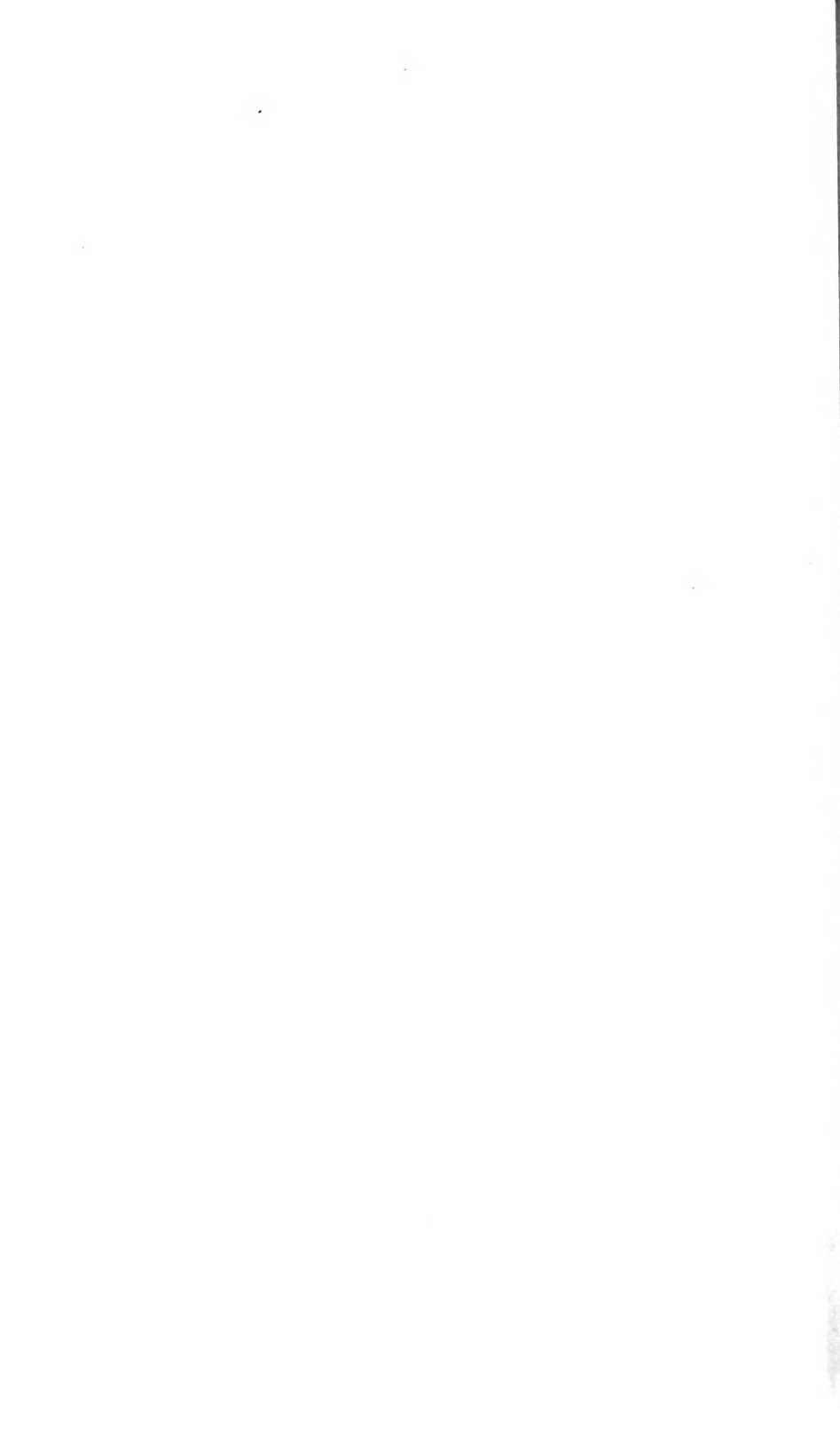
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