RERUM BRITANNICARUM MEDII ÆVI
SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN
AND IRELAND

DURING

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THE MIDDLE AGES.
On the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the Reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an Editio Princeps; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.
The works to be published in octavo, separately, as they were finished; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

Rolls House,
December 1857.
THE

REPRESSOR OF OVER MUCH BLAMING OF
THE CLERGY.

BY

REGINALD PECOCK, D.D.,
SOMETIMe LORD BISHOP OF CHICHESTER.

EDITED
BY

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PECOCK'S REPRESSOR.

V. CHAPTER.

The iiiij. principal process of the Nève Testament, bi which myžte seeme endewing of pretis to be vnleeful, is writun ii. Thimoth. vij. ċ., where Poul blamed sum men “whiche deemeden wynnyng to be pite,” and there he seith to Thimothie bishcop thys: A greyt wynnyng is pitee with sufficiency, for we brouȝten yn no thing into this world, and no dout that we movye not bere away eny thing; but we havynge foodis and with what thingis we schulen be hylid, be we content or paied with these thingis. For thei that wolen be maad riche fallen in to temptacioun, and into snare of the deuel, and into manye vnprofitable desiris and noisie, which drenchen men into deeth and perdicione. For the roote of alle yuelis is covetisse, et cetera. But thou, man of God, fle these thingis; but se thou riztwinesse, pitee, feith, charite, pacience, myldenes. This processse lettith not the seid gouernaunce of endewing. For whi, if this processse schulde so streitli be vndistonde, that a bishcop schulde not haue more than mete and drinke, hous and clooth, certis thanne it must be seid that Poul wolde no bishcop haue eny stoor of bokis, neither money forto bie or leta make therwith eny bokis, which is aßen Poulis owne meenying, iij. Thimothie, iiiij. ċ. toward the eende. And also a bishcop schulde not haue an hors forto on him ride, (if the bishcop were oold or sike,) neither a staffe forto go by in his eside for sijkenes. Wherfore bi “foode and couering” Poul vnderstandith al that is necessarie into good cure

1 vij., MS.
keping and mynystring, even as ofte tymes in Holi Scripture\(^1\) bi "breed" is vndirstonde al maner of foode. And if this be trewe, certis sithen the lauour and possesioun of immovable godis helpith and fortherith a bishich to the bettir bering and vsing his cure vpon his vndirlingis, (as schal be schewid afterward,) it folewith that vnder these ij. thingis schortli expressid of Poul here to Bischop Tymothie, "foode and coueryng," is conteyned possesioun of vnmovable godis, in the maner and mesure and vce as thei helpen the bishich forto make the better cure vpon his vndirlingis. Also it is to be markid weel that Poul seith: \_A greet wynnyng is pitee with sufficienc_. Lo, how Poul allowith weel al that makith a sufficiencie into eny purpos or effect which muste be doon; and sithen into sum degre of good cure bering availith moche plentie of vnmovable richessis had and recyeued withoute labour of it wynnyng and geting, it folewith that it stondith weel with the proces of Poul in this present processe, that bishopis haue endewing of vnmovable possesiouns.

Furthermore, whanne Poul seith thus: \_Thei that wolen be maad riche fallen into temptacioun, and into snare of the feend, et cetera;_ it is to be vnderstonde that not oon but dyuers it is forto seche and wille be mad riche bi\(^2\) wynnynge of tho richessis thoruţ craftis or marchaundisis or other meensys of bisynessis, and dyuers it is forto recyeue richessis mouable or vnmovable redy whanne thei ben profrid. Certis, thouţ the firste maner may not be doon withoute the perels which Seint Poul spekith of here, the ij\(^e\) maner may weel ynowţ be doon withoute such perels. \£he, perauenture more perel schal befalle\(^3\) in ouer greet pouerte than in ouer grete richessis so freli profrid and recyeued; but if it be in a fewe versesones indisposid forto entirme with richessis, whiche ouţe forbere for the while the prelacie, into which suche

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\(^1\) See Deut. viii. 3.; Matth. iv. 4.  
\(^2\) be fulle, MS.  
\(^3\) mad bi, MS. (first hand).
ricchessis ben ʒouun, rather than appeire hem sylf in receyuyng tho richessis, or apperre her successouris after hem in removing aweye tho richessis; sitthen not alle men ben in lyk maner thorumʒ out disposid naturali and gracioseli. Forwhi, ijᵗ. Tesser. iijᵗ. ġ. and iijᵗ. Cor. xjt. ġ., mensioun is mad, that in Poulis daies, bi cause endewing was not maad to prechouris other than it wher of Poul spekith iᵗ. Cor. iijᵗ.¹ ġ., forthere prechers ʒauen hem to flaterie and to plesaunce forto the more likingli fille her wombis and her pursis so myche and so thikke, that for to putte hem awey out of the peplis fauour Seint Poul suffrid labour and peyne in this, that he laborid for his owne lijflode and for the lijflode of hise mynystris, not withstanding that he myȝte bi riȝt haue askid his lijflode and fynding of hem to whom he prechid. And therefore bi experience sufficientli take in tho daies greet pouerte and lak of stable endewing and forto stonde to deuocioun of the peple in ʒeuing and offring, (with manyns natural freelines to suffre peyne of bodi, whanne he schal lacke hise necessarie esis,) is as perilose or more perilose in prelati than is habundance of richessis (mouable or vnmoouable) freeli profrid and withoute greet seching in the prelati sides receyued.

To which now seid sentence sowneth it what Sala-
mon writhith, Proverb. xxxᵗ. ġ. toward the bigynnyng, whanne he preied to God thus: I priedy to thes twey thingis, denye thou not to me before that y die. Make thou fer fro me vanite and wordis of leesing; zeue thou not to me begrie and ricchessis; zeue thou onli necessaries to mi lijflode; lest peraventure y be fillid, and be drewe to denye and seie, Who is the Lord? and lest y compelli̇d bi nedynes stelę, and forevere the name of my God. Lo, how that, thouȝ Salamon sauȝe perel in ricchessis and perel in beggerie, þit he

¹Probably we should read ixᵗ. See 1 Cor. ix. 3–14.
expressith the gretter perel of synne to come bi begrie than to come bi riccheassia. And if herto be cast that noon person, noon comounte can be endewed into his onli sufficiency and forto abide in thilk sufficiency thoruʒ manye þeeris in successioun, but if the endewing be mad in the bigynnynge forto be ouer the sufficiency as for thanne being, (as her of is miche experience had in Englund, Fraunce, and othere lordis, and cause her of is this, that euer more the world decreceth in peple,) the seid sentence wole seme the trewer.

The vᵗʰ principal processe of the Newe Testament is writun to Thimothie Bischop, iᵗʰ Thimothie iᵗʰ, where Poul seith to him thus: Noman holding knyȝt-hode to God wlapth him sif with wordli nedis, that he plese to him to whom he hath preyed him sif. For he that þȝþteth in a bateil shal not be crowned, but if he þȝþte lawfulli. Certis this processe dooth not aȝens the seid gouernaunce; forwhi grete lordis han lasse ne de forto wlappe hem sif in worldli nedis aboute her lordis than lasse lordis han, for as miche as grete lordis moue aworthi to haue and fynde with her costis officers vndir hem forto attende suicientli to alle the wordly nedis of her lordis, and þit seiy moue haue ynoȝt bisidis. In so miche that experience hath þouum bfore these daies, that grete lordis and ladies being worthi householders and ful grete foreþeuers of dettis to her tenauntis, þhe, and gretter and habundanter foreþeuers than othere, couthen ¹ not rekene a summe into an hundrid schillingis; and han had her lordis and householdis in best maner resulid bi othere officers wel thryuyng vndir hem; and the lordis han had therbi ful riche and precise leisers forto haue sereud God in hʒer and dæouter weyes, if thei wolden; and in lijk maner it myȝþte fare with

¹ couthe, MS. (first hand).
THE THIRD PART.

bishopis and louger persone of the chirche richeli endewid, the, and bi such greet riche endewing thei schulen haue lasse thouȝt and lasse kark and claynyng lest her godis be lost and spilled, than thei schulden haue if thei were not endewid ouer what were to hem oonli sufficient. Forwhi thei mowe wite weel and wolen considere weel that thouȝt thei lese miche, ſit thei schulen haue ynow; bisidis into her nede and into her sufficiency; and therefore, thouȝt thei ouȝten not be ouer myche recheles in lesing her godis, ſit thei mowe at sumtyme ful vertuounseli and wjsyly lete sum passe into lost, lest that better attendaunce to goostli deedes be therbi lost. And perauenture this cause mowed demoute temporal lordis in the oold daies forto so richeli endewe bishopis and othere statis of the chirche; and therefore noman may argue and prowe that, as bi strengthe of her riche endewing, that the statis of the chirche ouȝten or schulden be lad into wors plijte than thei schulde be, if thei were porelier endewid; or if thei were not endewid with immouable godis at al. Wold God the bishop writer of this book hadde so sure knowing of his saluacioun as he hath experience vpon the truthe of this now of him affermed sentence.

The viȝ. processse of Holi Scripture in the Newe Testament, which myȝte seeme meete aȝende the seid endewing of prelatis in the preesthode, is writen Math. vi. 5. thus: If thi riȝt tẽ slaundre thee, pulla him out and caste fro thee; for it spedith to thee that oon of thi membri perishe, than that al thi bodi go into helle; and if thi riȝt hond slaun dre thee, kutte him away and caste fro thee; for it spedith to thee that oon of thi membri perishe, than that al thi bodi go into helle. Lijk processe with

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The repetition of that is needless and awkward, and seems at first sight to be a mere clerical error; yet the very same redundancy occurs in the third sentence of the following paragraph.
more ther of is write Math. xvii. & Mark ix. & Certeis of this proces folowe not that, if myn ize or myn hond sclaundre me not, that y schal caste him awrey fro me. And therfore bi this proces folowe not that tho persoones, whiche han natural disposition and grace forto veel use and dispose riccessie, (and for to not ouer michie truste vpon hem, and not ouer michie loue hem, and not ouer michie be thoughtfull and troubled abouthe hem,) outen forsake hem and not receyue hem, if thei be to hem profir. And if eny man be in contrarie wise vn disposed vnscapabili, lete him abstene and forbere that he come not into prelacie endewid; and not that for his vn disposition he schulde prouke, procure, and make that manye hundridis of his successouris schulden lacke the greet help and fortheraunche into gode deedis, whiche thei mystten haue bi riche endewing. For the philosophir feelid better than so, seying that riccessie ben instrumentis of vertu, thou in indisposition persoones bi her vn disposition oonli thei ben instrumentis and occasiouns of vicis.\footnote{Pecock without doubt has Aristotle in his eye. The following passage from the Ethica, among others more or less similar, will elucidate his allusion: "ἐὰν δὲ ἐν τῷ χρήσιμον ἔρωτα ὑπάρχῃ, ὃ ἔχει τὴν πυρὸς ἑκατόν ἄρητον καὶ πλαστῷ δὴ χρηστεύει εὐστα, ὃ ἔχει τὴν πυρὸς καὶ χρήσιμα ἀρ!important, so, seying that riccessie ben instrumentis of vertu, thou in indisposition persoones bi her vn disposition oonli thei ben instrumentis and occasiouns of vicis.\footnote{Pecock without doubt has Aristotle in his eye. The following passage from the Ethica, among others more or less similar, will elucidate his allusion: "ἐὰν δὲ ἐν τῷ χρήσιμον ἔρωτα ὑπάρχῃ, ὃ ἔχει τὴν πυρὸς ἑκατόν ἄρητον καὶ πλαστῷ δὴ χρηστεύει εὐστα, ὃ ἔχει τὴν πυρὸς καὶ χρήσιμα ἀρ}{

Thus Miche, fro the bigynnyng of the iii\textsuperscript{t} chapiter hidir to, is ynoy forto schewe that Holie Scripture of the Newe Testament in his parti, which is of the ij\textsuperscript{t} there seid sort, (that is to seie, which is pure doctrinal,) letitt not the endewing of preestis bi immovable possessions. For if it be weel answerid to these vj\textsuperscript{t} now before going processis of doctrinal Scripture, sonnyng sumwhat azens the seid endewing, (as it is now before at ful\footnote{the ful, MS. (first hand).} to hem answerid,) certis ful
ey and liȝt it schal be therbi forto answer to alle othere doctrinal textis and processis of Holī Scripture in the Newe Testament, if eny of hem be sownyng aȝens the seid endewing.

vj. CHAPTER.

THAT no parti of Holī Scripture in the Newe Tes-
tament being of the iiij. there seid soort that is seid, being hisorial ensaumpal, lettith the seid endewing of preestis, is now to be proued thus: If eny ensaum-
plng schulde lette the seid endewing, it schulde be the ensaumpling of Crist or of sum Apostle or of the multitude of Cristen men, of which it is rad, Acts iiij. ĉ. in the eende, thus: Alle that bileueuden wereν to giders and hadden alle thingis comoun; thei seelden possessiouns\(^1\) and catel, and departiden tho thingis to alle men, as it was nede to ech; and Acts iiij. ĉ. in the eende thus: How manye euere wereν possessouris of feeldis either of housis, thei soolden and brouzten the pricis of tho thingis that thei seelden, and leiden before the feet of the Apostlis; and it was departid to ech, as it was nede to ech: or ellis it schulbe the ensaumpling of hem of which Poul spekith, Hebr. xij. ĉ., that thei wenten aboute in brocke skynnys and in skynnys of geet, nedî, angwisid, turmentid; to whiche the world was not worthi. But so it is, that noon of these ensaumplings is lettith. Wherfore noon ensaumpling in Holī Scripture of the Newe Testament it lettith.

That the ensaumpling of Crist lettith it not, lo, ye The example proue thus: Thouȝ alle Cristen men ben bounde forto

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\(^1\) possessiouns, MS. (first hand). version, from which this citation is The plural occurs in Wiclif’s (later) made.
folewe summe ensaumplingis of Crist and in sum
maner for this that it is writun Iohn xiiiij. €, I have
zoun an ensaumple to you, that ye do as ye have
dooun; and for this ¹ that is writun ² Iohn iij. €, He
that dwellith in him (that is to seie in Crist) he
owith for to walke as he walkid; and so of othere
textis ther to alleggid in the book clepid The iust
apprisign of Holyscripture, the first parti, the
chapter: and thouȝ herwith it is writun iij. Cor. viij.
€, that whanne Crist was riche, he was maad for us
poor, that we bi his pouerte schulden be riche: ʒhe,
and thouȝ it be writun, Luk ix. €, in the eende, that
Crist was so poor, (namelich fro the hauynge of vn-
movable godis,) that he hadde not an hous into which
he myȝte bowe his heed: ʒit it is not cleer, open,
and certeyn bi these textis now alleggid neither bi eny
other textis in Scripture, whether Crist ensaumplid
his now seid so greet pouerte to alle Cristene or to
preestis vndir comaunderment or vndir counsel oonli.
And if he ensaumplid it vndir counsel oonli and not
vnder comaunderment, no man to whom it is so coun-
seilid and profird is bounde forto take it ³ and per-
forme it, as egh man may soone wite. And thefor
e sithen no thing lettith but that Crist myȝte haue
ensaumplid it vndir counsel oonli and [not] vnder
comaunderment, as egh man muste needis graunte, we
musten haue sum other thing than is Holyscripture
foro iuge whether Crist in this now seid ensaumpling
ensaumplid to us vndir counsel and profre and pro-
uoking oonly, as he ensaumplid chastite to alle Cristen
that myȝten take it, Math. xix. €: or ellis that he
ensaumplid this seid pouerte to preestis or to hem

¹ this is interlinost by a later (?)
hand, which has also inserted to
after for, just below.

² A space left in the Ms. for the
number.

³ it is interlinost by a later
hand.
and to othere men vndir comauende ment. And thanne
further, sithen no thing ellis out and bisidis Holi
Scripture can be founde a sure iuge forto this iuge,
but if it be manyns weel disposed natural reson or
ellis’ sum sure special reuelacioun mad fro God out
and bisidis Holi Scripture of the Bible; it folewith needis,
that we ousten not take this now seid ensaumpling
of Crist as doon to vs vndir coemanegment, but if
clear weel disposed natural reson it deme to be 3oumn
to us vndir coemanegment. But so it is, that no clear
natural weel disposed reson wole deeme that Crist
ensuumplid the now seid greet pouerte vndir coeman-
emente to any persoone. Wherfore no persoone (preest ne
other) is boundun for to it take and fulfille.

That no clear reson wole deme the seid ensaum-
pling to be haune doon vndir coemanegment, y proue
thus: No clear reson can deeme that Crist ensamplid
thilk greet pouerte vndir coemanegment, but if the
same clear reson can deeme that thilk same greet
pouerte is a coemanegment, thou Christ hadde it not
ensaumplid. Forwhi bi this that Crist dice and vaid
and ensaumplid thilk pouerte, reson can take noon
evidence that ther yn Crist coamanid it; sithen
thanne bi lijk skile ech deede, which Crist dice and
ensaumplid, he ensaumplid vndir coemanegment, and
he ther yn and therbi it coamanid; which is not
trew: for as miche as he him siff witnesse, Math.
xix. 2, that oonli vndir counsell he profrid chastite
to alle men that myisten it take; and also reson
deeemeth sufficientli yno33, that no thing may lette
him that is God for to ensample vndir coaman-
ment or vndir counsell at his fre libertee what ever
good dede him lustith to ensample. Wherfor this is
needis trewe, that reson can not and mai not deeme
that thilk seid greet pouerte was ensaumplid by Crist
vndir coemanegment, but if reson can deeme that
thilk same pouerte was and is a coemanegment of
God and schulde so haue be, thou; Crist hadde not it ensaemplid. And thanne further therwith thus: And so it is, that neither bi eny sufficient\(^1\) eydence of lawe of kinde, (as soone after schal be proued in the next chapiter folowing,) neither bi eny sufficient eydence of Holie Scripture or of other especial and peculiar sure weel tried reuelacioun, neither bi eny other wey assignable, cleer and weel disposid resoun can deme and iuge that this seid pouerte was and is and hadde be a comandement to alle Cristene or to preestis oonli, if Crist hadde not it ensaemplid. Wherfore no cleer and weel disposid resoun oughte deeme it to be a comandement to alle Cristene or to preestis for this that Crist it ensaemplid.

What euer skyle of resoun can be mad that the seid pouerte is and hadde be a comandement to preestis or lay men, thou; Crist had not it ensaemplid, riȝt weel may to it be mad cleer answere; what euer text of Holie Scripture therto sowne, (other than thei to whom bifoire in this iiij. partis answer is mad,) riȝt soone and esili mai to it be mad sufficient answere; and what euer extravaughte reuelacioun be pretendid to be had therto, riȝt soone and liȝtli may be schewid that thilk reuelacioun is not autentik and at fulle\(^2\) tried, that he be for a sure and stable trouthe approued. And thus it may be seen, that the ensaampling of Cristis greet pouerte in absteynyng fro temporal vnmoveable possessions lettith not preestis forto hem take, receyue, holde, and weel demene into gode vais.

And further, forto seie more in this mater of Cristis ensaampling, thou; it were so that Crist ensaemplid vndir comandement his seid pouerte to alle preestis; hit ech preest, which schulde folawe thilk

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\(^1\) So the MS., but perhaps only by a clerical error.

\(^2\) The fulle, MS. (first hand).
ensampleling thorow the al fulnes and likenes of it, muste se before whiche ben the circumstauncis vndir whiche or with which or bi which Crist so ensamplid the seid pouerte to preestis, and withoute which he wolde not so hauve ensamplid it to preestis; so that if any of the circumstauncis hadden not be had of Crist, he wolde not hauve ensamplid it to preestis. And eer that these circumstauncis be knowe whiche thei ben, and eer than the preest (which wolde folewe ther yn Crist) knowe that the same circumstauncis ben in him lijk myche as thei were in Crist, ellis he ouȝte not folewe Crist in the same euyn miche pouerte neither bi comaundement neither bi counsel, more than now eny preest ouȝte folewe in euyn likenes the crucifysynge of Crist or the fasting of Crist as comaundement or as counsel; and that bi cause he knowith not him sylf to be vndir thilk state, condiciouns, and circumstauncis vnder whiche Crist was, and for whiche and bi whiche Crist wolde be so crucified. Forwhi ellis this preest toke upon him a deede, which were not morali vertuose to him; bi cause thilk deede hath not with him hise circumstauncis, whiche ben to him dewe in doom of resoun. Therfore thilk deede of the preest of in-folewing Crist in the seid pouerte and also in the seid crucifysynge were to this preest visicose; and ȝit Petir writith in his ȝt. Epistle, the ȝt. chapiter, to alle Cristen thus: Crist suȝfride for us, leving to ȝou an ensample, that ȝe folewe the stappis of him. And sithen it is so, that preestis in these daies, (thouȝ thei be prelatis, prechers, and successouris to the Apostlis and to Crist,) ben not in lijk state, condicioun, plite, and circumstauncis, neither in lijk neede in which Crist and hise Apostlis waren 1 forto forbere and forsake

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1 were, MS. (first hand).
vnnovable possessiouns, (as it is touchid and schewid resonabili weel bifure in this thridde partie the iii"-chapiter, and as more ther of is schewid in The book of counselliis,) therfore it is not comaulement neither counsell to eny preest in these daies forto folowe Crist in his so greet seid pouerte, neither to folowe the Apostlis in her lijk so greet pouerte: namelich as bi and for strengthe of her ensampling; bi cause tho circumstauncis, for which thei so ensampliden, ben not now had in us. Neuertheles, if for eny other special cause and circumstaunces now had in eny preest, (as persaunter for experient had upon his freite forto ouer miche loue riches,) he wol to take to hym sum greet pouerte, as maundement of lawe of kinde, or as counsell of lawe of kinde, it is vertuose ynow to him; thou, it be not vertuose to an other, which is not naturali so gleymed with loue to richesis. And this abstenyng, which this freel man maketh, is good and vertuose moralbi bi groundis of the lawe 1 of kinde and bi his reulis.

Who euer wolde se more how the ensampling of Crist and of hise Apostlis biholden preestis and alle Cristene, he mai fynde fair teching ther of in the book clepid The iust apprising of Holi Scripture, in ther of the firste partie, the 2 chapiter. And bi what is seid here and ther upon the ensampling of Crist and the ensampling of hise Apostlis, (for oon reule is of her alle ensamplingis,) mai liçtli to ech witti man be seen, that neither the ensamling of Crist him sifyl neither the ensampling of hise Apostlis (in the seid greet pouert of abstenyng fro all immovable possessiouns) was ensampling bi wey of maundement forto hem ther yn folowe, neither bi wei of counsell to alle preestis: sitheen not lijk circum-

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1 of lawe, MS. (first hand).
2 A space left in the MS. for the number.
stauncis longing to the taking of thilk pouerte ben in alle preestis now, whiche weren thanne in hem.

Noman may kunnyngli allege this, that Crist forsoke forto be chose king, whanne the peple wolde haue chose and mad him king upon hem, as that ther yn Crist zau an ensample to preestis or to eny other persoon forto not receyue eny temporal posses-siouns or eny temporal dignite. Forwhi, as mai be take out of dyuere placis of the Newe Testament, thilk peple were (as for thilk tyme) lefulli vndir the Emperour of Rome, bi her owne graunt and couenaunt mad betwixe hem and the Emperour of Rome; and therefore iustli and riñli thei were sugettis to the Emperour of Rome; and he was her hijest king and emperour; and he made Heroud king vnder him forto regne upon the same peple of Iewis; and bisidis this, Pilat also bare an office there vndir the Emperour of Rome. And so thilk peple myȝte not iustli (as for thanne) haue chose Iesus or eny other persoon forto be her king; for thanne in that thei hadden be trai-touris to the Emperour and to Heroude, and thei hadden do wrong to him aȝens doom of resoun: which doom of resoun Crist him selff allowid; for he seide, (Math. xxij. 6, Mark xij. 1, and Luk xx. 11.) 3elde 3e to Cesar tho thingis that ben of Cesar, and to God tho thingis that ben of God. And so, if Crist wolde haue consentid to the peple willing forto chese him her king, he had in that consentid to her wrongful doing. And therefore al the ensaumpling which Crist schewid, as in that, was no more than this: that ech man schulde fie, that he consente not to eny wrongful elecioun or chesing mad vpon him. And this en-saumpling is fer fro the ensaumpling that no preest schulde haue eny vnmuable possessiou.
vij. Chapter.

The example of the infant church of Jerusalem considered, which had all things common, their example was under counsel only, and applied to the laity just as much as to the clergy. It applies not to the clergy now, unless they are in the same circumstances that they were then; as they are not.

The ensaumping of the pouer te chosen bi hem, of whom it is written Acts iij. c. in the cende and Acts iiiij. c. in the cende, was an ensaumping of counsel and not of comaundement; and it was doon bi the multitude of the lay peple, as weel as of clerkis; and therfore her deede ensaumplith to lay peple now being, as weel as to clerkis. And so open it is, that if thilk ensaumping schulde be comaundement to hem to whom it was ensaumplid, thanne comaundement were that alle lay folkiis schulden 1 lyue in the same pouer in which thei lyueden, and and no layman vndir payne of damnable synne schulde haue eny good in propre lordship, and that whether thilk good were movable or vnmovable. And therfore thilk ensaumping was vndir counsel onli; and to al the lay peple, as weel as to clerkis; and so thilk ensaumping gooth no thing forto weerne bi maunment the seid endewing of preestis; neither bi councel, but if the preestis were now in liik cais and condicioun and alle circumstancis, in whiche thei at thilk tyme and in thilk place weren. 2

For the more cleering that the ensaumping of thilk Cristen multitude in the tyme of the Apostlis at Jerusalem, of which multitude it is spokun before in the bigynnynge of the vij. chapiter, makith no boond or comaundement that preestis or clerkis of the newe lawe lyue withoute endewing of vnmovable possessiouns, y procede thus: Thilk seid Cristen multitude lyuede thanne so in her pouer te as bi comaundement

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1. schulde, MS. (first hand).
2. wor, MS. (first hand) apparently.
of Goddis lawe therto hem comaunding and binding, or ellis thei lyueden thanne so in her pouerte bi her fre wil forto so lyue or not so lyue.

If thou seie that thei lyueden so, for that Goddis lawe therto hem bonde bi comaundement, and sit thei weren¹ lay persoones; thanne, sithen oon and the same was and is the lawe of God to hem and alle othere lay men and wommen, it folieweth that alle othere lay men of Corinthe, of Philippi, of Thessaloni, and of ech citee and cunte, whom Poul haud convertid, were bounden aftir her conversioun forto lyue in lijk pouerte, as weel as the seid Cristen multitude in Ierusalem lyued. Which openli is vntrewa. Forwhi Poul suffrider alle hem whiche he convertid forto hane alle her godis aftir her conversioun, whiche thei hadden bifore her conversioun; and he askid of hem, that thei schulden of her ricchessis and of her habundaunce in godis sende sum almes to poor men in Ierusalem, as it is open ofte in his epistlia. Wherefore vntrewa it is, that the seid Cristen multitude in Ierusalem lyueden in her seid pouerte bi comaundement of Goddis lawe.

And azenward, if thou wolde seie that thei lyueden bi fre wil forto so lyue or not so lyue without comaundement of Goddis lawe; thanne folieweth ther of, that to the same or lijk maner of lyuyng noon othere Cristen men weren thanne or ben now bounde; no more than thei weren thanne to thilk poor maner of lyuyng bounde. And so the seid ensaumling of thilk Cristen multitude in Ierusalem bindith no man.

Also thilk multitude weren lay persoones. Wherfore if her gouernaunce in lyuyng poorli schulde binde bi ensaumling, it schulde binde lay men and lay

¹ were, MS. (first hand), and so below, p. 318. l. 1.
wommen, as thei were. Which is now before proued to be untrewe.

Also anoon aftir that thilk seid Cristen multitude biganne in Jerusalem, so greet persecuciou was maad upon hem and upon the dekenes and the Apostilis, that alle the Cristen persoones whiche were in Jerusalem fledden out of Jerusalem, and weren dispercelid abrode into othere dyuerse coostis and cuntrees, excepte oonli the Apostilis; as herof open storie is hald, Acts viij. 2. in the bigynnynge. And sithen this or such othere liijk persecuciou thilk multitude awaitid and abode aftir forto to hem and upon hem come, and lijk troubelose tyme was in Jerusalem al the while Peter and Poul lyueden; it musde nedis ligge in open doom of resoun that folie hadde be to al thilk Cristen multitude, (thoruz al such tyme lyuyng in Jerusalem,) forto haue stord and tresourid to hem eny grete pos-sessiouns to be holde of hem in lordschip, and to be take to othere into ferme, and forto receyue ther of rent; bisidis the oonli housis and gardeyns, whiche weren necessarie for hem sylf and her meyne forto in hem dwelle bi daies and nyztis. And therafore, thouz it hadde be folie to hem forto so kepe with hem gretter possessionis than the now seid, and that for the circumstaunce of thilk thanne being troubelose and perilose tyme; zit ther of folewith not bi ensamp-ling1 therof, that it schulde be folie or that it was folie to othere Cristen multitudis, (dwelling in othere cuntrees out of so troubelose persecucious,) forto holde gretter possessionis than tho in which thei in her owne persoones with her children and necessarie meyne dwelven or dwelliden. And so the ensampling of the seide Cristen multitude in Jerusalem bidith noon other Cristen into lijk maner of poor lyuyng; neither

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1 bi eny ensampling, MS. (first hand).
THE THIRD PART 319

Furthermore, tho persoones of whiche Poul spekith, Hebr. xij. 8., (and of which the processe is alleggid before in the vij. chapter of this present iiij. partie,) were religiose men, forsaking miche of worldlihode and of fleischlihode; as weren the sones of Ionadab the sone of Recab, which "draken no wijn, neithir "bilden houis, neither sewen sedis, neither plauen- "tiden vynes, neither hadden vynes, but dwelliden in "tabernacles thorzu alle her daies;" whom and whos conversacion God comendith, Jeremye xxxv. 8., where he seith to hem thus: For that Zeobeiden to the comaudement of Ionadab yours fader, and kepten alle his comaundermentis, and diden alle thingis whiche he comandid to zou, a man of the genera- cioun of Ionadab same of Recab schal not faile stond- ing in my stiz in alle daies. And sitten these men weren Iews in the tyme of the old lawe, and weren lay men and not preestis neither dekenys of the lawe, it is open that her ensaumpling was no comaunderment. Forwhi, if it hadde be comaunderment, it schulde haue be comaunderment to lay persoones, as thei hem sifl were; and thanne it wolde folwe, that it hadde not be leeful eny Iew forto haue eny vnmouable possession, which is pleinli azens Goddis owne allowance thorzu the v. bokis of Moyses, and in the book of Iosue in manye chapitris. And therfore needis the ensaumpling of thilk folk in al her abstinance, as weel fro myche fleischlihode as weel as fro myche

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1 fleischli hode, M.S. (without hyphen, but with one a little below). 2 were, M.S. (first hand). 3 See Jerem. xxxv. 6. 7.
worldlihode, was oonli vndir counsile; and ȝit to alle tho oonli whiche were nedid, or elles weel disposid for-
to lyne in thilk maner. And so thilk ensampling of tho persoones weerneth not the endewing of preestis in
these daies doon and had bi vnamouable godis.
And here y make an eende of Scripture storial en-
saampling, which is the iiij. soort of Scripture in the
particium of Scripture biforn sett in the iiij. chapter.

That mannys lawe forbeth not and weerneth not
the seid endewing nedith not to proue; for open it is
ynoȝ; to ech leerned man, that mannys lawe graumt-
ith and meynteneth suche endewings at fulle. And
therfore no more of this membre for to sette it in
this book.

Writingis of Doctouris in greet plente and noumbrer
myȝten be brouȝt into wittnesing of this present
purpos, and greet multitude of her writingis myȝten
be brouȝt seowynge into the contrari1; but for as
miche as her feelingis and her writingis neither binden
neither vnbinder in eny mater more or ferther or
other wise than thei taken2 out of lawe of kinde or
of Holi Scripture or of mannys lawe, neither to hem
it is to trowe ferther or more than thei kunne hem
grounde in eny of these now spoken groundis or fund-
damentis, (as is proued in the book clepid Just ap-
prising of Doctouris;) thercfor fro bryth forth here
the writingis of Doctouris for this present purpos or
ȝens it, y forbere. Ech of hem seide and wrooth, as
he trowid for thelyme to be trowe; thouȝ ful ofte
thei seemen among hem to discorde, and ful ofte re-
dili thei discorden. Thus miche, fro the bigynnyng
of the iiiij. chapiter in this present iiij. partie hidir
to, is ynoȝ; for proofe of the erste principal conclu-

1 into contrarie, MS. (first hand).  2 Probably we should read dem
taken.
sion in his iij. partie, that Holi Scripture of the
Newe Testament lettith not the iij. principal gouernaunce herhercid biforn in the firste chapter of this
present iij. partie.

vij. Chauffer.

THE iij. principal conclusiou is this: Doom of
cleeu in kinde disposid resoun werneth not and let-
tith not the seid thridde principal gouernaunce sett
in the bigynnyng of the firste chapter of this present
iij. partie. That this conclusion is trewe y proue
thus: If eny such now seid doom of resoun schulde
weerne and lette the seid iij. principal gouernaunce,
thilk doom of resoun schulde be oon of these domes
now suynghi to be herhercid. But so it is, that noon
of hem so weerneth and lettith; but ech of hem is as
semyng colour oonli and not a very prouyng doom,
as in processe suyngh schal be schewid. Wherfore
doom of cleeu disposid resoun in kinde weerneth not
and lettith not the seid iij. principal gouernaunce.

The iij. premisse of this argument schal be proued
bi long processe thus. The firste semyng colour in
doom of resoun is this: Aftir the sentence of Crist,

(Math. viij. ĉ. and Luk vij. ĉ.) Such is the tre, which
— is the fruyt of the same tree;¹ so that bi the fruyt of
the tre the same tre is knowun, whether he be good
or bad. But so it is, that the fruyt of the churche
riche endewyng is synne of pride, of gloteny, of sy-
mony, and so forth of manye othere. Wherfore the
tree of hem is nauʒ, which is the seid riche endewyng.

The iij. semyng [colour] is this: If riche endewyng
hadde be profitable to the clergie and to al the hool
cirche of God, Crist him sylf bi his owne person

¹ This is not an exact quotation. See Math. vii. 20; Luke vi. 44.
hadde endewid richeli the clergie of the chirche in hise daies, and hadde bede that aftir his passing out of this lijf men schulden make suche endewingis. But Christ not so endewid his chirche in hise daies, nei-
ter bede the clergie aftir hise daies in this lijf forto be richeli endewid. Forwhi therof is no mensioun in
al the Newe Testament. Wherfore such riche en-
dewing of the clergie is not profitable to the clergie,
nither to the other partie of the chirche.

The first premisse of this argument muste needis
be grauntid, as it wolde seeme. Forwhi Crist loued
his chirche and the clergie therof more than any
creature of this world can loue the chirche and the
clergie; and the proof of loue is execucion of werk
and of deede; it seemeth folowe, that sitthen othere
persoones for loue which thei hadde to the clergie
endewiden the clergie, miche rather Crist for loue
wolde haue endewid the clergie, or wolde haue mad
special ordinaunce thefore bi deede, or at the leest
bi word, if he hadde knowe that such riche endew-
ing hadde be to his clergie necessarie or profitable.
And so the firste premysse of this ijth argument
semeth to be trewe. The ijth premysse of the argu-
ment is also openli trewe. Wherfore the conclusion
concludid bi the ijth premyssis in the same argument
is also trewe.

The iijth is this: Seint Ierom in writing the lijf of
Malk the monk seith, that sitthen the chirche veсид
in dignitees, he decocid in vertues. And another
chronicler seith in sentence thus: Eer the clergie of the

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1 Perhaps sithen should be inserted.
2 "Scribere disposui . . . . ab adventu Salvatoris usque ad no-
stram statem, id est, ab apostolis usque ad nostri temporis fecem,
quomodo et per quos Christi ecclesia nata sit et adulta, persecutionibus
creverit, et martyrivs coronata sit; et postquam ad Christianos principes
venerit, potentia quidem et divitias major sed virtutibus minor facta
chirche was endewid with vnmovable possessiouns the clerkis were holi and devoutes and goostli, and bi ensaumpyling of so holi conversacioun turneden miche of the world into trewe feith and vertuosse conversacioun; and thanne also the clerkis were rede forto putte her liifes for witnesing of trouthe and for the goostli helthe of her neibors. And azenward aifter in tymel that the clergi of the chirche was endewid with vnmovable godis, the clergi decreciid in holi luyng and in alle necessarie gouernauncis to the helthe of the chirche, which bi fore the seid endewynge thei hadden; and vicis grewen into the clergi miches thickir than bifoire, as pride, ambicioun, veir glorie, glotenie, leccherie, succitise, and speciali symonie; and suche others. Wherfore it seemeth that thilke endewing was yuel doon.

The iiiij. is this: It is fablid to be trewe, that whanne greet Constantyne the Emperour was baptisaid of Siluester Pope, and hadde endewid Siluester Pope with greet plente of londis of the empire, a voice of an angel was herd in the eir seiyng thus: "In this "dai venem is hildid into the chirche of God."  

¹ The following passage of Nicolas de Clamenstis (written about A.D. 1414) agrees substantially with this extract, yet it can hardly be the place intended to be quoted:—


Chap. VIII.

Wherfore the seid endewing bi immovable godis to the clergie is vnvertuose and yuel.

The v° seymg skile is this: It is not semeli, honeste, conuenient, and accordyng, that bischopis and abbotis (whiche schulden be grete sterers to the lay parti into deedis of pitee, and schulde be bridellis or refreyynyng meenys to the lay parti fro deedis of cruette and of vnpitee, and that bi deede in ensaumling and bi word in preching, counsellyng, and exorting) schulden do and vse deedis streyching and disposing and abling into the grettist vnpitee and grettist cruellenes that mai be; but so doon summe bischopis and abbotis bi sum of her temperal vnmouable endewing. Forwhi bi summe of her endewings summe bischopis and abbotis han and holden courtis, in whiche iugementis ben ʒouun in her name, auctori-te, and power into hangement and into deeth. And forto do, ʒeue, or assigne thilk deeth usuali and customabili is oon of the grettist dedis of vnpitee and cruelsenes that is, and disposith al also into gretter vnpitee and cruelsenes, and lettith a man forto haue and kepe with him pitee and mercifulnes. Wherfore at the leest, if not al riche vnmouable endewing, hit thilk maner of endewing is not to be mad to bischopis and abbotis.

If any man wolde be aboute forto excusse the bischop or abbot fro the inconuenienc which this argument is aboute forto bringe into him, and that bi this that lie not iugith into deeth, but an other man

It is no answer to this argument to say that the officers of the bishop exercise these powers for him. *Qui facti per alium facti per se.*

rant chronica quod in dotatione ecclesiae, vox audita est in aere angelica tunc temporis, sic dicen-
tis, *Hodie effusum est venenum in ecclesia sancta Dei.* Wicl. Dial. lib. iv. c. 18. "The angel said full sothe, when the church was dowed, that this day is venym shed into the church." Id. Of clerks pos-
sess., MS. cited in Lewis' Life of Wicl. p. 122. See also The vision of Piers Plowman, v. 10,659, sqq. vol. 2. p. 325. (Wright's Ed.), where it is said, that—
"An angell men berden
An heigh at Rome crye,
Dos ecclesie this day
Hath ydronke venym."
vndir him and in his absence; certis this excuse is no\(^1\) sufficient excuse. Forwhi what euer is doon in an othir mannis name, power, stide, and auctorite, (him it witing and not weerning) is doon of him; and he therof is the doer, as into this point, that he therbi be iust or vniust, riȝtful or vniȝtful, preisable or dispreisable, doing honestli or doing vnhestli. And therfore if iugementis of deeth be doon in the seid courtis in name and auctorite of the bishop or abbot, al is oon (into the now rehercd effectis) as thou; tho bispoped or abbotis diden it in her owne persones. For ellis Pilat hadde be excusable of Cristis deeth, bi cause he lefte to the hondis of othere men doing amys in his name. Also ellis it schulde be seid that the king iugith no man into deeth, neither sleeth eny man, neither executith iugement of deeth; bi cause he so euermore dooth bi hise officers doing in his name: which is fals and vntrew. For no iugement of deeth may come iustli saue fro him and bi him, for he is the mynystre of God or-deyned therto bi God, as Poul seith, Rom. xiiij.\(^2\). And therfore this afore sett answere is not worth.

For answere and assoiling to these semyng skills and colouris, and first for answere to the first of hem y graunte weel that “such is the tree which is the "fruyt of the tree;" that is to seie, if the fruyt of a tree be badde, the tree is badde; and if the fruyt of a tree is good, the tree is good. Forwhi the tree is not oonli an occasiou of the fruyt, but he is the cause\(^3\) of his fruyt making and wirchinge into the fruyt that it be brouȝt forth. But certis so is it not bitwixe ricchessis and the synnes whiche comen fro out and bi tho ricchessis. For tho ricchessis ben not causis of tho synnes, but ben oonli occasiouns of tho synnes; and that oonli to the freel and culpable wil

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\(^1\) not, MS. (first hand).

\(^2\) is cause, MS. (first hand).
of men, which is the verri cause wirching tho synnes. And therfore, bitwixe the hauyng, bi which a tree hath him sif anentis his fruyt, and the hauyng, bi which riches hath him sif anentis the synnes comyng fro, out, and bi him,\(^1\) is a greet dyuersite. Certis, if the synnes comyng forth fro and bi riches weren causid of the riches, and the riches were cause of tho synnes and made tho synnes, as the tree makith the fruyt, the now first mad skile and argument schulde proce weel, and schulde proue sufficiantli his entent. But sitthen it is so, that ricchessis ben not causis of the vicis which comen fro and bi hem, but the freel wil of the man which vsith tho ricchessis is the making cause of tho synnes, and the riches is not more than an occasioun of hem oonli, therfore the first argument and skile is not worth. What difference is bitwixe a cause of a thing and an occasioun of the same thing schal be tau\(\frac{3}{2}\)t a\(\frac{3}{2}\)ft in the iii\(\frac{3}{2}\) parti of this present book the iiij\(\frac{3}{2}\)' chapiter, where more is seid perteynyng to this present answere.

That ricches is not cause of eny synne mai be proued thus: Thou canst not seie whi and wherfore ricches schulde be cause of synne, saue for that fro, out, and bi ricches synne cometh. Weel\(^2\) thanne, y therto seie a\(\frac{3}{2}\)\(\frac{3}{2}\)n\(^3\) thus: Fro, out, and bi ricches comen ful manye and ful grete vertuose deedis, as ful grete and huge almesful and piteful deedis, summe perpetuuel, summe for a tyme to dure; wherfore thou ou\(\frac{3}{2}\)tist graunte that ricches is cause of vertu and of good, as it is cause of synne and of yuel. And so ricches schulde in lijk and even maner be\(^4\) cause of ij. contrarie effectis, which is not to be grauntid,

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\(^1\) bikim, MS. 
\(^2\) Wcel is added (by a later hand?) in the margin. 
\(^3\) a\(\frac{3}{2}\)\(\frac{3}{2}\)na, MS. (first hand). 
\(^4\) bi, MS.
saue of a causer bi liberte and freedon, as is free wil; and such is not riches. Wherfore he is not cause of synne, but an occasioun of synne onli.

And thanne ferther: If this were to be holde trewe, if riches ought not to be had, more by sin comes by them, Lucifer ought not to have been en-dowed with riches by God.

which out, fro, and bi him cometh, riches were badde and outte not be had; but that the hauyng of it were viciose and vnleeful, and that for this that yuel cometh ther fro and ther bi:—certis thanne for lijk skile, sithen fro and bi the greet riches in which the aungel Lucifer was sett and putt, came his synne and the synne of manie othene aungelis and her permanel devoutacioun, it wolde folowe that thilk riching of the aungel was viciosseli doon of God; and so God ther yn was viciose. And sithen this folowith not, as ech man muste needis graunte, it folowith that ech man muste also lijk weel graunte, that thou3 out and fro and bi temporal riches (as out, fro, and bi an occasioun onli) cometh myche synne and other yuel, therof foloowith not neiethir is concludid and proued the hauyng of the same riches to be yuel.

Also thus: Other wise cometh not yuel and good out, fro, and bi richessis which preestis and other men holden and vsen, than as out, fro, and bi her tungsis comen forth bothe yuel spechis and gode spechis preisingis to God and dispreisingis to God, profitable teching to the vnkunynyc and vnprofitable speche to the vnkunynyc, and so forth of manye miche neces-sarie deedis doable bi mennyngs tungsis and of manye ful wickid and ful miche noiuse deedis comyng forth bi mennyngs tungsis. Forwhi tungsis be not but the in-strumentis of the fre wil, bi and with which the free wil of man wirchith sumwhile good sumwhile yuel; and so richessis ben not but instrumentis of and to the fre1 wil, bi which the free wil of the vseres

1 to fre, MS. (first hand).
wirchith in sumtyme good and in sumtyme yuel. And so bothe the tungis of preestis and richessis of preestis ben instrumentis and occasiouns of ful miche good and of ful miche yuel.

What schal therfore be doon to her tungis? Schulen thei be kutt of, for that thei ben founde occasiouns of yuel? Certis, nay; for thanne bi thilk kutting of schulde also ther with be kutt of alle the godis, whiche bi tho tungis mowe also be doon and had. Wherfore, bi lijk resoun and skile, neither ben richessis to be kutt awaye fro preestis, for that of the richessis cometh yuel; sithen in thilk kutting awaye schulden be kutt awaye alle the goodis, whiche schulden come and whiche mowen come bi vce of the same richessis. What thanne is to be doon anentis the vicis of the tunge? Certis the freeneyes of the wil is to be kutt awei and to be leid aside with greet bateil, greet scole, and greet craft; and the tungis ben to be lete stonde stille. And if this be trewe, certis so bi lijk forme and for lijk skile anentis the vicis comyng forth among preestis bi her richessis, the freel wil is to be curid and to be leid aside, and the richessis ben to be holden; namelich for, thounsoun of hem vse tho richessis vicelisi, summe succes souris to him schulen vse hem virtuoseli. And God forbede that the vice of this preest now lyuyng schulde hindre the vertues of gode men after him in tymne comyng!

To this same sentence ful weel accordith Seint Austyn in a long pros so cleerli, so sweeteli, and so resonabili, that noman may berke or bite therazens; which proces is writun in the iiij. parti of his sermounts, the xxxij. sermoun, and is this in wordis now foliwing. *Scripture preisith him which myzte have trespacid and not trespacid, which "wente not after

\[1\text{ holde, MS. (first hand).}\]
"gold." Ecclesiastici xxxii. 7. The gold schulde go after thee, not thou after the gold. Sotheli no thing that is mad of God is yuel. Be not thou yuel, for forsothe the gold is good. Lo, y prove thus: Lete me putte gold bitwize a good man and an yuel man. Lete the yuel man take it; anoon poor and louze men ben oppressid, iugis ben corruptid, lavis ben peruer tid, governauncis and policies ben disturblid. But whi is this? What is the verri cause of this? Certis, for that an yuel man toke the gold. Lete a good man take the gold; anoon poor men ben fed, nakid men ben clothid, oppressid men ben deleyuered, prisoneris ben out bough. Lo hou grete godis comen of the gold which a good man takith; and how grete yuelis of the gold1 which an yuel man takith. Wherto therfore ze at sumwhilis brouzt into wrath the seien, "O volde "God thilk gold were not had"? Be thou not yuel; love thou not the gold. If thou art yuel, thou goost after the gold; if thou art good, the gold gooth after thee. What is this, that the gold gooth after thee? Certis, thou ledist and art not led; for thou hast the possessioun and art not had in possessioun.2 Thus seith Austin there. And furthermore sumwhat after there Austyn seith thus: No thingis maken and

\[1\] of gold, MS. (first hand).
ben causis of gode maners and of gode vertues, saue
gode louses. Lete not gold be take away fro mennys
hauynge; but lete the gold abide and be had, that
thou proue mennys hauynge. Whi? Letc mennys
tungis be kutt away, for that bi hem summen
blasphememen God; and where schulen we thanne haue
preisers of God? What dooth a tunge, he that
singith weel or spekith weel knowith weel; and a
ful good instrument he is. Zeue thou a good wil
to the good tunge, and thanne gode thingis ben
spokun; men being in discord ben brouȝt into
accord, mendiscomfortid ben coumforted; lecherose
men ben chid and blamed, wrathful men ben re-
freyned, God is preisid, Crist is commendid, the
wil is heat and inflamyd into loue, but into godli
loue not into manli loue, spiritual loue not fleischli
loue. These goodis dooth the tunge, but whi and bi
what wirching cause? For good is the wil which
vaith the tunge. Zeue thou an yuel man to the
tunge, and thanne schulen be blasphemers, chiders,
challengers, and [informers]. Alle these yuelis comen
fro the tunge, for that the yuel man vaith the tunge.
Be not therfore takyn away thingis fro thingis, but
be at and be set to good vce to thingis. Thus seith
Austyn there.

1 A space left vacant in the MS.
2 "Non faciunt bonos mores, nisi
boni amores. Tollatur aurum de
rebus humanis; immo adiat aurum,
ut probet res humanas. Praecili-
datur lingua humana propter Dei
blasphematores, et unde cret Dei
ludatores? Quid tibi fecit lingua?
Sunt qui bene cantet, et bonum est
orgusan. Da mentem bonam ad
linguam: bona dicuntur, discordes
concordantur, lugentes consolantur,
xuxiocii corripitantur, irascundi re-
franantur, Deus ludatur, Christus
commendatur, mens ad amorem
inflammatur; sed divinum, non hu-
manum; spiritalem, non carnalem.
Hec bona facit lingua. Quare?
Quia bona est mens que utitur
lingua. Da malum hominem ad
linguam: cruat blasphematores,
litigatores, calumniatores, delatores.
Omnia mala de lingua, quia males
est, qui utitur lingua. Non tol-
lantur res de rebus humanis; sint
res et adiat usus rerum bonarum."
S. August. u.s. c. 11.
THE THIRD PART.

Lete oonli good men and weel proued men in virtues be takun in to preesthode and into prelacie, wherynne ben riche possessiouuns; and without dout miche more good schal come bi the hauyng of tho riche possessiouuns, than schulde come if thei were not had. But alle the cause, whi yuel cometh fro and bi tho riche possessiouuns had in prelacie, is for that vertuose men and weel proued men in leernyng and in lyuyng ben not chosun and takun into prelacies; but sumwhile children, sumwhile men wantounli brouȝt up in court, sumwhile vnleerned men for her greet blood and her hire birth; ȝhe, into the dampanacioun of hem whiche so choesyn and takun,¹ as it is ful miche to drede. Lete therfore this that is verruy cause of the yuel be take aweye, and lete it abie which is gilti: lete not it be take aweye, which profrith him sylf redi into good and of which schal come good, whanne it schal come into gode mennys hondis: lete not it abie which trespacith not. And thanne is² doon, what ouȝte here ynne be doon; and ellis it is doon, which ouȝte not be doon. And thus myche is ynouȝ for answer to the iȝ. semyng skile.

ix. Chapiter.

For answer to the iȝ. semyng skile, the first premysse is to be denied, which is this: "If riche en-" dewing had be profitable to the clergie and to al the hool chirche of God, Crist him sylf bi his owne persoon hadde endewid richeli the clergie of the chirche in his daies," et cetera. Forwhi if this premysse now denied were trewe, certis, bi lijk skile

¹ Probably a clerical error for taken.
² The six following words are added in the margin by a later hand.
Crist in his owne persoon hadde ordeyned dekenes to be in his clergie; sithen it was profitable dekenes to be in the clergie of his chyrche, as it is open, Acts vij. c. at the bigynnyng. And sit Crist bi him sylf not so ordeyned, but the Apostlis and the peple to gidere hem chosen and ordeyneden, as it is open there, Acts vij. c. And therfore the now rehercid firste premysse of the ij. semyng skile is to be denied.

Also into this same purpos thus: The rehercid firste premisse myȝte not be trewe, but if he schulde meene and vndirstonde that Crist ouȝte and wolde haue ordeyned bi him sylf and in his owne persoon al that is nedeful to his clergie of his chyrche, as is open ynow. But this meenyng is vntrewe. Forwhi breed and wijn and ale and housing and clothing and manie othere thingis maad bi mennys craftis ben necessarie to be had in persones of his clergie, and zit Crist in his owne persoon and bi him sylf ordeyned not and zeueth not to eny man breed or wyyn or gowne or hooed or hous; but he zeueth bi him sylf and in his persoon maters of which breed and wijn and housis and clothis ben to be mad, and therwith he zeueth to men hondis and feet and membris of the bodi and inward and outward sensityue wittis and resoun and wil and moving powers, bi whiche alle applied to gidere men mowen make breed, wijn, housis, and clothis. And in lijk maner Crist zaf to the Apostlis witt of resoun for to knowe that dekenhode was proffitable to his clergie, and Crist zaf to bise Apostlis wil for to chese tho dekenes; and so in that Crist zauue to hem dekenes mediatli, that is to seie, bi meenis bifoire zoun to the Apostlis. And if this be trewe, whi not in lijk maner, for lijk skile, it is to be seid, that Crist zaf mediatli, (that is to seie, bi meene ziftis to his clergie,) the endewing of immoove godis, which the clergie now hath: for as miche as Crist zauue to the clergie witt and wisdom forto knowe
thilk endewing be profitable to the clergie, and also
wil forto aske and receyue the same endewing; thouz
Crist zauae not to his clergie thilk same endewing bi
him sifl immediatli, (that is to seie, withoute eny bi-
fore zouun meenys,) riȝt euæ as he zauæ dekenhode
to his clergie mediatli, thouz he zauæ not the same
dekenhode to his clergie immediatli? And so open it
is herbi, that the firste premisses of the ij°. semyng
skile is to be denied.

And whanne it is argued ferther, that thilk first
premisses muste be trewe, for ells God loued not so
miche his clergie as men endewing his clergie lounden
his clergie, certis this folewith not. Forwhi at sum
while it mai so be, that the zeuer or benefetor forto
zeue mediatli, (that is to seie bi a meene to the re-
ceyuer,) schal be more profitable to the receyuer than
schulde be, if the zeuer schulde zeue the same ziȝte
or benefet immediatli bi him sifl to the same receyuer.
Also at sumwhile it mai be so, that more good and
more honeste or more praisynge and worship schal
come, (alle thingis considerid and biholdun,) to the
zeuer, if the zeuer zeue mediatly his ziȝte or benefete,
than schulde come if he zaf the same ziȝte or benefet
immediatli bi him sifl. And so it mai be ful weel,
that not for defaut of loue had to the receyuer,
neither for the lasse loue as in that and for that
born anentis the receyuer, the zeuer zeueth his ziȝte
or benefet to the receyuer, but for the more loue had
and born bi the zeuer anentis the receyuer.

Also it mai be ful ofte, that for the more good to
be doon al abouȝte, (thouz not al to the receyuer,) it
bisemeth and it is fitting,¹ and therfore it is to be
doon, that the zeuer zeue his ziȝte and benefet medi-
atli and not immediatli: and zit this doing is not so

¹ sitting, MS.
CHAP. IX.

may appear that Christ’s love to his church may not be less but rather greater, because he has acted in this matter as he has done.

maad for the lasse loue to the receyuer, than schulde be if he zaf it immediatli. Wherfore sithen we ben sure that God loueth his chirche as his spouse, and dooth no thing to it for defaut of 1 loue, (and name-lich not for that he loueth his chirche lasse than eny man loueth it, as it is open Isaie xlix*. æ., where God seide to his oolde chirche thus; Whethir a womman mai forzete her zong child, that sche haue not merci on the sone of hir wombe? Thouȝ sche forzetith, y schal not forzete thee :) it is to be feelid therof folowingli, that this doing of God bi which he dooth to his chirche his eiftis, puruiuancis, and benefetis medi-ati is so maad of him for oon of the* ij. causis now reherced, or for sum other lijk resonabili to be allowed cause, and therfore not for that he loueth his chirche lasse than eny creaturris louen or loueden or schulen loue it. And herbi it is to be feelid and seid, that in this wyrching of Crist, bi which he wrouȝt medi-ati into the endewing of his clergie, was as greet or gretter schewayng of his loue toward his clergie, thanne was the schewing of loue which peple mad to his clergie bi that that wrouȝten immediatli into the same endewing. And this is answere good ynowʒ at this tyme to the secunde semyng skile.

x. CHAPTER.

To the ii*j. semyng skile y answere thus: I graunte that Jerom seide tho wordis, Sithen the chirche weixid in dignitees or in possessiouns, he decrecid in ver- tiues: as thouȝ his meenynge had be this, “Euer and alwey sithen the chirche weixid in possessiouns, he decrecid in vertues.” But what here of, thouȝ he

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1 of is interlineated by a later hand.

2 these, MS. (first hand).
so seide? Certis his tunge was not the key of heuen or of erthe, neither had power to make eny thing to be trewe or fals, or other wise to be than he couthe fynde bfore it to be trewe or fals in doom of resoun or in Holi Scripture. Whi therfore schulen we ouer miche weie and apprise his seyng? First y schal schewe ful likeli that his wordis were not trewe; and thanne next y schal schewe vnsoylibili that, thoug tho wordis weren trewe, zit out of hem solewth not that the endewing of the clergie with riche possessiouns is yuel and vnleeful.

First that tho wordis weren not trewe, it semeth herbi. How euer kunnyng and weel learned preestis and prelatis a this side of the Apostlis weren to gidere in eny tyme in the clergie of the chirche bfore his endewing in riche possessiouns, so kunnyng and weel learned preestis and prelatis han ben to gidere sithen and aftir that the chirche was endewid bi vnmoveable possessiouns; the, and myche kunnyng and better learned; and also therwith mo suche han ben sithen. For, who euer can schewe that bfore the daies of Hillari, Ambrose, Ierom, and Austyn, and Gregori weren in the Latyn chirche so worthi techers with holi lyuyng to gidere as thei weren and as her successoris weren, y schal zere to him myn arme.

Furthermore, how euer goostli almysful preestis and prelatis in preching and in writing profitable bokis weren to gidere in eny tyme bfore the seid endewing, so almysful in the seid goostli almes han ben to gidere sithen; the, and miche more almysful, bi

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1 athia, MS.
2 in is interlined, perhaps by a later hand.
3 So the original scribe, rightly:
4 but a later hand has made an erasure and changed of into or.
5 ben, MS. (first hand).
6 sithen is interlined in a later (? hand.)
cause thei weren kunnynger and better leerned; and therwith many mo such han be sithen.

Also hou euer in bodili maner almesful preestis and prelatis han be in eny tyme to gidere before the seid endewyng, so almesful in bodili almes han be to gidere preestis and prelatis sithen; the, and miche more so almesful, as is open ynov; for thei hadden possessiouns, wher of thei myzten miche more avorthi into almes, than thei that hadden litil and as it were nouzt.

Furthermore, as holi confessouris and as manie in the same lengthe of tyme han be of preestis and prelatis sithen the seid endewing, as were before the seid endewing a this1 side the Apostlis; and as holi and as manye and mo of martiris bi deeth, (and other wise troublid bi exile and bi prisonynge) hanbe2 of preestis and of prelatis sithen the seid endewyng in tymo to gidere, than were before in eny tymo of lijk quantitio to gidere. And thou3 in th0 daies of Em- perouris Nero and of Traian and of Domician and of Dioclician and other suche manie mo martiris weren made than in tymo4 of lijk quantitie sithen the daies, certis, zit the multitude of tho martiris were lay men and not preestis or bishopis. Forwhi alle the bishopis and other preestis, that weren in tho daies thor4 manio zeeris to gidere, weren ful fewe. And also thou4 it hadde be so, that mo bishopis and preestis hadden be martiris in the daies of tho princis than in the daies of princiis a this side the Empeour Con- stantyn, zit it was conli for this, that persecuicioun of tirantis was redier in tho daies than was sithen in the daies of Constantyn and aftir hise daies; and it

1 *as*th, MS., and similarly a little below.
2 *hanbe*, MS. (first hand). The conjunction of the words is probably not accidental.
3 Probably we should read the.
4 *intyme*, MS.

There have been as many confessors and martyrs among the clergy since Constantine's days as before; and many have had the spirit of martyrs who did not suffer martyrdom. On the whole, therefore, the assertion of Jerome seems to be false. Unworthy promotions have been the only cause why in later ages evil has arisen from the rich possessions of the clergy.
was not for defaut of good wil in the preestis and bischopis lyuyng forto suffre martirdom, if it hadde be profrid to hem and if God hadde purveied so for hem. For y dare weel seie that Ierom, Ambrose, Austin, and Gregori weren as redi in wil forto haue suffrid marterdoum, if it hadde be putt to hem, as euer was eny othir preest or bishop which bifore the endewinge of the chirche was martirid a this side\(^1\) the Apostlis: wherfore the holynes was as greet \(^8\) in thses persoones not martirid as was in hem, namelich sithen these haboundiden in greet doctrine and in cure mynstring miche aboue hem. Wherfore fol ewith that the wordis writun In vitas Patrum, bi whiche it is meened thus, "that alwey and euer, sithen the clergie " of the chirche\(^3\) encrcid in possessiouns, he decrcid " in vertues," is\(^4\) vntrew. For in the bigynnyng of the seid endeweng and bi long tym’e aftir, al the while that weel leerned men and weel proued men in lyuyng were takun into prelacie, the chirche grewe vpward bothe in kunnyng and in lyuyng, as therto ful miche the seid riche endeweng helpid; and there fore this, that the chirche or the clergie sithen the seid endeweng hath decrcid in vertues, came bi an other thing yn and bi an other wey than bi the seid riche endeweng; which other thing and wey, if it were kutt away, the riche endeweng schulde do ful miche good and lette miche yuel. And so wolde God that thilk now meened thing and wey were so kutt away!

Now next aftir this, thou\(3\) the wordis writun In vitas Patrum and vndirstondun in the seid menyng were trewe, \(\exists\)it that therof\(^8\) folewith not the purpos of the argument, which is that the seid riche endeweng

\(^{1}\) seide, MS. (first hand).
\(^{2}\) agreeet, MS. (first hand).
\(^{3}\) of the chirche is added in the margin by a later (?) hand.
\(^{4}\) The construction requires are;
\(^{8}\) yet perhaps the scribe is guiltless.
\(^{8}\) \(\exists\)it therof, MS. (first hand).
schulde be yuel, y prove thus: These wordis which
y schal now seie ben trewe. Alwey and euer, sithen
the brigge of Londsoun was endewid with temporal
rentis, the same brigge hath be febler and febler, and
euer schal so be into tyme he be at his laste cast.
What folowith here of? Schulen men seie her of to
folewe, that thilk temporal endewing so ʒouun into
the mentenance of the brigge is harmeful or yuel to
the brigge? Alle men witen weel that it not so
folewith. But thanne whi folowith it not? Certis for
the brigge and ech hous is of such nature and kinde,
that aifter a certein of ʒeiris next to his first making
he biganne to appeire, and he euer sithen appeirith,
and schal appeire needis: euene as a man aifter a cer-
tein of hise ʒeiris spend schal appeire, how euer miche
cost be sett into the mentenaunce of his bodili weel-
fare. In lijk maner al the hool chirche of God is of
such kinde that, namelich after a certeyn tyme of his
age, he appeirid, and schal appeire contynueli; as
Crist ther of prophecied, Math. xxiiij. ʓ, and Mark
xiiij. ʓ, and Poul, first Thim. iiiij. ʓ, and iij. Thym.
iiij. ʓ. Weel thanne, sithen this is the cause whi out
of the briggis contynuel appeiring sithen he was en-
dewid folowith not thilk endewing forto be to him
yuel, bi the same or lijk skile, thouzd the chirche
bothe in the laife and in the clergie kepe his nature of
contynuel appeiring aifter the tyme in which riche en-
dewing was ʒouun therto into his supporting, therof
folewith not that the endewing mad to the clergie is
vnprofitable to the chirche and is synful and vnleesful;
no more than that the endewing ʒouun to the brigge
of Londoun into the supporting of his contynuel ap-
peiring is to the same brigge harmeful. The seid
Fadir In vitas Patrum schulde therfore haue seid more

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1 Probably we should read for that.
2 euene is added in the margin by a later hand.
than he seide in the bifeor rehercid wordis, if bi his
wordis he wolde haue meened that the endewing of
the clergie hadde be yuel doon. For he muste haue
seid thus miche: "Alwey and euer sithen the chirche
"wexid in possessiouns he decrecit in vertues, and
"thilk wexing in possessiouns was cause or occasioun
"of thilk decrecing in vertues; therefore this endew-
"ing of the chirche in possessiouns was yuel doon."

And if thou bere him an hond that he meened so
myche bi his bifeor rehercid wordis, thouȝ he not
alle hem out spake, certis ȝit y schal proue that of
al this meenyng, thus largelI born an hond to him,
folewith not the seid endewing to be yuel doon and
to be vnleeful. Forwhi, if he meened that the seid
endewing was cause of the seid chirchis decrecint in
vertues, he seide not ther yn trewe; sithen it is
proued bifeor in the viiij'.1 chapiter, and schal more be
proued aftir in the iiij'. chapiter, that such endewing
is not cause but occasioun oonli of moral yuel. And
if this Fader meened that the seid endewing was oc-
casioun oonli of the seid chirchis decrecing, ȝit therof
folewith not the seid endewing to be yuel doon and
to be vnleeful, as isroued bifeor ful pleini in the
vij'. chapiter of this present iiij'. partie. Forwhi than
God hadde yuel do in endewing Lucifer with so
greet fairnes, and in endewing men with her tungis;
and so in no wise bi, fro, and out of this seid Fadris
wordis, thouȝ thei weren trewe, foilewith the seid riche
endewing of the clergie to be vnleeful or to be yuel
doon.

xij. Chapiter.

Ferthermore for to trete upon this Fadris seiyng,
thouȝ this what is now seid and proued, (that the

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1 viij'., MS.
2 A space left in the MS. for the number. See Part iv. ch. iii.
seid endewing to be onli an occasioun of yuel, and not to be cause of yuel,) is ynowz fort o lettre of the oold Fadris seid wordis folowe the riche endewing of the clergie be yuel doon; ȝit more than this mai be sett therto into the same purpos, and in this maner; that, thouȝ a gouernance be an occasioun of yuel, it is to be considerid ferther of how miche good the same gouernunce is occasioun and of how myche yuelis letting and forbaring the same gouernunce is an occasioun, with this, that the same gouernunce is an occasioun of sum yuel, thouȝ not of riȝt myche yuel. And if of al the yuel, which cometh bi the gouernunce, the same gouernunce is not but an occasioun and not cause; and therwith the same gouernunce is occasion of myche good, and is occasioun of letting miche yuel; and herewith it is not knowun whether the yuel comyng bi the seid gouernunce is more than the yuel which is lettid bi the same gouernunce;—certis no man ouȝte thilk while iuge that thilk gouernauce ouȝte be leid away. But so it is in this present purpos, that thouȝ the riche endewing of the clergie be an occasioun of myche yuel, ȝit it is an occasioun of myche good; and it is also occasioun of aȝen putting miche synful yuel, which ellis schulde falle; and no man can iuge pleinli and sureli, that the yuel which cometh bi the seid riche endewing is greter than is the yuel which is lettid to be bi the same endewynge; as y commytte to the discrecioun of wise men for to it ouers and iuge. And her whith it is trewe, that the seid riche endewing is not cause of the yuelis which comen occasiunarili onli bi it, as it is before proued in the [viiij*] chapter of this present iij* partie. Wherfore no wise man neither eny other man without ouer greet booldnes of presumcioun ouȝte iuge and seie,

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1 A space left in the MS. for the number.
THE THIRD PART.

that the seid riche endewing ouȝte be kutt away for
the yuel of which the same endewing is occasioun.

It further, not withstanding al this, it mai some
bothe bi resoun and bi Holie Scripture, that the yuel
which is lettid bi the seid riche endewing is gretter
than the yuel which is comyng out ther of and ther
bi. And forto proue this first bi resoun y procede in
this wise: It is miche harder forto suffre peyne of
fleisch in this lijf than it is forto forgo and forbere
lustis of fleisch in this lijf, as ech man may soon
aspie in experience: and also bi resoun, for bi suffring
of peyne bodili deeth cometh miche sooner than bi
forbering of delectaciouns oonli. And if this be trewe,
thanne it is more perel to a man for to bere him
weel in suffring of peyne, than is forto bere him weel
in forbering of delectaciouns and lustis. But so it is,
that al the perel which is in hauyng of grete rico-
nessis is, lest a man bere him not weel in forbering
lustis; and the perel which is in lacking ricnessis is,
lest a man bere him not weel and strongli in suffring
of peyne. Wherfore nedis folewith, that more perel is
to a man, whanne he is sett in to suffring of peyn,
than whanne he is sett into forbering of lustis. And
thanne farther thus: But so it is, that whanne a man
is sett forto reioice grete ricchessis, he is sett forto
forbere lustis strongli and manli; and whanne he [is]
sette forto lacke tho ricchessis, he is sett forto suffre
peynes strongli and manli. Wherfore folewith needis,
that gretter perel is in lacking of ricchessis than in
the hauyng of hem; and gretter perel nouȝthere is,"
sau e where grettir yuel is likeli to come: wherefore
grettir yuel were likeli to come in the clergie, if thei
hadden lak of plenteuose ricchessis, than if thei hadden
plenteuose ricchessis.

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1 a sær, MS. (first hand, a cor-
rector having wrongly erased the
hand.

2 is is interlined by a later (?)
For to prowe the same bi Holi Scripture y proceede thus: Frowhens schule we trowe this came, that so manye pseudo or false Apostlis preaching for lurence were in the chirche in tyme of the Apostlis, as of such spekith Poul and Peter and Iohun and Iudas in her Epistilis, than fro this now to be seid? Aftir that thei weren assigned bi the veri Apostlis forto preche, thei hadden no finding assigned and lymytid to hem in propre neither in comoun; bi cause the clergie in thilk daies was not endewid with vnmoveable possessiouns; neither was eny posyteue lawe mad, wherbi the prechouris myȝten clyyme eny certeinte of porcioun to be ȝouun to hem of the lay peple to whom thei prechiden; but thei eten freeli ȝouun mete and drinke of hem to whom thei freli prechiden; neither thei weren so stronge in paciencie and in doȝtynes that thei wolden laboure for her lijfloide and contynue her preching, whanne the peple were vnkinde and vndeouout forto sufficiently hem fynde in necessaries, (as Poul for lijk caus and in lijk caus wrouȝte with his e bondis forto hau his lijfloide to preche:) and therfore thei weren tempitid and stirid and brouȝt into consent and into deede and werk for to preche bi gileful meenis, wherbi thei myȝten the more redilli receyue of the peple ȝiftis in to her esse and habundaunt fare; and therfore thei prechiden newe thingis and vntrewé thingis forto plese the peple the more; and at the laste, (for as michi as ther fore bitwixe the Apostlis and hem waxid distance and contraversie, as needis muste wexe,) tho pseudo Apostlis wrouȝten persecucion bothe pruelli and openli aȝens the trewe Apostlis, and perueritiden ofte tymes myche what the trewe Apostlis hadden weel groundid, and thei turned the peple ful ofte and myche forto lothe and hate the Apostlis, and forto not bileue to the verryn
to is interlineated by a later hand.
trewe Apostilis, as mai be had of the firste and ij'. Epistilis of Poul to the Corynthies. And whether this yuel comyng into the chirche in this now seid maner, and that for deuaute of riches, was not a greet myscheef; 3he, and gretter than schulde haue be likeli to falle, if alle the clergie in tho daies hadde be endewid bi vnmouable godis richeli, deme 3e. For what so greet myscheef schulde bi likelihode haue come bi habundaunce of ricches in tho pseudo, as came bi her pouerte in hem, whanne thei diffameden the trewe Apostilis and peruertiden the Corinthies and the Theassalonicenses1 fro the wey in which Poul and Apolloes3 hadden hem foundid and groundid? And therfore to alle freal persoones and not disposid to greet perfittes of pacience and of douhtines, as Poul was, the lak of sufficiencie is of more perel than habundaunce ouer and aboue sufficiencie.

Also forto proue this same purpos more euidentli bi Holi Scripture, y procede also thus: It is writun, Proverb. xxxx. 7. thus: 3sue thou not to me beggerie neither richess; 3sue thou oonli necessaries to my lijflode; lest peraunture y be fillid and be drawn to denye, and seie, Who is the Lord? and leste y compellid bi nedines stele, and forswere4 the name of my God. Lo how Salomon is aknowe to God that bothe greet ricches and lak of sufficiencie ben occaions of yuel; and therfore for feer he desirid the meene, which is sufficiencie, withoute hauynge of rede and withoute hauynge of more richesse than is necessarie into sufficiencie, as weel for thanne as for tyme to come. Neuertheles into my same purpos he weel witnisseth, that gretter perel is5 in lak of sufficiencie than is in habundaunce of grete ricchessis;

1 forwhat, MS.
2 Theassalonicenses, MS.
3 Apollo, MS.
4 is added by a later hand.
sithen he openli knoulechith that the yuel, of which
lak of sufficiency is occasioun, is gretter yuel than is
the yuel, of which habundaunce of ricches is occasion.
Forwhi, as he seith, the yuel, of which the lak of
sufficiency is occasioun, is to stele and forsake God
bi ooth and so bi avisement; and the yuel, of which
habundaunce of ricches is occasioun, is forto forsake
God in a liżtnes and in a rechelesnes. And alle men
witen that the former of these i.j. definitis is gretter
than is the secunde. Wherfore more yuel cometh of
lak of ricches than of habundaunce of ricches.

For more pleyner vndistonding to be had upon
the now before reherci wordis of Salomon, Prouerb.
xxx*. zi, and forto wite what Salomon meened in hem,
and forto therbi se how it is trewe that gretter
yuel cometh bi lak of ricches than bi the hauynig
of ricches, it is to vndistonde and to holde that
Salomon in the now seid text meened bi “sufficiency”
ot oonli the hauour which fillith or remedieth al his
lak and nede now had, but which is ther with so
abiding that it schal not lasse; or ellis not so myche
lasse, but that it schal alwey aftir be able to fille
and remedie al his lak and nede, which is for eny
tyme likeli to falle. And that Salomon vndistode
thus bi the seid sufficiency spokun in his text, it is
open herbi; forwhi al hauour, that is lasse than is
this now seid sufficiency, is “beggeri” as for now or
as for tymne to come, as schal appere and be open
anoon aftir whanne it schal be declarid what beggeri
is. Wherfore sithen Salomon preied that “beggerie
“schulde not falls to him,” and zit that “he schulde
“have sufficiency,” he muste needis vndistonde bi su-
sufficiency such a thing which ledith not into beggerie,
but which aȝenstandith beggerie. And that is the sufficiency now declarid.

Forthermore bi “beggerie” Salamon vndirstondith in the same text al lak¹ of the now seid sufficiency, or the lak of the now seid sufficient hauvour. For whi whanne euere eny man lackith his seid sufficient hauvour, and is not in nyȝe power forto gete or haue it bi his owne wynynyg or bi eny other wey than bi asking it of othere, that it be ȝouun to him, sotheli than he is excusid forto begge; and his plite, in which he thanne is, which is not ellis than lak of sufficiency into what he hath for than to do, mai and ouȝte be clepid to him beggerie.

The “ricches” of which he spekith in the same text is hauvour of so miche ricches, that thouȝ it lassee and abbate, as myche as it is likeli it abate bi condicioun of the world, ȝit it schal not be so litle, but that it schal be to a man ouer and aboue the seid sufficiency,² al the while that he hath to do with thilk ricches. And that he vndirstode thus bi thilk ricches, y proue thus: If he hadde vndirstonde eny ricches lasse than this now seid, sithen ech ricches lasse than this now seid wole make bi proces of tyme to his possessour state or plite of sufficiency, it wolde folewe that Salamon in the seid text, whanne he preied that ricches schulde not be ȝouun to him, he preied ther yn that sufficiency schulde not be ȝouun to him. Wherfore he meened bi ricchesse as it is now expowned.

And so folewith herof, that vndir the meenynyg of Salamon in his now rehercid preier to God it is includid that he wolde this: If eny couent or comounte or eny oon persoyn schulde be endewid into such sufficiency

¹ al-lak, MS.
² the seid sufficiency is added in the margin by a later hand.
that he schulde not falle into beggerie, he muste be
endewid with liffode which schal neuere appeire; and
therwith his costis muste be suche, that thei schulen
neuere encrece; or ellis, for as miche as these ij. now
hercrid pointis mowe not be had abiding in eeny co-
mounte or person, therfore in the seid priere of Sala-
mon muste needis be includid this,—that ech couent
or coumounte or person to be endewid in to his suf-
ficience muste needis be endewid with so miche good
that, (thouȝ it appeire as myche as it is to appeire
bi his natural condicion and bi the1 rennyng condi-
cioun of the world,) zit it schal neuere so miche
abate, but that al the nede of thilk same couent,2
comounte, or person schal ther bi be releewed and
remedied: and ellis thilk couent, coumounte, or person
is not foundid and endewid in his sufficience, as
Salamon takith here sufficience. Forwhi he is not
foundid and endewid fro this, that he is out of the
fal into beggerie bi proces of tyme. And so herbi
founders of collegis and of couentis and of persones
and of statis mowen3 take4 good remembrance, if
thei founde eny such, that thei founde and endewe
miche aboue the sufficience which is into the reme-
diyng of nede had in the dai of fundacioun: and
ellis, certis, bi proces of tyme her werk, otherwise
than so foundid and endewid, schal come into beg-
gerie, which y woot weel thei wolen not desire but
avoide, what thei mowe.

For sureli to seie y haue take heede, and in al my
daiies and long before y wiste neuere zit college or
cumpanie endewid, (thouȝ thei weren endewid ouer
and more than the nede of hem askid in the dai of

1 the is interlined, perhaps by a later hand.
2 couȝ, MS., the stroke over the
3 mowe, M.S. (first hand).
4 take is added by a later hand.
her fundacioun,) but that afterward her endewing so
myche schranke and her costis so miche grewe more
than couthe be bifoire seen, that it was afterward ouer
little to supporte her necessaries. And thence foun-
ders and endewers of eny persoones or comountees, if
thei endewiden so richeli, that it was more than bi
streit mesure was to her nede ynou; in the dai of
her fundacioun, thei weren¹ not ther yn to be blamed;
but thei weren¹ ther yn to be preisid, bi cause that
thilk lijfode wolde continueli schrinke, and the costis
wolde contynuei growe and encrece. Forwhi if a
fadir for loute to his sone wolde ordeine to him a
peire of schoon, and the lethir wher of the schoon
schulde² be maad were of such kinde that it wolde
daili schrinke whilis it were vsid in weryng, certis
this fadir were not to be blamed, if he wolde ordeyne
that these schoon be notabli widdir than the meetenes
of hem wolde aske, as for the firste dai in which
thei schulden be³ worne, but he were to be preisid,
if he wolde so ordeyne to his loued sone; 3he, the
fadir were worthi be blamed, if he wolde ordeyne these
schoon to be no wijdir than enuen meete to his sones
feet in the dai of his⁴ firste wering. Forwhi therof
wolde needis folowe that with inne proces of daies
the schoon schulden be so narowe, that thei schulden
needis wringe his sones feet into geuet peyne of his
sone. And thercfor bi likk skile the endewers of reli-
giues havin possession and of cathedral chrichis and
of collegis weren not to be blamed in that, that thei
so richeli endewid her foundid cumpenies abone the⁵
streit or enuen meet of the nede had in the dai of
fundacioun, but thei weren ther yn to be preisid, if
thei so diden, for the⁶ cause now seid; thou; the

¹ were, MS. (first hand) twice.
² sculde, MS.
³ be is interlineded by a later
⁴ hand.
⁵ her, MS. (first hand) apparently,
⁶ which is perhaps better.
⁷ the is interlineded by a later
⁸ hand (twice).
peersones so foundid ben miche to be blamed, but thei in the meene tyme wijsly and weel kepe thilk ricchessis and wijsly and weel hem expende, as suffi-
cient resoun wole deme.

But of al this, (thouȝ founderis and endeweris of
couentis, of collegis, of statis, and of peersones in state
ouþen for to in this maner endewe, whilis thei en-
tenden forto warde and wilne that her werk come
not into beggerie; and thouȝ Salamon preied to God
that he schulde not haue lasse than the seid suffi-
ciency declarid now bifoire to be of his meenynge, and
that he schulde not falle into the beggerie also now
bifoire declarid to be of his meenynge,) schal it be seid
therfore of this to folowe, that it is a perfíter lijft
forto lyue in such a now seid suffiencyce or in the
seid ricchessis, than forto lyue in the seid beggerie?
Nai certis, this folewith not. For thouȝ Salamon so
preied for more suerte to his freelnse, and for that
he was not so perfít that he couthe bere beggerie
at ful withoute sclaundre, bi cause, as Scripture
witnessith weel, he was a ful freell man; and ther-
fore he hadde more nede forto seke aftir the surer
to him weies, than aftir the hardir and the bateil-
fuller weies and therfore the perfíter to him weies;
and thouȝ founderis and endeweris of collegis and of
couentis and of peersones in state founden and
endewen into more suerte, bi cause that in multitud
of peersones fewe schulden be founde disposid to hiȝe
perfítnes, (in reward of hem which schulen be dis-
posid to meenes and loweuer degree of lyuyng than is
perfítnes:)—ther of folowith not, that ech other maner
of lyuyng, dyuere fro this which Salamon askid, and
dyuere fro this whiche the seid endeweris entenden in
her seid fundacioun and endewing, is not so hol and

1 Perhaps we should read but if.  3 the ful, MS. (first hand).
2 the is interlined by a later hand.
4 Probably we should read meener.
so perfit as these ben; neither it is to be seid that 
Holi Writt approueth the seid sufficiency to be of 
more hollynes than the seid beggerie or the seid riche 
endewing, bi cause that Holi Writt makith mensioun 
that Salamon chase and askid rathir the seid suffi-
ciency than the seid beggerie or the seid ricchessis. 
For of this, that Holi Writt makith this now seid 
mensioun, folewith no more, but that Holi Writt 
groundith this1 or witnesseith this, that Salamon 
chass the seid sufficiency biforn the seid beggerie and 
biforn the seid ricchessis. But the argument is nauyt, 
"Holi Writt seith that Salamon chass this biforn 
"that; therfore Holi Writt seith that this is bettir 
"than that;" but if therwith this were knowen for 
trewes, that Salamon chas this afore that, bi cause 
that this was bettir and perfiter than that, and that 
he weel knewe this to be better than that. But this 
Holi Writt seith not, and also this is not trewe, as 
may be proved, and therfore it is to be seid, as is 
now biforn seid; that Salamon, as a frell [man], and 
as he which ofte and Miche synned, and as he which 
knewe2 his vnperfities, and was feerd forto aske and 
assaie and take upon him the hardir, hi3er, and perf-
iter wey, as kid mekeli and discreetli the imperfiter3 
wey, as it which was to him suerer and meeter than 
was the perfiter wey. And more than this can not 
bi the rehercied text of Salamon be had bi maistrie, 
if eny man be aboute forto seie ther azens nay, in 
the maner now mynistrid. 
Neuertheles alwey thuruz al what is seid euer 
this apperith to be trewe, that forto be endewid in 
to a sufficiency azens beggerie, which ellis now schulde 
be, and azens beggerie, which ellis in tyme com-

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1 this is interlineated by a later (?) hand.
2 Miche knewe, MS. (first hand).
3 pif, MS. Very likely the scribe, (who often disjoins prepo-
sitions in composition from their nouns and verbs,) intended the text to be in perfiter.
CHAP. XI.

ynge schulde come and be, is not vnleesful and synful; but it is according with doom of resoun, and is therfore leesful: she, and to men being not dispoisd to grettiast perfitnes, and of which it is not like to be turned into such disposicioun, it is discreettist and best.

xij. Chapter.

To the iiij. semyng skyle, which groundith him sylv upon a storie of a voice herd in the eir seyng thus, In this dai venom is hild ou into the chirche, it is to be seid, that thilk ground is not sure trouthe, nei ther he is likeli to be trewe: and therfore neither eny sure trouthe 8 neither eny likeli to be trowid trouthe may be prooud or knowun or trowid therbi. And so cesith al the strengthe of this iiij. semyng skila.

That thilk storie, which the iiij. semyng skile takith for his ground and fundament, is not worthy to be trowid, y proue bi iiij. resouns; of whiche the firste is this: If no storier or cronyclder hadde writun of thilk voice to be spokun in the eir, nonman now ouste bileue 8 or trowe that thilk voice was so spokun: so that al wherbi we ouste trowe 4 eny thing of thilk voice is this, for that so or so or so (and in noon other wise) it is writun in storie or cronicle of thilk voice spokun. 5 But so it is, that in noon storier or cronicle it is writun that eny good aunget seide thilk voice in the eir; but in ech storie or cronicle speking therof it is seid and writun that the feend spake thilk voice. Forwhi noon fundamen-

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1 into, MS. (first hand).
2 neither eny sure trouthe is added in the margin by a later hand.
3 to trowe, MS. (first hand).
4 writun, MS. We must either make this correction, or cancel the first or second writun.
5 to beleue, MS. (first hand).
tal chronicler or storier writeth thereof, saue Girald in his book clep'd *Cosmographia Hibernia*; and other storiers and chroniclers after him taking oonli of him. And he seith that "the oold enemy made thilk voice "in the eir."¹ Wherfore ech man, which wole trowe that thilk voice was seid in the eir, ouxt answeringli trowe that thilk voice was spokun bi the feend, and not by a.² good ausungel. And if this be trowe, whi and wherto schulden we bisleue his seying to be trowe; sithen he is oure enemy and oure bigler, as Scripture witnesseth, i. Pet. v. Æ.; and sithen he is a lier and the fader of lyesing, as Crist him self witnesseith, Iohun viij. Æ.²

The ij. resoun into the same purpuse is this: If it were seid or witnesse of me that y seid certein wordis in a certeyn place, or that y seide hem after that y hadde do a certeyn dele; if it kouthe be knowe sureli or bi sufficient likelihoode that y neuere was in thilk place, or that y neuere dide thilk dele, thilk witnessing so mad upon me were not to be bisleue. Neither were worthi to be trowid trewe. Wherfore bi liik skile, sithen it is so that ech fundamental storie speking of this seid voice seith and storith, that it was mad in the eir, aftir that the first Constantyn Empour was baptisid at Rome of Siluester Pope, and aftir that he hadde endewid the Pope Siluester and the chirche of Rome, as it is open in the now biforn fundamental chronicil or storie of Girald, (and no man storith thereof saue he, and thei that sithen hise daies taken the same of him,) it folowith

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¹ There is an edited work of Giraldus Cambrensis, entitled *Topographia Hibernia*, in which this passage does not occur: there is, however, another treatise of his extant in MS., called *Descripition Mundi*, in which it may possibly be found. See Cave's *Hist. Lit. s. v.*

² It will be observed that Sprot's account quoted above, agrees with that of Giraldus, from whom it is no doubt copied.

² as, MS. (accidentally?)
that if it can be sureli or in sufficient likelihode proved, that the seid first Constantyn Emperour was neuere baptised of Siluester Pope neither at Rome, al the storiyng, croniciing, and witnessing of thilke same seid voice is not to be trucid for trewe. And thanne fether forto proue that the seid first Constantyn Emperour was not baptisid of Pope Siluester neither in Rome, y procede thus: Noman except Constantyn him silf schulde wite better whanne and where Constantyn was baptisid, than he which was lyuyng and conuersaunt with the same Constantyn, and was as priuey with Constantyn in the councellis of his herte and of his conscience, as a confessour is now priuey with a prince to which he is confessour; as mai be take bi the storie clepid *The thre departid storie* in the firste book the iiij. chapiter, and in the ij. book the xiij. chapiter and the xvij. chapiter. But so it is, that this ful famose and worthi clerk and bishop Eusebi Cesarience, (ful miche preisid and bileueed of Seint Ierom,1 and of whos worthines greet testimonie is had in the ij. book of *The thre departid storie* in the viij. chapiter and in the x. and xij. chapitris, bisidis the othere now bfore alleggid chapitris into the same purpos, and which wroot the moost famose and moost credible storie had among Cristen men next to the storie of the Bible, clepid *The Chirchis storie*, and which wroot the moost credible *Cronicle* of alle othere had among Cristen men, to which Ierom couplid the *Cronicle* which he wroot,) was moost homeli of alle othere with the seid Constantyn, and was so priuey and so homeli with the seid greet Emperour Constantyn, that bi the same Eusebi came out into

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1 The various testimonies in his favour from St. Jerome may be seen in Euseb. *Hist. Eccl.* vol. 1, pp. lv.–lviii. (Burton’s Ed.) The passages from the *Historia tripartita* of Cassiodorus, to which Pecock here refers, are not much to the purpose.
knowing of alle othere men the appering which was
mad to Constantyn of the crosse in the eir, and which
appering Constantyn toold in greet secretnes to the
same Eusebi and to no mo, as it is open bi the iiiij'.
chapter in the firste book of The iiij. departid storie.
And this Eusebi, (so credible and, as a principal sa-dir in tho daies of the chirche, as moost and
best knowing the lijf, conversacioiun, and holines
of the same Constantyn,) took up on him for to write
and storie the hool lijf and the deeth of the same
Constantyn: and herwith he witnessith in the same
Book of Constantynys lijf,\(^1\) that the seyd Constantyn
was baptisad first in the laste daies of his lijf in
Grek cuntre in the citee clepid Nichemedia and of
the bishcop clepid [Eusebi].\(^2\) And this was doon aftir
that Silueter was deed; for in the daies of Iulic
Pope successour to Silueter, (as may liitli be had in
chronicles,) that Silueter died, before that Constantyn
died.

Wherefore this now seid thing which Eusebi so
storieth in The book of Constantynys lijf is more to
be bileued or trowid than what into the contrarie
is founde in eny legende of Silueter, (wich noman
can telle who wrooth it, neither whens it came, or
whidir it wole,) or than the storie of Damasus Pope
writun to Ierom of deedes of Popis, or than eny storiere
or chronicler taking of the seid legend of Silueter or

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\(^1\) Euseb. de Vit. Constant. lib. iv.
c. 62, 63.

A space left for the name in the MS. Eusebias does not give it, but only says, (c. 61), when "\(\text{ἐν πρωτεύον τῷ Νικαιαῖῳ ἐφανεται \(\text{πάλιν}, \ldots \) \(\text{ἐπὶ τῇ αὐτῷ (the bishops present) ἔσιστιν.}\)" after
which (c. 63) he received baptism.

\(^2\) Cave (Hist. Lit. s. v. Constantinus) observes: "Obiit . . . impetrato
prius ab adstantibus episcopis baptis-
tum, manu ut videtur Eusebii
Nicomedias, utpote loci illius
episcopi; licet id nec Eusebii,
nec Socrates, Sozomens, vel The-
odorius referant." Several late
writers, however, affirm it. See

taking of the seid Damasitis storiying writun by Damasus long sitten Constantin died, or than the long epistle which is pretendid to be the epistle of Constantin and is sett in the book clepid The decrees of Hižest Bischopis, of which now seid long epistle a greet porcioum Graciam puttitih in his Summe, Dist. xcvj', chapiter [xiv]. Constantinus: namelich sitten in legendis ben founde manie ful vntrewes fablis, as in a book therof to be mad schal appeere, and sitten azens the seid epistle putt to Constantin special suspicioun mai be had; for in otheres epistlis of Constantin, which he wroth whanne he was in his moost rialte, is not such a stile of him as is in this now seid epistle, (as ech man may se which Wolfe biholde in the i'. and ij'. bookis of The iiij. depàrtid storie;) and sitten in the seid storie of Damase Pope is founde vntrouthe, which Jerom weel aspired, and fro which Ierom gooth, and whos contrarie Ierom affermeth in his writing in his book De viris illustribus, Clemens, not withstanding that to Ierom was write and seid the same Damasis storiying.

1 in, MS. (first hand).
2 the which, MS. (first hand).
3 Hieron. de Vir. ill. c. 15. (Op. tom. ii. p. 839. Ed.Vallarsa.) Pseudo-Damasus says of Clement that he wrote two epistles "que canonice nominantur;" Jerome, on the contrary, says, "secunda epistola . . . a veteribus reprobatur." (See Coleti, Concil. tom 1. pp. 75, 119.) This appears to be the discrepancy to which Peacock alludes.
4 After Clemens, the MS. has "and also in lijk maner of the same mater in his Croniche which he made to be signed to the Croniche of Eusebios;" but a corrector has written vucat against the lines.
5 The Acta Silvestri, in part per-

hapes the work of Isidorus Mercator, about 820 A.D. (see Coleti, Concil. tom. 1. p. 1573); the Liber pontificalis or Gesta pontificail of Damasus, and his Epistle to Jerome, a medley of old things and new, (see Cave, Hist. Lit. s.v. Damasus); the Edictum Constantini, printed with notes in Coleti, Concil. tom 1. pp. 1564–1576, and forming a part of the Acta Silvestri, and quoted by many authors from Isidore downwards (see Coleti, l.c. p. 1573), are now known to be spurious. The Vita Silvestri by Pseudo-Damasus is printed with notes in Coleti, Concil. tom 1. pp. 1431–1444. The remark of Binius, "Hoe edictum de Constantini donatione ex actis
Also into the same purpos thus: Ambrose and Ierom helden so trewe it what Eusebi seid in the now rehercid maner of Constantyns baptising, that thei bileueuden it and witnesseen it; \(^1\) not withstonding Pope Damasis wrooth the contrarie to Ierom: But so thei wolden not haue trowid and witnesseid in her writing açens the legend of Siluester and açens the storiyng of Damase Pope,\(^2\) but if thei hadden had sufficient euydence for to cleue in thilk mater to Eusebi and not to Damase, neither to the legend of Siluester. Wherfore the storiyng of Eusebi in this mater of Constantynys baptising is to be trowid bifoire al other storie affermyng the contrarie.

Also thus: Theodoritus,\(^3\) Socrates, and Sozomenus were the moost famose storiyers in the daies of Theodosie the iij. Emperour; of which iij. so famose storiyers a worthi lettrid man and senatour of Rome clepid Cassiodor lete make and compile the ful famose and credible storie clepid The iij. departid storie, moost credible next to the storie of Eusebie clepid The chyrchis storie, and was mad and compilid for thilk entent that it schulde be contynued in progresse and in processe to The chyrchis storie: and iij. of these iij. seid storiyers (that is to seie, Sozomenus and Theodoritus) witnesseen accordingli with Eusebi Cesarience that the seid Constantyn was baptisid oonli in hisse laste daies litle bifoire his deeth, whanne he wiste he schulde die, in the xxxij. zeer of his empire, and even so long aftir he was convertid into Cristen feith and Cristen holi

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\(^{2}\) See Coleti, Concil. tom. i. pp. 1431, 1567.

\(^{3}\) Theodoricus, MS., and Thedoricus below.
lyuyng, and in the same place which Eusebi spekith of. ¹ Wherfore, if the reule of Crist in the Gospel be good and to be kept, which he techith there to be kept, that "in the mouth of ij. or thre schal ech "word of witnessing stonde," ² it folewith that this parti is miche more credible than is the contrarie partie; ȝhe, and that the contrarie parti is an apocrif. And so fynali it is proved that the storie affermyng the seid voice to be mad in the eir seijng, This dai venom is hilde into the chirche, is not credible.

The iiij. resoun is this: The storiyng which the seid Girald makith of this voice is this in wordis, It is rad that the oold enemy pronouncid openli in the eir thus, This dai venom is hildid into the chirche. Wherfore folewith that if it be not writun in any storie bfore the seid storiyng of Girald, that the oold enemy made such a voice thanne in the eir, al the storiyng which Girald makith of the same voice is not to be bileueed. But so it is, that noon eldir storie or cronicle can be founde writun bfore the seid storiyng of Girald, in which eeldir storie is mensiouin mad of thilk voice. Wherfore this that Girald wriith of this voice is ful sengil to be bileueed.

Confirmacioun to this resoun is this: Sithen the storiyng which Girald makith of this voice is this, It is rad that such voice was in the eir, et cetera, Girald ȝlidith him sif in so storiyng that he is not the fundamental storiyer ther of, but that ther of is an other storie bfore him, fro which he takith his storiyng of the same voice: wherfore ³ if noon other storie be founde eeldir than the storie of Girald, in which eeldir storie mensiouin is maad of this same voice, (as in trouthe no such storie or writing can as

¹ Hist. Trip. lib. iii. c. 12. ² See Math. xviii. 16. ³ The sense seems to require ther-
THE THIRD PART.

31t be founde,) it folowith that at the leest vnto thilk eeldir storiyng be founde, the storiyng of Giralde in mater of this voice is not to be bileueed; but it is to be bileueed that Giralde was bigilid, (as manie other writers bi li\'\'t\'\'nes and vnavisidnes han be,) that whilis and whanne thei herden in fame\(^1\) that a thing or a deede was doon, thei troweden that ther of was sum writing and storiyng; and thei maden hem sylf ouer bold in thilk trowing forto write in her writingis, that of thilk deede it is writun and storiyed; not withstonding that no storiyng or writing is had ther upon. And so finali, forto conclude, it is proued that the iiiij. semyng skile lackith al strengthe forto proue his entent.

xiiij. Chapiter.

THE iiiij. resoun is this: If suche as is bifoire seid a voice was spokun in the eir, whanne Constantyn had maad at Rome the endewing which he made, thilk voice was so maad and spoken in the eir for this, that thanne first endewing by immovable possessiouns entride into the chirche; or ellis for this that thanne first greet habundaunt endewing bi immovable possessiouns entride into the chirche.

Thou maist not seie that for the firste of these twei causis: For whi in the daies of First Urbant Pope, goostli fadir and techer of Seint Cecile Virgyn, which was mad pope bi an hundrind \(\frac{3}{4}\)earis before the popehode of Siluestre and the regnyng of Constantyn Empereour, the chirche of Rome was endewid with immovable possessiouns, as croniclis openli witnissen, and as it is open bi the writing of the same Urbant in the greet book clepid The decrees of Hi\'\'est

\(^1\) a fame, MS. (first hand).
Bishop in the first and ij\textsuperscript{e} chapitris of his decree;\textsuperscript{1} and also by manye mo \text{3eeris} before the dais of Pope Siluester and of Constantyn Emperour in the dais of Pope Eleutheri and of Luci, king of Britouns, the hool al chirche of England was endewid with temporal immovable possessiouns large and greete, forwhi with the same large and grete possessiouns with whiche bifoire the hethen bishopis and hethen chirchis in Ynglond weren endewid, as stories witnessee\textsuperscript{2}; as of these bothe endewings oold stories and chronicles\textsuperscript{3} (being famose and worthi and credible and not being apocrifis) maken mension. And therfore not for the firste now bifoire seid cause thilk voice was maad and spokun in the eir.

Thou maiest not seie that for the ij\textsuperscript{e} cause now bifoire seid thilk voice was maad in the eir: Forwhi, as anoon her aftir it schal be proued, the seid Emperour Constantyn endewid not the Pope Siluester neither eny chirche in Rome with eny great ha\-bundaunt immovable possessiouns, but oonli with possessiouns competenti and mesurably, with suffi\-ciencie seruying for the fynding of the preestis and mynystris of the chirchis whiche he endewid; except oon chirche clepid \textsuperscript{4} Constantynyana, into which chirche he \textsuperscript{5} a certein of possessioun for fynding of li\-tis and for fynding of bawme into brenyng of laumpis, ouer the competent vnmoveable endewing

\textsuperscript{1} See Coleti, Conc. tom. 1. pp. 636, 637. This Epistle is spurious, being one of the forgeries of Isidorus Mercator. The Chronicles, such as that of Martinus Polonus (\textit{Supp. A.D. 236}), who says, “\textit{Hujus tempore copit primum Romana ecclesia praeda possidere},” are probably derived from it.
\textsuperscript{2} Geoffrey of Monmouth (\textit{De Gest. Brit.} lib. v. c. 1.) seems to be the original authority for this statement. How far it is “worthy and credible” the reader may judge from Fuller’s \textit{Ch. Hist. of Brit.} book 1. cent. ii., and Collier’s \textit{Eccl. Hist. of Brit.} book 1. cent. ii.
\textsuperscript{3} chronicles, MS. (first hand).
\textsuperscript{4} not pope, MS. (first hand).
\textsuperscript{5} clepid is added in the margin by a later hand.
which he made into the same chirche for fynding of the preestis and mynystris seruying in the same chirche; but al the habundaunt and riche endewing of the pope and his see chirche in Rome, came bi othere persoones longe aftir Constantyn, as by Pipyn king of France, and by Charles king of Fraunce and emperour, and bi Lodowic king of Fraunce and emperour, and bi Matilde a greet ladi which 3af the greet and riche and rial marchionat of Anchon to the pope to gidere at oonis, and bicame ther bi to be the douztir of Seint Peter, as in chronicles and stories it is open forto se, and sumwhat therof is sett in the Summe of Gracian, Dist. lxxijc, chapter [xxxv. Ego Lodovicus;] and in like maner diden manie othere persoones mo than of whom it is writun. Wherfore the seid voice was not maad in the eir for the iij, now before sett cause. And so fynali foleuth that for no cause thilk voice was maad, and therefore no such voice at al was in the eir than mad, thou3 bi sum corrupcioun of leesing the fame of thilk voice hath long tyme be had and contynued.

That this is trewe what is now before seid, that the First Constantyn Emperour endewid not Pope Siluester neither eny oon chirche in Rome with eny greely habundant and riche vnmuovable possessiouns, y mai proue bi manie euycdens; of whiche oon is this: If the seid Constantyn had mad such greet habundaunt riche endewing to Siluester and to the chirche in which Siluester sate, Damaus Pope had mad mensioun of thilk same endewing in the storie which he writith to Ierom, and that for dyuerse

1 See Colet, Concil. tom. 1. p. 1433.
2 See Mart. Polon. Chron. (inter alias) for all the principal facts here mentioned in their proper places.

skilis now anoon aftir to be reherced; but not with-
stonding this the seid Damasus makith no mensiouin
of the seid great endewing born an hond to Con-
stantin, that he schulde it make to Siluester Pope.
Wherfore treuthe is, that thilk great endewing so
born an hond was not maad.

The skilis ben these: Damasus was preied of Ierom,
that Damasus schulde write to Ierom as miche as
Damasus couthe fynde in Rome what was doon fro
Petir into the dai of Damasus Pope; as the epistle
of Ierom sent to Damasus and the epistle of Damasus
to Ierom ben witenes. And Damasus writith azen
to Ierom the now seid storie, and seith that al what
he couthe and myȝte wite, encerche, fynde, and knowe
what was doon fro Seint Petris daies into hise owne
daius thanne lyuyng he hadde write in the now seid
storie, which he sende to Ierom. Wherfore sithen it
is not likeli that such a notable deed of endewing,
if it hadde be doon bi Constantyn, schulde haue be
vnknowe to Damasus suceeding to Siluester withinne
an hundrid of þeiris, more than othere smale endew-
ingsis doon bi  Constantyn to diuere chirchis of which
Damasus makith mensiouin aledi, it follewith that if
thilk great endewing of the Pope hadde be doon bi
Constantyn, Damasus wolde haue write of it, as weel
as of othere smaler and lasse endewingis made to 1
chirchis in Rome by Constantyn.

An other skile is: If thilk great endewing hadde be
mad to Siluester, Damasus schulde haue be in posse-
sioun of the same endewing in the same tyme in
which he wroot to Ierom; and of no thing Damasus
myȝte bettir knowe than of the same thing which
he helde in possessioun. Wherfore more sureli than
of any other thing, which Damasus wroot to Ierom in

1 to the, MS. (first hand).
the seid story, he wolde haue write of thilk greet endewing, if eny such greet endewing hadde thanne be: and sithen Damasus not so wroth, it folowith that noon such greet endewing was bi Constantin doon.

The iiij. principal euynce is this: If eny such now seid endewing was mad bi Constantin, sum mensioun schulde haue be mad therof in sum fundamental and credible stori or cronicle. But so it is, that of thilk endewing no stori or cronicle makith mensioun, saue the legende or storie of Siluestriss gestis and the on bifoire seid epistle putt and ascryued vn-likely to Constantin, and tho stories and cronicles which taken of it and folewen it; and neither thilk storiyn of Siluestriss gestis neither the seid epistle is not credible neither worthi be allowid, as it is schewid bifoire in the next chapiter, and as schal better be cleer affer in this present chapiter. Wherfore it is not to be takun and to be trowid as a truith, that Constantin made any such seid so1 greet endewing.

The iiiij. principal evidence is this: The worthi and famose and credible stori clepid Thre departid stori (mad of thre moost famose and credible storiers in Greek lond in the daies of Theodosie not long after Constantin) makith mensioun in the laste chapiter of the iiij. book, and in the iiiij. chapiter and vij.4 chapiter of the iiiij. book, and bi manye othere chapitris in the hool book, that the greet Constantin in hise laste daies, whanne he trowid be ny3e his deeth, made his testament and departid his hool empire into thre parties, and tho thre parties he biquathe to hise thre sones, Constantinus, Constancius, and Constans; and in special he assigned and biquathe the lordship of the west parti, which was Rome, with al the cuntry

1 so is interlined in a later hand.
2 The last reference is wrong; perhaps c. 35 is the place intended.
boute out of Greek lond, to his eeldist sole Constantyn, which sole rejoiced the same part to hem deuytsid al his liij; and his brother Constans next aftir him rejoiced the same west part of the hool empire, (not withstanding that Constans was zonger than Constancius,) and his brother Constancius after the deeth of hem bothe al the hool empire of Eest and West. But this schulde not haue be trewe, if the first grete Constantyn had maad the seid greet habundaunt upon him born an homd endewing. Forwhi thanne the sones of the same Constantyn myȝten not haue regned vpon Romayns and upon peple of al the cunte rigging west fro Greek cuntre. Wherfore thilk seid greet endewing born upon the First Constantyn was neureere doon: and therfore the seid epistle ascriued to Costantyn,1 and also the storie of Siluestris gestis ben not but vntrewe apocrisia.

The v. principal eyudence is this: After the deeth of Siluester Pope bi oel. þeer, Boneface the iiiij and Pope of Rome, willing forto halewe the hous in Rome clepid Panteon, and forto make it a temple of alle martris, askide of Focas, being emperour bothe of the Eest and of the West, (that is to seie, of Greke lond and of the cunteyng ligging in west fro Greek lond,) leue forto so do; and he askid of Focas, that Focas schulde þeue to him thilk hous Panteon, that he myȝte ther of make a temple of alle martris, which was bifer a temple of alle ydolis.2 But so it is, that this licence and this þifte the Pope Boneface wolde not haue askid of the Emperour Focas, namelich into so holi a purpos to be therbi sped, if Bonefas hadde be ful lord of al Rome and of alle cuntrees ligging aboute bi þifte of the Firste Constantyn, and if Focas

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1 So the MS., perhaps by a clerical error, but ?
3 it is interlinearized by a later hand.
4 he is added by later hand.
hadde not be lord thereof. Wherfore the said large
endewing born upon Constantyn to be mad to Sil-
uester Pope was neuer doon. An so eftsoone it is
open that the said epistle ascryued to Constantyn and
the storie of Siluestris gestis ben not but vntrewe
apocrifes.

The vij¢. principal evidence is this: In alle the daies
fro the deeth of the Firste Constantyn in to the daies
of the Firste Charlis (being king of Fraunce and em-
perour of Rome to gidere bi v. C. þeer aftir the deeth
of Siluester) regniden in successioun euermore oon em-
perour after an other pesibili to gidere and at oony
upon the eest cuntrye of Greek lond, and upon the
west cuntrye of Rome, and bi west Rome, as is open
ynouþ in cronicles; and how and whi fro thens
werten ij. emperouris oon in the West vpon Germanie
and an other upon the Eest in Greek lond the cro-
nicles declaren plainili. In whiche daies, as it is miche
likeli, came yn the lordschip which popis han had
vpon Rome and the cuntryes aboute ligging, and that
bi graunt of the First Charles, maad bi the pope
emperour of Germanie, and bi graunt of Lodowlc em-
perour aftir the same Charles. But this myȝte not
haue be trewe, if the said greet endewing born upon
Constantyn hadde be doon. Wherfore truth he is that
it was neuer doon.

Neuertheles aȝens thilk endewing which the seid
Damasus Pope spekith in his storie writhen to Ierom,
and which endewing Damasus berith upon the First
Constantyn to be mad to chirchis in Rome and to
myustry in hem, y wolre not replie, neither argue,
neither holde and trowe, bi cause that forto ther
ȝens holde y haue noon euynence: but certis thilk
endewing maad bi Constantyn in vnmovele godis to
dyuerse chirchis in Rome, of which endewing s spekith

Yet it is not de-
nied that Con-
stantine may
have made the
small endow-
ments mentioned
by Damasus; but
these are quite
different to those
named in the
forged Epistle of
Constantine.

1 frothens, MS., and similarly below, p. 366.
Damasius, was not but little and mesurable ymou; to the churche and the mynystyr, and was for dyuers and othir and myche lasse than the great endewing which in comoun fame is born upon the Firste Constantyn, and of which spekith the storie of Siluestras gestis and the epistle of which it is biforn spokun in the next chapiter; of which epistle Gracin takith a large porcioun in his Summe, Dist. xcvj., chapiter [xiv.]. Constantinus. And threfore thilk storie of Siluestras gestis and the seid epistle ben needis vntrewye apocrifas.

The vijt. principal evidence in to the same purpus is this: Bi manye hundrid yeeris after the death of Pope Silvester the eleccioun of the pope mad at Rome was sende into Greke lond, where the emperour was ofrir and longer to gidere than at Rome, for to be conserned or admittid of the emperour; as can be proued bi sufficient credible cronicles and storiis, and in special forto seie in the cronicle of Martyn, where he spekith of Pope Vitilian. This seie not for this, that it so doon was weel doon; but herfore seie it, that it hadde not be so doon, if the emperour of Greek lond hadde not be thanne in the daies as ful lord and emperour of Rome and of alle cuntrees ligging ther aboute, but the pope had be ful al lord of Rome and of alle the cuntrees ligging aboute, as the seid born an bond endewing pretendith, and as the storie of Siluestras gestis witnesmeth. Wherfore folowith that no such large endewing was mad bi Constantyn, and folowith that the seid stori of Siluestras gestis and the seid epistle ben vntrewye apocrifas.
If eny man wole be aboute forto defende the seid legend or writing of Siluestris gestis bi it what therof Pope Gelasie writith in his epistle, of which epistle a greet part Gracian rehercith in his Summe, Dist. xv*, chapiter [iii*] Sancta Romana, y seie to him azenward thus: Loke thou bettir upon the processe of Gelasie in the now alleggid place, and thou schalt fynde that he neither approueth, neither reproueth, neither confirmeth, neither infirneth the seid writingis of Siluestris gestis, but he makith mensioun of hem, and seith how men doon aboute hem; and thanne leueth hem, as he fonde hem withoute eny deede of auctorite bisett upon hem.\(^1\) And therfore he dooth no thing there azens me.

The viij* principal euynence into the same purpos is this: In the seid epistle putt to grete Constantyn it is conteyned, that anoone withinne iiij. daies after that Constantyn was baptisid of Siluester Pope, Constantyn schulde seie that he wolde translate his em- pire fro the empire of Seint Petris successour, and Constantyn seide that therfore he wolde go into the Greek cuntre, and wolde bilde a newe citee for his empire at Bizancium in Greke lond;\(^3\) but this is vn- trewe. For her azens witnesseith and writith The thre deparid storie in the iij* book the xvii* chapiter, where is pleyn storie azens this. For Constantyn pur- posid forto haue bildid his citee in an othr place\(^4\)

\(^1\) A later hand needlessy alters into *infirneth.*
\(^2\) Item actus B. Silvestri Apostolicæ sedis Præsulis, licet eijus qui conscripsit nomen ignovimus a multis tamen in urbe Roma Catholica legi cognovimus et pro antique usu multae hoc imitantur ecclesias." Decret. Gelas. ap. Grat. *Decret.* l. c. But this production itself, first quoted in the ninth cen-
tury, is a forgery, from the anvil of Isidore, as it appears. See Cave *Hist. Litt.* a. v. Gelasius.
\(^3\) See Coleti, *Consil.* tom. i. p. 1572.
The arguments here put briefly will be better understood by an examination into history.

The Fifth Argument of the Lollards Against Endowments Answered. The court-steward there named is really not the bishop’s or abbot’s steward, though often so called in popular language, but the king’s, who appoints him judge in causes of life and death, while the bishop or abbot.

To the v. semyng skile it is to be seid, that thilk stiward, of which it is spoken in the v. skile, iugith not in the bishopis name or stide, or in the abbotis name or stide; thouz the avantage and the forfetie iustli comyng bi thilk iugemt be zounn to thilk bischop or to thilk abbot; but the seid stiward iugith in the kingis name and in the kingis stide, which comytith to thilk stiward power forto sitte and knowe and iuge in thilk cause and mater of deeth. And so the king iugith to deeth and executith into

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1 This paragraph follows the end of the next but one preceding (after the words aijen me) in the MS. Pecock, no doubt, wrote his eighth argument after he had finished the chapter, and forgot to make the necessary transposition.

seid is added by a later hand.
deeth, and this stiward vndir the king, and other officers and executers vndir the stiward; and alle thei doon in the name and in auctorite and power and stide of the king, so comytting to the stiward, and that the stiward comytte fether to othere. For whiche treuthe now seid the better to be vndirstonde, it is to wite that al iuging into deeth and al executing of thilk iugement cometh fro the king and fro his auctorite and power, and not but from him and bi him; so that it is not leeful that eny man iuge into deeth or slee, but he aloon, or thilk persoon to whom he comyttith. And for as miche as it were ouer cumberose to his persoon and not moost profitable to the comounte, that the king schulde sitte and iuge in ech cause of deeth and in ech other cause of wrong, therfore he committith his power and auctorite to temporal lordis vndir him forto execute it upon certein noumbris of peplis assigned to hem, and ʒeuth power to tho lordis hem for to comytte fether to stiwardis vndir hem; and he ʒeuth the avauntagis, (as forfetis, eschetis, and mercimentis, and fynys,) to tho lordis for her labour. But whanne it is so, that the king ʒeuth to a bishop or to an abbot into almes or into sum other good deede therbi to be doon the now seid avauntage, which may come honestli and iustli to the king, he comittith not to the same bishop or abbot power forto sitte and knowe and iuge in the court whos avauntage the king ʒeuth to the bishop or abbot; but the king comyttith the power forto sitte, knowe, and iuge to a stiward which in the kingis name schal sitte and iuge and condempne into deeth and execute the sentence or comyttte fether thilk execucioun to othere vndir him in the kingis name; thou, the king graunte and ordeyne that the stiward bringe to the bisschop or abbot al the avauntage of the court, which the same stiward schulde iustli bringe to the king him sif, if the king
hadde not ȝeuen it to the bishop or abbot. And so, forto speke in veri trewe propir speche, this stiward is not the bishopis or the abbotis stiward, but he is the kingis stiward; neither this court is the bishopis court, namelich in the pointis and iugementis to which' deeth longith; but it is ther yn the kingis court; thouȝ in comoun speche vpnapirli takun it is woned be seid that thilk stiward is the bishopis stiward or abbotis stiward, and that he holdith the bishopis court or the abbotis court; lîjk as it is woned bi vnpropre speche, whanne a parisich chirche is aproprid to an abbey of nunnys, forto seie that the abbâs is persoun of thilk chirche, or the conuent or the abbey is persoun of thilk chirch, and the vikir sett in thilk chirche is vikir of the abbâs or vikir of the abbey; which speche is no more trewe in propre maner of vndestondsing than were forto seie that the brigge of Londoun were persoun of a parisich chirch, and that the vikir sett in thilk chirch were vikir of the brigge, if alle the fruytis of thilk chirche were assigned and ȝouun into almes forto mynte and repare² the brigge of Londoun, so that a sufficient porcioun of the same fruytis were left to a preest forto bere sufficientli the cure. But verrili and propirli to speke the seid womman or wommen be not persouns and prematis to men, (for it were aȝens the teching of Poul,) and the vikir sett in thilk chirche is vikir of the bishop or vikir of the persoun which was there bfore the appropiacioun, or of the persoun which schulde be there, if thilk appropiacioun not were: so that he is not the viker of the abbâs or abbey, thouȝ the abbâs or abbey be mad patroun for to chese him and presente him to the bishop, as it is grauntid to hem that thei mowe chese and presente men to the

¹ whichich, MS. ² to reparer, MS. (first hand).
bishop forto be persouns in othere not appropried chirchis, even as lay men mowe presente. In lijk maner, thou the king graunte that the bishop or abbot hav the labour forto aspie and gete a man which can and wole iustli occupie the office of a stiward in the seid court, namelich in causis deeth; \( \text{\textit{hit what euer man the bishop or abbot so chesith,}} \)
the king ther with and ther yn commitit his power to the same person so chosun, and he ouzte not but in an vnpropre maner of speche be celpid (namelich in maters of deeth) to be stiward of the bishop or of the abbot, but of the king.

And sithen it is so, that as leeful and as honest it is the bishop or the abbot for to recythe the seid avauntage fro the seid stiwardis hondis, as forto abide into tyme the king had receyued it of the stiward, and thanne to receyue it of the kingis hondis, and more eee it is and lasse cost to receyue it of the stiward at next than of the king at next: therfore it is not to be blamed bishopis and abbottis forto holde and haue avauntagis of courtis and of causis strechting into deeth, which the v\textsuperscript{a} semyng skile is abouete forto proue be vniust. For as it is iust ynuoz and honest the king forto receyue suche eschetis and forfetis comyng bi iust deeth de of a malefactour, so it is iust and honest ynuoz bishopis or abbottis to haue the same bi zifte to hem mad therof bi the king. And thus miche is ynuoz for answere to the v\textsuperscript{a} semyng skile.

Now at the laste eende of al this afore going defense mad for the iiij\textsuperscript{a} principal gouernaunce, that knyztis and squyersis, gentil men, and other louzter comuneris han no caus forto gruche and be displesed, that the clergie (reliqiose and not religiose) ben so richel

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1 and of causis is added by a later hand.
endewed as thei ben, namelich in the rewme of Ynglond, me thinkith this, that y schal now seie, schulde miche\(^1\) move hem. The treuthe is, that the tenementis and alle the possessiouns with her purtenaucis, which the clergie (religiose or not religiose) holden and hauen, is better mainteined and susteyned and reparid and kept fro falling into nouȝt and into wildirnes, than if tho same tenementis and possessiouns with her purtenaucis weren in the hondis of grete lordis or of knyȝtis or of squyeris; as experience it\(^8\) wel schewith, namelich in the rewme of Ynglond, for othere rewmes y haue not seen; and also resoun confermeth the same, sithen what is rewlid and carid for of manye to gidere muste be better reulid than it which is reulid and carid fore oonli of oon.

Ferthermore the tenauntis, occupiying tho tenementis and possessiouns with purtenaucis vnder the clergie, ben eslier tretid, lasse disesid, and not greuen bi extorcioun, as thei schulden be, if thei helden the same tenementis and possessiouns of temporal lordis or of knyȝtis and squyers, as also experience weel schewith.

And thanne ferther the clergie, namelich religiose,\(^9\) ben not into her graues with hem the rentis whiche thei so endewed receyuen of her possessiouns, neither thei spenden therof more than with ese and withoute curiose and costiose saer gooth into her bodies, and than wher with thei ben poorli ynoyʒ clothid and covered for al the labour which thei maken bi nyȝtis and bi daies in preyiung and preising and in keping the wey of her religioun: and the ouerplus being herto and to the costis of her reparaciouns is spend upon worthi gentil men leerned in lawe for mente-

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\(^1\) miche is interlineded by a later hand.
\(^8\) it is interlineded by a later hand.
\(^9\) the religiose, MS. (first hand).
naunces of her riȝtis, and upon knyȝtis and squyeres and other louȝer 1 comuneris into her honest chering and weel fare and into nurishing of freundsip and of loue, and miche therof gooth into almes of poor men. Where aȝenward, if all this same receit schulde come into the hondis of grete lordis or of knyȝtis, it schulde not be so weel spend; but it schulde be spend in werre or fīting or in reueling, as sopers in nyȝtis at taurernes, and in costiose horais, and in wantowne and nyse disguisingis of araiis, (and so forth of manye othere staryng 2 gouernaunxis, semyng summe wijlde woode,) as othere men thereto taking heed mowen weel ynoȝ aspie. Wherfore ech weel avisd man, considering bi lenger consideracioun what is now here in this schort rehercœl spokun, schulde and ouȝte bi resoun take riȝt weel aworth and be plesid, (whether he be knyȝt, squyer, gentilman, ȝoman, or louȝer,) that the clergie (bothe religiose and othere not religiose) reinisce her seid endewing vnmovable, rather than the seid endewing were had in the lay mennys hondis, and bi proces of tyme schulde come into the hondis of temporal lordis. And here yn y eende the proof of the iij. principal conclusion of this present iij. partie.

The iij. principal conclusion of this present iij. partie is this: The iij. principal gouernaunce sett in the first chaper of this present iij. partie is leeful. That this conclusion is trewe, y proue thus: Ech persononis gouernaunce, which Holi Scripture forbedith not, doom of resoun forbedith not, mannis lawe forbedith not, is leeful and not worthi be yndirnome and blamed. But so it is, that neither Holi Scripture, neither doom of resoun, neither mannis lawe forbedith preestis of the Newe Testament forto haue in her propre lordship and in comoun lordship to gidere with
othere persoones [of] housis and feeldis, namelich vttirli
so ferforth that neither lasse neither more preestis
haue eny such lordship. Wherfore foleth, that
preestis to ¹ haue lordschip of housis and feeldis, name-
lich in sum mesure and quantite, is leeful ynoȝt.

The firste premysse or membre of this argument
muste nedis be grauntid. Forwhi ech gouernaunce is
leeful which is not forbidde, sitheh ech yuel gou-
ernaunce is forbidde, and no forbidde is mad saue bi lawe
of Scripture, lawe of kinde, (which is doom of resoun,)
and lawe of man: and therfore ech gouernaunce of
eny men, which is not forbodun bi Holi Scripture, or
bi doom of resoun, or bi mannis lawe is needisli
leeful. The ij. premisse of this same argument is suf-
cientli prooved to be trewe bi the hool processes bigunne
bifore in this iij. partie soone aftir the bigynnyng of
the firste chapter, and streiȝt along hidir to. Wher-
fore the conclusioun of this argument muste needis be
trewe.

Fowrhi the kinde of euery good argument of iij. pre-
missis or iij. proposiciouns dryuyng out from hem and
concluding fro hem the iij. proposicioun, is this; that
if euereither of the iij. premissis ben trewe, the iij.
proposicioun conclusid bi hem and out of hem muste
needis be trewe. Ensamplis herof ben these. For
that this argument is good and formal: "Ech man is
" now at the chirche; mi fader is a man; eke thanne
" mi fader is now at the chirche:"—therefore if the first
premysse or proposicioun of this argument be trewe,
which is this, that "ech man is now at the chirche,"
and if therwith also the iij. premysse be trewe, that
" mi fader is a man," sotheli needis cost, who wole
or wole ² not, the conclusioun of the same argument

¹ to is interlined in a later hand.
² who wole, MS. (first hand).
muste needis be trewe, which is this, "my fader is " now at the chirche." And in lijk maner it is of every formal argument mad of ij. proposicioun and ij. resounis concluding out of hem the iij. proposicioun or resoun,\(^1\) as thus: "Ech man is a synner; y am a man; " eke thanne y am a synner;" "No man is without a " bodi; the king is a man; eke thanne the king is not " without a bodi;" and so forth lijk it is in alle wel and formali\(^2\) mad argumentis mad of ij. proposiciounis concluding and driving out of hem the iij.\(^3\) And furthermore it is to wite, that in ech such now seid argument the ij. proposiciounis or spechis or resounis, so as is now seid concluding and dryving out of hem the iij. proposicion, speche, or resoun, ben clepid ij. premissis, or the firste and iij. premysse of the argument; and the iij. proposicioun, speche, or resoun druien out and conclusid forth bi hem and fro hem is clepid the conclusioun of the argument.

And further, euon as whanne a formali mad argument\(^4\) is mad of ij. premyssis concluding a conclusioun, if bothe premyssis ben trewe, the conclusioun needis is trewe; so whanne an argument is mad shortli, so that the oon premiss is expressid in which the gretter strengthe of the argument lithe, and the other premyss is stille vnspokun for schortnes; it, if thilk oon premyss exspressid be trewe, needis muste the conclusioun be trewe. Forwhi out of a treuth feolewh not a falsbede, but out of treuth feolewh neuer eny thing saue treuth; for ellis ther were no wy to proue bi it eny thing be trewe, if a falsbede myȝte be conclusid in a formal argument fro a treuth, as weel as

\(^1\) resoun is interlineated in a later hand.
\(^2\) formali, MS.
\(^3\) This sentence runs very clumsily. Perhaps we should place a full stop after so forth, and cancel all the rest of the sentence, which is a mere repetition of what has just preceded.
a treuth may be concludid in a formal argument fro a
treuth. And thercfere sithen this schort argument is
formal: "Robyn rode without stiropis, eke thanne his
" legge lolled," it muste nedis be that, if the premysse
be trewe, that the conclusioun be trewe. And for that
this argument is formal: "This thing is mich e briȝte
" and ful white, eke thanne he mai be seen;" ther
fore if the premysse be trewe, the conclusioun is ther
with trewe. And for that this argument is formal:
"Noman lackith a bodi, eke thanne noman is without
"a place long and brood:" therfore if the premysse
be grantid of eny man, he ouȝte nedis graunte the
conclusioun.
Certis thouȝt no more were for to1 iustifie the iiij.
sein principal gouernaunce than the profis of the thre
next biforn going principal conclusiouns fro the
bigynnyng of this present iiij. parth hidir to, thei were
sufficient forto iustifie the same sein iiij. principal
gouernaunce. Forwhi what schulde lette eny gouerna-
unce to be doen, if neither Holi Scripture, neither
doom of cler resoun, neither mennyous lawis letten it
to be don? Neuerthelatir sumwhat more into the a
iustifying of the same iiij. principal gouernaunce schal
be set therto bi the iiij.b next conclusiouns now aifter
comyng.

xv. Chapter.
The iiij. principal conclusioun of this present iiij.
parth is this: Holi Scripture of the Newe Testament
allowith c the iiij. ofte sein principal gouernaunce,
that is to seie, preestis forto haue vnmoveable posses-

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1 to is interlined in a later (?) hand.
2 Pecock has in fact added first.
3 allowith and approueth, M.S. (first hand).
4 the is interlined in a later hand.
siouns and that in greete plente. That this conclusion is trewe, y proue thus: What euere deed ye, the Apostle or his writing alloweth to be in a preestis moral conversacioun, thilk same deed is not ažens resoun to be in the same preestis moral conversacioun; for ells the Apostle and his writing schulde reule ažens resoun, which is not to be grauntid. But so it is, that this deed, a preest and ech other Cristen man forto frely receyue, take, and vce alle maners of metis and alle maners of drinkis into his sufficiency with thankings to God Holi Writt weel allowith, as it is open i°. Thim. iiiij°. c., and of the ouer plus make doole to others hauyng therto nede, as it is writun [Luk xi°. c.].

Also this deed, a preest forto freli take and chese of alle maidens to him a wijf, so that he wedde not of the newe efstoone, if his first wijf die him lyuyng, and forto bigete children, and forto haue meyne and holde house, and forto nurische and bringe up hise children, and forto reule his wijf, meyne, and children, and forto purveie for hem was alowid of Poul, and bi liyke skile of the other Apostlis, as is open of Pouli bi what is writun i°. Cor. viij°. c. in the bigynnyng, where he spekith generali to alle Cristen persoones of Corinthi, and therefor to preestis as to other, ii°. Thim. iiiij°. c. and Tite i°. c., in the understonding which therupon was had in Poulix daies and fro 8 Poulix daies into this dai thoruʒ al Grece, as the deede proueth weel; and also in the vnderstonding which the West Chirche hadde and took upon the same wordis fro the daies of Petir and Poul into the daies of Austyn, as the deedes of preestis in the West Chirche into the

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1 A space left in the MS. for the reference. Wiclif's (later) version of Luke xi. 41, substantially agrees: Nethales that that is ouer plus ʒyns ze ałmes. 2 This and the three preceding words are added in a later hand.
daies of Austyn beren mensiou,\(^1\) with The threfoald stori\(^2\) speking of the counseil of Nice, and with it that the seid Austin spekith of preestis weddid in hise daies;\(^3\) thon\(\) it be trewe with al this that Poul, i. Thim. v. c., counsellid to Thimothe, that he schulde kepe him sylf chaist.

Also this deede, a preest forto haue in possessiou movable godis how miche ever he mai honestli and rîylli come to, (so that he be not gleymed with over myche loue to it,) and forto therof take ynoy\(\) and of the ouer plus make disposicioniu into almes is allowid bi Holi Scripture of the Newe Testament. Forwhi how ellis schulde Bischop Thimothie haue performed what Poul wolde him to performe i. Thim. v. c., that Thimothie schulde worschipe, (that is to seie, finde and nurisch,) thon wommen of ix\(^4\) winter age, whiche aftir hir husbondis deethis wolden for deuocioun lyue chaist? And sitten Poul and his felawship and disciplis being concuersaunt with him lyueden bi the ziftis and sondis, which dyuerse chirchis zauen and senden to him where that he were, as he witeneseth him sylf in hise epistlis, except that in summe cuntries (as in Achaia) he forbare forto so receyve, that he wolde therbi confounde the preachers, whiche weren glad forto into couetouse maner receiue;—how ellis miȝte this be vsvd of dyuerse chirchis and comountees forto sende to Poul, and that Poul schulde receyve the sondis of hem, but if it hadde be so ful ofte that tho chirchis and comountees senden ful ofte, and Poul

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\(^{1}\) The truth of this assertion appears very evidently from a contemporary of Augustine: “Quasi non hodie quoque plurimi sacerdotes habeant matrimoniam.” S. Hieron. adv. Jovis, lib. i. c. 23. (tom. ii. p. 273. Ed. Vall.)

\(^{2}\) See Hist. Tripart. lib. ii. c. xiv. for an account of the proceedings of Paphnutius in that council.

\(^{3}\) See Cod. Eccl. Afric. cam. xxv., where Augustine mentions the “uxores” of bishops, priests, and deacons. It is hard to say what particular passage Pecock may have referred to.
THE THIRD PART.

Chap. XV.

receyued bi her sondis ful ofte more than was necessarie to him and to his felaschip and hise disciplis, so that thei hadden ful ofte so michi of movable godis, that thei hadden cause forto ther with do almes to poor and nedy personees? Wherfore alle these iiij. kindis of deedis ben allowid of Holi Scripture, the, and ben resonable and not ažens resoun to be in preestis moral gouernance.

And thanne ferether thus: Al the cause assignable whi it schulde be ažens Scripture or ažens resoun a preest forto haue eny vnmovable godis, if it were ažens Scripture or resoun, is this: That bi the hauynge of thilk godis he schulde be maad ouer thoughtful and ouer carkful and ouermyche louyng toward hem, and ther bi he schulde be mad ouer myche negligent forto attende to goostli thingis, and forto loue God and goostli thingis. And noon other cause is therfore assignable saue this. But so it is, that this cause, (that is to seie, this seid thouz, this seid cark, and caring, and attendaunce,) is michi more in a man for that he hath wijf and children and household needis zeeeri and daili to be costioseli founde, and for that he hath not but mouable godis oonly without the suerte of contynuaunce, (which suerte myzte be had bi vnmovable godis, if thei weren had,) than thilk cark is in a man which hath vnmovable godis in so greet plente, that he mai avorthi to haue discrete officers at fulle vndir him, and that he mai avorthi forto lese ynoz and haue ynoz, rather than for to be ouer bisi and ouer thoughtful forto kepe and saue al, and therwith is chaast, and lackith wijf and children, and al the gleyme, loue, and delectacions whiche violentli comen anentis his wijf and hise children. Wherfore if it be with the alleggid Scripture or resoun, that a

\[1\] approved and allowid, MS. (first hand).

\[2\] a wijf, MS. (first hand).
preest mai haue a wijf, children, and household without movable possessioun, miche rather it is with the same now allegidd Scripture and resoun, that a preest mai haue movable possessiouns in greet plente (and rather in greet plente than in scant sufficiency), with chastite, and so without wijf and children, and folowingli without the greet cark falling to him for hem.

Also this present iiiij. conclusion mai be proued bi a processe of iij. supposiciouns, and of an argument formed vpon hem toward the eende of the first parti in this present book; and for as miche as it is not fer fro this present place, therfore y wol not thilk processe here azen of the newe reherce.

The v. principal conclusion in this iij. principal parti is this: Doom of cleerli disposed resoun in kinde allowith and approueth the iij. principal gouernaunce sett in the bigynnyng of this present iij. partie. That this conclusion is trewe mai be proued bi alle the same argumentis bi which the next iij. principal conclusion is proued. For thou, the argumentis goon upon the witness of Holis Scripture, ʒit in al it Holis Scripture dooth not ellis than witnesse what doom of resoun iugith in allowing and approuynge; and therfore alle the same seid argumentis seruen ijk weel for proof of the iij. conclusion and for proof of the v. conclusion.

The vij. conclusion is this: The seid iij. principal gouernaunce is leeful in proprist maner of leefulnes. That this conclusion is trewe, y proue thus: Ech gouernaunce, which Holis Scripture or doom of cleer resoun allowith and approueth, is leeful in proprist maner of leefulnes. But so it is, that Holis Scripture and also doom of cleer resoun allowen and approuen
the iiij. said principal gouernaunce. Wherfore folow with
needs, that the seid iiij. principal gouernaunce is in
proprist maner leeful.

The viij. conclusioun is this: The iiij. said principal
gouernaunce is a gouernaunce of Goddis lawe. This
conclusioun schal be proued thus: Ech gouernaunce,
which is leeful and allowid and approv'd bi Holi
Scripture of the Newe Testament and bi doom of
cleeer resoun, is a gouernaunce of Goddis lawe and of
the Newe Testament, as it is vndoutabili proued in
many placis of my writingis, namelich in The 1st
apprising of Holi Scripture. But so it is, that the
iiij. said principal gouernaunce is leeful bi the next
before going iiij. principal conclusioun, and he is al-
lowid and approv'd by Holi Scripture of the Newe
Testament and bi doom of cleer resoun, as prouen
weel the next before going iiij. and vi. principal con-
clusiouns. Wherfore thilk iiij. gouernaunce is a gou-
ernaunce of Goddis lawe and of the Newe Testament.

The viij. principal conclusioun is this: It is not
ynne a man forto ensample bi his deede to othere men
the iiij. said principal gouernaunce. That this con-
clusioun is trewe, y prowe thus: It is not ynnne a
man forto ensample bi his deede to othere men 1 a
deede and a gouernaunce of Goddis lawe and of the
Newe Testament. But so it is, that the iiij. said prin-
cipal gouernaunce is a gouernaunce of Goddis lawe
and of the Newe Testament, as proueth weel the next
before going vi. principal conclusioun. Wherfore it is
not ynnne a man forto ensample bi his deede to
othere men the iiij. said principal gouernaunce.

1 to othere men is added by a later
hand in the margin, after which a
different hand (exceedingly similar
to that of the original scribe, if
not identical with it,) has written
a deede; the whole being marked
with a red line, probably by the
same hand that illuminated the MS.
This tends to show that the cor-
rections of the MS. are (in part at
least) scarcely later than the original
text.
For as myche as fro the bigynnynge of this present iiij. partie hidir to it is procedid that sufficient proof is mad this to be trewe, that preestis and other clerkis mowen be endewid with temporal vnmowable possessiouns without eny ther of weynyng founde in Holie Scripture or in resoun, the, and with therto consenting Scripture and resoun; and so weel and so firmeli and stabilis and openli it is proued and so weel to the euydencis of the contrarie partie it is answerid, and so clerli the euydencis ben aseolid, that noman al the biforme going processe reding and vnnderstonding may opene his mouth forto holde the errore, which biforme in the bigynnynge of the firste chapter in this present iiij. partie is rehercíd, and is bi al the biforme going processe hidir to vnaſeensiabili vnproued and theryn worthili reproued;—therfore summen perceuyuyn al this consenten weel and graunten, that preestis and other clerkis mowen weel withoute weenyng of Holie Scripture and of resoun, the, and bi Scripture and bi resoun, be endewid with temporal and vnmowable godis forto do and vse and execute the better her goostli officis; but thei holden herwith this conclusion, that if bishopis or other preestis or other louȝer clerkis so endewid lyuen not vertuoseli, as thei schulden lyue, with thilk seid temporal godis, but amys vseen tho godis1 vicioseli, tho same godis mowen iustli be take away fro hem, so that preestis and other clerkis mowen iustli be vnpossesseyd, (that is to seie, mowen iustli be putt out of possessioun of the same godia,) with this that thei abide stille in her statis and officis of bishophode or louȝer preesthode or louȝer clerkhode, in which thei weren biforme,

1 the temporal godis, MS. (first hand).
whanne thei weren in possessioun of the same vn-
movable possessiouns.

And furthermore thei holden this ij. conclusioun, that if eny bishop, preest, or clerk do not dewli the
werkis of his office anentis his peple ouer whom he
is sett and putt, the same peple mowe iustli with
drawe 1 and aženholde the tithis and offerings and alle
othere paymentis of rentis and dewtees, with whiche
the same seid bishopis, preestis, and othere loužer
clerkis ben for hem and her successorsis endewid.

Wherfore it is now next to be encerchid whether
this holding be trewe or not trewe. Into which eende,
entent, and purpos y schal here sett forth xj. open
trouthis, bi whiche it schal be knowe sureli, whethir
the now reherched conclusions and opinions ben trewe
or no.

The firste trouthe is this: Noman oužte be iuge in
his owne cause which he hath anentis his nežbour,
neither eny man oužte be redresser of the wrong
which his nežbour dooth to him, but if he him sille
be the hiʒest iuge of alle othere, and hath no iuge in
erthe above him, bi whom his cause or wrong mal
be iugid and redressid. Forwhi, if eny man or if
many men schulden be iugis in her owne causis had
bitwixe hem and othere men, God wolde not haue
ordeyned in the temporal partis kinggis and princis
and dukis and othere powers vndir hem to be for to
heere and iuge causis and redresse wrongis, of whom
Poul spekith, Rom. xiiiij. č., and i. Cor. vj. č., and
i. Thim. ij. č., and Peter spekith, i. Pet. ij. č. Nei-
ther God wolde haue ordeyned in the clergie to be
bishopis aboue the loužer preestis, and archebishopis
aboue bishopis, and the pope to be aboue alle the
othere, as it is proued aftir in the iiij. parti of this

1 we drawe, MS. (without hyphen). | ²i., MS.
book that God so ordeyned, or at the leest he wolde it so be ordeyned, and as it is proved that in the tyme of the Apostlis it was so sett forth in vœ and executing. Forwhi if eny man schulde haue had power forto be iuge in his owne cause anentis his neizbour, it hadde be waast forto haue mad bothe in the clergie and in the layfe suche now seid iugis; and alle men witen wel that neither God neither the Apostlis wolden ordeyne eny waast ordinaunce, or consente to eny waast ordinaunce bi othere to be mad. Also surist experience scheweth bi this that bifallith wel ny; in ech day before iugis bitwixe parties pleiding, how myche and how manye and grete innumerable wrongis schulden be doon, holden, and menteyned for riţis and vnwrongingis, and how manys therbi folewingli perpetuall strisís and debatis and fîţtingis and othere passing grete myscchefís schulden be multiplied, if men schulden be iugis in her owene causís and querelís, whiche fallen bitwixe hem and her neizborís. And therfore thei ouţen not so be in eny wise. And so for a ful greyt good and nede God willid to be ordeyned bothe in the clergiís side and in the lay parties side iugis louţer and hiţer up into the hiţest, that if the louţer iuge procede not riţti, that the parti iugid amys of him mai compleyné to the hiţer iuge; and so eftsoone fro the hiţer, if nede be, into tyme to come to the hiţest; and if he there at the presence of the hiţest iuge suffre wrong, take he it aworth in pacience as a thing irremediable bi man, and God schal therfore him quyte.

The ij. trouthe is this: Among temporal godis, whiche men ben woned for to paie to othere men, summe ben to be paiid as fynding or helping to the receuyers, that the receuyers, foundun and holpün bi the temporal godis of hem receyued, do and wirche and execute summe certein officís or summe certein deedis, to come into whiche thei ben sett and ordeyned,
and whiche thei han take vpon hem forto do, wirche, and execute; as it is whanne money is take and paied to a messanger forto ride or go into a fer cuntre, that he fynde to him sifl and his hors the costis and expensis which he muste make in thilk iorney, and withoute which money he mai not make thilk iorney weel, or ellis withoute which so to be biforn paied he schal make his iorney the wors; and as it is whanne money is paied to a man forto go and fynde him sifl and his hors, that he be an hayward or an ouerseer thoruʒ al an haruest cesoun vpon repe men, that thei repe biauli and clenli. And summe othere temporal godis ben to be paiad as meede and reward to the receuyers for the doing, wirching, or executing passid of sum office or deede, in to which thei weren sett and ordeyne, and which thei token vpon hem for to do, wirche, and execute; as it is whanne money is paiad to the biforn seid messanger for his trauell, which he made in the same seid iorney; and as it is whanne money is paiad to a repe man for his dai labour in the haruest feeld, or to a laborer in a vyne gardeyn for his day labour in the same vyne gardeyn. This trouthe is so open that he nedith not be prowed.

The ijth. trouthe is this: Mouable and vnmovable temporal godis mown be ʒoum not onli to oon persoon in the firste maner of the ijth. trouthe, and forto not descende ferther bi the same ʒeuỳng into the successouris of the same persoon; but also mouable and vnmovable temporal godis nowen be ʒoum in the firste maner of the ijth. trouthe to a man and to his successouris perpetuuli, that not onli he but that he and alle his successouris be foundun and holpyn therbi forto do, wirche, and execute sum office or deede, as withoute which thei myʒten not do, wirche, or execute the same deede, or at the leest not so weel do, wirche, or execute the same deede. This trouthe
is also so open that he neditth no proof, but if it be this: Ech gouernance is doable ynoȝ aȝens which
is no lett founde, neither bi resoun, neither bi Holi Scripture, neither bi eny other allowable wey.

The iiiij. trouthe is this: Whanne money or other
temporal good mouable or vnmovable is to be paied in
the ij. maner of the ij. trouthe, it may iustli be
restreynd and aȝen holde fro paiyng, in cas that
the deede be not do for whos performyng the same
money is to be paied and ȝouun. Forwhy thilk monei
is to be paied as reward and meede to the receuyer
for the doing or laboring aboute the same deede, and
a reward or meede foloweth after the deede for which
he is reward or meede.

The v. trouthe is this: Whanne eny such temporal
good movable or vnmovable is ȝouun in the first
maner of the ij. trouthe to eny oon persoon and not
to hise successoris, and is to be paied in the same
first maner to the same oon persoon as bi vertu and
strength of the same now seid ȝeuynge maad in the
first maner of the ij. trouthe, thilk good mai not
iustli be restreynd and be aȝen holde fro payment
to the same persoon, thow the deede schal not be
doon and performed into which deede to be doon the
same good was to the same persoon so in the first
maner of the ij. trouthe ȝouun; namelich if it be not
vttirli certein that the receuyer schal not perforne the
same seid deede. Forwhy the zifte of the good to
the receuyer goth befôre the deede, into which deede
the receuyer is therbi bounde; and in lîjk maner the
payment of the same good to the receuyer ouȝte go
befôre the same seid deede therbi to be doon, bi as
myche as thilk payment is the fynding and the help-
ing in expensis and in other necessaries geting to the
receuyer into the same deede therbi folowingly to be
doon or the better to be doon. And therfore, if the
receuyer wolde knouleche that he wolde and schal per-
forme the deede into which he is thus bounde bi the ȝifte biforn maad and the paiement to be paiied biforn to him as into his fynding into the same seid deede, thowȝ it be knowe that the receyuer schal not perforne the deede, ther is no iust wøy forto therfore withdrawe and withholde thillk payment fro him. Also open ynowe; it is, that for the vndoing of a deede, which in dew ordre and processe ouȝte folowe a payment and be doon bi vertu and strengthe of the same payment, mai not be a cause wherbi the same payment schulde not be paiied but be restreyned fro payment; namelich if he, to whom it schulde be paiied, wole not knoueleche that he wole leue the same deede vnsoon. Forwhi ellis colour myȝte be take for- to lette and restreyne and wronge every payment in the world which is to be doon in the first maner of the ijᵗʰ. trouthe, or in cas of the ijᵗʰ. parti of the vijᵗʰ. trouthe after folewing. Forwhi ech paier myȝte bere an hond to the receyuer, that the receyuer wolde not perfornse iustly the deede into which the payment schulde serue. And so her of and herbi schulden innumerable grete debatis and strifis, wrongis, and myschesis rise and continue. Wherfore this vᵗʰ. trouthe is to be holde as firme and stable.

The vijᵗʰ. trouthe is this: If mouable or vnmoovable godis ȝouuen and dew to be paiied to eny oon persoon withoute successouris in the first maner of the ijᵗʰ. trouthe, (that is to seie, biforn the deede into which he is bounde bi strengthe of the biforn mad to him ȝift and payment,) mai not iustli be take fro and be aţenholde fro the seid man, thowȝ the seid deede be of him left vnsoon, (as it is now biforn schewid in the vᵗʰ. trouthe,) miche rather this is trewe,—whanne movabe or vnmovable godis ben ȝouuen and dew to be paiied

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1 Perhaps for should be cancelled. | ² as for firme, MS. (first hand).
to a person and to his successouris perpetual, that
ech of hem therbi and therwith performe a certain
assignable deed,—that, thou this man which now
lyueth performe not the deed for his while, this
movable good, (as cuppe or chalice, mytir, bacul,) or
vnmovable good, (as hous, feeld, wode,) mai not iustli
be takun fro him and his successouris. Forwhi not
oonli he him silf mai it lette bi the reclaime now
in the vᵗ trouthe sett which he mai make for him
dilf, but also he mai it lette bi lijk reclayme which he
mai and ouzte make for his successouris and in the
name and stide of alle and of ech of his successouris.
Also sithen his successouris ben not ʒıt founde in
wijte or defaute, wrong were doon to hem if this
good schulde be take so awey fro this man that
therwith to gidere and at oonis it were take awey
from hem. But so it is, that this man mai not oonis
or at eny tyme be putt out of riʒt and of pos-
seSSIoun of thilk seid mouable or vn mouable good,
him abiding in the same dignite, state, or office,
but that bothe he and alle his successouris ben
theryn, therwith, and therbi excludid for euer, in lasse
thanne the same good be ʒounen aʒen to hem of the
newe. Wherfore this man mai not iustli be vnriʒtid
and vnpossessid, that is to seie, be putt out of riʒt
and out of possessioun of the seid mouable or vn-
mouable good; thou this he not performe the dede into
withch thilk good is¹ so ʒoun, and so to be paiied is
an helping meene or a fynding.

¹ Probably is should be cancelled.
xvij. Chapitre.

The viij. trouthe is this: Alle bischopis and othere preestis and louger clerkis endewid for hem and her successouris bi mouable godis, (as chalicis, vestimentis, bokis,) and bi vnmoable godis, (as housis, feeldis, and free rentis going out of feeldis or of housis) and bi riçtis to sake and haue tithis and offeringis, grauntid and zoun to hem and to her successouris, stonden not in caas of the ij. partie of the ij. trouthe; but thei stonden in caas of the first parti of the ij. trouthe, and in caas of the viij. trouthe. Forwhi the blisse of heuen and the thank of God and his rewarding is al that is to be abide after and to be awaitid after in wey of reward and meede of ech bischop, preest, and clerk for ech werk and deede of his dignite, ordre, or office doing and executyng; and therfore no good mouable or vnmoable is zoun or paiid to hem as for reward and meede of her officis doing and performyng. In knowleching of which thing, whanne a persson is mad first clerk and takith his firste corown for to be therbi oon of the clergie, he seith and protestith openli thus: "The Lord is the " part of myn heritage and of my labour and trauеl " into which y entre. Thou, Lord, art he which schalt " zelde myn heritage to me,"1 that is to seie, as for reward of my labour into which y now entre; and so the first party of this viij. trouthe is suſciently opened for trewe. The ij. party of this viij. trouthe is witnesiid bi Poul ix Cor. ix. ci. bi long processe and

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1 "Modus faciendi tonsuras vel coronas primas et ordinandi clericos genuflectentes coram episcopo hoc modo. Sit nomen Domini benedictum, &c." (Then follows a prayer and a psalm). "Hic quidem obid-
bi an ensample of oxen threisingh or treding out corn of the strawe and chaif in a floor, and bi Poul i. Thim. v. ṡ.

Neuertheles thouȝ this present vij. trouthe muste needs be holden for open resoun which myȝte be broȝt therto and for textis of Scripture, (summe now biforn alleggid, and summe after sone in this present chapter to be rehercida.) ȝit it myȝte seme that açens this present vij. trouthe Crist him sylf spekith and memeth, Luk x*. ṡ., where he seide to his disciplis thus: Go þo: lo, y sende þou as lambren among wolues; therfore nil þe bere a sachel neither scrippes neither schoon, and grete þe no man bi the wey. Into what hous that þe entren, first seic þe, Pees to þis hous; and if a sone of pees be there, þoure pees schal reste on him; but if noon, it schal turne açen to þou: and dwelle þe in the same hous, eting and drinking thro thingis whiche ben at hem; for a werkmak is worthi his hire. Lo hou in these wordis, "a werkmak is worthi his meede," Crist clepid it which prechouris and prelatis schulde take into her fynding to be meede or reward of her prechung, which is a deede of cure doing. And in liik maner, i. Thim. v. ṡ, bi like and the same wordis Poul clepith the fynding of prechouris her mede or reward. Wherfore it wolde seme that the ij. partie of this present vij. trouthe is not to be holde as for trewe; but it wolde seme that the ziȝte of temporal godis mad to preestis is in the ij. parti of the firste trouthe sett biforn in the xvij. chapter; and therfore the temporal godis mowen be-withdrawe, if preestis performe not sufficientli the deedis of her cure. But ȝit notwithstanding these ij. now laste rehercida textis, (oon of Crist, Luk x*. ṡ, 1 beholde, MS. 2 Perhaps werk man, MS. (here and below), but ?
and the other of Poul, i. Thim. v. č., the viij. trouth is to be holde thorúz hise bothe before seid parties. And for dew vnderstonding of Crist and of Poul in the ij. now laste reherciid textis it is to wite that this word meede or reward mai be take propirli in his dewist and veriest maner of signifiying and bitokenyng, and he may be take vnpripirly out of his dewist and veriest maner of signifiying and bitokenyng, as ful manye othere wordis in Holi Scripture, and eke out of Holi Scripture, ben woned to be take.

Thanne ferther, if this word meede or reward be take in his dewist and propir maner of signifiying, certis he bitokeneth a thing which is to be ʒouun or paid for a werk biforn doon, and is thanne first dew to be ʒouun or paied whanne the werk is doon and eendid, for which the same thing is to be ʒouun or paied, and in this maner Holi Scripture spekith of meede, Math. xx. č., where the lord of the vyner in the eende of the day and of the werk doon in his vyner, seide to his procotour thus, Clepe thou the werkmen, and zelde to hem her meede, et cetera; not withsstanding that perauneture biforn in the dai thei hadden her sufficient fynding, as in mete and drinke, forto so wirche into the eende of the day. And also in this maner God spake of meede and reward to Abraham, Gen. xv. č., thus: I am thi defender and thi meede or reward, which is hugeli greet: Also in this maner it is writun, Sapience, v. č.: Forsothe ritiſful men schulen byue for ever and her meede or reward1 is at the Lord. Also, Apocalips xxii. č., God seith thus: Lo y come soone, and my reward or meede is with me forto zelde to ech after his werkis, et cetera. Certis in these iiiij. now biforn going textis and in manye mo than othere xl. conteyned in Holi Scripture,

1 reward, MS.
(as a man mai se bi *The Concordance* in this word *merces* in Latyn, *meede* in Englisch,) this word *meede* is take forto signifie and bitokene a thing 3ouun in the maner and for cause now seid; and this maner taking this word *meede* is his² propre and dew maner of taking, as al experience and famose vce according with so manye placis of Holi Scripture wolen conferme the same.

In an other maner this word *meede* or *reward* is takun vnpropiri and out of his dewist signifiying and bitokenyng; and this word *meede* or *reward* thus takun signifieth al oon with this word *fynding*, forto speke of such fynding as is mynystring of costis and expense and other necessarie or profitable thingis into that a certeyn deede be doon and executid. And sotheli in this vnpropre maner of taking *reward* or *meede* it is not spokun, as y weene, in al Scripture saue in the ij. textis biffre sett in the obieciioun, of whiche textis oon is of Crist, Luk x. 6, and the other is of Poul, i. Thim. v. 5. In whiche bothe textis *meede* or *reward* is takun not proprii, as it is of meede spokun in the ij. partie of the ij. trouth biffre in the xvj. chapiter of this present ijjr. partie, but vnpropiri for *fynding*, of which it is spokun biffre in the first partie of the secunde trouthe in the xvj. chapiter of this present ijjr. partie.

And that this answere is not feyned, but that he is trewe in this now laste partie may be proved. For whi ellis both Crist and Pouladden meened azens open resoun; for open it is, that it, wherof thei spoken in the textis, is *fynding* to the precher into the deede of prechig to be doon aftar the reseuyung of the

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¹ Several concordances were made from the Vulgate before Pecock's time, the most ancient being that of Antonio of Padua, composed in the early part of the thirteenth century. Cardinal Hugo's performance, written about the middle of the same century, may probably be the work here intended by Pecock.

² This is added by a later hand.
same finding. Also ellis Crist in the allegrid x. chapter of Luk schulde haue meened ażens him self in the other now alleggid placis, that he with his blis schal be the reward and meede of ech good vertuose deede; and Poul also in his alleggd text, i. Thim.1 v*. ē. schulde ellis haue meened ażens the now other seid spechis of God and of Crist; and also euere either of hem bothe schulden ellis haue meened in thilk ij. placis ażens mo than l. othere placis of Holi Scripture, and ażens the famose speche and meenyng of al the world fro the bigynning of the world hider to. And therfore myn answere now mad forto thus, as now is seid, ʒeue dew meenyng to the text of Crist, Luk x*. ē., and to the text of Poul, i*. Thim.1 v*. ē., is not feyned and lacking his sufficient colour and ground, but is euydentli ynoû trewe.

The viij*. trouthe is this: If the lay peple ʒaue at eny tyme to her curatis and to the successouris of her curatis perpetuali this riȝt forto clayme, aske, and haue ʒeerli certein offringis to be doon and tithis going out fro her wynnyngis and renewyngis, as fyndingis of the same curatis and successouris into deedis of her cure to be doon, thilk riȝt so ʒouun to the seid curatis and her successouris is lijk to the riȝt which myȝte be ʒouun to the same curatis or to othere curatis and her successouris forto clayme, aske, and haue ʒeerly a free rente of money going out fro certeyn housis or londis, as a fynding to the same curatis forto do the deedis of her cure. And that the paraschens so, as is now bifore seid, ʒaue, it myȝte seme weel herbi. For ellis it wolde solewe that persons and vilkers, luyng oonli bi tithis and offringis, hadden no benefice; sithen a benefice is no thing ellis than a riȝt forto clayme, aske, and haue certein fruytis or sum othur avail into his sufficient fynding forto do the deedis of his cure; for the benefice mai

1 Cow., MS. (twice).
not be seid to be the hous, neither the bodili chirche, neither the peple, neither the wijde cuntre of the parisch; for ech of these soortis now rehercid, except the laste, ben chaungid happili euery ʒeer; and the laste soort schulde rather be the benefice to the peple of the parisch than to him. And theryfore a benefice is no thing ellig than what is now seid to be, that is to seie, a riʒt forto ask, receyue, and haue certeyn fruytis or sum othir avail into his fynding forto do summe deedes of sum ceertin office. Wherof folweth this present viijᵗ trouthe to be firme and stable for a trouthe.

Also thus: It is to be seid that summe temporal goodis weren ʒoun to preestis being curatis into her lijfdode in the first maner of the iiijᵗ trouthe, and that bi cause of Cristis speche, Luk xᵗ. ʒ., in long proces, wheryn he seith, The werkman is worthi his fynd- ing, and bi cause of Poulis speche, iᵗ. Thim. viᵗ. ʒ. and iᵗ. Cor. ixᵗ. ʒ., bi long proces. And furthermore, sithe it was doon so after ward, that the maner of vncerteyn ʒuyng at mennys deuocioun and pleasaunce to preestis was chaungid into a certeinte of tithis and of offring in certein tymes, as open deede therupon scheweth, and as y haue proved in The spreding of the iiiij. tablis, and that for avoiding of perel and yuel, which ellig myȝte and wolde haue falle, if parascens schulde haue be left in her owne fredom for to haue ʒoun or not ʒoun eny thing to her curat, or how michi or how huite to hem it schulde haue likid; it muste be trowid that for avoiding of lijk perel and lijk yuel it was doon, that the curat schulde be stabili endewid bi the seid tithis and offringis, so that it schulde be a ful riʒt ʒoun to him forto hem aske rere haue tho tithis and offringis and othère like paymentis, like to the riʒt of a free rente or a lyuerey going out of an abbey or citee or an othir comunalte. Which perel and yuel wolde be this, that ellig, if such stable and fix endewng were not maad to the curat, hise
paraschenys myȝten and wolden him trouble with querelis, and theryn withdrewe his fynding, as ofte as he wolde bi doing of his dew cure offende hem. And certis in such aventure it were rather to truste to the conscience and discrecion of him which is in state of a reuler, than to the conscience of hem whiche ben in the state of hem that ben to be reulid. And theryfere nedis cost it was doon, that the curat was stabili endewid bi suche tithis and offerings and othere suche lijk payments; or it ouȝte haue be so doon, if good reule hadde be seen; and theryfere it is to be take now in fulfilling what was thanne left, as thouȝ it had be thanne so doon.

Also hou ellis schulde eny man be bold forto leue a craft to gete therbi his lijfode, and become a curat to othere; in lasse than he hadde a stable riȝt forto aske and haue his lijfode of his paraschens, and that his lijfode schulde not hange upon her plesaunce oonli; namelich sithen persoones, whiche ben nedis to be reulid of reulers, ouȝten not to be so miche trustid in so greet a cause forto not erre, neither for to be not other wise than weel avisid, that thei wolen not withdrawe vn dewli what thei ouȝten paie, if thei be greued? And also how ellis myȝte bi eny discrecioun haue be ordeyned or haue be admittid of the laife suche statis in the churc to be in subordinacioun of vn ders and owers, (as ben persoones of paraschens, and bischopis aboue hem, and archbishopis aboue hem, and patriarchis owre hem, and thanne the pope hiȝest,) but if the louȝest degre, in which ben persoones, curatis, upon which alle these othere statis ben bildid, schulden haue a stable fix endewing of lijfode, and but 1 ech of these othere statis schulde haue her stable endewing 2 in lijk maner? And theryfere it was

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1 Perhaps we should read but if;
2 endewiung, MS.

but see Glossary.
so doon, or ouȝte haue be so doon. And so for con-
tinuance of it what was doon, or for continuance of it which hath be so weel suffrid and allowid, as thouȝ it had be so ordeyned and doon, and ouȝte be now so ordeyned to be doon, (ne were that alle wijse men taken it as for doon, or as thouȝ it had be doon,) it is to be holde that the louȝer curatias, as persouns and vikers of paraschenis, ben stabili endewid in her riȝt forto aske and haue tithis and offerings and othere paymentis, how stabili a perpetual chauntry preest is endewid; so that his riȝt and benefice of lijflode hangithe not upon the beneuolence of his paraschens.

Moreover it is unwise that the livelihood of rulers should depend on the caprice of those whom they rule.

And certis ferther forto seie, it were neuere wijs policie and reule, that the reulers lijflode schulde hange upon her wittis and willis, whiche schulden be bi him reulid or conceild or detectid; and that bothe or it is to presume, that for the more parti her wittis and willis schulden be infirmer than ben hise, and also for freelnes thei wolden gruche ofter than thei schulden azens hise correpcious and reulingis, as experience ofte in suche maters schewith. And therfore this present viij." trouthe and it what he presupposith is to be holde for trewe, and namelich to be vsid as for trewe; thouȝ special writegis of eldist ordinauiscis of men in the Newe Testament kun not be founde, that so it was in eny tyme doon.

The ix." trouthe is this: Alle the peple of the lay parti, whiche wolden compleyne or holde hem wrongid of preestis or othere clerkis for the deedis not doon bi tho preestis or clerkis, into whiche deedis to be doon tho preestis and clerkis receyueden her fynding of the same peple in lay party, stoonden in caes of the firste trouthe, as it is open ynouȝ to se; and therfore thei mowe not eny punyschig or eny res
treyne sette to preestis or clerkis for the vndoing of
THE THIRD PART.

the deedis of cure, but the lay peple ouȝten compleyne hem to the iugis of the preestis and clerkis so trespassing and wronging, and proue her complaint to be trewe, and the other parti ouȝte be callid into answere forto wite whether thei kunnen excuse hem or no; and if the preestis and clerkis ben founde in the defaut, than first tho iugis ouȝten do therto dew and iust remedie. Forwhi, but if remedie of this wronging schulde be do in this wey, ellis no wey were forto make remedie to this wronging; sithen thilk remediying muste outhir be doon bi hem that ben wrongid, which is aȝens the firste trouthe, or bi othere persoones ordeyneyd for to be ther yn iugis; and but if the bothe parties schulden be herd at fulle leysers, oon for to accuse, the other forto defende, ellis vnsufferable myscheuys of hasty domes wolde ofte falle. And therfore this ixte. trouthe is algatis to be holde.

The xte. trouthe is this: The remedie which is iust and dew to be sett upon preestis and clerkis, trespassing and wronging the lay peple in caes of the ixte. trouthe, muste needis be othere punyschungis than putting tho preestis and clerkis out of her possessioun had upon her endewingis and fyndingis,1 bifoere seid in the vii., vii., and viijte. trouthis, hem abiding stille in her afore had dignitees or officis. For whi, if these preestis and clerkis thus trespassing schulden or myȝten iustli be punischid bi the seid putting out of riȝt and possessioun, hem abiding stille in her dignitees or officis, this deede and processe of punysching schulde be mad and doon aȝens the bifoere going here vte. and vii. trouthis, as folowith weel bi strengthe of the vii. trouthe; and wrong schulde be doon in thilk punysching to the succesouris of tho preestis and clerkis

1 and fyndingis is added in the margin by a later hand, which has made erasures in the text.
now lyuyng,1 whiche successouris not ȝit han so tres-
pacid, that thei schulden be punyschid or vnpossesid
in her procutour or attorney occupiynge now tho godis
and the possessioun of tho godis in his and her names
to gidere.

And therfore folowith her of the xiȝ. trouthe: That
the iugis of these now seid preestis and clerkis, thus
trespaيمنg and wrong, ouȝte punysche tho preestis
and clerkis bi payment of money, or bi open schame
and peyne, or bi remouynge hem fro her had dignitees
and officis, so that other persone worthi therto be
putt yn forto succede to hem and forto continue the
riȝt and the possessioun in her owne names and in
her successouris names, that the successouris be not
oonys vnpossesid for the perel and the wrong before
sett in the viȝ. trouthe; which perel and wrong
schulde ellis bifalle to the seid successouris. And so bi
al the processe bigunne before at the xvij. chaper of
this iijȝ. partie and continued hidir to it is open that
tho iȝ. opinious, conclusiouns, and holdingis there in
the bigynnyng of the xvij. chaper rehercid, ben
erouris and vntreuthis, if it what is presupposid to
the viȝ. trouthe be trewe.

xviiij. Chaperiȝer.

Ferthermore, thouȝ this processe biforn mad fro the
bigynnyng of the xvij. chaper hidir to be sufficient
for to schewe the iȝ. opinious there rehercid to be
vntrewe, ȝit into the same purpos more mai be seid
thus: In iiiȝ. maners a man mai ȝeue to an othir man
aloone, or to the othir man and to hise successouris,
or to a count or comounte and her successouris, moveable and vnmoveable godis.

The first maner is, if a man zeueth to me oonli, or to me and my successouris,¹ or to me and mi felawis and our successouris, freli and vttirli, that is to seie, withoute eny hope or lokynge after that eny thing be azen zouun, or eny other deede as thercor be doon, as bi boond and withoute eny reconuencioun or conuenant of bond expressid or priueli vndirstonde forto zeu azen or for to do thercor eny deede and with oute eny condicioun. Certis in this firste maner fadris and modris ben woned zeu to her next children oonli, and sumtyme to her next children and to the successouris bi blood of her next children; and this zift procedith of pure free loue which the zeuer hath to the receyuer; or ellis, thouz vndir hope, trust, and entent, zit withoute meenying that² the receyuer be bounde to fulfille and performe thilk hope, trust, and entent.

The ijᵗʰ maner is: If a man zeueth³ to me aloone, or to me and my successouris, or to me and to my felawis and our successouris, eny moveable or vnmoveable thing, with hope and trust or entent that y aloone, (if it be zouun to me aloone,) or that y and mi successouris, (if it be zouun to me and my successouris,) or that y and my felawis and our successouris, (if it be zouun to me and hem and our successouris,) schulen zeue azen or do sum deede as therfore or as ther with or ther bi to be don as bi boond. And in this caas of zifte, if y take not upon me and consente not for me and my successouris in my name and heris forto fulfille and performe thilk trust, entent, and hope born toward me and my successouris, as for that y am absent fro the zeuer, whanne he so

¹ successouris, MS. (by clerical error ?).
² that is interlined by a later hand.
³ zeue, MS. (first hand).
CHAP. XVIII.

zeugeth; or if y therazens reclame or proteste for me and hem, that y for me and for hem wolde be fre without boond or couenaunt for to it fulfille and performe, as whanne that y am at the zeuer present in tyme of his zift making or in tyme of the zifte to me denouncing, and zifte the zeuer reuokith not the forme of his now seid zift, y and my successouris mowen rejoice the seid thing so to us zoun, and we ben not bounde for to fulfille his trust born vp on or toward us.

But azenward as for the iij. maner of zeuyng, if in the caus of the ij. zeuyng, as doon in the zeuers side, y in my name and in the name of my successouris bihete or proteste or consent openli bi word or bi other signe, or priueli bi interpretacioun and presumpcioun to be in this mater take bi that, that y, being present and heering the forme of this zifte to me and to mi successouris thus vndir trust and entent mad or to me denouncid, am stille in not reclaymyng azens the trust neither azens the zifte, am certis with my successouris bounde not for the putting of such trust upon us oonli, but as bi couplid to gidere couenaunt fortz fulfille the seid put upon us trust and entent, if we wolen rejoice the zift. Of which couenaunt the oon parti is in the zeuers side; that we schulen haue the seid thing; and the other partie is in oure side, that we schulen therfore or therbi or therwith do and performe his upon us bisett trust. For couenaunt is a double graunt or a double zeuyng couplid to gidere of iij. persoones or parties, grauntoing or zeuyng to gidere in the maner now expressid.

In caas of this iij. maner ben tho that ben feffid in othere mennys londis iointli oonli, or ioyntli and deviseli vndir expressid trust, that thei do sum what therwith. Also in caas of this iij. maner ben executoiris of a testatour, as comoun formes of testamentis
beren open record and witnes, whanne the seid feffers and executours expresseli or priueli bi presumpioun of the lawe graunten and consenten as bi couenants making, that thei schulen performe the seid trust and entent.

The iiiij. maner of zeuyng is whanne in the forme of zeuyng and in the expressioun of the zeuyng is sett expresseli a condicioun as a parti of the zift or zeuyng, bisidis alle condiciouns, whiche ben nedis cost to be priueli vnderstonde in ech zift, in ech couenauent, in ech vow, and ooth, of whiche condiciouns mensioun is made in the iiij. parti of the book Filling the iiiij. tablis. And whanne in this maner zift is maad to me and to my succassouris, and y or eny of hem fulfille not the condicioun, certis as soone as the condicioun is brokun the zift is voide; and the thing so zoun vnnder condicioun fallith out of his possessioun, which brekith the condicioun; and therwith the thing fallith out of the possessioun of alle hise succassouris, bi as miche as the zift is oonyss voide and come into nouzt, and therfore mai not come azens withoute a new deede of zeuyng.

Neuertheles the seide man mai not be put azens his wil out of the possessioun of the thing, eer than bi iugement of the iuge he be therto condempt, and suufficien comptent and proof is mad that the zift was so as is now seid maad vndir condicioun to him and to hise succassouris, and proof therwith is mad that he hath brokun witingli and wilfully the same condicioun; thouz as bi strengthe of cler conscienc, as soone as he brekith the condicioun, he fallith fro al rizt to holde and haue eny lenger the seid thing to him and hise succassouris so zounn. And therfore vndir ful miche perel of soule ech such

\[\text{\footnotesize 1 so is interlineated by a later hand.}\]
chap. xviii. man and ech of his successouris ouȝten be waer that he breke not the condicion of the ȝift to him and to' his successouris mad, lest he bi thilk breking bringe yn greet losse to his successouris withoute her deseryng. 

After the descryuyng of thes iiiij. maners of ȝeuyngis it is to be considerid, that, (thouȝ the riyȝt and lawe forto cleyme, aske, and haue thisiis and offringis and othere suche smale paymentis was mad or ȝouûn to bishopis and to othere prestis and clerkis in the first maner of the ijȝt. trouthe, declarid bifiore in the xviȝ. chapitre, as mai be take herbi: It is to be seid that summe temporal godis were ȝouûn to hem in thilk maner, bi cause of Cristis speche, Luk x. ṭ., where he seith, The werkman is worthi his fyning, and bi cause of Poulis lijk speche, i. Thim. v. ṭ., and i. Cor. ix. ṭ.; and noon othere godis kunne be founde forto be ȝouûn to bishopis and to othere prestis and clerkis in thilk first maner of the ijȝt. trouthe, saue thisiis and offringis and suche othere smale parcellingis of paymentis; and therfore it is to be take that the riyȝt forto aske and haue suche thisiis and offringis and suche othere smale godis was ȝouûn to bishopis and to othere prestis and clerkis in the firste maner of the ijȝt. trouthe, ȝhe, and therfor in hardir maner than is bifiore tauȝt, proved, and concludid in the x. and xijȝt. trouthis the lay peple mowen not iustli procede aȝens bishopis and othere prestis and clerkis, as forto make hem lese tho tithis and offringis,)—ȝit it is to be vndirstonde and to be take that the grete maners, castellis, and curt placis, and the grete lordschipis of barunries and othere suche like, whiche weren ȝouûn summe to bishopis, summe to archidekenes, summe to deenys, summe to collegis, weren

1 to is interlineated by a later hand.
300un in the firste of these iiiij. maners now in this present xviiij. chapiter descriued: except oonli tho of whos 3euyng it is expressid in the chartour of the 3euyng, that thei were 300un in the ij'. maner, or in the iij'. maner, or in the iiiij'. maner. Forwhi, no man in eny thing receuyng into zifte ouxt holde him silf and his successouris ther yn to be more bounde than he knowith him and his successouris to be ther yn bounde, and that bothe for eschewing of lesing and of vntrouth, and for eschewing of grete pereis and disturblauncis and debatis, whiche ells aqens conscience schulden bifalle, and for that iugement is euere to be 300un for fredomys parti, saue into how myche can be schewid sufficientli for bondage; and so it is, that neither bi witnessing in word of hem that herden the forme of the now seid ziftis, neither bi the 1 cartis or chartouris writun ther upon to bishopis and to othere seid persones can be had eny sufficient euydence, that tho now laste seid grete and riche castellis and maners weren 300un vndir the iij'. maner, or vndir the iij'. maner, but if it be fewe, and that in late daies, as to collegis vnder hope, trust, and entent, that the maister and the felawis kepe the statutis of the collegis, and as to summe abbeies or monasterijs forto kepe 3eeri solempnytees of cerceyn obitis. Wherfore it is to be take, that alle these seid endewingis to bishopis and to othere worthi statis in the chirche weren 3eue to hem and to her successouris in the firste of the seid iiij. maners oonli in this present chapiter bifoere discrined, excepte tho endewingis which now ben seid to be execeptid bi cartis or othere writingis, witnessing other forme of her 3euyng.

1 the is interlineated by a later (?) hand.
Confirmation of this view from the charters and deeds of gift conveying manors and castles to bishops and convents.

Chap. XVIII. Confirmation to this now concludid trouthe and conclusioun is this, that in the chartis or chartouris, conteynyng the formes of ȝeuyng the seid greet endewing [bi] vnmoveable godis (except oonli the whiche ben now before seid to be exceptid) is noon other forme of ȝeuyng expressid, than that this man or thilk man or thilk womman ȝeueth this castel with the purtenauncis, thilk maner with his eeldeis, (and so forth of othere like,) to thilk bispoch and hisse successouris, or to thilk abbote and counet and to her successouris for euere, into pure and free and perpetual almes. And if this be trewe, (as it wole be founde trewe, if the seid chartis be schewid,) certis thanne solewth needis, that alle thoe vnmoveable godis so zoun wen ȝooun oonli in the first of the iiiij. now here reherced maners. Forwhi if ȝeue a noble to a poor man and seie to him thus: “I ȝeue to thee "this into very and pure almes,” y meene not in the wordis, that he schulde do ther with myn almes or his owne almes; but y meene, that y in so ȝeuyng to him do myn almes, and that y make thilk deede of ȝeuyng myn owne almes, and that y comytte to his wil forté do therwith what him likith. Not with stonding y hope that he wole vertuoseful ful weel spends it. Wherfore bi lîjk skile, if lordis or ladìes seiden and wroten in this wise: “Y ȝeue to this “bishop or abbote and hisse successouris this town or "thilk town or this maner or thilk maner into pure "and perpetual almes,” thei meeneden not that the bishop and hisse successouris or abbote and counet and her successouris schulden do therwith the very and pure perpetual almes of the ȝeurers, neither his owne pure and perpetual almes, but that tho lordis and ladìes maden thilk seid ȝeuyng to be as her pure

\[1\] iiiij., MS. \[2\] of myn, MS. (first hand).
and perpetual almes, so that the bishop or the abbot
and her successouris receuyng the seid good vn
dir this forme of \textit{3euyng} is free to do therwith what thei
wolen, as for eny bound growun to hem bi the \textit{3ifte}
somad to hem; thouz it were so, that the seid lordis
and ladies so \textit{3euyng} hadden so good opinonium upon
bishops and abbotis in the daies, that thei trowiden
algatis that bishops and abbotis wolden not spende
the \textit{3ifte} other wise than vertuosel and weel. But
\textit{3it} what is al this for to make eny bond to the abbot
or bishop and her successouris forto spende weel tho
\textit{3ifte}, more than if the same abbot or bishop and her
successouris hadden the same \textit{3ifte} bi heritage or bi
biyng or bi wynnyng in waiouring or bi sum other
fre maner of geting and receuyng? And so thus
miche more as is conteyned in this present \textit{xviiij}.\nchapiter hidir to y caste to ouer what is seid biforn
in the \textit{xvij}. and \textit{xvij}. chapitris forto schewe the ij.
opinionous to be vntrewwe, whiche ben biforn rehecrid
in the bigynnynge of the \textit{xvij}. chapiter.

Forthermore, for more declaracioun to be had in
this mater, it is to vndirstonde that a \textit{3ifte} mad in
the \textit{iiij}. maner now biforn spokun muste needis be
dyueres and othir than is the \textit{3ifte} mad in the \textit{iij}. or
\textit{iiij}. maner. Forwhi, whanne a \textit{3ifte} is mad in the
\textit{iiij}. maner, how euer soone the condicioun is not
fulfillid, the \textit{3ifte} is voide and cesith, bi cause the
condicioun is a parti of the forme of \textit{3euyng}; but
whanne a \textit{3ifte} is maad vndir entent or hope, thilk
entent or hope is not a condicion and a parti of the
\textit{3euyng}, but it is a circumstaunce of the \textit{3euyng},
which is clepid eende or purpos of the \textit{3euer}. For-
whi, sithen every vertuose \textit{3ifte} is doon for sum eende,
(for no man mai eny deede do avisidli withoute sum
eende and entent and purpos thereto take, as y haue
proued in othere placis,) it wolde ellis folewe needis,
that every \textit{3ifte} maad bi delyberacioun were a \textit{3ifte}
\textcopyright{} 2
A gift made under trust, if accepted as such, is a covenant, the non-fulfilment of which by the receiver does not forthwith make the gift void: but such a receiver may be punished for his neglect, or if he persist therein, may eventually be deprived by just judgment.

Also the iijth maner of zifte, which is a couenaunt, is a double zifte of the principal zeuer and of the receyuer. Forwhi the principal zeuer zeueth a thing or a dede, and the receyuer zeueth azenward, as therto or therfore coupling an other thing or deede; and open it is, that the iijth maner of zifte is not but oon symple zifte; and therfore the iijth maner and the iijth maner needis ben dyuerse, and not oon and the same. And for as miche as the iijth maner of zeuynge is not oon symple zifte but ij. zifteis, of which oon passith fro the principal zeuer into the principal receyuer, and the other passith fro the seid principal receyuer into the seid principal zeuer; therfore in cas of the iijth zeuynge, aifter that the principal zeuer hath mad executioun and deluyerance of the thing or deede 3ouun to the principal receyuer, eer than the receyuer make executioun or deluyerance of the thing or deede bi him 3ouun or namelich bihiȝt to or for the principal zeuer, if the seid principal receyuer in eny tymo wol not perfore what he so bihiȝte, ȝit he fallith not therbi fro the riȝt which he hath bi the zifte of the principal zeuer mad to him, neithir in that and therbi the zifte mad to the receyuer is voide. For whi the zifte so mad to him passid into him fulli and hooll with al the substantce and alle the parties of the same zifte, and therfore it must dis needis abide, though the zifte which the receyuer mad or bihiȝte forto

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1 a condicioun, MS. (first hand.) | 2 Probably we should read a zifte.
make be not performed and executid; sithen this ij. zifte is not substaunce neither parti of the firste zifte, as it is open; for ellis thei weren not ij. ziftis, but oon zifte, thou thou thei be ij. ziftis couplid and cheyned to gidere. But certis up on this receuyer compleint mai be mad, and he mai be callid into iugement, and whanne it is proved that he hath not performed what he ouzste haue performed bi strengthe of the seid iiij. maner, he mai be thersore punischid; but he mai not of what he hath receyued be depreiued, al the while he wole amende and continue what he promisid. Neuertheles if he openli knoulechith, that he wole not performe the biheest mad to the principal zuer; or ellis, that he ofte and miche failith, after that ofte and miche he hath be iugid and comandid for to amende,\(^1\)—so the discrecioun of the iuge is that the seid receuyer can not frutefulli and conuenientli be punyschid other wise than bi the depriuyng of the zifte mad to him,—certis thanne bi sentence of the iuge he may be mad lese the thing so to him zoun, and not erst, neither other wise. And this remedie now sett here is al what mai be do azens the vn-trouthe of the receiuer in caas of the iiij. zeuyn. And skile whi al this is trewe may be perceyued weel ynow\\(
umende\) of a diligent considerer, waiting weel to ech word which is now biforn here seid.

\(^1\) amende is added in the margin, in a later hand.
In the earliest times church estates usually belonged to a bishop and his clergy in common, the churches of his diocese being regarded as chapels of the mother church. They were soon afterwards divided by the bishop and clergy themselves into four parts, for the bishop his clergy, a building fund, and the poor respectively, such division to continue so long as they thought fit. Some variations from this division obtained in some places.

Also in this matter of the clergies endowing bi immovable geols it is to wite, that in sum tymey and in summe cuntres, namelech in the eoldst tymey of such now seid endewing, immovable geols weren zonun to the bishope and his clergie and to her successouris in comoun to gidere, euyn as liyk teyning hath be mad sithen to an abbot and his conent and her successouris. For in the oold tymey the bishope and his prestis with his othere clerkis helden residence in the modir chirche, and alle othere churcis of the diocese weren chapellis oonli therto; and thanne alle tho geols and alle othere movable geols of thilk chirche or comoute weren reuid and expendid bi the bondis or namelech bi the ouer sitt and wil and disposicion of the bishope. Neuertheles, soone after such endewing receyued in this seid maner bi grete plente of ricches, the bishope and his hol chirche of the clergie aconcluden to gidere not bi boond but bi freenes of deuocioun forto contynynge oonli so long as to hem it schulde like, that her seid so greet and large endewing, whilis it abode in so greet succiens, schulde be departid into iiiij. partes; of which the oon the bishope schulde hauo forto supporte his honour and his conent of gistsis and suche othere; an other parti the prestis and othere clerkis schulden hauo for her fynding and sustentacion; and the iiij. schulde be bisett upon reparacion and sustentacion of the bodili chighe and of liittis and ourmentis and of suche othere thingis; and the iiij. partie schulde be delid to poore men into almes:

1 sumtyme, MS. 1 by ouer sitt, MS. (first hand).
thou; in ech of these parties al schulde go and passe bi disposicion of the bishop, and thou; in summe cuntrees the departin was mad other wise and into iij. parties, as a man mai fynde in oold wrintings.

Furthermore, in othere tymes and in othere cuntrees, or in the same now biforn spokun cuntrees, but in tyme succeeding to the now biforn spokun tyme, suche chirchis thus endewid, (that is to see, considering that tho godis weren ʒoun to hem in the firste or iij. maner biforn seid in the xvij. chapter, and not in the iij. or iiiij. maner there spokun, and therefor thei myʒten bi her comoun asent aliene these same godis fro hem sylf, and myʒten make hem to be verrill the propre godis of this man or of thilk man,) tooken avise to gidere and departiden these godis, and ʒauen oon part to the bishop forto be as in propr e his good and hisse successouris withoute ony other ynh other yen partyn. and in lijk maner thei ʒauen an othir part to the deen and hisse successouris in propr of lordschip; and an other part to the archideken and hisse successouris in propr of lordschip; and so forth to othere. And thus tho godis, which weren biforn comoun, weren mad propre bi hem which hadden therto sufficient auctorite and power; thou; after in othere tymes summe lords ʒauen certain possessiouns to the bishop and to hisse successouris oonli, and sum othere ʒauen to the clerkis and preestis of the queer and to her successouris oonli, as the wrintings of the ʒeuyns beren open witnes. Certis this consideracioun now seid in this present chapter schal do greet eese to reders in the Summe of Gar- cian, or in the oold book maad of popis Decretalis, and of decrees maad in general councelis and in provincial

1 and is interlineated in a later hand.
2 For the ancient authorities on this subject, see Bingham’s Antiq. Chr. Ch., book v. c. 6.
counsel of diverser trees. Forwhie summe chapite-
tris, which a man schal rede in tho bokis, spoken of
the maner had in oon and for oon of the now before
descryued tymes; and summe others chapitres spoken
of the maner had in an other and for the same othir
of the now before descryued tymes; summe spoken of
the maner had in oon and for oon prouynce or cuntre;
and sum spoken of the maner had in an other and
for the other of the now before descriued prouyncis or
cuntres. And therefore tho chapitres ben not betwixe
hem sylf repugnant, thou; thei schulen so seme to
be, if this which is now before [seid] in this present
chapiter be not considerid; riȝt as others chapitres in
Gracianys Summe and in The book of Decretalis, (of
which chapitres summe spoken that "clerkis schulden
"not make testament of her chichis godis," and summe
spoken that "thei mowen make testament of the
"chiches godis,") ben to be vndirstonde aftir the tymes
and cuntrees, in whiche and for whiche thei weren
made; and thei alle ben not to be take for ech tyne
and ech cuntre. And, if this be considerid, tho chapit-
tres schulen be seen forto not repugne bitwixe hem
sylf. And therefore, riȝt as whanne and where it was
ordeyned that clerkis schulden not make testament of
the chichis godis, thanne and there it was not leeful
hem forto make eny such testament; so whanne and
where the contrarie was ordeyned, or the other now
seid ordainance was reuokid, or bi eny iust wey he
cesid, clerkis myȝten weel ynow; saufli in conscience
make testament of her chichis godis, whiche camen
to hem bi riȝt of her tyne.¹

Ferthermore it is to wite, that in ij. maners of
vndirstonding it mai be seid that godis ben of man;

¹ See Gratian, Decret. pars. ii. caus. x. and caus. xii. throughout; also
Greg. Decretal. lib. iii. tit. xxvi.
oon is, for that thei ben hise bi riȝt which he hath in
hem, or bi riȝt which he hath into hem; an other is,
for that it is semeli and conuenient that the godis be
3ouun to him. Ensample of these ij. maners is this:
If y be riche and haue wunne more good than is ne-
cessarie to me my self and to myse, al this good is
neuer the lasse myn, and no parti of this good is any
other manny good in the first now seid maner, which
is very and propre. Neuertheles, bi cause it is con-
uenient and semeli and a counsell or a bidding of
God that my good, being ouerplus to the rede of me
and of myse, y schulde ȝeue to poor men into almes,
therefore in an vnpropere maner of speche, which is the
ij. now seid maner, these godis of myne being so
ouer plus mowen be seid the godis of poor men, eer
thei be ȝouun to poor men, and eer thei be mad verili
and propirli to speke the godis of poor men in the
firste maner now here before sett and seid. And so
in this secunde maner of vnpropere speking is the long
processe of Seint Bernard to be vnfulstonde, which is
sett in The iiiij. book of flouris, the iiiij. chapiter in
the eende, and in the v. chapiter there in the bigyn-
nyng, where he seith thus: What euere thing comyng
to thee bi riȝt of the auctir thou takist ouer thi
necessarie feding and thi symple clothing, it is not
thin, it is raneyn, it is sacrilegi, that is to seie thifte
of holi good.—For to not ȝeue to poor men the godis
of poor men is even synne with sacrilegie. Certeinli
the ricchessis of churche ben patrimonys of poor
men, and therfore what euere thing the mynychris
ther of, (wiches ben desponsatours ther of, and not
lordis or possessouris ther of,) taken to hem seif ouer
liȝfode and clothing, thei taken fro poor men with

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1 "Denique quicquid prerer necessarium victum ac simplicem vestitum de altario retines, tuum non est; rapina est, sacrilegium est." S. Bernard. Epist. 2. (Op. tom. 1. p. 120. Ed. Par. 1839.)
Chap. XIX.

A sacrilegios cruellos. Thus miche and more of this mater Bernard seith there. But y seie, Certis if Bernard in these words there writun be not vndirstonde in this now seid secunde maner or in sum other lijk maner dyuers fro the firste seid maner, which is propre maner of speche in this mater, ellis it is to be seid that Bernard in thilk seying faild.

Also manye processis of holi men, whiche thei writun in this mater, ben to be take thus, that thei so wroten in wey of counseling and in wey of exerting, as thei wolden that it were and as thei wolden that men wolde do, and not that thei wroten in wey of diffynyng that it oute needis be so done. And therefor riit weel waar outhe reders be, whanne thei reden in oold mennys writingis, that thei cleue not ouer soone thereto, into tyme thei han reducyd, resolved, and brought the conclusions whiche thei there reden, in to the propre principis and groundis of the conclusions, of whiche and bi whiche principis and groundis the same conclusions muste take her trouthe, if the conclusions eny trouthe have in hem. For certis noon of the conclusions, whiche euer holi men wroten, takith his trouthe herbi and herfore, for that thei wroten thilk conclusion; but ech conclusion takith his trouthe of and fro and bi his ground and principil, fro and out of which he descendith in formal argument, thou; no writer in the world hadde euer ther of write eny word, or schulde in tyme to come.
write any word; as that ech conclusion of holi feith, (that is to seie, into whos fynding and leernyng mannyng resoun [mai come] withoute therto mad reuelacioun or assercioun fro God) be founde groundid in Holi Scripture; and ech conclusion, in to whos fynding and leernyng mannyng resoun withoute the seid reuelacioun and assercioun and withoute assercioun of eny other creature (as oonli therof teller, asserer, or witneser,) may come to, is to be founde groundid in philosophie, and in therof principlis so open that no resoun mai aznens hem seie nay. And furthermore, that it is noon inconuenience forto holde that oolde writers and holi writers and writers clepid "Holi Doctouris" faileden sum while in her writtingis, schal be open ynowz in the book clepid The iust apprising of Doctouris, and sum what in the book clepid The iust apprising of Holi Scripture. And if thilk doctor Henric, which is clepid "The Solempne Doctor,"1 hadde blessid him sif fro this now seid perel, he and hise felowers2 hadden not fallen into this dotage, forto seie and holde stidy, that prletis of the chirche in the clergie ben not very lordis of the vnmouvable goodis whiche ben 3oun or biteke to hem, but thei ben fruyte veers of tho godis hauyng therwith power to dispense in almes at that is ouer it that is to be take into her nede.3 Certis mai weel seie that this oppioun is a dotage. For y woot not where yn a man schulde be seid more to dote than to holde aznens the playn

1 Henricus Goethals taught theology in the Sorbonne, in the latter part of the thirteenth century, "tanta cum laude, ut totius acade- mis Parisiernsis suffragio Doctor Solennis appellari meruit." Cave, Hist. Lit. s. v.

2 "felowes (?)", MS. (first hand).

3 "Primo modo habere bona in communi non diminuit de perfec-

tionis ratione, quia habentur etiam à ministris ecclesie, ut eis debita ratione servitii et ordinis quem habent in ecclesiis, et hoc quo ad id quod pro hora convertunt in usum necessarium. Quo ad residuum enim habent ea, ut alis, qui nun-
forme of tho charters, bi whiche the possessiouns of the
chirche ben ʒouun to prelatis and to clerkis and to
her successouris forto be her owne in very lordschip;
and so whether thei in so holding doten, or ellis that
y in my now ʒouun doctrine erre, lete the writingis
and the chartours of the donatouris or of the ʒeuers
be iugin, for in this mater noon othere thingis or per
soones mowen be so sure theryn iugin.

Neuertheles thouʒ y feele thus, that the clergie hath
very lordschip upon the vnmoveable godis ʒouun to hem,
and also upon the offringis and tithis ʒouun to hem,
so ferforth that as with thingis being verilli heris thei
mowen ther with do what thei wolen, as for eny lak
or default of power and of lordschip hauyng ther upon,
as ferforth as thei myʒten if thei hadden wonne the
same godis with labour of honḍ or with craft, or had
den had tho godis bi successioun of heritage; (forwhi
in euer either caas thei ben like very lordis of the
godis;) ʒit y feele not thus, that the clerkis ben free
therbi forto expende tho godis in eny point azens riʒt
doorn of resoun in pride or in gloteny or in leccherie
or in waast, and ben not worthi blame of God;
forwhi no temporal lord or louʒer man, hauyng more
plente of good than is necessarie to the nede of him
sifl and of hise, is so fre; sithen al, what euer is doon
azens resoun, is more1 moral vice and synne; and
therfore in caas of such vnresonable expensis doon bi
clerkis and bi the laife, y holde and feele that miche
more the clerkis synnen in so expendng than the lay
persoones in lijk maner expendng synnen, and that
for circumstaunce of the kunnyng in clerkis, and for
this circumstance that thei ouʒten be ensaumples of
moral vertues to the lay parte. And this is the
hardist point of great perel, which y can bringe azens
clerkis spending amys the goodis ʒouun to hem, if y

1 Probably more should be cancelled.
schal seie and speke aftir sure fundamental encerche, and not be recheles forto faile bi moving of greet deuocioun withoute sufficient before had groundly consideracioun, as manye denoute writers ben founde to do.

Ferthmore it is to wite, that oon clerk, (but verili to seie oon heretik,) tempereth the firste opinioun rehecrid bfore in the bigynnyng of the xvj. chapter, and seith in this maner, that if the clergie mys vse habituali or customabili his vnmovable endewling, the clergie may leefulli and ouste be dispoilid of thilk endewling bi the temporal lordis, and ellis not. But that this seiyng is vnskilful may be schewid thus: How euer habituali or customabili y trespase ægens the king, what schal this hurte myn heir which no thing trespacith to the king, but is a ful louyng and a trewe servaunt to the king? Or how euer habituali or customabili I trespase now to the king or to God bi myn vnmovable or movable godis, whi schulen mi children not þit bigeten suffre therbi eny losse of good to hem dew, whiche not þit trespacen neither habituali neither actuali? Or in caes that certeyn godis be þouen to me and to othere iij. felawis in comoun, if y trespase to the king or to God habituali or customabili, what resoun were it that thei not þit so trespacing schulden be dispoilid of thilk hool same good? Wherfore if y be a bischop and mys vse habituali or customabili myn vnmovable possessiouns,

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1 Pecock here refers to Wiclif, who affirms that in "many cas suietes may lefully withatond tithes by God’s law and man’s also." (Of Clerks possessiones, MS. c. 25): and that "the curates ben more cursed of God for withdrawing of teaching in word and deed in good enample, than the suietes or people in withdrawing tithes and offerings, when they do not well their godly office." (Of the Offie of Curates, MS. c. 5.) Both these citations are taken from Lewis’ Life of Wicliffe, p. 131.

2 Perhaps an error of the copyist for mi.
and thout an hundrid of my predecessouris han mys
voied like wise, what riht were this that an innocent,
the, many innocentis comyng aftir me, to whom these
godis ben toum as weel as to me, and whiche
schulden weel vse tho same godis, schulden be de-
prued of the same godis?

If thou seie the new rehercid opynyoun of the seid
clerk to be groundid here on [this:] that sufficient mark
and eyudence may be take, that al my succeedouris
schulen be viciose mys vseres of tho godis, bi cause that
y and so manye of my predecessouris han be in habit
and in custom mys vseres of the same godis, certis this
ground is vntrew. Forwhi a man forto take such
mark or evidence were him forto inge of thingis
pureli and utfirli to comen, and so forto take upon him
the ingement which ounli longith to God, after sen-
tence of Crist rehercid. Acts ii. 36, where it is writun
that Crist seide, It is not of you forto vite tymes and
momentis, which the Fadir hath putt in his power;
and so such a inger schulde inge ouer presumptuosely,
sithen he stieth so hit that he takith upon him the
ingement which is according ounli to God, and in that
he makith him as God, which maie not be withoute
symne and vice. And therefore this grounding is nautt,
for it is atens resoun now formed.

It is also atens the witnes of Holi Scripture. For-
whi not withstanding that King Saul was a wickid
customable synner, tit God prouedid that David a lust
king succeedid next to him; and not withstanding
that fro King Robsam in Israel bi long succeedion
into Ezehic ech king was habituall an ydolattrer
and mys using habituall the godis of his state and degr
do ofifice. tit a ful noble and hol king Ezehic and
an other good king Issie succeediden. And therefore
bi lijk skile, thouz y bishop and many of my prede-
cessouris weren habituall and customabili mys vuing
godis of the chiche, no sufficient mark and euydence
mai be take therbi that alle my successouris schulen be in lijk maner habituali or customabili mys vsers.

Also azen the seid opioun may be argued thus:
Moreover if the opinion were true, evil kings might with equal reason be deprived of their possessions, from which much mischief and wrong would follow. Such an opinion is therefore false and absurd.

If the seid opioun be trewe, thanne sithen the endewing of princis is mad to hem for that thei schulden weel vse hem in spending hem vertuoseli aboute the good temporal reuling of her peplis, (namelich where that princis ben endewid bi the comounte,) it wolde folewe, if princis weren customabili mys vsers of the godis, that the comoun peple schulden take fro hem the godis hem abiding in her statis of princehode. And if this schulde be doon, manye mysccheefis wolden therof folewe. Wherfore the seid opioun is not to be holde no more for the seid habituacioun and custom, than if the mys vce be withoute the seid habituacioun or custom; for in euer either caes lijk wrong schulde be doon to the successouris. And open it is, that of what euer gouernanunce or deede folewith and cometh bi his strengthe vnriist or wrong, thilk deede or gouernanunce in him sif is vnriist and wrong; and so thilk opioun taken upon the seid habituacioun was take childeli and lewidli.

Thus y make an eende of the iiij part of this present book.
Here bigyneth the iiiij. part.

The First Chapitre.

The iiiij. principal gouernaunce or point to be tretid in this iiiij. principal partie, for which gouernaunce summe of the lay peple vniustli and vnworthili blamen and vndirynmen the clergie, is this: In the clergie ben dyuerse statis and degrees of ouerte and netherte; as that aboue manye preestis soortid to gidere in to oon cuntre or dioceis is oon bischop forto ouer se and attende that alle tho preestis lyue and do as it longith to hem bi her preesthode, and forto iuge querelis and pleintis and causis and stryues, if eny such rise among summe of tho preestis, and forto redresse the wrongis whiche preestis doon to her parischenys or ministris, if thei eny such doon; and aboue manie bishops of a larger cuntre or of a prouyncie is oon archibishop for to in lijk maner ouer se and attende that tho bishops lyue and do as it longith to hem bi her bischophode, and for to iuge querelis and pleintis and debatis, if eny suche arise among tho bishops, and forto redresse the wrongis whiche tho bishops doon to her preestis, if thei eny such doon; and in lijk maner aboue manye archibishops is oon patriarch forto ouer se and reule and amende the gouernancis of tho archibishopis; and aboue manie and alle patriarchs is oon pope forto ouerse and reule and amende the gouernauncis of patriarchis, and forto redresse wrongis doon to eny persoon in the clergie bi eny other persoon in the clergie, if ther upon to him be mad compleint that the netherer iugis wolen not do to him riht. Al this now rehercit gouernaunce and policie in the clergie summe
of the lay peple deemen and seien to be nauzt, and 
that it is brouzt yn bi the deuell and anticrist; so 
that thei wolen alle preestis to be in oon deerge, 
and noon of hem be aboue other of hem, and thei wolen 
that vndir preestis be dekenys, and no mo ordis, 
stats, or degrees in the clergie at at. 1 And bi cause 
that suche before rehercied statsis and degrees aboue 
preestis ben in the clergie, thei bacbiten and detracten 
the clergie, cleping the hiȝe pope anticrist and cleping 
alle the othiere louȝer rehercied statsis aboue preestis the 
anticristis lymes or membris. 2

But that this bering an hond upon the clergie and 
that this blamyng doon to the clergie is vnjust and 
vntrewes, y schal proue in this present iiiij. parti bi 
fyue conclusionuns, of which the first is this: Holi 
Scripture weerneth not and lettith not the now re-
hercied iiij. principal gouernaunce. That this con-
clusion is trewe y proue thus: If any text of Scripture 
schulde lette and weerne the seid iiiij. principal go-
uevaunce, it schulde be oon of these textis whiche 
schulen now suyngli be tretid in this present chaper. 
But so it is, that noon of hem so werneth and lettith, 
as anoon suyngli schal be schewid. Wherfore Holi 
Scripture lettith not and werneth not the seid iiij. 
principal gouernaunce.

Aȝens the seid iiij. gouernaunce mai be argued bi 
textis of Holi Scripture in the Newe Testament, which 
sownen sumwhat (thouȝ little) aȝens the seid iiij. go.

1 Wiclif is the fountain-head of 
this opinion: "Unaum audacter sa-
sero, quod in primiviva ecclesia vel 
tempore Pauli sufererunt duo or-
dines clericores, semeloc sacerdos 
ateque diaconus. Similliter disco 
quod tempore Pauli fuit idem pres-
byter atque episcopus . . . .
Tunc enim adiwenta non fuit dis-
tinctio pape et cardinalium, patri-
archarum et archiepiscoporum, epi-
2 Thus Oldcastle, according to 
Capgrave, (Chron. p. 306,) said .
"The pope is antechrist; bischoppis 
be his membris, and freres be his 
tayl."

D D
uernaunce, of whiche textis twyne ben these. It is
writun, Math. xxiiij. ę., thus: *Nile ze be clepid maister,
for oon is zoure mayestir, and alle ze ben britheren;
and ylle ze clepe to zou a fader on erthe, for oon
is zoure Fader in heuens. Also Iames, iiij. ę.: *Nile
ze manye be mad maistrius, witing that ze taken the
more doom, for alle we offendeth in manye thingis:
if eny man not offendith in word, this is a perfit
man. Wher of semeth folewe this, that it is for-
bodun bi these textis eny man wilne or suffre him silf
be clepid maister. But open it is, that noman can
take upon hym to be in eny state or degre of the seid
politic iij. gournaunce, but if he theryn and therbi
take upon hym a thing wherbi he is verili and trewli
maister to hise netherers; and therfore mai verili,
truli, and iustli be clepid maister of hem. Wherfore
it is not leeful eny such state, dignite, or degree be in
the clergie, sithen it is not leeful eny man be clepid
maister.

These texts prove
too much, if they
prove anything
at all. A priest
is as much master
of a deacon, as an
archbishop is of
bishops.

Answere herto is this: Certis if the arguyng fourmed
vpon these ij. now rehered textis were worth, therbi
wolde folewe that it were not leeful eny preesthode
to be. Forwhi ech preest is ouer and aboue a deken,
as it is open, Acts vij. ę.; and ech deken is ouer and
aboue a lay persoon, even as a bishop is aboue a
preest and an archbishop aboue an other bishop, as
it is here aftir open in the next chapter by Dynys
in his epistle to the monk Demophil.1 Wherfore ech
man, whanne he takith preesthode, takith a ground
and a foundement wherbi he is verili and iustli a
maister, and mai therbi, if he wolde, be clepid verili
and iustli a maister, sithen ech man mai iustli take
and vse his riȝt or that that bifallith to him bi riȝt.
And so if it be not leeful a man be clepid maister, it

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1 Demophil, MS. See below, p. 425.
is vnleeful eny man be preest; which is azens Scripture pleyn ynounz bi textis alleggid aifter in the [ij.\(^{1}\)] chapiter of this iiiij. partie. And theryfore this arguyng now maad is nauzt, proceeding vpon the mys vndir-
standing of the ij. textis.

If the first of tho ij. textis were so streiteli to be vndirstonde, that it were vnleeful eny man be clepid maister, thanne for the ij. parti of thilk same hool text sownyng in lijk wise it schulde be vnleeful eny man to\(^{2}\) be clepid fadir, sithen in the ij. party of the same text it is writun, Math. xxiiij. c., thus: *Nile ze calle to zou fadiris vpon erthe, for oon is zoure Fader which is in heuen.* And zit therazens meetith the words of Crist in an other place, Mark, x. c., where he seith, thus: *Worschipe thou thi fader and thi modir;* and Efficie, vij. c., Poul seith thus: *Honoure thou thi fadir and thi modir.* How euer wolden Crist and Poul calle persoones fadir and modir to me, but if the persoones weren verrili fader and modir to me, and but if it were also leeful to me fortos calle hem fadir and modir to me, as the ben verrili fadir and modir to me? And so open it is herbi, that the firste parti of the first text, which i. parti is this, *Nile ze be clepid maistres,* is not to be vnder-
stondne so streitly as he sowneth, no more\(^{3}\) than the ij. parti of the same first text, *Nile ze calle to zou fadiris vpon erthe,* is to be take and vndirstonde so striuli\(^{4}\) as he sowneth. And sithen the iiij. parti of the hool rehercid text declarith how the ij. parti is to be vndirstonde, that is to seie thus: *"Nile ze calle "to zou zoure principal fadir upon erthe;"* (for whi so meeneth the iiij. parti of the same text, whanne it

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\(^{1}\) A space left in the MS. for the number.

\(^{2}\) *nonore,* MS. (accidentally ?).

\(^{3}\) to is interliniated by a later hand.

\(^{4}\) Perhaps a clerical error for *streili.*
is seid thus: Oon is zoure Fader in heuen, that is to seie, oon is zoure principal fader in heuen; and ellis thilk seiyng were fals, for as miche as Crist him sif meeneth that we han fadir and moder on erthe in that that he biddith us worschipe fadir and moder on erthe,) therfore so is the first parti of the same hool text to be arizt vndirstonde thus: "Nile ze be callid " principal maistris, for oon is zoure principal maister " in heuen." And herwith al it mai ful weel stonde that we mowen haue othere maistris in this world vndir thilk principal maistr. Forwhi after the wordis of Seint Poul, Rom. xiii. 6. in the bigynnyng,¹ we mowen and ouzt haue lordis to us in this world vndir God principal Lord aboue; and therfore miche rather we mowen and ouzt haue to us maistris vnder God the principal mayster aboue. And that we mowen and ouzt haue lordis aboue us witnessith Seint Peter, i. Peter ii. 6. thus: Honoure ze the king: servauntis, be ze suget in al drede to lordis, not onli to gode and to milde, but also to tirantis. And Poul witnessith the same, Effes. vij. 6. seiyng thus: Servauntis, obeische ze to fleischli lordis with drede and trembling in symplenes of zoure herte as to Crist, not servyng at the iže as plesing to men, but as servauntis of Crist doing the will of God by discrucioun, with good wil servyng as to the Lord, and not as to men. And in lijk maner Poul witnessith, ii. Thim. vij. 6. thus: What ever servauntis ben vndir ʒok, deeme thei her lordis worthi al honour. Also hem that made hem sif seme wijse forto condempne mennis lawe mad and forto justifie that to such lawe

¹ "Let every soul be subject to the higher powers, for there is no power but of God." Rom. xiii. 1. The actual word lords, which Pecock's argument almost requires, does not occur either in the original or in Wiclif's version.
it were not to obeie, Poul reproueth, i?. Thim. i?. Æ., bi a fair processe. And thus miche is ynow for the
dew vnderstanding of the first text takun into obieccion.

The dew vnderstanding of the iij. text takun into
the same obieccioun, whanne it is seid, Nile ze manye
be mad maistris, is this: James seiyng and knowing
weel that it is hard forto execute perfitli and dewli
ey office or state or degre of ouerte, and therfore
perilose it is to ful manye that eny of hem be take
into such office, state, or degre, (namelich sithen Scrip-
ture ther upon, Sapience vj. Æ., seith ful gastfulli thus:
*Men of power schulen myztili suffre tormentis*; and
sithen also “ech of us alle offenden in ful manye
“thingis” of lasse hardnes to performe then ben the
deedis dew to suche statis or officis, in so myche that
no man kan kepe him fro yuel speche and “reule his
“owne tunge,” as James seith, and experience it schew-
ith, and therfore miche hardir it schulde be' him to
reule othere mennyss tungis and othere mennyss membris
and deedis to gidere and his owne,) therfore Seint
Iame was moused for to counseile not to ech man but
to manye of alle men, that thei take not vpon hem
to be maistris, that is to seie, state and dignite and
degree of ouerte; so that he leeweth to ech mannys
owne doom and conscience, whether he be of thilk ouer
freel manye or of thilk ouer freel multitude or no.
And therfore it is to be markid weel how James spek-
ith in his wordis as in sentence thus: *Manie ze, nyle
be callid maistris*; as thouz he seide thus, “O manye
“of zou, awaite ze that ze be not mad maistris.”

And the perel anoon forthwith aftir he settith ther-
to thus: *Witing that ze taken the more doom; for*

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1. be is interlineated in a later hand. Perhaps to should be added.
2. St. James’ words are: μὴ πολλαπλασιάζει.
alle we offendeth in manye thingis. If eny man not offendith in word, this is a perfit man. And furthermore Iames schewith there in processe next folowing how hard it is a man to reule his tunge, that he not therbi synne. And bi this setting forth of this processe, conteynyng the cause and the perel for which he seide, Nile ze manye be clepid maistris, is schewid weel that Iames meaneth ther yn as he is now expowned to meene. And this meneyng of Iames is in no thing azens the seid iiij. politik gouernaunce had and vsid in the clergie of the chirche.

ij. CHAPITIER.

Another objec- tion derived from three texts of the New Testament. The first text. (1 Pet. v.)

An other obiecioun mai be mad, thou with no greet colour, bi iiij. other textis of the Newe Testa- ment. Of which thre oon is writun i. Pet. v. z, thus, where Peter spekith to suche preestis as he was him sylf, seiynge to hem thus: Feede ze the foyk of God that is among you, et cetera, not as haung lordschip in the clergie, but that ze be mad ensaumple of the foyk of wil.

The second text. (1 Cor. iii.)

The iiij. text is writun i. Cor. iiij. z, thus: Summe of you seith, 'I am of Poul,' an other seith, 'But I ' am of Apollos.' Whether ze ben not men? What thercfore is Apollos, and what Poul? Thei ben mi- nisteris to him, to whom ze han bileeued.

From these textis it might seem that no priest

By these iiij. textis, oon of Peter, the other of Poul, it myzte seme euereither of hem wille that no preest

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1 It deserves notice that the ori- ginal reading was all, (a form hardly occurring elsewhere in the MS.), but the change into alle seems due to the original scribe.

2 Apollos, MS. (twice).

3 the ministri, MS. (first hand).

4 wille, MS. (first hand), ap- parently.
schulde holde him salf to be eny ouerer to the lay peple bi his preesthode which he berith to ward hem; but schulde rather in that be a mynstre to the peple, as he is in that a mynstre of God.

The iiij. text is writun, Math. xx. v. where Crist seide to his disciplis thus: *Ye witen that prince of hethen men ben lordis of hem, and thei that ben gretter even power on hem; it schal not be so among you, but who euere wolde be mad gretter amang you, be he your mynystre, and who euere wolde among you be the firste, he schal be your servaunt; as Mannys Sone came not to be servyd but to servy, and forto zewe his liij redempcioun for manie. Lijk processe thurz out is wrytun, Mark x. v. Out of this processe semeth to folwe, that preestis oužten not haue ouert amon hem salf, oon of hem vpon an other of hem, neither eny preest oužte haue ouerte vpon eny lay persoon of his neizbors.

To this obieccioun it mai by summe men be seid, that he procedith not azens the present purpos. For whi tho textis sownen ounci into this, that no preest in that and for that, that he is preest to the lay peple, oužte be to hem an ouerer, but rather to hem a mynstre, as in that he is a mynstre of God: and neuerneither of tho textis lettith preestis to be to the lay peple, but rather euereither of hem inclieth in him salf that preestis oužten be to the peple. And if this be trewe, certis thanne bi lijk skile neuerneither of tho ij. textis lettith eny bishop be to preestis, or eny archbishop be to hischopis, or eny pope be to alle archbishopis. Wherfore these ij. textis proceden not azens the seid iiij. principal politik gouernaunce as in this, that a bishop be to preestis,

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1 Perhaps a clerical error for among.
2 So written at full length in the MS.
and an archbishop be to bispochis, neither a pope be to archibishopis; but onli azen the seid politik gouernaunce in this, that a preest be ouerer to the lay peple, and a bishop be ouerer to preestis, and an archbishop be ouerer to bispochis, and the pope be ouerer to archibishopis.

Azen this answere mai be argued sufficientli thus: Sithen a bishop, in that he is bishop to a preest, is not even with the preest; (forwhi thanne the preest were a very bishop to the bishop, as he is bishop to the preest; and the bishop, in that that he is bishop to a preest, is not ouerer to the preest, as now it is supposid these ij. textis so wolde;) it muste needis folewe bi the seid answere the meenyng of these ij. textis to be this, that a bishop in that that he is bishop and the preest in that that he is preest to the lay peple ben the netherers to hem; and sithen these textis weermen not bispochis be to preestis, and archibishopis be to bispochis, folowith bi lijk skile these ij. textis forto wilne that if bispochis be, thei as in that ouȝten be netherers to preestis, and archibishopis, if thei be, ouȝten be netherers to bispochis. But this is vntewe, forwhi Poul bare him sif so anentis the Corinthians, that he punyschid hem; and also in an other tyme he comaundid hem to be punyschid of othere; and in an othir tyme he thretened hem that he wolde come to hem in ñerde, that is to seie, in peyne. And so it is, that these deedis ben not deedis of a netherer to his ouerer. Wherfore Poul bi his preesthode or bishophode bering to the lay peple vset in that ouerte upon hem, and not

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1 The construction requires and.
2 Probably we should read in that that.
3 ouere, MS. (but words have been erased and transposed).
4 the is interlined by a later hand: a might seem a more probable correction.
5 punykid, MS.
netherte as being vndir hem. Also Dynys, which, as he witnesseth him self, 1 size the conversacioun and gournaunce of Poul and of Iohn Evangelist and of othere Apostlis, seith in his epistle to the monk Demophil 2 thus: Dekenys ben ouerers to the monk Demophil, 3 and præestis ben ouerers to dekenys, and bischops ben ouerers to præestis, and the apostilis and her succouresis ben ouerers to bischops; 4 and, as he wole in the other place alleggid, Petir and his successour be 5 ouerers to archbishopis, 6 and that forto punyse bi peyne and correcte hem to whom thei ben ouerers, as is open bi the processe of the now alleggid epistle of Dynys. Wherefore or Dynys muste be a wrong vndirstondir of Poulis conversacioun and of Petris conversacioun and a wrong vndirstonder of her writings, but if thei meeneden hem in that that thei weren præestis forto be ouerers to hem to whom thei weren præestis. And so herbi open it is, that the now bfoire 3oun answere to the textis of the ij 7 obiecioune is not trewe.

It is therefore to be seid to tho textis in these maners. To the firste text of hem iij, 8 which is of

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1 See the remarks of Corderius in the note below.
2 "Demophil. MS. (twice).
4 ben, MS. (first hand).
5 "kai umeis, de outhe, . . . enepi-leiotes, parhe de kal o thebasedos iacouvi, kal Petros h eunapi kai prosothtita twn theoloum enkratis." Id. De Divin. Nomin. c. 2. (Op. tom. i. pp. 538, 539.) There is no doubt that this is the place intended by Pecock; how far it answers his purpose the reader must judge. Corderius quite similarly argues: "Nota hisc firmissimum a S. Dionysii auctoritate argumentum pro primatu Petri, et consequenter pontificum Romanorum ejusdem successorum. Describit autem hic, quomodo apostoli cum aliis discipulis, inter quos ipse erat cum Hierotheo, interfererat equidem B. Virginis Mariae." Id. p. 542.
6 *ij*, MS.
Petir, it\(^1\) is to be seid that sithen bi the same text foliowith that preesthode is to be had, as is open ynow\(^3\) bi the letter in the processe there, and sithen the same text weerneth not bischophode and archibischophode and popehode to be had, as is now before schewid, and sithen it is now before proved that preesthode and bischophode, in that that thei ben preesthode and bischophode, ben ouettes to hem for which thei ben had and vsid, it muste folowe needis that the dew vndirstonding of this text, i夫. Pet. v夫. c, is the vndirstonding which is zouun biforn in the iij\(^*\) part of this book, the iij\(^*\) chapiter, vpon the iij\(^*\) principal processe,\(^2\) which vndirstonding is this: that thou\(^3\) bischopis and archibischopis han ouert vpon her netheris, zit thei schulden vse her ouerte not at her owne plesaunce oonli or not at her owne glorie or her owne avantage oonli or principali, but in to the profit and avail of her netheris, as fer forth as the lawe seruying to thilk ouerte wole; and in that thei be not holding lordeischip in the clergie, that is to seie, not such lordeischip as worldli princis and worldli vndir hem dukis and otheres statis ben woned to holde and vse bi tyranry vpon her netheres. And sithen this muste needis be the meenyng of Peter there, it is seid ynow\(^3\) here for dew vndirstonding ther of, that it gooth not ajen the seid iij\(^*\) principal politik gouernaunce vaid in the clergie of the chirche. To the iij\(^*\) text, which is of Poul, i夫. Cor. iij\(^*\) c, it is to be seid that his dew vndirstonding is this: that noman baptisid or cathezid, that is to seie, tau\(^3\)t the feith and the lawe of Crist, ouk\(e\) holde him the holier for that he is baptisid or is so tau\(^3\)t and leerid of an holi man, than if he had be so

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\(^1\) it is interlineated by a later hand.

\(^2\) See p. 300.
baptisid\textsuperscript{1} or tau\textsuperscript{t} of an vnholi man; neither he ou\textsuperscript{t}e
holde him the better or holier for that he is so bap-
tisid or tau\textsuperscript{t} of the holier man, than if he hadde be
so baptisid and tau\textsuperscript{t} of the lasse holi man; and that
bi cause that in these deedis God is the cheef and
principal and veri worcher of the principal effect, and
the baptsyer and cathezizer is a mynystre oonli vndir
God forto sette water on the persoon and forto per-
forme a certein entent: (but how and in which wise
the preest is mynystre schal be tau\textsuperscript{t}e more in The
book of baptym in Latyn and in The book of penaunce
in Latyn and in The book of preesthode:) and more
than this can not be had of the proces of Poul there.
Wherfore thilk processe of Poul there gooth not a\textsuperscript{t}ens
the present purpos had here.

Answere to the iij\textsuperscript{t} text is sufficientli maad and
sett biffre in the iij\textsuperscript{t} partie of this present book, the
iiij\textsuperscript{t} chapter, and is lijk to the answere now biffre
maad to the firste text in this present chapter; and
therfore who so wolde se thilk answere in lengthe,
turne he thider.\textsuperscript{2} And thus miche now for proof of
the firste principal conclusioun in this present iiij\textsuperscript{t}
parte.

\textbf{iij. Chapiter.}

\textbf{THE ij\textsuperscript{t}. principal conclusion concernyng and bihold-
ing the seid iiij\textsuperscript{t}. principal gouernaunce is this: Doom
of cleerli disposid resoun in kinde weerneth not and
lettith not the seid iiij\textsuperscript{t}. principal gouernaunce sett
biffre in the bigynnyng of this present iiij\textsuperscript{t}. partie.
That this conclusioun is trewe, ye proye thus: If any
doom of kindeli cleer resoun schulde weerne and lette

\textsuperscript{1} baptsiad, MS. \hspace{1cm} \textsuperscript{2} See pp. 298-302.
the seid iiiij. gouernaunce, thilk doom of resoun schulde be oon of these ij. whiche now next suyngli schulen be here rehercid. But so it is, that noon of these ij. doomes of resoun weerneth and lettith. Wherfore no doom of cler resoun it lettithe and warneth.

Moche synne and harme cometh into the clergie and into the layfe fro and bi the seid iiiij. politik gouernaunce had and vsaid in the clergie: wherfore it is not worthi neither leeful it to be had and vsaid. Certis this skile and argument is not worthi, as ech man mai soone wite, but if he take withinne him and meene openli or priueli that ech gouernaunce and al thing, fro and bi whiche greet synne and harme comen, is1 vnleeful and not worthi be had and vsaid: for out of this now rehercid sentence or proposicioun the argument muste take his strengthe and proof, if he eny such strengthe schulde haue. But so it is, that this now last rehercid sentence or proposicioun is not trewe. Wherfore the now mad skile and argument is not worth. Forwhi if the argument were worth, thanne bi lijk argument and skile ech gouernaunce and ech thing fro which and bi which synne and harme comen weren vnleeful and vnworthi to be had and vsaid; and so therbi wolde folewe, that forto haue dekenes ouer the lay peple and forto haue preestis ouere dekenys and ouer the lay peple were vnleeful and not worthi be had and vsaid; sithen open ynow; it is, that in the maner in which synne and yuel cometh fro and bi bischophode and popehode synne and yuel cometh fro and bi bischophode and dekenhode, as pride and extorcioun2 and coueitise and ambiicioun and symonie and suche uthere. And ʒ, who euere wole or nyle, Holi Scripture wole that preesthode and

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1 See p. 337, note.  
2 synne . . . extorcioun are added in the margin by a later hand, which has made erasures in the text.
dekenhode be had and vsid; and therfore the skile assigned for riȝt doom of resoun, that bishophode and archibishopope and popehode schulden not be, is not riȝt doom of resoun.

Also if thilk doom were a riȝt doom of resoun and thilk assigned argument were good, certis bi like skile and bi liȝk doom it wolde folewe that it is vnleesful princehode and duchhode and othere statis vndir hem to be, sithen ful myche synne of pride of coueitise, of ravein, of manslauȝter, of leccherie, of glutenie, of periurie, and manie suche othere synnes comen therbi and therfo, in the maner in which this seid skile and doom takith synne and harme come¹ bi and fro the seid iiij⁴. principal politik gouernaunce had and vsid in the clergie. And ʒit, who euere wolde the contrarie, Holi Scripture approueth weel princehode and duchhode and othere officis vndir hem to be ouer and aboue the comoun peple, as it is open bi what is biffore alleggid in the i⁵. chapiter of this present iiij⁴. partie. Wherfore needis it is open, that the seid pretendid skile and doom of resoun is no⁷ riȝt doom of resoun.

Also of and out and bi this, that God made Lucifer so fair an angel; and of this, that God ḷau to him knouwing of his owne fairnes, came ful miche synne and other harme of greet peyne and losse of good in the now supposid maner of speche; also fro and bi this, that God ordeynede Adam and Eue to not ete of a cœrtin tre in Paradise, came in like maner of speche ful myche synne and othir yuel of peyne and losse of good. And of this, that God ḷau a lawe to the⁸ Iewis, came myche synne, as Poul witnessith, Rom. v⁹. ς, seiyng thus: The lawe entrid that gil schulde

¹ cam, MS.  
² she is interlineded by a later (?) hand.  
³ nof, MS. (first hand).
be plenteous; and more plainli her of Poul spekith, Rom. viij. c., bi long processe, that bi occasion of the old lawe myche synne came forth, not withstandinge the lawe in it selfe was holie and good, as Poul seith there. And of this, that Crist chase Iudas to be his disciple came miche synne. And if alle thes deedis and ordinauncis of God weren therfore vnlieful and vnworthi to be doon, God schulde ther yn be accusid of ful greet defaut, the, of ful greet wickidene. Wherfore the bifoire pretendid skile for to distroie the seid iiij., principal politik gouernaunce in the clergie is no riȝt doom of resoun.

What thing or deede is the in this world tretid and vseyd bi men, but that ther of mai come, the, and cometh synne and yuel? Certis noon, as experience schewith and as Scripture witnesseth, Sapience xiiij. c., where it is seid thus: *Creaturis of God be made into haterede and into temptacioun to the souls of men, and into a trappe to the feet of vnwise men.* And therver God forbide that ech dede and ech gouernaunce schulde be holde nauȝt and badde, if therof and therfro bi mannis freulnes, (forto seie the sothe,) and not bi the thing synne and yuel comen. And thus miche is ynowȝ; for vnprouyng of the seid skile pretendid to be good and riȝt doom of resoun.

Neuertheles here it is vndestination, that out and fro and bi a thing or a gouernaunce yuel mai come in iij. wisis. In oon wise, that thilk thing or gouernaunce be cause of the yuel, for as miche as thilk thing or gouernaunce wircith bi his kinde into the seid yuel: and thanne the yuel cometh out, fro, and bi the seid thing as bi a cause of the same yuel. In an othir wise out, fro, and bi a thing or a gouernaunce yuel mai come, not so that the thing or gouernaunce

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1 *the and of,* MS. (first hand).
2 *Into trappe,* MS. (first hand).
3 *not,* MS. (first hand).
4 *the gouernaunce,* MS. (first hand).
THE FOURTH PART.

wirchith or makith bi his kinde eny streching into the yuel, but that sum othir thing, as the freellenes of a mannys wil vsing and entirmeting with the seid gouernaunce, is the wircher and causer of the yuel whilis he entirmetith with the seid gouernaunce. And for as miche as the mannys freel wil schulde not cause the seid yuel, saue whilis and but if he entermetith with the seid gouernaunce, thorefore, thouȝ the seid gouernaunce be not cause of the seid yuel, ȝit he is clepid the occasioun of the seid yuel. And al herfore, for the thing which is the cause of the verry yuel schulde not cause thilk yuel, saue whanne and but if he entermete with the seid gouernaunce. So that the cause of a thing is it that wirchith into the thing, that the thing be mad or doon; and the occasioun of a thing is a thing withoute which the cause of the thing wirchith not into the thing, thouȝ it in it sif wirchith not into the same thing.

Thanne fether thus: Thouȝ in the ij. now before seid dyuerse wisis out, fro, and bi euereither of hem that is to seie, cause and occasioun, yuel mai be seid come; ȝit verili and in propriist and in trewis maner of speking forto speke in this mater, which maner is the first maner now rehercid, the synne and the yuel cometh not fro and bi the seid politik iiij. gouernaunce had and vsid in the clergie, but fro and bi mannys natural passiouns and freellenisss and for wil, aȝens which is not mad sufficient ȝit and bateil: and fro and bi this as cause, that men for like passiouns and freellenisss not dewli aȝenstondun setten into the state of preesthode, of bishophode, of archibishophode, and of popehode, suche persoones whiche ben not weel proued to be worthi therto, and setten suche persoones as ben vnkunnyng and vnvsid in vertues and suche as ben ouer ȝonge, and that for fleischli loure born toward suche persoones and for worldli mede ȝounn for the avauncing of suche persoones. Certis out of
these now seid pointis and bi strengthe of hem comen
the biforn rehercid synnes in the first maner, and not
out of and bi 1 the seid politik iiiij. gouernance sta-
bilid bi Scripture and bi reson. And therfore thes
now rehercid pointis and causis, out of whiche wallen
the seid yuelis, ben bi riıt doom of reson vnleeful
and not worthi to be had and vsid. And so miche
proueth resoun.

Also thus: If eny man is aboute forto proue a
certain gouernance to be vnleeful and not to be had
and vsid, by cause that therof in the ij. maner
cometh synne and other harme, he muste therwith se
whether of and bi the same gouernance cometh in
the first or ij. maner eny vertuose good and other
good or no; and whethir al thilk good so comyng
fro and bi the seid gouernance be more or lasse than
is al the yuel comyng bi the same gouernance: and
but if he can schewe sureli or miche likeli, that al
the now seid good so comyng fro and bi the seid
gouernance, is lasse than is al the now seid yuel
comyng oonli in the ij. maner fro and bi the same
gouernance, ellis his proof can haue no colur. But
so it is, that out, fro, and bi the biforn seid politik
gouernance of ouerte and netherte had and vsid in
the clergie cometh in the firste maner and also in
the ij. maner miche good of vertu, of pees, and of
grace, and of blisse, and myche forbarring of synnes,
which ellis wolde come forth; as it is open ynow to
ech mannys resoun: and no man can make him sure
and siker, that fro and bi the seid politik gouernance
cometh oonli in the ij. maner more yuel than is the
good comyng bi the same gouernance, and than is
the yuel which schulde come fro and bi the noun
hauyn of the same seid gouernance. Wherfore no

1 out and bi of, MS.  2 Probably a clerical error for
colour.
man mai by this ouer baarli taken meene proue that
the seid iii". gouernaunce is vnleeful bi this cause
oonli, that fro and bi it cometh yuel in the ij" seid
maner ononli.

Not withstonding that aftir the trewe speche which
in proprist wise ouzte be here in this mater spokun,
that is to seie, in the firste maner, no synne or yuel
cometh fro and bi the seid politik iii". gouernaunce,
but fro and bi mennys freellnessis, as is now biforn
sumwhat declarid; and ful myche good cometh fro
and bi the seid politik gouernaunce in trewist and
proprist maner of speche bi these wordis "comyng fro
" and bi:" certis if out, fro, and bi eny gouernaunce
cometh nedis synne in the firste maner, that is to
seie, if thilk gouernaunce schal needis be cause of
synne whanne he is had and vsid, sotheli y can not
se but that thilk gouernaunce is vnleeful and not to
be had and vsid, how euer miche goostli or worldli
good schal come in the first or ij" maner bi the same
gouernaunce. Forwhi more is ech synne to be fied
that it bi his veryr cause be not doon, than eny
good goostli or worldli is to be souzt aftir that it bi
his cause or occasioun" be doon or bifalle," as it is
in othere placis of my writingis cleerli schewid. More
declaracioun longing to this mater is sett biforn in
the iii" partie of this present book, the vij" chapter.

An other doom of resoun is, bi which myzte to manie
seme that the seid iii". principal gouernaunce ouzte
not be had in the clergie. Forwhi, if the seid iii"
principal gouernaunce hade" be profitable to the clergie
and to al the hooil chirche of God, Crist him self bi
his owne persoon immediatli and at the next hadde
putt in hise daies this iii". gouernaunce into the clergie,

The second falls-
cious argument
from reason. If
the variety of
boss in the
clergy had been
profitable to the
church, Christ its
greatest friend
would have ap-
pointed them,
which he did
not do.

This word is written in a later
hand on an erasure:  hadde is the
usual orthography of the MS.

1 occasioun, MS.  2 bi-falle MS., (without hyphen).
or hadde bede expresselie to men that thei schulden rere vp the seid iiiij. guernance into the clergie and into the chirche; namelich sithen Crist loued the clergie and the chirche more than eny othere men euere loueden the clergie, for which loue thei reriden up the seid iiiij. principal guernance in the chirche. But so it is, that we mowen not seie and holde that Crist in his owne person and in his daies in this world immediatly puttid into the chirche the seid iiiij. principal guernance, neither that he expresselie bade it to be putt into the chirche. Forwhi neuerneath of these ij. thingis ben writun in the Newe Testament. Wherfore the seid iiiij. principal guernence is not to be had in the chirche.

Answere herto ful good and sufficient is sett bifore in the iiij. partie of this book, the ix.\(^1\) chapiter, thoruz-out al it what is seid there for answere to the ij.\(^2\) semyng skile biore sett there in the same ix.\(^1\) chapiter. Neuertheles another answere mai be sett to this ij. semyng doom of resoun here now biore formed, which answere is this: That Crist willid the seid iiiij. guernance to be rerid up bi prudence of men in the chirche aftar his passing fro this world, and that he allowith and approueth the seid rering up and setting up of the iiiij. guernance bi mennyss prudence into the clergie and into the chirche, as if he had so do it immediati bi his owne person. And herto sufficiant evidence expresselie is had in the Newe Testament, Iohn the first chapiter, whanne Crist seide to Peter that “he schulde be clepid Cephas,” or hecd,\(^3\) and Math. xvj. \(\xi\), whanne Crist seid to Petir thus: \(\text{And ye seie to thee thou art Peter, and upon this stoon y schal bides my chirche;}\) as who euere wole so that these textis prouen and grounden this ij. answere, go

\(^{1}\) xvj. MS. (twice). See p. 331, \(^{2}\) Pecock imagines that Cephas is connected with xepaxd; see below.
he into the iiiij. chapter of this present iiiij. partie; for there this is openli schewid, wherbi it is open that the ij. premysse in this now mad ij. argument is vntrewe and is to be denied. And thus myche as here for answere and assoiling to the ij. semyng doom of resoun a3ens the iiiij4. principal gouernaunce.

The iiij4. principal conclusioun concernynge and bi holding the seid iiiij4. principal gouernaunce is this. The seid iiiij4. principal gouernaunce spokun in the bigynnyng of this present iiiij4. parti is leeful. That this present conclusioun is trewe y proue this: Ech gouernaunce or conuersacioun or policie, which Holi Scripture werneth not and forbeth not, doom of cler and weel disposid natural resoun weerneth not and forbeth not, mannys lawe weerneth not and forbeth not, is leeful and not worthi be vndirnome and blamed. But so it is, that the now bifore rehercid iiiij4. gouernaunce, conuersacioun, and policie vaid in the clergie is not weerned and forbidun bi Holi Scripture, neither bi doom of resoun, neither bi mannys lawe. Wherfore needis folewith, that the now bifore rehercid iiiij4. politik gouernaunce had and vaid in the clergie of Goddis chirche in erthe is leeful yno3, and is not worthi be vndirnome and blamed. The firste premysse of this argument must needis be grauntid. Forwhi al forbdoun thing is forbdoun bi Holy Scripture, or by doom of resoun, or bi mannys lawe; for as myche as we kunnen fynde no mo autentik forbeders. But so it is, that al vnelful thing is forbdoun. Wherfore al vnelful thing is forbdoun bi Holi Scripture, or bi doom of resoun, or bi mannys lawe. And thanne farther thus, al vnelful thing is forbdoun of Holi Scripture, or bi doom of resoun, or by mannys lawe. Wherfore al not forbdoun bi Holi Scripture, bi resoun, or bi mannis lawe, is not vnelful. And so the firste premysse of the principal argument is weel and sufficientli proued. That the ij4. premysse of the
same principal argument is trewe, it is open bi al what is before going in this present iiiij\textsuperscript{e} partie for proofs of the first and ij\textsuperscript{e} principal conclusions concernynge and biholding the iiiij\textsuperscript{e} seid gouernaunce. Wherefore this present iiij\textsuperscript{e} principal conclusion thus folowing out and bi these ij\textsuperscript{e} premyssis is needis trewe.

iiiij. Chapter.

The iiiij\textsuperscript{e} principal conclusion concerning and biholding the seid iiiij\textsuperscript{e} principal gouernaunce is this: Holi Scripture bothe in the Oold Testament and in the Newe allowith\textsuperscript{1} the seid iiiij\textsuperscript{e} principal gouernaunce. That this conclusion is trewe, y may prove bi ij\textsuperscript{e} principal argumentis, of which oon is this: In the Oold Testament God ordeyned oon bishop to be aboue in reule and iurisdiccion to alle the preestis and dekenis, and so to alle the clergie in Goddis chirche being thanne; even as the pope is now oon person aboue in reule and in iurisdiccioun to alle preestis and dekenys and to al the clergie in the chirche of God being now, as it is open. And so, thoucis becaus al the cuntre in which the Iewis in tho daies dwelliden was not but litil, (for it was not so large as is the rewme of pure Englond,) and preestis and dekenis weren fewe thanne in noumre, it was no nede that manie bishopis schulden be thanne upon dyuere multitudis of preestis, and that manie archbishopis schulden be thanne upon dyuere multitudis of bishopis; and nede askith now among Cristen men forto so be, bi cause that Cristen men occupien now manie rewmes and bi\textsuperscript{2}zende grete sees and a this side grete sees, and therfore as ther

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\textsuperscript{1} allowith and approveth, MS. \textsuperscript{2}and is interlineated in a later first hand.\textsuperscript{e}
yn the now seid dyuersitie of thilk\(^1\) oold politik gou-
ernance werneth not neither contrarieth this newe politik gouernance ;—zit the politik gouernance being thanne in the oold clergie and the politik\(^2\) gou-
ernance being now in the newe clergie accorden in
this, that aboue preestis and dekenys be a bishoch, and
aboue the al hool clergie be oon heed, being oon persoon and hizest of al the clergie; and so thilk oold politik gouernance ordeyned bi God him siff allowith
and approueth and helpith to conferme this newe iiiij\(^2\).
politik gouernance vsid and had in the clergie of
the chirche now being. Certis no text or processe
of the old lawe can be founde forto in eny worth
sowne azens this bifore rehercicd politik gouernance
of ouerte and netherte in the clergie of the Cristen
chirche; and if eny such text or processe be pretendid
to so sowne, lette him come forth and schewe him
siff, that to him be maad answere.

That Holi Scripture of the Newe Testament allowith\(^3\) Christ appoinied
this same now seid gouernance, y mai proue thus
Holi Writt of the Newe Testament makith mensichon,
Iohnun firste chapiter, that Crist seide to Symount
Petir thus: *Thou art Symount the sone of Iohanna,
thou shalt be clepid Cephas, or heed; and thanne
Iohnun settith to this, “which is interpretid, Petir;”
and i\(^2\).Cor. ix\(^2\).\(\varepsilon\) in the bigynnynge, and i\(^2\).Cor. xv\(^2\).\(\varepsilon\)
in the bigynnynge, and Galat. ij\(^2\).\(\varepsilon\) toward the myddis,
Poul clepid Peter Cephas; and as Ierom witnessith,\(^5\)

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\(^1\) the thilk, MS. 
\(^2\) the oold politik, MS. 
\(^3\) allowith and approweht, MS. (first hand). 
\(^4\) x\(^2\)., MS. 
\(^5\) Pecock’s blunders are really unpardonable: what St. Jerome does say is this:—“In evangello et in alius Pauli epistolis et in hac

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Cephas is no word of Hebrew, but it is a word of Grew, in which langage it\(^1\) is as myche to seie as heed; and it is also a word of Sire tunge, in which it is as miche to seie as fundament, or ground, or stable. Thanne her vpon y argue thus: Peter was heed, in the maner in which noon of the othere Apostlis was heed: for ellis cause hadde be noon good, whi Crist schulde haue seid so singulari to him and not to othere thus: Thou schalt be callid heed; and herwith it is trewe, that no thing is an heed but of sum certeyn bodi; wherfore of sum bodi Petir was heed, of which bodi noon of the othere apostlis was heed. And further thus: This bodi was not other than peple; wherfore of peple Peter was heed, in maner in which noon other Apostle was heed. And sithen ech Apostle was heed of oon certeyn parcel of peple, or ellis of alle the lay peple of the world jointli with hise felawis, it folewith nedis that Petir was heed of al the clergie, and so of alle preestis and of al the lay partie; for in noon other wise it can be zoun that he was heed in a dyuers and different maner fro ech other Apostle, and in which maner noon other Apostle was heed.

Which thing thus concluid and proued had and grauntid, it is to be argued further therof thus: Peter was heed of the chirche of God in erthe, for ellis the bifoire sett wordis of Crist seid to Peter, Iohun ii. 2., hadden not be trewe. Wherfore Peter was thus heed, whilis Crist lyued here in erthe; or ellis aftir Cristis ascencioun, whilis Petir in his owne persoon lyued; or ellis he was thus heed in hise successouris, after that Peter was deed. If thou graunte the firste, that Peter was heed of the Apostlis and of the chirche, whilis Crist lyued, thanne thou grauntist that Crist him sylf and bi him sylf ordeyned and made

\(^1\) it is interlineated in a later hand.
Peter to be so heed. And skile was ther noon, whi
Peter in his owne person was so mad to be heed
in his lijf, but that lijk good skile or more nede was,
that aftir his deeth he schulde haue summe succes-
souris in to the same cure and office. Wherefore it is
also therbi to be grauntid. If thou graunte not the
firste, but the ij° or the iij°, that Peter was maad
to be so heed aftir Cristis ascencioun, and that bi
the eleccioun and ordainauce of the Apostlis and of
the clergie; or ellis that al the while Petir him sifl
was bishop of Rome, he was not thus¹ heed ouer al
the chirche of God, but that the successouris of Petir
in the chirche of Rome weren heedis to al the chirche
of God, and that bi eleccioun² and ordinace of
men:—ël certis thou maist not seie nay, but this
was doon bi Goddis puruyauce and prouyenced, and
bi Goddis welwilliug that it³ schulde be doon; in as
myche as he denouncid bifoire and bihiȝte bifoire
in maner of laud to Petir that it schulde be doon, whanne
he seide to Petir, Iohun i°. ñ, Thou shalt be elepid
heed; and ellis also Poul wolde not as in remem-
bring of this promys maad to³ Petir have elepid
him so ofte "heed." And so foliewith that this, that
oon person successour to Petir was bi processe of tyme
heed of al the chirche, as the pope is now heed, was
of the wil and prouyenced of God: and thus it may
not be ascapid, but that Scripture of Cristis bifoire
denouncing and of Cristis bifoire biheting groundith
that popehode⁴ is of the wil of Crist to be had in
sum person to be chose as the successour of Petir.

And thanne further thus: If Crist wolde Petir
or hise successoris to stonde in heethode of al the
chirche in ethe, that is to seie, in popehode of al the

¹ thus is added in the margin by
a later hand.

² the eleccioun, MS. (first hand).

³ it is interlined in a later hand;
and similarly to below.

⁴ the popehode, MS. (first hand).
CHAP. IV.

church, as patriarchs, archbishops, &c.

chirche in erthe, (and this Crist wolde not ordeyne or
puruie to be ordeyned same for sum skile and resoun,)
it folowed that in the same now seid weelwilling of
Crist is includid and vndirstonde, that he wolde in
the same or in lyk weelwilling that as the chirche
of God encrecid in erthe in nombr and multitude of
persoones, so othere louer heedis vndir nethe Petir or
his successour schuden be in the chirche in erthe, mo
or fewer, aftar that the nombr of hem schulde suffice
into the good reule of the chirche. And so foloweth
that in this, that Crist seide to 1 Peter, Thou shalt be
clepid non, is includid not oonli this, that Peter and
hise successouris schulden be heed of al the chirche
in erthe or that his successouris schulden so be,
but also that vndirnethe the higest heed schulden be
louer heedis, as patriarchis, primatis, archbishopis, and
bispis, seruyng and laboring into lyk eende for
which Peter or his successouris weren ordeyned for to
be the heed, that is to seie, the higest reuler in the
chirche of God in erthe.

The ij 2. argument into the proof of this present iiiij 3.
principal conclusiou is this: Math. xvij 4. c., whanne
Peter hadde seid to Crist thus: Thou art the Sone of
lyuyng God, Crist seide to Peter thus: Blessid art
thou, Symount Bariona, for fleisch and blood schewid
not this to thee, but my Fader which is in heuene.
And y seie to thee, for thou art Petir, and upon this
stoon y schal bilde my chirche, and the zatis of helle
schulen not have the maistrie azens hir. And to
thee y schal zeue the keies of the kingdom of heuene;
and what ever thing thou schalt binde upon erthe
schal be bounde in heuene, and what eni 5. thing thou

1 to is interlineated in a later
and.
2 Written on an erasure, and ap-
parently a clerical error for ever,

which occurs in both forms of
Wiclif's version; but Pecock has
here deviated from it more than he
commonly does.
schalt louce upon erthe schal be lousid in heuene. And thou; summe men vndirstonden in this processe bi this stoon the persoon of Crist and not the persoon of Petir,1 whanne it is seid thus: And y seie to thee, thou art Petir, and vpon this stoon y schal bilde my chirche, and the gatis of helle, et cetera; and summe othere vndirstonden bi this stoon the feith which Peter thanne knouleched to Crist,2 certis it is miche3 more likeli that bi the stoon the persoon of Peter schulde be vndirstonde, rather than the persoon of Crist or any other thing than the persoon of Peter. Forwhi in the clausul going next bifoire the hool clausul, in which it is spokun of the stoon, Crist spak to Petir and of Petir, seiyng thus, And y seie to thee, for thou art Petir; also in the tweyne clausulis, next folowing the hool clausul conteyning the speche of the stoon, Crist spake to Petir and of Petir, seiyng thus, And to thee y schal zene the keies of the kingdome of heuene; and eftsoone next thus, And what euer thing thou schalt binde, et cetera. Wherfore it is at moost4 likeli to be trewe, that the myddil clausul, closed bitwixe these now rehercid clausulis, was seid to Petir and of Petris persoon; 3he, and 3it miche the more herfore, for ellis this clausul, And y seie to thee, for thou art Peter, hadde be seid in waest and in veyn to Petir and of Petris persoon, and hadde be seid vnpertynently and vnhangyngli fro the materis of the

1 of is interlineated in a later hand.
3 "τῇ νέτρᾳ . . . τούτῳ τῇ πλατείᾳ τῇ ὑπολογίᾳ." S. Chrysost.
4 in loco. For more information respecting the patristic interpretations of this text, see Barrow, On the Pope’s Supremæ, pp. 59, 60, Lond. 1687, from whom these passages are taken.
5 miche is interlineated in a later hand.
6 the moost, MS. (first hand).
clausulis folowing and afore going, and as a thing seid not to purpos, but if the clausulis ioyned thereto weren also seid of Petiris persoon. And so therefor the hool clausul, in which is mensiou of the stoon, was seid of Petiris persoon.

Confirmation into this same is this: If y were to seie to my felawe, that y wolde do eny thing to myn owne persoon; (as that y wolde drinke or ete or slepe), wherto schulde y seie next bifoire to him thus: "Thou art in this place, or thou art there, or thou art Iohn or William, y schal do this thing or that thing, as that y schal dyne or drinke or slepe?" Certis it schulde not become me or eny man, having ful amal witt and discreciou, forto so inpertynentli speke, and forto sette to gidere in speche maters not hanging to gidere. Wherfore sithen miche rathir we oustten not bere an honde that Crist spake inpertinentli, and in such maner which bisemeth not eny man other than a fool forto speke, (namelich, withoute eny nede of the better therto dryuyng or more sownyng than to the contrarie,) it muste needis folowe that the seid hool myddil clausul (speking of the stoon) Crist spak to Peter and of Petiris persoon, and not of his owne persoon or of eny othir thing dyuers fro Petiris persoon; even as in the clausul next before going and in the ij. clausulis next folowing aftir the seid hool clausul Crist spake of Petris persoon.

Vpon which thing thus concludid and proued y argue ferner in lijk maner, as y haue argued bifoire in the next before going principal argument thus: If Crist bihiȝte that he wolde upon Peter bilde his chircbe, y aske whether Crist meened that he wolde bilde his chircbe upon the persoon of Peter, whilis that Crist lynued here, or aftir Cristis ascencioun; or ellis that

1 So written at length in the MS.
Crist wolde bilde his chirche not upon the person of Peter, but upon hisse successouris. Oon of these thre thou muste needis graunte; and which euer of these iij. thou wolte graunte, therof foloeth weel that it is the wil of God, that upon tho, whiche ben chose in the chirche to be the successouris of Peter, Crist bildid his chirche in erthe. And therof foloeth, as it is in lijk maner dryue and conclusid in the next bifoire going argument, that it is and was the wil of Crist and his prouyndence and puruyynance, that with this hiȝest heed of the chirche schulden be louȝer heedis oon aboue an other, and in the multitude which the good reule of the chirche bi resoun wolde ask. And bi these now bifoire mad argumentis the iiij. principal conclusion of this iiij. partie is sufficientli proued.

The iiij. argument into the same iiij. principal conclusion is this: Holi Writ of the Newe Testament wole that in the lay partie of Cristen peple be ouerers and netherers fro the louȝest ordre into the hiȝest aboue the comoun peple, as is open i. Pet. iij. č., where Peter seith thus: Be ze suget to ech creature for God, either to the king, as to hym that is hiȝer in state, either to dukis, as to thilk that ben sent of hym to the vengeunce of myn doers and to the preying of gode men; for so it is the wille of God, et cetera. And in like maner it is writun, Rom. xiiij. č., where Poul seith thus: Every soule be suget to the hiȝer powers, for ther is no power but of God, et cetera. Therefore he that azenstondith power azenstondith the orduynance of God, et cetera. For princis ben not to the drede1 of good werk, but of yuel, et cetera, for he is the mynstre of God, et cetera. And Crist him self accordauntli therto in the Gospel, Math. xxij. č., seith thus: Zelde ze tho thingis whiche ben of Cesar to Cesar, and whiche ben of God to God; and in an

1 to drede, MS. (first hand).
other place, Iohun xix. 2, Crist seide to Pilat thus: 
Thou schuldist not have power into me, but if it 
were zoun to thee from above, that is to seie, fro 
God; accordingli to it that Poul seith, Rom. xiii. 2, 
thus: Ther is no power, but of God, et cetera. But 
so it is, that Holi Writt wole not such ouerte and 
netherte in dyuerse statis be so as is now rehercid, 
sane for sum special cause and nede founde in the 
lay peple, and asking that thilk ouerte and netherte 
be; and thilk same or lijk miche cause and nede forto 
lijk wise aske is founde in the clergie, which or how 
miche is founde in the layfe, as schal be schewid 
anoon aftir in the next chapter. Wherfore foloweth 
that ther yn and in that, that Holi Scripture wole 
openli such dyuersite of statis and degrees be in the 
lay parti, and for a cause aftir in the next chapter to 
be rehercid, he wole lijk weel prieuei lijk dyuersite 
of statis and degrees be in the clergie for lijk cause 
there founde, namelich sithen who eer biddith openli 
ou; where any thing to be doon for a cause or nede 
wole prieuei and menyngli in the same bidding lijk 
thing be1 doon in other placeis of his reuling, where 
is the same cause and nede or lijk cause and nede. 
These iij. argumentis sufficen for prouyng of this pre-
sent iij. principal conclusiou.

Othere argumentis myȝten be mad in to the prou-
yng of the same iij. conclusiou; but bi cause thei 
mowen esili and liȝtli be assoilid bi riȝt likely colour, 
therfore y sette not miche bi hem. Netherelies y schal 
sette forth hem heere, that men mowen se how the 
argumentis mowen colorabili ynoȝ be assoilid. The 
Prestis of Crist maden suche preestis, whiche schulden 
ynder hem make othere preestis vpon the lay peple. 
Forwhi Thymothe, a disciple of Poul, was mad a 
preest of Poul, as it is open i. Thim. iij. 2, where it

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1 to be, MS. (first hand).
is seid to him thus: *Nile thou litil charge the grace which is in thee, that is zoun to thee bi prophesie with putting on of the hondis of a preest;* and also ij° Thim. i° c., Poul seide to Thymothie thus: *I monestee thee, that thou reise azen the grace of God that is in thee bi the setting of myn hondis.* And Tite, an other disciple of Poul, was maad preest, as it is open Tite i° c., where Poul seide to Tite thus: *For cause of this thing y lefte thee at Crete, that thou amende tho thingis that fuilen, and that thou ordeyne preestis bi citees, as also y disposed to1 thee.* Certis, sithen Tite had power forto make preestis, he was at the leest a preest him sif. Neuertheless ferther thus: Sithen Tite was such a preest, that Poul bade him for to make and ordeyne other preestis and forto cor- recte defectis as weel as forto moneste, as is open bi the now alleggid text, and noon persoon hath power to comaunde or correcte an other being in euen and in like state and degre with him, (forwhi whi schulde he thanne more correcte the other, than he schulde be correctid of the other?) it foloweith that Tite was such a preest, that he was aboeu othere preestis vndir him. And sithen ech preest being bi his preesthode aboue othere preestis is a bishopp, it foloweith that Tite was a bishopp aboue othere louger preestis being vndir him, and that bi the entent and purpos of Seint Poul there. And sithen which oon in preesthode Tite was, such oon Tymothie was, for as ² miche as Thymothie was as reuerent a persoon as was Tite, and as myche conuersaunt with Poul as was Tite, and was myche comedid of Poul, and to whom Poul wrote more in quantite and more solempnell and oftir than to Tite; it foloweith that also Thymothie was a bishopp aboue hise preestis being vndir him. And ferther, sithen as

1 to is interlineated in a later hand.

² for as as, MS.
Poul dide and ordeyned and bade to Tite 1 and to Thymothie, in lijk maner the othere Apostulis diden, ordeyned, and baden to othere persone in her side and in her cuntre, it folthew that not oonli Seint Poul but also the othere Apostulis entendiden, meened, ordeyned, and baden that bispocis schulden be making to hem and vndir hem lourger preestis.

Also this, that Tite and Thymothie weren bischopis aboue othere lourger to hem preestis, is open ynow bi the epistle which Dynys writith to Tite, and bi his book Of the Chirchis Ierarchie which he writith to Thymothie. Forwhi in the v. chapter of the now seid book Dynys declarith openli a bischop to be aboue othere lourger preestis; 2 and furthermore in the same book, the firste chapter in the eende, 3 and in othere of hisse bookis also he clepith and seith Thymothie to be such a bischop as is now seid to be aboue othere preestis. And zit furthermore in his epistle to Tite 4 he wole that Tyte reçeue of Thymothie certain doctrine writun, which 5 Dynys in his book Of the Chirchis Ierarchie 6 wole 7 be learned and known in hisse daies of bischopis oonli, and be priuey to hem oonli; and therofer thyn he muste needis meene that Tite was such a bischop as was Thymothie.

Certis, to al this hool argument, with all hisse enforcingis, it may be seid with sufficient colour and likelihode, that al what this argument concludith and
proueth was doon in the tyme of the Apostlis, after that the cisme, of which it is spokyn, itº Cor. iº and iiº chapitris in the bigynnynge, bifille; for remediynge of which cisme, as Ierom conceuyeth,² bischophode was founde and ordeyned to be aboue preesthode; and bi lîjk skile thore statys of ouerte aboue bischophode, and not eer neithir bi Cristis owne deede; nevertheless bi Cristis weelwilling, as it is bifore schewen in this present chapiter.

Thanne fether it myȝte be argued, that aboue thesee now seid bischopis, wilned and ordeyned by the Apostlis to be, the Apostlis willeden and meened an othur degree and state in preesthode to be aboue bischopis; ʒhe, and that thei maden and ordeyned a person into thilk same degree and state, bifoore the cisme had itº Cor. ijº and iiº chapitris, y proue thus: The Apostlis helden and meeneden hem sylf being of the noumbe of xij. to haue state and degree in preesthode aboue the othere now seid bischopis, which thei made afterward out of the noumbe of xij., as therto sowneth miche the processe, Acts iº. Ĕ, bi manie therto markede wordis. And also wherto ellis wolden the xj. Apostlis in thilk

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² maiden, MS. (first hand).
tyme chese oon and make oon syngulerli with hem oonli and no mo, (that is to seie, Mathie,) but if thei hadden feeld and meened that thei xij. hadden a synguler prerogatif and dignite, state, and degree, and ouerte, more than othere persoones schulden haue, whiche thei wolden afterward chese and assigne into preesthode? And also whi ellis wolden thei make this choise of Mathie into the nombre of xij. with so greeet solemnpite and bi preier going afore and with lott and token askid of God, but if thei hadden holde and meened, as now is seid that thei helden and meened? And in this meenyng and holding the Apostlis chosen Mathie forto be euene to hem in the dignite, degree, and state of the xij. Wherfore folewith that the Apostlis feleden hem silf to haue state and degree in preesthode aboue othere bishopis, whiche thei afterward maden and ordeyneden bisidis the nombre of xij.; and also thei maden and ordeyned such a persoon lijk to hem forto be aboue the othere bishopis aftir comyng. And so folewith that the Apostlis helden and meeneden hem silf to be as archibishopis.

To this argument it mai be answerid colorabl and likeli ynuoz, that Peter, Acts, i°. c., whanne he fille into deuocioun forto haue a special and a singuler successour to Iudas, was not moued therto bi nede of resoun or of feith, but bi a deuocioun which was honest and sit myȝt be lackid; and that he entendid forto chese Mathie into this, that he myȝte make the same hool nombre of homeli and experimental witnesse of Cristis deedis, and not into this that Mathie schulde be chose therwith in to eny hiȝer state than into preesthode: and to this deuocioun of Peter, for that it was honest, God condescendid, as he dooth ful ofte in performyng the desiris of hise louers, though thei ben not needis necessarie. And thus the ij°. argument next bfore mad is bi sufficient likelihode assiolid. And threfore y stonde to the iiij. firste to gidere going
argumentis in this present chapiter forto prowe this present iij\textsuperscript{c}. principal conclusion.

Also this present iij\textsuperscript{c}. conclusion may be proued bi a processe of iij. supposeicouns and of an argument formed vpon hem toward the eende of the first parti in this present book. Se he there the argument, who hath\textsuperscript{1} desijr forto it se; namelich for that the argument there mad proueth this iij\textsuperscript{c}. principal gouern- naunce vnsoilabili.\textsuperscript{2}

v. Chapiter.

The v\textsuperscript{c}. principal conclusion concernyng and bihold- ing the seid\textsuperscript{3} iij\textsuperscript{c}. principal gouernance is this: Dooom of cleerli in kinde disposid resoun iugith, allowith, and approueth the iij\textsuperscript{c}. principal gouernance sett bifore in the bigynnyng of this present iij\textsuperscript{c}. partie. That this conclusion is trewe, y prowe thus: Resoun in his cleer doom iugith, allowith, and approueth that ouer a certein multitude\textsuperscript{4} of the lougest peple in the layfe be oon certein lord or iuge or officer forto iuge her causius; and that ouer a certein noumbre of suche now seid lordis or officers be oon biȝer officer forto iuge the causis rising bitwixe tho now seid louȝer lordis or officers and forto heere the compleints of her vndirlyngis, if thei be wrongid of the now seid louȝer lordis or officers; and in lîk maner, that ouer and abouve manye to gidere of these lâste seid biȝer lordis and officers be oon other to ouer waite hem and her reule and gouernance; and so forth, til we come vnto oon highest emperour, bi whose biȝest oonheed schal reste and pees be mad thorou; alle peple biȝer

\textsuperscript{1} who that hath, MS. (first hand).
\textsuperscript{2} See Part I. c. xii.
\textsuperscript{3} seid is added in the margin by a later hand.
\textsuperscript{4} of multitude, MS. (first hand).
and louzer lyuyng vnder him, whanne thei wolen compleyne to him. And ellis, but if such an ordre of degrees and statis were sette in the layfe, and that oon were higgest in auctorite and power aboue alle other, resoun seeth openli that ther were no sure wey forto haue pees and reste and riȝtwisnesse kept by twixe persooon and persooon, and bitwixe cuntre and cuntre, rewme and rewme: and that for the natural freelte, which bi surest experience is knowun to be in al mankinde. But so it is, that thouʒ the al hool noumbré of Adamys children summe ben ordeyned to be preestis, and summe to be dekenys, and summe ben ordeyned to be craftioso men and marchaundis, and summe to be othere laborers; ʒit alle thei, bothe preestis and dekenis and alle othere lay persoones, ben mad of oon lumpe of mater descending from Adam; and preestis ben born vndir coniuncchiouns and constellationious stiring and moving into as greet freelnes and badde maners as othere lay men ben born, and also preestis ben of as badde kindeli complexiouns moving into badde and scharpe passionis as ben lay men; and so al freelnes, which is naturali and strongli and fersly in lay men, ben ljik Miche in preestis. Wherfore, sithen for this freelnes thus founde in the lay peple resoun iugith and deemth that such now seid dyuersite of statis and degrees in ouerte and netherte ben to be had in the lay partii of Goddis peple, and lijk euen and lijk myche freelte is founde naturali in the prestial partii of Goddis peple; it muste needis folewe that resoun ouʒte lijk weel deeme, that lijk dyuersite of statis and degrees in ouerte and netherte ben to be had and void among preestis and othere clerkis in the chirche of God, as among lay persoones of the world. If preestis and bishopis

1 crastios, MS.
THE FOURTH PART.

mowen be exempt that thei be not the children of Adam, thei mowen be excusid that thei han noon ouer ouer hem; and if thei mowen not be ther of exemptid, sotheli thei musten needis haue ouer hem reulers. More of this mater is pleinli seid and tauzt in The book of prostate, and therfore the lasse is sett here.

The vij. principal conclusionconcernynge and biholding the iij. seid principal gouernance is this: The iij. bifo spokun principal gouernance is leeful in propist maner forto speke of leefulnes. That this conclusion is trewe, y proye thus: What euer gouernance Holi Scripture and doom of cleerli disposid resoun allowen and approuen is leeful in propist maner of speche forto speke of leefulnes. But so it is, that¹ Holi Scripture and cleer doom of resoun allowen and approuen the iij. bifo spokun principal gouernance, as the next bifo going iij. and v. principal conclusionens schewen and prouen. Wherfore the same seid iij. principal gouernance is in propist maner of leeffulnes leeful.

The vij. principal conclusionconcernynge and biholding the seid iij. principal gouernance is this: The iij. principal gouernance sett bifo in the bi-gynnyng of this present iij. partie is a gouernance of Goddis lawe. That this conclusion is trewe, y proye thus: What euer gouernance Holi Scripture and doom of kindeli weel disposid resoun allowen and approuen is a gouernance of Goddis lawe, as y haue ofte tauzt and proued in my writingis, namelich in the firste parti of the book clepid The iust apprisyng of Holi Scripture. But so it is, that Holi Scripture and doom of kindeli weel disposid resoun allowen and approuen the iij. seid principal gouernance, as the

¹ that bothes, MS. (first hand.)
next before going iij. and v. principal conclusion, scowen and prouen. Wherefore the same seid iij. principal gouernaunce is a gouernaunce of Goddis lawe.

The viij. principal conclusion concernyng and holding the seid iij. principal gouernaunce is this: It is not synne as in that and for that a man forto example bi his dedis to other men the seid iij. principal gouernaunce. That this conclusion is true, y proue thus: It is not synne a man forto ensume bi his dedis to other men any deede or gouernaunce, which is the lawe of God. But so it is, that the iij. seid principal gouernaunce is a gouernaunce of the lawe of God. Wherefore it is not synne as in that and for that a man forto ensume bi his deede to other men the seid iij. principal gouernaunce. And in this y eende the mater of the ofte spokun iij. principal gouernaunce.

vij. CHAPITER.

The v. principal gouernaunce to be tretid in this present iij. partie, for which gouernaunce summe of the lay peple vndirnemen and blamen vniusti and vntruuli the clergie, is this: The pope and other louger bischipis maken lawis of statutis and ordinauncis in greet noumbr and multitude, and chargen the louger persoones of the clergie and the lay persoones forto kepe tho statutis and ordinauncis; and furthermore these vndirnymers and blamers beren an hond to the clergie, that summe of tho now seid statutis, ordynauncis, and lawis ben ażens the lawe and commaundement of God.

1 The vij., MS.
Aţens this now rebercid blamyng and vndirnemyng y may procede thus: If these blamers in so blamyng meenen, that no lawe of manyns ordinaunce ouȝte be sett to and with the comoun Cristen lawe of God maad of lawe of kinde and of sacramentis, as manye suche blamers ben, aţens her blamyng and chalenging so mad procedēn and goon forth in grettist strengthe and in openest euydence alle tho conclusiouns of Scripture and of resoun, whiche biforn in this present iiiiȝ partie ben mad upon bischophode and otheris statis aboue preesthode and otheris ordris binethe preesthode fro the bigynnyng of this present iiiiȝ partie hidir to; and also alle the conclusiouns of Scripture and of resoun, which aftir in the vȝ partie of this book prouen that religiosite of manyns ordinaunce is leeful, and may weel be sett to the comoun lawe of God maad of lawe of kinde and of sacramentis. For whi ech such seid ordre or dignite and ech such seid religiosite mad bi man is a law and ordinaunce mad bi man and sett to and with the seid comoun lawe of God; and therfore how weel such bischophode or religiose manyns lawis mowen be mad and sett to and with the lawe of God, so weel bi al resoun otheris politik manyns lawis mowen be mad and sett to and with the same lawe of God; sithen bothe bischophode and archbischophode, dekenhode and religiose manyns lawis, and otheris politik manyns lawis ben noon otheris than manyns ordinauncis and manyns tradiciouns reuling men forto do this or that, to which as bi Goddis pleyn lawe tho men weren not biforn bounde. And therfore if it be leeful and profitable statis or ordris in the chirche aboue preesthode and binethe preesthode and religiouns be maad bi men and be sett to Goddis comoun lawe, as it is proved biforn in this iiiiȝ partie and aftir proved in the vȝ party of this book; certis no man may thanne avoide, but that it is leeful ynoȝ; and
speediful the clergie for to make othere politik lawis and ordinauncis, and forto sette hem to the comoun plevyn lawe of God maad of lawe of kinde and of his posityue sacramentis.

Also it is leeful to princis with hir comounalte forto make politik and cyyl lawis and ordinauncis for the better reule of the peple in temporal and cyyl gouvernauncis, longing into worldli pees and prosperite and worldli welthe, to be the better therbi kept and con tymued. Forwhi ful weel this purpos witnessith open resoun and experience, and therto ful weel consentith Poul, ii. Thim. i. s. æ., where he blameth men whiche maden hem curiose forto holde that suche lawis mad bi worldli princis schulde not be leeful; and the same he muste needis meene, as ofte as he weel approuthe and wolde in dyuerse placis of hisse epistlis that boonde men schulden obeie to her temporal lordis, sithen boundage cometh yn bi menny ordynauncis. Wherefore, bi likke sike, it is leeful and expedient to the greet congregacioun of preestis and clerkis in the other side of the layfe lyuyng, that to the preestis and clerkis be mad bi her ouerers and with the consent of the netherers summe politik ordinauncis and lawis, for to pointe in the better and in the clerer maner to hem what and how and whanne thei schulen do this or that thing or deede; and forto pointe and lyuyng and thretene pynes, but if the deedis in the as signed maner, place, and tyme, and persoones be doon; and forto ordeyne that tho pynes be1 zoun to the trespaers. And therefor vterli it is pleyn ynoy bi strengthe of al the procese goyng azens the blamyng of the iiiij. gouvernaunce sett bifore in this present iiiij. partie and bi al the procese mad for iustifyng of the viij. principal gouvernaunce after in the vij. princ ipal partie, that no man may iustli blame menny

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1 ben, MS. (first hand).
ordinauncis and statutis and tradiciouns to be maad of the clergie and to be had and vsid as for this, that thei ben mennys lawis and mennys ordynauncis set to the comoun lawe of God, as thou; it were vnleeful eny mennys ordynauncis to be mad and to be set to and with the comoun lawe of God.

And if these blamers wolen pretende that thei not blamen for cause now rehercided the seid lawis had and vsid in the clergie, but for this cause that the lawis conteynen in hem contrarite to the comoun lawe of God, certes thanne these blamers musten expresseli marke, assigne, telle out, and bringe forth whiche lawis mad bi the pope or othere bishopois and the clergie ben a;ens eny comsundid lawe of God. And what euere lawe of the clergie thei kunnen into this purpos point, allegge forth, and assigne, y trwe that riţ liţli thilk lawe mai of such dif; fame and defaut be excusid and be defendid. Forwhi al that is aifir seid in the v. parti of this present book, the [x*.]¹ chapter, to be priueli vndirstonde in making of eny religioun founde of man is in liķ maner thoruz out to be vndirstonde in ech positijf lawe mad bi the pope or eny other bishop or bi eny worldli prince; 3he, and in ech vow or ooth maad bi eny man; and therfore her chaleng and blamyng, mad in fourme and for cause rehercide in the bigynnynge of this present chapter, muste nedis be had as for vniust and vntrewé.

vij. Chapiter.

If to suche bifoire spoune blamers this procese now mad fro the bigynnynge of the next bifoire going chapiter hiden to be not sufficientli acceptid, but that

¹ A space left in the MS. for the number.
thei desiren to heere and haue argumentis mad in fourme azens the blamyng of this v. gournaunce, as argumentis ben maad before in fourme azens the blamyngis of the i., ii., iii., and iiiij. gournauncis; lo, (thouz for causis in the next chapter before expressid that alle the principal conclusions before going in this present iiiij. partie and alle the conclusions principal after comyng in the v. partie of this book maken in her fourmes for justifying of the v. principal conclusion; it) argumentis in sum fourme schulen therto be mad alredi thus: Ech gournaunce, which Holi Scripture werneth not and forbedith not, doom of cleer and weel disposid natural resoun werneth not and forbedith not, mannys lawe werneth not and forbedith not, is leeful and not worthi be vndirnome and blamed. But so it is, that forto haue lawis and tradiciouns of mennys ordinauncis is a gournaunce, which Holi Scripture werneth not and forbedith not, doom of weel disposid resoun werneth not and forbedith not, mannys lawe werneth not and forbedith not. Wherfore thilk gournaunce is leeful and not worthi be blamed and be reproued.

The first premyse of this argument is sumwhat clerid in the iiij. partie of this present book the xij. chapter, but miche better in this present iiiij. partie of this same present book the iiij. chapter; and therefor no thing for proof of him here.

For proof of the ij. premyse, that neither Holi Scripture, neither doom of cleer resoun werneth or forbedith the now v. principal before spokun gour-

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1. to haue, MS. (first hand).
2. Probably we should read government.
3. xij., MS.
4. for bedith, MS. (without hyphen).
5. The words seem to be disarranged. Probably we should read: the now before spoken v., &c.
naunce, y proye thus: What euer thing weerneth or forbiddith eny gouernaunce, he weerneth and forbiddith in that ech other gouernaunce being of lijk condicioun and of lijk state or nature, namelich whanne the thing weernyng or forbording weerneth not and forbiddith not in manny's moral conversacioun aftir pure volunte, but aftir the meryt of the gouernancis which he fyndith to be weerned and forbodun. But so it is, that neither Holie Scripture, neither doom of cler resoun weerneth and forbiddith eny gouernaunce, which thei forboden, for and bi eny other cause than for the state and the merit and the condicioun of the gouernaunce bi hem forbodun. Wherfore it folowith that if Holie Scripture or cler resoun forbodun the now spokun v. principal gouernaunce of mennys lawis to be maad and be vaid in the clergie and layfe, Holie Scripture and doom of cler resoun schulden forbode lijk weel and lijk myche and lijk soone the iiiij. principal gouernaunce befor spoken in this present iiiij. partie, [and] the vij. principal gouernaunce spokun aftir in the v. partie of this book; sitthen thilk iiiij. and vij. and this v. gouernauncis ben of lijk condicioun, state, cause, and merit for to be forbodun and weerned, if eny of hem schulde bi Holie Writt or resoun be weerned, as bifoere in the next chapter of this iiiij. partie it is schewid. But so it is, that neither Holie Scripture neither cler resoun weerneth or forbiddith the iiiij. seid principal gouernaunce, as it is openli proved bifoere fro the bigynnyng of this present iiiij. partie hidirto in this present book; neither forbiddith the vij. gouernaunce, as it is open after thoruʒ the v. parti of this book. Wherfore nedis folowith, that neither Holie Scripture, neither doom of cler resoun weerneth or forbiddith this v. principal gouernaunce to be had and be vaid.
An other argument to be maade in fourme for this present purpos, that
Holy Scripture and doom of cleer resoun allowen and approuen and witnessem the
now seid v. principal gouernaunce, mai be this: What
euer thing allowith and approueth eny gouernaunce,
he in that same allowing and approuyng allowith and
approueth ech other gouernaunce being of like condi-
cioun, state, and nature; if the thing so approuyng
and allowing approue and allowe not in manny's
moral conuersacioun after pure wantown volunche, but
after that the merit of [the] thing to be allowid and
approued askith. Wherfore, sithen 2 Holie Scripture and
doom of cleer resoun approuen and allowen not eny
gouernaunce in manny's moral luyng, other wise than
thilk gouernaunce is worthi bi his state and his con-
dicioun to be approued and allowid, and the iiij. and
the vij. seid principal gouernaunce ben of liike state,
condicioun, nature, and merit with this present v. prin-
cipal gouernaunce for to be approued or reproued, (for
as myche as noon of hem is more worth than manny's
ordinancia ben, for ech of hem is manny's ordynaunce ;)
— it folowith needis, (sithen 3 Holie Scripture and doom
of cleer resoun approuen and allowen the iiij. and
vij. seid principal gouernauncis,) that theryn and ther bi
 priueli Holie Scripture and doom of cleer resoun ap-
provun and allowen the v. seid principal gouernaunce.

Of manny's lawe, what it doith upon the firste, iiij.,
iiij., iiij., and vij. principal gouernauncis, it is no
neece make eny mensio of; for open wynow it is, 4
that manny's lawe hem alle fauorith at the full.

Also this present v. principal gouernaunce mai be
proved bi a procece of iiij. supposiciouns and of an
argument formed vpon hem toward the end of the

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1 that bothe, MS. (first hand).
2 sithen bothe, MS. (first hand)
3 to make, MS. (first hand).
4 is seid, MS. (first hand).
i. parti in this present book; which argument y wolde reders in this place forto thidir turne and it se, by cause thilk argument is vnsoilaile.1

Also into the same purpos y may argue thus: What euer gouernaunce was brouȝt into the chirche the Apostlis therto consenting, or at the leest the Apostlis it witing and aȝens it not reclaymyng, is leeful and worthi be had and vsid. But so it is that the iiiij. and the v. and the vij. principal gouernauncis of this book entriden into the chirche the Apostlis therto consenting, or at the leest the Apostlis it witing and it not weernyng and not forbeding. Wherefore the iiiij., v., and vij. said gouernauncis be leeful and worthi to be had and vsid.

The firste premyss of this argument is openli ynoȝ trewe; and as for treuth of the ij. premyss y make this proof: Neither Seint Dynys neither eny other worthi bishop and reuler, which was maad in the chirche of God bi eny Apostle, wolde haue mad or ordeyned, whilis the Apostlis lyueden, eny gouernaunce to be had in the chirche of God, but if the Apostlis haden therto consentid; neither aftir the deoth of the Apostlis, but if thilk makers and ordyneres haden bifoire knowe that the Apostlis consentiden it in tyme aftir to be mad and ordeyned,2 or that the Apostlis zaunn sum wey or ground wherbi th tho makers myȝten weel knowe and knewen, that forto so make and ordeyne it accordid weel3 with the Apostlis witt and wil. But so it is, that Dynys in his book of The Chirches Ierarchie,4 the vij. chapter, makith menisoun that the grete dukis of the chirche, whiche lyueden with the Apostlis, maden and ordeyneden the

1 See Part 1. c. xix.
2 ordeyneide, MS., the stroke above being in a later (?) hand. The participe is manifestly required.
3 weel is added in the margin by a later hand.
4 ierarchie, MS.
5 ci., MS.
religion of monkehode to be had and vaid in the
chirche, which religion is of the vj. to be seid prin-
cipal gouernance. And also Dynys in the same book
thorougtout weelny; ech chapter of the book makith
mensioyn of ful manye posytyue lawis mad bi the
same now seid dukis and reulers of the chirche,
whiche lyuyden in the tyme of the Apostlis; of which
now seid mannys lawis and tradiciouns manye ben
how and in which maners baptym schal be don
aboute and upon him which is to be baptiside; and
manye othere suche menny lawis ben how the sa-
crament of the auter schulde be mad, and how the
masse schal be seid, and how the mynystris schulen
be aaraed, and what officis they schulen do; and
manye othere suche lawis ther ben tauzt what and
how mane thingis schulen be doon aboute a man,
whanne he schal be mad bishop; what and how
manie thingis schulen be doon aboute a man, whanne
he schal be mad preest; what and how manye thingis
schulen be doon aboute him if he be mad deken; what
and how mane thingis schulen be doon aboute
a man, if he be mad a monk; and that to a
bishop ben reserved these powers, that is to seie,
for to halewe creme, for to halewe chirchis and au-
teris, and for to zeeue orderis of preesthode and of
dekenhode; and so forth of other posytyue lawis
maad bi tho now seid worthi men ouerlong to be
here rehercoid. Wherfore foloweith that the reli-
igion of monkehode, which is of the vj. principal gouer-

1 "ή δὲ τῶν τελευταίων ἀπανή
θεριστῆς, ἡ τῶν μοναχῶν
έστιν λοιπὴ διακονίας . . . . οὐκ
οἴ δὲ ἄνθρωπον ἐνώπιον ἄνθρωποι
αὐτῶν λεγόμενοι, οἱ μὲν θερα-
τικοὶ, οἱ δὲ μοναχοὶ ἰδιομύμονες,

3 Id. c. 2.
4 Id. c. 3.
5 Id. c. 5.
6 Id. c. 6.
7 Id. c. 5.
nance, and also these now rehercid mennys lawis and tradiciouns, whiche ben of the v. now seid gouern-
nance, weren mad bi consent of the Apostlis zounn therto, or at the leest bi sum ground bi which the
makers knewn sufficientli that forto so make and ordeyne it accordid with the witt and the wil of the
Apostlis.

But ʒit ouer al what in this\(^1\) wise goith biforn, y sette therto this now to be fourmed argument
into stable confirmacioun of al it which is now biforn argued bi Scripture into this present purpos: Holi
Scripture, i. Cor. xj. c, makith open mensiou that Poul made an ordynynce to the men of Corinthe, that
thei schulde not take her hosil, (that is to seie, the holi eukarist,) at nyʒt tyme after her soper, (or in
sum other special maner thanne vaid, not now sureli known,) forto therbi contirfete Cristis doing at
his soper and forto remembre therbi his soper, not withstandong thei hadden vaid thilk maner bi long
tyme afore. Furtermore in the eende of the same xj. chapiter Poul warmeth hem, that ouer this, which
he so ordeyneth and stabilithe to hem in the fourme of lawe now rehercid and bi him silf maad, he wolde
ordeyne mo gouernaucis to hem, and so make mo suche lawis to hem, in the next tyme whanne he
schulde come to hem. And so herbi it is cleer bi Holi Scripture in the now allecgid place, i. Cor. xj. c, that it is leeful lawis be mad bi man and be sett
for to be in vce with the comoun Cristen lawe zounn and mad immediatli bi God. Forwhi ellis Seint Poul hadde do amys, which made this now re-
ercid lawe and settide it to be had in vce with the comoun lawe of God thanne had and biforn vaid. Also Poul made bi his owne power this lawe, as

\(^1\) this is interlined by a later hand.
it is open i. Thim. iij. c., and Tite ii. c., that no man schulde be a bishopp neither deken, (and thence in the same he meened therwith, that neither he schulde be preest,) if he hadde be twies weddid; that is to seie, if he hadde had oon wiff and she hadde be deed and he hadde essoone take an other wiff, he schulde not be mad a bishopp neither a preest neiþhir\(^1\) a deken louzer than a preest, for cause which schal in other place of my writing be tauȝt. And this ordynausse so mad bi Poul was a mannys ordinaunce, for it was his ordinaunce mad bi his witt and his wil and power; and ellis ther myȝte no dispensacioun be mad bi man, that eny man tweies weddid schulde be a preest; not withstanding that the pope takith upon him forto mowe so dispense, and resoun weerneth him not. Wherfore bi Holi Writt it is open and cleer, that mannys lawis mowen be maad and be sett into vse for to renne with Goddis lawe.

Thus it is proved that ecclesiastical laws may not be blamed, merely because they are of human authority. If they are contrary to some command of Christ, the case is altered, but this has yet to be proved.

And so synali and eendli y mai conclude as weel proved, that religiouns and mannys lawis and tradiciouns to be mad and be vaid and be set to the comoun lawe of Crist, which is mad of lawe of kinde and of hise sacramentis, is not blameable and reprouable as for this oulli that thei ben religiouns or mennys lawis and mennys tradiciouns. Also aȝens this pretencioun to be mad aȝens religiouns, it is seid sufficientli aftir thorȝout the v\(^*\) partii of this book. And aȝens ligg pretencioun mad aȝens othere lawis of men schal be seid anoon next aftir in answeris to be mad to apparent and semyng skilis aȝens the now seid v\(^*\) principal gouernaunce. If eny man can seie that eny of hem is blameable and reprouable, not for that thilk religioun is a religioun of mannys making,

\(^1\) Perhaps a clerical error for neiþhir.
neither for that thilk lawe is a lawe of mannys making, but for that he is ažens sum commandement of Cristis lawe, (that is to seie, ažens sum point of lawe of kinde or of Cristis sacramentis,) he must allege forth which thilk religioun or thilk mannys lawe is; and ther upon he schal be herd and his pretensioun schal be examyned. And if he can prowe what he pretendith, he schal be suffrid to reioce his opinione, and other men schulen ther yn holde with him. But forto crie and diffame and babcite in this wise; "The " pope makith lawis contrarie to Cristis lawis, and " thersore he makith lawis of anticrist;" and ȝit this diffamer can not assigne and bringe forth eny of thilk lawis which he is, and whi he is ažens Goddis lawe, is a beestly gouernaunce, and such a gouernaunce as y dar weel avowe¹ is ažens the lawe of God. And thersore to suche y pocritis, pretendyn hem to laue the lawe of God, y seie thus: Take out the beem which is in thin owne ȝe, et cetera, Math. viij.² ȝ.

viij. Chapter.

For to semyngli justifie the blamyng and the reprouving of the vᵉ. principal gouernaunce herercid and sett bfore in the vjᵉ. chapter of this present iiij. parte summe semyng skilis mowen be mad, of which the firste takun bi textis of Holi Scripture is this: What euer gouernaunce God in his Holi Scripture of the Newe Testament blameth and reproueth is not worthi be had and vsid rennyngli with his comon Cristen lawe. But so it is, that God in his Holi Scripture of the Newe Testament blameth and reproueth generali withoute eny excepcioun mannys lawis

¹ a owne, MS. | ² viij., MS.
and mennys commaundementis and mennys tradiciouns. Wherfore, generali to speke and withoute eny excepcioun, thei ben vnleeful and not to be vaid concurrantli with his comoun lawes of Cristenhode. And so this argument gooth not oonli ażens politik lawis maad bi men, but also ażens statis aboue preesthode and ażens religiose lawis maad bi men.

The firste premisse of this argument is sure ynoyz, and that the ij\textsuperscript{e} premysse is trewe y argue thus: It is writun Math. xv\textsuperscript{e}. ĉ, in the bigynnyng thus: Thanne the\textsuperscript{1} scribis and the Pharisées camen to him fro Ierusalem and seiden, Whi broken thi discipulis the tradiciouns of eldre men, for thei waischen not her hondis whanne thei eten breed? He answeryd and seide to hem, Whi broken ze the comaundement of God for zoure tradicioun? For God seide, 'Honoure thou thi fadir and thi modir,' and, 'He that curesith fadir or modir die he bi deeth;' but ze seien, 'Who ever seith to fadir or modir, What ever zift is of me, it schal profite to thee,' and he hath not worschipid his fadir or his modir;—and ze han mad the comaundement of God voide for zoure tradicioun. Ipocrisis, Isaie the prophet prophesied veel of zou and seide, 'This peple honourith me with lippis, but her herte is fer fro me; and thei worschipen me withoute cause, teching the doctrine and maundermestis of men.' And whenne the peplis weren clepid to gider to him, he seide to hem, Heere ze and vnnderstond ze; that thing that entrith into the mouth defoulith not a man, but that thing that cometh out of the mouth defoulith a man. And sumwhat after there thus: Vnderstondze ze not

\textsuperscript{1} the is wrongly cancelled by a later hand, which perhaps intended to cancel it before Pharisées, where it is wanting in some MSS. (but not in Forshall and Madden's text) of Wiclif's later version, from which this citation is taken.
that all thing that entrith into the mouth gooth into the wombe, and is sent out into going away; but tho thingis that comen forth fro the mouth goon out of tho herte, and tho thingis defoulen a man? for of the herte goon out yuel thougis, mansleyngis, avoutries, fornicaicoues, theftis, false witnessinge, blasphemyes: these thingis it ben that defoulen a man, but to ete with hondis not wayschen defoulnth not a man. Lijk sentence of this same storie and matere is write Mark viij. e., thus: And the Pharisees and summe of the scribis camen fro Jerusalem tobidere to him, and whanne thei hadden seen summe of hise disciplis ete breed with unwaischen hondis, thei blameden; [for] the Pharisees and alle the Iews eten not, but if thei waischen ofte her hondis, holding the traditions of eldred men; and whanne thei turnen azen fro cheping, thei eten not, but thei ben waischen: and manye other thingis ben that ben take to hem to kepe, waischingsis of cuppiss and of water vessels and of vessels of bras and of beddis. And Pharisees and scribis askiden him and seiden, Whi goon not thi disciplis aftir the tradicioun of eldred men, but with unwaischen hondis thei eten breed? And he answerid and seide to hem, Isuie prophesied weel of zow ypocrisit, as it is writun, 'This peple ' worschipith me with lippis, but her herte is fer ' fro me; and in vein thei worschipen me, teching ' the dogtines and the hecstis of men:' for zere leven the maimdementis of God and holden the tradicioun of men, waischingsis of water vessels and of cuppis,
and manye othere thingis liyk to these ze doon. And he seide to hem, Wel ze han maad the maundement of God voids to kepe zowre tradicioun: for Meyes seide, 'Worschipe thi fadir and thi modir; and, 'He ' that curesith fadir or modir, die he bi deeth;' but ze seien, 'If a man seie to fadir or modir, Corban,' that is to seie, 'What ever zijte is of me, it schal 'profite to thee;'—and ouer ze suffren not him do 1 eny thing to fader or modir; and ze breken the word of God by zowre tradicioun, that ze han zowun; and ze doon manie suche thingis. And he eftsoone clespitated the peple and seide to hem: Ze alle heere me and vnvirstonde; no thing that is withouten a man that entrith into him may defoule him, but tho thingis that comen forth of a man, tho it ben that defoulen a man; if eny man haue eeries of heering, heere he. And sumwhat aftir there he spekith more of this goostli defouling in the maner which is before spokun in Matheu the xv. chapter. Bi these ij. longe processis now rehecrid, oon writun Math. xv. c., and the other writun Mark vij. c., it semeth to manye of the comoun peple that Crist blamed there the tradiciouns of whiche he spekith there, for that thei weren tradiciouns of men; so that sufficient cause were forto blame hem, that thei weren mennis tradiciouns sett to the comoun lawe of God. And therbi thei wolen conclude folewingili, that alle mennys tradiciouns ben nauzt, and noon such ouzt en be; 2 but Goddis tradiciouns oonli ouzt en be; which is azens the Apostle, i. Cor. xij. c., as it is schewid biforn in this present iij. partie, the vij. chapter. And thus, as thei weenen, the ij. premysse of the argument

1 to do, MS. (first hand). No MS. of Wiliif's later version, collated by Forshall and Madden, has to.

2 This and the four preceding words are written in the margin in a later hand.
THE FOURTH PART.

mad in the bigynnynge of this present chapter is proved.

The secunde semyng skyle into the same purpos is this: Thilk thing or gouernaunce not being necessarie into oure saluacioun, as for that it is the commaundement of God, what euere he be, is to be kutt away and to be leid aside and to be not had and vsid, of which miche goostli harme and synne comen; for that that he is the occasioun that thilk goostly harme [and synne] comen; for whi into the meenyng of this now herehered proposicioun or sentence the Gospel seith thus: Thik riȝt ȝse or riȝit honde 1 or riȝt fooȝ slaun[dr]e the, pulle him out or kutte him away and caste him fro thee; 2 but so it is, that of ech of the now spokun manny lawis had and vsid myche goostli harm and synne comen, so that ech of hem is the occasioun wherbi and wherfo the goostli harme and synne comen: wherfore soleweth that ech of the now spokun religiouns ouȝte be pullid out of the chirche and ouȝte be kutte away and be not had and vsid.

The iii* semyng skyle is this: If suche now spokun lawis and tradiciouns ben gode and profitable to Cristen men, as it is pretendid hem to be, whi ordeyned not Crist tho same lawis and tradiciouns to be had and vsid; sithen he contre haue ordeyned tho lawis and tradiciouns, as weel as men couthen fynde hem and deuise hem; and sithen he loueth us and wilneth oure goostli profit more than we us siȝf willen, forwirth for oure goostli good and profite he sere laborid, suffrid, and died? Wher upon it myȝt be argued in forme thus: Crist, which was oure grettest louer and oure beest prower, ordeyned al that was best for us to haue and al that is notabil better to be had than to not be had, for ellis he hadde not be anentis us

1 riȝthond, MS. (conjunctim), accidentially?

2 See Matt. v. 29; Mark ix. 45.
to gider wijsist purweier and tendirist louver. But so it is, that Crist not ordeyned these spokun menny's lawis and tradiciouns; forwhi it is open ynow; that men founden hem and devisen hem, and that now late sum and manye of hem. Wherfore thei be not necessarie, neither thei ben in no notable degree better to be had than to be not had.

ix. Chapiter.

The first answer to the first semyng skyle mad biffer in the bigynnynge of the next chapiter ayzens the v." principal gouernaunce, the ij". premysse in the first argument mad there is to be denyed; and thanne next, whanne ij. longe processis, (oon of Math. xv. ç. and an other of Mark viiç. ç.) ben alleggid forth forto proye the same ij". premysse, it is to be seid that bi tho ij. longe processis mai not be had more as to this present purpos than these iii". pointis.

Oon is: That Crist blamed ij. tradiciouns of the Iewis there rehercid; oon bi which it was ordeyned, that a man schulde rather ofre vp his money in the temple, than he schulde with the same money releue his fadir or modir hauynge nede to be releueed therbi, and whiche myȝten not be releueed saue therbi: an other tradicioun was, bi which it was ordeyned that no man schulde take mete, but that he anoon biffer waischid him, and as soone as eny man were come and turned hoom fro the market or the cheping, that he waische him silf; wherby it is open that the opinioun of the Iewis was this, that the bodil Waischynge with water schulde clense the soule fro moral vnclenessis draywn and takun in biyng and silling. Forwhi it nedith not neither folewith, that bi biyng and sil-

"iii", MS.
ling eny bodili vnclennes bifalle to the bier and siller; and, bi ljdk skile, bodili waisching schulde clense the soule fro alle maners of moral vnclennessis, affer her opinioin; and that moral vnclennessis comen yu into the soule bi outward vnclennessis of vessels or of eny other outward vnclenee thing.

The ij point is: That Crist blamed there the firste now rehercied tradicicoun, for that he was euyn azens the commandement of God, which is the comande- ment of lawe of kinde; and he blamed there the ij now rehercied tradicicoun, for that he was vein and waast and conteyned an vntrouthe of opinioin, though he were not contrarie to eny comandeument of God.

The iij point is this: That of and bi thilk ij. long processis of Matheu and of Mark kunne not be had that Crist blamed alle the tradicicoun which Iewis maden; forwhi in special he blamed no mo there than these ij. tradicicoun now rehercied, and as in general he blamed no mo neither other tradicicoun than tho witche weren contrarie and azens the commandement of God.

The iiij point is this: That Crist blamed not tho ij. tradicicoun now rehercied for that5 thei weren mennis tradicicoun, but for that thei weren yuel; so that this was not the caus of the blamyng, for that men made tho tradicicoun; but this was al the cause and ground of the blamyng, for that thei weren yuel and badde: and therbi folowith not, that alle other meny tradicicouns not being yuel schulden be worthi be blamed.

Now farther for answere in special to be mad it is to be seid thus: If Crist hadde there blamed alle tra-

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1 The sense and construction require either it folowith that to be inserted; or that in the clause following to be cancelled; yet it is possible that Pecock may have left the text as the scribe first wrote it

2 other is added after alle in the margin by a later hand, but wrongly, as it seems.

3 the Iewis, MS. (first hand).

4 blamed, MS.

5 forthat, MS. (accidentally f)
Chap. IX.

which they were brought forward to prove. And this shall appear further from the three following observations.

diciouns of Iewis mad bi hem, or if he hadde blamed the seid ij. tradiciouns for that that thei weren mennys tradiciouns, sothelike thilk ij. long processis, (oon of Matheu, an other of Mark) hadden proved weel the ij' premysse of the principal argument sett before in the bigynnyng of the next chapter. But for as miche as it can not be had bi the ij. processis of Matheu and of Mark, that Crist blamed there alle tradiciouns mad bi the Iewis, saue oonli tho tradiciouns whiche weren azens Goddis comaundemement or in any other wise yuel, neither that he blamed there the ij. there spokun tradiciouns, for that thei weren mennys tradiciouns oonli, saue for that thei weren badde tradiciouns, (as it is open ynow, if the wordis of Mark be weel markid and set forto expowne the wordis of Matheu upon the firste there spokun tradicioun)—therfore it is open ynow, that tho ij. long processis of Matheu and of Mark proven not it what that thei ben brouȝt forth to prove, that is, the seid ij' premysse. And therfore the seid argument hath not wherbi he mai have his entent proven. Furthermore, alle Cristen peple (namelich, al tho lay persoonyes whiche wolten nedis entermete with reding in the Newe Testament) y biseche for to attende into these thingis or notabilitees,1 whiche y schal now herere as into thingis ful miche profitable to hem, and whos vnattendence hath causid ful myche yuel, namelich in tho lay persoones whiche entermeten miche with reding in the Newe Testament.

The firste ys: That ful ofte ours Lord Iesus forbedith or weerneth certeyn gouernauncis, and ȝit he expressith tho gouernauncis not oonli in the maners and circumstauncis in whiche he hem forbedith and weerneth and in which thei ben forbedable or weernable, but he expressith hem in a forme comoune to the maners and circumstauncis in whiche thei ben

1 notabilitees, MS.
weernable and to the maners and circumstauncis in
whiche thei ben not weernable; and therfore tho
deedes so in comoun or in general and large fourme
bi him expressid ben to be vnderstonde and ben
to be specified\(^1\) and ben to be restrayned into
the maners and circumstauncis in which oonli thei ben
weernable or worthi be weerned\(^2\) bi resoun, and ben of
him weerned, and thei ben not to be vndirstonde in
the general forme in which thei ben expressid. En-
saumple herof is this: Crist weerneth men to clepe to
hem a fader upon erthe in sum certeyn maner and
forme oonli which is worthi to be\(^6\) weerned, and \(\text{\$it this thing so as now is sei\d weerned Crist expressi}\)
and outrith in a larger and generaler fourme comoun
to the maner and circumstauncis in which it is weern-
able and to the maner and circumstauncis in which
it is not worthi be weerned. For whi he seith in
this large and general fourme, *Nile ze clepe to zow
a fadir on erthe*;\(^4\) and therfore this thing so weerned
as in general maner of the wordis is to be specified
and to be restrayned [and] to be narowid and to be
vndirstonde and drawe as it accordith oonli with the
maner and circumstauncis in which it is worthi the
same thing bi resoun to be forbodun or weerned. And
so this that vndir so large and so general a fourme is
weerned, *Nile ze clepe to zow a fadir on erthe, is to
be take and vndirstonde in this wise*: "Nile ze clepe
" to zow a principal or a cheef fadir on erthe, for
" theik cheef fadir is in heuen."

And that this notabilite is trewe, it mai be proued
thus: For ellis God schulde weerne in oure doable
conuersacioun other thing or other wise than resoun

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\(^1\) *specied, MS. (first hand).*

\(^2\) *or worthi to be weerned is added in the margin by a later hand; a still later corrector having erased to.*

\(^4\) *be is interlineded in a later hand. Perhaps we should read worthi be weerned.*

\(^6\) *Matt. xxiii. 9.*
wolde it schulde be weerned, and so God ther yn were vnresonable; which is not to be grauntid, sithen he comaundith us to be resonable and to be not vnresonable thoruž al oure moral conceursacioun. For if it myȝte be allowid us to bere us vnresonabili, y woot not what lawe schulde lette us fro any synne. Also but if this notabilite were trewe, ellis God were contrarie to him sylf. Forwhi in other place of Scripture, as Mark [viij. c.], he wole that we be aknowe us to hauve fadir and modir on erthe, in that that he there biddith us worshipe oure fadir and modir on erthe. And therfore this notabilite is trewe. And bi this notabilite is a wey ʒoun forto vnvirstonde in rijȝt and iust maner this, that Crist in so general fourme vtrth and expressith, *Nile ze swere alwise*; and so forth of manye othere forbodis and weernyngis doon toward us vpon oure moral conceursacioun, whiche alle schulen be drawe to be vnvirstonde as doom of resoun iugith hem to be vnderstonde, as herof ful rial processis and proofs ben mad in the book clepid *Just apprising of Holi Scripture* in ther of the fyrste partie, and in the fyrste partie of *Cristen religioun*, the iijñ. trety, bi dyuerse chapitres.

The iijñ. notabilite is this: That in iijk maner Crist ofte blameth and rehercith as blamable certeyn gouernauncis, and ʒit he expressith the gouernauncis not oonli in the maners and circumstauuncis in whiche thei ben worthi be blamed, but he expressith hem in a fourme comoun to the maners and circumstauuncis in whiche thei ben blame worthi and to the maners and circumstauuncis in whiche thei ben not blame worthi; and therfore the deedis or gouernauncis so in general

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1. Perhaps Pecock may have Rom. xii. 1-2 in his eye.
2. A space left in the MS. for the number. Pecock may either refer to Mark vii. 9-18, or to Mark x. 17-19.
3. Matth. v. 34.
or in a comoun and large fourme bi him expressid ben to be vndirstonde and ben to be specified and to be drawe into the maners and circumstauncis in which oonli thei ben bi doom of resoun worthi bi be blamed. In this maner Crist blamed Pharisees vndir this forme, that thei "louen forto walke in stolis, and forto "be clepid of men maistris, and forto haue the firste "suite in feestis;" 1 and so forth of manye othere deedis like into this purpus, whiche deedis as so re-hecid of Crist in thilk generalte mowen be leeful and gode and desirid of scribis and of Pharisees and of othere men; but for as myche as vndir summe maners and circumstauncis thei mowen be morali yuel bi doom of resoun, therfore it is to vndirstonde 2 that Crist in his blamyng of hem blamed in the maner and circumstauncis vndir whiche thei ben bi doom of resoun morali yuel. And that it ouzte so be vndirstonde, the skile is now before seid in mater of Cristis weernyngis.

And 3it fether the ii*: notabilite is this: That in lijk maner it is that Crist biddith and counsellith ofte certein deedis and gouernauncis, and 3it he expressith theo deedis and gouernauncis in maners and circumstauncis oonli in which theo deedis and gouernauncis ben comoun and general to be gode and to be badde morali; and therefor theo deedis and gouernauncis ben to be vndirstonde, that Crist biddith or counsellith or willith hem to be doon in the maners and circumstauncis in which thei ben bi doom of resoun gode oonli. In this maner Crist bade, counsellid, or willed, Luk xij*: 6 thus: Sille ze the thingis whiche ze han in possessioun, and zene ze almes. Whether not this is trewe, that summan ouzte bi doom of resoun and bi the wil of God for to not sille anything which he

1 Mark xii. 38, 39. 2 Probably is should be cancelled, or hem inserted after blamed.
hath in possessioun, that he ther with do almes? And
2it Crist biddith there generali withoute exceptioun.
And therfore it is seen to be trewe, what y haue now
seid to be the iiij. notabilite.

Sotheli and withoute doute these iiij. notabilitees
weel considerid and attendid of thilke persoones, name-
lich of the lay party whiche wolen needis entirmente
with the Newe Testament, is worth to hem a buyschel
ful of gold; and that bothe forto purge hem of wrong
opiniouns gaderid to hem bi occasioun of textis in the
Newe Testament, and also for to preserve hem that
thei falle not into suche vntruee opiniouns takun bi
ocassioun of textis in the Newe Testament. And
verili and sotheli to seie, the vnconsideracioun and
the vnknowing and the1 vnremembrance of these
thre now biore sett notabilitees hath be a ful greet
cause or occasioun of ful greet presumptuosse inge-
mentis in summe of the lay partie, and of greet cisme
and of greet hoorour and of abhominacioun born
anentis the clergie bi summe of the lay partie; of
whiche thei wolden be schamed, if thei consideriden
weel these thre biore sett notabilitees, namelich if
ther with thei wolden ouer reede the first parti of
the book clepid The iust apprissing of Holi Scripture.

Neuertheles, not withstanding al what fro the bi-
gynnynge of the vij. chapter in this present iiij.
partie hidir [to] is seid for to justifie the v. seid prin-
cipal governance, 3it y holde this, that ouer greet
multitude of mennyse posityue lawis ouñten not be mad;
but prelatis and princis ouñten be weel waer that ouer
manye posytue lawis be not2 þouun to her peplis.
For sotheli ther of cometh causeli nedis ful myche
yuel, more than y se men considere it so to come. Of

1 the is wrongly (?) cancelled by | 2 not is interlinearised in a later (?) a later hand.
THE FOURTH PART.

which yeuelis ye desire in myn herte for to haue leiser and space to writye my conseitie; (which God graunte to be don!) but certis forto holde that it is vnleeful or vnexpedient eyny suche posytyue lawis be maad and be zoun to peple\(^1\) is fer fro my witt and my resoun.

To the iij. semyng skyle and to\(^2\) the iij\(^3\). semyng skyle biforn sett in the next chapiter it is to be answerid euyn lijk as it is answerid to the v\(^4\). and vj. semyng skilis sett aftir in the v\(^5\). partie of this book the iij\(^6\). chapiter, whos answeris ben sett in the same v\(^5\). partie in the vj. and seuenthe chapitres; and theryfor it is no nede forto fourme answeris in lengthe of the newe here.

\[\text{And in this ye ende here this foureth partie of this book.}\]

\(^1\) the peple, MS. (first hand), per- 
\(^2\) to is interlined in a later hand.

Here bigynneth the v. partie of this book.

THE FIRSTE CHAPITRE.

The vij. principal gouernaunce or point to be tretid in this present vij. partie, for which gouernaunce summe of the lay peple blamen and vndirnymen vniustli and vnworthili the clergie is this: That bothe of preestis and of lay persoones ben sectis clegid religious, maad to men and also to wommen forto be streyter to hem in eting and drinking, in speking, in wering, in going, in sleping, and in aboute walking, and in utherde deedis of worldlihode and fleischlihode, than is the fredom of lawe of kinde with the settingis to of Cristis sacramentis. Al this summe of the lay peple blamen bothe for the dyuersite and nouelte so takun to be in other wise than is the comoun maner of utherde men and wommen; and also thei beren an honde that the religious, whiche now ben had and vsid, han summe statutis and ordynauncis being azens charite, and therfore azens the lawe of God. And furthermore, these blamers not oonli maken hem blameres, but also diffamers; for thei ascriuen and esehen the fynding and the mentenaunce of alle such sectis or religious to the feend and anticrist, and thei callen it to be werk of the feend; and manye mo reproues thei esehen to religious and to therof the religiose persoones, which schame is for to reherce.

That this now reherci blamyng and vndirnymyng is vniust and bering an hond vntreuli, for that the now reherci vij. principal gouernaunce is leefal and just, good and expedient, y schal proue bi v. principal conclusioune, of whiche the firste is this: Holie Scripture weerneth not and letteth not the now reherci vij. principal gouernaunce to be take and vsid with...
the comoun lawe of Crist ʒoun to Cristen men. That this conclusiouen is trewe, y proue thus: If eny text or processe of Holi Scripture schulde lette and weerne the now seid vj. principal gouernaunce, thilk text or proces schulde be oon of these whiche schulen be spoken in the iiiij. argumentis now next aftir to be mad. But so it is that noon of the lettith and weerneth the seid vj. principal gouernaunce, as it schal be open bi the answeris to thilk same iiiij. argumentis. Wherfore foloweth that Holi Scripture weerneth not and lettith not the seid vj. principal gouernaunce.

The firste of these iiiij. argumentis is this: It is writun, Iames the i. c., thus: A cleene religioun and an vnwemmed anentis God and the Fadir is this; to visite fadirles and modirless children and widovis in her tribulacioun, and to kepe him self vndefilid fro this world. Out of this text a man may argue in twei maners. In oon maner thus: Iames assigneth this gouernaunce now rehercic in his text to be a cleene religioun and an vnwemmed anentis God and the Fadir; wherfore noon other gouernaunce saue this same, as bi the entent and meenyng of Iames in his now rehercic text, is a cleene religioun and vnwemmed anentis God and the Fadir; and so the religiouns now had¹ and vsid in the chirche ben not cleene and vnwemmed anentis God and the Fadir. In an other maner thus: What euer religion lettith and biforbarrieth, ʒhe, and forbiddeth the religioun to be doon and vsid, which is a clene and an vnwemmed religioun anentis God and the Fadir, is an vnleeful religioun, and not worthi be² had and vsid. But so it is, that alle the religiouns now had and vsid in the chirche, in which is vow of wilful and exproprist

¹ had is added in a later hand.  | ² to be, MS. (first hand).
pouerte with the vow of obedience to the commaundem-
ments of cертain devisid statutis and reulis, letten
and bifornbarren, 3he, and forbidden thilk religioun
be doon and vsaid, which is cleen and vnewmed
anentis God and the Fadir. Forwhi thei letten and
bifornbarren, 3he, and forbidden to her religiouse per-
soones forto visite fadirles and moderles children and
widowis in her tribulacioun, as is open ynow3 to ech
considerer. And 3it this visiting is a cleene religioun
and vnewmed anentis God and the Fadir bi the text
of James now alleggid. Wherfore alle tho othere now
seid religioun had and vsid in the chirche ben vn-
leeful and not worthi be had and vsid.

The iij. argument is take of the wordis and
Thim. iij. ç., Tite iij. ç., and of the wordis and text
of Peter, iij. Pet. iij. ç., and in manye othere placis,
which textis y schal reheere here next bi and bi.
First, iij. Pet. iij. ç. in the bigynnyng, Petir writith
thus: False prophetis weren in the peple, as in sou
schulen be maistris liers, that schulen brings yn
sectis of pericioun, and thei denyen thilk Lord that
bouste hem, and bringen on hem sif hasti per-
dicioun; and manye schulen see her leckeries,
bi which the wey of treuths schal be blasphemad:
and thei schulen make marchaundis of youi
in coucitis bi feyned wordis, to whiche doom now
awhile agoe eisith not, and the pericioun of hem
nappith not. Also iij. Thim. iij. ç. in the bigynnyng,
Poul seith to Bischop Thimothie thus: The Spirit
seith openli, that in the laste tymes summen schulen
departe fro the feith, zeuyng tent to spiritis of errour
and to techingis of deuelis, that speken leesing in
ypocrisy, and han her conscience corrupt, forbeding
to be weddled, to abstene fro metis whiche God made
to take with doing of thankingis to faithfull men
and hem that han knowe the treutha: (for ech crea-
ture of God is good, and no thing is to be cast away, which is taken with doing of thankings, for it is halowyd bi the word of God and bi preier;) thou, putting forth these things is to britheren, schalt be a good mynystre of Jesus Crist, nurischip with wordis of feith and of good doctrine, which thou hast gete; but escheue thou uncouenable fables and eeld wommenys fables. Also ij". Thim. iij". c., in the bigynnyng, Poul seith to Bischop Thimotheie thus: Wite thou this thing, that in the laste daies perilose tymes schulen neize, and men schulen be louyng hem self, couetose, hize of bering, proude, blaspemers, not obedient to fader and modir, vnkinde, cursid, withoute affeccioun, withoute pees, false blamers, uncouenant, vnmylde, withoute benigne, traitouris, ouerthwert, ballun with proude thouztis, blynde louers of lustis more than of God, hauyng the liynes, of pite, but denying the vertu of it; and escheue thou these men. Of these thei ben that persen housis and leden wommen cautis charuis with synnes, whiche ben led with dyverse desiris, euermore leernyng and euermore perfittly comynge to the science of treuth. And as Iannes and Mambres\(^1\) azenstoden Moysses, so these azenstoden treuth, men corruptid in vnwirstonding, reprozed aboute the feith; but ferther thei schulen not profite, for the vnwisdom of hem schal be knowe to alle men, as hern was. But thou hast geten my teching, et cetera. Also Tite i". c., in the myddil, Poul seith to Thimotheie Bischop of Crete thus: Ther ben manye vnobedient and vein spesperis and deseyueris, moost thei that ben of circumcisioyn, which it bhoueth to be reprozed, whiche subuerten alle housis, teching whiche things is it bhoueth not, and that for the loue of foul wynnyng. And oon

\(^1\) Mambres is in the Vulgate reading, whence the early English translations were made.
of hem her propre profete seide, 'Men of Crete ben
euermore tieris, yuel beestis, of slowe wombe.' this
witnessing is trewe. For what cause blame hem
sore, that thei be hool in feith, not zeuyng tent to
fablis of Iews and to maundementis of men, which
turnen away hem fro truthe.\textsuperscript{1} Also ij\textsuperscript{v}. Pet. iij\textsuperscript{v}. ć,
soone aftir the bigynnyng, Peter seith thus: \textit{First
wite ze this thing, that in the laste daies disseyueris
schulen come, in disset going after her owne
coucitingis, seying, 'Where is the biseest or the
'comyng of him? for sithen the fadiris dieden, alle
'thingis lasten fro the bigynnyng of creature.' But
it is hid fro hem willing this thing, that heuens
weren before, et caetera. Also Iude ij\textsuperscript{v}. ć, in the
bigynnyng, the Apostle Iudas writith thus: \textit{Wo to
hem that wenten the wey of Casyn, and that ben
sched out by errore of Balaam for mede, and
perischiden in the azenseiynge of Chere! These ben
in her metis feesting to gidere to fithe, withoute
drede feding hem sylf; these ben cloudis withoute
watir, that ben born aboute of the wyndis, heruest
trees with oute fruyt, tweies deede, drawn up bi the
roote, wawis of the wood see fomyng out her con-
fusions, erring sterreis, to whiche the tempest of
derklessness is kept withoute eende. These ben gruch-
ers, ful of pleintis, wandring aftir her desiris; and
the mouth of hem spekith prides, worshiping per-
sones bi cause of wymynge. And ze, moost dere
britheren, be myndeful of these wordis, whiche ben
bfore seid of Apostlis of oure Lord Iesus Crist,
whiche seiden to zoy that in the laste tymes ther
schulen come gilouris, wandring after her owne de-

\textsuperscript{1} Written on an erasure by a
later hand; the orthography is
against the usage of the MS.
\textsuperscript{2} In almost all the MSS. of Wic-
lif's version, (from which this and
the other quotations in this para-
graph are made, almost verbatim,) Jude is divided into two chapters.
siries, not in pite. These ben whiche departen hem sylf, bestli men, not haung spirt; but ze, moost dere brither[en], aboue bilde you sylf on zoure moost holy feith, and preie ze in the Holi Goost, and kepe zou sylf in the loue of God, and abide ze the merci of oure Lord Iesus Crist into lijf euerlasting. And repreue ze these men that ben deemed, but saue ze hem, and take ze hem fro the fier. Also Coloc. ij. ē., Poul writith thus: Se ze that no man disseyue zou bi philosphie and vein fallace, afer the tradicioun of men, afer the elementis of the world, and not afer Crist. And sumwhat afer there thus: Therfore no man iuge zou in mete or in drinke or in part of feest dai or of neomenye or of Sabbatis, whiche ben schadewis of thingis to comyng; for the bodi is of Crist. Noman disseyue zou, willing to teche in mekenes and religiouen of angelis the thingis whiche he hath not seen, walking veinli, bolned with witt of his fleisch, and not holding the heed, of which al the bodi bi bondis of ioinying to gidere vnnder mysteriad and mad wexith into encoresing of God. For if ze ben dede with Crist fro the elementis of this world, what zit as men lywing to the world deemen ze that ze touche not, neither taeste, neither trete with bondis tho thingis whiche alle\textsuperscript{1} ben into deeth bi the ilk vce, after the comauandementis and the techingis of men? Whiche han a resoun of wijedom in vein religiouen and mekenesse, and not to spare the bodi; not in honour to the ful filling of the fleisch.

Also, Math. xxiiii\textsuperscript{2}. ē., Crist in maner of prophesie spake of vntrewre techeris, whiche schulden come in the daies of the Apostlis bfore the destrucxioun of Ierusalem, and seide to hise disciplis thus: Men

\textsuperscript{1} alle is added in the margin by a later (?) hand.
schulen bitake you into tribulacioun and schulen slee you, and ze schulen be in hate to al folk for mi name. And thanne manie schulen be sclaundrid and bitraie ech others, and thei schulen hate ech others; and manie false prophetis schulen rise and disseyue manye. Like sentence of the same vntrewte techeris is writun Mark xiiij. ɛ., thus: Loke ze that no man disseyue you. For manye schulen come in my name seying, that y am, and thei schulen disseyue manie; and whanne ze heere bateilis and opiniouuns of bateilis drede ze not, for it bighoneth these thingis to be doon, but not zit anoon is the eende. Also Math. xxiiiij. ɛ., Crist in maner of prophecie spake of vntrewte techeris, whiche schulen come nyʒ to the dai of doom and the eende of the world, and seide ther of to hise disciplis thus: Thanne schal be greeet tribulacioun, what maner was not fro the bigynnynge of the world to now, neither schal be maud; and but if tho daies hadden be abbregrid, ech fleisch schulde not be mad saft; but tho daies schulen be mad schort for the chosen men. Thanne if eny man seie to you, 'Lo, here is Crist or there l' nyle ze bileue; for false Cristis and false prophetis schulen rise, and thei schulen zeue grete tokens and wondris, so that also the chosen be led into errour, if it mai be doon. Lo, y have biforn seid to you. Therfore if thei seie to you, 'Lo, he is in desert l' nile ze go out; 'Lo, in privy placis l' nyle ze troue. For as leit gooth out of the eest and apperith into the west, so schal be also the comynge of Mannys Sons. Wher euuer the boli schal be, also the eglis schulen be gaderid thider. And anoon after the tribulacioun of tho daies the sunne schal be mad derk, and the mone schal not zeue liʒt, et cetera. Like sentence touching the same now seid vntrewte techeris is writun Mark xiiij. ɛ., thus: Thilk daies of tribulacioun schulen be suche, whiche maner weren not fro the
bigynnyng of creature whiche God hath made til now, neither schulen be; and but the Lord hadde abreggid tho daies at flesch hadde not be saue; but for the chosen, whiche he cheese, the Lord hath mad schort tho daies. And than if eny man seis to you ‘Lo, here is Crist! lo, there!’ bileweze ze not. For false Cristis and false prophetis schulen rise, and schulen zeue tokenes and wondris to disseyue, if it mai be doon, zhe, hem that ben chosen. Therfore take ze kepe; lo y have biforn seide to zou alle thingis. But in tho daies aftir thilk tribulacioun the sunne schal be maad derk, and the moone schal not zeue hir liit, et cetera.

The iiij. argument is thoruz well nyȝe word the same and on with the firste semyng skile sette biforn in the iiij. party of this book, the viij. chapter. Which argument gooth up [on] ij. longe processis in Holi Scripture, of whiche the on is writun Math. xv. ç., and the other is writun Mark viij. ç.; and therfore who wole se this iiij. argument, as he mai be mad æzens the viij. principal gouernaunce, turne he thidir and he schal it there se.

The iiiij. argument into the iustifikasiyn is this: The holi maide and religioso nunne Seint Hildegart, visitid with the spirit of prophecie, wrooth manie prophecies whiche were examyned and approued in a general counseil holdun at Treuer undir Pope Eugeny the [Thridde], at which counseil Seint Bernard was present, as it is writun in famose cronicles. And among the prophecies and reuelaciounz spokun bi the seid holi maide Seint Hildegart sche spekith that aftir hir daies schulde rise iiiij. ordris of beggers; and not oonli
of the persoones whiche schulden lyue in tho iiiij. ordis sche seith yuel; that is to seie, “that thei schulden" be flaterers, and enviers, and ypocritis, " and babitters;" but also of the ordre sche seith, meenyng it to be yuel. For sche seith, “that of wijse " and trewe men this ordre schal be cursid;” as thought sche schulde therbi meene, that the ordre schulde be worthi be cursid. And fthurmore sche seith, “that " for her synful and gileful lyuyng the comoun peplis " hertis schulden falle awaye fro hem, and thei schulden " falle and ceese and that her ordre schulde be " alto " broke for her bigilingis, and her wickidnessis.” Wherfore tho iiiij. ordis or religiouns or clickers ben badde and not gode, neither worth be had and vysd in the chirche.

ij. CHAP. I.

The text of St. James consid- dered, and the Lollard in- ferences refuted.

Religion may be understood in two senses: in one, as a binding up of man’s will by vows from his doing that which he otherwise

1 schulden is added in the margin by a later hand.

2 flateres, MS.

3 he is interlineated in a later hand.

hise refusis with inne the boundis of lawe of kinde, how brode ellis withoute forbeding of lawe of kinde go he myzte. And religioun in this maner takun is religioun propirli takun, and is descryued in lijk sentence biforn in the [vije.]\(^1\) chapiter of the [ivse.]\(^1\) parti of this present book. In an other maner religioun is a binding up or a binding ažens\(^2\) of a mannyys fre wil with the lawis of kinde, (that is to seie, with the doomes of cleer and weel disposid reasoun,) that he chese not or refuse not neither execute his or refusis ažens the new seid lawe of kinde. And so with religioun in this ijse. maner takun, which is a large and an vnpropre maner of taking and of vndir-standing religioun, mannyys wil is not refreyned saue bi lawe of kinde oonli. And bi religioun takun in the firste now biforn seid maner, which is the very propre maner of taking religioun, mannyys fre wil is refreyned with more than with lawe of kinde; for he is also refreyned with othere statutis or ordinauncis maad bi God or man or with othere vowis or oothis.

Of religioun takun in the firste maner, as anentis statutis and ordinauncis maad bi God himself, Holi Writt spekith, Exodi xij. ĉ. and xxix. ĉ., and as anentis ordinauncis maad bi man, Acts xxvj. ĉ., as it is biforn rehercid in the chapiter of the parti of this present book. Of religioun takun in the ijse. maner spekith Holi Writt, Acts x. ĉ., where Cornely, than being an hethen man not cristned, is clepid "a religiose man and dreding God;" and that for the weel kepung and filling the lawes of kinde, that is to seie, the lawe of resoun. Also of this religioun it is writun Ecclesiasticī i. ĉ. in the myddil.

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\(^1\) Spaces are left in the MS. for the numbers.

\(^2\) Perhaps a clerical error for ażes.

\(^3\) verr\(\) is interlineated in a later hand.

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\(^4\) Spaces left in the MS. for the numbers. Peacock seems to be thinking of what follows. Part v. c. viii.
In the iij. maner religioun is take for religioun of the firste maner and religioun of the iij. maner to gider seet; and in this maner y toke and vndirstode this name “ religioun,” whanne to a certein book which y haue mad y puttid this name, The reule of Cristen religioun.

Iames in his text alleggid bifoire in the firste sem- yng skile meened not of religioun takun in the now seid firste maner, but of religioun taken in the iij. now seid maner; and zit bi thilk same text Iames meened not, that a man forto visite fadirles and modirles children and widowis in her tribulacioun, and a man forto kepe him vnewmed fro this world schulde be al an hool religioun takun in the iij. maner; but that these deedis bi him there expressid schulden be summe parties of an hool religioun takun in the secunde maner. Forwhi a man forto worshippe and releuce his fadir and modir is a parti of the same al hool religioun takun in the iij. maner, and a man forto forbere fals sweryng and idil swering is an other parti of the same hool religioun takun in the iij. maner; and likly maner ech moral vertu is a parti of the same religioun takun in the iij. maner. And thercfor bi this, that now is thus declarid, it is open ynowz that the firste maner of arguyng sherecid bifoire upon the seid text of Iames is not worth, whanne it is argued thus: A man to visite fadirles and modirles children and widewis is a religioun; for it is a parti of the now seid great religioun; therfor noon other vertu than this visiting is a religioun.

For answere to the iij. maner of arguyng maad upon the same text of Iames it is to be seid, that the firste premisse is yntrewe, which is there takun and fowmred thus: What ever religioun lettith, bifoire bar- rith, zhe, and forbedith an othir religioun to be had or doon, which is a cleene and an vnewmed religioun at God and the Fadir, is vnleefull and not
worthi he had and vaid. Forwhi it is impossible ij. religiouns be;¹ but that the oon of hem had in a persoon lettithe and bifoere barrith, ðhe, and forbedith the other religioun to be for the while in the same persoon, sithen oon and the same man may not be to gidere in iij. religiosa. And therfore the seid firste premyses of the ij². argument maad up on the text of Iames is vntrewwe and to be denied, and so ceessith the strengthe of thilk argument fro geting of his entent. Also if thilk premyses were trewe, certis thanne weelny; ech moral vertu of Goddis lawe were vnleeful and not to be had and vaid. Forwhi what euer moral vertu a man wole take and vse, al the while that he is is werking thilk vertu he is therbi lettid, forbarrid, and weerned forto wirche an other moral vertu of Goddis lawe; as, whilis a man is weddid and wole bigete children, he is therbi lettid and weerned to be chaait, and whilis a man wole do almes deedes in Ynglond he is lettid and weerned therbi for to do almesdeedes in Fraunce, and whilis a man rideth in a iorney for a good cause he is therbi lettid and weerned for to heere a preaching; ðhe, and if the wirching of thilk vertu first takun schulde stonde stille perpetuely, he schulde lette and weerne perpetuely the wirching of the other vertu which myȝte ellis be taken; and so, if the seid premyses were trewe, the vertu which is first takun of a man is euermore vn- leeful. And also ech office in a kingis hous schulde be needis displessant to the king, forwhi ech office in his hous lettithe, forbarrith,³ and weerneth the occupier fro an office in the same hous, which office the king loueth well to be doon. And so, open it is, that the seid firste premisse is to be denied; and thanne is thilk argument lettid fro his purpos.

¹ to be, MS. (first hand). ² for barrith, MS., (without hyphen). ³
For answere to the \footnote{1}{thi, MS.} biforn mad argument going
upon there rehercided textis it is to be markid wel, that
among alle tho textis oonli the firste text aloone, ij\footnote{2}{A later hand has wrongly al-
tered this into vnicose.}. Pet. ij\footnote{3}{. č., spekith of vciose sectis whiche schulden
rise aftir the daies of Peter, and alle other textis of
thilk noumbre spoken oonli of vciose persoones tech-
ing vntreuly and lyuyng vcioseli and not of eny v-
ciose\footnote{4}{ sect.} sect. Wherfore noon of alle these textis berith
in him silf eny colour forto smyte or reprowe or blame
eny sect or religion now had and vsid in the chirche,
sau oonli the firste text \footnote{5}{ij. Pet. ij. č.} And sithen
the sectis of which Peter there prophecie he in tho
wordis prophecied, that “sectis of perdicion schulden
be denying the Lord which bouzte hem,” no man
ma in eny colour afferme that thilk wordis of pro-
phecie of Peter fallith vpon the sectis or religiouns
now had and vsid in the chirche, but if he afore prowe
and schewe that these now had and vsid religiouns in
the chirche ben sectis of perdicioun and denyen him
which bouzte hem. And therenfore prowe he firste and
biforn that these now seid religiouns ben sectis of
perdioum, and that thei ben denying Crist, and bi-
leeuen not into Crist; and thanne leti hem haue the
maistrie, that Petir in the wordis of his biforn allegid
text prophecied or spake of the religiouns now had
and vsid in the chirche. And certis open ynoʒt it
is, that ellis he mai not haue euydence as bi thilk
text that Peter meened or thouzte on hem. Forwhi
this foloweth not in eny good argument: Petir seide
that sectis of perdicioun denying Crist schulden come,
therefore these now had religiouns ben tho sectis. A
lewder and febler skile or argument can noman make;
forwhi bi this argument, if he were auʒt, schulde be
proued that ech sect or religioun mad, or which
my3te be mad, were or schulde be vnleeful and a sect of perdicioun, how euer good and profitable and leeful 
he were or schulde be mad; and so the same secte 
schulde be good and badde, leeful and vnleeful, which 
is repungnaunce. And therto to this bad argument 
muste be sett more, if he schulde any thing prowe and 
conclude, as is forto seie and argue thus: Petir seide 
that sectis of perdicioun denying Crist schulden come; 
and so it is, that these religious now had and vaid 
in the chirche ben sectis of perdicioun denying Crist; 
therfore of hem spake or meened Petir. Or ellis thus: 
Of hem is the prophecie of Peter verified and vpon 
hem fallith think prophecie of Petir; and but if the 
arguer can prowe the iij. premyssse of this argument, 
and eer than he prowe think iij. premysse of this ar-

gument, that is to seie, that these now had and vaid 
religious in the chirche ben sectis of perdicioun deny-
ing Crist, certis he may not waite affer that the con-
clusioun of this argument be proued or be trewe, that 
is to seie, that the seid prophecie of Petir fille upon 
the religious now had and vaid in the chirche. And 
thanne fether, forto prowe that these religious ben 
sectis of perdicioun, he muste take his euydencis and 
hise motyues in othir place out and fro the seid text 
of Peter; forwhi it muste be proued that the now 
had religious ben sectis of perdicioun, eer and biffer 
we wite what and of whom the seid text of Peter 
meeneth. And thus it is open yno3 that, as bi the 
firste text in the biffer sett noumbe of textis, may 
noon hurte bifie to the now had and vaid religious. 

And thanne fethermore thus: Alle the other textis 
in the same now seid noumbe spoken of persoones tech-
ing vntreuli and lyuing vicesely, whether thei lyue in 
emy religiouse sect or out of religiouse sect; for of alle 
such viciose persoones, whether thei lyuen in sect of 
religioun or out of sect of religioun, tho textis mowen 
be verified r3t weel, as is open yno3 bi the general
and large saking of the textis in her wordis. But so
it is, that thoun persoones in a religiou techen amys
and lyuen amys, for that thei techen and lyuen other
wise than her religiou wolde that thei schulde teche
and lyue, sit therbi cometh noon hurt to the reli-
gioun, as that therfore the religioun were the wors or
were badde and vnleeful; but if it schulde be seid
and holde therto answeriugli and foleweingly that the
sect of Cristis Apostlis were badde and vnleeful, for
that Iudas lyued theryn amys; and but if it schulde
be seid that Crist blamed and reproued the state of
preesthode and the state of bischeophode in the oolde
lawe as badde and vnleeful, because he blamed and
reproued the persoones of tho statis; whiche noman
ouzte holde, for God him sylf made tho statis, and he
made no badde and vnleeful thing. Wherfore folewe-
ith needis that as bi alle tho textis of the bfore
spokun noumbr, comyng in processe aftir the firste
text of hem, is no strok zouunn to eny sect or eny
religioun forto therbi seie that eny sect or religiou
is badde or vnleeful. Also open it is, that tho textis
strechen hem to viciose persoones being out of reli-
gioun, as weel as to viciose persoones in religioun.
How schulden thanne tho textis serue in special forto
distrioe eny religiouns more than forto distrioe eny
state, the, ech state which is not religiou, as the state
of dekenhode, the state of preesthode, and other; if
in suche statis ben persoones vicioseli lyuyng? Certis
no witti man can herto seie nay. And thanne fether,
sithen tho now seid textis spoken of viciose persoones
teching amys, bileuyng amys, and lyuyng amys,
whether thei ben in sect of religioun or in other state
out of religioun, if eny man wole take vpon him
forto proue that tho textis or summe of hem ben
verified of persoones now lyuyng in religioun or in
preesthode out of religioun, make he first ther of his
proof; and whanne he hath maad ther of his proof
bi euydencis being withoute tho textis, (as he muste needis for cause now late before in this present chap-
ter tawraft,) Goddis forbode that he be weerned forto afferme, holde, and seie, that tho textis speken of per-
sones, and lete him holde and seie tho persones for to be reproued of Holi Writt and of the Apostlis; and
noman schal him therfro weerne. And it is al that he mai haue toward his purpos bi the same seid
nombre of textis. But whanne he hath al this at his lust, what hath he therbi forto reproue and blame
eny sect or religioun? Certis rižt noužt, as it is openli schewid in this processe of answeringe. Wherfore noon
of alle tho textis sewyng in rewe aftir the first text ņeuen eny strook to eny religioun now bad and vaid
in the chirche.

Neuertheles for as myche as the blamers and re-
prouers of the vii. principal gouernance ben aboute
foro proue that the ij. text of the bifoire sett nombre,
which text is of Poul, i. Thim. iiiij. ĕ., spekith
of sectis and religiounes, namelich now being, and not
oonli of persones being in religioun, therfore now
next after al this going bifoire her euydencis ben to
be reherced, that answerede solucion be to hem
paied. Thei arguen thus: Tho persones of whom
Poul spekith in the seid secunde text which is writun
i. Thim. iiiij. ĕ. ben alle tho persones whiche for-
beden to be weddid, and also tho that bidden ab-
steyne fro metis whiche God made to take with doing
of thankingis, as it is open ynow bi wordis of the
text; but so doon the persones being in the religi-
ounes now had and vaid in the chirche, and that not
as bi her owne witt, wil, and entent onoli, but as bi
strengthe and entent and reule of her religioun; whe-
fore not onoli the persones of these now had and
vaid religiounes ben blamed and reproued bi the seid
text of Poul, i. Thim. iiiij. ĕ.; but also the religiouns
of the same persones ben theryn and therbi also

Chap. II. But it is argued that St. Paul
wrote to Timo-
thy not merely of
persons but of
religious orders
also as such,
which command
all their follow-
ers to abstain
from matrimony
and certain
meats.
blamed and reproved, sithen tho persoones ben blamed bi the seid text in that and for that, that thei techen and doon as her sect and religioun wole that thei teche and do.

And that tho persoones by strengthe and entent of her sectis and her religiouns forbeden to be weddid and forto abstene of metis whiche God made to take, thei ben aboute forto prove thus: Tho religiose men bi strengthe and entent of her religiouns dressyng hem therto biden to her vnridingis and her felawis and britheren being in the religiouns forto lyue chaast for euer; wherfore in so bidding thei musten needis forbede to the same vnderliningis and felawis forto be weddid; also summe of the same religiosis bi strengthe and reulis of her religiouns forbeden to her vnridingis and felawis of religioun forto ete fleisch for euere, and summe bi strengthe of her religioun forbeden the eting of fleisch for sum cesoun and tyme of a monythe and of summe certeyn daies; wherfore, as it semeth to hem, tho reliogis maken bi strengthe of her religiouns the same forbodis which Poul in his seide text blameth, that is to seie, forbeden to ete metis whiche God ordeynede to take. And if this be trewe, therof muste folowe that as Poul bi and in his seid text reproueth her now spokun forbedingis, so bi and in his same text he reproueth her religiouns reuling tho persoones forto so forbede.

Answere to this arguyng schal be this: Poul in the ij'. text of the seid noumbre, i'. Thim. iiiij'. c., meeneth of suche forbeders whiche wolden forbede wedding and forbede eting of certein metis as deedis vnleesful in hem sif, or as being alwey contrarie to Goddis lawe; but so forbeden not oure religiose prelatis bi strengthe and entent of her religioun to her britheren in the

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1 that tho, MS.  
2 forbedindis, MS.
same religious, but these\(^1\) religious prelatis forbidden
wedding and fre eting of alle metis to her religious
britheren, bi cause tho britheren han bounde hem self
to God into the contrarie, that is forto neure be
weddid and forto absteyne fro certein metis; and
also neither tho prelatis forbidden neither tho sug-
etis vowiden to forbere wedlok and the vce of fleisch
in certein whils as vnleeful deedis and as deedis
contrarie to Goddis lawe, but as deedis whos for-
beringis schulden make hem the more sureli kep
hem fro breking of Goddis lawe; and thorefore the
forbeders now in religioun ben not in the caace and
in the deedis of whiche Poul spekith in the iij. seid
text, which is i. Thim. iiiij. ć. And but if Poul
meened in the seid ij. text as it is now seid that he
meened, and but if it were leeful to forbede as oure
religious prelatis now forbidden, certis ellis he were
contrarie to him self; forwhi, i. Thim. v. ć., he for-
bedith widowis to be weddid after\(^2\) thei han bounde
hem self to chastite.

Certis in the daies of the Apostlis weren men clepid
pseudo or false Apostlis, whiche wentsen aboute cun-
trees in the daies of the Apostlis, and peruertiden
pepis fro the teching into which Poul had sette hem,
asa the Corinthis and the Galathiaes. Of whiche pseudo
or false Apostlis summe tauțten that it was not leeful
that men ete fleisch which was offrid to idols, neither
bigge thilk fleisch whanne it were broțt into market
after tyme of offring forto be solde; summe other of
these pseudo tauțten and helden that Cristen peple
musten needis take the circumcision and the birthens
of the oold lawe with the newe, as of euereither of
these Poul spekith in his Epistle to Corinthis; and
of the ij. he spekith in his Epistle to Galathiaes.

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\(^{1}\) *these same*, MS. (first hand).

\(^{2}\) *after that*, MS. (first hand).
Further more summe othere of hem tauȝten that men schulden not be boundun bi mennys lawis, and therafore thei schulden not obie to princis and dukis, whom Poul reproueth, Rom. xiii. c. and i. Thim. ii. c., and Petir in his firste Epistle the ij. c. Furthermore the herisies of Hymeneus and of Alisaundre weren in the daies of the Apostlis, whom Poul curseide for her heresie, as it is open i. Thim. i. c. in the eende. Also Ioon the Euangeliste in his ij. Epistle meeneth that in his daies weren heretikis going aboute to disseyue trewe bileeneurs. Also Coloc. ij. c. is men-sioun mad of heretikis which weren aboute to bringe yn in tho daies vnresonable religiouns aȝens trewe feith, and that bi colour that reuelacioun was maad to hem ther upon. And so open it is, that dyuerse sectis of heretikis rosen and regneden in tyme of the Apostlis, and diden miche care and lett and persecucious to the verr Apollis, and therafore of hem myȝte be meened myche of this that is seid in the biforn allegd textis.

Furthermore, longe aftir the daies of the Apostlis heretikis weren, whiche helden that vttirly it is synne eny man or womman be weddi, and eny man hauo to do in fleischli deling with a womman, as helde the sect of Eraclitis; which also therwith helden that oonli chast persoones schulen come into heuen, and that children diying bifoer her þeeris of discreteioun schulen neuere come into heuen. And summe othere heretikis with her foloweris making to gidere her sect han be, which helden that vttirli it is synne forto ete fleisch, as helde the sect of Tacianys. Summe-othere sect of heretikis hath be, which weel allovend

1 Hermyns, MS. 2 This appears to be a blunter or clerical error for Hieracitis. See for them and Tatic's disciples,
wedlok, but thei helden dampnable if eny widowe were weddid; and herwith thei helden, if eny persoon hadde do oonys eny notable greet synne, that he neuer schulde haue therof forscuene, how euer micho
repentance and penaunce he dide for it. And so oonli these heretikis and othere to hem like weren in the case of forbeding of which Seint Poul spekith in the ij. text; and not the othere religioso forbeders of this present tyme, whiche forbeden wedding and eting of fleisch bi cause of vow or boond therto before maad of hem to whom the forbedingis [are] maad, and whiche neither forsaken neither forbeden wedding and eting of fleisch as deedis vnleeful and contrarie to Goddis lawe. And thus myche is ynow for answere to the ij. argument.

Answere to the iij. argument schal be the same answere which is sett bifoire in the iij. parti of this book the ix. chapiter, and is zoon there for answere to the firste semyng skile sett in the viij. chapiter of the same iij. partie. Therefor who so wolde se the seid answere, turn he thider; for there he mai it se.

To the iij. bifoire maad argument, proceyng vpon the reuelacioun and prophecie zoon to Seinte Hilde-
gard, it is to be seyd thus: Whether it be trewe or no what sché seide and wrooth of the persoones hold-
ing the iij. ordis of beggersis and of her orde, this y dare seie, that among the reuelaciouns and prophecies, whiche ben ascriued to hir, is conteyned vntrothe contrarie to the trewe feith; and for to it proye y durst leie in plegg my lijf, how euer it be that her prophecies and reuelaciouns weren approued.

1 forscuene, MS. 2 how micho, MS. (first hand).
iiij. CHAPTER.

Furthermore for as myche as y haue wist this, that summe of the lay peple, whanne thei han rad or han herd red summe of the before alleggid textis in the [ir]1 chapter of the [v.]2 parti of this book, bi cause thei counthen applie the textis in eon manner or other, thou, not most ueneli neither verili3 and accordingli to sectis and persones now being and luyng in the chircbe; and therwith thei kneuen not bi reding or heering of oold stories bow that sectis and persones luyng in hem weren in cedil daies to whom the same textis mytten euenlier and more accordingly be applied,) han thouët and han holde stiffli for bettir or wors in her concititia and wordis, that the textis weren sced and writin for these sectis now presentli being in the chircbe and for the persones luyng in hem as it were conli, as thou; neuerere had be eny sectis bifore in oold daies into whiche tho textis mytten be verified; and therbi tho reles han fallen out into bering of greeit indignacion amens this3 present sectis and religious, and han sced ful foule and ful vuiskifulli of hem amens honeste and amens wisdom and amens charite;—wherfore4 into remedying of suche mennis vuikunyng and into remedying of her obstynat holding, and fortso make hem the redeir and the willier fortso counceyle with leerned men vpon oold stories and oold recordis in the chircbe, and fortso make hem heere such oold stories and recordis and leerne what hath been doon in cedil daies more than they witen off, y whal now

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1 Spares left in the MS. for the references.  
2 Apparently a clerical error for these or then.  
3 See, MS.  
4 The sense strictly requires therfor, but see Glossary.
reherce here sumwhat what maners of dyuerse yuel and vntrewe sectis of Cristen men weren in eeldir daies, (summe in the daies of the Apostlis, and summe aftir the daies of the Apostlis,) that alle suche now seid reders and heerers mowen therbi leerne, that the wordis of Petir, ij. Pet. ij. c. and the wordis of Poul, i*. Thim. iiij. c. and ij. Thim. iiij. c., weren verified of manye sectis and persoones, eer eny of these religiose sectis weren which ben in the chirche.

Certis in the daies of the Apostlis in Cristen men was the sect of Menandrianis, which helden that the world was mad not of God but of angelis.1

Also the sect of Basilidians, which helden that Crist suffrid not verili his passioune and his deeth, but apparentli and seemyngli oonli.2

Also the sect of Nycholaitis, which helden that weddid men myūten chaunge to gidere her wyues.3

Also the sect of Carpocracianys, which helden that Crist was not God, but man oonli, and was bigetun bitwixe man and woman deling to gidere fleischli.4

Also the sect of Chirencianys,5 which helden that aftir the general resurreccioun6 men and wommen thanne rising schulden lyue in greet fleischli welthe and delectacioun upon erthe a thousand of zeeris.7

Aftir the daies of the Apostlis roosen also manye vntrewe sectis of Cristen men, as the sect of Valentynyanys, which helden that Crist took no thing of Maries bodi, but passid forth thorū her as thorū a pipe or a canal.8

1 August. Lib. de Har. c. 2.
2 Ang. I.c. c. 4.
3 Ang. I.c. c. 5.
4 Ang. I.c. c. 7.
5 The MS. reading is apparently a little corrupted. At all events Pecock intended to express the Ce-
6 The MS. reading here and below looks like resurrection; but more probably resurrection is intended. The analogy of the orthography favours the latter, and c and t are often almost identical in form.
7 Ang. I.c. c. 8.
8 Ang. I.c. c. 11.
Also the sect of Apostelyns, which held as dampnable that eny man hadde in his propirte eny worldli good.\(^1\)

Also the sect of Cerdyonyistis and of Marcionystis, whiche helden that ij. Goddis ben, oon good, and an other yuel; and the oon is maker of riȝt and of good thingis, and the other is maker of vnriȝt and of badde thingis.\(^2\)

Also the sect of Seuerianys, whiche helden as vnleful for to drinke wijn, and helden not with the Oold Testament, neither that the general resurreccioun schulde come.\(^3\)

Also the sect of Tacialys, which helden that fleisch schulde not be ete.\(^4\)

Also the sect of Cathafrigis, whiche helden that the Holi Goost came not into the Apostlis, but into hem that weren of the Cathafrigis oonli.\(^5\)

Also the sect of Cathartitis, which helden to be vnleful that eny widowe be weddid, and that, aifter a man hath synned in eny greet synne, he schal neuer have ther of forȝeuenes, how euer greet repentamnce and amendis he do.\(^6\)

Also the sect of Paulianys, which helden that Crist was not bfore Marie, but took his bigynnyng of Marie.\(^7\)

Also the sect of Antropomortfitis, whiche helden that God in his godhede hath hondis and feet and othere suche membris.\(^8\)

Also the sect of Eraclisis, whiche helden that alle men ouȝten lyue chast, and that wedlok is vnleful, and that children diying bfore her ȝeersis of discrecioun schulen not come to heuen.\(^9\)

\(^1\) Aug. l.c. c. 40.
\(^2\) Aug. l.c. c. 21 and c. 22.
\(^3\) Aug. l.c. c. 24.
\(^4\) Aug. l.c. c. 25.
\(^5\) Aug. l.c. c. 26.
\(^6\) Aug. l.c. c. 37.
\(^7\) Aug. l.c. c. 44.
\(^8\) Aug. l.c. c. 50.
\(^9\) Aug. l.c. c. 47.
Also the sect of Nouacianys, which helden that if any man falle oonys fro the feith, that he schal neuere haue ther of forçeunes, and that a man oonys baptisid hath nede in sum caas for to be ażen baptisid.¹

Also the sect of Ebionytis, which helden Crist to be a pure man oonli, and these helden the riţiis and obseruauncis of the Iewis rennyngli with lawe of kinde and with the feith of the Gospel.²

Also the sect of Fotyanys, which helden that Crist was conseyued and bigete bitwixe Ioseph and Marie bi fleischli deede.³

Also the sect of Acyanys and of Eennomyanyanys, which helden that al the while a man holdith him sif in the feith he is not dampnble for eny other symne which he doith, thouȝ he schal be therfore punyschid for awhile.⁴

Also the sect of Sabellianys, which helden that of the Fadir, Sone, and Holi Goost is not but oon persoon.⁵

Also the sect of Arrianys, which helden that the Fadir and Sone ben not oon substauence.⁶

Also the sect of Macedonyanys, which helden that the Holi Goost was not God.⁷

Also the sect of Appollynaristis, which helden that Crist in his incarnacioun took a bodi but not a soul.⁸

Also the sect of Antymaritis, which helden that Marie was fleischli known of Ioseph aftir that Crist was of hir born.⁹

¹ Aug. l.c. c. 38.  Iisid. Hisp.  Orig. lib. viii. c. 5.
² ob’sæacùcis, MS.  Aug. l.c. c. 10.
⁴ Aug. l.c. c. 54.
⁵ Aug. l.c. c. 41.
⁶ Aug. l.c. c. 49.
⁷ Aug. l.c. c. 52.
⁸ Aug. l.c. c. 55.
⁹ Aug. l.c. c. 56.
Also the sect of Donatists, which held that the
Sone is lasse than the Fader, and the Holi Goost lasse
than the Sone, and that a man baptiside of an
heretik hath nede to be baptisid azen.¹

Also the sect of Bonosianys,² which held that
Crist is not the propre Sone of God, but his Sone bi
choise or purchase.³

Also the sect of Iouyanystis, which held that
forto lyue in maidenhode and forto lyue in wedlok
in bigeting children ben of oon meryt, and that forto
ete and for to faste ben of oon merit afo re God.⁴

Also the sect of Elvidianys, which held that
Marie conceyued and bare sones and douztris after
that sche conceyued and bare Crist.⁵

Also the sect of Paternyanys, which held that
the louzer parties of a mannys bodi weren maad of
the feend.⁶

Also the sect of Arrabianys, which held that a
mannys soul dieth with the bodi and schal rise azen
with the bodi in the laste dai.⁷

Also the sect of Pelagianys, which held that
a man bi his fre wil mai deserue heuen withoute
grace.⁸

Also the sect of Nestorianys, which held that
Marie was not the modir of God but modir of a man
ooli, to which man aftir he was born of Marie God
couplid him sifl; as ther weren in him ij. naturis,
oon of God, and an other of man.⁹

Also the sect of Euticianys, which held that in
Crist aftir his incarnacioun weren not ij. kindis or
naturis, but oon nature; for that the manhode passid
bi turnyng into the Godhede.¹⁰

¹ Aug. Ic. c. 69.
² *Bonosianys, MS.
³ Isid. Hispal. Ic.
⁴ Aug. Ic. c. 82.
⁵ Aug. Ic. c. 84.
⁶ Aug. Ic. c. 85.
⁷ Aug. Ic. c. 83.
⁸ Aug. Ic. c. 87.
⁹ Isid. Hisp. Ic.
¹⁰ Isid. Hisp. Ic.
Also the sect of Tritycis, whiche helden that as thre persoones ben in Trynyte, so thre Goddis ben in Trinite.  

Also the sect of Waldensis.

Also the sect of Wicli fists, whiche azens the vij. principal gouernauncis touchid and rehercd bi the proce of this present book holden in the maners rehercd in this present book, and in wors and horribler maner, as it is open in the book of Wiclijf and of othere being of his sect.

Of manye mo heretik sectis than of these here now rehercd a man may here, if he wolde reede Ysidor in the viij. book of his Ethenologies and Austyn in his book Of heresies; but zit if a man wolde knowe the heresies of hem in lengthe, he musste reede the book which therof made Epiphanius the Greke, and the book which therof made Philaster the Latyn writer. Neuerthereles bi this rehercel here now maad of heretik sectis it is open ynow that alle tho men, which weenen that the words of Peter, iij. Petri ij. cz. and the wordis of Poul, i. Thim. iiii. cz. and iij. Thim. iij. cz., and the other textis bifeore in the [firste] chaper of the fifth part of this book alleggid, musten nedis be seid and be verifid of the religiouns now being in the chirche, ben foule bigilid.

1 Isid. Hisp. l.c.
2 Nearly nine lines, i.e., space for about fifty words, are left blank in the MS.
3 Wicli fists, MS.
4 The references to Augustine's work are given under the respective sects, reference to that of Isidore being only added, when he relates something named by Pecock which is not found in Augustine. All the information given in the text is to be found in these two works, and Pecock probably knew no more of Epiphanius (and perhaps of Philaster also) than what he saw quoted by Augustine. These latter authors, therefore, are not referred to in the notes.
5 tho, MS.
6 Spaces left in the MS. for the numbers.
Out of which bigiling God for his merci graunte, that thei rise sumwhat the sooner bi enformacioun which thei mowen take bi rehercel now mad of heretik sectis; that thei rise out fro her indignacioun born anentis religious now had in the chirche, and fro al the bacbiting which thei maken azen the same religiouns.

iiiij. Chapter.

The ij. principal conclusion biholding the vj. principal gouernaunce is this: Doom of clerili in kinde disposid resoun lettith not and weerneth not the seid vj. principal gouernaunce. That this conclusion is trewe y proye thus: If eny doom of such resoun schulde lette and weerne the seid vj. principal gouernaunce, it schulde be oon of these doomes which ben conteyned in the iiiij. semyng skilis now next to be maad and fourmed; but so it is, that noen of the doomes lettith and weerneth the seid vj. principal gouernaunce. Wherfore no doom of such seid resoun lettith and weerneth the seid vj. principal gouernaunce.

The firste of these iiiij. now spoken semyng skilis is this: Ech religioun is vnleeful and not warthi be had and vsaid, which lettith and afore barrith, the, and weerneth the comandement of God in his lawe of kinde to be doon; but so it is, that ech of the biforn spoken religions now had and vsaid in the chirche and conteyning vow of wilful expropriat pouerte and obedience to cernin reulis and statutis lettith and afore barrith, the, and weerneth his religiose persoyn for to do and fulfille sum comande-ment of God. Forwhi ech of the religiouns lettith and forbarrith and weerneth his persoynes for to do bodili almes deedis to the pore and nedi, and also forto worschipe his fadir and modir in the effect of
THE FIFTH PART.

releeuyng her bodili and goostli neede and lak, as it is open to ech attender. And ȝit God biddith bodili almes deedis to be doon, as it is writun [Luk xij.]

Now that is ouer plus zeue ze almes; and also Math. xxv. 2. it is open that for vndoing or for the leuyng of such bodili almes vndoing men schulen be dampeed.

Wherfore fôro do such almes is the comandement of God. And also that ech man thus worschipse his fadir and modir is the comandement of God, it is open, Mark [vij.]

and Effes. [vj.].

Wherfore alle suche now spokun religiouns ben vnleeful, and not worthi to be had and vaid.

The iij. semyng skile is this: Thilk thing or gowernaunce, not being necessarie into oure saluacioun for that it is the comandement of God, what euer be, is to be kutt away and to be leid aside and to be not had and vaid, of which myche goostli harme and synne comen, for that that he is the occesioun that thilk goostli harme and synne comen. Forwhi into the meenyng of this now reherced proposicioun or sentence the Gospel is alleggid bifoire in the [v.]

1 chapter of the iij. parti of this book thus: If thi riȝt ȝe or thi riȝt hond or thi riȝt foot selvandre thee, pulla him out or kutte him away, and caste him fro thee; but so it is, that of ech of the now spokun religiouns had and vaid in the chirche miche goostli harme and synne comen; so that ech of them is the occasioun wherbi and wherfro the goostli harme and synne comen. Wherfore folewith that ech of the now spokun religiouns ouȝte be pullid out of the chirche, and ouȝte be kutt away, and be not had and vaid.

The iij. semyng skile is this: If suche now spokun religiouns ben so gode and so profitable to Cristen men as is now bifoire pretendid hem to be, whi or-
deyned not Crist tho same religiouns to be had and vsaid; sithen he couthe haue ordeyned tho religiouns as weel as men couthen fynde hem and devise hem, and sithen he loueth us and wilneth oure goostli profit more than we sylf willen, forwhi for oure goostl profit he soore laborid, suffrifd, and died? Wher upon it myȝte be argued in forme thus: Crist, which was oure grettist louer and oure best prowre, ordeyned al that was best for us to haue and al that is notabili bettir to be had than to not be had; for ells he hadde not be anentis us to gidere wijaist purueier and ten-dirist louer: but so it is, that Crist not ordeyned these spokun religiouns, forwhi it is biforn grantid in the [i.\(^2\)]\(^{1}\) chapiter of the [v.\(^{1}\)] parti and it is openli trewe that men founde hem and devisid hem, and that now late summe and manye of hem: wherfore thei ben not necessarie, neither thei ben in notable degre bettir to be had or to be not had.

The iiij. semyng skile is this: If for to haue religioun and religiosite set to the comoun lawe of God maad of lawe of kinde and of sacramentis is leeful, good, and profitable, whi mai not this good and profit sufficientli be performed and fillid bi oon or ii. or a fewe of suche religions had and vsid\(^2\) in the chirche? Skile ther azens semeth to be noon, namelich sithen alle tho religiouns had and vsid in the chirche ac-corden and ben as oon in the there substancial thingis of hem alle, that is to seie in the iiij. vowis whiche alle suche religioses maken. Wher fore this that ther ben now in the chirche so manye foold dyuerse religiouns and religiosis, (of whiche summe eten flesch, whanne outhere religiosis eten fisch; summe waken, whanne outhere slepen; summe weren whijt, summe

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\(^{1}\) Spaces left in the MS. for the references. Sec p. 483.

\(^{2}\) had and vsaid is added by a later hand.
WEREN BLAK, SUMME WEREN WHIJT ABOUE AND BLAK BI-NETH, AND SUMME IN THE CONTRARIE MANER WEREN BLAK ABOUE AND WHIJT BINETH; SUMME WEREN LYNNEN NEXT TO HER SKYN, AND SUMME FORBEREN AL LYNNEN FRO HER SKYN OF THE BODI) IS NOT BUT OF VNCONSTAUNCE AND OF VNSTABLINES, OF LIJTNES AND VNAVISIDNES, AND OF SCISME MAKING IN THE OONHED OF CRISTEN BRITHEREN; AND IS MODIR CAUSE AND OCCASION OF DEBATS AND OF LASE LOUE TO BE HAD AMONG ALLE CRISTEN BRITHEREN TO GIDERE, AND SO FORTH OF OTHERE YUELIS.

V. CHAP.ITER.

For answere to the firste semyng skile, the ij" premysse of the argument there maad is to be denied, which ij" premysse is this: That ech religiouon now had in which is vow of expropiacioun lettith, forbar-rith, and weerneth sum comauandement of God to be doon. And whanne further into the\(^1\) proof ther of it is argued thus: Ech such religiuon lettith and weern-eth his persones forto do bodili almes of ricchessis deling, and also lettith and weerneth his persones forto releue her fadir and modir being in pouerte, and zit these deedis ben comauandemtis of God; it is to be answered here, that noon of these religiuons lettith tho deedis to be doon bi eny of his persones, as tho deedis and whanne tho deedis ben comauandemtis of God to the same person, but as and whanne tho deedis ben noon comauandemtis of God to the same person: and therfore noon of tho religiuons lettith his persones forto do eny comauandement of God.

For further cleering and declaring of this maad an-swere it is to wite, that ther ben ij. maners of Goddis-\(^2\) God's command-ments are of two kinds, negative

\(^1\) the is interlineded in a later hand.
comandementis. Forwhi summe comandementis of God ben negatyues, that is to seie, weernyngis or forbodis, as ben these: Thou shalt not do aventrie; Thou shalt not bere fals witnes; Ynworships thou not thi judir and modir, and suche other and those byden to alwey, and to whom euer ny of these comandementis is onys a comandement, to him thilk same comandement is euermore perpetuall a comandement. Summe other comandementis ben affirmatyue comandementis, that is to seie, biddingis that certein deedis be doon, as ben these: Worships and reverence thi judir and modir; Zene thou almes to the poor; Teche thou the vnkykynyn, and suche other and these comandementis binden not to alwey, and to whom these ben comandementis for oon while, thei mowen reese to be comandementis, as for an other while. Forwhi sithen affirmatyue or bidding comandementis ben comandementis that certein deedis be doon, and if the deedis mowen not be doon with oute certein to hem required meenes, it muste needis folowe that if and whanne a man iustli lackith the meenes, bi whiche needis tho deedis schulden be doon, he is not bounde forto do thilke deedis; and if ever and whanne euer a man may reasonabili and thentore lawfulli make him sylf lacke the meeny, bi whiche tho deedis musten needis he doon, if thei schulden be doon, that thanne he may make him be not bounde to tho deedis, and may make that tho deedis be not to him comandementis of God, thout biforn whanne he hadde or mytte haue the meenis of tho deedis, tho deedis weren to hem comandid deedis. And thertofore folowith needis, that whanne euer a man iustli and wihto oute blame of resoun lackith the richessis, with whiche he mytte venite

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*As is intertwined in a later hand.*
the faderles and modirles children and poor widowis
and do other bodili almes, thanne as for thanne and
as for al thilke while it is not comandement of God
to him forto do such now seid almes, neither forto
releue the pouerte of his fadir and modir; and
bi liyk skile it muste needis folowe, that if euer and
whanne euer a man may not azen resoun (but bi
doom of cleer resoun) make him silf lacke suche
ricchessis, the, and make him silf lack the power
forto wynne or other wise come to iustli suche ricch-
essis, thanne and as for al thilke while it is not
comandement of God to him neither forto releue
the pouerte of his fadir and moder or of any other
neibour, neither it is comandement of God to him
forto labore that he wynne bi craft or in any other
wise to gete riches forto therbi releue the pouerte
and nede of his fadir and modir or of any other
neibour to him.

And that a man now hauyng ricchessis in great
plente mai with his good wil iustli and leefulli make
him silf lacke tho same ricchessis, the, and the power
forto wynne, gete, or haue ther after any suche ricch-
essis, y proue in this wise: I putte caes here, were
a man which hath myche riches, wherwith he mai
weel releue the pouerte of his fadir and modir and
of hishe other neibors, if thei in any pouerte now
weren; and this man hath a bodili sijknes, (or ellis
dredith for greet liklihood forto fal into bodili sijknes,)
i which he schal lyve in huge vnerable peine or be deed; ther is a lecche whiche wole vndir-
take to make him hool, or to preserve him fro the
fal into thilk sijknes; but al the riches of this seid
man is litil ynoy forto spedite aboute the medicyns
longing to thilk cure or preservacioun. This man

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1 a comandement, MS. (first hand, apparently).
seing this spendith out al his seid worldli ricches into the now seid purpos, and makith him sifl wilful fulli to lacke the meenys bi whiche he myȝte releue the pouerte of his fadir and modir, into which thei ben falle aftir this expense. Thanne y aske heere this questioun: Whether this man in so expendung dooth aȝens the comaundement of God, bi which God biddith that a man releue the pouerte and neede of his fadir and modir, and releue the neede of hise otheres neiȝbors? Certis ech resonable man this heer-ing Wolfe seie nay; þe he, and thouȝ eer than he hadde bigunne to make this expense he hadde seen his fader and modir falle into greet pouerte and bodili neede, þit he hadde not do amys forto bigynne and contynue his now seid expense, and forto leue his fadir and modir and otheres neiȝbors in her pouerte and bodili ned. And thouȝ ouer al this seid expense it were so, that the leche wolde not do and make this seid cure, but if this man wolde bicone his perpetyal servaunt or boond man, and folewe him into a fer cuntrye, and serue him for mete and drinke and cloth oonli; þit this man schulde not do amys forto so make him sifl lacke power into wynnyng eft soone of worldli good in bycomyng ¹ boond to this leche for the seid effect and purpos, bisidis the expense of alle hise ricche[s]is now of him possessid and had, as it is open ynoyʒ to resoun. But whi and for what cause is this trewe? Sotheli for thouȝ this man be bounde forto loue his fader and moder and hise otheres neiȝbors as him sifl, þit he is not bounde for to loue eny of hem more than him sifl, neither so myche as him sifl; but this man is bounde bi the dew ordre of charite which doom of resoun þeueth, and so bi the lawe of God forto loue him sifl more than his fadir.
and modir and hisse othere neiʒboris, as it is schewid in othere placis of my writinges; so that this man ouʒte loue in affect and in effect his owne bodi more than the bodi of his fadir or modir or of any other neiʒbore, and his owne soule more than the soule or the bodi of his fadir or modir or of any other to him neiʒbour, and his owne bodili lijf more than the bodili lijf of his fadir and modir. Certis if this be the cause, as no kunnyng man mai denye it to be the very and trewe therof cause, thanne ther of solewith this: that miche rather, if eny man is ful sjik in synne or dred-ful with ful likeli opinioun that he schal falle ful periloseli into synne and contynue so, that he dredith lest he schal not make a sure eende into his salua-cioun; and it is seen in resoun that forto be curid or preserued herof best wey and surist wey and noon other sure to his freelves wey is, than to forsake alle hisse temporal ricchessis and become a religiose man in sum religioun conteynyng vow of wilful pouerte, bi which vow he not oonli muste leue hisse now had ricchessis and power forto1 afterward of the newe wynne and come to eny suche ricchessis; if he so do, ʒhe, thouʒ for the while he seeth his fadir and modir and hisse neiʒboris falle or be in grettist bodili pouerte and nede, he doith not ther yn amys, neithir doith ʒens the comandement of God. Forwhi he not therbi dooth ʒens the loue, bi whiche he ouʒte loue his fadir and modir and hisse othere neiʒboris as him sifl; but he executith the comandement of God, bi which he is bounde to loue him sifl more than his fader and modir and hisse othere neiʒboris, namelich his owne soule and his goostli helthe more than the goostli welthe and the bodili welthe of his fader and modir and of hisse othere neiʒboris: and therfore he

1 to is interlineated in a later hand.
dooth not ther ynne amys, neither brekith therbi eny comandement of God, but he ther yn and ther bi fullilith the now seid comandement of God.

And thou; y schulde seie no more than this now seid, certis it were ynou; for answere to the first semyng skile. Neuertheles thus myche more y schal therto sette: The comoun pepe and peraunture summe of the clerkis ben her yn bigilid, that thei weenen this comandement of God, Honoure thou thi faadir and modir, to be a seueral comandement bi him silf departid fro this comandement of God, _Loure thou thi nei zbore as thi silf_, and to be a streitir comandemente and more to be kept than is this comandement, _Loure thou thi nei zbore as thi silf_; but certis this is not trewe. Forwhi therof wolde folewe that a manmys faadir and modir be not to him hise nei zboris; and it is fals: for thei ben to him summe of hise principalist nei zboris. Also it wolde therof folewe that the deedis of reruencing and the deedis of releuying, which a man dooth to his faadir and modir, weren not deedis of loue; which also is vntrewe. And therfore, sithen a manmys faider and modir ben to him nedis hise nei zboris, and not more to him than nei zboris, thou; thei ben hise principal nei zboris, and the reruencing and the releuying. (wethir thei ben goostli or bodilli,) ben deedis of loue, and ben noon better neither more than deedis of loue, it folwith needis that in this comandement, _Worschipe thou_ (in affect and effect bi reruencing and releuying) _thi faadir and modir_, whanne and as and if resoun deemeth it to be doon, is no thing comaundid streiter than is comamendid and conteyned in this comandement, _Loure thou_ (in affect and effect) _ech of thi nei zboris as thi silf._

& 1 and bi releuying is added in the margin by a later hand; bi having been afterwards erased.
But bi cause that thou shalt a man ouȝte loue in affect and effect ech of his neʒboris as him self; ʒit he ouȝte not loue ech of his neʒboris lijk myche neither eny of his neʒboris so miche as him self; but summe of his neʒboris, as ben Cristen men, he ouȝte loue in affect and effect more than Iewes or Sarazenys, whiche ben to us neʒboris al the while thei ben in state in which thei mowen be conuertid and be saued; and summe of Cristen neʒboris, as ben grete to him benefetouris, he ouȝte loue in affect and effect more than othere Cristene being not so grete to him benefetouris; and also hem, whiche ben trewe seruauntis to God and ben of him more loued, he ouȝte more loue in affect and effect than othere not being so gode seruauntis to God and not so myche of him loued. And if her with alle tho grete benefetouris or tho bettir seruauntis to God ben neer and more of his blood than ben othere, bi so myche also thei ouȝte be the more of him loued in affect and effect. And for as miche as comounli it is so, that a manmys fader and modir ben to him grettist benefetouris, or name-lich ben in grettist wil forto be benefetouris to him, and comounly noon other persoon ferther in blood is woned be so willi and so redy forto do and suffre for a man as ben his or weren bifeore to him his fadir or modir, therfore that we be not vnkinde anentis hem whom we, as it comounli fallith, ben bounde forto moost loue of alle oure neʒboris, God in wey of notifying and in wey of remembiring to be waer of the gretter defaut bifeore the lasse expressid to us in wordis thus, Worschippe thou thi fadir and thi modir. And þit her of and herfro folewith not, neither may eny 1 colour be had, that God comaundith a man to bere him anentis his fadir and modir more and other

1 In eny, MS. (first hand), perhaps rightly.
wise than the highest degree of neighbourly asking, or
that he should do any greater thing than is contained
and included in this general commandment, *Love thou
thy neighbour as thy self.* For this commandment,
*Worship thee thy father and mother,* is not but a
special and a part of this general and hool comand-
ment, *Love (in aspect and effect) thy neighbour as thy
self,* but as more as resoun wole. And certis the
unconsideration [and] the vnkunnyng of this now de-
clarid notabilitie and the opinion that this command-
ment spokun bi Goddis owne mouth, *Worship thee
thy father and mother,* was off grettir charge than is
now declarid, and was in streiter wise to be vnnder-
stande than is now declarid, hath be a cause in
summe of the comoun peple forto ouer vnuijsly and
ouer bitterli berke and clater,¹ baconite and diffame
azens the biffer seid religions. Wolde God that thei
wolden now take heede to this present book, and
sooke out therof gosstli triacle azenes her gosstli
poysenyng and enfecting.

vij. Chapter.

For answere to the iiij. seymynge skyle may servye
sufficientli al what is biffer seid and writun in the
[iiv. parti the iiij. chapter]⁴ in justyfying the iiiij.⁵
principal gouernance; and that fro thilk place which
biginneth thus, *If any wole pretende that rizt doom
of resoun, et cetera,* into the enede of the same chapi-
ter there.⁶ Neuertheles sumwhat more y schal sette
therto here, namelich for this, that the Gospel [Math.

¹ *clater*, MS. (first hand).
² *ij.*, MS.
³ A space left in the MS. for the references.
⁴ See p. 432. This seems to be the place referred to.
THE FIFTH PART.

v. c.]¹ is brouȝte in forto enforce this secunde semyng skile. And therfore ye seie therto thus: In twey maners out of a gouernaunce mai come yuel as it is seid before in the [iiij.]¹ chapiter of the [iv.]¹ part of this book, that is to seie, in oon maner as fro the cause of the yuel, and in an other maner as fro an occasioun of the yuel oonli.² Certis whanne euer synne cometh fro and bi eny gouernaunce in the firste maner, thanne thilk gouernaunce is vnleeful and to be cast away; and of [a] gouernaunce out, fro, and bi which cometh synne in to a persoun in this firste maner meened Crist in the place of the Gospel now alleggid [Math. v. c.];¹ and not of a gouernaunce out, fro, and bi which cometh synne to a persoun in the ij. maner oonli. Furtheomore, whanne euer the sclaundre (that is to seie, the synne,) cometh into a persoun out, fro, and bi a gouernaunce in the firste maner, it is alwey trewe that to the persoun sclaundrid (that is to seie, prouokid and putt into synne) the sclaundre (that is to seie, the synne) isȝounn, and is not oonli of him and bi his side acceptid and takun withoutȝeuyn. And whanne euer out, fro, and bi eny gouernaunce sclaundre (that is to seie, synne) cometh in the ij. maner, than it is trewe that the sclandre (that is to seie, the synne) is not ȝounn to the persoon, but it is of him takun and acceptid without thereof to him maad eny ȝeuyn. And sithen it is so, that al the greet and notable synne, that cometh fro, out, and bi religiouns now had and vsid in the chirche, cometh fro hem into the persoones of hem in the secunde now seid maner oonli and not in the firste, therfore the sentence of the Gospel of [Math. v. c.]¹ alleggid biforn in the argument fallith not vpon these religiouns, that thei for such sclaundering of persoones be

¹ Spaces left in the MS. for the references.
² See pp. 428–433.
kutt awey. Forwhi the sclaundris of the persoones ben sclaundris acceptid and takun into hem bi hem silf and her owne freelen, and ben not zouun to hem bi tho religioums.

Neuertheles, thow this be trewe what is now bifore seid, that whanne sclaundre (that is to seie, synne) cometh into a persoon bi a gouernance aftir the ijᵗ maner oonli, thilk gouernance hath no wijt or deseruyng or riȝt forto be leid awey, but the freelen of the persoon ouȝte bi riȝt be fouȝt aȝens and be leid awey, zit in this maner wolde he had this special consideracioun and therupon folowingli this now to be zouun tempering moderacioun. Whanne synne cometh into a persoon bi a gouernance and in the ijᵗ maner oonli, and this person so ofte fallith into thilk synne, whanne he holdith thilk gouernance, that the synne is as it were vunscapable and vnamedable of him; and herewith it is so, that the same gouernance is not to him comaundid of God bi his lawe, and therfore is not necessarie for his saluacioun, certis thanne it is to be aspiyd weel bothe bi resoun and bi sure assay and experience, whether it be esier and surer and lasse peyne and bateil for to fiȝte aȝens his freelenes and his lustis and overcomen it with the holding of the seid gouernance, or ellis aȝenward it is esier, surer, and lasse peyne and lasse bateil forto forgo ¹ at al and lacke the seid gouernance, than for to fiȝte and overcomen the lustis of his freelenes. If it be sureli founde bi cleer sure resoun or bi sufficient assay that the persoon is disposid in the first of these ij. now seid disposiciouns, it is not good reule that he caste awey fro him the seid gouernance, namelich if thilk gouernance be myche profitabile to him in othere goostli sidis and stondith to him in miche

¹ for go, MS.
goostli stide; but the good reule were for to caste away the lustis and other passionis of his freelnse, and lete the gouernauncis be had. And azenward, if it be sureli founde bi cleer and sure resoun or bi sufficient assay of experience, that the person is disposid in the ij. now seid disposicioun, sothel bi thanne, thou3 this gouernaunce desereueth not bi his wijt to be kut away, hit alloweable reule it were forto kutte away thilk seide gouernaunce, thou3 he be ful profitible in goostli maner in othere sides into good not being of comauement, and so that bi the kuttyng away of thilk gouernaunce cometh not in the ij. maner more synne to the person than cometh in [the] ij. maner bi the holding of the same gouernaunce, and ellis not. Forwhi a litil synne is more to be eschewid1 and to be fled, than is a ful greet goostli good, which is not of Goddis comauement, to be pursuweid and foliewid that it be had; and the gretter synne is ever more3 to be fled and eschewid than the lasse synne.

And thus myche her of as now; for more of sclaun- dris is tau3t in The book of Cristen religion the 3 party the 3 tretie the 3 chapiter.

For to turne now azen into the mater of religiouns; thou3 it be sufficientli now before answerid to the ij. semyng skile mad azen tho religiouns, hit into gretter4 strengthening and enforcing of the same mad answere and into the more clering of this treuth, that the seid religiouns ben not bi to kutte away fro the chirche, y sette thus miche more here at this tyme: Thou3 it were so, that no more excuse were to the seid religiouns forto defende hem fro kutting away than which is before seid; (that out, fro, and bi

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1 eschewed, MS.  
2 evemore, MS.  
3 Spaces are left in the MS. for the references.  
4 the gretter, MS. (first hand).

K x 2
hem no synne cometh in the first seid maner, but in
the ij seid maner oonli; and therythe deserven
not to be kutt away, namelich sithen they ben meenis
into greet goostly goodia:)—tut more therto forto ex-
cuse mai be setth thus: that gretter synne wolde come
fro, bi, and out of the kuttingis away of the reli-
gious than cometh now fro, bi, and out of the hau-
yngis and holdingis of the same religiouns, and gretter
synne is lettid bi the being and holding of the reli-
gious than is al the synne bi hem comynge; and
therefore thei ouzten miche rather be menteyned than
be leid asyde. That this is trewe, what is now seid,
y proue thus: 'Take me alle the reli giose men of
Englond, whiche ben now and han ben in religioun
in Englond this thritti zeeris and mo now eendid, in
whiche xxxi. zeeris hath be contynuel greet werre bi-
twixe Englond and Fraunce; and letse what schulde
haue worthe of the men in these zeeris, if thei had-
den not be mad religiose. Lete se how thei schulden
haue lyued, and what maner men thei schulden haue
be. Whether not thei schulden haue be, as wee ny3
alle othere men ben and han be in this xxxiiij. wyn-
ter in Englond; and therythe schulden haue be
or gileful artificers, or vpniteful questmongers and for-
sweren iurers, or sowdiers wagid into Frauncy forto
make miche moorthor of blood, the, and of soules, bothe
in her owne side and in the Fresche side? Who can
seie nay herto, but that rizt likeli and as it were
vnscapeabili these yuelis and many mo schulden
haue bifalle to the persoones, if thei hadden not be
religiose? And noman can fynde azenward that tho
persoones, whilis thei han lyued in religioun, han be
gilti of so miche synne, how miche synne is now re-
herc; and of which thei schulden haue be gilti, if

1 That is trewe what y proue thus. | * alle religiose, MS. (first hand).
MS. (first hand).
THE FIFTH PART.

CHAP. VI.

thei hadden not be religiose. Thanne folowith needis, that the religious in Englonde han be1 ful noble and ful profitable heggis and wardis thorouȝ out these xxxiiij. ȝeeres for to close and kepe and hekke yn and wene so manye persoones fro so miche gretter synnes into whiche ellis, if tho religious hadden not be, tho persoones schulden haue fall and haue be gilti. And sotheli this skile (as me semeth) ouȝte move ech man ful miche forto holde with suche religiouns, if he be wiȝs for to considere how synful it is weelnyȝ alle persoons lyuyng out of religioun; and into how comberose a plijt the world is brouȝt, that tho synnes (as it were) mowen not be lefte; and how that religiose persoones schulden be of liȝk badde condicioun, if thei weren not in religioun, and that in religioun thei ben not of so badde condiciion, thouȝ thei ben men and not aungels and kunnen not lyue without al synne; and that the synne comynge into hem, whilis thei ben in religioun, cometh not into hem bi the religioun as bi the firste maner of comynge bifoire tauȝt in the same chaper, but bi the ȝijth maner of comynge oonli. And no more as now and here2 as for awerse to the ȝijth semyng skile.

Here myȝte be askid what ouȝte be doon bi religiose prelatis and bi bishopis and the pope to and aboute religiose persoones, whiche in a symplenes camen into religioun and aftirward han growen into greet notabil abilies forto stonde into miche gretter stide of al the chyrche and of al the lawe of God than forto be tied to close and cloistrous observauncis of summe maners of religiouns, and what ouȝte be desirid and askid bi tho same religiose persoones to be doon to and aboute hem sylf? That is to seie, whether thei schulden stire and pursue forto be louisd of such en-

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1 ben, MS. (first hand).
2 now here, MS. (first hand), perhaps rightly.
closing and for to be take into the werkis of so greet excellence, (into which thei ben so miche abler than other, or into which ouer fewe or noon ben able;) or ellis, whether thei schulen desire and caste, the, and be constreyned to abide for better for wors perpetuai in the same bondage, in to which it happid hem in her zongthe or in her seid abilte not best knownun and of hem aspied to entre; in lijk maner as it is with men, whiche bi zongthe or bi hastynes or bi vnsufficient knowing and assaiyng of certein wommenys maners han take hem into her wyues, muste holde hem to the same wyues for better for wors, how euer myche better lijf thei southen lyue with othere wommen to be take of the newe into her wyues than with these now takun into her wyues? But al this is not myche perteynyng to this present book, and therfore no thing into assoyling of this outher schal be said here. Sumwhat therof is seid in The book of Cristen religioun, the firste parti, the 1 treti the 1 chapter; but more and in better wise y hope schal be sett in The book of lessouns to be rad peraurement in the chaiser of scolis.

vij. Chapiter.

ANSWERE to the iiij°. semyng skile schal be this: Whanne thou askist of me thus, “Why made not and ordeyned not Crist tho religions to be had and be vsid, sithen thei ben so profitable to us?” I sake of thee in lijk wise, “Whi ordeyned not and made not Crist to us who schal be meyr in London in the next 3eer, and who schal be bishop of London aftir the deceesse of the bishop of Londoun now

1 Spaces left in the MS. for the references.
"lyuying, sithen it is profitable to men of Londoun

"and vnseparable that such a meyr and such a bishop

"schulden be in tyme comyng? the, whi made not

"God gownes, cootis, houn and schoon to men

"breed and potages and ale and beer and wijn, sithen

"these thingis ben so necessarie to men that men

"mowen not lake hem?" If thou answere to my

questioun thus: That God ordeyned, made, and saue

to men tho thingis (that is to seie, witt, wille, speche,

and other powers of the soule and of the bodi bi

whiche and with which thei hem silf and bi hem silf

mowen make, ordeyne, and do to hem silf alle tho

thingis, wherof this questioun asken; and therfore God

wolde not, for it was no nede that he him silf schulde

ordeyne, make, do, and seue tho thingis to the same

men—certis, if thin answere now mad to my questioun

is good, and such thanne a lijk answere schal be
good and sufficient to thi questioun aekid in the iijc.

semyng skile: That therfore Crist not ordained, made,
dide, and saf bi him silf thes seid religiouns, for he

saue to men inward sensityue wittis and outward

sensityue wittis, resoun, and wil, and moving power to

speke, and other deedis do, by whiche men mysten

knowe suche religiouns be worthi be had and vsed,

and with whiche men mysten make and ordeyne and

do bi hem silf suche religiouns to hem silf, as that it

was not nede to Crist that he him silf schulde make,
do, ordeyne, and seue hem to men. So that it is the

maner of Crist, that tho thingis and deedis, whiche

men hem silf bi ziftis of God bifornioun to hem

mowen\(^1\) kunne, make, and do hem silf, God wole loke

that thei so do, ordeyne, and make, if thei tho thingis

wolen haue; and ellis tho powers whiche God hath

zioun to men, bi whiche powers men mowen\(^1\) make

\(^1\) mowe, MS. (first hand) apparently, twice.
tho thingis and do and ordeyne tho deedis, schulden be as in parti idil, vnoccupied, and vein. And azenward tho thingis and deedis, whiche men hem silf bi giftis of God bifore zouun to hem mowen1 not kunne, make, do, and ordeyne hem silf; God wole do, make, and ordeyne bi him silf to hem, if thei be necessarie and vnlaceable to hem, as ben the soulis of oure children to vs and othere suche thingis. And thus miche is ynoy for answere to the questioun askid in thi iiij. semyng skile and to the argument there maad in forme; forwhi the firste premyse of the argument is to be denied; and whi he is to be denied, it is open bi this procese in this answere now maad.

And zit, (if y schulde ferther seie,) y woot rıʒt weel, that if thou zauest to thi man hors and sadil, armour and spere, and schuldist bidde him ride into a cerceyn feele, and take to him a prisoner worthi in raunsun of an hundrid pound; and if her with thou myʒtist and schuldist like verili ſeue to him his boldenes, his strengthe, his inward and outward wittis, and his resoun and wil forto reule him in the taking of this prisoner, thou woldist seie that thou zauest to him this prisoner; for this that thou zauest to him alle the meenys bi which and with whiche he schulde take this prisoner, not withstanding that he him silf withoute thee takith this prisoner bi and with the meenys and helpis whiche bi case thou hast zouun to him:— wherfore, sithen God ſeueuth to men inward and outward sensytynge wittis and resoun and wil and moving power to make speking and othere bodili movisins and alle othere meenys, wherbi and wherwith men mowen bi hem silf suſſecentli knowe that suche religiouns ben profitable to hem, and make and ordeyne religiouns now had

1 mowe, MS. (first hand) apparently.
and void in the chyrche, thou oustist graunte for lijk
skile that God zveueth to men tho religiouns. And so
it is, thouz his zifte theryn be doon mediatli, that is
to seie, bi meenes therto biforne zovn.

In ij. therefore maners God dooth dedis in erthe.
Oon is of immediat doing, and that is whanne he bi
him siyf at next withoute meene or his assignee dooth
the deede, and thus it is doon whanne he dooth eny
myracle aboue the power of creature. An other maner
is of mediat doing, and that is whanne he not bi
him siylf oonli, but bi his assignees dooth it, as bi an
aungel or bi the sunne or the moone or sum othir
creature; and this dede is doon of God mediatli or
with meene; and in this maner he zveueth to man the
ricches which he wynneth bi bisyynes of his witt and
bi labour of his bodi; and in this maner it is trewe
that God made, ordeyned, and zauue the religiouns
whiche now ben had and void in the chyrche.

Answere to the iiiij. semyng skyle schal be this:
Whanne thou askist of me, “Whi ben ther so manye
“ dyuerse religiouns in the chyrche, and whi not bi
“ fewer religiouns mai be performed at the good which
“ cometh forth bi so manye religiouns had and void
“ in the chyrche?” I aske of thee, “Whi in a town
“ which is a thoruz faar toward Londoun ben so
“ manye ostries clepid innes forto logge gists, thouz
“ in fewer of hem alle gysten myztyn be loggid? Is
“ not this the cause, for that bi the mo dyuersitees
“ whiche schulen be had in the more multitude of
“ ynnes the peple schal be the more prowokid and
“ stirid for to logge hem in tho ynnes, than if ther
“ were fewer ynnes?” Thou muste nedis seie, this.
Forwhi what point in chaumbering, stabling, gardeins,
beddis, seruicis of the ostiler, (and so in othir thingis)

1 dedis is added by a later hand.
plesith oon gist, plesith not an other; and what point in these thingis offendith oon, plesith weel an other; and therfore where that the more such dyuersyte is had and founde, the more stirring therbi is had to plesse manye gistis; and therbi folowingli the mo gistis wolen haue wil forto logge hem in thilk town, more than if ther were fewer dyuersytees, whiche schulde needis be in fewer ynnea. Thanne if this be trewe, and if thou answere to me thus; y an-
swere to thee bi lijk skile, that therfore God purueied manye dyuere religiouns to be in the chirc, for that bi so greet a dyuersite had in so manye reli-
giouons (what for dyuersite of outward habit and of inward wering, and of diet, and of waking, and of officiying, and of sitis, or of placing, and of bilding, and of other suche mane,) the mo of the peple schulde be prouokid and stirid therbi into religioun, than if ther were fewer religiouons. Forwhi ij. gouern-
auncis ben comounli kept in hem whiche ben moved toward religioun: Oon is, that thei encerchen dile-
gentli what pointis and thingis schulden greeue hem, and what pointis schulden plesse hem in the place and in the ordre into which thei ben stirid, and what euere pointis thei fynden forto be to hem greuose thei dreden, and what pointis or thingis thei fynden forto be to hem plesaunt thei louen. An other is, that in multitude of men is so greet a dyuersite in affectis and passiouons, that thilk same point or thing which is plesaunt to oon man is displesaunt to an other man, and what is displesaunt to oon is plesaunt to the\(^1\) other. Wherfore ther mai not so greet a multitude be weel willi to religioun, if in religioun be litil dyuersite of pointis, as if in religioun be gretter dyuersite of pointis. And gretter dyuersite of suche pointis ben in

\(^1\) the is added by a later hand.
multitude of religious, rather than in fewer religious. Wherfore needis foliewth that by multitude of religious men schulen be more stirid forto chese and take religioun, than bi fewer. And sithen religious ben profitable to Cristen peple, as it is biforn chewed in the [vj.]
chapiter of this present v. parti, it foliewth that it is profitable such multitude and diversite of religious to be, and so that God wolde haue men in the more noumbræ and in the more affect be stirid toward religioun forto logge hem ther ynne, sithen it is biforn proud religious to be good. Therfore he ordeyned and purveyed into thilke entent so manye dyuerse religious in the chirche. And þit herwith weelnyþ of ech religioun he ordeyned or purveyed to be manye dyuerse housis and placis, as thouþ thei weren dyuerse ostries or herbouris forto logge the more multitude at her liking and plesaunt choise ther yn; and so, thouþ the good of iij. principal vows be lijke and oon in ech and alle religious, þit the othere plesauntis and eesis of the religiosis persones, whiche schulde tolle hem into religioun and whiche also schulde make hem the perfitier and the stablier perfoorne her othes substancial vowsis, ben not like and the same in alle religious and neither in alle housis of oon religioun.

And thouþ summe harme and yuel cometh thorú the haung of such now seid multitude, þit not so greet harme and yuel as is excludid bi the haung of so greet multitude; for not so greet harme and yuel as schulde come of this, that so greet multitude of persones schulde not entre into tho religioun, neither so myche harme as is the myche good which.

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1 A space left in the MS. for the number.
2 Perhaps we should read plesounscia.
3 good myche cometh, MS. (first hand); which being added in the margin and the marks of transposition inserted by a later hand. Perhaps we should read the good which.
cometh bi the seid multitude and dyuersitie of religiouns. And thus y eende myn answere to the iiij\textsuperscript{a}. semyng skile bifore mad in the [iv\textsuperscript{a}.]\textsuperscript{1} chapiter of this present v\textsuperscript{a}. parti.

The iiij\textsuperscript{a}. principal conclusioun of this present v\textsuperscript{a}. partie is this: The vj\textsuperscript{a}. seid principal gouernaunce sett in the bigynnyng of this present v\textsuperscript{a}. partie is leeful. That this conclusioun is trewe, y proye thus: Ech gouernaunce or maner of conuersacioun which Holi Scripture weerneth not and forbedith not, doom of cleer and weel dispossad natural resoun weerneth not and forbedith not, mannes lawe weerneth not and forbedith not, is leeful and not worthi be vndirnome and blamed. But so it is, that sectis and religiouns to be mad with inne the comoun Cristen religioune to men and to wommen forto be streitir to hem in moral conuersacioun, than is the freedom of the comoun Cristen religioune maad of preceptis of lawe of kinde and of feith reuelid bi holi autentik Scripture, is not weerned and forbeden bi Holi Scripture, neither bi doom of weel disposad cleer natural resoun, neither bi manny\textsuperscript{s} lawe. Wherfore needis folewth that forto haue summe suche religiuse\textsuperscript{2} gouernaunces is leeful, and not worthi to be vndirnome and blamed. The firste premysse of this argument is sufficiently proved biore in the [v\textsuperscript{a}.]\textsuperscript{1} chapiter of the [iiij\textsuperscript{a}.]\textsuperscript{1} parti of this book in the principal argument mad azens the vniust blamynge of the iiij\textsuperscript{a}. gouernaunce: and the ij\textsuperscript{a}. premysse of this same argument is proved bi the firste and ij\textsuperscript{a}. principal conclusiouns of this fifthe parti fro the bigynnyng of the firste chapiter hidir to. Wherfore this present iiij\textsuperscript{a}. principal conclusioun thus concludid and proved bi these ij. premysis is needis trewe.

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\textsuperscript{1} Spaces are left for the references. See p. 166. This seems to be the place intended.

\textsuperscript{2} religiosae, MS. (first hand), which deserves attention: religiosae personne occurs a little above.
THE FIFTH PART.

viij. Chapter.

The iiiij. principal conclusion of this present v. partie is this: Holie Scripture allowith the seid viij. principal gouernaunce sett in the bigynnyng of this present v. partie. That this conclusion is trewe, y proue this: Religioun (as the name in Latyn therof schewith) is not ellis than an holding azen or a bynding azen or a tynge up of a manmys wil bi ordinauncis therto choisun and takun, that he vse not his fredom in moral consuercacioun so largeli as he myzte withoute forbode of resoun and of God. Ceris other thing than such now seid is not religioun, and ful weel religioun mai be likened to the binding azen or the holding up bi which a man holdith vp with the bridil the heed of his ambuler, lest if perauenture the hors were left to his fredom of the bridil he schulde be in perel forto the oftir spurne, and the wors to throwe him silf and the sitter on him: name-lich whanne the sitter knowith weel the same ambuler be freel and prone and redi into stumbling, thou the wey be smothe and euen. Now that such religiouse gouernaunce fyndable bi mannys avise is allowid bi Holie Scripture forto be take withinne the bondis of the comoun lawe of kinde and of comoun feith to gider, y proue thus. And first that Holie Writt of the Oold Testament allowith it, y argue thus: What euer deede or thing Holie Scripture of the Oold Testament tellith or affermeth God haue do, Holie Writt allowith and confermeth, or ellis at the least it allowith.

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1 allowith and approveth, MS. (first hand), thrice.
2 if is added in the margin by a much (?) later hand: it would most naturally be placed after perauenture.
3 allowid and approved, MS. (first hand).
But so it is, that Holi Writt of the Oold Testament affermeth and witnessith God haue do, mad, and ordeyned, and sett such now seid religiosite to the lawe of kinde and of feith. Wherfore such religiosite so sett to lawe of kinde and of feith is witnessid and confirmed, and at the leest allowid,¹ of Holi Writt in the Oold Testament.

That Holi Writt affermeth and witnessith God haue do and maad such now seid religiosite, y proue thus: Holi Writt of the Oold Testament witnessith God to haue putt and sett Adam and Eue to such religiosite, Genes. ii³.⁹ e., whanne he forbade hem forto ete of a ceretyn tree, of which ellis as bi the freedom of lawe of kinde thei myȝten haue ete. And also whanne God forbade to Noe and hisse children forto ete fleisch to gidere with blood, Gen. [ix⁵.]³ e. And whanne God bade Abraham and alle his children for euere to be circumcidid, Gen. [xvij⁵.]³ e.

And also whanne God ordeyned the cerymonyalis and the iudicialis so manye to the Iewis as the bookis of Exodi and of Numeri⁴ maken ther of mensioun; what ellis dide he theryn, than that he made such now seid religiosite to be sett to lawe of kinde and of feith had bifore and puttid and assigned the Iewis therto for to be religiose persoones theryn and therbi? Certis resoun ful openli it schewith, so that it be bifore knowun what religioun is bi the discriuyng ther of now a litil bifore sett and tauȝt. Wherfore folowith needis, that Holi Writt of the Oold Testament allowith weel, þe, and witnessith and conffermeth such seid religiosite to be mowe leeffulli sett to the bifore had comoun lawe of kinde and of feith to gidere.

¹ allowid and approved, MS. (first hand).
² P., MS.
³ Spaces are left for the numbers.
⁴ Perhaps we should read Numerorum; or else Exodus above.
THE FIFTH PART.

Confirmacioun in strengst maner to this argument may be this: That Holi Writt of the Oold Testament clepith expressly the oold lawe, (which was mad bi God of cerymony, and was sette to the lawe of kinde and of feith thanne rennyng,) a religioun; may be proued. Forwhi God, speking of the Pascal lamb and of the obseruance in eting him, seide to the Iewis, Exod. xij. 6. thus: Whanne yowre sones schulen seie to you, 'What is this religioun?' 30 schulen seie to hem, 'It is the sacrifice of the passyng of the 'Lord, whanne he passid over the housis of the sones 'of Israel in Egipt, and smote Egiptoianes, and dely- 'ueredc oure housis.' And also sumwhat aftir in the same chapter it is seid of the same obseruance thus; This is the religioun of Phase; eoh alien schal not ete thereof, et catera. Also Exodi xxi. 6. God seide to Moyses thus, Thou schalt presente hice sones, (that is to seie, the sones of Aaron,) and thou schalt clothe with lynnun coote, and thou schalt girde Aaron and hice sones with a girdil, and thou schalt sette mytris on hem, and thei schulen be my preestis bi everlasting religioun. Also, Leuytici viij. 6. God seide toward the eende, the maner of sacrificing vsid among Iewis in the dai (in sleyng beestis and in offring up the fleisch of the beestis) God clepith "an everlasting " religioun in her generacionis." Also Leuit. xviij. 6. almoost at the eende, the obseruance of expiaicoun or of clensyng doon ʒeerli of the Iewis in the x. dai of the vij. monthe with the fasting and penance long- ing therto God clepid "an everlasting religioun." Also Numeri xix. 6. the sacrifice there taut in sleing a cow in a certain maner God clepith "a re- "ligioun."

Also in the tyme of Iewis Ionadab a Iew, the sone of Recab, bade that the sones comyng from him for evermore schulden not drinke wijn, neither bille housis, neither tile lond neither wyne[gerdis, but that
thei schulden dwelle and holde hem paiéd forto dwelle in tabernaclis or tentis or loggis: and thei so diden, as it is open, Ierem. xxxv. ĉ. What ellis was this than a religioun cast to the lawe of kinde and Goddis lawe zoun in to Iewis mad of the cerymonies and iudiciais, as it is open bi the discryuing of religioun before sett in this present chapter; and bi this that it is now proved bifoire, that the lawe of Iewis sett to the comoun lawe of kinde and of othere feith thanne bifoire had was a religioun; and bi this that God preisd the sones of Ionadab for the perfite keeping of this now seid religioun, as it is open Jeremye xxxv. ĉ.? Wherfore folowe with needis, that Holí Writt of the Oold Testament allowith, wittnesith, and confermeth religioun to be sett of the newe to the comoun lawe of God bifoire had and vsid, and that whether thik comoun lawe bifoire had and bifoire vsid was lawe of kinde oonli, or ellis mad of lawe of kinde and of sum other feith bifoire had, or ellis mad of lawe of kinde and of such now seid feith and of sum religioun bifoire had and vsid.

That Holí Scripture of the Newe Testament groundeth and confermeth (or at the leest allowith 1) such religioun to be sett to an hool sufficient lawe of God bifoire had and vsid, y proye thus: The sect of Pharisées, which durid into the tyne of Cristis comyng and preching, was a religioun, as Poul witnesith, Acts xxvj. ĉ. where he clepith it a religioun, seying thus: Bi the moost certein sect y lyued a Pharisée. And this religioun was not reproved of Crist in eny place of the Gopsels 2 writing; thōz the persoones of thilk religioun weren reproved for synnes whiche thei diden, not as deedis of her religioun, but rather as

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1 allowith and approueth, MS. (first hand).
2 Gopsels, MS.
deedis bisidis her religioun, as for ambitiouen, coueitise, 
ypocrisie, and suche othere. And in other wise weren 
not the Pharisees reproved of Crist, than the bischopis 
and the preestis weren reproved of Crist; notwithstanding that Crist reproved not the ordris of preest-
hode and of bishophode. For whi tho ordris weren 
foundid bi God him sif, and likeli it is, that if the 
religioun of the Pharisees hadde be reprovable, as the 
persoones weren, Crist wolde not hau sparid forto 
hau blamed boldeli the religioun, as he blamed the 
persoones of the religioun; and also Poul wolde not 
haue comendid him sif in that, that he was a Pha-
risee, Acts xxvj. č. and Galat. i'. č.; but he wolde 
haue blamed thilk sect, and ʒit he not so doith. 
Wherfore it folewish as likeli, that Crist allowid weel 
the religioun of the Pharisees sett to the comoun 
lawe of Iewis thanne rennyng, thouʒ Crist blamed 
the persoones of the same religioun. And thanne 
the wordis seid of Crist, Math. xv. č. : Al plaunting, 
which my heuenli Fader hath not plauntid, schal be 
drawe up bi the roote: (whiche wordis many men 
vndirstonden Crist to haue seid and meened of the 
sect of Pharisees,) mowen and schulen conuenientli 
ynoʒ be vnderstonde of the yuel doctrine of thilk 
yuel tradiçions and othere tradiçions to hem lijk, 
which Crist blameth there in the same chapter, 
Math. xv. č., and not of the sect of Pharisees. And 
if al this be trewe, thanne Holi Writt of the Newe 
Testament groundith and confermeth¹ weel suche seid 
religiouns forto be sett to a comoun lawe of God 
suffiçent before had and vsid.

What was the sect or the religioun of the Pharisees 
in her religiose werkis and dedis and vsis, it is seid 
by the Maister of the Stories in The storie of the

¹ confermeth and approouch, MS. (first hand).
Gospels, the [xxxj]1 chapter of the same storijng, that thei lyueden streiti and in scant mete and drinke, and thei baren scrowwis in her forehedis and in her lift arme; where yn the ten comauendemtis of Moyes tablis weren writun, that thei myȝten therbi be remembrid the better forto kepe hem and not2 offende æzens hem.3

ix. Chapter.

Also thus: Whanne Crist biforn his passioun, whiles he prechid, hadde reuokid the religioun of the cermomies and judiciaulis sett to the lawe of kinde, and vsid of the Iewis, (and it was leeful and sufficient ynoʒ to ech Iew and to ech other man being biforn hethen forto thanne lyue after the lawe of kinde oonli withoute the seid religiosite biforn vsid of the Iewis;) ẑit Crist afterward in tym, that is to seie, after his resurreccioun, settid the lawe of hise sacramentis to the seid lawe of kinde; for whi thanne he ordeyned and bade in comauendement baptym to be receuyed, as it is open, Matheu the laste chapter, and Mark the laste chapter. And sithen these sacramentis, whiche Crist settid so to the lawe of kinde and ordyneode hem to be vsid of Cristen men, is a religioun, as mai

1 A space is left in the MS. for the number.
2 not is interlined in a later hand.
be proued bi the descripcioun of religioun þoun and putt bifoer in the [viiij.] chapiter of this present partie, and also mai be proued bi this that the sacramentis, which God made and þaue over the lawe of kinde to the Iewis, was a religioun, as is now bifoer proued in this present chapiter; and therafore bi liyk skile thes sacramentis, whiche God þeue eth now over the lawe of kinde to Cristen men, ben a religioun;—it foliowith that the hool lawe now assined to Cristen men, mad of the lawe of kinde and of Cristis sacramentis, is a religiouse lijf to hem: þhe, and foliowith ferther that even as it was suferable and alloweable of God, that men lyuyng in the cold tyme vnder the hool lawe of Iewis founden other religiosite than the religiosite which God assined immediatli to hem, and settiden thilk religiosite so bi hem founde to the al hool lawe of kinde and of religioun, which God to hem assined, as is bifoer schewid in the next chapiter of the sones of Ionadab the sone of Recab; so for liyk skile of resoun no man mai weerne, denye, or seie nay, but that men now lyuyng vndir the lawe of Cristen men mowen fynde other religioun or other religiositees than the religioun or religiosite of the sacramentis, which Crist hath assined immediatli to hem, and mowen sette thilk religiosite so bi hem founde to al the hool lawe of kinde and of religioun, that is to seie, of Cristis sacramentis; (which hool lawe of kinde and of hise sacramentis Crist hath to hem immediatli assined ;) namelich sithen the Apostlis and the disciplis of the Apostlis (whiche disciplis weren hýe in wisdom and in auctorite and in fame in the daies of the Apostlis for to reule and gouerne
and teche) suffriden and allowiden weel and receyueden such now seid religiosite foundun of newe bi men forto entre and to be sett and ioyned with the al 1 hool lawe of Crist thanne rennyng and mad of lawe of kinde and of Cristis sacramentis. Forwhi Dynys, which was turned into Cristen feith bi Poul the Apostle, (as Dynys seith him silf in his ) 2 and was homeli conversant with Peter and Iames and alle the othere Apostlis, as he seith in his book Of Goddis names, the iije. chapiter, 3 declarith that in hise daies and bi the avise of his statis in the chirehe in tho daies was vsid a certein fourme bi him silf 4 forto ordeyne hem which wolde be monkis, and an other fourme bi him silf forto ordeyne hem which wolde be preestis, and another fourme bi him silf for to ordeyne hem which schulden be bishopis, and this couthe not so soone haue be doon withoute the avise and the consent therto 3ouun of the Apostlia. 5 Wherefore folowith that bothe bi the Apostlis and bi the worthi wise men convertid into the feith of the Apostlis the religioun of a certein monkeshode founde bi mennys witt and deuocioun entrid thanne, and was sett to the al hool lawe of Cristen men maad of the lawe of kinde and of Cristis sacramentis; to which man sett into monkeshode, as Dynys there declarith, longith forto leue such secular habit as he biffer werid, and forto be schorne other wise in his heed, and forto haue hiser consideratijf and contemplatijf

1 with al, MS. (first hand).
2 A space left for the reference. St. Luke states the fact here alluded to (Acts xvii. 34), and more than one martyrlogy affirms that St. Paul baptised him (see Pseudo-Dionys. Areqop. Op. tom. ii. p. 368); but there seems to be no allusion to this in the works of the pseudo-Areopagite, unless it be a vague one in De Dis, nom. c. 3. Op. tom. i. p. 537.
4 silf is added in the margin by a late hand.
THE FIFTH PART.

Furthermore that Holi Scripture of the Newe Testament witnessith and allowith¹ religioun of mannyes deuising forto mowe be sett to the lawe foundid bi Crist to Cristen men, y may also proue thus: Holi Scripture of the Newe Testament witnessith and allowith¹ this: If a manys riçt içe slaundre him (that is to seie, violentli and ferseli and as it were vnaçen stondeabli bringith him into synne and lettiþ fro the more good to be doon,) that he “pulle him out and “ caste him away;” and if his riçt hond or his riçt foot slaundre him, (that is to seie, so as is seid violentli and ferseli bringe him to synne and lett fro the more good to be doon,) that he ‘‘ kutte of thilk “ hond and foot,” as it is writun [Math. v°. c.].²

And sithen this Scripture now alleggid meeneth not of a manys bodili membris, but of a manys kun-nyngis, purposis, and deedis, signified bi likenes in parabolik speche to the içe, the hond, and the foot, that thoug thei be riçt, (that is to seie, alloweable as bi the comoun lawe of God,) zit if thei in the maner now seid slaundre the hauer and the doer of hem, he mai iustli and vertuoseli leue hem, so that thei be not bede vndir comamendment of Goddis lawa. And the skile of this gouernaunce is sett forth in the same place of Scripture there thus, “It is better to “ thee forto entre sureli into lijf with oon içe, oon “ foot, and oon hond,” (that is to seie, with the lasse good kunnyng, the lasse gode wilnyngis, and purposis, and with the fewer gode dedis,) “than forto be aboute “ to haue mo” good kunnyngis, no gode purposis, and no gode deedis, “and” (therbi and bi occasioun of hem) “salle dawn into helle.” And thus doon reli-

¹ allowith and approweth, MS. ² A space left in the MS. for the (first hand) twice.

Also Christ al-

owed of religions

us. Religious

gers were spe-
cially instituted

for the removal

of scandals such

as those, though

forbidden by them

be not abstract-

edly unlawful.
giose persoones, and for this eende religiouns weren founde and foundid. For whi, bi cause that to manye persoones for her freelines the homeli and free cum-
pennyng with the world and with the fleisch grantid bi Goddis comoun lawe was to hem ouer contagiouse and in the now seid maner sclaundring; therfore thei kuttiden hem awaye with reulis and statutis and observ-auncis of religions now had and vaid in the chirche. Wherfore the now alleggid Holis Scripture of the Newe Testament sufficientli allowith 1 religions fyndable bi men to be mowe leeffulli had and sett to the lawe 3ouun bi Crist, the, and also the seid now alleggid Holis Scripture sufficientli allowith and confermeth alle thilk same religiouns, whiche now ben in the chirche; namelich with that it is bifoire proued noon of hem herwith to haue eny obseruance, rite, or statute, or vow, but vndir such vndirstanding that it schal obeie to ech comauendement of Goddis lawe thanne being and not 2 stonde a3ens eny such comauendemt of Goddis lawe.

If eny man wolde be so nyce forto seie and holde, that it is leeful to haue and vse in the clergie and laife the deedes and gouernaunce of religioun with oute bond, (vndir freedom to leue hem whanne suere a man wolde,) and it is not leeful forto haue hem and vse hem in boond; certis thanne muste ech such man seie and holde, that it is not leeful eny man or womman forto vowe eny deede to which he is not bifoire bound; for if it be leeful forto so vowe oon such deede, bi lijk skile it is leeful for to vowe iij. or iij., iiij. or v., and so forth; and 4it that it is leeful a widowe for to 5 vowe chastite, it is open bi Poul, i. Thim. v. c. And therfore this cavillacioun now rebercid is not worth.

1 allowith and approweth, MS. 2 to not, MS. (first hand).
3 to is interlineated in a later hand.
X. Chapter.

And thus herbi it is open, that noon of the religious now vsaid among Cristen men with the comoun hool lawe of Cristente eny man mai reproue or blame to be as for this, that thei ben religious founden bi men and sett to the hool religiose lawe which Crist assigned to Cristen men. Wherfore if eny men wolen be aboute forto reproue and blame eny of these now seid and vsid religions to be, certis he muste take to him other cause and ground than this, that thei ben religious founden bi men and sett bi men to the seid hool lawe of Crist. And therfore he muste take to him this cause and ground, that summe statuteis and ordinanciais of these religious ben aëns the seid hool lawe of Crist; and sithen thilk lawe of Crist is not maad but of lawe of kinde and of Cristis sacramentis, he muste pretende and take for cause of his reprouyng and blaming that summe of these seid statuteis and ordinanciais ben aëns lawe of kinde or aëns the lawe of Cristis sacramentis; and ellis he maie neure in eny thing worth be aboute to reproue and blame eny of these seid religions to be. And certis forto proue and menteyne this pretencioun is ouer hard to eny man on lyue. Forwhi the iiij. principal vowis, whiche ben oon and the same in eech religioun now vsaid in the chirche, ben not aëns the comaundementis of lawe of kinde neither aëns the ordinaunce of Cristis sacramentis. And of eech other statute or observaunce kept and vsaid in eny of the seid religiounis it is so, that noon of hem is mad to be takun into vse saue with this vnderstanding and condicioun, if and as he accordith with the comaundementis of lawe of kinde and of Cristis sacramentis. And therfore if it can be schewid and proued sureli
and openli, that eny of her obscurauncis and ritis in eny point sowne or seme azens eny such commaundement, thei schulen as in that not binde neither holde; but thei schulen be vnderstonde and be take, as thei accorden with the seid commaundementis. And futhermore, aftir that eny man hath professid eny of tho religiouns and is receyued into it, if it can be openli proued and schewid that he is bounden bi commaundement of Goddis lawe for to do eny certein deede out of thilk religioun for eny certein while or for al his lyuys tyme, sotheli thilk religioun is noon harder neither streiter holding, but that thilk man schal haue good leue and licence forto wirche and do the so proued deede out of the religioun for the same while. And therfore, sithen this is the very and dew vndirstanding and entent of ech such religioun, noon of such religioun can as in that be reproued and be blamed to be.

Neuertheles al wisdom, al discrcioun wole, and thercfore the ful hool wil of God wole, that not for ech pretensioun lihtli maad neither for eny pretensioun maad, that the religiouse man ouȝte bi strengthe and commaundement of Goddis lawe lyue out of his cloister forto do this deede or that deede, [he schulde] be licencid for to so and therto go out of his couent and cloistre, into tyme it be proued sureli and openli that forto so go out and forto do thilk deede bi his owne person he is bounde bi commaundement of Cristis lawe. For certis, if at ech colorable argument which myȝte be maad into such purpos for to justifie religiouse mennys out going for a long while or for alwey, religiouse personees schulden be licencid forto so go out or schulde be putt and sett in hope that bi strong sewte thei myȝten so go out, there schulden be maad so

Yet a man must not be suffered to leave his cloister on every slight pretense, that duty requires his services elsewhere.

1 the is added by a later hand.
stronge and longe and wordful disputing and pleding
and so bisy sowe (what bi preyng, and what bi
thretenyng, and meedis þeuyng, and biheting) that ful
manye vniust goings out schulden be maad and doon,
and so manye grete synnes of joust vowis breking
schulden be doon, and miche troublouse worldli vn-
restfulnes schulde be brouȝte ynto the herti of tho
religioue persoones ful vnaccording and contrariose to
her religioue vertuose lyuyng, as to ech manyns resoun
which hath experience of this worldis cumberaunce
this is ful sureli knowun. And therfore Godis forbode
that in mater of so greet and so holi a purpos, as
suche religiouuns now before ben proved to be, eny
persoon schulde be licencid fro his cloister, or fro his
habit vndir such as now is pretendid colour without
sufficient proof of the same colour had at the vvtrist,
as ful seeld it is such caasis to falle.

And aȝenward, if such proof be had, Goddis forbode
be it, but that such a persoon be licencid to go; for
the entent of the fundacioun of thilk religiuon is not
theraȝens but therwith, as is now before seid; for
as miche as al what euer is founde and foundid and
mad bi man ouȝte obeie to it what is founde and
foundid bi God him sylf, and that is doom of riyȝt
resoun and vce of hise sacraments. And in this maner
and for such pretendid and weel proved cauis religiuose
persoones ben licencid forto leue perpetualli her pro-
фессid religiuons; as that nunmys han be takun out
of her cloistris, and han be weddid to princis; and
monkis han be take out of her cloistris, and han be
weddid and mad kingis;⁠¹ namelich whanne therupon
hangith ceasing of greet werre and making of greet
pees or othire cauis like grete weel and surely
proved to be trewe; and claustrial monkis han be

¹ and mad kingis is interlineated in a later hand.
licenci'd forto be summe heremytis and summe recluisis; and manye monkis han be take out of cloistir lijf to be hischopis.

And so, if alle thingis ben aboute wel considerid longing to the religiouns now vсид in the chirche, noon of hem alle is chalengeable and blameable to be, for that any point of his fundacioun is meened to be æzens the comauendment of lawe of kinde or of Cristis sacraments, how euer it be with the badde dispositiouns and the badde lyuyng of summe persooes in the religiouns; whos badde lyuyngis is no cause forto therbi proue the religiouns to be badde. For no wey is forto proue that eny of the religiouns is badde, saue these ij. now before tretid; that is to seie, oon, that noon religioun ou$t be founde bi man forto be sett to the lawe divisid and ordyned and assigned bi Crist; and the other is, that thoué it be leeful religioun to be founde and sett to the lawe of Crist, ðit sum statute, rite, or observaunce of these religiouns ben æzens the comauendment of Cristis lawe maad of lawe of kinde and of sacraments. And sithen noon of these ij. weies mowe sufficientli be founde in eny of the religiouns now had and vsaid, as is now openli and sureli proued, it folowth needis that noon of these religiouns mowe worthili be reprovéd and blamed to be, that is to seie, as an vnleeful thing.

Neuertheles this is open ynow, that not in alle religiouns the occupaciouns assigned and foundid bi the religioun ben like fruyteful with the occupaciouns of sum other religioun; and also in ech religioun now vsaid the occupaciouns foundid and devisid bi the religioun bisidis the thre principal vowis, (that is to seie, of chastite, of wilful and expropriat pouerte, and of obedience to the prelat, whanne he comauandith comauendentis of the religioun,) my$t be myche amendid, bothe the occupaciouns of her preiying and offiying and of her contemplacion, and also the occu-
paciouns of her studiyng and leernyng, as her of declaraclioun open is mad in others placis of my writing. But sit this argueth not and proueth not tho occupaciouns to be nauʒt, neither to be vnfruyťful, or not gode and not fruyťful. Forwhi a greet maistrie it had be to the wijsist carpenter that euer was forto have mad an hous so faire, so weel, and so esy, which couthe not bi eny of hise aftir comers be in summe pointis amendid.

Also this present iiiijᵗ position may be proued vnsoilabil in a processe of thre supposiciouns [and] of an argument formed upon hem toward the enede of the firste partie in this present book; which argument there maad is vnsoileable, if therto be sett the argument of experience which is sett aftir in this present vᵗ partie for proof of the vᵗ principal conclusion.¹

And thus y enede the proof of the iiiijᵗ principal concluision.

xj. CHAPITER.

The vᵗ principal conclusion of this present vᵗ principal of cnenli and clerlli disposicioun in kinde allowith and approueth the seid vijᵗ principal gouernance to be take withinne the bondis of the comoun lawes of kinde and of comoun feith to gidere. That this conclusion is trewe, y proue thus: It is bettir to a man forto entre sureli into liij with oon yʒe, oon hond, oon foot, et cetera. Loke bifoore in the enede of the [ixᵗ] chapiter of this vᵗ partie where these now sett wordis ben write, and rede

¹ See Part I. c. xix. ¹ponge left in the MS. for the number.
there and frothens forth into the eende of the argument, and thou schalt se ful open proof for this now purposed and spoken entent; bi cause that al what Scripture theryn dooth is not but forto witnesse or remembre, what doom of resoun iugith, allowith, and approueth; and so thilk processe serueth for bothe the iiij\(^{c}\) and the v\(^{e}\) principal conclusiouns, and therfore it is no nede forto write the same proof of resoun ofisone here.

Also in to proof of this present v\(^{e}\) principal conclusioun y mai argue bi resoun and experience to gider thus: Thilk gouernaunce is worthi be allowid and approved of resoun, which gouernaunce makith manye no men in Cristendom to be morali vertuose and gode, or forto be nyches lasse morali viciose and yuel, than thei schulden be, if thilk gouernaunce were not. But so it is, that reliquiuin is thilk gouernaunce, bi which many hundrid thousind of soulis han lyued ful vertuoseli, which ellis wolden have lyued ful vicioseli; and also bi reliquiuin manye hundrid thousindis han lyued miche lasse viciosei in reliquiuin, than thei schulden haue lyued, if religion hadde not be. Wherfore that such reliquiuin be, is allowable and approuable of ech clerli in kinde dispersid resoun.

The ij\(^{e}\) premiss of this argument mai be proved thus: Take thou into mynde alle tho men, which han be in reliquiuin sithen reliquiuin biganne, and marke thou weel thanne how these men schulden haue lyued, if thei haden not lyued in reliquiuin; and certis thou schalt not fynde, as weel ny\(^{z}\) for hem alle, that thei schulden haue lyued other wise than as now or than lyuen or lyueden gileful crafti men, or iuourius and questmongers, or pleders for mony, (thou\(^{z}\) the causis of plee be wrong,) or as sowdiers forto fiz\(^{e}\) and scele for spoile and monye; 3he, schortli to seie, or forto lyue as we now seen weel ny\(^{z}\) alle worldli peple lyue bothe fleischli and couei\(^{o}\)ali and
vntreuli to God and to man. And bi cause thei han lyued in religioun thei han not lyued so as is now rehercid, but myche better. Wherfore the ij. premysse of this present argument is trewe. And thouz it be so, that in religioun manye men han lyued louceli fro vertu, zit tho han be fewe in reward of the othere, which han ther yn lyued vertuoseli; zhe, and thei han lyued in religioun more vertuoseli or lasse vicioseli, than if thei had lyued out of religioun. And thouz tho badde lyuers in religioun han lyued ther yn so vicioseli, zit myche more vicioseli thei wolden haue lyued, if thei hadden lyued out of religioun. And therefore, if it be weel and wijily and treuli aboute considerid, it wole be seen that religioun is a ful noble heggge forto close yn him men and wommen, that tho whiche ben weel disposid schulen be kept from yuel, into whiche withoute thilk heggge thei schulden falle; and tho whiche ben yuel disposid schulen be kept that thei schulen falle not into so myche yuel, as thei schulden falle, if thei weren withoute heggge. This bifallith ofte and miche and for the more part in noombre of hem that lyuen in religioun, thouz y seie not that it so farith bi alle hem which lyuen in religioun. And herbi it is sufficientli proved, that religioun is bi doom of resoun allowable and approuable. And zit therwith stondith what y haue seid in the extract or outdraught of The Donet, that summe men ben so disposid that thei schulen lyue better out of religioun than in religioun, so that to suche summe persoones religioun schulde be an occasioun of her more goostli harme and hurt. And this is ynowz for proof of this present v. principal conclusion.

Certis if this present argument be take into perfet and ful avise and into depe leiserful consideracioun, it wole be seen that he proueth myztiili this present v. conclusion, and schal be to ebery considerer A careful consi-deration of the facts will prove this argument in faavour of the re-ligious orders to be a very strong one.
a ful strong motyue forto sauere religion; sithen peple han be and ben and schulen be so freel as experience zueuth that thei ben.

The vii$. principal conclusiou of this present v$. partic is this: The seid vii$. principal gouernauence sett in the bigynnyng of this present v$. partie is leeful in proprist maner of leefulnes. Forwhi, what ever gouernauence is allowid and approued bi Holi Scripture and bi doom of cleerli disposid resoun in kinde, is leeful in proprist maner of leefulnes, as it is open be the supposicioun or reall sett bifoire in the [i2r.]* chapter of the ij$. partie in this book. But so it is, that the seid vij$. principal gouernauence is allowid and approued bi* Holi Scripture and bi doom of kindeli cleer disposid resoun, as it is now proved bi the next bifoire goyng iiiij$. and v$. principal conclusiouns. Wherfore needis solewh that the seid vij$. principal gouernauence is in proprist maner leeful.

The viij$. principal conclusiou of this present fifttie partie is this: The seid vij$. principal gouernauence is a gouernauence of Goddis lawe. Forwhi what ever gouernauence is allowid and approued bi Holi Scripture and bi doom of cleer and weel disposid resoun, is a gouernauence of Goddis lawe. But so it is, that the seid vij$. principal gouernauence is allowid and approued bi Holi Scripture and bi such seid doom of resoun, as the next bifoire going iv$. and v$. principal conclusiouns wel schewen. Wherfore the seid vij$. principal gouernauence is a gouernauence of Goddis lawe.

The viij$. principal conclusiou of this present v$. partie is this: A man in ensaumping bi hisde deedis to othere men the seid vij$. principal gouernauence

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1 a is added in a later hand.

2 A space is left in the MS. for the number. See pp. 134, 135, compared with p. 167.

* bothe bi, MS. (first hand).
synneth not as in that and therfore, but he ther ym

deserveth thank and meede of God. Forwhi in en-
saumpling of a gouernaunce being Goddis lawe no-
man synneth as in that and for that, but he ther ym
pleisith God and deserveth thank and meede. And
so it is, that the seid viij. principal gouernaunce is
Goddis lawe, as the next bifoire going principal con-
clusioun weel schewith and proueth. Werfore in
ensampling bi deede the seid viij. principal gouer-
naunce to othere men, noman synneth as in that and
for that, if othere causis of synnyng ben awye; but
he ther ym deserveth weel.

xij. Chapter.

Furthermore it is to wite, that summe of the lay
peple not oonli holden aţens the substauence of the
seid religiouns now had and vaed in the chirche; but
also thei holden aţens the habitis, whiche bi tho
religiouns ben assigned to be worn of the religiouse
persones. And thei seien that no good skile is,
whi tho religiouse persones schulden were so straung
and dyuerse formes of habitis fro her othere Cristen
britheren.

Also summe of the lay partie blamen and holden
aţens this, that religiouse monasteries (namelich of the
begging religiouns) han withinne her gatis and cloccis
grete, large, wijde, hixe, and stateli mansiouns for
lordis and ladys ther ym to reste, abide, and dwelle;
and this, that thei han large and wijde chirchis like
sumwhat to cathedral or modir chirchis of diocisia.

Also summe of the lay peple blamen and scornen
and holden aţens this, that bi the religioun of Seint
Fraunces the religiouse persones of thilk religioun
schulen not handle and touche with her homd neither
bere aboute hem eny money, that is to seye, eny
gold or siluer or othere metal koyned; and þit thei ben not weerned bi the same religioun forto telle such money with a stik holdun in her hond, neither forto kepe it in her cofris, neither thei ben weerned for to holde, bere, touche, and handle cuppis and dishis, knyfis and iuelis of siluer and of gold, bow euer preciouse and delectable to the sijt tho iuelis ben.

And therfore after that fro the bigynyng of the [ix•] chapter of this present v• parti hidir to it is proued and stabild, that it is leefull ynov; suche religiouns to be and to renne in vee with the comoun Cristen religioun, y schal now iustifie these here now rehercied thre gouernauncis so vnustli of the lay peple blamed; for y schal expresse and open how that ech of these thre now spokun gouernauncis mai be don and vsid vnder resonable and gode causis. And first into iustifyng of the firste of these now rehercied gouernauncis, I proceide bi iij. principal causis, of which the firste cause is this: Sithen it is sufficientli bifo• proued that such seid religiouns be in the cirche, it muste needis therwith [be] resonable, good, and profytable, that the religiouse persoones of tho religiouns haue a mark and a signe, wherbi thei mowen openli be knowe fro othere persoones being not in tho religiouns; riȝt as, sithen the ordis of dekenys and of preestis musten needis be, it is ful resonable and profitable that summe markis be had, wherbi dekenys mowen openli be knowe fro preestis, and markis wherbi bothe dekenis and preestis mowen openli be knowe fro lay men. But so it is, that this open mark and signe may not be take sufficientli bi her persoones and her natural bodies, sithen her natural bodies ben like to the natural bodies of othere men.

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1 A space left in the MS. for the number.
2 bifo• is added in the margin by a later hand.
thilk mark muste be take bi her clothing or bi sum mark or signe to be set and fastned into her clothing. And thanne futher thus: Sithen the al hool greet clothing is abler to 3eue this now seid knowing, than schulde be eny lasse mark to be set in to the same clothing; it folowith that the al\(^1\) hool outward seable habit schulde rather be ordeyned into this mark, than eny other lasse thing.

Confirmation herto may be this: Not withstanding that wommen mowan be knowe sumwhat fro men bi her natural visagis, \(3^1\) it is resonable and profitable that thei be knowe asunder bi her outward habitis.

Wherfore miche rather it is resonable, that a religiose persoon be knowe bi outward habit fro othere persones not religiose, sithen bi her natural bodies thei mowan not so\(^2\) weel be knowe asundir as mowan be asunder knowe men and wommen. Also it is holde resonable, alloweable, and profitable, that oon temporal lordis meyne haue clothing dyuers fro the clothing of an other temporal lordis meyne; namelich, whanne thei schulen be medlid to gider in sum oon citee or toum, that the seruautis of the oon lord mai be knowe fro the seruautis of the other lord. And in lijk maner in the citee of London it is holde for resonable and profitable, that the persoones of oon craft haue clothing dyuers fro the persoones of an other craft. And al this is for lasse nede or for lasse good cause, than is the cause for whiche religiose persoones schulden be knowen openly fro persoones not religiose. Wherfore it is alloweable, good, resonable,\(^3\) and profitable, that religiose persoones haue habit dyuers fro the habit of

\(^{1}\) *al* the, MS. (first hand), the marks of transposition being probably in another hand; but the correction is sanctioned by the analogy of other passages.

\(^{2}\) *so* is added in a later hand.

\(^{3}\) *good, resonable*, is added in the margin by a later hand.
othere persoones not religiose. And if this be trewe, certis resoneable and alloweable it is, that the habit of oon such religioun be dyuers fro the habit of an other such religioun; and that ech such religioun haue to him his propre assigned habit, namelich, sithen it is alloweable that multitute of suche religiose be had and vsid in the chirche, as it is bifoire in this vth parti sufficientli proued.

The seconde cause into the iustifying of this same firste gouernaunce is this: Sithen it is so, that suche religiose ben alloweable, (as it is bifoire sufficientli proued), it is alloweable and ful resoneable and pro- fittable, that the religiose persoones in the religioes haue ofte in her siāt or feeling and therbi ofte in her mynde rememoratij signe forto ofte and myche therbi be remembrid upon the chargis of the religioun, whiche thei han taken upon hem to kepe and ful- fille; rišt as for such cause God wolde that the comoun peple of the Iewis schulde haue the comandememtis of Moyses tablis writun in the wallis of her chambris biholding aʒens her beddis, and in the wallis of her hallis biholding aʒens her mete tabule. But so it is, that no more conueniunt, reder, and ofter seen and feelid remembratij signe into this seid purpous for religiose persoones couthe be founde and assignd, than her outward habit. Wherfore it is resoneable, alloweable, and profitable, that her outward habit be mad to hem into such for hem a remembring signe forto hem remembre ofte and myche into the chargis of her religioun taken upon hem. And thus myʒte not her habit be to hem such a remembring signe, but

1 The first lines of this paragraph (as far as proved) occur twice over in the MS.; the first attempt being full of mistakes is cancelled.

2 remembratij, MS. originally, but the correction may have been made by the original scribe. As the form occurs twice below unaltered, it has been retained in the text, but it is exceedingly suspicious.
if it were dyuers fro the habit of othes persoones not religiose; neither the outward habit of oon religioun myȝte so perfyli and so sufficientli move and remembre into the al hool charge of his religioun, if it were not sum what dyuers fro the outward habit of an other religioun, as it may, if it be sum what dyuers. Wherefore it is resonable, alloweable, and profitable for cause of remembering, that religiouse persoones haue outward habitis dyuerse fro the outward habitis of lay men, and that the persoones of oon religioun haue her outward habit dyuers fro the outward habit of persoones in an other religion.

Also the outward habitis of religiouse persoones mowen be remembratijf signes to the lay peple not religiouse forto remembre hen sylf therbi thus: Lo, these persoones thus clothid han forsake the greet entermeting with the world and the greet felicite and prosperite of the world for the greet iole, reward, and mede, which thei therfore abiden to haue in heuen; it is good therfore to us forto do in the same wise, or in sum other wise lijk\(^1\) good to us or more, according to oure abilte. Wherefore it muste needis be, that also into the remembering of persoones not being religiouse as of persoones being religiouse, it is alloweable and profitable that religiouse persoones haue habitis propre to her religiouns.

The ii\(^t\). cause into justyfying of this same firste governance is this: Sithen suche religiouns ben alloweable to be, (as it is bifoere sufficientli proves,) and alle men bi her natural fyrneles ben redi and prompte into gayynes of aray and into dyuere syns of schap in aray for vein glorie and for othes not gode causis, it is resonable, alloweable, and pro-

\(^1\) or in sum other wise lijk is added in a later hand, and partly written on an erasure.
fitable, if sum remedie be devisid, take, and vasid, wherbi refrenyng and lett mai be mad to this perel now rehericd. But so it is, that for to dyuyse, take, and vse stabilii oon schap of outward habit, (namelich such a schap which is rather foul than gay, and which schulde rather lette fro glorie than tice into glorie,) and for to dyvise, take, and vse stabilii oon colour of clooth in outward habit is a ful noble remedie and a refreyng azens the seid natural freellnes, bi whiche religiouse persoones mysten and wolden ellis breke forth into nyce fyndingis of dyuerse schappis in her outward aray and into gay and riche blasing colour, and so ther yn synne bi manye wijisia. Therfore it is resonable, allowesable, and profitable for cause of such refreyng, that in ech such religioun the religiouse persoones haue her outward habitis stabildo hem in oon maner of sumwhat foul or vnfair schap and in oon maner of poor and symple colour, and that thei be bounde forto holde hem stabilii and vancheangeabili theerto. And thus miche is ynow for justyfying of the fyrste gouernaunce.

xiiij. Chapter.

The stately mansions and churches of monasteries justified by four arguments. The first argument. It is expedient that lords and ladies, when they come into citie, be lodged in places where they may be removed from the world, and may associate with religious persons, and may attend divine service. And the mansions of the religious houses are places of this kind. Into the justyfying of the ij. gouernaunce y procedure bi iiiij. causis, of whiche the firste is this: It is allowesable, profitable, and procurable bi therto streching meenis, that lords and ladies, whanne thei schulen come to citiees, be loggid out fro the myche entermenting of the world in suche placis where the world schal be myche holde out of her siht and out of her cumpenyng, that he seue not to hem occasiouns of yuel; and where thei mown haue redi at siht and speche cumpenyng with religiouse persoones forto aske of hem counsell and exertacioun into good and perfyt lyuyng; and where thei mown heere
dyuyne officis of euensong and matins and masse and prechingis, and mowen bi ofte seing of religiouse gouernauncis and obsersuauncis be mowed the more into contricioun, compunecioun, and deuocioun. And sithen these noble and notable and riȝt profitable effectis of perfiting lordis and ladies mowen not be so weel had and gete to lordis and ladies, if thei schulden dwelle in citees out of mansiouns biledid with inne religiouse gatis, as if thei schulden dwelle in mansiouns biledid with inne religiosis gatis; it felewith nedis, that for this cause of the more perfiting lordis and ladies it is alloweable, resoneable, and profitable hem to hawe mansiouns couenable for hem within the monasteries of religiouse persoones, of what euer religioun tho religiouse persoones ben.

The iȝt cause into the justifiying of the iȝt. gouernauncis is this: It is alloweable, resoneable, and profitable that religiouse persoones, of what euer religioun thei ben, hauwe frendis and menteyners and defenders; namelich to hauwe lordis and ladies into her mainteyners and defenders azens wrongers and diffamers of the synful and wickid world, for that lordis and ladies ben myȝtier forto so menteyne and defende than othere louȝer persoones ben. But so it is, that bi this that lordis and ladies dwllen withinne the monasteries of religiouse persoones, tho lordis and ladies wolen and musten needis bi kindenes and bi resoun be mowed forto be bi so myche the more and the better menteyners [and] defenderis to the same religiouse persoones and to the frendis of the same religiouse persoones. Wherfore for this iȝt. cause of frendship geting and holding to religiouse persoones, it is resoneable, alloweable, and profitable, if mansiouns for lordis and ladies be biledid withinne the cloosis and gatis of religiose monasteries, of what euer religioun tho monasteries be, but if the reule of thilke religioun it weerne; which excepcioun y vndirstonde
Chap. XIII.

The third argument. The presence of such persons has a good effect on the conduct of the brethren themselves.

The iiiij. cause is this: If lordis and ladies and other rueerend persoones dwelle ny3 to religionse persoones, tho persoones wolen be bi so miche the more waer and ferd forto trespass and do amys and forto be of eny bad reule, lest thei of so credible witnesses be aspied and of her so grete benefeters the rather forsakun; and certis this is a greet profit commyng to the persoones of the religionoun, for it is a goostli profit ful greet.

The iiij. cause into the iustifiying of this ij. gouernance is this: If religionse persoones of the begging ordris receyue myche and grete almessis of lordis and ladies, tho persoones han the lasse neede for to spende tyme in going aboute forto begge of the poorer peple; and so as ther yn schal ese come bothe to the nied religione persoones and also to the poor comoun peple, of whiche ellis almessis schulden be the more askid. And sithen bi this, that lordis and ladies schulen be loggid in mansiouns bildid withinne the monasteries of the begging religionous, tho lordis and ladies schulen be the redier forto zeue her almessis to the persoones of thilk religionous; it folowith that for this iiiij. cause of alisting the poor men it is alloweable and profitable, that lordis and ladies haue mansiouns with inne the cloocis gatis and monasteries of the begging religionous; so that tho mansiouns for lordis and ladies be thier mad and occupied for summe of these now here rehercicd causis or summe othere like alloweable cause, and not for eny bad cause not worthi to be allowid.

But it may be objected, that such mansiouns may

\footnote{\text{\textit{ferto, MS.}}} \text{\textit{gatis}}} \text{\textit{below.}}
tuoseli be bilid and be occupied withinne the seid religious, but not with the labour and puruiaunce neither with the cost of the religiosis; certis ažens this\(^1\) cauyllaciou meetith this reson: Ech vertuose doable deede is as freely doable of ech religiose man as of any other man not religiose, but if his religioyn weerne him to do thilk deede. Or ellis thus: Howuer fre for to do eny vertuose deede is eny man not religiose, so fre is och man religiose; but if his religioyn ther fro weerne him. But so it is, that no religioyn now had in the chirche now weerneth his persoones forto purueie into suche bildoing with the costis of the religioyn and with the conceyt of the counet: as that this is trewe, the reulis of the same religious mowen be clepid into jugement. Wherfore, if it be a vertuose gouernaunce that suche lordly mansions be bilid bisisis the cloistris of the seid religious, it is vertuose ynoʒ that persoones of the same religious purueie for the same bildoing and at her owne cost; for bi so myche it schal be to hem the more vertuose and the more holi and the more merytorie, than it schal be if thei schulden sette tho mansions into the seid gode vesi and not with her owne costis, but with the costis of lordis or ladies.

An other obieccioun miʒte be mad in this mater thus: Whanne the lordis or ladies or eny of the comoun peple ſeueith eny almes to religiose couentis\(^2\) or to eny religiose persoone into a special vce and expending of thilk ſifte, and the couent or the persoone receuyng the ſifte consentith forto expende the ſifte into the same assigned vce and expending.

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\(^1\) this is interlineated by a later hand.

\(^2\) commutia, MS., but it is hardly likely that a writer should have used different forms of the same word in a sentence constructed as this is.
it is not leeful that the seid couent or religiose persoon expende the same zifte into any other vce or expending, thou; the other vce and expending were leeful ynow; But so it is, that whanne lordis and ladies and othere persoones of the louzer comunalte zueuen her almes (movable or vnmovable) to religioons receuyung possessioums or to religioons of begging, thei zueuen thilk almes into vce and expending aboute her owne goostli and bodili necessaries pertynyng to good state of the religioons oulli, and not into visis and expendingis vnpertynyng to the religioons and to her persoones: and herwith so it is, that the vce and expending of the godis zoun into religion, (mad and doon into bilingd and reparring of the seid lordli mansiouns,) is not necessarili longing to the state of the religioons, neither of the religiose persoones, in that and for that thei ben religiose. Wherfore it semeth folewe, that the godis zoun into religioons bi lordis and ladies and the louzer peple ousten not be expendid in to bilingd and reparring of suche seid lordli dwellings.

Answer to the objection. Charters of donation and plain exprience shew that when fundes or lands were given to religioous bodies, discretion was left with those bodies as to what use the gift should be applied.

Answer to this obiecioun is forto denye euereither parti of the ij. premysse sett in the argument or the obiecioun. Forwhi sufficient record of writingis and open experience han schewid and now schewen weel, that ful ofte whanne lordis and ladies and othere peple zauen and now zueuen to religiose couentis vmmovable or mouable good, thei pointiden not into what visis the receyvers schulden expende thilk good; but the zeuers trustiden that the receyvers wolden expende thilk good vertuoseli and holili, and not other wise than it bisemed. And with this trust thei helden hem content and paiet in her zifte making, for thei wisten weel that the religiose persoones wolden first expende aboute her religioun and aboute

1 Probably we should read qf.
THE FIFTH PART.

hem sifl what therto were necessarie, eer than that thei wolde any ouerplus therof expende aboute any other vertuose deede; and into this expending the zeuers weel consentiden, or at the leest weren not ther aijens. And thus it is open, that the firste parti of the seid ij\(^{\text{e}}\) premysse is not trewe.

Also the ij\(^{\text{e}}\) parti of the same ij\(^{\text{e}}\) premysse is not trewe. Forwhi the ij\(^{\text{e}}\) and iij\(^{\text{e}}\) causis, brou\(\text{t}\) in before in the ij\(^{\text{e}}\) chapiter into the iustifiyng of the ij\(^{\text{e}}\) gouernaunce, ben ful myche strecching into farther aunce of religiouns; and therfore, thou\(\text{z}\) religiouse persoones expende the godis 3ouun into religion aboute the biding and reparing of the seid lordli mansions, thilk expensis ben mad as necessarie and profitable to the religioun; for thei ben mad into mentenaunce of the religioun and in refreynyng of the religiouse persoones bi drede from yuel. And so open it is, that also 1 the ij\(^{\text{e}}\) parti of the same ij\(^{\text{e}}\) premysse is vn-trewe. And thus bi this answere the argument or obiecioun now bifore mad is not strong forto proue his entent.

As for iustifiyng of the large and wijd chechis, whiche religiouse persoones (namelich of the begging religiouns) maken, so that ther yn be not ouer grete curiosite, gaynes, preciosite, or costiosenes, sufficith and is yno\(\text{z}\) this: that ther bi the more 2 multitude of persoones mowe be receyyed togidere for to hir therin prechingis to be mad in reyne daies; and also that therbi in other whiles the gretter multitudes mowen be the 3 more eesid in her deociouns making to God, whilis thei stonden or sitten or kneelen rombe fer ech from othir, and not oon such is ny\(\text{z}\) at an otheris cheke; and also that therbi in other whiles the grette multitudis mowen come thider in

1 *al so, MS.* (without hyphen, probably accidentally, but ?).  
2 *more is interlined in a later hand; and similarly the below.*
Chap. XIII.

reyne daies aftir mydday, for to councile with her frendis and with her wise counsellors aboute making of accordis and aboute redressing of wrongis and aboute vertuose deedis. And so open it is, that thou; no mo godis schulden come therbi than these iiij. now laste reherced; certis tho ben sufficient forto proue the seid wijde and large chirchis to be allowable and profitable, if thei be mad into these now reherced gode effectis. And thus miche is ynow for¹ justifiyng of the ijᵗʰ. gouernaunce spokun in the next before going chapiter of this vᵗʰ. partie:

Reply to the objeccion that evil comes from these stately buildings. Greater evil does not arise: than is suppressed, and no evil at all arises which may not be remedied.

And thou: summe men wolden seie that yuel cometh bi occasioun of suche seid lordli bilingis occupied with inne the gatis of religiose monasteries, certis thereto mai treuli be seid that not eny yuel, which mai not esili be remedied, stonding al the good which bifo re is reherced to come bi the same bilingis and her occupiyngeis; and not gretter yuel, than is the yuel which is excludid and lettid bi occasioun of the seid bilingis and of her occupiyngeis; and therfore this obiecioun hath no strengthe.

xiiij. Chaπter.

The justifiyng of the iiijᵗʰ. gouernaunce spokun bi-frere in the [xijᵗʰ.]² chapiter of this present vᵗʰ. partie schal be in ij. causis, of whiche the firste is this: Whanne euer eny deede or thing is to be forbore or left,³ for that it is yuel, or for that it is perilose, or for eny other good cause, it is allowable, she, and praiseworthy forto forbere the neiʒing and the entermeting and the homelynes with the same thing; as whanne euer and where euer fleischli loue to a womman is

¹ forto, MS. (first hand).
² iij, MS.
³ leit, MS.

A space is left for the number.
to be forborn, it is preiseable forto forbere the nyging
and the homeli cumpeniuyng with hir; and in lijk
maner, for that Adam and Eue ousten haue forborne
the eting of the appil in Paradise, it hadde be good
and preiseable if thei hadden forborn the entermeting
which thei maden aboute the appil in it biholding,
handling, taasting, ymagynyng, and questionys ther-
aboute moving. But so it is, that loue to money
(and namelich greet loute to money) is worthi to be
forborn, as experience weel schewith, for that it is
moder of passing myche yuel, and, as Poul seith, it
is "the roote of al yuel,"¹ and it is "seruice of yol-
"atre,"² and the touching and handling and bering
of it is a greet neiţing and entermeting and a ful greet
homenes therwith making. Wherfore it folewith that
it is preiseable forto forbere the bare touching and
handling of money, that bi this forbering sumwhat
the more the seid ouer greet loute to money be lettid
foro gendre or to growe or to contynue;³ rīgt as
bi the forbering of kissing or of handling a wom-
mannys hondis schulde sumwhat be kutt away of
the loue, which ellis schulde be had toward the same
womman.

The secunde cause is this: Whanne euer eny man
is bounde to eny deede or gouernaunce, it is profit-
able him to haue sum thing forto ofte and miche
remembre him into the fulfilling of thilk deede into
whiche he is so bounde. But so it is, that freres of
Seint Frauncessis religion ben bounde bi the reli-
gion forto forbere the ouer miche loute⁴ to money:
and herwith it is trewe, that the forbering⁵ of the
bare touche ther of and the forbering of the pursing

¹ See 1 Tim. vi. 10.
² See Ephes. v. 5.
³ to contynue, MS. (first hand), rightly; but a corrector has can-
celled to.
⁴ loue is interlined in a later
hand.
⁵ for bering, MS. (without hy-
phen).
or bodili bering ther of is a ful greet and a bisi remembrandcng to hem, that thei ouȝten forbere and ouȝten caste away ouer greet loue therto; and also of this forbering the touche and the bodili bering aboute cometh noon yuel. Wherfore it is alloweable, the, and preiseable this, that thei forberen for euer for to touche eny money or forto bere aboute hem eny money, if thei so forberen that therbi thei wolden be remembred thus as is bifoire now seid, and as now in forme schal folowe: "Lo we han take up " on us forto forbere greet loue to money, and in " token and in signifiynge therof we han bound us " sifl for to neuere touche neither bere money; lete " us therfore (as thus remembred) make oure deede " accorde with oure bond, that we trespase not azens " oure bond."

But it may be objeected, that they ought with equal reason to abstain from countynge it with a stick, and from hanldynge precious jeweles and plate.

Perauenture azens the iustifiynge now mad for the iiij. gouernaunce summe men wolen objecte and challeunge thys: If freris of Frauncesseis religioun forbere handling and bering of money, for that this handelinge and bering ben neiʒingis and homeli entemtingis with money, and for that thilk forberring schal make in hem a remembraunce that thei ouȝten not loue money ouer myche; whi forberen not thei telling of money with a stikkis eende, sithen this telling is a nyȝ and a ful homely entemtinge with the same money, and the forberring of such telling nyȝte make in hem lijḳ remembrance as the forberring of handling schulde make? Also sithen iewelis of gold and of silver and of preisao stoonys and kynfyss and girdelis harneisid with gold and siluer and suche othere araies ouȝten not to loued of hem ouer myche, whi forberen not thei to touche in handling and the bering upon hem of suche now seid iewelis and kynfyss harneisid with siluer and gold?

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1 for boren, MS. (without hyphen).
To the firste ofthes now mad obiessouns and chalengis y may answere thus: For to handle or bere money is a more homelye entermeting with the same money, than is forto telle it with a stik; and thersfore the more homelyes is forborn, and the lasse homelynes is suffrid. To the ij" obiessioun and chalenge y mai answere thus: Iewelis ben not in so manye kindis so redy and so nige to the vce in which the hauer mai delite him synfulli, as is money. Forwhi the hauer of iewelis may not delite him sylf with iewelis fleischli neither worldli except veinglorioseli,1 eer than he haue turnede or chaungid the iewelis into money; and so into ful many synful vsis the money is nyzer and redier than ben iewelis; and thersfore the more perel is forborn, whils the lasse is suffrid to abide. And thouz it were so, that the telling of money with a stik were as greet a nestyn in homelynes to money as is bare handling, and thouz the handling of iewelis were as periose as is the handling of money; zit ther of not folewith, that if eny man for deuocioun wolde forbere the oon, that thersfore he ouسطte forbere the other; neither it were chalengeable, if he wolde forbere the oon and wolde not forbere the other. Forwhi it is fair, good, and preisable to forbere the oon, whils he is not con-streyned to forbere of hem bothe eny oon; and it is preisable him to binde him sylf in to the forbering of the oon, whils othere men bynden not hem sylf to of the same bothe eny oon. And in lïjiker maner y seie, thouz the forbering of mony tellyng with a stik were as good a remembrauncing meene in to the bifer seid effect, as is the forbering of mony tellyng with bare hond; and thouz the forbering of iewelis touch-ing were as good a remembiring meene into the

1 vein glorioseli, MS.
bifore seid effect, as is the forbering of money touch-
ing: ʒit therof solewith not, that who euer cheasith to take oon of these forberingis, that he schulde take ther with the other of hem, neither he is worthi be\footnote{1} chalengid, which takith the oon and not takith bothe. Forwhi whanne a man is fre to leue bothe, it is preseable\footnote{2} and fair and honest, if he take the oon and not bothe; and nameliche sithen fewe othere taken eny of hem bothe. And thus y answere to the ij. now bifore going obiecciouns or chalengis.

Confirmation of this answere mowen be mad ful weel bi ensaumplis thus: If a man wole for a iust cause faste ech Friday in the ʒeer as bi boond and not as bi fre deuocioun onli, were this a iust chalenge ther aʒens for to seie thus, “Whi fastith not “he ther with also bi boond the Saturday or the “Wednesday?” And if he wolde forberi fisch and mylky mete in ech Friday in the Lente, were this a iust chalenge ther aʒens for to seie thus, “Whi for-“ berith he not ther with fisch and mylki mete also “in ech Wednesday of the Lente?” Open ynow it is, that these chalengis weren not reasoble. For bettir it is forto do oon good of the tweyne, into of whiche neuer neither he is bounde, than forto leue of hem the cuereither vnsoon. Furthermore if eny man wolde chalenge a frere of Seint Francessis ordre, and seie to him thus, “Frere, thou louest money as myche “as othere men\footnote{3} louen, and more than othere men “louen; for ellis thou woldist not so bisili begge “for to haue it: whi wolt not thou thanne handle “money as othere men handlen?” the frere myʒte weel answer thus, “Sir, if y loue money more than “othere men louen, and more than y schulde loue;

\footnote{1}{to be, MS. (first hand).} \footnote{2}{Perhaps a clerical error for preisible.} \footnote{3}{men is added in the margin by a later hand.}
"sit if ne were this forbering fro touche of money, "y schulde loue money more than y loue now; and "therfore this forbering fro touche is not in vein. "Also this forbering and abstinence of handling "money is a meene for to make me loue it lasse "than y now do; and therfore also this abstinence "or forbering is not in waast and in vein." And if the chalenger wole contynue in his chalenging and seie thus, "It is better and more toward perfec-"cioun for to not loue the money ouer myche, than "foro absteyne fro touching it:" the frere myȝte graunte it weel, and myȝte seie setting therto this, "And for that the forbering of handling money is a "good meene into the abstinence of louyng it, therfore "y absteyne fro handling it; for that y wolde therbi "come the sooner into the not louyng of it as into "the better good, than is the not handling of it." And sit if the chalenger wolde stryue further and seie thus, "Frere, it is bettir and neerer to perfec-"cioun foro not loue money ouer myche and handle "it, than foro not loue money and not handle it; "and siten the gretter perfeccioun or the thing "neerer to perfeccioun is to be chosun, rather than "the lasse perfeccioun or the thing romber fro per-"feccioun, thou schuldist rather sette thee foro "not loue money with the handling of money, than "for to sette thee and wono thee to not loue money "with the not handling of money:" herto the frere myȝte answere thus, "Sir, y knouleche weel that it "is better and hiȝer gode and holynes foro not "loue money with touching it, than to not loue "money with the not touching of it; but aȝenward "to freel men, whiche han not sit gete the fulnes of "perfeccioun, it is surer to not loue money with not

1 if is added in the margin by a later hand.
touching it, than to not love it with touching of it. And therefore to me, (as man freell bi kinde and not hardi for to feele of my silf that y am in the fulnes of perfeccioun,) it is surer for to chese this parti which is for to not love money with the not handling of it, than for to not love money with the handling of it. And whanne se seien further thus, that the more good and the perfite good and the higer good and the neerer good to perfeccioun is alwey of ech man to be chose and executid bifoer other lasse good and romber good fro perfeccioun, certis this is not trewe; for thou ech man ouste love and desire such now seid gretter good bifoer the lasse good, sit not ech man ouste chese forte do and execute such more good bifoer the lasse gode, but perfite men at fulle mowen so chese and ousthen so chese, and vnperfite men cumbrid in her fresnes and in her passiouns ousthen chese ful ofte the sikerer and surer good to hem bifoer the vn- surer good; thou thilke surer good be lasse good in it silf or to a perfite man, than is thilke vnsumer good. And this is ynow for answer to the laste now maad chalenge.

And furthermore forte seie synali as here in this mater: What ever eny man chalenge or objecte azena this now seid forbering of moneys touching, this Wolfe ener be founde trewe, that it is peyne lasse or more to ech man so forbering as ofte as he so forberith, and forte take such a peyne so ofte comynge and that for Goddis loue and into amendis making for synne, (namelich whilis thilke same absteynynge in peyne is a meene into geting of a moral good, which ellis schulde not be had or not so mich had,) it

Moreover, this will ever be found true, that it is more or les seludenial to a man to abstain from the touch of money; and this seludenial, undertaken from love to God, will receive its reward, as will all other acts of seludenial.

1 the fulle, MS. (first hand).
2 bering, MS (first hand).
3 forgoddis, MS. (perhaps by mere accident; but ?)
muste nedis folowe, what euer be seid theer ażens, that 
athe leest thilk abstinence or forbering is a mery-
torie deede and a deseruyng to haue therbi grace and 
sum forþeuenes of synne, as othere abstinencis ben 
merytorie and deseruyng to haue grace and sum for-
þeuenes of synne, as is abstinence in sum day\(^1\) fro 
fisch, or abstinence in sum day\(^1\) fro mylky mete, or 
abstinence in sum day\(^1\) fro pley, and abstinence in 
sum day\(^1\) fro siʒt taking of sum delectable thing. 
And this same withoute more were ynouʒ forto 
excuse fro waast or fro ypocrisie the seid forbering 
of monytes handling.

xv. Chapiter.

The vij\(^{t}\). principal gouvernance ażens which summe 
of the lay peple erren is this: That the preestis and 
othere clerkis preien to God and to Seintis, and thei 
so preien bothe for hem sif and for her neiþboris 
and thei graunten to summe othere persoones forto be 
partyners in sum kinde of her preiers, and of her 
abstinencis, of her wacchis, and of her othere gode 
deedis and suffrauncis. This now seid gouvernance 
summe of the lay peple blamen vnuwijs, seyng and 
holding that it is waast and vein forto preie to God 
whilis he knowith ech mannys hertis desirj and ech 
mannys nede; also that it is waast and veyn forto 
preie to eny Seint, whilis God loueth us more than 
eny Seint loueth us. And, as it myʒte seme, thei 
holden that no man may take an othere man so into 
his nyʒ frendship, that therbi the other man schal 
fare the better bi this mannys fasting, wakint, and 
hise othere gode deedis; but ech man schal fare weel 
gostli oonli bi his owne gode deedis. Ażens which

\[^{1}\] In all the above instances the MS. has süday (conjunctim).
now reheard viwijs blamyng to be reproued and
improued (that is to seie, to be prowed vntrewa,) it
is sufficientl tretid in The book filling the iiiij. tablis
in ther of the firste part; and also azens sum therof
it is notabili procedid in the firste partie of Cristen
religioun, the secunde treti, the 
1 chapter. And
therefore that y be not oner long in this present book,
y speke not of thilk mater in special here; lest that
for lengthe which this present book schulde haue, if
alle the xj. gouernauncis weren here yn tretid in
special maner, the mo of the comoun peple myȝten
the wors avorthi in cost of mony forto gete to hem
this present book.

The viij'. principal gouernaunce, for which, 
2 summe
of the lay peple reprouened, vndirnemen, and blamen
viwijsly the clerige is this: In the bodili chichre ben
had and vsid signes of greet curiosite, preciosite, and
cost; and in greet multitude and dyuersite, as bellis,
baners, and suche othere, not being the grete sacra
mentis; whiche myȝten be solde and be delid to
poor men or be sett into othere vsis better, than to
so be had and vsid in the bodili chichre; and also
this, that ymagis and crossis ben lowtid of men, and
the feet of ymagis and of crossis and of relikis ben
kissid of men, and to the ymagis, crossis, and relikis
it is offrid, or ellis before hem offrid, and toward
hem ben maad longe pilgrimagis in greet cost, wher
bi, (as these blamers seien,) ydolatrie is doon, sithen
thilk lowting which is to be zounn oonli to God is
zounn ther yn to creaturis, that is to seie, to ymagis
and to crossis and to relikis. Wherfore alle the now
reheerd thingis and deedis schulden be not had and
vsid in the bodili chichre of Cristen peple.

1 A space is left in the MS. for the number.

2 forwhiche, MS.
Aţens this now rehercid chalenging, vndirnemyng, and blamynge, that he is\(^1\) vniustli and vntreuli mad, serueth ful weil and sufficientli The book of worshipping in large lengthe, as nede of the mater so askith; and therfore who wolde se how this here rehercid blamynge and chalenging is desauti and vniust, and how treuthe hath hym sylf in the mater of signes vsid, not being the grete sacramentis, go he into The (now named) book of worshipping, (for he is ouer greet for to be ingraffid here,) and go he in to the firste parti of Cristen religiouen, the treti, the chapiter, and into the treti, the \(^8\)chapiter; and with Goddis grace he schal be fillid thire with ful fair instrueциouen perteynyng to the maters of this now toouchid purpos.

The ix\(^5\) principal gouernance for which summe of the lay peple vnuwjly and vnuuerentli blamen the clergie is this: That in the chirche ben had grete signes and sacramentis, and her vsis; as ben baptem, confermyng, hosil of Cristis бodi and blood, and othere mo; whiche sacramentis and her vsis summe of the lay peple holden to be pointis of wicche craft and blindingis, brouzt into Cristen men bi the feend and the anticrist and hise lymes. And in special thei abhorren aboue alle othere the hiȝest and worthiest signe and sacrament of alle othere, the sacrament of the auter, the preciose bodi and blood of Crist for us hangid in the cros and for us out sched; in so miche that thei not oonli scornen it, but thei haaten it, mys callen it bi foule names, and wolen not come her thankis into the bodili chirche, whilis thilk sacrament is halewid, tretid, and vsid in the masse.

\(^1\) is is interlineated in a later hand. \(^5\) Spaces are left for the numbers.
Again this now rebuke my former of the tyme
and again this beit taking with home the and the
and visivile being an hamble is made a book to be for

dele Th the tay of my self and other thy soule to
and also if other beake of which soule even
Th the tay at daye the other Th the tay in
in which book as it is sufficent and death of this nature
being both and may being and visivile change and
blanquing is seised and approched. And there
fore when so long a work as said and doe there it
is no menfearte to other of any thing vnderstand
fully and therefore ausanoril
to the for the the 4k and the mean hauing at heart here of
that sartes be said to gather for strengthening of the
trewthe enemies mysten and wolden take colour to
her parte is not socme as confmed as it is, and ye
the contrarie partie to hem is not so well profect as
it is.

The X principal reason oon, which swre
of the mean pople often is that. Thet the
certain enes and morter sweneth and make
other persone arte arte swere and allowed wel:
prin and her offars being and the better men
and make other men of the byke arte swere. The
sume of the byke beleib his companny be veluel and agnes the can not swere et
and ther is very veluel my nor arte arte
Nemeth for wiche as the wyll be
 profit and pass to be adve in T
emeth in the comparte my arte arte
t of adve in the wier

The Z principal reason oon, which swre
of the byke arte oon wile the byke

d and on the ches and his Ch.

Th
t ther and be oon wile her death. For wile
of the byke beleib that the men shal be
in of my other parte for any to pass cause,
perel; but all slauzter ypon man is reserued to God.

And also thei holden that in no wise and in no canas
bateil is leeful, neither bitwixe Cristen and Cristen,
neither bitwixe Cristen and hethen. And thei blamen
the clergie in this, that the clergie allowith and ap-
proueth these gouernauncis to be doon bi the layfe.
But for as myche as azens al this blamyng of the
xj. principal gouernaunce it is procedid in uthere
placs of my writingis, as in the book clepid The
filling of the iiiij. tablis, in therof the iiiij. partie,
therfore it is no neede for to make this book here
therbi eny ouer greetolk more than nede is.

And thus y eende this present book clepid The
repressor of ouer myche blamyng the clergie. For
which1 book, to thee, Lord God, be preising
and thanking; and to alle the seid ouer myche vndir-
nemers and blamers ful amendement. Amen.

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1 Forwhich, MS.
EXCERPTS FROM 
JOHN BURY'S ANSWER TO PECOCK'S REPRESSOR, 
ENTITLED 
GLADIUS SALOMONIS.

Bibl. Bodl. Oxon. n. 108. (formerly 1960), 4to, ff. 63. sec. xv

TABLE OF CONTENTS.

Capitula sequentis operis, quae scriberentur post epistulam.

1. Continet primam conclusionem Reginaldi, scilicet, 
   Quod non est officium Sacrae Scripturae fundare regimina, 
   actus, leges, et veritates quae natura vel ratio adinvenire 
   potest.

2. Continet primam conclusionem Auctoris, conclu-
   sionem primae Reginaldi contrarium, cum solutione argu-
   mentorum suorum.

3. Continet secundum probationem pro conclusione 
   Reginaldi.

4. Continet improbationem et solutionem dictae se-
   cundae probationis.

5. Continet tertiam probationem pro conclusione 
   Reginaldi.

6. Continet improbationem et solutionem ejus.

7. Continet quartam probationem pro conclusione 
   Reginaldi.

8. Continet improbationem et solutionem ejus.

9. Continet quintam probationem pro conclusione 
   ejus.

10. Continet improbationem et solutionem ejus.
11. Continet sextam probationem pro conclusione Reginaldi.
12. Continet improbationem et solutionem ejus.
13. Continet unum corollarium primæ conclusionis Reginaldi.
15. Continet tria exempla pro conclusione Reginaldi.
16. Continet primum exemplum pro conclusione Auctoria.
17. Continet secundum exemplum pro conclusione eadem.
18. Continet tertium exemplum pro eadem.
19. Continet secundam conclusionem Reginaldi, scilicet, Quamvis non pertineat Sacrae Scripture fundare dicta moralia, regimina, [&c.], nihil obstat, quin possit ea recitare.
20. Continet secundam conclusionem Auctoris, scilicet, Quamvis Sancta Scripture fundet moralia quæ dicta sunt, humano tamen more ratio naturalis hæc ipsa recitare potest.
21. Continet tertiam conclusionem Reginaldi, scilicet, Integrum officium et opus Sanctæ Scripture est fundare articulos fidei et recitare virtutes morales.
22. Continet tertiam conclusionem Auctoris, scilicet, Proprium et speciale officium est Sacrae Scripture mores viatorum¹ reddere deiformes, et respondet Reginaldo.
23. Continet quartam conclusionem Reginaldi, scilicet, Non est officium moralis legis naturæ fundare aliquem articulum fidei.
24. Continet quartam conclusionem Auctoris, scilicet, Non est officium moralis legis naturæ fundare

¹ i.e. of pilgrims, used for Christians generally. See Ducange, s. v.
ali quem art culum fidei. Ibi etiam probatur contra Reginaldum, quod lex naturæ et moralis philosophia non sunt idem.

25. Continet quintam conclusionem Reginaldi, scilicet, Quanvis neque lex rationis, neque exterior scriptura moralis [philosophiae] possit fundare fidem, nihilominus libri catholicorum possunt articulos fidei recitare in Sancta Scriptura fundatos.


27. Continet sextam conclusionem Reginaldi, scilicet, Officium est philosophiae catholicæ exprimere veritates fundatas in lege naturæ et quasdam veritates fidei.


29. Continet septimam conclusionem Reginaldi, scilicet, Major pars divinae legis non fundatur in Scriptura.


31. Continet octavam conclusionem Reginaldi, scilicet, Nullus potest scire sufficienter legem Dei, nisi prius philosophiam moralem intelle xerit.

32. Continet octavam conclusionem Auctoris, scilicet, Aliquis potest scire totam legem Dei, et si moralem philosophiam adquisitam nesciat.

33. Continet nonam conclusionem Reginaldi, scilicet, Nullus potest sufficienter intelligere Sacram Scripturam ubi de virtutibus moralibus agit, nisi prius in philosophia morali instruatur.

34. Continet nonam conclusionem Auctoris, scilicet, Aliquis potest intelligere Sacram Scripturam ubi de virtutibus moralibus agit, quanquam philosophiam adquisitam nesciat.
35. Continent decimam conclusionem Reginaldi, scilicet, Nullus absque philosophia morali utiliter Deo servire potest.

36. Continent decimam conclusionem Auctoris, scilicet, Absque philosophia morali adquiesita quis potest servire Deo.

37. Continent undecimam conclusionem Reginaldi, scilicet, Laici tenentur magnificare doctos in philosophia.

38. Continent duodecimam conclusionem Reginaldi, scilicet, Laici tenentur magnificare libros compositos in lingua eorum materna, et pressertim libros quos idem Reginaldus edidit.

39. Continent undecimam conclusionem Auctoris, scilicet, Illiterati tenentur magnificare servos Dei per quos certissimas leges vivendi didicerunt.

40. Continent duodecimam conclusionem Auctoris, scilicet, Quod illiterati viri summe detestarentur libros Reginaldi.

41. Continent tertiam decimam conclusionem Reginaldi, scilicet, Irrationabiliter queritur ubi aliqua doctrina morum in Sancta Scriptura fundatur.

42. Continent tertiam decimam conclusionem Auctoris, scilicet, Quod non irrationabiliter queritur ubi omnis doctrina morum fundatur in Scriptura.
VENERABILI in Christo patri ac domino, Domino Thome Dei gratia Cantuariensi Archiepiscopo, totius Angliæ Primati, Ordinisque Fratrum Heremitarum Sancti Augustini in Anglia benignissimo conservatori, pauper ille filius suus ejusdem ordinis et provincie provincialis frater Johannes Bury, tanto insignia reverentiae, et a luporum morsibus gregem defendere Christi.

Saepe volis ovilique vestro nova discrimina, clementissime patrum, nefandus ille Reginaldus Pecokke intulisse visus est. Laudes Deo! Cum peccatoribus super ecclesie dorum fabricavit, nec prævaluit! Et enim datum est ei exercitium, non exterminium facere. Exacuit calamos, libellos pinxit, grandia etiam to navit in colum usque; sed tandem inter misera Babylonis colonos justce compertos est. Sacre fidei neophyto veterana hujus forsan laus in ecclesia Dei corruptisset, si sanctorum canes altarum, micis coelestis mensæ depasti, (quibus, ut Orosius ait in prologo Ormestæ Mundi), extraneos insequi mos est, non quia velut hostes oderint, sed quod zelent dominos suos), silenti adversus eum tacuissent ² ore. Inter quos et me pusillulum vestra dominatio irritandum duxit, ne ceteris latrantibus solus perfide desidiae reus arguerer. Intuens ergo librum ejus, quem Repressorem vocat, non singulas hereses discutere, non errorum quæ in

¹ Bourchier, MS. marginal note. | ² tabnissent, MS.
eo multa sunt annotate vestigia curavi, sed ad totius (ut arbitr) sui mali radicem, ubi rationis humanae titulos in morum directione Scripturis Sanctis pre-
fert, exquisiti studii libuit mittere securim. Quae
penes eum sacramentorum blasphemia, quae divinorum
maudatorum corrupcio, quae dispersio\(^1\) petitionum,
quis donorum contemptus, quae credendorum articu-
lorum confusio, sapiens iste aut ille, prout talentum
accepit, videat. Milii autem minimo o si daret Om-
nipotens solam Scripturarum injuriam posse vindicare
et earum promissam patribus veritatem citra Jordanem
rationis a longe contemplari! Progrediari tamen ali-
quatenus\(^2\) accinctus, et particeps ero ex industria tanta
collantium. Securius enim animalis homo eum suis pe-
coribus moram habet, naturalis rationis intendens gregi,
ubi divinos mores cultusque aptis sedibus collocasse
studuit. Hoc in agone mecum certasse putaverim omnes,
quotquot laureatos Scripturarum titulos asportarunt.
Si enim “tractent fabrilia fabri,” theologorum erit
tantae patronum nequitiae, tanta praestumptionis Satha-
nam, digna lacessere calumnia. Non dixisse verum quid-
dem, fallacemque impugnatum vicisse, paris meriti est.
Nec tamen opusculum meum, quod \textit{Gladius Salomonis}
appellari potest, eo quod matrem virtutis non litigio-
sam rationem, sed pietatis Scripturam esse confirmet,
vestris excidat manibus, o pater optime et felix pastor,
quoadusque ejus parvuli sermones ad petram collin-
dantur.

Adest utique vobis ille reverendus in Christo
dominus meus;\(^3\) Dominus Roffensis, stabilis columna in
templo Domini, vir Benjamin, vir geminus\(^4\) ab ado-

\(^1\) dispersio, MS., but perhaps de-
spectio may be the true reading.
\(^2\) aliquotiens, MS.
\(^3\) Frater Johannes Lowe,\(^5\) MS.
\(^4\) viri gemini, MS. Lewis (\textit{Life}
of Pecock, p. 13) wrongly reads
geminus, from this MS. See p. 274.
\(^5\) Geminus is used for \textit{ambdexter} ;
see Judg. xx. 16.
lescentia sua, utraque manu ut dextra utens, qui nec
sic institit Scripturis, ut humanitatis in se studiis
aliquando vacasse credantur, nec sic humanas litteras
amplexatus est, quin semper eas divinis coëgerit sub-
seruire. Dum enim vobis turbulentissimi nostri regni
atra perstrepunt negotia, quibus propitio Deo optanda
proveniat tranquillitas, severus hic clementisque corri-
gat, interserat, aut dilaniet judex, et confllet quasi
aurum et argentum. Nec parcat quidem; parcat, in-
quam, sicut olim Augustinus ad Hieronymum scribere
solitus est, si errantem me non reprehenderit. Fortas-
sis arguet tantus pater quod in bove simul araverim
et asino, et quod vestem contexterim ex lana linoque.
Ad quod ego, Ne judaizare videar, Judeorum male-
dicta contemptui, sacramenta mihi neglecti sunt.

Est et aliud quod Reginaldum in suo vulgari scri-
bentem me compulit introducere. Mussitatores enim
sui ubique ferme theologos et juristes nostros incursant
quod scilicet perversa interpretentur, quae in dicto
Reginaldo non nisi rectissime denunciant exarata.
Hae re cautior effectus non verbum e verbo trans-
tuli, sed velut exemplaria probant, que propriis
annotavit digitis,¹ Anglicanam, prout ipse conscripsit
linguam, eloquio litterarum² Latino immiscere volui.
Sic nempe respondi "imprudenti viro juxta stultitiam
"suam," ne sibi sapiens esse videatur. Nec tamen
materna, qua usus est voce, studui respondere, ne sibi
censeris esse consimilis.

Dividetur autem hoc opus in duos libros; primus,
quandam disputationis formam induens, mores eos, ut
dixi, quibus Deo vivitur, e Scripturarum Sanctarum
visceribus ostendet exortos, simulque dudum formosam

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¹ This is a very important remark, which makes it highly probable that the great mass of the corrections in the Cambridge MS. are in the hand of Reginald Pecock himself. See p. 264, sqq.
² litterarum, MS.
rationis prolem, dum ignorantiae somno mater langueret oppressa, morticinam reperiri.

Secundus liber, a nostri adversarii inchoans Repressor, per singulos ejus qui occurrerint libros, quicquid singillatim iste pro parte conducerit dormitantis rationis, nihil ad rem agere; sed infan tem vivum, felicem scilicet morum vitam, pro quo contentio est, hic aut ibi per Scripturas prodiisse monstrabit.

In primo libro per gladium Salomonis, qui verbum Dei est, litigii dabitur sententia. In secundo late sententiae erit executio.

Primum semper corrigendus admonendusque tantae paternitatis offero reverentiis, Secundus, duce Deo, postveniet, si Salomon meus, si dominus meus et pater, cujus est in gladio Spiritus fidei tueri catholicam, cum benedictione sancta libellos adversarii mihi manifestare dignetur. Feliciter militet Christo Jesu athleta judexque credentium serenus Thomas et pontifex, accinctus gladio super femur potentissime. Amen.

1 Probably et should be cancelled.
EXCERPTS FROM BURY'S GLADIUS SALOMONIS.

CAP. I.

The first conclusion of Reynold Peacock in his book named The Repressour laboring effectually ayens the liberte of Holy Scripture ys this: It longyth not to Holy Scripture, neither it is [his] part, for to grounde ony gouernaunce, or dede or seruyse of God, or any lawe of God, or ony trovthe whiche mannys resoone be nature may fynde, lerne, or knowe. This conclusyoun he provith thus: Every fundament shewith sufficently by him selfe 1 for that thing to whom it is fundament; but Holy Scripture only shewith not this, for swiche lawes, vertues, and gouernaunces wyche mannys resoon may fynde.

Wherefore Holy Scripture is not to swiche a suffycient fundament. Example of this: My place ys fownded here and not in anothir place, for if it were in anothir stode, it shulde not be here. And in lyke maner, if this trouthe and gouernaunce, that ech man shuld kepe mekenesse, were knowe be summe othr thyng than be Scripture, and as weel and as suffyciently as be Scripture, thilke gouernaunce or vertue were not grounded yn Holy Scripture. Also thus, ther may no thyng be fundament of a walle, or of a tre, or of an hovs, saf that up on wyche alle the hool substaunce of the wal, of the tre, or of the hovse stondethe, and ought of wiche oonly the wal, hovs, or tre cometh. Wherfore he lyke skelle no thing is ground or fundament to ony vertu, or conclusyoun, gouernaunce, or trovthe, saf that up on

1 the self, MS.
whiche alon alle the gouernaunce, trovthe, or dede stondithe, and oughte of which alon alle the same trovthe and gouernaunce comethe.

And that doom of resoon dothe so, I prove thus: What euere thing doom of resoon dothe as fully and as parfithely as Holy Scripture it dooth, Holy Scripture it doth not alone; but so it is, that what so euere lernyng Holy Scripture yevethe vp ony of the seid gouernaunces, trovthis, and vertues of Godlyys lawe, into whos fynding, lernyng, and kunnyng, mannys resoon may come, mannys resoone may and kan yeve the same kunnyng, as experience shewith. Wherfore Holy Scripture is not ground to hem.¹

CAP. II.

Thirteen catholique conclusions shall be made against Pecocke's thir-teen heretical conclusions con-ained in the first book of his Repressor.

Bury's first conclusion. It is the office of Scripture to found ordi-nances, truths, and laws of divine service, even although they may be dis-covered by the light of natural rea-son. Reason of the conclusion.

Cum nuper ille Reginaldus Pecokke Ciecetriensis directionem et gubernationem morum humanorum a Scripturis Sanctis diripiens, humane rationis tribueret judicio, tredecim conclusiones ad hujusmodi erroris probationem in Repressore suo adducit; nos autem, duce Deo, catholica veritate subnixi aequali conclu-sionum numero adversus eum disputabimus:

Contra primam ejus conclusionem nostra prima lucci conclusio statuitur: Convenit Sacre Scripturae, cique a Deo speciale deputatum est officium fundandi, scilicet, regimina, actus, leges, veritates, et obsequia divina, etiam quo humana ratio naturalis de se adi-nvenire et edocere potest. Pro hac conclusione sic arguitur: Illius scientiae proprium officium est fundare

¹ Compare with this pp. 10–12 of this edition, from which it will plainly appear that little use can be safely made of such loose quota-

tions as these of Bury's for settling the text of Pecock's work.
omnem gubernationem et actum dirigentes homines in obsequium Dei, quae a Deo sufficienser ad hoc ordinata est, et ab eo nomen acceptit; sicut grammatica fundat omnem congruitatem, quia doctrinam totius congruitatis continet et ab ea nomen acceptit. Sed Scriptura Sancta, que theologia dicitur, sufficienser per Deum ordinata est ad gubernationes et omnes actus hominum dirigendos in ipsum, nomenque ab eo acceptit. Ergo huimusmodi actum et gubernationum sive regiminum fundatio, quanquam aliunde per naturalem rationem inveniri valeat, ipsius erit Scriptura Sanctae proprium, speciale, et primum ei deputatum officium. Nempe theologia sermo de Deo dicitur.

Quod autem in ea mores hominum sufficienser edoceantur, ex illo patet, Eccles. xii, ubi Salomon aiebat: *Verba sapientum, (uit,) quasi stimuli et quasi clavi in altum defixi, quae per magistrorum concilium data sunt a pastore uno. His amplius, fili mi, ne requiras. Si enim supra sapientum verba, que a pastore uno illo data sunt, (de quo Paulus [Heb. i.]: *Multifarie multisque modis olim Deus loquens patribus in prophetis, novissime diebus ipsis locutus est nobis in Filio,) nihil amplius querendum est, ergo haec verba sapientum ab ipso pastore data ad directionem hominum ordinata sufficiunt. Sufficiunt quidem scientiae fundantes conclusiones principia manifestare, per quas singulas conclusiones possunt deduci contentae in eadem, et si numerum earum singillatim non tradat. Descendentibus a generalissimis ad specialissima jubet Plato quiescere, inquit Porphyrius; principia autem omnium actuum dirigentium homines in Deum aut sunt virtutes naturales perficientes homines modo humano; aut supernaturales, ut dona et virtutes, quae theologice, et

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1 sufficiunt, MS.
2 Μάρτυρι τῶν εἰδέωτατων ἀπὸ τῶν γείωτατων κατιδότας παρεκκλητο
3 Πλάτων ψάλτης. Porphyry. Iasg.
5 Ed. Weise.)
que infusa dicuntur eosdem pericientem modo divino. Sufficienter autem de utroque genere virtutum per quedam specialia principia in Veteri et Novo Testamento traditur, in Deuteronomio scilicet, in libris Salomonis, in Evangelio, et Epistolis Canoniciis; quare sufficienter in Sacra Scriptura omnium actuum dirigibilium in Deum sufficiens fundatio reperitur.

Conclusio ergo adversarii Scripturarum negandi est, scilicet quod non pertinent Sacra Scriptura neque ejus pars est fundare gubernationem aliquam actuum aut obsequium divinum seu legem Dei quamcumque aut veritatem, quam scilicet humana ratio per naturam inventire, addiscere, aut cognoscere valet.

Ubi autem sic arguit: Omne fundamentum ostendit sufficienter pro eo, cujus est fundamentum; sed Sacra Scriptura non ostendit sufficienter pro dictis gubernationibus, actibus, veritatibus, &c.; ergo Sacra Scriptura eis non est sufficientes fundamentum: descendunt quod minor hujus praeae probationis sue falsa sit, eo quod Scriptura Sancta de se sufficienter ostendit naturam omnis regiminis, veritatis, et virtutis, dirigentium homines in Deum. Ad exemplum ubi sic habet: Domus mea sic hic fundata est, quod non alibi fundari potest; nam si alibi, ergo non hic: a pari, si virtus humiliatis alunede et seque sufficienter cognita esset sicut per Scripturam ipsum, humiliatas non dicetur fundari in Sacra Scriptura: dupliciter respondetur primo quod incongrue sumptum est, secundo quod ejus applicatio frivola et vana judicatur. Longe quidem aliter de fundatione domuum et scientiarum fundamentatione disserendum est. Nam fundatio scientiarum rationis est, altera vero rei sive loci dicitur. Una autem re corporalis nullatenus in diversis locis fundabitur. Res considerationis vero et rationis totiens aliud et aliud respicit fundamentum, quotiens circa diversos modos sciendi admittit alterationem. Exemplum: Corpus mobile visible et resuscitandum post
mortem quamvis secundum corpulentam substantialiam res una sit, nil obstat quin secundum considerationem ad alterius et alterius scientiae fundationem pertineat. Eo enim quod corpus in geometria, eo quod mobile in philosophia naturali, eo quod visible in perspectiva et in eo quod resuscitandum in theologis fundabitur. Res ergo eadem scilicet in diversis fundatur scientiae; dum tamen diversarum scientiarum sibi formales modi conveniant.

Unde cum philosophia moralis humanis de moribus agat, de vitiiis, de virtutibus, (de ordinacione scilicet et de deordinatione hominis in Deum,) modo tamen imperfecto et humano; de eisdemque moribus primo in Sacra Scriptura sumpnatur evidenter certissimae, quemadmodum septima nostra declaravit conclusio; regimina actusque vitae moralis utroque fundabuntur, sed non eodem modo. Evidet hoc ipsum, si navalis scientiae et astrologiae consideremus terminos.

Astrologia cursus siderum subtili indagine, quos etiam navalis ignobili quodam et rudi scrutinio metitur. Motus igitur siderum, facies et aspectus astrorum ad utrumque referuntur. Et sicut de motibus astrorum et navalis et astronomia agunt, ita de humilitate et aliis virtutibus Sacra Scriptura et philosophia moralis humana pertractant. Idecirco etiam addidi “humana,” ob differentiam ipsius perfectae philosophiae moralis quae in sacris litteris continetur et proprie “divina” appellatur. Harum utraque rationi nititur non tamen ut fundamento, hanc autem rationem id ipsum quod legem naturae describit adversarius. Sic utique ratio non dicit vim aut potentiam quae contra irrationalem dividitur, sed est ipsa lex naturae humanae aut inclinationis in bonum naturale, consequens formam hominis, de qua in septima nostra dictetur conclusione.

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1 Perhaps in should be read before every eo, or before none.
2 utique, MS.
Et ratio sic dicta dupliciter intelligitur. Nam ipsa lex naturæ humanae propriæ est ipsa ejusdem naturæ inclinationis a lege sterna derivata, ad ejus similitudinem primus homo conditus erat, aut ad quam homines per peinientiam reparantur, et hæc lex naturæ sive naturalis ratio in diligentibus Deum et eum timentibus tantum reperitur. De quolibet enim vitiöso Psalmista sit [Ps. xlvi.]: Homo cum in honore esset non intellexit, comparatus est jumentis insipientibus, et similis factus est illis; et Ecclesiastes xii.: Deum time, et omnia mandata ejus observa: hoc est omnis homo; id est, ad hoc primo conditus erat omnis homo. Aliter lex naturæ seu ratio naturalis ipsa solet vocitari inclinationis naturæ humanae in bonum, naturam hominum consequens generaliter, postquam peccato reperitur obnoxia. Ratio secundum primum modum illi philosophiae moralis semper concomitatur, quam SCRIPTURA revelat, per Deum commendant.

Declinantibus autem a Dei similitudine hominibus et somniantium more, in bonum nunc naturali magis appetitu quam electione inclinatis, ratio secundo modo dicta quandam philosophiam moralem partitur, cui itidem ipsa ignorantia vulnerata debile supponitur fundamentum. Altera autem philosophia invariabilem certitudinem ex suo fundamento (Sacra silicet SCRIPTURA per Deum revelata) obtinet.

Quam insuper vana sit applicatio exempli fundationis domus in loco uno ad fundationem reginimum moralem in ratione tantum, qua nittitur probare Sacram SCRIPTURAM non valere fundare mores humanos, perservit cum ipsi juxta eum in ratione fundamentur, et tribus manifestari potest. Primo quia generaliter simile non est de fundatione domuum et scientiarum fundatione, ut diximus. Nec enim quidquam concludit adversarius per exemplum illud, sed simplices et illiteratos viros tantum fallere molitus est, qui inter fundamentum scientiarum et fundamentum domuum quod intersit non agnoscent. Secundo, quia ex special...
prærogativa Scripture Sanctæ datum est quod sicut spiritualis vir omnes dijudicat et a nemine judicatur, ita et haec omnium morum (sive revelatorum per Deum sive industria humana reparabilium) causas principiaque examinat. Et tertio, quia Sancta Scriptura potest in id quod majus est, utpote in fundationem virtutum infusarum, idcirco etiam in minus valet operari, sci licet in fundationem adquisitarum. Unde contra exemplum adversarii sic argui posset. Suppono quod locus partialis et locus totalis non sunt duo loca. Exemplum: Civitas Damascenorum et vicus ejus, qui vocatur rectus, non sunt duo loca. Et idcirco domus Jude, in qua Paulus morabatur, sic erat in vico fundata, ut quoniam vicus ejus erat in civitate, ex consequenti de necessitate eadem domus in civitate Damascenorum fundabatur.\footnote{The sense requires \emph{fundatur}, but very probably the author himself wrote the text as edited.} Suppono insuper quod Sacra Scriptura tripli crem legem continet, sci licet, nature, synagogæ, et ecclesiae. Nature, a principio ejus usque in Exodum. Synagogæ, ab Exodo usque ad Evangelium. Lex autem ecclesiae Christi et apostolorum continet doctrinam. His suppositis, sic possum invehi. Sicut domus sodificata in vico ad vicum et ad civitatem, ita traditiones et doctrinæ morales quæ in lege nature fundatur ad eandem legem et ad Sanctam Scripturam, cujus dicta lex nature prima pars est. Sed domus fundata in vico civitatis in ipsa etiam civitate fundatur, ergo traditiones et doctrinæ morales in lege nature fundatae etiam in Sacra Scriptura fundatur. Quod concedimus, intelligendo id fundari in aliqua ejus parte, quod in toto admissit fundationem.

Ad aliam probationem ubi dicit, quod nihil fundat domum, murum, aut arborem, nisi id solum super quo tota substantia domus, muri, vel arboris collocatur; ergo a pari, nihil fundat scientiam morum, nisi id
super quo solum mores edificantur, quod non de Sacra
Scriptura verificari potest. Sacra Scriptura, quoad res
corporalis, loco circumscribitur, et idcirco fundata lo-
caliter proprio et singulari metitur fundamento: res
autem, prout animae considerationibus subjacet, in
omnibus illis fundament scientiae, in quibus secundum
modos earundem formales quasdam et differentes men-
surationes obtinet, quandoque similitudo non procedit.
Nam etai de vitiiis et virtutibus in philosophia moralii
humana et in philosophia moralii divina mentio flat,
dispariter tamen, ut supra diximus. Nec igitur in-
congruum aut inconveniens est rationi, cum veritatis
morales scientifice et intelligibles res sint atque con-
siderationibus subjecte, quod tota earum substantia,
etai non totaliter, in una et alia scientia fundetur.
Planius de hoc dicetur in fine tertiae decimae conclu-
sionis.

EX CAP. IV.

(Compare REPRES. pp. 12—18).

It is false that Scripture enjoins justice without
describing it.

Moral virtues are set down in Scripture both
in word and in action.

INSUPER quod ait, Scripturas velle immo et imperare
justitiam exhiberi inter proximos, non tamen quid ipsa
sit describunt, verum non est.

Nam justitia et ceterae virtutes, qua philosophia
moralis et humana solo describit sermonem, in Scrip-
turis Sanctis sermonem et opere comprobantur. Ser-
mone diffinitur justitia et exercitanda infertur operi
ubi dicitur: Reddite quae sunt Cesaris Caesar, et,
quae sunt Dei Deo, Luc. 5; et Marc. 12; et ad Rom. 13:
Reddite omnibus debita; cui tributum, tributum;
cui1 vectigal, vectigal; cui timorem, timorem; cui ho-
norem, honorem. Item Lev. 19: Nolite facers aliquid
inquimum in judicio, in regula, in pondere, et men-

1 et cui, MS., badly and against the Vulgate.
GLADIUS SALOMONIS.

sura. Statera justa et aqua sint pondera, justus modius, aquisque sextarius. Quid etiam hae omnia aliud sonant, quam quod brevi sermone Philosophus exarat, dicens: Justitia est virtus reddens uniuque quod suum est? Non diceret ergo adversarius justitiam et caeteras virtutes per Scripturam Sanctam non diffiniri, cum per eas facillime et actuum exemplo et vocum annotatione valant agnoeci. Ubi autem in confirmationem sic arguit: Omnis res fundata dependens est a suo fundamento, ita ut absque suo fundamento esse nequeat, sed combustis aut penitus destructis Scripturam Sanctam doctrine morales remanerent; igitur ipsae doctrine a Scripturam Sanctam fundamentam non admittunt: quid quod absque Scripturam Sanctam perfecta nulla reperitur moralis doctrina, sicut absque astronomiae consideratione de ortu et occasu stellarum [et] planetarum conjunctionibus nullus perfecte agat. Verumtamen sicut pastores navicular, quibus usus et non scientia astrorum est, de eisdem etiam certitudinaliter sed non scientifice pronunciante, ita philosophis naturali edoctis ratione quis vivendi modus conveniat, quisve discontentat evenire contingit. Nam et si ratio naturalis et humana multiplices tenebrata ignorantiae nebulis omnem perfecte vivendi modum non aspiciat, hunc tamen aut illum modum aequae posse consequi experimentaliter perspicuum est.

Sed adversarius quidem doctrinam moralem perfecte remanere intelligit combustis aut destructis Scripturis, aliquin nihil concluderet in argumento; hoc autem omnino negamus: Dicant, (sic ut ait pater sanctus Augustinus super Johanne homilia,*) Pagani, Judaici, vel haeretici, Bene vivimus. Si per ostium non intrant,

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2 Aug. Tract. in Joh. xiv. § 2, 3. 

It is false that the doctrine of morals would remain in its integrity if the Scriptures were burned.

Bury's quotation extends to the end of § 9.
Ex his Sancti Augustini sermonibus intelligi datur omnem recte vivendi doctrinam a Scripturis Sanctis, quibus Christus ostium est, velut proprio dependere fundamento: sed nec eam perfectam doctrinam morum posse dici, que soli naturali rationi innititur, quam ipsi pagani et haeretici licet inaniter gloriandur se possi-
dere.

EX CAP. VI.

(Compare Repres. pp. 18—20).

Hec autem probatio sic impugnatur. Sicut Sacra Scriptura pro parte Evangeliorum fundat sufficienter omnia que respiciunt novam legem gratis, et pro parte mandatorum ea que concernunt jura legis Mosaicae, ita pro parte Genesis ea que concernunt circumstantias legis nature; igitur sicut de se et ex se sufficit ad duas ultimas, fundando eas scilicet, ita et ad primam. Sed dicit hic adversarius Scripturam mandatorum non incepisse nisi in Abraham et Moyse, et idcirco eam non posse fundare vitam moralem eorum qui precesserunt. Contra sic: Hoc argumentum non concludit, Scriptura manda-
torum non erat data Judaeis ante tempora Abraham vel Moysis, igitur ante eorum tempora Scriptura Sancta non erat: sicut nec valet sic arguere: Lux meridiana non est priusquam sol ad austrum declinaverit, igitur nec lux diurna est priusquam sol ad austrum declina-
verit. A negatione partis non infertur negatio totius, in successivis presertim. Hic dicit adversarius Scrip-
turam Sanctam et Vetus Testamentum a circumcisione Abraham primam traxisse originem, ita quod simpliciter ante Abraham non erat Scriptura Sacra aut Vetus Testamentum. Contra suppono tecum quod Sacra Scriptura et Vetus incepit Testamentum ubi prima lex
GLADIUS SALOMonis. 585

positiva orieben, ex sola liberalitate Dei hominibus concessa.

Ex hac suppositione sic invehi posset. Assignatis duobus quae secundum ordinem participant aliquid eis commune, non dicemus commune illud primo cum posteriori in ordine illo, sed cum priori exordium sumpsisse. Sit hoc exemplo nostrum: Aurora et meridies ordinate participant lucem, et idcirco non a meridie, sed ab Aurora prima lux procedit. Cum igitur lex naturæ et lex circumcisionis ordinate incedant, hoc eis commune habentes, quod utraque sit lex positiva ex sola liberalitate Dei concessa; (nam quod primi homines clara cognitione Creatoris et creaturarum mox conditi perfusi sunt, non naturæ legibus, sed sola ejus voluntate actum est;) igitur legi naturæ prius conveniet, quod sit talis lex positiva ex sola liberalitate Dei hominibus concessa, quam legi circumcisionis; et per consequens cum tu dicas cum tali lege Scripturam Sanctam et Vetus inchoare Testamentum, non a lege circumcisionis sed naturæ fateris Scripturam et Vetus Testamentum incepisse. * * * Thus the law of believers has been always one:
via, Holy Scripture.

Igitur a primo credente usque ad ultimum credentem una erit lex; lex ecclesiae credentium Scripturae Sancta est; igitur omnium credentium, nedum a lege circumcisionis, sed a lege nature inchoante, una erit Scripturae Sancta.

After saying that Adam learned the indissolubility of marriage and other matters by divine revelation, and not by the light of nature, for confirmation of which view he refers to Augustine, Sup. Gen. ad litt., and that Abel and the antediluvians were instructed in the same way “multis aliis virtutibus specialibus, quibus si ratio naturalis quae omnibus inerat hominibus jacisset fundamentum, prisculbio ab omnibus fuissent approbatæ,” he proceeds thus: Ad tertium igitur argumentum, quo probare nititur suam primam conclusionem, ubi sic arguit: Lex naturæ super quam
fundantur virtutes morales non fundantur in Sacra Scriptura, quia lex nature erat priusquam Vetus aut Novum scriberetur Testamentum; quare sequitur Scripturam Sanctam non esse fundamentum virtutibus istis moralibus, dicendum est quod in lege nature quodam virtutes morales radicari possunt, sed non fundari proprie. Nam sicut radix vivacitatem suam a fundamento sortitur, et imperfecta est, nisi suo adheserit fundamento; ita lex nature aut in vitium declinat, aut non diriget perfecte in virtutem, nisi quatenus suffragetur per sanctas Dei illuminationes. Unde quidam prophetarum aiebat: \[1\] Imperfectum meum viderunt oculi tui, et in libro tuo omnes scriberetur. Quasi diceret, "Cum oculi tui, Deus meus, imperfectum legis naturae " meae vidissent, praeuisti subsidium, librum Scripturae superens, cujus preceptis et institutionibus in " delibiliter humana et mortalis vita describeretur." Nec valet arguties adversarii.

Nempe hoc antecedens verum est: Lex nature erat priusquam Vetus scriberetur aut Novum \[2\] Testamentum. Consequens nihilominus abnegatur, sedique, quod Sacra Scriptura non est fundamentum eorum quae in lege nature continentur. Nam etai lex fuerit ante Scripturam Veteris Testamenti, non tamen precesseit Vetus Testamentum. Hunc vero modum dicendi ex dubius verificamus: primo ex testimonio ipsius adversarii dicentis Vetus Testamentum in circumciisione incepisse Abraham, cum nihilominus lex circumcisionis et ipsa circumcisione usque ad tempora Moyses descripta non fuerit; igitur per eum Vetus Testamentum prius erat quam id ipsum testamentum describeretur. Secundo hoc ipsum docet experientia. Ante enim grammatica erat, et postmodum literis dabatur ad memoriam; prius etiam geometria in mensurationibus eius exquisita scriptoribus mundi exinde operandi et laborandi circa

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1 i.e. cxxviii. (Vulg.)  
2 vetus, MS
GLADIUS SALOMonis.

se perpetuam exhibuit disciplinam. Immo, juxta Hugonem\(^1\) in suo Didascalic\(\text{on}\) lib. I. c. penultimo, omnès scientiæ prius erant in usu quam in arte. Unde artes generaliter ab usu venerunt. Propriea dicitur, quod Vetus Testamentum et Sacra Scriptura prius erant quam scriptorvm calamis et digitis exararentur.

EX CAP. XII.

(Compare Repress., pp. 24, 25.)

FALSA igitur calunnia tua est, o amule Legis et Scripturum, ubi mores humanœ regiminæque moralis vite in Sacris Literis dicas non fundari. Formetur sic ratio. Sacra Scriptura de se et secundum institutionem sui fundat omne id quod de se ordinatur ad salutem vitae humanae, quæ est finis intentus in ea, dicente Paulo, “[ut] per patientiam et consolationem Scripturarum spem habeamus.” Exhibitio autem virtutum per quas passiones temperantur et fugantur, aliisque institutiones morales ordinantes ad Deum directe hanc operantur salutem. Quare sequitur Scripturam Sanctam de se et ex sui institutione hujusmodi virtutes fundare. Nec asperneris hoc cum fidelibus fideliter humiliterque concipere, qui grandia quedam frustrae invenisse judicis tuo rationis gloriaris, quamquam paucâ sint (ut dicas) quæ in Scripturis de morali vita effertantur. “In paucis,” ait Philosophus,\(^2\) “vis\(^3\) major;” “multitudine enim et numerus dignitatem non arguunt.” Nam et plebs ignobilis ubique multa est: nobilium autem personarum rarior admodum reperitur numeros. Erant, ait Scriptura,\(^4\) Salomoni “sexaginta reginæ,” sed “concubinis octoginta, atque villum adolescentularum

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\(^{1}\) i. e. Hugo de S. Victore.

\(^{2}\) Compare Aristot. Polit. lib. vii. c. 4; but it is by no means certain that this is the place alluded to.

\(^{3}\) vis, MS.

\(^{4}\) The quotation is wholly false; sec 1 Kings xi. 3.
“numerus non erat.” Quid enim compendiosius dici potest: *Diliges Dominum Deum tuum ex toto corde tuo et proximum tuum sicut teipsum?* Et tamen “in his duobus,” ait Dominus Jesus veritatis magister et veritas, “tota lex pendet et prophetæ.” Ecce quam multa sunt quae fundantur, et quam parvae quantitatis, etsi virtutis plurimae id sit in quo fundantur. Insuper multitudinem inspice ab oriente et occidente credentium populorum, modicamque eorum fundationem simul attendas. Istis Paulus dicit: *Vos estis cives sanctorum, et domestici Dei: superadsciscati super fundamentum apostolorum et prophetarum.* (Ad Eph. 2.) Immo apostoli et prophetæ plures erant, in uno tamen omnes et indivisibili fundamento sunt collocati. *Fundamentum, inquit Paulus, aliud nemo potest ponere, praeter id quod positum est, Dominus noster Jesus Christus.* (1 ad Cor. 3.)

Sane auctoritatibus his simul et ratione congrua persuaderi potest conclusionum moralium innumeram multitudinem ex paucis Sanctæ Scripturae posse dependere principiis. Neque principiorum paucitas indignitatem sed gloriam potius et nobilitatem conclusionibus praeferit. Sufficit enim fundamento considerationis et virtutum, quod omnia virtualiter completeatur, quæ super id fundanda sunt. At sic in hac parte Scripturae, *De omni ligno Paradisi comedes, de ligno autem scientiam boni et mali ne comedas,* fundantur justitia obedienti Deo, prudentia adquiescendo ejus precepto, fortitudo responiendo virilius vetitum, temperantia cibum sumendo permisiun. Sicut quidem in hujus unius violazione mandati omnium vitiorum perniciosa fundata structura est; ita generaliter quaedam virtutum omnium in hujus exhibitione fundatio reperitur. Qui enim resolvit totem legem et prophetas in hoc verbum *Diliges*, profecto de facili in hoc verbum, *De omni ligno quod est in Paradiso*, et in moralem vitam Adæ omnem formæ vivendi
modum moralem resolvet, utpote ex qua omnis, ante quam nulla homini vita consistebat.

EX CAP. XIV.

(Comepare REPRESS., pp. 25, 26.)

Cum igitur Sanctae Scripturae sit opus libros vitae singulos singulis animabus conficere, merito tibi reluc-

Occasione autem secundae partis corollarii tui pauca habeo adversus te. Dicis enim si discordia apparent inter verba exterioris Scripturae et judicium rationis, ipsa scripta sic exponenda, glos-
sanda, et interpretanda sunt, ut cum judicio rationis concordent, judicium autem rationis ducendum non est, ut cum eis conveniat Scripturis. Quis autem te sic blasphemantem et ore rabidissimo sanctam violantem veritatem amplius tolerabit? Annon Scrip-
ture Auctor, cui omnipotenti proprium est, quid-
quam aggressi perferreque valebit, quod inbecillitatem nostrae rationis exsuperet? Intuere pessimos patres tuos, quibus nimirum naturalis ratio complacuit, Christi-
tum audientes dicentem: Nisi manducaveritis carmem Filii Hominis et biberitis ejus sanguinem, non habebitis vitam in volvismetipsis. Durus est (aunt), hic sermo, quis potest sustinere eum? Omnes enim quotquot discordiam inter verba Christi et judicium

1 rapiddissimo, MS. 2 quanquam, MS.
rationis sentientes, judicio rationis et non Christi sermonibus favent, ex illis sunt qui abierunt retrorsum.

Augustini, Ambrosii, Hieronymi, Gregorii, Hugonis, Boëthii, Trismagistii, Ciceronis, et Platonis sententias te velim audire, ut quam perversitatis obliquitas grandis sit, divina mysteria humano more velle pertractare, vel invitus discas.

After quoting the first eight of these authors, he proceeds thus:—Et Plato in Timaeo: *Credamus his quae aspues prius scelust.* Certe deorum filiiis et nepotibus non credi satis irreligiosum est. Et alibi introducit Plato ita colloquentem Socrati: *Memento tam me qui loquor, quam vos qui judicatis homines esse; atque in rebus ita sublimibus mediocrem explanationem magni cujusdam esse hominis* laboris. *SOCR.* 

Omnes tibi, o Timaeo, veniam largimur volentes. Ecce Plato in rebus humanis ut homo loquens veniam precatur et obtinet. In rebus vero majoribus Deorum filiiis se, ut tu, non presefert, sed eis non credi satis putat irreligiosum. Filii Deorum et nepotes homines sunt Sancto Spiritu inflammati quibus dicitur: *Ego dixi, Dii estis et filii Excelsi omnes*; per hos enim ad nos usque, nendum quod de Deo, sed et de his moribus qui ad Deum ordinant, Scriptura Sanctum mundum edocuit. Et quomodo tu adversus multituminem hanc, discordantem rationi humane, Scripturam Sanctam ejusdem rationis correctioni per glossulas quasdam et interpretationes subici præsumes?

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1 *Hieron. 3.21, 7.*

All antiquity, sacred and profane, denounced such a mode of dealing with divine mysteries. 

will be observed, is very loosely made, as is also the following.

*  Id. p. 29. c. D.

*  omis, MS.

*  Seneca, MS.
SEPTIMA conclusio est ista: Nulla pars divine legis hominibus datæ Scripturae fundamento carere potest; sed et quantumcumque in corde hominis lex naturæ descripta sit, firmius tamen et certius de ea per Scripturam Sanctam, quam per judicium rationis sive agnoecunt. Probatio primæ partis in conclusione est hoc. Omnis lex divina data homini ad evangelicam legem, ad legem Moysis, et ad legem naturæ reducitur; qualebat autem istarum legum in Sacra fundatur Scriptura; igitur nulla pars divine legis homini datae Scripturae fundamento carere potest.

De lege naturæ instantiam facit adversarius, sed et qualiter hæc lex in Scriptura fundetur, per primam conclusionem et secundam sufficienter arbitror declaratum esse: ut autem secunda pars conclusionis elucescat, quid lex ipsa naturæ sit, quid lex humana sit, et demum quid sit id ipsum quod dictur lex divina, quaterque leges istæ adinvicem ordinentur, notandum est.

Ipsum...lumen naturalis justitiae, quo universaliter discernimus inter bonum et malum nihil aliud est quam ipsa impressio luminis divini, qua rationalis creatura signata est. Hoc ipsum etiam lex naturæ rationalis appellatur, secundum quam generalis quamdam insita est et regularis inclinatio naturae rationali, qua statutam et limitatam suis viribus perfectionem posset attingere, si non alunde ad contaminacionem anima rationalis ipsa etiam contaminaretur atque foedaretur; lex autem humana est quoddam dictamen rationis practice.

Differt igitur lex humana a lege naturæ in duobus. Primo in hoc quod lex naturæ procedit in homine omnem actum rationis, lex vero humana ipsius rationis practice dictamen et sententiam subsequitur. Nempe...
cum lex nature ipsa sit inclinatio, quis creatura rati-
nalis apta est ferri in proprium finem, erit de ea
loquendum, quemadmodum de quacunque inclinatione
formam naturalem sequente loqui consuevimus. Id-
circo enim aliter forma ignis, aliter forma aquae agit,
quia alia inclinatio naturalis hanc, alia hanc formam
comitatur. Mediat igitur inclinationis naturalis inter
formam et actum; quasi posterior forma, quia est
accidens ejus, et tamen prior actu, eo quod ipsius prin-
cipium consistat.

Secundo lex naturae et lex humana distinguuntur, in eo
quod lex [naturae] inclinat ad discretionem boni et mali
in genere et confuse; lex vero humana determinat de
bono et malo distincte et secundum alius suas species.

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Preter has dictas leges, naturalem scilicet et hu-
manam, necesse fuit propter quatuor divinam requiri
legem ad directionem humanorum actuum. Primo si
homo ordinaretur solum ad bonum proportionatum
suis viribus, non esset ei opus alicujus directivi
supra legem naturalem aut humanam; sed finis beatitu-
dinis imprinceptiones est nobis; idcirco [necesse] fuit
ut illius legis divine scilicet doctrina traderetur, per
quam mentes nostrae ad hujus boni supernaturalis
consecutionem reddentur dispositae.

Secunda causa est, propter incertitudinem humani
judicii praecipe de contingentibus et particularibus
circa quos opiniones et diversitates sectarum orientur.
Adeo enim circa talia judicium rationis variatur,
ut non solum aliter iste, aliter ille sentiat esse agen-
dum, sed et quod uni hodie videatur honestum, cras
turpe et vitandum putetur.

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Tertio autem lex divina necessaria nobis est, quia
lex humana et naturalis non sufficiunt. De his enim

1 primus, MS.
non potest sufficienter in lege statui, de quibus per
candem legem non potest judicari. Constat autem
neminem perfici habitu virtutis, nisi quem interioris
et exterioris hominis laudanda dispositio commendaret,
quanquam ipsa portio interior quasi totius boni pro-
mereatur laudem. *Omnis gloria ejus*, ait Psalmista,
*filia regis ab intus*. At quoniam per legem humanam,
que non judicat de moribus qui latent, sed de paten-
tibus quam maxime, et non per eam cohibere et refre-
nare moderarique motus interioris: 1 idcirco ut vere
virtutis apprehenderemus summan, necessarium erat
divinam legem nobis superinfundii.

Quarta ratio est, quia (ut) dicit Augustinus, in libro
*De Libero Arbitrio*, 2 lex humana non potest omnia
mala punire, quia dum vellet generaliter haec extirpare,
cum eas non paucis bona destrueret, sicque utilitas tol-
leretur boni communis.

Ex his autem et praecedentibus septima conclusionis
nostre veritas sufficienter declaratur.

Septima igitur conclusio adversarii neganda est, sci-
licet, quod major pars divinae legis homini data, in
magna quantitate supereminenti parti residue, sufficiente-
ter fundatur extra Sacram Scripturam in interiori libro
legis naturae et philosophiae moralis; non autem in
libro Sacrae Scripturae, qui vocatur Veteris et Novi
Testamenti. Ubi tamen nittitur adversarius conclusio-
num suam 3 sic defensare: Omnia regimina, virtutes, et
veritates in quorum inueniuntur, eruditionem, et cogi-
tionem naturalis ratio per se aut cum adjunctio naturali,
abque supernaturali revelatione a Deo facta, consurgere
valet et pervenire, sufficienter extra Sanctam Scrip-

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1 Something is omitted or cor-
rupted here; if *non posseus* were
substituted for *et non per eam*, we
should obtain the required sense.
2 Compare Lib. 1, § 14, (Op. tom.
3 *suum conclusionem suam, MS.*
turam Novi et Veteris Testamenti, fundantur in interiori libro naturae jacente in spiritu et anima hominis: sed ita est quod talia regimina sunt major pars legis divine homini datae, in magna quantity exceedunt remanetiam totius divine legis; igitur dicta regimina extra Sacram Scripturam sufficienter fundantur, &c.;—
dicendum est quod major et minor evidentia falsitatis arguuntur. Nam, sicut in solutione secundae conclusionis dictum est, possibilitas rei non probat fundationem sed actualitas. Nempe possibile erat presepe primo suscepsisse Christum Romae, nullus tamen per hoc probat idem presepe primo fuisse fundatum Romae. Nec quanquam de moribus multa valeant absque revelatione cognosci, conclusendum est quod idcirco eadem multa sine revelatione fundantur; cum de facto, stante possibilitate dicta, per revelationes sanctas sanctitatis patriarchis, prophetis, et apostolis primo innotuerunt. Insuper ubi ait in minore, quod talia fundata super legem nature et rationem sunt major pars divine legis homini date, verum non est, ut patet in fine responsionis ad sextum argumentum pro prima conclusione.

De jactantia et laude suorum opusculorum, quibus adversarius hic se extollit, sibi ipse videat. Sapientis eulogium est, "laudet te alienus et non os tuum;" hic autem sic de se scribit, "Per sollemnum et regalem processum major argumenti mei probatus est in libro De justa appetitione Sacrae Scripturae," quod tamen omnino non credimus; processum enim de eo ibi fieri putare possimus, probationem vero minime. Nihilominus, duce Deo, prosecuturi sum per singula suorum latibula voluminum, cum ad id ventum sit, quod sentimus dabimus intelligere. Cumque ad suum codicem accesserimus, quem De Donato Christiana Religionis scriptit, quicquid moralis regiminis in ratione fundari ibidem perhibet, totum supereminenti modo in eloquis divinis prius fundamentum suscepsisse monstrabimus.
Insuper esto quod ratione naturali, Deum unum esse a quo creatura in suas species prodierunt, quodque veram felicitatem esse scire possemus ejsdem rationis naturali ductum, conjungi scilicet Deo amando et serviendo; verumtamen cum hec ipsa Spiritus Dei per Scripturas Sanctas elegantius certiusque docuerit, quam in ejus cujusvis alteriusque prædicti ratione naturali quocunque codice exarari valeat, quis non, neglecto tanto presumptioniis spiritu, ut supra Deum se mores informare humanos spondeat, humiliter Scripturis rite docendus obtemperet? Fortasse vero ex ipsius Scripturae medullis ubi adversarius impinguatus dilatatasseque erat, in largitorem ingratus iste reacli-travit, suis se viribus obtinuisse credens vere vivendi scientiam, quam non nisi longo sacrarum literarum contractu diutinaque industria ab ipsis ferme cunabulis sensim perquirere visus est. Inveniturque sibi ipsi contrarius.

Dixit namque supra in conclusione sua tertia, Scripturum officium proprium et integrum esse articulos fundare fidei. Constat autem, "Deum esse creatorem "cœli et terræ," unum immo et primum esse inter articulos fidei, quare si conclusionis sue tertiae sententiam teneat, articulus iste non in ratione sed in Scriptura Sancta præ sine ⑧ fundationis locum habet. Consimiliterque arguerie possimus contra eum de felicitate, quæ aliud non est quam ipsa vita æternæ. Fortasse hic non veretur dicere, ut predictam repugnantiam verborum suorum possit evitare, hec ipsa quæ recitavimus de fidei articulis non esse. Sic enim, dum fugit Scyllam, in Charybdim demergitur; et dum sibi in errore defensionem extruit, apostolorum et canonis antiquissima fidelissimaque confundit symbola, in qui-bus pro articulis supputantur et Deum mundum creasse et vitam hominum esse æternam.

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① humiliter, MS. ⑧ præ sine, MS.
DECIMA conclusio principalis est ista: Quamvis lex naturalis, quam adversarius moralem philosophiam vocat, in judicio rationis fundata, sit utilis valde catholicae illis, quibus divinae revelationes immediate non elucidunt, non tamen generaliter omnibus ita necessaria est; quin absque ea quidam vivaciter vigoroseque et satis peculiariter Deo summo valent 1 describere. Veritas hujus conclusionis sufficieret ut putamus per dicta 6, 7, 8, et 9 conclusionibus eluceret. Quid etiam ille magnus sanctus pater Augustinus de hac ipsa sentiat conclusione, ex suo prologo in libris De Doctrina Christiana datur intelligi, ubi sic: Quamvis momento uno temporis adveniente Spiritu Sancto replet apostoli omnium gentium linguis locuti sunt, non tamen se indignum putat Christo cui talia non proveniunt, ac Spiritum Sanctum se accepsisse dubitât; immo et quod per hominem ascendentium est discut sine superbia, et qui docet 2 sine superbia et invidia tradat quod acceptit. Negque temptemus Dominum cui credidimus, ne talibus inimici versutis et perversitate decepti ad ipsum quoque Evangelium audieri donec atque discendum non minus ire in ecclesiam aut codicem legere aut docendam predicationem hominem audire, et expectemus rapi usque in tertium celum, sive in corpore sive extra corpus, sicut Apostolus ait, et audire arcana verba quae non licet homini logi; aut ibi videre Dominum Jesum Christum, et ab illo potius quam ab hominibus audire Evangelium. Caveamus tales temptationes superbissimas et periculosissimas. Cogitemus etiam ipsum Apostolum Paulum licet divina et celesti

1 So the MS., but the subjunctive would be greatly preferable.
2 docet, MS.
voce prostratum et instructum ad hominem tamen missum esse, ut sacramenta perciperet et copularetur ecclesia; sed et centurionem Cornelium, quamvis exauditas orationes ejus et eleemosynas receptas ei angelus nuntiaverit, Petro tamen traditum imbuendum, per quem non solum sacramenta susciperet, sed etiam quid credendum, quid sperandum, quid item diligentem esset audiret. Et poterant utique omnia per angelum fieri, sed abjecta esset humana conditio, si per homines hominibus Deus verbum suum ministrari nolle videretur. Hæ Augustinus. Ex quibus Sancti Augustini sermonibus sic arguitur pro conclusione: Si per homines Deus verbum suum hominibus nollet anuntiari, abjecta videretur esse humana conditio: ergo lex naturalis, quam adversarius Scripturam morallem philosophiam vocat, in judicio rationis fundata, per quam hominis est hominem docere, catholicis illis necessaria est, quibus divinae revelationes immediate non elucentur. Item centurio Cornelius Petro traditus est imbuendus, ut ab eo audiret, quid crederet, quid speraret, quidque diligeret, ut quemadmodum Petrus, ita ille efficaciter placaret Deo; hos autem vivendi modos, non per judicum philosophiae, sed per revelationem Petrus exercuit; "absque doctrina humana," inquit Augustinus, "Deus illustravit corda apostolorum." Igitur possibilis est et vera secunda pars conclusionis, scilicet, quod quidam vivaciter vigoroseque et satis peculiariter Deo possent deservire per solam revelationem, absque omni philosophia moralis judicio rationis humanae fundata.

Idcirco cum adversarius dicat in conclusione decima, doctrinam et disciplinam legis naturalis et moralis philosophiae adeo consistere necessariam, ita

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1 August. Opp. tom. iii. pp. 2, 3. Ed. Ant. 1700. The quotation, however, is not very exact.
ut hæc deficiere non possit Christianis qui Deo servire volunt et ejus mandata servare, negamus quidem eum. At quia loquacissimæ negationi, qua probationes dictæ conclusionis sue adversarius communivit, respondere stylo speciali non curavimus, saltem tamen ne insolubilia se gaudeat assumpsisse, primum argumentum suum per septimam conclusionem nostram, secundum argumentum per nonam conclusionem, et per alia que jam dicta sunt, solutum arbitetur.

Argumentum primum: Illa doctrina non potest deesse Christianis, quæ est major pars toius legis divinæ homini data in terris; lex naturæ et philosophia moralis sunt hujusmodi; igitur hæc lex ita necessaria est ut Christianis deesse non possit.

Argumentum secundum: Illa doctrina non potest deesse Christianis sine qua sufficienter et secure Sancta Scriptura non intelligitur, nec potest intelligi; lex naturalis et philosophia moralis sunt hujusmodi; igitur minor primi argumenti, et etiam minor hujus secundi veritate carent, ut declaravimus.

In reference to Pecock’s remarks on the sacraments, Bury replies: Per fidem sacramentorum et eorum virtutem fideles accessum habent ad gratiam “in qua stant et in qua gloriatur in spe gloriae filiorum Dei,” igitur cum iste effectus proprius et immediatus sacramentorum omne judicium rationis et philosophiae transcendat, claret eorum sacramentorum institutiones et usus omne judicium rationis superare.

Confirmatur per Apostolum ad Titum 3°: Non ex operibus justitiae quæ fecimus nos, sed secundum suam misericordiam salvos nos fecit per lavacrum regenerationis et renovationis Spiritus Sancti, quem effudit in nos abunde per Jesum Christum. In hac auctoritate ostenditur diversitas virtutum earum quæ judicium rationis, et earum quæ sacramenta Christi consequuntur. Nempe opera justitiae quæ nos facimus sunt
ea que in ratione fundantur et philosophia morali. De his dicitur in Isaia: Omnes justitiae nostrae quasi pannus menstruatae. (Isaiae 65o.) Idcirco haec justitiae nostrae dicuntur et opera nostra, quia harum habitibus perfecti utimur cum volumus. Unde morales viri dicuntur domini actuum suorum; ita ut apud vulgus dicitur: Sapientem etiam astra dominari. Rursus virtutes exprimit sacramentorum dicens: Per misericordiam suam salvos nos fecit, per lavacrum regenerationis et renovationis Spiritus Sancti, et caetera. Ex his sic invehitur: Lavacrum regenerationis et renovationis, et caetera. Sacramenta ad hunc effectum instituuntur, ut homines per ea salvi fiant, sed juxta predictam beati Pauli sententiam, nulla judicia rationis aut philosophiae vel legis naturalis, quae sunt opera legis per nos facta aut justitiae que nos fecimus, ad hunc conducunt effectum; quare institutiones et eorum usus omnia judicia rationis et philosophiae humanae principia transcendent.

Item omnis consensus animi qui non est inquisitus, aut scrutatus, sed infusus, excedit omne judicium rationis, cum judicium rationis semper inquirat, scrutetur, et deliberet super his quae apud intellectum sunt; sed fides, per quam sacramenta omnem institutionem et omnem usum habent, requirit consensus, non inquisitum, nec scrutatum, ut Damascenus habet quarto Sententiarum, cap. tertio; igitur haec ipsa eorum sacramentorum fides omne judicium rationis excedit.

Bury has many more remarks on this branch of the argument, and confirms his views by the authority of many of the Fathers.

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1 The reference to the Sentences of Peter Lombard is false; the place of John Damascene seems to be De fide orthodox. Lib. v. c. 11 (Op. tom. 1, p. 363. Ed. Par. 1718)
UNDECIMA conclusio est ista: Illiterati viri et simplicies ob id precipe laudes Deo persolvere tenentur, quod regulas vivendi certissimas modosque et leges, quibus vera philosophia colitur, non per philosophos naturales aut humanas doctrinas, sed per sanctos patres, prophetas, et apostolos didicerunt. Totius veteris ac novae Scripturae series hujus conclusionis veritati attestatur. Nam cum omnis nostrae inventionis doctrina, totaque philosophia hominem errorem naturalem habeat, aut certe suspicionem erroris, quam eis semper et ubique invincibilis parturit ignorantia (ut in sexta conclusione ostensum est), clementissime non per quoslibet vivacis ingenii viros sed per vasa electionis precipue usque ad horam abscondita divina providentia certissimam agendorum lucem populis eduxit. Ait utique Malachias prophetæ: Labia sacerdotis custodiunt scientiam. Non dixit: "Labia Peripatetici," "labia Stoici," aut "labia ex Ionicis cujusve philo- sophi humanæ sectæ;" sed "labia sacerdotis" custodiunt scientiam, et legem requirent ex ore ejus. Quasi etiam percutanti cur ex ore ejus scientia legis exquireretur, respondet idem prophetæ: Quia angelus Domini est. Quod enim questionis dudum ceremonialis, legalia, moraliaque protulerunt, mox sacerdotum judicium judiciis delatum est; hi autem non scrutiniis rationis usi sunt, sed aut per Dei oracula, aut per voces ejus in Scripturis Sanctis edocti, scrupulum omne et omnem agendi vivendique dubitationem constantissime amputarunt.

God has taught mankind the perfect law of life not by men of letters but by

1 judicium, MS.  
2 So the MS.
GLADIUS SALOMONIS. 601

legem per illiteratos fideles, non ratione hominis, non
sensu, non ingenio, non inquisitione quae claudicant,
sed Deo illos illuminante inviolabiliter mundus ac-
ceptit. Quid autem de hac re Paulus sentiat, per
id quod ad Galatas 1o scriptum est datur intelligi:
Notum facio (ait) Evangelium meum, quod evan-
gelizatum est a me; quia non est secundum
hominem, neque enim ego ab homine accepi illud,
neque didici, sed per revelationem Jesu Christi.
Non dicat adversarius Paulum a philosophis modos
primo suscepisse vivendi, quamvis in sacramentorum
mysteriis postea per Christum revelantem fuerit
edoctus.

Vas istud electionis quidem non erat ad sacramenta
libanda, sed ut Christi nomen ferret “coram regibus et
“principibus terrarum” et mores quosdam seminaret nes-
los, quos non natura vetus aut prioris legis sanctio, sed
nova mater fides attulerat. Non (inquit) misit me
Deus baptizare sed evangelizare (1o ad Cor. 1o). Et
Galatas interrogat (ad Galatas 3o): Hoc solum volo a
vobis discere. Ex operibus legis Spiritum accepi,
an ex auditu fidei? Qui igitur tribuit vobis Spiritu,
et operatur virtutes in vobis, ex operibus legis,
an ex auditu fidei? Ac si diceret: “Virtutes, O Ga-
late, quas Spiritus Christi in vobis operatus est,
“nolite legi quae naturales mores profert, sed fidei, id
“est quam per me predicatam tenetis, magis integri-
tati donare.” Si igitur Evangelium Pauli hos mores,
scilicet castitatis, eleemosynarum, parcitatis, contum-
mundi, humilitatis, orationis, patientiae, longanimitatis,
fortitudinis, prudentiae, et caeterarum virtutum, quibus
Christiana adornatur conversatio, contineat; et Paulus
hoc ipsum Evangelium non accepi ab homine neque
didicit, sed per revelationem Jesu Christi, quis eosdem
mores non a philosophis aut doctrinis eorum, sed a
Christo immediate Paulum suscepisse fateretur?
The first argument. The novelty of Pecock’s error easily captivates the unwary and simple. His doctrine of human reason, unheard of for ages, is only too flattering to human pride. St. John’s right from the bath in which he beheld Cerithus is an example warning us to avoid contact with all heretical doctrines.

**Nova vero iniquitas pusilriorum animos facile contaminat. “Si pe,” (inquit unus), “viatorem nova non “vetus orbita fallit;” propter quod prima ad Timotheum 6ο, Sanctus Paulus Timotheum consult, dicens: Devita profanas vocum novitatis, et opiniones falsi nominis scientia, quam quidam pronunciates circa fidelem erraverunt. Sane hujus Sanctae Sententiae adversariori non saltem effrenissimos inter hereticos hucus- quam temeraria cognita assertio est. Cautius igitur tanti serpentis insidias previsuri sumus, qui postremo jam in fine seculorum ecclesiæ Christi calcaneo infaustas demulcitur fraudes. Et quamquam pis, quamquam sancta, fidelia, divinaque impiousimis suis dogmata interserat opusculis; non verebimur eum falsi erroris argueres defensorum. Ubique enim apud eum laudatur ratio, velut omnis exsors ignorantia. Ubique in morum regulis et divino cultu, quod a seculis auditum non est,**

1 itace, MS. | 2 modum, MS.
haec ipsa ratio naturalis Sacrae Scripturae documentis prefertur: adeo ut ritus et ipsae sacramentorum incomprehensibiles virtutes ab ipsis humanis potius quam revelatis veritatis confirmetur. Hujus primitias erroris iste sacramentorum contemptor literarum\(^1\) [ope] studuit invenire,\(^2\) ut, dum philosophiam commendaret mortalium, dulcissimis mendaciis de naturali lege multa commentans pronus ad malum sensus sibi alliceret humanos. Consulendum siis mentibus est, ut flant longe a tabernaculis tanti adversarii, et quae satellites ejus mellito propinant calamo, aut venena aut certe venenata esse cognoscant. Quid vero eis faciendum sit, Sanctus Johannes operis attestatione persuadet, de quo in Glossa super 2\(^{e}\) Canonica Johannis ita scribatur: *Cum Johannes apud Ephesum balnea lavandi gratia [intravisset], et vidisset Cerinthum, foras exiit, dicens:* “*Fugiamus hinc; ne balnea ipsa corrumpant nos in* “*quibus lavatur Cerinthus, veritatis inimicus.***” No- verat amicus Christi Johannes balnea bona esse, que tamen refugit, ne balneato Cerintho loci saltem vicini- nitate participaret. Spernuntur ab omnibus (inquam) novelli hujus hereticorum documenta. Nam etsi cara, preciosa, dulcisque catholicis interdum ejus doctrina sentiatur, apud bonos, sanctos, atque eruditiorem patres studendum erit, qui licet non se ut hereticus iste col- laudent, non minus a Deo judice collaudantur. *Qui glo- riatur (aet Paulus), in Domino glorietur: non enim qui se ipsum commendat ille probatus est, sed quem Deus commendat. Et Ethnicus Cato,\(^4\) Nec te collaudes, inquit.*

Insuper ut secundo diximus loco, ipsa dicentis au- toritates simplices viros facile in errorem mittet. *Isaiae\(^{19}\): Deeceperunt Aegyptum angeli populum. Et* 

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\(^1\) This word (as it seems) is obscurely written on an erasure.

\(^2\) So the MS., but *suaire* would make a better sense.


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*Pococke's exalted station in the Church is another cause of error to the common people.*

[In Bibl. N. de Lyra, tom. 5, fol. 236.
Lagd. 1589. Irenaeus (Lib. iii. c. 8) is the original authority for this story.

Dion. Cat. Dict. Lib. ii., c. 16.

(vol. i., p. 120. Ed. Amst. 1759.)
Daniel 13º: A senioribus populi, qui videbantur regere populum, egressa est iniquitas. Ipsa enim ovina pellis transfigurato lupo totius gregis ruina est. Sunt et infatuati sales mittendi foras et conculcandi ab hominibus. At quoniam rudis populus et simplex turba fidelium tantarum rerum non novit doctrinas, fieri potest, si hujus dicta adversarii legerint aut audierrint, ut tamen dicentis auctoritate, tamenque dictorum novitate percussi, lucem pro tenebris et pro luce tenebras insano profiteantur more. Namque fraudulentissima suavitas erroris sui, prout tertio ostendendum diximus, de facili illiteratos etiam seduit. Quid enim suavius dici potest hominibus, quam quod ratio naturalis de se, id est, neque per Spiritum edocta nec informata per Scripturas, suo jure ac propria valeat industria virtutibus perfici et Deo perfecte famulari; et quis haereticorum ab eundo tanto furore excanduit adversus Spiritum veritatis? Fuerunt qui inviolabilis fidei supremum corruperunt verticem, ineffabili detrahentes Trinitati.

Solus autem iste ad procerae hujus arboris illibatae fidei radices securim mittere presumpset. Tolle Scripturarum certissimam constantissimamque sinceritatem, et quid de Christo habes? Quid de Deo sentis, quomodo Trisagion, aut Hominum tibi sonant? Quae sacramentorum remedia; que redemptionis virtus; que bonorum merces; que malorum afflicto cognoscitur?

A quo te sequentes concilium prestolantur adepturi? Non mittis ad Isocratem, non ad Platonem, non ad Aristotelem, qui principes in doctrina morum ab hominibus computantur. Apostolos item et apostolicos recusas viros, patriarcharum et prophetarum sensus non admittis. Moralis igitur philosophia et universum rationis judicium in solo tui pectoris domicilio

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1 arborea ad, MS.
GLADIUS SALOMONIS.

quiescunt. Quanta perversitas est, tanta temporum damnae curricula, tot utriusque scientiae, divine scilicet et humanae, peritissimos homines sapientissimosque bonorum et opinorum morum institutiones et praecepta latere protestari. Avulsa est, (dicerem magis, repudiata est,) a pedibus tuis ipsa secure veritatis petra. Tua utique nil certum, nil stabile pollicetur philosophia. Numquid audisti, Multifarie multisque modis olim Deus loquens patribus in prophetis, novissime diebus istis locutus est nobis in Filio! Quomodo Paulus "multifarie multisque modis loquentem Deum "patribus in prophetis," quomodo "novissime loquentem "eum in Filio" novit, si non ut alter Moyses in petram Sanctae Scripturae pedes fixisset suos? Quae presertim ea sunt, quae inter mille similia Deus locutus est. Audiant catholici, audiant fideles, sed etiam me tacente, audiant eum qui loquentem Dominum audierat: Notas mihi fecisti, inquit, vitæ vivas, adimplebis me laxitia cum vultu tuo." Quæ litera sic ab Augustino discutitur:¹ Ipse notas mihi fecit vias vitæ, cum me docuit fidelem, misericordiam, justitiam, caritatem, his enim itineribus pervenitur ad salutem.

Odibilis est Deo qui sophistice loquitur. Si idcirco ratio hujus hominis aut illius philosophie moralis statutas adinvenit regulas; cujus hujus queso? Liber Donati tui, liber tuae Religionis Christianæ, liber Imitatoris Donati tui, liber Impletionis quattuor tabularum tuarum, liber Adorationis tuae, liber tuae Dignæ et justæ appreciationis Scripturae Sanctæ, liber quem appellas Provocatorem Christianorum, hunc hominem quem querimus non produnt; quem, neglectis Scripturis Sanctis, in tanta philosophia cultores Dei fideles, (ut dicis,) obtinereat patronum. Quid

¹ The words of Augustine on Ps. xv. 11. are, Notas fecisti per me humilitatis vias ut ad vitam redirent homines unde per superbiam ceciderant, in quibus quia ego sum mihi fecisti. (Op. tom. iv., p. 54.) Possibly, however, this text may be explained by Augustine elsewhere.
dices? Annon respondebis? Quis memorandus homo ille est, qui accommodissima, ut dico, soles, haece dogmata mortalibus suis lucubratiunculis perquisivit? Cujus hominis vivacissima extat ratio haece, tot tamque multiplices voritates ex nullius philosophorum catholiconumve, sed sui solius proferens thesauris? Abutaris verbo prophetæ. Die, quia et dixisti: Ecce ego mitto me. Sane Aristoteles virtutem non a ratione quacunque, sed a recta ratione pendere decrevit, prout determinaret sapiens. An non tu sapiens, dicens: Ecce ego mitto me? "Mecum sapientia est, mecum " prudencia, mecum virtus, immo et omnium virtutum " singularis solaque gubernatrix ratio. In me omnis " spes vitæ et virtutis. Opuscula mea legite; utilia " sunt; necessaria sunt." Tantundem pene de te, qualiter et Salomon de sapientia Dei ecce, sentias. Transite (nīt) ad me, omnes qui concupiscitis me; et a generationibus meis adimplemini. Spiritus enim meus super mel dulcis, et hereditas mea super mel et fluvium. Si sapiens sis, dum haece alta de te sentias, non Salomi, non Aposto, non Augustino sapientem te esse cognovimus.

Salomon donis repletus naturæ et rationis humææ, omni pollens gloria, non a fontibus philosophiae, sed a puteo aquarum viventium, quæ fluunt impetu de Libano virtutem ipsam degustare concupivit. Da mihi, (inquit,) Domine, sediun tuarum assisticem sapientiam, ut mecum sit et mecum laboret, ut sciam quod acceptum sit coram te omnis tempore. Frustra nempe sic orare videretur, si interior sibi et naturalis ratio, quia quid acceptum coram Deo est propria dictaret lege. Et Paulus prima ad Cor. 2: Non enim judicavi me seire utiliæ inter vos, nisi Jesum Christum, et hunc crucifixum. Et ego in infirmitate et timore et tremore multâ fui apud vos; et sermo meus et predicatio mea non in persuasi-

1. sine, MS.
2. Ecclus. xxiv. 26, 27.
bilibus humanae sapientiae verbis, sed in ostensione Spiritus et virtutis; ut fides vestra non in sapientia sit hominum, sed in virtute Dei. Sapientiam autem loquimur inter perfectos.

Item Augustinus De Libero Arbitrio: Non alien putes esse sapientiam, nisi veritatem in qua cernitur et tenetur summum bonum, quo nullo loco est, nusquam deest, foris admonet, intus docet, cernentes in se omnes in melius commutat, a nullo in dierius commutatur. Nullus de illa judicat, nullus sine illa bene judicat.1 Si Salomonem audis, quomodo se quis acceptum sit coram Deo, si non sapientia, quam predicant Scripture, tibi astiterit? Si Paulum audieris, quomodo queso crucifixum Jesus in persubibilibus annuntias humane sapientiae verbis, et ponis fidem in sapientia hominum? Quomodo, si Augustinum audieris, sapientia qua cernitur summum bonum, de qua nullus judicat, et sine qua nullus bene judicat, arundineae mortalis hominum ratione subjacebit? Quae pestis hac tua heresi crudelifor?

Nec tamen ex improviso nostri advenisti seculis. Suspicor quia de te sollicitos fideles suos Christus effecit, ubi aiebat: Cum videritis abominationem desolationis tament in loco sancto, qui legit intelligat. Impia igitur nimis tua conclusio duodecima est.

** EX CAP. XLII. **

(Compare Repress., pp. 48–51.)

TERTIA decima conclusio est ista: Cum philosophia moralis sit quaedam particularis theologia, merito quicquid in ea fundatur, perfectius id ipsum in Sacra Scriptura quae est generalis theologia potest reperiri, ideoque rationabiler de omni eo queritur, quod

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1 Compare Lib. iii. § 26 and 38. (Op. tom. 1, pp. 441–448.)

Similarly St. Augustine.
ad mores spectat, ubi scilicet in Scripturis fundetur. Suaer i quippe taliter haece valeret conclusio pro prima parte. Sicut illa scriptura dicitur theologia generalis, per quam omnifacae actus humani diriguntur in Deum, ita illa scriptura particularis theologia nuncupabitur, per quam sic vel sic dicti regulantur actus; sed generaliter et omnifacae per Sacram Scripturam, per philosophiam vero moralem, sic vel sic, id est, modo tali tantum, contingit humanis actus regulari, ut in prima conclusione nostra et sexta declaratur; quare verum eit philosophiam moralem particulararem quan-
dam theologiam esse.

Hoc autem dato, cum omne id quod respecit perfectionem partiale, perfectius in toto, quam in parte subsistat, quicquid in philosophia morali (quae est particularis theologa) fundatur, id ipsum perfectius in Sacra Scriptura (quae est generalis theologa) poterit reperiri.

Quod quidem triplici alia ratione ostendere possimus, primo per comparationem finium ad quos mores ordinantur; secundo per comparationem objectorum a quibus specificantur; et tertio per comparationem luminum, in quibus agnoscentur. Qualiter enim omnes mores perfectissimae in Scripturis edocentur, primo ex comparatione elucedit finium. Nam sicut finis morum adquisitorum sub fine constituitur morum desuper infusorum, ita mores sub moribus; habitus enim, per-
fecciones, et essentias ex finibus sortiuntur.

Nunc autem per virtutes adquisitas in philosophia morali mortalitis et peregrinans hominum vita ad quod-
dam bonum humanum tanquam ad proprium finem ordinata est. Sed per virtutes infusas quas Sacra
Scriptura docet, ipsa eadem vita velut finem debitum

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1 per Sacram Scripturam et per scriptura philosophicum vero moralem, MS.
GLADIUS SALOMONIS.

bonum supra hominem, bonum scilicet infinitum re-
spicit; ut homo per eas videlicet civis coelorum consti-
tuatur et domesticus Dei, qui est finis simpliciter
humanae vitae.

Secundo hoc ipsum evident ex comparatione objecto-
orum. Cum vero virtus sit ultimum potentiae, potentie-
vero distinguuntur per actus, et actus per objecta, mani-
festum est etiam virtutes (cujusmodi sunt universi
mores) per objecta distinguunt. Objectum quidem vir-
tutis cujuslibet est bonum consideratum in propria
materia; sic objectum tactus est bonum delectabile
in concupiscentiis tactus. Cujus objecti formalis ratio
a ratione pullulat quae instruit modum in his concupi-
scentiis, sive ab aliquo quod perfectius quam ratio na-
turalis in eisdem concupiscentiis modum prebeat, quale
est ipsa divina revelatio. Materiale vero est id quod
est ex parte concipitorum tangibilium, ut cibus, libera,
pecunia, vel quid simile. Clarum est utique quoniam
alterius naturae formaliter est modus impositus in his
concupiscentiis, circa quas mores hominum sunt, se-
cundum regulam humanae rationis; et alius, secundum
regulam divinae inspirationis.

Exempli gratia, abstinentia, virtus ut adquisita est,
hoc a ratione habet, ut modum ponat inspirationi
cciborum et potuum ne noceant humanae valetudini;
luc itidem, ut infusa, castigat corpus et in servitutem
redigit. Modus prime abstinentia a ratione, modus
secunde a revelazione imponitur; secunda autem
nedum perfectior judicatur quam prima eo quod perfec-
tioris objecti, sed eo etiam quod omnis perfectiosis ratio,
que in prima, supereminentor in secunda reperitur.

Sic temperantia adquisita a venereis distrabit prop-
ter bonum hominis tantum; infusa, propter regnum
coelorum. Hanc Christus tetigisse visus est ubi dice-
bat: Sunt eunuchi qui seipso castraverunt propter
regnum coelorum.

Fortitudo etiam adquisita passiones timoris cohibet
And of fortitudo, et mortis angustias, quas sensus exterior ministrat, ratione. Sed infusa non sic adversus carenum et sanguinem, sed “adversus principatus et potestates contra spirituales nequitias in celestibus” docet militarum; si quidem talis penes objecta ordo consideratur inter virtutes adquisitas et infusas, qualis inter adquisitas et animales est.

Fortitudo enim bella competit homini tripliciter, primo quia animal, secundo quia homo, tertio quia servus peculiaris Dei. Nam quia animal, habet ut adversantia repellat; quia homo, ut ea repellat, non semper sed ut oportet, secundum temporis et loci et adversantis congruentiam: aliter enim temerarius homo dicitur et non fortis. Quia vero servus Dei peculiaris, neminem has circumstantias considerat, quas ratio ut communiter solet elocere, sed etiam modum illum quem sola sibi revelatio praeedit. Sicut igitur trigonus in tetragono, et tetragonus in pentagono, ita virtus animalis in acquisita, et adquisita in infusa contineatur, secundum carenum objectorum ordinem et considerationem.

Tertio etiam quomodo universae virtutes et mores hominum perfectissime in Sacra Scriptura continentur, ex comparatione datur intelligi luminis revelationis et luminis naturalis rationis. Quis autem et quanta sit perfectio luminis revelationis ex verbis Dionysii colloquentur in libro De Divinis Nominibus: Deus (inquit) qui est essentiatric bonus, nominatur intelligibilis lumina. (Joh. 8: Ego sum lux mundi), propter hoc quod impllet omnem supercancellum mentem (id est, angelicam), intelligibilis lumine (quod nihil est aliud quam cognitio veritatis); ab omnibus etiam animabus quibus immiscitur repellit omnem ignorantiam et errorum. Ignorantia, ait Sanctus Thomas, ad remo-

Thirdly, a comparison of the light of revelation with the light of reason shows that all human virtue is contained in Scripture in the most perfect manner. The perfection of the light of revelation described.

1 et in, MS.

Ed. Cord. The quotation from
tionem pertinet veritatis, sed error ad inhumanem falsitatis. Unde 2a Pet. 1o: Habemus firmiorem propheticum sermonem, cui benefactis attendentes, quasi lucernas ardentia in caliginoso loco, donec dies elucescat, et oriatur in cordibus vestris. Hoc autem de angelis non dicit, in quibus ignorantia et error non habent locum, licet in eis sit quodam nescientia.

*S*

Sane mentium humanarum ac ipsorum divinorum spirituum non magna foret in intelligendo disparitas, si tetra nubes ignorantiae splendidum rationis lumen non obducere; haec inquam sola omnium hominum sententias et sapientissimorum judicia mortalium errores suspicione replevit. Adeo ut vix mathematicalia certitudine pollant, cetera vero et presertim quae ex humanis arbitris captant vigorem, vacillanti et timorosa opinione docantur. Quid nisi ratio humana Socratem, et Platonem, ceteranque philosophorum [turbam] in moribus direxit? Quorum primi omnia in civitatis communia esse voluerunt; sic enim unitatem maximam in ea promiserunt obsistere. Insuper uxores statuerunt civibus esse communes, et bellicis rebus exercitandas voluerunt. Ratione etiam ductus est Phaleas\(^1\) ut equales civium possessiones consistere debere monstraret. Rursus Hippodamus et Solon pellices\(^2\) juxta rationis leges instruxerunt. Quos omnes Aristoteles, in Politicis libro secundo, velut ignorantiae tenebris convictit palpitantes.\(^3\) Compertum igitur est lumen rationis tenebris confundi ignorantiae, quas lumen revelationis prorsus effugat. Ex his sic argui posset: Universi mores hominum aut infusi aut adquisiti sunt; utrumque autem genus morum perfectissime in Sacra Scriptura traditur; igitur perfectissime de moribus universis traditur in eadem.

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\(^1\) Felleas, MS.  
\(^2\) polliceas, MS. The correction is certain. See Harpocr. s. v. 
\(^3\) not appear on what authority the remark is made of Hippodamus. 
\(^*\) See Arist. Politic. lib. ii. 
\(^\text{cap}\) 1, 4, 5, 9.
Secunda autem praeissarum de eo quod ad se traditur infra, spectat, utam est, sed et quod genus, ut tum etue, aquisissimam perfectissimam tradetur. Scriptura Sacrae dice ostendetur. Quae quidem est perfecte tradita in lucre rationis quod expertum est, quin perspicuum est, quod in ipso et in ipso cognoscitur. Ignavantiae: si e conscientia in lucre revelationis excludentis, cum in die ipsa ante aquisissimam perfectissimam cuncta signature, lege autem contingat, generi mortis qui adquiritur dictur: quis autem memet, nisi adeo in lucre revelationis perfectissima conscientia. Minor heo argumenta, cum Gautiso et Augustino secundo.
however, of his argument is comprised in the following paragraph:

* Cum theologia sit doctrina omnium morum per quos humana vita dirigitur in Deum, non excedit se ubi mores illos instruit, qui naturali possent industriam comparari. Sed neque moralis philosophia suos excedit fines, dum naturalis rationis virtutes et legis nature judicia atque regimina in se fundata esse demonstrat. Theologiae enim proprium est, de omnibus moribus judicare: (Spiritualis vir, inquit Paulus, omnes dijudicat et a nemine judicatur); philosophico [autem] moralis de aquisitis tantum. * * * * *
"ABBREVIATIO REGINALDI PECOK,"

BEING

A VINDICATION OF HIS SERMON AT PAUL'S CROSS.

(MS. Bibl. Bodl. Oxon. n. 117, fol. 11-13, sec. xv.)

Reverendissime in Christo pater et domine, do-
mine Johannes, Dei gratia Cantuariensis archiepiscopo
et totius Anglie primas et apostolica sedis legate: ¹
Ego Reginaldus Assavensis episcopus, sacre paginae
professor, coram vobis dico et allego quod nuper
propter causas rationabiles me moveant posui et tenui
ac in scriptis publicavi apud Crucem Sancti Pauli in
civitate Londoniensi quasdam conclusiones veras, sanc-
tas, rectas, et orthodoxas, predicari ² multum neces-
sarios, quorum tenores statim inferius perlegantur.
Quibus conclusionibus aut saltam earum quibusdam
plurimi (ut dicitur) contradixerunt. Aliqui asserendo
illas esse falsas immo haereticas, et alii, asserendo
illas esse sophisticas et continentia intra se terminos
incompetentes et indebitos, ut dicitur in magnum me-
tium inquisitionem plurimaram, et praecipue in ista
civitate London. Quapropter vestrum reverendissimam
paternitatem et vestrum officium imploro et peto, ut
proclamari nunc facatis an aliquis ipsis conclusionibus
aut carundem aliquibus velit facere se contradictorem.
Et si aliquis offerat se obicem ³ ipsis conclusionibus
obiciendum; peto me ad sibi respondendum in scriptis

¹ legatus, MS. ² predicavi, MS. ³ obicem ad, MS.
de die in diem admitti. Quod si nullus hujsusmodi contradictor inventur, vos auctoritate vestra praecedit is conclusiones pro ista vice non habere contradictor.: Insuper peto quod ex tunc declaratis illas (praelatrum) esse veras et rectas et non sophisticas nec verba habentes incompetentiam, saltem postquam eorum reverentia fundavistis et probaverim ipsas sufficienter ad finem et effectum et populos quantum ad istas conclusiones reparatur in quivem et paece. Explicit propositio.

Conclusiones Reginaldi Ploock

Tentae conclusionum sunt isti:

(i.) Prima conclusionest haece. Nullus heminum sit probar e quod episcopi in quantum est episcopus et pro quanto est episcopus obligatur ad praeferendum in sua propria persona vulgari populo Sue docere. Istis terminis et "ad praeferandum" sumptis in eis famosissimis significationibus.

(ii.) Secunda conclusionest haece Episcopi non repugnant seipscis esse obligates ad praeferendum in propriis personis suis vulgari populo suum docere in quantum et pro quanto ipsi sunt episcopi supra alios cumatis. Sol episcopi repugnent se esse liberes ab isto et hic. Istis terminis "episcopi" et "ad praeferandum" et alios terminis in hac conclusione sumptis in eis famosissimis significationibus.

(iii.) Tertia conclusionest haece Episcopi in quantum sunt episcopi ducunt habere ab multitudinem Christiani. Sunt religiosi notitia in materiae quas inferiores.
AT PAUL'S CROSS. 617

curati tenentur populo praedicare aut docere, atque questions than 
deberant habere majorem scientiam ad respondendum the inferior 
ac solvendum difficiles questiones quam est requisita 
haberi ab immediatis inferioribus curatis in quantum 
ipsi sunt inferiores et immediati curati.

(iv.) Quarta conclusio est hic. Episcopi habent 
potestatem ad assumendum et resumendum sibi et 
ad iterum dimittendum quando eis placet exercitium et 
opus predicacionis ad populum, quemadmodum habent 
potestatem ad assumendum et resumendum sibi quodcumque alius opus curae pertinentis immediato curato, quando eis placet; ita quod perinde episcopi non impediantur a meliore opere suarum ordinariorum curarum pro illa vice ab illis debito adimpleri, et quod opus ab illo immediato curato non potest ordinario implicari.

(v.) Quinta conclusio est ista. Episcopi possunt propter diversas causas absentem se a suis diocesis et fieri non ibidem residentes excusabiliter et meritorie et allocabiliter penes Deum durante toto tempore illarum causarum.

(vi.) Sexta conclusio est hic. Magis expediens Bishops have 
opus potest Christianorum animabus impendi quam Divesa cause 
est opus predicacionis, isto vocabulo predicacionis Bishops may 
capto in sua propriissima et famosissima significatione. assume and lay 

(vii.) Septima conclusio est hic. Neque papa neque Neither papal 
episcopi Anglicani sunt simoniaci in hoc et per hoc, quod provisionas to 
ipsi recipiunt suos episcopatus a papa per provisionem Pecock's motives 
et solvunt papa primos fructus suorum episcopatum. in preaching his 

Preterea ne videatur aliquid quod praedicatio is- sermon. Scandals 
tarum conclusionem fuit non necessaria et quod non had unjustly 
fuit rationabillbus causis fulcita, sed quod sapient magis curiositatem quam utilitatem seu necessitatatem, 
ecce causae que me movebant ad formandum, tenen- ecce causae que me movebant ad formandum, tenen-
dum, publicandum dictas conclusiones erant istae:

---

1 et sed, MS.
Prima videlicet hae; contraria vel opposita quarundum ipsarum conclusionum a retroactis temporibus erant a plurimis viris opinata et in pulpitis sepe predicata. Unde episcopi non praeclares populo, et episcopi a suis dioecesibus propter rationabiles causas absentis detractionibus vulgi crebrisssimis subjacebant, ac suis subditis vilescebant a quibus debuisserat revereri. Immo et ad corripiendum, mandandum, regulandum suos subditos ipsi erant tanto inhabiliores seu tanto impotentiores effecti; quanto in tantam infamiam secundum reputationem hominum fuerant desjecti. Quod nullus sapiens negabit esse malum digne et merito remediantum, cum indignatum personarum succurrendum est infamia; et ideo multo magis infamiae episcoporum.

Insuper et pro secunda causa. In multis episcopis perinde generabatur scrupulosa conscientia quasi super sua obligatione in qua tamen secundum veritatem ipsi non erant obligati; quod maxime periculosum erat illis, potissime cito et statim morituris.

Tertia causa erat, quia laici etiam in tam sinistre et temerarie de episcopis judicando et perinde in malas et indignas affectiones incidendo aut a bonis et debitis affectionibus recedendo suas animas sepsissime foedaverunt, et in peccatis se involverunt. Et exemplo plane constat quod per publicationem meanum dicarum conclusionum, cum nullus eas improbare quiverit, omnia recitata mala et plurima alia tam impediri quam extirpari necesse est; hinc propter istas causas conclusiones meas formavi, posui, tenui, et publicavi. Quas causas esse rationabiles et sanctas ac digne moventes ut ipsae conclusiones ponerentur, prae dicarentur, et publicarentur, nullus (ut aestimo) negabit vir sapiens et discretus. Maxime ex quo nullum praepjugium, nullum impedimentum, nulla diminutio officii pradicationis per ipsas conclusiones eveniet; sed major frequentatio, verior et famosior elocutio, et largior pro-
fectus per predicationes ad populum ratione illarum conclusionum provenire valebit, prout satis clare patebit in quodam libro De Prædicatione super ipsis conclusionibus scribendo. Hæc coram paternitate vestra ad præsens propono et allego, reservans mihi potestatem ad agendum et prosequendum et ad obtinendum alias coram vobis aut in curia auditionis vestrae aut alibi (prout mihi justum visum fuerit) remedia contra gravamina mihi a quibuscunque illata, et ad impugnandum falsa documenta nuper in pulpitis seminata. Explicit.

1 lucubrit satis clare follows in MS., but is cancelled by dots placed over the words.
Et causa sua confusionis fuit quod vituperavit dicta et scripta sanctorum doctorum Hieronymi, Ambrosii, Augustini, et Gregorii et aliorum, et parum vel nihil ponderavit de eis nisi probarent scripta sua ratione, ut ipse Pecock dixit ssepe et scripsit; et audiente doctore Thoma Eborali dixit Valth! de dictis corundem Hieronymi et Augustini; unde incidunt in ruinam magnam. Deus pro sua misericordia nunc illuminet nos et cum gratia sua. Plures eis adhaerentes et oleo adulationis eum unguentes coram eo et in ejus absentia vocabant eum maximum scientiaeum mundi. Popule meus (inquit Deus per Isaiam), qui te beatum dicunt ipsi te decipiant. Ipse enim Pecock episcopus Cicestrensis anno Domini Jesu 1437, secunda dominica adventus Domini, quae fuit quarto die Decembris, in presentia 20,000 hominum inducted in habitu episcopali ad pedes archiepiscopi Cantuariensis domini Thomae Boucer, et episcopi Londoniensis Kemp, et episcopi Roffensis Low, doctoris

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1 This extract follows immediately after the words "mensis Decembris" in Ihearne's Extracts in the Appendix to Hemingford, vol. 9, p. 548, l. 29.
2 corum, MS.
3 quarta, MS.
Fatuus est enim homo qui sagittat, ut destruat solem; sic fatuus fuit ille Pecok qui verba evomebat contra SS. doctores Hieronymum, Ambrosium, et alios sanctos patres et eorum scripta; nam sagittæ sua contra scripta eorum emisce occiderunt super caput ipsius sagittantis, quando justo Dei judicio errores suos et hæreses et libros suos proprios abjuravit, et ipsos comburit optavit et precipit coram Crucem S. Pauli Londiniis anno Christi 1457, quarto die Decembris, in quo fuit tunc secunda dominica adventus Domini; et sic in eodem loco ubi ipse Pacok episcopus Cicesrensis prædicaverat prius, quod episcopi non tenetur prædicare populo suo diocesis, in eodem loco abjuravit libros suos proprios, in quibus ille magnus horror scriptus est per eum. Et demandatus ad Cantuarium post suam abjurationem dixit:

"Wyt hath wundur that reson not tel kan,\(^1\)
"How a Morder is Mayd and God is Man.
"Leue resone, beleue the wonder.
"Beleue hath mastry, and reson is under."

Predictus Pecok\(^2\) episcopus Cicesrensis in tempore archiepiscopi Cantuariensis Stafford nomine, quando in ejus præsentia doctores theologi Oxonienses et Cantabrigienses legabant apud Lambeth publice et sepe in præsentia ipsius archiepiscopi et ipsius Pecok contra hoc quod ipse Pacok prædicaverat, quod episcopi non tenetur publice prædicare, et sanctorum patrum sanctionibus contra ipsum episcopum Pacok allegatis, respondebat ipse Pacok Tuch ! (id est, Vath !) de dictis doctorum. Et alius sic dixit: Quare vos non allegatis vosmet, cum estis doctores ut Hieronymus et Augustinus? Et sic non curavit de scriptis SS. doc-

\(^1\) kan not tel, MS. But see English Chron. from 1577-1461, p. 77. line, as though he wrote the last couplet. This error has misled (Camden Soc. 1855.) The MS. Wood.

\(^2\) So the MS.
Ergo justo Dei judicio libri ipsius Pacock fuerunt reprehendis et combusti Londoniis ante Crucem Beati Pauli apostoli; et etiam in generali processione Universitatis Oxoniae in quadrivio ab. 1457. 17. die mensis Decemberis, in die Sabbati, in presenta tunc cancellarii Oxoniae doctoris Thome Chaundy, tunc etiam custodis Novi Collegii Wintonensis in Oxonia. Plures enim haereses et errores posuit iste Pacock episcopus in suis libris propriis Anglicas quarum aliquae magae haereses contra synodum 4. decim apostolorum patent in actu suo abjurat: quam ipsae Pacock episcopus legebat in scriptis ad Crucem S. Pauli, anno Domini predicto quando libri eis fuerunt ibi combusti coram xx. millibus hominum et ultra. Lex Anglicae est quod domini parliamenti secut. de magnico crimi ne per duosveim pares suos denuntiarent. haereses debent pro accusato a crimen vi impetu excussari, vel in crini ne sibi imposito judgmenti re pronuntiari: sed iste episcopus Pacock. Walchus vi vitate, accusavit sanctos antiquos doctores magnas falsitates seu insufficienciam scriptorum corum deorum et demum, sed nec eis in sancto vita nec in corum magna scientia et corum miraculis fuit ipse Pacock probatus eis aequalis. Ideo eos reprehens sagittavit contra alem, et sagitta sua propria justo Dei judicio est ut super caput proprium ipsius episcopi Cicerostris Reginaldi Pacock.
GLOSSARY.
## Glossary

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Accordingli. Concordantly.</td>
</tr>
<tr>
<td>A, Ax, prep. On. 78, 138, 336, where see note.</td>
<td></td>
</tr>
<tr>
<td>ABBRIDE, r. a. and n., 238; pres. 3rd pers. sing. AMBIDIT, 204; pl. ABIDEN, 20; pret. ABODE, 281; pl. ABODEN, 206; subj. ABIDE, 297; imp. pl. ABIDE, 481; pres. part. ABIDING, 341; past part. ABIDE, 387.</td>
<td></td>
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<tr>
<td>(1) To remain. 204.</td>
<td></td>
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<tr>
<td>(2) To wait for.</td>
<td></td>
</tr>
<tr>
<td>&quot;Whom alle holi men ... ab.den.&quot; 206.</td>
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</tr>
<tr>
<td>See also p. 318.</td>
<td></td>
</tr>
<tr>
<td>ABBE, r. n.</td>
<td>To suffer punishment. 331.</td>
</tr>
<tr>
<td>ABILITE. Ability; power. 547.</td>
<td></td>
</tr>
<tr>
<td>ABILE. Skilful. Lat. habiles. &quot;Thou shalt be able into othere deedis.&quot; 90.</td>
<td></td>
</tr>
<tr>
<td>ABLING, pres. part. Enabling. 324.</td>
<td></td>
</tr>
<tr>
<td>ABOUTE-WRITING. The legend of a coin. 140.</td>
<td></td>
</tr>
<tr>
<td>ABRODE. Abroad; at full length. &quot;Breth abrode&quot; (on the cross). 289.</td>
<td></td>
</tr>
<tr>
<td>ABSTENE, r. a. and n., 228; imp. pl. ABSTENE, 228; subj. pl. ABSTENE, 228; pres. part. ABSTYNING, 314. To abstain (joined with rs or soun; but also intrans., p. 188).</td>
<td></td>
</tr>
<tr>
<td>ACCEPCION. Acceptance (of persons). 63.</td>
<td></td>
</tr>
<tr>
<td>ACCORDING, adj. Fit 324.</td>
<td></td>
</tr>
<tr>
<td>ACCORDINGL. Concordantly. &quot;To sede, accordingly.&quot; 94.</td>
<td></td>
</tr>
<tr>
<td>ADAUNTE, 37; past part. ADAUN-TID, 51, 150. To put down (presumption, &amp;c.)</td>
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<tr>
<td>ADWOUTHIE, AVOUTHIE. Adultery. 64, 506.</td>
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<tr>
<td>AVER. Remotely; by remote reasoning.</td>
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<tr>
<td>&quot;Wittnesed after and in general by Hol Scripture.&quot; 231.</td>
<td></td>
</tr>
<tr>
<td>AFFECTE, AFFECT. Affection. Explained by will. 94. Pecock (after the school-men, e.g., Henricus Gandavensis in his Quodlibeta, passim,) opposes affect to effect, i.e., the inward feeling to the outward manifestation of it. See pp. 510, 511.</td>
<td></td>
</tr>
<tr>
<td>AFORE BARRITH, pres. of AFORE-BARRE. To prevent. 502. See BIFOREBARRE and FORBARRE.</td>
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<tr>
<td>AFTER. Behind.</td>
<td></td>
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<tr>
<td>&quot;In the manner after before said,&quot; i.e., further back in the book. 164.</td>
<td></td>
</tr>
<tr>
<td>A clerical error, however, is to be suspected; and after should probably be cancelled.</td>
<td></td>
</tr>
<tr>
<td>AISCHIS. Ashes. 230.</td>
<td></td>
</tr>
<tr>
<td>AKNOWE, always joined by Pecock with &quot;to be,&quot; e.g.,</td>
<td></td>
</tr>
<tr>
<td>&quot;Is aknowe to God,&quot; i.e., acknowledges. 345.</td>
<td></td>
</tr>
<tr>
<td>See also 149, 300, 472, and Gloss. Chaucer.</td>
<td></td>
</tr>
</tbody>
</table>

RR 2
GLOSSARY.

AL. 1 (more rarely ALIK in sing., 331); pl. ALAI. S (more rarely ALI, 70). All. (The form "all" occurs p. 422, but is corrected to "alle." See also p. 312.)

More peculiar usages:
(1) Every.
   "All things that entrath." 465.

(2) Both.
   "With all the knees." 240, 236.
   (but perhaps for "all on their knees.")

Position in the sentence:
(1) "The stiles," 413.
(2) "The stile of substance." 11.
(3) "The host of work." 356.
(4) "Of the . . . preces." 27.

ÁLABÓI, E38; ALABO, 371, 536.
Completely round.

ÁLAGAÍN. Altogether. 130, 188, 395, 403. Explained by omnino, omnium in Prompt. Parv. p. 9. (Camden Soc. Edited by Mr. Way.)

ÁLAINE, 407; past part. ÁLANED, 225. To alienate.

ÁLÁOSING, pers. part. Alienviating, 50.

ÁLÁOS, (always sing., 376; pl. ÁLÁOSSES, 530. Always.

ÁLÁOSSEL, 329; ÁŁÁOSSEL, 345. Charlotte.

ÁLON, 44; AŁONOS, 47; also very often ÁŁONOS, 10. Alone.

ÁŁOOS, Comp. of. 184. In composition with becr, 263.

ÁŁOOSÁI, At 4, 472.

ÁŁOCRÁI, 1 prep. of 4.

See \\

"mangre his nose;" also Prompt.
Parv. p. 319.

ÁMANG, AMONG, 422. (More only, and probably by a clerical error; this being a northern form.)

ÁMÁRIER. An ambulating horse. 525.


ÁMÉNS. AMENDS. (But used as a
sing.)

"A different answer." 16.

Similarly richès and álmen.

ÁMONG. At intervals.


ÁMOS. See MY.

ÁN. And, (but very rarely).
"As with that being." 10.

ÁNHOR, n. pr. ANÇONA. 358.

And, (emphatic, as in Gr.)
Also.
"It his answer is good, and such answer
as, a answer what be said." 128.

ÁNÍNOS, (1) In the eyes of; coram. 63.
(2) Towards. 377.
(3) In respect of. 1, 106, 129.

ÁNS-WRINGELL. Correspondingly. 351.

ÁNPED (past part.) Contented. 276. See PARD.

ÁPÉR, 356; ÁNSWRIFF, 356; pl. ÁPÉRSES, 358. A fabulous
story.

APÓSTOLIC. State or office of an apostle. 295.

ÁPRELL, n. and n. prep. APPRELL, 301; prep. APPRELLIN, 318; prep. APPRELLIN. 318.

1. To figure, impert. 300.
2. To become worse, unpert. 318.

APPÉRÍSS, n. DISSOLUTION. 312.
GLOSSARY.

APPRENE, 227; pret. APPERNED, 225.
To appear.
APPOSED (past part. of APPSE). Examined (in texts).
APPRIS, 51; pres. pl. APPRISEN, p. 51; past part. APPRIMED, 51. To appreciate, value.
APPROUABLE. Worthy to be approved. 540.
APPROBATION, APPRIBATION, past part.
Approved. 368, 369. See Jamieson, s. r. APPROBRE.
ARIE, r. a. To put on.
"Louter submission thei myten not arie for to biisette upon Crist him self." 297.
"To arwe a bakesler." Foll. to Dones, MS. fol. 31. Compare p. 171.
ARCHBISHOPRHOIDE. Office of an archbishop. 426.
AREK. Backwards, (or rather perhaps,) loose, at random.
"Prechings is remen arie." 90.
AROME. At a distance. 271. See Rome; also Prompt. Parv. s. r. AROME, and Waterland's Works, vol. x. p. 262.
AS. Sometimes used almost redundantly.
(1) Equivalent to the Latin quae.
"What ever thing oni . . . counselith men for to kepe certaine gouernaunces, groundith not as in that (i.e. in so for as it doth that) the gouernaunces." 21.
See also pp. 43, 84.
(2) Equivalent to quod attinet ad.
"Thus myche as here," (i.e. so far as the present place is concerned). 435.
See also p. 35.

"Which as for thilk evidence is not to be granted." 108.

See also pp. 35, 67, 113.
(3) Indicating an aspect.
"Her blymynge . . . muste neces be had as for visuall and vertuowe." 435.

ASSIER. Attempter. 58.
ASCAPING, n. s. Avoidance. 165.
ASCAPE, 175; part. pass. ASCAPID. 439. To escape.
ASCRUE, pres. pl. ASCRUES, 476; past part. ASCRUELID, 361; ASCRUELID, 362. To acribe.
ASKE; 443. pres. 2nd pers. sing.
ASKIST, 293; pret. ASKID, 317; ASKIDE, 362; subj. 2nd pers. sing. ASKE, 170. Require; deem necessary.
"In the multitude which the good reule of the chyrche bi resoun wolde aske." 483.
See also p. 253.
ASPIE, 92; pret. ASPIED, 354; pl. ASPIEDEN, 242; past part. ASPIED. 227. (See also pp. 119, 274, 341, 369, 514.) To discover; ascertain.
ASSAI, 9; pl. ASSAIEN, 274; pret. pl. ASSAIEDEN, 245.
(1) To make an attempt.
"Into whos making . . . y purpose fortio assai." 9.
(2) To strive to know.
"Wolde God thi wooden assai per- fli what the now scde bokis ben." 48.

ASSAIE, n. s. 41; ASSAY, 514. Trial.
ASSAUT. Assault. 71.
ASSERER. Assserter. 411.
ASSIGNE, 225; also ASSIGNED, 225; past part. of ASSIGNE.
ASSOJE, 16; imp. ASSOJE, 72; past part. ASSOLED, 208. To solve; refute.
ASSOILING. Refutation. 206.
At, prep. (1) Turning the adjective which it governs into an adverb; *e.g.* *at full,* *i.e.* fully, 377. *at next,* *i.e.* next, directly, 177, 393 (in different senses). (2) In presence of. "We be at thee,” translation of “Acce- sumis servum timi.” 293 (3) With. "At first it is possible,” 296. "Et singulis hospitibus his ben ad benem.” 296. "Her need is of the Lord,” 390. Attorney. One who acts in the place of another. 396. Atwyne, 33; a twynne, 51; Atwyn, 11; Atwin, 32. Ander. Authorite, 531; Autorite, 69. Authority. Aithe, 151; Aiter, 563; Aithe, 409; *pl.* Atheris, 160. An altar. Authentik. Authentic, 435. Auscuing, a.s. Advancing, 431. Auscuing, *pr.n.* *pl.* To yam. 125. Ausfur. Adventure; mischance, 393. Ausise, a.s. Advice; counsel, 532. Ausiment. Deliberation; set design, 124. "Breed and a /ausiment.” 394. Auisid *past part.* of Auis. Considered; deemed, 3, 30. Auisideal. Advisedly; deliberately, 403. Auising, 79; *pl.* Auisins, 75. Deliberation. Avisith. To afford, 306, 536, 377, 562. ( Done in each case to an auxiliary verb. Avoid still occurs as a vulgarism, and *Forthe* is used by Wiclif. *See* *Lewis* *Life* *of* *Wiclif,* p. 120. The etymology seems to be *worth,* to be of so much worth, as to be able.) Avironthes, *pl.* Adulterers, 102. Awaite, 421; *past part.* Awaite, 226. (1) To take heed, *a.s.* (2) To await (in modern sense), 318. Awaite, a. Heed; caution, 293. Aworth. Worthily, according to Jamieson, following Tytler, who quotes King’s *Quair,* i. 6, where it is joined with the verb *to take,* as it also is in both places in this book, pp. 571, 382. It corresponds with the later form in *worth,*— “Forse made we take my natin worth.” Surrey, quoted in *Richardson’s* *Diet.* In the MS. of the Following to the Donet (fol. 44) the word is written *a worth,* which shows *a* to be a preposition. "To the ferv of parson, a house to take the gruome a worth.” In every case the general sense is with resignation, but the literal meaning seems to be according to *its* *worth,* or what it calls on a man to do, *i.e.* with advised submission. Azen. Again, 397. Azenith, 261; *pret.* Azenoctre, 261; 2nd p. Azenoquetre, 261. To redeem. Azenibre. Redeemer. *Tr.* of *redemptor,* 265.
Glossary.

Aženholde, 381; past part. Aženholde, 385. To withhold.
Ažens. Against. 8.
Aženstonde, 102; pres. Aženstonith, pl. 7; Aženstonden, 479; pret. Aženstode, 234; pl. Aženstoden, 479; past part. Aženstondun, 431. To withstand.
Aženward.
(1) Contrariwise. 33.
(2) Almost like āžen. 398.

B.

Bâcul. Episcopal staff, crosier. 386.
Bâctym, 460; Baptem, 563; Baptim, 220. Baptism.
Bateil, 431; gen. Bateilis, 198; pl. Bateilis, 482. Battle; resistance.
"The freecness of the will is... to be leid aside with gret bated." 328.
Bawme. Balm. 358.
Be. The tenses formed immediately from this verb are thus inflected by Pecock—
Inf. Be. 2.
Ind. pres. sing. The first two persons wanting, being always supplied by Am, Art. 6, 442.

3rd pers. sing. Ben. Once only, 162; if it be not a clerical error. Pecock has indeed—
"Ech of these deedes mowe be done and ben done," 120;
but he intends the verb to be plural, as does also Shakspeare, Cymb.,
"Every thing that pretty bin."
He also quotes from Wicclif:
"These thingis it ben," 465; and, "Tho it ben," 468.
But in these cases also the verb is really plural. See Guest in Phil. Tr. vol. 1, p. 156. Pecock everywhere else uses is. 1, &c.
Pl. Ben 1, 69, 203. Be, 319, 468. (Are does not occur.)
Imp. sing. and pl. Be. 72, 88, 201, 232.
Pres. subj. sing. Be, 1st and 3rd pers. 8; also Ben (before a vowel), 257; pl. Be, or Ben. 94, 97, 177, 179, 216, 510.
Pres. part. Being. 1, 511.
Beyng, 44.
Past part. Be. 216.
(Been is not found; ben occurs, p. 335, but has been corrected into be.)
Be, prep. By. 542. (Very rare form in the MS. of Pecock, but occurring repeatedly in Bury’s citations from him.)
Béeme. Bohemia. 86, 87.
Being, 159, 196; Beyng, 268; pl. Beingsis, 30, 51. Essence; existence.
Belding; pl. Beldingis, 198. A building. (Bildingis also occurs 554, and Bilde seems to be Pe-
cock's only form of the verb, 183, &c. See Kisse, also Nares' Gloss. s. v. Blisst; but such variations are not confined to the poets; compare gisstis, gisstis, &c.)


Benefeter, 333; pl. Benefetere, 530; Benefetochis, 511. Benefactor.

Benefeting, n.s. Benefiting, 216.

Beneficie. Benefit, 200. (Tr. of beneficium.)

Berdis, pl. Beards, 119.


Peculiar usage: Bere an hond upon.

(1) To accuse. 2, 253, 385.

(2) To ascribe to. 150, 339, 360, 362.


Bewe, Beauty, 255.

Bi, prep. By. See Be.

Peculiar usage:

For. "Word bi word." 137, 144.

It is frequently disjoined from its case, with which in the modern language it is amalgamated, as bi cause; bi hinde and bi forre are examples of the same sort. See p. 1.


Biclipping, n.s. Embracing, 271.


Bidote; past part. Bidotid, 145. To cause to dote; deceive.

Bier. A buyer. 469.


Bigete, 499; Bigetun, 497; Bigeten, 413; past part. of Bigete, 375. To beget.


Bineest, n.s. Promise. 405.


GLOSSARY.

(1) To concern, relate to, 45, 85.
(2) Joined with aëns or to== To be opposite to. 280, 346.
(3) To behold (in the modern sense). 138.

Bholdeable (expl. by speculable, 134). Theoretical, speculative. 37, 134. (Epith. of truths.)

Bholding, n. s. Reference. 17.

Bisthe. Bchoof, profit. 16, 66.

Bisefull. Profitably. 47.


Binde. 557 ; pres. 3rd pers. sing. Bindith, 317 ; pl. Binden, 506 ; Bynden, 557 ; pret. Bonde, 317 ; past part. Bounde, 18 ; Bounden, 57 ; Bounded, 494 ; Bonde, 297 ; To bind.

Biquethe (pret. of Biquethe). To bequeath. 361. Cf. Chese, chuse, stel, stele ; spake, spake.


Bire, 178 ; past part. Bired, 39 ; but also Buried, 31. To bury.

Biryng, n. s. A burying. 181.

Birthen, 19 ; Birthan, 155 ; pl. Birthens, 201. A burden.

Bishop ; sometimes used for the Jewish high priest, 436. Similarly Leicet e are called Deacons, 279, &c., from the analogy of the Jewish and Christian hierarchies, insisted on by St. Jerome and others.

Bishophode. The office of a bishop. 390, 426, 529.


Bisittith, pres. 3rd pers. sing Besemeth. 73. This is the true reading, and both the alterations mentioned in the note are wrong. See Prompt. Parv. p. 367.


"To sette... bysnes for to conquer... Yselond." 90.

Bitake, 107, past part. Committed. 40, 43.

Bitaking, n. s. Taking. 128.

Bithenke, 166, 230 ; pl. Bithenken, 164. To bethink oneself of a thing.

"We bithenken tho persoons." 164.


Bitokentng, n. s. Signification. 389.

Bitte, n. s. A bite. 204.

Bitwix, 69 ; Bitwixe, 69, 77. Between ; betwixt.

Bižonde, 280 ; Bižende, 436. Beyond ; above.

"Ouer and bižende the citees." 281.

Blessid, past part. Guarded. 411. Properly the verb signifies to guard by the power of a charm, as in Milton's Il Penseroso—

"Or the bell-man's drowsy charm To bless the doors from nightly harm."

So too the proverb—

"A penny to bless oneself with," i.e. to keep out the foul stool hunger.

(The type of the cross on the reverse of the penny has probably
Glossary.

no connexion with the phrase). Spenser also has—

"From blame him fairly blest."

quoted by Nares, who needed not to have hesitated at all about rendering it "secured."

Bochero. The craft or art of the butcher. 49.

Boider. past part. Embodied. 245.

Boidill, adj. Material (said of a church, as an edifice). 392. See also p. 243.

Boiglich, adv. Boidill, 268.

Boidily. 195.

Bohemers. Bohemians. 87.

Bosstone. Boisterous; rude. 9.


Bokker. A buckler. 71.

Boik. Bulk. 555.

Bollux, 479; Bollid, 481; past part. of Bollux, Bollux, or Bollun. To swell. See Gloss. to Wiclif's Bible.


Peculiar usage:

"The last stanza of 5. 7. 8"

Boom. Bold. 227. (Bold also occurs 274.)

Boon, Command. 316.

Boonys, pl. 130; Boonys, 155.

Boons, 182; Books, 27. Boons.

(The singular, which does not occur in this book, was no doubt boon. See steam, book, which sometimes reject one a in the plural; but such forms as stain, boate, &c., where the e merely lengthens the vowel a, seem unknown or almost unknown to this MS., and are perhaps a little later in date. See, however, Good; also Zeel. The whole question of the mute e requires much more investigation than it has yet received. Certain preterites are written both with and without a final e: e. g. stood, stode; spak, spake; beng, benge; suttid, suttide, &c.; also lith and yoth occur (though very rarely) as present forms.)


Bothe. Both.

Position in the sentence:

"How both, spak," 75.

"The bothe perman.-" 75.

Bourdine, n. s. Joke.

"To take bozide at." to laugh at. 125.

See Prompt. Parv. p. 44.

Boirning, n. s. Joking; jesting. 120.

Bowlabeff, (explained by reck.) Propitions. 200, 262. (Tr. of promun.)


Broche, n. s. Breeches. 110.

Brade, Broad. 25.

Bread. Bread. 225.

Breffe, w. n. and a.; pret. Breft, 225; past part. Breffing, 239; Breft, 17, 86. To burn.

Bressing, n. s. Barren. 33.

Bread, Bred; in this sense "young birds, opposed to foole."
219. Apparently the plural of 
brid in the sense of brood, not of 
bird. Comp. Gesta Rom. 
p. 196. ( Roxb. Club, 1838.)

"He . . . put thein eueri dage mile, that
the serpent with his bridde myght ilkic hit
oute."

See also Wiclif Bible Gloss., s. v.
Brid; and especially Jamieson's
Dict., s. v. Tod's Birds.

BRIDGE, 338; gen. BRIGGS, 338.
Bridge.

BROCKE. A badger. "Brockeskyu-
nes," 309. Wiclif's transl. of
melotis, Hebr. xi. 37. (Vulg.), for
which see Way on Prompt. Parv.
p. 25.

BRODE, 485; BROOD, 374; comp.
BRODDIR, 80. Broad.

BROTHER, 2; pl. BRITHEREN, 63.
A brother.

BUT. Except.

"Thi eten not, but thei ben waischen."
465.

Quoted from Wiclif, where this
use is very common. Pecock
himself hardly ever joins it with
verbs.

"And but ech . . . schulde haue." 335.
"Thi ben miche to be blamed, but thei . . . kep." 348.

In both which places if may
perhaps have been omitted.

BUT if. Except. 8. Treated
exactly as one word.

"Saue whills and but if he entermete."
437.
"Wanne and but if." 431.

See No BUT. (Obs. But if also
occurs in its modern sense="quod
si, p. 64)."

C.

CAAS, 342; CAACE, 493; pl.
CAASIS, 243; CASIS, 154. A

case. In CAAS, in the case in
which. 231. (But in CAAS
usually= Ir., p. 30, as in modern
English).

CAITIVES. Captives. 479.

CAN (pres. of KUNNE). I know;
am able.

"But if he cas of moral philosophe." 45-
"The more that he can in moral phil-
osophie." 64.
"Mange buISnes suche textis bi heres." 89.
"Y, by what y can." 60.

Also used everywhere by Pecock
as in modern English, for the
auxiliary verb.

Inflection:
1st pers. sing. CAN. . . 69.
2nd pers. CANNEST, 3; CANST.
3, 119.

3rd pers. CAN, 213; KAN, 245;
CANNE, 2;
PL. KUNNEN, 2; KUN, 394.

CARECT. Character; letter. 166.
CAREFUL. Full of care. 377.

CARPENTERIE. The art of the
carpenter. 50.

CARTIS, pl. Charters. 402.
CAST, n. s. Throw of a die.

From this the following phrase
seems to be taken:

"At his last cast," i.e., term of existence.

CASTE, 518; past part. CAST, 528;
CASTE, 122 (pl. form?); CASTID,
53. To cast.

Peculiar usages:

(1) To risk.
"Ferel is castel." 53.
(2) To cast in mind, look for-
ward. 518.
(3) To add. 306, 528.

CATEL. Substance; chattel. 309.
GLOSSARY.

Cathesized, past part. Catechised. 426.
Cathesizer. Catechiser. 427.
Cause, adv. By way of cause. 474.
Cavillacioun. Cavil. 534.
Ceese, v. a. To make to cease. 4.
(Intransitive at p. 320.)
Cense. To offer incense. 169.
Certein. A certain number. 338, 358. (See Gloss. to Chaucer.)
Cerymonyalis. Ceremonial laws. 526.
Chaast. Single (merely opposed to weddid). 492. Similarly, chastite is, “more monastico,” used for celibacy. 311.
Chaffar, 99; Chaffare, 100. Merchandize. (Used metaphorically, 100.)
Chaleng, 152; Chalenge, 558; pl. Chalengis, 558. An accusation.
Chalengeable. Worthy to be accused. 538.
Chalenger. An accuser. 559.
Chalenging, n. s. An accusing. 559.
Charge, v. a.

“Nile thou littil charge,” i.e., neglect not. 413.
Chambre, 166; Chambir, 150; Chambir, 284. A chamber.
Chambring, n. s. The furnishing of a chamber. 521.
Cheep, n. s. Cheapness; plenty. 108.
Cheerte, 274; Chepte, 121.
(1) Cheerfulness. 274.
(2) Merriment; jollity. 121.
(Used in a bad sense.)
Chese, 88, 184; pres. sing. Chethith, 187; pl. Chesen, 381; pret. Chase, 278; Chaa, 349; Chir, 349; Chose, 185; Cheese, 483; pl. Chosen, 448; subj. Chese, 113; imper. pl. Chese, 267; pres. part. Chesing, 230; past part. Chose, 112, 448; Chosen, 244, 559. To choose.
Chesing, n. s. A choosing. 184.
Childli. Childishly; absurdly. 65.
Circumcidid, past part. Circumcised. 526.
Cisme. Schism. 2, 253. (Written also seisme. 139.)
Claustral. Cloistered (monks). 537. (Distinguished from reclusis, i.e. anchorites, whose clausorium “appears to have often immediately adjoined the church.” See Prompt. Parv. pp. 83, 142.)
Clausul, 16; pl. Clausulis, 441. A clause; verse of the Bible.
Claying. Tumult; trouble. 307.
Cleering, n. s. Manifestation. 316.
Clenli, adv. Without mixture of error. Lit. without spot.

“Clenli and clerel dispoit resoun.” 630.
GLOSSARY.

See also p. 167, where the note is right.

(1) To call, i.e. denominate. 4, &c.
(2) To call, i.e. summon. 389, 466.
Cleres, v.a. To make clear. 27.
Cloisterose. Pertaining to the cloister. (Cloistrose observation), p. 517.
Clooth, 303; pl. Cloothis, 271.
(1) Clothes. 303.
(2) Cloth. 259.
Closed, past part. Enclosed. 441.
Closingli. Inclusively. 111.
Colorable. Plausible. 536.
Colorabili. Plausibly. 444.
Colour, 282; Colur, 432; pl. Colours, 281.
(1) A plausible argument. 282.
(2) A figure of rhetoric. 257.
Come. To bring, come with.
"And thei wolen not come her thanky." 368.
(Possibly, however, with may have been omitted by a clerical error, or rather come may have been written for come.)
Comodite, 214; pl. Commo-
Communite. Communion. 134.
Communt, 345; pl. Communtees, 347. A community.

Compleyne. To complain; but used in a middle sense.
"Compleyne hem (themselves) to the iugis," i.e. make their complaint. 396.
Commune, v. n. To have fellowship (with a thing). 177.
Condemn, pl. Condemn, 4.
To condemn.
Confermedl. In a confirmed manner. 249.
Considerable. Capable of being considered. 134.
Contrarite. Contrariety. 455.
(This seems to be Pocock's form, but contrariee, p. 242, has been altered into contrariee.)
Contrarieth. Contravenes. 437.
Contrarose. Contrary. 537.
Consuris, pl. Conertas. 59.
(The plural only seems to occur in Wiel's Bible; see Gloss.: a "conertid is found, Matth. xxiii. 15.)
Coot, 85, 231; pl. Coottis, 519. A coat.
Coppid. Crested. Metaph. haughti-
ty. 123. (See Rich. Dict., s. v. Cop.)
Corintheis, 56; Corinthes, 56. Corinthians.
Corown. Tonsure, or rather circle of hair left by the tonsure. (Tr. of corona, and explained by tonsura, see note), 387. The dandelion (i.e. its calyx, the seed being blown off) was called Priest's Crown. Cotgrave Diet., s. v. Dent. The origin of the tonsure is thus given by St.
Glossary.

Jerome:—"Hane coronam habi-
"bert ab institutione Romana:
"Eccelesiae in signum regni quod
"in Christo expectatur; ratio
"vero capitis est temporalium
"omnium depositio."—Quoted in
Decret. c. xii. q. 1.
Correcticous, 1, 2.; pl. Corre-
icious, 394. Rebuke. (Distingui-
guished from Correcious, 1;
q.v.)
Cor recte. To rebuke. 2.
Cor recting. Rebuking. 1, 2.
Cor rex, 212; Cor rex, 114, 163;
(past part. of Ker e. See Gloss.
Wiel. Bible,) Curved.
Cosse. A kiss. 271.
Cost. See Needs cost.
Costhose, 371; Costhose, 370;
Costhosell. Expensively. 193,
377.
Costhoseness. Costliness. 553.
Couteable, adj. To be coveted.
271.
Couteise. Covetousness. 148,
303.
Couteable. Convenient, suitable.
124, 125.
Coute, 345; pl. Coutes, 348.
A convent. See Prompt. Parv.
p. 97.
Couterchiff, 118; pl. Couterchefs,
119; Couterheffis, 119,
123; Kiferheffis, 123. A head-
cloth; kerchief. See Prompt.
Parv. p. 272.
Couter, r. n. To encounter. 72.
Coup. A cup; but here used for
the pir. tr. of pysse. 293.
Cuppe occurs. 126.
Cousial, adv. In the course of
nature. 133.
Coute (pret. of Kunte), 79;
Koute, 351; 2nd pers. sing.
Couteist, 119; pl. Couteis,
68; more rarely Couteis. 89,
149; see also p. 123; Kouteis,
366. Could. See Guest in
Phil. Soc. Tr., vol. 2, p. 153.)
Crafthose.
(1) Artistic, skilful. 198.
(2) Belonging to a craft or
trade. 430.
Creature. The Creation. 400.
Creeme. Christ. 400.
Cristen, adj. Christian. 152.
(Singular and plural.)
Cristen, n. s. 182; pl. Cristene,
149, 192, 511. Christians, used
substantively, but declined as an
adjective.
Cristenihode, Christianity, i.e.
the state of a disciple of Christ.
69.
Cristente, Christianity, i.e. the
religion of Christ. 535.
Culines. Cruity. 324, where
Culete also occurs.
Cumberunce. Trouble; care.
537.
Cumpinning, 331; Cumpinnes,
159. Intercourse.
Cris-cite, Niceness. 553. Ex-
plained by arsificiositas. Prompt.
Parv. p. 93.
Curtis, Courtous. 244.
Customeably, Customarily. 413.
Customeable. Habitual (sinister).
414.
Cutter, 50; Cullerie, 50.
The art of the cutler.
GLOSSARY.

D.
Dai, 250; pl. Daies, 250; Deies, 250. A dry.
Damageful. Injurious. 182, 244.
Daminacioun. Damnation. 275.
Daunce, n. s. Metaph. Disturbance, or rather, perhaps, sport. 86.
(Possibly a clerical error for chaunce, but ?).
Deedle.
(1) Mortal, i.e. subject to death (of man). Tr. of mortalis homo. 203.
(2) Mortal, i.e. subjecting to death (of sin). 276.
Deeme, 63; Deem, 106; pres. 2nd pers. Deemest, 63; Deemest, 63; 3rd pers. Deemeth, 450; Deemeth, 231; pl. Deemen, 417; Deemen, 110; pret. Deemed, 244; subj. Deeme, 311; imper. pl. Deeme, 420; past part. Deemed, 63. To judge.
Deeth, 204; pl. Deethis, 376. Death.
Defaute, 2; pl. Defautis, 2.
(1) Fault. 2.
(2) Fail, lack. 6, 9, 343.
Defauti. Faulty. 72, 568.
Defouling, n. s. Defilement. 466.
Deinte. Fondness. 66, 251. See Coleridge's Glossarial Index, s. r.
Daintry.
Deken, 173; pl. Dekenis, 280; Dekenis, 277; Dekenes, 279.
(1) A deacon. 332.
(2) A Levite. 280.
See Bishop.
Dekenhode. Office of (a Christian) deacon. 332.
Delicious. Delectableness. 255.
Delutng n. s. Usually explained by digging, but apparently distinguished from it in several passages quoted in Richardson's Dict., s. v. Delve. Delf is used for a mine, and to delve appears to mean to dig deep. 228. See Prompt, Parv. p. 118.
Deluyrance. A discharge of a thing; (said both of the giver and the receiver). 404.
Demene, v. a. To manage (land); conduct (reasoning). 87, 312.
Demenys, pl. Managements. 289, 290.
Denarie. A Roman denarius; the tribute-penny. 140.
Denounce; pres. part. Denouncing, 398; past part. Denounced, 398. To announce.
(1) To separate; divide. 134, &c.
(2) More rarely, to depart.
"Whanne eche departed." 174.
"Whanne he were departed frothens." 197.
(The latter example shows the origin of the modern usage.)
Departable. Separable. 282.
Departing, n. s. Partition. 278, 407.
DEPP, 38, 541; comp. DEPPIN, 159. DEEP; low.

"Summen wolon knele deppre." 130.

DESPENSATORIUS, pl. Dispensers, 409.

DETECTE, r. a. To accuse, 88.

DETRACTE, r. a.; pres. pl. DETRACTEN, 417. To vilify.

"Thi detracten the chere." The active use occurs also in Drayton, cited in Richardson's Dict., s. v.

DEVSELLI, prop. Dividedly; but used technically in law to express the testamentary gift of lands (not chattels) by partition. (Opposed to jointly). 398.

DIE, n. s. A deed, 159. (But dede and dade also occur, 259.)

DIFFAME, n. s. Evil report, 78, 110.

DIGNE. Worthy, 90.

DISCIPLEHODE, 295; DISCIPLEHODE, 295. The state or office of a disciple.

DISCOUR, r. a., 320; pl. DISCOURDEN, 320. To disagree.

DISCOURRIE, pres. part. DISCOURRIE, 206; past part. DISCOURRIED, 206. To uncover; make bare (a crucifix).

DISCURRIE, n. s. Description, 526.

DISCRIVE, pres. part. DISCRIVE, 277; past part. DISCRIVE, 408; DISCRIVED, 401; DISCRIVED, 408. To write.

DISTIR, past part. Put out of one's case, 570.

DISTINGUE, pl. Pastimes of performers in disguise.

"Now, if you please, sir, art 570.

"Thee wise, I know thee wise, sonny. In the array of thee knight, sir." Chaucer's Flower and Leaf. See also Richardson's Dict., s. v.

DISPERCEII (past part. of DISPERCE or DISPERCIE or DISPERCLE. See Richardson's Dict., s. v.) DISPERSLED, 318.

DISPLEASEANT. Unpleasant; displeasing, 522.

DISPLAINABLE, verb adj. Unpraiseworthy, 325.

DISTROYED, 234; DESTROYED, 86; past part. Destroyed. (Destroy and Distroyed also occur 110, 234.)

DISTURBLANCE, 2, 87, 253; pl. DISTURBLANCES, 401. A disturbance.

DISTURBLERS, pl. Disturbers, 139.

DISTURBLED, past part. Disturbed, 329.

DO, 90; pres. sing. 2nd pers. DO, 63; 3rd pers. DOETH, 223; DOETH, 34; pl. DOON, 75, 39; pres. sing. 2nd pers. DOINT, 259; 3rd pers. DION, 34; pl. DIONEN, 35; subj. DO, 2; pl. DION, 416; imper. DO, 190; pres. part. DIONE, 237, 420; past part. DION, 114; DIONEN, 111; DO, 13; Do, 1. Three of these forms occur in the same sentence, 238. To do.

Peculiar usages:

"Do not write to everyone." 1.

"Do not be late to death." 2.

DOUBLE. Capable of being done, 1:34.

DOCTOR MONKFISHERS, pl. A nickname for a certain class of Lotlands, 87.
DONATURS, pl. DONORS. 412.

DONET. A grammar; so named from the grammarians Donatus.
(See Cotgrave’s Dict., s. v. Donat.) The Donet into Cristen religion, and The folower to the Donet, are titles of two works of Pecock, often quoted in The Repressor (see Index), who says,
(Donet, MS. fol. 1):—

“As the common donet berith himselfe to-wards the full kunnyng of Latyn, so this booke for Goddes laws: threfore this booke might be conveniently called The Donet, or key to Cristen religion.”


DOOLE, n. s. Dale; distribution. 375.

DOM, 17; DOM, 473; pl. DOOMTS, 179; DOOMES, 485; DOMES, 179.
(1) Judgment (of reason). 179, &c.
(2) Condemnation. 421.

DOSERS. Expl. by paniers. 30.

DOTIP, past part. of DOTE. Be-foaded. 145.

DOUBLE. Guilty of duplicity. 152.

DOUTABLE. Doubtful. 88.

DOUTIR, 176; pl. DOUTRIS, 500.
A daughter.

DOUTY. Active (into good works). 14.

DOUTYNES. Activity, perseverance. 342.

“The principal circumstance of dutines... is excellent hardnes.”

Follower to the Donet, MS. fol. 99.

DRAW, 228; pres. 3rd pers. sing. DRAWITH, 66; pret. DROWE, 194; past part. DRAWE, 277, 305; DRAWN, 343; DRAWN, 163.
To draw.

DREDGE, 87, 165; pres. 3rd pers. sing. DREDDITH, 507; pl. DREDEN, 522; imp. pl. DREDGE, 482; pres. part. DREDING, 224; past part. DRADE, 249. To dread; fear.

“It is full much to dreed;” i.e. to be feared 331.

DREDFUL. Full of fear. 509.

DRENCH, 274; pres. pl. DRENCHEN, 303 (prop. to drown, see Gl. Wiel. Bible, but metaph.) To destroy (a man, leisure).

DRESSE, 42; pres. part. DRESSING, 251; past part. DRESSID, 2.
(1) To address, 2.
(2) To guide, direct, 42, 73.

DRIYE, 291; pres. pl. DRUYEN, 8; pres. part. DRYING, 372; DRIVING, 373; past part. DRY-EN, 373; DRYE, 443.
(1) To compel. 253.
(2) To conclude, prove. 443, &c. Sometimes joined in this sense with “out.” 8.

DUCEHODE. Office of a duke 429.

DUKE, 197; pl. DUKIS, 381, 460.
A leader of any kind. (Joshua and bishops so called, n. s.)
Dure, v. n. 326; pret. Durid, 325. To endure.

Encerce, v. a. To ensearch.
(1) To look into a thing, in order to discover the object of search. 71.
(2) To discover. 360.
See Richardson’s Dict., s. v.
Ensearch.

Eelde, adj. 269; Eeld, 479; comp. Eldre (men), 464, 465; Eeldir (story), 356; Eldir, 210; sup. Eldhist (ordinantia), 394; Eeldist (time), 406. Old, ancient. (Pecock also uses the form oolde, 269; oold, 307.)


Eendi, adv. Finally. 462.

Eftsoone. Again; for the second time. 142, 172, 201, 254, 262, 294, 540. (See Waterland’s Works, vol. x. p. 226.)

Eir, n.s. The air. 350.

Eke (rarely used by Pecock).
(1) Also. 209, 399.
(2) Therefore also. 8.

Ellis.
(1) Else (in various senses).
“Somewher ellis.” 32.
“For ellis God had ben, &c.” 137.
(2) Often almost redundant, but in the sense of “otherwise.”
“But if (i.e. unless) the bothe partes shulden be herd . . . ellis myself euys.” 383.
See also p. 410.

Enamelis, n.s. Enamel. 126. On the art of enamelling, see Mr. Way on Prompt. Parv. p. 260.

Encense, v. n. To burn incense. 169.

Encensis, pl. of Encense. Incense. 162. See Exod. xxv. 6. (Wiel.)

Eresco, v. n. To increase. 347.

Enformeis, v. n. (pres. part.) Teaching.

Enhabit, v. n. To dwell (on the earth). 146.


Enquirance, 134; Enqueiraunce, 227; pl. Enquirancis, 188. Inquiry.

Ensampilal, adj. Setting an example. 293.

Ensampilal, adj. Setting an example. 309.

Ensampil, v. a. and n. 168, 255; pret. Ensampilid, 301, 310, 311; Ensampil, 311; pl. Ensampili-
den, 314; pres. part. Ensampil-
ing, 127; past part. Ensampilid, 311.
(1) To set an example of (a thing). 311.
(2) To set an example. 314.

Ensampilers, pl. Setters of examples. 412.

Ensampling, n.s. 309; pl. Ens-
samplingis, 309. The setting of an example.
Enthecomme, r. n. To intercommunicate. 49.

Entermeene, r. n. 49; pret. pl. Entermeeneden. 50. To intervene. Distinguished from Entermeete:

"Not to entremette, neither to entermeene." 49.


Entermeting, n. s., 220, 556, 557; pl. Entermetingis, 220, 556. A coming into contact.

Eny, 7: Eni, 441. Any.

"What eny thing thou schalt have upon eny other," 441, is probably a clerical error for ever. Also Eny, p. 292 (note), can hardly be regarded as anything but a mistake for eny.

Peculiar usage:

"Eny of hem bothere." 526, viz. either.

Ephene, 56; Effest, 56. Ephesus.

Ering, n. s. Ploughing. 228.


"Ering sterreth," i.e. wandering. 480.

"The maner maner, slys wiche summe of the lay peple erren," i.e. stumble.

Erst, adv. Before; first.

"Thanne, . . . and not erst." 403.

Esement. Relief. 120.

Esien, adv. More easily. 268.


Evangeli, 54; Evangelii, 60; Evangelys, 39. The Gospel. (Pecock dislikes to apply the word to any book of the New Testament. See the places referred to).

Evyn, adj. 280; pl. Evyne, 90.

(1) Equal. 280, 326, 424.

(2) Exact. 313.

(3) Fellow.

"Myne evyn Cristen," my fellow Christians. 90.

Evyn, adv., 229; comp. Evener 215.

(1) Equally. 229, 313.

(2) Evenly. 215.

Evynlier, adv. More appropriately. 496.

Evereither, 8; Ever Either, 391; Evereryther, 236. Both one and the other; uterque. See also p. 558, and Gen. xv. 10. (Wiclif's Tr.) See Nevereither.

Everlastinge. Immortality. 7.

Exaumple, r. n. To set an example. 452. (Possibly a clerical error for ensamiple, but?).

Experimental. Having individual experience.

"Experimental witnessers," i.e. eye-witnesses. 468.

F.

Fadir, or Fader, 372; gen. sing. Fadris, 339; Fadris, 250; pl. Fadris, 397. A father.


(1) To fall. 9.
(2) Fall out, happen. 344.

Falshe.de. Falsenhood. 373.

Falsifie, v. a. To prove false (a conclusion). 50.

Falsnes. Deceit. 7.


Feeld, 28; Feld, 28; pl. Feeldis, 275. A field.


Feele, v. a. and n., 412; pres. pl. Feelen, 27; pret. Feelid, 243; pl. Freleven, 448; subj. Feele, 27; past part. Feelid, 448. To think; be of opinion. (In the common sense, 146.)


Feend, 500; pl. Feendiis, 240. A fiend; the devil.

Feerd, 51; Afeerd, 51; past part. Frightened.

Feffers, pl. Presenters; putters into possession of a fee. 399.

Feffid, past part. Enfeoffed, 399.

Felawship, n. s., 376; Felawship, 377. Company; comrades; fellows.

Felow, 285; pl. Felawis, 397, 401.

(1) A companion. 285.
(2) A fellow of a college. 401.

Fer, adj. Far. 154.

Ferforth, adv. Far forward, far.

“As ferforth as it were done.” 73.

See also p. 372.

“In so ferforth that.” 208.


Fersli, 450; Fersely, 533. Fiercely.

Fix, adj. (properly past part.). Fikt. 242, 392.

Flavour. Savour (of fame). 90.

Fleischniode. Fleshliness, gratification of the flesh. 319, 476.


Folowe, 132; Folowye (very rarely; perhaps once only), 314; pres. 3rd pers. sing. Folowith, 115; pl. Folowen, 361; pret. pl.
GLOSSARY.

FOLEWIDEN, 248; subj. pl. FOLEWE, 313; past part. FOLEWID, 236. To follow.

FOLEWINGLI. Consequently. 191.

FOLILL. Foolishly. 171.

FONNED, past part. Befooled. 145.

FONNYS, n.s. pl. and gen. sing. Dottards, fools. 129, 156.

FONNYSCH. Foolish. 156, 241.

FOODE, 304; pl. FOODIS, 303. Food.

FOOL, 442; pl. FOOLIS, 198; FOLIS, 198. An idiot, fool.

FORBARRE, r. a.; pres. 3rd pers. sing. FORBARRITH, 487; past part. FORBARRID, 487. To preclude. Compare BIFORBARRE; and see Capgr. Chron. p. 136, s.v. FORBARRE.

FORREDABLE. Worthy to be forbidden. 470.

FORBEDE, 275; pres. 3rd pers. sing. FORREDITH, 211; pl. FORBEDEN, 457; FORBEDEN, 457; pret. FORBADE, 279; imper. FORBEDE (‘God forbade’), 157; subj. FORBEDE, 253; pres. part. FORBEDING, 478; past part. FORBOWE, 211; FORBOUDEN, 211; FORBOWDEN, 291. To forbid.

FORREDERS, pl. Forbiders. 492.

FORREDING, n.s., 495; pl. FORREDINGS, 495. A prohibition.

FORREERE, r. a. and n. 188, 229; FORREER, 78; pres. pl. FORREEREN, 505; pret. FORBARE, 376; pres. part. FORBERING, 341; past part. FORBORN, 228; FORBORN, 192. To forbear; abstain from.

"Summe forborne al lyme." 505.


For which the abbreviated expression "Goddis forbode" more often occurs. See 23, 98, 99, 228, 233, 537.

FORTH, adv. Forwards, in advance of.

"The processis forth and afore the textis lissing." 52.

FOTHERHAUNCE. Furtherance, assistance. 308.

FOTHERHID, past part. Advanced. 171.

FORTHWARD. Forward. 13.

FORWHIL. Because. 11. (Not interrogative, though often so printed in modern editions of the Prayer-book, &c.) Usually written conjunction in the MS., and treated syntactically as one word; thus, "Forwhi whi schulde he thanne more correcete . . . . than be corrected?" 443.

FORZETE, r. a., 163; pres. 3rd pers. sing. FORZETH, 334; past part. FORZETE, 83. To forget.

FORZETEFUL. Forgetful. 165.

FORZETING, n. a. Oblivion. 236.

FORZECERS, pl. Forgetters. 306.

FOUNDEMENT. A foundation. 418.

FREL. Frail. 165.

FRELNESS, 431; pl. FRELLESSIS, 431. Frailty.

FRELTE. Fraility. 314.

FREER, 558; pl. FREERIS, 553. A friar.

FRO. From. 7. (The modern form seems not to occur in Pecock, unless a vowel follows, as from yuel, 553, and that but rarely.)
FROTHENS, adv. From thence forward. 197.
FUNDATION. Foundation. 250.
FUNDAMENT, 10; pl. FUNDAMENTIS, 11; FOUNDA
timentis. 76. A foundation.
FUNDAMENTAL. Original (hi
torian). 350; (research). 413.
FYNE, v. a. and n., 242; FYNDE, 376; pres. 2nd pers. sing., FYNDETH, 48; pl. FYNDEN, 102; pret. Fonde, 365; pl. FONDEN, 242; FOUNDEN, 249; subj. pl. FOUNDE, 346; past part. FOUNDEN, 249; FOUNDE, 584; FOUNDEN, 192.
(1) To find. 242, &c.
(2) Find out. 249, 331, 334.
(3) Maintain. 376, 377.
FYNDEABLE. Capable of being found out. 41, 97.
FYNDING, 390 (q. r. for a defini
tion); FINDING, 391; pl. FYNDING
S, 391.
(1) Maintenance. 305.
(2) Supply (of balm). 358.
(3) Discovery. 70.

G.
GADERE, 296; past part. GAD
ERE, 201. To gather.
GADERERS, pl. Gatherers. 29.
GARNEMENT, 203; pl. GARNEME
TIS, 231. Dress, garment. (Tr. of
stola).
GASTFUL. Dreadful. 224.
GASTFULLY. Dreadfully. 421.

GEET. A goat. 309.
GENERALTE. Generality.
"In general," i.e. in general, generally. 130.
GESTIS, pl. Deeds. 361.
GETE, 507; pres. 3rd pers. sing.
GETITH, 271; pl. GETEN, 67; pret.
GATE, 226; pres. part.
GETING, 304; past part. GETEN,
102; GETE, 192; GETUN, 42.
To get.
GILEFUL. Deceitful. 151, 484.
GILOURS, pl. Deceivers. 480.
GIST, 284; pl. GISTIS, 406; GESTIS,
321. A guest.
GLETME, n. s.; lit. gluten; met
aph. Attraction. 377. (See Prompt. Parv. p. 198.)
GLEYMED, past part.; lit. smeared;
viscetus; metaphor. caught (as it
were by bird-lime); captivated.
314, 376. (See Prompt. Parv.
p. 198.)
GLOSE, v. a., 47; past part. GLO
SID, 31. To interpret.
GLOSE, n. s., 65; pl. GLOSIS, 55.
A gloss; interpretation.
GO, 238; pres. 2nd pers. sing.
GOOST, 329; 3rd pers. GOOTH, 238; GOOTH, 237; GOTH, 299,
(but in a later hand; see note:
however, LITHE is written by
the first hand, p. 27); pl.
GOON, 52; pret. ZEDE, 225,
(but quoted from Wiclif’s ver
sion, where weuete also occurs,
480. Pecock himself always
uses the pret. of to weende; e.g.
weunte, 328; pl. weuenten, 180);
imp. sing. and pl. GO, 60, 175;
subj. 2nd pers. sing. GO, 175;
GLOSSARY. 647

3rd pers. Go, 131; pl. Go, 236; also Goon, 378; pres. part. Going, 476; Going, 167; past part. Goon, 204. To go.

"Which . . . last goon under for us the laws of death," 204, i.e. undergone.

Godhead. Godhead, 498.

Godsmith. The art of the goldsmith, 50.

Gode, 69; Gode (rare in the singular, and possibly by a clerical error. See Bonynge, above) 44; pl. usually Gone, 14; also Goode, 7, 96; and more rarely Good, 239, 498. Good.

Goode, a., s., pl. 290; Godis, 296.

Goods.

Goostli, adj. Spiritual (deeds), 307.

Goostli, adv. Spiritually. 361.

Government, 1.: pl. Government, 47; Governments, 105.

(1) An ecclesiastical ordinance, 4, (and generally; rendered gubernatio in this sense by Burgh).

(2) Practice of any kind. 67, 371, 463.

(3) Practical truth. 1, 11.

Graceful. Agreeable. 66.

Graecosell. adv. By the help of grace, (opposed to natural). 305.

Graffid, past part. Grafted. 68, 69.

Graham (grand merci). Thanks. 130.

Graunt Vadi. A grandfather. 150.

Gre, pl. Grees. A degree (of any kind).

"Greez soon out of Gree;" i.e. men of school degrees go astray. 80.

Greet, 217; Greet, 248; more rarely (in sing.) Grete, 244; Grete, 375; pl. Greeete, 358; Grete, 248; comp. Gretter, 230, 244, (sing. and pl.) more rarely Greeter, 344; sup, Grettist, 248. Great.

Grew. Greek. 438.

Groundable. Capable of being grounded. 125.

Ground, 125; pres. 2nd pers. sing. Groundest, 6; 3rd pers. Groundeth, 33; subj. pl. Ground, 46; past part. Grounded, 123; Grounded, 122; Ground, 29. To ground.

Groundly, adj. 78, 88, 90; Groundly, 413. Well-grounded (clerks, considerations, &c.)


Gruchers, pl. Murmurers. 480.

H.

Haboundiden, pret. pl. Abounded. 337.


Halewe, 460; pres. pl. Halewen, 258; past part. Halewid, 563; Halowid, 479. To hallow, consecrate.


(*) These forms are written at length in the MS. by the original scribe in each case. To speak generally, however, the same verb has not both terminations, in this MS. at least; m, n, &c., being followed by e; k, w, &c., by i; e.g. zemaneth, spekith. Other letters, as d and g, are not quite so constant; they are usually followed by i, but sometimes by e. See Fynsh, Grounde. At p. 46, bringith and bringeth are both found, and are written at length in the MS., but the former is in another hand. Such a form as zemaneth is a corroborative proof that the correction was not made by the original scribe. See 264, note.

(*) The transitive preterite (not occurring in this book) is hanged; but this, also, is intransitive in Ps. xii. 9.

Hangement. Hanging, execution. 324.

Happili. Happly. 392.

Happlis. Apples. 160. (But Applis below.)

Harneisid, past part. Harnessed, i.e., dressed; said here of knives ornamented with gold. 556. Harneys is explained in Prompt. Parv., p. 228, by particularum; where the verb also occurs.

Hauet, 1; pres. 2nd pers. sing. Hast, 68; 3rd pers. Hath, 95; pl. Han, 2, 6, 82; pret. sing. Hadde, 296; pl. Hadde, 279, 288; Hade, 433; Hadden, 279, 288; imper. sing. and pl. Haue, 226, 177; subj. Haue, 2; pl. Haue, 168; pres. part. Having, 252; Hauyng, 34; past part. Hap, 12. To have.

Peculiar usages:
(1) To maintain.
"fit we move hawe that his ȝifte," &c. 98.
(2) To prove.
"Thou it may be had bi the textis." 95. See also p. 227, 343.

Haunt, n. s. Practice. 103, 248.


Haunting, n. s. Practising, frequenting. 188, 236.


Hayward. A foreman, 383, where it is explained by overseer. See Vision of Piers Ploughman, v. 13,624; and Prompt. Parv. p. 234.

He, pers. pron. nom. m., and sometimes, when emphatic, n.; he, 1; it, 4, 8. (The nominative plural used by Pecock in all genders is Thei, 3, 5, 67.)

Head, 52, 437; pl. Heedis, 439; Hedis, 28, 52. A head.

Heedhode. The state or office of head. 439.

Heer, 118; pl. Heeris, 118; Heris, 124. Hair of the head.
HERE, 200; HERE, 242; pres. 3rd pers. sing. HERITH, 156; pl. HERREN, 148; pret. HERDE, 221; pl. HERDEN, 187; subj. pl. HERRE, 6; pres. part. HERING, 74; past part. HERDE, 253; HERD, 208. To hear.

HEREABLE, 74, 209; HERBEABLE, 210. Capable of being heard.

HEESTIS, pl. Commands. 465.


HEGGE, 511; gen. HEGGIS, 184; pl. HEGGIS, 517. A hedge.

HEGGE, r. a. To hedge in; to inclose. 517.

HELPE, r. a., 160; pres. 3rd pers. sing. HELPE, 263; pl. HELPEN, 211; imper. HELPE, 261; pres. part. HELPING, 261; past part. HELPEN, 383; HELPE, 284. To help.

HEM. Them (in all genders). 2, 4, 67. (Properly dat. pl. and acc. pl. of HE, SCHE, IT, which are the nominatives used by Pe- cock, pp. 1, 7.)

HER, poss. pron. (strictly gen. pl. of HE, but used in all genders, 3, 67, 221, 9); gen. HERIS, 397; HER, 479; pl. HER, 3. Their, theirs.

HEREMYTTIS, pl. Hermits. 838.


HILDID, past part., 323; HILD, 350; HILDE, 356. Poured. (Tr. of infans). See Gloss. Chauc., s. v. HYLDE.

HILDING, n. s. Pouring (out of texts). 89.


HIR, pers. pron. (obl. case or cases of SCHE). Her, 495, 499.

HIR, poss. pron. (strictly gen. of SCHE), 230; pl. HIR, 483; HER, 495. Her.

HIS, poss. pron. m. and n., 1; pl. HISE, 15; (and more rarely) HIS, 9. HIS, 1; ITS, 10, 22.

HISTORIERS. Historians. 366.

HISTORICAL. Historical. 66, 293.

HIŻED, past part. Raised. 249.

HIŻING, n. s. Elevation. (Tr. of exaltation). 201.

HOLDE, 8; pres. 2nd pers. sing. HOLDIST, 175; 3rd pers. HOLDITH, 153; HOLDETH, 93 (but by another hand. See HANGE); pl. HOLDEN, 5; HOLDUN, 117; pret. HELDE, 494; pl. HELDEN, 233; subj. pl. HOLDEN, 91; pres. part. HOLDING, 481; HOLDING, 71; past part. HOLDEN, 10; HOLD, 144; HOLDE, 5. To hold.

HOLDING, n. s. 5; pl. HOLDINGS, 5. A tenet.


HOMELI, adv. Intimately. 53.

HOMELYNES. Intimacy (with a god). 244.

HOND, 2; HOOND, 150; pl. HONDIS, 29; HOUNDIS, 30. A hand. (For Bere an Hond, see Bere).
HOOL, 2; HOOLE (but in a later hand), 66. Whole.
HOOLSUM, 64; HOLSUM, 67
Whole-some.
HOSTI, v. a.; past part. HOSTILD, 35;
HOSTILD, 135. To administer
the eucharist to a person.
"Ech man sothe be hostild." 35.
HOSTI, n. s. The eucharist. 461,
563.
HOW, 94; more rarely HOU, 336,
393.
Peculiar usages:
(1) "As some may a viciose man . . . .
find the dew understandling of Holl Script-
ure, how soon may a vertuous man finde;"
"i.e., a virtuous man may.
(2) "Thei ben stabill endeuid, how
stabil," &c., i.e., as stably as. 394.
HURKE; pret. HURTID, 227; past
part. HURTID, 110. To hurt.
HOUSEWIFSHIP. House-wifery. 230.
IMPROVED, 5, 63, 103, 562. To
disprove. Explained by "to
prove untrue." 562.
IMPROVING, n. s. Disproving. 5.
IN, prep.
Peculiar usages:
(1) On.
"Hangid is the cros." 563.
(2) In.
"Forto see images into the seed dew
maner." 233.
"A vertu caused of God into a creature;"
135.
(3) With respect to.
"The prayer of trevithis is in hem
worthier than the reverence of hem; as the lord of
money is worthier in the money than be that
hath it by mustring and schewing it conffil." 82.
(4) It is joined to many nouns
where an adverb is now employed,
e.g., in special, i.e., specially. 562;
though this use is still retained
in other cases, as in general.
INCLUDINGL. Inclusively. 111,
127.
INCLOYABLE. Propitious (Tr. of
pronoun). 262.
INCONVENIENT, n. s. Inconvenience,
79, 81. (INCONVENIENCE also
occurs; see pp. 263, 411.)
INFERRE, v. a.; pres. 2nd pers. sing.
INFIRMIST, 175; 3rd pers. In-
fermeti, 363. To weaken.
INFOLKING, n. s. Following, imi-
tation. 313.
INGRAFFID, past part. Introduced
(said of a quotation). 563.
INLASSE THEANNE, or IN LASSE THAN.
Unless. (See p. 175.)
"Hou elles schulde ey man be bold, &c.
. . . in lasse than he hadde a stable riht
ferto ask . . . his lifftode of his parsonche:" 363.
GLOSSARY.

See also pp. 51, 113, 386. In
lasse thanne corresponds to In as
much as; and hence emerges at
once the etymology of the word
unless, which has hitherto been
the erce lexiconographorum. See
Richardson’s Dict., s. v. Unless.
INHEMING, n. s. Diligent reading;
research. 37.
INTELLEXCION. Intellect, reason;
(as distinguished from affec-
INTERESSE. Concernment. 87.
INTO, prep. (often written divisim
in to).

Peculiar usages:
(1) Until.
"Fro Petir into the dal of Damasun." 599.
"In to tyme he be sure." 76.
See also pp. 86, 536.
(2) Towards.
"Sehe did a good work into him." 181.
(3) For the furtherance of, for.
"Soun into religion." 552.
"Sehe did it into the hireyne of him." 181.
INOLITE. Noisy mirth. 121. Used
in a bad sense; explained by
INOWSTING, n. s. Fighting in a
tournament. 256.
JUDICIALIS, n. s. pl. Judicial laws.
18, 19, 526.
I3E, 3; pl. I3EN, 74, 153. An eye.
K.
KAN. 245. See CAN.
KARK, n. s. 307. See CARK.
KEPE, n. s. Watch, heed. 583.
KETE. Bold. 5.
KEVERCHIEF. 125. See COVER-
CHIEF.
KINDE, n. s. Nature; natural rea-
son, 13 (q. c.), 153.
KINDELI, adj. Natural. 132.
KINDELI, adv. Naturally. 63, 94;
KINREDI, 278; KINRED, 173; pl.
KINREDIS, 278. A tribe (of the
Jews). See Ps. xcvii. 7.
KISSE, 207; pres. pl. KISSEN, 207;
pres. pl. KISSEN, 270; KESSI-
DEN, 270 (bis); pres. part. Kiss-
ing, 555; past part. Kissid, 562. To kiss.
KNOULECHE, 92; pres. 3rd pers.
sing. KNOULECHIT, 344; pl.
KNOULECHEN, 104; pret. KNOU-
LICHID, 178; pres. part. KNOU-
LICHING, 387; past part. KNOU-
LICHID, 92. To acknowledge.
KNOWE, w. a. 10; pres. 3rd pers.
sing. KNOWITH, 53; pl. KNOWEN,
199; pret. KNEW, 349; pl.
KNEW, 14; KNOWN, 14; subj.
sing. KNOW, 313; pl. KNOWEN,
272; pres. part. KNOWING, 6;
past part. KNOWE, 15; KNOWEN,
21; KNOWN, 53. To know.
The Lollards called each other
"known men," as being known
of God, or elect, see p. 53; and
Foxe’s Martyrs, passim.
KNOWEABLE. Capable of being
known. 41.
KNOWING, n.s. Knowledge. 2, 93.
Knyt, past part. 82; Knyžt, 82.
Knyt, joined.
Kunne, infin. v.a. and n., 36, 181;
pres. part. Kunnyng (see below);
past part. Kunnen, 16; Kunne, 25. To know.
"That schulen ñowte rede." 182.
See Can, Couthe.

Kunnyng, adj. (strictly pres. part.) 93; comp. Kunnynger, 335.
Kunnyng, n.s., 2; pl. Kunnyngis, 49.
Kunnyng, knowledge, science. See also p. 7, 10, 16, 54, 61, 81.
Kutteable. Capable of being cut away. 160.

Lafe, 156; Lawfe, 156; Lawfe, 120; pret. Lawfe, 120. To laugh.


Leccheries, pl. Sensual courses.
(Tr. of luxurias.) 478.

Lecchouris, pl. Fornicators, sensualists, (distinguished from Avoutris). 103.

Leche, 3, 508; Lecche, 507.
Usually explained by physician in glossaries, but expressly distinguished from physician by Maundevile, p. 238: he seems to be inferior to the physician; much like our apothecary. The leche gave medicines (see p. 507), but was also a surgeon. (See Spenser, quoted in Richardson's Dict. s. v.; and Prompt. Parv. p. 291).


Lefeer, adv. 78, 85; Lefen, 91.
(comp. of Lef). Sooner, rather.

Lefful. Lawful. 135. For the distinction between leeful (licetus) and lawful (legitimus), see Prompt. Parv. p. 366.


Glossary.

Leerne, 58 ; Lerne, 58 ; pres. pl. sing. Leerndest, 62 ; pl. Leernden, 18 ; pres. part. Leerndyng, 39 ; past part. Leernd, 39 ; Lerne, 50. To learn.

Levis, pl. 212 ; Leeuys, 213. Leaves.

Leif, v. a. 52, 145 ; pres. 3rd pers. sing. Leith, 258 ; pret. Leide, 224 ; pl. Leiden, 309 ; past part. Leid, 158. To lay (a wager 145; siege to a place, 238; one's self, or anything, down, 224, 309; aside, 158; enameled on a cup, 126; out expense, 91).

Leisernyt, adj. Leisurely. 541.

Leit, n. s. Lightning. 482. Not the same word as Licht, y. e., the orthography of which is uniform, apparently. See Gloss. Wiel. Bible, s. v. Leit.


Lesing, n. s. 51, 351 ; Lesing, 339 ; pl. Lesings, 150. Falsehood.

Leite, 90, 160 ; pret. Leete, 355 ; pl. Letten, 120 ; imp. Lette, 516 ; pres. part. Letting, 279 ; past part. Leite, 158. To let, i. e. permit; let out to farm.

Lette, 309 ; pres. 3rd pers. sing. Lettith, 309 ; pl. Letten, 3, 208 ; pret. pl. Leittiden, 245 ; subj. sing. and pl. Lette, 178, 253 ; pres. part. Letting, 340 ; past part. Letteid, 171. To let, i. e. to hinder.

Letters, pl. Hinderers. 3.

Leittyd. Learned. 355.

Leue, 123 ; pres. 3rd pers. sing. Leueth, 123 ; pl. Leuen, 67 ; pret. Lefte, 325 ; pl. Leften, 233 ; Left, 247 ; subj. pl. Leue, 4 ; pres. part. Leuyng, 177 ; past part. Left, 158 ; Lefte, 138. To leave.

Leuke Remembrancis. Slight or lukewarm remembrances. 184.


Lewidli, 415 ; Lewideli, 65. Ignorantly.

Lewidnes. Ignorance. 241.

Leyser, 9 ; Leiser, 129 ; pl. Leyseris, 395. Leisure.

Lie, v. a. To utter falsely.

"Many lessenis y have herd hem lie." 158.

Lift, adj. Left (hand). 530.

Ligge, v. n. 272 ; 1st pres. from to Ligge ; 3rd pers. sing. Liggith, 113 ; Legith, 29 ; pl. Liggien, 27, 150, 233 ; 2nd pres. from to Lie. 3rd pers. sing. Lieth, 150 ; Lithe, 27 ; Luth, 165 ; subj. Ligge, 6 ; Lie, 272 ; pres. part. Ligging, 24, 31, 40, 52. To lie (prostrate in a chamber or grave, &c.; in wait; together.)

Lijff, 539 ; gen. Lyuys, 536 ; pl. Lijfis, 323. Life.

Lijflode. Livelihood. 342.
LIKE, v. n., 142; Likith, 186; Likith, 267; pret. Likid, 151. To please. 
“Whanne it likith to God.” 196.
Likeli, adv. In a likely manner. 133, 246.
Likening. Probably. 305.
Lill, adj. and adv. 16; Little, 16; comp. Lasse, 84 (see Inlasse); sup. Leeste, 147; Leest, 272; Leste, 213; Lest, 158. Little.
Litt, n.s. 16, 48, 97, 482; pl. Littis, 170. Light. (See Leit.)
Lit, adj., 100; comp. Littier, 294; Littir, 268. Easy. “It is lit for to answer.” 100.
Littles. Easily. 353.
Littleness. Thoughtlessness. 344, 357.
Logge, 521; past part. Loggid, 521. To lodge.
Loke, 135; imper. sing. and pl. Loke, 482, 539; past part. Lokid, 77. To look.
Lollith, pret. Dangled. 374.
Long, adj. and adv., 121, 562; Longe, 249; comp. Longer, 64, 121; sup. Lengist, 133. Long.
Longe, v. n., 34; pres. 3rd pers. sing. Longith, 1; pres. part. Longing, 183. To belong.
Loone. Loan, money on loan. 16.
Loore, 68, 86; Look, 293. Doctrine.
Lothee. To loathe. 342.
Lothinness, pl. Disinclinations (“into good.”) 114.
Lottynge, n.s. Allotment. 198, 278.
Louce, 441; past part. Lousid, 441. Loosed.
Lowtynge, n.s. Obeisance. 562. See Chaucer’s Test. of Love (quoted in Rich. Dict.).
Louze, 207; comp. Louzer, 207; sup. Louzist, 207; Louzest, 207. Low.
Lycurry. An allowance (of victuals from an abbey). 392.
Glossary.

Mr. Way's note on this use of the word, and on the practice of certain abbeys in dispensing liveries. See also Blount's Glossogr., s. v. Livery.

M.

Maistrie, n. s.

(1) Mastery, victory.
 "To haue the maistrie." 254.

(2) A feat.
 "He dide a maistrie passing his power." 50.
 See also p. 539.

(3) Force.
 "More... than this can not be had by maistrie of Poules processo" (i.e. text). 255.
 See Gloss. to Chaucer.

Maistris Liers, pl. False teachers.
 (An inverted tr. of magistri mendaces. For the double plural see Guest in Philol. Trans. vol. 1, pp. 74-76). 478.


(!) Always written in the MS. and but caas is never written as; waurnyg and warnyng are both written at length; so that mad is probably the true interpretation of the contraction. In Capgrave's Chronicle both pret. and part. past are written mad at length. See p. 5, and fac-simile (or MS. pp. 1, 175. Bibl. Univ. Cant.).

Makeable. Capable of being made, 134.

Making, n. s., 47; pl. Makingis, 45. An institution.

Maner, 471; pl. Maners, 471. A manner.

Peculiar construction:
 "What maner men." 516.

But Pecock has also the common expression; e. g. "maner of cleriis." p. 88. See Gloss. to Chaucer.

Maners, pl. Manors. 401.


Mankind. Human nature, the human race. (Abstractedly and concretely).

"God descended into mankinde (i.e. among men), and... couplid to him a singuler mankinde (i.e. the nature of one of them)." 345.

Manli, adj. Human (opposed to godly). 330.

Manli, adv. In a manly manner. 341.

Mansleer. Manslayer. 177.

Marchaundie. Merchandize. 478.

Marchaundis, pl. Merchants. 480.

Marchaundising, n. s. Trading. 158.

Marchionat, n. s. Marquisate, (Anglicised from marchionatus, for which see Ducange):
 "The marchionat of Anchon," i.e., the marche of Ancona. 899.
MARKABLE. Remarkable (words). 447.
MASE, v. a. ; pres. part. MASING, 230; past part. MASHING, 143. To bewilder.
MASONRY, 50; Masonrie, 49. The art of the mason.
MAUNDMENT, 100; pl. MAUNDEMENTS, 464. A commandment. (Comauandement also occurs, pp. 538, 464.)
MAWMET. An idol. 140, 141. (Probably derived from Mahomet, not from main, a scare-crow. See Selden quoted in Richardson's Diet, and Prompt. Parv. p. 330, and on the other side Coleridge's Gloss. Ind. and ref. to Prof. Key.)
MAWMETRIE. Idolatry. 64.
MEDLIR, past part. Mixed. 545.
MEENE, n. s., 389; MEDE, 388.
(1) Properly, reward, hire.
(2) Improperly, finding or maintenance, according to Peacock, but with a view to effect a special purpose. See his disquisition on the word, pp. 389, 390.
MEENE, n. s., 164, 263; pl. MEENES, 332. A medium, a means.
MEENE, adj. Mediatorly ; intervening. 332.
MEENE, v. n. and n., 332; pres. 3rd pers. sing. MEENETH, 263; subj. MEENE, 250; pres. part. MEENNYNG, 263; past part. MEENED, 390.
(1) To mediate.
"Iohn meeneth or helphith." 863.
(2) To signify, intend. 332, 391.
MEET, n. s., 347; MEET, 347.
Measure.
MEETENESS. Measurement. 347.
MEETHE, n. s. Mead, metheglin. 121.
MEN, 215; MEYE, 518. The lord mayor.
MENTENE, 68; MENTENYNE, 69; past part. MENTENED, 5. To maintain.
MENTINGLY, adv. In one's intention. 444.
MERCIMENTIS, pl. Amercements, deprivations. 367 (distinguished there from several allied words, from fines among the rest, by which it is commonly explained, as by Nares, for example, s. v. AMERCE.) Deprivation is, perhaps, the most correct rendering of amercement. See Johnson's Diet., s. v. AMERCE.
MERELS, pl. The game of nine men's morris. 120.
A particular table with black spots at the angles and intersections of the lines. Each party had nine men. Strutt gives a figure with a full description of the game. Strutt, pl. 30, p. 237."
Fosbr. Encycl. Antiq., p. 690. (The game is still played in some places).
MERTORIE. Meritorious. 561.
MERTORILLY, adv. Meritoriously. 120, 235.
METE TABLE. Dinner-table. 267.
Glossary.


Miche, Myche, Mochie (all on p. 130); Mich, 195; comp. More, 14; Morr, 65; Mo, 14; sup. Moost, 480; adj. and adv. Much. Often joined with adjectives and adverbs, as:

"Myche likeli evidencis." 227.
"To miche homell dele." 65.

More is occasionally added to a comparative, apparently for emphasis.

"For more playner understanding." 344.

(Compare Most Highest in the Prayer-book).

Middis, n. s., 142; Myddis, 142.

Midst.

Miracle, 186; Myracle, 186; pl. Miracles, 187; Myracles, 187; Miracles, 187; Myraculus, 188.

A miracle.

Mo, n. s. More part, greater number.

"The mo of the pople." 529.

See Miche.

Modir or Moder, 159, 555; gen. Modiris, 9; Modris, 66; pl. Modris, 397. A mother (literally and figuratively). Used also as an adj., modir tunge. 159.

Monastik. Solitary, i.e. referring to a single person, opposed to politik. 107.

Monest. To admonish. 445.

Monkehode. Office of a monk. 460.

Moralte. Morality. 155.

Morewe, n. s. Morrow, following day. 24.


Morter, n. s. Murder. 516.

Motyues, pl. Reasons.

"He muste take his euydencias and hisse motyues." 660.

Mowe, v. n. infin. To be able.

"To mowe lawfulli be." 147.
"No man schal mowe putte it down." 69.

See also pp. 104, 141, 297.

The pres. and pret. are used as auxiliary verbs.

Pres. sing. 1st pers. Mai, 147;
2nd pers. Maist, 117, 175; 3rd pers. Mai, 8, 13, (agreeing with two singular nominatives); May, 12; Maie, 250; pl. Mowe, 125, 120 (agreeing with euch); Mowen, 253, 262, 263; very rarely Moun, 273; also May (agreeing with peple). 182; pret. Myzete, 1, 17; 2nd pers. sing. Myztist, 271; pl. Myzete, 279; Myzet, 120. (See Guest in Phil. Trans., vol. 2, p. 156, and Prompt. Parv. p. 346).

Mylde, 203; Mylde, 205.

(1) Mild (Tr. of mansuctus). 203.

(2) Pious (song; Tr. of pius; cf. milde-gaben, Germ., i.e. pious gifts). 205.

Mynde, n. s. Remembrance.

"The mynde of the beneheet." 335.

See also p. 114.

Mynde placis. Shrines of saints. 4, 49. Memorie (August).

MYNDELING, adj. Reminding. Explanation of rememberatijf. 137.

MYNSTRIK, v. a., 85; past part. MYNSTRID, 49, 91. To administer, apply.
"Whanne a treute is . . . . mynstrid to hem." 49.
"Expensis therto . . . . leid out and mynstrid." 91.

MYS, adv. 564; MIS, 60; AMYS, 57. Amiss, mis- (in composition). Occasionally written as part of a word, e.g.:
"This mynchance." 60;
but more usually written and construed as a distinct word.
"This now rebecid foule and mys beringe." 564.
"Thei vndrstonden thik text amys." 57.
"To hem that amys treton the Apocalypse." 64.
"Aixens the mis vndrstonding." 60.


N.

NAMELICH, 2; NAMELICHE, 188. (Changed into namely in Bury's citations.)
(1) Especially. 2.
(2) (More rarely) At any rate.
"Suman or wanelich biliug." 404.
See also pp. 25, 394.

NE.

(1) (As disjunct. particle.) Nor, (used to disconnect small clauses.)
"Not the lasse dyssere, ne never the lasse." &c. 50.
"Neither wete ne drinkt, ne here ne asse ne man ne woman." 227.
"Thei schielden drinke no wijn, neither ale ne here, neither sider, neither any drinke which ma make drunke." 292.

(2) (As cond. neg. particle.)
"Ne were that." &c., i.e., were it not that. 394.
"If ne were this forberring fro touche of money, y schulde lose money more." &c., if there were not, &c. 659.

See also 100.


NEDITH, imper. v. It is necessary.
"That manmys lave fordeith not . . . . the said endowing nedith not to prowe." 320.
But also—
"It nedith not that," &c. 181, 182.

NEEDIS, adv. 9; NEDIS, 188. Necessarily. The full expression is needis (or nedis) cost, (occurring also in Chaucer, Cant. Tales, v. 1479).
"And therfore needis cost it must be grauntid." 301.

See also pp. 141, 372, 393, 399; and Notes and Queries, vol. 5, p. 338 (New Series), where it is explained, by way (cost) of necessity, the needis being properly a genitive.

NEEDISLY, 192; NEDISLY, 295; NEEDSLY, 372. Necessarily.
NEIBOREHODE. Neighbourship, relationship. 512.

NEIKE, v. n. 479; imper. NEIK, 225; subj. pl. NEIKS, 276. To approach, come near.

NEIKING, n. s. 554; NYZING, 555; pl. NEIKINGIS, 556. The act of approaching.

NEOMENTE. Feast of the new moon. 481.

NEETHERER, 1; pl. NETHERERES, 424; NETHERERIS, 426. An inferior.
GlosSARy.

Neuerneither, pron. Neither the one nor the other. 14. (Also written disjunction Neuer neither, 52, 53.) See Euereither and Not eer neither.


Neutralis, pl. An appellation or nickname of a certain party among the Lollards, who probably held some matters of belief or practice to be indifferent. 87.

Newe, adj. New.

Peculiar usages:

(‘‘To reboerce a thing’’ of the newe,’’ i.e. over again, now. 368, 378.
‘‘Religiosis foundun of newe by men.’’ 339. i.e. lately, newly.

Nile, 98; Nyle, 52. (Formed from ne and will, as nolo from volo.)

Subj. pr.

‘‘Who awere wole or nyle.’’ 429.
‘‘Wole ha, nyle he.’’ 52.
‘‘Wole thel, vise thel.’’ 98.

Imper.

‘‘Nile se deecme.’’ 109.

See also pp. 176, 418; but all the instances of the imperative are Scriptural quotations.


No but. Except. 224.

No. Used redundantly with a negative.

‘‘Thei be not necessarie, neithir thei be in so notable degree better.’’ 465.
‘‘No text gooth not so far.’’ 277.

See also pp. 44, 361.

Nobilitees, pl. Noble qualities. 114.

Noble. The gold coin so called, from the purity of its material, first struck by Edward III., and weighing in the time of Henry VI. 108 grains. 402.

Noiose. Noxious. 303.

Noo. Occasionally written for No (adj.).

‘‘Noo bishop.’’ 102.

(Where no also occurs.)


‘‘Noo newe prouyng.’’ 40.
‘‘Noo opener truthis.’’ 97.
‘‘Noo otheri ison . . . and nooo other power.’’ 74.

In combination with One:

‘‘Sithen nooo oon kinde.’’ 108.

In composition = Non in modern English:

‘‘Without nooo being.’’ 342.

(Perhaps only a lengthened form of noo.)

Notabilite, 471; p. Notabili-
tees, 474. An observation.

Not eer neither. Neither the one nor the other. 447. See Neuerneither.

Nowhere. Nowhere. 42, 118, 211. (Nowhere also occurs 208).

Nurisch, n. s. A nurse. 219.

Nye. Fastidious.

‘‘Nye, fommed scisme sowe.’’ 139, 334.


Nye, adj. and adv. 361; comp. Neer, 511; Nyere, 272; sup. Next, 369. Nigh. ‘‘At next
Immediately. 369.

Nyenes. Proximity. 272.
GLOSSARY.

O.

OBEISHE. To obey: 420. (Obeie also occurs 421).

OBSERVANCE. Cautious observance: 226.

OCCASIONABLY. Occasionally: 158, 340.

Of, prep.

Peculiar usages:

1. With.
   "To lose God of at thin herte." 203.

2. Joined to certain words it makes them equivalent to adverbs.
   "Of hard" = hardly: 204.


Office, v. n. 173; pret. pl. Officieden, 174; pres. part. Officing, 173. To officiate, perform divine service. (Officizing and officieden also occur on pp. 173, 174, which are probably mere clerical errors: if not, they must, of course, be referred to as present officier.)

Officying, n. s. Performance of divine services or offices: 173, 522, 538.


Oon. One: 4.


Oonshed, 449; Oonshede, 505. Unity.

Oonis, 359; Oonys, 363. Once.


Ooth, 344; pl. Oothis, 484. An oath.

Open, adj. Evident: 1, 232.

Opened, past part. Made open, or evident: 232.


Or . . . or. = Either . . . or: 516.

Ordinallis, pl. Service-books (containing the directions for celebrating the mass): 203.

Orologis. Dials: 119. (Distinguished from Cloke).

Ostries, pl. Inns: 521, 523.

"Ostrie evidently means "forto loge gisste." 521.

Othir, 4; Other, 2; pl. usually Othiere, 2; Othyre 45 (so written at length, but in a later hand); more rarely Othier, 68. Other. Also used as ἀλλας in Greek, for besides.

"Both presentia and oster laymen." 190.

Over, adv. Besides:

"And ouden to suffer not him do any thing." 508.

This word is also used adverbially (=nimis), and is prefixed to many adjectives and adverbs, and sometimes written as part of the same word; e.g. —

"Ouer thoughtfull, and ouer carkful, and ouermyhe louing toward them." 377.

It hardly seems worth while to include these in a glossary, because the words are really distinct.

Over, prep., 2; Over, 428.

Besides.

"Rememoratif signes ouer and with bearer signs." 200.

See also pp. 2, 13, 47, 358.
Glossary. 661

Ouerer, 1, 2; pl. Ouerers, 105, 299, 393. A superior. (See Peacock's Book of Faith, p. 29.)


Ouerthrowe, 256; past part. Ouerthrow, 208. To overthrow. (The pret. of the simple verb is threwe. 260.)


Ouerwaite, v. a. To look after. 449.

Ourned, past part. Adorned. 193.

Out, prep. Apart from.

"More wildely than thel schulden be suffr'd for to write out of these now seid causas." 72.

"Not coull in . . . writings out of Holli Writ, but also Holli Writt woth." &c. 257.

Outboocing, n. s. A bossing out in relief. 138. See Booce. Also Prompt. Parv. p. 41, which explains BOCYNE OWE by turgoe.

Outdrauzt. Abstract.

"In the extract or outdrauzt of The Benet," i.e. in The Poor Men's Mirror. 541. See Introduction, p. xi.

Outher, adv. Either. 395.

Outre; pres. 3rd pers. sing. Outrith, 471; pres. part. Outring, 89, (where uttring also occurs); past part. Outrid, 90. To utter.

Outwhere. Anywhere. 6, 26, 47, 211, 444.

Owe (See Gloss. Wicl. Bible, s. v.); pres. 3rd pers. sing. Owith, 295; pret. Oużte, 7; out, 218; 2nd pers. Oużtez, 3; pl. Oużte of Oużten, 71, 142; 157 (see note), 232 (see note).

From this preterite (used sometimes then for a present =debeo, as also now,) came a second pret., which occurs in the pl. Oużtiden, 157: I owe, ought. Compare οὐσώκα, formed from οὐσώκα; and wented from won, q.v.

Oynement. Ointment. 162.

P.

Paied, past part. Contented. 271, 303, 528, 552. See Apaied. (But paie and paied occur in the modern sense. 382.)


Paraschens, pl. 391; Parache- nys, 393; Paraschens, 394; Parischenys, 416. Parishioners.

Parcellings, pl. Partitions. 400.

Parchemyn. Parchment. 25.

Pareable. Capable of being pared away. 160.

Parti, 39; Party, 39; pl. Partie, 1. A part.

Passing, adv. 181; Passyng, 181. Surpassingly.

Pees. Peace. 204.


Peple, 4; pl. Peplis, 464, 493. People. Joined to a sing. and pl. verb in the same sentence.

"The peple . . . witnessith . . . and crier." 204.

"Whanne the peple weren clopid." 464.

(From Wiclif.)
PERAUNTURE, 3; PERAUNTUR, 72.  
Perhaps.
PERFIT, 196; pl. PERFITE, 233;  
comp. PERFITER, 193, 348;  
PERFITIER, 560. Perfect.
PERFITING, pres. part. Making  
perfect. 549.
PERFITLI, 12, 52; comp. PERFIT-  
LIER, 253. Perfectly.
PERFITNES. Perfectness, perfection, 314.
PERSEN, pres. pl. Pierce, enter  
(houses). 479.
PERSON, 1; pl. PERSONES, 2, 393;  
PERSONS, 394; PERSONYS, 470.  
(1) A parson. 393, 394.  
(2) A person.  
"A by person." 2, 3.
PESBILL. Peaceably. 363.
PESIBLE. Peaceable. 88.
PENKE, 424; PEINE, 212; PEIN,  
213, n.s. Punishment.  
(1) Correction (used to explain  
泽尔德). 424, 425. See also 429,  
where however it may signify  
pain, anguish.  
(2) Labour. 214.
PHASE. The Passover. 527.
PHILSOPE, 14; PHILSOPHY, 24.  
Philosophy. (Philosophie occurs  
p. 39, but in a later hand.)
PHILSOPHR, 27, 308; pl. PHILSOPHIS, 14. A philosopher. "The  
philosopher" (pp. 27, 308) is the  
title given to Aristotle exclusiv-  
ely, and he is similarly called  
Philosophus by Aquinas in in-  
umerable passages, and perhaps  
by the schoolmen generally.

PILIOUN, 88; PILLEOUN, 89; pl.  
PILions, 88; PILLeons, 92. A  
doctor's hat. "Et tunc solum  
doctorum in theologiam uteban-  
"tur rotundis pileis cum predi-  
"cabant cleris seu populo, et  
"quale ornamentum capitis est  
pileum declarat S. Hieronymus  
in Epistola ad Fabiolam. Sed  
"heu! jam sunt signa sine sig-  
natis seu significatibus in pluri-  
Theol. in Append. ad Hemingford.  
PISTLE, 21 (where epistle also oc-  
curs), 30; pl. PISTLES, 118. An  
epistle, letter.
PITE, 124; PITEK, 303.  
(1) Piety. 124, 303, 262 (where  
"having pites" is equivalent to  
"piteful," q. v.)  
(2) More rarely used in the  
modern sense = Pity, p. 324  
(where it is contrasted with  
cruelty).
PITEFUL. Pious. 200, 262. (Tr.  
of pious.)
PLEGGE, n.s. Pledge. 495.
PLENTOUSE. Plentiful. 89.
PLENTOUSELL. Plentifully. 94.
PLEASANCE. Pleasure, i. e.:  
(1) Subjectively, Liking (of  
the people). 6, 89.  
(2) Objectively, Pleasurable  
service (both in a good and bad  
sense).
"Into pleasure in which y wold peace  
God." 90.  
"Pochers yaus hem to faterie and to  
pleasure." 305.  
(3) Caprice. 393, 426.
GLOSSARY.

PLESAUNTIS, pl. Conveniences. 523. Probably an error for plesauncis (c and t being scarcely distinguishable).
PLITE, 286; PLJT, 517; PLJTE, 307; pl. PLITES, 220.
(1) Plight, i.e. State, condition. 286, 307, 517.
(2) Plight, i.e. Engagement. 220.
POINT, 184; POINT, 236; pres. 3rd pers. sing. POINTIT, 123; pret. pl. POINTDEN, 552; past part. POINTID, 123, 184. To appoint.
POINTING, n.s. Appointment. 184.
Popehode.
(1) The state or office of a pope. 426, 439.
(2) The reign of a pope. 357.
Pore. Poor. 6.
POWRING, n.s. Poring. 85.
PRACTIK, n.s. Practice. 269.
PRECEABLE. Capable of being preached upon (as process or texts). 89.
PRECHER, 88; pl. PRECHERS, 159; PRECHOURS, 159. A preacher.
PRECIOSITE. Expensiveness. 553.
PREESTIAL. Priestly. 450.
PRESEABLE. Worthy to be praised. 173.
PRENT, n.s. Imprint; image. 38.
PRESENTLI, adv. By way of presence.
"God is liik presentli everie where." i.e., in an equally present manner. 183.
PREVED, past part. Approved. 306.
PRINCEHODE. The state or office of a prince. 429.
PRISONED, past part. Imprisoned. 56.
PRISONING, n.s. Imprisonment. 57.
PROBABILITY. Probability. 133.
PROCEDE, 453; pres. pl. PROCEDEN, 453; past part. PROCIDID, 380. To proceed, argue.
"A vens al this blamynge it is procedid," i.e., argued. 553.
PROCES, 55; PROCESSE, 355; pl. PROCESSIS, 93. A part or passage in a book.
"Eny proces or parti written in Holte Writt." 56.
"Eny other book or processe or text of the Newe Testament." 65.
"A long proces of feith writun in the Bible," i.e., a long doctrinal passage, or argument. 50.
"That it (the Tripartite History) schulde be continuud in progress and in processe to The Chirchis Storie" (of Eusebius), i.e., so as to form a part of it. 325.
"It stondith well with the proces (text) of Poul in this present processe" (chapter). 304.
See also p. 52, 396.
PROCUTOUR.
(1) Steward. 389.
(2) Explained by attorney. 396, q.v.
PROPRIE, 49; PROPRIE, 389; superl. PROPRIST, 189; PROPERIST, 166; PROPHIST, 431. Peculiar, proper.
"His proper to him boundis." 40.
PROSE. The second part of a response in a divine office, a sequence. 200, 262.
"Neque enim Romana ecclesia ullas movit prorsus."

Erasm. in Br. n. s. The prose mentioned by Pecock is written in rhyming verse.

Prower. Provider. 467. (Explained by pursegier, 468.)

Pseudo (used occasionally as a distinct word by Pecock). Counterfeit.

"What so greet myself, schulde... hame come &... riches in the pseudo, as came bi her pouer in hem, whanne thei diffameden the trewe apostles?" 333.

See also p. 493. Similarly Schol. Par. De pecie. Eccl.

"Sic ergo patet ex prastelis, qui sunt penetrantes domos et qui sunt pseudo." App. ad Br. Fac. Rec., p. 22, and in other places of the same treatise. Elsewhere Pecock uses it in composition or connexion with Apostolis, p. 342.

Pure, adj. Alone, by itself.

"The reume of pure England." 333.

A modification of the common use in such expressions as "pure voluntie," p. 457, i.e. mere caprice.

Persoing, n. s. The bearing in a purse. 555.

Purtenancis, 212; Purtenauncis, 226. Appurtenances, (furniture of the temple, 226; ornaments of an image, 164, 212.)


"If euy man schal putt, to hem, putt. Godde upon him... venaunces." 55.


Q.

Queer, 205; pl. Queris, 183. A choir.

Querealis, pl. Quarrels. 393.

Questmongers, pl. Informers, persons who make a trade of lawsuits. 316, 340. Distinguished by Pecock from jurors, though sometimes used in that sense. See Nares' Gloss., s. v. Questman, Questmonger. Lewis (Life of Pecock, p. 142) understands Pecock to mean by this word pardonmongers; but this is impossible: they were indeed called questores (see Prompt. Parv. p. 383), and thus Lewis' error may be accounted for.

Quyk, adj., 221; pl. Quyke, 151; comp. Quycker, 243.

(1) Alive.

"A quyk man." 221.

(2) Lively.

"Quyk remembraunce." 183.

"No quyk foot forto go." 221.

Quyke, 237; subj. Quyke, 7.

To revive, quicken.

Quyki, adj. In a lively manner 47, 235.

Quyte, v. a. To requite. 382.
GLOSSARY. 665

R.

RATELER. A rattling spouter (of texts). 88. See Jamieson's Dict.

RATHIR, comp. of RATH. (See Color. Gloss. Ind.)
(1) Sooner.
"Rathir or latir." 94, 95.
(2) More.
"Lijk mitche or more and rather." 11.

RAEYN, n. s., 409; RAVEIN, 429.
Rapine. (Tr. of rapina.)

RECHE, 7; past part. RECKID, 182. To care for, reck.

RECHELES. Reckless. 307.

RECHELENES. Recklessness. 344.

RECLAIME, n. s., 386; RECLAYME, 386. A protest against a thing.

RECLAIME, v. n., 398; pres. part.
RECLAYMING, 398. To protest; so explained, p. 398; this sense, however common now, is not the ordinary one in the older writers.


RECONVENCIOUN. Covenant. 397.

REDE, 213; REEDE, 52; pres. REDITH, 6; pl. REDEEN, 107; imper. REDE, 255; subj. sing. and pl. REDE, 58, 59; pres. part. READING, 277; REEDING, 59; past part. RED, 496; RAD, 496. To read.

REDIER. Easier. 336. (Redi occurs in the common sense in the next sentence.)

REDILL. Evidently.

"The first premise is redili trewe." 129.
"Ful ofte redili thei discorden." 330, q.v.

REDRESSING, n. s. A dressing up again. 86.


REJOICE, 341, 398; pret. REJOICED, 362. To enjoy. See Waterland’s Works, vol. x. p. 266, and Coleridge’s Gloss. Ind., s. v. REIOSHE. (Fecock does not use the word in the modern sense, but employs IOIE instead, p. 28.)


RELIGIOSE, adj. and subst., 319; pl. RELIGIOSI, 504; RELIGIOSES, 504.
(1) Living under monastic rule, a regular, u. s.

(2) Religious, pious. 485, q.v. When used substantively it has of course a plural, e. g.

"Suche religioses machen." 504.
When taken as an adjective the plural form is properly the same as the singular, thus:

"The religioses persone." 504.
But Fecock has also "religiosis persone," p. 523.

See Guest in Philol. Trans. vol. 1, pp. 74–76.

RELIGIOSITE, 453; pl. RELIGIOSITIES, 531. A system of monastic observances.
GLOSSARY.

REMEMORANCE. Remembrance, (a strict synonym). 171.
REXNE, 41, 71; pres. pl. RENNEN, 90; pres. part. RENXTNG, 120, 346. To run. (The past part. RENNE occurs in Pecock's Donet, quoted in the Introduction, p. xxi.)
RENXTNG, Explained by concurrently, 463. See p. 464.
REPE MAN. A reaper. 383.
REPREU, imp. pl. To reprove, -481. (Quoted from Wielif; Pecock himself uses the modern form, p. 488.)
REPROVABLE. In a manner to be reproved. 49, 50.
REPROVES (pl. of REPROVE, which is used by Gower). Reproofs, 476. Compare Bleeue.
REPUGNANT, adj. Inconsistent. 408.
REPUGNE, (1) To fight (joined with azenst). 254.
(2) To be inconsistent ("bitwe xem silf"). 408.
REPUNGLERS, 208, 211; REPUNGLERS, 208. Impugners.
RE. Back again? "Forte hem aske ree have the tithis." 322.
i.e. to ask them to return the tithes back, apparently.
RESTREYNE, n. s. Restraint. 394.
REULE, 416; REWLE, 297; pres. sing. REULITH, 297; pl. REULEN, 67; pret. pl. REULIDEN, 242; past part. REULID, 242.
"It reulth ... prilatis into pouerte," i.e. oblique. 297.
REUDEABLE. Capable of being ruled. 242.

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"It ruleth ... prilatis into pouerte," i.e. oblique. 297.
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RULEABLE. Capable of being ruled. 242.
Glossary

Reward, n. s.
(1) Properly, pay for work done. See Pecock's remarks, p. 389.
(2) Improperly, maintenance, according to Pecock, p. 390. See Meede.
(3) In reward of in respect of; in comparison of.
"In an unproper manner in reward of the first manner." 523.
"The ban be fewe in reward of the other." 541.
See also p. 251.
A row.
"Sewynge in rowe," i.e. in order. 481.
Rewme, 86; pl. Rewmes, 370. A realm.
Reyn, adj., 183; also Reyne, 146, 554. Rainy.
Rial. Royal. 40.
Rialte, Royalty.
"In his most rialte," i.e. at the height of his power. 334.
Riches, 326; Riches, 99; Richesse, 343; pl. Richessis, 296. Riches.
"Ech riches." 343.
"The riches is." 328.
Rishing, n. s. Enrichment. 327.
Risch, 166; pl. Rischen, 230. A rush. In the latter place the Acorus Calamus, L. is probably intended.
Ritvines, 17, 181; Ritvinesse, 450. Righteousness.
"Thei kuelen rombe fer och from other." 533.
"The romber and farther reule." 78.
"Ferther fro them in rombe." 260.
"More or lawre, myer or rombe r." 272.
Rode, 194; Rode, 194. Across.

S.

Sachilegi, 409; Sachilegic, 409. Sacrilege.
Sad. Grave, solid. 88, 91, 129.
Sadelarie. The craft of the saddler. 49.
Sarezenis, pl. Saracens. 99.
Savoury. Agreeable (delivery of a sermon). 89.
Sauter. The Psalter. 247.
Scant, adj. Scanty; few. 184, 530.
Scantly, adv. Scarcely. 15, 88.
Schalt, v. aux., 1st and 3rd pers. sing., 4; 2nd pers. sing. Schalt, 119; Schalte, 175; pl. Schulten, 6; Schule, 342. Shall. Schal occurs once, p. 293, (but certainly by a clerical error,) for 2nd pers. sing.; see note.
Schame, v. n. To be ashamed. 177.
Schamefastnes. Modesty. 124.
(From N. T., where our version retains it in a corrupt form Shamefacedness).
Scheep, 118; pl. Scheep, 225; Scheep, 225. A sheep.
Scherpli. Sharply. 2.
Schillingis, pl. Shillings, but only used as money of account, till the time of Henry VII., who first coined the shilling.

'Thei couthen not rekene a summe into an hundred schillings.' 300.
Scho, 223, 231; pl. Schoon. 347.
A shoe.
Schulde, v. aux., 1st and 3rd pers. sing., 120; Schude, 176; 2nd pers. sing. Schuldist, 444; pl. Schulden, 34, 120; Schulde, 30, 123, 182; Schulden, 410. Should.
Sclaundre, n. s., 348; pl. Sclaundris, 514. Scandal, offence.

Scole, 328; pl. Scolis, 90.
(1) A school for academical exercises. 90.
(2) A school of heresies. 90.
(3) Schooling; discipline. 328. See also Pecock’s Book of Faith, p. 17.
Schrowis, pl. Scroills. (Tr. of pictoria chartarum). 530.
Se, 74; pres. 3rd pers. sing. Seeth, 450; pl. Seen, 32; pret. See, 186, 225; Sithe, 34, 425; Sit, 225; Saxe, 305; pl. Sien, 187; Saven, 246; imper. sing. and pl. Se, 143, 253; pres. part. Seing, 74; Seyng, 232; past part. Seen, 143. To see.

Peculiar usage:

"Alle thingis seen." i., being duly considered. 186.

Seable. Capable of being seen. 74, 162, 545.
Seelde, 221; Seeld, 537; Seelden, 77. Seldon.
Seid, 16; Sel, 62; Seyf, 163; pres. 2nd pers. sing. Seist, 172; 3rd pers. Seith, 63; pl. Sei-
en, 258; pret. Seide, 63; pl. Seiden, 198; imper. Seie, 16; pl. Seie, 86; subj. sing. Seie, 264, 317; 2nd pers. pl. Seie, 31, 253; pres. part. Seyng, 204; past part. Seid, 23; Seide, 200; Seyde, 179. To say.
Send, 388; Send, 127; pres. 3rd pers. sing. Sendith, 52; pret. Send, 360; pl. Senden, 376; subj. Send, 158; pres. part. Sending, 181; past part. Sent, 360; Send, 174; Sende, 364. To send.
Sengil, 184; Syngil, 155. Single.

"This (account) ... is ful sengil to be blesed," i. e., too unsupported by other testimony. 356.
Sentence. Meaning, sense, or substance of a passage. 30, 31, 322.
Sequence. A jubilant hymn, sung in the Mass, 201. See Prose; also Ducange, s. v. Sequentia, who cites from Alcuin, "sequitur jubilatio quem sequetiam vocant."

Sermoning, n. s. Sermonizing, preaching. 88, 89. See Gloss. to Chaucer.
Sette, 461; Sett, 55; pres. 3rd pers. sing. Settith, 64; pl. Setten, 192; pret. Settid, 127, 530; Settide, 461; pl. Setti-
den, 531; imper. sing. Sette,
GLOSsary.

257; subj. sing. and pl. Sette, 155, 169; pres. part. Setting, 121; past part. Sette, 153; Sett, 147; Set, 178; Seet, 3, 486. To set.

Seueralte. State of separation. 50.

Shoned, past part. Shunned. 227.

Side, 78; pl. Sides, 515. A side.

Peculiar usages:
1. "Probabilita, a this side suerta," i.e., short of certainty. 78.
2. "In other sides," i.e., in other respects, or points of view. 515.

Significant, n. s. The thing signified by a sign. 163.

Sijk, 194; pl. Sike, 201. Sick.

Sikir, 8, 76, 91; Sekir, 76; comp. Sikirer, 560; Sikirer, 216.

Safe; generally joined with sure by Peckock:
   "If ye be sikir and suer." 76.
   "The sikirer and suer good." 560.

Sikiri. Safely. 132 (joined with sureli).

Sile, refl. pron. Self. Not inflected by Peckock, who uses it in the following combinations:
My sile, 285. It sile, 16.
Thi sile, 3. Us sile, 164.
Him sile, 87. Zou sile, 87.

Peculiar usage:
"A book is made by him sile," 564, i.e. separately, apart.


Siller. A seller. 469.


Sirre. Syriac. 438.

Sistem, 63, 298; sistris, 155, 298. Sisters.

Sithen, 5; Sylthen, 73. Since.


Sitte, v. n., 123; pres. 3rd pers. sing. Sittith, 300; pret. Sate, 300; Saat, 196; subj. Sitte, 267; pres. part. Sitting, 123.
1. To sit, s. v.
2. To be seen, 333, where the MS. reading (in the note) is correct. See Prompt. Parv. p. 367.

Skile, 9; Skil, 169; pl. Skills, 98. A reason.

Sile, 113; Slep, 540; pres. part. Sleing, 527; Sleying, 527; past part. Slein, 246; Slayn, 157; Slain, 56. To slay.

Slyue. A sleeve. 231.

Smale, 442; pl. Smale, 360, 400; comp. Smaler, 360. Small.

Smelleable. Capable of being smelt. 162.

Smeriti. Pert, smart. 5.

Smertli, adv. Quickly. 47, 194.

Smothie. Smooth. 525.

Smittyng, pres. part. Forging on an anvil. 256.

Socorer. Succourer, helper. 244.

Soile; pres. part. Soiling, 255. To refute. See Assoile.

Solempe, 184; sup. Solempnest, 31. Solemn.

Sondis, pl. Presents sent. 376, 377. See Gloss. to Chaucer.
Sooe, adj. Sore. 295.
Soper. Supper. 461.
Sothelli. Surely, of a surety. 53, 66, 76.
Soereyn, adj., 244; sup. Soevereynes, 244. Sovereign.
Soen, n. s. Sound. 187.
Sowndiers, pl. Soldiers. 516.
Sowe; pres. 3rd pers. sing. Sowth, 228; pret. pl. Sowen, 319; pres. part. Sowing, 228.
Sowne, 437; pres. 3rd pers. sing.
Sowthen, 27, 61; Sowith, 124; pl. Sownen, 288, 417; subj. Sowne, 312; pres. part.
Sownying, 71, 419.
(1) To sound, i.e. (1) agree, 61, 288; or (2) disagree, 71, as it is joined with to or against. Also absolutely, p. 419.
Special, n. s. A particular.
“A special and a particular.” 512.
Specialte. Speciality, particularity. 130. (Opposed to generale.)
Speedable. Theoretical, speculative. 134. (Epithet of truths.)
Speed, 220; Spedy, 219; comp. Spedier, 219. Advantages, ready. (Epith. of image, and condition.)
Speedful. Advantageous, ready.
"It is profitable and speedful ... toto spoke." 27.
"A good and a speedful way." 111.
Speke, 202; pres. 3rd pers. sing.
Spekith, 23; pl. Spoken, 23; pret. 3rd pers. sing. Spak, 23, 202; Spake, 24, 226, 339; pl.
Spaken, 206; subj. Speke, 267; imper. Speke, 226; pres. part.
Spaking, 1; past part. Spoken, 51; Spokun, 203, Spoke, 226.
To speak.
Spende, 283; pres. 3rd pers. sing.
Spendith; pl. Spenden, 370; past part. Spend, 213; Spende, 87. To spend.
Spice, 194, 228; pl. Spicis, 17, 41. Species, kind.
Spille, n. a. and n.; pres. pl.
(1) To perish. 54.
Sporier, 50; pl. Sporiers, 50. A spurrer.
Sporiorie. The art of the spurrer. 50.
Sporis, pl. Spurs. 50.
Sprede, 129; past part. Spred, 213; Spred, 216. To spread.
Squyer, n. s. A square. 135.
Squier, 371; pl. Squieris, 396; Squyres, 370. A squire.
Stabill. Constantly. 548.
Stanling, n. s. Establishing. 91.
Stabler, n. a.; pres. 3rd pers. sing.
Stabilith, 461; past part. Stabilid, 432, 548. To establish.
STAPPIS, pl. Steps. 313.
STARTING, adj. Gaudy; or rather, perhaps, impudent. 371.
STELE, 64, 344; STEELE, 146; 
   pres. 2nd pers. sing. STELIST, 64; 
   pret. STEALE, 155; subj. STELE, 
   343. To steal.
STERRIS, pl. Exhorters. 324.
STERRE, 243; pl. STERRIS, 242. 
   A star.
STIDE, n. s. Stead. 196.
STIE, v. n.; pres. 3rd pers. sing. 
   STIETh, 414; pret. STIED, 60; 
   pl. STIEDEN, 259. To ascend  
   (with or without up).
STIR, 245; pres. 3rd pers. sing. 
   STIRETH, 177; pl. STIREN, 23; 
   pres. part. STIRING, 263; past  
   part. STIRD, 266. To stir up, 
   exhort.
STOLIS, pl. Long robes. 473.
STONE, v. n., 246; pres. 3rd 
   pers. sing. STONDITH, 11; pl. 
   STOONDEN, 394; STONDON, 553; 
   pret. STOOD, 11; STODE, 11; pl. 
   STOONDE, 266; subj. pl. STONDE, 
   184; pres. part. STONDING, 554. 
   To stand. 

Peculiar usages:
   "Stonding at the good," i.e. all the good 
   being allowed to stand or remain. 554.
   "Forto stonde to descoum of the peple,"  
   i.e. depend on their contributions.
STOON, 187; pl. STOONYS, 198. A 
   stone.
STOE, n. s. Store. 303.
STORIE, 351; pl. STORIES, 61. 
   (1) A written history. 351. 
   (2) A historical event. 225, 
   365. 
   (3) A sculptured scene, "sculp-
   tura storiata." 139.

STORIE, v. n.; pres. 3rd pers. sing. 
   STORIETH, 299, 351. To record.
STORIER. A historian. 350, 353.
STORIING, n. s. A relation; history. 354.
STRAWTH, pres. 3rd pers. STREWS. 
   230.
STRECCH, 49; pres. 3rd pers. sing. 
   STRECCHITH, 278; pl. STREC-
   CHEN, 490; pres. part. STREC-
   CHING, 324; past part. STREC-
   CHID, 280; STREIT, 269, 270, 
   372. To stretch.
STRECCHING, n. s. Tendency. 431.
STRENGTH, 282; pres. 3rd pers. 
   sing. STRENGTHITH, 67; pres.  
   part. STRENGTHING, 561; past  
   part. STRENGTHID, 165, 283. 
   To strengthen.
STRENGTHING, n. s. Strengthen-
   ing. 515.
STRONG, 14; comp. STRENGER, 77;  
   sup. STRENGIST, 527. Strong.
STURNE. Stern, rough. 146. (Epithet of weather.)
SUBURBIS, pl. Suburbs, 280. (Sub-
   urbis also occurs, 279.)
SUBSTANCIAL. Solid. 68, 85. (Epithet of clerks.)
SUBSTANCIALL. Solidly. 85. (Joined with learned.)
SUE; imper. SUE, 294; pres.  
   part. SUTING, 321; SEWING, 491. 
   To follow.
SUGET, 217; pl. SUGETIS, 218; 
   SUGETTS, 218; SUGETTIS, 219. 
   A subject; dependent. Used by 
   Pecock both in a civil and eccle-
   siastical sense. 218, 315.
SUGET, adj. Subject. 443.
SUM, 302, 561; pl. SUMME, 185. 
   Some.
Glossary.

Peculiar usages:

"In one place, and not in an other, and
before simme ymace and not before an
other," i.e. particular image. 109.

"And so forth of manye other staryng
governamentis, steyning simme wijde
woode," i.e. some raging mad ones. 371.

See also p. 15.

In Pecock's MS. it often co-
alesces with its substantive; as
summen, &c.

Sutil. Subtle. 198.

Sutiling, n. s. Subtlety. 195.

Sucngli, adv. In manner following.
321, 417.

Sweet, 66; comp. Swetter, 67;
sup. Sweettist, 67. Sweet.

Swerd. A sword. 71.

Swope, n. s. Soap. 127.

Symylachris, pl. Idols. 141, 146.

though not exactly used for it,

"At whiche men move lawes and take
boudeye." 106.

Takeable. Capable of being taken
in, or comprehended. 11.

Talarie. The art of the tailor.
49.

Telle, 353; pret. Toold, 353;
pres. part. Telling, 118; past
part. Toold, 122.

(1) To tell. 353.

(2) To count. 544.

Telling, 557; Tellyng, 557. n. s.
Counting.

Temptatyce. Tempting. 105.

Texte, 218; Text, 217, 478.

Teed, attention.

Terme, 280; pl. Terms, 146;
Terms, 70; Termeys, 70. A
limit.

Than. Rather than. 307.

Thanke, 90; pl. Thankeis, 563.

Thanks.

Thanne, 1, 55; Than, 57. Then.

That, pron. 4; pl. Tho, 1. That,
those.

Thenke, v. n., 165; more rarely
Thinke, 99; pret. Thoughte, 244;
imp. Thenke, 72; subj. Thenke,
166. To think.

The (probably pron. indet. See
Guest, in Philol. Trans., vol. i.
p. 159). In composition = that.

Sometimes coalescing with a pre-
position in the MS. of Pecock,
but more often written as a dis-
tinct word; e.g. ther with, 2;
ther ym, 2; but also, therbi, 2;
therefore, 3; and the same in-
constancy prevails with respect
to many other combinations.
THILK, pron. 10; very rarely THILKE, 197 (second hand); pl. THILKE, 96; more rarely THILK, 57.

(1) That, those.
"This miracle and thiilk miracle." 253.
"Choose the rede of this place and of thilke place whether this or thiilk or bothe be wole holden." 273.

(2) Perhaps used for this (a sense assigned to it by Percy in his Gloss. to the second volume of Relig. Anct. Engl. Poetry), p. 235, where "thilke hit" seems to be the same as "this hit," p. 234.

THIS, 2; pl. THESE, 1; more rarely THES, 145, 432, 531. This, these.

THORUZ, prep. Through. 7.

THOUSAND, 88; pl. THOUSINDIS, 540; also THOUSIND, 540. A thousand. (Thousand also occurs 216).

THRIDDLE. Third. 8.

THIRFT. Profit. 44, 86, 129.

THIRFT. Profitable. 160.

THIRFTILL. Profitably. 43, 100.

THRIT. Thirty. 516.

TICIE, 548; pres. part. TISING, 66. To etice.

TILE, 284, 527; pres. 3rd pers. sing. TILETH, 228; pl. TILHEN, 275. To till.

TILIER. A tiller, husbandman. 258.

TILING, n. s. Tilling. 288.

TIME.
"Into tymes" = until. 246.

TO, adv. and prep.
(1) Close to, next.
"Ligge to the same citees." 279.
(2) Into.
"To enter to liff." 233.
(3) Of.
"To whiche the world was not worthl." 309.

(4) Before infinitives it converts them into nominatives.
"Pilgrimatis to be done is not vnliceful." 180.
"It is not vnliceful pilgrimum to be done." 180.

See also pp. 147, 455.

To is joined with several verbs by Pecock, where it is now omitted; e.g.,
"Bilue thou to me." 234.
"Meeting to thee." 235.
"Obete to her lordis." 454.
"Remembrid to the lay peple." 185.
"Serue to God," 90.
("Serue God" also occurs, 163).

Contrariwise, he omits to before certain infinitives, where it would be now used.
"Thilke gowernance is beelef and not worthi be blamed and be reproved." 456.
"Ye suffren not hym do." 466.
"Ourten be." 468.

(3) Used as prefix to the gerund. (See Guest in Phil. Trans. vol. 2, p. 245.)

"Seers of hunger to coming," (from Wiclif's Bible), explained by "next thanne commyng," 259, where we should now say to come, an expression which Pecock himself uses. 344. See also p. 481.

TOGIDERE, 553, (where to is united to gidere in the MS. by an hyphen); much more usually To gidere (divisim). 10, 20, 45, &c. Together.

TOLLE. To attract, allure. 523.


TOWARD.
"Weel towarad al," i.e. nearly all. 20.

TRANSMIGRACIOUT. A passing over (of emigrants). 17.

TREE, 197; TREE, 237. Wood.
"Image of tre." 197.

TRIACLE. Antidote, remedy. 512.
TRIBE. A tribe. 173.
TRUNKS. Trunks or stocks of trees. 28.
TROTTE. To go (on pilgrimage). 194.
TROUBLOUSE. Troublesome. 318.
TROUTH, 71; pl. TROUTHS, 74.
TROUGHT, 12; also TROUTH, 98; TROTH, 71; pl. TROTHS, 74; TRUTH, 22. Truth.
TROWE, 187, 482; pres. 2nd pers. sing. TROWIST, 150; 3rd pers.
TROWTH, 154; pl. TROWEN, 156; pret. pl. TROWIDEN, 154; subj. sing. TROWE, 154; pl.
TROWN, 157; pres. part. TROWING, 152; past part. TROWID, 174. To think, believe.
TROWING, 5; pl. TROWINGS, 5. An opinion.
TRUANTIS, pl. Idlers. 219.
TURMENTID, past part. Tormented. 309.
TWEI, 477; TWEY, 8; TWYE, 15. Two.
TWAES, 462; TWIES, 462. Twice.
TYRANNYS, pl. TYRANTS, 250.
(TYRANTIS occurs p. 296).
TYRANIE. 302; TYRANNY, 426;
TYRANNE, 299; TIRANIE, 300. Tyranny.

V.
VARIANCE. Variableness, inconsistency. 176, 177.
VELYM, 23, 81; VELIM, 81. Vellum.
VERRIFIE, 53; past. past VERRIFIED, 96. To prove true.
"If..., seventh neither forte gruande, neither forte verrifio the said first opinion."
VERTU, 6; pl. VERTUES, 166.
(1) Strength. 6, 479.
(2) Virtue, in the modern sense. 10.
VERTUCONES. Virtue. 96.
VILONIE. Injury. 67, 68, 100.
VISITING, n. s., 96; pl. VISITINGS, 96. Favour, regard. See Richardson's Dict.
VSAACCOUANCE. Inconsistency. 263.
VSAACCORDING, adj. Inconsistent.
"Vsaccording to preestia." 229.
See also p. 537.
VSAACCORDINGILY. Inconsistently. 207.
VSAANNEDANCE. Want of attention. 470.
VSAVISIDNES. Heedlessness. 357, 503.
VSAENSEOABLI, 180; VSAENSEOABLIL, 380. Incontrovertibly.
VSAENSTONDEABLI. Irresistibly. 533.
VSNODILL. Incorporeal. 134, 243, 246.
VSNCHERFUL. Cheerless. 244.
VSNCONGRIITIE. Incongruity. 255.
VSNCONSIDERACIION. Inconsiderateness; want of consideration.
89, 474, 512.
VSNCONSTAUNCE. Inconstancy. 177.
VSNCONTYNENT. Incontinent. 479.
VSNCOUKABLE. Inconvenient; unsuitable. 479.
VSNCURTEIS. Uncourteous. 151.
VSNCURTESIE. Want of courtesy. 151.
VSNDECLARABLE. Ineffable. 245.
Vndeintese. Not nice; unpleasant. 184.
Vndepartabilnes. Indissolubility. 15.
Vndirnymer, 3; pl. Vndirnymers, 452; Vndirnemers, 565. A reproof.
Vndirstonding, n. s., 54; pl. Vndirstondingis, 53. Understanding.
Vndiscrete, pl., 3, 198. Indiscreet.
Vndisposicioun. Indisposition. 308.
Vndisposid, past part. Indisposed. 308. (Indisposid occurs in the same place.)
Vndo, past part. Undone. 291. See Do.
Vndrers, pl. Inferiors; opposed to Ouerers. 383.
Vnexpedient. Inexpedient. 163.
Vnfaire. Foul, ugly. 548.
Vnformal. Informal. 9.
Vnfully. Defectively. 564.
Vngroundabili. Groundlessly. 104.
Vnhad, past part. Not had. 212.
Vnhangingili. Unconnectedly. 441.
Vnhaying, n. s. Want of having.
"The vnknowynge and the vnknowynge of this new seid consideirsion," 89.
Vnhelpeis, pl. Hindrances. 108.
Vnhonestli. Dishonestly. 325.
Vnhoolsumnes. Unwholesomeness. 68.
Vniustnes. Injustice. 106.
Vnknowe, 55; pres. 3rd pers. sing. Vnknowith, 53; past part. Vnknowun, 53; Vnknowen, 55; Vnknowe, 360. To be ignorant of; not to know.
Vnknowing, n. s. Ignorance, 89, 474.
Vnkunnyng, n. s. Ignorance. 156.
Vnkunnyng, adj. (properly pres. part.) Ignorant. 51, 327.
Vnlackeable. Indispensable. 44, 91.
Vnlackeabili. Indispensably. 35.
Vnlleful. Unlawful. 186.
Vnleefulness. Unlawfulness. 136.
Vnlikeli, adv. Improbably. 361.
Vnmaad, past part. Uncreated; eternal. 242.
Vnmelid, past part. Unmixed. 49, 50.
Vnmke. Proud. 96.
Vnmouable, 49; Vnmouable, 275; Vnmouable, 377. Immovable, fixed (possessions). Pecock has also immouable, 277.
Vnmyle. Cruel. 479.
Vnnethis. Scarcely. 88.
Vnnehendent. Disobedient. 479.
Vnpertifit, 560; comp. Vnpertifer 193. Imperfect. Pecock has also imperfiter, 349.
Vnpertifrilti. Imperfectly. 364.
Vnpertifrines. Imperfection. 349.
Vnpertiferance. Want of perseverence, fickleness. 177.
Vnpertifently. Impertinently. 441. (Impertinentli also occurs, 442.)
Vnpitier. Cruely. 324.
Vnpossessid, past part. 386; Vnpossessidy. 380. Put out of possession, dispossessed.
Vnpropri. Improperly.
“Takun vnpropri and largeli and not propri.” 72.
Pecock apparently distinguishes vnpropri from not properly, as being the direct contrary of properly; but this distinction cannot be applied to such forms as vnhad, which is a mere negative.
Vnpropri, 27; Vnpropri, 27. Improper.
Vnproyng, n. s. Disproof. 430.
Vnredii. Inconsiderately. 274.
Vnredy. Ill-prepared, inconsiderate. 3.
Vnremembrance. Forgetfulness.
“The unconsideracion and the unknowing and the vnremembrance of these thre . . . . notabilitiees.” 474.
Vnrestfulnes. Disquiet. 537.
Vnreuerentli. Irreverently. 563.
Vnriat, n. s. Wrong. 498.
Vnriat, adj. Wrong, or rather not right.
“Fariat and wrong.” 413.
Vnriatid, past part. Put out of one’s right. 386.
Vnrroote, 8; past part. Vnrrootid, 51. To eradicate.
Vnrrooting, n. s. A rooting out. 8.
Vnsaorub, 89; comp. Vnsaurerier, 89. Insipid.
Vnsaorubli. Insipidly. 564.
Vnscaubli. Inevitably. 308, 516.
Vnscaubli. Inevitable. 514.
Vnskifulli. Illogically. 49. See Skile.
Vnskaubli. Unanswerably. 181.
Vnskaubli, 162; Vnskaubli, 539. Unanswerable, incapable of refutation.
Vnsparable. Indispensable. 529.
GLOSSARY.

UNTASTABLENESS. Instability. 505.
UNTAD. adv. Until.

"Vase think colder storyng be found. 397.
See INTO.
UNTROTHE. 234; pl. UNTROTHIS, 396. Untruth.
UNTUSUOUS. Vicious. 324.
UNTANMED, past part. Undeified. 477.
UNTUSOM. Senselessness. 150, 479. (The word seems to express more than the mere absence of wisdom, namely, also the presence of folly. See UNPROPRILY.)
UNTWRSHIPE, v. a. 506; pres. 2nd pers. sing. UNTWRSHIPIST, 64. To dishonour.
UNTWRONGINGIS, pl. Redressing of wrongs. 382.
UNTARTAK. Arbitrary. Explanation of positive, as an epitaph of law. 18.

"Siet pro ratione voluntas."
UNBEREADING. pres. part. Reproving. 247.
UNBEREADINGIS, pl. Reproofs. 247.
UNBEREADIS, pl. Reproofs. 247.
UNDRAWN. To draw up. 8.
UPON, 193; upon, 96.

"Remembered upon the thingis," i.e. reminded of. 193.
"Aske . . . requin upon his feith," i.e. cf. 96.
UNPLECKID, past part. Plucked up. 51.
UNSETTING, n. s. The setting up. 156. (Exactly contrary to its modern sense.)
UNYER. Vineyard. 389.

W.
WAARNES. Caution. 92.
WAARNYNG, n. s., 89; WARNYNG, 89. Notification.

"No mensiou and waarmynge of this consideracloum." 89.
WAAST.

"In woaert," i.e. in vain. 31.
WAIOUR, n. s. A wager. 54.
WAISCHIE, 468; pres. 3rd pers. sing. WEISCHITHE, 230; pl. WAISCHEN, 464; pret. WAISCHID, 468; past part. WAISCHEN, 464; WAISCHEN, 465. To wash.
WAITE, v. n., 135; pres. part. WAITING, 405. To attend.
Curiously coupled with after by Pecock:

"That we waite not after to be housilid," i.e. that we do not care, pay any attention, about receiving the sacrament, apparently. 135.
"He may not waite after," i.e. care, trouble himself. 489, q. v.
"Waiting weel to ech word," i.e. attending. 489.

See Owerwaite.
WAKE, v. a. and n.; pres. pl. WAKEN, 91, 504; pret. WOKE, 224. To watch; keep oneself awake by study.

"Among hem that in scola waaken, studien, and disputen." 91.
See Gloss. Wiclif's Bible.
WALLEN, v. n., pres. pl. To spring up; well up. 432. See Coler.
Gloss. Ind., s. r. WELL.
WARDIS, pl. Guards (used metaphorically). 517.
WARN, v. a. To notify, advise, warn. 85. (Not the same verb as to werte, q.v. See also Coler. Gloss. Ind.)

Was, v. aux., supplying the past tense of to be; indic. 1st and 3rd pers. sing. WAS, 173. 205; 2nd pers. WERE, 200, 202; pl. WERE, 174; WERE, 174, 205 (see note); subj. sing. 1st and 3rd pers. sing. WERE, 182, 166; pl. WERE, or WEREN, 1 (see note). 7, 25, 151.

WAWS, pl. WAYS, 480.

WEATHER, pl. Weathers, 146.

WEEL, 1; WELE (very rarely, and in both cases by a later hand), 164, 188.

(1) Well.

(2) Added as an augmentative to various words, as weingly, 7; weel toward, 20, &c.

WELLED. To have power over; possess. 276. (Quoted from Wiclif's Bible.)

WELWILLING. Consorti. 440.

WEEN, 166; pl. WEENE, 6; WEREN, 6; pret. pl. WEENEDE, 111; pres. part. WEEING, 69.

To think.

WEERE, 122; WERE, 125; pres. pl. WERE, 505; pret. pl. WERDEN, 124; subj. WERE, 244; pres. part. WERNING, 347; past part. WORN, 543; WERNE, 347. To weot.

WERELCOME. Worthy to be forbidden, 179.

WERNING, n. s., 380; WERNING, 380; pl. WERNINGIS, 306. A prohibition, warning.

WERNE, v. a., 146; WERN, 517; pres. 3rd pers. sing. WEERNETH, 145; WERNETH, 161; pres. part. WEERNING, 325; past part. WEERNED, 471; WERNED, 471.

To forbid; warn against.

"Forto weere ywanes of God to be had." 136.

"Nowe suffiuent ground of feith re-proneth and weerneth hem (imagas)." 147.

WELLED, past part. Welded. 141, 173.

WER, 113; WEY, 337; pl. WEYS, 348. A way.

WEIG, v. a. To weigh.

"To ower weig and apprize a seyng," i.e. weigh too much weight to it. 335.


WEPEABLE. Deplorable. 86.

WERK, 229; pl. WERKIS, 229. A work.

WHER, n. s., WHER, 537.

WEX, n. s. WAX. 197.

WEX, v. n., pres. 3rd pers. sing. WEXITH, 481; pret. WEXE, 342; WEXID, 322; pl. WAXIDEN (sic), 243. To wax.

WEXING, n. s. WAXING. 339.

WHANNE. When. 17. Joined with ever, &c., but not coalescing into the same word with it.

"Whanne ever." 2.

WHAT (used as adv. interr.) Why? 162, 293, and so probably, where the note is questionable. 64.

Both these instances are from Wiclif's Bible, and are perhaps only to be regarded as bald renderings of the classical idiom.

WHER, (probably pron. indet.) In composition equivalent to which; as in whereof, wherfore, &c., the
parts of which are written both conjunctivum and disjunctivum in the MS. of Pecock. See Thier.

Wherefore is occasionally used where the logical sequence of the clauses requires therefore; see especially p. 496, also p. 356. Similarly Maundevile, in the rambling and disjointed prologue to his Travels, makes wherfore the apodosis of for als moche, pp. 1-3. Ed. Lond. 1389, where see note. Conversely Chaucer has ther for where. See Glossary.

Where, adv., 68; but also n. s., 25; pl. Wheris, 27.

(1) Adv. Where, as in modern English,—
   "Ellis wherre." 27.
   "Whanne and wherre." 68.
   "Whanne wherre and wherre euer." 25.

Connected with the relative. Cf. quod, quæ, ÿ.

(2) n. s. A place (by conversion of the adverb into the substantive, as τὸ πᾶς, &c., in Greek).
   "In other wheris." 27.
   "In other whercis." 68.

Wherfro, adv. Out of which. 467.

Which euer, What euer. Any whatever.
   "To lete hem not come into what euer examynacion." 99.
   "He allowith which euer of thilke weis to be take." 112.

Whidir. Whither. 353.

While, n. s., 506; pl. Whillis, 273.

A time.
   "For oon while . . . for an other while." 506.
   "At certein while." 273.
   "For his while;" i.e. his time of office. 306.


Whillis, adv. Whilst. 431.

Wicche. Witch. 563.

Wijs, 302; Wijse, 302; pl. Wise, 7; but also Wilese, 420, and Wijs, 3; sup. Wisest, 241. Wisc.

Wijte; pres. pl. Wijten, 5, 136; pres. part. Wijtyng, 155. To blame.

Wijte, n. s., 386; Wijt, 514, 515.

(1) Blame. 386.

(2) Fault? 514, 515.

Wijters, pl. Blamers. 143, 191.

Wijting, n. s. Blaming. 4, 155.


Willi, 6; comp. Willier, 496. Willing.

Wille, infin., 422? (where it may be a subjunctive), 304; pres. 3rd pers. sing. Wilieth, 111; Wol, 113, 114; pl. Wille, 467; pret. Willid, 493; Willid, 473; pl. Williden, 447; pres. subj. Wole, 113, 114; pl. Wolen, 214; pret. subj. or opt. Wolde (God), 143; pres. part. Willing, 315; past part. Willid, 112. To will, desire. See Wole and Wolde, which are usually considered to belong to the verb, when used as auxiliaries; also Nile. For a somewhat different classification, see Coler. Gloss. Ind.

Wilne, 295, 348; pres. 3rd pers. sing. Wilneth, 467; past part. Wilned, 196. To wish, desire.

Wilnyngis, pl. Intentions, 533.

Wirche, v. a. and n., 222; pres. 3rd pers. sing. Wirschith, 223; worchith, 223; pret. Wrouȝt, 334; pl. Wrouȝten, 334, 342; subj. Wirche, 224; pl. Worche,
GLOSSARY.

97; pres. part. Wirching, 258; past part. Wroght, 162, 229.
To work.
Wise, 154; pl. Wists, 430; Wists, 548. A fashion, manner.
"In ij. wisnis." 430
"Bi manye wijisn." 548.
Peculiar usage:
"It it to wite," i.e. it is to be observed, the reader must know. 223.
"Doing to wite," i.e. explaining. 1.
Withinforth, 42; Withinne- forth, 130, 214. Inwardly.
Without forth. Outwardly. 25, 150, 214.
Wittingly. Knowingly. 399.
Witnesser, 26; pl. Witnesses, 448. A witness.
Witt, a. s.
(1) Sense, knowledge.
"Philosophy is her study in natural witt (science, objectively) . . . grammatical in her natural witt (sense, subjectively) it is to be held." 14.
(2) Inmost thoughts. 295.
Witti. Possessing any wit or common sense. 25.
See Gloss. to Wiclif's Bible, which is here referred to, and Prompt. Parv. p. 287.
Wlate, pres. 2nd pers. sing. Wlatist, 64. To loathe. Quoted from Wiclif's Bible: see the Gloss. to that work.
Wole, v. aux.; (prop. pres. of to wilne, q. v.) 1st and 3rd pers. sing. Wole, 167, 172; 2nd pers. Wolt, 172; Wolke, 175; pl. Wolen, 171; Wollen (more rarely), 123. Will.
Elliptic usage:
"No man can telle . . . whens it came or whidir it wole," i.e. will go. 553.
 Cf. Shakspeare, As you like it.
"Wit, whither willest?"
(Act iv., Sc. 1); and see Guest, in Philolog. Trans., vol. ii. pp. 11, 12.
Womman, 118; gen. Wommannis, 119; Wommanis, 121; Wommanys, 123; pl. Wommen, 118; gen. Wommentys, 118. A woman.
Wone, r. a. To accustomed.
"Putt sette thee and scow thee not to love money." 559.
Woned, adj. Went. 26, 71. (This form of the word, as well as the forms ivune, ywoned, for which see Cole. Gloss. Index, shows it to be originally a past part. of the preceding rare verb.)
WOOD, adj., 141, 480 (the latter instance from Wicili's Bible); pl. WOOD, 371. Wild, mad.
WORLDLiHODE. Worldliness; state of living in the world. 319, 476.
WORSCHIFE, 376; pres. 3rd pers. sing. WORSCHIFTH, 465; pl. WORSCHIFPEN, 465; pret. pl. WORSCHIFPENEN, 240; imp. WORSCHIFE, 510; subj. WORSCHIFE, 154; WORSCHIPE, 154; pl. WORSCHIPPEN, 159; pres. part. WORSCHIPEING, 47; past part. WORSCHIPID, 464. To worship (God, men, images, &c., in various degrees).
"Worschiph, that is to seie, finde and murische, the women." 376.
WORSE. Worst. 286. (Perhaps by a clerical error).
WORTH, n. s. Value.
"To be in any worth servaunts to God," i.e., in any good degree, in anything worth speaking about. 46.
See also p. 325.
WORTHY, adj. Worthy, worth talking of.
"He make newe in any thing worth be shoude to reproce . . . the religioun." 535.
The fuller phrase occurs, p. 285:
"Her of folweth not neither colour is worth forto seie."
See also p. 136, 428.
"What schulde have worthe of the men." 518.
WRASSTLE. To wrestle. 214.
WRINGE, v. a. To pinch. 347.
WRITE, 255; pres. 3rd pers. sing. WRITTH, 446; pl. WRITUN, 410; pret. WROTE, 55, 61; WROOT, 55, 62; pl. WROTHEN, 57, 61; subj. WRITE, 166; pres. part. WRITING, 4; past part. WRITEN, 55, 61; WRITUN, 55, 60; WRITE, 250, 1 (see note). To write.
Writhe, past part. of WRITHE. Twisted, plaited (hair). 124.
WRONGE, v. a. To wrong. 70.
WRONGERS, pl. Doers of wrong. 549.
WROUTH, adj. (properly past part. of WRATH). Wroth. 92. (The substantive is WRATHIE. 329.)
WYNCE, n. s. Spurning ("in witt"). 129.
WYNCT, v. n. 254. To kick, plunge; hence to oppose oneself to a thing. See Richardson's Dict., s. v. WINE.
WYNNE, 507; pres. 3rd pers. sing. WYNNETH, 521; subj. WYNNE, 507; pres. part. WYNNING, 403; past part. WUNNE, 409; WUNNE, 412. To gain.
WINTER, 108; pl. WYNTRIS, 128; WYNTRIS, 151; also WINTIR, 174.
(1) Winter, as opposed to summer. 108.
(2) A year. 128, 174.
"Men seien that thei han lyued xi. wysteria, meyning therbi that thei han lyued fourti jearis." 151.
WINNING, n. s., 165, 303, 345; pl. WINNINGIS, 391. Lucre.

Y."

YDOLATRER, 153; pl. YDOLATRES, 153; YDOLATRES, 149. An idolater.

1 Y, as a participial prefix, is often written as a word by itself in the MS. of Pecock, though not in the edited text.
GLOSSARY.

YMPNE. A hymn. 199.
YNOW, or YNOW, 2; YNOWʒ, 117, 295. Enough.
YUEL, n. s., 3; pl. YUELLIS, 2. Evil.
YUEL, adj., also adv., 48, 335; pl. YUELE, 4. Evil.
Yʒe, adv. High. An YʒE. On high, 139 (more usually written HʒE, as 138).
YζEN, n. s. pl. Eyes. 186. See ΖΕΠ.

Z.

ZEEL, 2; ZELE, 71 (so written by the first hand in each case). Zedl. (See Boonts).

ʒ

ʒ, as a letter occurring in the middle or end of a word, is generally replaced by gh in the modern language; e.g. in LAWʒE, 120; HʒE, 1; THOUGʒ, 1; but is occasionally combined with a, which either = u, or is redundant, as in LAWʒE, 156; LAWʒEWE, 120; YNOWʒ, 117; or is now left un supplying, as in SLIŻLI, 194. Conversely the modern gh is occasionally omitted without an equivalent, as in THOUG (i.e. though), 195. Sometimes, however, the ʒ in the middle of a word is replaced by something else than gh, as in FORZΕENES, 266; FORΣΕΤΗ, 266; AZEΝE, 280; ΣΕΞ, 270.

The words which commence with this letter are enumerated in the following list, none being intentionally omitted, where it will be observed that it is variously rendered in the modern forms. It deserves notice that in Pecock's time the use of this letter had begun to decline; thus ʒif or ʒyf, which is common from Robert of Gloucester down to Wiclif, is replaced by if; and a good many more instances may be supplied from a comparison of Dr. Todd's Glossary to the Apology for the Lollards, ascribed to Wiclif, with Pecock's language. Thus ʒEED (heed), ʒEKEN (eken), ZELE (health), ʒEED (gold), ʒEEND (end), ʒERE (heart), ʒERE (ear), ʒΕΡΗΗΕ (earth), ʒΕΤ (heat), ʒΕΤΕ (pret. of cat), ʒΗΕΝ (heathen), are words which occur in Pecock, but are written without the ʒ. At the same time it must be added, that a few words, into which this letter enters, are found in some later authors, where Pecock omits it. Thus in the Metrical Chronicles of Scotland we have ʒΕΤ, pl. ʒΕΤΠΗΣ (a gate), where Pecock had already written g for ʒ, though retaining the archaism in his quotation from Wiclif. See the Glossary.
Glossary.

The z is represented in this MS. at least by a character very different to the ʒ.

ʒate, 224; pl. ʒatis, 440. A gate. (Also written Gate, Gatis, 441, 550; the former is Wiclif's form, the latter Pecock's.)

ʒe (nearly always nom., but oblique 86), pers. pron., 6; ʒou (always oblique), 6; pl. of Thou, Thee, or The. 1, 3, 15, 271.

ʒede, 225. See Go.

ʒeer, 238; pl. ʒeeris, 3; also ʒeer, 56, 198. A year.

"Bis almost thrithi ʒeer." 86.

ʒeerli, adj. Yearly. 216, 263.

ʒeerly, adv. Yearly. 391.

ʒelde, 140; pres. 3rd pers. sing. ʒeldith, 63; imper. pl. ʒelde, 140, 315; ʒeelde, 389. To yield.

ʒerde. A rod.

"To come to hem in ʒerde, that is to seie in peyne" (punishment). 442.


ʒewe, 5; ʒiue (very rarely), 168; pres. 3rd pers. sing. ʒeuith, 1; ʒeuith, 264; ʒeuith, 264 (see note); pl. ʒeuen, 3; ʒewe; pret. ʒawe, 211; ʒap, 276, 332; 2nd pers. ʒauest, 520; pl. ʒauen, 281; ʒawe, 287; ʒauen, 459; subj. sing. and pl. ʒewe, 264, 265; imper. sing. and pl. ʒewe, 262, 16; pres. part. ʒeuung, 398; ʒeuing, 265; past part. ʒouen, 23; ʒouen, 68; ʒoue, 74; ʒeuen, 64; ʒeuun, 98; ʒeu, 98.

(1) To give. (u. s.)

(2) To give proof. 306, 542.

ʒeur; 143; pl. ʒeurs, 553. A giver.

ʒeuynge, n. s., 265; pl. ʒeuyngis, 400. A giving.

ʒhe. Yca. 31.

ʒhis. Yca. 521.

ʒift, 403; ʒift, 403; pl. ʒiftis, 181. A gift.

ʒit.

(1) Yet. 1.

(2) Moreover, also.

"To hate . . . his britheren and sistren and ʒit his owne lif." 296.

ʒok. A yoke. 420.

ʒoman. A ycoman. 371.

ʒondir, adv. Yonder. 151. See Biʒende.

ʒong, 226; pl. ʒonge, 431; ʒong, 64; comp. ʒunger, 302. Young.

ʒongthe. Youth. 192.


ʒut, 163, 164; Yʒutte, 138; (past part. of ʒute or ʒete.) To melt metal. See Gloss. Wicl. Bible.

ʒutting, n. s. The melting or casting of metal. 138.
INDEX.
**INDEX.**

### A.

<table>
<thead>
<tr>
<th>Adrian I., upholds images, 254.</th>
<th>Boniface IV., receives the Pantheon from Phocas, and converts it into a church, 362.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aetians, their tenets, 499.</td>
<td>Bonosianians, their tenets, 500.</td>
</tr>
<tr>
<td>Ambrose, St., quoted, 170, 355.</td>
<td>Byzantium, converted into the seat of empire by Constantine, as a new Rome, and called after him, 366.</td>
</tr>
<tr>
<td>a chief ornament to the church, 335, 337.</td>
<td></td>
</tr>
<tr>
<td>Ancona, marche of, given to the church of Rome by Matilda of Tuscany, 359.</td>
<td></td>
</tr>
<tr>
<td>Anthropomorphites, their tenets, 498.</td>
<td></td>
</tr>
<tr>
<td>Antidicomaritize, their tenets, 499.</td>
<td></td>
</tr>
<tr>
<td>Apollinarians, their tenets, 499.</td>
<td></td>
</tr>
<tr>
<td>Apostolici, their tenets, 498.</td>
<td></td>
</tr>
<tr>
<td>Arabians, their tenets, 500.</td>
<td></td>
</tr>
<tr>
<td>Arians, their tenets, 499.</td>
<td></td>
</tr>
<tr>
<td>Aristotel, referred to, under the title of the Philosopher, 27, 308.</td>
<td></td>
</tr>
<tr>
<td>Arthur, king, a subject of painting and tapestry, 150.</td>
<td></td>
</tr>
<tr>
<td>Athenians, worshipped Saturn, Jupiter, Mars, and the Unknown God, 146.</td>
<td></td>
</tr>
<tr>
<td>Augustine, St., quoted or alluded to, 178, 240, 328–330, 376, 501.</td>
<td></td>
</tr>
<tr>
<td>a chief ornament of the church, 335, 337.</td>
<td></td>
</tr>
</tbody>
</table>

### B.

<table>
<thead>
<tr>
<th>Bartholomew, St., legend of, 194, 227.</th>
<th>Charlemagne, largely endowed the church of Rome, 359, 363.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basilidians, their tenets, 497.</td>
<td>in his time the popes became lords of Rome, 363; before that time the Greek emperors possessed it, 363.</td>
</tr>
<tr>
<td>Bernard, St., quoted, 409.</td>
<td>Clocks, a recent invention, 118.</td>
</tr>
<tr>
<td>worked miracles, 156.</td>
<td>Constantine the Great, fabled to have endowed the church of Rome, 323.</td>
</tr>
<tr>
<td>present at the council of Treves, 483.</td>
<td>fabled to have been baptised by pope Silvester, 323.</td>
</tr>
<tr>
<td>Bible, English version, alluded to, 119.</td>
<td></td>
</tr>
<tr>
<td>Bohemian troubles, in the time of Huss and his followers, 86, 87.</td>
<td></td>
</tr>
</tbody>
</table>
Constantine—cont.

endowed only one church in Rome, called after himself, 358.
was really baptized in Nicomedia by Eusebius, bishop of that place, and not by pope Silvester at Rome, 352, 353.
his edict referred to, 354.
his epistle referred to, 354.
that epistle spurious, 354.
originally intended to have translated his empire to Troy, 365.
falsely affirmed in his spurious epistle to have declared his intention to translate his empire to Byzantium shortly after his baptism, 365.
was warned in a dream to transfer his empire to Byzantium, 366.
persecution of the church diminished after his time, 336.
Constantine the younger, Constantius, and Constans, inherit the empire of Constantine the Great, 361, 362.
Constantine Copronymus, opposes images, 254.
Constantinople, the new name of Byzantium, 366.

D.

Damasus, quoted or referred to, 353, 360, 364.
Decreta Summorum Pontificum, referred to, 354, 357.
Decretals, quoted, 407, 408.
Diocletian, many martyrs in his reign, 336.
Dionysius the Areopagite, quoted or referred to, 61, 176, 225, 418, 425, 446, 459, 460, 532.
Doctormongers, a party among the Lollards, 87.
Domitian, St. John in exile at Patmos in the last year of his reign, 56.
many martyrs in his reign, 336.
Donatists, their tenets, 500.

E.

Eastern church, from the Apostles' time till now, allows the marriage of the clergy, 375.
Ebionites, their tenets, 499.
Ecclesiasticus, or Wisdom of Sirach, not canonical, 251.
Eleutherius, pope, the church of England endowed in his time, 358.
Epiphanus, St., referred to, 501.
Eugenius III., approves the prophecies of St. Hildegarde, 483.
Eunomians, their tenets, 499.
Eusebius of Cesarea, quoted or referred to, 332, 333, 355.
Eutychians, their tenets, 500.

F.

France, continually decreasing in population, in Pecock's opinion, 306.
struggles of Henry VI. to conquer, 90.
at war with England for more than thirty years, 516, 517.
Franciscan friars, not allowed to touch money, 543.
but count it with a stick, 544, 555, 560.

G.

Games and sports:—shooting, 120.
merels, 120.
quota, 180.
jowsting, 256.
mumming in disguise, 371.
Gascony, the occasional residence of the king of England, 21.
(Although this is only put hypothetically, there is little doubt that something historical underlies the hypothesis. Some Anglo-Gallic coins of Edward the Third are struck at Bourdeaux, the birth-place of Richard the Second, anecdotally included in Gascony. See Alnollie's Anglo-Gallic Coinage, pp. 6, 8.)
INDEX.

1. Isidore of Seville, St., referred to, 501.

J.

Jeroie, St., quoted or referred to, 57, 126, 251, 322, 352, 354, 355, 356, 437 (quotation false), 447.

his opinions not infallible; and his opinion that the church became more corrupt as it became richer, refuted, 334–337.

Jesus, the son of Sirach, his book of Ecclesiasticus not canonical, 251.


Joan, St., date of his book of Revelation, 56.

Jovianists, their tenets, 500.

Julius Caesar, a subject of painting and tapestry, 150.

Julius, succeeded Silvester as pope, 353.
in his time Constantine was baptized, 353.

K.

Known men, a title given by the Lollards to each other, 53, 64.

L.

Laurence, St., his life a subject of Christian art, 213.

Leo the Isarian, opposes images, 254.

Lollards, mentioned by name, 128; elsewhere vaguely called “some of the lay party,” or “Bible-men.” various parties among them, 87.
fickle in their interpretations of Scripture texts, 93.

X X
Lollards—cont.
include notorious evildoers among their adherents, 103.
their opinion that all ordinances of divine law or service must be grounded in Scripture, 5.
that every humble-minded Christian shall discover the true sense of Scripture, 6, 54.
that arguments derived from reason against Scripture are to be discarded, 7.
they call each other known men, 53.
think that if a man keep God's law, he shall understand the true sense of Scripture without any human teacher; but if not, never, 102.
object to images on scriptural grounds, 136, sqq.
consider nearly all other Christians guilty of idolatry, 149.
object to pilgrimages, 175, sqq.
their other arguments against images and pilgrimages, 191–208.
they object on scriptural grounds to the landed possessions of the clergy, 273, sqq.
their other arguments against them stated, 321–325.
some Lollards think church endowments lawful, but that they may be taken away from the clergy, if they misuse them, 380, 381.
Wiclif's modification of this view, 413.
the Lollards object to the various ranks among the clergy, and would only have priests and deacons, 416, sqq.
they object to ecclesiastical laws made by papal and episcopal authority, 452, sqq.
their arguments against them, 463–468.
they object to the religious orders, 476, sqq.
their arguments from Scripture against them, 477–483.

Lollards—cont.
and from the prophecies of St. Hildegad, 483, 484.
and from reason, 502–505.
they object to the habits of the religious orders, 543.
and to the Franciscan friars' practice of counting money with a stick, while they do not handle it, 544.
they also object to invocation of Saints and priestly intercession, 561.
to the costly and superstitious decorations of churches, 563.
to the ceremonies used in the administration of the sacraments, 563.
to oaths, 564.
to war and capital punishment, 565.

London, artisans of different trades wear different clothing, 545.
decorated with flowers and branches on Midsummer eve, 28.
cutters and spurrers, 50.
lord mayor and aldermen, 157, 215, 216, 518, 519.
commemoration of Bishop Grævested in St. Paul's cathedral, 215.

London buildings:—
London bridge, supported by rents, 338, 368.
St. Catherine's college, 215.
Paul's, St., Cross, sermons preached at, 30, 91, 112, 113.
Paul's, St., church, 32, 76, 215.
the cross at the north door there, 194.
Whittington college, 112.
Louis le Débonnaire, largely endowed the church of Rome, 359, 363.
Lucius, king of the Britons, the church of England endowed in his time, 358.

M.
Macedonians, their tenets, 499.
Mahomet, the absurdity of his religion in prohibiting free discussion, 59.
INDEX.

Marcionites, their tenets, 498.
Martin, St., worked miracles, 156.
Martins Polonus, mentions that the emperors confirmed the elections of the popes, 364.
Matilda of Tuscany, endowed the church of Rome with the marche of Ancona, 359.
Menandrians, their tenets, 497.
Michael, Mount, the archangel’s bones fabled to be buried there, 155.
Midsummer eve, floral decoration in London on, 28.
Miracle plays, 221.
Montanists, their tenets, 498.

N.
Nero, St. Paul martyred in the last year of his reign, 56.
many other martyrs in his reign, 336.
Nestorians, their tenets, 500.
Neutrals, a party among the Lollards, 87.
New Testament, dates of various books of, 56, 57, 61.
Nice, first council of, allowed the marriage of the clergy, 376.
second council of, maintains and finally establishes images, 254.
Nicholas, St., worked miracles, 156.
his life a subject of Christian art, 212.
Nicolaitans, their tenets, 497.
Nicomedes, Constantine baptized there, 383.
Normandy, struggles of the king of England to conquer, 60.
Novatians, their tenets, 499.

O.
Opinion-holders, a party among the Lollards, 87.

P.
Pantheon, given by Phocas to Boniface IV., 362.
Paternians, their tenets, 500.
Paul, St., dates of various epistles of, 56, 57.
(For St. Paul’s Cathedral, see London.)
Pauliani, their tenets, 498.
Pecock’s life, his episcopal acts misconstrued by many, 106.
at Whittington college, London, 112.
he had not travelled out of England, 370.
Pecock’s works:—Book of Logio (English), promised only, 9.
Book of Matrimony, 15.
Filling or spreading of the Four Tables (English), 16, 36, 47, 58, 392, 399, 562, 564, 565.
The Follower to the Donet (English), 36, 38, 42, 45, 47, 58, 80, 99, 101, 105, 133.
Book of Faith and Sacraments (Latin), promised only, 38, 42, 80, 92, 99, 101.
The Donet into Christian religion (English), 41, 47, 58, 143.
Book of Faith, 45 (English ?), 564 (Latin?).
Book of Worshipping (English), 47, 119, 156, 166, 230, 253, 254, 255, 267, 273, 563.
Provoker of Christian people (English), 47, 48.
Book of Counsels (English), 47, 314.
Just apprising of Doctors (Latin, begun only), 71, 820, 411.
Proving of Christian faith, 99.
Book of Sacraments (perhaps the same as the Book of Faith and Sacraments), 163, 564.
Book of Baptism (Latin), 163, 427, 564.
Book of Eucharist, 163, 564.
The Before-crier, 218, 299.
Book of Legends (promised only), 354.
Book of Penance (Latin), 427.
Book of Lessons (Latin ?, promised only), 518.
Outravouth of the Donet (i.e. Poor Men’s Mirror), 541.

xx2
Pecock's opinions. It is no part of the
office of Scripture to found any law
of God which man's reason may
discover by the light of nature, 10,
various arguments in favour of this
thesis, 10–51.

Scripture teaching concerning the
moral virtues scanty, because it
presupposes them to be known,
15–17, 23.

the first generations of men discon-
vered moral truths by the light of
nature only, 18.

subsequent generations, from the time
of Abraham, Moses, and Christ, have
been bound by the moral virtues
discoverable by reason and by cer-
tain positive revealed laws, 18–20.
when Scripture seems to contradict
reason in delivering a moral truth,
it must be interpreted in accordance
with reason, not vice versa, 25, 26.

Scripture rehearse moral truths and
grounds articles of faith, 35, 36.

Scripture may be read by the laity
with ecclesiastical permission, 37,
119.

the greater part of God's law is con-
tained in natural and not in revealed
religion, 39.

the doctrine of the Sacraments is
more grounded in reason than in
Scripture, 45.

his own works highly to be apprised
by the laity, 47, 128.

it is as easy to undervalue the inward
Scripture of reason as the outward
Scripture of the Bible, 51, 52.

his opinion on the fullibility of reason,
74–80.

revealed religion, being positive law
to man, is not so worthy in itself as
natural religion, or the moral law,
83, 84.

necessity of a learned clergy to inter-
pret the Scripture, 85.

mere popular preachers to be avoided
as expositors, 88.

Pecock's opinions—cont.
a morally bad man may be a correct
expositor of Scripture, 94.

the truth of any opinion can only be
established by free discussion, 98,
99, 100.

change of time necessitates changes of
institutions in the church, 106, 107.
he considers that both he and other pre-
lates have been hastily condemned
by the common people, 106, 109.
but admits some abuses among the
clergy, 4.

pictures, images, relics, and shrines
are means to remind men of their
duty, 114.

their use sanctioned by implication in
Scripture, 117, 118.
the same arguments that prove sports,
ale, and modern clothes to be lawful,
prove pictures, &c. to be lawful,
118–127.

Susannah's history is an apocryphal
addition to Daniel, 126.
to science and philosophy distin-
guished, 132.

images not forbidden by Scripture,
136–147.

images sanctioned by reason, 148–
161.

may lawfully bear the names of those
whom they represent, 150.
images not occasions of idolatry, so
long as men take them not for their
Gods, 153, 154.

superstitious and false opinions about
images, not a sufficient reason for
abolishing them, 156.
some images are endowed with mira-
culous virtue, 186.

Scripture and reason approve of
images, 162–166.

Scripture does not forbid pilgrimages,
176–178.

neither does reason, 179–186.
INDEX.

Pecock's opinions—cont.
his replies to the arguments of the Lollards against images and pilgrimage, 208–273.
his disquisition on the origin of idolatry, 242–251.
considers the book of Wisdom apocryphal, 250.
the landed endowments of the clergy are sanctioned by Scripture and reason, 374–378.
the passages of the Old and New Testament seeming to forbid them explained, 275–321.
reply to the arguments of the Lollards on this subject, 322–371.
these endowments not to be alienated, if the clergy misuse them, 394–405.
the various ranks of the clergy not forbidden, but sanctioned by Scripture and reason, 417–451.
his arguments for the papal supremacy, 434–444.
he defends ecclesiastical laws made by popes and bishops from Scripture and reason, 453–463.
his reply to the arguments of the Lollards on this subject, 468–475.
he defends the religious orders as not being against Scripture or reason, but sanctioned by both, 476–542.
his reply to the arguments of the Lollards on this subject, 484–502, 505–534.
he defends the habits of the religious orders, 544–548.
and their statey mansions and churches, 548–554.
also the Franciscans, in counting money with a stick, 554–561.
he defends priestly intercession and invocation of Saints, the costly decoration of churches, the ceremonies used in the sacraments, the lawfulness of oaths, and of war and capital punishment, by references to his other works, where they are vindicated at large, 561–565.

Pelagians, their tenets, 500.
Pepin, largely endowed the church of Rome, 359.
Peter, is the head of the Apostles and the rock of the church, 440.
certain expositions of Christ's promise to him reprehended, 441.
the popes, his successors, 448.
Petrus Comestor, quoted under the title of Master of the Stories, 529, 530.
Pharisees, erroneously conceived by some to be reproved by Christ as an order, 529.
their peculiarities, as described by Comestor, 529, 530.
Philaster, referred to, 501.
Philo, the author of the Book of Wisdom, 250, 251.
Phocas, gives Boniface IV. the Pantheon, 362.
Photiniians, their tenets, 499.
Popes, their temporal dominions how, and when bestowed, 359.
Prague, disturbances there, in the time of Hus and his followers, 86, 87.
Proverb, English, quoted, 48.

R.

Religious orders. See Pecock's opinions.
Revenues, of the clergy, whence derived in ancient times, 406–408.
of religious houses, how spent, 370.
Rituals and rites used in the English church in the fifteenth century, referred to, 200, 201, 202, 203, 204, 205, 206, 207, 261, 262, 266, 269, 270, 387.
of an earlier period, referred to, 203.
Rome, not the place where Constantine was baptized, though fabled so to be, 351–353.
ruled over by the Greek emperors till the time of Charlemagne, 363.
S.
Sabelians, their tenets, 499.
Samaritans, their religion in Christ’s time, a mixture of heathenism and Judaism, 233, 234.
Gerizim the seat of their worship, 234.
Saracens, free discussion prohibited amongst, 99.
Severians, their tenets, 498.
Silvester, fabled to have baptized Constantine, 323.
did not really baptize him, 352, 353.
died before Constantine, 353.
his Acts quoted or referred to, 353.
Socrates, his ecclesiastical history referred to, 355.
Sozomen, referred to, 355.
Stephen II., maintains images, 254.
Superstitions:
the man in the moon, 155.
the three sister spirits, 155.
the bones of the archangel Michael, buried in Mount Michael, 155.
the horoscope, 450.
Susannah, an apocryphal book, 126.

T.
Tatian, patriarch of Constantinople, upholds images, 254.
Tatianites, their tenets, 494, 498.
Theodoret, referred to, 355.
Theodosius, the Tripartite History composed in his reign, 361.
Timothy, Paul’s advice to, applicable to the Lollards, 1.
bishop of Crete, 479.

INDEX.
Timothy and Titus, how far to be considered bishops, 444–447.
Titus, destroys Jerusalem, 234.
Trajan, many martyrs in his reign, 336.
Treves, the council of, approves the prophecies of St. Hildegard, 483.
Tritheism, their tenets, 501.

U.
Uncertain chronicler, quoted, 392.
Urban I., the church of Rome endowed in his time, 357.

V.
Valentinians, their tenets, 497.
Vespasian, destroys Jerusalem, 234.
Vitalianus, pope, his election confirmed by the emperor, 364.

W.
Waldenses, 501.
Walsingham, pilgrimage to our Lady of, 194.
Western church, from the Apostles’ time till the days of Augustine, allowed the marriage of the clergy, 375.
Wiclif, alluded to under the name of “one clerk, but very to say, one heretic,” 413.
Wiclifites, their tenets, 501.
Wisdom, Book of, not canonical, 250.
written by Philo, 251.
INDEX TO THE APPENDICES.

Ambrose quoted or referred to, 590, 612.
Aristotle quoted or referred to, 583, 587, 604, 606, 611.
Augustine quoted or referred to, 573, 583, 585, 590, 593, 596, 597, 605, 607, 612.
Boethius, 590.
Bourchier, Archbishop, Bury's dedication of his work to, 571–574.
his conduct relative to Pecock, 619, 620.
Bury, John, table of contents of his Gladius Solomonis, 587–570.
dedication of this work to Bourchier, 571–574.
assisted by Lowe in its composition, 572, 573.
his reason for styling his book Solomon's Sword, 573, 574.
plan of the work, 573, 574.
maintains Scripture and not reason to be the ground of all moral virtues, in a variety of conclusions against Pecock, 582–613.
maintains that Scripture contains all things necessary to salvation, 612.
Booth (Bishop of Durham) present at Pecock's condemnation, 620.
Cato, his distichs quoted, 603.
Cerinthus, his company fled from by St. John at Ephesus, 603.
Chaundeler, Thomas, Chancellor of Oxford, burns Pecock's books at Carfax, 622.
Cicero, 590.
Dionysius the Areopagite quoted, 610.

Eboral, Thomas, his testimony against Pecock, 619.
England, disturbed state of, 573.
Glossa Ordinaria quoted, 603.
Gregory the Great, 590.
Hermes Triummegistus, 590.
Hippodamus, 611.
Horace quoted (tacitly), 572.
Hugo de S. Victore, 587, 590.
Isocrates, 604.
Jerome quoted or referred to, 590, 612.
John Damascene quoted, 599.
Kempe, Bishop, present at Pecock's condemnation, 619.
Lambeth (Lambth), 620, 621.
Lombard, Peter, his book of Sentences quoted, 599.
Lowe, Bishop of Rochester, praise of, 572, 573.
present at Pecock's condemnation, 619.
Orosius, the prologue of his history referred to, 571.
Pecock accused by Bury of heresy, rationalism, &c., 571–607.
worth than Wiolif or Mahomet, 602.
sarcasms on his vanity, 605.
titles of several of his works named, 594, 605.
his books burnt at London and Oxford, 622.
his Repressor corrected by himself, 573.
vindicates his sermon at Paul's Cross to Archbishop Stafford, 615–618.
Pecock a despiser of the Fathers, 619–622.
abjures his heresies, 619–622.
sent to Maidstone, 620.
and to Canterbury, 621.
Phænec, 611.
Plato, 577, 590, 604, 611.
Porphyry quoted, 577.

Scylla and Charybdis (in allusion to the
well-known line), 595.

Socrates, 611.
Solon, 611.
Stafford, Archbishop, Pecock's memorial
to, 615–618.
disputations against Pecock held be-
fore him, 631.

Thomas Aquinas quoted, 610.

Uncertain (medieval?) poet quoted, 602.
ADDENDA ET CORRIGENDA.

Introduction, p. xi. Thinking it possible that the archives of Oriel College might mention the county of Pecock's birth, or some other particulars respecting him, unknown to me, I ventured to apply to the Rev. Dr. Hawkins, Provost of Oriel, for information, who politely replies:—

"I should be very glad if I could throw any light upon the subject of your inquiries, but I find no register of ours going back quite far enough. If I had the entry of his admission as Fellow, it would probably have mentioned the county, perhaps the very place of Bp. Pecock's birth; but the regular entries do not appear to begin till a few years afterwards. Lewis is certainly very particular in giving the day and year of his admission (Oct. 30, 1417), after Bp. Kennet; but I do not know whence Bp. K. obtained his information; and it is curious that whereas he speaks of Pecock being chosen Fellow in the place of Rd. Garardale, S. T. F., elected Provost, I do not find the name of Garardale in the lists of our Provosts. (That he was Fellow and one of the College Treasurers from 1409 to 1413 appears from some books of accounts older than the College Register.)"

"In A. Wood's MSS., in the Ashmolean Museum, c. I. 53, p. 67, the name of "Reynold Peacocke" appears in a list of the Fellows of Oriel, 1424, according to a memorandum which I find in the handwriting of the late Bp. Copleston."

"I fear you will get no more exact account of the place of his birth."

"Thos. Gascoigne, from whom A. Wood takes his account of Pecock, was of Oriel College, and resided in it for many years, although not a Fellow. He was a contemporary of Pecock's, but certainly no friend of his."

P. xxv. note, last line, for generation read separation.

P. 19, I. 1, place a comma after justicia; lines 16, 20, 23, and 33, place a comma after ceremonials and after justicia.

P. 20, l. 29, place a comma after God; also after England, p. 22, l. 11.

P. 25, l. 35, dele comma after resoun.

P. 28, note, for to read in.

P. 33, I. 2. The MS. of the Repressor used by Bury seems also to have been defective here. He quotes Pecock's text thus: "Yet the bookis of grame rhere withinne hem trothys of divine, as it shewyd in Catholicon in diverse placis. Also though the faculte of Lawe, Canoun and the faculte of divine." &c., Glad. Sol. MS. cap. xix.

P. 35, l. 34, insert comma after is; and similarly, p. 37, l. 17, and p. 38, l. 28.

P. 61, l. 16. The reference (written on an erasure) is false, for xiiiij". read xiiij".

P. 61, l. 22. Stories maken menion.] "Matthew wrote his Gospel in the viij" yere after Cristis ascensioyn, and Mark wrote in the x" yere after Cristis ascensioyn, as may be had by chronicles of Martyns," (i.e.
Martins Polon. Chron. A.D. 40; Pecock’s Book of Faith, p. 16. (Wharton’s ed.)

P. 64, l. 10. The interrogation after what thanne should be cancelled, and the note thereon: there is none in Forshall and Madden’s text of Welch’s Bible, whence this is taken. What = why (vit j). See Glossary.

P. 66, l. 15, for vnsufficienti read vnsufficientil.

P. 75, l. 9, for bistith read bistith ; and see Glossary.

P. 85. Marginal summary. For Scriptur read Scripture.

P. 86, l. 34, for you read you. (You never occurs in this MS.)

P. 90, l. penult., for goon on read goon, which is probably intended by the scribe.

P. 98. Cancel the note: there is no reason to suspect 3ewm.

P. 104, l. 19. Dele comma after chapter, and insert comma after considered.

Id. Marginal summary. For tests read texts.

P. 109, l. 18. The comma should probably be placed after seie, not after furthermore. Redil = evidently. See Glossary.

P. 116, l. 9. Insert commas after defende.

P. 132, l. 31, for lthat read faith.

P. 135, l. 23, for hise read his (hise is the plural form.)

P. 136, l. 26 and 33, dele hyphens both here and at p. 140, l. 6 ; p. 201, l. 28 ; p. 313, l. 24, and keep the words distinct as in the MS.

P. 139, l. 29, for a read al: (the letter has been accidentally broken in striking off the sheet: a is a northern form for all, such as never occurs in Pecock.)

P. 142, l. 8, for xvj. (sic MS.) read xxvj.

P. 146, l. ult., for xvij. read xvij.

P. 164, l. 15, wele (note): this orthography occurs again at p. 188, but similarly in a later hand.

P. 167, l. 10, for deuli read denei, cancelling the note; and see Glossary.

P. 185, l. 23, for inlasse read in lase, cancelling the note; and see Glossary.

P. 223, l. 20, for longer read lenger, which seems to be the only form used by Pecock.

P. 224, l. 3. The reference is false. Probably Levit. xx. 8 is the place intended.

P. 225, l. 7, for see read se.

P. 227, l. penult., for v. read iv.

P. 230, l. 17, for self read sll.

P. 242, l. 20. Both here and at p. 301, the first hand is perhaps right.

P. 246, l. 1, for thert read thereto.

Id., l. 5, for ij. read ij.

P. 247. Marginal summary. For answered read further answered

P. 257. Ditto. For tranumpition read tranumpounion

P. 266, l. 1, for reherchid read rehercid.

P. 272, l. 13 and l. 15, insert comma after lasse.

P. 276, note l. for t read twice.

P. 279, l. 25, for the read that.
ADDENDA ET CORRIGENDA.

P. 307, l. 14. It would have been better to have read temporal (there is a contraction in the MS.), here and below, p. 312, l. 68, p. 315 (bis), and elsewhere.
P. 314, l. 31, for all read alle. (All is a form unknown to this MS. See Glossary.)
P. 323. This silly story is again alluded to by Wiclif, and also by Johannes de Parisia, circa 1290, who is rather an early authority for angel in lieu of diabolus. "Quod vero Deo dispiicerit (Constantini "donatio) ex hoc sumitur argumentum, quod legitur in vita B. Sylvester "Papa, quod in donacione illa audita est vox angelorum, dicentium in "ser, Hodie in ecclesia venenum effusum est." De pot. reg. et pap. c.xxxii.
quoted by Dr. Todd in notes to Wycliffe's three treatises, p. 163. This looks very much as if Giraldus, who wrote about a century earlier, had got his account from some fabulous biography of Sylvester. Similarly Lord Cobham: "Then the archbishop asked him, What he meant by that "venom? The Lord Cobham said, Your possessions and lordships. For "then cried an angel in the air, as your own chronicles mention, Woe, "woe, woe! this day is venom shed into the church of God." Foxe's "Martyrs, s.n. 1413 (vol. 3, p. 333, ed. 1844). It is mentioned in fine by "Higden, Polychron., lib. iv. c. 26. It thus appears how difficult it is to "be sure to what works of the Lollard's Pocock alludes, seeing that they copy "so often from each other, just as the chroniclers themselves do.

P. 331. Cancel note 1.
P. 333, l. antepen., for sitting read sitting, and cancel the note. See "Glossary.
P. 351, l. 1, Girald.] Higden, referring to "Giraldus ubi supra," (he had quoted his Topographia Hiberniae a little before, but he also refers to other of his books), lib. iv. c. 26, says, "From that tyme forwarde by cause "of the grete rychesse that the chiroche of Rome hadde, it was made the "more seculer, and hadde more seculer besymes than spyrityual deuotion, "and more pompe and boost outwarde than holynesse within forth, as it is "supposed. Therfore it is wryten that whan Constantyn hadde made "that yette to the chiroches. The olde enmye cryed openly in thayer (the "air). This daye venym is heled and sheld in holy chiroches. Therefore "Jerome, In Vitae Patrum, sayth, Synth that Holy Chiroche encreas in "possessions, it is decreas in vertues." Trewian's Translation (sig. y. iii., "Caxton's edition). It deserves notice that a MS. in Archbishop Tenison's library has the auangel of heryn written on an erasure in place of the old enemy. On Higden's authority we cannot well doubt that Pocock ascribed the legend to Giraldus; but what book of Giraldus is referred to by Higden must be left to others to discover. The passage does not, I believe, occur in the MS. of his Descriptio Mundi in the British Museum.
P. 355, l. 2, Jerom.] I had remarked that the Index to St. Jerome's works does not indicate the passage; and on looking to Vincentius Bellovacinensis Spec. Hist. lib. xiii. c. 102 (the reference in the note, taken from Nicolaus Cusa is false), I am a little doubtful whether he meant the assertion to rest on Jerome's assertion or not. "Ego legi (says Cusa) in "Vincentio Hist. xxiv. libro in fine secundum S. Hieronymum Constan-
tinum uxorém Faustam et filium Crispun et crudeliter occidisse, et in
ADDENDA ET CORRIGENDA.

"extremo iure ab Eusebio Nicomedis episcopo baptizatum in Arianam
"heresim declinasse." — Br. Fasc. p. 158. The first part of the sentence is
certainly intended by Vincentius to depend on Jerome's authority, and per-
haps the latter also. But there is little doubt that Higden led Pecock into
error. "Jerom in Historia Tripartitæ seith, that Constantyn in his laste
dayes was yechristen of con Eusebian, Bishop of Nichomedical."—Polychron.
lib. iv. c. 26 (Trevian's Translation, MS. in Tenson's library). Higden
has here made two errors, first in ascribing the Tripartite History to Jerome,
and next in making that work say what it does not say. See Repressor,
p. 353, note. Pecock's reference to Jerome is therefore probably false.
P. 361, l. 4, for eudewing read endewing.
P. 363, l. ult., for s read so.
P. 388, l. 30, for nownen read mownen.
P. 389, l. 4, for if. read ij.
P. 394, l. 18, for or read for, (letter broken off.)
P. 408, note, dele full stop after para.
P. 413, Marginal summary. For misuse read habitually misuse. The
correction is important.
P. 416. Marginal summary. For third read fourth.
P. 437, note 5, for quo aliud read quod aliud.
P. 469. Marginal summary, l. 3, for first read first, (letter broken.)
P. 479, l. 18, dele stop after liknes.
P. 496, l. 7, insert comma after accordingli.
P. 497, l. penult, for her read hir.
P. 540. Marginal summary. For premises read promiss.
P. 572. The Rev. T. Chevallier has been good enough to collate for
me the preface and first chapter of Bury with the Durham MS., for which
see Raine's Appendix to Rod's Catalogue of MSS. in the Chapter Library
at Durham, p. 388. The first leaf is wanting, and the first words of the
preface are animalis homo, p. 572, l. 14.
P. 572, l. 29, vir geminus] The Durham MS.fortunately confirms my
correction. Mr. Chevallier compares Athenæus, Deipn. lib. i. c. 4 (vol. 1,
p. 9, Schw.).
P. 573, l. 7, corrigat] me corrigat, Durham MS., the me being in-
linedate, but in the same hand.
P. 573, l. 24, literarum]. The Durham MS. here and at p. 574, l. penult.,
agrees with the Oxford MS. against my corrections, the former of which,
however, is tolerably certain. Perhaps the last sentence had best be left
as it stands in the MSS.

Pp. 575, 576, c. 1. The Durham MS. begins by l. 21, and scarcely
differs at all from the orthography of the Oxford MS.: in for yn, wiche
for wyche, wyche for wiche, conclusyun for conclusuons, ought for oughte,
dothe for dothe, parthilly for parthilye, and Goddis for Goddes, are the
only deviations noticed by Mr. Chevallier.
P. 576, c. II. l. 5. The Durham MS. also reads astem.

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