RERUM BRITANNICARUM MEDII ÆVI
SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN
AND IRELAND

DURING

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

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

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an Editio Princeps; and for this purpose the most correct text should be formed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

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

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

They expressed their approbation of the proposal that each chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no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

Rolls House,
December 1857.
THE REPRESSOR OF OVER MUCH BLAMING OF THE CLERGY.

BY

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

EDITED
BY

CHURCHILL BABINGTON, B.D.,
FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.

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1860.
PECOCK'S REPRESSOR.

V. Chapter.

The iiiij. principal processe of the Newe Testament, bi which myȝte seeeme endewing of prestis to be vnleeful is writun i.e. Thimoth. vj. c., where Poul blamed sum men "whiche deemeden wynnyng to be pite," and there he seith to Thimothie bishop thus: A greet wynnyng is pitee with sufficience, for we brouȝten yn no thing into this world, and no dout that we move not bere away eny thing; but we hawynge foodis and with what thingis we schulen be hiliad, be we content or paiad with these thingis. For thei that wolen be maad riche fallen in to temptacioun, and into snare of the deuel, and into manye vnprofitable desiris and noise, which drenchen men into deeth and perdidion. For the roote of alle yuelis is couetise, et ccetera. But thou, man of God, fle these thingis; but sue thou riztwisnesse, pitee, feith, charite, pacience, myldenes. This processe lettith not the seid gouernaunce of endewing. Forwhi, if this processe schulde so streitli be vnndirstonde, that a bishop schulde not haue more than mete and drinke, hous and clooth, certis thanne it muste be seid that Poul wolde no bishop haue eny stoor of bokis, neither money forto bie or lete make therwith eny bokis, which is aȝens Poulis owne meenynge, iij. Thimothie, iiiij. c. toward the eende. And also a bishop schulde not haue an hors forto on him ride, (if the bishop were oold or sike,) neither a staffe forto go by in his eelde for sijkenes. Wherfore bi "foode and couering" Poul vnderstondith al that is necessarie into good cure

1 iij., MS.
keping and mynystring, euen as ofte tymes in Holi Scripture\(^1\) bi "breed" is vndirstonde al maner of foode. And if this be trewe, certis sithen the honour and possessioun of immouable godis helpith and fortherith a bishop into the better bering and vsing his cure vpon hise vndirlingsis, (as schal be schewid afterward,) it folowith that vnder these ij. thingis schortgly expressid of Poul here to Bischop Tymothie, "foode and coueryng," is conteyned possessioun of vnmouable godis, in the maner and mesure and vce as thei helpen the bischop forto make the better cure vpon hise vndirlingis. Also it is to be markid weel that Poul seith: *A greet wynnyng is pitee with sufficience.* Lo, how Poul alio with weel al that makith a sufficience into eny purpos or effect which muste be doon; and sithen into sum degre of good cure bering availith moche plente of vnmouable ricchessis had and receyued withoute labour of it wynnyng and geting, it folowith that it stondith weel with the proces of Poul in this present processe, that bispohis haue endewing of vnmouable possessiouns.

Ferthermore, whanne Poul seith thus: *Thei that vollen be maud riche fallen into temptacioun, and into snare of the feend, et cetera;* it is to be vnderstonde that not oon but dyuers it is forto seche and wilt be mad riche bi\(^2\) wynnynge of the ricchessis thoruz craftis or marchaundisis or other meenys of bisynessis, and dyuers it is forto receyue ricchessis mouable or vnmouable redy whanne thei ben profrid. Certis, thow the firste maner may not be doon withoute the perels which Seint Poul spekith of here, the ij\(^\circ\) maner may weel ynowe be doon withoute such perels. \(^3\)he, perauenture more perel schal befall\(^3\) in ouer greet pouerte than in ouer grete ricchessis so freli profrid and receyued; but if it be in a fewe persoones indisposid forto entirmete with ricchessis, whiche ouxe forbere for the while the prelacie, into which suche

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1 See Dent. viii. 3.; Matth. iv. 4.  
2 *mad bi*, MS. (first hand).  
3 be *falle*, MS.
THE THIRD PART.

ricchess ben ſouun, rather than appeire hem sifl in receuyng tho ricchessis, or apperre her successouris aftir hem in removing away tho ricchessis; sitthen not alle men ben in lijk maner thoruz out disposid naturali and gracioseli. Forwhi, ij. Tessal. iiij. c. and iiij. Cor. xiij. c., mensioun is mad, that in Poulis daies, bi cause endewing was not maad to prechouris other than it wher of Poul spekith i Cor. iiij. c., therfore prechers ſanen hem to flaterie and to plesaunce fortō the more likingli fille her wombis and her pursis so myche and so thikke, that for to putte hem away out of the pepls faavour Seint Pouł suffrid labour and peyne in this, that he laborid for his owne lijflode and for the lijflode of hise mynystris, not withstanding that he myzte bi riʒt haue askid his lijflode and fynding of hem to whom he prechid. And therfore bi experience sufficientli take in tho daies greet pouerte and lak of stable endewing and forto stonde to deuocioun of the peple in zeuing and offring, (with mannys natural freelnes to suffre peyne of bodi, whanne he schal lacke hise necessarie esis,) is as perilose or more perilose in prelatis than is habundaunce of ricchessis (mouable or vnmouable) freeli profrid and withoute greet seching in the prelatis sides receyued.

To which now seid sentence sowneth it what Sala- mon writith, Proverb. xxx. c. toward the bigynnyng, whanne he preied to God thus: I preied to theee twey thingis, denye thou not to me biforne that y die. Make thou for fro me vanite and wordis of leesing; zeue thou not to me begrie and ricchessis; zeue thou oonli necessaries to mi lijflode; lest perauenture y be fillid, and be drawe to denye and seie, Who is the Lord? and lest y compellid bi nedynes stele, and forswere the name of my God. Lo, how that, thouz Salamon sauȝe perel in ricchessis and perel in beggerie, ſit he
expressith the gretter perel of synne to come bi begrie than to come bi ricchessis. And if herto be cast that noon persoon, noon comounte can be endewed into his oonli sufficiencie and forto abide in thilk sufficiencie thoru; manye 3eeris in successioum, but if the endewing be mad in the bigynnynge forto be ouer the sufficiencie as for thanne being, (as her of is miche experience had in Englund, Fraunce, and othere londis, and cause her of is this, that euer more the world decrecith in peple,) the seid sentence wole seme the trewer.

The v. principal processe of the Newe Testament is writun to Thimothie Bischop, ij. Thimothie ij. c., where Poul seith to him thus: *Noman holding knyzthode to God wlappith him silf with wordli nedis, that he plese to him to whom he hath prefued him silf. For he that fizteth in a bateil schal not be crowned, but if he fizte lawfulli.* Certis this processe dooth not azens the seid gouernaunce; forwhi grete lordis han lasse neede forto wlappe hem silf in worldli nedis aboute her londis than lasse lordis han, for as miche as greet lordis mowe avorthi to haue and fynde with her costis officers vndir hem forto attende sufficiently to alle the worldly nedis of her londis, and sit thei mowe haue y nouz bisidis. In so miche that experience hath 3ouun before these daies, that greet lordis and ladies being worthi householders and ful grete for[@]euer of dettis to her tenauntis, zhe, and gretter and habundanter for[@]euer than othere, couthen not rekene a summe into an hundrid schilingis; and han had her londis and householdis in best maner reulid bi othere officers weil thryuyng vndir hem; and the lordis han had therbi ful riche and preciose leisers forto haue serued God in hizer and denouter weies, if thei wolden; and in lijk maner it my[@]te fare with

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1 *counthe, MS.* (first hand).
bischopis and louyer persoones of the chirche richeli endewid, 3he, and bi such greet riche endewing thei schulen haue lasse thouzet and lasse kark and clayng lest her godis be lost and spilled, than thei schulen haue if thei were not endewid ouer what were to hem oonli sufficient. Forwhi thei mowe wite weil and wolen considere weil that thouzet thei lese miche, 3it thei schulen haue ynowz bisidis into her nede and into her sufficienc; and therfore, thouzet thei ouzet not be ouer myche recheles in lesing her godis, 3it thei mowe at sumtyme ful vertuouseli and wijsly lete sum passe into lost, lest that better attendaunce to goostli deedis be therbi lost. And perauenture this cause moued deuoute temperal lordis in the oold daies forto so richeli endewe bischopis and othere statis of the chirche; and therfore noman may argue and proue that, as bi strengthe of her riche endewing, that the statis of the chirche ouzet or schulden be lad into wors plijte than thei schulde be, if thei were porelier endewid; or if thei were not endewid with immonable godis at al. Wold God the bischop writer of this book hadde so sure knowing of his saluacioun as he hath experience vpon the trouthe of this now of him affermed sentence.

The viȝ. processe of Holi Scripture in the Newe Testament, which myȝte seeme meete aȝens the seid endewing of prelatis in the preesthode, is writun Math. v. 3. thus: If thi riȝt iȝe selaunderd thee, pulle him out and caste fro thee; for it spedith to thee that oon of thi membris perische, than that al thi bodi go into helle; and if thi riȝt hond selaunderd thee, kutte him awey and caste fro thee; for it spedith to thee that oon of thi membris perische, than that al thi bodi go into helle. Lijk processe with

The sixth text (Matth. v.) considered, where Christ counsell us to cut off the right hand, if it offend us. This should dissuade those from riches who are naturally prone to trust in them, but not those who make a good use of them. They are instruments both of vice and virtue.
more ther of is write Math. xvirj. c. and Mark ix. c. Certis of this proces foolewith not that, if myn ihe or myn hond sclaudre me not, that y schal caste him awey fro me. And ther fore bi this processe foolewith not that tho persoones, whiche han natural disposicioun and grace fortoue weel vse and dispose ricchessis, (and for to not ouer miche truste vpon hem, and not ouer miche loun hem, and not ouer miche be thouzful and troublid aboute hem,) ouzten forsake hem and not receyue hem, if thei be to hem profrid. And if eny man be in contrarie wise vndisposid vnscapeabili, lete him abstene and forbere that he come not into prelacie endewid; and not that for his vndisposicioun he schulde prouoke, procure, and make that manye hundridis of hise successouris schulden lacke the greet help and fortheraunce into gode deeds, whiche thei myzten hane bi riche endewing. For the philosphir feelid bettir than so, seiyng that ricchessis ben instrumentis of vertu, thouz in indisposid persoones bi her vndisposicioun oonli thei ben instrumentis and occasiouns of vicis.¹

Thus miche, fro the bigynnnyng of the iiiij^c. chapiter hidir to, is y nouz fortou schewe that Holiscripture of the Newe Testament in his parti, which is of the ij^c. there seid sort, (that is to seie, which is pure doctrinal,) lettith not the endewing of preestis bi immoveable possessiouns. For if it be weel answerid to these vj. now before going processis of doctrinal Scripture, sownyng sumwhat azens the seid endewing, (as it is now before at ful² to hem answerid,) certis ful

¹ Pecock without doubt has Aristotle in his eye. The following passage from the Ethics, among others more or less similar, will elucidate his allusion: "ἐὰν δὲ ἔστι ἥρμη τοῖς ἵπποις, ἐστι τοῦτος ἥρμηθαι καὶ εἴ καὶ κακός, ὁ πλοῦτος δὲ ἐστὶ τῶν χρημάτων ἐκάστῳ ὁ ἄριστος ἄριστα χρῆται ὁ ἔχων τὴν περὶ ἐκαστον ἀρετήν καὶ πλοῦτος δὴ χρῆσεται ἄριστα ὁ ἔχων τὴν περὶ τὰ χρηματα ἀρετήν." Eth. Nic., lib. iv. c. i.

² the ful, MS. (first hand).
esy and liʒt it schal be therbi forto answere to alle othere doctrinal textis and processis of Holi Scripture in the Newe Testament, if eny of hem be sownyng aʒens the seid endewing.

vj. Chapter.

That no parti of Holi Scripture in the Newe Testament being of the iiij. there seid soort that is seid, being historial ensaunplal, lettith the seid endewing of preestis, is now to be proued thus: If eny ensaum-pling schulde lette the seid endewing, it schulde be the ensaumpling of Crist or of sum Apostle or of the multitude of Cristen men, of which it is rad, Acts iiij. č. in the eende, thus: Alle that bileueueden weren to gidere and hadden alle thingis comoun; thei seelden possessiouns¹ and catel, and departiden tho thingis to alle men, as it was nede to ech; and Acts iiij. č. in the eende thus: How manye euerie weren possessouris of feeldis either of housis, thei soolden and brouzen the pricis of tho thingis that thei selden, and leiden before the feet of the Apostlis; and it was departid to ech, as it was nede to ech: or ellis it schulde be the ensaumpling of hem of which Poul spekith, Hebr. xij. č., that thei wenten aboute in brocke skynnnes and in skynnnes of geet, nedi, angwischid, turmentid; to whiche the world was not worthi. But so it is, that noon of these ensaumplingis it lettith. Wherfore noon ensaumpling in Holi Scripture of the Newe Testament it lettith.

That the ensaumpling of Crist lettith it not, lo, y The example of Christ cons-proue thus: Thouʒ alle Cristen men ben bounde forto proowe thus: Thouʒ alle Cristen men ben bounde forto

¹possessiouns, MS. (first hand). version, from which this citation is The plural occurs in Wiclif's (later) made.
folowe summe ensamplingsis of Crist and in sum maner for this that it is writun Iohn xiiij. c., I have zowun an ensample to zow, that ze do as y have doon; and for this¹ that is writun i. Iohn iiij. c., He that dwelith in him (that is to seie in Crist) he owith for to walke as he walkid; and so of othere textis ther to alleggid in the book clepid The inst apprising of Holie Scripture, the first parti, the ² chapter: and thouz herwith it is writun ij. Cor. viij. c. that whanne Crist was riche, he was mauad for us poor, that we bi his pouerte schulden be riche: zhe, and thouz it be writun, Luk ix. c. in the eende, that Crist was so poor, (namelich fro the hauyng of vn-movable godis,) that he hadde not an hous into which he myȝte bowe his heed: zit it is not cleer, open, and certeyn bi these textis now alleggid neither bi eny othere textis in Scripture, whether Crist ensaumplid his now seid so greet pouerte to alle Cristene or to preestis vndir comauandement or vndir counsel oonli. And if he ensamplid it vndir counsel oonli and not vndir comauandement, no man to whom it is so coun-seilid and profrid is bounde forto take it³ and performe it, as eeh man may soone wite. And therfore sithen no thing lettith but that Crist myȝte haue ensamplid it vndir counsel oonli and [not] vndir comauandement, as eeh man muste needis graunte, we musten haue sum other thing than is Holie Scripture forto iuge whether Crist in this now seid ensaumpling ensaumplid to us vndir counsel and profre and pro-uoking oonly, as he ensaumplid chastite to alle Cristen that myȝten take it, Math. xix. c.: or ellis that he ensaumplid this seid pouerte to preestis or to hem

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

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

³ it is interlineated by a later hand.
and to other men under comandement. And thanne further, sithen no thing ellis out and bisidis Holi Scripture can be founde a sure iuge forto this iuge, but if it be manys well disposed natural resoun or ellis sum sure special reuelacioun mad fro God out and bisidis Holi Scripture of the Bible; it folowith needis, that we ouȝten not take this now seid ensaumpling of Crist as doon to vs under comandement, but if cleer well disposed natural resoun it deme to be zounun to us under comandement. But so it is, that no cleer natural well disposed resoun wole deeme that Crist ensaumplid the now seid greet pouerte under comande-ment to eny persoon. Wherfore no persoon (preest ne other) is boundun for to it take and fulfille.

That no cleer resoun wole deme the seid ensaumpling to be haue doon under comandement, y prove thus: No cleer resoun can deeme that Crist ensamplid thilk greet pouerte under comandement, but if the same cleer resoun can deeme that thilk same greet pouerte is a comandement, thouz Crist hadde it not ensaumplid. Forwhi bi this that Crist dide and vsid and ensaumplid thilk pouerte, resoun can take noon evidence that ther yn Crist comaundid it; sithen thanne bi lijk skile ech deede, which Crist dide and ensaumplid, he ensaumplid under comandement, and he ther yn and therbi it comaundid; which is not trewe: for as miche as he him self witnessith, Math. xix. 2, that oonli under counseil he profrid chastite to alle men that myȝten it take; and also resoun deemeth sufficientli ynowz, that no thing may lette him that is God for to ensaumple under comande-ment or under counseil at his fre liberte what ever good dede him lustith to ensaumple. Wherfor this is needis trewe, that resoun can not and mai not deeme that thilk seid greet pouerte was ensaumplid by Crist under comandement, but if resoun can deeme that thilk same pouerte was and is a comandement of
God and schulde so haue be, thouz Crist hadde not it ensaumplid. And thanne further therewith thus: And so it is, that neither bi eny sufficient\(^1\) euydence of lawe of kinde, (as soone aftir schal be prowed in the next chapter folowing,) neither bi eny sufficient euydence of Holi Scripture or of other special and peculiar sure weel tried reuelacioun, neither bi eny other wey assignable, cleer and weel disposid resoun can demean and iuge that this seid pouverte was and is and hadde be a comandement to alle Cristene or to preestis oonli, if Crist hadde not it ensaumplid. Wherfore no cleer and weel disposid resoun outte deeme it to be a comaundement to alle Cristene or to preestis for this that Crist it ensaumplid.

What euer skile of resoun can be mad that the seid pouverte is and hadde be a comandement to preestis or lay men, thouz Crist had not it ensaumplid, ri\(\hat{z}\)t weel may to it be mad cleer answere; what euer text of Holi Scripture therto sowne, (other than thei to whom bifoire in this iiij\(^6\) partie answer is mad,) ri\(\hat{z}\)t soone and esili mai to it be mad sufficient answere; and what euer extravagaunt reuelacioun be pretendid to be had therto, ri\(\hat{z}\)t soone and li\(\hat{z}\)tli may be schewid that thilk reuelacioun is not autentik and at fulle\(^2\) tried, that he be for a sure and stable trouthe approved. And thus it may be seen, that the ensaumpling of Cristis greet pouverte in abstenyng fro temperal vnmovable possessioune lettith not preestis forto hem take, receyue, holde, and weel demene into gode vsis.

And further, forto seie more in this mater of Cristis ensaumpling, thouz it were so that Crist ensaumplid vndir comandement his seid pouverte to alle preestis; \(\hat{z}\)it ech preest, which schulde folewe thilk

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

\(^2\) the fulle, MS. (first hand).
ensaumpling thorou; the al fulnes and likenes of it, muste se before whiche ben the circumstauncis vndir whiche or with which or bi which Crist so ensamplid the seid pouerte to preestis, and withoute which he wolde not so haue ensamplid it to preestis; so that if any of tho circumstauncis hadden not be had of Crist, he wolde not haue ensamplid it to preestis.

And eer that these circumstauncis be knowe whiche thei ben, and eer than the preest (which wolde folowe ther yn Crist) knowe that tho same circumstauncis ben in him liijk myche as thei were in Crist, ellis he ouȝte not folowe Crist in the same euyn miche pouerte neither bi comauendment neither bi counseil, more than now eny preest ouȝte folowe in euyn likenes the crucifiyng of Crist or the fasting of Crist as comauendment or as counseil; and that bi cause he knowith not him sif. to be vndir thilk state, condiciouns, and circumstauncis vnder which Crist was, and for whiche and bi whiche Crist wolde be so crucified. Forwhe ellis this preest toke upon him a deede, which were not morali vertuose to him; bi cause thilk deede hath not with him liijk circumstauncis, whiche ben to him dewe in doom of resoun. Therfore thilk deede of the preest of in-folewing Crist in the seid pouerte and also in the seid crucifiyng were to this preest vciose; and zit Petir writith in his i. Epistle, the ij. chapiter, to alle Cristen thus: Crist suffride for us, leving to zou an ensaumple, that ze folowe the stappis of him. And sithen it is so, that preestis in these daies, (thouȝ thei be prelatis, prechers, and successouris to the Apostlis and to Crist,) ben not in lijk state, condicioun, plite, and circumstauncis, neither in lijk neede in which Crist and hise Apostlis weren1 forto forbere and forsake

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1 were, MS. (first hand).
vnmovable possessiouns, (as it is touchid and schewid resonabili weel bifore in this thridde partie the iiiij. chapiter, and as more ther of is schewid in The book of counselis,) therfore it is not comandement neither counsel to eny preest in these daies forto folowe Crist in his so greet seid pouerte, neither to folewe the Apostlis in her lijk so greet pouerte: namelich as bi and for strengthe of her ensampling; bi cause the circumstauncis, for which thei so ensampliden, ben not now had in us. Neuertheles, if for eny other special cause and circumstaunce now had in eny preest, (as peraunter for experience had upon his freelte forto ouer miche loue ricches,) he wolde take to him sum greet pouerte, as maundement of lawe of kinde, or as counsel of lawe of kinde, it is vertuose ynow to him; thou it be not vertuose to an other, which is not naturali so gleymed with loue to ricchessis. And this abstenyng, which this freel man makith, is good and vertuose morali bi groundis of the lawe' of kinde and bi his reulis.

Who euere wolde se more how the ensampling of Crist and of his Apostlis biholden preestis and alle Cristene, he mai fynde fair teching ther of in the book clepid The iust apprising of Holi Scripture, in ther of the firste partie, the \(^2\) chapiter. And bi what is seid here and ther upon the ensampling of Crist and the ensampling of hisse Apostlis, (for oon reule is of her alle ensamplingis,) mai lîttl to ech witti man be seen, that neither the ensampling of Crist him sîlf neither the ensampling of hisse Apostlis (in the seid greet pouerte of abstenyng fro all immovable possessiouns) was ensamplong bi wey of maundement forto hem ther yn folewe, neither bi wei of counsel to alle preestis: sithen not lijk circum-

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

Noman may kunnyngli allegge this, that Crist forsoke forto be chose king, whanne the peple wolde haue chose and mad him king upon hem, as that ther yn Crist zauae an ensample to preestis or to any other persoon forto not receyue eny temporal possessiouns or eny temporal dignite. Forwhi, as mai be take out of dyuerse placis of the Newe Testament, thilk peple were (as for thilk tyme) leefulli vndir the Emperor of Rome, bi her owne graunt and couenaunt mad betwixe hem and the Emperor of Rome; and therfore iustli and rițli thei were sugettis to the Emperor of Rome; and he was her hizest king and emperour; and he made Heroud king vnder him forto regne upon the same peple of Iewis; and bisidis this, Pilat also bare an office there vndir the Emperor of Rome. And so thilk peple myʒte not iustli (as for thanne) haue chose Iesus or eny other persoon forto be her king; for thanne in that thei hadden be trai-touris to the Emperour and to Heroude, and thei hadden do wrong to him azens doom of resoun: which doom of resoun Crist him silf allowid; for he seide, (Math. xxiiij. ĉ., Mark xij.1 ĉ., and Luk xxi. ĉ.,) 3elde ʒe to Cesar tho thingis that ben of Cesar, and to God tho thingis that ben of God. And so, if Crist wolde haue consentid to the peple willing forto chese him her king, he had in that consentid to her wrongful doing. And therfore al the ensaumpling which Crist schewid, as in that, was no more than this: that ech man schulde fle, that he consente not to eny wrongful eleccioun or chesing mad vpon him. And this ensaumpling is fer fro the ensaumpling that no preest schulde haue eny vmouable possessioun.
The example of the infant church of Jerusalem considered, which had all things common. Their example was under counsel only, and applied to the laity just as much as to the clergy. It applies not to the clergy now, unless they are in the same circumstances that they were then; as they are not.

To prove this more distinctly, it is to be observed that the first Christians of Jerusalem lived in poverty either by God's command or by their own choice.

Theensaumpling of the pouerte chosun bi hem, of whom it is writen Acts iij. c. in the eende and Acts iiiij. c. in the eende, was an ensaumpling of counsel and not of comaundement; and it was doon bi the multitude of the lay peple, as weel as of clerkis; and therfore her deede ensaumplith to lay peple now being, as weel as to clerkis. And so open it is, that if thilk ensaumpling schulde be comaundement to hem to whom it was ensaumplid, thanne comaundement were that alle lay folkis schulden lyue in the same pouerte in which thei lyueden, and and no layman vndir peyne of damnable synne schulde haue eny good in propre lordschip, and that whether thilk good were movable or vnmovable. And therfore thilk ensaumpling was vndir counsel oonli; and to al the lay peple, as weel as to clerkis; and so thilk ensaumpling gooth no thing foro weerne bi maundement the seid endewing of preestis; neither bi counsel, but if the preestis were now in lijk caas and condicioun and alle circumstancis, in whiche thei at thilk tyme and in thilk place weren.

For the more cleering that the ensaumpling of thilk Cristen multitude in the tyme of the Apostlis at Ierusalém, of which multitude it is spokun bifoire in the bigynnyng of the vj. chaper, makith no boond or comaundement that preestis or clerkis of the newe lawe lyue without endewing of vnmovable possessiouns, y procede thus: Thilk seid Cristen multitude lyuede thanne so in her pouerte as bi comaundement

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

If thou seie that thei lyneden so, for that Goddis lawe therto hem bonde bi comaundement, and yet thei weren¹ lay persoones; thanne, sithen oon and the same was and is the lawe of God to hem and alle othere lay men and wommen, it folewith that alle othere lay men of Corinthe, of Philippis, of Thessaloneye, and of ech citee and cunte, whom Poul had conversiuent, were bounden aftir her conversioun forto lyue in lijk pouerte, as weel as the seid Cristen multitude in Ierusalam lyued. Which openli is vntrue. Forwhi Poul suffride alle hem whiche he conversiunt forto haue alle her godis aftir her conversioun, whiche thei hadden before her conversioun; and he askid of hem, that thei schulden of her ricchess and of her habundaunce in godis sende sum almes to poor men in Ierusalam, as it is open ofte in his epistlis. Wherfore vntrue it is, that the seid Cristen multitude in Ierusalam lyueden in her seid pouerte bi comaundement of Goddis lawe.

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

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

¹ were, MS. (first hand), and so below, p. 318. l. 1.
Chap. VII.

been proved to be false.

Moreover the persecutions at Jerusalem, and consequent dispersions of the Christians, forbade them to have any store of wealth or immovable possessions; and it would have been folly in them to have attempted it. But it follows not that is folly now in peaceful times so to do. So that their example binds no man at all, and counsels no man who lives not in the same state of persecution as they did.

wommen, as thei weren. Which is now before proued to be untrew.

Also anoon after that thilk seid Cristen multitude biganne in Ierusalem, so greet persecuciuon was maad vpon hem and upon the dekenes and the Apostilis, that alle the Cristen persoones whiche weren in Ierusalem fledden out of Ierusalem, and weren disperdid abrode into othere dyuerse coostis and cuntrees, excepte oonli the Apostilis; as herof open storie is had, Acts viij. c. in the bigynnyng. And sithen this or such othere lijk persecucioun thilk multitude awaitid and abode aftir forto to hem and upon hem come, and lijk troubelose tyme was in Ierusalem al the while Peter and Poul lyueden; it muste nedis ligge in open doom of resoun that folie hadde be to al thilk Cristen multitude, (thoruʒ al such tyme lyuyng in Ierusalem,) forto haue storid and tresourid to hem eny grete possessiouns to be holde of hem in lordschip, and to be take to othere into ferme, and forto receyue ther of rent; bisidis the oonli housis and gardeyns, whiche weren necessarie for hem sylf and her meyne forto in hem dwelle bi daies and nyʒtis. And therfore, thouʒ it hadde be folie to hem forto so kepe with hem gretter possessiouns than tho now seid, and that for the circumstauance of thilk thanne being troubelose and perilose tyme; ʒit ther of folewith not bi ensaumpliŋ ¹ therof, that it schulde be folie or that it was folie to othere Cristen multitudis, (dwelling in othere cuntrees out of so troubelose persecuciouns,) forto holde gretter possessiouns than tho in which thei in her owne persoones with her children and necessarie meyne dwellen or dwelliden. And so the ensaumpliŋ of the seide Cristen multitude in Ierusalem bindith noon other Cristen into lijk maner of poor lyuyng; neither

¹ bi enyensaumpling, MS. (first hand).
counsellith eny other Cristen into lijk maner of lyuyng, whiche other Cristen be not in ljk circum-
staunce of perilose persecucioun, in which the seid
Cristen multitude in Ierusalem thanne in the tyme of
Apostlis weren.

Ferthermore, tho persoones of whiche Poul spekith,
Hebr. xi}. c., (and of which the processe is alleggid
bifeore in the vj}. chapter of this present iiij}. partie,) were
religiose men, forsaking miche of worldlihode
and of fleischlihode; as weren the sones of Ionadab
the sone of Recab, whiche “dranken no wijn, nei-
thir “ bildiden housis, neither seven sedis, neither plau-
tiden vynes, neither hadden vynes, but dwelliden in
“ tabernacles thoruz alle her daies;”’ whom and whos
conuersacion God comendith, Jeremye xxxv}. c., where
he seith to hem thus: For that ze obeieden to the
comauandement of Ionadab zoure fader, and kepten
alle hise comauandementis, and diden alle thingis
whiche he comauandid to zow, a man of the gener-
acioun of Ionadab sone of Recab schal not faile stond-
ing in my sizt in alle daies. And sithen these men
weren Iewis in the tyme of the old lawe, and waren
lay men and not preestis neither dekenys of the lawe,
it is open that her ensaumpling was no comauandement.
Forwhi, if it hadde be comauandement, it schulde haue
be comauandement to lay persoones, as thei hem sifl
were; and thanne it wolde folewe, that it hadde not
be leeful eny Iew forto haue had eny vnmoable
possessioun, which is pleinli aëns Goddis owne allow-
aunce thoruz the v. bokis of Moyses, and in the book
of Iosue in manye chapitris. And therfore needis
the ensaumpling of thilk folk in al her abstinence, as
weel fro myche fleischlihode as weel as fro myche

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1 fleischli hode, MS. (without hy-
phen, but with one a little below).
2 were, MS. (first hand).
3 See Jerem. xxxv. 6, 7.
worldlihode, was oonli vndir counsell; and ʒit to alle tho oonli whiche were nedid, or ellis weel disposed for-to lyue in thilk maner. And so thilk ensaumpling of tho persoones weerneth not the endewing of preestis in these daies doon and had bi vnmouable godis. And here y make an eende of Scripture storial ensaumpling, which is the iijᵗʰ sort of Scripture in the participiou of Scripture bifo re sett in the iijᵗʰ chapiter.

That mannys lawe forbeth not and weerneth not the seid endewing nedith not to prowe; for open it is yνoʊ; to ech leerned man, that mannys lawe graunte and meyneneth suche endewingis at fulle. And therfore no more of this membre for to sette it in this book.

Writingis of Doctouris in greet plente and noumbe myʒten be brouʒt into witnessing of this present purpos, and greet multitude of her writingis myʒten be brouʒte sownyng into the contrarie¹; but for as Miche as her feelingis and her writingis neither binden neither vnbinden in eny mater more or ferther or other wise than thei taken² out of lawe of kinde or of Holi Scripture or of mannis lawe, neither to hem it is to trowe ferther or more than thei kunne hem grounde in eny of these now spoken groundis or fundamentis, (as is prawed in the book clepid Just apprising of Doctouris:) therfore forto bringe forth here the writingis of Doctouris for this present purpos or aʒens it, y forbere. Ech of hem seide and wroot, as he trowid for the tyme to be trowe; thouʒ ful ofte thei seemen among hem to discorde, and ful ofte redili thei discorden. Thus Miche, fro the bigynnyng of the iijᵗʰ chapiter in this present iijᵗʰ partie hidir to, is yνoʊ; for proof of the firste principal conclu-

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

vij. Chapter.

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

The iij. premisse of this argument schal be proud bi long processe thus. The firste semyng colour in doom of resoun is this: Aftir the sentence of Crist, (Math. viij. c. and Luk viij. c.) Such is the tre, which is the fruyt of the same tree;\(^1\) so that bi the fruyt of the tree the same tree is knowne, whether he be good or bad. But so it is, that the fruyt of the chirchis riche endewing is synne of pride, of glotenye, of sy- monye, and so forth of manye othere. Wherfore the tree of hem is nauft, which is the seid riche endewing.

The iij. semyng [colour] is this: If riche endewing hadde be profitable to the clerge and to al the hool chirche of God, Crist him sif bi his owne perscon

\(^1\) This is not an exact quotation. See Matth. vii. 20; Luke vi. 44.
hadde endewid richeli the clergie of the chirche in his daies, and hadde bede that aftir his passing out of this lijf men schulden make suche endewings. But Christ not so endewid his chirche in his daies, neither bede the clergie aftir his daies in this lijf forto be richeli endewid. Forwhi therof is no mensioun in al the Newe Testament. Wherfore such riche endewing of the clergie is not profitable to the clergie, neither to the other partie of the chirche.

The first premisse of this argument muste needis be grauntid, as it wolde seyne. Forwhi Crist loued his chirche and the clergie therof more than ey creature of this world can loue the chirche and the clergie; and the proof of loue is execucion of werk and of deede; it seemeth folewe, that sithen other persoones for loue which thei hadden to the clergie endewiden the clergie, miche rather Crist for loue wolde haue endewid the clergie, or wolde haue mad special ordinaunce therfore bi deede, or at the leest bi word, if he hadde knowe that such riche endew- ing hadde be to his clergie necessarie or profitable. And so the firste premissse of this ij\textsuperscript{e} argument semeth to be trewe. The ij\textsuperscript{e} premissse of the argument is also openli trewe. Wherfore the conclusion concludid bi tho ij. premyssis in the same argument is also trewe.

The ij\textsuperscript{e} is this: Seint Jerom in writing the lijf of Malk the monk seith, that *sithen the chirche weixed in dignites, he decrecid in vertues.*\textsuperscript{2} And an other chronicer seith in sentence thus: *Eor the clergie of the* 

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\textsuperscript{1} Perhaps *sithen* should be inserted.

\textsuperscript{2} "Scribere disposui . . . . ab adventu Salvatoris usque ad nostram ætatem, id est, ab apostolis usque ad nostri temporis feceum, quomodo et per quos Christi ecclesia nata sit et adulta, persecutionibus creverit, et martyriis coronata sit; et postquam ad Christianos principes venerit, potentia quidem et divitiae major sed virtutibus minor facta sit." S. Hieron. *Vit. Malch. Mon.* (Op. tom. ii. p. 41. Ed. Vallars.)
chirche was endewid with vnmoveable possessiouns the clerkis weren holi and devoute and goostli, and bi ensaumping of so holi conversation thurned miche of the world into trewe feith and vertuose conversation; and thanne also the clerkis weren redi forto putte her liffis for witnessing of trouthe and for the goostli helthe of her neizboris. And azenward after in tyme that the clergie of the chirche was endewid with vnmoveable godis, the clerigie decrecid in holi lyuyng and in alle necessarie gouernauncis to the helthe of the chirche, which bi fore the seid endewing thei hadden; and vicis grewen into the clergie miche thickir than biforn, as pride, ambioicoun, veir glorie, gletenie, leccherie, coueitise, and speciali symonie; and suche otheres. Wherfore it seemeth that thilk endewing was yuel doon.

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

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1 The following passage of Nicolaus de Clamengiis (written about A.D. 1414) agrees substantially with this extract, yet it can hardly be the place intended to be quoted: — "Nemo est, ut opinor, qui non satis audierit et mente tenat quantum Christi ecclesiae ministri, viri utique probata virtute clarissimi omnique tempore laude merito celebrandi, terrenam opulentiam contemperint. ... Ubi vero, ut fere assolet, paululum ex divitiis rerumque secundarum affluientia luxus et insolentia in ecclesiam subiere, tepescere sensim cœpit religio, virtus hebes-


The fifth argument. It is not seemly that bishops and abbots, who should be patterns of mercy, should hold courts and pass sentence of death. Consequently all endowments, to which such powers belong, are vicious.

Wherfore the seid endowing bi immovable godis to the clergie is vnvertouose and yuel.

The vth semyng skile is this: It is not semeli, honeste, convenient, and according, that bischopis and abbotis (whiche schulden be grete sterers to the lay partie into deedis of pitee, and schulde be bridelis or refreyynge meenys to the lay parti fro deedis of cruelte and of vnpitée, and that bi deede in ensaum-pling and bi word in preeching, counseling, and excorting) schulden do and vse deedis stretching and disposing and abling into the grettist vnpitée and grettist cruelnes that mai be; but so doon summe bischopis and abbotis bi sum of her temperal vnmoveable endewing. Forwhi bi summe of her endewings summe bischopis and abbotis han and holden courtis, in whiche iugementis ben zoun in her name, aucto-rite, and power into hangement and into deeth. And forto do, zeue, or assigne thilk deeth vsuali and customabili is oon of the grettist dedis of vnpitée and cruelnes that is, and disposith also into gretter vnpitée and cruelnes, and lettith a man forto haue and kepe with him pitee and mercifulnes. Wherfore at the leest, if not al riche vnmoveable endewing, zit thilk maner of endewing is not to be mad to bischopis and abbotis.

If eny man wole be aboute forto excuse the bishop or abbot fro the inconvenience which this argument is aboute forto bringe into him, and that bi this that he not ingith into deeth, but an other man

rant chronica quod in dotatione ecclesiae, vox audita est in aere angelica tune temporis, sic dicentis, Hodie effusum est venenum in ecclesia sancta Dei." Wiel. Dial. lib. iv. c. 18. "The angel said full sothe, when the church was dowed, that this day is venym shed into the church." Id. Of clerks pos sess., MS. cited in Lewis' Life of Wiel. p. 122. See also The vision of Piers Plowman, v. 10,659, sqq. vol. 2. p. 325. (Wright's Ed.), where it is said, that—

"An aungel men herden
An heigh at Rome crye,
Dos ecclesie this day
Hath ydronke venym."
THE THIRD PART.

vndir him and in his absence; certis this excuse is
no\(^1\) sufficient excuse. Forwhi what euer is doon in
an othir mannis name, power, stide, and auctorite,
him it witing and not weerning) is doon of him;
and he therof is the doer, as into this point, that he
therbi be iust or vniust, ri\(\text{\textit{f}}\)ful or vnri\(\text{\textit{f}}\)ful, preisable
or dispreisable, doing honestli or doing vn honestli.
And therafore if iugementis of deeth be doon in the
seid courtis in name and auctorite of the bishop or
abbot, al is oon (into the now rehercid effectis) as
thou; tho bishopis or abbottis diden it in her owne
persoones. For ellis Pilat hadde be excusable of
Cristis deeth, bi cause he lefte him to the hondis
of othere men doing amys in his name. Also ellis it
schulde be seid that the king iugith no man into
deeoth, neither sleeth eny man, neither executith iuge-
ment of deeth; bi cause he so euermore dooth bi hise
officers doing in his name: which is fals and vntrewe.
For no iugement of deeth may come iustli
saue fro him and bi him, for he is the mnystre of God or-
deyned therto bi God, as Poul seith, Rom. xiiij\(^3\). \(\text{\textit{c}}\).
And therafore this afore sett answere is not worth.

For answere and assoyling to these semyng skilis
and colouris, and first for answere to the first of hem
y graunte weel that "such is the tree which is the
"fruyt of the tree;" that is to seie, if the fruyt of
a tree be badde, the tree is badde; and if the fruyt
of a tree is good, the tree is good. Forwhi the tree
is not oonli an occasioun of the fruyt, but he is
the cause\(^2\) of his fruyt making and wirching into the
fruyt that it be brou\(\text{\textit{t}}\) forth. But certis so is it not
bitwixe ricchessis and the synnes whiche come fro
out and bi tho ricchessis. For tho ricchessis ben not
causis of tho synnes, but ben oonli occasiouns of tho
synnes; and that oonli to the freel and culpable wil

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

\(^{2}\) is cause, MS. (first hand).
of men, which is the verri cause wirching tho synnes. And therfore, bitwixe the hauyng, bi which a tree hath him silf anentis his fruyt, and the hauyng, bi which ricches hath him silf anentis the synnes comyng fro, out, and bi him, is a greet dyuersite. Certis, if the synnes comyng forth fro and bi ricches weren causid of the ricches, and the ricches were cause of tho synnes and made tho synnes, as the tree makith the fruyt, and the hauyng, bi which ricches is not more than an occasioum of hem ounli, therfore the firste argument and skile is not worth. What difference is bitwixe a cause of a thing and an occasioum of the same thing schal be tauzt aftir in the iiij. parti of this present book the iiij: chapiter, where more is seid perteynyng to this present answere.

That ricches is not cause of eny synne mai be proued thus: Thou canst not seie whi and wherfore ricches schulde be cause of synne, saue for that fro, out, and bi ricches synne cometh. Weel thanme, y therto seie azen thus: Fro, out, and bi ricches comen ful manye and ful grete vertuose deedis, as ful grete and huge almesful and piteful deedis, summe perpetuel, summe for a tyme to dure; wherfore thou ouztist graunte that ricches is cause of vertu and of good, as it is cause of synne and of yuel. And so ricches schulde in lijk and euuen maner be cause of ij. contrarie effectis, which is not to be grauntid,

1 bihim, MS.
2 Weel is added (by a later hand?) in the margin.
3 azen, MS. (first hand).
4 bi, MS.
THE THIRD PART.

saue of a causer bi liberte and fredom, as is free wil; and such is not riches. Wherfore he is not cause of synne, but an occasioun of synne oonli. And thanne ferther: If this were to be holde trewe, that for this that riches is occasioun of al the synne which out, fro, and bi him cometh, riches were badde and ouȝte not to be had; but that the hauying of it were viciose and vnleeeful, and that for this that yuel cometh ther fro and ther bi:—certis thanne for lijkJ skile, sithen fro and bi the greet riches in which the aungel Lucifer was sett and putt, came his synne and the synne of manie othere aungelis and her perpetuel dampnacioun, it wolde folewe that thilk riching of the aungel was vicioseli doon of God; and so God ther yn was vicioso. And sithen this folewe not, as ech man muste needis graunte, it folewe that ech man muste also lijkJ weel graunte, that thouȝ out and fro and bi temperal riches (as out, fro, and bi an occasioun oonli) cometh myche synne and other yuel, therof folewe not neithir is concluidid and proued the hauying of the same riches to be yuel. Also thus: Other wise cometh not yuel and good out, fro, and bi richessis which preestis and other men holden and vsen, than as out, fro, and bi her tungis comen forth bothe yuel spechis and gode spechis, preisingis to God and dispreisingis to God, profitable teching to the vnkunnyng and vnprofitable speche to the vnkunnyng, and so forth of manye miche necessarie deedis doable bi mennys tungis and of manye ful wickid and ful miche noiose deedis comyng forth bi mennys tungis. Forwhi tungis be not but the instrumentis of the fre wil, bi and with which the free wil of man wirchith sumwhile good sumwhile yuel; and so richessis ben not but instrumentis of and to the fre\(^1\) wil, bi which the free wil of the vsers

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

What schal therfore be doon to her tungis? Schulen thei be kutt of; for that thei ben founde occasions of yuel? Certis, nay; for thanne bi thilk kutting of schulde also ther with be kutt of alle the godis, whiche bi thio tungis moue also be doon and had. Wherfore, bi lijk resoun and skile, neither ben ricchessis to be kutt awey fro preestis, for that of the ricchessis cometh yuel; sithen in thilk kutting awey schulden be kutt awey alle the goodis, whiche schulden come and whiche mowen come bi vce of the same ricchessis. What thanne is to be doon anentis the vicis of the tumge? Certis the freelnes of the wil is to be kutt awei and to be leid aside with greet bateil, greet scole, and greet craft; and the tungis ben to be lete stonde stille. And if this be trewe, certis so bi lijk forme and for lijk skile anentis the vicis comyng forth among preestis bi her ricchessis, the freel wil is to be curid and to be leid aside, and the ricchessis ben to be holden; namelich for, thon of hem vse tho ricchessis vicioseli, summe succes-souris to him schulen vse hem vertuoseli. And God forbede that the vice of this priest now lynyng schulde hindre the vertues of gode men after him in tyme comyng!

To this same sentence ful weel accordith Seint Austyn in a long proces so cleerli, so sweeteli, and so resonabili, that noman may berke or bite therazens; which proces is writun in the iij. parti of hise ser-mouns, the xxxij. sermoun, and is this in wordis now folowing. *Scripture preisith him which myyte have trespacid and not trespacid, which "wente not after*
"gold," Ecclesiastici xxxv. 7. The gold schulde go aftir thee, not thou aftir the gold. Sothelie no thing that is mad of God is yuel. Be not thou yuel, for forsothe the gold is good. Lo, y prove thus: Lete me putte gold bitwixe a good man and an yuel man. Lete the yuel man take it; anoon poor and loue men ben oppressid, ingis ben corruptid, lawis ben pervertid, gouernauncis and policies ben disturblid. But whi is this? What is the verri cause of this? Certis, for that an yuel man toke the gold. Lete a good man take the gold; anoon poor men ben fed, nakid men ben clothid, oppressid men ben deluyered, prisoneris ben out bouzt. Lo how grete godis comen of the gold^ which a good man takith; and how grete yuelis of the gold^ which an yuel man takith. Wherto therfore ze at sumwhilis brouzt into wraththe seien, "O wolde "God thilk gold were not had''? Be thou not yuel; love thou not the gold. If thou art yuel, thou goost aftir the gold; if thou art good, the good goold goith aftir thee. What is this, that the gold goith after thee? Certis, thou ledist and art not led; for thou hast the possessioun and art not had in possessioun. Thus seith Austin there. And furthermore sumwhat aftir there Austyn seith thus: No thingis maken and
ben causis of gode maners and of gode vertues, saue gode loues. Lete not gold be take away fro mennyng hauyng; but lete the gold abide and be had, that thou prove mennyng hauyng. Whi? Lete mennyng tungs be kutt away, for that bi hem summen blasphemen God; and where schulen we thanne have preisers of God? What dooth a tunge, he that singith weel or spekith weel knowith weel; and a ful good instrument he is. Zewe thou a good wil to the good tunge, and thanne gode thingis ben spokun; men being in discord ben brouȝt into accord, men discoumfortid ben coumfortid, lecherose men ben chid and blamed, wrathful men ben refreyned, God is preisid, Crist is commendid, the wil is heet and inflamyd into loue, but into godli loue not into manli loue, spiritual loue not fleischli loue. These goodis dooth the tunge, but whi and bi what wirching cause? For good is the wil which vsith the tunge. Zewe thou an yuel man to the tunge, and thanne schulen be blasphemer, chiders, chalengers, and [informers].\(^1\) Alle these yuelis comen fro the tunge, for that the yuel man vsith the tunge. Be not therfore takun away thingis fro thingis, but be at and be sett to good vce to thingis.\(^2\) Thus seith Austyn there.

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\(^1\) A space left vacant in the MS.

\(^2\) "Non faciunt bonos mores, nisi boni amores. Tollatur aurum de rebus humanis; immo adsit aurum, ut probet res humanas. Praeci-
datur lingua humana propter Dei blasphematores, et unde crunt Dei laudatores? Quid tibi fecit lingua? Sit qui bene cantet, et bonum est organum. Da mentem bonam ad linguan; bona dicuntur, discordes concordantur, lugentes consolantur, luxuriosi corripiuntur, iracundi refrenantur, Deus laudatur, Christus commendatur, mens ad amorem inflammatur; sed divinium, non humanum; spiritualum, non carnalem. Haec bona facit lingua. Quare? Quia bona est mens quae utitur lingua. Da malum bominem ad linguan: crunt blasphematores, li-
tigatores, calumniatores, delatores. Omnia mala de lingua, quia malus est, qui utitur lingua. Non tol-
lantur res de rebus humanis: sint res et adsit usus rerum bonarum." — S. August. u.s. c. 11.
Lete oonli good men and well proved men in vertues be takun in to preesthode and into prelacie, wherinne ben riche possessiouons; and without doubt mich the more good schal come bi the hauyng of tho riche possessiouons, than schulde come if thei were not had. But alle the cause, whi yuel cometh fro and bi tho riche possessiouons had in prelacie, is for that vertuose men and well proved men in leernyng and in lyuyng ben not chosun and takun into prelacies; but sumwhile children, sumwhile vnleerned men for her greet blood and her hize birthe; sxe, into the dampaciuon of hem whiche so chesen and takun,¹ as it is ful mich to drede. Lete thersore this that is verry cause of the yuel be take away, and lete it abie which is gilti: lete not it be take away, which profrith him sylf redi into good and of which schal come good, whanne it schal come into gode mennys hondis: lete not it abie which trespacith not. And thanne is² doon, what ouzte here ynne be doon; and ellis it is doon, which ouzte not be doon. And thus myche is ynoyz for answer to the iᵉ semyng skile.

ix. Chapiter.

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

¹ Probably a clerical error for taken.
² The six following words are added in the margin by a later hand.
Crist in his owne persoon hadde ordeyned dekenes to be in his clergie; sithen it was profitable dekenes to be in the clergie of his chirche, as it is open, Acts vij. č. at the bigynnynge. And ʒit Crist bi him silf not so ordeyned, but the Apostlis and the peple to gidere hem chosen and ordeynened, as it is open there, Acts vj. č. And therfore the now rehercid firste premyss of the ij. semynge skile is to be denied.

Also into this same purpos thus: The rehercid firste premisse myʒte not be trewe, but if he schulde meene and vndistonde that Crist ouʒte and wolde haue ordeyned bi him silf and in his owne persoon al that is nedeful to his clergie of his chirche, as is open ynow. But this meenyng is vntrewe. Forwhi breed and wijn and ale and housing and clothynge and manie othere thingis maad bi mennys craftis ben necessarie to be had in persone of his clergie, and ʒit Crist in his owne persoon and bi him silf ordeyned not and ʒeuefth not to eny man breed or wyin or gowne or hooj or hous; but he ʒeuefth bi him silf and in his persoon maters of which breed and wijn and housis and clothis ben to be mad, and therwith he ʒeuefth to men hondis and feet and membris of the bodi and inward and outward sensityue wittis and resoun and wil and moving powers, bi whiche alle applied to gidere men mowen make breed, wijn, housis, and clothis. And in lijk maner Crist ʒaf to the Apostlis witt of resoun for to knowe that dekenhode was profitable to his clergie, and Crist ʒaf to bise Apostlis wil for to chese tho dekenes; and so in that Crist ʒaue to hem dekenes mediatli, that is to seie, bi meenis bifoare ʒouun to the Apostlis. And if this be trewe, whi nōt in lijk maner, for lijk skile, it is to be seid, that Crist ʒaf mediatli, (that is to seie, bi meene ziftis to his clergie,) the endewing of immouable godis, which the clergie now hath: for as miche as Crist ʒaue to the clergie witt and wisdom forto knowe...
thilk endewing be profitable to the clergie, and also
wil forto aske and receyve the same endewing; thouz
Crist ʒaue not to his clergie thilk same endewing bi
him silf immediatli, (that is to seie, without eny bi-
fore ʒouun meenys,) riʒt euen as he ʒaue dekenhode
to his clergie mediatli, thouz he ʒaue not the same
dekenhode to his clergie immediatli? And so open it
is herbi, that the firste premisse of the ij: semyng
skile is to be denied.

And whanne it is argued fether, that thilk first
premisse muste be trewe, for ellis God loued not so
miche his clergie as men endewing his clergie loueden
his clergie, certis this solewith not. Forwhi at sum
while it mai so be, that the ʒeuer or benefeter forto
ʒeue mediatli, (that is to seie bi a meene to the re-
ceyuer,) schal be more profitable to the receyuer than
schulde be, if the ʒeuer schulde ʒeue the same ʒifte
or benefet immediatli bi him silf to the same receyuer.
Also at sumwhile it mai be so, that more good and
more honeste or more preising and worship schal
come, (alle thingis considerid and biholdun,) to the
ʒeuer, if the ʒeuer ʒeue mediatly his ʒifte or benefete,
than schulde come if he ʒaf the same ʒifte or benefet
immediatli bi him silf. And so it mai be ful wel,
that not for default of loue had to the receyuer,
neither for the lasse loue as in that and for that
born anentis the receyuer, the ʒeuer ʒeueth his ʒifte
or benefet to the receyuer, but for the more loue had
and born bi the ʒeuer anentis the receyuer.

Also it mai be ful ofte, that for the more good to
be doon al abouʒte, (thouʒ not al to the receyuer,) it
bisemeth and it is fitting.¹ and therfore it is to be
doone, that the ʒeuer ʒeue his ʒifte and benefet mediatli
and not immediatli: and ṣit this doing is not so

¹ sitting, MS.
maad for the lasse loue to the receyuer, than schulde be if he zaf it immediatli. Wherfore sithen we ben sure that God loueth his chirche as his spouse, and dooth no thing to it for defaut of\(^1\) loue, (and name-
litch not for that he loueth his chirche lasse than eny
man loueth it, as it is open Isaie xlix\(^\circ\) c., where God
seide to his oolde chirche thus; Whethir a womman
mai forzete her zong child, that sche have not merci
on the sone of hir wombe? Thouz sche forzetith, y
schal not forzete thee:) it is to be feelid therof folowing-
gli, that this doing of God bi which he dooth to
his chirche hisse gifitis, puruiuancis, and benefetis medi-
ati is so maad of him for oon of the\(^2\) ij. causis now
rehercid, or for sum other lijk resonabili to be allowid
cause, and therfore not for that he loueth his chirche
lasse than eny creaturris louen or loueden or schulen
loue it. And herbi it is to be feelid and seid, that
in this wirching of Crist, bi which he wrouz medi-
ati into the endewing of his clergie, was as greet
or gretter schewyng of his loue toward his clergie,
thanne was the schewing of loue which peple mad to
his clergie bi that thei wrouzten immediatli into
the same endewing. And this is answere good ynouz
at this tyme to the secunde semyng skile.

To the iij\(^\circ\) semyng skile y answere thus: I graunte
that Ierom seide tho wordis, Sithen the chirche wexid
in dignitees or in possessiouns, he decrecid in ver-
tues; as thouz his meenyng had be this, “Euer and
“alwey sithen the chirche wexid in possessiouns, he
“decrecid in vertues.” But what here of, thouz he

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

\(^2\) these, MS. (first hand).
so seide? Certis his tunge was not the key of heuen or of erthe, neither had power to make any thing to be trewe or fals, or other wise to be than he couthe fynde before it to be trewe or fals in doom of resoun or in Holie Scripture. Whi therfore schulen we ouer miche weie and apprise his seiyyng? First y schal schewe ful likeli that hisse wordis were not trewe; and thanne next y schal schewe unsaulabili that, thou tho wordis weren trewe, zit out of hem follewith not that the endewing of the clergie with riche posses-

sessionis is yuel and vnleeful.

First that tho wordis weren not trewe, it semeth herbi. How euer kunnyng and weel learned preestis and prelatis a this\(^1\) side of the Apostlis weren to gidere in\(^2\) eny tyyme in the clergie of\(^3\) the chirche before his endewing in riche possessiouns, so kunnyng and weil learned preestis and prelatis han ben to gidere sithen and aftir that the chirche was endewid bi vn mouable possessions; \(\dagger\) he, and myche kunnynger and better learned; and also therwith mo suche han be\(^4\) sithen. For, who euer can schewe that before the daies of Hillari, Ambrose, Ierom, and Austyn, and Gregori weren in the Latyn chirche so worthi techers with holli lyuyng to gidere as thei weren and as her successouris weren, y schal 

\(\dagger\) eue to him myn arme.

Ferthermore, how euer goostli almysful preestis and prelatis in preching and in writing profitable bokis weren to gidere in eny tyyme before the seid endewing, so almysful in the seid goostli almes han ben to gidere sithen\(^5\); \(\dagger\) he, and miche more almysful, bi

\(^1\) this, MS.

\(^2\) in is interlineated, perhaps by a later hand.

\(^3\) So the original scribe, rightly: but a later hand has made an erasure and changed of into or.

\(^4\) ben, MS. (first hand).

\(^5\) sithen is interlineated in a later (?) hand.
cause they were cunning and better learned; and therewith many more such han be sithen.

Also how ever in bodili maner almesful preestis and prelatis han be in eny tyme to gidere before the seid endewing, so almesful in bodili almes han be to gidere preestis and prelatis sithen; and he, and miche more so almesful, as is open ynow; for they hadden possessiouns, wher of thei mysten miche more aworthi into almes, than thei that hadden litil and as it were nouzt.

Furthermore, as holi confessours and as manie in the same lengthe of tyme han be of preestis and prelatis sithen the seid endewing, as were before the seid endewing a this\(^1\) side the Apostlis; and as holi and as manye and mo of martiris bi deeth, (and other wise troublid bi exile and bi pr donyng,) hanbe\(^2\) of preestis and of prelatis sithen the seid endewyn in tyme to gidere, than were before in eny tyme of lijk quantite to gidere. And thou\(^3\) in tho\(^4\) daires of Emperoris Nero and of Traian and of Domician and of Dioclician and other suche manie mo martiris weren made than in tyme\(^5\) of lijk quantite sithen tho daies, certis, \(\z\)it the multitude of tho martiris were lay men and not preestis or bischopis. Forwhi alle the bishopis and other preestis, that weren in tho daies thoru\(^6\) manic \(\z\)ecris to gidere, weren ful fewe. And also thou\(^7\) it hadde be so, that mo bishopis and preestis hadden be martiris in the daies of the princis than in the daies of princis a this side the Emperor Constantyn, \(\z\)it it was oonli for this, that persecucion of tirantis was redier in tho daies than was sithen in the daies of Constantyn and after his daies; and it

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\(^1\) *this*, MS., and similarly a little below.

\(^2\) *hanben*, MS. (first hand). The conjunction of the words is probably not accidental.

\(^3\) Probably we should read *the*.

\(^4\) *intyme*, MS.
was not for defect of good wil in the preestis and bishopis lyuyng forto suffre martirdom, if it hadde be profrid to hem and if God hadde purveied so for hem. For y dare weel seie that Ierom, Ambrose, Austin, and Gregori weren as redi in wil forto haue suffrid marterdom, if it hadde be putt to hem, as euer was eny othir preest or bishop which bifoire the endewing of the chirche was martirid a this side the Apostlis: wherfore the holynes was as greet in thes persoones not martirid as was in hem, namelich sithen these haboundiden in greet doctrine and in cure mynistring miche aboue hem. Wherfore folowith that tho wordis writun In vitas Patrum, bi whiche it is meened thus, "that alwey and euer, sithen the clergie of the chirche encreeid in possessiouns, he decrecid in vertues," is vntrewe. For in the bigynnyng of the seid endewing and bi long tyme aftir, al the while that weel leerned men and weel proued men in lyuyng were takun into prelacie, the chirche grewe vpward bothe in kunnyng and in lyuyng, as therto ful miche the seid riche endewing helped; and threfore this, that the chirche or the clergie sithen the seid endewing hath decrecid in vertues, came bi an other thing yn and bi an other wey than bi the seid riche endewing; which other thing and wey, if it were kutt awey, the riche endewing schulde do ful miche good and lette miche yuel. And so wolde God that thilk now meened thing and wey were so kutt awey!

Now next aftir this, thou the wordis writun In vitas Patrum and vndirstondun in the seid menyng were trewe, ȝit that therof foledith not the purpos of the argument, which is that the seid riche endewing

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1 seide, MS. (first hand).
2 agreet, MS. (first hand).
3 of the chirche is added in the margin by a later (?) hand.
4 The construction requires are; yet perhaps the scribe is guiltless.
5 ȝit therof, MS. (first hand).
nature of things that after a certain time they decline. Ever since London bridge has been supported by rents, it has continually declined, and will decline. Application of this observation to the present purpose, and further remarks on the meaning and authority of Jerome's words.

These wordis which y schal now seie ben trewe. Alwey and euer, sithen the brigge of Londoun was endewid with temporal rentis, the same brigge hath be febler and febler, and euer schal so be into tyme he be at his laste cast. What folowe here of? Schulen men seie her of to folewe, that thilk temporal endewing so zoun into the mentenance of the brigge is harmeful or yuel to the brigge? Alle men witen weel that it not so folowe. But thanne whi folowe it not? Certis for the brigge and ech hous is of such nature and kinde, that aftir a certein of zeeris next to his first making he biganne to appeire, and he euer sithen appeirith, and schal appeire needis: euen as a man aftir a certein of hise zeeris spend schal appeire, how euer miche cost be sett into the mentenaunce of his bodili weelwradue. In lijk maner al the hool churche of God is of such kinde that, namelic after a certeyn tyme of his age, he appeirid, and schal appeire contynueli; as Crist ther of prophesied, Math. xxiij. c., and Mark xiiij. c., and Poul, first Thim. iiiij. c., and ij. Thym. iiiij. c. Weel thanne, sithen this is the cause whi out of the briggis contynuel appeiring sithen he was endewid folowe with not thilk endewing forto be to him yuel, bi the same or lijk skile, thou3 the churche bothe in the laife and in the clergie kepe his nature of contynuel appeiring aftir the tyme in which riche endewing was zoon thereto into his supporting, therof folowe not that the endewing mad to the clergie is vnprofitable to the churche and is synful and vnleeful; no more than that the endewing zoun to the brigge of Londoun into the supporting of his contynuel appeiring is to the same brigge harmeful. The seid Fadir In vitas Patrum schulde therfore haue seid more

1 Probably we should read for that.

2 even is added in the margin by a later hand.
than he seide in the before rehercid wordis, if bi hise wordis he wolde haue meened that the endewing of the clergie hadde be yuel doon. For he muste haue seid thus miche: "Alwey and euer sithen the chirche wexid in possessiouns he decrecid in vertues, and thilk wexing in possessiouns was cause or occasioun of thilk decrecing in vertues; therefore this ende-" ing of the chirche in possessiouns was yuel doon."

And if thou bere him an hond that he meened so myche bi hise before rehercid wordis, thouz he not alle hem out spake, certis hit y schal proye that of al this meenyng, thus largeli born an hond to him, folowith not the seid endewing to be yuel doon and to be vnleeful. Forwhi, if he meened that the seid endewing was cause of the seid chirchis decrecing in vertues, he seide not ther yn trewe; sithen it is proyed bifoire in the viij. chapter, and schal more be proyed aftir in the 2 chapter, that such endewing is not cause but occasioun oonli of moral yuel. And if this Fader meened that the seid endewing was occasioun oonli of the seid chirchis decrecing, hit therof folowith not the seid endewing to be yuel doon and to be vnleeful, as is proyed bifoire ful pleiinli in the viij. chapter of this present iiij. partie. Forwhi than God hadde yuel do in endewing Lucifer with so greet fairnes, and in endewing men with her tungis; and so in no wise bi, fro, and out of this seid Fadris wordis, thouz thei weren trewe, folowith the seid riche endewing of the clergie to be vnleeful or to be yuel doon.

xj. Chapiter.

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

\[1\] viij., MS.  \[2\] A space left in the MS. for the number. See Part iv. ch. iii.

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seid endewing to be oonli an occasioun of yuel, and not to be cause of yuel,) is ynowe forto lette of the oold Fadris seid wordis folewe the riche endewing of the clergie be yuel doon; zit more than this mai be sett thereto into the same purpos, and in this maner; that, thouz a gouernaunce be an occasioun of yuel, it is to be considerid ferther of how miche good the same gouernaunce is occasioun and of how myche yuelis letting and forbaring the same gouernaunce is an occasioun, with this, that the same gouernaunce is an occasioun of sum yuel, thouz not of rizt myche yuel. And if of al the yuel, which cometh bi the gouernaunce, the same gouernaunce is not but an occasioun and not cause; and therwith the same gouernaunce is occasion of myche good, and is occasioun of letting miche yuel; and herwith it is not known whethir the yuel comyng bi the seid gouernaunce is more than the yuel which is lettid bi the same gouernaunce;—certis no man ouzte thilk while iuge that thilk gouernaunce ouzte be leid awey. But so it is in this present purpos, that thouz the riche endewing of the clergie be an occasioun of myche yuel, zit it is an occasioun of myche good; and it is also occasioun of azen putting miche synful yuel, which ellis schulde falle; and no man can iuge pleinli and sureli, that the yuel which cometh bi the seid riche endewing is gretter than is the yuel which is lettid to be bi the same endewyng; as y commytte to the discrecioun of wise men for to it ouerse and iuge. And her with it is trewe, that the seid riche endewing is not cause of the yuelis which comen occasiounarilli oonli bi it, as it is bifoire proued in the [viij.]

1 A space left in the MS. for the number.
that the seid riche endewing ouxe be kutt awey for
the yuel of which the same endewing is occasiou.

It ferther, not withstandong al this, it mai seme
bothe bi reson and bi Holi Scripture, that the yuel
which is lettid bi the seid riche endewing is gretter
than the yuel which is comyng out ther of and ther
bi. And forto prove this first bi resoun y procede in
this wise: It is miche harder forto suffre peyne of
fleisch in this lijf than it is forto forgo and forbere
lustis of fleisch in this lijf, as ech man may soone
aspie in experience: and also bi resoun, for bi suffring
of peyne bodili deeth cometh miche sooner than bi
forbering of delectaciouns oonli. And if this be trewe,
thanne it is more perel to a man for to bere him
weel in suffring of peyne, than is forto bere him weel
in forbering of delectaciouns and lustis. But so it is,
that al the perel which is in hauyng of grete rich-
essis is, lest a man bere him not weel in forbering
lustis; and the perel which is in lacking richessis is,
lest a man bere him not weel and strongli in suffring
of peyne. Wherfore nedis foloweth, that more perel is
to a man,\(^1\) whanne he is sett in to suffring of peyn,
than whanne he is sett into forbering of lustis. And
thanne ferther thus: But so it is, that whanne a man
is sett forto reioice grete richessis, he is sett forto
forbere lustis strongli and manli; and whanne he [is]
sette forto lacke tho richessis, he is sett forto suffre
peynes strongli, and manli. Wherfore foloweth needis,
that gretter perel is in lacking of richessis than in
the hauyng of hem; and gretter perel nou\(\)where is,\(^2\)
saue where grettir yuel is likeli to come: wherefore
gretter yuel were likeli to come in the clergie, if thei
hadden lak of plenteuose richessis, than if thei hadden
plenteuose richessis.

\(1\) a man, MS. (first hand, a cor-
rector having wrongly erased the
article).
\(2\) is is interlineated by a later (?) hand.
For to prove the same bi Holi Scripture y procede thus: Frowhens schule we trowe this came, that so manye pseudo or false Apostlis precheing for lucre weren in the chirche in tyme of the Apostlis, as of such spekith Poul and Peter and Iohun and Iudas in her Epistilis, than fro this now to be seid? Aftir that thei weren assigned bi the veri Apostlis forto preche, thei hadden no finding assigned and lymytid to hem in propre neither in comoun; bi cause the clergie in thilk daies was not endewid with vmnouable possessiouns; neither was eny posytyue lawe mad, wherbi the prechouris myȝten cleyme eny certeinte of porcioun to be zoun to hem of the lay peple to whom thei prechiden; but thei eten freeli zoun mete and drinke of hem to whom thei freli prechiden; neither thei weren so stronge in pacience and in douȝtynes that thei wolden laboure for her lijflode and contynue her preching, whanne the peple whe xe vnkinde and vndeuout forto sufficiently hem fynde in necessaries, (as Poul for lïjk caus and in lïjk caas wrouȝte with hise hondis forto haue his lijflode to preche:) and therfore thei weren temptid and stirid and brouȝt into consent and into deede and werk for to preche bi gileful meenis, wherbi thei myȝten the more redili receyue of the peple ziftis in to her eese and habundaunt fare; and therfore thei prechiden newe thingis and vntrewe thingis forto plese the peple the more; and at the laste, (for as miche as ther fore bitwixe the Apostlis and hem wexid distauce and contrauersie, as needis muste wexe,) thio pseudo Apostulis wrouȝten persecucioun bothe priueili and openli azens the trewe Apostlis, and pertuertiden ofte tymes myche what the trewe Apostlis hadden weel groundid, and thei turneden the peple ful ofte and myche forto lothee and hate the Apostlis, and forto not bileuee to the verry

1 to is interlineated by a later hand.
trewe Apostilis, as mai be had of the firste and ijº Epistilis of Poul to the Corynthies. And whether this yuel comyng into the chirche in this now seid maner, and that for defaute of riches, was not a greet myscheef; že, and gretter than schulde haue be likeli to falle, if alle the clergie in tho daies hadde be endewid bi vnmouable godis richeli, deme že. For what¹ so greet myscheef schulde bi likelihode haue come bi habundaunce of riches in tho pseudo, as came bi her pouerite in hem, whanne thei diffameden the trewe Apostlis and peruertiden the Corinthies and the Thessalonicenses² fro the wey in which Poul and Apollos³ hadden hem foundid and groundid? And therfore to alle freel persoones and not disposid to greet perfitnes of pacience and of douztines, as Poul was, the lak of sufficience is of more perel than habundance ouer and aboue sufficience.

Also forto proue this same purpos more euidentli bi Holi Scripture, y procede also thus: It is writun, Prouerb. xxxº. č. thus: Ževe thou not to me beggerie neither richessis; Žeue thou oonli necessaries to my lijflode; lest peraurent y be fillid and be drawn to denye, and seie, Who is the Lord? and lest y compellid bi nedines stele, and forswere⁴ the name of my God. Lo how Salamon is aknowe to God that bothe greet riches and lak of sufficience ben occasiouns of yuel; and therfore for feer he desirid the meene, which is sufficience, withoute hauyng of nede and withoute hauyng of more richesse than is necessarie into sufficience, as weel for thanne as for tyme to come. Neuertheles into my present purpos he weel witnessith, that gretter perel is⁵ in lak of sufficience than is in habundaunce of grete ricchessis;

¹ forwhat, MS. ² Tessalonicenses, MS. ³ Appollo, MS. ⁴ for swere, MS. ⁵ is is added by a later hand.
sithen he openli knoulechith that the yuel, of which lak of sufficience is occasioun, is gretter yuel than is the yuel, of which habundaunce of ricches is occasion. Forwhi, as he seith, the yuel, of which the lak of sufficience is occasioun, is to stele and forsake God bi ooth and so bi avisement; and the yuel, of which habundaunce of ricches is occasioun, is forto forsake ¹ God in a liȝtnes and in a rechelesnes. And alle men witen that the former of these ij. defaultis is gretter than is the secunde. Wherfore more yuel cometh of lak of ricches than of habundaunce of ricches.

For more pleyner vndirstonding to be had upon the now before reherced wordlis of Salamon, Proverb. xxxv. ĉ, and forto wite what Salamon meened in hem, and forto therbi se how it is trewe that gretter yuel cometh bi lak of ricches than bi the hauyng of ricches, it is to vndirstonde and to holde that Salamon in the now seid text meened bi “sufficience” not oonli the haouer which fillith or remedieth al his lak and nede now had, but which is ther with so abiding that it schal not lasse; or ellis not so myche lasse, but that it schal alwey aftir ² be able to fille and remedie al his lak and nede, which is for eny tyme likeli to falle. And that Salamon vndirstode thus bi the seid sufficience spokun in his text, it is open herbi; forwhi al haouer, that is lasse than is this now seid sufficience, is “beggeri” as for now or as for tyme to come, as schal appere and be open anoon ³ aftir whanne it schal be declarid what beggeri is. Wherfore sithen Salamon preied that “beggerie "schulde not falle to him,” and žit that “he schulde "haue sufficience,” he muste needis vndirstonde bi sufficience such a thing which ledith not into beggerie,
but which azenstondith beggerie. And that is the
sufficiency now declarid.

Forthermore bi "beggerie" Salamon vnidirstondith
in the same text al lak⁴ of the now seid sufficience,
or the lak of the now seid sufficient hauour. For-
whi whanne euere eny man lackith his seid sufficient
hauour, and is not in nyze power forto gete or haue
it bi his owne wynnyng or bi eny other wey than bi
asking it of othere, that it be zouun to him, sotheli
than he is excusid forto begge; and his plite, in which
he thanne is, which is not ellis than lak of sufficience
into what he hath for than to do, mai and ouẓe
be clepid to him beggerie.

The "ricches" of which he spekith in the same
text is hauour of so miche ricches, that thouẓ it
lassee and abbate, as myche as it is likeli it abate bi
condicioun of the world, ʒit it schal not be so litil,
but that it schal be to a man ouer and aboue the
seid sufficience,² al the while that he hath to do with
thilk ricches. And that he vnidirstode thus bi thilk
ricches, y proue thus: If he hadde vnidirstonde eny
ricches lasse than this now seid, sithen ech ricches
lasse than this now seid wołe make bi proces of
tyme to his possessour state or plite of sufficience,
it wolde folewe that Salamon in the seid text,
whanne he preied that ricches schulde not be zouun
to him, he preied ther yn that sufficience schulde not
be zouun to him. Wherfore he meened bi ricchesse
as it is now expowned.

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

¹ al-lak, MS.
² the seid sufficience is added in the margin by a later hand.
Colleges must leave much more to their foundations than is barely sufficient for their original and immediate wants, if they wish to keep them from beggary.

Consequently founders of colleges are deserving of all praise, if they endow them much beyond their wants, when they are first founded.

That he schulde not fallen into beggerie, he muste be endewid with lijflode which schal neuere appeire; and therwith hisse costis muste be suche, that thei schulen neuere encrece; or ellis, for as miche as these ij. now rehercrid pointis mowe not be had abiding in eeny comounte or persoon, therfore in the seid preier of Salamon muste needis be includid this,—that ech couent or comounte or persoon to be endewid in to his sufficience muste needis be endewid with so miche good that, (thouž it appeire as myche as it is to appeire bi his natural condicion and bi the rennyng condicion of the world,) zit it schal neuere so miche abate, but that al the nede of thilk same couent, comounte, or persoon schal ther bi be releued and remedied: and ellis thilk couent, comounte, or persoon is not foundid and endewid into his sufficience, as Salamon takith her sufficience. Forwhi he is not foundid and endewid fro this, that he is out of the fal into beggerie bi proces of tyme. And so herbi founders of collegis and of coventis and of persoones and of statis mowen take good remembraunce, if thei founde eny such, that thei founde and endewe miche aboue the sufficience which is into the remediying of nede had in the dai of fundacioun: and ellis, certis, bi proces of tyme her werk, otherwise than so foundid and endewid, schal come into beggerie, which y woot weel thei wolen not desire but avoide, what thei mowe.

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

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1 the is interlined, perhaps by a later hand.
2 couet, MS., the stroke over the
3 mowe, MS. (first hand).
4 take is added by a later hand.
her fundacioun,) but that afterward her endewing so myche schranke and her costis so miche grewe more than couthe be biforn seen, that it was afterward ouer litle to supporte her necessaries. And therafore founders and endewers of any persoones or comountees, if thei endewiden so richeli, that it was more than bi streit mesure was to her nede ynouz in the dai of her fundacioun, thei weren\(^1\) not ther yn to be blamed; but thei weren\(^1\) ther yn to be preisid, bi cause that thilk lijflode wolde continueli schrinke, and the costis wolde contynueli growe and encrece. Forwhi if a fadir for loue to his sone wolde ordeine to him a peire of schoon, and the lethir wher of the schoon schulde\(^2\) be maad were of such kinde that it wolde daili schrinke whilis it were vsid in weryng, certis this fadir were not to be blamed, if he wolde ordeyne that these schoon be notabli widdir than the meetenes of hem wolde aske, as for the firste dai in which thei schulden be\(^3\) wrene, but he were to be preisid, if he wolde so ordeyne to his loued sone; \(^3\)he, the fadir were worthi be blamed, if he wolde ordeyne these schoon to be no wijdir than euen meete to hise sones feet in the dai of his\(^4\) firste wering. Forwhi therof wolde needis folowe that with inne proces of daies the schoon schulden be so narowe, that thei schulden needis wringe his sones feet into greet peyne of his sone. And therafore bi lijk skile the endewers of religioses hauing possessioun and of cathedral chirchis and of collegis weren not to be blamed in that, that thei so richeli endewid her foundid cumpenies aboue the\(^5\) streit or euen meet of the nede had in the dai of fundacioun, but thei weren ther yn to be preisid, if thei so diden, for the\(^5\) cause now seid; thouz the

\(\text{\textsuperscript{1}}\) were, MS. (first hand) twice.  
\(\text{\textsuperscript{2}}\) sculde, MS.  
\(\text{\textsuperscript{3}}\) be is interlineated by a later hand.  
\(\text{\textsuperscript{4}}\) her, MS. (first hand) apparently, which is perhaps better.  
\(\text{\textsuperscript{5}}\) the is interlineated by a later hand (twice).
Chap. XI.

But it does not follow that this sufficiency is the most perfect way of life, because Solomon chose it. Scripture neither asserts nor implies anything of the kind.

persoones so foundid ben miche to be blamed, but\(^1\) thei in the meene tyne wijsly and weil kepe thilk richessis and wijsly and weil hem expende, as sufficient resoun Wolfe deme.

But of al this, (thou\(^2\) founderis and endeweris of couentis, of collegis, of statis, and of persoones in state ou\(^3\)ten for to in this maner endewe, whilis thei entenden forto warde and wilne that her werk come not into beggerie; and thou\(^4\) Salamon preied to God that he schulde not haue lassse than the seid sufficience declarid now bifoire to be of his meenyng, and that he schulde not falle into the\(^5\) beggerie also now bifoire declarid to be of his meenyng,) schal it be seid therfore of this to folewe, that it is a perfiter lijf forto lyue in such a now seid sufficience or in the seid richessis, than forto lyue in the seid beggerie? Nai certis, this folowith not. For thou\(^6\) Salamon so preied for more suerte to his freelnnes, and for that he was not so perfit that he couthe bere beggerie at ful\(^7\) withoute scalaundre, bi cause, as Scripture witnessith weel, he was a ful freln man; and therfore he hadde more nede forto seke aftir the suer to him weies, than aftir the hardir and the bateil-fuller weies and therfore the perfiter to him weies; and thou\(^8\) founders and endeweris of collegis and of couentis and of persoones in state founden and endewen into more suerte, bi cause that in multitude of persoones fewe schulden be founde disposid to hi\(^9\)e perfitnes, (in reward of hem whiche schulen be disposid to meenes\(^10\) and lou\(^10\)er degre of lyuyng than is perfitnes:)—ther of folowith not, that ech other maner of lyuyng, dyuers fro this which Salamon askid, and dyuers fro this whiche the seid endewers entenden in her seid fundacioun and endewing, is not so holi and

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\(^1\) Perhaps we should read *but if*.
\(^2\) *the* is interlined by a later hand.
\(^3\) The *ful*, MS. (first hand).
\(^4\) Probably we should read *meener*.

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so perfitt as these ben; neither it is to be seid that
Holi Writt approueth the seid sufficiency to be of
more holynes than the seid beggerie or the seid riche
endewing, bi cause that Holi Writt makith mensioun
that Salamon chase and askid rathir the seid suf-
ficiency than the seid beggerie or the seid ricchessis.
For of this, that Holi Writt makith this now seid
mensioun, foloewith no more, but that Holi Writt
groundith this 1 or witnessith this;—that Salamon
chas the seid sufficiency biforn the seid beggerie and
biforn the seid ricchessis. But the argument is nauz,
" Holi Writt seith that Salamon chaas this biforn
" that; therfore Holi Writt seith that this is bettr
" than that;" but if therwith this were knowen for
trewe, that Salamon chas this afore that, bi cause
that this was bettr and perfittre than that, and that
he weel knewe this to be better than that. But this
Holi Writt seith not, and also this is not trewe, as
may be proued: and therfore it is to be seid, as is
now biforn seid, that Salamon,—as a frell [man], and
as he which ofte and miche synned, and as he which
knewe 2 his vnperfitnes, and was feerd forto ask and
assaie and take upon him the hardir, hiiz, and per-
fitter wery,—askid mekeli and discreetli the imperfitre 3
wery, as it which was to him surer and meeter than
was the perfitter wery. And more than this can not
bi the rehercid text of Salamon be had bi maistrie,
if eny man be aboute forto seie ther azens nay, in
the maner now mynistrid.

Neuertheles alwey thoru3 al what is seid euer
this apperith to be trewe, that forto be endewid in
to a sufficiency azens beggerie, which ellis now schulde
be, and azens beggerie, which ellis in tyme com-

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\[1\] this is interlineated by a later (?) hand.
\[2\] miche knewe, MS. (first hand).
\[3\] ðefit, MS. Very likely the

But this endowment with sufficiency is not sinful in any case, and for the most part of men is wisest and best.
Chap. xi.

The Fourth Argument of The Lollards Answered. The story about the angel's voice in the air at Rome, when Constantine endowed the church, is neither certain nor probable; and so the argument fails.

Four reasons to prove this. The first reason, Giraldus Cambrensis, (circa A.D. 1200,) the original authority for this story, says that the devil and not a good angel uttered the voice; so that those who believe the story must admit that the father of lies uttered the voice. And why is he to be believed?

To the iiiij. semyng skile, which groundith him siff upon a storie of a voice herd in the eir seiyng thus, In this dai venom is hild out into the chircbe, it is to be seid, that thilk ground is not sure trouthe, neither he is likeli to be trewe: and ther fore neither eny sure trouthe. Both neither eny likeli to be trowid trouthe may be proued or knowun or trowid therbi. And so cesith al the strengets of this iiiij. semyng skile.

That thilk storie, which the iiiij. semyng skile takith for his ground and fundament, is not worthi to be trowid, y proue bi iiiij. resouns; of whiche the firste is this: If no storierr or cronycyler hadde writun of thilk voice to be spokun in the eir, noman now ouzte bileene or trowe that thilk voice was so spokun: so that al wherbi we ouzte trowe eny thing of thilk voice is this, for that so or so or so (and in noon other wise) it is writun in storie or cronicle of thilk voice spokun. But so it is, that in noon storierr or cronycyler it is writun that eny good aungel seide thilk voice in the eir; but in ech storie or cronicle speking therof it is seid and writun that the feend spake thilk voice. Forwhi noon fundamen-

1 into, MS. (first hand).
2 neither eny sure trouthe is added in the margin by a later hand.
3 to beleue, MS. (first hand).
4 to trowe, MS. (first hand).
5 writun, MS. We must either make this correction, or cancel the first or second writun.
tal chronicler or storiert writith therof, saue Girald in his book clepid Cosmographia Hiberniae; and othere storiers and chroniclers aftir him taking oonli of him. And he seith that "the oold enemy made thilk voice "in the eir."^1 Wherfore ech man, which wolde trove that thilk voice was seid in the eir, ouzte answeringli trove that thilk voice was spokun bi the feend, and not by a^2 good aungel. And if this be trewe, whi and wherto schulden we bileeue his seiyng to be trewe; sithen he isoure enemy and ure bigiler, as Scripture witnessith, i^2. Pet. v. c.; and sithen he is a lier and the fader of lesing, as Crist him silf witnessith, Iohun viij. c.?

The ij. resoun into the same purpos is this: If it were seid or witnessid of me that y seid certein wordis in a certeyn place, or that y seide hem after that y hadde do a certeyn deede; if it kouthe be knowe sureli or bi sufficient likelihode that y neuere was in thilk place, or that y neuere dide thilk deede, thilk witnessing so mad upon me were not to be bileeued, neither were worthi to be trowid trewe. Wherfore, bi lijk skile, sithen it is so that ech fundamental storie speking of this seid voice seith and storieth, that it was mad in the eir, aftir that the first Constantyn Emperour was baptisid at Rome of Silvester Pope, and aftir that he hadde endewid the Pope Silvester and the chirche of Rome, as it is open in the now before fundamental cronicle or storie of Girald, (and no man storieth therof saue he, and thei that sithen hise daies taken the same of him,) it folowith be found. See Cave's Hist. Lit. s. v.

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

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

1 The various testimonies in his favour from St. Jerome may be seen in Euseb. Hist. Eccl. vol. 1. pp. Iv.–Iviii. (Burton’s Ed.) The passages from the Historia tripartita of Cassiodorus, to which Pecock here refers, are not much to the purpose.
knowing of alle othere men the appering which was mad to Constantyn of the crosse in the eir, and which appering Constantyn toold in greet secreetnes to the same Eusebi and to no mo, as it is open bi the iiiij. chapiter in the firste book of The iiiij. departid storie. And this Eusebi, (so credible and, as a principal fadir in tho daies of the chirche, as moost and best knowing the lijf, conversacioun, and holines of the same Constantyn,) took up on him for to write and storie the hool lijf and the deeth of the same Constantyn: and herwith he witnessith in the same Book of Constantynys lijf,\(^1\) that the seid Constantyn was baptisid first in the laste daies of his lijf in Greek cuntre in the citee clepid Nichomedia and of the bishop clepid [Eusebi].\(^2\) And this was doon aftir that Siluester was deed; for in the daies of Iulie Pope successour to Siluester, (as may li Vili be had in cronicles,) that Siluester died, bifoire that Constantyn died.

Wherfore this now seid thing which Eusebi so storieth in The book of Constantynys lijf is more to be bileueed or trowid than what into the contrarie is founde in eny legende of Siluester, (which noman can telle who wrood it, neither whenes it came, or whidir it wole,) or than the storie of Damasus Pope writun to Ierom of deedis of Popis, or than eny stori or cronicler taking of the seid legend of Siluester or

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

\(^{2}\) A space left for the name in the MS. Eusebius does not give it, but only says, (c. 61), when "\(\epsilon\iota\ \pi\rho\delta\alpha\sigma\tau\varepsilon\iota\varsigma\iota\varsigma\ \tau\iota\varsigma\ \iota\omicron\nu\iota\omicron\mu\omicron\omicron\iota\delta\iota\iota\iota\) \tau\iota\varsigma\ \iota\omicron\kappa\omicron\iota\omicron\omicron\omicron\nu\iota\omicron\omicron\iota\varsigma\iota\varsigma\ \varepsilon\omicron\sigma\nu\varsigma\nu\iota\iota\varsigma\iota\varsigma\iota\varsigma\ \varepsilon\omicron\sigma\nu\varsigma\nu\iota\iota\varsigma\iota\varsigma\iota\varsigma\ \pi\omicron\lambda\epsilon\omicron\varsigma\varsigma\omega\varsigma\varsigma\) \iota\omicron\nu\omicron\alpha\omicron\iota\omicron\varsigma\ \alpha\omicron\upsilon\omicron\omicron\iota\omicron\nu\omicron\iota\omicron\iota\iota\iota\iota\) after which (c. 63) he received baptism. Cave (Hist. Lit. s.v. Constantinus) observes: "Obiit . . . impetrato prius ab adistantibus episcopis baptismo, manu ut videtur Eusebi Nicomediensis, utpote loci illius episcopi; licet id nec Eusebius, nec Soerates, Sozomenus, vel Thedoritus referant." Several late writers, however, affirm it. See Brown. Fasc. Rer. pp. 158, 161. Marian. Scot. Chron. A.D. 336.
taking of the seid Damesis storiyng writun by¹ Damasus long sithen Constantyn died, or than the long epistle which is pretendid to be the epistle of Constantyn and is sett in the book clepid The decrees of His est Bischopis, of which now seid long epistle a greet porcioun Graciaun puttith in his Summe, Dist. xcv[i]°, chapiter [xiv]° Constantinus: namelich sithen in legendis ben founde manie ful vntrewe fabels, as in a book therof to be mad schal apparee, and sithen æzens the seid epistle putt to Constantyn special suspicioun mai be had; for in other epistlis of Constantyn, which he wroth whanne he was in his moost rialte, is not such a stile of him as is in this new seid epistle, (as ech man may se which Wolfe biholde in the i° and ij° bookis of The iiij. departid storie;) and sithen in the seid storie of Damase Pope is founde vntrouthe, which Jerom weel asped, and fro which² Jerom gooth, and whos contrarie Jerom affermeth in his writing in his book De viris illustribus,³ c. Clemens,⁴ not withstanding that to Jerom was write and seid the same Damasis storiyng.⁵

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

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

Also thus: Theodoritus,³ Socrates, and Sozomenus weren the moost famose storiers in the daies of Theodosie the ij*. Emperour; of which iij. so famose storiers a worthi lettrid man and senatour of Rome clepid Cassiodor lete make and compile the ful famose and credible storie clepid The iij. departid storie, moost credible next to the storie of Eusebie clepid The chirchis storie, and was mad and compilid for thilk entent that it schulde be contynued in progress and in processe to The chirchis storie: and iij. of these iij. seid storiers (that is to seie, Sozomenus and Theodoritus) witnesseen accordingli with Eusebi Cesarience that the seid Constantyn was baptisid oonli in hise laste daies litle bifore his deeth, whanne he wiste he schulde die, in the xxxj. zeer of his empire, and euen so long aftir he was convertid into Cristen feith and Cristen holi
luyyng, and in the same place which Eusebi spekith of. 1 Wherfore, if the reule of Crist in the Gospel be good and to be kept, which he techith there to be kept, that “in the mouth of ij. or thre schal ech “word of witnessing stonde,” 2 it folewith that this parti is miche more credible than is the contrarie partie; zhe, and that the contrarie parti is an apocrif. And so fynali it is proved that the storie affermyng the seid voice to be mad in the eir seijng, This dau venom is hilde into the chirche, is not credible.

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

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

1 Hist. Trip. lib. iii. c. 12. 2 See Matth. xviii. 16.

The sense seems to require ther-fore.
Chap. XII.

xiiij. Chapter.

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

Thou maist not seie that for the firste of these twei causis: For whi in the daies of First Virban Pope, goostli fadir and techer of Seint Cecilie Virgyn, which was mad pope bi an hundrid þeeris biore the popehode of Siluestre and the regnyng of Constantyn Empereour, the chirche of Rome was endewid with immovable possessiouns, as eronicls openli witnessen, and as it is open bi the writing of the same Virban in the greet book clepid The decrees of Hîjest

1 a fame, MS. (first hand).
Bischopis in the firste and ij°. chapitris of his decre; ¹ and also by manye mo żeeris before the daies of Pope Siluester and of Constantyn Emperour in the daies of Pope Eleutheri and of Luci, king of Britouns, the hool al chirche of Englund was endewid with temporal immovable possessiouns large and greete, forwhi with the same large and grete possessiouns with whiche before the hethen bishops and hethen chirchis in Ynglond weren endewid, as stories witnessen ; as of these bothe endewings old stories and cronicles (being famose and worthi and credible and not being apocrifis) maken mension. And therefore not for the firste now before seid cause thil thilke was maad and spokun in the eir. Thou maist not seie that for the ij°. cause now before seid thilke was maad in the eir: Forwhi, as anoon her aftir it schal be proued, the seid Emperour Constantyn endewid not the Pope Siluester neither eny chirche in Rome with eny greet ha-bundaunt immouable possessiouns, but oonli with possessiouns competenti and mesurabily, with sufficiencie seruying for the fynding of the preestis and mynystris of the chirchis whiche he endewid; except oon chirche clepid Constantynyana, into which chirche he żaf a certein of possesiioun for fynding of ližtis and for fynding of bawme into brennyng of laumpis, ouer the competent vnmuouable endewing

¹ See Coleti, Concil. tom. 1. pp. 636, 637. This Epistle is spurious, being one of the forgeries of Isidorus Mercator. The Chronicles, such as that of Martinus Polonus (Supp. A.D. 226), who says, "Hujus tempore capiit primum Romana ecclesia praeda possidere," are probably derived from it.

² Geoffrey of Monmouth (De Gest. Brit. lib. v. c. 1.) seems to be the original authority for this statement. How far it is "worthy and credible" the reader may judge from Fuller's Ch. Hist. of Brit. book 1. cent. ii., and Collier's Eccl. Hist. of Brit. book 1. cent. ii.

³ croniclees, MS. (first hand).

⁴ not pope, MS. (first hand).

⁵ clepid is added in the margin by a later hand.
which he made into the same chirche for fynding of
the preestis and mynystris seruying in the same
chirche; ¹ but al the habundaunt and riche endewing
of the pope and his see chirche in Rome, came bi
othere persoones longe affir Constantyn, as by Pypyn
king of France, and by Charles king of Fraunce and
emperour, and bi Lodowic king of Fraunce and em-
perour, and bi Matilde a greet ladi which ʒaf the greet
and riche and rial marchionat of Anchon to the pope to
gidere at onis, and became ther bi to be the douʒtir
of Seint Peter, as in cronicles and stories it is open
for tho se,² and sumwhat thereof is sett in the Summe of
Gracian, Dist. lxij^., chapeter [xxx^.] Ego Lodowicus;
and in like maner diden manie othere persoones mo
than of whom it is writun. Wherfore the seid voice
was not maad in the eir for the ij^e. now before sett
cause. And so fynali folewith that for no cause thilk
voice was maad, and therefore no such voice at al
was in the eir than mad, thouʒ bi sum corrupcioun
of leesing the fame of thilk voice hath long tyme be
had and contynued.

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

¹ See Coleti, Concil. tom. 1. p. 1433.
² See Mart. Polon. Chron. (inter
alios) for all the principal facts here
mentioned in their proper places.
For Damasus would have mentioned the great rather than the small endowments of Constantine, if he had known that they had been made, since he professed to send to Jerome as complete a history as he can; and he was more likely to know of his large than of his small donations.

And he must have known of them, if they had been made, because he would have succeeded to them.

skilis now anoon aftir to be reherced; but not withstanding this the seid Damasus makith no mensioun of the seid greet endewing born an hond to Constantin, that he schulde it make to Siluester Pope. Wherfore treuth is, that thilk greet endewing so born an hond was not maad.

The skilis ben these: Damasus was preyed of Ierom, that Damasus schulde write to Ierom as miche as Damasus couthe fynde in Rome what was doon fro Petir into the dai of Damasus Pope; as the epistle of Ierom sent to Damasus and the epistle of Damasus to Ierom beren witnes. And Damasus writith azen to Ierom the now seid storie, and seith that al what he couthe and myȝte wite, encerche, fynde, and knowe what was doon fro Seint Petris daies into his owne daies thanne lyuyng he hadde write in the now seid storie, which he sende to Ierom. Wherfore sithen it is not likeli that such a notable deede of endewing, if it hadde be doon bi Constantyn, schulde haue be vnknowe to Damasus succeeding to Siluester withinne an hundrid of ȝeiris, more than oghre smale endewingis doon bi Constantyn to diuerse chirchis of which Damasus makith mensioun alredi, it folewith that if thilk greet endewing of the Pope hadde be doon bi Constantyn, Damasus wolde haue write of it, as weel as of oghre smaler and lasse endewingis mad to 1 chirchis in Rome bi Constantyn.

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

1 to the, MS. (first hand).
the seid story, he wolde haue write of thilk greet; CHAP. XIII.
endewing, if eny such greet endewing hadde thanne be: and sithen Damasus not so wroot, it foliowith that noon such greet eudewing was bi Constantyn doon.

The iiij°. principal euydence is this: If eny such now seid endewing was mad bi Constantyn, sum mensioun schulde haue be mad therof in sum fundamental and credible stori or cronicle. But so it is, that of thilk endewing no stori or cronicle makith mensioun, saue the legende or storie of Siluestris gestis and the oon bifore seid epiptle putt and ascryued vn-likely to Constantyn, and tho stories and cronicles which taken of it and foliowen it; and neither thilk storiyng of Siluestris gestis neither the seid epiptle is not credible neithir worthi be allowid, as it is schewid bifore in the next chapiter, and as schal better be cleer aftar in this present chapiter. Wherfore it is not to be takun and to be trowid as a trouthe, that Constantyn made eny such seid so\(^1\) greet endewing.

The iii°. principal evidence is this: The worthi and famose and credible stori clepid Thre departid storie (mad of thre moost famose and credible storiyers in Greek lond in the daies of Theodosie not long after Constantyn) makith mensioun in the laste chapiter of the iij°. book, and in the iiiij°. chapiter and vj°.\(^2\) chapiter of the iii°. book, and bi manye othere chapitris in the hool book, that the greet Constantyn in hise laste daies, whanne he trowid be nyze his deeth, made his testament and departid his hool empire into thre parties, and tho thre parties he biquathe to hise thre sones, Constantinus, Constancius, and Constans; and in special he assigned and biquathe the lordship of the west parti, which was Rome, with al the cuntrey

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\(^1\) so is interlineated in a later hand.

\(^2\) The last reference is wrong; perhaps c. 35 is the place intended.
about out of Greek lond, to his eeldist sone Constantyn, which sone reioiced the same parti so to hem deueisd and that thoruz al his lijf, and his brother Constans next aftir him reioiced the same west parti of the hool empire, (not withstonding that Constans was zonger than Constancius,) and his brother Constancius after the deeth of hem bothe al the hool empire of Eest and West. But this schulde not haue be trewe, if the first grete Constantyn had maad the seid greet habundaunt upon him born an hond endewing. Forwhi thanne the sones of the same Constantyn my^ten not haue regned vpon Romayns and upon peple of al the cunteig west fro Greek cuntre. Wherfore thilk seid greet endewing born upon the First Constantyn was neuere doon: and therfore the seid epistle ascriued to Costantyn, and also the storie of Siluestris gestis ben not but vntrewre apocrifis.

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

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1 So the MS., perhaps by a clerical error, but  
2 it is interlineated by a later hand.  
4 be is added by later hand.
THE THIRD PART.

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hadde not be lord therof. Wherfore the seid large endewing born upon Constantyn to be mad to Silvester Pope was neuere doon. An so eftsoone it is open that the seid epistle ascryued to Constantyn and the storie of Siluestris gestis ben not but vntrew e apocrifes.

The vij. principal evidence is this: In alle the daies fro the deeth of the Firste Constantyn in to the daies of the Firste Charles (being king of Fraunce and emperour of Rome to gidere bi v. C. zeer aftir the deeth of Siluester) regniden in successiou euermore oon emperour after an other pesibili to gidere and at oonys upon the east cuntrey of Greek lond, and upon the west cuntre of Rome, and bi west Rome, as is open ynow in cronicles; and how and whi fro thens weren ij. emperouris oon in the West vpon Germanie and an other upon the Eest in Greek lond the cronicles declaren pleinly. In whiche daies, as it is miche likeli, came yn the lordschip which popis han had vpon Rome and the cuntrees aboute ligging; and that bi graunt of the Firste Charles, maad bi the pope emperour of Germanie, and bi graunt of Lodowic emperour aftir the same Charles. But this myzte not haue be trewe, if the seid greet endewing born upon Constantyn hadde be doon. Wherfore truthe is that it was neuere doon.

Neuertheles azens thilk endewing which the seid Damasus Pope spekith in his storie writun to Jerom and which endewing Damasus berith upon the First Constantyn to be mad to chirchis in Rome and to mynystrie in hem, y wolde not replie, neither argue, neither holde and trowe, bi cause that forto ther azens holde y haue noon euypudence: but certis thilk endewing maad bi Constantyn in vnmouable godis to dyuerse chirchis in Rome, of which endewing s spekith

1 frothens, MS., and similarly below, p. 366.
Moreover the confirmation by the Greek emperor of the pope's election for some centuries after Silvester's death proves that the pope was not then temporal lord over Rome.

The viij. principal evidence in to the same purpos is this: Bi manye hundrid zeeris after the deeth of Pope Siluester the eleccioun of the pope mad at Rome was sende into Greke lond, where the emperour was oftir and lenger to gidere than at Rome, forto be conformed or admittid of the emperour; as can be proued bi sufficient credible cronicles and stories, and in special forto seie in the cronicle of Martyn, where he spekith of Pope Vitilian. This y seie not for this, that it so doon was wee doon; but herfore y seie it, that it hadde not be so doon, if the emperour of Greek lond hadde not be thanne in tho daies as ful lord and emperour of Rome and of alle cuntares ligging ther aboute, but the pope had be ful al lord of Rome and of alle the cuntares ligging aboute, as the seid born an hond endewing pretendith, and as the storie of Siluestris gestis witnessith. Wherfore folowith that no such large endewing was maad bi Constantyn, and folowith that the seid stori of Siluestris gestis and the seid epistle ben vntrewe apocrifis.

1 aftir, MS.
If any man wole be aboute forto defende the seid
legend or writing of Siluestris gestis bi it what therof
Pope Gelasie writith in his epistle, of which epistle a
greet part Gracian rehecith in his Summe, Dist. xv.
chapiter [iii.] Sancta Romana, y seie to him azenward
doe: Loke thou bettir upon the processe of Gelasie in
the now alleggid place, and thou shalt fynde that he
neither approueth, neither reproueth, neither conferm-
eth, neither infermeth¹ the seid writingis of Siluestris
gestis, but he makith mensioun of hem, and seith how
men doon aboute hem; and thanne leeweth hem, as
he fonde hem withoute eny deede of auctorite bisett
upon hem.² And therfore he dooth no thing there
azen me.

The viij. principal euydence into the same purpus
is this: In the seid epistle putt to grete Constantyn
it is conteyned, that anoon withinne iiiij. daies after
that Constantyn was baptisid of Siluester Pope, Con-
stantyn schulde seie that he wolde translate his em-
pire fro the empire of Seint Petris successour, and
Constantyn seide that therfore he wolde go into the
Greek cuntre, and wolde bilde a newe citee for his
empire at Bizancium in Greke lond;³ but this is vntrewe.
For her azen witnessith and writith The thre
departid storie in the iij. book the xviiij. chapiter,
where is plein storie azen this. For Constantyn
purposid forto haue bildid his citee in an othir place⁴

¹ A later hand needlessly alters into infirmeth.
² "Item actus B. Silvestri Apostolice sedis Prasulis, licet eus qui conscriptit nomen ignomenuus a multis tamen in urbe Roma Catholicis legi cognovimus et pro antiquo usu multae hoc imitantur ecclesiae." Decret. Gelas. ap. Grat. Decret. l. c. But this production itself, first quoted in the ninth cen-
tury, is a forgery, from the anvil of Isidore, as it appears. See Cave Hist. Lit. s. v. Gelasius.
³ See Coleti, Collect. tom. i. p. 1572.
⁴ "Veniens ad campum ante Ilium positum juxta Hellespontum super Ajacis tumulum . . . . . civitatem designavit, portasque fecit quae hae-
Chap. XIII.

The arguments here put briefly will be better understood by an examination in to history.

To the vth. semyng skile it is to be seid, that thilk stiward, of which it is spoken in the vth. skile, iugith not in the bischopis name or stide, or in the abbotis name or stide; thou the avauntage and the forfete iustli comyng bi thilk iugement be zoun to thilk bischop or to thilk abbot; but the seid stiward iugith in the kingis name and in the kingis stide, which comyttith to thilk stiward power forto sitte and knowe and iuge in thilk cause and mater of deeth. And so the king iugith to deeth and executith into

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

2 seid is added by a later hand.
deeth, and this stiward vndir the king, and othere officers and executers vndir the stiward; and alle thei
doyn in the name and in auctorite and power and
stide of the king, so comytting to the stiward, and
that the stiward comytte ferther to othere. For
whiche treuthe now seid the better to be vndirstonde,
it is to wite that al iugeing into deeth and al exec-
cuting of thilk iugement cometh fro the king and fro
his auctorite and power, and not but from him and bi him; so that it is not leeful that eny man iuge
into deeth or slee, but he aloon, or thilk persoon to
whom he commyttith. And for as miche as it were
ouer cumberose to his persoon and not moost profita-
able to the comounte, that the king schulde sitte and
iage in ech cause of deeth and in ech other cause of
wrong, therfore he committith his power and aucto-
rite to temporal lordis vndir him forto execute it
upon certein noumbris of peplis assigned to hem, and
iueuth power to tho lordis hem for to comytte fer-
thir to stiwardis vndir hem; and he iueuth the
avauntagis, (as forfetis, eschetis, and mercimentis, and
fynys,) to tho lordis for her labour. But whanne it is
so, that the king iueuth to a bishop or to an abbot
into almes or into sum other good deede therbi to
be doon the now seid avauntage, which may come
honestli and iustli to the king, he comittith not to
the same bishop or abbot power forto sitte and
knowe and iuge in the court whos avauntage the
king iueuth to the bishop or abbot; but the king
comyttith the power forto sitte, knowe, and iuge to a
stiward which in the kingis name schal sitte and iuge
and condempne into deeth and execute the sentence or
comytte ferther thilk execucioun to othere vndir him
in the kingis name; thou the king graunte and or-
deyne that the stiward bringe to the bisschop or abbot
al the avauntage of the court, which the same stiward
schulde iustli bringe to the king him silf, if the king
hadde not 3euen it to the bishop or abbot. And so, forto speke in veri trewe propir speche, this stiward is not the bischopis or the abbottis stiward, but he is the kingis stiward; neither this court is the bischopis court, namelich in tho pointis and iugementis to which1 deeth longith; but it is ther yn the kingis court; thou2 in comoun speche vnpropirli takun it is woned be seid that thilk stiward is the bischopis stiward or abbottis stiward, and that he holdith the bischopis court or the abbotis court; lijk as it is woned bi vnpropre speche, whanne a parisch chirehe is aproprid to an abbey of munnys, forto seie that the abbas is persoun of thilk chirehe, or the conuent or the abbey is persoun of thilk chirehe, and the vikir sett in thilk chirehe is vikir of the abbas or vikir of the abbey; which speche is no more trewe in propre maner of vnudirstonding than were forto seie that the brigge of Londoun were persoun of a parisch chireh, and that the vikir sett in thilk chirehe were vikir of the brigge, if alle the fruytis of thilk chirehe were assigned and 3ouun into almes forto meyntene and repare2 the brigge of Londoun, so that a sufficient porcioun of the same fruytis were left to a preest forto bere sufficientli the cure. But verrili and propirli to speke the seid womman or wommen be not persouns and prelatis to men, (for it were azens the teching of Poul,) and the vikir sett in thilk chirehe is vikir of the bischop or vikir of the persoun which was there bifoire the appropriacioun, or of the persoun which schulde be there, if thilk appropriacioun not were: so that he is not the viker of the abbas or abbey, thou3 the abbas or abbey be mad patroun for to chese him and presente him to the bischop, as it is grauntid to hem that thei mowe chese and presente men to the

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1 whichich, MS.  
2 to repare, MS. (first hand).
bishopp forto be persoues in othere not approprid
chiris, even as lay men moye presente. In lijk
maner, thow, the king graunte that the bishopp or
abbot haue the labour forto aspie and gete a man
which can and wole iustli occupie the office of a
steward in the seid court, namelich in causis of deeth;
{it what ever man the bishopp or abbot sochesith,
the king ther with and ther yn committith his power
to the same person so chosun, and he ouzte not but
in an unpropre maner of speche be clepid (namelich
in maters of deeth) to be steward of the bishopp or of
the abbot, but of the king.

And sithen it is so, that as leeful and as honest it
is the bishopp or the abbot for to receyue the seid
avauntage fro the seid stewardis hondis, as forto
abide into tyme the king had receyued it of the
steward, and thanne to receyue it of the kingis hondis,
and more ese it is and lasse cost to receyue it of the
steward at next than of the king at next: therfore it
is not to be blamed bispohpis and abbotis forto
holde and haue avauntagis of courtis and of causis streching into deeth, which the v. femyng skile is
aboute forto proue be vniust. For as it is just
ynouz and honest the king forto receyue suche eschetis
and forfetis comyng bi iust deeth of a malefactour, so
it is iust and honest ynouz bispohpis or abbotis to
haue the same bi zifte to hem mad therof bi the
king. And thus miche is ynouz for answere to the
v. femyng skile.

Now at the laste cende of al this afore going defense
mad for the iiij. principal gouernaunce, that knycltis
and squeris, gentil men, and othere louzer comuneris
han no caus forto grucche and be displest, that the
clergie (religiose and not religiose) ben so richeli

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\(^1\) and of causis is added by a later hand.
endewid as thei ben, namelich in the rewme of Ynglond, me thinkith this, that y schal now seie, schulde miche\(^1\) move hem. The treuthe is, that the tenementis and alle the possessiouns with her purtenauncis, which the clergie (religiose or not religiose) holden and hauen, is better meintened and susteyned and reparid and kept fro falling into noujt and into wildirnes, than if tho same tenementis and possesiouns with her purtenauncis weren in the hondis of grete lordis or of knyztis or of squyeris; as experience it\(^2\) wel schewith, namelich in the rewme of Ynglond, for othere rewmes y haue not seen; and also resoun confermeth the same, sithen what is rewlid and cardi for of manye to gidere muste be better reulid than it which is reulid and cardi fore oonli of oon.

Furthermore the tenauntis, occupiyng tho tenementis and possessiouns with purtenauncis vndir the clergie, ben esilier tretid, lasse disesid, and not greeneed bi extorcioun, as thei schulden be, if thei helden the same tenementis and possessiouns of temporal lordis or of knyztis and squyers, as also experience weel schewith.

And thanne further the clergie, namelich religiose,\(^3\) beren not into her granes with hem the rentis which thei so endewid receyuen of her possessiouns, neither thei spenden therof more than with ese and withoute curiose and coostiose faar gooth into her bodies, and than wher with thei ben poorli ynoyz clothid and covered for al the labour which thei maken bi nyztis and bi daies in preiyng and preising and in kepING the wey of her religioun: and the overplus being herto and to the costis of her reparaciouns is spend upon worthi gentil men leerned in lawe for mente-

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

\(^2\) it is interlineated by a later hand.

\(^3\) the religiose, MS. (first hand).
naunces of her riȝtis, and upon knyȝtis and squyers and othere louȝer\footnote{louȝe, MS. (first hand).} comuneris into her honest chering and weil fare and into nurishing of frendship and of loue, and miche therof gooth into almes of poor men. Where aȝenward, if all this same receit schulde come into the hondis of grete lordis or of knyȝtis, it schulde not be so weil spend; but it schulde be spend in werre or fiȝting or in reueling, as sopers in nyȝtis\footnote{staryng is added by a later hand.} at tauernes, and in costiose horsis, and in wantowne and nyse disgisingis of aeraies, (and so forth of manye othere staryng\footnote{staryng is added by a later hand.} gouernauncis, semyng summe wijlde u/oode,) as othere men therto taking heed mowen weel ynout aspie. Wherfore ech weel avisid man, considering bi lenger consideracioun what is now here in this schort rehercel spokun, schulde and outte bi resoun take riȝt weil aworth and be plesid, (whether he be knyȝt, squyer, gentilman, żoman, or louȝer,) that the clergie (bothe religiose and othere not religiose) reioice her seid endewing vn mouable, rather than the seid endewing were had in the lay mennys hondis, and bi proces of tyme schulde come into the hondis of tem poral lordis. And here yn y eende the proof of the ijth. principal conclusioun of this present iijth. partie.

The iijth. principal conclusioun of this present iijth. partie is this: The iijth. principal gouernaunce sett in the first chapiter of this present iijth. partie is leeful. That this conclusioun is trewe, y proue thus: Ech personis gouernaunce, which Holi Scripture forbedith not, doom of resoun forbedith not, mannis lawe forbedith not, is leeful and not worti be vndirnome and blamed. But so it is, that neither Holi Scripture, neither doom of resoun, neither mannis lawe forbedith preestis of the Newe Testament forto haue in her pro pre lordschip and in comoun lordschip to gidere with
othere persoones [of] housis and feeldis, namelich vttirli
do ferforth that neither lasse neither more preestis
hau eny such lordschip. Wherfore folowith, that
preestis to haue lordschip of housis and feeldis, name-
lich in sum mesure and quantite, is leeful you;j.
The firste premysse or membre of this argument
muste nedis be grauntid. Forwhi ech gouernaunce is
leeful which is not forbode, sithen ech yuel gouerna-
unce is forbode, and no forbode is mad saue bi lawe
of Scripture, lawe of kinde, (which is doom of resoun,) and
lawe of man: and therfore ech gouernaunce of
eny men, which is not forbodun bi Holi Scripture, or
bi doom of resoun, or bi mannis lawe is needisli
leeful. The ij. premisse of this same argument is suffi-
cientli proved to be trewe bi the hool processe bigunne
before in this iij. partie soone aftir the bigynnyng of
the firste chapiter, and streit along hidir to. Wher-
fore the conclusioun of this argument muste needis be
trewe.

Forwhi the kinde of euery good argument of ij. pre-
missis or ij. proposiciouns dryuyng out from hem and
concluding fro hem the iij. proposicioun, is this; that
if euereither of the ij. premissis ben trewe, the iij. pro-
posicioun concludid bi hem and out of hem muste
needis be trewe. Ensaumplis herof ben these. For
that this argument is good and formal: “Ech man is
“now at the chirche; mi fader is a man; eke thanne
“mi fader is now at the chirche:”—therfore if the first
premyss or proposicioun of this argument be trewe,
which is this, that “ech man is now at the chirche,”
and if therwith also the iij. premyss be trewe, that
“mi fadir is a man,” sotheli needis cost, who Wolfe
or Wolfe not, the conclusioun of the same argument

^1 to is interlineated in a later hand.  
^2 who Wolfe, MS. (first hand).
muste needis be trewe, which is this, "my fader is " now at the chirche." And in lijk maner it is of euerly formal argument mad of ij. proposiciouns or ij. resouns concluding out of hem the iiij. proposicioun or resoun, as thus: "Ech man is a synner; y am a man; " eke thanne y am a synner:" "No man is without a " bodi; the king is a man; eke thanne the king is not " without a bodi;" and so forth lijk it is in alle wel and formali mad argumentis mad of ij. proposiciouns concluding and driving out of hem the iiij. And ferthermore it is to wite, that in ech such now seid argument the ij. proposiciouns or spechis or resouns, so as is now seid concluding and dryving out of hem the iiij. proposicion, speche, or resoun, ben clepid ij. premissis, or the firste and ij. premysses of the argument; and the iiij. proposicioun, speche, or resoun driven out and concludid forth bi hem and fro hem is clepid the conclouion of the argument.

And ferther, euen as whanne a formal mad argument is mad of ij. premyssis concluding a conclusioun, if bothe premyssis ben trewe, the conclusioun needis is trewe; so whanne an argument is mad schortli, so that the oon premisse is expressid in which the gretter strengthe of the argument lithe, and the other premysse is stille vsopokun for schortnes; zit, if thilk oon premyss expressid be trewe, needis muste the conclusioun be trewe. Forwhi out of a treuthe folioth not a falshe, but out of treuthe folioth neuer eny thing saue treuthe; for ellis ther were no wey to prove bi it eny thing be trewe, if a falshe be made in a formal argument fro a treuthe, as weel as

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1 resoun is interlineated in a later hand.

2 formal, MS.

3 This sentence runs very clum-sily. Perhaps we should place a full stop after so forth, and cancel all the rest of the sentence, which is a mere repetition of what has just preceded.
a treuthe may be concludid in a formal argument fro a treuthe. And therefo sithen this schort argument is formal: "Robyn rode without stiropis, eke thanne his legge lolled," it muste nedis be that, if the premysse be trewe, that the conclusioun be trewe. And for that this argument is formal: "This thing is mich brïte and ful white, eke thanne he mai be seen;" therefore if the premysse be trewe, the conclusioun is ther with trewe. And for that this argument is formal: "Noman lackith a bodi, eke thanne noman is without "a place long and brood:" therefore if the premysse be grantid of eny man, he ouzte nedis graunte the conclusioun.

Certis thouz no more were for to⁴ justifie the iiij. seid principal gouernaunce than the profis of the thre next before going principal conclusiouns fro the bigynnyng of this present iiij. parti hidir to, thei were sufficient forto justifie the same seid iiij. principal gouernaunce. Forwhi what schulde lette eny gouernaunce to be doon, if neither Holi Scripture, neither doom of cleer resoun, neither mennys lawis letten it to be don? Neuerthelatir sumwhat more into the iiij. principal gouernaunce schal be set therto bi the iiij. next conclusiouns now aftir comying.

xv. Chapiter.

The iiij. principal conclusioun of this present iiij. partie is this: Holi Scripture of the Newe Testament allowith⁴ the iiij. ofte seid principal gouernaunce, that is to seie, preestis forto haue vnmouable posses-

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1 to is interlined in a later (?) hand.
2 the is interlined in a later hand.
3 Pecock has in fact added free.
4 allowith and approveth, MS. (first hand).
That conclusion is true; y prove thus: What ever deed eny Apostle or his writing allowith to be in a preestis moral conversacioun, thilk same deed is not æzens resoun to be in the same preestis moral conversacioun; for ellis the Apostle and his writing schulde reule æzens resoun, which is not to be grauntid. But so it is, that this deed, a preest and ech other Cristen man forto frely receyue, take, and vce alle maners of metis and alle maners of drinkis into his sufficience with thankingis to God Holi Writt weel allowith, as it is open i. Thim. iiiij. ç, and of the ouer plus make doole to other hauying therto nede, as it is writun [Luk xij. ç.]: ¹ The ouer plus yeue ze into almes.

Also this deed, a preest forto freli take and chese of alle maidens to him a wijf, so that he wedde not of the newe eftsoone, if his first wijf die him lyuyng, and forto bigete children, and forto haue meyne and holde house, and forto nurische and bringe up hise children, and forto reule his wijf, meyne, and children, and forto purveie for hem was allowid of Poul, and bi lijk skile of the othere Apostlis, as is open of Poul bi what is writun i. Cor. viij. ç. in the bigynnyng, where he spekith generalli to alle Cristen persoones of Corinthi, and thherefore to preestis as to other, i. Thim. iijj. ç. and Tite ii. ç., in the vnderstanding which therupon was had in Poulis daies and fro ² Poulis daies into this dai thornz al Grece, as the deed proueth weel; and also in the vnderstanding which the West Chirche hadde and took upon the same wordis fro the daies of Petir and Poul into the daies of Austyn, as the deedis of preestis in the West Chirche into the

¹ A space left in the MS. for the reference. Wiclif's (later) version of Luke xi. 41, substantially agrees:

² This and the three preceding words are added in a later hand.

Netheles that that is ouer plus yeue ze almes.
daies of Austyn beren mensioun, with The threfold stori speking of the counsel of Nice, and with it that the seid Austin spekith of preestis weddid in his daies; thouz it be trewe with al this that Poul, i. Thim. v. c., counsellid to Thimothe, that he schulde kepe him silf chaast.

Also this deede, a preest forto haue in possessioun movable godis how miche euer he mai honestli and rizthi come to, (so that he be not gleymed with ouer myche lour to it,) and forto therof take ynowz, and of the ouer plus make dispositiou the almes is allowid bi Holi Scripture of the Newe Testament. Forwhi how ellis schulde Bischop Thimothie haue performed what Poul wolde him to performe i. Thim. v. c., that Thimothie schulde worschipe, (that is to seie, finde and nurische,) tho wommen of Xth, winter age, whiche aftir hir husbondis deethis wolden for deuocioun lyue chaast? And sithen Poul and his felawship and disciplis being conversaunt with him lyueden bi the ziftis and sondis, which dyuerse chirchis 3aunen and senden to him where that he were, as he witnessith him silf in his epistlis, except that in summe cuntrees (as in Achaia) he forbare forto so receyue, that he wolde therbi confounde tho prechers, whiche weren glad forto into couteitous maner receyue;—how ellis migte this be vsid of dyuere chirchis and comountees forto sende to Poul, and that Poul schulde receyue the sondis of hem, but if it hadde be so ful ofte that tho chirchis and comountees senden ful ofte, and Poul

1 The truth of this assertion appears very evidently from a contemporay of Augustine: “Quasi non hodie quoque plurimi sacerdotes habecant matrimonia.” S. Hieron. adv. Jovin. lib. i. c. 23. (tom. ii. p. 273. Ed. Vall.)

2 See Hist. Tripart. lib. ii. c. xiv. for an account of the proceedings of Paphnutius in that council.

3 See Cod. Eccl. Afric. can. xxv., where Augustine mentions the “uxores” of bishops, priests, and deacons. It is hard to say what particular passage Pecock may have referred to.
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receyued bi her sondis ful ofte more than was necessarie to him and to hise felaschip and hise disciplis, so that thei hadden ful ofte so miche of movable godis, that thei hadden cause forto ther with do almes to poor and nedy persoones? Wherfore alle these iij. kindis of deedis ben allowid of Holi Scripture, the, and ben resonable and not azens resoun to be in preestis moral gouernaunce.

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

Corollary from these facts. The only argument against the vnmovable posses-sions of the clergy arises from the danger of care and worldliness coming by them. But this danger is greater when the clergy have wives and move-able, i.e., insecure goods; both which are allow-ed by Scripture: consequently, à fortiori, Scripture allows vnmovable posses-sions to an un-married clergy.

1 approued and allowid, MS. (first hand)
2 a wijf, MS. (first hand).
Chap. XV.

This conclusion may also be proved by a process similar to that by which another conclusion has been already proved.

The fifth conclusion. Reason sanctions the endowment of the clergy. The same arguments apply here that apply to the fourth conclusion.

The sixth conclusion. Church-endowments are in the strictest sense lawful. Whatever Scripture and reason approve is in the strictest sense lawful, and it has been proved that they both approve of

preest mai haue a wijf, children, and household without vnmoveable possioun, miche rather it is with the same now alleggid Scripture and resoun, that a preest mai haue vnmoveable possiouns in greet plente (and rather in greet plente than in scant sufficience), with chastite, and so withoute wijf and children, and folowingli withoute the greet cark falling to him for hem.

Also this present iiiij. conclusion mai be proued bi a processe of iij. supposiciouns, and of an argument formed vpon hem toward the eende of the first parti in this present book:¹ and for as miche as it is not fer fro this present place, therfore y wole not thilk processe here azen of the newe reherece.

The v. principal conclusioun in this iiiij. principal parti is this: Doom of cleerli disposid resoun in kinde allowith and approueth the iij. principal gouernaunce sett in the bigynnyng of this present iij. partie. That this conclusioun is trewe mai be proued bi alle tho same argumentis bi which the next iiiij. principal conclusioun is proued. For thou tho argumentis goon upon the witnessing of Holi Scripture, zit in al it Holi Scripture dooth not ells than witnesse what doom of resoun inigth in allowing and approyng; and therfore alle tho same seid argumentis serven lijk weel for proof of the iiiij. conclusioun and for proof of the v. conclusioun.

The vij. conclusioun is this: The seid iij. principal gouernaunce is leeful in proprist maner of leefulnes. That this conclusioun is trewe, y proue thus: Ech gouernaunce, which Holi Scripture or doom of cleer resoun allowith and approueth, is leeful in proprist maner of leefulnes. But so it is, that Holi Scripture and also doom of cleer resoun allowen and approven

¹ See Part I. c. xix.

² seid is added in the margin by a later hand.
the iiij. seid principal gouernaunce. Wherfore folewe needis, that the seid iiij. principal gouernaunce is in propriest maner leeful.

The viij. conclusioun is this: The iiij. seid principal gouernaunce is a gouernaunce of Goddis lawe. This conclusioun schal be proued thus: Ech gouernaunce, which is leeful and allowid and approved bi Holi Scripture of the Newe Testament and bi doom of cleer resoun, is a gouernaunce of Goddis lawe and of the Newe Testament, as it is vndoutabili proued in manye placis of my writings, namelich in The just apprising of Holi Scripture. But so it is, that the iiij. seid principal gouernaunce is leeful bi the next biforn going iiij. principal conclusioun, and he is allowid and approved by Holi Scripture of the Newe Testament and bi doom of cleer resoun, as prouen weel the next biforn going iiij. and v. principal conclusiouns. Wherfore thilk iiij. gouernaunce is a gouernaunce of Goddis lawe and of the Newe Testament.

The viij. principal conclusioun is this: It is not synne a man forto ensaumple bi deede to outhere men the iiij. seid principal gouernaunce. That this conclusioun is trewe, y proue thus: It is not synne a man forto ensaumple bi his deede to outhere men the iiij. seid principal gouernaunce. That this conclusioun is proproued, and that the iiij. seid principal gouernaunce is a gouernaunce of Goddis lawe and of the Newe Testament. But so it is, that the iiij. seid principal gouernaunce is a gouernaunce of Goddis lawe and of the Newe Testament, as proueth weel the next biforn going vij. principal conclusioun. Wherfore it is not synne a man forto ensaumple bi his deede to outhere men the iiij. seid principal gouernaunce.

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1 to outhere men is added by a later hand in the margin, after which a different hand (exceedingly similar to that of the original scribe, if not identical with it,) has written a deede; the whole being marked with a red line, probably by the same hand that illuminated the MS. This tends to show that the corrections of the MS. are (in part at least) scarcely later than the original text.
Some men hold that church-endowments are lawful, but that if the clergy use them viciously, they may be dispossessed of them, they still remaining in their offices.

For as myche as fro the bigynnyng of this present iij. partie hidir to it is procedid that sufficient proof is mad this to be trewe, that preestis and othere clerkis mowen be endewid with temporal vnmovable possessiouns without eny ther of wernyng founde in Holi Scripture or in resoun, 3he, and with therto consenting Scripture and resoun; and so weel and so firmael and stabili and openli it is proved and so weel to the euydencis of the contrarie partie it is answerid, and so cleerli the euydencis ben assoiild, that noman al the bifeore going processe reding and vndirstonding may opene his mouth forto holde the error, which bifeore in the bigynnyng of the firste chapter in this present iij. partie is rehercid, and is bi al the bifeore going processe hidir to vnaženseiabili vnproued and theryn worthili reproued;—therefore summen perceyuyng al this consenten weel and graunten, that preestis and othere clerkis mowen weel withoute weernyng of Holi Scripture and of resoun, 3he, and bi Scripture and bi resoun, be endewid with temporal and vnmovable godis forto do and vse and execute the better her goostli officis; but thei holden herwith this conclusion, that if bishopis or other preestis or othere louzer clerkis so endewid lyuen not vertuoseli, as thei schulden lyue, with thilk seid temporal godis, but amys vsen tho godis vicioseli, tho same godis mowen instli be take awey fro hem, so that preestis and othere clerkis mowen instli be vnpossesseyd, (that is to seie, mowen instli be putt out of possessioun of the same godis,) with this that thei abide stille in her statis and officis of bischophode or louzer preesthode or louzer clerkhode, in which thei weren bifeore,

1 tho temporal godis, MS. (first hand).
whanne thei weren in possessioun of tho same vn-
movable possesiouns.
And furthermore thei holden this ij°. conclusiou, that if eny bishop, preest, or clerk do not dewli the werkis of his office anentis his peple ouer whom he is sett and putt, the same peple movew iustli with-
drawe ¹ and azenholde the tithis and offerings and alle
otheres paymentis of rentis and dewtees, with whiche
the same seid bishopis, preestis, and othere louuer
clerkis ben for hem and her successouris endewid.
Wherefore it is now next to be encerchid whether
this holding be trewe or not trewe. Into which eende,
entent, and purpos y schal here sett forth xj. open
trouthis, bi whiche it schal be knowe sureli, whether
the now rehercid conclusions and opinions ben trewe
or no.
The firste trouthe is this: Noman ouȝte be iuge in
his owne cause which he hath anentis his neizbour,
neither eny man ouȝte be redresser of the wrong
which his neizbour dooth to him, but if he him silf
be the hiȝest iuge of alle othere, and hath no iuge in
erthe aboue him, bi whom his cause or wrong mañ
be iugid and redressid. Forwhi, if eny man or if
many men schulden be iugis in her owne causis lad
bitwixe hem and othere men, God wolde not haue
ordeyned in the temporal parti kingis and princis
and dukis and othere powers vndir hem to be for to
heere and iuge causis and redresse wrongis, of whom
Poul spekith, Rom. xiiij°. ē., and i°. Cor. vij°. ē., and
i°. Thim. iij°. ē., and Peter spekith, i°. Pet. ij°. ē. Nei-
ther God wolde haue ordeyned in the clergie to be
bishopis aboue the louter preestis, and archebishopis
aboue bishopis, and the pope to be aboue alle the
othere, as it is proued aftar in the iiiij°. parti of this

¹ w† drawe, MS. (without hyphen).  
² i°., MS.
Chap. XVI.

book that God so ordeyned, or at the leest he wolde it so be ordeyned, and as it is proved that in the tyme of the Apostlis it was so sett forth in vce and executing. Forwhi if eny man schulde hane had power forto be iuge in his owne cause anentis his neizbour, it hadde be waast forto hane mad bothe in the clergie and in the layfe suche now seid iugis; and alle men witen weel that neither God neither the Apostlis wolden ordeyne eny waast ordinance, or consente to eny waast ordinance bi othere to be mad. Also surist experience schcAvith bi this that bifallith weel ny^ in ech day bfore iugis bitwixe parties pleding, how myche and how manye and grete innumerable wrongis schulden be doon, holden, and menteyned for rittis and vnwrongingis, and how many therbi folowingli perpetual strifis and debatis and fijtingis and othere passing grete myschefis schulden be multiplied, if men schulden be iugis in her owne causis and querelis, whiche fallen bitwixe hem and her neizboris. And thercfore thei ousten not so be in eny wise. And so for a ful greet good and nede God willid to be ordeyned bothe in the clergijs side and in the lay parties side iugis louzer and hizer up into the hizest, that if the louzer iuge procede not riztli, that the parti iugid amys of him mai compleyne to the hizer iuge; and so eftsoone fro the hizer, if nede be, into tyme to come to the hizest; and if he there at the presence of the hizest iuge suffre wrong, take he it aworth in pacience as a thing irremediable bi man, and God schal therfore him quyte.

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

The ii¿. trouthe is this: Mouable and vnmouable temporal godis mowen be zouun not oonli to oon persoon in the firste maner of the ii¿. trouthe, and forto not desende further bi the same þeuynng into the successouris of the same persoon; but also mouable and vnmouable temporal godis nowen be zouun in the firste maner of the ii¿. trouthe to a man and to hisse successouris perpetueli, that not oonli he but that he and alle his successouris be foundun and holpun therbi forto do, wirche, and execute sum office or deede, as withoute which thei my¿ten not do, wirche, or execute the same deede, or at the leest not so weel do, wirche, or execute the same deede. This trouthe
The fourth truth. Payments of the second kind may be withheld, when the work for which they are made is not performed.

The fifth truth. Payments of the first kind, made to any one man and terminating with him, may not be withheld, though the work which they were designed to aid be not done. For the payment must go before the work, and if the receiver admit his obligation to perform it, he cannot justly be dispossessed of the payment, even though it be morally certain that he never will perform it. The contrary doctrine would give occasion to withhold all such payments, and would introduce evils and wrongs innumerable.

is also so open that he nedith no proof, but if it be this: Ech gouernance is doable ynow azen which is no lett founde, neither bi resoun, neither bi Hol Scripture, neither bi eny other allowable wey.

The iiiij. trouthe is this: Whanne money or other temporal good mouable or vmovable is to be paiied in the ij. maner of the ij. trouthe, it may justli be restreyned and azen holde fro paiyng, in caas that the deede be not do for whos performyng the same money is to be paiied and oun. Forwhi thilk monie is to be paiied as reward and meede to the receyuer for the doing or laboring aboute the same deede, and a reward or meede folowith aftir the deede for which he is reward or meede.

The vij. trouthe is this: Whanne eny such temporal good movable or vmouable is oun in the first maner of the ij. trouthe to eny oon persoon and not to hisse successouris, and is to be paiied in the same first maner to the same oon persoon as bi vertu and strengthe of the same now seid mea in the first maner of the ij. trouthe, thilk good mai not justli be restreyned and be azen holde fro payment to the same persoon, thou the deede schal not be doon and performed into which deede to be doon the same good was to the same persoon so in the first maner of the ij. trouthe oun; namelich if it be not vvtrilri certein that the receyuer schal not performe the same seid deede. Forwhi the zifte of the good to the receyuer gooth bfore the deede, into which deede the receyuer is therbi bounde; and in lijk maner the payment of the same good to the receyuer ouzte go bfore the same seid deede therbi to be doon, bi as myche as thilk payment is the fynding and the helping in expenss and in othere necessaries getting to the receyuer into the same deede therbi folowingli to be doon or the better to be doon. And therfore, if the receyuer wolde knouleche that he wolde and schal per-
forme the deede into which he is thus bounde bi the 
ʒifte before maad and the paiement to be paied before 
to him as into his fynding into the same seid deede, 
thouʒ it be knowe that the receuyer schal not per-
forme the deede, ther is no iust wey forto therfore 
withdrawe and withholde thilk payment fro him. 
Also open ynowʒ it is, that for¹ the vndoing of a 
deede, which in dew ordre and processe ouʒte folewe 
a payment and be doon bi vertu and strengthe of 
the same payment, mai not be a cause wherbi the 
same payment schulde not be paiied but be restreyned 
fro payment; namelich if he, to whom it schulde be 
paiied, wole not knouleche that he wole leue the same 
deede vnDOon. Forwhi ellis colour myʒte be take 
for-to lette and restreyne and wronge every payment in 
the world which is to be doon in the first maner of 
the iї. trouthe, or in caas of the iї. parti of the viї. 
trouthe after folewing. Forwhi ech paier myʒte bere 
an hond to the receyuer, that the receyuer wolde not 
performe iustly the deede into which the payment 
schulde serue. And so her of and herbi schulden in-
umerable grete debatis and strijfsis, wrongsis, and mys-
chefis rise and continue. Wherfore this vё. trouthe is 
to be holde as firme² and stable.

The viї. trouthe is this: If mouable or vnmouable 
godis żouun and dew to be paied to eny oon persoon 
without successouris in the first maner of the iї. 
trouthe, (that is to seie, before the deede into which 
he is bounde bi strengthe of the bifoie mad to him 
ʒifft and payment,) mai not iustli be take fro and be 
azenholde fro the seid man, thouʒ the seid deede be of 
him left vnDOon, (as it is now bifoie schewid in the vё. 
trouthe,) miche rather this is trewe,—whanne movable 
or vnmoviable godis ben żouun and dew to be paied

¹ Perhaps for should be cancelled. | ² as for firme, MS. (first hand).
to a person and to his successors perpetually, that each of them therby and thereby with perform a certain assignable deed,—that, thou this man which now lieth performeth not the deed for his while, this movable good, (as cuppe or chalice, mytir, bacul,) or unmovable good, (as hous, feeld, wode,) may not justly be taken from him and his successors. For why not only he him self may it lette bi the reclaime now in the v°. trouthe sett which he may make for him self, but also he may it lette bi lījk reclayme which he may and oughte make for his successors and in the name and stide of alle and of each of his successors. Also sithen his successors be not yet found in wijte or defaute, wrong were done to hem if this good shulde be take so awaye fro this man that therwith to gider and at oonis it were take awaye from hem. But so it is, that this man may not oonis or at any time be putt out of riȝt and of possession of this seid mouable or unmovable good, him abiding in the same dignite, state, or office, but that bothe he and alle his successors be theryn, therwith, and therby excludid for ever, in lasse thanne the same good be zooun ażen to hem of the newe. Wherfore this man may not justly be vnriȝtid and vnpossessed, that is to seie, be putt out of riȝt and out of possession of the seid mouable or vn-movable good; thou this he may not performe the deed into which this good is so zooun, and so to be paiéd is an helping meene or a fynding.

1 Probably is should be cancelled.
xvij. CHAPITRE.

THE viij. trouthe is this: Alle bischopis and other preestis and louer clerkis endewid for hem and her successoris bi mouable godis, (as chalicis, vestimentis, bokis,) and bi vnmouable godis, (as housis, feeldis, and free rentis going out of feeldis or of housis) and bi riʒtis to aske and haue tithis and offeringis, grauntid and ouun to hem and to her successoris, stonden not in caas of the ijª. partie of the ijª. trouthe; but thei stonden in caas of the first parti of the ijª. trouthe, and in caas of the vijª. trouthe. Forwhi the blisse of heuen and the thank of God and his rewarding is al that is to be abide aftir and to be awaitid after in wey of reward and meede of ech bishop, preest, and clerk for ech werk and deede of his dignite, ordre, or office doing and executing; and therfore no good mouable or vnmouable is ouun or paiid to hem as for reward and meede of her officis doing and performyng. In knouleching of which thing, whanne a persoon is mad first clerk and takith his firste corown for to be therbi oon of the clergie, he seith and protestith openli thus: “The Lord is the "part of myn heritage and of my labour and traueil into which y entre. Thou, Lord, art he which schalt "zelde myn heritage to me,”¹ that is to seie, as for reward of my labour into which y now entre; and so the first party of this vijª. trouthe is sufficiently opened for trewe. The ijª. party of this vijª. trouthe is witenessid bi Poul iª. Cor. ixª. c. bi long processe and

¹ “Modus faciendi tonsuras vel coronas primas et ordinandi clericos genufectentes coram episcopo hoc modo. Sit nomen Domini benedictum, &c.” (Then follows a prayer and a psalm). “Hic quilibet ordi-
bi an ensample of oxen threisching or treding out corn of the strawe and chaaf in a floor, and bi Poul i. Thim. v c. ć.

Neuertheles thouž this present vij. trouthe muste needis be holden^1 for open resoun which myżte be broużt therto and for textis of Scripture, (summe now before alleggid, and summe after soone in this present chapiter to be rehercid,) zit it myżte seme that azens this present vij. trouthe Crist him sif spekith and meeneth, Luk x c. ċ, where he seide to hise disciplis thus: Go ze: lo, y sende zou as lambren among volues; therfore nile ze bere a sachel neither scrippe neither schoon, and grete ze no man bi the wey. Into what houts that ze entren, first seie ze, Pees to this hous; and if a sone of pees be there, zoure pees schal reste on him; but if noon, it schal turne azen to zou: and dwelle ze in the same hous, eting and drinking tho thingis whiche ben at hem; for a werkman^2 is worthi his hire. Lo hou in these wordis, "a werkman is worthi his meede," Crist clepid it which prechouris and prelatis schulde take into her fynding to be meede or reward of her preching, which is a deede of cure doing. And in lijk maner, i c. Thim. v c. ċ, bi like and the same wordis Poul clepith the fynding of prechouris her mede or reward. Wherfore it wolde seme that the ij c. partie of this present vij. trouthe is not to be holde as for trewe; but it wolde seme that the zifte of temporal godis mad to preestis is in the ij c. parti of the firste trouthe sett bifoere in the xvi c. chapiter; and therfore tho temporal godis mowen be withdrawe, if preestis performe not sufficienlî the deedis of her cure. But zit notwithstanding these ij. now laste rehercid textis, (oon of Crist, Luk x c. ċ,

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1 *beholden*, MS.  
2 Perhaps *werk man*, MS. (here and below), but?
and the other of Poul, i.e. Thim. v. c., the vij. trouthe is to be holde thoruz hise bothe before seid parties. And for dew understonding of Crist and of Poul in the iij., now laste rehercic textis it is to wite that this word meede or reward mai be take propirli in his dewist and verriest maner of significacioun and bitokenyng, and he may be take vnpropirly out of his dewist and verriest maner of significying and bitokenyng, as ful manye othere wordis in Holi Scripture, and eke out of Holi Scripture, ben woned to be take. Thanne further, if this word meede or reward be take in his dewist and propir maner of significying, certis he bitokeneth a thing which is to be ʒoun or paid for a werk before doon, and is thanne first dew to be ʒoun or paied whanne the werk is doon and eendid, for which the same thing is to be ʒoun or paied, and in this maner Holi Scripture spekith of meede, Math. xxv. c., where the lord of the vyner in the eende of the day and of the werk doon in his vyner, seide to his procuteur thus, Clepe thou the werkmen, and ʒeeld to hem her meede, et cetera; not withstonding that perauenture biforn in the dai thei hadden her sufficient fynding, as in mete and drinke, forto so wirche into the eende of the day. And also in this maner God spake of meede and reward to Abraham, Gen. xv. c., thus: I am thi defender and thi meede or reward, which is hugeli greet: Also in this maner it is writun, Sapience, v. c.: Forsothe riziful men schulen lyue for ever and her meede or reward\(^1\) is at the Lord. Also, Apocalips xxij. c., God seith thus: Lo y come soone, and my reward or meede is with me fortō ʒeeld to ech after hise werkis, et cetera. Certis in these iiiij. now biforn going textis and in manye mo than othere xl. conteyned in Holi Scripture,

\(^1\) reward, MS.
(as a man mai se bi The Concordaunce\(^1\) in this word *merces* in Latyn, *meede* in Englishe,) this word *meede* is take forto signifie and bitokene a thing *ouun* in the maner and for cause now seid; and this maner taking this word *meede* is his\(^2\) propre and dew maner of taking, as al experience and famose vce according with so manye placis of Holi Scripture wolen conferme the same.

In an other maner this word *meede* or *reward* is takun vnpropirli and out of his dewist signifying and bitokenyng; and this word *meede* or *reward* thus takun signifieth al oon with this word *fynding,* forto speke of such *fynding* as is mynystring of costis and expensis and othere necessarie or profitable thingis into that a certeyn deede be doon and executid. And sotheli in this vnpropre maner of taking *reward* or *meede* it is not spokun, as y weene, in al Scripture saue in the iij. textis biffore sett in the obieccioun, of whiche textis oon is of Crist, Luk x. \(c.\), and the other is of Poul, i\(^e\). Thim. \(v.\) \(c.\). In whiche bothe textis *meede* or *reward* is takun not propirli, as it is of meede spokun in the iij. partie of the iij. trouthe biffore in the xvij. chapiter of this present iij. partie, but vnpropirli for *fynding,* of which it is spokun biffore in the first partie of the secunde trouthe in the xvij. chapiter of this present iij. partie.

And that this answere is not feyned, but that he is trewe in this now laste partie may be proued. Forwhi ellis both Crist and Poul hadden meened a\(\text{e}ns\) open resoun; for open it is, that it, wherof thei spoken in thoe textis, is *fynding* to the precher into the deede of preching to be doon aftir the recexyuyn of the

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

\(^2\) This is added by a later hand.
same finding. Also ellis Crist in the alleggid x\textsuperscript{e}. chapter of Luk schulde haue meened azens him self in the other now alleggid placis, that he with his blis schal be the reward and meede of ech good vertuose deede; and Poul also in his alleggid text, i\textsuperscript{e}. Thim.\textsuperscript{1} v\textsuperscript{e}. c. schulde ellis haue meened azens the now other seid spechis of God and of Crist; and also euer either of hem bothe schulden ellis haue meened in thilk ij. placis azens mo than l. othere placis of Holi Scripture, and azens the famous speche and meenynge of al the world fro the bigynning of the world hider to. And therfore myn answere now mad forto thus, as now is seid, zeue dew meenynge to the text of Crist, Luk x\textsuperscript{e}. c., and to the text of Poul, i\textsuperscript{e}. Thim.\textsuperscript{1} v\textsuperscript{e}. c., is not feyned and lacking his sufficient colour and ground, but is eyuentli ynow trewe.

The viij\textsuperscript{e}. trouthe is this: If the lay peple \textit{zaue} at eny tyme to her curatis and to the successouris of her curatis perpetuali this ri\textit{zt} forto clayme, aske, and haue zeerli certein offringis to be doon and tithis going out fro her wynnyngis and renewyngis, as fyndingis of the same curatis and successouris into deedis of her cure to be doon, thilk ri\textit{zt} so \textit{zouun} to the seid curatis and her successouris is lijk to the ri\textit{zt} which my\textit{zte} be \textit{zouun} to the same curatis or to othere curatis and her successouris forto cleyme, aske, and haue zeerly a free rente of money going out fro certeyn housis or londis, as a fynding to the same curatis forto do the deedis of her cure. And that the paraschens so, as is now before seid, \textit{zaue}, it my\textit{zte} seme weel herbi. For ellis it wolde folewe that persons and vikers, lyuyng oonli bi tithis and offringis, hadden no benefice; sithen a benefice is no thing ellis than a ri\textit{zt} forto cleyme, aske, and haue certein fruytis or sum othir avail into his sufficient fynding forto do the deedis of his cure; for the benefice mai

\textsuperscript{1} Cor., MS. (twice).
not be seid to be the hous, neither the bodili chirche, neither the peple, neither the wijde cuntre of the parish; for ech of these soortis now rehercid, except the laste, ben chaungid happili every zeer; and the laste soort schulde rather be the benefice to the peple of the parish than to him. And therfore a benefice is no thing ellis than what is now seid to be, that is to seie, a riȝt forto aske, receyue, and haue certyn fruytis or sum othir avail into his fynding forto do summe deedis of sum certyn office. Wherof foulewhit this present viij\textsuperscript{e}. trouthe to be firme and stable for a trouthe.

Also thus: It is to be seid that summe temporal goodis weren zounn to preestis being curatis into her lijfhode in the first maner of the ij\textsuperscript{e}. trouthe, and that bi cause of Cristis speche, Luk x\textsuperscript{e}. c., in long proces, wheryn he seith, The werkman is worthi his fynding, and bi cause of Poulis speche, i\textsuperscript{e}. Thim. v\textsuperscript{e}. c. and i\textsuperscript{e}. Cor. ix\textsuperscript{e}. c., bi long proces. And furthermore, sithen it was doon so aftir ward, that the maner of vncertyn zeuung at menny deuocioun and plesaunce to preestis was chaungid into a certynte of tithis and of offring in certyn tymes, as open deede therupon schewith, and as y haue proued in The spreding of the iiiij. tablis, and that for avoiding of perel and yuel, which ellis myȝte and wolde haue falle, if paraschens schulde haue be left in her owne fredom for to haue zounn or not zounn eny thing to her curat, or how miche or how litle to hem it schulde haue likid; it muste be trowid that for avoiding of lijk perel and lijk yuel it was doon, that the curat schulde be stabili endewid bi the seid tithis and offringis, so that it schulde be a ful riȝt zounn to him forto hem aske rere haue tho tithis and offringis and othere like paymentis, like to the riȝt of a free rente or a lyuerey going out of an abbey or citee or an othir comunalte. Which perel and yuel wolde be this, that ellis, if such stable and fix endewing were not maad to the curat, hise
paraschenys myʒten and wolden him trouble with querelis, and theryn withdrawe his fynding, as ofte as he wolde bi doing of his dew cure offende hem. And certis in such aventure it were rather to truste to the conscience and discretion of him which is in state of a reuler, than to the conscience of hem whiche ben in the state of hem that ben to be reulid. And therfore nedis cost it was doon, that the curat was stabili endewid bi suche tithis and offringis and othere suche lijk paymentis; or it ouʒte haue be so doon, if good reule hadde be seen; and therfore it is to be take now in fulfilling what was thanne left, as thouʒ it had be thanne so doon.

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

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¹ Perhaps we should read but if, ² endewewin, MS. but see Glossary.
Moreover it is unwise that the livelihood of rulers should depend on the caprice of those whom they rule.

The ninth truth. Parishioners having cause of complaint against clerks ought to bring them before an ecclesiastical court.

The ixth. truthe is this: Alle the peple of the lay party, which wolden compleyne or holde hem wrongid of preestis or other clerkis for the deedis not doon bi tho preestis or clerkis, into whiche deedis to be doon tho preestis and clerkis receyueden her fynding of the same peple in lay party, stoonden in caas of the firste truthe, as it is open ynowt to se; and therefor thei mowe not eny punysching or eny re-streyne sette to preestis or clerkis for the vndoing of so doon, or ouzte haue be so doon. And so for continuance of it what was doon, or for continuance of it which hath be so weel suffrid and allowid, as thouz it had be so ordeyned and doon, and ouzte be now so ordeyned to be doon, (ne were that alle wijse men taken it as for doon, or as thouz it had be doon,) it is to be holde that the louzzer curatis, as persouns and vikers of paraschenis, ben stabili endewid in her rizt forto aske and haue tithis and offringis and othere paymentis, how stabili a perpetual chauntry preest is endewid; so that his rizt and benefice of lijflode hangith not upon the beneuolence of his paraschen.

And certis ferther forto seie, it were neuere wijjs policie and reule, that the reulers lijflode schulde hange upon her wittis and willis, whiche schulden be bi him reulid or conceilid or detectid; and that bothe or it is to presume, that for the more parti her wittis and willis schulden be infirmer than ben hise, and also for freelnes thei wolden grucche ofter than thei schulden azens hise correpcious and reulingis, as experience ofte in suche maters schewith. And therfore this present viijth. truthe and it what he presupposith is to be holde for trewe, and namelich to be vsid as for trewe; thouz special writingis of eldist ordinauncis of men in the Newe Testament kun not be founde, that so it was in eny tyme doon.
the deedis of cure, but the lay peple ouȝt to com-
pleyne hem to the iugis of the preestis and clerkis
so trespacing and wronging, and proue her complaint
to be trewe, and the other partî ouȝte be callid into
answere forto wite whether thei kûnnen excuse hem
or no; and if the preestis and clerkis ben founde in
the default, than first the iugis ouȝt to do therto
dew and iust remedie. Forwhi, but if remedie of this
wronging schulde be do in this wey, ellis no wey
were forto make remedie to this wronging; sithen
thilk remediyng muste outhir be doon bi hem that
ben wrongid, which is âgens the firste trouthe, or bi
othere persones ordeyned for to be ther yn iugis;
and but if the bothe parties schulden be herd at
fulle leysers, oon for to accuse, the other forto defende,
ellis unsufferable myscheuys of hasty domes wolde
ofte falle. And therfore this ix°. trouthe is algatis to
be holde.

The x°. trouthe is this: The remedie which is iust and
dew to be sett upon preestis and clerkis, trespacing
and wronging the lay peple in caas of the
ix°. trouthe, muste needis be othere punyschingis than
putting tho preestis and clerkis out of her possessioun
had upon her endewingis and fyndingis,¹ before seid
in the vj°., vij°., and viij°. trouthis, hem abiding stille
in her afore had dignitees or officis. For whi, if these
preestis and clerkis thus trespacing schulden or myȝt
e justli be punischid bi the seid putting out of riȝt and
possessioun, hem abiding stille in her dignitees or officis,
this deede and processe of punysching schulde be mad and doon âgens the bifore going here v°. and
vij°. trouthis, as folèwith weel bi strengthe of the vj°.
trouthe; and wrong schulde be doon in thilk pun-
ysching to the successouris of tho preestis and clerkis

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

And therfore folowith her of the xij. trouthe: That the ingis of these now seid preestis and clerkis, thus trespacing and wronging, ouȝte punysche tho preestis and clerkis bi payment of money, or bi open schame and peyne, or bi remouyng hem fro her had dignitees and officis, so that othere persoones worthi therto be putt yn forto succede to hem and forto continue the riȝt and the possessioun in her owne names and in her successouris names, that the successouris be not oonyjs vnpossessid for the perel and the wrong biforeshett in the xij. trouthe; which perel and wrong schulde ellis bifalle to the seid successouris. And so bi al the processe bigunne biforesh at the xvj. chapter of this iij. partie and continued hidir to it is open that tho ij. opinionis, conclusiounis, and holdingis there in the bigynnyng of the xvj. chapter reherced, ben errouris and vntreuthis, if it what is presupposid to the xij. trouthe be trewe.

xvij. Chapiter.

FURTHERMORE, thowȝ this processe biforeshad fro the bigynnyng of the xvj. chapiter hidir to be sufficient forto schewe the ij. opinionis there reherced to be vntrewe, ȝit into the same purpos more mai be seid thus: In iij. maners a man mai ȝene to an othir man aloone, or to the othir man and to hise successouris,

¹ lyuyng, MS.
or to a counent or comounte and her successouris, movable and vnmovable godis.

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

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

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

zeueth; or if y therazens reclame or proteste for me and hem, that y for me and for hem wole be fre withoute boond or couenaunt for to it fulfille and performe, as whanne that y am at the zeuer present in tyme of his ziift making or in tyme of the ziift to me denouncing, and ziit the zeuer reuokith not the forme of his now seid ziift, y and my successouris mowen reioice the seid thing so to us 3ouun, and we ben not bounde for to fulfille his trust born vp on or toward us.

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

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

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

Neuertheles the seide man mai not be put azens
his wil out of the possessioun of the thing, eer than
bi iugement of the iuge he be therto condempned,
and sufficient compleint and proof is mad that the
zift was so¹ as is now seid maad vndir condicioun to
him and to hisse successouris, and proof therwith is
mad that he hath brokun witingli and wilfulli the
same condicioun; thouz as bi strengthe of cleer con-
science, as soone as he brekith the condicioun, he
fallith fro al riȝt to holde and haue eny lenger the
seid thing to him and hisse successouris so zouun.
And therfore vndir ful miche perel of soule ech such

¹ so is interlineated by a later hand.
Although the right to a maintenance by tithes and offerings was given to the clergy as a help to discharge the duties which they had undertaken to perform, yet the great manors, castles, &c., which were given to bishops, colleges, &c. were, with some few late exceptions, given absolutely in the first manner just mentioned.

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After the deseryuyng of thes iiiij. maners of yeuyngis it is to be considerid, that, (thouz the riȝt and lawe fortto cleyme, aske, and haue tithis and offringis and othere suche smale paymentis was mad or zouun to bishopis and to othere preestis and clerkis in the first maner of the iij. trouthe, declarid bifoire in the xvj. chapitre, as mai be take herbi: It is to be seid that summe temporal godis were zouun to hem in thilk maner, bi cause of Cristis speche, Luk xvi. c., where he seith, The werkman is worthi his fynding, and bi cause of Poulis lijk speche, i. Thim. vi. c., and i. Cor. ix. c.; and noon othere godis kunnem be founde fortto be zouun to bishopis and to othere preestis and clerkis in thilk first maner of the iij. trouthe, saue tithis and offringis and suche othere smale parcellingis of paymentis; and therefor it is to be take that the riȝt fortto aske and haue suche tithis and offringis and suche othere smale godis was zouun to bishopis and to othere preestis and clerkis in the firste maner of the iij. trouthe, the, and therfor in hardir maner than is bifoire tauȝt, proued, and concludid in the x. and xij. trouthis the lay peple mowen not iustli procede aȝens bishopis and othere preestis and clerkis, as fortto make hem lese tho tithis and offringis,) —ȝit it is to be vndirconste and to be take that the grete maners, castellis, and court placis, and the grete lordschipis of barunries and othere suche like, which weren zouun summe to bishopis, summe to archidekenes, summe to deenys, summe to collegis, weren

1 to is interlineated by a later hand.
zouun in the firste of these iiiij. maners now in this present xviiij. chapiter descriued: except oonli tho of whos zeuung it is expressid in the chartour of the zeuung, that thei were zouun in the ij\(^{c}\). maner, or in the iiiij\(^{c}\). maner, or in the iiiij\(^{c}\). maner. Forwhi, no man in eny thing receuyng into zifte ouzte holde him sylf and hise successouris ther yn to be more bounde than he knowith him and hise successouris to be ther yn bounde, and that bothe for eschewing of lesing and of vntrouthe, and for eschewing of grete perelis and disturblauncis and debatis, whiche ellis a\(^{c}\)ens conscience schulden bifalle, and for that iugement is euere to be zouun for fredomys parti, saue into how myche can be schewid sufficientli for bondage; and so it is, that neither bi witnessing in word of hem that herden the forme of the now seid zifis, neither bi the\(^{1}\) cartis or chartouris writun ther upon to bishopis and to othere seid persoones can be had eny sufficient euydence, that tho now laste seid grete and riche castellis and maners weren zouun vndir the iiiij\(^{c}\). maner, or vndir the iiij\(^{c}\). maner, but if it be fewe, and that in late daies, as to collegis vnder hope, trust, and entent, that the maister and the felawis kepe the statutis of the collegis, and as to summe abbeies or monasterijs forto kepe zeerli solempnytees of certeyn obitis. Wherfore it is to be take, that alle these seid endewingis to bishopis and to othere worthi statis in the chirche weren zeue to hem and to her successouris in the firste of the seid iiiij. maners ounli in this present chapiter before discruiued, excepte tho endewingis which now ben seid to be exceptid bi cartis or othere writingis, witnessing other forme of her zeuung.

\(^{1}\) the is interlineated by a later (?) hand.

C C
Chap. XVIII. Confirmacioun to this now concluidid trouthe and conclusion is this, that in the cartis or chartouris, conteyning the formes of zeuyng the seid greet endewing [bi] vnmovable godis (except oonli tho whiche ben now before seid to be exceptid) is noon other forme of zeuyng expressid, than that this man or thilk man or thilk womman zeueth this castel with the purtenauncis, thilk maner with hise feeldis, (and so forth of othere like,) to thilk bishop and hise successouris, or to thilk abbot and couent and to her successouris for euere, into pure and free and perpetual almes. And if this be trewe, (as it wole be founde trewe, if the seid cartis be schewid,) certis thanne folewith needis, that alle tho vnmovable godis so zouun weren zouun oonli in the first of the iiiij. 1 now here rehercid maners. Forwhi if y zene a noble to a poor man and seie to him thus: "I zene to thee "this into very and pure almes," y meene not in tho wordis, that he schulde do ther with myn almes or his owne almes; but y meene, that y in so zeuyng to him do myn almes, and that y make thilk deede of zeuyng myn 2 owne almes, and that y comytte to his wil forto do therwith what him likith. Not with stonding y hope that he wole vertuoseli ful weel spende it. Wherfore bi lijk skile, if lordis or ladies seiden and wroten in this wise: "Y zene to this "bishop or abbot and hise successouris this town or "thilk town or this maner or thilk maner into pure "and perpetual almes," thei meeneden not that the bishop and hise successouris or abbot and couent and her successouris schulden do therwith the very and pure perpetual almes of the zeuers, neither his owne pure and perpetual almes, but that tho lordis and ladies maden thilk her seid zeuyng to be as her pure

1 iiiij., MS.  
2 of myn, MS. (first hand).
and perpetual almes, so that the bishop or the abbot and her successouris receuyng the seid good vndir this forme of zeuyng is free to do therwith what thei wolen, as for eny bound growun to hem bi the zifte so mad to hem; thouz it were so, that the seid lordis and ladies so zeuyng hadden so good opinion upon bischopis and abbotis in tho daies, that thei trowiden algatis that bischopis and abbotis wolden not spende tho ziftis other wise than vertuoseli and weel. But zit what is al this for to make eny bond to the abbot or bischop and her successouris for to spende weel tho ziftis, more than if the same abbot or bischop and her successouris hadden the same ziftis bi heritage or bi biyng or bi wynnyng in waiouring or bi sum other fre maner of geting and receuyng? And so thus miche more as is conteyned in this present xvij°. chapiter lidir to y caste to ouer what is seid biforn in the xvij°. and xvij°. chapitris forto schewe the ij. opinionus to be vntrewe, whiche ben biforn rehercid in the bigynnyng of the xvij°. chapiter.

Forthermore, for more declaracioun to be had in this mater, it is to vndirstonde that a zift mad in the iiiij°. maner now biforn spokun muste needis be dyuers and othir than is the zifte mad in the ij°. or iiiij°. maner. Forwhi, whanne a zifte is mad in the iiiij°. maner, how euer soone the condicioun is not fulfillid, the zifte is voide and cesith, bi cause the condicioun is a parti of the forme of zeuyng; but whanne a zifte is maad vndir entent or hope, thilk entent or hope is not a condicion and a parti of the zeuyng, but it is a circumstaunce of the zeuyng, which is clepid eende or purpos of the zeuer. Forwhi, sithen euery vertuose zift is doon for sum eende, (for no man mai eny deede do avisidli withoute sum eende and entent and purpos therto take, as y haue proued in othire placis,) it wolde ellis folewe needis, that euery zifte maad bi deleyberacioun were a zifte

A gift made under an express condition as a part of the gift, differs from a gift made under trust and intent, which is not a part of the gift.
A gift made under trust, if accepted as such, is a covenant, the non-fulfilment of which by the receiver does not forthwith make the gift void: but such a receiver may be punished for his neglect, or if he persist therein, may eventually be deprived by just judgment.

A gift made under trust, if cause every gift made under deliberacion is made into an end, purpos, [or] entent, hopid and trustid to be doon; and therfore needis it muste be trewe, that a gift under trust and entent mad is not a gift under condicioun made; and so a gift under the iijth maner mad is dyuers needis fro gift

In the firste or iijth or iiijth maner mad.

Also the iiijth maner of gift, which is a couenaut, is a double gift of the principal zeuer and of the receyuer. Forwhi the principal zeuer zeneth a thing or a dede, and the receyuer zeneth azeward, as therto or therfore coupling an other thing or deede; and open it is, that the iiijth maner of gift is not but oon symple gift; and therfore the iiijth maner and the iiijth maner needis ben dyuerc, and not oon and the same. And for as miche as the iiijth maner of zeuyng is not oon symple gift but ij. gifts, of which oon passith fro the principal zeuer into the principal receyuer, and the other passith fro the seid principal receyuer into the seid principal zeuer; therfore in casus of the iiijth zeuyng, aftir that the principal zeuer hath mad execucion and deluyerance of the thing or deede oonum to the principal receyuer, eer than the receyuer make execucion or deluyerance of the thing or deede bi him oonum or namelich bihizte to or for the principal zeuer, if the seid principal receyuer in any tyme wole not performe what he so bihizte, zit he fallith not therbi fro the ript which he hath bi the gift of the principal zeuer mad to him, neithir in that and therbi the gift mad to the receyuer is voide. For whi the gift so mad to him passid into him fulli and hoolli with al the substancee and alle the parties of the same gift, and therfore it muste needis abide, thouz the gift which the receyuer made or bihizte forto

1 a condicioun, MS. (first hand.  2 Possibly we should read a gift.
make be not performed and executid; sithen this ij. 

\[ \text{zifte is not substaunce neither parti of the firste zifte, as it is open; for ellis thei weren not ij. ziftis, but oon zifte, thouz thei be ij. ziftis couplid and cheyned to gidere. But certis up on this recceyuer complieint maï be mad, and he maï be callid into iugement, and whanne it is proved that he hath not performed what he ouzte haue performed bi strengthe of the seid iiij. maner, he maï be therafore punischid; but he maï not of what he hath receyued be depriued, al the while he wole amende and continue what he promisid. Neuertheles if he openli knoulechith, that he wole not performe the biheest mad to the principal zeuer; or ellis, that he ofte and miche failith, after that ofte and miche he hath be iugid and comandid for to amende,}^{1} —so the discrecioun of the iuge is that the seid recceyuer can not frutefulli and conuenientli be punyschid other wise than bi the depriuyng of the \[ \text{zifte mad to him,—certis thanne bi sentence of the iuge he may be mad lese the thing so to him zoun, and not erst, neither other wise. And this remedie now sett here is al what mai be do ažens the vn-trouthe of the receiuer in caas of the iiij. zeuyn. And skile whi al this is trewe may be perceyued weel ynowz of a diligent considerer, waiting weel to ech word which is now biforn here seid. \]

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

Also in this matter of the clergies endowing bi vnmovable godis it is to wite, that in sum tyme\(^1\) and in summe cuntreis, namelich in the celdist tyme of such now seid endewing, vnmovable godis weren ʒouun to the bishop and his clergie and to her successoris in comoun to gidere, even as lijk ʒeuynghath be mad sithen to an abbot and his count and her successouris. For in the oold tyme the bishop and his preestis with hisse other clerkis helden residence in the modir chirche, and alle othere chiris of the dioise weren chapellis oonli therto; and thanne alle tho godis and alle othere movable godis of thilk chirche or comounte weren reulid and expendid bi the hondis or namelich bi the ouer sįt\(^2\) and wil and disposicioun of the bischop. Neuertheles, soone aftir such endewing receyued in this seid maner bi greete plente of ricches, the bishop and his hool chirche of the clergie accordiden to gidere not bi boond but bi freenes of denoscioun forto contynue oonli so long as to hem it schulde like, that her seid so greet and large endewing, whilis it abode in so greet sufficience, schulde be departid into iiĳ. parties; of which the oon the bischop schulde haue forto supporte his honour and hise chargis of gistis and suche othere; an other parti the preestis and othere clerkis schulden haue for her fynding and sustentacioun; and the iiĳ. schulde be bisett vpon reparacion and sustentacion of the bodili chirche and of liįsis and ournamentis and of suche othere thingis; and the iiĳ. partie schulde be delid to poor men into almes;

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\(^1\) sumtyme, MS. \(^2\) bi ouer sįt, MS. (first hand).
thou; in each of these parties al schulde go and passe bi disposicion of the bishop, and thou; in summe cuntreis the departing was mad other wise and 1 into iiij. parties, as a man mai fynde in oold writingis. 2

Furthermore, in othere tymes and in othere cuntrees, or in the same now before spokun cuntrees, but in tyme suceeding to the now before spokun tyme, suche chirchis thus endewid, (that is to seie, considering that the godis weren 3ouun to hem in the firste or ij6. maner before seid in the xvij6. chapiter, and not in the iij6. or iiiij. maner there spokun, and therefore thei myzten bi her comoun asent aliene these same godis fro hem sifl, and myzten make hem to be verrili the propre godis of this man or of thilk man,) tooken avise to gidere and departiden these godis, and zauen oon parti to the bishop forto be as in propre his good and hise successouris with oyte eny other yn partyners; and in lijk maner thei zauen an othir parti to the deen and hise successouris in propirte of lordschip; and an other parti to the archideken and hise successouris in propirte of lordschip; and so forth to othere. And thus tho godis, which waren before comoun, weren mad propre bi hem which hadden therto sufficient auctorite and power; thou; after in othere tymes summe lordis zauen certein possessiouns to the bishop and to hise successouris oonli, and sum othere zauen to the clerkis and preestis of the queer and to her successouris oonli, as the writingis of tho 3euyngis beren open witnes. Certis this consideracioun now seid in this present chapiter schal do greet eese to reders in the Summe of Gracion, or in the oold book maad of popis Decretalis, and of decrees mad in general councelis and in provincial

1 and is interlineated in a later hand.
2 For the ancient authorities on this subject, see Bingham's Antig. Chr. Ch., book v. c. 6.
councilis of divers trees. Forwhi summe chapters, whiche a man schal rede in tho bokeis, spoken of the maner had in oon and for oon of the now biforn discoyued tymes; and summe othere chapters spoken of the maner had in an other and for the same othir of the now biforn discoyued tymes; summe spoken of the maner had in oon and for oon prouynce or cuntre; and sum spoken of the maner had in an other and for the other of the now biforn descriued prouynceis or cuntrees. And therefore the chapters ben not betwixe hem silf repugnant, thow thei schulen so seme to be, if this which is now biforn [seid] in this present chapter be not considerid; riht as othere chapters in Gracianys Summe and in The book of Decretalis, (of whiche chapters summe spoken that "clerkis schulden " not make testament of her chirchis godis," and summe spoken that "thei mowen make testament of the " chirches godis,") ben to be vndirstonde aftir the tymes and cuntrees, in whiche and for whiche thei weren made; and thei alle ben not to be take for ech tyme and ech cuntre. And, if this be considerid, the chapters schulen be seen forto not repugne bitwixe hem silf. And therfore, riht as whanne and where it was ordeyned that clerkis schulden not make testament of the chirchis godis, thanne and there it was not leefull hem forto make any such testament; so whanne and where the contrarie was ordeyned, or the other now seid ordinaunce was renouked, or bi eny inst wey he ceesid, clerkis mycten weel ynow; saaffi in conscience make testament of her chirchis godis, whiche camen to hem bi riht of her tyme.¹

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

¹ See Gratian. Decret. pars. i. caus. x. and caus. xii. throughout; also Greg. Decretal. lib. iii. tit. xxvi.
oon is, for that thei ben hise bi riȝt which he hath in hem, or bi riȝt which he hath into hem; an other is, for that it is semeli and conenient that the godis be ȝouun to him. Ensaumle of these ij. maners is this: If y be riche and haue wunne more good than is ne-
cessarie to me my silf and to myne, al this good is neuer the lasse myn, and no parti of this good is eny other mannys good in the first now seid maner, which is very and propre. Neuertheles, bi cause it is con-
enient and semeli and a counsell or a bidding of God that my good, being ouerplus to the neede of me
and of myne, y schulde ȝeue to poor men into almes, therfore in an vnpropre maner of speche, which is the ij. now seid maner, these godis of myne being so ouer plus mowen be seid the godis of poor men, eer thei be ȝouun to poor men, and eer thei be mad verili and propirli to speke the godis of poor men in the firste maner now here bifo re sett and seid. And so in this secunde maner of vnpropre speking is the long processe of Seint Bernard to be vndirstonde, which is sett in The iiiij. book of flouris, the iiiij. chapter in the cende, and in the v. chapter there in the bigyn-
yng, where he seith thus: What ever thing comyng to thee bi riȝt of the auctir thou takist over thi necesarier feding and thi symple clothing, it is not thin, it is raweyn, it is sacrilegi,1 that is to seie thefte of holi good.—For to not ȝeue to poor men the godis of poor men is ouen synne with sacrilegie. Certeinli the ricchessi of chirchis ben patrimonyes of poor men, and therfore what ever thing the mynystris ther of, (whiche ben despensatours ther of, and not lordis or possessouris ther of,) taken to hem silf over liȝfode and clothing, thei taken fro poor men with

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1 "Denique quicquid prater ne-
cessarium victum ac simplicem ves-
titum de altario retines, tuum non est; rapina est, sacrilegium est." S. Bernard. Epist. 2. (Op. tom. 1. p. 120. Ed. Par. 1839.)
Thus miche and more of this mater Bernard seith there. But y seie, Certis if Bernard in these wordis there writun be not vndirstonde in this now seid secunde maner or in sum other lîk maner dywers fro the firste seid maner, which is propre maner of speche in this mater, ellis it is to be seid that Bernard in thilk seiyng failid.

Also manye processis of holi men, whiche thei writun in this mater, ben to be take thus, that thei so wroten in wey of counselling and in wey of exorting, as thei wolden that it were and as thei wolden that men wolde do, and not that thei wroten in wey of diffynyng that it ouste needis be so doon. And therefore riʒt weel waer ouste reders be, whanne thei reden in oold mennys writun, that thei cleue not ouer soone thereto, into tyme thei han reducید, resolved, and brougt the conclusiouns whiche thei there reden, in to the propre principlis and groundis of theo conclusiouns, of whiche and bi whiche principlis and groundis tho same conclusiouns muste take her trouthis, if tho conclusiouns eny trouthe haue in hem. For certis noon of the conclusions, whiche euer holi men wroten, takith his trouthe herbi and herfore, for that thei wroten thilk conclusioun; but ech conclusioun takith his trouthe of and fro and bi his ground and principil, fro and out of which he descendith in formal argument, thouʒ no writer in the world hadde euer ther of write eny word, or schulde in tyme to come

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ex Bernard, (inter S. Bernard. Op. tom. ii. p. 612.) The Flores Bernardi, to which Pecock refers, are merely collections of extracts from his works, genuine and spurious, first made apparently by William of Tournay. See the Benedictine editor's remarks.
write eny word; as that ech conclusioun of holi feith, (that is to seie, into whos syndyng and leernyng mannyng resoun [mai come] withoute therto mad reuelacioun or assercioun fro God) be founde groundid in Holi Scripture; and ech conclusioun, in to whos syndyng and leernyng mannyng resoun withoute the seid reuelacioun and assercioun and withoute assercioun of eny other creature (as oonli therof teller, asserer, or wittnesser,) may come to, is to be founde groundid in philosophie, and in therof principlis so open that no resoun mai azens hem seie nay. And furthermore, that it is noon inconuenience forto holde that oolde writers and holi writers and writers clepid "Holi Doctouris" faileden sum while in her writingis, schal be open now; in the book clepid The iust apprising of Doctouris, and sum what in the book clepid The iust apprising of Holi Scripture. And if thilk doctor Henric, which is clepid "The Solempne Doctor," hadde blessid him sifl fro this now seid perel, he and hise fellowers hadden not falle into this dotage, forto seie and holde stifly, that pralatis of the chirche in the clergie ben not very lordis of the vnumouable goodis whiche ben zounun or bitake to hem, but thei ben fruyte vsers of tho godis haung theryth therwith power to dispense in almes al that is ouer it that is to be take into her nede. Certis y mai wel seie that this opinion is a dotage. For y woot not where yn a man schulde be seid more to dote than to holde azens the playn

1 Henricus Goethals taught theology in the Sorbonne, in the latter part of the thirteenth century, "tanta cum laude, ut totius academis Parisiensis suffragio Doctor Solennis appellari meritit." Cave, Hist. Lit. s. v.

2 feloeis (?), MS. (firsthand).

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

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CHAP. XIX.

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FORME of the charters, bi whiche the possessiouns of the chirche ben zoun to prelatis and to clerkis and to her successouris forto be her owne in very lordschip; and so whether thei in so holding doten, or ellis that y in my now zoun doctrine erre, lete the writings and the chartours of the donatouris or of the zeuers be iugis, for in this mater noon othere thingis or per-
soones mowen be so sure theryn iugis.

Neuertheles thou^z y feele thus, that the clergie hath very lordschip upon the vnmovable godis zoun to hem, and also upon the offringis and tithis zoun to hem, so ferforth that as with thingis being verili heris thei mowen ther with do what thei wolen, as for eny lak or defaut of power and of lordschip hauyng ther upon, as ferforth as thei myztten if thei hadden wonne the same godis with labour of hond or with craft, or had-
den had the godis bi successioun of heritage; (forwhi in euer either caas thei ben like very lordis of the godis;) zit y feele not thus, that the clerkis ben free therbi forto expende tho godis in eny point azens rizt doom of resoun in pride or in glotenye or in leccherie or in waast, and ben not worthi blame of God; forwhi no temporal lord or louzer man, hauyng more plente of good than is necessarie to the nede of him silf and of his, is so fre; sithen al, what euer is doon azens resoun, is more1 moral vice and synne; and therfore in caas of such vreasonable expensi doon bi clerkis and bi the laife, y holde and feele that miche more the clerkis synnen in so expending than the lay persoones in lijk maner expending synnen, and that for circumstaunce of the kunnyng in clerkis, and for this circumstance that thei ouztten be ensaumpers of moral vertues to the lay partie. And this is the hardest point of greet perel, which y can bringe azens clerkis spending amys the goodis zoun to hem, if y

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

Furthermore it is to wite, that oon clerk, (but veri
to seie oon heretik,) tempereth the firste opiionioun re-
hercid biforme in the bigynnyng of the xvij. chapter, and seith in this maner, that if the clergie mys vse habituali or customabili his vnmovable endeweing, the clergie may leefulli and ouzte be dispoilid of thilk endeweing bi the temporal lordis, and ellis not. But that this seiyng is vnskilful may be schewid thus: How euer habituali or customabili y trespace azen the king, what schal this hurte myn heir which no
ting trespacith to the king, but is a ful louyng and a trewe servaunt to the king? Or how euer habi-
tuali or customabili I trespace now to the king or to God bi myn vnmovable or movable godis, whi schulen mi children not zit bigeten suffre therbi eny losse of good to hem dew, whiche not zit trespacec neither habituali neither actuali? Or in caas that certeyn godis be zouen to me and to othere iiiij. felawis in comoun, if y trespace to the king or to God habituali or customabili, what resoun were it that thei not zit so trespacing schulden be dispoilid of thilk hool same good? Wherfore if y be a bischop and mys vse ha-
bituali or customabili myn vnmovable possessiouns,

1 Pecock here refers to Wiclif, who affirms that in “many caas suiets may lefully withstond tithes by God’s law and man’s also;” (Of Clerks possessioners, MS. c. 25); and that “the curates ben more cursed of God for withdrawing of tiching in word and deed in good ensam-
ple, than the suiets or people in withdrawing tithes and offerings, when they don not well their gostly-
office.” (Of the Office of Curates, MS. c. 5.) Both these citations are taken from Lewis’ Life of Wicliff, p. 121.

2 Perhaps an error of the copyist for mi.
and thou; an hundrid of my predecessouris han mys vsid like wise, what riȝt were this that an ynncent, ȝhe, many innocentis comyng affir me, to whom these godis ben ȝouun as weel as to me, and whiche schulden weel vs the same godis, schulden be de-

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Chap. XIX.

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mai be take therbi that alle my successouris schulen be in lijk maner habituiali or customabili mys vsers.

Also azens the seid opiunioun may be argued thus:

If the seid opiunioun be trewe, thanne sithen the endewing of princis is mad to hem for that thei schulden weel vse hem in spending hem vertuoseli aboute the good temporal reuling of her pepls, (namelich where that princis ben endewid bi the comounte,) it wolde folewe, if princis weren customabili mys vsers of tho godis, that the comoun peple schulden take fro hem tho godis hem abiding in her statis of princehode.

And if this schulde be doon, manye mysheefis wolden therof folewe. Wherfore the seid opiunioun is not to be holde no more for the seid habituacioun and custom, than if the mys vee be withoute the seid habituacioun or custom; for in euer either caas lijk wrong schulde be doon to the successouris. And open it is, that of what euer gouernaunce or deede folewith and cometh bi his strengthe vnriʒt or wrong, thilk deede or gouernaunce in him silf is vnriʒt and wrong; and so thilk opiunioun taken upon the seid habituacioun was take childeli and lewidli.

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

The First Chapitre.

The various degrees and ranks among the clergy is the third point complained of.
The complainers would have no other ranks in the clergy except those of priests and deacons; and they think government by bishops, archbishops, patriarchs, and a pope antichristian.

The iiiij. principal gouernaunce or point to be tretid in this iiiij. principal partie, for which gouernaunce summe of the lay peple vniustli and vnworthili blamen and vndirnymen the clergie, is this: In the clergie ben dyuerse statis and degrees of ouerte and netherte; as that aboue manye preestis soortid to gidere in to oon cuntrie or diocese is oon bischoj forto ouer se and attende that alle tho preestis lyue and do as it longith to hem bi her preesthode, and forto iuge querelis and pleintis and causis and struyes, if eny such rise among summe of tho preestis, and forto redresse the wrongis whiche preestis doon to her parischenys or ministris, if thei eny such doon; and aboue manie bischopis of a larger cuntrie or of a prouynce is oon archibishop for to in lijk maner ouer se and attende that tho bischopis lyue and do as it longith to hem bi her bischophode, and for to iuge querelis and pleintis and debatis, if eny suche arise among tho bischopis, and forto redresse the wrongis whiche tho bischopis doon to her preestis, if thei eny such doon; and in lijk maner aboue manye archibishopis is oon patriarch forto ouer se and reule and amende the gouernancis of tho archibishopis; and aboue manie and alle patriarchis is oon pope forto ouerse and reule and amende the gouernaucis of patriarchis, and forto redresse wrongis doon to eny persoon in the clergie bi eny other persoon in the clergie, if ther upon to him be mad compleint that the netherer iugis wolen not do to him riȝt. Al this now hercied gouernaunce and policie in the clergie summe
of the lay peple deemen and seien to be nauzt, and
that it is brouzt yn bi the deuel and anticrist; so
that thei wolen alle preestis to be in oon degre, and
noon of hem be aboue other of hem, and thei wolen
that vndir preestis be dekenys, and no mo ordris,
statis, or degrees in the clergie at al. And bi cause
that suche bifoire rehercid statis and degrees aboue
preestis ben in the clergie, thei bacbiten and detracten
the clergie, cleping the hiże pope anticrist and cleping
alle the othere louter rehercid statis aboue preestis the
anticristis lymes or membris.

But that this bering an hond upon the clergie and
that this blamyng doon to the clergie is vniust and
vntrewe, y schal proue in this present iiiij. parti bi
fyue conclusiouns, of which the first is this: Holi
Scripture weerneth not and lettith not the now re-
hercid iiiij. principal gouernaunce. That this conclu-
sioun is trewe y proue thus: If any text of Scripture
schulde lette and weerne the seid iiiij. principal go-
uenance, it schulde be oon of these textis whiche
schulen now suyngli be tretid in this present chapiter.
But so it is, that noon of hem so werneth and lettith,
as anoon suyngli schal be schewid. Wherfore Holi
Scripture lettith not and werneth not the seid iiiij.
principal gouernaunce.

Ažens the seid iiiij. gouernaunce mai be argued bi
textis of Holi Scripture in the Newe Testament, whiche
sownen sumwhat (thouž litle) ažens the seid iiiij. go-

1 Wiclif is the fountain-head of this opinion: "Unam audacter as-
sero, quod in primitiva ecclesia vel
tempore Pauli suffecerunt duo or-
dines clericorum, sacerdos atque diaconus. Similiter dic
quod tempore Pauli fuit idem pres-
byter atque episcopus . . . .
Tunc enim adinventa non fuit dis-
tinctio papæ et cardinalium, patri-
archarum et archiepiscoporum, epi-

2 Thus Oldcastle, according to
Capgrave, (Chron. p. 306.) said.
"The pope is antechrist; bischoppis
be his membris, and freres be his
tayl."
Chap. I.

Uernaunce, of whiche textis tweyne ben these. It is writun, Math. xxiiij. ē., thus: Nilze be clepid maister, for oon is zoure maystir, and alle ze ben britheren, and nyle ze clepe to zou a fader on erthe, for oon is zoure Fader in heuens. Also Iames, iiij. ē.: Nilze manye be mad maistris, witing that ze taken the more doom, for alle we offenden in manye thingis if eny man not offendith in word, this is a perfy man. Wher of semetli folowe this, that it is for bocli in these textis eny man wilne or suffre him sil be clepid maister. But open it is, that noman can take upon him to be in eny state or degré of the seic politik iiiij. gouernaunce, but if he theryn and therb take upon him a thing wherbi he is verili and trewly maister to hise netherers; and therfore mai verili truli, and iustli be clepid maister of hem. Wherfor it is not leeful eny such state, dignite, or degree be in the clergie, sithen it is not leeful eny man be clepid maister.

Answere hereto is this: Certis if the arguyng fourmec vpon these ij. now rehercid textis were worth, therbi wolde folewe that it were not leeful eny preesthode to be. Forwhe eeh preest is ouer and aboue a deken, as it is open, Acts vij. ē.; and eeh deken is ouer and aboue a lay persoon, even as a bischop is aboue a preest and an archbishop aboue an other bischop, and it is here aftir open in the next chapiter by Dyny in his epistle to the monk Demophil.1 Wherfore eeh man, whanne he takith preesthode, takith a ground and a foundement wherbi he is verili and iustli a maister, and mai therbi, if he wole, be clepid verili and iustli a maister, sithen eeh man mai iustli taketh and vse his riȝt or that that bifallith to him bi riȝt. And so if it be not leeful a man be clepid maister, it

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1 Domophil, MS. See below, p. 425.
is vnleefull eny man be preest; which is azens Scrip-
ture plein y nouz bi textis alleggid aftir in the [ij.]
chapter of this iij. partie. And therfore this arguyng
now maad is nauzt, proceding vpon the mys vn-
dirstonding of the ij. textis.

If the first of tho ij. textis were so streiteli to be
vndistonde, that it were vnleefull eny man be clepid
maister, thanne for the ij. parti of thilk same hool
text sownyng in lijk wise it schulde be vnleefull eny
man to be clepid fadir, sithen in the ij. party of
the same text it is writun, Math. xxiij. c., thus: Nile
ze calle to zou fadris vpon erthe, for oon is zoure
Fader which is in heuen. And zit therazens meetith
the wordis of Crist in an other place, Mark, x. c.,
where he seith thus: Worschipe thou thi fadir and
thi modir; and Effecies, vij. c., Poul seith thus:
Honoure thou thi fadir and thi modir. How euer
wolden Crist and Poul calle persoones fadir and modir
to me, but if tho persoones weren verrili fader and
modir to me, and but if it were also leeful to me
forto calle hem fadir and modir to me, as thei ben
verili fadir and modir to me? And so open it is herbi,
that the firste parti of the first text, which i. parti is
this, Nile ze be clepid maistris, is not to be vnder-
stande so streitly as he sowneth, no more than the
ij. parti of the same first text, Nile ze calle to zou
fadris vpon erthe, is to be take and vndistonde so
streitli as he sowneth. And sithen the iij. parti of the
hool rehercid text declarith how tho ij. partie is to
be vndistonde, that is to seie thus: "Nile ze calle
"to zou zoure principal fadir upon erthe;" (for whi
so meeneth tho iij. partie of the same text, whanne it

1 A space left in the MS. for the number.
2 to is interlineated by a later hand.
3 nomore, MS. (accidentally?).
4 Perhaps a clerical error for streitli.
Chap. I.

is said thus: *Oon is zoure Fader in heuen, that is to seie, oon is zoure principal fader in heuen; and ellis thilk seiyng were fals, for as miche as Crist him silf meeneth that we han fadir and moder on erthe in that that he biddith us worschipe fadir and moder on erthe,) therfore so is the first parti of the same hool text to be ariʒt vndirstonde thus: "Nile ze be callid " principal maistris, for oon is zoure principal maister " in heuen." And herwith al it mai ful veel stonde that we mowen haue othere maistris in this world vndir thilk principal maistir. Forwhi aftir the wordis of Seint Poul, Rom. xiiij. ć., in the bigynyng:¹ we mowen and ouʒten haue lordis to us in this world vndir God principal Lord aboue; and therfore miche rather we mowen and ouʒten haue to us maistris vnder God the principal mayster aboue. And that we mowen and ouʒten haue lordis aboue us witnessith Seint Peter, i. Peter ij. ć., thus: *Honoure ze the king: seruauntis, be ze suget in al drede to lordis, not oonli to gode and to milde, but also to tirantis. And Poul witnessith the same, Effes. viij. ć., seiyng thus: *Seruauntis, obeiske ze to fleischli lordis with drede and trembling in symplenes of zoure herte as to Crist, not seruyng at the ize as plesing to men, but as seruauntis of Crist doing the will of God by discrecioun, with good wil seruyng as to the Lord, and not as to men. And in lijk maner Poul witnessith, i. Thim. viij. ć., thus: *What ever seruauntis ben vndir ʒok, deeme thei her lordis worthi al honour. Also hem that made hem silf seme wijse forto condempe mennis lawe mad and forto iustifie that to such lawe

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

ieccion. The dew unnderstonding of the ij. text takun into the same obieccioun, whanne it is seid, *Nile ze manye be mad maistris*, is this: James seiyng and knowing weel that it is hard forto execute perfitli and dewli eny office or state or degre of ouerte, and therfore perilose it is to ful manye that eny of hem be take into such office, state, or degre, (namelich sithen Scripture ther upon, Sapience vj. c., seith ful gastfulli thus: *Men of power schulen myztili suffre tormentis*; and sithen also “ech of us alle offendin in ful manye “thingis” of lasse hardnes to performe than ben the deedis dew to suche statis or officis, in so myche that no man kan kepe him fro yuel speche and “reule his “owne tunge,” as Iames seith, and experience it sche-
thith, and therfore miche hardir it schulde be1 him to reule’othere mennys tungis and other enh mens membris and deedis to gidere and his owne,) therfore Seint Iame was moued for to counseile not to ech man but to manye of alle men, that thei take not vpon hem to be maistris, that is to seie, state and dignite and degre of ouerte; so that he leeueth to ech mannys owne doom and conscience, whether he be of thilk ouer freel manye or of thilk ouer freel multitude or no. And therfore it is to be markid weel how Iames spek-
ith in his wordis as in sentence thus: *Manie ze, nyle be callid maistris*; as thouz he seide thus, “O manye “of zou, awaite ze that ze be not mad maistris.”2 And the perel anoon forthwith aftir he settith ther-
to thus: *Witing that ze taken the more doom; for

1 be is interlineated in a later hand. Perhaps to should be added.  
2 St. James’ words are: μη πολλοι.
Another objection derived from three texts of the New Testament.

The first text. (1 Pet. v.)

An other obieccioun mai be mad, thouz with no greet colour, bi iij. othere textis of the Newe Testament. Of which thre oon is writun i°. Pet. v°. ĉ., thus, where Peter spekith to suche preestis as he was him sifl, seiyng to hem thus: Feede ze the flok of God that is among zou, et cetera, not as hauyng lordschip in the clergie, but that ze be mad ensaumple of the flok of wil.

The iij°. text is writun i°. Cor. iiij. ĉ., thus: Summe of zou seith, 'I am of Poul,' an other seith, 'But I am of Apollos.' The therfore is Apollos, and what Poul? Thei ben ministris to him, to whom ze han bileueed.

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

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

2 Appollo, MS. (twice).

3 the ministris, MS. (first hand).

4 willed, MS. (first hand), apparently.
schulde holde him silf to be eny ouerer to the lay peple bi his preesthode which he berith to ward hem; but schulde rather in that be a mnystre to the peple, as he is in that a mnystre of God.

The iiij. text is writun, Math. xx. c., where Crist seide to his disciplis thus: 3e witen that princips of hethen men ben lordis of hem, and thei that ben gretter vsen power on hem; it schal not be so among you, but who ever wole be mad gretter amang\(^1\) you, be he zoure mnystre, and who ever wole among you be the firste, he schal be zoure servaunt; as Mannys Sone came not to be serued but to serve, and forto zewe his liij redempcioun for manie. Lijk processe thoruz out is wrytun, Mark x. c. Out of this processe semeth to folowe, that preestis ouzten not haue ouerte among hem silf, oon of hem vpon an other of hem, neither eny preest ouzte haue ouerte vpon eny lay persoon of hisne neizboris.

To this obieccioun it mai by summe men be seid, that he procedith not asens the present purpos. For whi tho textis sownen ounli into this, that no preest in that and for that, that he is preest to the lay peple, ouzte be to hem an ouerer, but rather to hem a mnystre, as in that he is a mnystre of God: and neuerneither of tho textis lettith preestis to be to the lay peple, but rather euereither of hem inplieth\(^2\) in him silf that preestis ouzten be to the peple. And if this be trewe, certis thanne bi lijk skile neuerneither of tho ij. textis lettith eny bishop be to preestis, or eny archibishop be to bischopis, or eny pope be to alle archibishopis. Wherefore these ij. textis proceden not asens the seid iiij. principal politik gouernaunce as in this, that a bishop be to preestis,

\(^1\) Perhaps a clerical error for *among.

\(^2\) So written at full length in the MS.
and an archbishop be to bishopis, neither a pope be to archbishopis; but ounli ažens the seid politike gouernaunce in this, that a preest be ouerer to the lay peple, and a bishop be ouerer to preestis, and an archbishop be ouerer to bishopis, and the pope be ouerer to archbishopis.

Ažens this answere mai be argued sufficientli thus:

Sithen a bishop, in that he is bishop to a preest, is not euen with the preest; (forwhi thanme the preest were a very bishop to the bishop, as he is bishop to the preest; and the bishop, in that that he is bishop to a preest, is not ouerer to the preest, as now it is supposid these ij. textis so wole;) it muste needis folew bi the seid answere the meenyng of these ij. textis to be this, that a bishop in that that he is bishop and the preest in that that he is preest to the lay peple ben the netherers to hem; and sithen these textis weernen not bishopis be to preestis, and archbishopis be to bishopis, folewih bi lijk skile these ij. textis forto wilne that if bishopis be, thei as in that oužten be netherers to preestis, and archbishopis, if thei be, oužten be netherers to bishopis. But this is vntrewe, forwhi Poul bare him silf so amenis the Corinthians, that he punyschid hem; and also in an other tyme he comaundid hem to be punyschid of othere; and in an other tyme he threat-ened hem that he wolde come to hem in žerde, that is to seie, in peyne. And so it is, that these deedis ben not deedis of a netherer to his ouerer. Wherfore Poul bi his preesthode or bischophode bering to the lay peple vsid in that ouerte upon hem, and not

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1 The construction requires and.
2 Probably we should read in that that.
3 ouere, MS. (but words have been erased and transposed).
4 the is interlineated by a later hand: a might seem a more probable correction.
5 punyshid, MS.
netherte as being vndir hem. Also Dynys, which, as he witnessith him sylf, siæ the conversacioun and gouernaunce of Poul and of Iohun Euangelist and of othere Apostlis, seith in his epistle to the monk Demophil thus: Dekenys ben ouers to the monk Demophil, and preestis ben ouers to dekenys, and bishopis ben ouers to preestis, and the apostlis and her successouris ben ouers to bishopis; and, as he wole in the other place alleggid, Petir and his successour be ouers to archibishopis, and that forto punysche bi peyne and correcte hem to whom thei ben ouers, as is open bi the processe of the now alleggid epistle of Dynys. Wherfore or Dynys muste be a wrong vndirstondir of Poulis conversacioun and of Petris conversacioun and a wrong vndirstonder of her writinges, but if thei meeneden hem in that that thei weren preestis forto be ouers to hem to whom thei weren preestis. And so herbi open it is, that the now bifore zouun answere to the textis of the ij obieccioun is not trewe. It is therfore to be seid to tho textis in these maners. To the firste text of hem iij, which is of St. Peter's mean-

1 See the remarks of Corderius in the note below.
2 Domophil, MS. (twice).
4 "ben, MS. (first hand).
5 "καὶ ἴδεις, ὦ οἶος, ... συνελεύθασεν, παρὰ δὲ καὶ ὁ διδάσκαλος ἰδακις, καὶ Πάτρος ὑ κορυφαία καὶ πρεσβυτάτη τῶν θεολόγων ἀκράτης." Id. De Divin. Nomin. c. 2. (Op. tom. i. pp. 538, 539.) There is no doubt that this is the place intended by Pecock; how far it answers his purpose the reader must judge. Corderius quite similarly argues: "Nota hinc firmissimum a S. Dionysii auctoritate argumentum pro primatu Petri, et consequenter pontificum Romanaorum ejusdem successorum. Describit autem hic, quomodo apostoli cum alis discipulis, inter quos ipse erat cum Hierotheo, interfuerint exequis B. Virginis Mariae." Id. p. 542.
6 ij, MS.
Petir, it\(^1\) is to be seid that sithen bi the same text foloeweth that preesthode is to be had, as is open ynoz, bi the letter in the procese there, and sithen the same text werneth not bischophode and archibischophode and popehode to be had, as is now before schewid, and sithen it is now before proued that preesthode and bischophode, in that that thei ben preesthode and bischophode, ben ouertees to hem for which thei ben had and vsid, it muste folowe needis that the dew vnstanding of this text, i\(^2\). Pet. ve. é, is the vnstanding which is zouun bifoire in the iiij\(^e\). parti of this book, the iiiij\(^e\). chapter, vpon the iiij\(^e\). principal processe,\(^2\) which vnstanding is this: that thouz bischopis and archibischopis han ouerte vpon her nethereris, zit thei schulden vse her ouerte not at her owne plesaunce oonli or not at her owne glorie or her owne avantage oonli or principali, but in to the profit and avail of her netherers, as fer forthes as the lawe seruiyng to thilk ouerte wole; and in that thei be not holding lordschip in the clergie, that is to seie, not such lordschip as worldli princis and worldli vndir hem dukis and othere statis ben woned to holde and vse bi tyranry vpon her netherers. And sithen this muste needis be the meenyng of Peter ther, it is seid ynoz here for dew vnstanding ther of, that it gooth not æzens the seid iiiij\(^e\). principal politik gouernaunce vsid in the clergie of the chirche.

To the iiij\(^e\). text, which is of Poul, i\(^e\). Cor. iiij\(^e\). é, it is to be seid that his dew vnstanding is this: that noman baptisid or cathezized, that is to seie, tauzt the feith and the lawe of Crist, ouzte holde him the holier for that he is baptisid or is so tauzt and leerid of an holi man, than if he had be so

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

Answere to the iiij\(^t\)e. text is sufficientli maad and sett bifoire in the iiij\(^t\)e. partie of this present book, the iiij\(^t\)e. chapiter, and is lijk to the answere now bifoire maad to the firste text in this present chapiter; and therfore who so wolre se thilk answere in lengthe, turne he thider.\(^2\) And thus miche now for proof of the firste principal conclusioun in this present iiij\(^t\)e. partie.

iiij. Chapiter.

The iiij\(^t\)e. principal conclusion concernyng and bihold-\(^t\)ing the seid iiij\(^t\)e. principal gouernaunce is this: Doom of clerli disposid resoun in kinde weerneth not and lettith not the seid iiij\(^t\)e. principal gouernaunce sett bifoire in the bigynnyng of this present iiij\(^t\)e. partie. That this conclusioun is trewe, y proue thus: If any doom of kindeli cler resoun schulde weerne and lette

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\(^1\) *baptisid*, MS.

the seid iii\(^{e}\). gouernaunce, thilk doom of resoun schulde be oon of these ij. whiche now next suyngli schulen be here rehercid. But so it is, that noon of these ij. doomes of resoun weerneth and lettith. Wherfore no doom of cleer resoun it lettith and warneth.

Mochec synne and harme cometh into the clergie and into the layfe fro and bi the seid iii\(^{e}\). politik gouernaunce had and vsid in the clergie: wherfore it is not worthi neither leeful it to be had and vsid. Certis this skile and argument is not worth, as ech man mai soone wite, but if he take withinne him and meene openli or priueli that ech gouernaunce and al thing, fro and bi whiche greet synne and harme comen, is\(^1\) vnleefual and not worthi be had and vsid: for out of this now rehercid sentence or proposicioun the argument muste take his strengle and proof, if he eny such strengle schulde haue. But so it is, that this now last rehercid sentence or proposicioun is not trewe. Wherfore the now mad skile and argument is not worth. Forwhi if the argument were worth, thanne bi lijk argument and skile ech gouernaunce and ech thing fro which and bi which synne and harme come, is\(^1\) vnleefual and not worthi be had and vsid; and so therbi wolde folowe, that forto have dekenes ouer the lay peple and forto have preestis ouere dekenys and ouer the lay peple were vnleefual and vnworthi to be had and vsid; and so therbi wolde folowe, that forto have dekenes ouer the lay peple and forto have preestis ouere dekenys and ouer the lay peple were vnleefual and not worthi be had and vsid; sithen open ynou; it is, that in the maner in which synne and yuel cometh fro and bi bischophode and popehode synne and yuel cometh fro and bi bischophode and dekenhode, as pride and extorcioun\(^2\) and coueitise and ambicioun and synonie and suche othere. And zit, who euere wole or nyle, Holi Scripture wole that preesthode and

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

Also if thilk doom were a rίżt doom of resoun and thilk assigned argument were good, certis bi like skile and bi lijk doom it wilde folwe that it is vnleeful princehode and duchhode and othere statis vndir hem to be, sithen ful myche synne of pride of coueitise, of ravein, of manslauzte, of leccherie, of glotenie, of periurie, and manie suche othere synnes comen therbi and therfro, in the maner in which this seid skile and doom takith synne and harme come 1 bi and fro the seid iiiij. principal politik gouernaunce had and vsid in the clergie. And 生产总, who euer wole the contrarie, Holi Scripture approueth weel princehode and duchhode and othere officis vndir hem to be ouer and aboue the comoun peple, as it is open bi what is bifoire alleggid in the iij. chapiter of this present iiiij. partie. Wherfore needis it is open, that the seid pretendid skile and doom of resoun is no 2 rίżt doom of resoun.

Also of and out and bi this, that God made Lucifer so fair an aungel; and of this, that God żaued to him knouwing of his owne fairnes, came ful miche synne and other harme of greet peyne and losse of good in the now supposid maner of speche; also fro and bi this, that God ordeyne was Adam and Eve to not ete of a certein tre in Paradise, came in like maner of speche ful myche synne and othir yuel of peyne and losse of good. And of this, that God żaued a lawe to the 3 Iewis, came myche synne, as Poul witnessith, Rom. vε. c., seiyng thus: The lawe entrid that gilt schulde

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1 came, MS. 2 not, MS. (first hand). 3 the is interlineated by a later (?) hand.
be plenteouse; and more pleinli her of Poul spekith, Rom. viij. c., bi long processe, that bi occasiou of the oold lawe myche synne came forth, not withstanding that the lawe in it silf was holi and good, as Poul seith there. And of this, that Crist chase Iudas to be his disciple came miche synne. And if alle thes deedis and ordinauncis of God weren therfore vnleeful and vnworthi to be doon, God schulde ther yn be accusid of ful greet defaut, zh, of ful greet wickidnes. Wherfore the bifore pretendid skile for to distroie the seid iiiij. principal politik gouernamice in the clergie is no riʒt doom of resoun.

What thing or deede is ther in this world tretid and vsid bi men, but that ther of mai come, zh, and cometh synne and yuel? Certis noon, as experience schewith and as Scripture witnessith, Sapience xiiiij. c., where it is seid thus: Creaturis of God be made into haterede and into temptacioun to the soule of men, and into a trappe to the feet of vnwise men. And therfore God forbede that ech dede and ech gouernamice schulde be holde nauʒt and badde, if therof and therfro bi mannis freelnès, (forto seie the sothe,) and not bi the thing synne and yuel comen. And thus miche is ynowʒ for vnprouyng of the seid skile pretendid to be good and riʒt doom of resoun.

Neuertheles here it is vndirstonde, that out and fro and bi a thing or a gouernamnce yuel mai come in ij. wisis. In oon wise, that thilk thing or gouernamnce be cause of the yuel, for as miche as thilk thing or gouernamnce wirchith bi his kinde into the seid yuel: and thanne the yuel cometh out, fro, and bi the seid thing as bi a cause of the same yuel. In an othr wise out, fro, and bi a thing or a gouernamnce yuel mai come, not so that the thing or gouernamnce
wirchith or makith bi his kinde eny streching into the yuel, but that sum othir thing, as the freeness of a mannys wil vsing and entirmeting with the seid gouernaunce, is the wircher and causer of the yuel whilis he entirmeteth with the seid gouernaunce. And for as miche as the mannys freel wil schulde not cause the seid yuel, saue whilis and but if he entermetith with the seid gouernaunce, therfore, thou; the seid gouernaunce be not cause of the seid yuel; zit he is clepid the occasioun of the seid yuel. And al herfore, for the thing which is the cause of the verry yuel schulde not cause thilk yuel, saue whanne and but if he entermeteth with the seid gouernaunce. So that the cause of a thing is it that wirchith into the thing, that the thing be mad or doon; and the occasioun of a thing is a thing withoute which the cause of the thing wirchith not into the thing, thou; it in it sifl wirchith not into the same thing.

Thanne ferther thus: Thou; in the ij. now before seid dyuerse wisis out, fro, and bi euereither of hem, that is to seie, cause and occasioun, yuel mai be seid come; zit verili and in propirist and in trewist maner of speking forto speke in this mater, which maner is the first maner now rehercid, the synne and the yuel cometh not fro and bi the seid politik iiij'. gouernaunce had and vsid in the clergie, but fro and bi mannys natural passionis and freelnessis and fre wil, azenis which is not mad sufficient fi3t and bateil: and fro and bi this as cause, that men for like passionis and freelnessis not dewli azenstondum setten into the state of preesthode, of bischophode, of archibischophode, and of popehode, suche persoones whiche ben not weel proued to be worthi therto, and setten suche persoones as ben vnkunnyng and vnvsid in vertues and suche as ben ouer jonge, and that for fleischli loue born toward suche persoones and for worldli mede zounuun for the avauncing of suche persoones. Certis out of
these now seid pointis and bi strength of hem komen the bifo rehercidx synnes in the first maner, and not out of and bi the seid politik iiiij. gouernaunce stabilitid bi Scripture and bi resoun. And thersfore thes now rehercidx pointis and causis, out of whiche wallen the seid yuelis, ben bi riȝt doom of resoun vnleeful and not worthi to be had and vsid. And so miche proneth resoun.

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

If any one object to a thing as being the occasion of much sin, he must consider whether the evil or the good of which it is an occasion preponderates. The ordinance objected against is both the cause and the occasion of much good; and no one can securely affirm that the evil, of which it is an occasion only, preponderates.

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1 out and bi of, MS.  
2 Probably a clerical error for colour.
THE FOURTH PART.

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man mai by this ouer baari taken meene proue that the seid iij. gouernaunce is vnleeful bi this cause oonli, that fro and bi it cometh yuel in the ij. seid maner oonli.

Not withstanding that after the trewe speche which in proprist wise ouste be here in this mater spokun, that is to seie, in the firste maner, no synne or yuel cometh fro and bi the seid politik iij. gouernaunce, but fro and bi menny's freenheissis, as is now biforn sumwhat declarid; and ful myche good cometh fro and bi the seid politik gouernaunce in trewist and proprist maner of speche bi these wordis "comyng fro " and bi:" certis if out, fro, and bi eny gouernaunce cometh nedis synne in the firste maner, that is to seie, if thilk gouernaunce schal needis be cause of synne whanne he is had and vsid, sotheli y can not se but that thilk gouernaunce is vnleeful and not to be had and vsid, how euer miche goostli or wordli good schal come in the first or ij. maner bi the same gouernaunce. Forwhi more is ech synne to be fled that it bi his very cause be not doon, than eny good goostli or worldli is to be souste aftir that it bi his cause or occasioun¹ be doon or bifalle,² as it is in othere placis of my writtingis cleerli schewid. More declaracioun longing to this mater is sett biforn in the iij. partie of this present book, the vij. chapter.

An other doom of reson is, bi which myste to mani seme that the seid iij. principal gouernaunce ouste not be had in the clergie. Forwhi, if the seid iij. principal gouernaunce hade³ be profitable to the clergie and to al the hool chirche of God, Crist him silt bi his owne persoon immediatli and at the next hadde putt in his daies this iij. gouernaunce into the clergie,

¹ occasioun, MS.
² bi falle MS. (without hyphen).
³ This word is written in a later hand on an erasure: hadde is the usual orthography of the MS.
or hadde bede expresseli to men that thei schulden revere vp the seid iiiij\(^e\). gouernaunce into the clergie and into the chirche; namelich sithen Crist loued the clergie and the chirche more than eny othere men euere loueden the clergie, for which loue thei reider up the seid iiiij\(^e\). principal gouernaunce in the chirche.

But so it is, that we mowen not seie and holde that Crist in his owne persoon and in his deies in this world immediatli puttid into the chirche the seid iiiij\(^e\). principal gouernaunce, neither that he expresseli bade it to be putt into the chirche. Forwlii neuemeithe of these ij. thingis ben writun in the Newe Testament. Wherfore the seid iiiij\(^e\). principal gouernaunce is not to be had in the chirche.

Answere herto full good and sufficient is sett bifoire in the iiij\(^e\). partie of this book, the ix\(^e\). chapter, thorum out al it what is seid there for answere to the iiij\(^e\). semyng skile bifoire sett there in the same ix\(^e\). chapter. Neuertheles another answere mai be sett to this iiij\(^e\). semyng doom of resoun here now bifoire formed, which answere is this: That Crist willid the seid iiiij\(^e\). gouernaunce to be rerid up bi prudence of men in the chirche aftir his passing fro this world, and that he allowith and approueth the seid rerings up and setting up of the iiiij\(^e\). gouernaunce bi mennys prudence into the clergie and into the chirche, as if he had so do it immediatli bi his owne persoon. And herto sufficiant evidence expresseli is had in the Newe Testament. Io unhun the first chapter, whanne Crist seide to Peter that "he schulde be clepid Cephas," or heed,\(^2\) and Math. xvj\(^e\). c., whanne Crist seid to Petir thus: And y seie to the thee thou art Peter, and upon this stoon schal bilde my chirche; as who euere wole se that these textis proven and grounded this iiij\(^e\). answere, go

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

The iiiij. principal conclusioun concernyng and bi-holding the seid iiiij. principal gouernaunce is this: The seid iiiij. principal gouernaunce spokun in the bigynnyng of this present iiiij. partie is leeful. That this present conclusioun is trewe y proue this: Ech gouernaunce or couersacioun or policie, which Holi Scripture werneth not and forbeth not, doom of cleer and weel disposid natural resoun weerneth not and forbeth not, manny's lawe weerneth not and forbeth not, is leeful and not worthi be vndirnome and blamed. But so it is, that the now before rehercid iiiij. gouernaunce, couersacioun, and policie vsid in the clergie is not weerned and forbodun bi Holi Scripture, neither bi doom of resoun, neither bi manny's lawe. Wherfore needis folewith, that the now before rehercid iiiij. politik gouernaunce had and vsid in the clergie of Goddis chirche in erthe is leeful ynoȝ, and is not worthi be vndirnome and blamed. The firste premysse of this argument muste needis be grauntid. Forwhi al forbodun thing is forbodun bi Holy Scripture, or by doom of resoun, or bi manny's lawe; for as myche as we kunnen fynde no mo autentik forbeders. But so it is, that al vnleeful thing is forbodun. Wherfore al vnleeful thing is forbodun bi Holi Scripture, or bi doom of resoun, or bi manny's lawe. And thanne fherther thus, al vnleeful thing is forbodun of Holi Scripture, or bi doom of resoun, or by manny's lawe. Wherfore al not forbodun bi Holi Scripture, bi resoun, or bi mannis lawe, is not vnleeful. And so the firste premysse of the principal argument is weel and sufficientli proved. That the ij. premysse of the...
same principal argument is trewe, it is open bi a what is before going in this present iiiij. partie for proofs of the first and iij. principal conclusions concernyng and biholding the iiiij. seid gouernaunce. Wherfore this present iij. principal conclusioun that folowing out and bi these ij. premyssis is need trewe.

The iiiij. principal conclusioun concernyng and biholding the seid iiiij. principal gouernaunce is this Holi Scripture both in the Oold Testament and in the Newe allowith1 the seid iiiij. principal gouernaunce. That this conclusioun is trewe, y may proue bi ij. principal argumentis, of which oon is this: In the Oold Testament God ordeyned oon bischop to be aboue iereule and iurisdiccion to alle the preestis and dekenis, and so to alle the clergie in Goddis chirche bein thanne; even as the pope is now oon persoon aboue iereule and 2 in iurisdiccioun to alle preestis and dekenys, and to al the clergie in the chirche of God being now as it is open. And so, thon; becaus al the cunti in which the Jewis in tho dailies dwelldiden was not bi litil, (for it was not so large as is the rewme of pup. Englund,) and preestis and dekenis weren fewe thann in noumbr, it was no nede that manie bischop schulden be thanne upon dyuere multitudis of preestis; and that manie archibischopis schulden be thanne upon dyuere multitudis of bischopis; and nede askith not among Cristen men forto so be, bi cause that Cristen men ocupien now manie rewmes and bizende gret sees and a this side gret sees, and therfore as tho

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1 allowith and approveth, MS. | 2 and is interlineated in a later hand. (first hand).
yn the now seid dyuersitie of thilk\(^1\) oold politik gouernaunce werneth not neither contrarieth this newe politik gouernaunce ;—\(\text{\textit{\textbf{3}}}\)it the politik gouernaunce being thanne in the oold clergie and the politik\(^2\) gouernaunce being now in the newe clergie accorden in this, that aboue preestis and dekenys be a bishop, and aboue the al hool clergie be oon heed, being oon person and hizest of al the clergie; and so thilk oold politik gouernaunce ordeyned bi God him sylf allowith and approueth and helpith to conferme this newe iii\(^c\) politik gouernaunce vsid and had in the clergie of the chirche now being. Certis no text or processe of the old lawe can be founde forto in eny worth sowne azens this bifore rehercid politik gouernaunce of ouerte and netherte in the clergie of the Cristen chirche; and if eny such text or processe be pretendid to so sowne, lete him come forth and schewe him sylf, that to him be maad answere.

That Holi Scripture of the Newe Testament allowith\(^3\) Christ appointed Peter to be head of the Christian clergy.

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\(^1\) the thilk, MS.
\(^2\) the oold politik, MS.
\(^3\) allowith and approueth, MS. (first hand).
\(^4\) xy^c, MS.
Cephas is no word of Hebrew, but it is a word of Grew, in which language it\(^1\) is as myche to seie as head; and it is also a word of Sire tunge, in which it is as Michele to seie as fundament, or ground, or stable. Thanne her vpon y argue thus: Peter was made head, in the maner in which noon of the othere Apostlis was heed: for ellis cause hadde be noon good; whi Crist schulde haue seid so singulerli to him and not to othere thus: Thou schalt be called heed; and herewith it is trewe, that no thing is an heed but of sum certeyn bodi; wherfore of sum bodi Petir was heed, of which bodi noon of the othere apostlis was heed. And ferther thus: This bodi was not other than peple; wherfore of peple Peter was heed, in maner in which noon other Apostle was heed. And sithem ech Apostle was heed of oon certeyn parcel of peple, or ellis of alle the lay peple of the world iointli with hisel felawis, it folowith nedis that Petir was heed of al the clergie, and so of alle preestis and of al the lay partie; for in noon other wise it can be zoun that he was heed in a dyuers and different maner fro ech other Apostle, and in which maner noon other Apostle was heed.

Which thing thus concludid and proued had and grauntid, it is to be argued ferther therof thus: Peter was heed of the chirehe of God in erthe, for ellis the bifoire sett wordis of Crist seid to Peter, Iohun i\(c\)., hadden not be trewe. Wherfore Peter was thus heed, whilis Crist lyued here in erthe; or ellis affir Cristis ascencioun, whilis Petir in his owne person lyued; or ellis he was thus heed in hisel successouris, after that Peter was deed. If thou graunte the firste, that Peter was heed of the Apostlis and of the chirehe, whilis Crist lyued, thanne thou grauntist that Crist him silf and bi him silf ordeyned and made

\(^1\) it is interlineated in a later hand.
Peter to be so heed. And skile was ther noon, whi Peter in his owne persoon was so mad to be heed in his lijf, but that lijk good skile or more nede was, that aftir his deeth he schulde haue summe successouris in to the same cure and office. Wherfore it is also therbi to be grauntid. If thou graunte not the firste, but the ij^ or the iij^, that Peter was maad to be heed in his Kjf, but that lijk good skile or more nede was, that aftir his deeth he schulde haue summe successouris in to the same cure and office. Wherfore it is also therbi to be grauntid. If thou graunte not the firste, but the ij^ or the iij^, that Peter was maad to be heed aftir Cristis ascencioun, and that bi the eleccioun and ordinaunce of the Apostlis and of the elergie; or ellis that al the while Petir him sif was bishop of Rome, he was not thus^ heed ouer al the chirche of God, but that the successouris of Petir in the chirche of Rome weren heedis to al the chirche of God, and that bi eleccioun^ and ordinaunce of men:—2it certis thou maist not seie nay, but this was doon bi Goddis puruyauce and prouydence, and bi Goddis welwilling that it^ schulde be doon; in as myche as he denouncid bifoire and biiyte bifoire in maner of laud to Peter that it schulde be doon, whanhe he seide to Peter, Iohun i^, c. Thou shalt be clepid heed; and ellis also Poul wolde not as in remembring of this promys maad to^ Peter have clepid him so ofte "heed." And so foloewith that this, that oon persoon successour to Petir was bi processe of tyme heed of al the chirche, as the pope is now heed, was of the wil and prouydence of God: and thus it may not be ascapid, but that Scripture of Cristis bifoire denouncing and of Cristis bifoire bileting groundith that popehode^ is of the wil of Crist to be had in sum persoon to be chose as the successour of Petir. And thanne ferther thus: If Crist wolde Petir or hise successouris to stonde in heedhode of al the chirche in erthe, that is to seie, in popehode of al the

1 thus is added in the margin by a later hand.  
2 the eleccioun, MS. (first hand).  
3 it is interlineated in a later hand; and similarly to below.  
4 the popehode, MS. (first hand).
chirche in erthe, (and this Crist wolde not ordeyne or
purueie to be ordeyned saue for sum skile and resoun,) it
folewith that in the same now seid weelwilling of
Crist is includid and vndirstonde, that he wolde in
the same or in lijk weelwilling that as the chirche
of God encrecid in erthe in noumbre and multitude of
persoones, so othere louzer heedis vndir nethe Petir or
his successour schulden be in the chirche in erthe, more
or fewer, aftir that the noumbre of hem schulde suific
into the good reule of the chirche. And so folewith
that in this, that Crist seide to 1 Peter, Thou shalt be
clepid heed, is includid not onli this, that Peter and
hise successouris schulden be heed of al the chirche
in erthe or that hise successouris schulden so be,
but also that vndirnethe the hi’est heed schulden be
louzer heedis, as patriarchis, primatis, archbishopis, and
bischopis, seruyng and laboring into lijk eende for
which Peter or hise successouris weren ordeyned for to
be the heed, that is to seie, the hi’est reuler in the
chirche of God in erthe.

The iij* argument into the proof of this present iij*.
principal conclusion is this: Math. xvi* 2, whanne
Peter hadde seid to Crist thus: Thou art the Sonne of
lywng God, Crist seide to Peter thus: Blessid art
thou, Symount Bariou, for fleisch and blood schewid
not this to thee, but my Fader which is in heuene.
And 3 y seie to thee, for thou art Petir, and upon this
stoon y schal bilde my chirche, and the zatis of helle
schulen not have the maistrie azenz hir. And to
thee y schal zeue the keies of the kingdom of heuene;
and what ene thing thou schalt binde uppon erthe
schal be bounde in heuene, and what ene 2 thing thou

1 to is interlineated in a later
and.
2 Written on an erasure, and ap-
parently a clerical error for ever,
which occurs in both forms of
Wiclif’s version; but Pecock has
here deviated from it more than he
commonly does.
schalt louce vpon erthe schal be lousid in heuene. And thouz summe men vndirstonden in this processe bi this stoon the persoon of Crist and not the persoon of Petir; whanne it is seid thus: And y seie to thee, thou art Petir, and vpon this stoon y schal bilde my chirche, and the gatis of helle, et cetera; and summe othere vndirstonden bi this stoon the feith which Peter thanne knoulechid to Crist, certis it is miche more likeli that bi the stoon the persoon of Peter schulde be vndirstonde, rather than the persoon of Crist or eny other thing than the persoon of Peter. Forwhi in the clausul going next before the hool clausul, in which it is spokun of the stoon, Crist spak to Petir and of Petir, seiyng thus, And y seie to thee, for thou art Petir; also in the tweyne clausulis, next folowing the hool clausul conteyning the speche of the stoon, Crist spake to Peter and of Petir, seiyng thus, And to thee y schal zene the keies of the kingdom of heuene; and eftsoone next thus, And what ever thing thou schalt binde, et cetera. Wherfore it is at moost likeli to be trewe, that the myddil clausul, closid bitwixe these now rehercid clausulis, was seid to Petir and of Petris persoon; zhe, and zit miche the more herfore, for ellis this clausul, And y seie to thee, for thou art Peter, hadde be seid in waast and in veyn to Petir and of Petris persoon, and hadde be seid vnpertjaiently and vnhangelingli fro the materis of the

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1 of is interlineated in a later hand.
3 "τῇ πέτρᾳ... τουτέστιν τῇ πίστει τῆς ὑμαλογίας." S. Chrysost. in loco. For more information respecting the patristic interpretations of this text, see Barrow, *On the Pope's Suprem.*, pp. 59, 60, Lond. 1687, from whom these passages are taken.
4 miche is interlineated in a later hand.
5 the moost, MS. (first hand).
Clausulis folowing and afore going, and as a thing seid not to purpos, but if the clausulis ioyned thereto weren also seid of Petiris persoon. And so thersfore the hool clausul, in which is mensioune of the stoon, was seid of Petiris persoon.

Confirmation into this same is this: If y were to see to my felawe, that y wolde do eny thing to myn owne persoon; (as that y wolde drinke or ete or slepe), wherto schulde y seie next biforn to him thus: "Thou art in this place, or thou art there, or "thou art Iohan or William, y schal do this thing "or that thing, as that y schal dyne or drinke or "slepe?" Certis it schulde not become me or eny man, having ful smal witt and discrecioun, forto so inpertynentl1 speke, and forto sette to gidere in speche maters not hanging to gidere. Wherfore sitlien michi ratliir we ousten not here an honde that Crist spake inpertynentli, and in such maner which bisemeth not eny man other than a fool forto speke, (namelich, withoute eny nede of the better therto dryuyng or more sownynig than to the contrarie,) it muste needis folewe that the seid hool myddil clausul (speking of the stoon) Crist spake to Peter and of Petiris persoon, and not of his owne persoon or of eny othir thing dyuers fro Petiris persoon; euyn as in the clausul next biforn going and in the ij. clausulis next folowing aftir the seid hool clausul Crist spake of Petris persoon.

Upon which thing thus concludid and proved y argue fertexther in lijk maner, as y have argued biforn in the next biforn going principal argument thus: If Crist bihíste that he wolde upon Peter bilde his chirche, y aske whether Crist meened that he wolde bilde his chirche upon the persoon of Peter, whilis that Crist lyued here, or aftir Cristis ascencioun; or ellis that

1 So written at length in the MS.
Crist wolde bilde his chirche not upon the persoon of Peter, but upon hisse successoursis? Oon of these thre thou muste needis graunte; and which euer of these iiij. thou wolte graunte, therof folewithe wel that it is the wil of God, that upon tho, whiche ben chose in the chirche to be the successouris of Peter, Crist bildid his chirche in erthe. And therof folewithe, as it is in lijk maner dryue and conclusid in the next before going argument, that it is and was the wil of Crist and his prouydice and puruyance, that with this li'jest heed of the chirche schulden be louzer heedis oon aboue an other, and in the multitude which the good reule of the chirche bi resoun wolde aske. And bi these now before mad argumentis the iiij. principal conclusion of this iiij. partie is sufficientli proued.

The iiij. argument into the same iiij. principal conclusion is this: Holi Writt of the Newe Testament wolde that in the lay partie of Cristen peple be ouerers and netherers fro the louzest ordre into the li'jest aboue the comoun peple, as is open i.e. Pet. iij. č., where Peter seith thus: Be ze suget to ech creature for God, either to the king, as to him that is hizer in state: either to dukis, as to thilk that ben sent of him to the vengeaunce of mys doers and to the preising of gode men; for so it is the wil of God, et cetera. And in like maner it is writun, Rom. xiiij. č., where Poul seith thus: Every soule be suget to the hizer powers, for ther is no power but of God, et cetera. Therefore he that azenstondith power azenstondith the ordinaunce of God, et cetera. For princis ben not to the drede^{1} of good werk; but of quel, et cetera, for he is the mynystre of God, et cetera. And Crist him siff accordauntli therto in the Gospel, Math. xxiij. č., seith thus: Zelde ze tho thingis whiche ben of Cesar to Cesar, and whiche ben of God to God; and in an

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^{1} to drede, MS. (first hand).
other place, Iohun xix. c., Crist seide to Pilat thus: Thou shouldest not have power into me, but if it were ʒouvn to thee from aboue, that is to seie, fro God; accordingli to it that Poul seith, Rom. xiii. c., thus: Ther is no power, but of God, et eætera. But so it is, that Holi Writt wol not such ouerte and netherte in dyuerse statis be so as is now rehercid, saue for sum special cause and nede founde in the lay peple, and asking that thilk ouerte and netherte be; and thilk same or lijk miche cause and nede forto lijk wise aske is founde in the clergie, which or how miche is founde in the layfe, as schal be schewid anoon aftir in the next chapter. Wherfore folewith that ther yn and in that, that Hol Scripture wol openli such dyuersitie of statis and degrees be in the lay parti, and for a cause aftir in the next chapter to be rehercid, he wolde lijk weel primeili lijk dyuersite of statis and degrees be in the clergie for lijk cause there founde, namelich sithen who ever biddith openli ouz where eny thing to be doon for a cause or nede wolde priueli and menyngli in the same bidding lijk thing be 1 doon in othere placis of his reuling, where is the same cause and nede or lijk cause and nede. These iiiij. argumentis sufficen for prouyng of this present iiiij. principal conclusion. Othere argumentis myʒten be mad in to the prouyng of the same iiiij. conclusion; but bi cause thei mowed esili and liʒtli be assoilid bi riʒt likely colour, therefore y sette not miche bi hem. Neuertheles y schal sette forth hem heere, that men mowe se how tho argumentis mowed colorabili ʒnowʒ be assoilid. The Apostilis of Crist maden suche preestis, whiche schuldend vnder hem make othere preestis vpon the lay peple. Forwhi Thymothe, a disciple of Poul, was mad a preest of Poul, as it is open i. Thim. iiiij. c., where it

1 to be, MS. (first hand).
is seid to him thus: *Nile thou litil charge the grace which is in thee, that is zowun to thee bi prophecic with putting on of the hondis of a preest;* and also ij'. Thim. i. c., Poul seide to Thymothie thus: *I moneste thee, that thou reise azen the grace of God that is in thee bi the setting of myn hondis.* And Tite, an other disciple of Poul, was maad preest, as it is open Tite i. c., where Poul seide to Tite thus: *For cause of this thing y lefte thee at Crete, that thou amende tho thingis that failen, and that thou ordeyne preestis bi cites, as also y disposid to thee.* Certis, sithen Tite had power forto make preestis, he was at the leest a preest him sif. Neuertheless fether thus: Sithen Tite was such a preest, that Poul bade him for to make and ordeyne othere preestis and forto correcte defautis as weel as forto moneste, as is open bi the now alleggid text, and noon persoon hath power to comaunde or correcte an other being in euen and in like state and degré with him, (forwhi whi schulde he thanne more correcte the other, than he schulde be correctid of the other?) it folowith that Tite was such a preest, that he was aboue othere preestis vndir him. And sithen ech preest being bi his preesthode aboue othere preestis is a bischop, it folowith that Tite was a bischop aboue othere louzer preestis being vndir him, and that bi the entent and purpos of Seint Poul there. And sithen which oon in preesthode Tite was, such oon Tymothie was, for as miche as Thymothie was as reuerent a persoon as was Tite, and as myche comendid of Poul, and to whom Poul wrote more in quantite and more solemnli and oftir than to Tite; it folowith that also Thymothie was a bischop aboue hise preestis being vndir him. And fether, sithen as

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1 to is interlineated in a later hand.
2 for as as, MS.
Poul dide and ordeyned and bade to Tite and to Thymothie, in liken maner the other Apostilis diden, ordeyned, and baden to otheres persoones in her side and in her cuntre, it folowith that not onli Seint Poul but also the otheres Apostilis entendiden, meeneden, ordeyned, and baden that bischopis schulden be making to hem and vndir hem louzer preestis.

Also this, that Tite and Thymothie weren bischopis aboue otheres louzer to hem preestis, is open ynoz bi the epistle which Dynys writith to Tite, and bi his book Of the Chirchis Ierarchie which he writith to Thymothie. Forwhi in the v. chapiter of the now seid book Dynys declarith openli a bischop to be aboue otheres louzer preestis; and furthermore in the same book, the firste chapiter in the eende, and in otheres of his bokeis also he clepith and seith Thymothie to be such a bischop as is now seid to be aboue otheres preestis. And zit furthermore in his epistle to Tite he wole that Tyte receyue of Thymothie certain doctrine writun, which Dynys in his book Of the Chirchis Ierarchie wole be leerned and knowun in his daies of bischopis oonli, and be priuey to hem oonli; and therfore ther yn he muste needis meene that Tite was such a bischop as was Thymothie.

Certis, to al this hool argument, with alle hisse enforcingis, it may be seid with sufficient colour and likelihode, that al what this argument concludith and

1 bade Tite, MS. (first hand).
3 Id. c. 1. pp. 235, 236.
5 in which, MS. (first hand).
7 he wole, MS.
proueth was doon in the tyme of the Apostlis, aftir that the cisme, of which it is spokun, 
1 Cor. i. and iiij. chapitris in the bigynnysgis, bifille; for remediynng of which cisme, as Ierom conceyueth, 1 bischophode was founde and ordeyned to be aboue preesthode; and bi lijk skile othere statis of ouerte aboue bischophode, and not eer neithir bi Cristis owne deede; neuertheles bi Cristis weelwilling, as it is bfore schewid in this present chapiter.

Thanne further it myghte be argued, that aboue these now seid bischopis, wilned and ordeyned by the Apostlis to be, the Apostlis willeden and meeneden an othir degree and state in preesthode to be aboue bischopis; 3he, and that thei maden 2 and ordeynedden a persson into thilk same degree and state, bfore the cisme had i. Cor. iij. and iiij. chapitris, y proue thus: The Apostlis helden and meeneden hem sylf being of the noumbe of xij. to haue state and degree in preesthode aboue thothere now seid bischopis, which thei made aftirward out of the noumbe of xij., as therto sownethe miche the proccess, Acts i. c., bi manie therto markable wordis. And also wherto ellis wolden the xj. Apostlis in thilk

1 "Diligenter Apostoli verba attendamus dicitis: Ut constitutas per civitates presbyteros . . . postea intulit, Oportet enim episcopum sine crimen esse. . . . Ideem est ergo presbyter qui et episcopus, et antequam diaboli instinctu studia in religione furent et diceretur in populis: Ego sum Pauli, ego Apollo, ego autem Cephae, communi presbyterorum consilio ecclesiae gubernabantur. Postquam vero unusquisque eos quos baptizaverat suos postulat, non Christi, in toto orbe decretum est, ut unus de presbyteris electus superpoueretur caeteris, ad quem omnis ecclesiae cura pertineret et schismatum semina tollerent. . . . Sicut ergo presbyteri sciant se ex ecclesiae consuetudine ei, qui sibi praepositus fuerit, esse subjectos; ita episcopi noderint se magis consuetudine, quam dispositionis Dominicae veritate presbyteris esse majores, et in commune debere ecclesiam regere, &c. S. Hieron. in Ep. ad Tit. c. 1. (Op. tom. viii. pp. 694–696. Ed. Vall.)

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

To this argument it mai be answerid colorabli and likeli ynoʒ; that Peter, Acts, i. č., whanne he fille into deuocioun forto haue a special and a synguler successour to Judas, was not moued therto bi nede of resoun or of feith, but bi a deuocioun which was honest and zit myʒt be lackid; and that he entendid forto chese Mathie into this, that he myʒte make the same hool noumbr of homeli and experimental witnesse of Cristis deedis, and not into this that Mathie schulde be chose therewith in to eny hįzer state than into preesthode: and to this deuocioun of Peter, for that it was honest, God condescendid, as he dooth ful ofte in performyng the desiris of hise louers, though thei ben not needis necessarie. And thus the iij. argument next before mad is bi sufficient likelihode assoild. And therfore y stonde to the iiij. firste to gidere going
argumentis in this present chapter forto proue this present iiiij\textsuperscript{e}. principal conclusion.

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

v. Chapter.

The v\textsuperscript{e}. principal conclusion concernyng and bihold- ing the seid\textsuperscript{3} iiiij\textsuperscript{e}. principal gouraunce is this: Doorn of clerel\textsuperscript{3} in kinde disposid resoun iugith, allowith, and approueth the iiiij\textsuperscript{e}. principal gouraunce sett before in the bigynnynge of this present iiiij\textsuperscript{e}. partie. That this conclusion is trewe, y proue thus: Resoun in his clere doom iugith, allowith, and approueth that ouer a certein multitude\textsuperscript{4} of the lou\textsuperscript{e}est peple in the layfe be oon certein lord or iuge or officer forto iuge her causis; and that ouer a certein noumbre of suche now seid lordis or officers be oon hi\textsuperscript{e}r officer forto iuge the causis rising bitwixe tho now seid lou\textsuperscript{e}r lordis or officers and forto heere the compleintis of her vndirlyngis, if thei be wrongid of the now seid lou\textsuperscript{e}r lordis or officers; and in lijk maner, that ouer and aboue manye to gidere of these laste seid hi\textsuperscript{e}r lordis and officers be oon other to ouer waite hem and her reule and gouraunce; and so forth, til we come vnto oon highest emperour, bi whos hi\textsuperscript{e}st oonheed schal reste and pees be mad thoru\textsuperscript{e}; alle peple hi\textsuperscript{e}r

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\textsuperscript{1} who that hath, MS. (first hand).

\textsuperscript{2} See Part 1. c. xix.

\textsuperscript{3} seid is added in the margin by a later hand.

\textsuperscript{4} of multitude, MS. (first hand).
and louzer lyuyng vnder him, whanne thei wolen compleyne to him. And ellis, but if such an orde of degrees and statis were sette in the layfe, and that oon were hizest in auctorite and power aboue alle other, resoun seeth openli that ther were no sure wey ferto haue pees and reste and riȝtwisnesse kept by twixe persoon and persoon, and bitwixe cunte and cunte, rewme and rewme: and that for the natural freelte, which bi surest experience is knowun to be in al mankinde. But so it is, that thout of the al hool noumbre of Adamys children summe ben ordeyned to be preestis, and summe to be dekenys, and summe ben ordeyned to be craftiose\(^1\) men and marchaundis, and summe to be othere laborers; zit alle thei, bothe preestis and dekenis and alle othere lay persoonyys, ben mad of oon lumpe of mater descending from Adam; and preestis ben born vndir coniuncciouns and constellacciouns stiring and moving into as greet freelnes and badde maners as othere lay men ben born, and also preestis ben of as badde kindeli complexiouns moving into badde and scharpe passiouns as ben lay men; and so al freelnes, which is naturali and strongli and fersly in lay men, ben lijk miche in preestis. Wherfore, sithen for this freelnes thus founde in the lay peple resoun iugith and deemth that such now seid dyuersite of statis and degrees in ouerte and netherte ben to be had in the lay parti of Goddis peple, and lijk euen and lijk myche freelte is founde naturali in the prestial parti of Goddis peple; it muste needis folewe that resoun ouȝte lijk weel deeme, that lijk dyuersite of statis and degrees in ouerte and netherte ben to be had and vsid among preestis and othere clerkis in the chirche of God, as among lay persoones of the world. If preestis and bishopis

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\(^1\) crustiose, MS.
mowen be exempt that thei be not the children of Adam, thei mowen be excusid that thei han noon ouerer ouer hem; and if thei mowen not be ther of exemptid, sotheli thei musten needis hae ouer hem reulers. More of this mater is pleinli seid and tauz't in The book of preesthode, and therfore the lasse is sett here.

The vj. principal conclusioun concernyng and bi-holding the iiij. seid principal gouernaunce is this:
The iiij. before spokun principal gouernaunce is leeful in proprist maner forto speke of leefulnes. That this conclusioun is trewe, y proue thus: What euer gouern- naunce Holi Scripture and doom of cleerli disposid resoun allowen and approuen is leeful in proprist maner of speche forto speke of leefulnes. But so it is, that Holi Scripture and cleer doom of resoun allowen and approuen the iiij. bfore spokun principal gouernaunce, as the next bfore going iiij. and v. principal conclusiouns schewen and prouen. Wherfore the same seid iiij. principal gouernaunce is in proprist maner of leefulnes leeful.

The vj. principal conclusioun concernyng and bi-holding the seid iiij. principal gouernaunce is this:
The iiij. principal gouernaunce sett bfore in the b-gynnynge of this present iiij. partie is a gouernaunce of Goddis lawe. That this conclusioun is trewe, y proue thus: What euer gouernaunce Holi Scripture and doom of kindeli weil disposid resoun allowen and approuen is a gouernaunce of Goddis lawe, as y hae ofte tauz't and proued in my writingis, namelich in the firste parti of the book clepid The iust apprisyng of Holi Scripture. But so it is, that Holi Scripture and doom of kindeli weil disposid resoun allowen and approuen the iiij. seid principal gouernaunce, as the
next before going iiiij\textsuperscript{c}. and v\textsuperscript{c}. principal conclusions schewen and prouen. Wherfore the same seid iiiij\textsuperscript{c}. principal gouernaunce is a gouernaunce of Goddis lawe.

The viij\textsuperscript{c}. principal conclusion concernynge and holding the seid iiiij\textsuperscript{c}. principal gouernaunce is this: It is not synne as in that and for that a man forto exaumple bi hise dedis to othere men the seid iiiij\textsuperscript{c}. principal gouernaunce. That this conclusioun is trewe, y prove thus: It is not synne a man forto ensaumple bi hise dedis to othere men the seid iiiij\textsuperscript{c}. principal gouernaunce, which is the lawe of God. But so it is, that the iiiij\textsuperscript{c}. seid principal gouernaunce is a gouernaunce of the lawe of God. Wherfore it is not synne as in that and for that a man forto exaumple bi hise dedis to othere men the seid iiiij\textsuperscript{c}. principal gouernaunce. And in this y eende the mater of the ofte spokun iiiij\textsuperscript{c}. principal gouernaunce.

\textit{Chap. V.}

The eighth conclusion. It is no sin to set an example to other men of maintaining this policy. Proof of the conclusion.

The fifth ordinance complained of. The pope and his bishops impose many statutes, some of which are contrary to the law of God.

The v\textsuperscript{c}. principal gouernaunce to be tretid in this present iiiij\textsuperscript{c}. partie, for which gouernaunce summe of the lay peple vndirnemen and blamen vniustli and vntreuli the clergie, is this: The pope and other lou\textsuperscript{c}zer bischipois maken lawis of statutis and ordynauncis in greet noumbrre and multitude, and chargen the lou\textsuperscript{c}zer persoones of the clergie and the lay persones forto kepe tho statutis and ordinauncis; and furthermore these vndirnymers and blamers beren an bond to the clergie, that summe of tho now seid statutis, ordynauncis, and lawis ben a\textsuperscript{c}zens the lawe and comaudement of God.

\textsuperscript{1} The vj., MS.
Azens this now rehercid blamyng and vndirnemyng may procede thus: If these blamers in so blamyng meenen, that no lawe of mannys ordinaunce ouzte be sett to and with the comoun Cristen lawe of God maad of lawe of kinde and of sacramentis, as manye suche blamers ben, azens her blamyng and chalenging so mad proceden and goon forth in grettist strengthe and in openest eyydence alle tho conclusioms of Scripture and of resoun, whiche bifice in this present iiiij. partie ben mad upon bischophode and othere statis aboue preesthode and othere ordris binethe preesthode fro the bigynnynge of this present iiiij. partie hidir to; and also alle tho conclusioms of Scripture and of resoun, which aftir in the v. parti of this book prouen that religiosite of mannys ordinaunce is leeful, and may weel be sett to the comoun lawe of God mad of lawe of kinde and of sacramentis. For whi ech such seid ordre or dignite and ech such seid religiosite mad bi man is a law and ordinaunce mad bi man and sett to and with the seid comoun lawe of God; and therfore how weel such bischophode or religiose mannys lawis mowen be mad and sett to and with the lawe of God, so weel bi al resoun othere politik mannys lawis mowen be mad and sett to and with the same lawe of God; sithen bothe bischophode and archibischophode, dekenhode and religiose mannys lawis, and othere politik mannys lawis ben noon othere than mannys ordinauncis and mannys tradiciouns reuling men forto do this or that, to which as bi Goddis pleyn lawe tho men weren not bifice bounde. And therfore if it be leeful and profitable statis or ordris in the chirche aboue preesthode and binethe preesthode and religioums be maad bi men and be sett to Goddis comoun lawe, as it is proved bifice in this iiiij. partie and aftir proved in the v. party of this book; certis no man may thanne avoide, but that it is leeful ynow; and
speedful the clergie for to make othere politik lawis and ordinauncis, and forto sette hem to the comoun pleyn lawe of God maad of lawe of kinde and of his posietyue sacramentis.

Also it is leeful to princis with hir comounalte forto make politik and eyuyyl lawis and ordinauncis for the better reule of the peple in temporal and eyuyyl gouernauenis, longing into worldli pees and prosperite and worldli welthe, to be the better therbi kept and con-tyuned. Forwhi ful weel this purpos witnessith open resoun and experience, and therto ful weel consentith Poul, i°. Thim. i°. č., where he blameth men whiche maden hem curiose forto holde that suche lawis mad bi worldli princis schulde not be leeful; and the same he muste needis meene, as ofte as he weel approueth and wole in dyuyerse placis of his epistlis that boonde men schulden obeie to her temporal lordis, sitlien boundage cometh yn bi mennys ordynauncis. Wherefore, bi lijk skile, it is leeful and expedient to the greet congregacioun of preestis and clerkis in the other side of the layfe lyuyng, that to the preestis and clerkis be mad bi her ouerers and with the consent of the netherers summe politik ordinauncis and lawis, for to pointe in the better and in the clerer maner to hem what and how and whanne he schulen do this or that thing or deede; and forto pointe and lymyte and thretene peynes, but if tho deedis in the as-signed maner, place, and tyme, and persoones be doon; and fortot ordeyne that tho peynes be 1 zouun to the trespassers. And therfore vterli it is plein ynoyz bi strengthe of al the processe going azens the blamyng of the iiiir. gouernaunce sett bifore in this present iiiir. partie and bi al the processe mad for iustifiyng of the vj. principal gouernaunce aftir in the v. principal partie, that no man may iustli blame mennys

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

And if these blamers wolen pretende that thei not blamen for cause now rehercid the seid lawis had and vsid in the clergie, but for this cause that tho lawis conteyneyen in hem contrarite to the comoun lawe of God, certes thanne these blamers musten expresseli marke, assigne, telle out, and bringe forth whiche lawis mad bi the pope or othere bishopis and the clergie ben ażens eny commaundid lawe of God. And what euere lawe of the clergie thei kun-nen into this purpos point, allege forth, and assigne, y trowe that riżt liżtli thilk lawe mai of such dif-fame and defaut be excusid and be defendid. Forwhi al that is aftir seid in the v*. partî of this present book, the [x*.]¹ chapiter, to be priueli vndirstonde in making of eny religien founde of man is in lijk maner thoruȝ out to be vndirstonde in egh positijf lawe mad bi the pope or eny other bishop or bi eny worldli prince ; ȝhe, and in egh vow or ooth maad bi eny man ; and therfore her chaleng and blamyng, mad in fourme and for cause rehercid in the bigyn-nyng of this present chapiter, muste needis be had as for vniust and vntrewe.

vij. Chapiter.

If to suche bifoire spokun blamers this processe now maad fro the bigynnyng of the next bifoire going chapiter hidir to be not sufficientli acceptid, but that
thei desire to heere and haue argumentis mad in fourme ażens the blamyng of this vᵉ. gouernaunce, as argumentis ben maad before in fourme ażens the blamyngis of the iᵉ., iiᵉ., iiijᵉ., and iiije. gouernauncis; lo, (thouz for causis in the next chapter before expersed that alle the principal conclusions before going in this present iiijᵉ. partie and alle the conclusions principal aftir comyng in the vᵉ. partie of this book maken in her fourmes for justyfying of the vᵉ. principal conclusion ; ² zit) argumentis in sum fourme schulen therto be mad alredi thus: Ech gouernaunce, which Holie Scripture werneth not and forbeth not, doom of cleer and weel disposid natural resoun weerneth not and forbeth not, mannys lawe weerneth not and forbeth not, is leeful and not worthi be vndirnome and blamed. But so it is, that forto haue lawis and tradiciouns of mennys ordinnauncis is a gouernaunce, which Holie Scripture werneth not and forbeth not, doom of weel disposid resoun weerneth not and forbeth not, mannys lawe weerneth not and forbeth not, is leeful and not worthi be blamed and be reproued.

The first premiss proved already.

The second premiss proved.
Neither Scripture nor reason forbid any ordi-

The first premiss of this argument is sumwhat proved already.

Clerid in the iiij. partie of this present book the xijᵉ. chapter, but miche better in this present iiijᵉ. partie of this same present book the iiijᵉ. chapter; and therefore no thing for proof of him here.

For proof of the iijs. premysse, that neither Holie Scripture, neither doom of cleer resoun werneth or forbeth the now vᵉ. principal before spokun gouer-

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¹ to haue, MS. (first hand).
² Probably we should read gouernaunce.
³ xijᵉ., MS.
⁴ for bedith, MS. (without hyphen).
⁵ The words seem to be disarranged. Probably we should read: the now before spokun vᵉ., &c.
naunce, y prove thus: What euer thing weerneth or
forbedith eny gouernaunce, he weerneth and forbidth in
that ech other gouernaunce being of lijk condicioun and
of lijk state or nature, namelich whanne the thing
weernyng or forbeding weerneth not and forbith not
in mannys moral conuersacıoun affir pure volunte, but
affir the meryt of the gouernancis which he fyndith
to be weerned and forbodun. But so it is, that
neither Holi Scripture, neither doom of clear resoun
weerneth and forbith eny gouernaunce, which thei
forbeden, for and bi eny other cause than for the state
and the merit and the condicioun of the gouernaunce
bi hem forbodun. Wherfore it folowith that if Holi
Scripture or clear resoun forbedun the now spokun vº.
principal gouernaunce of mannys lawis to be maad
and be vsid in the clergie and layfe, Holi Scripture
and doom of clear resoun schulden forbede lijk weel
and lijk myche and lijk soone the iijº. principal go-
uernaunce bfore spoken in this present iijº. partie,
[and] the vjr. principal gouernaunce spokun affir in
the vº. partie of this book; sithen thilk iijº. and vjr.
and this vº. gouernauncis ben of lijk condicioun, state,
cause, and merit for to be forbodun and weerned,
if eny of hem schulde bi Holi Writt or resoun be
weerned, as bfore in the next chapter of this iijº.
partie it is schewid. But so it is, that neither Holi
Scripture neither clear resoun weerneth or forbith
the iijº. seid principal gouernaunce, as it is openli
proved bfore fro the bigynnyng of this present iijº.
partie hidirto in this present book; neither forbith
the vjr. gouernaunce, as it is open after thoruz the
vº. parti of this book. Wherfore nedis folowith, that
neither Holi Scripture, neither doom of clear resoun
weerneth or forbith this vº. principal gouernaunce
to be had and be vsid.

1 forbeth, MS.
An other argument to be maad in fourme for this present purpos, that 1 Holy Scripture and doom of cleer resoun allowen and approuen and witnessen the now seid v°. principal gouernaunce, mai be this: What euer thing allowith and approueth eny gouernaunce, he in that same allowing and approuyng allowith and approueth ech other gouernaunce being of lijk condiциoum, state, and nature; if the thing so approuyng and allowing approve and allowe not in mannys moral counterpart after pure wantown volunte, but after that the merit of [the] thing to be allowid and approued askith. Wherfore, siteth 2 Holi Scripture and doom of cleer resoun approuen and allowen eny gouernaunce in mannys moral lyuyng; other wise than thilk gouernaunce is worthi bi his state and his condiциoum to be approued and allowid, and the iij°. and the vj°. seid principal gouernaunces ben of lijk state, condiциoum, nature, and merit with this present v°. principal gouernaunce for to be approved or reproued, (for as myche as noon of hem is more worth than mannys ordinanciais ben, for ech of hem is mannys ordynaunce;)—it folowith needis, (siteth 2 Holi Scripture and doom of cleer resoun approuen and allowen the iij°. and vj°. seid principal gouernauncis,) that theryn and therbi priueli Holi Scripture and doom of cleer resoun approuen and allowen the v°. seid principal gouernaunce.

Of mannys lawe, what it doith upon the firste, iij°. iij°. v°. and vj°. principal gouernauncis, it is no neede make 3 eny mensioum; for open ynow it is, 4 that mannys lawe hem alle favorite at the fulle.

Also this present v°. principal gouernaunce mai be proued bi a processe of iij. supposiciouns and of an argument formed vpon hem toward the eende of the

1 that bothe, MS. (first hand).
2 siteth bothe, MS. (first hand) twice.
3 to make, MS. (first hand).
4 is seid, MS. (first hand).
i\textsuperscript{e}. parti in this present book; which argument y wolde reders in this place forto thidir turne and it se, by cause thilk argument is vnsoilable.\textsuperscript{1}

Also into the same purpos y may argue thus: What euer gouernaunce was brouȝt into the chirche the Apostlis therto consenting, or at the leest the Apostlis it witing and açens it not reclaymyng, is leeful and worthi be had and vsid. But so it is, that the iiiij\textsuperscript{e}. and the v\textsuperscript{e}. and the vj\textsuperscript{e}. principal gouernauncis of this book entriden into the chirche the Apostlis therto consenting, or at the leest the Apostlis it witing and it not weernyng and not forbeding. Wherfore the iiiij\textsuperscript{e}., v\textsuperscript{e}., and vj\textsuperscript{e}. seid gouernauncis be leeful and worthi to be had and vsid.

The firste premysse of this argument is openli ynoȝ trewe; and as for treueth of the ij\textsuperscript{e}. premysse y make this proof: Neither Seint Dynys neither eny other worthi bischop and reuler, which was maad in the chirche of God bi eny Apostle, wolde haue mad or ordeyned, whilis the Apostlis lyueden, eny gouernaunce to be had in the chirche of God, but if the Apostlis hadden therto consentid; neither aftir the deeth of the Apostlis, but if thilk makers and ordyners hadden bofire knowe that the Apostlis consentiden it in tyme aftir to be mad and ordeyned,\textsuperscript{2} or that the Apostlis ſauum sum wey or ground herbi tho makers myȝten weel knowe and knewen, that forto so make and ordeyne it accordid weel\textsuperscript{3} with the Apostlis witt and wil. But so it is, that Dynys in his book of The Chirchis Ierarchie,\textsuperscript{4} the vj\textsuperscript{e}.\textsuperscript{5} chapiter, makith mensiou̇n that the grete dukis of the chirche, whiche lyuned with the Apostlis, maden and ordeyneden the

\textsuperscript{1}See Part 1. c. xix.
\textsuperscript{2}ordeynede, MS., the stroke above being in a later (?) hand. The participle is manifestly required.
\textsuperscript{3}weel is added in the margin by a later hand.
\textsuperscript{4}ierarchie, MS.
\textsuperscript{5}v\textsuperscript{e}., MS.
Chap. VII. religioun of monkehode to be had and vsid in the chirche; which religioun is of the vj. to be seid principal gouernaunce. And also Dynys in the same book thoruzout weelny; ech chapter of the book makith mensiou of ful manye posytyue lawis mad bi the same now seid dukis and reulers of the chirche, whiche lyuyden in the tyme of the Apostlis; of which now seid mannys lawis and tradiciouns manye ben how and in which maners baptym schal be don aboute and upon him which is to be baptiside; and manye othere suche menny lawis ben how the sacrament of the auter schulde be mad, and how the masse schal be seid, and how the mynystris schulen be araied, and what officis thei schulen do; and manye othere suche lawis ther ben taut what and how manie thingis schulen be doon aboute a man, whanne he schal be mad bischop; what and how manie thingis schulen be doon aboute a man, whanne he schal be mad pruest; what and how manie thingis schulen be doon aboute him if he be mad deken; what and how manie thingis schulen be doon aboute a man, if he be mad a monk; and that to a bischop ben reserved these powers, that is to seie, for to halewe creme, for to halewe chirchis and auteris, and for to zeue orderis of preesthode and of dekenhode; and so forth of othere posytyue lawis maad bi tho now seid worthi men ouerlong to be here rehercid. Wherfore foelwith that the religioun of monkehode, which is of the vj. principal gouer-

\[1 \text{ "δὲ \; τῶν \; τελουμένων \; ἀπασῶν} \]
\[\text{ψηλοτέρα \; τάξις, \; ἡ \; τῶν \; μοναχῶν} \]
\[\text{ἐστὶν \; ιερὰ \; διακώμησις" \ldots \; ἐνθεν} \]
\[\text{oι \; θείοι \; καθηγομένες \; ἡμῶν \; ἐπισκοπῶν} \]
\[\text{αὐτοῖς \; ιερῶν \; ἡξίωσαν, \; οἱ \; μὲν \; θερα-
\[\text{πευτάται, \; οἱ \; δὲ \; μοναχοῖς \; ὄνομαζότες,} \]
\[\text{k. \; τ. \; λ."} \]

\[\text{Pseudo-Dionys. Areop.} \]

\[\text{De Eccl. Hierach. c. 6. (Op. tom. 1.} \]
\[\text{p. 386. Ed. Cord.)} \]

\[2 \text{ Id. c. 2.} \]
\[3 \text{ Id. c. 3.} \]
\[4 \text{ Id. c. 5.} \]
\[5 \text{ Id. c. 6.} \]
\[6 \text{ Id. c. 5.} \]
naunce, and also these now reheircid mennys lawis and tradiciouns, whiche ben of the v. now seid gouernaunce, weren mad bi consent of the Apostlis jouun therto, or at the leest bi sum ground bi which the makers knewen sufficientli that forto so make and ordeyne it accordid with the witt and the wil of the Apostlis.

But zit ouer al what in this wise goith bifoire, And from the writings of St. Paul.
y y sette therto this now to be fourmed argument into stable confirmacioun of al it which is now bifoire argued bi Scripture into this present purpos: Holi Scripture, i. Cor. xj. ċ, makith open mensiou that Poul made an ordynaunce to the men of Corinthe, that thei schulde not take her hosil, (that is to seie, the holi eukarist,) at nyzt tyme aftir her soper, (or in sum other special maner thanne vsid, not now sureli knowen,) forto therbi contirfete Cristis doing at his soper and forto remembre therbi his soper, not withstoning thei hadden vsid thilk maner bi long tyme afore. Furthermore in the eende of the same xj. chapter Poul warneth hem, that ouer this, which he so ordeyneth and stabilithe to hem in the fourme of lawe now reheircid and bi him silf maad, he wolde ordeyne mo gouernauncis to hem, and so make mo suche lawis to hem, in the next tyme whanne he schulde come to hem. And so herbi it is cleer bi Holi Scripture in the now alleggid place, i. Cor. xj. ċ, that it is leeful lawis be mad bi man and be sett for to be in vce with the comoun Cristen lawe jouun and mad immediatli bi God. Forwhi ellis Seint Poul hadde do amys, which made this now reheircid lawe and settide it to be had in vce with the comoun lawe of God thanne had and bifoire vsid. Also Poul made bi hise owne power this lawe, as

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1 this is interlineated by a later hand.
it is open i. Thim. iiij. c., and Tite ii. c., that no man schulde be a bishop neither deken, (and there-
fore in the same he meened therwith, that neither he schulde be preest,) if he hadde be twies weddid; that is to seie, if he hadde had oon wijf and sche hadde be deed and he hadde eftsoone take an other wijf, he schulde not be mad a bishop neither a preest neiżthir 1 a deken louzer than a preest, for cause which schal in other place of my writing be taucht. And this ordynaunse so mad bi Poul was a manmys ordi-
naunce, for it was his ordinaunce mad bi his witt and his wil and power; and ellis ther myʒte no dispensacioun be mad bi man, that eny man tweies weddid schulde be a preest; not withstanding that the pope takith upon him forto mowe so dispense, and resoun weerneth him not. Wherfore bi Holi Writt it is open and cleer, that manmys lawis mowen be maad and be sett into vse for to renne with Goddis lawe.

And so fynali and eendli y mai conclude as weel proued, that religiouns and manmys lawis and tradiciouns to be mad and be vsid and be set to the comoun lawe of Crist, which is mad of lawe of kinde and of hise sacramentis, is not blameable and reprouable as for this oonli that thei ben religiouns or manmys lawis and manmys tradiciouns. Also aʒens this pretencioun to be mad aʒens religiouns, it is seid sufficientli aftir thoruʒout the vª parti of this book. And aʒens lijk pretencioun mad aʒens othere lawis of men schal be seid anoon next aftir in anweris to be mad to apparent and semyng skilis aʒens the now seid vª. principal gouernaunce. If eny man can seie that eny of hem is blameable and reprouable, not for that thilk religioun is a religiou of manmys making,

1 Perhaps a clerical error for neithir.
neither for that thilk lawe is a lawe of mannys making, but for that he is a\textsuperscript{4}ens sum commandement of Cristis lawe, (that is to seie, a\textsuperscript{4}ens sum point of lawe of kinde or of Cristis sacramentis,) he must allege forth which thilk religioun or thilk mannys lawe is; and ther upon he schal be herd and his pretensioun schal be examyned. And if he can prowe what he pretendith, he schal be suffrid to reioice his opinion, and othere men schulen ther yn holde with him. But forto crie and diffame and bacbite in this wise; “The “pope makith lawis contrarie to Cristis lawis, and therfore he makith lawis of anticrist;” and \textit{it} this diffamer can not assigne and bringe forth eny of thilk lawis which he is, and whi he is a\textsuperscript{4}ens Goddis lawe, is a beestly gouernaunce, and such a gouernaunce as y dar well avowe\textsuperscript{1} is a\textsuperscript{4}ens the lawe of God. And therfore to suche ypocritis, pretending hem to loue the lawe of God, y seie thus: \textit{Take out the beem which is in thin owne iże, et cætera}, Math. vij\textsuperscript{2} ĉ.

\textbf{viij. Chaperiter.}

\textit{For to semyngli iustifie the blamyng and the re-proving of the \textsuperscript{v}e. principal gouernaunce reherced and sett bifoire in the \textsuperscript{vij}e. chaperiter of this present \textsuperscript{iiiij}e. partie summe semyng skillis mowen be mad, of which the firste takun bi textis of Holi Scripture is this: What euer gouernaunce God in his Holi Scripture of the Newe Testament blameth and reproueth is not worthi be had and vsid reynyngli with his comon Cristen lawe. But so it is, that God in his Holi Scripture of the Newe Testament blameth and reproueth generali withoute eny excepcioun mennys lawis}

\begin{footnotes}
\item[1] a vowe, MS. \quad \item[2] viij\textsuperscript{e}, MS.
\end{footnotes}
and mennys comaundementis and mennys tradiciouns. Wherfore, generali to speke and withoute eny excep- cioun, thei ben vnleeful and not to be vsid concurrentli with his comoun lawe of Cristenhode. And so this argument gooth not oonli ažens politik lawis maad bi men, but also ažens statis abouve preesthode and ažens religiose lawis maad bi men.

The firste premisse of this argument is sure ynout, and that the ij\textsuperscript{e} premysse is trewe y argue thus: It is writun Math. xv\textsuperscript{e} ċ., in the bigynnyng thus: Thanne the\textsuperscript{1} scrihis mid the Pharisees camen to him fro Ierusalem and seiden, Whi breken thi discipulis the tradiciouns of elde men, for thei waischen not her hondis whanne thei eten breed? He answerid and seide to hem, Whi breken ze the comaundement of God for zoure tradicioun? For God seide, 'Honoure thou thi fadir and thi modir;' and, 'He that cursith fadir or modir die he bi deeth;' but ze seien, 'Who euer seith to fadir or modir, What euer zift is of me, it schal profite to thee,' and he hath not worschipid his fadir or his modir;—and ze han mad the comaundement of God voide for zoure tradicioun. Ipocritis, Isaie the prophet prophecied weel of zou and seide, 'This peple honourith me with lippis, but her herte is fer fro me; and thei worschipen me with oute cause, teching the 'doctrinys and comaundementis of men.' And whanne the peplis wessen clepid to gidre to him, he seide to hem, Heere ze and vndirstonde ze; that thing that entrith into the mouth defoulith not a man, but that thing that cometh out of the mouth defoulith a man. And sumwhat after there thus: Vnderstonde ze not

\textsuperscript{1} the is wrongly cancelled by a later hand, which perhaps intended to cancel it before Pharisees, where it is wanting in some MSS. (but not in Forshall and Madden's text) of Wiclif's later version, from which this citation is taken.
that all thing that entrith into the mouth gooth into the wombe, and is sent out into going awey; but tho thingis that comen forth fro the mouth goon out of the herete, and tho thingis defoulen a man? for of the herete goon out yuel thouztis, mansleyngis, avoutries, fornicaconious, theftis, false witnessyngis, blasphemyes: these thingis it ben that defoulen a man, but to ete with hondis not wayschen defoulith not a man. Lijk sentence of this same storie and mater is write Mark vii. c., thus: And the Pharisees and summe of the scribis camen fro Ierusalem togidere to him, and whanne thei hadden seen summe of hise disciplis ete breed with unwaiscen hondis, thei blameden; [for] the Pharisees and alle the Iewis eten not, but if thei waishen ofte her hondis, hold- ing the tradicionis of eldre men; and whanne thei turnen azen fro cheping, thei eten not, but thei ben waishen: and manye othere thingis ben that ben take to hem to kepe, waschingys of cuppis and of water vessels and of vessels of bras and of beddis. And Pharisees and scribis askiden him and seiden, Whi goon not thi disciplis aftir the tradiccion of eldre men, but with unwaishen hondis thei eten breed? And he answerid and seide to hem, Isaie prophecied weel of vou ypocteritis, as it is writun, 'This peple worschipith me with lippis, but her herte is fer fro me; and in vein thei worschipen me, teching the doctrines and the heestis of men:' for ze leuen the mawndentemis of God and holden the tradicionis of men, waishingis of water vessels and of cuppis.

1 the is added in a later hand; it occurs in Wiclif's version.
2 This word, though absent from most (but not all) MSS. of Wiclif's later version, is quite necessary to complete the sense.
3 The article seems also to be absent from all the MSS. of Wiclif's later version: a little below Pecock's text omits it before Pharisees, (p. 473.)
and manye othere thingis lyk to these ze doon. And he seide to hem, Wel ze han maad the maundement of God voide to kepe zoure tradicioun: for Myoses seide, 'Worschipe thi fadir and thi modir; and, 'He that cursith fadir or modir, die he bi deeth;' but ze seien, 'If a man seie to fadir or modir, Corban,' that is to seie, 'What euer zifte is of me, it shal 'profite to thee;'-and ouer ze suffren not him do\(^1\) any thing to fader or modir; and ze breken the word of God by zoure tradicioun, that ze han zoun; and ze doon manie suche thingis. And he eftsoone clepid the peple and seide to hem: Ze alle heere me and vndirstonde; no thing that is withouten a man that entrith into him may defoule him, but tho thingis that comen forth of a man, tho it ben that defoulen a man; if eny man haue eeries of heering, heere he. And sumwhat aftir there he spekith more of this goostli defouling in the maner which is before spokun in Mathew the xv\(^{c}\). chapiter. Bi these ij. longe processis now rehereid, oon writun Math. xv\(^{c}\). \(\ddot{c}\)., and the other writun Mark vij\(^{c}\). \(\ddot{c}\)., it semeth to manye of the comoun peple that Crist blamed there the tradiciouns of whiche he spekith there, for that thei weren tradiciouns of men; so that sufficient cause were forto blame hem, that thei weren mennis tradiciouns sett to the comoun lawe of God. And ther-bi thei wolen conclude folewingli, that alle mennys tradiciouns ben nauzt, and noon such ouztten be;\(^2\) but Goddis tradiciouns oonli ouztten be; which is azens the Apostle, i\(^{c}\). Cor. xij\(^{c}\). \(\ddot{c}\)., as it is schewid bifoire in this present iiij\(^{c}\). partie, the vij\(^{c}\). chapiter. And thus, as thei weenen, the ij\(^{c}\). premysse of the argument

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

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

mad in the bigynnyng of this present chapter is proued.

The secunde semynge skile into the same purpos is this: Thilk thing or gouernaunce not being necessarie into oure saluacioun, as for that it is the comauend-ment of God, what euer he be, is to be kutt awey and to be leid aside and to be not had and vsid, of which miche goostli harme and synne comen; for that he is the occasioun that thilk goostly harme [and synne] comen; forwhi into the meenyng of this now rehercid proposicioun or sentence the Gospel seith thus: If thi rizt ize or thi rizt hond or thi rizt foot scelaudre thee, pulle him out or kuttte him awey and caste him fro thee: but so it is, that of ech of the now spokun mannys lawis had and vsid myche goostli harm and synne comen, so that ech of hem is the occasioun wherbi and wherfro the goostli harme and synne comen: wherfore foloewith that ech of the now spokun religiouys ouzte be pullid out of the chirche and ouzte be kuttte awey and be not had and vsid.

The iiij. semynge skile is this: If suche now spokun lawis and tradiciouns ben gode and profitable to Cristen men, as it is pretendid hem to be, whi ordained not Crist tho same lawis and tradiciouns to be had and vsid; sithen he couthe haue ordeyned tho lawis and tradiciouns, as weel as men couthen fynde hem and devise hem; and sithen he loueth us and wilneth oure goostli profit more than we us silf willen, forwhi for oure goostli good and profite he sore laborid, suffrid, and died? Wher upon it myzt be argued in forme thus: Crist, which was oure grettist lower and oure beest prower, ordeyned al that was best for us to haue and al that is notabili better to be had than to not be had, for ellis he hadde not be anentis us

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1 rizthond, MS. (conjunctim), accidentally?
2 See Matt. v. 29; Mark ix. 45.
to gidere wijsist purueier and tendirist louver. But so it is, that Crist not ordeyned these spokun mennys lawis and tradiciouns; forwhi it is open ynow; that men founden hem and devisiden hem, and that now late sum and manye of hem. Wherfore thei be not necessarie, neither thei ben in no notable degree better to be had than to be not had.

ix. Chapter.

For answere to the first seymng skile mad biforn in the bigynnyng of the next chapter azens the v. principal gouernaunce, the ij'. premysse in the first argument mad there is to be denied; and thame next, whanne ij. longe processis, (oon of Math. xv. c. and an other of Mark viij. c.,) ben alleggid forth fort prowe the same ij'. premysse, it is to be seid that bi tho ij. longe processis mai not be had more as to this present purpos than these iiiij. pointis.

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

1 iiiij", MS.
ling any bodili vnclennes bifalle to the bier and siller; and, bi lijk skile, bodili wasching schulde clense the soule fro alle maners of moral vnclennessis, aftir her opinioun; and that moral vnclennessis comen yn into the soule bi outward vnclennessis of vessels or of eny other outward vnclene thing.

The ij°. point is: That Crist blamed there the firste now rehercid tradicioun, for that he was euen ažens the comandemement of God, which is the comandemente-ment of lawe of kinde; and he blamed there the ij°. now rehercid tradicioun, for that he was vein and waast and conteyned an vntrouthe of opinioun, thouz he were not contrarie to eny comandement of God.

The iiij°. point is this: That of and bi thilk ij. long processis of Matheu and of Mark kunne not be had that Crist blamed alle the tradiciouns which Iewiš maden; forwhi in special he blamed no mo there than these ij. tradiciouns now rehercid, and as in general he blamed no mo neither othere tradiciouns than tho whiche weren contrarie and ažens the co- maundement of God.

The iiiij°. point is this: That Crist blamed not tho ij. tradiciouns now rehercid for that thei weren mennis tradiciouns, but for that thei weren yuel; so that this was not the caus of the blamyng, for that men made tho tradiciouns; but this was al the cause and ground of the blamyng, for that thei weren yuel and badde: and therbi foliowith not, that alle othere mennis tradiciouns not being yuel schulden be worthi be blamed.

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

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

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

3 the Iewiš, MS. (first hand).

4 blamed, MS.

5 forthat, MS. (accidentally ?)
which they were brought forward to prove. And this shall appear further from the three following observations.

diciouns of Iewis mad bi hem, or if he hadde blamed the seid ij. tradiciouns for that that thei weren mennys tradiciouns, sotheli thilk ij. long processis, (oon of Matheu, an other of Mark) hadden proued weel the ij. premysse of the principal argument sett bifoire in the bigynnyng of the next chapiter. But for as miche as it can not be had bi the ij. processis of Matheu and of Mark, that Crist blamed there alle tradiciouns mad bi the Iewis, sane oonli tho tradiciouns which weren ażens Goddis comauendement or in eny other wise yuel, neither that he blamed there the ij. there spokun tradiciouns, for that thei weren mennys tradiciouns oonli, saue for that thei weren badde tradiciouns, (as it is open ynow, if the wordis of Mark be weel markid and set forto expowne the wordis of Matheu upon the firste there spokun tradicioun) therfore it is open ynow, that tho ij. long processis of Matheu and of Mark proun not it what that thei ben brouȝt forth to proue, that is, the seid ij. premysse. And therfore the seid argument hath not wherbi he mai haue his entent proued. Ferthermore, alle Cristen peple (namelich, al tho lay persoonlys which wolten nedis entermete with reding in the Newe Testament) y biseche for to attende into these thingis or notabilitees,1 whiche y schal now reherce as into thingis ful miche profitable to hem, and whos vnattendaunce hath causid ful myche yuel, namelich in tho lay persoones whiche entermeten miche with reding in the Newe Testament.

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

1 notabilitees, MS.
weernable and to the maners and circumstauncis in whiche thei ben not weernable; and therfore tho deedis so in comoun or in general and large fourme bi him expressid ben to be vnderstonde and ben to be specified\(^1\) and ben to be restreyned into the maners and circumstauncis in which oonli thei ben weernable or worthi be werned\(^2\) bi resoun, and ben of him weerned, and thei ben not to be vndirstonde in the general forme in which thei ben expressid. En- saumple herof is this: Crist weerneth men to clepe to hem a fader upon erthe in sum certeyn maner and forme oonli which is worthi to be\(^3\) weerned, and zit this thing so as now is seid weerned Crist expressith and outrith in a larger and generaler fourme comoun to the maner and circumstauncis in which it is weernable and to the maner and circumstauncis in which it is not worthi be weerned. For whi he seith in this large and general fourme, \(\text{Nile } ze \text{ clepe to zou a fadir on erthe;}\)\(^4\) and therfore this thing so weerned as in general maner of the wordis is to be specified and to be restreyned [and] to be narowid and to be vndirstonde and drawe as it accordith oonli with the maner and circumstauncis in which it is worthi the same thing bi resoun to be forbodun or weerned. And so this that vndir so large and so general a fourme is weerned, \(\text{Nile } ze \text{ clepe to zou a fadir on erthe,} \) is to be take and vndirstonde in this wise: “\(\text{Nile } ze \text{ clepe “ to zou a principal or a cheef fadir on erthe, for “ thilk cheef fadir is in heuen.”} \)

And that this notabilite is trewe, it mai be proued thus: For ellis God schulde weerne inoure doable conversacioun other thing or other wise than resoun Proofs of the truth of this observation. The contrary view would make God

\(\text{\footnotesize \(^1\) specied, MS. (first hand).}\)
\(\text{\footnotesize \(^2\) or worthi to be werned is added in the margin by a later hand; a still later corrector having erased to.}\)
\(\text{\footnotesize \(^3\) \(ze\) is interlineated in a later hand. Perhaps we should read worthi be werned.}\)
\(\text{\footnotesize \(^4\) Matt. xxiii. 9.}\)
The second observation. Christ often blames certain things without specifying the circumstances under which alone they are blameworthy; for example, he blames the Pharisees for walking in long robes.

Contradict reason, and would make Scripture contradict itself. For if it myste be allowid us to bere us vnresonabili, y woot not what lawe schulde lette us fro eny synne. Also but if this notabilite were trewe, ellis God were contrarie to him sylf. Forwhi in other place of Scripture, as Mark [vij. c.], he wole that we be aknowe us to haue fadir and modir on erthe, in that that he there biddith us worshiphe oure fadir and modir on erthe. And therfore this notabilite is trewe. And bi this notabilite is a wey zounn farto vndirstonde in riȝt and iust maner this, that Crist in so general fourme vtrith and expressith, Nile ze swere alwise; and so forth of manye othere forbodis and weernyngis doon toward us vpon oure moral conuersacioun, whiche alle schulen be drewe to be vndirstonde as doom of resoun iugith hem to be vnderstonde, as herof ful rial processis and proofs ben mad in the book clepid Just apprising of Holi Scripture in ther of the firste partie, and in the firste party of Cristen religioun, the iiiij. trety, bi dyuerse chapitres.

The ij. notabilite is this: That in lijk maner Crist ofte blameth and rehercith as blamable certeyn gouernauncis, and zit he expressith tho gouernauncis not ooni in the maners and circumstauncis in whiche thei ben worthi be blamed, but he expressith hem in a fourme comoun to the maners and circumstauncis in whiche thei ben blame worthy and to the maners and circumstauncis in whiche thei ben not blame worthy; and therfore tho deedis or gouernauncis so in general

1 Perhaps Pecock may have to Mark vii. 9–13, or to Mark x. iij. 9–13.
2 A space left in the MS. for the number. Pecock may either refer to Mark x. 17–19.
3 Matth. v. 34.
or in a comoun and large fourme bi him expressid ben to be vndirstonde and ben to be specified and to be drawe into the maners and circumstauncis in which oonli thei ben bi doom of resoun worthi be blamed. In this maner Crist blamed Pharisees vndir this forme, that thei "louen forto walke in stolis, and forto " be clepid of men maistris, and forto haue the firste " seatis in feestis;" and so forth of manye othere deedis like into this purpos, whiche deedis as so re-
hercid of Crist in thilk generalte mowen be leeful and gode and desirid of scribis and of Pharisees and of othere men; but for as myche as vndir summe maners and circumstauncis thei mowen be morali yuel bi dom of resoun, therfore it is to vndirstonde that Crist in his blamyng of hem blamed in the maner and cir-
sumstauncis vndir whiche thei ben bi doom of resoun morali yuel. And that it ouzte so be vndirstonde, the skile is now before seid in mater of Cristis weernyngis.

And zit fether the iij°. notabilite is this: That in lijk maner it is that Crist biddith and counseilith ofte certein deedis and gouernauncis, and zit he expressith tho deedis and gouernauncis in maners and circum-
stauncis oonli in which tho deedis and gouernauncis ben comoun and general to be gode and to be badde morali; and therothe tho deedis and gouernauncis ben to be vndirstonde, that Crist biddith or counselith or willith hem to be doon in the maners and circum-
stauncis in which thei ben bi doom of resoun gode oonli. In this maner Crist bade, counselid, or willed, Luk xij°. z. thus: Sille ze the thingis whiche ze han in possessiou, and zeue ze almes. Whether not this is trewe, that summan ouzte bi doom of resoun and bi the wil of God for to not sille enything which he

\[\text{\textsuperscript{1}}\text{Mark xii. 38, 39.}\]
\[\text{\textsuperscript{2}}\text{to be vndirstonde, MS. (first hand).}\]
\[\text{\textsuperscript{3}}\text{Probably in should be cancelled, or hem inserted after blamed.}\]
hath in possessioun, that he ther with do almes? And 
\[3\]it Crist biddith there generali withoute excepcioun. 
And therfore it is seen to be trewe, what y haue now 
seid to be the ii\(^\circ\) notabilite.

Sotheli and withoute doubt these ii\(^\circ\) notabilitees 
weel considerid and attendid of thilke persoones, name-
lich of the lay party whiche wolen needis entirmete 
with the Newe Testament, is worth to hem a buyschel 
ful of gold; and that bothe forto purge hem of wrong 
opiniouns gaderid to hem bi occasioun of textis in the 
Newe Testament, and also for to preserne hem that 
thei falle not into suche vntrewre opiniouns takun bi 
ocasioun of textis in the Newe Testament. And 
verili and sotheli to seie, the vnconsideracioun and 
the vnknowing and the vnremembraunce of these 
three now before sett notabilitees hath be a ful 
great cause or occasioun of ful greet presumptuose 
igementis in summe of the lay partie, and of greet cisme 
and of greet horour and of abhominacioun born 
anentis the clergie bi summe of the lay partie; of 
which thei wolden be schamed, if thei consideriden 
weel these three before sett notabilitees, namelich if 
ther with thei wolden ouer reede the first parti of 
the book clesid The iust apprising of Hol\(l\)i Scripture.

Neuertheles, not withstonding al what fro the bi-
gymyng of the vj\(^\circ\) chapiter in this present ii\(^\circ\) 
partie hidir [to] is seid for to iustifie the ve\(^\circ\) seid prin-
cipal gouernance, \(3\)it y holde this, that ouer greet mul-
titude of mennys posityue lawis ou\(\text{x}^\text{ten} \) not be mad; 
but prelatis and princeis ou\(\text{x}^\text{ten} \) be weel waar that ouer 
manye posytyue lawis be not\(^2\) zounn to her peplis. 
For sotheli ther of cometh causelied nedis ful myche 
yuel, more than y se men considere it so to come. Of

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\(^1\) the is wrongly (?) cancelled by a later hand. 
\(^2\) not is interlineated in a later (?) hand.
whiche yuelis y desire in myn herte for to haue leiser and space to write my conseite; (which God graunte to be don!) but certis forto holde that it is vnleeful or vnexpedient eny suche posytyue lawis be maad and be zouun to peple\(^1\) is fer fro my witt and my resoun.

To the iij\(^e\). semyng skile and to\(^2\) the iij\(^e\). semyng skile bfoire sett in the next chapiter it is to be answerid euyn lijk as it is answerid to the v\(^e\). and vj\(^e\). semyng skillis sett aftir in the v\(^e\). parti of this book the iij\(^e\). chapiter, whos answeris ben sett in the same v\(^e\). partie in the vj\(^e\). and seuenthe chapitres; and therfore it is no nede forto fourme answeris in lengthe of the newe here.

And in this y ende here this fourthe partie of this book.

\(^1\) the peple, MS. (first hand), perhaps rightly.
\(^2\) to is inerlineated in a later hand.
Here bigynneth the v. partie of this book.

The Firste Chaptre.

The vj. principal gouernaunce or point to be tretid in this present v. partie, for which gouernaunce summe of the lay peple blamen and vndirnymen vniustli and vnworthili the clergie is this: That bothe of preestis and of lay persoones ben sectis clepid religiouns, maad to men and also to wommen fortto be streiȝter to hem in eting and drinking, in speking, in wering, in going, in sleping, and in aboute walking, and in othere deedis of worldlihode and fleischlihode, than is the fredom of lawe of kinde with the settingis to of Cristis sacraments. Al this summe of the lay peple blamen bothe for the dyuersite and nouelte so takun to be in other wise than is the comoun maner of othere men and wommen; and also thei beren an honde that the religiouns, whiche now ben had and vsid, han summe statutis and ordynauncis being aȝens charite, and ththerefore aȝens the lawe of God. And ferthermore, these blamers not oonli maken hem blamers, but also diffamers; for thei ascriuen and ȝeuen the fynding and the mentenaunce of alle such sectis or relegiouns to the feend and anticrist, and thei callen it to be werk of the feend; and manye mo reproves thei ȝeuen to religiouns and to theroth the religiose persoones, which sчame is for to reherce.

That this now rehercid blamyng and vndirnymynge is vniust and bering an hond vntreuli, for that the now rehercid vj. principal gouernaunce is leeful and iust, good and expedient, y schal proue bi v. principal conclusionis, of whiche the firste is this: Holi Scripture weerneth not and lettith not the now rehercid vj. principal gouernaunce to be take and vsid with

The religious orders are the sixth institution objected to. Many blame them as eccentriç, unscriptural, anti-christian, and devilish.
the common law of Christ to Christen men. That
this conclusion is true, ye prove thus: If any text or
process of Holy Scripture schulde lette and weerne
the now seid vj. principal gouernaunce, thilk text or
proces schulde be oon of these whiche schulen be
spoken in the iiiij. argumentis now next after to be
mad. But so it is that noon of the lettith and
weerneth the seid vj. principal gouernaunce, as it
shal be open bi the answeris to thilk same iiiij.
argumentis. Wherfore foilewith that Holy Scripture
weerneth not and lettith not the seid vj. principal
gouernaunce.

The firste of these iiiij. argumentis is this: It is
writun, James the iij. c., thus: A cleene religioun and
an unwemmed anentis God and the Fadir is this;
to visite fadirles and modirles children and widowis
in her tribulacioun, and to kepe him self vndefilid
fro this world. Out of this text a man may argue
in twoi maners. In oon maner thus: James assigneth
this gouernaunce now rehercid in his text to be a
cleene religioun and an unwemmed anentis God and
the Fadir; wherfore noon other gouernaunce saue
this same, as bi the extent and meenyng of James
in his now rehercid text, is a cleene religioun and
unwemmed anentis God and the Fadir; and so the
religiouns now had and vsid in the chirche ben not
cleene and unwemmed anentis God and the Fadir. In
an other maner thus: What euer religion lettith and
biforbarrith, 3he, and forbedith the religioun to be
doon and vsid, which is a cleene and an unwemmed
religioun anentis God and the Fadir, is an vnleeful
religioun, and not worthi be had and vsid. But so it
is, that alle the religiouns now had and vsid in the
chirche, in which is vow of wilful and expropriat

1 had is added in a later hand.  |  2 to be, MS. (first hand).
Another argument is derived from the prophecies made by the Apostles respecting false teachers that should arise.


First, iij. Pet. iij. č. in the bigynnyng, Petir writith thus: False prophethis weren in the peple, as in zou schulen be maistris liers, that schulen bringe yn seetis of perdicioun, and thei denyen that Lord that bouzte hem, and bringen on hem silf hasti perdicioun; and manye schulen sue her leccheries, bi which the wey of treuthe schal be blasphemed: and thei schulen make marchaundie of zou in conecitise bi feyned wordis, to whiche doom now awhile ago cesith not, and the perdicioun of hem nappith not. Also i. Thim. iiiij. č. in the bigynnyng, Poul seith to Bischop Thimothie thus: The Spirit seith openli, that in the laste tymes summen schulen departe fro the feith, zewnyn tent to spiritis of errour and to techingis of deuelis, that spoken leesing in ypoerisie, and han her conscience corrupt, forbeding to be weddid, to abstene fro metis whiche God made to take with doing of thankingsis to feithful men and hem that han knowe the treuthe: (for ech crea-
ture of God is good, and no thing is to be cast away, which is taken with doing of thankings, for it is halowid bi the word of God and bi preyer;) thou, putting forth these thingis to britheren, schalt be a good mynystre of Iesus Crist, nurischid with wordis of feith and of good doctrine, which thou hast gete; but escheue thou vncoenable fablis and celd wom- menys fablis. Also ii. Thim. iiij. c., in the bigyn- nyng. Poul seith to Bishops Thimothie thus: Wite thou this thing, that in the laste daies perilose tymes schulen noize, and men schulen be louyng hem silf, coweitose, hize of bering, proude, blasphemers, not obedient to fader and modir, vnkinde, cursid, without affeccioun, without pees, false blamers, un- contynent, vnmyylde, without benignite, trastouris, ouerthwert, bollun with proude thouztis, bliynde lowers of lustis more than of God, hauyng the liknes, of pitee, but denying the vertu of it; and escheue thou these men. Of these thei ben that persen housis and leden wommen caitifis chargid with synnes, whiche ben led with dyuerse desiris, euermore leern- yng and euermore perfyttli comynge to the science of treuthe. And as Iannes and Mambres[a] azenstoden Moyses, so these azenstoden treuthe, men corruptid in undirstonding, reproued aboute the feith; but fer- ther thei schulen not profite, for the vnwisdom of hem schal be knowe to alle men, as hern was. But thou hast geten my teching, et cetera. Also Tite i. c., in the myddil, Poul seith to Thimothie Bishop of Crete thus: Ther ben manye vnobedient and vein spekeris and desseyueris, moost thei that ben of circumsicioun, which it bihoueth to be reproued, whiche subuerten alle housis, teching whiche thingis it bihoueth not, and that for the loue of foul wynnyng. And oon

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1 Mambres is the Vulgate reading, whence the early English translations were made.
of hem her propre profete seide, 'Men of Crete ben
cuermore lieiris, yuel beestis, of slowe wombe:' this
witnessing is trewe. For what cause blame hem
sore, that thei be hool in feith, not zewyn gent to
fublis of Iewis and to mauandementis of men, which
turnen awey hem fro truthe.1 Also iiij. Pet. iiij. č.,
soone aftir the bigynnnyng, Peter seith thus: First
wite ze this thing, that in the late daies disseyueris
schulen come, in disseit going after her owne
coueitingis, seiyng, 'Where is the biheest or the
'comyng of him? for sithen the faudris dieden, alle
'thingis lasten fro the bigynnnyg of creature.' But
it is hid fro hem willing this thing, that heuens
weren biffer, et cetera. Also Jude iiij.2 č., in the
bigynnnyng, the Apostle Iudas writith thus: Wo to
hem that wenten the wey of Cayn, and that ben
sched out by errour of Balaam for mede, and
perischeden in the azensieyn of Chore! These ben
in her metis feesting to gidere to filthe, withoute
drede jeding hem silf; these ben cloudis withoute
watir, that ben born aboute of the wyindis, heruest
trees with oute fruyt, tweies deede, drawen up bi the
roote, wavis of the wood see fomyng out her con-
fusioouns, erring sterris, to whiche the tempest of
darknesses is kept withoute eende. These ben gruch-
ers, ful of pleintis, wandring aftir her desiris; and
the mouth of hem speikith pride, worshipping per-
sonoos bi cause of wynnyng. And ze, moost dere
britheren, be myndeful of these wordis, whiche ben
biffer seid of Apostlis of our Lord Jesus Crist,
whiche seiden to zou that in the late tymes ther
schulen come gilouris, wandring after her owne de-

1 Written on an erasure by a later hand; the orthography is
against the usage of the MS.
2 In almost all the MSS. of Wic-
siris, not in pitee. These ben whiche departen hem self, beestli men, not hauyng spi[rit]; but ze, moost dere brither[en], aboue bilde you self on zoure moost holy feith, and preie ze in the Holi Goost, and kepe zou silf in the love of God, and abide ze the merci of oure Lord Iesus Crist into lijf everlasting. And repreue ze these men that ben deemed, but save ze hem, and take ze hem fro the fier. Also Coloc. iij. c., Poul writith thus: Se ze that no man disseyue zou bi philosophie and vein fallace, aftir the tradicioun of men, aftir the elementis of the world, and not aftir Crist. And sumwhat aftir there thus: Therfore no man iuge zou in mete or in drinke or in part of feest dai or of neomenye or of Sabbatis, whiche ben schadewis of thingis to comyng; for the bodi is of Crist. Noman disseyue zou, willing to teche in mekenes and religioun of angelis tho thingis whiche he hath not seen, walking veinli, bolned with witt of his fleisch, and not holding the heed, of which al the bodi bi bondis of ioinyng to gidere vndir my-nystrid and mad vexith into encresing of God. For if ze ben dede with Crist fro the elementis of this world, what zit as men lyuing to the world deemen ze that ze touche not, neither taaste, neither trete with hondis tho thingis whiche alle ben into deeth bi the ilk vce, after the comaundermentis and the techingis of men? Whiche han a resoun of wijsdom in vein religioun and mekenesse, and not to spare the bodi; not in honour to the ful filling of the fleisch.

Also, Math. xxiiiij. c., Crist in maner of prophecie spake of vntrewe techeris, which schulden come in the daies of the Apostlis bfore the destruccioun of Jerusalem, and seide to hise disciplis thus: Men

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1 alle is added in the margin by a later (?) hand.
Chap. I.

schulen bitake zou into tribulacioun and schulen slee zou, and ze schulen be in hate to al folk for mi name. And thanne manie schulen be sclaundrid and bitraie ech othere, and thei schulen hate ech othere; and manie false prophetis schulen rise and disseyue manye. Like sentence of the same vntrewe techeris is writun Mark xiiiij. ĉ., thus: Loke ze that no man disseyue zou. For manye schulen come in my name seiyng, that y am, and thei schulen disseyue manie; and whanne ze heere bateils and opiniouuns of bateils drede ze not, for it bihoueth these thingis to be doon, but not zit anoon is the ende. Also Math. xxiiij. ĉ., Crist in maner of prophecie spake of vntrewe techeris, whiche schulden come nyʒ to the dai of doom and the ende of the world, and seide ther of to hise disciplis thus: Thanne schal be greet tribulacioun, what maner was not fro the bigynnynge of the world to now, neither schal be mad; and but if tho daies hadde been abbreagid, ech fleisch schulde not be mad saaf; but tho daies schulen be mad seoir for the chosen men. Thanne if eny man seie to zou, 'Lo, here is Crist or there!' nyle ze bileue; for false Cristis and false prophetis schulen rise, and thei schulen zeue greet tokens and wondris, so that also the chosun be led into errour, if it mai be doon. Lo, y haue before seid to zou. Therfore if thei seie to zou, 'Lo, he is in desert!' nile ze go out; 'Lo, in privy placis!' nyle ze trowe. For as leit gooth out of the eest and apperith into the west, so schul be also the comyng of Mannys Sone. Wher euer the bodi schal be, also the eglis schulen be gaderid thider. And anoon after the tribulacioun of tho daies the sunne schal be mad derk, and the mone schal not zeue lizt, et cetera. Like sentence touching the same now seid vntrewe techeris is writun Mark xiiiij. ĉ., thus: Thilk daies of tribulacioun schulen be suche, whiche maner weren not fro the
bigynnyng of creature whiche God hath made til now, neither schulen be; and but the Lord hadde abreggid tho daies al fleisch hadde not be saaf; but for the chosen, whiche he cheese, the Lord hath mad schort tho daies. And than if eny man seie to zow 'Lo, here is Crist! lo, there!' bileue ze not. For false Cristis and false prophetis schulen rise, and schulen zeue tokens and wondris to disseyne, if it mui be doon, zhe, hem that ben chosen. Therfore take ze kepe; lo y have bifoire seide to zow alle thingis. But in tho daies after thilk tribulacioun the sunne schal be maad derk, and the moone schal not zeue hir liȝt, et cetera.

The iiij. argument is thoruȝ well nyȝ ech word the same and oon with the firste semyng skile sett bifoire in the iiij. party of this book, the viij. chapter. Which argument gooth up [on] ij. longe processis in Holy Scripture, of whiche the oon is writun Math. xvij. c., and the other is writun Mark viij.1 c.; and therfore who wol se this iiij. argument, as he mai be mad azens the vij. principal gouernaunce, turne he thidir and he schal it there se.

The iiij. argument into the justifiyng is this: The holi maide and religiose nunne Seint Hildegart, visitid with the spirit of prophacie, wroot manie prophecies whiche weren examyned and approued in a general counsell holdun at Treuer under Pope Eugeny the [Thridde],2 at which counsell Seint Bernard was present, as it is writun in famose cronicles.3 And among the prophecies and reuelaciouns spokun bi the seid holi maide Seint Hildegarth sche spekith that aftir hir daies schulde rise iiij. ordris of beggers; and not oonli

1 xv. MS.
3 See Coleti, Concil. tom. 12, p.
of the persoones whiche schulden lyue in tho iiij. ordris sche seith yuel; that is to seie, "that thei schulden" be flatereis, and enviers, and ypocrisit, "and baebites;" but also of the ordre sche seith, meenyng it to be yuel. For sche seith, "that of wijse " and trewe men this ordre schal be cursid;" as thouz sche schulde therbi meene, that the ordre schulde be worthi be cursid. And therimmore sche seith, "that " for her synful and gileful lyuyng the comoun peplis " hertis schulden falle awaye fro hem, and thei schulden " falle and ceese and that her ordre schulde be alto " broke for her bigilingis, and her wickidnessis." 4 Wherfore tho iiij. ordris or religioums or beggeris ben badde and not gode, neither worth be had and vsid in the chirche.

ij. Chapter.

For answere to the firste argument it is to vndir- stonde, that religioun mai be take in ij. maners: In oon maner religioun is such a binding vp or a bynd- ing azen of a mannys fre wil with certein ordinauncis, maad bi God or bi man or with vowis or oothis, that he go not so wijde and so brode in hise choicis and refusis, neither in the executing of hise choicis or of

1 schulden is added in the margin by a later hand.
2 flateres, MS.
3 be is interlineated in a later hand.
hise refusis with inne the boundis of lawe of kinde, how brode ellis withoute forbeding of lawe of kinde go he myyte. And religiou in this maner takun is religiou propirli takun, and is descriyed in lijk sentence biffe the [vji.]

1 chapter of the [ivc.] 1 parti of this present book. In an other maner religiou is a binding up or a binding azen 2 of a mannys fre wil with the lawis of kinde, (that is to seie, with the doomes of cleer and weel disposid resoun,) that he chese not or refuse not neither execute hise choisis or refusis azen the now seid lawe of kinde. And so with religiou in this ij. maner takun, which is a large and an vnpropir maner of taking and of vnunder- standing religiou, mannys wil is not refreyned saue bi lawe of kinde oonli. And bi religiou takun in the firste now biffe seid maner, which is the verry 3 propre maner of taking religiou, mannys fre wil is refreyned with more than with lawe of kinde; for he is also refreyned with uthere statutis or ordinauncis maad bi God or man or with uthere vowis or oothis.

Of religiou takun in the firste maner, as anentis statutis and ordinauncis maad bi God himselff, Holi Writt spekith, Exodi xij. c. and xxix. c., and as anentis ordinauncis maad bi man, Acts xxvj. c., as it is biffe rehercid in the 4 chapter of the 4 parti of this present book. Of religiou takun in the ij. maner spekith Holie Writt, Acts x. c., where Cornely, than being an hethen man not cristned, is clepid "a religiose man and dreading God," and that for the weel keping and filling the lawe of kinde, that is to seie, the lawe of resoun. Also of this religiou it is writun Ecclesiastici i. c. in the myddil.

1 Spaces are left in the MS. for the numbers.
2 Perhaps a clerical error for azen.
3 verry is interlineated in a later hand.
4 Spaces left in the MS. for the numbers. Pecock seems to be thinking of what follows. Part v. c. viii.
In the iij. maner religioun is take for religioun of the firste maner and religioun of the iij. maner to gider seet; and in this maner y toke and vndirstode this name “religioun,” whanne to a certein book which y have mad y puttid this name, The vrule of Cristen religioun.

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

For answere to the iij. maner of arguyng maad upon the same text of Iames it is to be seid, that the firste premisse is vntrewe, which is there takun and foumed thus: What euer religioun lettith, bfore bar-rith, che, and forbedith an othir religioun to be had or doon, which is a cleene and an vnmwemmed reli-gioun at God and the Fadir, is vmeeful and not
worthi he had and vsid. Forwhi it is impossible ij. religiouns be;¹ but that the oon of hem had in a persoon lettith and biforme barrith, ʒhe, and forbidith the other religioun to be for the while in the same persoon, sithen oon and the same man may not be to gidere in ij. religions. And therfore the seid firste premysse of the ij². argument maad up on the text of Iames is vntrewe and to be denied, and so ceessith the strengthe of thilk argument fro geting of his entent. Also if thilk premysse were trewe, certis thanne weelnyʒ ech moral vertu of Goddis lawe were vnleeful and not to be had and vsid. Forwhi what euer moral vertu a man wole take and vse, al the while that he is is werking thilk vertu he is therbi lettid, forbarrid, and weerned forto wirche an other moral vertu of Goddis lawe; as, whilis a man is weddid and wole bigete children, he is therbi lettid and weerned to be chaast, and whilis a man wole do almes deedes in Ynglond he is lettid and weerned therbi for to do almesdeedis in Fraunce, and whilis a man rideth in a iorney for a good cause he is therbi lettid and weerned for to heere a preching; ʒhe, and if the wirching of thilk vertu first takun schulde stonde stille perpetuely, he schulde lette and weerne perpetuely the wirching of the other vertu which myʒte ellis be taken; and so, if the seid premysse were trewe, the vertu which is first takun of a man is euermore vnleeful. And also ech office in a kingis hous schulde be needis displesaunt to the king, forwhi ech office in his hou lettith, forbarrith,² and weerneth the occupier fro an office in the same hous, which office the king loueth weel to be doon. And so, open it is, that the seid firste premisse is to be denied; and thanne is thilk argument lettid fro his purpos.

¹ to be, MS. (first hand). ² for barrith, MS., (without hyphen).
For answere to the 1 ij. biforn mad argument going upon there reherced textis it is to be markid wel, that among alle tho textis oonli the firste text aloone, ij. Pet. ij. ĉ., spekith of viciose sectis whiche schulden rise aftir the daies of Peter, and alle other textis of thilk noumbre sprekken oonli of viciose persones teching vntreuly and lyuyng vicioseli and not of eny viciose 2 sect. Wherfore noon of alle these textis berith in him sylf eny colour forto smyte or reproue or blame eny sect or religion now had and vsid in the chirche, saue oonli the firste text ij. Pet. ij. ĉ. And sithen the sectis of which Peter there prophecied he in tho wordis prophecied, that "sectis of" perdicion schulden "be denying the Lord which bouzte hem," no man mai in eny colour affermhe that thilk wordis of prophecie of Peter fallith vpon the sectis or religiouns now had and vsid in the chirche, but if he afore proue and schewe that these now had and vsid religiouns in the chirche ben sectis of perdicioun and denyen him which bouzte hem. And therfore proue he firste and biforn that these now seid religiouns ben sectis of perdicioun, and that thei ben denying Crist, and bi-leenen not into Crist; and thanne lete him haue the maistrie, that Petir in the wordis of his biforn allegid text prophecied or spake of the religiouns now had and vsid in the chirche. And certis open ynouz it is, that ellis he mai not haue euydence as bi thilk text that Peter meened or thouzte on hem. Forwhi this folewith not in eny good argument: Petir seide that sectis of perdicioun denying Crist schulden come, therfore these now had religiouns ben tho sectis. A lewder and febler skile or argument can noman make; forwhi bi this argument, if he were aunt, schulde be proued that ech sect or religioum mad, or which

1 thi, MS. 1 A later hand has wronglly al-
tered this into unviciose.
mynte be mad, were or schulde be vnleefful and a sect of perdition, how euer good and profitable and leeful he were or schulde be mad; and so the same secte schulde be good and badde, leeful and vnleefful, which is repungnaunce. And therto to this bad argument muste be sett more, if he schulde eny thing prowe and conclude, as is forto seie and argue thus: Petir seide that sectis of perdition denying Crist schulden come; and so it is, that these religious now had and vsid in the chirche ben sectis of perdition denying Crist; therfore of hem spake or meened Petir. Or ellis thus: Of hem is the prophecie of Peter verified and vpon hem fallith thilk prophecie of Petir; and but if the arguer can prowe the ij^ premysse of this argument, and eer than he prowe thilk ij^ premysse of this argument, that is to seie, that these now had and vsid religious in the chirche ben sectis of perdition denying Crist, certis he may not waite aftir that the conclusioun of this argument be proued or be trewe, that is to seie, that the seid prophecie of Petir fille upon the religious now had and vsid in the chirche. And thanne ferther, forto prowe that these religious ben sectis of perdition, he muste take his euydencis and hise motyues in othir place out and fro the seid text of Peter; forwhi it muste be proued that the now had religious ben sectis of perdition, eer and bfore we wite what and of whom the seid text of Peter meeneth. And thus it is open ynoUz that, as bi the firste text in the bifore sett noumber of textis, may noon hurte bifalle to the now had and vsid religious.

And thanne furthermore thus: Alle the othere textis in the same now seid noumber spaken of persoones teching vntreuli and lyuing viciosely, whether thei lyue in eny religiose sect or out of religiose sect; for of alle suche viciose persoones, whether thei lyuen in sect of religiou or out of sect of religiou, tho textis mowen be verified rizt weel, as is open ynoUz bi the general
and large speking of the textis in her wordis. But so it is, that thouz persoones in a religioun techen amys and lyuen amys, for that thei techen and lyuen other wise than her religioun wolde that thei schulde teche and lyue, zit therbi cometh noon hurte to the religioun, as that theryere the religioun were the wors or were badde and vnleeful; but if it schulde be seid and holde therto answeringli and folewingly that the sect of Cristis Apostlis were badde and vnleeful, fon for that Iudas lyued theryn amys; and but if it schulde be seid that Crist blamed and reproued the state of preesthode and the state of bischophode in the oolde lawe as badde and vnleeful, bicause he blamed and reproued the persoones of tho statis; whiche noman ouzte holde, for God him silf made tho statis, and he made no badde and vnleeful thing. Wherfore folewe-ith needis that as bi alle tho textis of the bifeare spokun noumbre, comyng in processe aftir the firste text of hem, is no strok zouun to eny sect or eny religioun forto therbi seie that eny sect or religioun is badde or vnleeful. Also open it is, that tho textis strecchen hem to viciose persoones being out of religioun, as weel as to viciose persoones in religioun. How schulden thanne tho textis serue in special forto distroie eny religiounis more than forto distroie eny state, zhe, ech state which is not religioun, as the state of dekenhode, the state of preesthode, and othere; if in suche statis ben persoones vicioseli lyuyng? Certis no witti man can herto seie nay. And thanne farther, sithen tho now seid textis spoken of viciose persoones teching amys, bileuuyng amys, and lyuyng amys, whether thei ben in sect of religioun or in other state out of religioun, if eny man wolde take upon him forto proue that tho textis or summe of hem ben verified of persoones now lyuyng in religioun or in preesthode out of religioun, make he first ther of his proof; and whanne he hath maad ther of his proof
bi euydencis being withoute tho textis, (as he muste needis for cause nowe late bifoire in this present chapter tauzet,) Goddis forbode that he be weerned forto afferme, holde, and seie, that tho textis spoken of persones, and lete him holde and seie tho persones for to be reproued of Holi Writt and of the Apostlis; and noman schal him therfro weerne. And it is al that he mai haue toward his purpos bi the same seid noombre of textis. But whanne he hath al this at his lust, what hath he therbi forto reproue and blame eny sect or religioun? Certis riy nouzet, as it is openli schewid in this processe of answering. Wherfore noon of alle tho textis sewyn in rewe aftir the first text teuen eny strook to eny religioun now had and vsid in the chirche. Neuertheles for as myche as the blamers and reprouers of the vij. principal gouernance ben aboute forto prove that the iij. text of the bifoire sett noombre, which text is of Poul, i. Thim. iiij. c., spekith of sectis and religiounis, namelich now being, and not oonli of persoones being in religioun, therfore now next after al this going bifoire her euydencis ben to be rehercid, that answere and solucioun be to hem paied. Thei arguen thus: Tho persoones of whom Poul spekith in the seid secunde text which is writun i. Thim. iiij. c. ben alle tho persoones whiche forbeden to be weddid, and also tho that bidden absteyne fro metis whiche God made to take with doing of thankinges, as it is open ynow bi wordis of the text; but so doon the persoones being in the religiounis now had and vsid in the chirche, and that not as bi her owne witt, wil, and entent oonli, but as bi strengthe and entent and reule of her religioun; wherfore not oonli the persoones of these now had and vsid religiounis ben blamed and reproued bi the seid text of Poul, i. Thim. iiij. c.; but also the religiounis of the same persoones ben theryn and therbi also
blamed and reproved, sithen tho persoones ben blamed bi the seid text in that and for that, that thei techen and doon as her sect and religioum wole that thei teche and do.

And that tho persoones by strengthe and entent of her sectis and her religiuouns forbeden to be weddid and forto abstene of metis whiche God made to take, thei ben aboute forto proue thus: Tho religioso men bi strengthe and entent of her religiuouns dressyng hem therito bidden to her vnderlingis and her felawis and britheren being in the religiuouns forto lyue chaast for euer; wherfore in so bidding thei musten needis forbede to the same vnderlingis and felawis forto be weddid; also summe of the same religiosis bi strengthe and reulis of her religiuouns forbeden to her vnderlingis and felawis of religiuon forto ete fleisch for euere, and summe bi strengthe of her religiuon forbeden the eting of fleisch for sum cesoun and tyume of a monthe and of summe certeyn daies; wherfore, as it semeth to hem, tho religiosis maken bi strengthe of her religiuouns the same forbedis which Poul in his seide text blameth, that is to seie, forbeden to ete metis whiche God ordeynede to take. And if this be trewe, therof muste folewe that as Poul bi and in his seid text reproueth her now spokun forbedingis, so bi and in his same text he reproueth her religiuouns reuling the persoones forto so forbede.

Answere to this arguyng schal be this: Poul in the iij. text of the seid noumbré, i. Thim. iiiij. c., meeneth of suche forbeders whiche wolden forbede wedding and forbede eting of certein metis as deedis vneeful in hem sifl, or as being alwey contrarie to Goddis lawe; but so forbeden notoure religioso prelatis bi strengthe and entent of her religiuon to her britheren in the

\[1 \text{ that tho, MS.} \]  
\[2 \text{ forbedindis, MS.} \]
same religiouns, but these religiose prelatis forbeden wedding and fre eting of alle metis to her religiose britheren, bi cause tho britheren han bounde hem sif to God into the contrarie, that is forto neure be weddid and forto absteyne fro certein metis; and also neither tho prelatis forbeden neither tho sug-getis vowiden to forbere wedlok and the vce of fleisch in certein whilis as vnleeful deedis and as deedis contrarie to Goddis lawe, but as deedis whos forberingis schulden make hem the more sureli kepen hem fro breking of Goddis lawe; and therfore the forbeders now in religioun ben not in the caace and in the deedis of whiche Poul spekith in the ij°. seid text, which is i°. Thim. iiiij°. ċ. And but if Poul meened in the seid ij°. text as it is now seid that he meened, and but if it were leeful to forbede asoure religiose prelatis now forbeden, certis ellis he were contrarie to him sif; forwhi, i°. Thim. v°. ċ., he for-beedith widowis to be weddid after 2 thei han bounde hem sif to chastite.

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

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1 these same, MS. (first hand). | 2 after that, MS. (first hand).
Chap. II.

Further more summe othere of hem tauzten that men schulden not be boundun bi mennys lawis, and threfore thei schulden not obeie to princis and dukis, whom Poul reproueth, Rom. xiiij. c. and i. Thim. i. c., and Petir in his firste Epistle the ij. c. Furthermore the herisies of Hymeneus¹ and of Alisaundre weren in the daies of the Apostlis, whom Poul curside for her heresie, as it is open i. Thim. i. c. in the cende. Also Ioon the Euangeliste in his ij. Epistle meeneth that in his daies weren heretikis going aboute to disseyue trewe bileueers. Also Coloc. ij. c. is mensioun mad of heretikis whiche weren aboute to bringe yt in tho daies vnresonable religiousus azens trewe feith, and that bi colour that reuelacioun was maad to hem ther upon. And so open it is, that dyuere sectis of heretikis rosen and regneden in tyme of the Apostlis, and diden miche care and lett and persecuteds to the verry Apostlis, and threfore of hem myzte be meened myche of this that is seid in the bifore alleggid textis.

Furthermore, longe aftir the daies of the Apostlis heretikis weren, whiche helden that vttirly it is synne eny man or womman be weddid, and eny man hane to do in fleischli deling with a womman, as helde the sect of Eraclitis;² which also therwith helden that oonli chast persoones schulen come into heuen, and that children diying bifoire her zeeris of discrecioun schulen neuere come to heuen. And summe othere heretikis with her foloweris making to gidere her sect han be, whiche helden that vttirli it is synne forto ete fleisch, as helde the sect of Tacianys. Summe othere sect of heretikis hath be, which weel allowid

¹ Hermyneus, MS.
² This appears to be a blunder or clerical error for Hieracitis. See for them and Tatian's disciples.

wedlok, but thei helden dampnable if eny widowe were weddid; and herwith thei helden, if eny persoon hadde do oony eny notable greet synne, that he neuer schulde haue therof forȝeuenes,¹ how euer miche² repentance and pennaunce he dide for it. And so oonli these heretikis and othere to hem like weren in the case of forbeding of which Seint Poul spekith in the iiij. text; and not the othere religiose forbeders of this present tyme, whiche forbeden wedding and eting of fleisch bi cause of vow or boond therto bifoere maad of hem to whom the forbedingis [are] maad, and whiche neither forsaken neither forbeden wedding and eting of fleisch as deedis vnleeful and contrarie to Goddis lawe. And thus myche is ynoyz for answere to the iiij. argument.

Answere to the iiij. argument schal be the same answere which is sett bifoere in the iiij. parti of this book the ix. chapiter, and is zouuyn there for answere to the firste seymng skile sett in the viij. chapiter of the same iiij. partie. Thersfore who so wolde se the seid answere, turn he thider; for there he mai it se.

To the iiij. bifoere maad argument, proceding vpon the reuelacioun and prophacie zouuyn to Seinte Hilde­gard, it is to be seid thus: Whether it be trewe or no what sche seide and wroot of the persoones hold­ing the iiij. ordis of beggeris and of her orde, this y dare seie, that among the reuelaciouns and prophecies, whiche ben ascriued to hir, is conteyned vntrouth the contrarie to the trewe feith; and for to it proye y durst leie in plegge my lijf, how euer it be that her prophecies and reuelacions weren approued.

¹ forȝeues, MS. ² how miche, MS. (first hand).
Distinct proof shall be made that the words of the Apostles relating to false teachers were verified of many sects and persons living before the religious orders were founded, and were more truly applicable to them than to the religious orders. Enumeration of these sects by name, together with their tenets.

FURTHERMORE for as myche as y haue wist this, that summe of the lay peple, whanne thei han rad or han herd red summe of the bifice alleggid textis in the [ie.]\(^1\) chapiter of the [ve.]\(^1\) parti of this book, (bi cause thei couthen applie tho textis in oon manner or other, thouz not moost euenli neither verili\(^2\) and accordingli to sectis and persoones now being and lyuyng in the chirche; and therwith thei knewen not bi reding or heering of oold stories how that sectis and persoones lyuyng in hem weren in eeldir daies, to whom the same textis myzysten euenlier and more accordingli be applied,) han thouzt and han holde stiflfi for bettir or wors in her concetitis and wordis, that tho textis weren seid and writan for these sectis now presentli being in the chirche and for the persoones lyuyng in hem as it were oonli, as thouz neuere had be eny sectis bifice in oold daies into whiche tho textis myzysten be verified; and therbi tho reders han fallen out into bering of greet indignacioun ancenis this\(^3\) present sectis and religiuons, and han seid ful foule and ful vnskilfulli of hem azens honeste and azens wisdom and azens charite;—wherefore\(^4\) into remediyng of suche mennys vnkunnyng and into remediyng of her obstynat holding, and forto make hem the redier and the willier forto counceyle with leerned men vpon oold stories and oold recordis in the chirche, and forto make hem heere such oolde stories and recordis and leerne what hath be doon in eeldir daies more than they witen off, y schal now

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

\(^2\) veri, MS.

\(^3\) Apparently a clerical error for these or thes.

\(^4\) The sense strictly requires therfore; but see Glossary.
rehere here sumwhat what maners of dyuere yuel and vntrewe sectis of Cristen men weren in eeldir daies, (summe in the daies of the Apostlis, and summe aftir the daies of the Apostlis,) that alle suche now seid reders and heerers mowen therbi leerne, that the wordis of Petir, i°. Pet. ij°. c., and the wordis of Poul, i°. Thim. iiiij°. c. and i°. Thim. iij°. c., weren verified of manye sectis and persoones, eer eny of these religiose sectis weren whiche ben in the chirche.

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

Also the sect of Basilidianis, whiche helden that Crist suffrid not verili his passioun and his deeth, but apparentli and seemyngli oonli. And the Basilidianis.

Also the sect of Nychochaitis, which helden that weddid men mytten chaunce to gidere her wyues. And the Nicolaïtians.

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

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

Aftir the daies of the Apostlis roosen also manye vntrewe sectis of Cristen men, as the sect of Valen-tyannyis, whiche helden that Crist took no thing of Maries bodi, but passid forth thoruʒ her as thoroʒ a pipe or a canal.

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1 August. Lib. de Har. c. 2.
2 Aug. l.c. c. 4.
3 Aug. l.c. c. 5.
4 Aug. l.c. c. 7.
5 The MS. reading is apparently a little corrupted. At all events Pecock intended to express the Cerinthians.
6 The MS. reading here and below looks like resurreccioun; but more probably resurreccioun is intended. The analogy of the orthography favours the latter, and c and t are often almost identical in form.
7 Aug. l.c. c. 8.
8 Aug. l.c. c. 11.
Also the sect of Apostelynsys, whiche helden as dampnable that eny man hadde in his propirte eny worldli good.¹

Also the sect of Cerdyonystis and of Marcionystis, whiche helden that ij. Goddis ben, oon good, and an other yuel; and the oon is maker of riżt and of good thingis, and the other is maker of vnriżt and of badde thingis.²

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

Also the sect of Taciyanys, which helden that fleisch schulde not be etc.⁴

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

Also the sect of Cathartitis, whiche helden to be vnleeful that eny widowe be weddid, and that, aftir a man hath synned in eny greet synne, he schal neuer haue ther of forżeuenes, how euer greet repentaunce and amendis he do.⁶

Also the sect of Paulianys, which helden that Crist was not bifoire Marie, but took his bigynnyng of Marie.⁷

Also the sect of Antropomorphitis, whiche helden that God in his godhede hath hondis and feet and othere suche membris.⁸

Also the sect of Eraclisis, whiche helden that alle men oużten lyue chast, and that wedlok is vnleeful, and that children diyng bifoire her ʒeeris of discrecioun schulen not come to heuen.⁹

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

Also the sect of Ebionytis, which helden Crist to be a pure man oonli, and these helden the riʒtis and observauncis2 of the Iewis rennyngli with lawe of kinde and with the feith of the Gospel.3

Also the sect of Fotyany,4 which helden that Crist was conceyued and bigete bitwixe Ioseph and Marie bi fleischli deede.5

Also the sect of Acyany and of Enmomyanyanys, which helden that al the while a man holdith his self in the feith he is not dampnable for eny other synne which he doith, though he schal be therfore punyschid for awhile.6

Also the sect of Sabellianys, which helden that of the Fadir, Sone, and Holi Goost is not but oon persoon.7

Also the sect of Arrianys, which helden that the Fadir and Sone ben not oon substaunce.8

Also the sect of Macedonyanys, which helden that the Holi Goost was not God.9

Also the sect of Appollynaristis, which helden that Crist in his incarnacioun took a bodi but not a soul.10

Also the sect of Antymaritis, which helden that Marie was fleischli knowne of Ioseph aftir that Crist was of hir born.11

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1 Aug. l.c. c. 38. Isid. Hist. 2 Aug. l.c. c. 10. 3 Orig. lib. viii. c. 5. 4 ob'seæucis, MS. 5 Aug. l.c. c. 44 and c. 45. Isid. Hisp. l.c. 6 Aug. l.c. c. 54. 7 Aug. l.c. c. 41. 8 Aug. l.c. c. 49. 9 Aug. l.c. c. 52. 10 Aug. l.c. c. 55. 11 Aug. l.c. c. 56.
Also the sect of Donatistis, whiche helden that the Sone is lasse than the Fader, and the Holi Goost lasse than the Sone, and that a man baptiside of an heretik hath neede to be baptisid azen.\(^1\)

Also the sect of Bonosianys,\(^2\) whiche helden that Crist is not the proper Sone of God, but his Sone bi choice or purchase.\(^3\)

Also the sect of Iouyanystis, whiche helden that forto lyue in maidenhode and forto lyue in wedlok in bigeting children ben of oon meryt, and that forto ete and for to faste ben of oon merit afore God.\(^4\)

Also the sect of Elvidianys, whiche helden that Marie conceyued and bare sones and douztris after that sche conceyued and bare Crist.\(^5\)

Also the sect of Paternyanys, which helden that the lower parties of a mannys bodi weren maad of the feend.\(^6\)

Also the sect of Arrabianys, whiche helden that a mannys soul dieth with the bodi and schal rise azen with the bodi in the laste dai.\(^7\)

Also the sect of Pelagianys, whiche helden that a man bi his fre wil mai desarue heuen withoute grace.\(^8\)

Also the sect of Nestorianys, whiche helden that Marie was not the modir of God but modir of a man oonli, to which man aftir he was born of Marie God couplid him self; as ther weren in him ij. naturis, oon of God, and an other of man.\(^9\)

Also the sect of Euticianys, whiche helden that in Crist aftir his incarnacioun weren not ij. kindis or naturis, but oon nature; for that the manhode passid bi turnyng into the Godhede.\(^10\)

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

Also the sect of Waldensis.\(^2\)

Also the sect of Wiclifistis,\(^3\) whiche aeszens the vij. principal gouernauncis touchid and rehercid bi the proces of this present book holden in the maners rehercid in this present book, and in wors and horribler maner, as it is open in the book of Wicliff and of othere being of his sect.

Of manye mo heretik sectis than of these here now rehercid a man may here, if he wole rede Ysider in the viij. book of his Ethymologies and Austyn in his book Of heresies; but zit if a man wole knowe the heresies of hem in lengthe, he muste rede the book which therof made Epiphanius the Greke, and the book which therof made Philaster the Latyn writer. Neuertheles bi this rehercel here now maad of heretik sectis\(^4\) it is open ynout that alle tho men, whiche weenen that the\(^5\) wordis of Peter, iij. Petri iij. c. and the wordis of Poul, iij. Thim. iij. iij. c. and iij. Thim. iij. c., and the other textis bifer in the [firste]\(^6\) chapter [of the fifthe parti]\(^6\) of this book alleggid, musten nedis be seid and be verified of the religiouns now being in the chirche, ben foule bigilid.

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

The second conclusion in favour of the religious orders. Reason does not forbid them. Certain arguments against them derived from reason considered and refuted.

The first argument of the Lollards. Religious orders prohibit the religious from giving alms and relieving the necessities of their parents, both of which are divine commands.

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

The firste of these iiij. now spokun semyng skilis is this: Ech religioum is vnleeful and not worthi be had and vsid, which lettith and afore barrith, the, and weerneth the comauundement of God in his lawe of kinde to be doon; but so it is, that ech of the biforn spoken religions now had and vsid in the chirche and conteyning vow of wilful expropiat pouerte and obedience to certain reulis and statutis lettith and afore barrith, the, and weerneth these religiose persoon for to do and fulfille sum comauundement of God. Forwhi ech of tho religiouns lettith and forbarrith and weerneth these persoones for to do bodili almes deedis to the pore and nedi, and also forto worschipe his fadir and modir in the effect of
releeuyn her bodili and goostli neede and lak, as it is open to ech attender. And þit God biddith bodili almes deedis to be doon, as it is writun [Luk xj^c.] ¹ č. thus, That that is over plus þewe þe almes; and also Math. xxv^c. č. it is open that for vndoing or for the leuyng of such bodili almes vndoone men schulen be dampned. Wherfore forto do such almes is the comaundement of God. And also that ech man thus worshipe his fadir and modir is the comaundement of God, it is open, Mark [vij^c.] ¹ č. and Effes. [vj^c.] ¹ č. Wherfore alle suche now spokun religiouns ben vnleeful, and not worthi to be had and vsid.

The ii^c. semyng skile is this: Thilk thing or gouernnaunce, not being necessarie into oure saluacioun for that it is the comaundement of God, what euer he be, is to be kutt awey and to be leid aside and to be not had and vsid, of which myche goostli harme and synne comen, for that that is the occasion that thilk goostli harme and synne comen. Forwhi into the meenyng of this now rehercid proposicioun or sentence the Gospel is alleggid before in the [v^c.] ¹ chapiter of the ii^c. ² parti of this book thus: If thi riȝt iȝe or thi riȝt hond or thi riȝt foot sclaundre thee, pulle him out or kutte him awey, and caste him fro thee; but so it is, that of eech of the now spokun religiouns had and vsid in the chirche miche goostli harme and synne comen; so that eech of them is the occasion wherbi and wherfro the goostli harme and synne comen. Wherfore folewith that eech of the now spokun religiouns ouȝte be pullid out of the chirche, and ouȝte be kutt awey, and be not had and vsid.

The ii^c. semyng skile is this: If suche now spokun religiouns ben so gode and so profitable to Cristen men as is now before pretendid hem to be, whi or-

¹ Spaces left in the MS. for the references. ² this v^c., MS. See p. 307.
deyned not Crist tho same religiouns to be had and vsid; sithen he couthe haue ordeyned tho religiouns as weel as men couthen fynde hem and devise hem, and sithen he loueth us and wilneth oure goostli profit more than we silf willen, forwhi for oure goostli profit he soore laborid, suffrid, and died? Wher upon it myztte be argued in forme thus: Crist, which was oure grettist louer and oure best prowre, ordeyned al that was best for us to haue and al that is notabili bettir to be had than to not be had; for ellis he hadde not be anentis us to gidere wijsist purueier and tendirist louer: but so it is, that Crist not ordeyned these spokun religiouns, forwhi it is before grantid in the [i.\(^1\)] chapter of the [v.\(^1\)] parti and it is openli trewe that men founde hem and devisid hem, and that now late summe and manye of hem: wherfore thei ben not necessarie, neither thei ben in notable degre bettir to be had or to be not had.

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

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1 Spaces left in the MS. for the references. See p. 483.
2 had and vsid is added by a later hand.
were blak, summe weren whijt aboue and blak bi-
nethe, and summe in the contrarie maner weren blak
aboue and whijt binethe; summe weren lynnien next
to her skyn, and summe forberen al lynnien fro her
skyn of the bodi) is not but of vnconstaunce and of
vnstablenes, of liȝtnes and vnnavisidnes, and of scisme
making in the oonhede of Cristen britheren; and is
modir cause and occasioun of debatis and of lasse loue
to be had among alle Cristen britheren to gidere, and
so forth of othere yuelis.

v. Chapter.

For answere to the firste semyng skile, the ijº. The first argu-
ment of the Lollards an-
wereid. These
religionys do not
forbid any deed
so far as it is a
command of God
to any person,
but only so far as
it is not a com-
mand.

premysse of the argument there maad is to be denied,
which ijº. premysse is this: That ech religioun now
had in which is vow of expropiacioun lettith, forbar-
rith, and weerneth sum comaundement of God to be
doon. And whanne ferther into the¹ proof ther of it
is argued thus: Ech such religioun lettith and weern-
eth his persone forto do bodili almes of ricchessis
deling, and also lettith and weerneth his persone
for to releue her fadir and modir being in pouerte, and
ʒit these deedis ben comaundementis of God; it is to
be answerid here, that noon of these religiouns lettith
tho deedis to be doon bi eny of his people, as tho
deedis and whanne tho deedis ben comaundementis of
God to the same person, but as and whanne tho
deedis ben noon comaundementis of God to the same
person: and therfore noon of tho religiouys lettith
hise persones forto do eny comaundement of God.

For fermther cleering and declaring of this maad an-
swere it is to wite, that ther ben ij. maners of Goddis

¹ the is interlineated in a later hand.
comandementis. Forwhi summe comandementis of God ben negatyues, that is to seie, weernygis or forbodis, as ben these: *Thou shalt not do avoutrie*; *Thou shalt not bere fals witnesses*; *Vnuorschipe thou not thi fadir and modir*, and suche othere; and these bynden to alwey, and to whom euere eny of these comandementis is onys a comandement, to him thilk same comandement is euermore perpetueli a comandement. Summe othere comandementis ben affirmatyue comandementis, that is to seie, biddingis that certein deedis be doon, as ben these: *Worschipe and releeue thi fadir and modir*; *Zene thou almes to the poor*; *Teche thou the vnkunnyng*, and suche othere: and these comandementis binden not to\(^1\) alwey, and to whom these ben comandementis for oon while, thei mowen ceese to be comandementis, as for an other while. Forwhi siethen affirmantyue or bidding comandementis ben comandementis that certein deedis be doon, and if tho deedis mowen not be doon with oute certein to hem required meenes, it muste needis folowe that if and whanne a man iustli lackith the meenes, bi whiche needis tho deedis schulden be doon, he is not bounde forto do thilke deedis; and if euer and whanne euer a man may resonabili and therfore lawfulli make him sifl lacke the meenis, bi whiche tho deedis musten needis be doon, if thei schulden be doon, that thanne he may make him be not bounde to tho deedis, and may make that tho deedis be not to him comandementis of God, thouz before whanne he hadde or myȝte haue the meenis of tho deedis, tho deedis weren to him comandid deedis. And therfore folewith needis, that whanne euer a man iustli and withoute blame of resoun lackith the ricchessis, with whiche he myȝte visite

\(^1\) to is interlineated in a later hand.
the faderles and modirles children and poor widowis
and do other bodili almes, thanne as for thanne and
as for al thilk while it is not comauandement of God
to him forto do such now seid almes, neither forto
releeue the pouerte of his fadir and modir; and
bi lijk skile it muste needis folewe, that if euer and
whanne euer a man may not a’ens resoun (but bi
doom of cleer resoun) make him silf lacke suche
ricchessis, zhe, and make him silf lacke the power
for to wynne or other wise come to iustli suche ricch-
essis, thanne and as for al thilk while it is not
comauandement of God to him neither forto releeue
the pouerte of his fadir and moder or of eny other
neizbour, neither it is comauandement of God to him
forto labore that he wynne bi craft or in eny other
wise to gete ricches forto therbi releeue the pouerte
and nede of his fadir and modir or of eny other
neizbour to him.

And that a man now hauyng ricchessis in greet
plente mai with his good wil iustli and leefulli make
him silf lacke the same ricchessis, zhe, and the power
for to wynne, gete, or have ther aftir eny suche ricch-
essis, y proue in this wise: I putte caas here, were
a man which hath myche ricches, wherwith he mai
weel releeue the pouerte of his fadir and modir and
of his other neizbors, if thei in eny pouerte now
weren; and this man hath a bodili sijknes, (or ellis
dredith for greet liklihode forto falle into a bodili
sijknes,) bi which he schal lyue in huge vnberable
peine or be deed; ther is a lecche which wolde vndir-
take to make him hool, or to preserue him fro the
fal into thilk sijknes; but al the riches of this seid
man is litil ynoyz forto spende aboute the medicyns
longing to thilk cure or preseruacioun. This man

\[ a \text{ comauandement, MS. (first hand, apparently). } \]
Chap. V.

seeing this spendith out al his seid worldli ricches into the now seid purpos, and makith him silf wil-fulli to lacke the meenys bi whiche he myzte releue the pouerte of his fadir and modir, into which thei ben falle aftir this expense. Thanne y aske heere this questioun: Whether this man in so expending dooth azens the comaundement of God, bi which God biddith that a man releue the pouerte and nede of his fadir and modir, and releue the neede of hise othere neiʒboris? Certis ech resonable man this heering wole seie nay; ðhe, and thouȝ ear than he hadde bigunne to make this expense he hadde seen his fader and modir falle into greet pouerte and bodili neede, ðit he hadde not do amys ferto bigynne and contynue his now seid expense, and ferto leue his fadir and modir and othere neiʒboris in her pouerte and bodili neede. And thouȝ ouer al this seid expense it were so, that the leche wolde not do and make this seid cure, but if this man wolde become his perpetual seruaunt or boond man, and folewe him into a fer cuntre, and serue him for mete and drinke and clooth oonli; ðit this man schulde not do amys ferto so make him silf lacke power into wynnyng eft soone of worldli good in bycomyng boond to this leche for the seid effect and purpos, bisidis the expense of alle hise ricchessis now of him possessid and had, as it is open ynouʒ to resoun. But whi and for what cause is this trewe? Sottheli for thouȝ this man be bounde ferto loue his fader and moder and hise othere neiʒboris as him silf, ðit he is not bounde for to loue eny of hem more than him silf, neither so myche as him silf; but this man is bounde bi the dew ordre of charite which doom of resoun zeueth, and so bi the lawe of God ferto loue him silf more than his fadir

1 by conyng, MS.
and modir and hise othere neiʒboris, as it is schewid in othere placis of my writtings; so that this man ouʒte loue in affect and in effect his owne bodi more than the bodi of his fadir or modir or of eny other neiʒbore, and his owne soule more than the soule or the bodi of his fadir or modir or of eny other to him neiʒbour, and his owne bodili lijf more than the bodili lijf of his fadir and modir. Certis if this be the cause, as no kunnyng man mai denye it to be the very and trewe therof cause, thanne ther of foļewith this: that miche rather, if eny man is ful sijk in synne or dreadful with ful likeli opioun that he schal falle ful periloseli into synne and contynue so, that he dreðith lest he schal not make a sure eende into his salua-cioun; and it is seen in resoun that forto be curid or preserued herof best wey and surist wey and noon other sure to his frelnes wey is, than to forsake alle his temporal ricchessis and become a religiose man in sum religiou conteynyng vow of wilful pouerte, bi which vow he not oonli muste lene hise now had ricchessis and power forto¹ afterward of the newe wynne and come to eny suche ricchessis; if he so do, ʒhe, thouʒ for the while he seeth his fadir and modir and hise neiʒboris falle or be in grettist bodili pouerte and nede, he doith not ther yn amys, neithir doith ažens the comaundement of God. Forwli he not therbi dooth ažens the loue, bi whiche he ouʒte loue his fadir and modir and hise othere neiʒboris as him sifl; but he executith the comaundement of God, bi which he is bounde to loue him sifl more than his fader and modir and hise othere neiʒboris, namelich his owne soule and his goostli helthe more than the goostli welthe and the bodili welthe of his fader and modir and of hise othere neiʒboris: and theryfore he

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

And thouz y schulde seie no more than this now seid, certis it were ynoyz for answere to the first semyng skile. Neuertheles thus myche more y schal therto sette: The comoun peple and peraurenture summe of the clerkis ben her yn bigilid, that thei weenen this comauundement of God, honour thou thi fadir and modir, to be a seueral comauundement bi hym sylf departid fro this comauundement of God, Love thou thi neižbore as thi sylf, and to be a streitir comauundement and more to be kept than is this comauundement, Love thou thi neižbore as thi sylf; but certis this is not trewe. Forwhi therof wolde folewe that a mannys fadir and modir be not to him hise neižboris; and it is fals: for thei ben to him summe of hise principal-ist neižboris. Also it wolde therof folewe that the deedis of reuerencing and the deedis of releuying, which a man dooth to his fadir and modir, weren not deedis of loye; which also is vntrewe. And therfore, sithen a mannys fader and modir ben to him nedis hise neižboris, and not more to him than neižbiris, thouz thei ben hise principal neižboris, and the reuerencing and the releuying, (whethir thei ben goostli or bodili,) ben deedis of loye, and ben noon better neither more than deedis of loye, it folowith needis that in this comauundement, Worschipe thou (in affect and effect bi reuerencing and releuying)\(^1\) thi fadir and modir, whanne and as and if resoun deemeth it to be doon, is no thing comauundid streiter than is comauundid and conteyned in this comauundement, Love thou (in affect and effect) ech of thi neižboris as thi sylf.

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\(^1\) and bi releuying is added in the margin by a later hand; bi having been afterwards erased.
But bi cause that thouz a man ouȝte loue in affect and effect ech of hisne neiȝboris as him sylf, zit he ouȝte not loue ech of hisne neiȝboris lijk myche neither eny of hisne neiȝboris so miche as him sylf; but summe of hisne neiȝboris, as ben Cristen men, he ouȝte loue in affect and effect more than Iewis or Sarazenys, whiche ben to us neiȝboris al the while thei ben in state in which thei mowen be convuertid and be saued; and summe of Cristen neiȝboris, as ben grete to him benefetouris, he ouȝte loue in affect and effect more than othere Cristene being not so grete to him benefetouris; and also hem, whiche ben trewe seruauntis to God and ben of him more loued, he ouȝte more loue in affect and effect than othere not being so gode seruauntis to God and not so myche of him loued. And if her with alle tho greete benefetouris or tho bettir seruauntis to God ben neer and more of his blood than ben othere, bi so myche also thei ouȝte be the more of him loued in affect and effect. And for as miche as comounli it is so, that a mannys fader and modir ben to him grettist benefetouris, or name-liçh ben in grettist wil forto be benefetouris to him, and comounly noon other persoon furtire in blood is woned be so willi and so redy forto do and suffre for a man as ben his or weren bifore to him his fadir or modir, therfore that we be not vnkinde anentis hem whom we, as it comounli fallith, ben bounde forto moost loue of alle ooure neiȝboris, God in wey of notifyng and in wey of remembbring to be waar of the gretter defaut bifoere the lasse expressid to us in wordis thus, Worschippe thou thi fadir and thi modir. And zit her of and herfro solewith not, neither may eny\(^1\) colour be had, that God comaundith a man to bere him anentis his fadir and modir more and other

\(^1\) in eny, MS. (first hand), perhaps rightly.
wise than the highest degree of neighborode askith, or
that he schulde do eny grettir thing than is conteyned
and includid in this general comandement, Love thou
thi neiʒbore as thi sylf. For this comandement,
Worschipe thou thi judir and modir, is not but a
special and a parti of this general and hool comande-
ment, Love (in affect and effect) thi neiʒbore as thi
sylf, but as moche as resoun wolde. And certis the
vnconsideracion [and] the vnkunnyng of this now de-
clarid notabilite and the opinion that this comande-
ment spokun bi Goddis owne mouth, Worschipe thou
thi judir and modir, was off grettir charge than is
now declarid, and was in streiter wise to be vnder-
stonde than is now declarid, hath be a cause in
summe of the comoun peple forto ouer vnwijsly and
ouer bitterli berke and clatere, bacbite and diffame
aţens the biforn seid religions. Wolde God that thei
wolden now take heede to this present book, and
souke out therof goostli triacle aţens her goostli
poysenyng and enfecting.

vj. Chapiter.

For answere to the ij° semyng skile may serue
sufficientli al what is before seid and writun in the
[iv°. parti the iij°. chapter] in justifying the iiiij°. principal gouernaunce; and that fro thilk place which
biginneth thus, If any wolde pretende that rizt doom
of resoun, et cætera, into the eende of the same chap-
ter there. Neuertheles sumwhat more y schal sette
thereto here, namelich for this, that the Gospel [Math.

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

v. c.] is brouzte in forto enforce this secunde semyng skile. And therefore y seie thereto thus: In twey maners out of a gouernaunce mai come yuel as it is seid before in the [ijc.] \(^1\) chapter of the [ivc.] \(^1\) parti of this book, that is to seie, in oon maner as fro the cause of the yuel, and in an other maner as fro an occasioun of the yuel oonli.\(^2\) Certis whanne euer synne cometh fro and bi eny gouernaunce in the firste maner, thanne thilk gouernaunce is vnleeful and to be cast awey; and of [a] gouernaunce out, fro, and bi which cometh synne in to a persoon in this firste maner meened Crist in the place of the Gospel now alleggid [Math. vc. c.] ; and not of a gouernaunce out, fro, and bi which cometh synne to a persoon in the ijc. maner oonli. Furthermore, whanne euer the sclaudre (that is to seie, the synne,) cometh into a persoon out, fro, and bi a gouernaunce in the firste maner, it is alwey trewe that to the persoon sclaudrid (that is to seie, prouokid and putt into synne) the sclaudre (that is to seie, the synne) is zoun, and is not oonli of him and bi his side acceptid and takun withoute zeuyng. And whanne euer out, fro, and bi eny gouernaunce sclaudre (that is to seie, synne) cometh in the ijc. maner, than it is trewe that the sclandre (that is to seie, the synne) is not zoun to the persoon, but it is of him takun and acceptid withoute therof to him maad eny zeuyng. And sithen it is so, that al the greet and notable synne, that cometh fro, out, and bi religiouons now had and vsid in the chirche, cometh fro hem into the persoones of hem in the secunde now seid maner oonli and not in the firste, therfore the sentence of the Gospel of [Math. vc. c.] \(^1\) alleggid biffore in the argument fallith not vpon these religiouons, that thei for such sclaudring of persoones be

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

\(^2\) See pp. 428–433.
kutt away. Forwhi the sclaundris of tho persoones ben sclaundris acceptid and takun into hem bi hem silf and her owne freelnes, and ben not zouun to hem bi tho religiouns.

Neuertheles, thouz this be trewe what is now before seid, that whanne sclaundre (that is to seie, synne) cometh into a persoon bi a gouernaunce aftar the ij. maner oonli, thilk gouernaunce hath no wijt or deseruyng or riʒt forto be leid away, but the freelnes of the persoon ouʒte bi riʒt be fouʒt aʒens and be leid away, ʒit in this maner wolde be had this special consideracioun and therupon folowingli this now to be zouun tempering moderacioun. Whanne synne cometh into a persoon bi a gouernaunce and in the ij. maner oonli, and this person so ofte fallith into thilk synne, whanne he holdith thilk gouernaunce, that the synne is as it were vnescapeable and vnavoidable of him; and herwith it is so, that the same gouernaunce is not to him comaundid of God and bi his lawe, and therfore is not necessarie for his saluacioun, certis thanne it is to be aspied weel bothe bi resoun and bi sure assay and experience, whether it be esier and surer and lasse peyne and bateil for to fiʒte aʒens his freelnes and hise lustis and overcometh with the holding of the seid gouernaunce, or ellis aʒenward it is esier, surer, and lasse peyne and lasse bateil forto forgo ¹ at al and lacke the seid gouernaunce, than for to fiʒte and overcometh the lustis of his freelnes. If it be sureli founde bi cleer sure resoun or bi sufficient assay that the persoon is disposid in the first of these ij. now seid disposiciouns, it is not good reule that he caste away fro him the seid gouernaunce, namelich if thilk gouernaunce be myche profitable to him in othere goostli sidis and stondith to him in miche

¹ for go, MS.
goostli stide; but the good reule were for to caste
awey the lustis and othere passiouns of his freelnes,
and lete the gouernaunce be had. And azenward,
if it be sureli founde bi cleer and sure resoun or bi
sufficient assay of experience, that the persoon is dis-
posid in the ij. now seid disposicioun, sotheli thanne,
thouz this gouernaunce deserueth not bi his wijt to
be kut awey, zit alloweable reule it were forto kutte
awey thilk seide gouernaunce, thouz he be ful profit-
able in goostli maner in othere sides into good not
being of comaundement, and so that bi the kuttyng
awey of thilk gouernaunce cometh not in the ij.
maner more synne to the persoon than cometh in [the]
ij. maner bi the holding of the same gouernaunce,
and ellis not. Forwhi a litil synne is more to be
eschewid 1 and to be fled, than is a ful greet goostli
good, which is not of Goddis comaundement, to be
pursewid and folewid that it be had; and the grettet
synne is euer more 2 to be fled and eschewid than the
lassesynne.

And thus myche her of as now; for more of selau-
dris is tauzt in The book of Cristen religion the
6 party the 3 trety the 3 chapiter.

For to turne now azen into the mater of reli-
gious; thouz it be sufficienli now biforn answerid to
the ij. semyng skile mad azens tho religious, zit into
grettet 4 strengthening and enforcing of the same mad
answere and into the more clering of this treuth, 
that the seid religious ben not to be kutte awey fro
the chirche, y sette thus Michele more here at this
tyme: Thouz it were so, that no more excuse were to
the seid religious forto defende hem fro kutting
awey than which is biforn seid; (that out, fro, and bi

1 eschewewid, MS. 2 Spaces are left in the MS. for the references.
3 cuemore, MS. 4 the grettet, MS. (first hand).

K K 2
hem no synne cometh in the first seid maner; but in the ijº seid maner oonli; and therfore thei deseruen not to be kutt away, namelich sithen thei ben meenis into greet goostly goodis:)—3it more therfo ex-

cuse mai be sett thus: that gretter synne wolde come fro, bi, and out of the kuttingis away of tho reli-
gious than cometh now fro, bi, and out of the hau-
yngis and holdingis of the same religious, and gretter synne is lettid bi the being and holding of tho reli-
gious than is al the synne bi hem comyng; and therfore thei ousten miche rather be menteyned than be leid asyde. That this is trewe, what is now seid, y proue thus:¹ Take me alle the² religiose men of Englon, whiche ben now and han ben in religioun in Englon this thrilli ȝeeris and mo now eendid, in whiche xxxti, ȝeeris hath be contynuel greet werre bi-
twixe Englon and Fraunce; and lete se what schulde haue worthe of the men in these ȝeeris, if thei had-
den not be mad religiose. Lete se how thei schulden haue lyued, and what maner men thei schulden haue be. Whether not thei schulden haue be, as weelny; alle othere men ben and han be in this xxxiiijº wyn-
ter in Englon; and therfore thei schulden haue be or gileful artificers, or vnpiteful questmongers and for-
sworen iurers, or sowdiers wagid into Fraunce ferto make miche morther of blood, ȝhe, and of soulis, bothe in her owne side and in the Frensch side? Who can seie nay herto, but that riȝt likeli and as it were vnsecapabili these yuelis and many mo schulden haue bifalle to tho persoones, if thei hadde not be religiose? And noman can fynde azenward that tho persoones, whilis thei han lyued in religioun, han be gilti of so miche synne, how miche synne is now re-
ercid; and of which thei schulden haue be gilti, if

¹ That is trewe what y proue thus. ² alle religiose, MS. (first hand). MS. (first hand).
thei hadden not be religiose. Thanne folewith needis, that the religiouns in Englund han be ful noble and ful profitable heggis and wardis thoruz out these xxxiij. zeeris for to close and kepe and hegge yn and werne so manye persoons fro so miche gretter synnes into whiche ellis, if tho religiouns hadden not be, tho persoons schulden haue falle and haue be gilti. And sotheli this skile (as me semeth) ouzte move ech man ful miche forto holde with suche religiouns, if he be wijs for to considere how synful it is weelnyz alle persoons lyuyng out of religioun; and into how comberose a plijt the world is brouzt, that tho synnes (as it were) mowen not be lefte; and how that religioso persoones schulden be of lijk badde condicion, if thei weren not in religioun, and that in religiouen thei ben not of so badde condicion, thouz thei ben men and not aungels and kunnyn not lyue without al synne; and that the synne comyng into hem, whilis thei ben in religioun, cometh not into hem bi the religioun as bi the firste maner of comyng before tauzt in the same chapter, but bi the ii. maner of comyng oonli.. And no more as now and here as for answere to the ii. semyng skile.

Here myzte be askid what ouzte be doon bi religiose prelatis and bi bischopis and the pope to and aboute religioso persoones, whiche in a symplenes camen into religioun and afterward han growen into gret notabilabilnes forto stonde into miche gretter stide of al the chirche and of al the lawe of God than forto be tied to close and cloistrose obseruauncis of summe maners of religiouns, and what ouzte be desirid and askid bi tho same religioso persoones to be doon to and aboute hem sifl? That is to seie, whether thei schulden stire and pursue forto be lousid of such en

1 ben, MS. (first hand).

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

viij. Chapiter.

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

1 Spaces left in the MS. for the references.
"lynymg, sithen it is profitable to men of Londoun
and vnsparable that such a meyr and such a bishoch
schulden be in tyme comyng? zhe, whi made not
God gownes and cootis, hosun and schoon to men,
"breed and potages and ale and beer and wijn, sithen
these thingis ben so necessarie to men that men
mowen not lake hem?" If thou answere to my questioun thus: That God ordeyned, made, and zane
to men tho thingis (that is to seie, witt, wil, speche,
and other powers of the soule and of the body bi
which and with which thei hem silf and bi hem silf
mowen make, ordeyne, and do to hem silf alle tho
thingis, wherof thi questiouns asken; and therfore God
wolde not, for it was no nede that he him silf schulde
ordeyne, make, do, and zeeue tho thingis to the same
men—certis, if thin answere now mad to my questiouns
is good, and such thanne a lijk answere schal be
good and sufficient to thi questiou askid in the iiij.
semyng skile: That therfore Crist not ordeined, made,
dide, and zal bi him silf thes seid religiouys, for he
zaeue to men inward sensityue wittis and outward
sensityue wittis, resoun, and wil, and moving power to
speke, and other deedis do, by whiche men myzten
knowe suche religiouys be worthi be had and vsid,
and with whiche men myzten make and ordeyne and
do bi hem silf suche religiouys to hem silf, as that it
was not nede to Crist that he him silf schulde make,
do, ordeyne, and zeeue hem to men. So that it is the
maner of Crist, that tho thingis and deedis, whiche
men hem silf bi zifitis of God before zoun to hem
mowen¹ kunne, make, and do hem silf, God wolde loke
that thei so do, ordeyne, and make, if thei tho thingis
wolen haue; and ellis tho powers whiche God hath
zoun to men, bi whiche powers men mowen¹ make

¹ mowe, MS. (first hand) apparently, twice.
tho thingis and do and ordeyne tho deedis, schulden be as in parti idil, vnoccupied, and vein. And azenward tho thingis and deedis, whiche men hem silf bi żiftis of God bifoře żouun to hem mowen\(^1\) not kunne, make, do, and ordeyne hem silf, God wole do, make, and ordeyne bi him silf to hem, if thei be necessarie and vnla	

\[^{1}\text{mowe, MS. (first hand) apparently.}\]
and vsid in the chirche, thou ouztist graunte for likk skile that God ſeueth to men the religioous. And so it is, thouʒ his ſifte theryn be doon mediatli, that is to seie, bi meenes thereto before ſouun.

In ij. therfore maners God dooth dedis 1 in erthe. Oon is of immediat doing, and that is whanne he bi him sifl at next withoute meene or his assignee dooth the deede, and thus it is doon whanne he dooth eny myracle aboue the power of creature. An other maner is of mediat doing, and that is whanne he not bi him sifl oonli, but bi his assignees dooth it, as bi an aungel or bi the sunne or the moone or sum othir creature; and this dede is doon of God mediatli or with meene; and in this maner he ſeueth to man the ricches which he wynneth bi bisynes of his witt and bi labour of his bodi; and in this maner it is trewe that God made, ordeyned, and ſaue the religioous whiche now ben had and vsid in the chirche.

Answere to the iiiij. semyng skile schal be this: Whanne thou askist of me, "Whi ben ther so manye dyuerse religioous in the chirche, and whi not bi fewers religioous mai be performed al the good which cometh forth bi so manye religious and vsid in the chirche?" I aske of thee, "Whi in a town which is a thoroʒ faar toward Londoun ben so manye ostries clepid innes forto logge gistis, thouʒ in fewer of hem alle gystis myʒten be loggid? Is not this the cause, for that bi the mo dyuersitees whiche schulen be had in the more multitude of ynnen the peple schal be the more proukid and stirid for to logge hem in tho ynnen, than if ther were fewer ynnen?" Thou muste nedis seie, ʒhis.

Forwhi what point in chaumbring, stabiling, gardeins, beddis, servicus of the ostiler, (and so in othere thingis)

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1 dedis is added by a later hand.
plesith oon gist, plesith not an other; and what point in these thingis offendith oon, plesith weel an other; and therfore where that the more such dyuersyte is had and founde, the more stiring therbi is had to plese manye gistis; and therbi folewingli the mo gistis wonen hane wil forto logge hem in thilk town, more than if ther were fewer dyuersytees, whiche schulde needis be in fewer ynnes. Thanne if this be trewe, and if thou answere to me thus; y answere to thee bi ljk skile, that therfore God purueied manye dyuerse religiouns to be in the chirche, for that bi so greet a dyuersite had in so manye religiouns (what for dyuersite of outward habit and of inward wering, and of diet, and of waking, and of officiying, and of sitis, or of placing, and of bilding, and of othere suche manie,) the mo of the peple schulde be prouokid and stirid therbi into religioun, than if ther were fewer religiouns. Forwhi ij. gouernauncis ben comounli kept in hem whiche ben moved toward religioun: Oon is, that thei encerchen dili-gentli what pointis and thingis schulden greeue hem, and what pointis schulden plese hem in the place and in the ordre into which thei ben stirid, and what euere pointis thei fynden forto be to hem greuose thei dreden, and what pointis or thingis thei fynden forto be to hem plesaunt thei louen. An other is, that in multitude of men is so greet a dyuersite in affectis and passiouns, that thilk same point or thing which is plea-saunt to oon man is displesaunt to an other man, and what is displesaunt to oon is pleasunt to the other. Wherfore ther mai not so greet a multitude be weel willi to religioun, if in religioun be litil dyuersite of pointis, as if in religioun be gretter dyuersite of pointis. And gretter dyuersite of suche pointis ben in

\[1\] the is added by a later hand.
multitude of religiouns, rather than in fewer religiouns. Wherfore needis folewith that by multitude of religiouns men schulen be more stirid forto chese and take religioun, than bi fewer. And sithen religiouns ben profitable to Cristen peple, as it is before schewid in the [vj°]1 chapter of this present v° parti, it folewith that it is profitable such multitude and diversite of religiouns to be, and so that God wolde haue men in the more nounbre and in the more affect be stirid toward religioun forto logge hem ther ynne, sithen it is bifore proved religiouns to be good. Therfore he ordeyned and purveied into thilk entent so manye dyuerse religiouns in the chirche. And zit herwith weelnyz of eech religioun he ordeyned or purueied to be manye dyuerse housis and placis, as thouz thei weren dyuerse ostries or herbouris forto logge the more multitude at her liking and plesaunt choise ther yn; and so, thouz the good of iij. principal vowis be lijke and oon in eech and alle religiouns, zit the othere plesauntis2 and eesis of the religiosis persoones, whiche schulde tolle hem into religioun and whiche also schulde make hem the perfitlier and the stablier perfoorme her othere substantiel vowis, ben not like and the same in alle religiouns and neither in alle housis of oon religioun.

And thouz summe harme and yuel cometh thoruz the hauynge of such now seid multitude, zit not so greet harme and yuel as is excludid bi the hauynge of so greet multitude; for not so greet harme and yuel as schulde come of this, that so greet multitude of persoones schulde not entre into tho religiouns, neither so myche harme as is the myche good which 3

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1 A space left in the MS. for the number.
2 Perhaps we should read plesauncis.
3 good myche cometh, MS. (first hand); which being added in the margin and the marks of transposition inserted by a later hand. Perhaps we should read the good whiche.
cometh bi the seid multitude and dyuersitie of religious. And thus y eende myn answere to the iiij. semyng skile before mad in the [iv.]

The iiij. principal conclusioun of this present v. partie is this: The vij. seid principal gouernaunce sett in the bigynnyng of this present v. partie is leeful. That this conclusioun is trewe, y proue thus: Ech gouernaunce or maner of conversacioun which Holi Scripture weerneth not and forbedith not, doom of cleer and weel disposid natural resoun weerneth not and forbedith not, mannes lawe weerneth not and forbedith not, is leeful and not worthi be vndirnome and blamed. But so it is, that sectis and religiose to be mad with inne the comoun Cristen religioun to men and to wommen forto be streitir to hem in moral conversacioun, than is the fredom of the comoun Cristen religioun maad of preceptis of lawe of kinde and of feith reuelid bi holi autentik Scripture, is not weerned and forboden bi Holi Scripture, neither bi doom of weel disposid cleer natural resoun, neither bi mannys lawe. Wherfore needis folewith that forto haue summe suche religioso 2 gouernaunces is leeful, and not worthi to be vndirnome and blamed. The firste premyss of this argument is sufficiently proued bifoare in the [v.]

The third conclusion in favoure of religious orders. They are lawful. Proof of the conclusion. They are neither forbidden by Scripture, reason, nor man's law.
viij. Chapter.

The iii\textsuperscript{e}. principal conclusion of this present v\textsuperscript{e}. partie is this: Holi Scripture allowith\textsuperscript{1} the seid vi\textsuperscript{e}. principal gouernaunce sett in the bigynnyng of this present v\textsuperscript{e}. parti. That this conclusion is trewe, y proue this: Religioun (as the name in Latyn therof schewith) is not ellis than an holding a\textsuperscript{2}en or a bynding a\textsuperscript{2}en or a tyng up of a mannys wil bi ordinauncis therto chosesun and takun, that he vse not his fredom in moral conversacioun so largeli as he my\textsuperscript{3}te withoute forbode of resoun and of God. Certis other thing than such now seid is not religioun, and ful weel religioun mai be likened to the binding a\textsuperscript{2}en or the holding up bi which a man holdith vp with the bridil the heed of his ambuler, lest if\textsuperscript{2} perauenture the hors were left to his fredom of the bridil he schulde be in perel forto the offtir spurne, and the wors to throwe him sifl and the sitter on him; name\textit{lich whanne the sitter knowith weel the same ambuler be freel and prone and redi into stumbling; thou\textsuperscript{3} the wey be smothe and even. Now that such religiouse gouernaunce fyndable bi mannys avise is allowid\textsuperscript{3} bi Holi Scripture forto be take withinne the bondis of the comoun lawe of kinde and of comoun feith to gidere, y proue thus. And first that Holi Writt of the Oold Testament allowith\textsuperscript{1} it, y argue thus: What euer deede or thing Holi Scripture of the Oold Testament tellith or affermeth God haue do, Holi Writt allowith and confermeth, or ellis at the leest it allowith.\textsuperscript{1}

\textsuperscript{1} allowith and approueth, MS. (first hand), thrice.
\textsuperscript{2} if is added in the margin by a much (?) later hand: it would most naturally be placed after perauen-ture.
\textsuperscript{3} allowid and approued, MS. (first hand).
But so it is, that Holi Writt of the Oold Testament affermeth and witnessith God haue do, mad, and or-deyned, and sett such now seid religiosite to the lawe of kinde and of feith. Wherfore such religiosite so sett to lawe of kinde and of feith is witnessid and confermed, or at the leest allowid,\(^1\) of Holi Writt in the Oold Testament.

That Holi Writt affermeth and witnessith God haue do and maad such now seid religiosite, y proue thus: Holi Writt of the Oold Testament witnessith God to haue putt and sett Adam and Eve to such religiosite, Genes. ij.\(^2\) \({ }^{2} \text{c.} \), whanne he forbade hem forto ete of a certeyn tree, of which ellis as bi the fredom of lawe of kinde thei my\(\text{\=y}\)ten haue ete. And also whanne God forbade to Noe and hise children forto ete fleisch to gidere with blood, Gen. [ix.]\(^3\) \({ }^{3} \text{c.} \). And whanne God bade Abraham and alle his children for euere to be circumcidid, Gen. [xiv.]\(^{4}\) \({ }^{4} \text{c.} \).

And also whanne God ordeyned the cerymonyalis and the judicialis so manye to the Iewis as the bookis of Exodi and of Numeri\(^5\) maken ther of menseoun; what ellis dide he theryn, than that he made such now seid religiosite to be sett to lawe of kinde and of feith had bifoire and puttid and assigned the Iewis therfo for to be religiose persoones theryn and therbi? Certis resoun ful openli it schewith, so that it be bifoire knowun what religiouin is bi the discriuyng ther of now a litil bifoire sett and tautz. Wherfore folewith needis, that Holi Writt of the Oold Testament allowith weel, \(\text{\=y} \)he, and witnessith and confermeth such seid religiosite to be mowe leeffulli sett to the bifoire had comoun lawe of kinde and of feith to gidere.

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\(^1\) allowid and approved, MS. (first hand).
\(^2\) \(\text{\=y} \), MS.
\(^3\) Spaces are left for the numbers.
\(^4\) Perhaps we should read Numerorum; or else Exodus above.
Confirmacioun in stren gist man er to this argument may be this : That Holi Writt of the Oold Testament clepith expressly the oold lawe, (which was mad be God of cery mony es, and was sette to the lawe of kinde and of feith thanne rennyng,) a religioun, may be proued. Forwhi God, speking of the Pas cial lamb and of the obseruaunce in eting him, seide to the Iewis, Exod. xiiij. c. thus : Whanne zou re sones schulen seie to zou, 'What is this religioun ?' ze schulen seie to hem, 'It is the sacrifice of the passyng of the Lord, whanne he passid ouer the housis of the sones of Israel in Egipt, and smote Egip cianes, and dely- 'uerede oure housis.' And also sumwhat aftir in the same chapter it is seid of the same obseruaun ce thus ; This is the religioun of Phase ; ech alien schal not ete therof, et cetera. Also Exodi xxix.c. c. God seide to Moyses thus, Thou schalt presente hise sones, (that is to seie, the sones of Aaron,) and thou schalt clothe with lynnun cootis, and thou schalt girde Aaron and hise sones with a girdil, and thou schalt sette mytris on hem, and thei schulen be my preestis bi eu er lasting religioun. Also, Leuytici vij.c. toward the eende, the maner of sacrificing vsid among Iewis in tho daies (in sleyng beestis and in offer ing up the fleisch of the beestis) God clepith "an eu er lasting " religioun in her generaciouns." Also Leuit. xvj.c. c. almost at the eende, the obseruance of expiациou n or of clensyng doon zee rli of the Iewis in the x.c. dai of the vij.c. monthe with the fasting and penance long ing ther to God clepid "an eu er lasting religioun." Also Numeri xix.c. c. the sacrifice there taunt in sleing a cow in a certein maner God clepith "a re- " ligioun."

Also in the tyme of Iewis Ionadab a Iew, the sone of Recab, bade that the sones comyng from him for euermore schulden not drinke wijn, neither bilde housis, neither tile lond neither vynerdis, but that The restrictions imposed by Jona-
dab on his pos-
terity were a re-
ligion, and were well approved by God, though of
their schulden dwelle and holde hem paied forto dwelle in tabernaclis or tentis or loggis: and thei so diden, as it is open, Ierem. xxxv. c. What ellis was this than a religioun cast to the lawe of kinde and Goddis lawe 3ouun to Iewis mad of the cerymonies and judiciais, as it is open bi the discruiuyng of religioun before sett in this present chapiter; and bi this that it is now proued before, that the lawe of Iewis sett to the comoun lawe of kinde and of othere feith thanne before had was a religioun; and bi this that God preisid the sones of Ionadab for the perfitt keping of this now seid religioun, as it is open Ieremye xxxv. c.? Wherfore solewith needis, that Holi Writt of the Oold Testament allowith, witnessith, and confermeth religioun to be sett of the newe to the comoun lawe of God biforn and vsid, and that whether thilk comoun lawe before had and before vsid was lawe of kinde oonli, or ellis mad of lawe of kinde and of sum other feith biforn had, or ellis mad of lawe of kinde and of such now seid feith and of sum religioun biforn had and vsid.

That Holi Scripture of the Newe Testament groundith and confermeth (or at the leest allowith 1) such religioun to be sett to an hool sufficient lawe of God biforn had and vsid, y proue thus: The sect of Pharisees, which durid into the tyme of Cristis comyng and preching, was a religioun, as Poul witnessith, Acts xxv. c. where he clepith it a religioun, seiyng thus: Bi the most certein sect y lyued a Pharisee. And this religioun was not reprovëd of Crist in eny place of the Gospels 2 writing; though the persoones of thilk religioun weren reprovëd for synnes whiche thei diden, not as deedis of her religioun, but rather as

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1 allowith and approveth, MS. (first hand).
2 Golpels, MS.
THE FIFTH PART.

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...deedis bisidis her religioun, as for ambicioun,_coueitise, ypocrisie, and suche othere. And in other wise weren not the Pharisées reproved of Crist, than the bischopis and the preestis weren reproved of Crist; notwithstanding that Crist reproved not the ordris of preuesthode and of bischophode. For whi the ordris weren foundid bi God him sylf; and likeli it is, that if the religioun of the Pharisées hadde be reprouuable, as the persoones weren, Crist wolde not have sparid forto haue blamed boldeli the religioun, as he blamed the persoones of the religioun; and also Poul wolde not haue comendid him sylf in that, that he was a Pharisée, Acts xxvj. ē. and Galat. iē. ē.; but he wolde have blamed thilk sect, and hit he not so doith. Wherfore it folowith as likeli, that Crist allowid wel the religioun of the Pharisées sett to the comoun lawe of Iewis thanne rennyng, thou Crist blamed the persoones of the same religioun. And thanne the wordis seid of Crist, Math. xvē. ē. : Al plauntynge, which my heuenli Fader hath not plauntid, schal be drawe up bi the roote: (whiche wordis many men vandalismen Crist to haue seid and meened of the sect of Pharisées,) mowen and schulen conventientli you; be vnderstonde of the yuel doctrine of thilk yuel tradiciouns and othere tradiciouns to hem lijk, which Crist blameth there in the same chapiter, Math. xvē. ē., and not of the sect of Pharisées. And if al this be trewe, thanne Holi Writt of the Neue Testament groundith and confermeth1 weel suche seid religiouns forto be sett to a comoun lawe of God sufficient bifoare had and vsid.

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

1 confermeth and approveth; MS. (first hand).
Further, Christ appointed the law of sacraments to be observed by his followers concurrently with the law of nature, i.e., instituted a religion in the sense above named. Now as it was lawful under the old law to add human religions to those ordained by God, so also it may be lawful now, more especially as Dionysius the Areopagite, converted by St. Paul, testifies that in his days monastic rules existed, which must needs have been framed by the

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1 A space is left in the MS. for the number.
2 not is interlineated in a later hand.
be proued bi the descripcioun of reliquon and putt bifoire in the [viiij^e.] 1 chapter of this present v^e. partie, and also mai be proued bi this that the sacramentis, which God made and zauue ouer the lawe of kinde to the Iewis, was a^ religiou, as is now bifoire proued in this present chapter; and therfore bi lijk skile thes sacramentis, whiche God zeueth now ouer the lawe of kinde to Cristen men, ben a religioun; —it follewh 3 that the hool lawe now assigned to Cristen men, mad of the lawe of kinde and of Cristis sacramentis, is a religiose lijf to hem: zhe, and follewh ferther that euen as it was sufferable and alloweable of God, that men lyuyng in the oold time vnnder the hool lawe of Iewis founden other religiosite then the religiosite which God assigned immediatli to hem, and settiden thilk religiosite so bi hem founde to the al hool lawe of kinde and of reliquon, which God to hem assigned, as is bifoire schewid in the next chapter of the sones of Ionadab the sone of Recab; so for lijk skile of resoun no man mai weerne, denye, or seie nay, but that men now lyuyng vndir the lawe of Cristen men mowen fynde other religiou or other religiositees than the reliquon or religiosite 4 of the sacramentis, which Crist hath assigned immediatli to hem, and mowen sette thilk religiosite so bi hem founde to al the hool lawe of kinde and of religioun, that is to seie, of Cristis sacramentis; (which hool lawe of kinde and of hise sacramentis Crist hath to hem immediatli assigned;) namelich sithen the Apostlis and the disciplis of the Apostlis (whiche disciplis weren hize in wisdom and in auctorite and in fame in the daies of the Apostlis for to reule and gouerne

1 A space is left in the MS. for the number.  
2 a is interlineated in a later hand.  
3 follewe, MS. (first hand), the correction being incomplete.  
4 the religiosite, MS. (first hand).
and teche) suffriden and allowiden weel and receyueden such now seid religiosite foundun of newe bi men forto entre and to be sett and ioyned with the al hool lawe of Crist thanne rennyng and mad of lawe of kinde and of Cristis sacramentis. Forwhi Dynys, which was turned into Cristen seith bi Poul the Apostle, (as Dynys seith him silf in his ) and was homeli conversant with Peter and Iames and alle the othere Apostlis, as he seith in his book Of Goddis names, the iiij" chapter, declarith that in hise daies and bi the avise of hizé statis in the chirche in tho daies was vsid a certein fourme bi him silf forto ordeyne hem whiche wolden be monkis, and an other fourme bi him silf forto ordeyne hem which wolden be preestis, and another fourme bi him silf for to ordeyne hem which schulden be bishopis, and this couthe not so soone haue be doon withoute the avise and the consent therto zounn of the Apostlis. Wherefore folewith that bothe bi the Apostlis and bi the worthi wise men convertid into the feith of the Apostlis the religioun of a certein monkehode founde bi mennys witt and denocioun entrid thanne, and was sett to the al hool lawe of Cristen men maad of the lawe of kinde and of Cristis sacramentis; to which man sett into monkhode, as Dynys there declarith, longith forto leue such seculer habit as he before werid, and forto be schorne other wise in his heed, and forto haue hizer consideratijf and contemplatijf

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1 with al, MS. (first hand).
2 A space left for the reference. St. Luke states the fact here alluded to (Acts xvii. 34), and more than one martyrology affirms that St. Paul baptized him (see Pseudo-Dionys. Areop. Op. tom. ii. p. 268); but there seems to be no allusion to this in the works of the pseudo-Areopagite, unless it be a vague one in De Div. nom. c. 3. Op. tom. i. p. 537.
4 silf is added in the margin by a late hand.
occupacions than the othere comoun peple of the layfe han.

Ferthermore that Holi Scripture of the Newe Test-
mament witnessith and allowith religious of manny

denising fortno mowe be sett to the lawe foundid bi

Crist to Cristen men, y may also proue thus: Holi

Scripture of the Newe Testament witnessith and al-

lowith this: If a manys riȝt iȝe sclaundre him (that

is to seie, violentli and ferseli and as it were vnazen-

stondeabli bringith him into synne and lettith fro the

more good to be doon,) that he "pulle him out and

" caste him awey;" and if his riȝt hond or his riȝt

foot sclaundre him, (that is to seie, so as is seid violentli and feersli brings him to synne and lett fro the more good to be doon,) that he "kutte of thilk " hond and foot," as it is writun [Math. v. c.].

And sitthen this Scripture now alleggid meeneth not

of a mannys bodili membris, but of a mannys kun-

nyngis, purposis, and dedis, signified bi likenes in

parabolik speche to the iȝe, the hond, and the foot,

that thouȝ thei be riȝt, (that is to seie, alloweable as

bi the comoun lawe of God,) ȝit if thei in the maner

now seid sclaundre the hauer and the doer of hem, he

mai justli and vertuoseli leue hem, so that thei be not bede vndir comaundement of Goddis lawe. And

the skile of this gouernaunce is sett forth in the same place of Scripture there thus, "It is better to

" thef forto entre sureli into lijf with oon iȝe, oon

" foot, and oon hond," (that is to seie, with the lasse
good kunnyng, the lasse gode wilnyngis, and purposis,
and with the fewer gode dedis,) "than forto be aboute

" to haue mo" good kunnyngis, mo gode purposis,
and mo gode dedis, "and" (therbi and bi occasioun
of hem) "falle doun into helle." And thus doon reli-

1 allowith and approveth, MS. 2 A space left in the MS. for the (first hand) twice.
giose persoones, and for this eende religious were founde and foundid. For whi, bi cause that to manye persoones for her freenyes the homeli and free cum-penyng with the world and with the fleisch grantid bi Goddis comoun lawe was to hem ouer contagiose and in the now seid maner sclaundring; therfore thei kuttiden hem awey with reulis and statutis and obser-uauncis of religions now had and vsid in the churche. Wherfore the new alleggid Holi Scripture of the Newe Testamente sufficientlly allowith reliogions fyndable bi men to be nowe leeffulli had and sett to the lawe 3ouun bi Crist, 3he, and also the seid now alleggid Holi Scripture sufficientli allowith and confermeth alle thilk same religious, whiche now ben in the churche; namelich with this that it is bifoore proued noon of hem herwith to have eny obseruaunce, rite, or statute, or vow, but vndir such vndirstonding that it schal obeie to ech commaundement of Goddis lawe thanne being and not stonde azens eny such commaundement of Goddis lawe.

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

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

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

Neuertheles al wisdom, al discrecioun wole, and therfore the ful hool wil of God wole, that not for ech pretensioun liizli maad neither for eny pretensioun maad, that the religiose man ouztte bi strengthe and comauandement of Goddis lawe lyne out of his cloister forto do this deede or that deede, [he schulde] be licencid for to so and therto go out of his couent and cloistre, into tyme it be proued sureli and openli that forto so go out and forto do thilk deede bi his owne person he is bounde bi comauandement of Cristis lawe. For certis, if at ech colorable argument which myztte be maad into such purpos for to iustifie religiose mennys out going for a long while or for alwey, religiose persoones schulden be licencid forto so go out or schulde be putt and sett in hope that bi strong sewte thei myztten so go out, there schulden be maad so

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

1 the is added by a later hand.
stronge and longe and wordful disputing and pleading and so bisy sewt (what bi preiyng, and what bi thretenyng, and meedis ſeuyng, and biheting) that ful manye vuist goingis out schulden be maad and doon, and so manye grete synnes of iust vowis breking schulden be doon, and miche troubelose worldli vnrestfulnes schulde be brouhte ynto the hertis of tho religiose persoones ful vnacordering and contrariose to her religiose vertuose lyuyng, as to ech mannys resoun which hath experience of this worldis cumberaunce this is ful sureli knowun. And therfore Godis forbode that in mater of so greet and so holii a purpos, as suche religious now biffore ben proued to be, eny persoon schulde be licencid fro his cloister, or fro his habit vndir such as now is pretendid colour without sufficient proof of the same colour had at the vttrist, as ful seeld it is suche caasis to falle.

And aſzenward, if such proof be had, Goddis forbode be it, but that such a persoone be licencid to go; for the extent of the fundacioun of thilk religioun is not therazens but therwith, as is now biffore seid; for as miche as al what euer is founde and foundid and maad bi man ouȝte obeie to it what is founde and foundid bi God him sif, and that is doom of riȝt resoun and vce of his sacramentis. And in this maner and for such pretendid and weel proued causis religiose persoones ben licencid forto leue perpetuali her professid religiounis; as that nunnys han be takun out of her cloistris, and han be weddid to princis; and monkis han be take out of her cloistris, and han be weddid and mad kingis;1 namelich whanne therupon hangith ceesing of greet werre and making of greet pees or other causis like grete weel and surely proued to be trewe; and claustral monkis han be

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1 and mad kingis is interlincated in a later hand.
licencid forto be summe heremytis and summe reclusis; and manye monkis han be take out of cloistir lijf to be bischopis.

And so, if alle thingis ben aboute wel considerid longing to the religiouns now vsid in the chirche, noon of hem alle is chalengeable and blameable to be, for that eny point of his fundacioun is meened to be azens the comauandement of lawe of kinde or of Cristis sacramentis, how enuer it be with the badde disposicions and the badde lyuyng of summe persoones in tho religiouns; whos badde lyuyngis is no cause forto therbi proue the religiouns to be badde. For no wey is forto proue that eny of tho religiouns is badde, saue these ij. now before tretid; that is to seie, oon, that noon religioun ouñe be founde bi man forto be sett to the lawe divisid and ordeyned and assigned bi Crist; and the other is, that thou it be leeful religioun to be founde and sett to the lawe of Crist, ȝit sum statute, rite, or observaunce of these religiouns ben azens the comauandement of Cristis lawe maad of lawe of kinde and of sacramentis. And sithen noon of these ij. weies mowe sufficientli be founde in eny of the religiouns now had and vsid, as is now openli and sureli proued, it folowith needis that noon of these religiouns mowe worthili be reproued and blamed to be, that is to seie, as an vnleeful thing.

Nevertheless, the employments of all the different religious orders are not equally useful; and in the case of each of them, changes might be made in their occupations with great advantage.
paciouns of her studiyng and leernyng, as her of declaracioun open is mad in othere placis of my writing. But þit this argueth not and proueth not tho occupaciouns to be nauȝt, neither to be vafruytful, or not gode and not fruytful. Forwhi a greet maistrie it had be to the wijsist carpenter that euer was to haue mad an hous so fair, so weel, and so esy, which couthe not bi eny of his voynt comers be in summe pointis amendid.

Also this present iiiij. conclusioun may be proued vnsoileabili bi a processe of thre supposiciouns [and] of an argument formed upon hem toward the ennde of the firste partie in this present book; which argument there maad is vnsoileable, if therto be sett the argument of experience which is sett aftir in this present v. partie for proof of the v. principal conclusioun. And thus y ennde the proof of the iiiij. principal conclusioun.

xj. Chapter.

The v. principal conclusioun of this present v. partie is this: Doom of cleni and cleerli disposid resoun in kinde allowith and approueth the seid vij. principal gouernaunce to be take withinne the bondis of the comoun lawe of kinde and of comoun feith to gidere. That this conclusioun is trewe, y proue thus: It is bettir to a man forto entre sureli into liij with oon yçe, oon hond, oon foot, et cetera. Loke bifoire in the ennde of the [ix.]² chapter of this v. partie where these now sett wordis ben write, and rede

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1 See Part I. c. xix.
2 A space left in the MS. for the number.
there and frothens forth into the eende of the argument, and thou shalt se ful open proof for this now purposed and spoken entent; bi cause that al what Scripture theryn dooth is not but forto witnesse or remembre, what doom of resoun ingith, allowith, and approueth; and so thilk processe serueth for bothe the iiiij. and the v. principal conclusiouns, and therfore it is no nede forto write the same proof of resoun oftoone here.

Also in to proof of this present v. principal conclusioun y mai argue bi resoune and experience to giderethus: Thilk gouernaunce is worthi be allowid and approved of resoun, which gouernaunce makith manye mo men in Cristendom to be morali vertuose and gode, or forto be myche lasse morali viciose and yuel, than thei schulden be, if thilk gouernaunce were not. But so it is, that religioum is thilk gouernaunce, bi which many hundrid thousand of soulis han lyued ful vertuoseli, which ellis wolde have lyued ful vicioseli; and also bi religioum manye hundrid thousindis han lyued miche lasse vicioseli in religioum, than thei schulden haue lyued, if religioun hadde not be. Wherfore that such religioum be, is alloweable and approuable of ech clerli in kinde disposed resoun.

The ij. premysse of this argument mai be proued thus: Take thou into mynde alle tho men, whiche han be in religioun sithen religioun biganne, and marke thou weel thanne how these men schulden haue lyued, if thei hadden not lyued in religioum; and certis thou schalt not fynde, as weel ny\textsuperscript{3} for hem alle, that thei schulden haue lyued other wise than as now or than lyuen or lyuuden gileful crafti men, or iuouris and questmongers, or pleders for mony, (thouz the causis of plec be wrong,) or as sowdiers forto fi\textsuperscript{3}te and slee for spoile and money; \textsuperscript{3}he, shorthli to seie, or forto lyue as we now seen weel ny\textsuperscript{3} alle worldli peple lyue bothe fleischli and coueito\textsuperscript{3}li and
vntreuli to God and to man. And bi cause thei han lyued in religioun thei han not lyued so as is now rehercid, but myche better. Wherfore the ij'. premyssse of this present argument is trewe. And thouz it be so, that in religioun manye men han lyued louceli fro vertu, zit tho han be fewe in reward of the othere, which han ther yn lyued vertuososl; zhe, and thei han lyued in religioun more vertuosel or lasse viciosel, than if thei had lyued out of religioun. And thouz tho badde lyuers in religioun han lyued ther yn so viciosel, zit myche more viciosel thei wolden haue lyued, if thei hadden lyued out of religioun, And therfore, if it be weel and wijsly and treuli aboute considerid, it wole be seen that religioun is a ful noble hegge forto close yn him men and wommen, that tho whiche ben weel disposid schulen be kept from yuel, into which withoute thilk hegge thei schulden falle; and tho whiche ben yuel disposid schulen be kept that thei schulden falle not into so myche yuel, as thei schulden falle, if thei weren withoute hegge. This bifallith ofte and miche and for the more parti in noumbre of hem that lyuen in religioun, thouz y seie not that it so farith bi alle hem which lyuen in religioun. And herbi it is sufficientli proued, that religioun is bi doom of resoun allowable and approuable. And zit therwith stondith what y haue seid in the extract or outdraut of The Donet, that summe men ben so disposid that thei schulen lyue better out of religioun than in religioun, so that to suche summe persoones religioun schulde be an occasiouon of her more goostli harme and hurt. And this is ynouz for proof of this present v'. principal conclusioun.

Certis if this present argument be take into perfitt and ful avise and into depe leiserful consideracioun, it wole be seen that he proueth myztili this present v'. conclusioun, and schal be to euery considerer
a full strong motyue forto fauore religion; sithen peple han be and ben and schulen be so freel as experience 

The vji. principal conclusioun of this present v. partie is this: The seid vji. principal gouernaunce sett in the bigynnyng of this present v. partie is leeful in proprist maner of leefulnes. Forwhi, what euer gouernaunce is allowid and approued bi Holi Scripture and bi doom of cleerli disposid resoun in kinde, is leeful in proprist maner of leefulnes, as it is open be the supposicioun or real sett bifore in the [i^e.]^2 chapiter of the ij. partie in this book. But so it is, that the seid vji. principal gouernaunce is allowid and approued bi Holi Scripture and bi doom of kindeli cleer disposid resoun, as it is now proved bi the next bifore goyng iiiij. and v. principal conclusions. Wherfore needis folowith that the seid vji. principal gouernaunce is in proprist maner leeful.

The viji. principal conclusioun of this present fiftieth partie is this: The seid vij. principal gouernaunce is a gouernaunce of Goddis lawe. Forwhi what euer gouernaunce is allowid and approued bi Holi Scripture and bi doom of cleer and weel disposid resoun, is a gouernaunce of Goddis lawe. But so it is, that the seid vij. principal gouernaunce is allowid and approued bi Holi Scripture and bi such seid doom of resoun, as the next bifore going iv^c. and v. principal conclusiouns wel schulen. Wherfore the seid vij. principal gouernaunce is a gouernaunce of Goddis lawe.

The viij^c. principal conclusioun of this present v. partie is this: A man in ensaumpling bi his and doodis to othere men the seid vij. principal gouernaunce

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1 a is added in a later hand.
2 A space is left in the MS. for the number. See pp. 134, 135, compared with p. 167.
3 bothe bi, MS. (first hand).
synneth not as in that and therfore, but he ther yn
derueth thank and meede of God. Forwhi in en-
saampling of a gouernaunce being Goddis lawe no-
man synneth as in that and for that, but he ther yn
pleith God and desueruth thank and meede. And
so it is, that the seid vj. principal gouernaunce is
Goddis lawe, as the next biforme going principal con-
clusioun well schewith and proueth. Wherfore in
ensaumpling bi deede the seid vj. principal gouer-
naunce to othere men, noman synneth as in that and
for that, if othere causis of synnyng ben away; but
he ther yn desuerueth weel.

xij. Chapiter.

Ferthermore it is to wite, that summe of the lay
peple not oonli holden äzens the substaunce of the
seid religiousouns now had and vsid in the chirche; but
also thei holden äzens the habitis, whiche bi tho
religiousouns ben assigned to be worn of the religiose
persoones. And thei seien that no good skile is,
whi tho religiose persoones schulden were so straunge
and dyuerse formes of habitis fro her othere Cristen
britheren.

Also summe of the lay partie blamen and holden
äzens this, that religiose monasteries (namelich of the
begging religiousouns) han withinne her gatis and cloooci
grete, large, wijde, hize, and stateli mansiouns for
lordis and ladies ther yn to reste, abide, and dwelle;
and this, that thei han large and wijde chirchis like
sumwhat to cathedral or modir chirchis of diocisis.

Also summe of the lay peple blamen and scornen
and holden äzens this, that bi the religioun of Seint
Fraunces the religiose persoones of thilk religion
schulen not handle and touche with her hond neither
bere aboute hem eny money, that is to seye, eny

Furthermore certain persons object to the
habits worn by the religious orders.

Also that monas-
teries contain
stately mansions
for the reception
of lords and
ladies, and spa-
cious churches
resembling
cathedrals.

Also that the
Franciscan friars
may not touch
nor bear money,
while they may
keep it in their
coffers and count
it with a stick's
end, and may
gold or silver or other metal coined; and if their habits were not worn in the same religion as they were worn for to hold in their hands, neither for to keep it in their cofrets, neither were they worn for to hold, bear, touch, and handle cups and dishes, knives and jewels of silver and of gold, how ever precious and detectable to the six the jewels were.

And therefore after that fro the bigynnyng of the [ix%.] chapiter of this present v partidir to it is proved and stabilid, that it is leeful and such religion to be and to renne in vee with the common Cristen religioun, y schal now iustifie these here now rehercid thre gouernauncis so vniustli of the lay peple blamed; for y schal expresse and open how that ech of these thre now spokun gouernauncis mai be don and vstid vnder resonable and gode causis. And first into iustifiyng of the firste of these now rehercid gouernauncis, I procede bi iij. principal causis, of which the firste cause is this: Sithen it is sufficientli before amounted that such seid religiouns be in the chireche, it muste needis therwith be resonable, good, and profitable, that the religiouse persoones of the religiouns haue a mark and a signe, wherbi thei mowen openli be knowe fro othere persoones being not in the religiouns; riʒt as, sithen the ordis of dekenys and of preestis musten needis be, it is ful resonable and profitable that summe markis be had, wherbi de-kenys mowen openli be knowe fro preestis, and markis wherbi bothe dekenis and preestis mowen openli be knowe fro lay men. But so it is, that this open mark and signe may not be take sufficientli bi her persoones and her natural bodies, sithen her natural bodies ben like to the natural bodies of othere men. Wher fore

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

2 before is added in the margin by a later hand.
thilk mark muste be take bi her clothing or bi sum mark or signe to be sett and fastned into her clothing. And thanne ferther thus: Sithen the al hool greet clothing is aber to ȝeue this now seid knowing, than schulde be eny lasse mark to be sett into the same clothing; it foloweth that the al\(^1\) hool outward seable habit schulde rather be ordeneati into this mark, than eny other lasse thing.

Confirmation herto may be this: Not withstanding that wommen mowen be knowe sumwhat fro men bi her natural visagis, zit it is resonable and profitable that thei be knowe asunder bi her outward habitis. Wherfore miche rather it is resonable, that a religiouse persoon be knowe bi outward habit fro othere persoones not religiouse, sithen bi her natural bodies thei mowen not so\(^2\) well be knowe asundir as mowen be asunder knowe men and wommen. Also it is holde resonable, alloweable, and profitable, that oon temporal lordis meyne hane clothing dyuers fro the clothing of an other temporal lordis meyne; namelich, whanne thei schulen be medlid to gidere in sum oon citee or toun, that the seruauntis of the oon lord mai be knowe fro the seruauntis of the other lord. And in lijk maner in the citee of London it is holde for resonable and profitable, that the persoones of oon craft haue clothing dyuers fro the persoones of an other craft. And al this is for lasse nede or for lasse good cause, than is the cause for whiche religiouse persoones schulden be knowen openly fro persoones not religiouse. Wherfore it is alloweable, good, resonable,\(^3\) and profitable, that religiouse persoones hane habit dyuers fro the habit of

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

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

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

The secunde cause into the iustifiying of this same firste gouernaunce is this: Sithen it is so, that suche religiouns ben alloweable, (as it is before sufficientli proued),¹ it is alloweable and ful resonable and profitable, that the religiouse persoones in tho religiouns haue ofte in her siʒt or feeling and therbi ofte in her mynde rememoratiʃ² signes forto ofte and myche therbi be remembrid upon the chargis of the religioun, whiche thei han taken upon hem to kepe and ful-fille; riʃt as for such cause God wolde that the comoun peple of the Iewis schulde haue the comaundemntis of Moyses tablis writun in the wallis of her chambris biholding azens her beddis, and in the wallis of her hallis biholding azens her mete table. But so it is, that no more conuenient, redier, and ofter seen and feelid remembratijʃ signe into this seid purpos for religiouse persoones couthe be founde and assigned, than her outward habit. Wherfore it is resonable, alloweable, and profitable, that her outward habit be mad to hem into such for hem a remembring signe forto hem remembre ofte and myche into the chargis of her religioun taken upon hem. And thus myʃte not her habit be to hem such a remembring signe, but

¹ The first lines of this paragraph (as far as proued) occur twice over in the MS.; the first attempt being full of mistakes is cancelled.
² remembratijʃ, MS. originally, but the correction may have been made by the original scribe. As the form occurs twice below unaltered it has been retained in the text, but it is exceedingly suspicious.
if it were dyuers fro the habit of othere persoones not religiose; neither the outward habit of oon religioun myzte so perfitli and so sufficientli move and remembre into the al hool charge of his religioun, if it were not sum what dyuers fro the outward habit of an other religioun, as it may, if it be sum what dyuers. Wherfore it is resonable, allowable, and profitable for cause of remembring, that religiose persoones haue outward habitis dyuerse fro the outward habitis of lay men, and that the persoones of oon religioun haue her outward habit dyuers fro the outward habit of persoones in an other religion.

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

The iiij\(^e\) cause into justifiyng of this same firste gouernance is this: Sitthen suche religiouns ben alloweable to be, (as it is bifeore sufficientli proued,) and alle men bi her natural freelines ben redi and prompte into gaynes of aray and into dyuere synd.\(^{ingsis of schap in aray for veil glorie and for othere not gode causis, it is resonable, alloweable, and pro-

\(^{1}\) or in sum other wise lijk is added in a later hand, and partly written on an erasure.
fitable, if sum remedie be devisid, take, and vsid, wherbi refreinynng and lett mai be mad to this pere
now rehercid. But so it is, that for to dyuyse, take, and vse stabili oon schap of outward habit, (namelich such a schap which is rather foul than gay, and which schulde rather lette fro glorie than tiec into glorie,) and for to dyvise, take, and vse stabili oon colour of clooth in outward habit is a ful noble re-
medie and a refreynynng a^ens the seid natural frel-
nes, bi whiche religiose persoones myzten and wolden ellis breke forth into nyce fyndingis of dyuere schappis in her outward aray and into gay and riche blasing colour, and so ther yn synne bi manye wijsis. Therfore it is resonable, alloweable, and profitable for cause of such refreyynng, that in eeh such reli-
gioun the religiose persoones haue her outward ha-
bitis stabilid to hem in oon maner of sumwhat foul or vnfoir schap and in oon maner of poor and symple colour, and that thei be bounde forto holde hem stabili and vnchaungeabili therto. And thus miche is ynoz for justifiyng of the firste gouernaunce.

xiiij. Chapter.

Into the justifiyng of the viij. gouernaunce y pro-
cede bi iiiij. causis, of whiche the firste is this: It
is alloweable, profitable, and procurable bi therto streching meenis, that lordis and ladies, whanne thei schulen come to citees, be loggid out fro the myche entermeting of the world in suche placis where the world schal be myche holde out of her siȝt and out of her cumpenying, that he þene not to hem occasiouns of yuel; and where thei mowen haue redi at siȝt and speche cumpenying with religiose persoones forto aske of hem counsel and exortacioun into good and perfit lyuyng; and where thei mowen heere
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dyuye officis of euensong and matins and masse and prechingis, and mowen bi ofte seing of religiouse gouernauncis and obseruauncis be moued the more into contricioun, compunccioun, and deuocioun. And sithen these noble and notable and rizt profitable effectis of perfiting lordis and ladies mowen not be so weel had and gete to lordis and ladies, if thei schulden dwelle in citees out of mansiouns bildid with inne religioso gatis, as if thei schulden dwelle in mansiouns bildid with inne religiosis gatis; it folowith nedis, that for this cause of the more perfiting lordis and ladies it is alloweable, resonable, and profitable hem to haue mansiouns couenable for hem within the monasteries of religioso persoones, of what euer religioun tho religiouse persoones ben.

The ij\textsuperscript{e}. cause into the iustifiyng of the ij\textsuperscript{e}. gouernaunce is this: It is alloweable, resonable, and profitable that religiouse persoones, of what euer religioun thei ben, haue frendis and menteyners and defenders; namelich to haue lordis and ladies into her main-teyners and defenders a\textsuperscript{e}ns wrongers and diffamers of the synful and wickid world, for that lordis and ladies ben my\textsuperscript{t}ier forto so menteyne and defende than othere lou\textsubscript{e}r persoones ben. But so it is, that bi this that lordis and ladies dwellen withinne the monasteries of religiouse persoones, tho lordis and ladies wolen and musten needis bi kindenes and bi resoun be moued forto be bi so myche the more and the better menteyners [and] defenderis to the same religiouse persoones and to the freendis of the same religiouse persoones. Wherfore for this ij\textsuperscript{e}. cause of frendschip geting and holding to religiouse persoones, it is resonable, alloweable, and profitable, if mansiouns for lordis and ladies be bildid withinne the cloosis and gatis of religiouse monasteries, of what euer religioun tho monasteries be, but if the reule of thilk religioun it weerne; which excepcioun y vndirstonde

\textsuperscript{The second argument.} The hospitality afforded to persons of rank within these mansions moves them to defend the rights of the religious houses.
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The third argument. The presence of such persons has a good effect on the conduct of the brethren themselves.

The fourth argument. These great persons will be more ready to give alms to the mendicant orders, if they are lodged within their monasteries, and thus the poor will be relieved, from whom more alms would otherwise be solicited by the friars.

But it may be objected, that such mansions may

thoru, out al the iustifiyng of this present ij°. gouernaunce.

The iiij°. cause is this: If lordis and ladies and othere reuereud persoones dwelle ny, to religiose persoones, tho persoones wolen be bi so miche the more waer and ferd forto trespass and do amys and forto be of eny bad reule, lest thei of so credible witnesses be aspied and of her so grete benefeters the rather forsanun; and certis this is a grete profit comyng to the persoones of the religioun, for it is a goostli profit ful greet.

The iiiij°. cause into the iustifiyng of this ij°. gouernaunce is this: If religiose persoones of the begging ordris receyue myche and grete almessis of lordis and ladies, tho persoones han the lasse neede for to spedde tyme in going aboute forto begge of the poorer peple; and so as ther yn schal ese come bothe to the nied religiouse persoones and also to the poor comoun peple, of whiche ellis almessis schulden be the more askid. And sithen bi this, that lordis and ladies schulen be loggid in mansiouns bilden withinne the monasteries of the begging religiouns, tho lordis and ladies schulen be the redier forto zene her almessis to the persoones of thilk religiouns; it folowith that for this iiiij°. cause of aliçting the poor men it is alloweable and profitable, that lordis and ladies haue mansions with inne the cloocis gatis and monasteries of the begging religiouns; so that tho mansions for lordis and ladies be ther mad and occupied for summe of these now here rehercíd causis or summe othere like alloweable cause, and not for eny bad cause not worthi to be allowid.

If eny man wolke knoweche weel here, that such now seid mansiouns or dwelling placis mowen ver-

1 foto, MS. later hand. So also gatis and tho
2 persones is interlineated in a below.
tuoseli be bildid and be occupied withinne the seid religiousms, but not with the labour and puruiaunce neither with the cost of tho religiosis; certis æzens this\(^1\) cauyllacioun meetith this reson: Ech vertuose doable deede is as freely doable of ech religioso man as of eny other man not religioso, but if his religioum weerne him to do thilk deede. Or ellis thus: How euer fre for to do eny vertuose deede is eny man not religioso, so fre is ech man religioso; but if his religioun ther fro weerne him. But so it is, that no religium now had in the chirche now weerneth his persoones fortio purueie into suche bilding with the costis of the religium and with the conscient of the couent: as that this is trewe, the reulis of the same religiousms mowen be clepid into iugement. Wherfore, if it be a vertuose gouernaunce that suche lordli mansions be bildid bisidis the cloisiri of the seid religiousms, it is vertuose ynoy that persoones of the same religiousms purueie for the same bilding and at her owne cost; for bi so myche it schal be to hem the more vertuose and the more holi and the more merytorie, than it schal be if thi schulden sette tho mansiousn into the seid gode vsis and not with her owne costis, but with the costis of lordis or ladies.

An other obieccioun mizte be mad in this mater thus: Whanne the lordis or ladies or eny of the comoun peple zëueth eny almes to religioso couentis\(^2\) or to eny religioso persoon into a special vce and expending of thilk zifte, and the couent or the persoon receyuyng the zifte consentith forto expende the zift into the same assigned vce and expending.

\(^1\) this is interlineated by a later hand.
\(^2\) couentis, MS., but it is hardly likely that a writer should have used different forms of the same word in a sentence constructed as this is.
it is not leefull that the seid couent or religiose person expended the same gift into any other vice or expending, though the other vice and expending were leeful your. But so it is, that whanne lordis and ladies and other persones of the louzer comunalte zeven her almes (movable or vnmoveable) to religious receyuyng possessiouns or to religious of begging, thei zeven thilk almes into vce and expending aboute her owne goostli and bodili necessaries perteynyng to good state of the religious oonli, and not into vsis and expendingis vnperteynyng to the religious and to her persoones: and herwith so it is, that the vce and expending of the godis zoun into religious, (mad and doon into bilding and repairing of the seid lordli mansions,) is not necessarili longing to the state of the religious, neither of the religiose persons, in that and for that that thei ben religiose. Wherfore it semeth folewe, that tho goodis zoun into religious bi lordis and ladies and the louter peple ouzten not be expendid in to bilding and repairing of suche seid lordli dwellingis.

Answer to the objection. Charters of donation and plain experienceshow that when funds or lands were given to religious bodies, discretion was left with those bodies as to what uses the gift should be applied.

Answere to this obieccioun is forto denye euereither parti of the ij. premysse sett in the argument or the obieccioun. Forwhi sufficient record of writingsis and open experience has schewid and now schewen weel, that ful ofte whanne lordis and ladies and other peple zauen and now zeven to religiose couentis vn-movable or mouable good, thei pointiden not into what vsis the receyuyers schulden expende thilk good; but the zeuers trustiden that the receyuyers wolden expende thilk good vertuoseli and holili, and not other wise than it bisemed. And with this trust thei helden hem content and paiied in her gift making, for thei wisten weel that the religiose persoones wolden first expende aboute her religioun and aboute

1 Probably we should read of.
hem sylf what therto were necessarie, eer than that thei wolden eny ouerplus therof expende aboute eny other vertuose deede; and into this expending the 3euers weil consentiden, or at the leest weren not ther agens. And thus it is open, that the firste parti of the seid ijº. premysse is not trewe.

Also the ijº. parti of the same ijº. premysse is not trewe. Forwhi the ijº. and iijº. causis, brouzt in before in the ijº. chapiter into the iustifiyng of the ijº. gouernaunce, ben ful myche strechcing into forther-aunce of religiounes; and therfore, thouº religiouse persoones expende the godis żouun into religion aboute the bilding and reparing of the seid lordli mansions, thilk expensis ben mad as necessarie and profitable to the religioun; for thei ben maad into mentenaunce of the religioun and in refreynyg of the religiouse persoones bi drede from yuel. And so open it is, that also¹ the ijº. parti of the same ijº. premysse is vn-trewe. And thus bi this answere the argument or obieccioun now before mad is not strong fortto proue his entent.

As for iustifiyng of the large and wijde chirchis, whiche religiouse persoones (namelich of the begging religiounes) maken, so that ther yn be not ouer greet curiosite, gaynes, precisite, or costiosenes, sufficith and is ynoº this: that ther bi the more² multitude of persoones mowe be receyved togidere for to here theryn prechingis to be mad in reyne daies; and also that therbi in othere whilis the gretter multitudes mowen be the² more esid in her deuociouns making to God, whilis thei stonden or sitten or knelen rombe fer ech from othir, and not oon such is nyº at an otheris cheke; and also that therbi in othere whilis the grete multitudis mowen come thider in

¹ al so, MS. (without hyphen, probably accidentally, but ?). ² more is interlineated in a later hand; and similarly the below.
Chap. XIII. reyne daies aftir myddday, for to councile with her freendis and with her wise counseilers aboute making of accordis and aboute redressing of wrongis and aboute othere vertuose deedis. And so open it is, that thou; no mo godis schulden come therbi than these iij. now laste rehercid; certis tho ben sufficient forto prove the seid wijde and large chirschis to be alloweable and profitable, if thei be mad into these now rehercid gode effectis. And thus miche is ynow for\textsuperscript{1} iustifiyng of the iij\textsuperscript{2}. gouernaunce spokun in the next before going chapter of this v\textsuperscript{3}. partie.

And thou; summe men wolden seie that yuel cometh bi occasion of suche seid lordli bildingis occupied with inne the gatis of religiouse monasteries, certis therto mai treuli be seid that not eny yuel, which mai not cesili be remedied, stonding al the good which bïfore is rehercid to come bi the same bïldingis and her occupiyngis; and not gretter yuel, than is the yuel which is excludid and lettid bi occasioni of the seid bïldingis and of her occupiyngis; and therfore this obieccioun hath no strengthe.

xiiiij. Chapiter.

The iustifiyng of the iij\textsuperscript{2}. gouernaunce spokun bi-

Two arguments in vindication of
the practice of
the Franciscans
in counting
money with a
stick. The first
argument.
Whenever any-
thing is to be
avoided, it is
praiseworthy to
avoid all familiar
approaches to
the same thing.
Love of money
is such a thing,
is before in the [xij\textsuperscript{2}.]\textsuperscript{2} chapter of this present v\textsuperscript{3}. partie
schal be in iij. causis, of whiche the firste is this:
Whanne euer eny deede or thing is to be forborn or
left,\textsuperscript{3} for that it is yuel, or for that it is perilose, or for
eny other good cause, it is alloweable, zhe, and preis-
able forto forbere the nei¿ing and the entermeting
and the homelynes with the same thing; as whanne
euere and where euer fleischli loue to a womman is

\textsuperscript{1} forto, MS. (first hand).
\textsuperscript{2} A space is left for the number.
\textsuperscript{3} lest, MS.
to be forborn, it is preiseable forto forbere the nÿing
and the homeli cumpenyiyn with hir; and in lijk
maner, for that Adam and Eue ouþten haue forborne
the eting of the appil in Paradise, it hadde be good
and preiseable if thei hadden forborne the entermeting
which thei maden aboute the appil in it biholding,
handling, taasting, ymagynyng, and questiouns ther-
aboute moving. But so it is, that loue to money
(and namelich greet loue to money) is worthi to be
forborn, as experience weel schewith, for that it is
moder of passing myche yuel, and, as Poul seith, it
is "the roote of al yuel," and it is "seruice of yдол-
atrie," and the touching and handling and bering
of it is a greet neizing and entermeting and a ful greet
homeiines therwith making. Wherfore it folowith that
it is preiseable forto forbere the bare touching and
handling of money, that bi this forbering sumwhat
the more the seid ouer greet loue to money be lettid
for to gendre or to growe or to contynue; as
bi the forbering of kissing or of handling a wom-
mannys hondis schulde sumwhat be kutt awaye of the
loue, which ellis schulde be had toward the same
womman.

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

\footnotesize{\textsuperscript{1}} See 1 Tim. vi. 10. \textsuperscript{2} See Ephes. v. 5. \textsuperscript{3} to contynue, MS. (first hand), rightly; but a corrector has

cancelled to.}
or bodili bering ther of is a ful greet and a bisi remembranuing to hem, that thei ouȝten forbere and ouȝten caste away ouer greet loue therto; and also of this forbering the touche and the bodili bering aboute cometh noon yuel. Wherfore it is allowable, ñhe, and preiseable this, that thei forberen for euuer for to touche eny money or forto bere aboute hem eny money, if thei so forberen that therbi thei wolden be remembrid thus as is before now seid, and as now in forme schal folewe: “Lo we han take up on us forto forbere greet loue to money, and in token and in signifiying therof we han bound us silf for to neuer touche neither bere money; lete us therfore (as thus remembrid) make oure deedee accorde with oure bond, that we trespace not azens oure bond.”

Perauenture azens the justifiying now mad for the iiij. gouernanunce summe men wolen obiecte and chalenge thus: If freris of Frauncessis religioun forbering handling and bering of money, for that this handeling and bering ben neiȝingis and homeli entermetingis with money, and for that thilk forbering schal make in hem a remembraunce that thei ouȝten not loue money ouer myche; whi forberen not thei telling of money with a stikkis eende, sithen this telling is a nyȝ and a ful homely entermeting with the same money, and the forbering of such telling myȝte make in hem lyjk remembrance as the forbering of handling schulde make? Also sithen iewelis of gold and of silver and of preciose stoonys and knyfis and girdelis harneisid with gold and siluer and suche othre araies ouȝten not be loued of hem ouer myche, whi forberen not thei to touche in handling and the bering upon hem of suche now seid iewelis and knyfis harneisid with siluer and gold?

1 for beren, MS. (without hyphen).
To the firste of thes now mad obiecciouns and chalengis y may answere thus: For to handle or bere money is a more homely entermeting with the same money, than is forto telle it with a stik; and therfore the more homelynes is forborn, and the lasse homelynes is suffrid. To the ifte. obieccioun and chalenge y mai answere thus: Iewelis ben not in so manye kindis so redy and so nize to the vce in which the hauer mai delite him synfulli, as is money. Forwhi the hauer of iewelis may not delite him sylf with iewelis fleischli neither worldli except veinglorioseli,1 eer than he haue turnede or chaungid the iewelis into money; and so into ful many synful vsis the money is nizer and redier than ben iewelis; and therfore the more perel is forborn, whilis the lasse is suffrid to abide. And thouz it were so, that the telling of money with a stik were as greet a nezing in homelynes to money as is bare handling, and thouz the handling of iewelis were as perilose as is the handling of money; zit ther of not folow, that if eny man for deuocioun wolde forbere the oon, that therfore he ouzte forbere the other; neither it were chalengeable, if he wolde forbere the oon and wolde not forbere the other. Forwhi it is fair, good, and preisable to forbere the oon, whilis he is not constreyned to forbere of hem bothe eny oon; and it is preisable him to binde him sylf in to the forbering of the oon, whilis othere men bynden not hem sylf to of the same bothe eny oon. And in liken maner y seie, thouz the forbering of mony tellyng with a stik were as good a remembrauncing meene in to the biforn seid effect, as is the forbering of mony tellyng with bare hond; and thouz the forbering of iewelis touch- ing were as good a remembbring meene into the

1 _vein glorioseli, MS._
b foregoing effect, as is the forbering of money touching; zit therof solewith not, that who euer chesith to take oon of these forberingis, that he schulde take ther with the other of hem, neither he is worthi be1 chalengid, which takith the oon and not takith bothe. Forwhi whanne a man is fre to leue bothe, it is preseable2 and fair and honest, if he take the oon and not bothe; and nameliche sithen fewe othere taken eny of hem bothe. And thus y answere to the ij. now before going obiecciouns or chalengis. Confirmaciouns to this answere mowen be mad ful well bi ensaumplis thus: If a man wole for a inst cause faste ech Friday in the 3eer as bi boond and not as bi fre deuocioun oonli, were this a inst chalenge therazen for to seie thus, “Whi fastith not “he ther with also bi boond the Saturday or the “Wednesday?” And if he wolde forbere fisch and mylky mete in ech Friday in the Lente, were this a inst chalenge ther azen for to seie thus, “Whi for-“berith he not ther with fisch and mylki mete also “in ech Wednesday of the Lente?” Open ynow it is, that these chalengis weren not resonable. For bettir it is forto do oon good of the tweyne, into of whiche neuer neither he is bounde, than forto leue of hem the euerether vndoon. Furthermore if eny man wolde chalenge a frere of Seint Frauncessis ordre, and seie to him thus, “Frere, thou louest money as myche “as othere men3 louen, and more than othere men “louen; for ellis thou woldist not so bisili begge “for to haue it: whi wolt not thou thanne handle “money as othere men handlen?” the frere myz;te weel answer thus, “Sir, if y loue money more than “othere men louen, and more than y schulde loue;

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

1 ʒ̣ is added in the margin by a later hand.
touching it, than to not loue it with touching of it. And thercfore to me, (as man freel bi kinde and not hardi for to feele of my siff that y am in the fulnes of perfeccioun,) it is surer for to chese this parti which is for to not loue money with the not handling of it, than for to not loue money with the handling of it. And whanne ze seien fether thus, that the more good and the perfiter good and the higer good and the neerer good to perfeccioun is alwey of ech man to be chese and executid biffer the other lasse good and romber good fro perfeccioun, certis this is not trewe; for thouz ech man ouzte loue and desire such now seid gretter good biffer the lasse good, zit not ech man ouzte chese forto do and execute such more good biffer the lasse gode, but perfitt men at fulle[m] mowen so chese and ouzt en so chese, and vnperfitt men cumbrid in her freelines and in her passiouns ouzt en chese ful ofte the sikerer and surer good to hem biffer the vn surer good; thouz thilk surer good be lasse good in it siff or to a perfitt man, than is thilk vnsurerr good.” And this is ynouz for answere to the laste now maad chalenge.

And fcrthermore forto seie fynali as here in this mater: What euery ny man chalenge or objeect azenz this now seid forbering of moneyes touching, this wolde euery be fouunde trewe, that it is peyne lasse or more to ech man so forbering[2] as ofte as he so fcrberith, and forto take such a peyne so ofte comynge and that for Goddis[3] loue and into amendis making for synne, (namelich whilis thilk same absteynyng in peyne is a meene into geting of a moral good, which ellis schulde not be had or not so miche had,) it

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1 the fulle, MS. (first hand).
2 bering, MS. (first hand).
3 forgoddis, MS. (perhaps by mere accident; but?).
muste nedis folowe, what euer be seid ther ajens, that at the least thilk abstinence or forbering is a merytorie deede and a deseryuyng to haue therbi grace and sum forzeuene of synne, as othere abstinencis ben merytorie and deseryuyng to haue grace and sum forzeuene of synne, as is abstinence in sum day 1 fro fisch, or abstinence in sum day 1 fro mylky mete, or abstinence in sum day 1 fro pley, and abstinence in sum day 1 fro siȝt taking of sum delectable thing. And this same withoute more were ynoȝ forto excuse fro waast or fro ypocrisie the seid forbering of monyes handling.

xv. Chapiter.

The vij. principal gouernance ajens which summe of the lay peple erren is this: That the preestis and othere clerkis preien to God and to Seintis, and thei so preien bothe for hem siȝf and for her neiȝboris; and thei graunten to summe othere persoones forto be partyners in sum kinde of her preiers, and of her abstinencis, of her wacchis, and of her othere gode deedis and suffrauncis. This now seid gouernance summe of the lay peple blamen vnwijsly, seiyng and holding that it is waast and vein forto preie to God, whilis he knowith ech mannys hertis desijr and ech mannys nede; also that it is waast and veyn forto preie to eny Seint, whilis God loueth us more than eny Seint loueth us. And, as it myȝte seme, thei holden that no man may take an other man so into his nyȝ frendship, that therbi the other man schal fare the better bi this mannys fasting, waking, and his eother gode deedis; but ech man schal fare weel goostli oonli bi his owne gode deedis. Ajens which

1 In all the above instances the MS. has sûday (conjunction).
now rehercid vnwijs blamyng to be reproued and
improved (that is to seie, to be proved vntrewe,) it
is sufficientli tretid in The book filling the iiiij. tablis
in ther of the firste parti; and also a'zens sum therof
it is notabili procedid in the firste partie of Cristen
religioun, the secunde treti, the 1 chapter. And
therefor that y be not ouer long in this present book,
y spoke not of thilk mater in special here; lest that
for lengthe which this present book schulde haue, if
alle the xj. gouernauncis weren here yn tretid in
special maner, the mo of the comoun peple myżten
the wors avorthi in cost of mony forto gete to hem
this present book.

The viij. principal gouernaunce, for which2 summe
of the lay peple reprouen, vndirnemen, and blamen
vnwijsly the clergie is this: In the bodili chirche ben
had and vsid signes of greet curiosite, preciosite, and
cost; and in greet multitude and dynersite, as bellis,
baners, and suche othere, not being the grete sacra-
mentis; whiche myżten be solde and be delid to
poor men or be sett into othere vsis better, than to
so be had and vsid in the bodili chirche; and also
this, that ymagis and crossis ben lowtid of men, and
the feet of ymagis and of crossis and of relikis ben
kissid of men, and to tho ymagis, crossis, and relikis
it is offrid, or ellis before hem offrid, and toward
hem ben maad lange pilgrimagis in greet cost, wher-
bi, (as these blamers seien,) ydolatrie is doon, sithen
thilk lowting which is to be ʒounn oulli to God is
ʒounn ther yn to creaturis, that is to seie, to ymagis
and to crossis and to relikis. Wherfore alle the now
rehercid thingis and deedis schulden be not had and
vsid in the bodili chirche of Cristen peple.

1 A space is left in the MS. for the number.
2 forwhich, MS.
Aţens this now rehercid challenging, vndircmvnyng, and blamynge, that he is\(^1\) vniustli and vntreuli mad, serueth ful weel and sufficienli The book of worship\(\textvisiblespace}\(\textvisiblespace\)ing in large lengthe, as nede of the mater so askith; and therefore who wole se how this here rehercid blamyng and challenging is defauti and vniust, and how treuthe hath him sif in the mater of signes vsid, not being the grete sacramentis, go he into The (now named) book of worship\(\textvisiblespace}\(\textvisiblespace\)ing, (for he is ouer greet for to be ingraffid here,) and go he in to the firste parti of Cristen religioun, the treti, the chapter, and into the treti, the second chapter; and with Goddis grace he schal be fillid there with ful fair instruccioun perteynyng to the maters of this now touchid purpos.

The ix\(^2\). principal gouernaunce for which summe of the lay peple vnwiysly and vnuereventli blamen the clergie is this: That in the chirche ben had grete signes and sacramentis, and her vsis; as ben baptem, confermyng, hosil of Cristis bodi and blood, and othere mo; whiclie sacramentis and her vsis summe of the lay peple holden to be pointis of wicche craft and blindingis, brou^t into Cristen men bi the feend and the anticrist and hise lymes. And in special thei abhorren aboue alle othere the higest and wor-thiest signe and sacrament of alle othere, the sacrament of the auter, the precious bodi and blood of Crist for us hangid in the cros and for us out sched; in so miche that thei not oonli scornen it, but thei haaten it, mys callen it bi foule names, and wolen not come her thankis into the bodili chirche, whilis thilk sacrament is halewid, tretid, and vsid in the masse.

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\(^1\) is is interlineated in a later hand.  \(^2\) Spaces are left for the numbers.
A\(z\)ens this now rehercid mys bering of tho men and a\(z\)ens this her foul faring with hem silf and her vniust bering an hond is maad a book bi him silf clepid \textit{The book of feith} and an other \textit{Of sacramentis}; and also ij. othere bokis, of whiche oon is clepid \textit{The book of baptym}, the other \textit{The book of eukarist}, in which book sufficientli and cleerli al this now rehercid foule and mys bering and vniust chalenging and blamyng is reprouded and vnproued. And therfore, sithen so long a werk is seid and doon there, it is no nede forto seie ther of eny thing vnperfitli and vnfully and therfore vnnsaurorili here; lest peraurenture for the lak and the noun hauyng at hond here of al that ou\(z\)te be seid to gidere for strengthening of the treuthe, enemes my\(z\)ten and wolden take colour that her parti is not so Michele confoundid as it is, and that the contrarie partie to hem is not so well proued as it is.

The \textit{x}e. principal gouernaunce a\(z\)ens which summe of the comoun peple erren is this: That the clergie in certein causis and maters swerith and makith othere persoones forto swere, and allowith wel that princis and her officers being vnliiv hem bothe swere and make othere men of the layfe forto swere. Certis summe of the lay peple holden this gouernaunce to be vnelleful, and a\(z\)ens the comamendment of God; and that it is vttirli vnelleful eny man forto swere. Neuertheles for as Michele as this vnnwys holding is sufficientli proued to be vntrewe in \textit{The book filling the iiiij. tablis}, in the secunde parti, bi manye chapitris, therfore no thing therof here.

The \textit{xij}e. principal gouernaunce, a\(z\)ens which summe of the lay peple erren, is vssl in the lay partie and not in the clergie and is this: That men for her trespacis ben doon into her deeth. For summe of the lay partie holden that no man schulde be slein of eny other man for eny trespase, cause, or
perel; but al slau^ter vpon man is reserued to God. 

And also thei holden that in no wise and in no caas bateil is leeful, neither bitwixe Cristen and Cristen, neither bitwixe Cristen and hethen. And thei blamen the clergie in this, that the clergie allowith and approueth these gouernauncis to be doon bi the layfe. But for as myche as azens al this blamyng of the xj$. principal gouernaunce it is procedid in othere placis of my writingis, as in the book clepid The filling of the iiiij. tablis, in therof the iiiij$. partie, theroire it is no neede for to make this book here therbi eny ouer greet bulk more than nede is. 

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

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


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Capitula sequentis operis, quae scriberentur post epistolam.
1. Continet primam conclusionem Reginaldi, scilicet, Quod non est officium Sacrae Scripturae fundare regimina, actus, leges, et veritates quae natura vel ratio adinvenire potest.
2. Continet primam conclusionem Auctoris, conclusioni prae Reginaldi contrariam, cum solutione argumentorum suorum.
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19. Continet secundam conclusionem Reginaldi, scilicet, Quamvis non pertineat Sacrae Scripturae fundare dicta moralia, regimina, [&c.], nihil obstat, quin possit ea recitare.
20. Continet secundam conclusionem Auctoris, scilicet, Quamvis Sacrae Scriptura fundet moralia quae dicta sunt, humano tamen more ratio naturalis haec ipsa recitare potest.
22. Continet tertiam conclusionem Auctoris, scilicet, Proprium et speciale officium est Sacrae Scripturae mores viatorum reddere deiformes, et respondet Reginaldo.
23. Continet quartam conclusionem Reginaldi, scilicet, Non est officium moralis legis naturae fundare aliquem articulum fidei.
24. Continet quartam conclusionem Auctoris, scilicet, Non est officium moralis legis naturae fundare

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

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


27. Continet sextam conclusionem Reginaldi, scilicet, Officium est philosophiæ catholicae expresser veritates fundatas in lege naturæ et quasdam veritates fidei.


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


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

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

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

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

36. Continet decimam conclusionem Auctoris, scilicet, Absque philosophia morali adquisita quis potest servire Deo.

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

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

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

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

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

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

Sepe vobis ovilique vestro nova discrimina, clementissime patrum, nefandus ille Reginaldus Pecokke intulisse visus est. Laudes Deo! Cum peccatoribus super ecclesiae dorsum fabricavit, nec prævaluit! Et enim datum est ei exercitium, non exterminium facere. Exacuit calamos, libellos pinxit, grandia etiam tonavit in cœlum usque; sed tandem inter miseræ Babylonis colonos juste compertos est. Sacrae fidei neophytos veterana hujus forsan laus in ecclesia Dei corruptisset, si sanctorum canes altarium, micis celestis mense depasti, (quibus, ut Orosius ait in prologo Ormestæ Mundi, extraneos insequi mos est, non quia velut hostes oderint, sed quod zelent dominos suos), silentis adversus eum tacuissent 2 ore. Inter quos et me pusillulum vestra dominatio irritandum duxit, ne ceteris latrantibus solus perfide desidiae reus arguerer. Intuens ergo librum ejus, quem Repressorem vocat, non singulas haereses discutere, non errorum quæ in

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1 Bourghier, MS. marginal note. | 2 tabnuissent, MS.
Praise of Bishop Lowe’s learning and orthodoxy, and hope expressed that he eo multa sunt annotare vestigia curavi, sed ad totius (ut arbitror) sui mali radicam, ubi rationis humanae titulos in morum directione Scripturis Sanctis præfert, exquisiti studii libuit mittere securim. Quæ penes eum sacramentorum blasphemia, quæ divinorum mandatorum corruptio, quæ dispersio¹ petitionum, quis donorum contemptus, quæ credendorum articulorum confusio, sapiens iste aut ille, prout talentum accepit, videat. Mihì autem minimo o si daret Omnàpotens solam Scripturarum injuriam posse vindicare et carum promissam patribus veritatem citra Jordanem rationis a longe contemplari! Progrediar tamen aliquatenus² accinctus, et particeps ero ex industria tanta bellantium. Securis enim animalis homo cum suis pe- coribus moram habet, naturalis rationis intendens gregi, ubi divinos mores cultusque aptis sedibus collocasse studuit. Hoc in agone mecum certasse putaverim omnes, quotquot lauræos Scripturarum titulos asportarunt. Si enim “tractent fabrilia fabri,” theologorum erit tantae patronum nequitia, tantaæ præsumptionis Sathanam, digna lacessere calunnia. Non dixisse verum quidem, fallacemque impugnatorem vicisse, parsi meriti est. Nec tamen opusculum meum, quod Gladius Salomonis appellari potest, eo quod matrem virtutis non litigio- sam rationem, sed pietatis Scripturam esse confirmet, vestris excidat manibus, o pater optime et felix pastor, quoaudaque ejus parvuli sermones ad petram colli- dantur.

Adest utique vobis ille reverendus in Christo dominus meus,³ Dominus Roffensis, stabilis columna in templo Domini, vir Benjamin, vir geminus⁴ ab ado-

¹ dispertio, MS., but perhaps de- spectio may be the true reading.
² aliquotiens, MS.
³ Frater Johannes Lowe,¹⁰¹ MS. note.
⁴ vīri geminis, MS. Lewis (Life of Pecock, p. 13) wrongly reads genuinis, from this MS. See p. 274. Geminius is used for ambidexter; see Judg. xx. 16.
lescentia sua, utraque manu ut dextra utens, qui nec sic institit Scripturis, ut humanitatis in se studia aliquid vacasse credantur, nec sic humanas litteras amplexatus est, quin semper eas divinis coégerit subservire. Dum enim vobis turbulentissimi nostri regni atra perstreptum negotia, quibus propitio Deo optanda proveniat tranquillitas, severus hic clemensque corrigat, interserat, aut dilaniet judex, et conflit quasi aurum et argentum. Nec parcat quidem; parcat quia etiam Augustinus ad Hieronymum scribere solitus est, si errantem me non reprehenderit. Fortasse arguet tantus pater quod in bove simul araverim et asino, et quod vestem contexerim ex lana linoque. Ad quod ego, Ne judaizare videar, Judæorum maledicta contemptui, sacramenta mihi neglectui sunt.

Est et alius quod Reginaldum in suo vulgari scribentem me compulit introducere. Mussitatores enim sui ubique ferme theologos et juristas nostros incusant quod silicet perversus interpretentur, quæ in dicto Reginaldo non nisi rectissime denunciait exarata. Hæ re cautior effectus non verbum e verbo transiti, sed velut exemplaria probant, quæ propris annotavit digitis, Anglicanam, prout ipse conscrpisit linguam, eloquio litterarum Latin immiscere volui. Sic nempe respondi "imprudenti viro juxta stultitiam suam," ne sibi sapiens esse videatur. Nec tamen materna, qua usus est voce, studui respondere, ne sibi censurer esse consimilis.

Dividetur autem hoc opus in duos libros; primus, quandam disputationis formam induens, mores eos, ut dixi, quibus Deo vivitur, eScripturarum Sanctarum visceribus ostendet exortos, simulque dudum formosam may not disdain to revise and correct Bury's work, if there are any errors in it. Anticipation of an objection that his book is an incongruous medley of English and Latin.

1 This is a very important remark, which makes it highly probable that the great mass of the corrections in the Cambridge MS. are in the hand of Reginald Pecock himself. See p. 264, sqq.

2 litteratorum, MS.
the living and
divine morality.

Summary of the
second book.
Pecock's argu-
ments for reason,
the pretended
mother, are null
and void.

Thus shall
Pecock's work be
condemned and
executed by
Solomon's sword.

The first book
now published; the
second shall soon follow.

rationis prolem, dum ignorantiae somno mater lan-
gueret oppressa, morticinam reperiri.

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

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

Primum semper corrigendus admonendusque tantæ
paternitatis offero reverentiis. Secundus, duce Deo,
postveniet, si Salomon meus, si dominus meus et
pater, cujus est in gladio Spiritus fidem tueri catholicam,
cum benedictione sancta libellos adversarii
mihi manifestare dignetur. Feliciter militet Christo
Jesuathleta judexque eredentium serenus Thomas
et1 pontifex, accinctus gladio super femur potentissime.
Amen.

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

CAP. I.

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

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

1 the self; MS.
His reason for the conclusion similarly cited.

which alle the gouernaunce, trovthe, or dede stondithe, and oughte of which alle the same trovthe and gouernaunce comethe.

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

Cap. II.

Cum nuper ille Reginaldus Pecokke Ciceriensi

directionem et gubernationem morum humanorum a

Scripturis Sanctis diripiens, humanæ rationis tribueret

judicio, tredecim conclusiones ad hujusmodi erroris

probationem in Repressore suo adducit; nos autem,
duce Deo, catholica veritate subnixi æquali conclusionum numero adversus eum disputabimus:

Contra primam ejus conclusionem nostra prima

haec conclusio statuitur: Convenit Saææe Scripturæ,
cique a Deo speciale deputatum est officium fundandi,

scilicet, regimina, actus, leges, veritates, et obsequia
divina, etiam quæ humana ratio naturalis de se adin-

venire et edocere potest. Præ haec conclusione sic

arguitur: Illius scientiæ proprium officium est fundare

¹ Compare with this pp. 10-12 of this edition, from which it will plainly appear that little use can be safely made of such loose quotations as these of Bury's for settling the text of Pecock's work.
omnem gubernationem et actum dirigentes homines in obsequium Dei, quae a Deo sufficienter ad hoc ordinata est, et ab eo nomen accepit; sicut grammatica fundat omnem congruitatem, quia doctrinam totius congruitatis continet et ab ea nomen accepit. Sed Scriptura Sancta, quae theologia dicitur, sufficienter per Deum ordinata est ad gubernationes et omnes actus hominum dirigendos in ipsum, nomenque ab eo accepit. Ergo aipsi modi actuum et gubernationum sive regimium fundatio, quanquam aliunde per naturalem rationem nvenir Valeant, ipsius erit Scripturae Sanctae proprium, speciale, et primum ei deputatum officium. Nempe theologiam sermo de Deo dicitur.

Quod autem in ea mores hominum sufficienter edocentur, ex illo patet, Eccles. xii., ubi Salomon aiebat: *Verba sapientum, (ait,) quasi stimuli et quasi clavi in altum defixi, quae per magistrorum concilium data sunt a pastore uno.* His amplius, fili mi, ne requiras. Si enim supra sapientum verba, quae a pastore uno illo data sunt, (de quo Paulus [Heb. i.]: *Multifarie multisque modis olim Deus loquens patribus in prophetis, novissime diebus istis locutus est nobis in Filio,) nihil amplius quærendum est, ergo haec verba sapientum ab ipso pastore data ad directionem hominum ordinata sufficiunt. Sufficit 1 quidem scientiae fundanti conclusiones principia manifestare, per quæ singulæ conclusiones possunt deduci contentæ in eadem, et si numerum earum singillatim non tradat. Descendentibus a generalissimis ad specialissima jubet Plato quiescere, inquit Porphyrius; 2 principia autem omnium actuum dirigentium homines in Deum aut sunt virtutes naturales perficientes homines modo humano; aut supernaturales, ut dona et virtutes, quæ theologice, et

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1 *sufficient,* MS.  
2 *Μέχρι τῶν εἰδικωτάτων ἀπὸ τῶν γενικωτάτων κατίστασ παρεκκλείετο* | δ Πλάτων παλεσβα. *Porphyr. Isag.*  
EXCERPTS FROM BURY'S

quae infusae dicuntur eosdem perficiences modo divino. Sufficienter autem de utroque genere virtutum per quedam specialia principia in Veteri et Novo Testamento traditur, in Deuteronomio scilicet, in libris Salomonis, in Evangelio, et Epistolis Canoniciis; quare sufficienter in Sacra Scriptura omnium actuum dirigibilum in Deum sufficiens fundatio reperitur.

Conclusio ergo adversarii Scripturarum neganda est, scilicet quod non pertineat Sacra Scripturæ neque ejus pars est fundare gubernationem aliquam actumve aut obsequium divinum seu legem Dei quamcumque aut veritatem, quam scilicet humana ratio per naturam invenire, addiscere, aut cognoscere valet.

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

Unde cum philosophia moralis humanis de moribus agat, de vitis, de virtutibus, (de ordinatione scilicet et de deordinatione hominis in Deum,) modo tamen imperfecto et humano; de eisdemque moribus primo in Sacra Scriptura sumitur evidentiae certissimae, quemadmodum septima nostra declarabit conclusio; regimina actusque vitae moralis utrobique fundabuntur, sed non eodem modo. Evidet hoc ipsum, si navalis scientiae et astroligiae consideremus terminos.

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

1 Perhaps in should be read before every eo, or before none.  
2 utique, MS.
Et ratio sic dicta dupliciter intelligitur. Nam ipsa lex naturae humanae proprie est ipsa ejusdem naturae inclinatio a lege aeterna derivata, ad cujus similitudinem primus homo conditus erat, aut ad quam homines per penitentiam reparatorum, et hoc lex naturae sive naturalis ratio in diligentibus Deum et eum timentibus tantum reperitur. De quolibet enim vitioso Psalmista ait [Ps. xlviij.]: Homo cum in honore esset non intellectum, comparatus est jumentis insipientibus, et similis factus est illis; et Ecclesiastes xii.: Deum time, et omnia mandata ejus observa: hoc est omnis homo; id est, ad hoc primo conditus erat omnis homo. Aliter lex naturae seu ratio naturalis ipsa solet vocitari inclinatione naturae humanae in bonum, naturam hominis consequens generaliter, postquam peccato reperitur obnoxia. Ratio secundum primum modum illi philosophiae morali semper concomitatur, quam Scripturae revelatae per Deum commendant.

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

Quam insuper vana sit applicatio exempli fundationis domus in loco uno ad fundamentum regimini morali in ratione tantum, qua nititur probare Sacram Scripturam non valere fundare mores humanos, praeertim cum ipsi juxta eum in ratione fundentur, ex tribus manifestari potest. Primo quia generaliter simile non est de fundatione domuum et scientiarum fundatione, ut diximus. Nec enim quidquam concludit adversarius per exemplum illud, sed simplices et illiteratos viros tantum fallere molitus est, qui inter fundamentum scientiarum et fundamentum domuum quod intersit non agnoecunt. Secundo, quia ex special

Ad aliam probationem ubi dicit, quod nihil fundat domum, murum, aut arborem, nisi id solum super quod tota substantia domus, muri, vel arboris collocatur; ergo a pari, nihil fundat scientiam morum, nisi id

¹ The sense requires fundaretur, but very probably the author himself wrote the text as edited.
super quo solum mores ædificantur, quod non de Sacra Scriptura verificari potest. Sacra Scriptura, quoad res corporalis, loco circumscribitur, et idcirco fundata localiter proprio et singulari metitur fundamento: res autem, prout animæ considerationibus subjacet, in omnibus illis fundatur scientiis, in quibus secundum modos earundem formales quasdam et differentes mensurationes obtinet, quandoque similitudo non procedit. Nam etsi de vitiiis et virtutibus in philosophia morali humana et in philosophia morali divina mention fiat, dispariter tamen, ut supra diximus. Nec igitur incongruum aut inconveniens est rationi, cum veritates morales scientifcæ et intelligibiles res sint atque considerationibus subjectæ, quod tota earum substantia, etsi non totaliter, in una et alia scientia fundetur. Planius de hoc dicetur in fine tertiae decimae conclusionis.

EX CAP. IV.

(Compare Repress. pp. 12—18).

Insuper quod ait, Scripturas velle immo et imperare justitiam exhiberi inter proximos, non tamen quid ipsa sit describunt, verum non est. Nam justitia et ceteræ virtutes, quas philosophia moralis et humana solo describit sermonæ, in Scripturis Sanctis sermonæ et opere comprobantur. Sermonæ diffinitur justitia et exercitanda infertur operi ubi dicitur: Reddite quæ sunt Casaris Casari, et, quæ sunt Dei Deo, Luc. 5; et Marc. 12; et ad Rom. 13: Reddite omnibus debita; cui tributum, tributum; cui vectigal, vectigal; cui timorem, timorem; cui honorem, honorem. Item Lev. 19: Nolite facere aliquid iniquum in judicio, in regula, in pondere, et men-

1 et cui, MS., badly and against the Vulgate.
sura. Statera justa et aequa sint pondera, justus modius, aequusque sextarius. Quid etiam hec omnia aliud sonant, quam quod brevi sermone Philosophus exarat, dicens: \textit{Justitia est virtus reddens unicumque quod suum est?} Non diceret ergo adversarius justitiam et caeteras virtutes per Scripturas Sanctas non diffiniri, cum per eas facillime et actuum exemplo et vocum annotatione valent agnosci. Ubi autem in confirmationem sic arguit: Omnis res fundata dependens est a suo fundamento, ita ut abaque suo fundamento esse nequeat, sed combustis aut penitus destructis Scripturis Sanctis doctrinae morales remanerent; igitur ipsae doctrinae a Scripturis Sanctis fundationem non admittunt: quid quod absque Scripturis Sanctis perfecta nulla reperitur moralis doctrina, sicut absque astronomiae consideratione de ortu et occasu stellarum [et] planetarum conjunctionibus nullus perfecte agat? Verumtamen sicut pastores nauclerique, quibus usus et non scientia astrorum est, de eisdem etiam certitudinaliter sed non scientifice pronunciant, ita philosophis naturali edoctis ratione quis vivendi modus conveniat, quisve disadvendi evenire contingat. Nam etsi ratio naturalis et humana multiplicibus temebrahata ignorantiae nebulis omnem perfecte vivendi modum non aspiciat, hunc tamen aut illum modum aque posse consequi experimentaliter perspicuum est.

Sed adversarius quidem doctrinam moralem perfecte remanere intelligit combustis aut destructis Scripturis, alioquin nihil concluderet in argumento; hoc autem omnino negamus: \textit{Dicant, (sicut ait pater sanctus Augustinus super Johannem homilia,\textsuperscript{2}) Pagani, Judaei, vel haeretici, Bene vivimus. Si per ostium non intrant,}


\textsuperscript{2} Aug. \textit{Tract. in Joh. xlv. § 2, 3},
* * * * *

Ex his Sancti Augustini sermonibus intelligi datur omnem recte vivendi doctrinam a Scripturis Sanctis, quibus Christus ostium est, velut proprio dependere fundamento: sed nec eam perfectam doctrinam morum posse dici, quae soli naturali rationi innititur, quam ipsi pagani et hæretici licet inaniter gloriantur se possidere.

**Ex Cap. VI.**

(Compare Repress. pp. 18—20).

Hæc autem probatio sic impugnatur. Sicut Sacra Scriptura pro parte Evangeliorum fundat sufficienter omnia quæ respiciunt novam legem gratiae, et pro parte mandatorum ea quæ concernunt jura legis Mosaicæ, ita pro parte Genesis ea quæ concernunt circumstanzias legis naturæ; igitur sicut de se et ex se sufficit ad duas ultimas, fundando eas scilicet, ita et ad primam. Sed dicit hic adversarius Scripturam mandatorum non incepisse nisi in Abraham et Moyse, et idcirco eam non posse fundare vitam moralem eorum qui præcesserunt. Contra sic: Hoc argumentum non concludit, Scriptura mandatorum non erat data Judæis ante tempora Abraham vel Moysis, igitur ante eorum tempora Scriptura Sancta non erat: sicut nec valet sic arguere: Lux meridiana non est priusquam sol ad austrum declinaverit, igitur nec lux diurna est priusquam sol ad austrum declinaverit. A negatione partis non infertur negatio totius, in successivis presertim. Hic dicit adversarius Scripturam Sanctam et Vetus Testamentum a circuncisione Abraham primam traxisse originem, ita quod simpliciter ante Abraham non erat Scriptura Sacra aut Vetus Testamentum. Contra suppono tecum quod Sacra Scriptura et Vetus incepit Testamentum ubi prima lex...
posita oriebatur, ex sola liberalitate Dei hominibus concessa.

Ex hae suppositione sic invehì posset. Assignatis duobus quae secundum ordinem participant aliquid eis commune, non dicemus commune illud primo cum posteriori in ordine illo, sed cum priori exordium sumpsiisse. Sit hoc exemplum nostrum: Aurora et meridies ordinate participant lucem, et idcirco non a meridie, sed ab Aurora prima lux procedit. Cum igitur lex naturæ et lex circumcisionis ordinate incedant, hoc eis commune habentes, quod utraque sit lex positiva ex sola liberalitate Dei concessa; (nam quod primi homines Clara cognitione Creatoris et creaturarum max conditi perfusi sunt, non naturæ legibus, sed sola ejus voluntate actum est;) igitur legi naturæ prius conveniet, quod sit talis lex positiva ex sola liberalitate Dei hominibus concessa, quam legi circumcisionis; et per consequens cum tu dicas cum tali lege Scripturam Sanctam et Vetus inchoare Testamentum, non a lege circumcisionis sed naturæ fateberis Scripturam et Vetus Testamentum incepsisse. * * *

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

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

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

¹ Ps. cxxxi. (Vulg.)   ² vetus, MS
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se perpetuam exhibuit disciplinam. Immo, juxta Hugonem \(^1\) in suo Didascalicon lib. 1. c. penultimo, omnes scientiae prius erant in usu quam in arte. Unde artes generaliter ab usu venerunt. Propterea dicimus, quod Vetus Testamentum et Sacra Scriptura prius erant quam scriptorum calamis et digitis exararentur.

**EX CAP. XII.**

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

Falsa igitur calumnia tua est, o sœmule Legis et Scripturarum, ubi mores humanos regiminaque moralis vitae in Sacris Literis dicis non fundari. Formetur sic ratio. Sacra Scriptura de se et secundum institutionem sui fundat omne id quod de se ordinatur ad salutem vitae humanae, quae est finis intentus in ea, dicente Paulo, "[ut] per patientiam et consolationem Scripturarum spem habeamus." Exhibitio autem virtutum per quas passiones temperantur et fugantur, aliae institutiones morales ordinantes ad Deum directe hanc operantur salutem. Quare sequitur Scripturam Sanctam de se et ex sui institutione hujusmodi virtutes fundare. Nec asperneris hoc cum fidelibus fideliter humiliiterque concipere, qui grandia quaedam frustrate invenisse judicio tuae rationis gloriars, quamquam paucia sint (ut dicis) quae in Scripturis de morali vita efferantur. "In paucis," ait Philosophus, \(^2\) "vis\(^3\) major:" "multitudo enim et numeros dignitatem non arguunt." Nam et plebs ignobilis ubique multa est: nobilium autem personarum rario admodum reperitur numeros. Erant, ait Scriptura, \(^4\) Salomoni "sexaginta reginæ," sed "concubinæ octoginta, atque villium adolescentularum

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\(^1\) i.e. Hugo de S. Victore.  
\(^2\) Compare Aristot. Polit. lib. vii. c. 4; but it is by no means certain that this is the place alluded to.  
\(^3\) via, MS.  
\(^4\) The quotation is wholly false: see 1 Kings xi. 3.
"númerus non erat." Quid enim compendiosius dici potest: *Diliges Dominum Deum tuum ex toto corde tuo et proximum tuum sicut teipsum?* Et tamen "in his duobus," ait Dominus Jesus veritatis magister et veritas, "tota lex pendet et prophetæ." Ecce quam multa sunt quæ fundantur, et quam parvae quantitatis, etsi virtutis plurimae id sit in quo fundantur. Insuper multitudinem inspice ab oriente et occidente credentium populorum, modicamque eorum fundationem simul attendas. Istis Paulus dicit: *Vos estis cives sanctorum, et domestici Dei:* superedificati super fundamentum apostolorum et prophetarum. (Ad Eph. 2.) Immo apostoli et prophetæ plures erant, in uno tamen omnes et indivisibili fundamento sunt collocati. *Fundamentum,* inquit Paulus, *aliud nemo potest ponere, præter id quod positum est,* Dominus noster Jesus Christus. (1 ad Cor. 3.)

Sane auctoritatibus his simul et ratione congrua persuaderi potest conclusionum moralium innumeram multitudinem ex paucis Sanctæ Scriptūræ posse dependere principiis. Neque principiorum paucitas indignatatem sed gloriam potius et nobilitatem conclusionibus præsert. Sufficit enim fundamento considerationis et virtutum, quæ omnia virtualiter complectatur, quæ super id fundanda sunt: At sic in hac parte Scriptūræ, *De omni ligno Paradisi comede,* de ligno autem scientiæ boni et mali ne comedas, fundantur justitiae obediendo Deo, prudentia adquescendo ejus præcepto, fortitudine respuendo viriliter vetitum, temperantia cibum sumendo permittum. Sicut quidem in hujus unius violatione mandati omnium vitiorum perniciosa fundata structura est; ita generaliter quædam virtutum omnium in hujus exhibitione fundamentio reperitur. Qui enim resolvit totam legem et prophetas in hoc verbum *Diliges,* profecto de facili in hoc verbum, *De omni ligno quod est in Paradiso,* et in moralem vitam Adæ omnem formam vivendi

A great number of moral conclusions may be based on a few Scriptural principles. Illustrations of this.
modum moralem resolvet, utpote ex qua omnis, ante quam nulla homini vita consistebat.

* * * * *

Ex Cap. XIV.
(Compare Repress., pp. 25, 26.)

Cum igitur Sanctæ Scripturæ sit opus libros vitae singulos singulis animabus conficere, merito tibi reluc-
tamur, dicentes quodcunque regimen juris naturalis
verius in exteriori Scriptura Bibliae fore exaratum,
quam in interiori libro animae aut humani cordis.

Verba, ait Dominus Jesus, quæ ego loquor vobis

* * * * *

Occasione autem secundœ partis corollarii tui
paucâ habeo adversus te. Dicis enim si discordia
apparens oriatur inter verba exterioris Scripturae et
judicium rationis, ipsa scripta sic exponenda, glos-
sanda, et interpretanda sunt, ut cum judicio rationis
concordent, judicium autem rationis ducendum non
est, ut cum eis conveniat Scripturis. Quis autem
tic sic blasphemantem et ore rabidissimo sanctam
violantem veritatem amplius tolerabit? Annon Scrip-
turae Auctor, cui omnipotentia proprium est, quid-
quam aggregi perficereque valebit, quo imbecillitatem
nostre rationis exsuperet? Intuere pessimos patres
tuos, quibus nimium naturalis ratio complacuit, Chris-
tum audientes dicentem: Nisi manducaveritis carnem
Filii Hominis et biberitis ejus sanguinem, non
habebitis vitam in vobismetipsis. Durus est (aiunt),
hic sermo, quis potest sustinere eum? Omnes enim
quotquot discordiam inter verba Christi et judicium

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

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

After quoting the first eight of these authors, he proceeds thus:—Et Plato in Timæo: Credamus his quæ apud prius sæculum. Cerite deorum filiis et nepotibus non credi satis irreligiosum est. Et alibi introducit Plato ita colloquantem Socrati: Memento tam me qui loquo, quam vos qui judicatis homines esse; atque in rebus ita sublimibus mediocrem explanationem magni cujusdam esse hominis laboris. SOCR. Omnes tibi, o Timæ, veniam largimur volentes. Ecce Plato in rebus humanis ut homo loquens veniam precatur et obtinet. In rebus vero majoribus Deorum filiis se, ut tu, non præfert, sed eis non credi satis putat irreligiosum. Filii Deorum et nepotes homines sunt Sancto Spiritu inflammati quibus dicitur: Ego dixi, Dii estis et filii Excelsi omnes; per hos enim ad nos usque, nödem quod de Deo, sed et de his moribus qui ad Deum ordinant, Scriptura Sancta mundum edocuit. Et quomodo tu adversus multitudinem hane, discordantem rationi humanæ, Scripturam Sanctam ejusdem rationis correctioni per glossulas quasdam et interpretationes subici præsumes?

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1 Ἀδύνατον θεῶν παις ἄπιστων, καὶ καπερ ἁνε τε εἰκότων καὶ ἀναγκαίων ἀποδείξεων λέγουσιν, ἀλλ' ὡς οἶκεια φάσκουσιν ἀπαγγέλλειν, ἐπομένως τῷ νόμῳ πιστεύων. Plat. Tim. p. 40. D.E. Ed. Steph. The quotation, it will be observed, is very loosely made, as is also the following.

2 Id. p. 29. c. D.

3 omis, MS.

4 Seneca, MS.
Septima conclusio est ista: Nulla pars divinae legis hominibus datae Scripture e fundamento carere potest; sed et quantumcumque in corde hominis lex naturae descripta sit, firmius tamen et certius de ea per Scripturam Sanctam, quam per judicium rationis fideles agnoscat. Probatio prime partis in conclusione est hoc. Omnis lex divina data homini ad evangelicam legem, ad legem Moysis, et ad legem naturalis reductur; quaelibet autem istarum legum Sacra fundatur Scriptura; igitur nulla pars divinae legis homini datae Scripture fundamento carere potest.

De lege naturae instantiam facit adversarius, sed et qualiter hae lex in Scriptura fundetur, per primam conclusionem et secundum sufficierit arbitror declaratum esse: ut autem secunda pars conclusionis elucescat, quid lex ipsa naturae sit, quid lex humana sit, et demum quid sit id ipsum quod dicitur lex divina, quaterque leges istae adinvicem ordinentur, notandum est.

* * *

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

Differt igitur lex humana a lege naturae in duobus. Primo in hoc quod lex naturæ precedit in homine omnem actum rationis, lex vero humana ipsius rationis practicæ dictamen et sententiam subsequitur. Nempe

Bury's seventh conclusion: No part of God's law to man is without its foundation in Scripture. Proof of the conclusion. The law of nature, of Moses, and of Christ, which comprise all God's laws given to man, are founded in Scripture.

For further proof that this assertion is true, definitions of natural, human, and divine law shall be added.

Natural and human law defined.

These laws differ in two respects: viz., in the order of their origin, and in the distinctness of their definitions.
cum lex naturæ ipsa sit inclinationis, qua creatura rationallis apta est ferri in proprium finem, erit de ea loquendum, quemadmodum de quacunque inclinatione formam naturalem sequente loqui consuevimus. Idcirco enim aliter forma ignis, aliter forma aquæ agit, quia alia inclinationis naturalis hanc, alia hanc formam comitatur. Mediat igitur inclinationis naturalis inter formam et actum; quasi posterior forma, quia est accidens ejus, et tamen prior actu, eo quod ipsius principium consistat.

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

Præter has dictas leges, naturalem scilicet et humanam, necesse fuit propter quatuor divinam requiri legem ad directionem humanorum actuum. Primo si homo ordinaretur solum ad bonum proportionatum suis viribus, non esset ei opus aliqujs directivi supra legem naturalem aut humanam; sed finis beatitudinis improportionatus est nobis; idcirco [necesse] fuit ut illius legis divine scilicet doctrina traderetur, per quam mentes nostraæ ad hujus boni supernaturalis consecutionem redderentur dispositæ.

Secunda causa est, propter incertitudinem humani judicii præcipue de contingentibus et particularibus circa quæ opiniones et diversitates sectorum oriuntur. Adeo enim circa talia judicium rationis variatur, ut non solum aliter iste, aliter ille sentiat esse agendum, sed et quod uni hodie videatur honestum, cras turpe et vitandum putetur.

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

1 prima, MS.
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non potest sufficienter in lege statui, de quibus per cendem legem non potest judicari. Constat autem neminem perfici habitu virtutis, nisi quem interioris et exterioris hominis laudanda dispositio commendaret, quamquam ipsa portio interior quasi totius boni pro-
meratur laudem. Omnis gloria ejus, ait Psalmista, filiæ regis ab intus. At quoniam per legem humanam, que non judicat de moribus qui latent, sed de patentibus quam maxime, et non per eam colibere et refrenare moderarique motus interioris: idcirco ut vera virtutis apprehenderemus sumnam, necessarium erat divinam legem nobis superinfundii.

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

The above proofs will suffice for Bury's seventh conclusion.

Ex his autem et præcedentibus septimaæ conclusionis nostræ veritas sufficienter declaratur.

Further proof of the falsity of Peacock's seventh conclusion. Even if it were true, as it is not, that the greater part of God's law to man might be discovered by reason, it does not follow that its discovery has, in fact, been so made and not by revelation.

Septima igitur conclusio adversarii neganda est, scilicet, quod major pars divinae legis homini datæ, in magna quantitate supereminens parti residue, sufficien-
ter fundatur extra Sacram Scripturam in interiori libro legis naturæ et philosophiæ moralis; non autem in libro Sacre Scripturae, qui vocatur Veteris et Novi Testamenti. Ubi tamen ntititur adversarius conclusio-
enem suam sic defensare: Omnia regimina, virtutes, et veritates in quorum inventionem, eruditionem, et cogni-
tionem naturalis ratio per se aut cum adjutorio naturali, absque supernaturali revelatione a Deo facta, consurgere valet et pervenire, sufficienter extra Sanctam Scrip-

1 Something is omitted or cor-
rupted here; if non possimus were substituted for et non per eam, we should obtain the required sense.


3 suam conclusionem suam, MS.
turam Novi et Veteris Testamenti, fundantur in interiori libro naturæ jacenti in spiritu et anima hominis; sed ita est quod talia regimina sunt major pars legis divinae hominis datæ, in magnaque quantitate excedunt remanentiam totius divinae legis; igitur dicta regimina extra Sacram Scripturam sufficienter fundantur, &c.—dicendum est quod major et minor evidentis falsitatis arguuntur. Nam, sicut in solutione secundæ conclusionis dictum est, possibilitas rei non probat fundamentum sed actualitas. Nempe possibile erat præ- sepe primo suscepsisse Christum Romæ, nullus tamen per hoc probat idem præsepe primo fuisse fundatum Romæ. Nec quanquam de moribus multa valeant absque revelatione cognosci, concluendum est quod idcirco eadem multa sine revelatione fundantur; cum de facto, stante possibilitate dicta, per revelationes sanctas sanctis patriarchis, prophetis, et apostolis primo innotuerunt. Insuper ubi ait in minore, quod talia fundata super legem naturæ et rationem sunt major pars divinae legis homini datæ, verum non est, ut patet in fine respondionis ad sextum argumentum pro prima conclusione.

De jactantia et laude suorum opusculorum, quibus adversarius hic se extollit, sibi ipsi videat. Sapientis eulogium est, "laudet te alienus et non os tuum;" hic autem sic de se scribit, "Per sollemmem et regalem processum major argumenti mei probatus est "in libro De justa appretiatione Sacre Scripturæ," quod tamen omnino non eredinus; processum enim de eo ibi fieri putare possimus, probationem vero minime. Nihilominus, duce Deo, prosecuturi eum per singula suorum latibula voluminum, cum ad id per- ventum sit, quod sentimus dabinus intelligere. Cumque ad suum codicem accesserimus, quem De Donato Christianæ Religionis ascriptis, quicquid moralis regiminis in ratione fundari ibidem perhibet, totum supereminenti modo in eloquiis divinis prius fundamentum suscepsisse monstrabimus.
Insuper esto quod ratione naturali, Deum unum esse a quo creaturae in suas species prodierunt, quodque veram felicitatem esse scire possemus ejusdem rationis naturali ductu, conjungi scilicet Deo amando et serviendo; verumtamen cum haec ipsa Spiritus Dei per Scripturam Sanctam elegantius certiusque dixerit, quam in ejus cujusvis alteriusve praeititi ratione naturali quocunque codice exarari valeat, quis non, neglecto tanto praesumptionis spiritu, ut supra Deum e mores informare humanos spondeat, humiliter 1 Scripturis rite docendus obtemperet? Fortasse vero ex ipsius Scripturae medullis ubi adversarius impinguatus filatatusque erat, in largitorem ingratus iste recalci-ravit, suis se viribus obtinuisse credens vere vivendi cipientiam, quam non nisi longo sacarum literarum contractu diutinaque industria ab ipsis ferme cumu-pulis sensim perquirere visus est. Inveniturque sibi ipsi contrarius.

Dixit namque supra in conclusione sua tertia, Scriptura officium proprium et integrum esse articulos fundare fidei. Constat autem, "Deum esse creatorem coeli et terrae," unum immo et primum esse inter articulos fidei, quare si conclusionis suae tertiae sentimentam teneat, articulus iste non in ratione sed in Scripturam Sanctam primae suae 2 fundationis locum habet. Consimiliterque arguere possimus contra eum de felicitate, quae alius non est quam ipsa vita aeterna. Fortasse hic non veretur dicere, ut praeitam repugnantiam verborum suorum possit evitare, haec ipsa recitavimus de fidei articulis non esse. Sic enim, dum fugit Scyllam, in Charybdim demergitur; et dum sibi in errore defensionem extruit, apostolorum et canonis antiquissima fidelissimaque confundit symbola, in quibus pro articulis supputantur et Deum mundum creasse et vitam hominum esse aeternam.

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1 humilibus, MS.  
2 primi sui, MS.
Decima conclusio principalis est ista: Quamvis lex naturalis, quam adversarius moralem philosophiam vocat, in judicio rationis fundata, sit utilis valde catholicis illis, quibus divinae revelationes immediate non elucescunt, non tamen generaliter omnibus ita necessaria est; quin absque ea quidam vivaciter vigorosseque et satis peculiariter Deo summo valent deservire. Veritas hujus conclusionis sufficieret ut putamus per dicta 6, 7, 8, et 9 conclusionibus elucescit. Quid etiam ille magnus sanctus pater Augustinus de hac ipsa sentiat conclusione, ex suo prologo in libros De Doctrina Christiana datur intelligi, ubi sic: Quamvis momento uno temporis adveniente Spiritu Sancto replet apostoli omnium gentium linguis locuti sunt, non tamen se indignum putet Christo cui talia non proveniunt, ac Spiritum Sanctum se accepisse dubitet; inamo et quod per hominem addiscendum est discat sine superbia, et qui docet sine superbia et invidia tradat quod accipit. Neque temptemus Dominum cui credidimus, ne talibus inimici versutiis et perseveritate decepti ad ipsum quoque Evangelium audiendum atque discendum nolimus ire in ecclesiam aut codicem legere aut docentem pravdican temque hominem audire, et expectemus rapi usque in tertium colum, sive in corpore sive extra corpus, sicut Apostolus ait, et audire arcana verba quae non licet homini loqui; aut ibi videre Dominum Jesum Christum, et ab illo potius quam ab hominibus audire Evangelium. Caveamus tales temptationes superbissimas et periculosissimas. Cogitemus etiam ipsum Apostolum Paulum licet divina et caristi

1 So the MS., but the subjunctive would be greatly preferable.

2 docet, MS.
voce prostratum et instructum ad hominem tamen missum esse, ut sacramenta perciperet et copularetur ecclesia: sed et centurionem Cornelium, quamvis exauditas orationes ejus et eleemosynas receptas ei angelus nuntiaverit, Petro tamen traditum imbuendum, per quem non solum sacramenta susciperet, sed etiam quid credendum, quid sperandum, quid item diligentum esset audiret. Et poterant utique omnia per angelum fieri, sed abjecta esset humana condition, si per homines hominibus Deus verbum suum ministravi nolle videretur.1 Hæc Augustinus. Ex quibus Sancti Augustini sermonibus sic arguitur pro conclusione: Si per homines Deus verbum suum hominibus nollet nuntiari, abjecta videretur esse humana condition: ergo lex naturalis, quam adversarius Scripturarum moralem philosophiam vocat, in judicio rationis fundata, per quam hominis est hominem docere, catholicis illis necessaria est, quibus divine revelationes immediate non eluciscunt. Item centurio Cornelius Petro traditus est imbuendus, ut ab eo audiret, quid crederet, quid speraret, quidque diligeret, ut quemadmodum Petrus, ita ille efficaciter placet Deo; hos autem vivendi modos, non per judicium philosophiae, sed per revelationem Petrus exercuit; “absque doctrina humana,” inquit Augustinus, “Deus illustravit corda apostolorum.” Igitur possibilis est et vera secunda pars conclusionis, scilicet, quod quidam vivaciter vigore et satis peculiariter Deo possent deservire per solam revelationem, absque omni philosophia morali judicio rationis humanae fundata.

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

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

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

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

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

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

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

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

1 The reference to the *Sentences* of Peter Lombard is false; the place of John Damascene seems to be *De fide, orthod.* Lib. v. c. 11 (Op. tom. 1, p. 263. Ed. Par. 1712)
Bury's eleventh conclusion. The unlearned have cause to bless God that they have learned the sure rule of life, not from human philosophers but from inspired writers. Proof of the conclusion from Scripture.

Undecima conclusio est ista: Illiterati viri et simples ob id precique laudes Deo persolvere tenetur, quod regulars vivendi certissimas modosque et leges, quibus vera philosophia colitur, non per philosophos naturales aut humanas doctrinas, sed per sanctos patres, prophetas, et apostolos didicerunt. Totius veteris ac novae Scripture series hujus conclusionis veritati attestatur. Nam cum omnis nostrae inventionis doctrina, totaque philosophia hominum errorem naturalem habeat, aut certe suspicionem erroris, quam cies semper et ubique invincibilis parturit ignorantia (ut in sexta conclusione ostensum est), elementissime non per quoslibet vivacis ingenii viros sed per vasa electionis praecipue usque ad horam abscondita divina providentia certissimam agendorum luce populis eduxit. Ait utique Malachias propheta: Labia sacerdotis custodiunt scientiam. Non dixit: "Labia Peripatetici," "labia Stoici," aut "labia ex Ionicis eujusve philo-

sophi humane sectae;" sed "labia sacerdotis" custodiunt scientiam, et legem requirent ex ore ejus. Quasi etiam percunctati cur ex ore ejus scientia legis exquireretur, respondet idem propheta: Quia angelus Domini est. Quod enim questionis dudum ceremonialis, legalia, moraliaque protulerunt, mox sacerdotum judicium judicis delatum est; hi autem non scrutiniis rationis usi sunt, sed aut per Dei oracula, aut per voce ejus in Scripturis Sanctis edoci, scrupulum omne et omnem agendi vivendique dubitatio-

cum constantissime amputarunt.

Non igitur duntaxat septem sacramentorum pau-
cissimas regulas, ut adversarii garrrire solet, sed et totius vitae humaneae perfectam speciosissimamque

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1 judicium, MS.

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

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

Nova vero iniquitas pusillorum animos facile contaminat. "Sæpe," (inquit unus), "viatorem nova non vetus orbita fallit;" propter quod prima ad Timotheum 6°, Sanctus Paulus Timotheum consultit, dicens: Devita profanas vocum novitates, et opiniones falsi nominis scientiae, quam quidam pronunciantes circa fideum erraverunt. Sane hujus Sanctæ Scripturæ adversarii non saltem effrenissimos inter hereticos lucus quam temperaria cognita assertio est. Cautius igitur tanti serpentis insidias previsi sumus, qui postremo jam in fine sæculorum ecclesiae Christi calcaneo infaustas demolitur fraudes. Et quamquam pia, quamquam sancta, fidelia, divinaque impiissimis suis dogmata interserat opusculis; non verebimur eum falsi erroris arguere defensorem. Ubique enim apud eum laudatur ratio, velut omnis exsors ignorantiae. Ubique in morum regulis et divino cultu, quod a sæculis auditum non est,
haec ipsa ratio naturalis Sacrae Scripturae documentis præfertur: adeo ut ritus et ipsæ sacramentorum incomprehensibiles virtutes ab ipsis humanis potius quam revelatis veritatisibus confirmentur. Hujus primitias erroris iste sacramentorum contemptor literarum[1] [ope] studuit invenire, ut, dum philosophiam commendaret mortalium, dulcissimis mendaciis de naturali lege multa commentans pronos ad malum sensus sibi alliceret humanos. Consulendum piis mentibus est, ut fiat longe a tabernaculis tanti adversarii, et quae satellites ejus mellito propinant calamo, aut venena aut certe venenata esse cognoscant. Quid vero eis faciendum sit, Sanctus Johannes operis attestatone persuadet, de quo in Glossa super 2a Canonica Johannis ita scribitur: Cum Johannes apud Ephesum balnea lavandi gratia [intravisset], et vidisset Cerinthum, foras exiluit, dicens: "Fugiamus hinc; ne balnea ipsa corrumpant nos in "quibus lavatur Cerinthus, veritatis inimicus." No- verat amicus Christi Johannes balnea bona esse, qua tamen refugit, ne balneato Cerintho loci saltem vicinitate participaret. Spernantur ab omnibus (inquam) novelli hujus haereticorum documenta. Nam etsi cara, preciosa, dulcisque catholicis interdum ejus doctrina sentiatur, apud bonos, sanctos, atque eruditos patres studendum erit, qui licet non se ut haereticus iste collaudent, nonminus a Deo judice collaudantur. Qui glo- riatur (aet Paulus), in Domino glorietur: non enim qui seipsum commendat ille probatus est, sed quem Deus commendat. Et Ethnicus Cato,4 Nec te collaudes, inquit. Insuper ut secundo diximus loco, ipsa dicientis au- toritas simplices viros facile in errorem mittet. Isaie 19°: Deceperunt Aegyptum angelí populorum. Et Pocock's exalted station in the Church is another cause of error to the common people.
The deceitful sweetness of his doctrines is another cause. And yet they are so mischievous that they strike at the very root of Christianity.

Daniel 13\textsuperscript{3}: A senioribus populi, qui videbantur regere populum, egressa est iniquitas. Ipsa enim ovina pellis transfigurato lupo totius gregis ruina est.

Sunt et infatuati sales mittendi foras et conculcandi ab hominibus. At quoniam rudis populus et simplex turba fidelium tantarum rerum non novit doctrinas, fieri potest, si hujus dicta adversarii legerint aut audierint, ut tamen dicentis auctoritate, tamenque dictorum novitate percussi, lucem pro tenebris et pro luce tenebras insano profiteantur more.

Namque fraudulentissima suavitas erroris sui, prout tertio ostendendum diximus, de facili illiteratos etiam seducit. Quid enim suavius dici potest hominibus, quam quod ratio naturalis de se, id est, neque per Spiritum edocta nec informata per Scripturas, suo jure ac propria valeat industria virtutibus perfici et Deo perfecte famulari; et quis haereticorum ab eodem tanto furor excurdit adversus Spiritum veritatis? Fuerunt qui inviolabilis fidei supremum corrupserunt verticem, ineffabili detrahentes Trinitati.

Solus autem iste ad procere hujus arboris\textsuperscript{1} illibatae fidei radices securim mittere præsumpsit. Tolle Scripturarum certissimam constantissimamque sinceritatem, et quid de Christo habes? Quid de Deo sentis, quomodo Trisagion, aut Homōsion tibi sonant? Quæ sacramentorum remedia; quæ redemptionis virtus; quæ bonorum merces; quæ malorum afflictit cognoscitur?

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

\textsuperscript{1}arboris ad, MS.
quiescunt. Quanta perversitas est, tanta temporum dannare curricula, tot utriusque scientiae, divinae scilicet et humanae, peritissimos homines sapientissimosque bonorum et optimorum morum institutiones et precepta latere protestari. Avulsa est, (dicerem magis, repudiata est,) a pedibus tuis ipsa secures veritatis petra. Tua utique nil certum, nil stabile pollicetur philosophia. Numquid audisti, Multifarie multisque modis olim Deus loquens patribus in prophetis, novissime dicibus istis locutus est nobis in Filio? Quomodo Paulus "multifarie multisque modis loquentem Deum "patribus in prophetis," quomodo "novissime loquentem "eum in Filio" novit, si non ut alter Mosis in petram Sanctae Scripturae pedes fixisset suos? Quae præsertim ea sunt, quae inter mille similia Deus lo- cutus est. Audiant catholicci, audiant fideles, sed etiam me tacenti, audiant eum qui loquentem Domi- num audierat: Notas mihi fecisti, inquit, vitae vias, adimplebis me latinia cum vultu tuo." Quae leta sic ab Augustino discutitur:1 Ipse notas mihi fecit vias vitae, cum me docuit fidem, misericordiam, justitiam, caritatem, his enim itineribus pervenit ad salutem.

Odibilis est Deo qui sophistice loquitur. Si idcirco ratio hujus hominis aut illius philosophiae moralis statutas adiuenit regulas; cujus hujus queso? Liber Donati tui, liber tuae Religionis Christianae, liber Imitatoris Donati tui, liber Impletionis quatuor tabularum tuarum, liber Adorationis tuae, liber tuae Digne et justae appreciationis Scripturae Sanctae, liber quem appellas Provocatorem Christianorum, hunc hominem quem quærimus non produnt; quem, neglectis Scripturis Sanctis, in tanta philosophia cultores Dei fideles, (ut dicis,) obtinerent patronum. Quid

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1 The words of Augustine on Ps. xv. 11. are, Notas fecisti per me humiliatus vias ut ad vitam redirent homines unde per superbiam ceciderant, in quibus quia ego sum mihi fecisti. (Op. tom. iv., p. 54.) Possibly, however, this text may be explained by Augustine elsewhere.
dices? Annon respondebis? Quis memorandus homo ille est, qui accommodissima, ut dicere soles, haec dogmata mortalibus suis lucubratiunculis perquisivit? Cujus hominis vivacissima extat ratio haec, tot tamque multiplices veritates ex nullius philosophorum catholicorumve, sed sui solius proferens thesauris? Abutaris verbo prophete. Dice, quia et dixisti: Ecce ego mitto me. Sane Aristoteles virtutem non a ratione quacunque, sed a recta ratione pendere decrevit, prout determinaret sapiens. An non tu sapiens, dicens: Ecce ego mitto me? "Mecum sapientia est, mecum " prudentia, mecum virtus, immo et omnium virtutum " singularis solaque gubernatrix ratio. In me omnis " spes vitæ et virtutis. Opuscula mea legite; utilia " sunt; necessaria sunt." Tantundem pene de te, qualiter et Salomon de sapientia Dei cecinit, sentis. Transite (ait) ad me, omnes qui concupiscitis me; et a generationibus meis adimplemini. Spiritus enim meus super mel dulcis, et hereditas mea super mel et favum. Si sapiens sis, dum haec alta de te sentis, non Salomoni, non Apostolo, non Augustino sapiatemit te esse cognovimus.

Salomon donis repletus nature et rationis humane, omni pollens gloria, non a fontibus philosophiae, sed a puteo aquarum viventium, quæ fluunt impetu de Libano virtutem ipsum degustare concupivit. Da mihi, (inquit,) Domine, sedium tuarum assistricem sapientiam, ut mecum sit et mecum laboret, ut sciam quod acceptum sit coram te omni tempore. Frustra nempe sic orare videretur, si interior sibi et naturalis ratio, quicquid acceptum coram Deo esset propria dictaret lege. Et Paulus prima ad Cor. 2°: Non enim judicavi me seire aliquid inter vos, nisi Jesum Christum, et hunc crucifixum. Et ego in infirmitate et timore et tremore multo fui apud vos; et sermo meus et predicatio mea non in persuasi-

1 sue, MS.  
2 Ecclus. xxiv. 26, 27.  
3 Sap. ix. 4.
bilibus humane sapientiae verbis, sed in ostensione Spiritus et virtutis; ut fides vestra non in sapientia sit hominum, sed in virtute Dei. Sapientiam autem loquimus inter perfectos.

Item Augustinus De Libero Arbitrio: Non aliam putes esse sapientiam, nisi veritatem in qua cernitur et tenetur summum bonum, quod nullo loco est, nusquam deest, foris admonet, intus docet, cernentes in se omnes in melius commutat, a nullo in deterius commutatur. Nullus de illa judicat, nullus sine illa bene judicat. Si Salomonem audis, quomodo scis quid acceptum sit coram Deo, si non sapientia, quam praedicant Scripturae, tibi astiterit? Si Paulum audieris, quomodo quaeo crucifixum Jesum in persuasibilitibus annuntias humane sapientiae verbis, et ponis fidem in sapientia hominum? Quomodo, si Augustinum audieris, sapientia qua cernitur summum bonum, de qua nullus judicat, et sine qua nullus bene judicat, arundinace mortalis hominis rationi subjacebit? Quae pestis hae tua haeresi crudelier?

Nec tamen ex improviso nostris advenisti seculis. Suspicer quia de te sollicitos fideles suos Christus effect, ubi aiebat: Cum viseritis abominationem desolationis stantem in loco sancto, qui legit intellegat. Impia igitur nimis tua conclusio duodecima est.

Ex Cap. XLII.

(Compare Repress., pp. 48–51.)

TERTIA decima conclusio est ista: Cum philosophia moralis sit quaedam particularis theologia, merito quicquid in ea fundatur, perfectius id ipsum in Sacra Scriptura quae est generalis theologia potest reperiri, ideoque rationabiliter de omni eo quaeritur, quod

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1 Compare Lib. iii. § 26 and 38. (Op. tom. 1, pp. 441–446.)
The same conclusion is arrived at from three other considerations: and first from this, that the ultimate ends of moral philosophy and of Scriptural philosophy are different, the one being man’s temporal, the other his eternal happiness.

ad mores spectat, ubi scilicet in Scripturis fundetur. Suaderi quippe taliter haec valeret conclusio pro prima parte. Sicut illa scriptura dicitur theologia generalis, per quam omnifarie actus humani diriguntur in Deum, ita illa scriptura particularis theologia nuncupabitur, per quam sic vel sic dicti regulantur actus; sed generaliter et omnifarie per Sacram Scripturam, per philosophiam vero moralem, sic vel sic, id est, modo tali tantum, contingit humanos actus regulari, ut in prima conclusione nostra et sexta declaratur; quare verum erit philosophiam moralem particularem quandam theologiam esse.

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Hoc autem dato, cum omne id quod respicit perfectiorem partialem, perfectius in toto, quam in parte subsistat, quicquid in philosophia morali (quae est particularis theologia) fundatur, id ipsum perfectius in Sacra Scriptura (quae est generalis theologa) poterit reperiri. Quod quidem triplici alia ratione ostendere possimus, primo per comparationem finium ad quos mores ordinantur; secundo per comparationem objectorum a quibus specificantur; et tertio per comparationem luminum, in quibus agnoscuntur. Qualiter enim omnes mores perfectissime in Scripturis edocentur, primo ex comparatione elucescit finium. Nam sicut finis morum adquisitorum sub fine constituitur morum desuper infusorum, ita mores sub moribus; habitus enim, perfectiones, et essentias ex finibus sortiuntur.

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Nunc autem per virtutes adquisitas in philosophia morali mortalis et peregrinans hominum vita ad quoddam bonum humanum tanquam ad proprium finem ordinata est. Sed per virtutes infusas quas Sacra Scriptura docet, ipsa eadem vita velut finem debitum

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1 per Sacram Scripturam et per scripturæ philosophicam vero moralem, MS.
bonum supra hominem, bonum scilicet infinitum respectit; ut homo per eam videlicet civis coelorum constitutur et domesticus Dei, qui est finis simpliciter humanae vitae.

Secundo hoc ipsum evidet ex comparatione objectorum. Cum vero virtus sit ultimum potentiae, potentiae vero distinguuntur per actus, et actus per objecta, manifestum est etiam virtutes (cujusmodi sunt universi mores) per objecta distinguunt. Objectum quidem virtutis cujuslibet est bonum consideratum in propria materia; sic objectum tactus est bonum delectabile in concupiscentiis tactus. Cujus objecti formalis ratio a ratione pululat quae instruit modum in his concupiscentiis, sive ab aliquo quod perfectius quam ratio naturalis in eisdem concupiscentiis modum praebet, quale est ipsa divina revelatio. Materiale vero est id quod est ex parte concupitorum tangibilium, ut cibus, liber, pecunia, vel quid simile. Clarum est utique quoniam alterius naturae formaliter est modus impositus in his concupiscentiis, circa quas mores hominum sunt, secundum regulam humane rationis; et alius, secundum regulam divinae inspirationis.

Exempli gratia, abstinentia, virtus ut adquisita est hoc a ratione habet, ut modum ponat inspirationi ciborum et potuum ne nocent humane valetudini. Hoc itidem, ut infusa, castigat corpus et in servitute redigit. Modus primae abstinentiae a ratione, modus secundae a revelatione imponitur; secunda autem nendum perfectior judicatur quam prima eo quod perfectioris objecti, sed eo etiam quod omnis perfectionis ratio, que in prima, supereminenter in secunda reperitur.

Sic temperantia adquisita a venereis distrahit prop- ter bonum hominis tantum; infusa, propter regnum coelorum. Hanc Christus tetigisse visus est ubi dicebat: Sunt eunuchi qui seipsos castraverunt propter regnum coelorum.

Fortitudo etiam adquisita passiones timoris colibet
And of fortitude, et mortis angustias, quas sensus exterior ministrat, ratione. Sed infusa non sic adversus carnem et sanguinem, sed "adversus principatus et potestates contra "spirituales nequitias in coelestibus" docet militare; si quidem talis penes objecta ordo consideratur inter virtutes adquisitas et infusas, qualis inter adquisitas et animales est.

Fortiter enim bellare competit homini tripliciter, primo quia animal, secundo quia homo, tertio quia servus peculiaris Dei. Nam quia animal, habet ut adversantia repellat; quia homo, ut ea repellat, non semper sed ut oportet, secundum temporis et loci et adversantis congruentiam: aliter enim temerarius homo dicitur et non fortis. Quia vero servus Dei peculiaris, nedum has circumstantias considerat, quas ratio ut communiter solet edocere, sed etiam modum illum quem sola sibi revelatio prestitit. Sicut igitur trigonus in tetragono, et tetragonus in pentagono, ita virtus animalis in acquisita, et adinquisita in infusa continetur, secundum carundem objectorum ordinem et considerationem.

Tertio etiam quomodo universae virtutes et mores hominum perfectissime in Sacra Scriptura continentur, ex comparatione datur intelligi luminis revelationis et luminis naturalis rationis. Qualis autem et quanta sit perfectio luminis revelationis ex verbis Dionysii colligitur in libro De Divinis Nominibus: Deus (inquit) qui est essentialiter bonus, nominatur intelligibilis lumen, (Joh. 8\textsuperscript{0}: Ego sum lux mundi), propter hoc quod implet omnem supercelestem mentem (id est, angelicam), intelligibili lumine (quod nihil est alius quam cognitio veritatis); ab omnibus etiam animabus quibus innascitur expellit omnem ignorantiam et errorem.\textsuperscript{2} Ignorantia, ait Sanctus Thomas, ad remo-

\textsuperscript{1} et in, MS.

tionem pertinet veritatis, sed error ad inhaesionem falsitatis. Unde 2a Pet. 1: Habemus firmiorem propheticum sermonem, qui benefactis attendentes, quasi lucernæ ardenti in caliginoso loco, donec dies elucescat, et oriatur in cordibus vestris. Hoc autem de angelis non dixit, in quibus ignorantia et error non habent locum, licet in eis sit quaedam nescientia.

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Sane mentium humanarum ac ipsorum divinorum spirituum non magna foret in intelligendo disparitas, si tetra nubes ignorantiae splendidum rationis lumen non obduceret; hæc inquam sola omnium hominum sententias et sapientissimorum judicia mortalium errores suspicione replevit. Adeo ut vix mathematicalia certitudine polleant, cætera vero et præsertim quæ ex humanis arbitriis captant vigorem, vacillanti et timorosa opinione doceantur. Quid nisi ratio humana Socratem, et Platonem, cæteramque philosophorum [turbam] in moribus direxit? Quorum primi omnia in civitatibus communia esse voluerunt; sic enim unitatem maximam in ea promiserunt obsistere. Insuper uxorès statuerunt civibus esse communes, et bellicis rebus exercitandas voluerunt. Ratione etiam ductus est Phaleas1 ut æquales civium possessiones consistere debere monstraret. Rursus Hippodamus et Solon pellices2 juxta rationis leges instruxerunt. Quos omnes Aristoteles, in Politicis libro secundo, velut ignorantiae tenebris convictæ palpitantes.3 Compertum igitur est lumen rationis tenebris confundi ignorantiae, quas lumen revelationis prorsus effugat. Ex his sic argui posset: Universi mores hominum aut infusi aut acquisiti sunt; utrumque autem genus morum perfectissime in Sacra Scriptura traditur; igitur perfectissime de moribus universis traditur in eadem.

1 Phææs, MS. The correction is certain. See Harpocr. s. v. Πάθημα κ' Αφοδίτη, but it does not appear on what authority the remark is made of Hippodamus.
Scripture teaches not only the infused but also the acquired virtues in the most perfect manner; and is, therefore, the most perfect guide to all virtue.

Secunda autem premissarum de eo quod ad mores infusos spectat, palam est; sed et quod genus virtutum et morum adquisitorum perfectissime traditur in Scriptura Sancta sic ostenditur. Quicquid monstratur perfecte modo suo in lumine rationis, quod vix alioquin perspicuum est propter invincibilis tenebras ignorantiae; si cognoscatur in lumine revelationis excludentis omnem dictae ignorantiae caliginem, perfectius et perfectissime cognoscitur; hoc autem contingit illi generi morum qui adquisiti dicuntur; igitur generaliter mores isti in lumine revelationis perfectissime cognoscuntur. Minor hujus argumenti ex Ambrosio, Hieronymo, et Augustino sumitur.

Proof from St. Augustine that everything necessary to salvation is contained in Scripture.

After quoting Ambrose and Jerome, he proceeds thus: Insuper Augustinus (ut praetactum est respondendo ad quartum argumentum prvae conclusionis) in libro De Gratia et Libero Arbitrio, sic habet: Nihil utiliter predicamus ad salutem, quod Sancta Scriptura Spiritus Sancti miraculo fecundata non protulerit, aut intra se non contineat. Non immerito igitur, cum universi mores hominum in Sancta Scriptura docentur modo excellentissimo ac perfectissimo, de singulis eorum interrogare congruit, ubi aut qua parte in Sacra dicta Scriptura ipsi fundamentum admittant. Dicemus igitur tertiam decimam conclusionem adversarii Scripturarum veritatis omnino vacuam esse, quod scilicet aequa rationabiliter queritur ubi singuli mores aut ubi singulae conclusiones et veritates morales fundentur in Sacra Scriptura, sitet irrationabiliter quæreretur ubi conclusiones grammaticales in eadem fundamentur Scriptura.

Bury then concludes his work by answering Pecock's thirteenth conclusion at great length, the substance,

1 The passage does not occur in the treatise named
however, of his argument is comprised in the following paragraph:

Cum theologia sit doctrina omnium morum per quos humana vita dirigitur in Deum, non excedit se ubi mores illos instruit, qui naturali possent industria comparari. Sed neque moralis philosophia suos excedit fines, dum naturalis rationis virtutes et legis naturæ judicia atque regimina in se fundata esse demonstrat. Theologiae enim proprium est, de omnibus moribus judicare: (Spiritualis vir, inquit Paulus, omnes diuidicat et a nemine judicatur); philosophiæ autem moralis de adquisitis tantum.

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"ABREVIATIO REGINALDI PECOK,"

BEING

A VINDICATION OF HIS SERMON AT PAUL'S CROSS.

(MS. Bibl. Bodl. Oxon. n. 117, fol. 11–13, sec. xv.)

Reverendissime in Christo pater et domine, domine Johannes, Dei gratia Cantuariensis archiepiscop

et totius Angliæ primas et apostolicae sedis legate: ¹ Ego Reginaldus Assavensis episcopus, sacra paginae professor, coram vobis dico et allego quod nuper propter causas rationabiles me moventes posui et tenni ac in scriptis publicavi apud Crucem Sancti Pauli in civitate Londoniensi quasdam conclusiones veras, sanctas, rectas, et orthodoxas, praedicari ² multum necessarias, quarum tenores statim inferius perlegentur. Quibus conclusionibus aut saltem earum quibusdam plurimi (ut dicitur) contradixerunt. Aliqui asserendo illas esse falsas immo haereticas, et aliqui asserendo illas esse sophisticas et continentes intra se terminos incompetentes et indebitos, ut dicitur in magnum mentium inquietationem plurimarum, et praecipue in ista civitate London. Quapropter vestram reverendissimam paternitatem et vestrum officium imploro et peto, ut proclamari nunc faciatis an aliquis ipsis conclusionibus aut earundem aliquibus velit facere se contradictorem. Et si aliquis offerat se obicem ³ ipsis conclusionibus obiciendum; peto me ad sibi respondendum in scriptis

¹ legatus, MS. ² prædicavi, MS. ³ obicem ad, MS.
The heads of the discourse.

Tenores conclusionum sunt isti:

(i.) Prima conclusio est hæc. Nullus hominum seii probare quod episcopus in quantum est episcopus et pro quanto est episcopus obligatur ad prædicandum in sua propria persona vulgari populo suae dioecesis. Istis terminis et "ad prædicandum" sumptis in suis famosissimis significationibus.  

(ii.) Secunda conclusio est hæc. Episcopi non reputarent seipsos esse obligatos ad prædicandum in propriis personis suis vulgari populo suarum dioecesium in quantum et pro quanto ipsi sunt episcopi supra alios curatos. Sed episcopi reputarent se esse liberos ab isto onere. Istis terminis "episcopi" et "ad prædicandum" et aliis terminis in hæ conclusione sumptis in suis famosissimis significationibus.  

(iii.) Tertia conclusio est hæc. Episcopi in quantum sunt episcopi debent habere abundantiorem Christianæ religionis notitiam in materiis quas inferiores

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1 Gascoigne, referring to this position of Pecock (Dict. Theol. MS. vol. 2, p. 593), says: "Et causam istam reddidit, dicens: Dionysius papa divisit parochias ab episcopatibus et dedit curam animarum rectoribus et curatis immediatis ecclesiis parochialibus, et tune, ut dixit ille Pecock episcopus, ille papa Dionysius disoneravit episcopos ab onere prædicandi in suis dioecesis," &c.
curati tenentur populo prae dicare aut docere, atque

ac solvendum difficiles questiones quam est requisa
tionis ad respondendum haberi ab immediatis inferioribus curatis in quantum

clergy, non-preaching clergy, and

in, non-resident dioceses. And

questions than the inferior clergy.

Bishops may assume and lay
dowm at will any

of the functions

of the inferior

clergy, such as preaching, &c.;

provided these do

not interfere with

t heir higher

duties.

Bishops may

assume and lay
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provided these do

not interfere with

t heir higher
duties.

Divers cauces

may excuse

bishops from

residence in their
dioceses.

Neither papal

provisions to

bishopries, nor

payments of

annates to the

pope, are simoniaca.

Peacock's motives

in preaching his

sermon. Scandals

had unjustly

arisen against

non-preaching

and non-resident

bishops, whose

influence was

thus diminished

Præterea ne videatur aliquibus quod prædicatio is-
tarum conclusionum fuit non necessaria et quod non

fuit rationabilibus causis fulcita, sed quod sapient

magis curiositatem quam utilitatem seu necessitatem,

eece cause que me movebant ad formandum, tenen-
dum, publicandum dictas conclusiones erant istæ:

et sed, MS.
Prima videlicet hæc; contraria vel opposita quarundam ipsarum conclusionum a retroactis temporibus erant a plurimis viris opinata et in pulpitis sepe predicata. Unde episcopi non predicantes populo, et episcopi a suis diocesibus propter rationabiles causas absentes detractionibus vulgaris rebribissimis subjacebant, ac suis subditis vileseabant a quibus debuisserent revereri. Immo et ad corripiendum, mandandum, regulandum suos subditos ipsi erant tanto inhabilliores seu tanto impotenteres effecti; quanto in tantam infamiam secundum reputationem hominum fuerant dejecti. Quod nullus sapiens negabit esse malum digne et merito Remedandum, cum indignarum personarum succurrendum est infamise; et ideo multo magis infamise episcoporum.

Insuper et pro secunda causa. In multis episcopis perinde generabatur scrupulosa conscientia quasi super sua obligatione in qua tamen secundum veritatem ipsi non erant obligati; quod maxime periculosum erat illis, potissime cito et statim morituris.

Tertia causa erat, quia laici etiam in tam sinistre et temerarie de episcopis judicando et perinde in malas et indignas affectiones incidendo aut a bonis et debitis affectionibus recedendo suas animas sæpsisse fecavereunt, et in peccatis se involverunt. Et exemplo plane constat quod per publicationem earum dictarum conclusionum, cum nullus eas improbare quisverit, omnia recitata mala et plurima alia tam impediri quam extirpari necesse est; hinc propter istas causas conclusiones meae formavi, posui, tenui, et publicavi. Quas causas esse rationabiles et sanctas ac digne moventes ut ipsæ conclusiones ponerentur, predicarentur, et publicarentur, nullus (ut aestimo) negabit vir sapiens et discretus. Maxime ex quo nullum prejudicium, nullum impedimentum, nulla diminutio officii prædicationis per ipsas conclusiones eveniet; sed major frequentatio, verior et famosior elocutio, et largior pro-
fectus per prædicationes ad populum ratione illarum conclusionum provenire valebit, prout satis clare patebit in quodam libro De Prædicatione super ipsis conclusionibus scribendo.¹ Hæc coram paternitate vestra ad præsens propono et allego, reservans mihi potestatem ad agendum et prosequendum et ad obtinendum alias coram vobis aut in curia audientiæ vestræ aut alibi (prout mihi justum visum fuerit) remedia contra gravamina mihi a quibuscumque illata, et ad impugnandum falsa documenta nuper in pulpitis seminata. Explicit.

¹ lucebit satis clare follows in MS., but is cancelled by dots placed over the words.
Et causa sua confusionis fuit quod vituperavit dicta et scripta sanctorum doctorum Hieronymi, Ambrosii, Augustini, et Gregorii et aliorum, et parum vel nihil ponderavit de eis nisi probarent scripta sua ratione, ut ipse Pecock dixit sepe et scripsit; et audiente doctore Thoma Eboral dixit Vath! de dictis eorum 
Hieronymi et Augustini; unde incidit in ruinam magnum. Deus pro sua misericordia nunc illuminet nos et eum gratia sua. Plures ei adherentes et oleo adulationis eum unguentes coram eo et in ejus absentia vocabant eum maximum scientificum mundi. Popule meus (inquit Deus per Isaiam), qui te beatum dicunt ipsi te decipiunt. Ipsa enim Pecok episcopus Cicestrensis anno Domini Jesu 1457, secunda dominica adventus Domini, qua fuit quarto die Decembris, in presentia 20,000 hominum inductus in habitu episcopali ad pedes archiepiscopii Cantuariensis domini Thomæ Boucer, et episcopi Londoniensis Kemp, et episcopi Roffensis Low, doctoris
Fatius est enim homo qui sagittat, ut destruat solem; sic fatuus fuit ille Pecok qui verba evomebat contra SS. doctores Hieronymum, Ambrosium, et alios sanctos patres et eorum scripta; nam sagittae suae contra scripta eorum emissee ecciderunt super caput ipsius sagittantis, quando justo Dei judicio errores suos et haereses et libros suos proprios abjuravit, et ipsos comburi optavit et praecipit coram Cruce S. Pauli Londiniis anno Christi 1457, quarto die Decembris, in quo fuit tunc secunda dominica adventus Domini; et sic in eodem loco ubi ipse Pecok episcope Cicesrensis prædicaverat prius, quod episcopi non tenentur predicare populo suæ diocesis, in eodem loco abjuravit libros suos proprios, in quibus ille magnus horror scriptus est per eum. Et demandatus ad Cantuariam post suam abjurationem dixit:

"Wyt hath wundur that reson not tel kan,"
"How a Moder is Mayd and God is Man.
"Leue resone, beleue the wonder.
"Beleue hath mastry, and reson is under."

Prædictus Pocok episcope Cicesrensis in tempore archiepiscopi Cantuariensis Stafford nomine, quando in ejus præsentia doctores theologi Oxonienses et Cantabrigienses legebant apud Lamhith publice et sepe in præsentia ipsius archiepiscopi et ipsius Pecok contra hoc quod ipse Pecok prædicaverat, quod episcopi non tenentur publice prædicare, et sanctorum patrum sanctionibus contra ipsum episcopum Pecok allegatis, respondebat ipse Pecok Tuch! (id est, Vath!) de dictis doctorum. Et alias sic dixit: Quare vos non allegatis vosmet, cum estis doctores ut Hieronymus et Augustinus? Et sic non curavit de scriptis SS. doc-

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1 kan not tel, MS. But see Eng.
lis Chron. from 1377-1461, p. 77. (Camden Soc. 1855.) The MS. writes "Gascoigne" before the third line, as though he wrote the last couplet. This error has misled Wood.

2 So the MS.
torum. Ergo justo Dei judicio libri ipsius Pacok fuerunt reprehensi et combusti Londoniis ante Crucem Beati Pauli apostoli; et etiam in generali processione Universitatis Oxonie in quadrivio a.d. 1457, 17° die mensis Decembris, in die Sabbati, in præsentia tunc cancellarii Oxonie doctoris Thomæ Chaundeler, tunc etiam custodis Novi Collegii Wintoniensis in Oxonia. Plures enim haereses et errores posuit iste Pacok episcopus in suis libris propriis Anglicanis; quarum aliquæ magnæ haereses contra symbolum duodecim apostolorum patent in actu suae abjurationis, quam ipse Pacok episcopus legebat in scriptis ad Crucem S. Pauli, anno Domini prædicto quando libri ejus fuerunt ibi combusti coram xx. millibus hominum et ultra. Lex Angliae est quod domini parliamenti accusati de magno crimine per duodecim pares suos dominos barones debent pro accusato a crimine ei imposito excusari, vel in crimine sibi imposito finaliter pro reo pronuntiari; sed iste episcopus Pacok, Wallicus nativitate, accusavit sanctos antiquos doctores magnos de falsitate seu insufficientia scriptorum eorumdem doctorum, sed nec eis in sancta vita nec in eorum magna scientia et eorum miraculis fuit ipse Pacok probatus eis æqualis. Ideo eos reprobans sagittavit contra solem, et sagitta sua propria justo Dei judicio cecidit super caput proprium ipsius episcopi Cicestrensis Reginaldi Pacock.
GLOSSARY.
GLOSSARY.

A.


ABIDE, v. a. and n., 238; pres. 3rd pers. sing. ABIDITH, 204; pl. ABIDEN, 20; pret. ABODE, 281; pl. ABODEN, 206; subj. ABIDE, 297; imp. pl. ABIDE, 481; pres. part. ABIDING, 341; past part. ABIDE, 387.

1. To remain. 204.
2. To wait for.

"Whom alle holi men . . . aboden." 200.

See also p. 318.

ABIE, v. n. To suffer punishment. 331.

ABILTE. Ability; power. 547.

ABLE. Skilful. Lat. habilis.

"Thou; he be able into othere deedis." 90.

ABLING, pres. part. Enabling. 324.

ABOUTE-WRITING. The legend of a coin. 140.

ABRODE. Abroad; at full length.

"Streiit abrode" (on the cross). 209.

ABSTENE, v.a. and n., 228; imp. pl. ABSTENE, 228; ABSTEYNE, 194; subj. pl. ABSTENE, 228; pres. part. ABSTEYNING, 314. To abstain (joined with vs or you; but also intrans., p. 188).

ACCEPCLION. Acceptance (of persons). 63.

ACCORDING, adj. Fit 324.

Accordingli. Concordantly.

"To gidero, accordingli." 94.

ADAUNTE, 37; past part. ADAUNTID, 51, 150. To put down (presumption, &c.)

ADOUTRIE, AYOUTRIE. Adultery. 64, 506.

AFER. Remotely; by remote reasoning.

"Witnessid afer and in general by Heil Scripture." 231.

AFFECTE, AFFECT. Affection. Explained by will. 94. Pecock (after the school-men, e.g., Henricus Gandavensis in his Quodlibeta, passim,) opposes affect to effect, i.e., the inward feeling to the outward manifestation of it. See pp. 510, 511.

AFORE BARRITH, pres. of AFOREBARRE. To prevent. 502. See BFORBARRE and FORBARRE.

AFTER. Behind.

"In the maner after before seid," i.e., further back in the book. 164.

A clerical error, however, is to be suspected; and after should probably be cancelled.

AISCHIS. Ashes. 230.

AKNOWE, always joined by Pecock with "to be," e.g.,

"Is aknowe to God," i.e., acknowledges. 343.

See also 149, 300, 472, and Gloss. Chaucer.
Glossary.

A(l), 1 (more rarely A lle in sing., 331); pl. Al le, 8 (more rarely A(l), 70.) All. (The form "all" occurs p. 422, but is corrected to "alle." See also p. 342.)

More peculiar usages:

(1) Every.
   "At thing that enthrith." 465.

(2) Both.
   "With alle the knees." 294, 296.

(but perhaps for "all on their knees.")

Position in the sentence:

(1) "The al fulnes." 313.

(2) "The al hool substance." 11.

(3) "The hool al werk." 39.

(4) "At the hool proces." 177.

Alaboute, 138; Al abou^te, 333. Completely round.


Aliene, 407; past part. Aliened, 225. To alienate.


Almesful, 326; Almysful, 335. Charitable.

Aloon, 11; Aloone, 67; also very often A l oon, 10. Alone.

Alto. Completely. 484. (In composition with broke.)

Alwise. At all. 472.

Amagrey. In spite of.
   "Amagrey his heed (i.e. head)." 52.
   See Gloss. to Chaucer, s. v. magre for the same phrase; and Richardson for the expression "maugre his nose;" also Prompt. Parv. p. 319.

Aman. Among. 422. (Once only, and probably by a clerical error; this being a northern form.)


Amendis. Amends. (But used as a sing.)
   "A sufficient amendis." 110.

Similarly riches and almes.

Among. At intervals.
   "Seelde among." 221.

Amys. See Mys.

An. And, (but very rarely).
   "An whi not thanme." 140.

Anchon, n. pr. Ancona, 359.

And, (emphatic, as kai in Gr.) Also.
   "If thin answere is good, and such thanme a lijk answere schal be good." 519.

Anentis.

(1) In the eyes of; coram. 63.

(2) Towards. 377.

(3) In respect of. 1, 106, 129.

Answeringli. Correspondingly. 351.

Apaied (past part.) Contented. 276. See Paied.


Apostilhode. State or office of an apostle. 295.


(1) To injure; impair. 305.

(2) To become worse, or impaired. 338.

Appeiring, n. s. Deterioration. 338.

Apposid (past part. of Appose). Examined (in texts).

Apprise, 51; pres. pl. Apprisen, p. 51; past part. Apprisid, 51. To appreciate, value.


Araie, v. a. To put on.

"Louer submission thei my strenen not araie for to biseette vpon Crist him self." 207.

"To araie a bokeler." Foll. to Donet, MS. fol. 31. Compare p. 171.


Arere. Backwards, (or rather perhaps,) loose, at random.

"Prechingis remen arere." 90.


As. Sometimes used almost redundantly.

(1) Equivalent to the Latin qua.

"What ever thing onli . . . counsellith men forto kepe certain gouernancis, groundith not as in that (i.e. in so far as it does that) the gouernancis," 21.

See also pp. 43, 84.

(2) Equivalent to quod attinet ad.

"Thus myche as here," (i.e. so far as the present place is concerned). 435.

See also p. 35.

"Which as for thilk euidence is not to be grantid." 108.

See also pp. 35, 67, 113.

(3) Indicating an aspect.

"Her blamynge . . . muste needis be had as for vniust and vtrewe." 455.

Asaier. Attempter. 58.

Ascaping, u. s. Avoidance. 165.

Aschiape, 175; part. pass. Ascapid. 439. To escape.


"In the multitude which the good reule of the chirche bi resoun wolde aske." 443.

See also p. 253.

Aspie, 92; pret. Aspied, 354; pl. Aspieden, 242; past part. Aspied, 227. (See also pp. 119, 274, 341, 369, 514.) To discover; ascertain.

Assai, 9; pl. Assaien, 274; pret. pl. Assaieden, 245.

(1) To make an attempt.

"Into whos making . . . y purpose forto assai." 9.

(2) To strive to know.

"Wolde God that thei wolden assai pe sizeth what tho now seid bokis ben." 48.

Assai, n. s., 41; Assay, 514. Trial.

Assaut. Assault. 71.

Asserer. Assertor. 411.

Assigne, 225; also Assigned, 225; past part. of Assigne.

Assoile, 16; imp. Assoile, 72; past part. Assoild, 208. To solve; refute.

Assoiling. Refutation. 208.
At, prep.
(1) Turning the adjective which it governs into an adverb, e. g. At fulle, i. e. fully. 377.
At next, i. e. next, directly. 177, 369 (in different senses).
(2) In presence of.
"We ben at thee," translation of "Adsumus eeco tibi." 205
(3) With.
"At God it is possible." 296.
"Her mcedc is the Lord." 389.
Atorney. One who acts in the place of another. 396.
Atwynne, 33; A twynne, 51; Atwyn, 11; Atwin, 32. Asunder.
Auctorite, 531; Autorite, 69. Authority.
Authir, 151; Auter, 563; Auctir, 409; pl. Auteris, 460. An altar.
Authentik. Authentic. 435.
Avancing, n. s. Advancing. 431.
Avauten, pres. pl. To vaunt. 123.
Aventure. Adventure; mischance. 393.
Aweise, n. s. Advice; counsel. 532.
Avisement. Deliberation; set design. 124.
"Bi ooth and so bi avisement." 344.
Avisid (past part. of Aweise). Considered; deemed. 3, 80.
Avisidli. Advisedly; deliberately. 403.
Avising, 75; pl. Avisingis, 75. Deliberation.
Aworth. To afford. 306, 336, 377, 562. (Joined in each case to
an auxiliary verb. Avord still occurs as a vulgarism, and Forthe
is used by Wiclif. See Lewis' Life of Wiclif, p. 120. The etymology
seems to be worth; to be of so much worth, as to be able.)
Avoutreris, pl. Adulterers. 103.
Awaite, 421; past part. Awaiteid, 226.
(1) To take heed, u. s.
(2) To await (in modern sense), 318.
Awaite, n. Heed; caution. 226.
Aworth. Worthily, according to Jamieson, (following Tytler),
who quotes King's Quair, i. 6, where it is joined with the verb
to take, as it also is in both places in this book, pp. 371, 382. It corresponds with the
later form in worth:—
"Force made me take my grief in worth."
Surrey, quoted in Richardson's Dict. In the MS. of the Fol-
lower to the Donet (fol. 44) the word is written a worth, which
shows a to be a preposition.
"To the vertu of pacience it longith to take the greuaunce a worth."
In every case the general sense is with resignation, but the literal
meaning seems to be according to its worth, or what it calls on a
man to do, i.e. with advised sub-
mission.
Azen, Again. 397.
Azenhier. Redeemer. (Tr. of redemptor). 205.
Azenholde, 381; past part. Azenholde, 385. To withhold.
Azens. Against. 8.
Azenstonde, 102; pres. Azenstondth, pl. 7; Azenstonden, 479; pret. Azenstode, 254; pl. Azenstoden, 479; past part. Azenstondun, 431. To withstand.
Azenward.
(1) Contrariwise. 33.
(2) Almost like azen. 398.

B.

Bacul. Episcopal staff, crosier. 386.
Baptym, 460; Baptem, 563; Baptim, 220. Baptism.
Bateil, 431; gen. Bateillis, 198; pl. Bateillis, 482. Battle; resistance.
"The freclnes of the wil is . . . to be leid aside with greet bateil." 328.
Bawme. Balm. 358.
Be. The tenses formed immediately from this verb are thus inflected by Pecock:

Inf. Be. 2.

Ind. pres. sing. The first two persons wanting, being always supplied by Am, Art. 6, 442.

3rd pers. sing. Ben. Once only, 162; if it be not a clerical error. Pecock has indeed—
"Ech of these deedis mowe be doon and ben doon," 120;
but he intends the verb to be plural, as does also Shakspeare, Cymb.,
"Every thing that pretty bin."
He also quotes from Wiclif:
"These thisis it ben," 465; and, "Tho it ben," 466.
But in these cases also the verb is really plural. See Guest in Phil. Tr. vol. 1, p. 156. Pecock everywhere else uses is. 1, &c.
Pl. Ben 1, 69, 205. Be, 319, 468. (Are does not occur.)

Imp. sing. and pl. Be. 72, 88, 201, 252.

Pres. subj. sing. Be, 1st and 3rd pers. 8; also Ben (before a vowel), 257; pl. Be, or Ben. 94, 97, 177, 179, 216, 510.

Pres. part. Being. 1, 511.

Beyng, 44.

Past part. Be. 216.

(Been is not found; ben occurs, p. 335, but has been corrected into be.)

Be, prep. By. 542. (Very rare form in the MS. of Pecock, but occurring repeatedly in Bury's citations from him.)


Being, 159, 196; Beyng, 268; pl. Beingsis, 30, 51. Essence; existence.

Belding; pl. Beldingis, 198. A building. (Bildingis also occurs 554, and Bilde seems to be Pe-
cock's only form of the verb, 183, &c. See Kiss, also Nares' Gloss. s.v. Blist; but such variations are not confined to the poets; compare gistis, gestis, &c.)


Benefeting, n.s. Benefiting. 216.

Beneficie. Benefit. 200. (Tr. of beneficium.)

Bere, 2; Beere, 151; pres. 3rd pers. sing. Berith, 230; pl. Beren, 202; pret. 2nd pers. Barist, 200; 3rd pers. pl. Bare, 205; Baren, 530; subj. sing. and pl. Bere, 237, 253; pres. part. Bering, 201; past part. Born, 203; Borne, 205; Bore, 205. To bear.

Peculiar usage: Bere an hond upon.

(1) To accuse. 2, 253, 385.

(2) To ascribe to. 150, 339, 360, 362.


Bewte. Beauty. 255.

Bi, prep. By. See Be.

Peculiar usage:

For. "Word bi word." 137, 144.

It is frequently disjoined from its case, with which in the mo-

dern language it is amalgamated, as bi cause: bi hinde and bi fore are examples of the same sort. See p. 1.

Bicillipe, 271; pret. Biclipped, 271. To embrace.

Biclapping, n.s. Embracing. 271.


Bidote; past part. Bidotid, 145. To cause to dote; deceive.

Bier. A buyer. 469.


Bigete, 499; Bigetun, 497; Bigeten, 413; past part. of Bigete, 375. To beget.


Biheest, n.s. Promise. 405.


GLOSSARY. 633

(1) To concern, relate to, 45, 85.

(2) Joined with a\'zens or to\= To be opposite to. 280, 546.

(3) To behold (in the modern sense). 138.

BiHOLDEABLE (expl. by speculative, 134). Theoretical, speculative. 37, 134. (Epith. of truths.)


BiHEUE. Behoof, profit. 16, 66.

BiHEUEFULLi. Profitably. 47.

BiLEEUE. Belief. 242.

BiNDE, 557; pres. 3rd pers. sing. Bindith, 317; pl. Binden, 506; Bynden, 557; pret. Bonde, 317; past part. Bounde, 18; Bounden, 57; Bounden, 494; Bonde, 297; To bind.

Biquathe (pret. of Biquethe). To bequeath. 361. Cf. Chese, chase; stele, stale; speke, spake.


BiSITTH, pres. 3rd pers. sing Besemeth. 73. This is the true reading, and both the alterations mentioned in the note are wrong. See Prompt. Parv. p. 367.


"To sette ... bisynes forto conquer ... Ynglond." 90.

BITAKE, 107, past part. Committed. 40, 43.

BITAKING, n. s. Taking. 128.

BITHENKE, 166, 230; pl. BITHENKEN, 164. To bethink oneself of a thing.

"We bithenken tho persones." 164.

BITOKENE, 141; BITOKEN, 144; pres. 3rd pers. sing. BITOKENETH, 389; pl. BITOKENEN, 273; subj. BITOKENE, 144; past part. BITOKENED, 81. To signify.

BITOKENYNG, n. s. Signification. 389.

BITTE, n. s. A bite. 204.

BITWIX, 69; BITWIXE, 69, 77. Between; betwixt.

Bi\^ONDE, 280; Bi\^ENDE, 436. Beyond; above.

"Ouer and bi\^ende the citees." 281.

Blessid, past part. Guarded. 411. Properly the verb signifies to guard by the power of a charm, as in Milton's II Penseroso—

"Or the bell-man's drowsy charm To bless the doors from nightly harm."

So too the proverb—

"A penny to bless oneself with," i.e. to keep out the foul fiend hunger.

(The type of the cross on the reverse of the penny has probably
no connexion with the phrase). Spenser also has—
   "From blame him fairly blest."
quoted by Nares, who needed not
to have hesitated at all about
rendering it "secured."

Bocheri. The craft or art of the
butcher. 49.

Bodied. *past part.* Embodied. 245.
Bodily, *adj.* Material (said of a
church, as an edifice). 392. See
also p. 243.

Bodlich, *adv.* Bodily. 190.

Bohemen. Bohemians. 87.
Boistose. Boisterous; rude. 9.
Boistosenes. Rudenes. 9. See

Bokeler. A buckler. 71.

Bolk. Bulk. 565.

Bollun, 479; Bolned, 481; *past
part.* of BOLN, BOLNE, or BOL-
LEN. To swell. See Gloss. to
Wiclif's Bible.

Booce, *pres. part.* Boocing. Boss-
ing; projecting out (of carved
work), 138. See Gloss. to Wiclif's
Bible.

Book, 213; *pl. Bookis*, 15; Bokis,
   Peculiar usage:

Boold. Bold. 227, (Bold also
occurs 274).

Boond. Command. 316.

Boonys, *pl. 150*; Bonys, 155;
Bonis, 182; Bones, 27. Bones.
(The singular, which does not
occur in this book, was no doubt
boon. See stoon, book, which
sometimes reject one o in the
plural; but such forms as stone,
boke, &c., where the e merely
lengthens the vowel o, seem un-
known or almost unknown to this
MS., and are perhaps a little
later in date. See, however,
Good; also Zeel. The whole
question of the mute e requires
much more investigation than it
has yet received. Certain pre-
terites are written both with and
without a final e; e.g., stood,
stode; spak, spake; heng, henge;
settid, settide, &c.; also lithe and
gothe occur (though very rarely)
as present forms.

Boot; *pl. Bootis.* A boat. 30.

Bothe. Both.
   Position in the sentence:
   "Hise bothe epistlis." 53.
   "Whose bothe premisis." 75.
   "The bothe premisis." 75.

Bourde, *n. s.* Joke.
   "To take bourde at," to laugh at.
   136. See Prompt. Parv. p. 44.

Bourding, *n. s.* Joking; jesting.
120.

Bow weave, (explained by *redi*).
   Propitious. 200, 262. (Tr. of
   *pronom.*

Boz, 29; *pl. Bowis*, 160; Bowysis,
160. Boughs.

Breche, *n. s.* Breeches. 118.

Brede. Breadth. 25.

Breed. Bread. 225.

Brenne, *v. a.* and *n.; pret. Brent,
225; *pres. part.* Brennyng, 259;
*past part.* Brent, 29; Brent,
17, 86. To burn.

Brennyng, *n. s.* Burning, 358.

Briddis. Brood; in this case =
young birds (opposed to *foulis.*)

"He... put therein eucri daye milke, that the serpent with his briddis myght like hit oute."

See also Wicl. Bible Gloss., s. v. BRID; and especially Jamieson's Dict., s. v. Tod's Birds.

Bridge, 338; gen. BRIGGIS, 338. Bridge.


BRODE, 485; BROOD, 374; comp. BRODDIR, 80. Brood.

BROTHER, 2; pl. BROTHEREN, 63. A brother.

But. Except.

"Thei eten not, but thei ben waischen." 465.

Quoted from Wiclif, where this use is very common. Pecock himself hardly ever joins it with verbs.

"And but ech..... schulde lync." 393.

"Thei ben miche to be blamed, but thei..... kepe." 348.

In both which places if may perhaps have been omitted.

But if. Except. 8. Treated exactly as one word.

"Sane whillis and but if he entermete." 431.

"Whanne and but if." 431.

See No but. (Obs. But if also occurs in its modern sense = quod si, p. 64).

C.

CAAS, 342; CAACE, 493; pl. CAASIS, 243; CASES, 154. A case. In CAAS, in the case in which. 231. (But In CAAS usually = if, p. 30, as in modern English.)

CAITIFIS. Captives. 479.

CAN (pres. of KUNNE). I know; am able.

"But if he can of moral philosophie." 45. "The more that he can in moral philosophie." id.

"Manye kunnen suche textis bi herte." 89, 123.

"Y, by what y can." 69.

Also used everywhere by Pecock as in modern English, for the auxiliary verb.

Inflection:

1st pers. sing. CAN. 69.

2nd pers. CANNEST, 3; CANST. 3, 119.

3rd pers. CAN, 213; KAN, 245; CANNE, 2;

Pl. KUNNEN, 2; KUN, 394.

CARECT. Character; letter. 166.


CARKFUL. Full of care. 377.

CARPENTRIE. The art of the carpenter. 50.

CARTIS, pl. Charters. 402.

CAST, n.s. Throw of a die.

From this the following phrase seems to be taken:

"At his last cast," i.e., term of existence. 333.

CASTE, 518; past part. CAST, 528;

CASTE, 122 (pl. form ?); CASTID, 53. To cast.

Peculiar usages:

(1) To risk.

"Perel is castid." 53.

(2) To cast in mind, look forward. 518.

(3) To add. 306, 528.

CATEL. Substance; chattel. 309.
CATHEZIZED, past part. Catechised. 426.

CATHEZIZER. Catechiser. 427.
Causeli, adv. By way of cause. 474.

Cavilacioun. Cavil. 534.

Caurier, v. a. To make to cease. 4.
(Intransitive at p. 350.)

Cense. To offer incense. 169.

Cektein. A certain number. 338, 358.

Ceese, v. To make to cease.

Ceremonyalis. Ceremonial laws.

Chaast. Single (merely opposed to weddid). 492. Similarly, chastite is, "more monastico," used for celibacy. 311.

Chauffar, Chauffare, 100.

Merchandize. (Used metaphorically, 100.)

Chaleng, 152; Chalenge, 558; pl. Chalengis, 558. An accusation.


Chalengeable. Worthy to be accused. 538.

Chalenger. An accuser. 559.

Challenging, n. s. An accusing. 559.

Charge, v. a.

"Nile thou litil charge," i.e., neglect not.

Chaumbre, 166; Chaumbir, 150; Chaumbir, 284. A chamber.

Chaumbiring, n. s. The furnishing of a chamber. 521.

Cheep, n. s. Cheapness; plenty. 108.

Cheer, 274; Cherte, 121.

(1) Cheerfulness. 274.

(2) Merriment; jollity. 121.

(Used in a bad sense.)


Chese, 88, 184; pres. sing. Cheshith, 187; pl. Chesen, 331; pret. Chase, 278; Chaas, 349; Chas, 349; Chose, 185; Cheese 483; pl. Chosen, 448; subj. Chese, 113; imper. pl. Chese, 267; pres. part. Chesing, 230; past part. Chose, 112, 448; Chosun, 244, 559.

To choose.

Chesing, n. s. A choosing. 184.

Childide (pret. of Child or Chil
den. See Coleridge’s Gloss. Ind. and Gloss. · Wicl. Bible s. v.).

Brought forth. 293.

Childli. Childishly; absurdly. 65.

Circumcidid, past part. Circum
cised. 526.

Cisme. Schism. 2; 253. (Writ
ten also seisme. 139.)

Claustral. Cloistered (monks).

537. (Distinguished from re-
cclusis, i.e. anchorites, whose clu-
sorium “appears to have often immediately adjoined the church.”

See Prompt. Parv. pp. 83, 142.)

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Clausul, 16; pl. Clausulis, 441.

A clause; verse of the Bible.

Claying. Tumult; trouble. 307.

Cleering, n. s. Manifestation.

316.

Clenli, adv. Without mixture of error. Lit. without spot.

"Clenli and cleeiri disposid resoun." 559.
See also p. 167, where the note is right.


(1) To call, i.e. denominate. 4, &c.
(2) To call, i.e. summon. 389, 466.

Cleree, v.a. To make clear. 27.


Cloistrose. Pertaining to the cloister. (Cloistrose observancis), p. 517.

Clooth. 303; pl. Clothis, 271.

(1) Clothes. 303.
(2) Cloth. 258.

Closid, past part. Enclosed. 441.

Closingli. Inclusively. 111.

Colorable. Plausibly. 536.

Colorabili. Plausibly. 444.

Colour, 282; Colur, 432; pl. Colouris, 281.

(1) A plausible argument. 282.
(2) A figure of rhetoric. 257.

Come. To bring, come with.
"And thei wolen not come her thanquis." 553.

(Possibly, however, with may have been omitted by a clerical error, or rather come may have been written for conn.)


Communance. Communion. 134.

Comounte, 345; pl. Comountees, 347. A community.

Compleyne. To complain; but used in a middle sense.

"Compleyne hem (themselves) to the ingis," i.e. make their complaint. 395.

Comune, v. n. To have fellowship (with a thing). 177.

Condemne, pl. Condemnen, 4. To condemn.

Confermedli. In a confirmed manner. 249.

Considerable. Capable of being considered. 134.

Contrarite. Contrariety. 455.
(This seems to be Pecock's form, but contrariees, p. 242, has been altered into contrarieetes.)

Contrarieth. Contravenees. 437.

Contrariose. Contrary. 537.

Conuersis, pl. Converts. 59.
(The plural only seems to occur in Wiclif's Bible; see Gloss.: a conuertid is found, Matth. xxiii. 15.)

Coot, 85, 231; pl. Cootis, 519. A coat.


Corintheis, 56; Corinthis, 56. Corinthians.

Corown. Tonsure, or rather circle of hair left by the tonsure. (Tr. of corona, and explained by tonsura, see note), 387. The dandelion (i.e. its calyx, the seed being blown off) was called Priest's Crown. Cotgrave Diet., s. v. Dent. The origin of the tonsure is thus given by St.
GLOSSARY.

Jerome:—"Hane coronam habent ab institutione Romanae Ecclesie in signum regni quod in Christo expectatur; rasio vero capitis est temporaliun omnium depositio."—Quoted in Decr. c. xii. q. 1.

Correcpioux, 1, 2; pl. Correcpiouxs, 394. Rebufk. (Distinguished from Correctioux, 1; q.v.)

Correpte. To rebuke. 2.

Correpting. Rebuffing. 1, 2.

Corvex, 212; Coruux, 114, 163; (past part. of Kerue. See Gloss. Wiel. Bible.) Carved.

Cosse. A kiss. 271.

Cost. See Needis cost.

Costiose, 371; Coostiose, 370; comp. Costioser, 231. Costly.


Costioseness. Costliness. 553.

Coueitable, adj. To be coveted. 271.

Coueiteise. Covetousness. 148, 303.

Couenable. Convenient, suitable. 124, 125.


Countrre, v. n. To encounter. 72.

Coupe. A cup; but here used for the pix (tr. of pyxis). 203. Cuppe occurs 126.

Coursli, adv. In the course of nature. 153.


Craftiose.

(1) Artistic, skilful. 198.

(2) Belonging to a craft or trade. 450.

Creaturre. The Creation. 480.

Creeme. Chrise. 460.


(Ciangular and plural.)

Cristen, n.s. 182; pl. Cristene, 149, 182, 511. Christians. (Used substantively, but declined as an adjective).

Cristenhamode. Christianity, i.e. the state of a disciple of Christ. 69.

Cristente. Christianity, i.e. the religion of Christ. 535.

Cruelxes. Cruelty. 324, (where Cruelte also occurs.)

Cumberaunce. Trouble; care. 537.

Cumpexving, 534; Cumpamying, 159. Intercourse.


Curteis. Courteous. 244.

Customabili. Customarily. 413.


Cutleri, 50; Cutellerie, 50. The art of the cutler.
GLOSSARY

D.

Dai, 250 ; pl. Daies, 250 ; Deies, 250. A day.

DAMAGEFUL. Injurious. 182, 244.

DAMPNACIOUN. Damnation. 275.

Daunce, n.s. Metaph., Disturbance, or rather, perhaps, sport. 86.

Dampnacioun. Damnation. 275.

Dainty. 332.

Deedli.

(1) Mortal, i.e. subject to death (of man). Tr. of mortalis homo. 205.

(2) Mortal, i.e. subjecting to death (of sin). 276.

Deeme, 63 ; Deem, 106 ; pres. 2nd pers. Deemest, 63 ; Demest, 63 ; 3rd pers. Deemth, 450 ; Deemeth, 231 ; pl. Deemen, 417 ; Demen, 110 ; pret. Deemed, 244 ; subj. Deeme, 311 ; imper. pl. Deemeth, 420 ; past part. Deemed, 63. To judge.

Deeth, 204 ; pl. Deethis, 376. Death.

Defaute, 2 ; pl. Defautis, 2.

(1) Fault. 2.

(2) Fail, lack. 6, 9, 343.

Defauti. Faulty. 72, 563.

Defoule, 466 ; pres. 3rd pers. Defoulieth, 464 ; pl. Defoulen, 465. To defile.

Defouling, n. s. Desfilement. 466.

Deinte. Fordness. 66, 251. See Coleridge's Glossarial Index, s. v. Daintly.

Deken, 173 ; pl. Dekenis, 280 ; Dekens, 277 ; Dekenes, 279.

(1) A deacon. 332.

(2) A Levite. 280. See Bishop.

Dekenhode. Office of (a Christian) deacon. 332.

Deliciosite. Delectableness. 255.

Deluyng n.s. Usually explained by digging, but apparently distinguished from it in several passages quoted in Richardson's Dict., s. v. Delve. Delf is used for a mine, and to delve appears to mean to dig deep. 228. See Prompt, Parv. p. 118.

Delyuerance. A discharge of a thing; (said both of the giver and the receiver). 404.

Demene, v. a. To manage (land); conduct (reasoning). 87, 312.


Demenys, pl. Managements. 289, 290.

Denarif. A Roman denarius; the tribute-penny. 140.

Denounce; pres.part. Denouncing, 398 ; past part. Denounced, 398. To announce.


(1) To separate; divide. 134, &c.

(2) More rarely, to depart.

" Whanne sche departid." 174.

"Whanne he were departid frothens." 197.

(The latter example shows the origin of the modern usage.)

Departable. Separable. 282.

Departing, n. s. Partition. 278, 407.
Glossary.

Depe, 38, 541; comp. Dephir, 159. Deep; low.

“Summen wolen knele deppir.” 159.

Despensatouris, pl. Dispensers. 409.

Detecte, v. a. To accuse. 88.


“Thei detracten the clergie.”

The active use occurs also in Drayton, cited in Richardson’s Dict., s. v.

Deviseli, prop. Dividedly; but used technically in law to express the testamentary gift of lands (not chattels) by partition. (Opposed to jointly). 398.

Dide, n. s. A deed. 159. (But deede and dede also occur, 259.)

Diffame, n. s. Evil report. 78, 110.

Digne. Worthy. 90.

Disciplehode, 295; Discipilhode, 295. The state or office of a disciple.

Discorde, v. n., 320; pl. Discord, 320. To disagree.

Discouer, pres. part. Discoueryng, 206; past part. Discouvered, 206. To uncover; make bare (a crucifix).

Discryuyng, n. s. Description, 526.

Discryue, pres. part. Discrlogyng, 277; past part. Discryued, 408; Discryued, 401; Descriued, 408. To describe.

Disesid, past part. Put out of one’s ease. 370.

Disgisingis, pl. Pastimes of performers in disguise.

“Nyse disgisingis of arrayes.” 371. i.e. pastimes performed in disguised array.

“There see I many an uncouth disguising In the array of thilke knightis proud.”

Chaucer’s Flower and Leaf. See also Richardson’s Dict., s. v. Disguise.

Disperclid (past part. of Disperc— Disparcle or Disparcle. See Richardson’s Dict., s. v.) Dispersed. 318.

Displeaunt. Unpleasing; displeasing. 522.

Dispreisable, verb adj. Unpraiseworthy. 325.

Distrulyed, 234; Destroyed, 86; past part. Destroyed. (Distroie and Distroyed also occur 110, 234.)

Disturblaunce, 2, 87, 253; pl. Disturblauncis, 401. A disturbance.

Disturbliers, pl. Disturbers. 139.

Disturbld, past part. Disturbed. 329.

Do, 96; pres. sing. 2nd pers. Doost, 63; 3rd pers. Dooth, 9; Doith, 223; Doth, 34; pl. Doon, 75, 39; pret. sing. 2nd pers. Didist, 259; 3rd pers. Dide, 34; pl. Diden, 35; subj. Do, 2; pl. Doon, 416; imper. Do, 198; pres. part. Doing, 237, 420; past part. Doon, 14; Doun, 111; Don, 13; Do, 1. (Three of these forms occur in the same sentence, 236). To do.

Peculiar usages:

“Doing to wite.” i.e. explaining. 1.

“Doon into her deeth,” i.e. put to death. 564.

Doable. Capable of being done. 134.

Doctourmongers, pl. A nickname for a certain class of Lollards. 87.
GLOSSARY.


**Donatouris, pl. Donors.** 412.

**Donet.** A grammar; so named from the grammarian Donatus. (*See* Cotgrave’s Diet., s. v. Donat.) *The Donet into Cristen religiouin,* and *The folower to the Donet,* are titles of two works of Pecock, often quoted in *The Reessor* (see Index), who says, (Donet, MS. fol. 1):—

"As the comoun donet berith himselfo towards the full kunnying of Latyn, so this booke for Goddis laws: therfore this booke might be conveniently called The Donet, or key to Cristen religione."


**Doole, n. s.** Dole; distribution. 375.

**Doon, 17; Dom, 473; pl. Doomyes, 179; Doomes, 485; Domes, 179.**

(1) Judgment (of reason). 179, &c.

(2) Condemnation. 421.


**Dottid, past part. of Dote.** Befooled. 145.

**Double.** Guilty of duplicity. 152.

**Doutable.** Doubtful. 88.

**Douʒtir, 176; pl. Douʒtris, 500.** A daughter.

**Douʒty.** Active (into good works). 14.

**Douʒtines.** Activity, perseverance. 342.

"The principal circumstance of *douʒtines...* is excellent hardness."

Follower to the Donet, MS. fol. 99.

**Drawe, 228; pres. 3rd pers. sing. Drawith, 66; pret. Drowe, 194; past part. Drew, 277, 305; Drawen, 343; Drawun, 163. To draw.


"It is ful miche to *dred*..." *i.e.* to be feared 331.

**Dreedful.** Full of fear. 509.

**Drench, 274; pres. pl. Drenchen, 303 (prop. to drown, see Gl. Wiel. Bible, but metaph.) To destroy (a man, leisure).

**Dresse, 42; pres. part. Dressing, 251; past part. Dressid, 2.**

(1) To address.

(2) To guide, direct, 42, 73.

**Dryue, 291; pres. pl. Dryuen, 8; pres. part. Dryuyng, 372; Driving, 373; past part. Dryuen, 373; Dryue, 443.**

(1) To compel. 253.

(2) To conclude, prove. 443, &c. Sometimes joined in this sense with "out." 8.

**Ducheide.** Office of a duke 429.

**Duke, 197; pl. Dukis, 381, 460.** A leader of any kind. (Joshua and bishops so called, *v. s.*)
Dure, v. n., 326; pret. Durid, 525.  
To endure.

E.

Eelde, adj. 269; Eeld, 479;  
comp. Eldre (men), 464, 465; Eeldir (story), 356; Eldir, 210;  
sup. Eldist (ordinauncis), 394; Eeldist (time), 406.  
Old, ancient. (Pecock also uses the form oolde, 269; oold, 307.)

Eelde, n. s.  
Old age. 303.  
See Prompt. Parv. p. 137.

Eendlt, adv.  
Finally. 462.

Eftsoone. Again; for the second time. 142, 172, 201, 254, 262, 294, 540. (See Waterland's Works, vol. x. p. 226.)

Eir, n. s.  
The air. 350.

Eke (rarely used by Pecock).  
(1) Also. 209, 389.

(2) Therefore also. 8.

Ellis.  
(1) Else (in various senses).  
"Sumwhere ellis." 32.  
"For ellis God had ben, &c." 157.

(2) Often almost redundant, but in the sense of "otherwise."  
"But if (i.e. unless) the bothe parties schulden be herd  
. . . ellis mysheuys  
. . . wolde ofte falle." 395.  
See also p. 410.

Enameling, n. s.  
Enamel. 126.  
On the art of enamelling, see Mr. Way on Prompt. Parv. p. 260.

Encense, v. n.  
To burn incense. 169.

Encensis, pl. of Encense. Incense. 162.  
See Exod. xxv. 6. (Wicl.)

Encerche, v. a.  
To ensearch.  
(1) To look into a thing, in order to discover the object of search. 71.

(2) To discover. 360.  
See Richardson's Dict., s. v.

Encrece, v.  
To increase. 347.

Enformyng, v. n. (pres. part.)  
Teaching.  
"Enformyng and tising therto." 68.

Enhabite, v. n.  
To dwell (on the earth). 146.

To exalt.

To inquire, inquire into.

Enquiraunce, 134; Enquerance, 227; pl. Enquirancis, 188.  
Inquiry.

Ensaumplial, adj.  
Setting an example. 293.

Ensaumplal, adj.  
Setting an example. 309.

Ensaumple, v. a. and n. 168, 235;  
pret. Ensaumplid, 301, 310, 311; Ensamplid, 311; pl. Ensampliden, 314; pres. part. Ensaumpling, 127; past part. Ensaumpling, 311.  
(1) To set an example of (a thing). 311.

(2) To set an example. 314.

Ensaumplers, pl.  
Setters of examples. 412.

Ensaumpling, n. s. 309; pl. Ensaumplingsis, 309.  
The setting of an example.
Entircomune, v. n. To intercommunicate. 49.

Entermeeene, v. n. 49; pret. pl. Entermeeeneden, 50. To intervene. Distinguished from Entermete:
"Not to entirmete, neither to entermeeene." 49.


Entermeting, n. s., 220, 556, 557; pl. Entermetingis, 220, 556. A coming into contact.

Eny, 7; Eni, 441. Any.
"What eni thing thou schalt lose upon erthe," 441, is probably a clerical error for euer. Also Iny, p. 292 (note), can hardly be regarded as anything but a mistake for eny.

Peculiar usage:
"Eny of hem bothe," 553, i.e. either.

Ephesie, 56; Effesi, 56. Ephesus.

Er, n. s. Ploughing. 228.
"Erring sterris," i.e. wandering. 480.
"The gounernance, aysz which summe of the lay peple erren," i.e. stumble.

Erst, adv. Before; first.
"Thanne, . . . and not erst." 405.

Esement. Relief. 120.

Esier, adv. More easily. 268.


Euangelie, 54; Euangeli, 60; Euangely, 59. The Gospel. (Pecock dislikes to apply the word to any book of the New Testament. See the places referred to).

Eu'en, adj., 280; pl. Euene, 90.
(1) Equal. 280, 326, 424.
(2) Exact. 313.
(3) Fellow.
"Myn euene Cristen," my fellow-Christians. 90.

Eu'en, adv., 229; comp. Euener 215.
(1) Equally. 229, 313.
(2) Evenly. 215.

Eu'enlier, adv. More appropriately. 496.

Euereither, 8; Euer Either, 391; Euereyther, 256. Both one and the other; uterque. See also p. 558, and Gen. xv. 10. (Wiclif's Tr.) See Neuerneither.

Eu erlastingte. Immortality. 7.

Exaumple, v. n. To set an example. 452. (Possibly a clerical error for ensaumple, but?).

Experimental. Having individual experience.
"Experimental witnesses," i.e. eye-witnesses. 448.

Expowners, pl. Expounders. 56.

Expropriacioux. The divesting oneself of property. 505.

Expropriat, past part. Divested of property. 477.

F.

Fadir, or Fader, 372; gen. sing. Fadris, 339; Fadris, 250; pl. Fadris, 397. A father.


(1) To fall. 9.
(2) Fall out, happen. 344.

Falsiiede. Falsehood. 373.

Falsifie, v. a. To prove false (a conclusion). 50.

Falsiies. Deceit. 7.


Feeld, 28; Feld, 28; pl. Feeldis, 275. A field.


Feele, v. a. and n., 412; pres. pl. Feelen, 27; pret. Feelid, 243; pl. Feleden, 448; subj. Feele, 27; past part. Feelid, 448. To think; be of opinion. (In the common sense, 146.)


Feend, 500; pl. Feendis, 240. A fiend; the devil.

Feerd, 51; Afeerd, 51; past part. Frightened.

Feffers, pl. Presenters; putters into possession of a fief. 399.


Felawschip, n.s., 376; Felaschip, 377. Company; comrades; fellows.

Fellow, 285; pl. Felawis, 397, 401.
(1) A companion. 285.
(2) A fellow of a college. 401.

Fer, adv. Far. 154.

Ferforth, adv. Far forward, far.

"As farforth as it were doon." 75.

See also p. 372.

"In so farforth that." 366.


Fersli, 450; Fersely, 533. Fiercely.

Fix, adj. (properly past part.). Fixt. 242, 392.

Flavour. Savour (of fame). 90.

Fleischlinode. Fleshliness, gratification of the flesh. 319, 476.


Folewe, 132; Folewe (very rarely; perhaps once only), 314; pres, 3rd pers. sing. Folewith, 115; pl. Folewen, 361; pret. pl.
GLOSSARY.

Folewiden, 248; subj. pl. Folewe, 313; past part. Folewید, 256. To follow.

Folewینگلی, Consequently. 191.

Folii. Foolishly. 171.

Fohned, past part. Bewoold. 145.

Fonys, n.s. pl. and gen. sing. Dotards, fools. 129, 156.


Foode, 304; pl. Foodis, 303. Food.

Fool, 442; pi. Foolis, 198; Folis, 198. An idiot, fool.


Forbedable. Worthy to be forbidden. 470.


Forbeders, pl. Forbidders. 492.

Forbeding, n.s., 495; pl. Forbediŋis, 495. A prohibition.

Forbere, v.a. and n. 188, 228; Forber, 78; pres. pl. Forberen, 505; pret. Forbare, 376; pres. part. Forberiŋ, 341; past part. Forborne, 228; Forborn, 192. To forbear; abstain from.


“For Goddis forbode be it.” 537.

For which the abbreviated expression “Goddis forbode” more often occurs. See 25, 98, 99, 228, 233, 537.

Forti, adv. Forwards, in advance of.

“The processis forth and after the textis ligging.” 52.

Fortierance. Furtherance, assistance. 308.

Fortierid, past part. Advanced. 171.

Fortierward. Forward. 13.

Forwth. Because. 11. (Not interrogative, though often so printed in modern editions of the Prayer-book, &c.) Usually written conjunctim in the MS., and treated syntactically as one word; thus, “Forwthi whi schulde he thanne more correcte . . . than be corrected?” 455.

Forzet, v.a., 163; pres. 3rd pers. sing. Forzetith, 334; past part. Forzete, 83. To forget.

Forzeteful. Forgetful. 165.

Forzeting, n.s. Oblivion. 236.

Forzuers, pl. Forgivers. 306.

Foundement. A foundation. 418.

Freel. Frail. 165.

Freelness, 431; pl. Freelnessis, 431. Frailty.

Freezte, Frailty. 314.

Frere, 558; pl. Freris, 555. A friar.

Fro. From. 7. (The modern form seems not to occur in Pecock, unless a vowel follows, as from yuel, 553, and that but rarely.)
Frothens, *adv.* From thence forward. 197.

Fundacious. Foundation. 250.

Fundament, 10; *pl.* Fundamentis, 11; Foundamentis, 76. A foundation.

Fundamental. Original (historian), 350; (research), 413.

Fynde, *v. a.* and *n.*, 242; Finde, 376; pres. 2nd pers. sing., Fyndist, 491; Findist, 49; 3rd pers. sing. Fyndeth, 48; *pl.* Fynden, 102; pret. Fonde, 365; *pl.* Fonden, 242; Founden, 249; subj. *pl.* Founde, 346; *past part.* Founden, 249; FoUNDE, 534; FOUNDE, 192.

(1) To find. 242, &c.
(2) Find out. 249, 531, 534.
(3) Maintain. 376, 377.

Fyndable. Capable of being found out. 41, 97.

Fynding, 390 (*q. v.* for a definition); Finding, 391; *pl.* Fyndingis, 391.

(1) Maintenance. 305.
(2) Supply (of balm). 358.
(3) Discovery. 70.

G.

Gadere, 296; *past part.* Gad- erid, 201. To gather.


Garnement, 203; *pl.* Garnemen- tis, 231. Dress, garment. (Tr. of *stola*).

Gastful. Dreadful. 224.

Gastfulli. Dreadfully. 421.

Geet. A goat. 309.

Generalte. Generality.

"In generalte," *i.e.* in general, generally. 130.


Gete, 507; pres. 3rd pers. sing. Geteth, 271; *pl.* Geten, 67; pret. Gate, 226; pres. part. Geting, 304; *past part.* Geten, 105; Gete, 192; Getun, 42. To get.

Gileful. Deceitful. 151, 484.


Gist, 284; *pl.* Gistis, 406; Gestis, 521. A guest.


Gley^med, *past part.* lit. smeared; *viscatus*; metaphor. caught (as it were by bird-lime); captivated. 314, 376. (See Prompt. Parv. p. 198.)

Glose, *v. a.*, 47; *past part.* Glosid, 31. To interpret.

Glose, *n. s.*, 65; *pl.* Glosis, 55. A gloss; interpretation.

Go, 238; pres. 2nd pers. sing. Goost, 329; 3rd pers. Gooth, 238; Goith, 237; Gothe, 299, (but in a later hand; see note: however, Lithe is written by the first hand, p. 27); *pl.* Goon, 52; pret. 3ede, 225, (but quoted from Wiclif's version, where weute also occurs, 480. Pecock himself always uses the pret. of to *wend*; *e.g.* weute, 328; *pl.* wenten, 180); *imp. sing.* and *pl.* Go, 60, 175; subj. 2nd pers. sing. Go, 175;
GLOSSARY.

3rd pers. Go, 131; pl. Go, 236; also Goon, 378; pres. part. Going, 476; Goyng, 167; past part. Goon, 204. To go.

"Which ... hast goon endir for us the laws of deeth." 204, i.e. have undergone.

GODEHE. Godhead, 498.

GOLDSMITH. The art of the goldsmith, 50.

GOOD, 69; GODE (rare in the singular, and possibly by a clerical error. See Boony's above) 44; pl. usually Gode, 14; also Goode, 7, 96; and more rarely Good, 239, 498. Good.


GOOSTLI, adj. Spiritual (deeds), 307.

GOOSTLI, adv. Spiritually. 561.

GOUERNAUNCE, 1; pl. GOUERNAUNCES, 67; GOUERNAUNCES, 105.

(1) An ecclesiastical ordinance, 4, (and generally; rendered gubernatio in this sense by Bury).
(2) Practice of any kind. 67, 371, 463.
(3) Practical truth. 1, 11.

GRACEFUL. Agreeable. 66.

GRACIOSELL, adv. By the help of grace, (opposed to naturali). 305.

GRAFFID, past part. Grafted. 68, 69.

GRAMERCI (grand merci). Thanks. 130.

GRAUNT FADIR. A grandfather. 150.

GREE, pl. GREEs. A degree (of any kind).

"Gree goon out of gree," i.e. men of school-degrees go astray. 90.

GREET, 247; GRET, 248; more rarely (in sing.) GRETE, 244; GREETE, 375; pl. GREETE, 358; GRETE, 248; comp. GRETTER, 230, 244, (sing. and pl.); more rarely GREETER, 344; sup. GRETTIST, 248. Great.

GREW. Greek. 438.

GROUNDABLE. Capable of being grounded. 125.

GROUNDE, 125; pres. 2nd pers. sing. GROUNDE, 6; 3rd pers. GROUNDE, 33; subj. pl. GROUNDE, 46; past part. GROUNDE, 125; GROUNDER, 122; GROUND, 29. To ground.

GROUNDLY, adj. 78, 88, 90; GROUNDLY, 413. Well-grounded (clerks, considerations, &c.)


GRUCCHERS, pl. Murmurers. 480.

H.

HABOUNDIDEN, pret. pl. Abounded. 337.

HABUNDAUNCE. Abundance. 307.

HABUNDAUNT, 357; HABUNDAUNTER, 306. Abundant.

HALEWEN, 258; past part. Halewen, 258; HALEWID, 563; HALOWID, 479. To hallow, consecrate.

HANGE, v. a. and n., 197; pres. 3rd pers. sing. HANGETH, 17, HANGITH, 172; pl. HANGE, 238;
Glossary.


(1) These forms are written at length in the MS. by the original scribe in each case. To speak generally, however, the same verb has not both terminations, in this MS. at least; m, n, &c., being followed by e; k, w, &c., by i; e.g. ฿euth, spekith. Other letters, as d and g, are not quite so constant; they are usually followed by i, but sometimes by e. See Fynde, Grounde. At p. 46, bringith and bringeth are both found, and are written at length in the MS., but the former is in another hand. Such a form as ฿euth is a corroborative proof that the correction was not made by the original scribe. See 264, note.

(2) The transitive preterite (not occurring in this book) is hanged; but this, also, is intransitive in Ps. xii. 9.

Hangement. Hanging, execution. 324.

Happili. Haply. 392.

Happlis. Apples. 160. (But Applis below.)

Harneisid, past part. Harnessed, i.e., dressed; said here of knives ornamented with gold. 556. Harneys is explained in Prompt. Parv., p. 228, by paramentum; where the verb also occurs.

Haue, 1; pres. 2nd pers. sing. Hast, 68; 3rd pers. Hath, 95; pl. Han, 2, 6, 82; pret. sing. Hadde, 296; pl. Hadde, 279, 288; Hade, 433; Hadden, 279, 288; imper. sing. and pl. Haue, 226, 177; subj. Haue, 2; pl. Haue, 168; pres. part. Having, 252; Hauyng, 34; past part. Had, 12. To have.

Peculiar usages:

(1) To maintain.

"fit we mowe have that his jiftis," &c. 95.

(2) To prove.

"Thou it may be had bi the textis." 96. See also p. 227, 343.

Haunt, u. s. Practice. 103, 248.


Haunting, u. s. Practising, frequenting. 188, 236.


Hayward. A foreman, 383, where it is explained by overseer. See Vision of Piers Ploughman, v. 13,624; and Prompt. Parv. p. 234.

He, pers. pron. nom. m., and sometimes, when emphatic, n.; he, 1; it, 4, 8. (The nominative plural used by Pecock in all genders is Thei, 3, 5, 67.)

Heed, 52, 437; pl. Heedes, 439; Hedis, 28, 52. A head.

Heddhode. The state or office of head. 439.

Heer, 118; pl. Heeris, 118; Heris, 124. Hair of the head.


Heestis, pl. Commands. 465.


Hegge, v. a. To hedge in; to inclose. 517.


Hem. Them (in all genders). 2, 4, 67. (Properly dat. pl. and acc. pl. of He, Sche, It, which are the nominatives used by Pe- cok, pp. 1, 7.)

Her, poss. pron. (strictly gen. pl. of He, but used in all genders, 3, 67, 22), 9; gen. Heris, 397; Henn, 479; pl. Her, 3. Their, theirs.

Heremytis, pl. Hermits. 838.


Hilding, n. s. Pouring (out of texts). 89.


Hir, pers. pron. (obl. case or cases of Sche). Her, 495, 499.

Hir, poss. pron. (strictly gen. of Sche), 230; pl. Hir, 483; Her, 495. Her.

His, poss. pron. m. and n., 1; pl. Hise, 15; (and more rarely) His, 9. His, 1; Its, 10, 22.

Historiers. Historians. 366.

Historial. Historical. 66, 293.

His, poss. pron. m. and n., 1; pl. Hise, 15; (and more rarely) His, 9. His, 1; Its, 10, 22.

Historiers. Historians. 366.

Historial. Historical. 66, 293.

Hist, past part. Raised. 249.

Hist, n. s. Elevation. (Tr. of exaltatio). 201.


Holding, n. s. 5; pl. Holdingis, 5. A tenet.


Homeli, adv. Intimately. 53.

Homelynes. Intimacy (with a god). 244.

Hond, 2; Hoond, 150; pl. Hondis, 28; Houndis, 30. A hand. (For Bere an Hond, see Bere).
Hool, 2; Hoole (but in a later hand), 66. Whole.
Hoolsum, 68; Holsum, 67 Wholesome.
Hosil, v. a.; past part. Hosilid, 35; Hoosilid, 135. To administer the eucharist to a person.
"Ech man ouȝte be hosilid." 35.
Hosil, n. s. The eucharist. 461, 563.
How, 94; more rarely Hou, 336, 393.
Peculiar usages:
(1) "As soone may a viciose man . . . . finde the dew understanding of Holi Scripture, how soone may a vertuose man finde?"
*i.e.,* as a virtuous man may. 94.
(2) "Thei ben stabili endewid, how stabili," *i.e.,* as stably as. 39.
Husewijfschipp. Housewifey. 230.

I.

Iaperi, n. s. A mockery, piece of buffonery (equivalent to "feigned trifle" above). 138. See Gloss. to Chaucer, and Junius.
Iewen, adj. Jewish. 291.
Iewry. Judaism, *i.e.* the state of a disciple of the Jewish faith. 69.
If (never *3f* in Pecock), joined with an *ind.* and *subj.* together in the following sentence:
"If eny man knowith not or putte not." 53.
Ilk. Every. 481.
Improve of Improve, 70; pres. part. Improyng, 96; past part.

Improued, 5, 63, 103, 562. To disprove. Explained by "*to prove untrue.*" 562.

Improuyng, n. s. Disproving. 5.
In, prep.
Peculiar usages:
(1) On.
"Hangid in the cros." 563.
(2) In.
"Forto vce imagis into the seid dew maner." 233.
"A vertu caused of God into a creature." 133.
(3) With respect to.
"The prouer of truthe is in hem worthier than the rehercer of hem; as the lord of money is worthier in the money than he that hath it by unstringing and sehewing it coulde." 82.
(4) It is joined to many nouns where an adverb is now employed, *e.g.* in special, *i.e.* specially. 562; though this use is still retained in other cases, as *in general*.
Includingli. Inclusively. 111, 127.

Inclynable. Propitious (Tr. of *pronus*). 262.
Inconuenient, n. s. Inconvenience, 79, 81. (Inconuenience also occurs; see pp. 263, 411.)
Infolieving, n. s. Following, imitation. 313.
Ingraffid, past part. Introduced (said of a quotation). 563.
Inlasse thanne, or In lasse than.
Unless. (See p. 175.)
"Hou ells schulde eny man be bold, &c. in lasse than he hadde a stable riȝt for to ask . . . his lijflode of his paraschens?"
338.
See also pp. 51, 113, 386. In lassethanne corresponds to In as much as; and hence emerges at once the etymology of the word unless, which has hitherto been the crux lexicographorum. See Richardson's Diet., s. v. UNLESS.

INREDING, n. s. Diligent reading; research. 37.

INTELLECCIOUN. Intellect, reason, (as distinguished from affectioun). 67.

INTERESE. Concernment. 87.

INTO, prep. (often written divisim in to).

Peculiar usages:

(1) Until.
   *"Fro Petir into the dai of Damasus." 360.
   *"In to tyme he be sure." 76.
   See also pp. 86, 536.

(2) Towards.
   *"Sche dide a good werk into him." 181.

(3) For the furtherance of, for.
   *"Sche dide it into the biriyng of him." 181.


LOWSTING, n. s. Fighting in a tournament. 256.

JUDICIALIS, n. s. pl. Judicial laws. 18, 19, 526.

1ζE, 3; pl. ξEN, 74, 153. An eye.

K.

KAN. 245. See CAN.

KARK, n. s. 307. See CARK.

KEPE, n. s. Watch, heed. 583.

KETE. Bold. 5.

KEUERCHEIFIS. 125. See COUERCHIEF.

KINDE, n. s. Nature; natural reason, 13 (q. v.), 153.

KINDELI, adj. Natural. 132.

KINDELI, adv. Naturally. 63, 94;

KINREDE, 278; KINRED, 173; pl.

KINREDIS, 278. A tribe (of the Jews). See Ps. xcvi. 7.

KISSE, 207; pres. pl. KISSEN, 207;
pret. pl. KISSIDEN, 270; KESSIDEN, 270 (bis); pres. part. KISSING, 555; past part. KISSID, 562. To kiss.

KNOULECHE, 92; pres. 3rd pers. sing. KNOULECHITH, 344; pl.
KNOULECHEN, 104; pret. KNOULLICHID, 178; pres. part. KNOULECHING, 387; past part. KNOULECHID, 92. To acknowledge.

KNOWE, v. a. 10; pres. 3rd pers. sing. KNOWITH, 53; pl. KNOWEN, 199; pret. KNEWE, 349; pl.
KNEWE, 14; KNEWEN, 14; subj. sing. KNOWE, 313; pl. KNOWEN, 272; pres. part. KNOWING, 6; past part. KNOWE, 15; KNOWEN, 21; KNOWUN, 53. To know.

The Lollards called each other "knowun men," as being known of God, or elect, see p. 53; and Foxe's Martyrs, passim.

KNOWEABLE. Capable of being known. 41.
GLOSSARY.

Knowing, u.s. Knowledge. 2, 93.
Knit, past part., 82 ; Knyżt, 82.
Knit, joined.
Kunne, infin. v.a. and n., 36, 131 ;
pres. part. Kunynng (see below);
past part. Kunnen, 16 ; Kunne, 25. To know.
"Thei schulen kunne rede." 152.
See Can, Couthé.
Kunynng, adj. (strictly pres. part.) 93 ; comp. Kunynenger, 335.
Clever, cunning.
Kunynng, n.s., 2 ; pl. Kunynngis, 49. Knowledge, science. See also p. 7, 10, 16, 54, 61, 81.
Kutteable. Capable of being cut away. 150.

L.

Langage. Language. 61, 66.
Lasse, v.n. 344 ; Lassee, 315. To diminish, grow less.
Laude, n.s. Praise. 197.
Laump, 258 ; pl. Laumpis, 169.
A lamp. (This vowel change is almost constant where the a is long, as auungel, auungelis, 8, 112, &c., but occasionally the modern orthography is found even here. See Chaumbir.)
Lauze, 156 ; Lawže, 156 ; Laużwe, 120 ; pret. Lauźed, 120. To laugh.

Leccheries, pl. Sensual courses. (Tr. of luxurias.) 478.
Lecchouris, pl. Fornicators, sensualists, (distinguished from Avoutribis). 103.
Leche, 3, 508 ; Lecche, 507.
Usually explained by physician in glossaries, but expressly distinguished from physician by Maundevile, p. 238: he seems to be inferior to the physician; much like our apothecary. The leche gave medicines (see p. 507), but was also a surgeon. (See Spenser, quoted in Richardson’s Dict. s. v.; and Prompt. Parv. p. 291).
Lefeer, adv. 78, 85; Lef, 91. (comp. of Leffe). Sooner, rather.
Lefful. Lawful. 135. For the distinction between leeful (licitus) and lawful (legimus), see Prompt. Parv. p. 366.
GLOSSARY. 653

Leerne, 58; Lerne, 58; pres. pl. Leernen, 54; pret. 2nd pers. sing. Leernedist, '62; pl. Leerneden, 18; pres. part. Leernynng, 59; past part. Leerned, 59; Lerned, 50. To learn.

Leevis, pl. 212; Leeuys, 213. Leaves.


Lese, n. s. 51, 351; Leesing, 359; pl. Lesingis, 150. Falsehood.

Lete, 90, 160; pret. Lete, 355; pl. Leten, 120; imp. Lete, 516; pres. part. Leting, 279; past part. Lete, 158. To let, i.e. permit; let out to farm.

Lette, 309; pres. 3rd pers. sing. Lettith, 309; pl. Letten, 3, 208; pret. pl. Lettiden, 245; subj. sing. and pl. Lette, 178, 253; pres. part. Letting, 340; past part. Lettid, 171. To let, i.e. to hinder.

LETTERS, pl. Hinderers. 3.

LETTRID. Learned. 355.

LEUE, 123; pres. 3rd pers. sing. LEUETH, 125; pl. Leuen, 67; pret. Lefte, 325; pl. Leften, 233; Left, 247; subj. pl. Leue, 4; pres. part. Leuyng, 177; past part. Left, 158; Lefte, 158. To leave.

Leuke Remembrauncis. Slight or lukewarm remembrances. 184.


LEWIDLI, 415; LEWDELI, 65. Ignorantly.

LEWIDNES. Ignorance. 241.

LEYSER, 9; LEISER, 129; pl. LEYSERS, 395. Leisure.

Lie, v. a. To utter falsely.

"Many lesingis y have herd hem lie." 150.

LIFT, adj. Left (hand). 530.

LIGGE, v. n. 272; 1st pres. from to Ligge; 3rd pers. sing. Liggtith, 113; Leggtith, 29; pl. Liggen, 27, 150, 233; 2nd pres. from to Lie. 3rd pers. sing. Lieth, 150; Lithe, 27; Liijth, 165; subj. Ligge, 6; Lie, 272; pres. part. Ligging, 24, 31, 40, 52. To lie (prostrate; in a chamber or grave, &c.; in wait; together.)

LIEF, 539; gen. Lyuys, 536; pl. Lijfis, 323. Life.

LIJFLODE. Livelihood. 342.
GLOSSARY.

LIKE, v. n., 142; LIKITH, 186; LIJKITH, 267; pret. LIKID, 151.
To please.
"Whanme it likith to God." 186.

LIKE, adv. In a likely manner. 133, 246.

LIKINGLI. Probably. 305.

LITIL, adj. and adv. 16; LITTLE, 16; comp. LASSE, 84 (see INLASS); sup. LESTE, 147; LEEST, 272; LEST, 213; LEST, 158. Little.

LIT, n. s. 16, 48, 97, 482; pl. LITIS, 170. Light. (See LEIT.)

LIT, adj., 100; comp. LISTER, 294; LITIR, 268. Easy.
"It is lít for to answer." 100.

LITILLY. Easily. 353.

LITILNESS. Thoughtlessness. 344, 357.

LOGGE, 521; past part. LOGGID, 521. To lodge.

LOKE, 135; imper. sing. and pl. LOKE, 482, 539; past part. LOKED, 77. To look.


LOLLID, pret. Dangled. 374.

LAMB, 203; pl. LAMBREN, 388. A lamb.

LAND, 184; pl. LONDIS, 306. A land.

LONG, adj. and adv., 121, 562; LONGE, 249; comp. LENGER, 64, 121; sup. LENGIST, 133. Long.

LONGE, v. n., 34; pres. 3rd pers. sing. LONGITH, 1; pres. part. LONGING, 183. To belong.

LONGING, n. s.; pl. LONGINGS, 16. An appurtenance.

LOOKE. Loan, money on loan. 16.

LOORE, 68, 86; LOOR, 293. Doctrine.

LOTHEE. To loathe. 342.

LOTHINESS, pl. Disinclinations ("into good."). 114.

LOTTING, n. s. Allotment. 198, 278.

LOUCE, 441; past part. LOUSID, 441. Loosed.

LOUZE, v. a., 302; imper. LOUZE, 302. To humble.


LOWZF, 207; comp. LOUZER, 207; sup. LOUZEST, 207; LOUZEST, 207. Low.


LUSTI. Vigorous (speeches). 255.

Mr. Way's note on this use of the word, and on the practice of certain abbeys in dispensing liveries. See also Blount's Glossogr., s. v. LIVERY.

Maistrie, n. s.

(1) Mastery, victory.
   "To have the maistrie." 251.

(2) A feat.
   "He dide a maistrie passing his power." 36.
   See also p. 539.

(3) Force.
   "More . . . than this can not be had by maistrie of Poules processe" (i.e. text). 233.
   See Gloss, to Chaucer.)

Maistri Liers, pl. False teachers.
   (An inverted tr. of magistri mendaces. For the double plural see Guest in Philol. Trans. vol. 1, pp. 74-76). 478.

Make, v. a. 3; pres. 3rd pers. sing.
   MAKITH, 154; pl. MAKEN, 3; pret. MADE, 146, 519; 2nd pers. sing. MADIST, 152; pl. MADEN, 69; MAIDEN, 447 (but corrected by a later hand); imp. MAKE, 200; subj. sing. and pl.
   MAKE, 25, 190; pres. part.
   MAKING, 249; past part. MAAD, 2; MAD (l'), 4; more rarely MADE, 8, 399. To make.

(l) Always written in the MS. md; but caas is never written cs; waarnyng and warnyng are both written at length; so that mad is probably the true interpretation of the contraction. In Capgrave's Chronicle both pret. and part. past are written mad at length. See p. 5, and fac-simile (or MS. pp. 1, 175. Bibl. Univ. Cant.).

MAKEABLE. Capable of being made. 134.

MAKING, n. s., 47; pl. MAKINGIS, 45. An institution.

MANER, 471; pl. MANERS, 471. A manner.

Peculiar construction:
   "What maner men." 516.
   But Pecock has also the common expression; e. g. "maner of clerks," p. 88. See Gloss. to Chaucer.

MANERS, pl. MANORS. 401.


MANKINDE. Human nature, the human race. (Abstractedly and concretely).
   "God descended into mankinde (i.e. among men), and . . . couplid to him a singuler mankinde (i.e. the nature of one of them)." 245.

MANLI, adj. Human (opposed to godly). 330.

MANLI, adv. In a manly manner. 341.

MANSLEER. Manslayer. 177.

MARCHAUNDIE. Merchandize. 478.

MARCHAUNDIS, pl. Merchants. 480.

MARCHAUNDISING, n. s. Trading. 158.

MARCHIONAT, n. s. Marquisate, (Anglicised from marchionatus, for which see Ducange):
   "The marchionat of Ancon, i.e., the marche of Anconia. 339.
GLOSSARY.


Masonry, n.; Masonrie, 49. The art of the mason.

Maundement, 100; pl. Maundements, 464. A commandment. (Comaundement also occurs, pp. 538, 464.)

Mawmet. An idol. 140, 141. (Probably derived from Mahomet, not from maim, a scare-crow. See Selden quoted in Richardson’s Diet, and Prompt. Parv. p. 330, and on the other side Coleridge’s Gloss. Ind. and ref. to Prof. Key.)

Mawmetie. Idolatry. 64.

Medlid, past part. Mixed. 545.

Meede, n.s., 389; Meede, 388. (1) Properly, reward, hire.

(2) Improperly, finding or maintenance, according to Pecock, but with a view to effect a special purpose. See his disquisition on the word, pp. 389, 390.

Meene, n.s., 164, 263; pl. Meenis, 332. A medium, a means.

Meene, adj. Mediatory; intervening. 332.


(1) To mediate.

"Iohn meenceth or helpith." 263.

(2) To signify, intend. 332, 391.

Meeete, n.s., 347; Meet, 347. Measure.

Meetenes. Measurement. 347.

Meeth, n.s. Mead, methglin. 121.

Meir, 215; Meyr, 518. The lord mayor.


Mentene, 68 ; Menteyne, 69; past part. Mentened, 5. To maintain.

Menyngli, adv. In one’s intention. 444.

Mercimentis, pl. Amercements, deprivations. 367 (distinguished there from several allied words, from fines among the rest, by which it is commonly explained, as by Nares, for example, s.v. Amerce.) Deprivation is, perhaps, the most correct rendering of amercement. See Johnson’s Dict., s.v. Amerce.

Merels, pl. The game of nine-men’s morris. 120.

“A particular table with black spots at the angles and intersections of the lines. Each party had nine men. Strutt gives a figure with a full description of the game. Strutt, pl. 30, p. 237.”

Fosbr. Encycl. Antiq., p. 680. (The game is still played in some places).

Merytorie. Meritorious. 561.

Merytorili, adv. Meritoriously. 120, 235.

Mete Table. Dinner-table. 267.
Glossary. 657


Myche, Myche, Moche (all on p. 130); Mich, 195; comp. More, 14; Morre, 65; Mo, 14; sup. Moost, 480; adj. and adv. Much. Often joined with adjectives and adverbs, as:

"Myche likeli evidencis." 227.
"To moche homeli dele." 53.

More is occasionally added to a comparative, apparently for emphasis.

"For moe pleyner understanding," 344.
(Compare Most Highest in the Prayer-book).

Middis, n. s., 142; Myddis, 142. Midst.

Miracle, 186; Myracle, 186; pl. Miracleis, 187; Myraclis, 187; Miracles, 187; Myraculis, 188. A miracle.

Mo, n. s. More part, greater number.

"The mo of the peple." 522.
See Miché.

Modir or Moder, 159, 555; gen. Modiris, 9; Modris, 66; pl. Modris, 397. A mother (literally and figuratively). Used also as an adj. modir tunge. 159.

Monastik. Solitary, i.e. referring to a single person, opposed to politik. 107.

Moneste. To admonish. 445.

Monkehode. Office of a monk. 460.

Moralte. Morality. 155.

Morewe, n. s. Morrow, following day. 24.


Morter, n. s. Murder. 516.

Mottyues, pl. Reasons.

"He muste take his euydens and his motyues." 489.

Mowe, v. n. infin. To be able.

"To mowe lawfulli be." 147.
"No man schal mowe putte it down." 69.
See also pp. 104, 141, 297.
The pres. and pret. are used as auxiliary verbs.


Mylde, 203; Myilde, 205.

(1) Mild (Tr. of mansuetus). 203.

(2) Pious (song; Tr. of pius; cf. milde-gaben, Germ., i.e. pious gifts). 205.

Mynde, n. s. Remembrance.

"The mynde of the benefet." 230.
See also p. 114.


T T
**Glossary.**

**Mynding,** adj. Reminding. Explanation of *rememoratiff.* 137.

**Mynystre,** v.a., 85; past part. **Mynystrid,** 49, 91. To administer, apply.

"Whanne a treute the is . . . . mynystrid to hem." 49.

"Expensis therto . . . . leid out and mynystrid." 91.

**Mys,** adv. 564; **Mis,** 60; **Amys,** 57. Amiss, mis- (in composition). Occasionally written as part of a word, e.g.:

"This myschwanec." 63;

but more usually written and construed as a distinct word.

"This now rhereid foule and mys bering." 564.

"Thel vndirstondan thilk text amys." 57.

"To hem that amys treten the Apocalips." 64.

"Açens the mis vndirstonding." 60.


**N.**

**Namelich,** 2; **Nameliche,** 188.
(Changed into *namely* in Bury's citations.)

(1) Especially. 2.

(2) (More rarely) At any rate.

"souen or namelich bihiȝt." 404.

*See also* pp. 25, 394.

**Ne.**

(1) (As disjunct, particle.) Nor, (used to disconnect small clauses.)

"Not the lasse dynever, ne never the lasse," &c. 50.

"Neither mete ne drink, ne hors ne asse ne man ne wooman." 227.

"Thei schulden drinke no wijn, neither ale ne bere, neither sider, neither any drinke which mai make drunke." 292.

(2) (As cond. neg. particle.)

"Ne were that," &c., i.e., were it not that. 384.

"If ne were this forbering fro touche of money, y schulde lose money more." i.e., if there were not, &c. 530.

*See also* 100.


**Nedith,** impers. v. It is necessary.

"That manys lawe forbedith not . . . . the seid endewing nedith not to prowe." 320.

But also—

"It nedith not that," &c. 151, 152.

**Needis,** adv. 9; **Nedis,** 188. Necessarily. The full expression is *needis* (or *nedis*) *cost,* (occurring also in Chaucer, Cant. Tales, v. 1479).

"And therforo needis cost it muste be grauntid." 301.

*See also* pp. 141, 372, 393, 399; and Notes and Queries, vol. 5, p. 338 (New Series), where it is explained, by way (cost) of necessity, the needis being properly a genitive.

**Needisly,** 192; **Nedisly,** 295; **Needisli,** 372. Necessarily.

**Neiborehode.** Neighbourship, relationship. 512.

**Neiȝe,** v. n. 479; *imper.* **Neiȝe,** 225; subj. pl. **Neiȝe,** 276. To approach, come near.

**Neiȝing,** n. s. 554; **Nyȝing,** 555; pl. **Neiȝingis,** 556. The act of approaching.

**Neomenye.** Feast of the new moon. 481.

**Netherer,** 1; pl. **Netherers,** 424; **Nethereris,** 426. An inferior.
GLOSSARY.

NETHERTE. Inferiority. 416, 425.

NEUERNETHER, pron. Neither the one nor the other. 14. (Also written disjunctim NEUER NEITHER, 52, 53.) See Euereither and Not eer neither.

NEUERTHELATIR. Nevertheless. 374.

NEUTRALIS, pl. An appellation or nickname of a certain party among the Lollards, who probably held some matters of belief or practice to be indifferent. 87.

NEWE, adj. New.

Peculiar usages:

("To rehece a thing) of the newe," i.e. over again, anew. 366, 378.

"Religiosite foundan of newe by men." 532. i.e. lately, newly.

NILE, 98; NYLE, 52. (Formed from ne and will, as nolo from volo.)

Subj. pr.

"Whoeuere wole or nyle." 423.

"Wole he, nyle he." 52.

"Wole thei, nile thei." 98.

Imper.

"Nile ye deeme." 106.

See also pp. 176, 418; but all the instances of the imperative are Scriptural quotations.

See Gloss. Wicl. Bible, s. v.

NYL; Coleridge's Gloss. Ind., s. v. WILL.

No but. Except. 224.

No. Used redundantly with a negative.

"Thei be not necessarie, neither thei ben in no notable degree better." 465.

"No text gooth not so fer." 277.

See also pp. 44, 361.

NOBILITIEES, pl. Noble qualities. 114.

Noble. The gold coin so called, from the purity of its material, first struck by Edward III., and weighing in the time of Henry VI. 108 grains. 402.

NOISE. Noxious. 303.

NOO. Occasionally written for No. (adj.)

"Noo bishop." 102.

(where no also occurs.)

NOON, adj. (sing. and pl.); pl.

NOONE, 124. No.

"Noon newe provyng." 40.

"Noon opene treuthis." 97.

"Noon othere ben ... and noon other power." 74.

In combination with One:

"Sithen noon con kinde." 106.

In composition = Non in modern English:

"Withoute noon being." 242.

(Perhaps only a lengthened form of noo.)

NOTABILITE, 471; p. NOTABILITEES, 474. An observation.

NOT EER NEITHER. Neither the one nor the other. 447. See Neuerneither.

NOWHERE. Nowhere. 42, 118, 211. (Nowhere also occurs 208).

NURISH, n. s. A nurse. 219.

NYCE. Fastidious.


NYE, adj. and adv. 361; comp.

NEER, 511; NyeR, 272; sup

NEXT, 369. Nigh. "At next

Immediately. 369.

NYNES. Proximity. 272.
O.

OBEISCH E. To obey. 420. (Obeie also occurs 421).

OBESUALXCE. Cautious observation. 226.

OCCASIONALILY. Occasionally. 158, 340.

Of, prep.

Peculiar usages:

1. With.
   "To lose God of al thin herte." 293.

2. Joined to certain words it makes them equivalent to adverbs.
   "Of hard" = hardly. 294.


Office, v. n. 173; pret. pl. officieiden, 174; pres. part. officinging, 173. To officiate, perform divine service. (Officing and officieiden also occur on pp. 173, 174, which are probably mere clerical errors: if not, they must, of course, be referred to a present officice.)

Officing, n. s. Performance of divine services or offices. 173, 522, 538.


Oon. One. 4.


Oonheer, 449; Oonheede, 505. Unity.

Oonis, 359; Oonyis, 363. Once.

Oonli. Only. 1.

Ooth, 344; pl. Oothis, 484. An oath.

Open, adj. Evident. 1, 232.

Opened, past part. Made open, or evident. 232.

Openying, n. s. Explanation. (Expl. by doing to wite.) 1.

Opiniun-holders. An appellation of a party among the Lollards. 87.

Or . . . or = Either . . . or. 516.

Ordinalis, pl. Service-books containing the directions for celebrating the mass. 203.

Orologis. Dials. 119. (Distinguished from Clok).

Ostries, pl. Inns. 521, 523.

"Ostries clepid innes forto logge gistis." 521.

Othir, 4; Other, 2; pl. usually Other, 2; Othire 45 (so written at length, but in a later hand); more rarely Other, 68. Other.

Also used as αλλας in Greek, for besides.

"Both prestis and othere laymen." 199.

Ouer, adv. Besides.

"And over ȝe suffren not him do anything." 466.

This word is also used adverbially (=nimis), and is prefixed to many adjectives and adverbs, and sometimes written as part of the same word; e.g.,

"Ouer thoughtfull, and ouer carkful, and ouermyche louying toward them." 377.

It hardly seems worth while to include these in a glossary, because the words are really distinct.

Ouer, prep.; Ouere, 428. Besides.

"Rememoratijf signes ouer and with heerable signes." 209.

See also pp. 2, 13, 47, 358.
Ouerer, 1, 2; pl. Ouerers, 105, 299, 393. A superior. (See Peacock’s Book of Faith, p. 29.)
oF WUERTE, 299; pl. OuERTEES, 426. Superiority.
Ouerthrowe, 256; past part. Ouerthrowe, 208. To overthrow. (The pret. of the simple verb is threeve. 260.)
Ouerwaite, v. a. To look after. 449.
Ourned, past part. Adorned. 193.
Out, prep. Apart from.
“More wijldoli than thi schulden be surfrid for to write out of these now scid causis.” 72,
“Not onli in... writings out of Holi Writ, but also Holi Writt usith,” &c. 257.
Outdraught. Abstract.
“In the extract or outdraught of The Donet,” i.e. in The Poor Men’s Mirror. 541. See Introduction, p. lxxi.
Outher, adv. Either. 395.
Outre; pres. 3rd pers. sing. Outreth, 471; pres. part. Outring, 89, (where vitring also occurs); past part. Outrid, 90. To utter.
Outzwhere. Anywhere. 6, 26, 47, 211, 444.
Owe (See Gloss. Wicl. Bible, s. v.); pres. 3rd pers. sing. Oewith, 295; pret. Outzte, 7; Out, 218; 2nd pers. Outztest, 3; pl. Outzte
of Ouʒten, 71, 142, 157 (see note), 232 (see note).
From this preterite (used sometimes then for a present = deboe, as also now,) came a second pret., which occurs in the pl. Ouʒtiden, 157: I owe, ought. Compare στήσω, formed from ιστήσας; and woued from wont, q.v.
Oynement. Ointment. 162.

P.

Paied, past part. Contented. 271, 303, 528, 552. See Apeaid. (But paie and paied occur in the modern sense. 382.)
Paraschens, pl. 391; Parachenyx, 393; Paraschenis, 394; Parischenys, 416. Parishioners.
Partellings, pl. Partitions. 400.
Parchemyn. Parchment. 25.
Pareable. Capable of being pared away. 160.
Passing, adv. 181; Passyng, 181. Surpassingly.
Pees. Peace. 204.
Peple, 4; pl. Peplis, 464, 493. People. Joined to a sing. and pl. verb in the same sentence.
“The peple . . . witnessith . . . and crien.” 204.
“Whanne the peplis weren clepid.” 464. (From Wiclif.)
Glossary.

Perauenture, 3; Perauentur, 72. Perhaps.
Perfiting, pres. part. Making perfect. 549.
Perfitli, 12, 52; comp. Perfitter, 193, 348; Perfitter, 560.
Perfitnes. Perfectness, perfection, 348.
Perfon, pres. pl. Pierce, enter (houses). 479.
Persoon, 1; pl. Persoones, 2, 393; Persons, 394; Persoonys, 470.
(1) A parson. 393, 394.
(2) A person.
"A lay person." 2, 3.
Pesimal. Peaceably. 363.
Pesimal. Peaceable. 88.
Peyne, 424; Peine, 212; Pein, 213, n.s. Punishment.
(1) Correction (used to explain yerde). 424, 425. See also 429, where however it may signify pain, anguish.
(2) Labour. 214.
Phase. The Passover. 527.
Philosoph, 7; Philosophie, 24. Philosophy. (Philosophie occurs p. 39, but in a later hand.)
Philosphir, 27, 308; pl. Philosophiris, 14. A philosopher. "The philosphir" (pp. 27, 308) is the title given to Aristotle exclusively, and he is similarly called Philosophus by Aquinas in innumerable passages, and perhaps by the schoolmen generally.
Piljoun, 88; Pilleoun, 89; pl. Piljouns, 88; Pilleons, 92. A doctor’s hat. "Et tune solum " doctores in theologa uteban-
" tur rotundis pileis emus prædi-
" cabant clero seu populo, et " quale ornamentum capitis est " pileum declarat S. Hieronymus " in Epistola ad Fabiolam. Sed " heu! jam sunt signa sine sig-
" natis seu significatis in pluri-
Pistile, 21 (where epistle also occurs), 30; pl. Pistlis, 118. An epistle, letter.
Pite, 124; Pitee, 303.
(1) Piety. 124, 303, 262 (where “having pitee” is equivalent to “piteful,” q.v.)
(2) More rarely used in the modern sense = Pity, p. 324 (where it is contrasted with cruelnes).
Pitefyl. Pious. 200, 262. (Tr. of pius.)
Plegg, n.s. Pledge. 495.
Plenteuose. Plentiful. 89.
Plenteuose. Plentifully. 94.
Plesaunce. Pleasure, i.e.:
(1) Subjectively, Liking (of the people). 6, 89.
(2) Objectively, Pleasurable service (both in a good and bad sense).
"Into plesaunce bi which y wolde plese God." 99.
"Prechers sauen hem to flaterie and to plesaunce." 305.
(3) Caprice. 393, 426.
GLOSSARY.

Plesauntis, pl. Conveniences. 523. Probably an error for plesaunceis (c and t being scarcely distinguishable).

Plite, 286; Pljit, 517; Plijte, 307; pl. Plites, 220.
(1) Plight, i.e. State, condition. 286, 307, 517.
(2) Plight, i.e. Engagement. 220.

Pointe, 184; Point, 236; pres. 3rd pers. sing. Pointith, 125; pret. pl. Pointiden, 552; past part. Pointid, 125, 184. To appoint.

Pointing, n.s. Appointment. 184.

POPEHODE. (1) The state or office of a pope. 426, 439.
(2) The reign of a pope. 357.

Pore. Poor. 6.


POWRING, n.s. Poring. 85.

PRACTIK, n.s. Practice. 269.


Precieable. Capable of being preached upon (as process or texts). 89.

Precher, 88; pl. Prechers, 159; Prechouris, 159. A preacher.

Preciosite. Expensiveness. 553.

PRESTIAL. Priestly. 450.

Preseable. Worthy to be praised. 173.

PREnt, n.s. Imprint; image. 38.

Presentli, adv. By way of presence.

"God is lijk presentli euer where," i.e., in an equally present manner. 193.

Preued, past part. Approved. 306.

PRINCEHODE. The state or office of a prince. 429.

Prisoned, past part. Imprisoned. 56.

Prisonyng, n.s. Imprisonment. 57.

Probabilnes. Probability. 133.


"Azens al this blamyng it is procedid," i.e., argued. 365.

Proces, 55; Processe, 355; pl. Processis, 93. A part or passage in a book.

"Eny proces or parti writen in Holi Writt." 55.

"Eny other book or processe or text of the Newe Testament." 53.

"A long proces of feith writun in the Bible," i.e., a long doctrinal passage, or argument. 36.

"That it (the Tripartite History) schuldo be contynued in progress and in processe to The Chirchis Storie" (of Euschius), i.e., so as to form a part of it. 355.

"It stondith well with the proces (text) of Poul in this present processe" (chapter). 304.

See also p. 52, 396.

PROCURATOR. (1) Steward. 389.
(2) Explained by attorney. 396, q.v.


PROPRE, 49; PROPIR, 389; superl. PROPRIST, 189; PROPERIST, 166; PROPRIIST, 431. Peculiar, proper.

"His propre to him boundis." 49.

PROSE. The second part of a response in a divine office, a sequence. 200, 262.

"Neque enim Romana ecclesia ultras novit prosae."

Erasm. in Br. u. s. The prose mentioned by Peckock is written in rhyming verse.

Prower. Provider. 467. (Ex-Plained by purueier, 468.)

Pseudo (used occasionally as a distinct word by Peckock). Counterfeit.

"What so greet my scheef schulde... have come bi... riches in tho pseudo, as came bi her pouerte in hem, whanne thei diffameden the trewe apostolis?" 343.

See also p. 493. Similarly Schol. Par. De perie. Ecel.

"Sic ergo patet ex predictis, qui sunt penetrantes domos et qui sunt pseudo."


Pure, adj. Alone, by itself.


A modification of the common use in such expressions as "pure volante," p. 457, i.e. mere caprice.

Pursing, n. s. The bearing in a purse. 555.

PuRtenancis, 212; PuRtenancis, 226. Appurtenances, (furniture of the temple, 226; ornaments of an image, 164, 212.)


"If any man schal putte to hem, putte Godde upon him... veniuements." 55.

PuRUEiE, v. u., (and more rarely a. 523), 278, 375; pret. PuRUEiE, 210, 279, 523; PuRUEiE, 523; past part. PuRUEiE, 66; PuRUEiE, 337. To provide.

PuRUEiER. Provider. 468.


Q.

QuER, 205; pl. QuERIS, 183. A choir.

QuERELIS, pl. Quartrels. 393.

QuESTmONGERS, pl. Informers, persons who make a trade of law-suits. 516, 540. Distinguished by Peckock from jurores, though sometimes used in that sense. See Nares' Gloss., s. v. Questman, Questmonger. Lewis (Life of Peckock, p. 142) understands Peckock to mean by this word pardonmongers; but this is impossible: they were indeed called questores (see Prompt. Parv. p. 388), and thus Lewis' error may be accounted for.

QuYK, adj., 221; pl. Quyke, 151; comp. QuYcker, 243."

(1) Alive.

"A quyk man." 221.

(2) Lively.

"Quyk remembrance." 183.

"No quyk foot forto go." 231.

QuYKEE, 237; subj. QuYKEE, 7. To revive, quicken.

QuYKLI, adv. In a lively manner 47, 235.

QuYTE, v. a. To requite. 382.
GLOSSARY.

R.

RATELER. A rattling spouter (of texts). 88. See Jamieson’s Diet.

RATHIR, comp. of RATH. (See Coler. Gloss. Ind.)

(1) Sooner.
   “Rathir or latin.” 94, 95.

(2) More.
   “Lijk miche or more and rather.” 11.

RAUEYN, n., 409; RAVEIN, 429. Rapine. (Tr. of rapina.)

RECEHE, 7; past part. RECKID, 182. To care for, reck.

RECHELES. Reckless. 307.

RECHELESNES. Recklessness. 344.

RECLAMER, n. s., 386; RECLAYME, 386. A protest against a thing.

RECLAME, v. n., 398; pres. part. RECLAYMNG, 398. To protest; so explained, p. 398; this sense, however common now, is not the ordinary one in the older writers.


RECONUENCION. Covenant. 397.

REDE, 213; REDE, 52; pres. RED Sith, 6; pl. REDEN, 107; imper. REDE, 255; subj. sing. and pl. REDE, 58, 59; pres. part. REDING, 277; REEDING, 59; past part. RED, 496; RAD, 496. To read.

READIER. Easier. 336. (Redi occurs in the common sense in the next sentence.)

REDILL. Evidently.

“Tbe first premisse is redili trewe.” 129.

“Ful ofte redili thei discorden.” 320, q.v.

REDESSING, n. s. A dressing up again. 86.

REGENE, v. n., 299, 315; pret. pl. REGNIDEN, 363; past part. REGNED, 362. To reign (joined with upon).


REJOICE, 341, 398; pret. REJOICED, 362. To enjoy. See Waterland’s Works, vol. x. p. 266, and Coleridge’s Gloss. Ind., s. v. REJOSHE. (Pecock does not use the word in the modern sense, but employs IOIE instead, p. 28.)


RELIGIOSE, adj. and subst., 319; pl. RELIGIOSIS, 504; RELIGIOSES, 504.

(1) Living under monastic rule, a regular, u. s.

(2) Religious, pious. 485, q.v. When used substantively it has of course a plural, e. g.

   “Suche religioses maken.” 504.

When taken as an adjective the plural form is properly the same as the singular, thus:

   “The religiose persoones.” 514.

But Pecock has also “religiosis persoones,” p. 523.

See Guest in Philol. Trans. vol. 1, pp. 74-76.

RELIGIOSITE, 453; pl. RELIGIOSITES, 531. A system of monastic observances.
Glossary.

Religious.

(1) Properly (according to Pecock, 484, 485,) A restraint imposed by God or man additional to the restraint of reason, i.e. a monastic or other rule. See p. 525, for a discussion on the word.

(2) Improperly, A restraint imposed only by reason, 485, i.e., religion (in the modern sense).

(3) In both these senses combined. 486, q.v.

Relik, 182; pl. Relikis, 182, 203; Rilikis, 203. A relic (of a Saint).

Remanent, adj. (or rather pres. part.) Remaining.

"The remanent parti." 39.

Also used substantively, as the modern remnant.

"The remenant of . . . Goddis lawe." 40

Remembratif. Used in the same sense as rememoratif, pp. 546, 547, and probably a clerical error for it. See note. The word, however, occurs in Pecock's Poor Men's Mirror, MS. p. 19.

Remember.

(1) One that recalls to the mind of another. 26, 219.

(2) One that recalls to his own mind. 171.

Rememoracioun. The act of recalling to mind. Not quite synonymous with remembrance, with which Pecock associates it:


See also p. 182.


Repemax. A reaper. 383.

Repreue, imp. pl. To reprove. 481. (Quoted from Wiclif; Pecock himself uses the modern form, p. 488.)

Reprouabili. In a manner to be reproved. 49, 50.

Reproues (pl. of Reproue, which is used by Gower). Reproofs. 476. Compare Bileeue.

Repugnant, adj. Inconsistent. 408.

Repugne.

(1) To fight (joined with azenst). 254.

(2) To be inconsistent (“bitwixe hem silf”). 408.

Repugners, 208, 211; Repunngers, 208. Impugners.

Rere. Back again?

"Forto hem aske rere hace tho tithis." 392.

i.e. to ask them to return the tithes back, apparently.

Restreyne, n.s. Restraint. 394.


"It reulith . . . preultis into pouerte," i.e. obliges. 297.

Reuleable. Capable of being ruled. 242.
**Reward, n. s.**


(2) Improperly, Maintenance, according to Pecock, p. 390. *See* Meede.

(3) In reward of—in respect of; in comparison of.

"In an vnpropir maner in reward of the first maner." 225.

"Tho han be fewe in reward of the other." 541.

See also p. 251.


"Sewing in rewe," i.e. in order.

Ria late. Royalty.

"In his moost rialte," i.e. at the height of his power. 354.

Riches, 326; *Ricches*, 99; Richesse, 343; *pl.* Richessis, 296. Riches.

"Ech riches." 345.

"The riches is." 326.

Richting, n. s. Enrichment. 327.

Rische, 166; *pl.* Rischis, 230. A rush. In the latter place the *Acorus Calamus*, L. is probably intended.

Röztwisnes, 17, 181; *Röztwisnesse*, 450. Righteousness.


Rombe, adj. and *adv.*, 272, 553; *comp.* Romber, 78, 79, 559. Remote, remotely.

"Thei knelen rombe fer ech from othir." 533.

"The romber and ferner reule." 78.

"Ferner fro then in rombe." 366.

"More or lasse, nyser or romber." 272.


Roode, 194; *Rode*, 194. A cross.

S.

Sacrilegi, 409; Sacrilegie, 409. Sacrilege.

Sad. Grave, solid. 68, 91, 129.

Sadelarie. The craft of the saddler. 49.


Sauory. Agreeable (delivery of a sermon). 89.

Sauter. The Psalter. 247.

Scant, adj. Scanty; few. 184, 530.


Schaft, 29; *pl.* Schaitis, 28. Main stem or trunk of a tree. Explanation of *tronchon*.


Schame, *v. n.* To be ashamed. 177.

Schamefastnes, Modesty. 124. (From N. T., where our version retains it in a corrupt form Shamefacedness).
GLOSSARY.

Scheep, 118; *pl.* Schep, 225; Scheep, 225. A sheep.
Scherpli. Sharply. 2.
Schillingis, *pl.* Shillings, but only used as money of account, till the time of Henry VII., who first coined the shilling.

"That couthen not rekene a summe into an hundred schillingis." 306.
Scho, 225, 231; *pl.* Schoon. 347. A shoe.
Schulde, *v. aux.*, 1st and 3rd pers. sing., 120; Schude, 176; 2nd pers. sing. Schuldist, 444; *pl.* Schulden, 34, 120; Schulde, 30, 123, 182; Schulden, 440. Should.
Sclaundre, *n.s.*, 348; *pl.* Sclaundris, 514. Scandal, offence.
Sclaundre, *v. a.*, 307; *pres. part.* Sclaundring, 534; *past part.* Sclaundrid, 513. To scandalise.
Scole, 328; *pl.* Scolis, 90.

1. A school for academical exercises. 90.
2. A school of heretics. 90.
See also Pecock's Book of Faith, p. 17.
Scrowis, *pl.* Scrolls. (Tr. of *pictacia chartarum*). 530.
Se, 74; *pres. 3rd pers. sing.* Seeth, 450; *pl.* Seen, 32; *pret.* Sie, 186, 225; Siē, 34, 425; Siȝ, 225; Sauȝe, 305; *pl.* Siēn, 187; Sawen, 246; *imper. sing.* and *pl.* Se, 143, 253; *pres. part.* Seing, 74; Seying, 232; *past part.* Seen, 143. To see.
Peculiar usage:
"Alle thingis seen," *i.e.*, being duly considered. 186.

S seal e. Capable of being seen. 74, 162, 545.
Seelde, 221; Seeld, 537; Seel-de, 77. Seldom.
Seie, 16; Sei, 62; Seye, 163; *pres. 2nd pers. sing.* Seiest, 172; 3rd pers. Seith, 63; *pl.* Seien, 258; *pret.* Seide, 63; *pl.* Seiden, 198; *imper.* Seie, 16; *pl.* Seie, 86; *subj. sing.* Seie, 264, 317; *2nd pers. pl.* Seie, 31, 253; *pres. part.* Seying, 204; *past part.* Seid, 23; Seide, 200; Seyde, 179. To say.
Sende, 388; Send, 127; *pres. 3rd pers. sing.* Sendith, 52; *pret.* Sende, 360; *pl.* Senden, 376; *subj.* Sende, 158; *pres. part.* Sending, 181; *past part.* Sent, 360; Send, 174; Sende, 364. To send.
Sengil, 184; Syngil, 155. Single.

"This (account) . . . is ful sengil to be bilened," *i.e.*, too unsupported by other testimony. 356.
Sentence. Meaning, sense, or substance of a passage. 30, 31, 322.
Sequence. A jubilant hymn, sung in the Mass, 201. See Prose; also Ducange, *s. v.* Sequentia, who cites from Alcuin, "*Sequentur jubilatio quem sequentiam vocant*.

Sermonyng, *n. s.* Sermonizing, preaching. 88, 89. See Gloss, to Chaucer.
Sette, 461; Sett, 55; *pres. 3rd pers. sing.* Settith, 64; *pl.* Setten, 192; *pret.* Settid, 127, 530; Settide, 461; *pl.* Settiden, 531; *imper. sing.* Sette,
GLOSSARY.

257; subj. sing. and pl. Sette, 155, 169; pres. part. Setting, 121; past part. Sette, 153; Sett, 147; Set, 178; Seet, 3, 486. To set.

SEVERALTE. State of separation. 50.


SIDE, 78; pl. SIDES, 515. A side.

Peculiar usages:
(1) "Probabilité, a this side suerte," i.e., short of certainty. 78.
(2) "In other sides," i.e., in other respects, or points of view. 515.

SIGNIFICAT, n. s. The thing signified by a sign. 163.

SIJK, 194; pl. SIKE, 201. Sick.

SIKIR, 8, 76, 91; SEKIR, 76; comp. SIKERER, 560; SIKIRER, 216.
Safe; generally joined with sure by Pecock:
"If ye be sikir and suer." 76.
"The sikerer and suer good." 560.

SIKIRLI. Safely. 132 (joined with sureli).

SILF, refl. pron. Self. Not inflected by Pecock, who uses it in the following combinations:
My silf, 285. It silf, 16.
Thi silf, 3. Us silf, 164.
Him silf, 87. 3ou silf, 87.

Peculiar usage:
"A book is maad by him silf." 534.
i.e. separately, apart.

SILLE, v. a. 289; pret. pl. SELLDEN, 309; SEDEN, 309; SOLDEN, 309; imper. pl. SILLE, 473; pres. part. SILLING, 468; past part. SOLDE, 493, 562. To sell.

SILLER. A seller. 469.
SINGE, 206; 3rd pers. sing. SINGITH, 330; pres. pl. SINGEN, 205; pret. SONGE, 205; pl. SUGEN, 205; pres. part. SINGING, 204; past part. SUNGUN, 199. To sing.

SIRE. Syriac. 438.

SISTREN, 63, 298; SISTRIS, 155, 298. Sisters.

SITHEN, 5; SITHEN, 73. Since.

SITHIS, pl. Times. 15, 130, 172.
See Coler. Gloss. Ind., s. v. SITHE.

SITTE, v. n., 123; pres. 3rd pers. sing. SITTITH, 300; pret. SATE, 300; SAAT, 196; subj. SITTE, 267; pres. part. SITTING, 123.
(1) To sit, u. s.
(2) To become, 333, where the MS. reading (in the note) is cor-rect. See Prompt. Parv. p. 367.

SKILE, 9; SKIL, 169; pl. SKILIS, 98. A reason.

SLE, 113; SLEE, 540; pres. part. SLEING, 527; SLEYING, 527; past part. SLEIN, 246; SLYN, 157; SLAIN, 56. To slay.

SMALIC. A sleeve. 231.
SMAL, 442; pl. SMALE, 360, 400; comp. SMALER, 360. Small.

SMELLEABLE. Capable of being smell. 162.

SMERT. Pert, smart. 5.

SMERTLI, adv. Quickly. 47, 194.

SMOTHE. Smooth. 525.

SMYTHING, pres. part.Forging on an anvil. 256.

SOCORER. Succourer, helper. 244.

SOILE; pres. part. SOILING, 255. To refute. See ASOILE.

SOLEMPN, 184; sup. SOLEMPNEST, 31. Solemn.

SOLEMPNEL, Solemnly. 445.
GLOSSARY.

Sondis, pl. Presents sent. 376, 377. See Gloss. to Chaucer.


Soor, adj. Sore. 295.

Soper. Supper. 461.

Sothell. Surely, of a surety. 53, 66, 76.


Soper. Supper. 461.

Sotheil. Surely, of a surety. 53, 66, 76.

Sore, adj. Sore. 290.

Soper. Supper. 461.

Sover, adj. Sore. 290.

Sri, n. s. Sound. 187.

Sowdiers, pl. Soldiers. 516.

Sowe; pres. 3rd pers. sing.

Sowith, 228; pret. pl. Sewen, 319; pres. part. Sowing, 228.

To sow. See Gloss. Wicl. Bible.

Sowe, 437; pres. 3rd pers. sing.

Sowneth, 27, 61; Sownith, 124; pl. Sownen, 288, 417; subj. Sowne, 312; pres. part. Sownyng, 71, 419.

(1) To sound, i.e. (1) agree, 61, 288; or (2) disagree, 71, as it is joined with to or against. Also absolutely, p. 419.

Special, n. s. A particular.

"A special and a parti." 512.

Specialte. Speciality, particularity. 130. (Opposed to generale.)

Speculable. Theoretical, speculative. 134. (Epithet of truths.)

Spedi, 220; Spedy, 219; comp. Spedier, 219. Advantageous, ready. (Epith. of image, and condition.)


Speedful. Advantageous, ready.

"It is profitable and speedful . . . forto speke." 27.

"A good and a speedful wey." 111.

Speke, 202; pres. 3rd pers. sing.


To speak.

Spende, 283; pres. 3rd pers. sing.

Spendith; pl. Spenden, 370; past part. Spend, 213; Spende, 87.

To spend.

Spice, 194, 228; pl. Spicis, 17, 41. Species, kind.


(1) To perish. 54.


Sporier, 50; pl. Sporiers, 50. A spurrier.

Sporiorie. The art of the spurrier. 50.

Spors, pl. Spurs. 50.

Sprede, 129; past part. Spred, 213; Spred, 216. To spread.

Squyer, n. s. A square. 135.

Squyer, 371; pl. Squyeris, 396; Suyers, 370. A square.

Stabili. Constantly. 548.

Stabiling, n. s. Establishing. 91.

Stable, v. a.; pres. 3rd pers. sing.

Stabilith, 461; past part. Stabilid, 432, 548. To establish.
GLOSSARY.

Stappis, pl. Steps. 313.

Staryng, adj. Gaudy; or rather, perhaps, impudent. 371.

Stele, 64, 344; Steele, 146; pres. 2nd pers. sing. Steelist, 64; pret. Stale, 155; subj. Stele, 343. To steal.

Sterers, pl. Exhorters. 324.


Stide, n. s. Stead. 196.

Stie, v. n.; pres. 3rd pers. sing. Stieith, 414; pret. Stied, 60; pl. Stieden, 259. To ascend (with or without up).

Stire, 245; pres. 3rd pers. sing. Stireth, 177; pl. Stiren, 23; pres. part. Stirring, 263; past part. Stirid, 266. To stir up, exhort.

Stolis, pl. Long robes. 473.


Peculiar usages:

"Standing at the good," i.e. all the good being allowed to stand or remain. 554.

"Porto stonde to deuocion of the peple," i.e. depend on their contributions.


Stoor, n. s. Store. 303.

Storie, 351; pl. Stories, 61.

1. A written history. 351.


3. A sculptured scene, "sculptura storiata." 139.


Storiyng, n. s. A relation; history. 354.

Strawith, pres. 3rd pers. Strews. 230.


Strecking, n. s. Tendency. 431.


Strengththing, n. s. Strengthening. 515.

Strong, 14; comp. Strenger, 77; sup. Strengist, 527. Strong.

Sturne. Stern, rough. 146. (Epi- thet of weather.)

Suburbis, pl. Suburbs, 280. (Suburbis also occurs, 279.)

Substantial. Solid. 68, 85. (Epi- thet of clerks.)

Substantiali. Solidly. 85. (Joined with learned.)

Sue; imper. Sue, 294; pres. part. Suyn, 321; Sewyng, 491. To follow.

Suget, 217; pl. Sugetis, 218; Sugetis, 218; Suggetis, 219. A subject; dependent. Used by Pecock both in a civil and ecclesiastical sense. 218, 315.

Suget, adj. Subject. 443.

Sum, 302, 561; pl. Summe, 185. Some.
Peculiar usages:

"In one place, and not in an other, and
before summe image and not before an
other," i.e. particular images. 188.

"And so forth of manye othere staryng
gouernauncis, semyng summe wijlde
woordes," i.e. some raging mad ones. 371.

See also p. 15.

In Pecock's MS. it often co-
alesces with its substantive; as
summen, &c.

Sutil. Subtle. 198.

Sutiling, u. s. Subtlety. 195.

Suyngl, adv. In manner following.
321, 417.

Sweete, 66; comp. Swetter, 67;
sup. Swettist, 67. Sweet.

Swerd. A sword. 71.

Swope, u. s. Soap. 127.

Symylacris, pl. Idols. 141, 146.

T.

Take, v. a. 3; pres. 2nd pers. sing.
Takist, 68; 3rd pers. Takith, 2;
pl. Takyn, 159; Taken, 3; pret.
Toke, 329; Took, 353; 2nd pers.
sing. Tookist, 62; pl. Tooken,
173; Token, 35; Toke, 30; imper. sing. and pl.
Take, 3, 68; subj. sing. and pl.
Take, 3, 149, 165; pres. part. Taking,
28; past part. Take, 2, 186;
Taken, 52; Takun, 278; Tak,
57.

(1) To take, (u. s.)

(2) To understand, 54, 58.

Sometimes used by Pecock where
the moderns would say make,

though not exactly used for it,

e.g.

"At whiche men move lawze and take
boude." 156.

Takeable. Capable of being taken
in, or comprehended. 11.

Talarie. The art of the tailor.
49.

telle, 353; pret. Toold, 353;
pres. part. Telling, 118; past
part. Toold, 122.

(1) To tell. 353.

(2) To count. 544.

Telling, 557; Tellyng, 557. u.s.
Counting.

Temptatyue. Tempting. 105.

Tente, 218; Tent, 217, 478.

Heed, attention.

Termes, 280; pl. Termes, 146;
Termys, 70; Teermys, 70. A
limit.

Than. Rather than. 307.

Thanne, 1, 55; Than, 57. Then.

That, pron. 4; pl. Tho, 1. That,
those.

Thenke, v. n., 165; more rarely
Thinke, 99; pret. Thouzte, 244;
imp. Thenke, 72; subj. Thenke,
166. To think.

Ther (probably pron. indet. See
Guest, in Philol. Trans., vol. i.
p. 159). In composition=that.
Sometimes coalescing with a pre-
position in the MS. of Pecock,
but more often written as a dis-
tinct word; e.g. ther with, 2;
thyr yn, 2; but also, therbi, 2;
therefore, 3; and the same in-
constancy prevails with respect
to many other combinations.
THILK, pron. 10; very rarely Thilke, 197 (second hand); pl. Thilke, 96; more rarely Thilkh, 57.

(1) That, those.
"This miracle and thilk miracle." 233.
"Chese the rede of this place and of thilk place whether this or thilk or bothe be wolde holde." 275.

(2) Perhaps used for this (a sense assigned to it by Percy in his Gloss. to the second volume of ReliQ. Auct. Engl. Poetry), p. 235, where "thilk hil" seems to be the same as "this hil," p. 234.

THIS, 2; pl. THESE, 1; more rarely THES, 145, 432, 531. This, these.

THORUS, prep. Through. 7.

THOUSAND, 88; pl. THOUSANDIS, 540; also THOUSAND, 540. A thousand. (Thousand also occurs 216).

THRIDDE. Third. 8.

THRIFT. Profit. 44, 86, 129.

THRIFTIL. Profitably. 43, 100.

THRITTI. Thirty. 516.

TICE, 548; pres. part. TISING, 66.

To entice.

TILE, 284, 527; pres. 3rd pers. sing. TILLETH, 228; pl. TILLEN, 275. To till.

TILLER. A tiller, husbandman. 258.

TILING, n. s. Tilling. 288.

TIME. "Into tyme" = until. 246.

TO, adv. and prep.

(1) Close to, next.
"Lagging to the same citees." 279.
(2) Into.
"To enter to liff." 293.
(3) Of.
"To whiche the world was not worthi." 300.

(4) Before infinitives it converts them into nominatives.
"Pilgrimagis to be doon is not vnloeful." 180.
"It is not vnloeful pilgrimagis to be doon." 180.

See also pp. 147, 455.
To is joined with several verbs by Pecock, where it is now omitted; e.g.,
"Blyne thon to me." 234.
"Meeting to thee." 285.
"Obie to her lordis." 454.
"Remembred to the lay pepole." 183.
"Serue to God," 90.
("Serue God" also occurs, 165).
Contrariwise, he omits to before certain infinitives, where it would be now used.
"Thilk gouernance is leeful and not worthi be blamed and be reproved." 456.
"Ne sufren not him do." 466.
"Outen be." 466.

(5) Used as prefix to the gerund. (See Guest in Phil. Trans. vol. 2, p. 245.)
"Zears of hunger to coming," (from Wiclif's Bible) explained by "next thame coming," 259, where we should now say to come, an expression which Pecock himself uses. 344. See also p. 481.

TOGIDERE, 553, (where to is united to gidere in the MS. by an hyphen); much more usually to gidere (divisim). 10, 20, 45, &c. Together.

TOLLE. To attract, allure. 523.

TOWARD.
"Weel toward al," i.e. nearly all. 20.

TRANSMIGRACIOUN. A passing over (of emigrants). 17.

TREE, 197; TREE, 237. Wood.
"Image of tre." 197.

GLOSSARY.

TRIACLE. Antidote, remedy. 512.  
TRIBU. A tribe. 173.
TRONCHONS. Trunks or stocks of trees. 28.
TROTTÉ. To go (on pilgrimage). 194.
TROUBLEOSE. Troublesome. 318.
TROUTHÉ, pl. TROUTHIS, 74; TROUTHÉS, 12; also TROUTHÉ, 98; TROUTH, 71; pl. TROUTHIS, 74; TROUTHIS, 22. Truth.
TROWE, 187, 482; pres. 2nd pers. sing. TROWIST, 150; 3rd pers. TROWITH, 154; pl. TROWEN, 156; pret. pl. TROWIDEN, 154; subj. sing. TROWE, 154; pl. TROWEN, 157; pres. part. TROWING, 152; past part. TROWID, 174. To think, believe.
TROWING, 5; pl. TROWINGIS, 5. An opinion.
TRUAUNTIS, pl. Idlers. 219.
TURMENTID, past part. Tormented. 309.
TWEI, 877; TWÉY, 8; TWÉYNE, 15. Two.
TWEIES, 462; TWÉIES, 462. Twice.
TYRANNYS, pl. Tyrants. 250. (Tirantis occurs p. 296).
TYRANNE, 302; TYRANNY, 426; TIRANNE, 299; TIRANTRIE, 300. Tyranny.

V.

VARIAUNCE. Variableness, inconstancy. 176, 177.
VELYM, 25, 81; VEILIM, 81. Vellum.
VERRIFIE, 53; part. past VERRIFIED, 96. To prove true.
"It . . . screeueth neither forto grounde, neither forto verrife the said firste opinion." 53.

VERTU, 6; pl. VERTUES, 166.  
(1) Strength. 6, 479.  
(2) Virtue, in the modern sense. 10.
VERTUOSENES. Virtue. 96.
VILONIE. Injury. 67, 68, 100.
VISITING, n. s., 96; pl. VISITINGIS, 96. Favour, regard. See Richardson's Dict.
VNAZACORDAUNCE. Inconsistency. 263.
VNAZACORDING, adj. Inconsistent.  
"Vnaezording to preestis." 239.  
See also p. 537.
VNAZACORDINGLI. Inconsistently. 207.
VNAZATENDAUNCE. Want of attention. 470.
VNAZATION. Heedlessness. 357, 505.
VNAZENSEIABILY, 130; VNAZENSEIABILI, 380. Incontrovertibly.
VNAZENSTONDEABLI. Irresistibly. 533.
VNBODILI. Incorporeal. 134, 243, 246.
VNCHEREFUL. Cheerless. 244.
VNCONGRUTE. Incongruity. 255.
VNCONSIDERACIOUN. Inconsiderateness; want of consideration. 89, 474, 512.
VNCONSTANCY. Inconstancy. 177.
VNCONTYNENT. Incontinent. 479.
VNCOUNENABLE. Inconvenient; unsuitable. 479.
VNCOURTEIS. Uncourteous. 151.
VNCOURTESIE. Want of courtesy. 151.
Vndeclarable. Ineffable. 245.
Glossary.

Vndeintrose. Not nice; unpleasant. 184.
Vndepartabilnes. Indissolubility. 15.
Vndirnymier, 3; pl. Vndirnymers, 452; Vndirnemen, 565. A reprover.
Vndirnyming, n., 54; Vndirnymings, 3. Reproof.
Vndirstonding, n., 54; pl. Vndirstondingis, 53. Understanding.
Vndiscreet, pl., 3, 198. Indiscreet.
Vndisposicioun. Indisposition. 308.
Vndisposid, past part. Indisposed. 308. (Indisposid occurs in the same place.)
Vndo, past part. Undone. 291. See Do.
Vndrz, pl. Inferiors; opposed to Ouerers. 393.
Vnexpedient. Inexpedient. 163.
Vnefair. Foul, ugly. 548.
Vnformal. Informal. 9.
Vnfully. Defectively. 564.
Vngerd, past part. Ungirded. 135.
Vngroundabl. Groundlessly. 104.
Vnhad, past part. Not had. 212.
Vnhangingli. Unconnectedly. 441.
Vnhauyng, n., s. Want of having.

"The vnhauyng and the vnknowing of this now seid consideracioun." 89.
Vnhelplis, pl. Hindrances. 108.
Vnhonestli. Dishonestly. 325.
Vnhoolsumnes. Unwholesomeness. 68.
Vniustnes. Injustice. 106.
Vnknowe, 55; pres. 3rd pers. sing. Vnknowith, 53; past part. Vnknowun, 53; Vnknowen, 55; Vnknowe, 360. To be ignorant of; not to know.
Vnknowing, n., s. Ignorance, 89, 474.
Vnkunnyng, n., s. Ignorance. 156.
Vnkunnyng, adj. (properly pres. part.) Ignorant. 51, 327.
Vnlackeable. Indispensable. 44, 91.
Vnlackeabl. Indispensably. 35.
Vnleeful. Unlawful. 136.
GLOSSARY.

Vnleefulnes. Unlawfulness. 136.
Vnlilikeli, adj. Improbably. 361.
Vnmaad, past part. Uncreated; eternal. 242.
Vnmeldid, past part. Unmixed. 49, 50.
Vnmeke. Proud. 96.
Vnmoueable, 49; Vnmouable, 275; Vnmovable, 377. Immutable, fixt (possessions). Pecock has also immovable, 277.
Vnmylde. Cruel. 479.
Vnnetiiis. Scarcely. 88.
Vnop.edient. Disobedient. 479.
Vnperfit, o60; comp. Vnp erfiter 193. Imperfect. Pecock has also improperly, 349.
Vnperfitij. Imperfectly. 564.
Vnperfitines. Imperfection. 349.
Vnperseuerance. Want of perseverance, fickleness. 177.
Vnproprii. Improperly.

"Takun vnproprii and largeli and not propiriy." 72.

Pecock apparently distinguishes vnproprii from not properly, as being the direct contrary of properly; but this distinction cannot be applied to such forms as vnhad, which is a mere negative.

Vnpropre, 27; Vnpropir, 27. Improper.
Vnproyng, n. s. Disproof. 430.
Vnquyk, 193; pl. Vnquyke, 193. Lifeless (images).
Vnreddili. Inconsiderately. 274.
Vnredi. Ill-prepared, inconsiderate. 3.
Vnremembranounce. Forgetfulness. "The unconsideracion and the unknowing and the unremembranounce of these thre . . . notabiliites." 474.
Vnrestfulnes. Disquiet. 537.
Vnreuerenti. Irreverently. 563.
Vnrit, n. s.? Wrong. 498.
Vnrit, adj. Wrong, or rather not right. "Vnrit and wrong." 415.
Vnritid, past part. Put out of one's right. 386.
Vnroote, 8; past part. Vnrootid, 51. To eradicate.
Vnrooting, n. s. A rooting out. 8.
Vnsauoi, 89; comp. Vnsauier, 89. Insipid.
Vnsauorili. Insipidly. 564.
Vnsceapabil. Inevitably. 308, 516.
Vnsceapeable. Inevitable. 514.
Vnskifulli. Illogically. 49. See Skile.
Vnsolabilili. Unanswerably. 181.
Vnsolable, 162; Vnssoleable, 539. Unanswerable, incapable of refutation.
Vnsparable. Indispensable. 529.
GLOSSARY.

Vnstablenes. Instability. 505.
Vnsto, ade. Until.
“Vsto thilk celdir storinyng be found. 337. 
See Into.
Vnvertoose. Vicious. 324.
Vnwemmed, past part. Undeclared. 477.
Vnwisdom. Senselessness. 150.
Vnwisdom. Senselessness. 150.
Vnwisdom. Senselessness. 150.

W.

Waarines. Caution. 92.
WAARNYNG, n. s., 89; WARYNG, 89. Notification.
“No mensioum and waarnyng of this consideracion.” 89.
WAAST.
“In waast.” i.e. in vain. 21.
WAIOUR, n. s. A wager. 54.
WAITE, v. n., 135; pres. part. Waiting, 405. To attend.
Curiously coupled with after by Pecock:
“That we waite not aftir to be hoosilid,” i.e. that we do not care, pay any attention, about receiving the sacrament, apparently. 135.
“He may not waite aftir,” i.e. care, trouble himself. 489, q. v.
“Waiting weel to ech word,” i.e. attending. 405.
See Ouerwaite.

WAKE, v. a. and n.; pres. pl.
Waken, 91, 504; pret. Woke, 224. To watch; keep oneself awake by study.
“Among hem that in scolis waken, studien, and disputen.” 91.
See Gloss. Wielif’s Bible.

WALLEN, v. n., pres. pl. To spring up; well up. 432. See Coler. Gloss. Ind., s. v. WELL.
WARDIS, pl. Guards (used metaphorically). 517.
Warne, v. a. To notify, advise, warn. 85. (Not the same verb as to weerne, q. v. See also Coler. Gloss. Ind.)

Was, v. aux., supplying the past tense of to be; indic. 1st and 3rd pers. sing. Was, 173, 205; 2nd pers. Were, 200, 262; pl. Were, 174; Were, 174, 205 (see note); subj. sing. 1st and 3rd pers. sing. Were, 182, 166; pl. Were, or Were, 1 (see note), 7, 25, 151.

Wawis, pl. Waves. 480.

Wedris, pl. Weathers. 146.

Weel, 1; Wele (very rarely, and in both cases by a later hand), 164, 188.

(1) Well.

(2) Added as an augmentative to various words, as weelnyz; 7; weel toward, 20, &c.

Weelde. To have power over: possess. 276. (Quoted from Wiclif's Bible.)

Weelwilling. Consent. 440.

Ween, 166; pl. Weenen, 6; Wenen, 6; pret. pl. Weeneden, 141; pres. part. Weenyng, 69. To think.

Weere, 122; Were, 125; pres. pl. Were, 505; pret. pl. Weriden, 124; subj. Were, 284; pres. part. Weryng, 347; past part. Worn, 543; Worne, 347. To wear.

Weernable. Worthy to be forbidden, 470.

Weernyng. n. s., 380; Wernyng, 380; pl. Weernyngis, 506. A prohibition, warning.

Weerne, v. a., 146; Weerne, 517; pres. 3rd pers. sing. Weerneth, 145; Werneth, 161; pres. part. Weernynge, 325; past part. Weerned, 471; Werned, 471. To forbid; warn against.

"Forto weerne ymagis of God to be had." 116.

"Noon sufficient ground of feith reproueth and weerneth hem (images)." 147.

Wellid, past part. Welded. 141, 173.

Weie, 113; Wey, 337; pl. Weies, 348. A way.

Weie, v. a. To weigh.

"To oner weie and apprise a seiyng," i.e. ascribe too much weight to it. 335.


Wepeable. Deplorable. 86.

Werk, 229; pl. Werkis, 229. A work.

Werre, n. s., War. 537.

Wex, n. s. Wax. 197.


Wexing, n. s. Waxing. 339.

Whanne. When. 17. Joined with euer, &c., but not coalescing into the same word with it.

"Whanne euer." 2.

What (used as adv. interv.) Why? 162, 293, and so probably, where the note is questionable, p. 64. Both these instances are from Wiclif's Bible, and are perhaps only to be regarded as bald renderings of the classical idiom.

Where, (probably prom. indet.) In composition equivalent to which; as in wherof, wherfore, &c., the
parts of which are written both conjunctim and disjunctim in the
MS. of Pecock. See Ther.

Wherfore is occasionally used where the logical sequence of the
clauses requires thercfore; see especially p. 496, also p. 356. Simi-
larly Maundevile, in the rambling and disjointed prologue to his
Travels, makes wherfore the apodosis of for als moche, pp. 1–3.
Ed. Loud. 1839, where see note. Conversely Chaucer has her for
wber. See Glossary.

Where, adv., 68; but also n. s.,
25; pl. Whereis, 27.
(1) Adv. Where, as in modern
English,—
“Ellis where." 27.
“Whanne and where." 68.
Connected with the relative. Cf.
quò, quà, ἔστο.
(2) n. s. A place (by conversion
of the adverb into the substantive,
as τι πάντα, &c., in Greek).
“In other wberis." 27.
“In other whereis." 68.

WHERFRO, adv. Out of which.
467.

Which euver, What euver. Any
whatever.
“To lete hem not come into what euver
examinactoun.” 99.
“He allowith whiche euver of thilke weies
to be take." 112.

WHIDIR. Whither. 353.

WHILE, n. s., 506; pl. Whilis, 273.
A time.
“For oon while ... for an other while.”
506.
“At certein whilis." 273.
“For his whilis; i.e. his time of office.
336.

WHILIS, adv. Whilst. 431.

Wicche. Witch. 563.

WiJS, 302; WijSE, 302; pl. WiSE, 7; but also WijSE, 420, and WiJS, 3; sup. WISIST, 241. Wise.

Wijte; pres. pl. Wijten, 5, 136; pres. part. Wijtyng, 155. To
blame.

Wijte, n. s., 386; Wijt, 514, 515.
(1) Blame. 386.
(2) Fault? 514, 515.

Wijters, pl. Blamers. 143, 191.

Wijting, n. s. Blaming. 4, 155.


Will, 6; comp. Willier, 496.

Willing.

Wille, infin., 422? (where it may
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3rd pers. sing. Willith, 111;
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467; pret. Willid, 434; Wil-
ed, 473; pl. Williden, 447;
pres. subj. Wole, 113, 114;
pl. Wolen, 214; pret. subj.
or opt. Wolde (God), 143; pres.
part. Willing, 315; past part.
Willid, 112. To will, desire.
See Wole and Wolde, which
are usually considered to belong
to the verb, when used as auxiliaries; also Nile. For a some-
what different classification, see
Coler. Gloss. Ind.

Wilne, 295, 348; pres. 3rd pers.
sing. Wilneth, 467; past part.
Wilned, 196. To wish, desire.

Wilnyngis, pl. Intentions, 533.

Wirche, v.a. and n., 222; pres.
3rd pers. sing. Wirchith, 223;
Worchith, 223; pret. Wrou^t,
334; pl. Wrou^ten, 334, 342;
subj. Wirche, 224; pl. Worche,
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97; pres. part. Wirching, 258; past part. Wrouȝt, 162, 229. To work.

Wircher. A worker. 224.


Wise, 154; pl. Wisis, 430; Wijsis, 548. A fashion, manner.


Peculiar usage:

"It is to wite," i.e. it is to be observed, the reader must know. 223. "Doing to wite," i.e. explaining. 1.

Withinforth, 42; Withinneforth, 150, 214. Inwardly.

Without forth. Outwardly. 25, 150, 214.

Witingli. Knowingly. 399.

Witnesser, 26; pl. Witnessers, 448. A witness.

Witt, n. s.

(1) Sense, knowledge.

"Philosophers bi her studie in natural wille (science, objectively) . . . graunten alle hem to be doon, and that . . . thei so graunten bi her naturall wille (sense, subjectively) it is to be holde." 14.

(2) Inmost thoughts. 295.

Witti. Possessing any wit or common sense. 25.


See Gloss. to Wiclif's Bible, which is here referred to, and Prompt. Parv. p. 287.

Wlate, pres. 2nd pers. sing. Wlatist, 64. To loathe. Quoted from Wiclif's Bible: see the Gloss. to that work.


Wole, v. aux.; (prop. pres. of to wilne, q. v.) 1st and 3rd pers. sing. Wole, 167, 172; 2nd pers. Wolt, 172; Wolte, 175; pl. Wolen, 171; Wollen (more rarely), 123. Will.

Elliptic usage:

"Noman can tolle . . . when it came or whidir it wole," i.e. will go, 333.

Cf. Shakespeare, As you like it.

"Wit, whither wille?" (Act iv., Sc. 1); and see Guest, in Philolog. Trans., vol. ii. pp. 11, 12.

Womman, 118; gen. Wommannis, 119; Wommanis, 121; Wommanys, 123; pl. Wommen, 118; gen. Wommenys, 118. A woman.

Wone, v. a. To accustom.

"Foro sette thee and wone thee not to lose money." 559.

Woned, adj. Wont. 26, 71. (This form of the word, as well as the forms iwune, yeonned, for which see Coler. Gloss. Index, shows it to be originally a past part. of the preceding rare verb.)
Wood, adj., 141, 480 (the latter instance from Wyclif's Bible); pl. Woode, 371. Wild, mad.
Worldlihood. Worldliness; state of living in the world. 319, 476.
"Worschipe, that is to seie, finde and nurische, tho wommen." 376.
Worse. Worst. 286. (Perhaps by a clerical error).
Worth, n. s. Value.
"To be in eny worth servaunts to God," i.e., in any good degree, in anything worth speaking about. 48.
See also p. 325.
Worth, adj. Worthy, worth talking of.
"He maie necere in eny thing worth be aboute to reproue . . . . tho religions. 535.
The fuller phrase occurs, p. 285:
"Her of foleweith not neither colour is worth forto seie."
See also p. 136, 428.
"What schulde haue worthes of the men." 516.
Wrangle. To wrestle. 214.
Wringe, v. a. To pinch. 347.
Write, 255; pres. 3rd pers. sing. Writith, 446; pl. Writun, 410; pret. Wrote, 55, 61; Wroot, 55, 62; pl. Wroten, 57, 61; subj. Write, 166; pres. part. Writun, 55, 61; Writun, 55, 60; Write, 250, 1 (see note). To write.
Writhe, past part. of Writhe. Twisted, plaited (hair). 124.
Wronge, v. a. To wrong. 70.
Wrongers, pl. Doers of wrong. 549.
Wrooth, adj. (properly past part. of Wrath). Wroth. 92. (The substantive is Wraththe. 329.) Wyncing, n. s. Spurning ("in witt"). 129.
Wyncy, v. n. 254. To kick, plunge; hence to oppose oneself to a thing. See Richardson's Dict., s. v. Wince.
Wynne, 507; pres. 3rd pers. sing. Wynnet, 521; subj. Wynne, 507; pres. part. Wynning, 403; past part. Wunne, 409; Wonne, 412. To gain.
Wynner, 108; pl. Wyntris, 128; Wynteris, 151; also Wyntir, 174.
(1) Winter, as opposed to summer. 108.
(2) A year. 128, 174.
"Men selen that thei han lyued xi. wynteris, meenynge therbi that thei han lyued fourti yeeres." 151.
Wynnynge, n. s., 165, 303, 345; pl. Wynnyngis, 391. Lucre.

Y.1

Ydolatrer, 153; pl. Ydolatrrers, 153; Ydolatrer is, 149. An idolater.

1Y, as a participial prefix, is often written as a word by itself in the MS. of Pecock, though not in the edited text.
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YMPNE. A hymn. 199.
YNOW, or Y NOW, 2; YNOWʒ, 117, 295. Enough.
YUEL, n. s., 3; pl. YUELIS, 2. Evil.
YUEL, adj., also adv., 48, 335; pl. YUELE, 4. Evil.
YʒE, adv. High. An YʒE. On high, 139 (more usually written hʒe, as 138).
YʒEʃ, n. s. pl. Eyes. 186. See ʒE.

Z.

ZEEL, 2; ZELE, 71 (so written by the first hand in each case). Zeal. (See Boonys).

ʒ, as a letter occurring in the middle or end of a word, is generally replaced by gh in the modern language; e.g. in LawʒE, 120; HiʒER, 1; THOUʒ, 1; but is occasionally combined with a v, which either = n, or is redundant, as in LawʒE, 156; LauʒWE, 120; YNOWʒ, 117; or is now left unsupplied, as in SlǐʒLI, 194. Conversely the modern gh is occasionally omitted without an equivalent, as in THOU (i.e. though), 195. Sometimes, however, the ʒ in the middle of a word is replaced by something else than gh, as in FORʒEUENES, 266; FORʒEUYNG, 266; AzʃENS, 280; IʒEN, 270.

The words which commence with this letter are enumerated in the following list, none being intentionally omitted, where it will be observed that it is variously rendered in the modern forms. It deserves notice that in Pecock's time the use of this letter had begun to decline; thus ʒif or ʒyf, which is common from Robert of Gloucester down to Wiclif, is replaced by if; and a good many more instances may be supplied from a comparison of Dr. Todd's Glossary to the Apology for the Lollards, ascribed to Wiclif, with Pecock's language. Thus ʒed (heed), ʒekun (eke), ʒele (health), ʒeld (gold), ʒend (end), ʒere (hear), ʒere (ear), ʒerthe (earth), ʒet (heat), ʒete (pret. of eat), ʒethun (heathen), are words which occur in Pecock, but are written without the ʒ. At the same time it must be added, that a few words, into which this letter enters, are found in some later authors, where Pecock omits it. Thus in the Metrical Chronicles of Scotland we have ʒet, pl. ʒettis (a gate), where Pecock had already written g for ʒ, though retaining the archaism in his quotation from Wiclif. See the Glossary.

See p. 2, note. The last vestiges only of this formation of the past participle, so common even in Wiclif's Bible, survive in Pecock's language, yelepíd and yʒutte being perhaps the only words so augmented in The Repressor; a few others (yeallid, ymade,) occur in The Donet.
The z is represented in this MS. at least by a character very different to the z.

**Zate**, 224; *pl. zatis*, 440. A gate. (Also written *Gate*, *Gatis*, 441, 550; the former is Wiclif's form, the latter Pecock's.)

**Ze** (nearly always nom., but oblique 86), *pers. pron.*, 6; **Zou** (always oblique), 6; *pl. of Thou, Thee, or Thee*. 1, 3, 15, 271.

**Ze de**, 225. See Go.

**Zeer**, 258; *pl. zeeris*, 3; also **Zeer**, 56, 198. A year.

"Bi almost thrithi *zeer.*" 56.

**Zeerli**, adj. Yearly. 216, 263.


**Zelde**, 140; *pres. 3rd pers. sing. Zeldith*, 63; *imper. pl. Zelde*, 140, 315; **Zeelde**, 389. To yield.

**Zerde.** A rod.

"To come to hem in *zerde*, that is to seie in payne" (punishment). 424.


1) *To give, (u. s.)*

2) *To give proof.* 306, 542.

**Zuer**; 143; *pl. Zuers*, 553. A giver.

**Zeuyn**, *n. s.*, 265; *pl. Zeuynis*, 400. A giving.

**Zhe.** Yea. 31.

**Zhis.** Yes. 521.


**Zit.**

1) Yet. 1.

2) Moreover, also.

"To hate . . . his britheren and sistren and zit his owne lijf.*" 298.

**Zok.** A yoke. 420.

**Zoman.** A yeoman. 371.

**Zondir, adv.** Yonder. 151. See Benge.


**Zongthe.** Youth. 192.

**Zoure, sing. and pl.**, 87, 198, 423. Your.

**Zut**, 163, 164; **Zutte**, 138; *past part. of Zute or Zete.* To melt metal. See Gloss. Wicl. Bible.

**Zutting**, *n. s.* The melting or casting of metal. 138.
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ADDENDA ET CORRIGENDA.

Introduction, p. xi. Thinking it possible that the archives of Oriel College might mention the county of Pecock’s birth, or some other particulars respecting him, unknown to me, I ventured to apply to the Rev. Dr. Hawkins, Provost of Oriel, for information, who politely replies:—

“I should be very glad if I could throw any light upon the subject of your inquiries, but I find no register of ours going back quite far enough. If I had the entry of his admission as Fellow, it would probably have mentioned the county, perhaps the very place of Bp. Pecock’s birth; but the regular entries do not appear to begin till a few years afterwards. Lewis is certainly very particular in giving the day and year of his admission (Oct. 30, 1417), after Bp. Kennet; but I do not know whence Bp. K. obtained his information; and it is curious that whereas he speaks of Pecock being chosen Fellow in the place of Rd. Garsdale, S. T. P., elected Provost, I do not find the name of Garsdale in the lists of our Provosts. (That he was Fellow and one of the College Treasurers from 1409 to 1413 appears from some books of accounts older than the College Register.)

“In A. Wood’s MSS., in the Ashmolean Museum, c. 1. 53, p. 67, the name of “Reynold Peacocke” appears in a list of the Fellows of Oriel, 1424, according to a memorandum which I find in the handwriting of the late Bp. Copleston.

“I fear you will get no more exact account of the place of his birth.

“Thos. Gascoigne, from whom A. Wood takes his account of Pecock, was of Oriel College, and resided in it for many years, although not a Fellow. He was a contemporary of Pecock’s, but certainly no friend of his.”

P. xxv. note, last line, for generation read separation.

P. 19, l. 1, place a comma after iudicialis; lines 16, 20, 23, and 33, place a comma after ceremonies and after iudicialis.

P. 20, l. 29, place a comma after God; also after England, p. 22, l. 11.

P. 25, l. 35, dele comma after resoun.

P. 28, note, for to read in.

P. 33, l. 2. The MS. of the Repressor used by Bury seems also to have been defective here. He quotes Pecock’s text thus: “Yet the books of gramare relecher withinne hem trouthlis of divinite, as it shewyd in Catholicon in diverse placis. Also though the faculte of Lawe Canoun and the faculte of divinite.” &c., Glad. Sol. MS. cap. xix.

P. 35, l. 34, insert comma after is; and similarly, p. 37, l. ult., and p. 38, l. 28.

P. 61, l. 16. The reference (written on an erasure) is false, for xiiij°. read iiij°.

P. 61, l. 22. Stories maken mensioun] “Matthew wrote his Gospel in the vij’, xere after Cristis ascencioun, and Mark wrote in the x°. xere aftir Cristis ascencioun, as may be had by cronilis of Martyn,” (i.e.
Martinus Polon. Chron. A.D. 40); Pecock's Book of Faith, p. 16. (Wharton's edn.)

P. 64, l. 10. The interrogation after what thanne should be cancelled, and the note thereon: there is none in Forshall and Madden's text of Wiclid's Bible, whence this is taken. What = why (τι;). See Glossary.
P. 66, l. 15, for vnsufficienti read vnsufficienti.
P. 73, l. 9, for bifittith read bifittith; and see Glossary.
P. 85. Marginal summary. For Scriptur read Scripture.
P. 86, l. 34, for you read you. (You never occurs in this MS.)
P. 90, l. penult., for goon on read goon, which is probably intended by the scribe.
P. 98. Cancel the note: there is no reason to suspect reuun.
P. 104, l. 19. Dele comma after chapter, and insert comma after considerid.

Id. Marginal summary. For tests read texts.
P. 109, l. 16. The comma should probably be placed after seie, not after furthermore. Redili = evidently. See Glossary.
P. 116, l. 9. Insert comma after defende.
P. 133, l. 31, for ithfe read feith.
P. 135, l. 23, for hise read his (hise is the plural form.)
P. 138, l. 26 and 33, dele hyphens both here and at p. 140, l. 6; p. 202, l. 23; p. 313, l. 24, and keep the words distinct as in the MS.
P. 139, l. 29, for a read al: (the letter has been accidentally broken in striking off the sheet: a is a northern form for al, such as never occurs in Pecock.)
P. 142, l. 8, for xxij° (sic MS.) read xxij°.
P. 146, l. ult., for xvij° read xviiij°.
P. 164, l. 15, wele (note): this orthography occurs again at p. 188, but similarly in a later hand.
P. 167, l. 10, for deuli read clenli, cancelling the note; and see Glossary.
P. 185, l. 22, for inlasse read in lasse, cancelling the note; and see Glossary.
P. 223, l. 20, for longer read lenger, which seems to be the only form used by Pecock.
P. 224, l. 3. The reference is false. Probably Levit. xx. 8 is the place intended.
P. 225, l. 7, for see read se.
P. 227, l. penult., for v. read iv°.
P. 239, l. 17, for self read sifl.
P. 242, l. 20. Both here and at p. 301, the first hand is perhaps right.
P. 246, l. 1, for therto read therto.

Id., l. 5, for ij° read ij.
P. 247. Marginal summary. For answered read further answered
P. 257. Ditto. For transumption read transumption
P. 266, l. 1, for rehercid read rehercid.
P. 272, l. 13 and l. 15, insert comma after lasse.
P. 276, note 1, for t read twice.
P. 279, l. 25, for tha read that.
P. 297. Marginal summary. *After lawfulness insert of possessing riches.* P. 307, l. 14. It would have been better to have read *temporal* (there is a contraction in the MS.), here and below, p. 312, l. 68, p. 315 (*bis*), and elsewhere.

P. 314, l. 31, *for all read alle. (All is a form unknown to this MS. See Glossary.*)

P. 323. This silly story is again alluded to by Wiclif, and also by Johannes de Parisiis, circa 1290, who is rather an early authority for *angeli* in lieu of *diabolus.* "Quod vero Deo disiplicerit (Constantini " donatio) ex hoc sumitur argumentum, quod legitur in vita B. Sylvestri " Papæ, quod in donatone illa auditæ est vox angelorum, dicentium in " aere, Hodie in ecclesia venenum effusum est." *De pot. reg. et pap. c.xxii.* quoted by Dr. Todd in notes to *Wycliffe's three treatises,* p. 163. This looks very much as if Giraldus, who wrote about a century earlier, had got his account from some fabulous biography of Sylvester. Similarly Lord Cobham: "Then the archbishop asked him, What he meant by that " venom? Your possessions and lordships. For " then cried an angel in the air, as your own chronicles mention, *Woe, " woe, woe! this day is venom shed into the church of God.*" *Foxe's Martyrs,* s.a. 1413 (vol. 3, p. 333, ed. 1844). It is mentioned in fine by Higden, *Polychron.* lib. iv. c. 26. It thus appears how difficult it is to be sure to what works of the Lollard's Pecock alludes, seeing that they copy so often from each other, just as the chroniclers themselves do.

P. 331. Cancel note 1.

P. 333, l. antepen., *for fitting read sitting,* and cancel the note. See Glossary.

P. 351, l. 1, Girald.] Higden, referring to "*Giralus ubi supra*" (he had quoted his *Topographia Hibernia* a little before, but he also refers to other of his books), lib. iv. c. 26, says, *From that tymne forwarde by cause " of the grete rychese that the chyrche of Rome hadde, it was made the " more seculer, and hadde more seculer bysnes than sprytytuel deccion, " and more pompe and boost outward than holynesse within forth, as it is " supposed. Therfore it is wryten that whan Constantyn hadde made " that yefte to the chyrches, The olde enemy eryed openly in thayer (the " air), *This daye venym is heled and shedde in holy chyrche.* Therefore " Jerome, *In Vitas Patrum,* sayth, *Synth that Holy Chyrche encreased in " possessyons, it is decreased in vertues.*" Treviss's *Translation* (sig. y. iii., Caxton's edition). It deserves notice that a MS. in Archbishop Tenison's library has the awngel of hevyn written on an erasure in place of the old enemy. On Higden's authority we cannot well doubt that Pecock ascribed the legend to Giraldus; but what book of Giraldus is referred to by Higden must be left to others to discover. The passage does not, I believe, occur in the MS. of his *Descriptio Mundi* in the British Museum.

P. 355, l. 2, Jerom.] I had remarked that the Index to St. Jerome's works does not indicate the passage; and on looking to *Vincentius Bellovan-" censis Spec. Hist.* lib. xiii. c. 102 (the reference in the note, taken from Nicolaus Cusa is false), I am a little doubtful whether he meant the assertion to rest on Jerome's assertion or not. " Ego legi (says Cusa) in " *Vincentio Hist.* xxiv. libro in fine secundum S. Hieronymum Constant-" inum uxorem Faustam et filium Crispum crudeliter occidisse, et in
ADDENDA ET CORRIGENDA.

"extremo vitae ab Eusebio Nicomediae episcopo baptizatum in Arianam
hæresim declinasse."—Br. Fusc. p. 158. The first part of the sentence is
certainly intended by Vincentius to depend on Jerome's authority, and per-
haps the latter also. But there is little doubt that Higden led Pecock into
error. "Jerom in Historia Tripartita seith, that Constantyn in his laste
dayes was yeristened of oon Eusebius, Bishop of Nichomedia."—Polychron.
lib. iv. c. 26 (Trevisa's Translation, MS. in Tenison's library). Higden
has here made two errors, first in ascribing the Tripartite History to Jerome,
and next in making that work say what it does not say. See Repressor,
p. 353, note. Pecock's reference to Jerome is therefore probably false.

P. 361, l. 4, for endewing read endewing.
P. 363, l. ult., for s read so.
P. 383, l. 30, for nowen read mowen.
P. 389, l. 4, for ij. read ij.
P. 394, l. 18, for or read for, (letter broken off.)
P. 408, note, dele full stop after pars.
P. 413, Marginal summary. For misuse read habitually misuse. The
correction is important.
P. 416. Marginal summary. For third read fourth.
P. 437, note 5, for quo aliusd read quod aliusd.
P. 469. Marginal summary, l. 3, for firs read first, (letter broken.)
P. 479, l. 18, dele stop after likenes.
P. 496, l. 7, insert comma after accordingli.
P. 497, l. penult, for her read hir.
P. 540. Marginal summary. For premises read premiss.
P. 572. The Rev. T. Chevallier has been good enough to collate for
me the preface and first chapter of Bury with the Durham MS., for which
see Raine's Appendix to Rud's Catalogue of MSS. in the Chapter Library
at Durham, p. 388. The first leaf is wanting, and the first words of the
preface are animalis homo, p. 572, l. 14.

P. 572, l. 29, vir geminus.] The Durham MS. fortunately confirms my
correction. Mr. Chevallier compares Athenæus, Deipn. lib. 1, c. 4 (vol. 1,
p. 9, Schw.).
P. 573, l. 7, corrigat] me corrigat, Durham MS., the me being inter-
linated, but in the same hand.
P. 573, l. 24, literarum]. The Durham MS. here and at p. 574, l. penult.,
agrees with the Oxford MS. against my corrections, the former of which,
however, is tolerably certain. Perhaps the last sentence had best be left
as it stands in the MSS.

Pp. 575, 576, c. I. The Durham MS. begins by l. 21, and scarcely
differs at all from the orthography of the Oxford MS.: in for yn, wich
for wyche, wyche for wiche, conclusyon for conclusyon, ought for oughte,
doth for dooth, partithly for parfitly, and Goddis for Goddys, are the
only deviations noticed by Mr. Chevallier.
P. 576, c. II. l. 5. The Durham MS. also reads autem.

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