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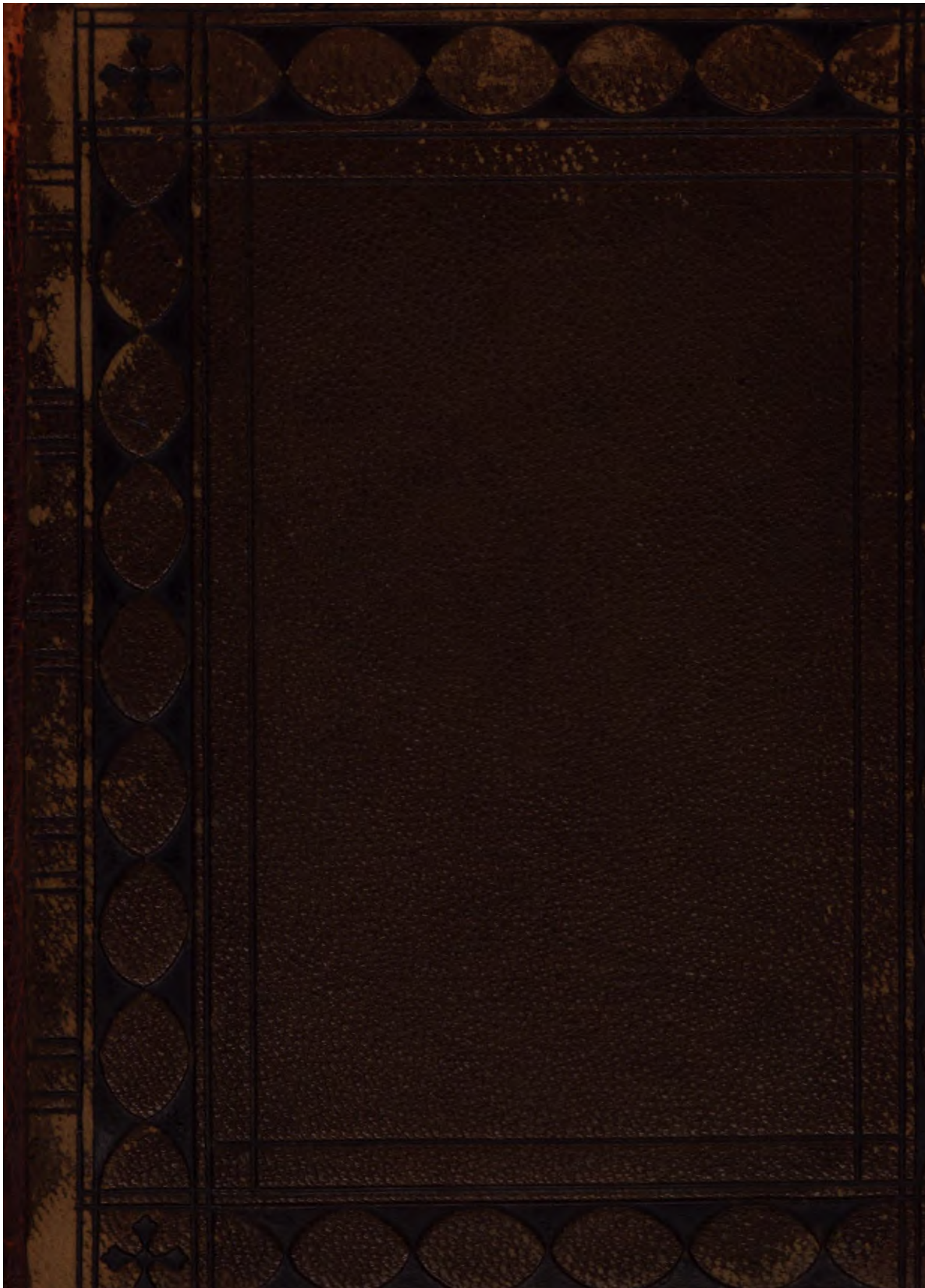
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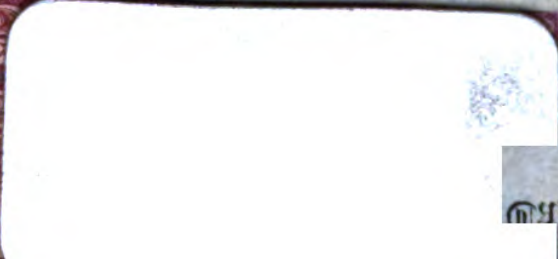
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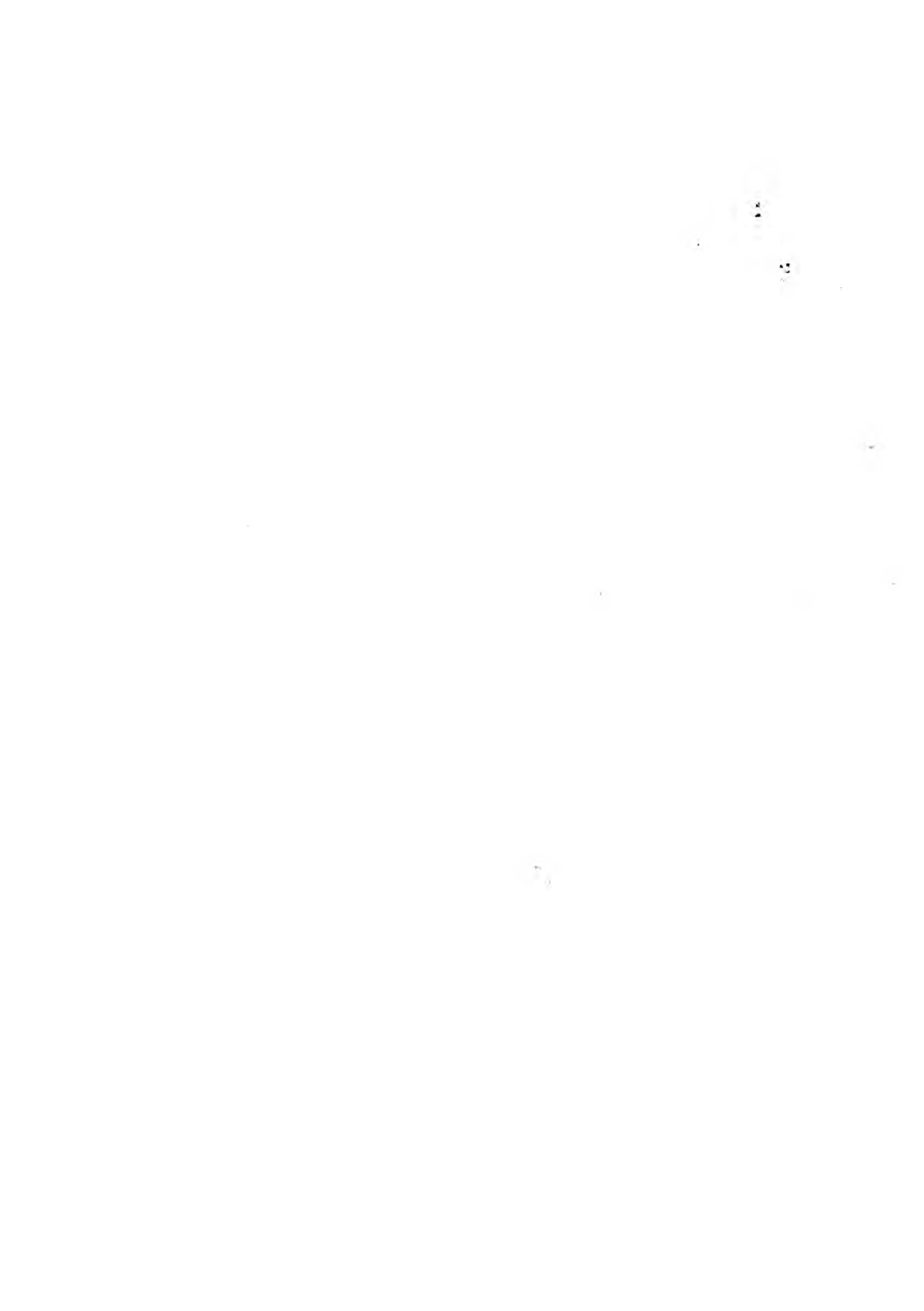
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Three Treatises

BY JOHN WYCKLYFFE, D.D.



813.

1357 : 5

Three Treatises

BY JOHN WYCKLYFFE, D. D.

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

Now first Printed

From a Manuscript

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

By JAMES HENTHORN TODD, D. D.,

Senior Fellow of Trinity College, Professor of Hebrew in the University, and Treasurer
of St. Patrick's Cathedral, Dublin.

DUBLIN:

HODGES AND SMITH, GRAFTON-STREET,
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1851.

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

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

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

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

Sign. O.
p. 8.

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

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

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

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

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

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

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

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

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

See page
xxxiii. and
note page
clxxvi.

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

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

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

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

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

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

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

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

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



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



Tractatus
De Ecclesia
et Membris eius.



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

Matt. uij.

but purgen her olde synnes; & many
 errours fallen in preiuing for peis seyntis;
 & siþ pei alle ben deede in body/ Cristis
 wordis may be takun of hem/ sue we Crist
 in our liþf/ & late pe deede berie pe dede.
 Þe þridde part of pe chirche ben trewe
 men pat here lyuen/ pat shulden aftir be
 sauþd in heuene/ & lyuen here cristen-
 mennes liþf. Þe first part is clepid ouer-
 coming. Þe myddil is clepid slepyng.
 Þe þridde is clepid fiztyng. And alle þes
 maken oo chirche/ & hed of þis chirche
 is Crist/ boþ God & man; & þis chirche
 is moder to eche man pat shal be sauþd/
 & contepney no membre but oonly men pat
 shulen be sauþd. For as Crist bouchey
 saf to clepe þis chirche his spouse/ so he

clepý cursid men fendis / as was Scarioth ;
¶ fer be it fro cristen men to graunte pat
Crist hay weddid þe fend / siþ Poul seiþ ^{2 Cor. uj.}
in our bileue pat Crist comuney not wiþ
belial. And here we taken as bileue pat
eche membre of hooli chirche shal be sauþd
wiþ Crist / as eche membre of þe fend is
dampnid ; ¶ so þe while we fizen here / ¶
witen not wher we shulen be sauþd / we
witen not wher we ben membrís of hooli
chirche ; but as God wole of þre þingís /
pat we knowe hem not in certeyn / so he
wole for greet cause pat we wite not wher
we ben of þe chirche / but as eche man
shal hope pat he shal be sauþd in bliss /
so he schulde suppose pat he be leme of
hooli chirche / ¶ þus he schulde loue hooli

chirche/ & worshipe it as his moder; & bi
 pis hope binepe bileue shulden be two
 synnes fled/ pride of men/ & coueise/ bi
 titil pat pei ben men of pe chirche. For
 no pope pat now luep wot wher he be of
 pe chirche/ or wher he be a fendis lyme/
 to be dampnd wip Lucifer. And yus it
 is a blynd fooly pat men shulden fizte for
 pe pope more pan pei fizten for bileue/ for
 many siche fizten for pe fend; & take we
 pis as bileue/ or treupe pat is next bileue/
 pat no man pat liuep here wot wher he
 shal be sauid or dampnid/ al if he hope
 binepe bileue/ pat he shal be sauid in he-
 uene. 3if ony man be tauzt of God he
 shal be sauid in heuene noon or fewe men
 ben siche/ & assaie hem bi hem silf for pei

shulden haue eydence to seie pat God
hay told yem yis. Ye first bileue pat we
shulden haue is pat Crist is God & man/
& hou he hay him bi his Godhed/ & hou
he lyude here bi his manhed/ & yus oure
hope & bileue ben temporid in Cristen
men.

BAt after yes two godliche bertues Ca. 2^m.
we taken sum ying as bileue/ &
sum ying bi comune cronykis/ & hopen
pat charite mouey hem her/ aftir pat Crist
hadde dwelt here longe ynow wiy hise apos-
tlis/ aboute yre & yritty zeer/ as hym likyd/
aftirward he was kild of ye Jewes/ & aftir-
ward/ ye yrid dape/ our God roos fro dey to
lyff/ & aftir ye fourtye day fro pat he was
shewid to his disciplis Ihu steiede in to

heuene/ & regney euer per wiþ his fader ;
& so þe first part of þe chírche regney þus
in heuene wiþ Críst. Þe secound part
slepþ zít as longe as Críst likþ. Þe þridde
part of þe chírche fíztþ her aftir Críst/ &
takþ ensaumpþe & weí of him to come to
heuene as he cam/ & euer mor þe hoolí Goost
gouerneþ wiþ hem al Crístís chírche.
For as þes þre persones of God ben oo
God/ & not many/ so alle dedís & werkís
of þe tríníte may not be departíd from
oper ; for as al þat þe Fader wole þe Sone
wole/ & þís Goost wole/ so al þat oo per-
sone doþ/ þes þre persones don. Aftir þat
Críst was stepíd in to heuene aboute ten
dages/ as he hadde ordeþned/ he sente doun
þe hoolí Goost/ & mouþde apostlís to do

hise dedis/ & pei wenten & prechiden fast
among pe Jewes & hevene men ; but Jewes
azenstoden hem fast/ & heven men tooken
hem wiþ wille/ & recepueden pe hooli
Goost/ & bicamen cristen men/ & þus
apostlis of Crist filleden bi Goddis grace
pe world/ but longe aftir/ as cronykli
seien/ pe fend hadde enuþe herto/ & bi Sil-
uester pe prest of Rome he brouzte men a
newe gile/ & mouyde pe emperour of Rome
to dowe þis chirche in þis prest/ for as pe
fend tauzte þis kynge; þis dede cam of
greet almes/ for pei pouzten not hou pe
chirche schulde sue Crist & his lawe. But
trewe men supposen her/ þat boþe þis em-
perour & þis prest weren mouyd of God bi
tymes to trewe þat pei synned in þis

dede ; but hisie we vs not toher pei ben
 seyntis/ & hou pei weren pus mouyd of
 God/ for al pis is benepe bileue/ & men
 may trowe it if pei wolen. Whanne pis
 lijf was pus chaungid/ pe name of pis
 prest was chaungid/ he was not clepid
 Cristis apostle/ ne hiz disciple of Crist :
 but he was clepid pe pope/ & hed of alhooli
 chirche/ & aftirward camen oper names bi
 feynyng of ypocritis/ as sum men seien
 pat he is euene wip pe manhed of Crist/ &
 hizest biker of Crist/ to do in erpe what
 euer him likip/ & summe florishen oper
 names/ & seien pat he is moost blessid
 fadec ; but cause herof ben beneficis pat
 pis prest 3puep to hem/ for Symon magus
 traueilide neuer more in symonge pan pes



prestis don / & so God wolde suffer no lengere ye fend to regne oonly in oo sicke prest / but for synne pat pei hadden do / made dyuysioune amongs thoo, so pat men myzten liztliert in Cristis name ouercome pes bope ; for as oo vertu is strengere zif it be gederid pan zif it be scatterid / so oo maliss is strengere whanne it is gederid in oo persone / & it is of lesse strengere whanne it is departid in many ; oon helpip azen an other to confounde anticrist / and pis mouey por prestis to speke now hertily in pis mater ; for whanne pat God wole helpe his chirche / & men ben slowe / & wolen not worche / pis sloupe is to be dampnid for many causis in ydel men / & myche mor ben pei dampnable pat letten

1 Jon. ij.

Goddís lawe to shyne. Þes men taken no wítnesse of aduersaries to þís pope/ as ben Jewes/ & Saracenes/ Grekis/ & Ungdis/ wíp many oper; but þei taken þe líjf of Crístís as bileue/ & peronne grounden hem/ & þus þei seien/ zif þís pope contrarieþ to Crístís líjf/ he is þe moost fendis bíker & anticríst pat is her; & síche anticríst/ & noon oper/ þenken many pat Goddís lawe spekip of. Beleue tellíp how Kon seide pat men ben many anticrístís/ but zít oon is moost of oper/ pat gílep men bí ypocrísie; for oon may seie pat he alone is Crístís bíker her ín erpe/ & he hap powe synguler to taxe graces as him líkith/ for so dide Þetre aftir Críst/ and many oper aftir Þetre/



¶ This oon emperour / ¶ oon hed in a comu-
nite. But her penken trewe men pat ye
fend failith her / ¶ goip vnstably bi two
weies / ¶ reuersip Goddis lawe. Firste
shulde ye fend grounde pat this pope is
Petris biker / ¶ so biker of Crist / in pat
pat he suep Crist ; for bileue techip vs
pat ye chesping maad of man is fals signe /
¶ incompleet / for to make Cristis biker ;
but werkis of mannes lijf shulden make
a man sue Crist / ¶ yus Crist biddip ye
Iewes pat yei shulden trowe to hise werkis /
¶ yus veri Cristis biker shulde be porest
man of oper / ¶ mekest of oper men / ¶
moost trauele in Cristis chirche. But
chesping of cardenalis / ¶ partyng of bene-
ficis / ¶ takping of newe names / ben ful fer

fro þis staat. Þus lꝫuede Petre aftir Crist,
 & chalengide no sicke names/ ne to be hed
 of hooli Chirche/ but hou mekely he myte
 serue it; but eche apostle in his cuntrey
 worouzte aftir Cristis lawe/ & noon of hem
 hadde nede aftir to come to Petre to be con-
 fermyd; but oon hed of hooli Chirche is Ihu
 Crist her wip þs/ þat is euer in þe myddil
 of þre þat ben gederid her in his name/ &
 þat man is out of resoun þat trowep þat
 Clement in Petris tyme was mor þan Iohn
 Euangelist/ or ony apostle þat lꝫuede wip
 hym; & zif we trowen to cronickis her/ hou
 þat Clement left his offiss/ & procuride oper
 to helpe him/ as Poule helpede Petre/ &
 Petre sufferid mekely þat Poule snybide
 hym whanne he erride/ we may se oppnly

hou pes popes fallen fro Petre/ & myche
mor pei fallen fro Crist pat myzte not err
in ony þing. Trowe we pat Crist lefte to
preche/ & seelde offiss of þe chirche/ or
wolde iuge of bnknowun þing to him/ or
make him mor þan he was? Alle pes
þinges pat popis don techen pat pei ben
anticristis/ for Crist myzte not take a
name but zif it wer mekenesse/ & treupe/ &
zif þou seie pat Cristis chirche mut haue
an hed her in erpe/ soop it is/ for Crist is
hed/ pat must be her wip his chirche unto
þe day of doom/ & euery wher bi his god-
hed. For siþe vertu of a kyng must be
strecchid bi all his reume/ myche mor þe
vertu of Crist is comunyd wip alle hise
children/ & if þou seie pat Crist mut nedis

haue síche a bíker here in erpe/ Denye pou
 Cristís power/ & make yís fend aboue Crist/
 for bíleue techy bys pat no man may grounde
 yís bíker oonly on Cristís lawe/ but on
 presumpcioun of man; & síche híznesse of
 emperours hay destríed ye empire/ & zif pat
 God wole yes popís shulen destríe hem
 sílf/ zhe her/ for no drede yeí ben destríed
 in helle bí iugement of Crist/ & so what
 euer resoun men make of Crist/ of Petre/
 or oper good grounde/ ít goíy oppnly azen
 síche a pope/ for ye greet dyuersíte/ & so
 wohanne yes faylen resoun/ yeí trísten to
 mennes helpe/ & feynen bí yprocrisíe hou
 myche good yeí don azen; but God cursíy
 bí Jeremye him pat affien yus in man.

Jer. xuij.

HEr men taken sumtohat soop/ & Ca. 3^m.
 don dremyng to pis treupe. Pei
 seien soveli pat Cristis chirche is his
 hous/ to kepe his meyne; & summe in his
 hous ben sones/ pat shulden euer dwelle
 in heuene/ & take her fadrís eritage/ zhe if
 pei trespassen for a tyme; & summe ben
 seruauntís in his hous/ al zif pei shulen
 aftir be dampnyd; & so it is greet díuer-
 site to be in pis chirche & of pis chirche.
 Pes wordís ben soveli seíd/ & notably to
 mannes kynd; but whanne dremes comen
 aftir/ pei maken a fals feyned tale; pei
 seien/ whanne Crist wente to heuene his
 manhéd wente in pilgrimage/ & made Petre
 wíth alle pes popís híse stíwardís to reule
 his hous/ & gaf hem ful power herto/ bífor

all other prestis on lyue ; her þis dreem
takun a mys turney bpsedoun þe chirche/
for Petre wa a trewe helper wip Poule/
& Jon/ & oper apostlis ; but noon of þes
seruauntis dremede þat he was hed of
hooli chirche/ or þat he loupde Crist
mor þan ony of hise bryern dide ; it is
lichly to many men þat Petre loupde mor
Crist in a maner þan ony of þes oper
apostlis ; but he was tauzt to stryue not
herfor ; for oper apostlis in oper maner
louyden mor Crist þan dide Petre/ as Poul
trauelid mor in þe chirche/ & Jon loupde
Crist mor heueneliche/ for Jones loue was
in quyet & clene/ as seyntis louen in heuene ;
whiche of þes is more hiz now is but fooly
þs to dreeme/ wel we witen þat Crist wole

take of what staat pat hym likip a man
aftir pat he is worpi to mor bliss/ or more
ioye ; but aftir bileue of hooli writt pat
telliþ of Petre & oper apostlis pat þei ben
now blessid in heuene/ for noon fel but
Scarioth/ taken we beside bileue of many
oper pat þei ben seyntis/ as of Clement/ &
Laurence/ oper & pat þe legend spekip of ;
& of summe we han mor euidence/ & of
summe less bineye bileue ; & summe penken
a greet euidence/ pat zif þe pope canonise
þis man/ þanne he mut nedis be seynt in
heuene ; but trowe þei þis men pat wolen.
Wel I wot pat þes popis may err & synne
as Petre dide/ & zit Petre dremede not þus to
shewe pat men ben seyntis in heuene ; but
it may falle pat many men pat ben cano-

nysid bi þes popis ben depe dampnyd in helle/ for þei disseyuen & ben disseyuyd. Afferme we not as bileue/ þat ȝif a man be chosun pope/ þanne he is chosun to bliss/ as he is her clepit blessidist fader/ & many trowen bi her werkis þat þes ben deppist dampnyd in helle/ for þei chargin hem silf as ꝑpocritis boye in offiss & in name/ & so þei sitten in þe first place her/ & at þe last day of doom þei shulen be in þe last place/ þat is deppest place of helle; holde we us in boundis of bileue þat stondit in general wordis/ & in condicionel wordis/ & iuge we not her folily/ but we may se bi supposail þat we gessen þat it is so/ & who euer hap more euydence his part shuld sunner be supposid. But her ben þre greet

eresies pat disseyuen many men ; firste men supposen pat eche pope is moost blessid fader / but þis speche lastip but a while til pat þe pope may auaunse men ; but her we seien soveli pat þes men pat clepen hem blessid / disseyuen hem / & flateren hem / for þei hopen to haue wyngung of hem ; for wherere is þe pope moost blissid in þis lijf / or aftir þis lijf ? He is not blissid in þis lijf / for bliss fallip to þe toperre lijf / & þis lijf is ful of sorow & synne / pat sufferip not bliss wip it / & if men speken largely many ben her mor blissid þan þe pope / for þiznesse of þis staat makip not bi hym silf man blissid / for ellis eche pope were blissid / alþif he wer falsly chosun of fends / & Scharioth schulde

be blissid/ for he was chosun of Crist
 himsilf; it is no nede to argue her for to
 disproue his fooly/ for it is mor fals in
 hym silf pan ouzt pat men shulde brynge
 herof. Þe toper eresie pat comen of his
 disseyuey many symple men; pat 3if þe
 pope determynen ouzt panne it is soop/ &
 to bileue; but lord wher eche pope be mor
 & betere wip God pan was Petre/ but he
 erride ofte/ & synnedde myche/ 3he aftir he
 hadde take þe hooli Goost; lord wher Crist
 clepide hym Sathanas/ & hadde him go
 after hym/ & 3if þer was no cause of his
 errour wherfor Crist clepide him þus/ &
 so whanne Petre denyede Crist/ & swoor
 false for a womman's vois/ he erride in
 his fowl synne/ & þerfor he wepte aftir.

Also aftir takyng of þe hooli Goost Petre
erride/ as Poul seip/ whanne he woulde Gal. ij.
not dele wiþ gentilis for tendernesse of þe
Kewes ; lord wher men of worss lijf may
sunner err in her iugement/ & euer þe moo
pat ben of siche euer þe sunner may þei
err ; for Scarioth made oper apostlis to err
in cumpeny of Crist/ & it wer to fals a
feynyng to seie pat hooli chirche hangip on
þes/ for þis feyner kan not teche pat ony
of þes is of þe chirche ; & of þis comen
many eresies/ as of assoilyngis/ & indul-
gences/ & cursyngis/ wiþ feyned pardouns/
pat maken many men haue conscience/ &
trowe mor to þe pope in siche a cause/ þan
þei trowen to þe gospel ; & men moten erre
her in bileue/ & take ofte fals as bileue ;

pis erresie shulden men fle/ for fals magn-
tenyng makip eretikis/ & so assent wiþ
siche falshed bryngip inne ofte erresies/ &
Crist wole not assente wiþ pes/ for pei may
not be sope.

Ca. 4^m.

SE we ferpere hou pis stibward may
err in ordenaunce of pe chirche ;
& bigynne we at pe freris/ pe whiche he
brouzte laste inne. It is lichly pat Cristis
prestis pat stoden til pat monkis camen/
turnyden to myche fro Cristis lawe/ &
monkis lqueden panne wel betere/ but pes
monkis stoden awhile & turnyden sunner
to coueitise/ & aftir pe monkis camen pe
chanouns/ & aftir chanouns camen pe
freris/ & so greet defaut was in prestis
bifor pat pes newe ordris camen inne ;

but as þes newe ordris chaungen in cloþis
in bokis wiþ opere ritiz/ so þei varien in
Goddis offis/ fro þat þat Crist badde
his prestis do ; so if apostlis weren nowe
algue/ & sawzen þus prestis serue in þe
chirche/ þei wolden not clepe hem Cristis
officeris/ but officeris of anticrist. Sup-
pose we þat þes newe ordris/ stondyng
al þes ordris/ ben charious to þe chirche
in worldli goodis þat þei dispenden ; for
nounge of prestis brouzt inne bi Crist
was sufficient for Cristis hous/ & for þe
same hous ben now moo & worss/ & þis
hous is lesse bi hem. Who may denye
þat ne þis nounge of þes officeris is now
to myche/ & so þis stiward hay chargid þis
hous wiþ newe rehetours to harm of it/ &

1 Tim. uº. sý Poul techip in bileue pat pei shulden not be charious to pe chírche/ it semep bi good resoun pat pís stíward passip his powe/ & failip in gouernaunce of pe chírche/ azen pe reule pat Críst hap tauzt/ & so he is not Crístis stíward/ but stíward of anticrist. What man kan not se pat a stíward of an erpeli lord/ wíhanne many seruaunts don amys/ holdip hem stille/ & bryngip inne newe pat don worse bi a lítil tyme/ failip foule in his offiss/ & so seruauntis bpon seruauntis weren charious to pís hous/ & if her first offiss was good/ & pís is now al/ oper pe chaunging of pes newe rehetours shulde do harm to pís hous; & pus it stondip in pe chírche/ of pes newe seruaunts pat ben brout inne/

¶ newe lawes ben maade to hem / ¶ newe customs pat pei bryngen in / bi whiche pei spuylen on newe pe puple / but fruyt of her profit failip ; ¶ siþe Petre hadde not þis powir / ne Poul / ne ony oþer apostle / þis stiward of anticrist mut nede come in bi pe fend. ¶ siþe in pe oolde lawe weren prestis ¶ dekenes myche chargid in beryng of pe tabernacle / in sleyng of bestis / ¶ oþer ritis / ¶ 3it pe kynrede of Leuy sufficeide to al þis offiss / myche mor in tyme of grace / whanne Goddis seruice is lizter / ¶ so siþ pe ten part of pe fruyt sufficeide for alle þes clerkis / hou schulde þis not suffice now for fewer clerkis / ¶ lesse of spensis. ¶ We may not pynche at þis lawe pat God him silf ordeyned first / but if we

1 Thim. vj.

putten blasfeme on God/ pat he ordeynede
 panne foolily; & herfor Cristis apostlis
 & oper disciplis longe aftir hem/ weren
 not bisie aboute dymes/ but helden hem
 payed on litil pat ye puple gaf hem redily/
 & so housyng & cloying/ pat Paul seip
 schulde be ynow; but now men sciēn pat
 prestis ben moost gredy purchasours in
 erpe/ & han to hem ye fourpe part/ pat
 schulde be in her briperen hondis/ & yis yei
 seien is mortesied & patrimonye of Crist/
 pat was doon on ye cross; & to defend yis
 patrimonye ben many newe lawes ordeyn-
 ed/ & cursing for sacrilegie in whom euere
 pat reuypp yis rent; & for prestis han ynow
 of sicke goods mortesied/ perfor yis stibward
 chafferiy wiy apropring of chirchis/ so pat

pe puple dwellip bntauzt/ & bnseryd in
goostli help. Who schulde be blamyd herfor
but pis stibward pat doip pis wipoute leue of
pe Lord/ but oppnly azens his biddynge; zif
ony man shal be dampnyd pis stibward
shal be deppest dampnyd/ & algates for he
feynep powere & newe lawes pat God made
neuer; & zif pis blasfeme gabbiþ bpon God/
& seip pat al pis is Goddis werk; but
in pe olde testament shulden sicke blas-
femes be stoonyd to deep; & þus bryngyng
in of newe orderis wip seruiß pat pe pope
confermyþ techen pat he is traitour to God/
& turney pe chirche bpsedoun. Lord wher
he wer not chargid at the fulle/ as apostlis
weren/ but zif he took mor charge bpon
hym bi his newe foundun ordenaunce/ certes

ye apostlis dursten not do þis/ & zit þei
 hadden mor grace of God/ & traueliden mor
 bisily to growyng & perfityng of ye chírche;
 & no drede al pat ye pope hay ouer mor þan
 hadden ye apostlis of Críst/ he shal stretly
 rikene þerfor/ síþ Críst is lord of alle
 lordis; & so it semey pat ye pope is mor
 holdoun to Críst þanne was Petre/ bi as
 myche as he hay mor of staat & worldly
 goodis. But sum men seien pat staat in
 helle & punyshyng for þis þeefte moten
 make a seep þerfor/ síþe good seruyss fai-
 lily þer; & so ye pope semey wood & blyndid
 bi ye fend/ whanne he taky mor charyg
 bpon hym þan him nediy for to haue/ or
 her or in ye toper world/ for ony staat pat
 God hay ordeyned; & þus it seemey pat

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

Ca^m. 5^m.

And her men noten many harmes
 pat freris don in ye chirche; pei
 spulen ye puple many weies/ bi ypocrisie
 & oper lesyngis; & bi this spulyng pei
 bilden caymes castelis to harm of cuntres;
 pei stelen por mennes children/ pat is
 worss pan stele an oxen/ & pei stelen glad-
 liche eyres. **W** leue to speke of stelyng
 of wymmen. And yus pei maken londs
 bareyn/ for wydrabyng of werkmen/ not
 al oonly in defaut of cornys/ but in beestis
 & oper good; for pei reuersen Goddis or-
 denaunce in yre partis of ye chirche; pei
 maken men to trove false of hem/ & letten
 almes to be gguen bi Goddis lawe; & yus
 pei letten bi gabbynggis offiss & lyf of
 trewe prestis/ for pei letten hem for to

preche/ & specialy Cristis gospel ; pei
mouen londis to batel/ & pesible persones to
plete ; pei makyn many dyuorsis/ & many
matrimonyes vnleeueful/ bope bi lesyngis
maad to parties/ & bi priuilegies of pe
court ; y leue to speke of fyrtyng/ pat pei
don in lond oo & other/ & of oyer bodili
harmes pat tungs sufficen not to telle/ for
as myche as pei dispenden/ as myche &
mor pei harmen rebomes/ as pei han in pis
last iorne pat Englisshe men maden in to
Flaundris/ spulid our reume of men &
money/ mor than pes freris han wip hem/
& no drede to Englisshe men pat ne pei
han procurid pis iorney bope in prechyng/
& in gedyng/ & in trauelyng/ of her owne
persone/ & freris pat semen vncoupable her

moten algatis graunten her assent ; for oo
 maner of consent is whan a man is stille
 & lettij not / & if freris forsaken pis now /
 & seien pat pei assentiden not her to / pei
 bsen her olde craft of gabbyng / & encresen
 harm ; algatis but as spiritual ping is betere
 pan bodily ping / pat we may se / so spi-
 ritual harm is mor pan bodily harm ; pat
 pei don / firste / whanne pei maken freris pat
 ben worsid bi pis makyng / pei don hem a
 goostli harm / & al mankynd wher of pei
 ben ; & zif pou seist pat noon ben freris
 but zif pei ben pe betere to God / for hooli-
 nesse of her cumpenye makij many good
 pat ellis wolden be shrewes / stryue we not
 wher pis may falle / but graunte we on pe
 toper side pat many wolden be lesse puel

out of pes orderis pan in hem/ & siþe þei
witen not who is beterid bi entering in to
pes orderis/ þei don as a blind man castip
his staff/ to bryng ony to her ordre. Crist
seip þat pharisees ben to blame for þis Matt. xxijº.
dede/ & Scarioth was þe worsse for beþng in
þis hooli cumpenye/ for ellis he hadde not
þus trayed Crist/ & he moost unkynd trai-
tour. And siþ couents of freris be shrewes
for þe mor part or myche/ no wonder 3if þei
enuenempne men þat comen þus unto hem/
for þei mouen men to olde errours/ þat þei
han holde among hem/ as þei tellen to greet
auaunt/ þat þei ben charious to þe puple
in her synful beggþng/ & 3it þei blasfemen
in Crist/ & seien þat he beggide þus/ to
mayntene her owne synne; siþe blasfe-

myes ben founden & contynued in yes sectis /
 pat bnnepis pei ben euer purgid fro oons
 Matt. xuiij°. pat pei ben brouzt in / as Crist techip in his
 gospel / hou pat men shulden snybbe her
 briperen bi pre tymes / & astirward forsake
 her cumpenpe as benyn ; yes sectis han
 fordon pis gospel / for neper pei doren yus
 snybbe her briperen / ne forsake hem at ye
 fourpe tyme ; for zif pei don pei shulden be
 deed or enprisounnyd long tyme / or ellis
 hastly be killid ; & whanne synne regney
 among greet men / & pei dreden of worldli
 harm / pei doren not snybbe men of pis
 synne / lest her order leese worldli help ;
 but toher is mor eresie pan to loue this
 ordre mor pan God ? or to do puelis for
 Ro. iij°. hope of good / pat Poul forfendip men to



do ? Also pes sectís impugnen pe gospel/
& also pe olde lawe ; for pei chargin mor
her owne statute/ al if it be azens Goddis
lawe/ pan pei don pe lawe of pe gospel/ &
pus pei louen mor her order pan Crist/ &
zif it wer neuer so myche nede to go out &
preche Goddis lawe/ to defende our moder
hoolí chírche/ zit her order lettíp pís/ but
zif pei haue her priours leue/ alzif God
bidde to do pís ; & comunely pes priuat
priours letten her felous her to go out/ &
so be pei neuer so ríche pei shulden not
helpe her fleshly eldrís/ for al her goodís
ben pe housís/ síp pei han nouzt proper
but synne ; & pís errour reprovíy Crist in
pharisees pat sven pe gnatt & stwolowen pe
camel/ for pei chargin lesse mor harm.

Matt. xiiº.
& xxiiijº.

Matt. ix^o.

Also yes pharisees chargin myche her fast-
 yngis & oper yngis pat pei han foundun/
 but kepyng of Goddis maundements pei
 chargin not half so myche ; as he shulde be
 holdun apostata pat leste his abite for a
 day/ but for leeuynng of dedis of charite
 shulde no man be blamyd ; & pus pei blas-
 femen in God/ & seien/ who so diep in her
 abite/ shal neuer go to helle/ for hooly-
 ness pat is per inne ; & so azens Cristis
 sentence pei sewen an olde clout in newe
 clop/ for her order/ pei seien/ is gederid of
 ye olde lawe & ye newe/ & zit pei han foun-
 dun herto newe yngis pat pei kepen as
 gospel/ & pus pei chargin her owne fast-
 yng/ & oper ritis pat pei kepen/ mor panne
 ye biddynngis of Crist/ for pei ben no newe

maundements to hem. Sicke hid synnes among freris don mor harm to cristen men/ pan ben pe bodili harms whiche pe world chargiþ mor; & þus errours in pe world ben liztly mayntenyd bi freris for wyng of worldly good/ or worldly worship pat þei coueiten; as lettris of fraternite/ & dowyng of oper prestis/ alþif it be azens hem silf/ is stedy sustenyd bi freris/ & so men sufficien not to telle vn sensible errours pat þei susteynen/ & 3it for priuilege of pe pope noon oper man dar blame hem/ for þei ben exempt fro Goddis lawe bi priuilegies pat þei han getun/ but Peter was not þus exempt fro sharp snybbyng of Paul/ & heilyng pat Kon forbendide hap no vertu among þes freris/ for þei saluten ofte fendis mor pan þei don Cristis children. Gal. ijº.

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

UOrd wher ye pope yenke good to conferme síche newo ordris/ certes synne of síche children turney in to hed of her fader/ as Helies sones maden her fader to be punychid sharply of God; & generally who so synney for auantage of him sílf/ his synne maky disauantage of hym pat he weneþ turne to good/ as yes two popis han now no more enmyes/ ne mor hid/ þan ben yes freris; for summe holden wip ye two pope/ & many grete wip ye toper/ & þei enformen her cuntrees to holde stefly wip her pope; & no drede zif cuntrees turne fro ye to pope to ye toper/ ye freris wolden turne also/ for þei obeshen to ye puple; & þus loue bngroundid in God/ but oonly in temporal goodis/ mut nedis

faïlen & do harm/ for al síche loue ís syn-
ful. Síþ þes sectís ben so harmful to
oure moder hoolí chírche/ & as bíleue
techíp vs þe chírche may be purgíd of þís/
ít were sumtwhat for to speke of þís purg-
yng of þe chírche; for alzif ít shal not
fully be purgíd ín þís lízf/ but fírste ín
heuene/ zít ít may be purgíd ín part; & ín
þís purgyng stondíp mennes mede/ & no
man ís excusíd here of consentyng to þís
synne/ but zif he helpe on summaner/ for
eche man may helpe sumtwhat. Sum-
men shulden helpe bí resoun/ þat ís takun
of Goddís lawe/ & summen bí worldlí
pouer/ as eerpli lordís/ þat God hay or-
deynged/ & al men bí good lízf & good prai-
ours to God/ for ín hím líggíp þe helpe

Rom. iº.

her azens þe cantel of þe fend; & þus þe popis
 bishopis & freris shulden helpe here to
 purge hemsilf/ for bileue techip þs þat eche
 man is endettid to God/ as eche man is
 endettid to oper to helpe him; algatis
 goostli & bodili dette is not to charge but
 zif it turne to goostli help/ & þus spekeþ
 Crist in þe gospel of dette/ in þe pater
 noster/ & also in parable/ bi whiche he
 mouep men to mercy; & þus seiþ Þoul/
 þat he is dettour to eche man/ but bi
 ordre; & þus prelatis shulden helpe þe
 chirche/ as þe freris shulden helpe hem
 silf/ but more part of þis world errip here
 & clepip harm help; but lawe of Crist
 shulde reule men here/ to wite hou men
 shulden come to bliss. Men speken here

of a lizt help to whiche men ben comunely holden / pat men shulden on pīs maner comune wip frers / & ellis not firste to seie pat pei putten not on freris pat pei ben eretikis / for panne men wolden not dele wip hem / ne norishe hem in worldli goodis ; but men han hem suspect of eresie for many causis. Firste for pei varien pus in bileue of pe sacrid oost / & pus pei shulden telle at pe biggnyng what ping pat pei trowen pat it is / wheper it be Goddis body or not / & here may pei not be excusid ; for mynstrel & iogelour tumbler & harlot wolen not take of pe puple bifor pat pei han shewid her craft / & sipe freris craft stondip in pīs to teche pe puple her beleue / & pe puple trowey comunly pat pīs oost is Goddis body / here

freris shulden bigynne/ & telle men wher
pis be soop. 3if pei seie pat pis oost in
no maner is Goddis body/ fle pes freris
as eretikis/ for Crist & his chirche seien
pe contrarie. 3if pei seien pat it is Goddis
body/ & many freris seien pe contrarie/
pis word techip not pat ne pei gabben in
comune bileue of pe chirche; & perfor men
shulden abide witnessse of her comune seel/
& bifore dele not wip hem/ but haue hem
suspect of eresie. 3if pei seien pis oost is
an accident wipouten suget/ as colour &
figour/ & pus it is not Goddis body/ wel
we witen pat olde bileue groundid in pe
wordis of Crist seip pat it is Goddis bodi/
as pe pope sum tyme seide; & it is not
pnow pat freris erren in colour & figure of

her abitís/ to proue pat it is sacríd oost in colour & figure of breed; & pís defampng shuld þe pope seke out wíp greet trauel/ for þes sectís han slaundríd hym/ as he & hise hadde erríd in bileue; & it is not ynow to seie pat þere is Goddis body/ for betere þing þan Cristís body is euery wher/ for þe Godhed; & men axen not what is þer/ but what is pat men worshipen. So & zif frerís seien/ pat þei trowen here as hoolí chírche doip in pís mater/ so seien Iewes & Saracenes. But frere telle me hou y shuulde trowe; & zif þei seien pís mater is sutil/ & men may not bnderstonde it/ wel we witen pat God byndip not men to bileue ony þing whiche þei may not bnderstonde/ as we seien of þe Trínite; &

zif pei seien pat þis sacrament is Goddis body as it is in heeuene/ þes freris speken as ydiots/ for we axen of þis sacrid oost pat men seen bodily broken/ & eten comunely/ & is mouyd as oper oostis; & þus what euere a frere seip/ trewe men shulden leue hym here as suspect of eresie/ bifore he haue wel put þis of. Aftr þis myzte a man axe/ siþe God tolde of newe sectis pat shulden come in to þe chirche/ to charg & harm of þe chirche/ hou groundly þis frere his ordre/ & in what tyme it bigan; & siþ oo frere contrarieþ an oper in þis mater/ & nouzt is prouyd/ men shulden auoyde þis frere/ til pat he hadde here tauzt þe treupe; þis stryf is mater of gabbyng & of synnyng among many/ & þus for

profit of ye chirche shulden freris worche
to quenche þis strijf. Carnes seien pat
pei weren bifore ye tyme pat Crist was
born. Austyns seien pat pei weren many
hundrid wynter bifore opere freris. Pre-
chours & menours seien ye reuerss. But
noon groundy here his word/ as noon of
pes newe ordris groundy pat he cam inne
bi Crist/ & but zif þis groundyng be in
dede/ dremes & confermyngis ben nouzt.
On þis maner shulden trewe men seke
wisely ye sope/ & purge our moder of
apostemes/ pat ben harmful in ye chirche ;
to þis schulde ye pope helpe/ for to þis dette
weren apostlis boundun/ & not to lordshipsis
of money but in as myche as it helpide her-
to ; & siþe it lettij comunely popis shulden

He þis as diden apostlis / for ellis þei seiden
 wiþ oper foolis þat help were harm & good
 were puell.

Ca^m. 7^m.

Aftir þis shulden men wite of þe
 popis power in assoilyng / in
 graunting of indulgencis / & oper priuilegies /
 wiþ cursyng for rízt ; as þe popis clerkis
 feynen þat þei don myraclis whanne euer
 þei syngen moo & more wonderful þan
 euer dide Crist or his apostlis / so in as-
 soilyng & cursing þei feynen hem vn-
 knoboun power / & in fables of þis power
 þei blasfemen / & harmen þe chirche ; & þus
 comen in errour in to þe chirche / as it
 doip of þe sacríd oost ; for noon may com-
 prehende þis power / siþe it is wiþout
 noumbre ; & þus 3af Crist to Petre &

opere popis pat camen inne astir. Here cristen men bileuen pat Peter & Poul & oper apostlis tooken power of Crist/ but not but [to] edifie ye chirche; & yus alle prestis/ pat ben Cristis knyghts/ han power of him to yis ende/ & whiche of hem hay moost power is ful beyn bs to trete/ but we supposen of prestis dedis pat he pat profitip more to ye chirche hay more power of Crist; & ellis pei ben ydel wip her power; & yus bi power pat Crist gaf Peter may no man proue pat yis prest/ ye whiche is bishopp of Rome/ hay more power yan oper prestis; for siye our bileue seip pat yer is no power but of Rom. xiiij. God/ chesynng of yes cardinalis 3puey not sicke power to ye pope; & it suey not pat

God mut 3pue whanne pes cardynalis han
 pus chosun/ but apostlis dedis pat popis
 don shulden ber witnessse of her pover ;
 siye fleyng to heuene of assoild spiritis
 & comyng azen berip no witnessse ; & wordis
 pat Crist seip in pe gospel ben to liztly
 understondun. Crist seip to hise apos-
 tlis/ ꝑ am wiꝑ 3ou alle dayes bn to pe
 ende of pe world/ but what maken pes
 words for pis pope ? pes wordis techen ge-
 neraly pat Crist schal be wiꝑ hise lemes
 pat he hay ordenyd to bliss rizt to pe day
 of doom ; but hou shulden men wite pat
 pis pope is ony of hem pat Crist spekip
 to ? certis pis pope wot not him silf/ & hay
 litel mater to hope it ; for in goode werkis
 & supng of Crist schulde pis pope grounde

his hope. But zit groundly ye pope his power pat it is so myche ouer oper ; Crist bihizte to Petre pat what euer he byndyng in eerpe it shal be boundun in heuene / & so of his assoilyng / but yis resoun is ful of folp / for many causis. Who so takyng hede sopeli Criste seide yus to Petre & so he seide to oper apostlis ; whi shulde Petre haue power bi yis more pan oper apostlis of Crist ? Also men shulden wite here pat yes wordis pat Crist seide to Petre ben no ying for yis pope but zit he sue Crist & Petre in liff ; & suppose pat al yis be soop / zit eche prest of ony apostle shulde haue power to do good to ye chirche / but not so myche as here is dremyd ; for ellis Petre synnede many weies / for Petre

beside not his power. Who shulde excuse him of his synne? Also men shulden vnderstonde what it is to bynde man aboue eerpe/ & men moten nedis seie here pat panne a prest byndiþ man aboue eerpe whanne he byndiþ man aftir God/ & not for flesh ne coueitise; & so his pope shulde teche men pat he byndiþ þus aboue eerpe/ & neper in þe erpe/ ne vnder þe erpe/ but euene aftir þe keies aboue; but his wole he neuer teche bifore pat Gabriel blowe his horn; & zif he teche pat þe chirche aboue byndiþ þus or assoiliþ at þe instaunce of hym/ zif he prouey not his greet power/ & þus groundyng of Goddis lawe failiþ shamefuly here/ pat zif Crist seide to Petre what euere he boonde aboue

pe erpe it is boundun in heuene/ pane it
suep of p̄is pope/ what p̄ing pat he feynep
h̄im for to bynde/ it is so boundun of
God; but certis pe leudest man in pe world
myzte shame of sicke a resoun. Forper-
more zif we zpuen p̄is pope sicke power as
he feynep/ zif men taken hede to h̄is dedis
he schulde shame of sicke power/ for lawe
of charite wolde cacche pat zif he hadde
sicke power he schulde assoile alle h̄ise
sugetis fro peyne & fro trespas; for panne
he brouzte alle men to heuene/ & sufferide
no man to go to helle; & sipe charite
stondip in ziftis of God to p̄is ende/ he
were to slow in Goddis seruyss & disuside
pe ziftis of God but zif he myzt & were
mercypful to men; & zif pou seist pat neper

Crist ne Petre dide pus to alle men / certis
pei hadden not siche power as pis pope
seyneþ in hym / & pus Crist myzte not as-
soile men but aftir pat he sawþ his fader
bouche saf. Lord siþe Crist assoilide not
pus / ne Petre ne ony oper apostle / & pis
pope seet not in God pat he wole pat it be
so / what spirit shulde moue pis pope to
seyne siche assoilyng bope fro peyne & fro
synne / & aftir chaffere pus per wip ; siþe
he took frely pis power Crist biddiþ pat
he shulde frely ȝue it / but nowe he as-
soiliþ neuere pus but for frenship of wynn-
nyng / & he takiþ noon hede to God whe-
per God wole pat it be so / & wheper pis
man lyue an quel lyf & be ordeyned to be
dampnyd / & certis no pope oper pan Crist

kan telle hou nedeful is an oper/ hou
shulde he panne assoile yus? for he may
not assoile here of a litil bodili peyne/ as
myzten Petre & oper seyntis/ hou shulde he
assoile soulis of ye peyne of purgatorie?
Proue he his powver bi yis lesse/ & sus-
pende assoilyng of money; & siye yes popis
ben not assoild yus of peyne & trespas/
for panne ye popis weren alle seyntis &
confermyd bi her staat/ it were to seke
oper signes bi wiche yes popis shulden be
blissid/ for hem failiy in charite bi prin-
cipalis pat hem silf seien.

IT were for to wite ouer yis hou popis Ca. 3^o.
gauen yes beneficis & confermen &
acursen men whanne hem likiy & myslikip
men/ & no drede siye pei knowen not whanne

Godhed doip pus pei schulden not diffyne here/ but zif God shewide hem pis; for it is perel to gabbe on God/ & in mater of mannes helpe/ & so it is a greet perel to feyne siche powwer but zif it be groundid; & sipe pes popis ben so hardy as blynd bayard/ pei moten seie pat pei speken ofte wip God/ pat techip hem pat it mut be pus/ & so pes popis may not erre; but who herde euer more blasfempe sipe pei kunnen not telle pingis to come touchyng her staat & her desir/ for oo pope azens an oper tellip oppnly her errour here; but forzpyung of beneficis makip hem bope greete & stronge/ it were to wite of pis powwer/ & of pe lawes pat pei bsen; & sipe Crist bside not pis powwer but forsook iugement/ lesse puel/

as þis power were in weyn/ 3if þe chircbe
were bndowid/ it is knowun to trewe men
pat þis is not groundid of Crist; but þe
pope as he blasfemep & seieþ þis dowynge
is þe patrimonie of Crist/ so he feyneþ
newe lawes to teche to parte þe benefices;
& þis lawe hay he maad/ pat 3if two men
ben of oo date/ who euer presently firste
shal be auaunsid bifore/ & so he hay or-
deyned many lawes hou pat men shulen
oonys be shryuen/ & onys in þe zeer be
comunyd of her propre prest/ whom euere
he wole ordeyne. Bi þez two vnfamous
lawes may men wite whiche ben oper/ for
þer is no lawe but Goddis or lawe groundid
in Goddis lawe; first it semep pat þis part-
ynge of benefices is oppn fooly/ for whanne

pe pope auaunsiþ a shrewe he autorisiþ his shrewidnesse/ & specialy whanne þer ben betere þat wolde take siþe an offiss/ & pe pope hap no witt ne biddynge of God to take hym þis; & þus ofte for þreynge & money he auaunsiþ lemes of pe fend; for all þes ben his children/ & he shal answeren for þes soules þat hise children leesen to helle/ & for oper shrewednesses þat þei don. Lord wher pe popis synne were not þnowe to hym/ al ȝif he gete noon on oper side/ as ȝif he bouzte not for pe first fruyts & oper frenshipp of pe world synnes of oper trauants þat he auaunsiþ & enuenemep myche folk; oper wordis þat here ben spokun excusen him not bifore God/ þat pe pope may do no symonge/ for all beneficis ben

his; for ȝif he were clene for a tyme & alle weren hise bi title of grace/ ȝit for þis auerous pride shulde he lese alle þes þingis/ & no drede þis lawe of þe pope is oppnly azens treupe/ & so azens Ihu Crist/ þat is bope God & man. It fallip ofte bi þis lawe þat a truaunt & a fendis leme is put bifore a leme of Crist/ for ofte þes coueitous truaunts gon bifore goode symple men; þus bi uertu of sicke lawes ben ofte þe fendis lemes maad mynystris for to lede symple men/ but whiderward but to helle; & þus bi bertu of mannes lawe man shal go to be confermyd of a fend þat techip men hou þei shulen worche azens Crist; for many prelats bi coueitise & symonye ben ofte fendis/ & þei seruen her maister to wip-

drabwe men fro Cristis lawe/ & no wonder
zif men gon picke to helle bi þe ledyng of
siche prelats; & as anentis þe secound lawe
of shrift þat þe pope hay maad/ no drede
it doip myche harm/ al zif it do sum pro-
fit/ & it fordoip Cristis priuilegie þat
where cristen men shulden be fre/ now þei
ben nedid to hire a prest/ & þus be suget
to þe fend; for aftir þat þis prelat ordey-
nep ben sugets nedid for to do/ & þus freris
& religious wpmmen may soone assente to
leccherie. Lord in tyme of Ihu Crist/
whanne þe chirche florishide myche/ weren
men not boundun to shryue hem þus/ as
Crist Baptist & oper apostlis. Lord wher
þe pope hay ordeyned þat Cristis weye
sufficit not now/ so þat mennes doyng bi

scole of Críst be dampnyd wíþouten oper synne/ for þat þat þe pope hay ordeyned him partíner to forþue synnes wíþ Críst; & in caas men þat ben martrís in Crístís cause shulden be dampnyd for þei shulden ronne wíþ a prest/ & for worss leue beter; shríft to God is put bíþynde & shríft more shameful also/ but príuey shríft newe foundun is autorísíd as nedeful to soulís heele.

IT myzte seme to many men þat Ca. 9^m.
myche of þís is híð speche/ & men shulden speke openly to þe world as Críst díde/ for to tell more clerely what is our last entent; for zíf ít were a trewe sentence God myzte moue men herastír/ boye lordís & clerkís/ to drabwe to þís sentence/ ther-

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

shewe vs pat we speken azens Goddis
lawe/ or azen good resoun/ we wolen
mekely leue of & holde Goddis part bi oure
myzt/ for we ben wiþholdun wiþ treupe/ &
wiþ Goddis grace shulen euer last per inne;
vs penkip pe chirche schulde here holde pe
ordenaunce of Crist/ & euere pe streiter pat
it helde pat euere pe betere it wer to it/ &
pus bastard braunchis schulden be kitt fro
pis tre/ & pus pe pope wiþ his cardynalis
& alle prestis pat ben dowid schulden leue
pis dowyng & worldli glorie pat pei han/
& neper lye ne do ouzt but zif it wer
groundid in Cristis lawe/ for pat lawe is
charite/ & groundip al ping pat is medeful.
Zif pat God wolde uouchsaf to 3pue pes
prestis of grace pat pei wolden mekeli leue

pis/ & Ioue in Cristis pouert/ ye myracle
wer ye more & more wolde profite to ye
chirche. Afterward men penken pat alle
yes newe sects or ordris/ bope posses-
sioneris & beggeres/ shulden ceesse bi
Cristis lawe/ & zif yei wolden leue yes
for charite & Ioue purely after Crist her
merit wer ye mor/ & yei myzten encesse
ye chirche; & zif yei wolden not do yus yei
shulden be honestly constreyned/ bope
worldli goodis & comunyng shulde be wisely
drawun fro hem/ & knyztis wiy lordis of ye
world shulden be comfortid bi Cristis lawe/
& stonde & defende pis sentence as yei diden
in Cristis deep; & trewe prestis shulden
telle ye comunes hou yei shulden kepe cha-
rite & obeshe bpon resoun/ as Paul techep

labwe/ for pei hiden now ypocrisie & ben
ydel fro many goode dedis. Lord what
steward wer he pat wolde ordeyne newe re-
hetours to ete mennes mete/ & do hem harm
azens Crists ordenaunce. Ye pridde poynt
of curats; vs penkip it schulde stonde yus/
pei schulden lyue on ye puple in good me-
sure/ as Poul biddip/ but ye puple schulde 1 Cor. ixº.
not be artid to yue hem dymes ne oper
almes/ but her goode werkis schulden moue
to yue hem frely pat wer nede; for yus
lyupde Criste wip hise apostlis. What
prest schulde not be payed her of? & yus
schulde ye chirche drawe to acorde bi Crist
pat ledip ye dauns of loue. Zif oper men
wolden be prestis lyue pei per astir/ &
shewe bi dede pat Crist hay maad hem

prestis/ for þis passyng lettris of bishopis ;
& þus þe puple myzt wydrabwe her almes
fro wickid prestis/ & þe pride of prests
shulde be stoppid bi whiche þei enuenemyng
þe puple. 3if þis be not doon anon 3it it
myzt drabwe to þe good/ for prestis li3f was
þe best pat shulde ensauple alle oper.
Here men arguen many weies azens þis
sentence pat here is seid ; & specialy for þe
pope/ pat þanne wer hooli chirche fordown
siþe Petre was pope & many oper seyntis/
& who shulde contrarie þis? but here han
men seid ofte pat it wer good to obeshe
to Petre/ & pat siþe a capteyn wer in þe
chirche/ but name of þe pope hidyng benyn.
Men seien it cam firste inne by fooly of þe
emperour pat reiside hym an enemyng hope

to God & to ye world ; & if pou allegist
seyntis lynes/ noon of hem is to preise
but in as myche as it accordy to Crists
lyff & his lawe/ & sif Crists lawe is mor
opyn slepe fablis & regne his lawe. It is
no nede her to dreame hou hooli ende pes
men maden/ for men may trove it who
so wole/ & many ben seyntis wipoute pis
troupe. Al oper offiss of ye pope myzt be
don mekely/ as myche as it wolde turne
to worship of Crist & profit of his chirche/
bi a trewe prest/ as was bi apostlis/ al zif
pes bull of leed slepten ; it is lichly pat
Petre sued mor Crist in brennyng loue
panne diden oper apostlis pat weren wip
Crist in Petris tyme/ & so Petre was mor
serupsable mor meke & mor por/ for ser-

uour of loue of Petre made him in þis more
loue Crist; but aftir þat þe chirche was
dowid no man hatip þis mor þanne þe pope/
& þus he [is] not Cristis biker but raper
antecrist him silf. 3if he wolde be meke
& pore & serupsable as Petre was/ & take
no mor werk bpon him þan þat he myte
wel do in dede/ þanne he myzte be Petris
biker bi grace of Crist hed of Petre. As
anents þes newe ordris þei semen alle ante-
cristis prouctors to putte abwey Cristis or-
denaunce & magnifie her newe sects/ & þus
hem nedip to haue an hed oper þan Crist
to susteyne hem; for Crist telde not bi
siche abite/ ne siche ritis of pharisees/ but
bi workis of charitee/ bi prechyng among
þe puple.

NOWA wer it for to speke laste of Ca. 10^m.
 censuris pat ye fend blowey/ as
 ben suspendis & interdicyngis/ cursyngis
 & reisyngis of croserie; but firste cristen
 men shulden bileue pat alle sicke feyned
 censurs don no harm to a cristen man/ but
 zif pei do harm firste to him silf; by hem
 may his body be slayn/ & he be persued
 many weies/ but Crist seip/ pat may not
 lye/ blessid be zee whanne men cursen zou Matt. ii^o.
 & whanne men persuen zou & sepe al maner
 of puel azens zou for me & my lawe/ as
 Cristis apostlis weren coumfortid; holde
 you ye in Crists lawe/ & sue you him in
 maner of lpf/ & drede you not alle ye
 maner of censuris pat antecrist kan blowe
 azens pee/ but as he denyey to harme pee

he doip yee good magrey his/ & as ye assoilng serbey of nouzt but as it acordip wip Cristis keies/ so ye cursyng noyey not but as Crist aboue cursip; & herfor Crist tellip but litil bi cursyngs of ye hize bishopis/ but comfortid hize disciplis of yes cursyngs & yes persuyngis/ for pei puttiden men out of chirche & persuden in Cristis tyme; but apostlis wolden not leeu to preche for al yis persuyng; & oo comfort is her/ pat a man may serue his God in clene wille pat he hay as longe as he hay luf/ & zit his wille lastip aftir whanne antecrist hay slayn his body in mor bliss pan bifor/ as our beleue techip us; & yus drede we hem not for censurs pat pei feynen/ but drede we euer our God lest we synnen

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

diede passy mannes lawe & comey to lawe of charite/ & axey cursers assoilyng but Goddis purgyn/ zif it wole be as anents suspendyng & enterdityng pat ben feyned/ we trowen pat pei don myche good/ & noon harm but to foolis; for zif pei wolden suspende hem silf fro alle yngs but Goddis lawe it wer a gracious suspendyng for hem & for oyer men/ for panne Goddis lawe myzte frely renne bi ye lymytis pat Crist hay ordeyned; & he is a cursid man pat leuey to do pat God biddiy for sicke feynyng of censuris/ zhe zif deep sue astir. As anents croseri/ summe of Cristis chirche ben enformed hou pei shulden not troto to ye pope for ony bull pat he sendiy/ but zif pei ben groundid in Goddis lawe/ & yis

groundyng shulden men take wip reuerence
& leue þis leed; for men shulden take as
bileue þat þei shulden neper trowe to Crist
ne to Petre / but in as myche as þei grounden
bi Goddis lawe þat men shulden trowe þus;
for Crist tellip fully in his lawe hou men
schulden trowe to him & hise / & þus no þing
bntouchid in his lawe schulde be bedun or axid
to do; but who schulde axe mor þan Crist?
or mor obeshe to the pope þan to Crist? &
we ben certeyn þat Crist may not axe oper
obediencie whi schulde þe pope? men shulden
bi hooli luf of Crist trowe þat his lawe is
complete / & axe noon oper ground of þis
law; for Crist is þe first & þe last / & so
zif þe pope assoile men a pena & a culpa /
or wbat euer pardoun he grauntip for þing

pat is not charite/ forsake it as ye fendis
biddyng pat is contrarie to loue of Crist.
Wel y wot ye fend may feyne mor pardoun
pan God wole graunte to eche man pat wole
sle his broper/ but Goddis forbede pat we
trowen yis/ as ye pope may graunte to day/
& to morow; persepue his fooly & reuoke ye
former errour; but who shulde bileue siche
bull/ for wel we witen bi Goddis lawe pat
God yuey ye pope no powe but for to edifie
his chirche bi charite/ pat God hay teld.
Crist was ye best herd/ & so puttide his
lijf for his sbeep/ & ye pope may not oppn-
lier tell pat he is antecrist or a fend/ panne
to putte many mennes lyues for yis offiss
pat he presume; for Cristis lijf was
myche bettere pan al yis offiss or yes popis.

Hou shulden men sizte for a persone pat
pei witen not wher he be a fend or tauzt of
God to do pus / siþe pei ben certen of medeful
dedis ; certis pat man wer a fool pat wolde
take þis vncerteyn weie & leue þis cer-
teyn witt & feip / for wordis vngroundid in
Goddis lawe ; & many penken pat þes pre-
lats pat ben bpon Cristis side shulden haue
iope of þis sentence / for it is for al goode
men / & zif ony kan disproue it men wolen
reuoke it / & treupe shal shyne / & it shal
haue no witnessis / & þis is mor to Goddis
worship. But her men dreden blasfempe
& oper cautelis of þe fend / pat men gon not
bi resoun ne bi Goddis lawe in þis mater /
but putte þe pope her hizest iuge / as zif he
wer God in erpe ; & he wip his part pat

louep þe world quenchen men þat speken
þis & axe noon oper proff herof/ & siþe þe
fend þay þe strenger part her þan þe part of
treþe þat is wiþ Crisť/ Crisť wolde suffer
for former synne þe fendis side haue maĩs-
trie 3it; but in oo bileue men resten/ þat
day shal come of þe last iugement/ tohanne
þe fendis side shal lurke & treupe shal shyne
wiþoute lettynge/ & þat day abiden men bi
reule of lawe þat Crisť þay 3ouun. Wel
we witen þat þe synne & distroblyng of þe
chirche stonðip myche in defaut of loue of
Crisť & his lawe/ & þus bryngyng inne
of sectis & of lawes þat Crisť made not/
quenchip þe loue of Crisť & of his religioun
her/ & þus men shulden stonde in þe mesur
þat Crisť þay 3uen of þes two/ boþe of

sectis & of lawes ; for bryngyng inne of pes
doip harm ; & so marke pis as greet synne
whanne men passe in oper of pes / al zif ye
fend colour it & medele good wip ye puel ;
for pus dide Machamet in his lawe / & ye
fend doip pus comunly / & confermyng of
men is nouzt but zif God conferme bifor ;
& siye pis popnt is perelous men shulden
be sikir pat God confermey / & pus pis reule
failip now to wepe loue aftir pat it shulde
be so pat loue pat shulde be mor swer mor
chargid in mannes soule ; & pus sif men
shulden loue mor Cristis ordenaunce & his
bounds pan ony pat comey aftir / & Crist
hay ordeyned at ye fulle men shulden leue
pes neueleries as contrarie to Cristis orde-
naunce / & loue ye mesur pat Crist hay

1 Cor. iij^o.

zouen/ for so diden Cristis apostlis; & wite we wel pat alle pes autours of pes nouelries don harm to hemsilf & to pe chirche & to her neizboris also/ whi shulde not loue of Crist moue men to holde his boundis? & pus it semep to many men pat pes newe ordris & her fautouris failen ouer myche in charite/ for in loue of Crist & his chirche/ sipe Cristis religioun wer algatis betere profiter sikerer & lizter; for Crist our autor passip in pes; & we shulden drede Poulis sentence pat who pat louep not Ihu Crist is cursid of God; & pis cursing is moost to drede/ & generaly worst ping is more costly & mor heup/ & pus it lettip feble weie goeris to be taried wip sicke ping; & errour in weying of pis loue makip many false weddyngis/

as men ben weddid wip her abits her customs & her synguler maners/ as zif pes weren Cristis comaundments/ & zit pei ben ful feble in kynde; & men blasfemen in pis poynt for pei putten a reule of loue to ordeyne & puel ping to be mor loupd azen pe ordenaunce of God/ & pis is oppyn blasfemye/ siye God appropriy vnto him to weie pingis hou pei shulden be loupd/ & to make hem oper betere or worse; & pus autours of accidentis hizen hem aboue Crist/ as zif pei wolden make a new world & chaunge goodnesse of pingis; but pes goodis barien/ as oon louep oo maner & an oper louep an oper & hatip pe maner of his broper/ & pis techip wel ynow; pat alle pes ben false goddis; & pus pe craft of loue of

þingis is moost nedeful of alle oper/ for
no man may come to bliss but bi bertu of
þis craft/ & no man may synne but for
errour in þis craft/ as blessid men don
Goddis ordenaunce/ & dampnyd men louen
þe contrarie/ & alle þes newe ordris ben
dyuydid in her loue/ as oon louey oon &
an oper an oper/ & so hatip þis contrarie ;
but Crist whanne he louyde hooliche his
chirche wolde not make it fair wiþ þes
ordris/ & eche man is holdun to loue liche
aftir þat Crist louey/ & to hate þat
he hatip/ & þanne is his hizest
bertu stablid.

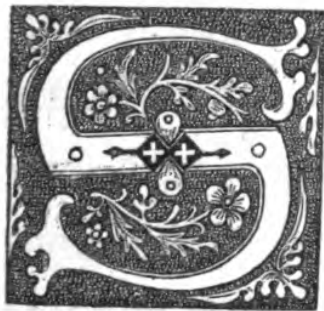
Explicit tractatus de ecclesia &
membris eius.

¶ Tractatus
De Apostasia
Cleri.





Tractatus
De Apostasia
Cleri.



Sÿ ilche cristen man is Ca. 1^m
holdon to sewe Críst/ &
who euer faylyp in þis is
apostata/ it is líkliche to
many men þat þe mor part
of men bÍ her viciose líff ben combred in
þis herespe. But al zif knyghts & alle men
shulden be religiose/ neuerpelees spek we of

apostasye of prests; pre maner of prestis fallen in þis synne; þe firste is peple of priuat religioun/ þe secunde is þe multitude of emperours prelatís/ þe þridde is prestís wíþoute þise two firste. We shal suppose of our bileue þat elche man þat is ordeyned of God to be dampned is apostata to iugement of God/ as þe rízt resoun shewíþ of þe apostasie. And zif apostasie is stondyng biþynde/ hou myche stondíþ biþynde ilche sích þat shal be dampned/ mor þan Goddís derlyng þat shal afterward be saued wíslíche/ al zif he semey greuouslíche brkynde for þe tyme. Ferthermor we shal suppose þat bodylíche abyte or wantyng þerof makíþ not men religiouse nepper apostataes/ al zif þey semen síche bí iugement of men; for

oonliche charite pat sewip it makip men religiose or of Cristis ordre. But it is knowen bi lawe of our God pat alle yez bodiliche signes ben straunge fro charite/ for charite stondip in soule & not in sicke signes. But Lord wheper weddyng wip sicke signes helpip to holde religioun of Crist/ & loue hym of hert/ sip it is certeyn pat Cristis religioun stondip in loue of God of al our herte. And it semey pat sicke signes drawen fro loue of Crist po pat setten so meche trist in hem/ & bynden hem to kepe perpetuelly; for yez needen a man to take heede to sensible ying/ but heede to sensible ying wipdrawip fro God. Also oblishyng of men bnfreye hem to God. But it is greet oblishyng to be bonde to perpetual

Matt. xij^o.

keepng of sicke maner signes/ sif it fallip
 ofte pat Goddis lawe askip to do dedis pat
 Crist biddip/ & leue sicke signes; & so
 byndyng to sicke signes lettip fredom of
 Crist. Also sif Crist is al wittip/ as
 our feip techip vs/ & he 3af vs not sicke
 signes but rayer reprovep hem/ it semep
 pat pis ordre askip not sicke signes/ & her-
 for it semep pat Crist seip pat kynrede of
 hoordom sekup sicke signes; & pis is a cause
 whi signes of pe old lawe shulden ceesse bi
 fredom of pe comyng of Crist. Of pis it
 semep pat signes to wiche men ben oblishid
 ben not groundid in pe lawe of grace/ but
 rayer techen vs to leue signes; & cerimonyes
 of pe olde lawe betere pan pes ben taucht
 to be left bi lore of Poul; & herfor it semep

pat priuat religioſe ben hyndred bi her or-
dris to kepe Crists lawe/ alſif it falley pat
ſomme men ben beterid bi bynding to piſe
chargis pat ellis wolden be wylde. But al
ziſ it falley profyte to ſomme men to be
bounde to a ſtake or chargid wip ſtones/
neuerpelees religion pat wiſdom hay ʒpuen
ʒs byndip ʒs not to kepe ſiche rebolis; for as
to þe mor part it fallip pat resoun of Goddis
lawe ſhulde occupie men betere/ & ſo ziſ ob-
ſeruaunce in lynes of fadrís profytede to
many men pat brouzte hem to heuene/ ne-
uerpelees it wer a pur open folpe to make
herof a rewele for al & for euer; for God
hay ordeyned ſom þing to profyt for oon
man/ & pat ſame þing to noye for an oyer;
& ofte to þe ſame man ſom þing wer good

for a tyme/ & som tyme to hym silf wold
pat þing noye; & þerfor he hay ziuen witt &
resoun wip his labwe to man to chese what
wer good for hym. Ne it may not be pat
zif man fayne not to God/ pat þe Spirit
of God fayne hym to shewe hym what he
shulde do betere þan þis ordris can; & so
men pat oblischen hem to kepe sicke ordris/
or ellis to founde hem euere to laste/ semen
to reuerse God in his ordinaunce & turne
bpsodoun wisdom of kynde; & herby Aris-
totle soþly an argument bi whiche it myzte
seme to folis pat kynde failip to man sif
it ordeynep armur & defence to bestis/ & to
man it ordeynep noon sicke þing; þis phi-
losophie assoþly þis folpe bi þis/ pat
kynde hay ordeyned to man bope wit &

hondis/ bi þe whiche he may take when he
wole & leue when he wole armur & oper help
pat is meche betere. ¶ wher Crist knewe
not clerliche þe profyt pat comeþ of priuat
religiõs siþ he left hem. It semeþ pat al
siche religiõn smacchiþ blasfeme in shadewe
of pride/ for it reuersiþ in a maner þe or-
dynaunce of Crist; & zif þei seþen pat
many seyntis han ben in þis ordre/ certis
many moo han ben in Cristis ordre/ &
it is hyd to vs whiche of hem ben seyntis;
& siþ it is hyd to þe pope & to al his couent/
confirmacioun of hym makip litel feþþ; but
it myzþe make feþþ to hem pat knewen his
reuelacion/ for þe popis autorite makip not
seynts in heuene/ & so martirdom wiþ hooli
lyf after Cristis lawe makip mor euydence

pat pis is a seynt. But sif we shal suppose pat many holi confessors han ben in pise ordris pat nowe ben in heuene/ two pingis ben to sepe of lijf of sicke men ; first pat pei lyueden diuerseliche fro pise newe sects/ & loueden God & his lawe/ & leften sicke signes ; & so pise newe sects shulden kepe mor Cristis religion zif pei leften her rytis/ as her fadrís diden. But ferpermor we shall suppose of pise hooli confessors pat pei weren contrit & purgid of her synnes/ & bi pis & not bi rytis pei ben nowe seynts ; as blasfempe of Poul pat he pursewede Crist makip hym not seynt/ but good pat he dide after. But to trowe sicke canonizaciouns is lesse pan bileue.

De dotacione ecclesie.

AS to þe possessiouns & dobowngs Ca. 2^m.
of clerkis / bileeue shulde teche
us þat it doip hem harm te kepe Crístis
religioun / & harm to lewid men ; for Críst
seip þat noo man may be his discipul but
zif he renunce alle síche þingis ; & hou he Luc. ix^o.
shulde renunce Crístis líf techip / & líf of
hise apostlis þat com in after hym / & en-
saumple of síche deds exponey best Crístis
lawe ; & þus bi process of tyme is þe chírche
peyred bi turnyng fro Crístis lawe / & bi
loue of þe worlde ; & herfor seip Þoul þat 1 Ti. u^o.
coueptise is roote of alle þuelis þat comen
to Goddis chírche & comyng inne of freris
þat shulden quenche þis synne makip it

mor feruent/ as watir fier of smypis; & sif pei ben apostataes pat gon abac in Cristis ordre/ few or none of siche prestis ben clene of pis herespe/ for pei forsaken Crist in kepyng of his lawe/ & Crist seip pat man mot kepe it zif he loue hym; but sif loue of worldliche pingis drawip fro loue of Crist hou myche is loue of prests drawe now fro God/ wantyng of workis of pe gospel; & werkis of pe world dampney our prestis in defaute of pis loue/ & zit pei pondren blasphempe in a mong pis apostaspe; for pei sepen pat pei hauen mor power of Crist pan euer he wolde ziuue to Petre or Poul/ for in spiritual power pei ben euen wip him/ & in worldliche power pep passen hem; sif Petre seip he hauede

neper siluer ne gold/ & Poul laborede wiþ Act. iij^o & xx^o.
 hise hondis; & so her power/ gederid to
 geder in so myche/ passip power of Petre;
 & zif ony man seyy pat our prestis hauen
 not so myche spiritual power as Petre/
 pey wolen curse hym & dampne hym/ & vse
 siche power pat nepper Crist ne Petre
 semey to haue had; siche fals power fey-
 ney antecrist/ & pat may be clepid Luci-
 feris power; but sif ilche power is of God/ Ro. xiiij^o
 as Poul seyy/ & wise men reuersen God
 as her lijf shewip/ summe men may trowe
 pat hem failip power/ & pat pei feyren
 falsliche pat pei ben bikeris of Crist; for
 likliche hem wantip to be pe leeste membre
 pat Crist hay ordeyned to be of his chirche/ &
 not wiþstondynge pis Crists chirche schulde
 liue zif alle siche prelats wanteden per inne;

for who euer trovwy in Crist & lasty to his lynes ende in yis fey/ he shal be saued wiyouten sicke prelatis ; syp in tyme of apostlis/ & when ye chirche pryuede/ sicke prelatis wanteden/ as Goddis lawe techy ; for ye apostlis weren felowis/ & ilche oon suffisede to conuerte ye peple in ye name of Crist/ wiyoute autorite borewid of oper ; but God forbede pat lordshyp zpuen of ye emperor schulde chaunge or destrye yis lawe of Crist ; for Cristis lawe/ al zif it be contrarie to yis dooyng/ is mor myzty & groundid in resoun ; & so in yis poynt ben heretikis many in ye world/ for Petre was cheueteyn of oper apostlis for his mekenesse & seruice pat he dide to oper/ & not for his lordshyp ne his sterne power.

BUT her grucchip ye world / & Ca. lxxiii.
grennep on trewe men / & seip pat
pei ben heretikis & casten destric al holy
chirche & feyp per inne. Also pei sepen
pat seculer lordshippis asken degrees ; for
zif alle weren oon per weren noon ordre /
but ilche man myzte pliche comaunde to
oper / & so seculer lordship wer fully de-
stryped. Also pei sepen / zif per wer noon
ordre of popis & bishoppis per schulde be noon
ordris of abbots & priors / & so al religioun
schulde be distryped / & so schulde perishe ma-
kynng of prests & doyng of sacraments / as
holy chirche vsip. To assoyle pise dobotis
men moten arme hem & pacientliche dis-
pose hem to deye for Crist / & fals not ye gos-
pel for fauor of men / but seye fullliche pe

Matt. xx^o.

sope/ for Crist is euer present; & so it
 semey to trewe men pat ordris of religioun
 pat Crist groundid not shulden be fordone;
 for Crist is al wittye & al sufficient in hise
 werkis. As to ye first grucchyng shal an-
 tecrist grenne at ye day of dom/ & bete to
 gedre wip hise teep for his sharp reprovynge
 of sentence of ye gospel; for penne wo shal
 be to alle siche pat clepen good yuel & yuel
 good; & Zebedeus sones traueleden in yis
 foly/ as we alle don/ & askeden bi her
 modir heyznes of ye world/ pat ye oon
 myzte sitte on ye oon side of Crist/ & ye
 oper on ye oper syde in his kyngdom; but
 Crist/ willyng al good/ ordeynede hem to
 suffre anoyes in yis world/ & bi yis to come
 to heyznesse in heuene; & yus yise folis

seyn pat men pat ben aboute to brynge
Cristis chirche to pe state pat Crist or-
deynede / ben aboute to distrye holy chirche ;
& it semey pat zif Crist com in his owne
persone / & tauzte & comaundede pis stat to
be holden / he schulde be holden a fool / &
fals heretik ; & zif he trauelede herto he
schulde be persewid / for so doyy antecrist
azen hise membrís / pat ouer softliche seyen
his sentence ; & sif al bileeue is in pe gos-
pel / & we trauelen & worchen pat pis gospel
wer knowe & kept / it is openne pat we
wolden destríe but heresies ; for we wolden
destríe errours contrarie to pe gospel. As
to pe secound / we seyn pat seculer lordís
shulden holde wif pis sentence of pe gos-
pel / & mayntene it wif myzt ; for in mong

alle ye men pat euere weren her in erpe noon
 hepede mor yen Crist seculer lordis; for he
 chees to be bore when pis lordship florish-
 ede moost in ye empyr of Rome. Crist gaf
 Matt. xvij^o. tribute to ye emperor. Crist wolde not so
 myche lessen seculer lordship pat he wolde
 Matt. viij^o. haue a litel hous to hyde his heued inne.
 Luc. ix^o. Crist comoundede to 3pue ye emperor pat
 Matt. xxii^o. was hise/ & to destrie lordship of prestis of
 ye temple; for seculer lordship schulde be
 holde bi hym self/ & Crist norishede ye
 tenaunts of seculer lordis; he helede hem/
 & fedde hem/ & pilede hem not; so pat he
 gaf hem mor bi myracle of his godhede yen
 he took of ye world wiþ alle hise apostlis;
 & for pise sixe kyndennessis/ by syde goost-
 liche suffragies/ pise seculer lordis han be

to unkynde to Crist; and soone in his absence when he was set in heuene/ the emperor reuerse hym & fordyde his ordynaunce/ & made hise bishopis haywardis of the world/ & took fro hem the keepyng of Cristis sheep/ & so the last offiss that Crist gaf to Peter/ & had hym prius by his loue performe this offiss/ took the emperor fro hym that seyy he is Petris viker/ & made hym perpetuel hayward of his drit. But for it is to hard to kyke azen the spore/ wite zee seculer lordis that this harmey zou/ for it taky a wey help of soule fro zou & fro your peple/ & to teriy your lordshyp that zee tellen myche by/ & euere shal mor & more til this unkyndennessis ben somdel amendid; & wite zee wel that your folpe/ bi whiche zee wenen

to plesse God/ shal not excuse you to God
at ye day of dom/ for Crist & hise lawe
shal witnessse azen you; & sif Poul was
not excusid bi ye olde lawe of persewyng of
Crist in hise zonge membrís/ meche mor
ye emperor/ pat bi manns lawe persewede
ye soule of Crist in his tendre membrís/
shal not be excusid/ sif he drawip hem to
helle. But ferper we schulde knowe pat
seculer lordshíp pat clerkís hanne nou
smacchíp imperfecoun on many maner/ &
comey not to ye perfectioun of ye ordre of
Crist/ as seculer lorshípis asken world-
liche degrees/ & so heyznesse in worldliche
goodís; but Crists lordshíp askip goost-
liche degrees/ & heyznesse in bertues pat
God. oonliche zúuep; & herfor when stryf

of þis was in mong þe apostlis/ Críst de-
termynede þe cause bi word & bi dede. Críst
puttede a zong man in myddil of hem/ þat
was meke in many bertues/ & seyde who
euere mekiþ hym as þis zong man/ he shal
be holden mor to þe iugement of God. But
þis world hay put a wey þe sentence of
Críst/ for alle prestis & seculers seken her
owen goods/ & þat is azen þe charite of Cor. xiiijº.
Poul/ & for þe world knowiþ not heynesse
in bertues God hym silf schulde clepe hise
seruaunts as he wolde/ & leue þe worldis
maner of sensible þingis; & so þe rewele
of religioun of Críst biiddiþ þat ilche man
obeshe to oper/ not for þe world ne for
worldliche maundements/ but in as myche
as he biiddiþ Goddis wille; & zif a best

Josue x^o.

bad a man do sicke / he schulde obeshe to beest in ye name of God ; & herfor Goddis lawe techy hise men pat God obeshede to mannes boys / & Crist obeshede & seruede to Scarioth ; & herby we may see an onswer to ye priddde resoun. Sequestre we al mannes lawe / supposynge Cristis ordynance al ye drede of florishyng of men of ye world / & panne it sewip pat we shal graunte pat alle degrees of emperor clerkis / alle yise religions of monkis / chanouns / & freris / shal slepe as yei diden in tyme of ye apostlis ; for alle yise semen to smacche worldliche heynesse / & men ben clepid to degre pat God clepide not / & yis is error & synne on ilche syde ; but neuerelees ye ordre of Crist schulde be yenne mor perfizt

pan it is noon by meddlyng of mannes ordynance/ & prests shulden haue betere ordre in minstryng of sacraments/ for Crist wolde leue in goode prests powver pat holy chircbe needy; & as ye pope feynep he byndy to day & lousy to morewe/ & so in byndyng & lousyng ben many fals gabbyngis; & penne wyndis of treupis shulden blowe awey ye heresyas & cler ye eyr of holi chircbe pat is now fultroble; penne schulde luf of grace come down fro God/ & lyste ilche man aftir pat he wer worpi; & penne schulde pis blasfemye be blowen a wey/ pat grace & powver of God mot nede first come to ye prelat/ & penne be departid of hym/ how euere he wolde sille it in mong hise suggets/ pat nouzt may be wipoute hym;

¶ certis it wer lesse error to seye pat ye
bemes of ye sonne crooken/ pat shynen
frelliche in bodyes after pat yei ben dispo-
sid/ pen to putte yis error on ye sonne of
ryztwisnes; for Crist is in ilche mannes
soule pat louey hym owterliche/ ¶ needy
not ye help of yis cursid prelat; for Crist
may not of his ryztwisnes yus accepte per-
sones; ¶ penne shulde grace come to men
as heuene scateriy reyn/ but now casty
antecrist to hepe hise disciplis/ so pat ilche
may strengpe oper in her malice; as 3if
heuene of oon cloude sende gushyng of watir
¶ ouerflowede som erpe ¶ som wer left drye/
yus Crist sente hise apostlis when yei weren
rype to diuerse londis to sowe wateris of
wisdom/ ¶ closede hem not in cloysteris as

antecrist doip. So zif we taken heede to apostaspe pat goip euene azen pe ordre of Crist/ per ben fewe bisshopis possessioners or frers pat pei ne ben apostataes al zif pei holden her sygnes; for take we heede to pe lpf pat men first ledde & to pe lpf pat men leden now/ & we shal fynde pat alle pise ben gon abac; & sif pei ben as myche now holdon to serue God/ & somwhat mor for takyng of temporal goodis/ it semey pat pei ben bounde to mor yen pei may; & sicke apostataes marren meche of Cristis ordre; & pis zif alle bisshopis possessioners & freris weren wislyche examyned wher pey weren heretikus/ zif pey seyden nay wipoute reuelacioun/ fewe men or none weren holde to trowe hem; for it semey open bi her wikkid

deds pat pei ben apostataes fro Crísts religion/ but síche heretikís wolen bleepeliche dampne opere men of herespes for here wítt is blyndid.

Ca. 4^m.

BIf pís may we see how pikke groweþn heretikís in þe rewme of Englonð & in oper londís pat men clepen crísten men/ for zíf alle symonjents weren markid out of crístendom/ & alle apostataes/ wíp alle blasfemes/ þe multitude of heretikís wer mor þan þíse oper; for þer ben fewe prelats now in þe chírche/ ne fewe oper men/ pat pei ne ben heretikís/ síþ assent to heresie makíp an heretik; & þerfor we supposen pat God mouede men to speke now of heretikís to make hem mor knowen/ for noon man doíp mor harm in batel of Críst/ for

pei stonden bihynde & fuzten not wíth pe fend/ ne wíy pe world/ ne wíy her flesh/ as Paul seyy ; & pís is cause whí pe world peyrep & charite of many cooldiy ; pe ground of pís malíce stondiy in prestís pat ben pus cooldid wíy temporal goods/ for pey shulden be capteynes in batele of Críst/ but now pei ben cheueteyps on antecrísts syde/ & letten bí ypocrisye oper to fuzte ; & zif fewe trewe men wolden werche or speke azen pís traterie pat is in goddis enmyes pey quenchen hem as heretikis bí cautel of pe fend/ as bishopís diden wíy Críst in tyme of his passioun ; & in mong alle pe malíces of pe fendís werkís per semey noon mor to harme Crístís peple ; as zif a greet lord schulde be susteyned wíy herbís pat gro-

eden in a orchard & weren nyȝ rype/ pat
man pat come in to þis orchard & kytte
þise herbis & destriede þe rotis diȝe to myche
harm to þe pryncing of þis lord/ & specialliche ȝif
þer hele sustynance stode in þise herbes.
Goode cristen men pat holden Cristis lawe
ben siȝe herbis to folc pat þei dwellen wiȝ/
herfor antecrist lettȝ siȝe seed be sowen or
growe in mong cristen men/ & to performe
þis malice antecrist hay cast to be knyttȝ
wiȝ kyngis & vse her power/ & þus bene-
mey hym silf þe lordis & þe peple but he
groundȝ not in Cristis lawe þe deds pat
he doȝ/ but oper in mennes lawe or glosȝing
of freris ; & ȝit blyndnesse of þe peple no-
rishȝ her enmyes/ for loue of God is
quenched bi blyndȝing of þe world ; & þise

fewe cristen men pat haueden som lvyzt of
God ben drawen a bac bi yise apostataes/
& certen pei ben cowards & of to lvtel feyy;
for zif pei loueden Crist mor yen her owen
lyff/ as ye gospel techy hem/ pei shulden
putte her lyff for ye lawe of Crist/ & panne
wolde Crist helpe his chirche & putte sicke
knyzts to worship in heuene & glorie her
body deed for Cristis loue. But defaute
of bileue lettij yis profyt/ & specialliche of
freris/ for pei procuren bisiliche part for
antecrist/ & soben pikke lesyngs wip her
ypocrisie/ & maken Cristis lawe fade bi
her fals signes. On yis wyse ye fend hay
ben many day abowte to bencushe cristen
men bi antecristis clerkis/ & yus he hay
drawe many to his lordship/ & specialliche

bí heretikís pat parten men fro Crist; & pís shal neuer ceess bífor Cristís lawe be worshípd & antecristís lawe despísíd as heresie. Lord síp Crísts lawe suffícip of itself hou lytil shulden men recche of antecristís lawe/ but despíse persones & brollís pat holden per wíp. Zif yow wolt wíte whích is antecristís lawe loke you what lettíp Cristís lawe to be holde in worshíp & to be performed bísíliche in dede; & so alle ye lawís of pís newe religiose pat ben not wel groundíd in ye lawe of Crist semen antecrists lawís & lettýng of Cristís lawe; & pís newe ordynauncís bngroundíd in ye gospel helpen ye fend/ & letten ye lawe of Crist/ & so síche prelatís shulden be Cristís houndís/ & berke bí híse lawe & not bí lawe

of wolues. Lord what lettíþ þise houndis
to berke & lede Crístis sheep aftir his lawe?
Certis it semep þat dowyng of þe chírche/
& too myche worshyppng of antecristis lawe
for a lumpe of talowe/ stranglip þe houndis
& lettíþ hem bope to berke & to byte; & oc-
cupping of men in antecristis lawes/ þat
speken oonliche of worldliche goods/ drawip
fro Goddis lawe/ & makip to loue þe world.
But sip bileeue techip vs þat at þe day of
dom þe book shal be opened/ & ilche of vs
shal wite wheper we han loued Críst mor
þen ony oper þing/ & þerfore be iugid to
heuene or to helle/ hou shal we þenne on-
swer to askynge of our iuge? Wel þ woot
þat Críst hay ordeþnyd men to liue in his
lawe/ & þen be knobwen bifor many iuges

wherpei hauen fauerede mor Cristis laboe
or ye worldis. Worldliche excusacioun
shal not penne assoyne ne onswer by pro-
curatorpe ne suttelte of werkis; but zif we
ben coupaple we shal penne be domb/ ne
alle pes newe habitis shal not penne pro-
fyte; but zif we haue penne bryde clopis/
we shal for euere be dampned. Þise
clopis ben of charite pat euere
more shal last; & her
is an ende.

Explicit tractatus de Apostasia
& dotacione ecclesie.

¶ Of A

His f





Of Antecrist

and

His Meynee.



D Auid seip/ Lord sett you a [Psalm 90.]
lawe maker bpon hem. Hit
semp to me seip Austyn Austyn.
pat pis signifey antecrist/
of whom pe apostle seip/
whenne pe man of synne shal be shewid.
Wite folkes for pei ben men. Pat pei pat
wolun not be sones of men/ pat is newe

men/ serue pei to man/ pat is oolde man/
 synner; for pei ben men. He sitteþ in
 spies wip riche men/ pat he slee an inno-
 cent man in pribee/ it is to make noizeful
 or giltee of þe innocent. Wher it is not
 ríztly understonden what is to be cobeited
 or desired/ or what is to be fled. Wise
 pzen shule loke in to pore men. Antecrist
 shal pursue moost iust men; of whiche
 Crist seip/ blessid be þe pore in spirit.
 Þe first persecution of þe chírche was bio-
 lent/ whenne cristen men weren compellid
 bi exilyngis/ betyngis/ & depis/ to make
 sacrifice to pdols. A noþer quelful persecu-
 cioun is don bi eritykis and false breperen.
 Þe prídde shal come by antecrist/ & no þinge
 is more períulouse þan it; for it shal be bio-

lent & gentle. Antecrist shal haue violence
in lordship/ trechorie in myracles; he shal
be loun/ as to violence; as a loun in his
chouche/ as to trecherie; whenne he schal
begynne to do signes/ by hou myche pei
shul be more merueilous to men/ be so
myche pe hooli men pat shullen be pen
shulen be dispised/ & had as for nouzt;
which antecrist/ to whom pei shulen wip-
stonde bi innocence & ryztfulnesse/ shal be
seen to ouercom by wonderful dedis; but he
shal falle whenne he had lordship bpon pore
men/ pat is while he shal giue all tour-
mentis to Goddis seruauntis wipstondyng
him. Austyn seip pis bpon pe nynne psalme. Austyn.

Each man pat liuey not after pe reule of
Cristis professioun/ or techyng oper man-

Ysodre.

ner/ is antecrist. In ye tyme of antecrist hooly men shulun be gloriouse bi patience/ not bi miracles as ye formour martyres weren ; for pei shullun fyt not oonly azevne pursuers/ but also azevnes hem pat shynen bi miracles. Vis seip Ysodre/ in ye first boke of souereynest good/ in ye capitale of antecrist.

Gregore,
32. c^o.

Ye tymes of antecrist ben signified to be nize by ye pride of oo bischop pat wole be clepid byuversal bischop/ as seynte Gregore seip/ in ye fyuepe boke of his registre/ ye 32 .c^o/ and este he seip in ye seueny boke of his registre/ ye 29 .c^o/ pt who euer clepyp himself byuversal prest/ eiper desirey to be clepid/ renney be fore antecrist in his hize pride/ for he settip hym before oyer in being proud.

Also God seip in Job/ pat Beemoth Beemoth. strepney his tail as a cedre ; ye tail of beemoth is seid to be ye ende of ye oolde enemye/ whenne he entreth in to pat lost man his owne vessel/ whiche is clepid specialy antecrist; and for ye deuyle is suffrid to reise him to pride of power/ nowe bi honours of ye world/ nowe by signes of grete wondres of feyned hoolynesse/ rízt bi ye lordis boice his taile is likenyd to a cedre/ wexyng in to hezpe passyng oper vnderwood; so antecrist haupyng glorie of ye world temporally/ passey ye mesurs of men boy by hízenesse of honours & power of sygnes. Martyres han suffrid many dyuers kyndis of peynes/ as swerd/ crosse & sawe/ wild beestis/ drenchyng/ brennyng/ & many oper. Per-

Mt. 24^o.

for sif þe deuyl shal enlarge his taile more wickudly in þe eende of þe worlde/ what is it þenne þat shal encrease cruentlier in þise tourmentis? no but þis þat Crist seip himself in þe gospel/ false cristis & false prophetis shulen rise & shulen ggeue grete syngnes & grete wondris/ so þat if it may be don/ also þe chosen ben sent into errors. Now oure saipful men done wondres whenne þei suffren persecucions; but þenne þe knyztis of þis beemoth/ þat is sathanas/ shulun make wondris/ zee whenne þei maken persecucioun. Perfore þinke we what shal be þat temptacioun of mannes soule whenne þe pituouse martir 3pueth his body sugett to tormentis; & nepelese þe tormentour doþe myracles before hise 3zen/

whose bertue shal not be shaken pen fro
yilk grounde of pouztis/ whenne he pat
tormentip bi betyngis shynep by syngnys?
Gregor in ye two & pritti boke of hise moral.
Ye .12. & .13. chapit.

For it is hard for to knowe among ye
comyn peple antecrist & his meynep/ for
her false ypocrispe/ by ye whiche pei shal
disceyue mych peple of ye world. Crist ^{Mr. 7^o.}
warnip us perfore to be war of false pro-
phetis/ ye wheche shal come by fore hym
at ye worldis eende/ in clopyng of sheep/ &
wolues of rauelyn bndur colour of hoolynes;
many pei shal disceyue as Crist himsilk
seip. For yere shal be perillouse tymes/ [2] Thi. 3^o.
as Crist himsilk seip: and as seynt Poule [2 Thi. 4^o.]
tellig/ pei shal not suffre hoolsum lore/

but bowe a wey from trewepe/ & ben turned
in to fables/ sechyng worldly wynnynge/
ye whiche shul not spare to ye folk of God.

- [1 Thi. 4^o.] And opunly seip ye Spirit of God/ as
Poul tellit/ pat in ye last dave shal many
fallen from ye feip/ takyng hede to spiritis
of errour/ & doctrine of deuelis/ spekyng
in ypocrisie lesyngis & falsenesse ; for whi/
Cor. [11^o.] seip Poul/ suche false apostlis ben wicked
wurchers/ transfigurid slyly into Cristis
apostlis. And no merueple/ for Sathanas
transfigurip himsilk into an aungel of lizt/
penne it is no merueile if hise mynistris
ben transfigurid as ministris of ryztwis-
nesse/ whase eende shal be aftir her werkis.
Ro. ult. Cristen men shulden marke suche/ & fle
awey fro hem/ for siche seruen not to Crist/

but seruen to her wombe/ & pei ben fals per
 wipal/ as seynt Poul witnessip/ pei discep-
 uen pe hertis of innocentis be swet wordis/ &
 plesyngis/ & oper feyned signes. Of yise
 hit ben pat persen houses/ as pe apostil [2] Thi. 3º.
 seip/ & ledyn wrecched wpmmen chargid al
 wip synnes; pe wheche be ledd wip diuerse
 despres/ euer lernyng & neuer comynge to
 knobwng of treupe; perfore as Jannes &
 Mambres wipstoden Moyses/ so yise co-
 rupt in mynde wipstoden treup; pe bntwisdom
 of hem sopely to false shal be knowen. Pus
 is pe peple failyng & in bileeue blyndid: &
 bi slepytes of antecrist & his meynne pe
 peple is discepued. And he pat is not wip
 Crist is azens Crist: & he pat is azenne
 Crist is antecrist. Seynt Jon pe euan- Luc. 2º.
 Mt. 22º.
 Jo. 2º.

gelist seide what tyme he lyued pat penne
 weren many antecristis / no wondre if now
 be moo. By her werkis pei shal be knowen /
 & also bi her wordis ; pei shal contrarie
 Crist bope in lijf & lore. He pat mynys-
 trip me folowe he me / seip Crist ; penne
 most we nedis folowe hym / bi oon weie / or
 bi oper ; or ellis we forsake sopenly hise mi-
 nistris to be. For Crist bad Peter pat
 he shuld folowe him / & so shulden alle
 popis be folowers of Petre / for God zave
 pe power to Petre / & hise successours ; if
 pei ben not his folowers pei han not his
 power ; & so it is bi bishopis pat also
 shulden folowe. But take we heede to pe
 popes & cardinals bope ; to bishopis / to
 colectors / to suffraganes also / delegates /

¶ commysaries/ ¶ archedeekenes also/ ¶ dekenes/ ¶ officials ¶ sequestris ; ¶ feere to abbotes ¶ priours/ mynistris ¶ wardens/ ¶ to yise prouynciales/ ¶ to ye popes chapileyns/ to procuratours ¶ pledres/ to chauncelers/ to tresorers/ to sumnours/ ¶ pardeners ; ¶ to ye popes noterers/ parsones ¶ bikers/ ¶ prestis/ monkes/ chanouns/ ¶ freris/ ankers ¶ hermytes ; to nunnes/ ¶ sustris/ ¶ see hou þei folowen Crist for ye more partie. Antecrist as God shal sitt in ye chirche/ ¶ done many meruelis as now ben don a daies ; ¶ perfor loke wele in yi mynde/ ¶ knowe hise disciples/ whiche of alle þis meyne folowiy oure Lord. Crist Cor. 8^o was pore/ ¶ þei ben riche/ as many men supposen. Crist was meke ¶ lowe/ ¶ þei M^r. 11^o.

- Pet. 2^o. ful hize & proude. Crist was suffryng &
 Mt. 8^o. forzaue/ & pei wolen be awengid. Crist
 forsoke worldly glorie/ & pei it sechyn fast.
 Crist wold not worldly lordschip/ & pei cro-
 Jo. 13^o. ken fast to hem. Crist washid hise disci-
 ples feet/ lowely & mekely/ & pe pope wole
 croune pe emperour wip his feet/ & suffere
 men to kisse hem knelyng on here knees.
 Mt. 20^o. Crist cam to serue/ & pei sechen to be ser-
 uid. Crist zed on hise feet & hise disciples
 wip him/ to teche & turne pe peple in colde
 & in hete/ & in weete/ & in drize; pe pope &
 opere bischopes wole kepe here feet ful cleene
 wip scarlett & cordewane/ & sum tyme wip
 sendales/ wip golde/ wip siluer & silk pre-
 Mt. 5^o. ciouslysely dize. Crist zeed in gret swoot &
 Mt. 9^o. swynke; & pei sitten in here proude castells

wip here proude meynne / & kepe hem bisply
fro ze sunne brennyng. Crist prechid / &
blessid ; & pei cursen / & blessen ful seel-
den. Crist fled from secular lordschip & [Jo. 6°.]
office ; pei procuren fast to haue it. Crist
zaue frely ; & pei sellen boþ bodily goodis &
goostly. Crist droof oute of þe temple by- [Mt. 13°.]
zers & sellers ; & pei suffren in þe temple
many comun chapmen / þat mynystren þe
sacramentis to þe comyn peple / & pei ben
wele alowed of hem for parte of her wynn-
nyng ; ze wip her wenche & her cradel
knowen at þe fulle. Crist sate amonge [Jo. 21°.]
hise discyples / & serued hem at þe mete
ful porly lowe on þe erpe ; & pei wolen
sitt ful hize in furst sittingis at þe
sopers / & in first chaiers in churche / &

[M^t. 4^o.]

in chapellis/ & coueyten salutaciouns of
 kyngis/ qwenis/ & grete lordis seruyd glo-
 riously; not amonge pe pore pule as oure
 Ihe did; wip siluer vessel pei ben seruyd
 curiously/ & wip long knelyngis & men to
 kerue here morsellis/ wip tagged clopes &
 crakowe pykis/ pat blasfemen God wip
 many cursid opis bsed in here courtis/ wip
 many oper synnes as men may see al dape;
 so didden not Cristis company whiche he
 ledde wip him. Crist was in pe hilles wip
 wepyng & preiers/ walkyng & tempted of
 pe feende; & pei sitten in castels & townes
 wip mynstralcie & lauztur/ wip tregetours
 & tombles/ wip gestours & sapers; & pe
 pore hungry shal sitt wip oute at pe zate/
 he wole not zitt seruen hym hymselef/ for

shame hym penkij it were; but him gladde
 & myrie he makij wij pore mennis godis.
 Pei bsen no redynge at ye mete/ but if it
 be of gestours/ or of Ion Andrewe/ or his
 douzter/ ye cretals/ & ye clementynes. **But** Jo. 6°.
Crist dressid brede & fische wij hise owne
 handes/ & sawe himsilf hou it was deled to
 ye hungry folk. **Crist** lay & slept in a boot Mt. 8°. Luc. 8°.
 bpon ye harde bordes; & pei slepyn ful soft
 in ful eesi beddis/ & loke pat noon awake
 hem til pei han slept rjzt ynowe. **Crist** had
 noo chaumburlaynes/ but ye fischers cryinge [Mt. 14°.]
 on him in ye tempest of ye see/ whenne pei
 weren for dredde to perischyn; pere chaum-
 burleyns shal be redy wij marschal &
 bssher to kepe ye chaumbur & halle of noyse
 & dyn; & ye porter at ye zate to kepen oute

pe pore/ haue pei neuer so myche nede/ her
 lord pei wolen not a wake. Crist fastid lene
 & hungry/ wipouten mete & drynke; pei
 han many puruyours at many diuerse che-
 pyngis to gete metes of pe best pat outwhere
 may be founden/ well ditz wip spicerie
 chaud & plusechaud/ wip sauces & syropis
 colour out of kynde. Crist souzt frut on pe
 tree/ & fonde noon peronne whenne he was
 ful hungry/ & traueled on hise feete; pei
 wole haue many kynnos frutes to make
 digestioun. Crist laye in a stable bi twix
 an ore & an asse/ & a fewe cloutes/ for pe
 place was narowe; & pei in gay chaumbres
 wip riche cloyes/ & curteynes/ & qwiltis/
 wip tapites & qwisschyns spradde al a
 boutte/ & pe wallis pepntid/ & swete smel

Mt. 21^o.Luc. 2^o.

per inne. Crist heeled þe puple of sekenesse Mt. 4^o.
 & synne/ & worouzt many myracles/ & also
 hise discyples; þei donne noone of þise but
 nurischen hem per inne. Crist was aspied Mt. 22^o.
 to be cauzt of pharisees & of herodíanes;
 þei senden to catch treue men wíþ writtes &
 commyssiouns/ as þei were kynge's hem-
 sílf/ & senden here disciplis in pharisees
 cloþinge. Crist chese to hym pore men & Mt. 10^o.
 meke; þei chesen to hem boosters sotil men
 & slyze/ ríche/ proude/ & Japers. Crist
 fedde þe needy pore; & þei þe ríche & welþí.
 Crist's almes þat he had gedre to fede pore Mt. 14^o.
 nedý/ was encresed to twelue leþful; but þe
 almes of þise bíchoppes of so old synne/
 is gedred for a certeyn rente 3er bí 3er in
 lecherie to lige. Crist forsoke; & þei taken

ziftes ful grete. Crist zaue; & pei fast
 holden. Crist purchased heuen; & pei
 lordshipes in erpe to be riche. Crist roode
 symply on an asse; & pei on fatt pal-
 freyes/ & it falley not ye discypyle to be
 aboute his maystir. He had twelue goynge
 aboute on her feet; hem followey many a
 grete horse/ wip iestours & zapers on hake-
 neyes bak/ wip swerdís & bokilers/ as it
 were to a batayle/ & wip knyghtes at robes
 & fees often to leden her bridelis. Crist
 rode on a fardel of hise discypylis clopis; &
 pei in gilt sadlis ful of gape stones & gape
 harnes per to. Crist was pursued; & pei
 pursue. Crist was dispisid; & pei dispy-
 sen. Crist zaue powe; & pei taken away.
 Crist made fre men; & pei maken bonde.

Mt. 21°.

Luc. 6°.

Mt. 21°.

Crist bouzt out prisonnes ; pei prisonen.
Crist loused ; & pei binden. Crist reised
to lyue ; & pei bryngen to depe. Crist for- Jo. 2°.
soke his wille ; pei seken hers be it ryzt or
wronge. Crist bad preche ; & pei bidden Luc. 24°.
leue in payne of prisonyng/ saue oonly pei M^t. ult.
to whom pei zyuen leue vnto. Crist tauzt
pe gospel frely/ & also hise disciples ; & pei
sellen & here discipulis bope prayer & prech-
ynge. Crist tasted eysel ; & pei nolden non Luc. 10°.
but goode wyne. Crist was naked/ beten/
& shourged/ & false borne vpon ; & pei ben
furrid wip preciouise cloyes iche day for to
chaunge. Crist cam to pe seeke & to pe M^t. 4°.
synful/ whenne pei wolden amende hem ;
pei spurnen hem/ & senden aftur hem/ be
pei neuer so pore/ & taken non hede to her

- myscheef/ but cursen hem if pei cummen not ; & if pei comen pei wenden oft worse a wey penne pei yidur comen/ bope porer/ & sorier/ & seker in soule ; but pei weren hugely comfortid whom Crist come bnto.
- M^c. 8^o. He was not chargeuse ; but pei ben. Crist hadde pite ; but pei han non. Crist was mylde ; but pei ben cruel. Crist preised pe pore ; but pei hem dispyssen. Crist excusid ; & pei sclaundren falsely. Crist seid soy ; & pei lyzen falsely. Crist demip rizt ; & pep demen wronge. Crist loued pe goode ; & pei hem haten/ & if pei seyne treupe/ sore pei punischen hem. Pei maken men to swere/ pere he bad leue. Pei putten grete penaunce bnto men/ pere Cristis charge is lizt.
- M^t. 5^o. Crist made oo lawe & pei maken

anoper labwe/ wip many constitucions. Pei
weren ringis on here fyngeres/ wip riche
preciouse stoones; but Crist used noone
suche/ but nayles in hondes. Pei weren
riche perles wip croosses in here handis/
or ellis borne before hem wip siluer wel i
gilted/ to haue perby a worship of pis false
worlde. Crist was crowned wip pornes/
beten bake & syde/ his crosse was borne
for dispite/ & theron he hanged; he toke pe
crosse of penaunce/ & so he had hise dis-
cyples; pei taken pe crosse of pride & here
disciples. He preied forzpueness of his
Fadre for hem pat trespassedd for hym;
pei prayen to kynges pat pei moten be
benged on hem pat trespassen not/ whenne
pei azeyn her wille don ouzt/ pouz it be

Luc. 2º.

Goddis lawe. Crist bad þe pule to kenne his lawe; & þei seyne nape. Crist blessed hem þat heren his word; & þei seyn þei ben a cursid. Crist spake to þe fend in hise pre temptaciouns/ & he blamed hym not for he legged Goddis lawe; but antecrist & hise seyne nowe þat men owen not to commyn wip trewe prechours/ ne for to speke wip hem/ & it is vnleful to letod men to speke of Goddis lawe; but þei may suffren hem to speke of al filpe & synne/ & wil not punyche perfore & make hem to forswere it/ as þei maken cristen men to forswere Goddis lawe. Crist bad men preche þe gospel to euery creature; & þei seyn nouzt so hardy/ but þei wole þat men preche fables & lesyngis/ & perto graunte lettre/

Nota.

¶ seel/ ¶ many dayes of pardoune. Crist
confermed his lawe ¶ wiy his dey approued
hit; ¶ pei ben bisyp aboute hou pei mowne
distrupe it/ ¶ magnifize ye popis lawe more
penne Ihu Cristys lawe. Crist lyued in Mt. 26°.
pouert al his lijf; ¶ pei han clene forsake
it. Crist ¶ hise hoomly eeten wiy here
fingurs/ ze pouz he were chef bischop/ ¶
kynge's son alworpiest/ wiy outen pride of
siluer spones/ or such worldly tresour.
Crist bad hise discyples selle ¶ 3pue to Jo. 13°.
pore men; ¶ pei byzen lordschepes/ ¶ pilen
pore men. Crist gabe his life for hise
breper/ ¶ so rewoled hise shepe; pei wolen
not 3pue her moke to help here neddy brepern/
but leten here shep perishen/ ¶ taken of
hem ¶ plucken a wey ye wolle as non

herdis / but as hired hynes wayten her owne
 auantage. Crist anaunsid hise disciples
 by fredom of his passioun; pei hyren by
 symonye & sleiztes / by ziftes / praier / &
 seruise to secular lordis. Crist abood vpon
 his flok wip hunger / purst / & colde; pei
 taken a weie & plucke a weie fro ye flok ye
 donge / mylke / and wolle / to dwelle & to
 soiourne wip lordis & wip ladies / to write
 to ye kynges seel / & hold secular courtes to
 byze & to selle / & to cast at ye countes
 kychn clerkis & stywardis. Antecrist
 holdeþ hym a payzed of þis / & punysþeþ
 hem not perfor; but if pei wolden lerne to
 preche / sore shul pei a bigge. Crist parted
 wip folke of goodis pat he had; pei wolde
 vnneþis for 3þue a peny / but raper plete

perfore. Crist had pees ; pei maken werr.
 He saued ; & pei sleu. Crist tauzt obe- Luc. 24°.
 diens to his fader ; pei seyn it falley to
 hem. Crist had kepe hise biddynghis ; &
 pei bidden kepe hers. Crist confermed oo
 laboe ; pei maken many moo. Crist had
 kepe his reule ; pei bidden kepe oper mennes
 for ye more perfeccioun pat synful men
 maden. Crist had hem be no lordis ; pei Mt. 20°.
 seyn pat pei wolen. Crist worschippid oon
 God ye fadir ; pei worschypen many moo/
 & seyn it falley hem to graunte men heuen
 blisse. Per Crist 3puey it aloone pat is
 boye God & man / & zit pei sellen it for
 mony / al pat pei mape ; as pardons / in-
 dulgencis / & opre dispensaciouns. Crist
 biddey pou shalt not slee ; pei 3puen par-

dons to slee/ & to mayntene herres to be
benged on her enemyes/ azenes Crist lore.
Crist biddip do good for yuel/ & yei done
yuel for good. Crist wold pat yei bisiteden
prisouners/ & comfordiden hem/ & dilguer
hem ; yei discounforten treu men/ & put-
ten hem in prison for bisityng of cristen
men/ for drede lest ye trewe shulde be
knowe. Crist had neuer suche prisons to
pyne in hise breperen/ ne noon of hise apos-
tles pat folowed hym. Crist tauzt hou men
shulden blame her brepern pries whenne yei
haden trespassed/ & after hou yei shulden
here hem ; but antecrist & hisen seyne pat
yei han founden a bettur to kille hem in her
prisun/ pepned wip hard bondes to make
hem reuoke ye trewe ; and to graunte her

wille/ for her worldly wyngnyng/ of offring
to maumetis/ & taknyng of temporaltees
enuenynged. Crist had no proper place to Luc. 9°.
rest on his hed; antecrist and hise han
many curiouse & rich/ made wip wrong
geten goodis & wip sotil beggynge. Crist
had but oon Judas/ ye whiche bare his Jo. 12°.
purse; hut antecrist hay many/ & also hise
discyples. Crist charged Peter priés to kepe Jo. 12°.
wele hise shepe; antecrist chargip mych
more Judas for his money/ & reckenynng
he sekip of hit/ wip punyschyng ful
stronge/ penne for ye seeke shepe of Crist
fare yei neuer so puel. O Crist syp I ful
mekely/ & yei seyn we forwirship; for if
a pore man speke so/ antecrist wolde de-
deyne; if hise clerkis cunne speke fayre

latyne/ lyzen pei neuer so puel as bostors
 & braggars/ he alowey hem wele; & be
 oper men neuer so hooly & kepen Goddis
 lawe/ lewde ydiotis pei ben clepyn/ & lityl
 pei sett bi hem; but Crist chese sichen of
 alle to be next hym. Crist chese to him
 wepers; & pei chesen to hem myrre syngers.
 Crist zawe goostly goodis to men/ & bad
 ye schulde not tell; pei zpuen her zyftes to
 haue a name & wurshippes of pis fals
 world; to mynstralles & messangers to crie
 her name a boute; to lobde lyzers/ & fla-
 terers/ & to false freris pat blynden myche
 puple bi colour of her clopes/ ye wheche
 were neuer grounded of God/ ne be noon
 of hise apostles. Crist made his bois hize
 bpon ye crosse hangynge; pei maken a

grete love boice in blissynge/ & masse
syngynge pontificaly. Crist had noon se-
culer courtes to plete & to mote; but ante-
crist & hisen han wip hem men of lawe for
fees to amercy pe cely puple wipouten any
mercy. Crist in townes & citees hunted out
feendis wip pe wordis of his moupe of men
pat pei dwelled inne; & pei huntten out pe
wilde deer/ pe fox/ pe hare/ in here closed
parkes/ wip crize/ & hornes blowynge/ wip
racches & rennyng/ houndes & brodehookid
arowes/ nurished bp ful busily wip pore
mennes godes. God was clepid hooly fadre
of Ihu Crist his sone; pe pope is clepid
hooliest fadre of antecristes children; & he
takep pat name bpon hym wip lucifer's
pride; hise disciples seyen pat he is God

Luc. 2°.

in erpe/ & we ben tauzte in Cristis lawe to haue but oo God. Crist satt in pe temple axpnyng & hering; & pei syten in pe trones wip gloriouse myters jugpnyng & dempnyng her owne made lawes pe demonpys causes/ longe to plete for a litle pat sone myzt be termyned by pe oppyn lawe of God/ if pei wolde bse it; but pen were here wynnnyng lost & also here lawes. Crist tauzt for what cause a man myzt leue his wiff; & pei woley make deuors as hemsilf likip/ & so pei pilen pe pore puple/ & pe kingis rebome. Crist & hise apostlis weren large to pe puple; but he & hise disciples don many extorcions to pe pore puple. Crist conseiled generaly for pe commyn profyt; pei wole be kynges conselers for here owne

profit/ & make striff per pees shulde be bi
twix kyngis & her puple. Crist sende ye
hooly Goost in lobnes to teche his puple;
pei senden maundementis pikke aboute for
couetise of beniaunce to curse & to putte out
of chirche for rebelnesse to hem; but ye
grete biciousse men pei dor not don unto for
rebelnes ageyns God & brekyng of his lawe.
Crist graunted ye theef to be wip hym in Luc. 23°.
paradis; he shal commaunde as hisen tel-
len ye angel of God to beren what soule pat
hym lyk to ye blisse of heuen. Crist ful-
fillud al ye oolde lawe & ye newe; & pat
yise bischops kunnen hem bope betokeney
her mytres; if al pei kepen neiper/ but
oonly ye popis. And who so lokep her sy-
monie/ pat pei breken al dave/ & preten

fast to brenne ye bokes that Goddis lawe is inne. Crist did heele to Zacheus hous whenne pat he it bisited; pei suspenden men & chirches/ bope auters & superaltares/ but men biȝen here blessingis for many markus & poundus. Ye pariche getip pere no masse ne sacramentis. Heiper pei wole enterdite ye londe if lordis wil reue hem þis/ if al it be ye grete cause of ye destruying of þis rewme; Crist used neuer pat craft/ ne noon of hise apostles. Crist wole pat men knowen hise prestis by keppng of hise lawe & loue pat pei han perto/ & by her hooly liȝf/ by loue & charite/ & bi her hooly prechyng/ bi hooly ocupacioun/ & bi her biȝy praier/ by pornesse/ & penaunce doyng/ & bi her meke paciens; but ante-

críst makip hise knowen by crowne & berdes
schaupnge/ bi ich zeres obedience pei swe-
ren bn to hym/ bi tytle & bi dymyssories/
& bi curpouse syngyngus; bi gedryng bp of
tythes/ messe penyes/ & offryngus; bi pe
golden trentals & salaries to syngge/ bi
pardenystours/ & procuratours; bi peter-
pens gederyngge/ bi sute and seruyse pat
pei oben to seynes & to chapitres/ bi her
christhe sellynge & houselpens takynge/
& bi her seuenpeny wedding/ & halíwater
sprynge; bi pe wurshipes pat pei taken/
& her proude araye/ & blessyngis pat pei
zpuen to antecristis clerkis/ to pronounce
wele here nedis to begge of pe puple; & zitt
maný moo markes hay antecrist zpuen hem.
Antecrist makey men to drede more his let-

Jo. 20°.

ter & his seel/ whenne pat it is sent/ penne
 ye kynges letter/ or ye brekynng of ye bestis
 of God; and more makey he men to drede
 his curse/ be it rízt or be it wrong/ penne
 ye curse of Ihu Crist/ or al ye hooly Tri-
 nýte/ for he harder al day punyschíp as
 alday nowe men may see. Crist blewe on
 hise díscíples/ & zaue hem ye hooly Goost;
 yei blowen on hem a stynkand breye/ &
 zpuen to hem ye lepre by symonys synne
 wíp inne here soules. Crist weddid not
 hymself ne noon of hise to oon certeyne
 cloýng for ye tyme of here lyues/ as ante-
 crist doip/ ne wíp beckus/ ne wíp dugardes/
 as ypocritis bsen. Crist was sogett to his
 lover; yei clepen hem peeris of ye rebome.
 Crist chees to his officers ye pore chast &

hooly ; he takip to hise officers for half ye
wynnyng couetouse lecherouse his cha-
piters to hoolden / & for to proue testamen-
tis for litel soule heele / to sett pereon her
synnet for a certeyne moneye. And be ye
seketours neuer so false pei seyn no more
to hem ; but Crist bad to ye pore man / let
ye dede birpe ye dede / wbenne he wolde
haue biried his fader / he bad hym folowe
hym. Crist bad hem pat he correctid go &
synne no more ; pei enioynen hem to brede
& watur & to go barefote / & so offren bnto
certeyn ymages candles / & make to synge
masses hemself for to saue / and to go in
breche & shurte aboute churche & chepyng /
or to stonde at ye fonte wip a tapur brenn-
yng. If Cristis lawe teche not me / it is false

mannes synnynges/ summe bi þe purs/ al
if þei trespasse not. Crist wiþhelde no men
of lawe ne pleders at þe barr for robes &
fees/ 3er by 3er to tople for worldly cause :
but eyn he techet þe contrarie pleyndly in
M^t. 2^o. hise gospel. Loke Cristis copborde/ &
hors ; & þei ben ful unlichy ; for he was
Jo. 2^o. at þe mete where six watur pottes weren/ &
he was þe worpiest in þat place. Crist sent
about seuenty & two disciples to preche/ &
þei senden aboute foure sectis of beggers/
woheche men wenen þat brouzt in þe feip
sif þe fend was loosed/ to 3pue pardon & to
selle hou euer hem likip ; þe apostles & þe
seuenty graunted neuer noon sich. A3eyne
M^t. 26^o. Crist was gret crie of þe cursed Jewes/ &
of scribes/ & of prestis/ & of pharesees/

crucifige; but antecristis meyne wil haue grete ryngynge wip alle þe bellis in townes/ where þat þei comen wip gret processioun/ or ellis þei wole be wrope. Crist comaunded hise discyples whenne he sent hem forþe before hym/ in to houses/ or in to castelles/ pees to be in þis house. Antecristis meyne senden a somer wip a belle þei seyne to warne þe puple to conferme here children. Crist chese to hise discyples þe foolys of þis world; antecrist chesey to hise discyples þe sotil & slyze/ to be in grete offices wip lordes & kynges. Crist loued more þe treue prestis þenne þise worldly goods; he & hise tellen more bi strumpetis prestis/ & more þei shal be sett by & wourshiped whenne þei comen to her paleices/ for þei bryngen

wip hem her rent; & for her wenches & for
 her children/ hem pei wolen not prisoun/
 but make hem pentauncers. Crist was
 byried in a gardeyne in a pore monument;
 pei ben buried wip many a torche wip grete
 solempnyte/ in toombes corue & pepnte glo-
 riously dyzte/ portreied thweyne angels to
 berene here soules in to heuen; wip ful
 riche heerses & grete festis aftir. It is to
 drede lest here soules ben biried in helle
 wip pe deueles. Hou may pei seie for
 shame pat pei folowen Crist truly? I can
 not see no poynt pat pei folowe him inne.
 What wondur is it panne if pe puple/ so
 grete as pei ben/ folowe hem blyndly in to
 helle by pe broode weye; for pei gon not
 pe streizt weie pat Ihu Crist zede. Penne

many men knowen oppnly inow; antecristis meynne: many lordis & ladies holden fast wiy hem pat lpuen in lustis & lecherie/ tirauntrie & pride; justices & marchaundes pat falsly geten goodis & oper false men of craft/ & myche common puple/ mangwel- lers & reues / & mysse beleeyng folk pei blynden wiy pat ypocrisie & by her shreude ensaample/ bi her fals flaterng/ bi her feyned prepers/ & by her bngrounded schriftes & false absoluciouns bouzt at pe court of Roome/ pat makip pis land ful feble. God graunt pise lordes grace to take tent perto/ to bisy hem for pe cause of God more penne for her owne; for penne pei shulden turne to God/ pe while God is wiy hem; & ellis pei ben consentours to

antecrist/ & God is azens hem. For bet-
 tur cause was neber noon penne is ye cause
 of God; if yere hertis faylen hem here pei
 ben not Goddis knyttis/ for pei shulden for
 Crist sheden here owne blood.

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


Amen.

NOTES.





Notes.

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

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

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

PAGE iii. line 2.

hag pre partis.

p. iv. v.

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

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

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

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

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

Rev. xxi.
27.

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

Opp. tom.
vii. 568.
Ed. Vallar-
sii.

PAGE iii. line 5.

contepnep aungelis & blessid men.

“ *Manifestum est autem quod ad unum finem, qui est gloriæ divinæ fruitionis, ordinantur et homines et angeli. Unde corpus Ecclesiæ mysticum non solum consistit ex hominibus, sed etiam ex angelis.*” S. Thom. Summæ 3. q. 8. 4, corp.

PAGE v. line 11.

but as God wole of pre pingis.

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

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

PAGE ix. line 7.

as cronyklis seien.

Ap. Orth.
Grat. Fasci-
cul. tom. i.
p. 273, ed.
Brown.

In the *Articuli Johannis Wiclefi in Concil. Constant. damnati* (sect. *Contra Papam*), we find the following: "*Papa et Cardinales non fuerunt ordinati a Domino, sed per Diabolum introducti. In cujus signum nomen Papæ vel Cardinalium non inseritur in Scriptura, sed ut Chronicantes referunt, quando venenum effusum est in ecclesiam, est inventum.*" And again, another

Ibid.

of the condemned articles is, "*Certum videtur ex Chronicis, quod non a Christo, sed a Cæsare Constantino, Romanus episcopus accepit, vel potius usurpavit potestatem.*" See also *Artic. Wiclefi xlv.*, of which *Art. xxxiii.* is as follows:

Ibid. p. 290,
et Von der
Hardt, Con-
cil. Cons-
tant. tom.
iii. p. 199.

"*Sylvester Papa et Constantinus Imperator erraverunt, Ecclesiam ditando.*"

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

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

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

PAGE X. line 11.

pat he is ebene wip ye manhed of Crist.

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

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

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

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

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

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

PAGE xi. line 2.

only in oo síche prest.

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

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

PAGE xiv. line 14.

hou pat Clement left his offiss.

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

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

Lib. Pontif.
(ed. Vignolio), in S.
Petr. c. iii.
p. 7.

Ibid. c. v.

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

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

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

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

This is one of the articles of *Wyclyffe* condemned in the Council of *Constance* (c. *contra Papam*): "*Papa Clemens cum cæteris adiutoribus in fide non fuerunt Papæ sed Dei adjuutores, ad œdificandam ecclesiam Domini JESU Christi.*"

Orth. Grat.
Fascic. i.
p. 273, ed.
Brown.

PAGE XXI. line 2.

moost blessid fader.

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

PAGE XXIV. line 14.

aftir þe monkis camen þe chanouns.

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

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

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

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

PAGE xxv. line 17.

rehetours.

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

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

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

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

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

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

PAGE xxxii. line 5.

Caymes castelis.

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

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

Trial. lib.
iv. c. 33.

the *Triialogus*: “*Alii autem videntes habenas mendacii sic laxatas, fingunt quod in Caym fuerunt istæ Sectæ quattuor inchoatæ, et sic vox fratris sui Abel ad figurandum horum fratrum malitiam, de terra clamavit ad Dominum. Et in testimonium istorum, quatuor literæ hujus nominis Caym inchoant hos quattuor ordines, secundum ordinem quo finguntur a fratribus incæpisse, ita quod C. Carmelitas figuret, A. Augustinenses, I. Jacobitas, et M. Minores significat, secundum ordinem temporis quem mendaciter sibi fingunt. Sed aggregando suas nequitias videtur mihi, quod licet originaliter in Caym incæperant, cum post solutionem Sathanæ, et per ejus cautelam sub figura sanctitatis, isti hypocritæ sunt excussi, sed quia homo posset in infinitum labi, in istis mendaciis fabulosis, ideo supposita harum Sectarum existentia, multa concernentia statum militantis ecclesiæ sunt notanda.*”—p. 155, b.

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

to the objection brought by *Porphyry* against *St. Matthew's* Gospel, arising from confounding *Joachin* and *Joachim*: “ *Omnes denique monasticæ cohortes, nihil aliud illi sunt quam castra Caimitica. Ex qua voce Caim novus noster et tetrrior Caim, quatuor mendicantium ordines, propter initiales literas, illis ut putat correspondentes, calumniam instruit. Sed recidit illa ipsa calumnia in ipsius nefarium caput, ut olim similis in Porphyrii, contra Matthæum evangelistam. Cain enim fuit frater Abel, non Caim. Et Porphyrius, propter imperitiam, Joachin et Joakim confudit; falsitatem Matthæo propter genealogiam inurere conatus.*”

Hist. Wiclef. c. ii. p. 172.

PAGE xxxiii. line 2.

londís.

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

PAGE xxxiii. line 5.

pruilegies of pe court.

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

Ibid. line 10.

**pis last iorne pat Englisshe men maden in
to Flandris.**

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

Knyghton thus speaks of this crusade: "Do-

minus Henricus le Spenser *Episcopus* Norwicensis, *perrexit cum cruciatâ contra adherentes Papæ Clementi, nam Francia, Scotia, Flandria, et multæ aliæ nationes favebant et adhærebant anti-papæ prædicto. Collegerat namque dictus Episcopus innumerabilem et incredibilem summam pecuniæ auri et argenti, atque jocalium, monilium, anulorum, discorum, peciarum, coeliarium, et aliorum ornamentorum, et præcipue de Dominabus et aliis Mulieribus, nam dicebatur quod unica Domina ei contribuit C. li. Et sic aliæ, quædam majus, aliæ minus. Et quamplures ultra suum posse ut credebatur, ut beneficium absolutionis consequerentur pro se et suis benevolis amicis.*” The conditions of the indulgences promised by the Bishop to those who supplied him with men or money, may be seen in *Knyghton*, loc. cit. col. 2673.

De Eventibus Angliæ, ap. Decem Scriptores, col. 2671.

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

PAGE xxxv. line 10.

no wonder ȝif þei enuenemyne.

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

PAGE xxxvii. line 16.

sþen.

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

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

PAGE xxxix. line 15.

heilynge þat ðon forbendiðe.

“The salutation which St. *John* forbade or prohibited;” alluding to 2 John, x.—“If ony

man cometh to you & bringith not this tech-
 inge, nyle 3e reseceyue him in to hous, nether
 seie 3e to him heil, for he that seith to him
 heil, comyneth with his yuel werkis."—*Wy-*
clyffe's Version.

PAGE xlii. line 1.

cantel.

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

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

PAGE xliii. line 6.

men han yem suspect of heresie.

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

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

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

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

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



head *Contra Sacramenta, et primo contra sacramentum Corporis Christi.*

Apud Orth. Grat. Fascic. i. pp. 266-7. Ed. Brown.

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

PAGE xlvii. line 2.

Carmes seien.

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

1 Kings, xviii. 19, 42.

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

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

PAGE xlvii. line 13.

apostemes.

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

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

PAGE lvii. line 7.

pat 3if two men ben of oo date.

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

PAGE lvii. line 10.

pat men shulen oonys be shryben.

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

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

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

PAGE lxi. line 7.

shrift more shameful.

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

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

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

PAGE lxiii. line 10.

pe pope wip his cardinalis.

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

Ibid. p. 271.

PAGE lxxxiii. line 2.

apostasía clerí.

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

Concil. Constant. tom. i. part. 27.

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

PAGE lxxxiv. line 3.

príbat relígioun.

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

PAGE lxxxiv. line 5.

wiypoute piſe two firſte.

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

PAGE lxxxv. line 1.

pat ſewip it.

Perhaps we should read “that seweth [followeth] Christ.”

PAGE lxxxv. line 11.

po that ſetten.

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

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

PAGE lxxxvi. line 8.

pis ordre.

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

PAGE lxxxviii. line 11.

turne upsodoun wisdom of kind.

That is, turn upside down the wisdom of nature.

Ibid.

Aristotle soylip an argument.

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

PAGE xciii. line 8.

feynep antecrist.

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

PAGE ciii. line 15.

pe prelate.

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

PAGE cv. line 3.

bisshopis possessioners.

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

PAGE cxv. line 2.

Hít sempth to me/ seith Austyn.

Opp. Ed.
Bened. Pa-
ris, 1681,
tom. iv. 53.
E.

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

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

Augustini
Opp. Ed.
Bened. Pa-
ris, 1681,
tom. iv. 55,
F. 56, A.

*ille, cui per justitiam et innocentiam resistant, mi-
rificis factis superare videbitur. Sed inclinabitur,
et cadet, dum dominabitur pauperum, id est,
dum quaelibet supplicia irrogabit resistantibus sibi
servis Dei."*

PAGE cxviii. line 6.

This seith Psodre.

Sententia-
rum, sive de
Summo Bo-
no, lib. i.
cap. 28;
[Opp. S. Isi-
dori, ed. Jac.
du Breul,
Col. Agr.
1617, p.
424.]

The passages quoted are from *Isidorus His-
palensis*: "*Omnis qui secundum Christianæ pro-
fessionis normam aut non vivit, aut aliter docet,
Antichristus est. . . . In quo tempore [sc. Anti-
christi] per patientiam gloriosi erunt sancti, non
per miracula, sicut martyres fuerunt priores. Illi
enim et persecutores sustinebunt, et facientes pro-
digia. Proinde et durius bellum sustinebunt, quia
non solum contra persequentes, sed etiam miracu-
lis coruscantes dimicaturi sunt."*

PAGE cxviii. line 11.

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

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

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

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

PAGE cxix. line 1.

Also God seith in Job/ &c.

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

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

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

Ibid. 1059,
D.

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

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

PAGE CXXIV. line 17.

colectors.

That is, the collectors of papal and regal dues, dismes, annates, &c. See the Bull of Pope *Nicholas IV.*, A. D. 1290, addressed to King *Edward I.* ap. *Rymer*, *Fœd.* tom. ii. 475: "*Tecum tamen præcipue,*" he says, "*non in tenebris sed in luce ambulare volentes, nolumus te latere, quod nostræ intentionis existit, ut collectores, seu superintendentes ejusdem decimæ colligendæ, deputandi a nobis, declarationes observent quæ in collecto-ribus, seu superintendentibus collectæ decimæ sex annorum, impositæ a fœlicis recordationis Gregorio Papa decimo, prædecessore nostro, in concilio Lugdunensi hactenus sunt servatæ, seu ab Apostolico sede in prædictis regnis et terris, mandatæ servari:*" and then he goes on to give the

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

PAGE cxxviii. line 7.

crakowe pykís.

Ad. an.
1332.

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

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

PAGE CXXIX. line 3.

pei usen no redynge at pe mete.

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

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

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

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

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

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

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

See "Apology for *Lollard* Doctrines, attributed to *Wickliffe*," *Introduct.* p. xliii.

PAGE CXXX. line 11.

kyunos.

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

PAGE CXXXI. line 4.

nurischen hem per inne.

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

PAGE CXXXIII. line 1.

prisones.

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

PAGE cxxxviii. line 15.

Críst parted wíþ folk.

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

PAGE cxl. line 1.

berres.

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

Ibid. line 10.

to pþne in hise brethern.

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

Ibid. line 15.

a bettur.

For *founden* it *better*.

PAGE cxli. line 4.

to rest on his hed.

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

PAGE cxli. line 14.

Ⓞ Crist síp I.

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

PAGE cxliii. line 17.

hise disciples sepen pat he is God in erpe.

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

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

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

PAGE cxlv. line 1.

per pees shulde be.

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

Ibid. line 14.

betokeney her mytres.

Alluding to the common opinion which sup-
posed the divisions of the episcopal mitre to

Glossar. in
v. *Mitra*.

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

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

PAGE cxlv. line 15.

if al þei kepen neiþer/ but oonly þe popis.

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

PAGE cxlvi. line 4.

superaltares.

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

Ibid., line 5.

but men.

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

PAGE cxlvii. line 6.

golden trentals.

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

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

PAGE cxlvii. line 10.

cryste sellynge & houselpens takynge.

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

PAGE cl. line 13.

siþ þe fend was loosed.

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

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

PAGE cli. line 8.

a somer wíth a bell pei seyne.

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

Errata sic corrige

- Pag. x. lin. 15, for faðec read faðer.
— xiii. — 7, dele pat.
— xviii. — 4, wa, *sic in MS. Sed leg. was.*
— lviii. — 8, for foc read for.
— xci. — 4, tē for to. *Sic in MS.*
— cxliii. — 11, for renning / houndes read renning=houndes.

GLOSSARY.



GLOSSARY.

A.

- ABAC*, aback, backwards.
- a bigge*, to suffer, to atone for.—
cxxxviii. The word occurs
in Chaucer under the forms
abegge, *abye*, *abeye*, *abie*. See
Jamieson, *Scott. Dict.* in v.
aby.
- abite*, *abyte*, habit, monastic ha-
bit or dress; *bodiliche abyte*,
dress of the body.—lxxxiv.
- affien*, trust, place affiance in.
- aʒen*, against, again.
- aʒenstoden*, withstood, stood a-
gainst, resisted.
- algatis*, always, *omnino*; Anglo-
Sax. *Alȝeatȝ*.
- al if*, *al ʒif*, although.
- amercy*, to amerce, fine, tax.
- anents*, *anens*, *anenst*, concern-
ing.
- anker*, an anchorite.
- anoye*, annoyance, trouble, grief.
- a payʒed*, contented, satisfied,
appeased.
- apropriing*, appropriating; “a-
propriing of churches,” —
xxviii.; appropriating the
tithes or spiritual income to
secular purposes, or to mo-
nasteries. See *Du Cange*, sub
v. *appropriare*.
- artid*, constrained, compelled;
artyn, arcto, coarcto. Vid.
Promptuar. Parvulor.
- aspied*, watched, spied.
- assaie*, sit or seat [French *as-
sayer*]; “assaie hem by
hemsilf,” seat them (apart)
by themselves; i. e. they are
peculiar cases, not to be taken
as a rule.—vi.
- assoylen*, to absolve, dissolve,
dissipate, refute.
- auaunse*, advance.

auysen, behave; "if men avy-sen hem well,"—i. e. "if men conduct themselves well."—xxxii.

B.

bake, back.

bayard, a horse, properly a bay horse; *equus baiardus*, or *bagus*. Vid. *Du Cange*, in v.

beckus, *beks*, obeisances, cringings, courtesies.

betyngis, beatings.

bigge, see *a bigge*.

bizen, buy.

bihighte, promised.

bileve, faith, creed; "hope beneth bileve," i. e. a hope which is lower than or inferior to faith. —vi. x. xix. "Biside beleve," over and above actual matter of faith. —xix. Sometimes used to signify Holy Scripture, that which we are bound to receive as matter of faith. "Poul seith in our bileve," i. e. in Scripture.—v.

bisiliche, busily.

blaspheme, blasphemer.

bletheliche, blithely, gladly.

bokiler, buckler, shield.

boot, boat.

brenne, burn.

brodehookid, broadhooked.

brollis(?)—cx. This word the Editor is unable to explain.

See *Postscript*, p. ccxxiii.

but if, unless; *but ȝif we have thenne bryde clothis*, unless we have then wedding garments.—cxii.

by syde, besides, in addition to.

C.

cacche, compel, drive, *abigo*.

See *Prompt. Parvulor.* in v. *cauchare*.

cautel, craft, cunning.

caymes castelis, see note, p. clxxiii.

cely, silly.

chaffere, merchandize, purchase.

chafferith, bargaineth, maketh merchandize.

charious, Latin, *carus*, chargeable, onerous, expensive, costly.

chaud, hot; [applied to spicery].—cxxx.

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

D.

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

deled, dealt, distributed.
deme, to judge.
demyng, judging.
demonyes, demons; *the demonyes causes*, the devil's causes.—cxliv.
departid, separated, severed, divided.
depe, deep; *deppist*, deepest.
deuors, divorce.
dizt, prepared, decked, dressed up; *dizten*, to prepare, to dress.
dymes, tithes, *decimæ*.
dispeirith, despairing; used in the sense of disbelieveth, expecteth not.
don, do; *thei dor not don unto*, they dare not do, or act so, unto.—cxlv.
doren, dare.
dowe, endow; *dowid*, endowed.
drit, dirt.
dugardes, bows, obeisances.—cxlviii.—from *dug*, or *duck*, to bow down, to stoop.

E.

eyr, air.
eysel, vinegar.

eresies, heresies.
evene with, equal to.

F.

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

G.

gabbe, to lie, speak falsely; *gab-bith*, lieth, speaketh falsely, mocketh; *gabbyngis*, Ang.-Sax. *gabbunz*, *derisio*, lying.
ʒaf, gave.
ʒede, went.
ʒhe, yea.
ʒif, if.
gestour, an actor, a player; *gesticulator*.—*Prompt. Parv.*
gile, guile, snare, deceit.
gileth, guileth, beguileth, deceiveth.
grete, greet, salute.
grucche, grudge, murmur.

H.

hakeneye, a horse, a nag; Spanish, *haca*, *hacanea*, a nag, a gelding, a poney.
hayward, *heyward*, Anglo-Sax. *hæiʒpeap̃ð*, a steward, properly keeper of cattle.—*Prompt. Parvulor.* p. 234.
heyede, exalted, honoured; *noon heyede more then Crist secular lordis*, no man exalted secular lords more than Christ did.—xcviii.
heilyng, hailing, greeting, salutation.—xxxix.
heither, either.
hem, *hemsilf*, them, themselves.
herd, shepherd.
heued, head.
hiʒ, high.
hyne, a labourer, a hind.
hooliche, wholly, entirely.
hoomly, homelily, humbly, domesticly, familiarly.
houselpens, see note, p. ccx.

I.

if al, although.
ylyche, alike, equally.

Yngdis, Indians, Hindoos.
ynow, enough.

J.

jape, to mock.
japere, a jester, buffoon; *nugax*,
nugaculus.—*Prompt. Parv.*
jugyng, judging.

K.

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

L.

large, bountiful, generous.

leed, lead; "bull of leed," the
Pope's leaden bull or seal.

legged, alleged, quoted.

leme or *lyme*, limb, member.

"Leme of hooli chirche," i. e.
member of holy church.—v. l.

lene, lean.

lengere, longer.

lepful, basket-full.

lesyngis, lies, falsehoods.

letten, hinder, impede.

leue, leave, forsake, leave off.

leue, leave, permission.

lewid, lay; Anglo-Saxon *læpð*,
lepð, *laicus*, unlearned,
common; *lewid men*, laymen.

licly, likely, probable.

lige, to lie down, to remain.

lyzen, lie, speak falsely.

lyzer, liar.

liztlierr, [lightlier,] more easily.

lyme or *leme*, limb, member;
"a fend's lyme," i. e. a mem-
ber of the devil.—vi.

lore, teaching, doctrine.

lower, below, inferior to him.

M.

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

maliss, malice, vice.
manqwellers, murderers, man-killers.
maumetis, idols.
meche, *myche*, much.
mede, reward, meed.
medele, mix, mingle.
meed, reward.
meyne (French, *mesnie* or *mesnée*), family, train, followers, dependants. — xvii. [Mediæval Latin, *maisnada* or *mainuda*, quasi *mansionata seu familia*. Vid. *Du Cange* in vv. Hence *demesne*, *masnagium*, *mesnagium*, Fr. *menage*. *Meiny* occurs in *Shakespeare's Lear*, ii. 4. See *Nares's Glossary*.]
meken, to humble; *mekith hym*, humbleth himself.
myrye, merry.
mys, *a mys*, amiss.
moke(?)—cxxxvii. See *Postscript*, p. ccxxiii.
mortesied, held in mortmain, Fr. *amortissement*; Lat. *amortizare*, *mortificare*, and *morticina possessio*.
mote, to moot, to declaim, to dispute.—cxliii.

moten, may, might.
mowne, may be able.
mut, must.

N.

needen, necessitate, render necessary.
nevcleries, novelties.
noye, *noie*, to hurt, to injure.
nolden (*pret.* of *nyl*), will not, refused.

O.

oo, one.
on lyve, alive.
owwhere, anywhere.

P.

payzed, see *apayzed*.
parted, divided, shared.
pees, peace.
peyreth, injureth, impaireth;
peyred, injured.
peyryng, harm, damage.
pentauncers, penitentiarii, penitents.

perseyue, perceive.
persen, pierce, penetrate, enter.
pilede, pillaged, plundered.
pilen, pillage, plunder.
pynche, *pynche at*, to cavil at, find fault with.
pituous, pious, merciful.
plete, plead, go to law.
plete, French *plet*; *pletum*, *plegium*, i. e. *vadimonium*, vid. *Du Cange* in voc.
plusechaud, very hot, as we would now say *extra-hot*, [applied to spicery].—cxxx.
pule, people.—cxxviii. [Perhaps an error of transcription for *pepule*; but it occurs again cxxxvi. line 1.]
pursue, persecute.

Q.

qwisschyns, cushions.

R.

racches, hounds, scenting dogs.—cxliii. See *Jamieson*, *Scott*. *Dict. v. Rache*.
recche, reckon, care for, regard.

rehetours, see note, p. clxxi.
rennyng, running.
rennyng-houndes, running-hounds.—cxlii.
reue, *reve*, or *refe*, rob, take away; *reuith*, reaveth, rob-beth, plundereth, carrieth off.
reves, stewards, bailiffs [or perhaps we should read *revers*, robbers.—cli.iii.]
reume, *rewme*, realm.
rikene, reckon.

S.

sawzen, saw.
seeke, sick.
seelde, sold.
seel, seal.
seeth, *a seeth*, a boiling or burning.
seyne, say.
seynes, synods.
seketours, perhaps sequesters, or sequestrators, holding property in trust for a minor or a creditor.
sequestris, sequestrators.
shrewe, a contentious, mischievous, ill-conditioned person.

shrewednesse, contentiousness, impudence, wickedness.
syen, strain, drain out, Anglo-Saxon, *yeon*.
syngyngus, singings.
syngnet, signet, seal.
syngnys, signs.
sith, *sithe*, since.
slyȝe, sly, cunning, crafty.
smacchith, smacketh, tasteth, savoureth of.
snybbe, snub, sneap, or sneb, to censure, reprimand; *snybide*, snubbed, censured, reprov'd; *snybbyng*, censure, reproof.
soylen, to solve, acquit, refute.
somedel, somewhat, partly.
somer, a somner, or summoner. See *sumnour*.
sone, soon.
sooth, truth, true.
sorier, more sorry.
sotheli, soothly, truly.
spensis, expenses.
spore, spur; *to kyke agen the spore*,—xcix. contra stimulum calcitrare, Acts, ix. 5.
spryngyng, sprinkling.
steiede, ascended.
steyid (see *steiede*), ascended.
strecchid, stretched, extended.

“Sith vertu of a kyng must be strecchid bi all his reume,” i. e. as a king’s power must be spread (or extended) throughout his whole realm.
sue, follow.
sunner, sooner.
sumnour, summoner or apparitor. Vid. *Chaucer*, Cant. Tales, ver. 625–670.
swerd, sword.
swynke, labour.
swot, sweat.

T.

tapites, carpets.
telde, told, counted, made account of; “Christ telde not by sicke abite,” made no account of, set no value on, such habit.
tent, attention, heed.
terith, see *to-terith*.
termyned, terminated, ended.
theeft, theft.
tho, those.
threten, threaten.
to, for *too* or *toon*, one.
to-terith, teareth utterly, or in pieces.

tregetours, tricksters, cheaters,
Fr. *tricheteur*. Præstigia-
tores.—*Junius*. Vid. *Chau-
cer*, Cant. Tales, ver. 11453,
and *Tyrwhitt's* note.

trist, *tristen*, trust.

trowe, believe, trust.

tweyne, between.

two, for *too*, or *toon*, one. *The
two & the tother*: the one
and the other.—xl.

U.

unlichy, unlike, dissimilar.

unnethis, nevertheless,—xxxvi.
—scarcely,—cxxxviii.

upsedown, upside down.—xxix.

V.

vencushe, vanquish.

venyn, poison, *venenum*.

W.

wenden, go.

wene, *ween*, to suppose, think,
believe; *weneth*, thinketh,
supposeth. The verb to *ween*
(Anglo-Saxon, *penan*) is
scarcely as yet obsolete.

werr, war.

wher, whether.

witty, wise, knowing.

wolle, wool.

wood, or *wode*, mad. Anglo-
Saxon, *wod*.

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

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

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

FINIS.

2

