

The Donet

BY

REGINALD PE COCK, D.D.

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¹ See p. 27.

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¹ The Anglican First and Second.² The Anglican Third.³ The Anglican Fourth.⁴ The Anglican Fifth.⁵ Five in the Anglican reckoning, in which Pecock's Ninth and Tenth are combined as the Tenth.

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¹ The Anglican Fourth.

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¹ See above, p. xxvi, footnote 1.

[THE DONET]

[MS. Bodl. 916]

1^a In nomine pat[ris et filii et spiritus sancti. Here]¹ bigynnyþ þe prolog.

²[F]Or as moche as þe book y-callid³ ‘þe reule of cristen religiou[n]⁴, with þe opire bokis to him perteyning, is made to renne vpon vij maters⁵ moost necessary to eche cristen lyuer to be knowun, *and* þese maters ben þerynne so tariyngli tretid þat, perauenture, manye reeders, being so desirose to have anoon of þese maters þe comprehensioun *and* ful taking, or ellis to haue þe general confuse knowing going afore þe specialist *and* clerist of þe same maters siȝt *and* feling, and þei, not mowing to so take for lengþe of þese maters þerynne treting, myȝt þerbi in ful scharp hungir *and* þirst aftir her desirid ententis *and* endis be peyned in longyng; And also, aftirward þat þei had bi long labour *and* studie ouer red *and* vndirstonde þe seid bokis brood spreding, ȝit, perauenture, þei myȝten not esili reporte *and* remembre þe vij maters of þe book, with alle þe parties *and* pointis oute of hem growing;

¹ The words in square brackets are almost erased in the manuscript.

² The MS. has never gone through the illuminator's hands. A space is left at the beginning of chapters for an illuminated initial capital, the corresponding small letter, or 'director', being temporarily inserted in the blank space as a guide.

³ See Introd., Section II.

⁴ The name is underlined in the manuscript. The only known extant copy of the *Reule* is now in Mr. Morgan's library, New York. See Introd., Section I, A. Cf. the monograph on the *Reule* by James Gairdner, 1911.

⁵ See Pt. I, chap. iv, p. 27.

The SEVEN MATTERS⁵ of the Reule of Cristen Religioun are treated therein at so great length, that they cannot be readily grasped, or a general idea of them obtained.

When treated at such length, they are difficult to remember and report.

And certain points necessary for the complete understanding of the *Reule* were not considered at the time of its writing.

Therefore the *Donet* and the *Folewer*¹ (both in dialogue form) are written to serve as an introduction to, and as a summary of, the *Reule*, and to supply points necessary for its complete understanding.

Advice to those who are discouraged by the difficulty of the matter or language.

The *Donet* is divided into two parts.

The First Part gives the substance of the **SEVEN MATTERS**,² with certain additional truths of natural and moral philosophy.

And also bi cause, in tyme of þe seid book and hise purte-nauncis writing, came not into consideracioun and mynde alle þingis whiche were necessarye to be knowun afore into þe same bokis reding and leerning; þerfore, for þese iij causis now rehercid, is maad þis litil present book and anopir book 5 callid 'þe folewer'³ herto; and euer eipir in foorme of a dialog bitwix þe sone asking and þe fadir answering: þat is to seie, forto ȝeue a fore⁴ taast, a fore⁴ assaie, and a fore⁴ general and a confuse knowing of þe ful draȝt⁵ and of þe ful feeding and of þe special siȝt and feeling whiche in þe hool seid book 10 y-callid 'þe reule of cristen religiou[n]' to hem schulde be deliuered; And also forto be a schort compendiose reporte aftirward þat þe seid long book be wel ouer red and diligentli ouer studied; And also forto ȝeue knowing of summe þingis into þe vse of þe seid long book being ful necessarie to be 15 leernyd.

if eny man be discounfortid for hardnes of þe mater or of þe langage, whilis he is þis present or þe opire now seid ⁶ bo[ok] 1^b clepid 'þe folewer' to þis book leernynge, or enye of þe opire bokis wherof mencion is made in þe book clepid 'þe fore 20 crier', turne he into þerof þe viij^e, ix^e and x^e chapitris; and aftirward he haue þese seid chapitris red, y truste to god and to þilk reeders resonable witt þat he schal rescveyue into his laboure chereful counfort, him helping, and his drede and dispeir fer aweie putting and banysching. ²⁵

This book schal be departid into ij parties. In þe first of þese ij parties schal be tauȝt in schortnes al þe hool substance of trouȝis whiche ouȝte forto be leerned vpon þe viij seid maters⁶, as fer as is bihoueful into deuoute lyuyng, wiþ a fewe certein pointis and trouȝis of natural philosophie in 30 þe i^e chapitre, And wiþ a fewe certeyn trouȝis of moral philosophie in þe ij^e chapitre, of þe same first partie, bi cause þat þo trouȝis of þe boþe now rehercid kindis ben profitable into þe knowing and keping of cristen religiou[n].

¹ The *Folewer* will appear subsequently in a separate volume.

² MS. *afore*.

³ MS. *fuldraȝt*.

⁴ At the foot of folio 1^a is the note:

'This booke was compiled by Reynolde pecocke, bisshope of Asaphensis and after Bysshope of Cisestrensis, Anno domini, 1457.' See Introd., Section I, B.

⁵ See Pt. I, chap. iv, p. 27.

And in þe ije partie of þis book schal be tauȝt opire trouþis
whiche ben conteyned wipinne þe substaunce of þe vij seid
maters, and þei ben dressid into þe seid vij maters from her
oute of reule abrood ra[n]ging¹, with certein defensis aȝens
hem whiche wolen inpugne þe conceit and þe deuise of þis
book.

The Second Part
contains other
truths not
before brought
under the **SEVEN
MATTERS**, and
answers objec-
tions against
the plan of the
Donet.

And siben it is so, þat þis book berip him silf toward þe
hool ful *kunnyng*² of goddis lawe, even as þe comoun donet
in latyn berip him silf toward þe hool ful *kunnyng* of gram-
mer, as it is wel knowun of clerkis in latyn, þerfore þis
present dialog myȝte wel and conuenientli be clepid þe
'donet' or 'key' of goddis lawe, or ellis þe 'donet' or 'key'
of cristen religiou[n].

Why the book
is called 'Donet'
or 'Key' of
God's Law.

If enye man wole wite whi y make þis book and opire
15 bokis in þe comoun peplis langage, turne he into þe v first
chapitris of þe book clepid 'afore crier' and into þe first
prolog of þe book clepid 'cristen religiou[n]', and þere he mai
see þeroft þe causis,³ whiche, as y trust, ben of god and of
eche man allowable and preisable.

Where the
reasons for
writing in
English may be
found.

20 fferþirmore, y make protestacioun þat it is not myn entent
forto holde, defende, or fauoure, in þis book, or in enye opire
25 bi me writun, or to⁴ be writun, in latyn or in þe comoun
peplis langage, enye errore or heresie or enye co[n]clusioun⁵
whiche schulde be aȝens þe seiþ or þe lawe of oure lord god.
25 and if enye such it happe me to write or offre or purpose or

If any error or
heresy is to be
found, Pecock is
willing to with-
draw it at the
command of the
Church.

¹ MS. *raging*.

² MS. *„kunnyng „ful*, the oblique dashes
signifying transposition.

³ See Gairdner's monograph on the *Reule*,
pp. 18–20: 'It is principally to rebuke the
presumption of two sorts of people. One
of these foolishly hold only to the use of the
Bible in their mother tongue, especially
the New Testament, and "daren all other
books" written in Latin or in the common
tongue "to be writun into waast; and not
only into waast but into marryng and
cumbryng of Cristen mennes wittis". They
think other studies at schools a deceit into
which men are led by the Fiend

Another sort, besides studying the Bible,
especially the New Testament, in their
mother tongue, approve the reading of
ether books in English, and recommend,
as far as they dare for fear of their prelates,
unsavoury books in their mother tongue as
noble, worthy and profitable for Christian
men's learning, though some of them teach
untruly and perilously the matters taken
in hand. But this book, the *Donet*, and
the others above named, ought to make
them ashamed', &c.

⁴ MS. *orto*.

⁵ MS. *coclusio[n]*.

holde, defende, or fauour, bi enye vnauisidnes, hastynes, or ignorauunce, or bi eny opire maner, y schal be redi it to leeue, forsake *and* retrete, mekely *and* deuoutli, at þe assignementis of myn ordinaries, fadris of þe chirche. In contrarye manere to þis gouernaunce y was neuere ȝit hidirto 5 dispositid, y þank my lord god; *and* y purpose neuere in contrarie wise opir to be, how euer it happe ouer hasty *and* vndiscreet¹ awaiters *and* bacbiters in opir wise of me feel or diffame.² fferþirmore, sijen an error or heresye is not þe ynke writhen, neijir þe voice spokun, but it is þe meenynge 10 or þe vndirstondyng of þe writer or speker signified bi þilk ynke writhen or bi þilk voice spokun,³ *and* also neuere into þis daie was enye man holde iugid or condempnid for an errer or an heretyk, but if it were founde þat his meenynge *and* vndirstonding whiche he had in his writyng or in his speking 15 were error or heresie; þerfore y desire *and* aske for charite þat noon harder or hastier holding or iusing be made anentis me. And forto knowe what myn vndirstonding *and* meenynge is, *and* schal be, in wordis of my writhingis, englische *and* latyn, certis, oon ful goode weie is forto⁴ attende to þe 20 circumstauncis in þe processis whiche y make þere bifore *and* aftir, *and* whiche y make in opire placis of my writhingis.

ffor bi þis weie Seynt Austyn leerned what was þe riȝt meenynge in þe wordis of holi scripture, as he seijp in his 'book of 83 questiouns'⁵, þe [lij]⁶ questioun. And if þis 25

In censuring

a statement as

an error or

heresy, only the

meaning of the

author, and not

the mere words

employed, must

be considered.

Pecock therefore asks to be judged according to his meaning, which may be known by attention to the context of his arguments, and by comparison with his other writings.

Saint Augustine learnt by this method the meaning of Holy Scripture.

¹ MS. *vndiscreetli*, with dots under, and oblique lines through *li*, signifying deletion.

² The whole of this passage from 'fferþirmore y make protestacioun . . . diffame', occurs, almost word for word, in the *Reule*. See Gairdner's monograph, pp. 27-8.

³ Cf. *Rep.*, p. 72: 'Thenke what an olde Doctour Hillary seith . . . that the wordis of a speker ben to be referrid into the entent wherto he hem spekith'.

⁴ *for* inserted above line in MS.

⁵ *Liber de diversis quæstionibus octoginta tribus*, LII; vol. iv, p. 391, of the Bâle edition; or Migne, *Patrologia Latina*, tom. 40, p. 34. Cf. *Folewer*, fol. 30^b. Cf. also *Rep.*, p. 178: 'And alle men musten

nedis graunte, that bi circumstauncis of the textis and processes ligging bifore or bi hinde a text in Holi Scripture ouste be take which is the verri and dew litteral vndirstonding of thilk text ful ofte and miche and euere, but if sum special skile it lette. And so Austin knoulechid him silf hunte out the dew litteral vndirstonding of Holi Scripture.'

Babington remarks: 'It is not easy to say what passage of Augustine Pecock may have had in view', &c. It was probably the one referred to above in the *Donet*.

⁶ Space left in MS. for reference to be filled in.

weie be not for alle placis of my writingis sufficient, recours
may be had to my persoon forto aske of me, while y am in
þis lijf.

Pecock's meaning may be learnt by questioning him personally.

If y schulde haue kunningyng and power forto so bisette my
5 wordis þat no chalenge myȝte be made aȝens hem, and þat
noon vntrouȝe myȝte be dryue oute of hem bi argument, þouȝ
20 al biside¹ my meenynge and vndirstonding | whiche y had in
þo wordis where and whanne y hem þere wroot, certis, it
were wondir me to haue þis singulerȝ gift, whiche neuere
10 writer had ȝitt, siȝen crist stȝed into heuene. and þerfore
god send to be reders in my bokis suche men as wolen gladli
aspie aftir my meenynge in my wordis, and saue and defende
me aȝens alle oþire in contrarie maner disposid reders or
heerers. Amen.

Like all authors, Pecock is liable to blame and misinterpretation.

15 If enye man kan nowe, or schal kunne bettir fynde þan
y haue founde and schal bi goddis grace fynde, wherbi he
may amende þe doctryne whiche y am aboute to write in my
englisch bokis and in my latyn bokis into soulis profite, y
schal not lette him, but y schal þerfore þanke him; for god
20 knowiȝ þat for helþe of cristen peplis soulis, and for noon
victorie to be wonne bi me in my side, neiþir for enye glorie
or rewarde to be had a þis² side god, y sette me into þe
labour of my bokis makyng.

Pecock will wel-come any amendment of his doctrine, for his books are written for the furtherance of Christian knowledge, and not for any personal glory.

fierþimre wite alle men, boþe clerkis and oþire, þat þe
25 labour of my bokis making is not withoute hardnes, firste
in hem conceyuing in suche foorme as þei ben; And y wote
not who in lyue cowde suche a noumber and suche a foorme
fynde and dispose, and þerwip pretende him in no poynt
þerinne faile. Wherfore of euery wel disposid man my bokis
30 schulden þe more fauorabili be receyued, as manye bokis
bifore my daies maad³ ben receiued in grete fauour, for
þe good and profitable trouþis whiche ben in hem, þouȝ manye
defautis be þerwip founde in hem, for to noon it is ȝouȝ
forto knowe al. -for þis and for alle oþir goddis ȝiftis, to
35 him be preising and panking, honour and glory, his plesaunt

Pecock's books should be welcomed for their merits, not denounced on account of unavoidable faults.

¹ MS. *albiseide*.

above the line in smaller hand and fainter

² MS. *apis*.

ink. The *e* is underdotted to denote deletion.

³ MS. *maade*. The second *a* is inserted

Purpose of the 'litol book declarative'.

seruice to him fulfilling *and* paiyng of al his peple, treuly, dewly, denoutly *and* fully. amen.¹

Pecock has made
'a litol book
to be a declarative'
of the extent to which
it is advisable to learn and publish truths imperfectly understood.

And of the extent to which it is permissible to hold various opinions at various times.

Because it would take too long to explain every time the exact way in which one's words should be taken;
and because objections are certain to be made against any teaching; therefore the 'litol book to be a declarative' has been made.

And, for as moche as ouer long it were me to declare now *and* heere how hard it is to knowe troupis in pis lijf, *and* how litol surete is in þe knowing of troupis in pis lijf, *and* 5 ȝitt þat neuerþeles bettir it is a man leerne hem so þan to lack al, *and* bettir it is a man forto write *and* teche what *and* how he kan fynde into profityng þan forto leue alle suche þingis 8^a vnwrithun *and* vntauȝt, ffor ellis manye ful profitable bokis schulde we into þese daies haue lackid; And for as moche as 10 whame in a mater² ben dyuers opyniouuns, *and* mowe be mo opyniouuns, it is honest ynouȝ a man³ to speke *and* write aftir oon of þo opyniouuns, *and* an opire tyme to vttre þe opire opinioun; And also for as moche as ouer long it were forto parfitli denounce *and* notifie vndir what entent y seie 15 *and* write al what y haue, or schal seie or write, *and* how y wole *and* entende þat it be take of þe heerers *and* reders; And also for as moche as neuere man ȝitt wroote enye notable book whiche couþe so suerli sett his wordis þat noon impugnacioun couþe be made þere aȝens, as in a litol tretice 20 y so lenger teche; þerfore y haue made a litol book to be a declarative⁴ of þese pointis *and* of mo, aȝens envie *and* detraccioun *and* malice, whiche perauenture myȝt rise into summe heerers or reders being moche redier forto suche writingis lette *and* distroie þan forto enye suche bi her owne 25 laboure fynde, make *and* multiplie into good occupacioun for cristen lay men, þat þei bi reeding þerinne disseuere hem silf þe more fro þe worlde *and* þe fleisch, *and* þe nyȝer *and* þe oftir *and* þe sweetlier knytte hem *and* couple hem to god *and* to his wel willingis, as forto be a bilowe⁵ to blowe *and* 30 puffe vp þe fier of deuocioun in her soule, into banysching aweie þe coolde of vndeucioun *and* of vncharite, whiche coolde is modir of moche myslyuing, as þe contrarye heet is modir of moche good lyuing.

'þe donet of cristen religioun' *and* 'þe book of cristen 35 religioun' *and* opire suche of doctrine *and* of officiying whiche,

Pecock will not be responsible for books circu-
lating at the end of the Prologue to the *Reule*; cf. Gairdner's monograph, p. 28.

¹ MS. amater.

² See Notes.

³ MS. aman.

⁴ MS. abilowe.

bifore þe deuyce *and* setting of þis present book, ben runne
abrood *and* copied aȝens my wil *and* myn entent, as y haue
openli prechid at poulis, *and* þat bi vncurtesie and vndis-
crecioun of frendlis, into whos singuler siȝt y lousid þo
5 writingis to go, *and* forto not haue go ferþer into tyme þei
were bettir examyned of me *and* approvid of my lordis *and*
fadiris of þe churche, y wole to be as noon of myn; but in
30 as | moche as in me is, y wole þei be rendrid vp aȝen, *and*
bettir formes of þe same be to hem deliuered, whannte dewe
10 deliueraunce þerof schal be made.

lated against his
wish, until they
have received
his final correc-
tions.

Bettir am not y þan was holy seynt Gregory (wolde god
y were a quartir so good) whiche, not wiþstanding his
holy ententis and hise kunning, founde so moche mys-
disposid men forto lette *and* diffame *and* distroie his bokis
15 þan forto make a quartir so moche of writing into chering
of cristen soulis, þat he wolde not þat eny of his bokis schulde
be publisched bifore his deep, as it is write in his lijf. ȝhe,
and aftir his deep, summe of þis bokis were bi suche now
seide men brent, *and* mo schulde of hise bokis be brend, if
20 help of god had not be prouidid. *and* ȝit y wote weel þat, if
bisy *and* sutil inpugnacions schulden be made aȝens hise
bokis, or aȝens austyns, or eny obire holy seintis bokis,
scant ynouȝ oon leef schulde stonde vnprovid or colowrably
vnrebukid. But what were þis þanne? forto prouoke þat
25 no writing were had, or rad, or occupied into goostli feeding
and edifyng of cristen soulis? A symple *and* a litil leerned
man in carpentrie kanne, *and* may fynde a defaute in a
kingis palice made to þe kingis worschip *and* eese, whiche is
not able to make a pore coote for¹ þe eese *and* þe chering
30 of a begger. þus moche herof as now. more is seide in þe
litil book bifore spokun².

Even Saint
Gregory made
errors, and had
detractors.

Sijen seint Jerom had manye detractouris *and* inpugners
of hise writingis, as he him silf witnessip, what mervayle is
if y so haue? And sijen ful manye famose doctouris wri-
35 tingis ben had in greet deynte *and* in greet profite in þe
chirche of god, *and* ben wel *and* profitabli suffrid to be red
and occupied, not wiþstanding þat, here and þere among, þei

Also Saint
Jerome.

On the other
hand, many
writers are
revered for their
merits, notwith-
standing their
occasional
errors.

¹ MS. cootefor.

² i. e. the 'declarative'; see above, p. 6.

Why should it
not be so with
Pecock?

fallen fro it þat myȝt be bettir seid, *and* whiche þei myȝten
not at þe fulle comprehendende, what merveile were it þouȝ it
so falle by me, whiche entende not forto euen me to hem, but
farto be a profitable procoutoure to lay men, into whoos
leARNING *and* edifyng, as to me semelþ, ouer litil writing into 5
þis tyme | haþ be deuysid ? 4*

May God
amend the
ways of envious
detractors!

Alle inpugners whiche laboren bi gile *and* wijle to make
her inpugnacioun seme good bifore þe multitude of lay men,
and at temporal lordis eeris, *and* at multitude of clerkis not
scolid in dyuynite, or not profundeli endewid in dyuynite, 10
how euer it be of her degree in scole, or state in þe chirche,
and alle þo whiche bi detraccioun *and* diffame, pride, sturdy
herte *and* envie, sp[e]ken¹ *and* writen in stide of clergie,
god amende for charite.

Here eendith þe prolog of þis book. And here bigynnip 15
þe first chapitre of þis present book.

[i^e partie]

[i^e chapitre]

The definition of
a MAN.

[F]Adir, what is a man ?

Sone, a man is a quick body, y-made of a resonable soule 20
and a fleischly body.

ffadir, what is a resonable soule ?

Sone, a resonable soule is þilk soule which, ouer þat it
worchip bi v outward bodily wittis wiþ her appetitis or
lustys, bi v inward bodili wittis with her appetitis or lustys 25
in þe body, it haþ in it silf resoun *and* fre wil, with whiche
þe hool man resonyþ *and* fre willip in him silf *and* in his
soule.

ffadir, was þe soule of a man eer þan it was couplyd to þe
same manrys body ? 30

Nai, sone, eche soule is made in þe body in þe same poynt
and pricke of tyme in whiche it is couplid *and* joinyd to þe
body. *and* þis is trewe boþe of mennys soulis *and* of beestys
soulis.

The soul of a
man shall never
die.

ffadir, schal þe soule of a man dye *and* come to nouȝt, 35
whanne þat we seen þilk man deie ? ²

Nai, sone, þe soule of man schal neuere deie. But whanne

¹ MS. spoken.

² For fuller teaching, see *Folewer*, Pt. I, chap. iv.

þe soule of man is departid from þe body, þanne þe man
deieþ. but þe soule so departid from þe body abidiþ in him
silf, riȝt as an aungel is in him silf wiþoute body, where god
wole þat þilk soule be. And it schal eft soone in þe eende
5 of þis worlde be couplyd aȝen to þe body, forto dwelle so
euere to gidere in ioye or in peyne, as þe man in þis liȝf
schal deserue.

ffadir, schal þe soule of a beest abyde *and* be departid
4b from þe body, whanne þe beest | dieþ? ¹

The soul of a
beast dies when
the beast dies.

10 Nai, sone, eche beestis soule dieþ *and* comeþ to nouȝt,
whanne þe beest dieþ.

ffadir, whiche ben þe v outward bodili wittis? ²

The FIVE OUT-
WARD BODILY
WITS
enumerated.

Sone, þese ben þei: Seyng, heering, Smelling, Taasting
and touching.

15 ffadir, whiche ben þe v inward bodili wittis? ³

The FIVE IN-
WARD BODILY
WITS
enumerated.

Sone, þese ben þei: Comoun witt, ymaginacioun, ffantasye,
Estimacioun *and* mynde.

ffadir, what is þe office ⁴ of þe v outward bodili wittis?

The office of the
five outward
bodily wits
described.

Sone, it is forto knowe bodili þingis in her presence, *and*
20 whilis þei ben in kynde. As it is forto se þingis present
to þe siȝt, heere þe sown present to þe ⁵ eeris, touche hardnesse,
neischnes, heet, or coold present to þe touche, *and* so forþe
of opire.

ffadir, what is þe office of inward bodili wittis? ⁶

The office of the
five inward
bodily wits
described.

25 Sone, it is forto knowe alle þe same bodily þingis þouȝ
þei ben absent, *and* þouȝ þei ben not in kynde; riȝt as y
knowe now my fadir, or his schap, figure *and* colour, not
withstanding he is deed; *and* as y knowe now a beest, or his
schap, figure *and* colour, which y size at rome, whanne y
30 was þere; *and* so of opire þingis knowable bi outward wittis.

ffadir, what is þe office of comoun witt in speciale?

The office of
COMMON WIT
described.

Sone, it perceyueth alle suche þingis in her absence whiche
mowe be knownun of outwarde wittis in her oonli presence.

And he perceiueþ *and* knowiþ alle suche bodili þingis of

¹ Cf. *Folewer*, Pt. I, chap. iv.

⁵ After *þe*, MS. has *h*, crossed through.

² Cf. *Folewer*, Pt. I, chap. v.

⁶ Cf. *Folewer*, Pt. I, chap. vi, and see

³ Cf. *Folewer*, Pt. I, chap. vi.

Donet, Notes to p. 10.

⁴ MS. *officie*; the second *i* underdotted.

The 'Common Sensibles': motion, rest, size, number, and figure.

whiche eche may be perceiued of dyuers outward wittis, as ben þese v: mouing, reste, greetnes, noumbrē *and* figure. And also he iugith *and* deemeþ bitwix þo þinges, whiche þingis noon oon outward witt may knowe, *and* þerfore noo oon outward witt may iuge *and* deeme bitwix hem: as ben 5 whitnes *and* swetenes, hardnes *and* sowlnes, *and* so of oþire diuersitees. ffor siþen siȝt may not knowe *and* perceiue boþe to gider whitnes *and* swetenes, he mai not discrive *and* juge þe diuersite bitwix hem. And siþen touche mai not knowe *and* perceyue to gider boþe hardnes *and* scurennes, He mai 10 not discryue *and* iuge þe diuersite bitwix hardnes *and* scurennes. And þerfore it was necessarie to haue oon witt which myȝt so bitwixe hem iuge *and* discrive, *and* of hem 5• knowe þe difference *and* þe diuersitee. which oon witt is þe now seid commune witt. 15

The office of IMAGINATION described.

ffadir, what is þe office of þe ymaginacioun?

Sone, it is al þe same whiche is seid of commune witt, and for to kepe in store alle þe same now seid knowingis wiþ her fundamentis, whiche ben callid 'similitudis', 'liknessis', or 'ymagis' of þingis, þat þei falle not soon aweie. 20

The office of FANTASY described.

ffadir, what is þe office of þe fantasie?

Sone, it is forto forge *and* compowne, or to¹ sette to gedir in seemyng, þingis whiche ben not to gedir, *and* whiche maken not oon þing in kynde: As if a man feyn a beest to be made of an horsis heed *and* of a kowys body *and* of a 25 lyouns taile, *and* so forþ² of oþire masis whiche bifallen in dreemys, whilis a man slepiþ. ffor in tyme of sleep a manrys³ inward bodily wittis ben breemest *and* to wirche rediest, *and* her worchingis ben to be perceyued sunnest.

The office of ESTIMATION described.

ffadir, what is þe office of estimacioun?

Sone, it is forto perceiue accordaunt þingis or discordantaunt þingis, to kynde freendful or odiose, þouȝ þei mowe not be perceyued bi outward bodili wittis: as herbi þe lombe knowiþ *and* fleeþ naturali þe malice *and* enemyte of þe wolfe; And þe swallow bildiþ in þis curiose manere, whiche 35 is moost profitable maner to her kynde, her nest; And þe

¹ MS. *orto*.

² MS. *soforþ*.

³ MS. *amannys*.

bees knownen þat þis maner of gouernaunce to chese hem
a king is to hem good; and so forþ of oþir lijk.

ffadir, what is þe office of¹ mynde?

The office of
MIND described.

Sone, it is to kepe in² store alle þe forseid knowingis wip
her groundis, þat þei liȝtli not aweie slyde, and þerwip
forto worche alle þe same now rehercid inward worchingis
of þe oþire seid inward bodily wittis, wip þe seid sure
keping.

ffadir, in what placis of mannys body ben þese v inward
to bodili wittis?³

The five inward
bodily wits are
in the head.

Sone, þei ben in a mannys heed.

ffadir, what wise?

The positions of
the five inward
bodily wits
described.

Sone, commune witt is placid in þe forhede. ymaginacioun
is in a selle next aftir⁴ folowing, toward þe myddis of þe
heed. þanne next is placid ffantiasie, in þe myddis of þe
heed. And nexte to him is sett estimacioun, toward þe hindre
eende of þe heed. And mynde is sette in þe nolle bihinde.
And eche of þese han to hem her propre chaumbres in þe
brayn, or propre cellis or placis, as philosophris seyn.

20 The v outward wittis ben in diuers parties of a mannys
body. ffor siȝt is in þe iȝen, heering in þe eeris, smelling is
in þe nose, taastyng is in þe mouȝt, touching in þe nett of
sinowis wouun, as it were, þoruȝ al þe fleisch of þe body.

The positions of
the five outward
wits described.

ffadir, haþ oonly man alle þese now seid outward and
25 inward worchyngis of bodili wittis, wip her appetitis to
desire what is bi enye of hem perceiuid to be plesaunt and
lusty, or for to refuse and loþe what is bi eny of hem perceyuid
to be displesaunt and vnlusti?

Has man alone
these outward
and inward wits
and their
appetites?

Nai, sone, not oonli man haþ alle þese now seid outward
30 and inward bodili wittis, wip her seid worchingis and wip
her seid appetitis; but also alle þe same han manyefoold
beestis, and wel nyȝe alle parfit beestis whiche mowe hem
sifl parfitly helpe and move from oon place into anoþir.⁵

Most beasts
have the five
outward bodily
wits, and the
five inward
bodily wits,
with their
workings and
appetites.

ffadir, wherynne⁶ þan dooþ a man⁶ and his soule passe alle
35 beestis and her soulis?

¹ MS. of þe: þe underdotted.

through and underdotted.

² in over-written in MS.

⁵ For Moving, see *Folewer*, Pt. I, chap. vii.

³ Cf. *Folewer*, Pt. I, chap. vii.

⁶⁻⁶ MS. wherynne ,dooþ a man ,þan,

⁴ MS. aftirward; ward being crossed

with marks of transposition.

Beasts have neither Reason nor Free Will, therein differing from man.

The office of Reason described.

(1) The name 'Reason' (or 'Understanding') may be applied to the power which enables man to perceive spiritual substances and properties, to judge between good and bad, &c.

(2) The name 'Reason' may be applied to the works done by the said power—to proofs, arguments, &c.

FREE WILL and its office described.

(1) The name 'Free Will' may be applied to the power which wills, refuses, commands, &c., according to the judgement of Reason.

Certis, sone, in þis: þat a man *and* his soule han resoun *and* fre wil, fforwhi neuere neipir of þese ij powers is had of beestis of her soulis.¹

ffadir, what is resoun, and what is his office?

Sone, resoun is a power, with whiche power mowe be 5 knowe vnbodili þingis, goostli or spiritual þingis, wheþir þei ben substauncis, as ben aungels *and* soulis, or þei ben to oþire substauncis accidentis or fallyngis, as ben powers, propurtees *and* worchingis of aungels *and* of soulis, And also manye oþir vnbodili propurtees of bodili þingis, whiche 10 neipir þe outward, neipir þe inward bodili wittis afore² seid mowe perceyue *and* knowe, as ben hefste *and* liȝtnes of bodies, fadirhoðe *and* sonehode, of persoones to gider 15 husbondhode *and* wijfhode, *and* oþire manye suche; And also wiþ which power may be dryue oute *and* founden in 20 arguyng *and* concluding what is trewe, what is fals, what is good, *and* what is bad, *and* what is more good, and what is more bad, *and* what is cheseable, *and* what is refuseable, *and* which ben meenys to haue þe good *and* fle þe yuel. And þis same now seid power of oure soule whiche is now 25 clepid 'resoun', is also ful ofte clepid 'vndirstonding', so þat resoun *and* vndirstonding is al oon.

In anoþir maner 'resoun' is oft takun for þe worchingis *and* þe doingis of þe resoun now bifore in þe first manere takun: as ben argumentis, profis, skilis *and* evidencis, 25 which resoun, in þe first maner takun, fyndiþ, conceiueþ *and* formeþ. *and* in þis maner 'resoun' is takun in commune speche, whanne we seien þus: 'þis is a good resoun', 'þilk is a feble resoun', 'þis resoun is nouȝt', 'I prove þis to be trewe, or to be fals, bi þis resoun', and so forþ of manye oþire 30 like spechis.

ffadir, what is fre wil, *and* whiche is his office?

Sone, fre wil is a power,³ wiþ whiche may freely be lovyd and chosen þat þing whiche resoun knowith and demeþ to be good; And wiþ whiche may freely be hatid *and* refusid 35 þat þing whiche resoun knowiþ *and* deemeþ to be bad, or vngood; And whiche mai commaunde to alle oþire witti

¹ In the *Folower*, Pt. I, chap. viii, it is probably reason to a certain extent. admitted that the higher animals can ² MS. *a fore*. ³ MS. *a power*.

and moving powers of þe soule and to alle membris of þe body þat þei passe forþ into her such witty and moving propir wirchingis in maner as þe wil hem to wirche comaundip.

And in lijk maner as now bifore it is seid þat dedis of 5 resoun ben clepid 'resouns', so dedis of þe wil ben oft tymes clepid 'willis', As whanne men wolen seie þus: 'þis is my wil þat þou go forþ', and so forþ of opire herto like.

In þese ij seid powers, resoun and wil, and in her now 6^b seid worchingis, a man passip beestis. And for | þese ij 10 powers, a manrys soule is a resonable and a fre chesing soule,

and perfore bi þese ij powers ouȝte euery man be principally gouerned: þat is to seie, euer to loue, hate, chese, refuse, and commaunde to opire sensual and moving powers of þe soule and to membris of þe body forto do and suffre, aftir þe 15 doom of resoun, and neuere to loue, hate, chese, refuse, commawnde to opire powers or parties forto do or suffre, aȝens þe doom of resoun. and so folewiþ ferþir þat, how oft and whanne euere a man avisingli and chesingli loueþ or hatiþ, chesiþ or refusiþ, doiþ or suffriþ, aȝens þe doom of 20 resoun, so ofte and þanne he lyueþ beestly and not manly, neiþir as it is according a man to lyue; and perfore in þat he synneþ aȝens þe lawe of his ouerer and worþier kynde.

ffadir, in what place of a manrys body ben sett resoun and fre wil?

25 Certis, sone, in no place of manrys body fyxli or assignabili; ffor þei ben in þe substaunce of þe soule, whiche soule is ouer al, þoruȝ al manrys body; and perfore þei ben where euer þe soule be, and so in noon oon place of þe body stedely; and perfore þei abiden wiþ þe soule and in þe 30 soule perpetually, þouȝ þe soule be departid from þe body, and þouȝ þe soule eftsoon schal be cowplyd aȝen to þe body, riȝt as resoun and wil ben euer perpetuali in an aungel, þouȝ he haue no body. But þe afore seid witty powers, þat is to seie, þe v outward wittis with her v appetitis, and þe 35 v inward wittis wiþ her v appetitis, schulen not abide with a mannes soule whanne he schal be departid from þe body; but þei schulen vanysche aweie and come into nouȝt¹; and þat bi cause þei ben not placid or sitting in þe soule, but þei

(2) Or the name 'Free Will' may be applied to the works done by this power.

A man should be governed principally by Reason and Free Will.

Reason and Free Will shall abide with the soul perpetually, because they are of the substance of the soul, not of the substance of the body.

But the five outward and five inward wits shall die with the body, because they are inextricably connected with the body.

¹ See Notes.

ben placid *and* sitting in diuerse parties of þe body, so þat ech of þe seid x wittis haþ his propre partie of þe body assigned to him; þouȝ þe touche, wiþ his appetite, haþ þe largist partie, for welnyȝ, except þe boonys, he haþ al þe body.

5

The Wits have
their corre-
sponding
'appetites'.

Free Will is the
proper 'appe-
tite' of the
Reason.

Proofs of these
truths will be
found in the
Folewer, Pt. I,
chaps. iii-viii.

Man was created
to govern him-
self in this life
according to
Reason, or
according to
Faith allowable
by Reason, so
that he may
obtain ever-
lasting life.

What difference
is there between
a man's living
(1) morally
virtuously,
(2) according to
the law of God,
(3) according to
the doom of
Reason or of
Faith?

And where euere enye of þese seid x wittys sittip in þe body, þere wiþ him, þoruȝ þe same partie of þe bodi, sittip wiþ him his *propre* | to him assigned appetite. And riȝt as 7^a eche of þe seid x wittis haþ his *propre* appetite, so þe wil is þe *propre* appetite of þe resoun, *and* þei abiden to gider in 10 þe soule departid from þe body.

Profis of þe trouþis whiche ben rehercid schortly here in þis present first chapitre, þou maist se, sone, if þou wolte, in þe first partie of 'þe folewer to þe donet', from þe bigynnyng of þe [iiij]¹ *chapitre* þere into þe eende of þe viij *chapitre* 15 þere, *with* answers to certeyn argumentis *and* obieccions whiche mowe be made aȝens þe trouþis tretid schortly here in þis present first chapitre.

[iȝe chapitre].

[F]Adir, into what purpos *and* eend was man made?

20

Certis, sone, forto reule his wil *and* his outward *and* inward wittis, wiþ her appetitis, his doyngis *and* suffringis *and* movingis in gouernaunce of doable þingis, aftir þe doom of resoun, or of feip allowable bi resoun,² whilis he lyviþ in þis lijf; þat aftir þe deep of þis lijf, he be reysid aȝen into 25 bodily lijf, forto lyue in body *and* soule to gedir euerlastyng, in ioye *and* blis, afore þe presence of god.

ffadir, y haue herd summe seie þat a man owith to lyue in þis world moraly vertuosely; And summe men y haue herd seie þat a man in þis world owt to lyue aftir þe lawe of 30 god; *and* now ȝe seien þat he owiþ to lyue *and* reule his bodily wittis *and* her appetitis *and* his wil *and* alle hise bodili movingis in doable þingis aftir þe doom of resoun or of feip. what difference or diuersite is þere bitwix þese iij maners of seiyingis?

35

¹ MS. iiij.

fully explained in the *Folewer*, Pt. I,

² The work of Reason and Free Will in controlling the sensual appetites of man is

chap. ix.

Sone, bitwix þese iij¹ speches is no diuersite or difference; but of hem iij is oon meenyng, oon accordē and oon sentence. ffor whi moral vertuose dede, and dede of doable gouernaunce reulid bi resoun or feip. And þe lawe or 5 seruice of god ȝouun to man ben al oon, as it is provid in þe book clepid ‘þe iust apprising of holi scripture’. Wherfore al oon and þe same it is forto lyue moraly vertuously, and 7^b forto gouerne oure dedis of | doable þingis aftir resoun or feip, and forto lyue aftir þe lawe of god and seruice to god.

10 but þanne ferþir, þou must vndirstonde þat amonge þese dedis whiche ben reulid bi doom of resoun or feip, summe ben iugid and deemyd of resoun or of feip nedis to be doon, and perfore resoun or feip werneþ hem to be left vndoone, or her contraries to be doon. And þese ben þe ‘commaunde- 15 mentis’ of resoun or of feip. Summe opire ben iugid and deemed of resoun or of feip to be doable, or worþi to be doon, as for good, and þat þei mowe be left vndoone, and þat opire dedis not stonding wiþ hem, or þat her contraries mowe, as it were, lijk weel in styd of hem be doon. And alle þat ben 20 of þis soort ben ‘counselis’ of resoun or of feip: As ben, in sum caas of circumstauncis, chastite; forsaking of wyne and alle vinose drinkis, forsaking of fleische, forsaking o[f]² richesse in plente, forsaking of lordschip in propurtee; obedience to summe approvid reule, and suche opire; of 25 whiche counselis is seid and writun bi processe in þe ije^e partie of þis present book,³ and in ‘þe reule of cristen religioun’, in þe ije^e partie, þe vij tretie, and in þe book clepid ‘þe iust apprising of holy scripture’, þe first partie, þe xvij and xvij trouþis; notwiþstonding þat, in summe caas 30 of circumstauncis, þese same now rehercid vertuose dedis or counselis ben comaundementis of resoun and of lawe of kinde and of god, as it is tauȝt in þe first parti of ‘cristen religioun’, þe ije^e treti, þe []⁴ chapitre.

And ferþir þus: siþen, as it is proued in þe book clepid 35 ‘þe iust apprising of holi scripture’, al þat resoun and feip comaunden, god comaundip, and aȝenwardis al þat god comaundip, resoun or feip comaundip; folewiþ þat goddis

There is no difference between these three things.

Some moral virtues are commandments of Reason or Faith.

Other moral virtues are counsels of Reason or of Faith.

Such as Chastity, Voluntary Poverty and Obedience.

In some circumstances the counsels become commandments.

The commandments and counsels of Reason or Faith are the laws of God.

¹ MS. *iij maners of*; *maners of* being crossed through.

² MS. *or.* ³ Chap. xix. ⁴ Space left in MS. for reference.

comaundementis and comaundementis of resoun and of feip ben al oon. And siþen al þat resoun and feip counseilen, god counseilip, and aȝenward al þat god counseilip, resoun or feip counseilip; folewith þat goddis counseilis and þe counseilis of resoun and of feip ben al oon. and þanne 5 ferþir | þus : siþen þe lawe of god ȝouun to man is not ellis 8* þan goddis comaundementis and goddis counseilis; it folewiþ þat [þe commaundementis and co[u]nseilis of resoun and of feip and þe lawe of god ben al oon. and siþen]¹ þe comaundementis and counseilis of resoun and of feip and moral vertues, 10 wiþ her dedis, ben al oon, as schal be open bi þe first partie of ‘þe folewer’² to þis book, and in þe book clepid ‘þe iust apprising of holi scripture’; it folewiþ þat moral vertues, wiþ her dedis, and þe seid lawe of god ben al oon and þe same.

15

And the commandments and counsels of Reason or Faith are the moral virtues.

And the moral virtues are the laws of God.

Is it true to assert
(1) that love (or charity) towards God, ourselves, and our neighbour is the whole duty of Man ; or
(2) that love towards God alone is the whole duty of Man ?

It is *not* true to assert that love towards God alone, or love towards God, our neighbour, and ourselves, comprises all the moral virtuous deeds.

Where this is proved.

ffadir, þe iiiȝe manere of seiying þere is: þat manys al and hool boond in þis lijf is forto kepe charite, or forto lyue aftir charite. And þis charite summe men clepen a ‘prefold loue’, þat is to seie, loue to god aboue al þing, loue to a man him self, and loue to his neigbore as to him silf. And ȝit þe vȝe 20 seiying is: þat forto kepe þe first of þese iij loues is sufficient seruice to god, ȝhe, and is al þe hool boond of man whiche he is bounde to kepe and fulfille in þis lijf. Wheþir þese maners of seiying ben trewe or no, y wolde leerne.

Certis, sone, neiþir þe iiiȝe, neiþir þe vȝe of þese seiyingis 25 may be vndirstonde þus : þat þe first of hem iij, or þe al iij to gedir, or her euen to hem comoun gendre is naturali or morali alle moral vertuose dedis whiche a man is bounde to kepe, and wiþ whiche he is bound to serue god; neiþir þat þei iij to gider, or he[r]³ next gendre, or þat enye of hem iij 30 conteineþ, comprehendip, or closip withynne him, as his spicis, alle moral vertuose dedis whiche to haue a man is bounde in þis lijf. ffor al þis is vntrewe, as schal be provid openli and vnaȝenseiabili in þe secunde part of þis present book, þe xiiij chapitre, And in ‘þe book of feip, hope, and charite’⁴. 35

¹ þe . . . siþen, addition from the top of the page in MS.; the *u* of *co[u]nseilis* being omitted.

² Chaps. xv-xvii; also the end of chap. xxvii.

³ MS. *he*.

⁴ See Notes.

But it must be vndirstonde namelich in oon manere þus : þat þilk first seid loue, bi strengþe of him silf, inclineþ, bowiþ, moveþ and stiriþ a man forto seche astir, leerne and take þe knowing of alle oþire moral vertuose dedis, and forto 5 kepe and perfoarme hem in worching, to whiche oþire moral vertuose dedis a man is bounde bi þe¹ wil of god. ȝhe, and 10 þe² þilk first loue and þe iij^e and iiij^e seid loues to gider, or her next comoun gendre, doiþ þe same. But ȝitt, neuere þe latter, þe oþire moral v[er]tuose dedis ben not in nature enye 15 oon of hem. And a man muste nedis knowe and haue þe oþire moral vertuose dedis wiþ þe seid loue, And ellis he schal not serue god, as to serue god he is bounde.

Also þe first of þilk iij loues is þe hardist parti to be fulfillid in goddis lawe ; and þerfore it is sikir þat who euer 20 fulfillip þe first of hem, whiche is hardir to fulfile þan þe tweien oþire, he schal fulfille þe ij oþire ; and who euer fulfillle þese iij loues, he schal fulfille al þe remenaunt of goddis lawe. And in þis vndirstonding may wel be take 25 þe wordis of crist, whanne he seid þat ‘in þo seid loues al lawe and prophecies hangen’³; And what Johan in his epistil seiþ : ‘he þat loueþ not his neiȝbore whom he seeþ, how may he loue god whom he seeþ not?’⁴

Thus moche, sone, here, as for the iiij^e and v^e maners of spechis to gider. And so lijk good it is forto holde þe first 25 manere, or secunde, or þridde, or fourþe maner of seiyngis before tretid in þis present chapitre, þouȝ not lijk clear it is forto holde eche of hem.

fferþirmore, in more special as to þe iiij^e manere of speche, sone, þou schalt vndirstonde þat ‘charite’ in his seid generalte 30 is more general þan is ‘moral vertu’. fforwhi no þing is ‘moral vertu’ saue what is an habyt, or a disposicioun toward þe same habit in þe wil.⁵ and to al þilk habyt ‘charite’ is general, and to actual louys goyng before into gendring of habitual loue, and to actual loues folewng aftir 35 þe same habitual loue : and ȝitt noon of þilk actual loues is

It is true that if a man love God, he will strive to fulfil all other moral virtuous deeds.

But these other moral virtuous deeds are not included in love. And they also are necessary to God's service.

To love God is the hardest commandment, and the easier loves towards ourselves and our neighbour naturally follow.

If a man fulfills these three loves, he will naturally fulfil the rest of God's law.

It is in this sense that Christ and St. John meant that all moral virtues may be said to depend on love.

The term ‘charity’ is more general than is the term ‘moral virtue’, because ‘moral virtue’ applies only to the habit, while ‘charity’ includes the habit of love and the actual loves engendering and following the habit.

¹ MS. bise.

⁴ 1 John iv. 20.

² MS. betake.

⁵ For full discussion of what constitutes

³ Matt. xxii. 40. For fuller discussion of a moral virtue, see *Folewer*, Pt. I, chap. x. of this point, see Pt. II, chap. xiii.

‘moral vertu’, for noon of hem is an habit. *and perfore* ‘charite’ is more general þan is ‘moral vertu’.

‘Moral virtue’ and ‘habitual love’ (or ‘habitual charity’) are one and the same.

As is proved in the Folewe, Pt. II, chap. viii.

Therefore the kinds of ‘moral virtue’ and of ‘habitual charity’ are the same.

The term ‘moral virtuous thing’ is common to moral virtue and to moral virtuous deeds going before and after the moral virtue.

Therefore a ‘moral virtuous deed’ and a ‘morally good deed’ and a ‘moral charitable deed’ are the same.

But ‘charity’ and ‘charitative deed’ (or ‘moral virtuous deed’) are not the same.

And ‘moral virtue’ and ‘moral virtuous deed’ (or ‘charitative deed’) are not the same.

Also ‘moral vertu’ and ‘habitual loue’ or ‘habitual charite’ ben al oon; fforwhi ech ‘moral vertu’ is ‘habitual loue’, as schal appere in ‘þe folewer to þe donet’, in þe 5 eend of þe ij^e partie¹; *and* eche ‘habitual loue’ is ‘habitual charite’; wherfore ‘moral vertu’ and ‘habitual loue’ or ‘habitual charite’ ben oon. And perfore oon *and* þe ga same diuisioun or particioune is of ‘habitual charite’ into hise spicis, *and* of ‘moral vertu’ into hise spicis; *and* alle 10 þe same spicis or specialis ben of þe oon *and* of þe obire.

Also ‘moral vertuose þing’ is comoun *and* general to moral vertu, whiche is habit or his disposicioun, *and* to moral dedis goyng bifore þe habit into his gendring, *and* to moral dedis goyng aftir þe same habit into 15 whiche þe same habyt inclyneþ. And so ‘moral vertuose dede’ *and* ‘moral charitable dede’ ben oon; ffor whi dedis goyng bifore þe habit of charite or of moral vertu, *and* dedis going aftir þe habit of charite or of moral vertu ben ‘charitative dedis’ *and* ‘moral vertuose dedis’ *and* ‘moral good 20 dedis’, þouȝ þei ben not ‘habitual charite’, neipir ‘moral vertu’, for as moche as þei ben not habit or habitis. And eche of þese dedis is a dede longyng to habitual charite *and* to moral vertu, whiche is an habit; *and* perfore eche of þilk dedis is a dede of charite *and* of moral vertu; *and* so 25 ‘charitative dede’ *and* ‘moral vertuose dede’ ben oon.

perfore it is not oon forto seie ‘charite’, as it is next general comoun to þe seid iij loues or charitees, *and* forto seie ‘charitatyue dede’ or ‘moral vertuose dede’; neipir oon it is forto seie ‘moral vertu’ *and* forto seie ‘moral vertuose 30 dede’ or ‘charitative dede’; fforwhi manye outward charitatyue dedis *and* manye outward moral vertuose dedis ben, whiche ben not charite, neipir charitees naturali, formali or moraly, *and* manye outward charitable dedis *and* many outward moral vertuose dedis ben, whiche ben not moral 35 vertu, neipir moral vertues naturali, formali or morali. Neuerþeles, into alle þese now seid dedis boþe charite *and*

¹ Chap. viii.

moral *vertu* inclynen, moven, speden, dryven *and* maken hem to be doon.

And so 'charyte' nameþ boþe habitual loue *and* actual loue; 'moral *vertu*' namyþ oonli habit or his disposicioun into him, but not eny dede inward or outward; 'moral ^{9^b vertuose dede' or 'moral good | dede' nameþ þe dedis goyng bifore þe habit *and* þe dedis comyng astir þe habit, and þat wheþir þei ben inward or outward; 'moraly good þing' namyþ þe habit whiche is 'moral *vertu*', and also þe dedis goyng bifore him *and* þe dedis goyng astir him, *and* þat wheþir þei ben inward or outward dedis.}

Eche moral *vertu* whiche haþ outward dedis bi whom he may be gendrid, or haþ outward dedis into whiche he inclyneþ or moueþ, haþ oon *and* þe same name comoun to him ¹⁵ and to eche of þilk dedis: as 'riȝtwisnes', 'obedience', and so forþ of eche oþire *vertu* or poynt in þe foure tablis. þe first poynt of þe secunde table, þe first poynt of þe þridde table, *and* þe first poynt of þe fourþe table han noon such outward dedis; *and* perfore þis name 'loue' or 'charite' ²⁰ namyth þo habitis and her dedis whiche ben inward *and* not outward.¹

ffadir, if al be trewe what bifore in þis present chapitre ȝe han tauȝt, þanne solewip þat where euere *and* how euere be maad moost clear teching of moral *vertues* *and* of moral ²⁵ vertuose dedis, or of dedis comaundid *and* conseilid of resoun or of feiþ, þere *and* so is maad moost clear teching of goddis comaundementis *and* conseilis *and* of his lawe ȝouun to a man bi whiche man ouȝte serve to him; And where euere *and* how euere is maad moost sufficient *and* moost ful teching of ³⁰ moral *vertues* *and* of moral vertuose dedis, or of dedis comaundid *and* conseilid of resoun *and* feiþ, þere *and* so is made moost sufficient *and* moost ful teching of goddis comaundementis *and* conseilis *and* of his seid lawe *and* seruice; And where euere *and* how euere be maad moost according or moost ³⁵ compendiose gadering to gider, þat is to seie, moost schort profitable gadering to gider, of moral *vertues* *and* of moral

The meaning of 'charity', 'moral virtue', 'moral virtuous deed', and 'morally good thing' recapitulated.

Every moral virtue which has outward deeds, has the same name for the virtue and for the outward deeds, e.g., 'righteousness', 'obedience'. But ghostly love or charity has no such outward deed. Therefore the name 'charity' is restricted to the habit and inward deeds.

Hence it should follow that the clear, sufficient, full, and compendious teaching of moral virtues and moral virtuous deeds, or of deeds commanded and counselled by Reason or Faith, is the same thing as the clear, sufficient, full, and compendious teaching of God's commandments and counsels.

¹ See *Donet*, Pt. II, chap. xiii.

vertuose dedis, or of dedis commaundid *and* conseilid of resoun or of feip, þere and so is maad moost conuenient or according or moost compendiose to gider gadering of goddis commaundementis *and* conseilis *and* of his seid lawe *and* seruice. 5

This does so follow.

Therefore, since the tables of Moses do not treat clearly, sufficiently, fully, and compendiously all moral virtues and all moral virtuous deeds; it follows they do not treat clearly, sufficiently, fully, and compendiously all God's commandments and counsels.

Sone, al þis y graunte, | for al þis dryuing *and* concluding 10^a may no man avoide.

ffadir, þanne ferþir þus: Siþen in þe tablis of moyses, at þe leest to seie, ben not tauȝt moost clearli, moost sufficientli *and* moost compendioseli alle moral vertues *and* alle moral 10 vertuose dedis, or dedis commaundid *and* conseilid in doom of resoun *and* of feip; *and* more myȝt be seid þat not verrili, sufficientli, or fully ben alle moral vertues *and* alle moral vertuose dedis, or alle goddis commaundementis *and* conseilis, tauȝt in þo ij tablis, as may be seen bi processe in þis same 15 book in þe iȝe partye; it folewith of þe leest seiying þat in þe tablis of moyses ben not moost clearly, moost fully, or sufficientli, *and* moost compendiosely tauȝt goddis commaundementis, hise conseilis, his lawe *and* his seruice. but it folewȝ þat, how fer þilk tablis ben from þe clear, 20 sufficient, ful¹ *and* compendiose treting of moral vertues *and* of moral vertuose dedis, tauȝt bi crist *and* hise apostlis, *and* conteyned scateringly here *and* þere in þe newe testament *and* in moral philosophie, *and* gaderid to gider bi doctouris 25 *and* opire clerkis into bokis *and* treticis of moral vertues, clenly þerupon foormed *and* writen, so fer ben þo tablis from þe clear, sufficient, ful *and* compendiose teching *and* treting of þe commaundementis *and* conseilis of god.

This does so follow.
Fuller proof
may be seen in
the *Donet*, Pt.
II, chaps.
iv-ix.

Sone, al þis y must nedis graunte, boþe for þe proof nowe made, *and* for largir proof in þe secunde partie of þis same 30 book, fro þe begynnynge of þe iiiȝe chapitre into þe eende of þe ixȝe chapitre. And ȝitt more þanne þis folewȝ of þe opire before my seiying, whiche y wole not conclude *and* dryue oute here, but in þe iȝe partie of þis present book.²

And þerfore moche wondir myȝt a³ wel leerned clerk haue 35 vpon þe greet, ouer long woned rudenes of newe doctouris

¹ MS. *sufficientful*.

² Chaps. iii, vi-ix.

³ a overwritten in MS.

and of her now folewers, whiche, withoute enye nede, and withoute enye resoun, and wiþoute þe peplis profite, þe, aȝens nede, aȝens resoun, and aȝens þe profite of þe peple, cleeven to moyses tablis so ouer tendirly, and as for al hool and 10^b sufficient commaunde|mentis of god displaien hem so bisily.

The attempt to reduce all the commandments of God to the ten commandments of Moses is a stumbling-block to the people.

And, as y trowe, þis is oon cause whi¹ goddis comaundementis ben kunned so sengli² and so simpli; bi cause alle vertues and alle moral vertuose dedis comaundid mowe not in þilk x wordis of moyses tablis be seen so soon and so 10 clearly, by gadering and reduccioun made into hem so fer fet and so straungeli, and bi logging of alle moral vertues and of alle moral vertuose dedis in hem in so narow a place so streitly and vnaccordingly.

[iiij^e chapitre]

15 [F]Adir, what processe is þanne to be maad forto knowe and teche and noumber clearly and sufficiently, and þerwip al compendiosely, þat is to seie, schortly, profitably, alle moral vertues comaundid bi resoun or feip, or counseilid bi resoun or feip, and so in þat alle goddis comaundementis and 20 alle goddis counseilis?

THE FOURTH MATTER:
God's Laws.
How can moral
virtues, i.e.
the laws of
God, be ade-
quately classi-
fied?

Sþeli, sone, þis processe may be made, as schal be schewid in 'þe lasse book of cristen religiouñ', þe first trety, and in 'þe prouoker'. Eche moral dede comaundid or counseilid of resoun or of feip, And þerfore eche moral vertuose dede 25 comaundid or counseilid of god, we owen to do immediatly, or at þe next, anentis god, anentis vs silf, or anentis oure neiȝbours. And ferþirmore, as is schewid in þe book clepid 'þe prouoker', toward þe eend, and bettir in 'þe lasse book of cristen religiouñ', eche suche dede to be doon bi comaundement or counseile of resoun or of feip for him silf, anentis god immediatly or at þe next, is forto lyue to god goostly, obediently, riȝtwisly, mekely, trewly, benyngnely, or largely, And bi dedis herto seruyng meenaly; ech suche dede to be doon bi comaundement or counseil of resoun or feip anentis 30 vs silf at þe next, is forto lyve toward vs silf goostly, fleischely, worldly, clealy, honestly, paciently, douȝtily, or largely, and bi dedis þerto perteynyng meenaly; Eche suche

All moral
virtuous deeds,
or all the com-
mandments of
God, may be
considered
under three
heads: Our
duty towards
God, our duty
towards our-
selves, and our
duty towards
our neighbour.

The seven points
of our duty to-
wards God.

The eight points
of our duty to-
wards ourselves.

¹ MS. *whiche*; *che* being underdotted.

² After *so*, the MS. has *sens*, crossed through.

The eight points
of our duty
towards our
neighbour.

dede to be doon bi comaundement or counsel of resoun or of feiþ anentis oure neȝbore at þe nexte, is forto lyue toward him goostly, attendauntly, riȝtfully, mekely, | accordingli, 11^a Treuly, Benyngneli, or largely, *and* bi dedis helping to þese menali. 5

Thus these
twenty-three
points and their
corresponding
meenal virtues
include all
moral virtues
towards God,
ourselves, and
our neighbour.

wherfore folewith þat alle moral dedis according to resoun *and* to feiþ, *and* þerfore alle moral vertues commaundid or conseilid bi resoun or feiþ, *and* alle comau[n]dementis¹ or conseilis of god ben conteyned in þese now seid xxij poyntis, with herto hem helping meenal moral vertues. whiche 10 xxij poyntis ben named in an opir maner þus: To god goostlines, obedience, riȝtwisnes, mekenes, treuþe, benyngnite, larges, *and* meenal worching into eny of hem; To us silf goostlyhode, fleischlihode, worldlihode, clennes, honeste, pacience, douȝtynes, larges, *and* meenal worching into eny 15 of hem; To oure neȝboris goostlihode, attendaunce, riȝtwisnes, mekenes, accordingnes, treuþe, benyngnite, larges, *and* meenal gouernaunce into eny of hem.

ffadir, it apperith wel bi þoure now afore goyng proces þat þe poyntis or vertues of goddis moral lawe ben soortid 20 into iij parcellis, bi þis þat summe of hem ben oure gouernauncis anentis god at þe next, a[n]d¹ summe anentis vs silf at þe next, And summe anentis oure neȝboris at þe next; *and* þat þe first of þo parcellis conteyneth viij poyntis, þe ij conteynyth viij poyntis, *and* þe iij^e viij poyntis. 25

Sone, þou seist soop, *and* þese iij parcellis or soortis mowe wel be clepid þre 'tablis' of goddis moral lawe.

And for as moche as eche moral meenal vertu² or eche moral meenal vertuose dede into enye of þese now rehercid moral vertues or moral vertuose dedis, in þat þat he is a 30 meenal vertu or a meenal vertuose dede to an opir anentis his eental vertu or eental vertuose dede,² is in þe same moral gendre or moral kynde or poynt in whiche is þe eental to whom he is meene, *and* þat for as moche as oon *and* þe same or euuen lijk principal moral goodenes muste nedis be 35

¹ n omitted in MS.

² See *Folewer*, Pt. I, chap. xxvii: 'þer is oon goodnes which is fynal principal and eend to opir goodness . . . and þer is

meenal goodnes into þis now seid fynal goodnes, þat is to seie, a goodnes beyng meenededyng into þe seid moral and honest goodnes.'

in þe [meenal]¹ dede helping into hem, as schal be open in 'þe lasse book of cristen religioun', þe first treti, þerfore it needith not þat to eny meenal vertu be sette for him silf
 11^b a seueral place diuerse fro | þe place of þe eental vertu to
 5 whom he seruyþ in eny table of moral gendris of vertues.

and, for lik skile, siþen alle þe same or alle even lik
 moral goodnes is in þe inward dede of willing or nylling *and*
 in þe dede whiche is bi it comaundid to be as execusioun
 þeroft, eche such executive dede of willing good to eny persooon
 10 *and* of nylling yuel to eny persooon is in þat, *and* as for þat,
 in þe same table *and* in þe same poynt in whiche is þe
 inward willing or nylling of whiche he is þe execucioun or
 þe executive dede.

ffadir, is þis now seid soorting or parcelling of tablis þe
 15 best *and* profitablist þat may be assigned into þe forþ teching
 of goddis moral lawis *and* seruycis ?

Sone, þei ben sufficient. neuerþeles it is bettir *and* more
 profitable þat meenal vertu, takun as it were in general, as
 it were bi him silf, be departid *and* braunchid ferþir into
 20 his membris forto make þeroft oon table as bi [him]² silf,
 þanne þat noon such braunching þeroft be made. for ellis
 þe teching of meenal vertu were ouer derk and, as it were,
 ouer general *and* ouer confuse *and* ouer schort *and* scant
 into þe leernyng of cristen men; namelyche siþen manye of
 25 hise membris ben named famosely bi solempne names, as
 schal appere aftir bi names of vertues in þe iiiij^e table, whiche
 schal be made þe first table.

And aȝenward, if meenal moral vertu in general schulde
 be braunchid oute into his spicis, þanne, siþen þe same
 30 kindes or gendris of meenal vertues of þe first dede, soort, or
 parcel, or table, serueþ into vertues of þe ije *and* of þe iiij^e
 seid soortis *and* parcellis or tablis, as is now here bifore seid,
and as schal be seen whanne þei schulen be namyd, herof
 wolde folewe þat þries of þe same meenal vertues *and* of her
 35 braunches *and* spicis, *and* vndir hir same names, mencioune
 schulde be made in þe soorting, tabling, *and* parcelling of
 goddis moral lawis; fforwhi oonlys in þe first seid soort or
 parcel, *and* estsoone in þe ije seid soort *and* parcel, *and* þe

The executive
 deeds of willing
 and nilling are
 in the same
 pointe and in
 the same Table
 as their inward
 deeds of willing
 and nilling.

Is this classifi-
 cation under
 three tables the
 best?

It is clearer to
 make a separate
 table for the
meenal moral
 virtues.

Three tables of
meenal moral
 virtues, corre-
 sponding to the
 three tables of
eental moral
 virtues, might
 be made. But
 that would be
 too cumbersome.

¹ MS. *eental*.

² Omitted in MS.

iij^e tyme in þe iij^e seid soort *and parcel*. And forto þus do *and procede* in displaiyng goddis | moral lawis wolde be ouer 12^a longe *and tedious* *and vn lusty* to þe heerers *and leerners*, *and it wolde be ouer vncraftiose* *and vnformal* to þe techers.

One table of
meenal moral
virtues is
sufficient.

The table of
meenal moral
virtues shall be
called the
'First', because
means precede
ends.

The eight meenal
moral virtues of
the FIRST TABLE
rehearsed.

The seven
eental moral
virtues towards
God of the
SECOND TABLE
rehearsed.

The eight eental
moral virtues
towards our-
selves of the
THIRD TABLE
rehearsed.

The eight eental
moral virtues
towards our
neighbour of the
FOURTH TABLE
rehearsed.

Will not the
justice of this
classification

And þerfore, sone, it semesþ to me as moche bettir for to 5 gadre to gider bi hem silf þe meenal poyntis of þe iij soortis or tablis, *and* name hem in her gendre, or general kynde, þus, 'meenal moral vertu'; and panne departe *and* braunching meenal moral vertu into his spicis, *and* of his braunching into spicis make oon opire table, soort, *and* parcel bi him 10 silf, *and* sette him bifore þe opire iij rehercid tablis, bi cause þat meenys han a dewe ordre forto go bifore þe þingis into whiche þei ben meenys. Neuerþeles, þe ful, hool out braunching of meenal moral vertu into his spicis, making þe hool first table, schal not be sette here, but so moche þerof 15 oonly, how moche is of bihoueful nede to be tauȝt *and* leerned.

and so, at þis tyme, forto sette oute *and* expresse goddis moral lawis, as it is sufficient into cristen mennys necessarye leernyng, þe first table of goddis lawe schal conteyne þese viij 20 poyntis of meenal vertu: þat is to seie, forto governe vs leernyngly, preisyngly, dispreisingly, preiyngly, þankingly, worschipingly, disworschipingly, *and* sacramentingly.

And þat þe ije, iij^e *and* iiiij^e tablis conteyne eental vertues þus: þat þe ije table conteyne þese viij poyntis: þat is to seie, 25 forto lyue *and* governe vs anentis god at þe next, goostly, obediently, riȝtwisly, mekely, treuly, benyngneli, *and* largeli.

And þat þe iij^e table conteyne þese viij poyntis: þat is to seie, forto lyue *and* governe us silf anentis vs silf at þe next, goostly, fleischely, worldly, clenly, honestly, paciently, 30 douȝtili, *and* largely.

and þat þe iiiij^e table conteyne þese viij poyntis: þat is to seie, forto lyue *and* governe us anentis oure neiȝboris at þe next, Goostly, attendauntly, riȝtfully, mekely, accordingli, treuly, benyngnely *and* largely.¹ 35

ffadir, here a man myȝt wondre vpon þoure disposing of tablis, in lasse þan ȝe schulen | cleer þoure silf; fforwhi ȝe 12^b

¹ The Four Tables are fully set out for reference in the Summary of Contents for Pt. I, chaps. iv-ix.

assignen *and* disposen, at þe fewist, iij tablis forto conteyne alle moral eental vertues, ȝhe, *and* þerwiþ her meenal vertues *and* her executive vertues, in þat, *and* as for þat, þat þei ben meenes or execucions to eental vertues, *and* so forto 5 conteyne alle moral vertues; *and* ȝitt crist, as it wole seme, was contentid wiþ ij tablis, fforwhi he seiþ þus, mathew, xxij chapitre¹: ‘þou schalt loue þi lord god aboue al þing, *and* þi neiȝbore as þi silf; in þese ij lovys (þat is to seie, loue to god *and* loue to neiȝbore) hangiþ al þe lawe *and* 10 profecie.’ Whiche ij lovys, as it seemeþ, maken oonly þe first *and* þe iiȝe tablis of oure² eental vertues, or ellis þe ij^e *and* þe iiiȝe tablis in noumbe of ȝoure alle tablis. ȝhe, *and* seynt poule, as it seemeþ, was content wiþ oon table; for he seiþ as, Romans, 13^e chapitre,³ þat ‘who ever loueþ his 15 neiȝbore fulfilleþ al þe lawe of god.’ and þis is, as it seemeþ, [þe iiȝe table]⁴ of ȝoure eental moral vertues, *and* is þe iiiȝe of ȝoure alle tablis. Wherfore a man myȝt argue þat neiȝbir crist, neiȝbir þe apostle powle sawe so fer as þei schulde haue seen in assignyng tablis of goddis moral lawe; or þat 20 ȝe seen þerynne ouer fer, or ferþir þanne þei sawen.

Sone, for answer herto, y seie þat, if þe wordis of crist *and* of seint poule, in þe placis now allegid, be wel considerid, it wole be knowe þat euereiþir of hem in her po wordis puttiden alle þe same tablis whiche y putte here; 25 fforwhi, whanne crist seid þat ‘a man schulde loue god aboue al þing, *and* his neiȝbore as him silf’, crist þerynne seiþ pleynly ynouȝ þat a man schulde loue him silf, wiþ þis, þat he schulde loue god *and* loue his neiȝbore, ffor ellis he myȝte not loue his neiȝbore as him silf, but if he bifore *and* 30 eer loued him silf. Wherfore crist spake þere of þre moral loues in general, Of whiche a man schulde haue oon to god, anoþire to him silf, *and* þe iiȝe to his neiȝbore. And, sijen þe iij tablis whiche y assigne for al eental moral vertues 35 ben noon oþir þan þese same iij general moral | lovys, conteynyng in sum maner wiþ hem alle dedis beyng meenys to hem *and* alle dedis being execucions of hem, it folewiþ þat crist in þo his wordis puttid þe iij tablis whiche y here

¹ vv. 37-40.³ v. 8.² So MS.; probably an error for ȝoure.⁴ Omitted in MS.under Four
Tables be
challenged?Christ con-
sidered only two
tables: Our duty
towards God,
and our duty
towards our
neighbour.St. Paul con-
sidered only one
table: Our love
towards our
neighbour.But the two
tables of Christ
come to the
same thing as
Pecock's Four
Tables.

putte of eental vertues; *ȝhe, and he þerwip and þerynne*
puttid þe table whiche y here putte of meenal vertues.

And the one
table of St.
Paul comes to
the same thing
as Pecock's Four
Tables.

And, in lijk maner, if we weie wel þe allegid wordis of Seynt poul, no wise man wole seie but þat, whanne he þere spake of moral loue in general whiche a man ouȝte haue to his neȝbore, he meenyd of þilk moral loue in general bi whiche a man schulde loue moraly his neȝbore as him silf, *ȝhe, and for god; and ellis þilke loue were not to a cristene man vertuose, neijþir a poynt of cristis lawe, as schal appere in 'þe lasse book of cristien religiou[n]' in latyn.* And if poul 10 vndirstode so of a manrys loue to his neȝbore, certis, þerynne poul vndirstode iij moral louys in general: oon of a man to god, siȝen a man may not loue his neȝbore for god, but if he bifore *and* eer loue god; an oþir loue of man to him silf, siȝen a man mai not loue¹ his neȝbore as him 15 silf, but if he bifore *and* eer loue him silf; And þe iij^e loue of a man to his neȝbore. And, siȝen þese iij general moral lovis, holding wiþ hem her meenys *and* her execuciouns, as þei ouȝte so holde, ben not ellis þan þe iij bifore seid tablis of eental vertues, *ȝhe, not ellis þan þe iiiij bifore seid tablis,* 20 as it is open bi proces here bifore made, folewiþ wel þat poul puttiþ alle þe tablis of goddis moral lawe whiche y here putte.

How is it that
Christ speaks
of two loves, and
Pecock of three?

ffadir, forsoþ me þinkith ȝe assoilen sufficiently my doute. but, fadir, how is it trewe þat þilk loues bi whiche a man 25 loueþ god aboue al þing,² *and* his neȝbore as him silf, ben two lovis aftir þe speche of crist now bifore allegid, and ȝe noumbren here þe same lovis for iij lovis?

One love men-
tioned by
Christ, viz. to
love one's
neighbour as
oneself, is really
two.

Sone, whanne ij general þingis ben noumbrid as for tweyn, if oon of þo ij generalys be departid into two spicis of him, 30 þan we mowe make noumbe of ij, or of iij, at oure owne lust. and so þilk | same lovis whiche crist clepid 'two' 13^b mowe be clepid 'iij', *and euereiþir* cleping is trewe ynouȝ.

¹ MS. *loue himself*; *himself* being crossed through and underdotted.

² MS. *alþing*.

[*iiiij^e chapitre]*¹

[F]Adir,² what is³ forto lyue leernyngly, as it is þe first poynt of þe first table?

Sone, it is forto wille, chese, *and* be bisie forto knowe,
5 leerne, *and* kunne *and* þanne aftir forto remembre⁴ alle þo troupis whos kunnyng *and* remembering schulen be meenys to vs forto governe vs in dedis of oure wil aftir resoun or⁵ feip, anentis god immediatly, anentis vs silf immediatly, *and* anentis oure neiþboris immediatly. And, siben⁶ alle þo 10 troupis mowe be comprehendid *and* conteyned in þese vij maters, þat is to seie: what god is in him silf, whiche ben hise benefetis, whiche ben hise punyschingis, whiche is his moral lawe *and* seruice commaundid *and* conseilid to be doon *and* to be fulfillid of vs, whiche ben oure natural 15 wrecchidnessis, whiche ben oure wickidnessis, *and* whiche ben remedies aȝens hem boþe; þerfore⁷ forto lyue leernyngly, as it is þe first poynt of þe first table, it is for to wille, chese, *and* be bisy to leerne, kunne, *and* knowe þese now last rehercid vij maters.⁷

20 ffadir, whi noumbrē ȝe þese vij þingis, or maters, more þanne opire?

Certis, sone, y⁸ haue now seid þe cause,⁸ for in þese vij ben conteyned cleerly, fully, *and* compendiosely al þat euer⁹ is necessary a man¹⁰ to knowe forto be a good cristen, goostly 25 lyuer¹¹; Namelyche if a man forȝete not þat alle creaturis made of god, except peynes of helle,¹² ben hise benefitis ȝouun

The FIRST TABLE.

To live
leernyngly is to
learn the SEVEN MATTERS.

The SEVEN MATTERS re-hearsed.

Why are these said SEVEN MATTERS so specially important?

They comprise all that is necessary for a man to know in order that he may live *goostly* and win heaven.

¹ Chapter numbered 4 in margin.

² Cf. henceforward *Poore Mennis Myrrour*, fols. 5^a, l. 4, to the end of 13^b. At fol. 5^a, l. 4, the correspondence with the *Donet* starts.

For the Prologue and first part of Chapter I of the *P.M.M.* (fol. 3^a to 5^a, l. 4), and for the abbreviated account of Doughtiness (fol. 30^a, l. 7, to 31^a, l. 18), see Appendix to *Donet*.

For description of the MS. of the *P.M.M.*, for points not noted in collation, and for Table of Correspondences between *P.M.M.* and *Donet*, see Appendix to *Donet*.

³ *P.M.M.* inserts *it*.

⁴ *P.M.M.* inserts *þese vij þingis or maters*.

⁵ *P.M.M.*, *of* for *or*; the *or* misplaced, and used for *and*, l. 8.

⁶ *P.M.M.* omits *siben*.

⁷⁻⁷ *P.M.M.* omits *þerfore . . . maters*.

⁸⁻⁸ *P.M.M.* omits *y . . . cause*.

⁹ *P.M.M.* omits *euer*.

¹⁰ MS. *aman*; *P.M.M.* *aman*.

¹¹ MS. „*lyuer goostly*, with the marks of transposition; *P.M.M.*, *goostli lyuer*.

¹² In *P.M.M.*, *of hell* is a correction on the margin.

to man. And if he knowe þese viij, him needip knowe¹ no ferþir to wynne heuen; ffor þei schulen sufficiently reule h[i]m² in kunnynge³ þoruȝ al contemplative lijf and al actif lijf, as is pleinly schewid in þe prolog of þe book⁴ callid 'þe reule of cristen religioun'.⁵

Where these
SEVEN MATTERS
may be learnt.

ffadir, where may a man leerne þese seid viij maters?
Sþeli, sone, in þe holy bible⁶, made of þe oolde testament and of þe newe, þei mowe be knownen⁶ | sumwhat, but not 14^a clearly, neipir fully, as it is provid in þe book clepid 'þe iust apprising of holy scripture',⁷ and in 'þe afore crier',¹⁰ and⁸ in 'þe prouoker', and in 'þe represser'⁸. also⁹ in doctouris writingis, þei mowen be leerned sumwhat and scateringly. but in þe book callid 'þe reule of cristen religioun', wiþ þe book 'filling þe iiiij tablis', wiþ a fewe mo in 'þe prouoker' and in 'þe fore crier' to þis present book 15 noumbrid and namyd, þei mowe be knownen ordinatly, clearly, and boþe largely and compendiosely, how moche is nedeful and spedeful, nameliche at þe first, into cristen mennys holy and good lyuyng.

To live *preisingly* is to declare God's goodness by inward [or outward] speech.

ffadir, what is it forto lyue anentis god¹⁰ preisingly, as it 20 is þe secunde poynt of þe first table?

Sone, it is forto, at sum whilis, whanne opire grettir seruicis of god, þat¹¹ is to seie, fynal¹² seruycis of god,¹¹ schulen not perbi be lettid, and whanne a man¹³ in his semyng haþ nede forto be kyndelyd and quykened into goostly freendful¹⁴ 25 loue toward god or toward him silf, a man forto¹⁵ preise god in him silf, or in his seyntis, or in his benefetis, and in his opire werkis; þat is to seie, forto declare or witnesse, bi

¹ *P.M.M.*, to knowe.

² MS. hem; *P.M.M.*, hym.

³ *P.M.M.* omits in kunnynge.

⁴ In *P.M.M.*, of þe book is a correction on the margin.

⁵ MS. „bible holy, with the marks of transposition; *P.M.M.*, holi bible.

⁶ In *P.M.M.* be knownen is a correction on the margin.

⁷ ‘Bokes made by Bysshope pecock’ in margin, and the titles underlined in the

text.

⁸⁻⁸ *P.M.M.* omits: and in þe prouoker and in þe represser.

⁹ *P.M.M.*, and.

¹⁰ *P.M.M.* omits anentis god.

¹¹⁻¹¹ *P.M.M.* omits þat . . . god.

¹² That is, eental services, as explained in the Second Table, Pt. I, chap. v.

¹³ MS. aman.

¹⁴ *P.M.M.* omits goostly freendful.

¹⁵ *P.M.M.* omits a man forto.

inward [or outward]¹ speche, sum excellence or worpines or goodnes of god in him silf, or in his worchingis, or in hise seintis, or in enye of hise creaturis.

ffadir, wherto availith suche preising?

5 Sone, it availith principaly for to gendre *and* contynue *and* to kepe in þe preiser greet frendful, goostly welwilling *and* loue anentis god *and* anentis a man² him silf, *and* alle her purtenauncis astir in þe [xxije]³ chapitre of þis book rehercid, *and* for noon oþire⁴ principally; for god needip
 10 noon of oure preisingis, neipir as for him silf he is in oure preising amendid, betterid, cherid, or delitid. Neuerþeles, þe vse of þis office, whiche is preising, may availe forto holde vp þe preisers consideracioun, mynde, *and* affeccioun wiþ god,
 þat it falle not doun vpon worldly *and* fleischli þingis, *and*
 15 þanne folowingli to not be aimys occupied in hem bi occasioune
 14^b or entirmetyng wiþ hem. But, certis, þis effect or availe | of preising is includid *and* conteyned in þe oþire before seid effect and availe of preising; fforwhi how moche oonly is þe freendful, goostly welwilling *and* loue whiche we han to god *and* to vs
 20 silf, so myche *and* þerbi is þe cleaving *and* oonyng whiche we han to god, *and* þe departing of oure loue fro þe fleisch *and* þe worlde. *and* þerfore þis secunde effect *and* availe is born *and* conteyned in þe first. And bi þis now afore⁵ seid of preising to god, may be knowe what is forto lyue
 25 preisingly anentis aungelis *and* men, *and* wherto it availip.

ffadir, what is it forto lyue dispreisingly, as⁶ it is a vertu⁶ of þe first table?

Sone, it is forto, at sum while, whanne resoun iugip it to be doon, *and* whanne bettir seruice of god, þat⁷ is to seie, 30 final⁸ seruice to god,⁷ schal not þerbi be lettid, a man to

The benefits arising from such praising:

(1) Love towards God and oneself.

(2) Separation from the flesh and the world.

This second benefit arises from the first.

To live dispreisingly is to denounce a fault, either of oneself or of another, by inward or outward speech.

¹ Omitted in MS., but should probably read *inward or outward*. The point is not very clear. Cf. the varying evidence of pp. 30, 32, 33. The corresponding passage of the *P.M.M.*, fol. 6^b, reads: *inward speche or outward speche*.

² MS. *aman*.

³ Space left in MS., and in *P.M.M.*,

for reference to chapter; the reference is to chap. xxiii of Pt. II.

⁴ *P.M.M.* inserts *eend*.

⁵ MS. *a fore*; *P.M.M.*, *bifore*.

⁶⁻⁶ *P.M.M.* substitutes: *as it is þe iiij^a point*.

⁷⁻⁷ *P.M.M.* omits *þat . . . god*.

⁸ See above, p. 28, note 12.

dispreise him silf or sum opire creature: þat is to seie,
forto declare, denounce, or witnesse, bi inward speche or
outward speche,¹ sum vnworþines or vnnobilte, lack, defaute,
wrecchidnes, or vice, trespass, or synne, of him silf or of sum
opire creature, for þis entent: þat he him silf, or þe opir
creature, be þerbi brouȝt into mekenes, or into þe depper
mekenes, or into sorowe for his synne, or into removing,²
wÿdrawing, or lassyng of³ ouer moche fleischly or worldly
loue had vpon him silf or vpon sum opire creature, or into
warnes *and* good disposicioun wherbi pryd, or suche seid *to*
ouer moche loue, schulen be lettid forto arise.

So that this
fault may be
amended.

To live *preiyingli*
is to ask God
anything, by
inward or out-
ward speech,
for our own or
our neighbour's
benefit.

As we do in the
Paternoster.

The benefits of
prayer re-
hearsed.

ffadir, what is it forto lyue anentis god preiyingli, as it is
þe fourþe poynt *and* vertu of þe first table?

Sone, it is forto, at sum whilis, whanne opire profitabler
seruicis of god, þat⁴ is to seie, synal⁵ seruicis of god,⁶ schulen¹⁵
not þerbi be lettid, *and* whanne a man in his seemyng haþ
nede to quyk him silf in þe seid loves, *and* namelich in
moral desiris (whiche here⁶ y clepe 'louys' or 'willingis'⁷)
vpon goodis to come *and* to be had, a⁸ man forto⁸ aske of
god, bi inward speche in resoun oonly, or þerwiþ bi outward²⁰
speche in tunge, or bi opire outward sygne, countenaunce,
or dede occupieng þe stide of *þ* outward speche, enye þing¹⁵
þat is to oure bihoue or to oure neigboris bihoue, in goddis
seruice: as is forȝeuenes of synne, grace to forbere synne,
grace to worche *and* suffre vertuously, *and* so forþ of alle²⁵
opire poyntys whiche ben includid in þe preier y-callid in
latyn 'Pater noster', in þe maner⁹ as þilk preier, 'Pater
noster', is expowned in þe first parti of þe book y-callid 'þe
reule¹⁰ of cristen religiou[n]'.¹¹

ffadir, wherto availith preier maad to god?

Sone, it availith principally to gendre, *and* contynue, *and*
kepe in him whiche preie[þ]¹¹, þe now seid desires toward

30

¹ Cf. above, p. 29, note 1.

² MS. *re removing*, the first *re* occurring
at the end of a line; *P.M.M.*, *remouyng*.

³ *P.M.M.* omits *of*.

⁴⁻⁵ *P.M.M.* omits *þat . . . god*.

⁶ See above, p. 28, note 12.

⁶ *P.M.M.* omits *here*.

⁷ *P.M.M.*, *wilnyngis*.

⁸⁻⁹ *P.M.M.* omits *a man forto*.

⁹ *P.M.M.* inserts *of*.

¹⁰ *P.M.M.*, *þeule*, *and* cross in margin.

¹¹ MS. *preier*; *P.M.M.*, *preieþ*.

god forto haue alle necessaries for him whiche preieþ, and for oþire, into goddis seruice. ffor god neediþ not to be certified, or be tauȝt, or be remembred what þingis ben to vs necessarye; Neiþir he mai be moved, or charmed, or 5 chaungyd, bi craft of wordis and askingis, neiþir bi importune or noysum multitude of askingis, as men mowe. And, þerfore, al þe good of oure preiying whiche¹ is brouȝt forþ in vs silf² is now seid: þat is to seie, greet desijr born vpon þe þing desirid of vs and askid of god, whiche desire god 10 moche apprisith, moche allowith, heeriþ, grauntiþ, and rewardiþ.³ Neuerþeles, bisidis þis availe, preier availeþ into þe same oþire good into whiche now afore is seid preising to availe, þouȝ þis⁴ secunde availe⁴ of preier be includid and conteynyd in his seid first availe. Bi þis now before 15 seid of⁵ preier to god, may be knowe esili what is⁶ forto lyue anentis creaturis preiyingli, and wherto it availith.

ffadir, what is it for to lyue þankingly to god,⁷ as it is þe ve poynt and vertu of þe first table?

Sone, it is forto, at sum whilis, whanne oþire profitabler 20 seruycis of god schulen not þerbi be lettid, and whanne a man in his semyng haþ nede to quyke him silf in þe seid lovis to god and to him silf, and nameliche in moral desiris (whiche y clepe here⁸ 'loves' or 'willingis'⁹) vpon goodis to come and to be had, seie and¹⁰ be aknowe¹⁰ to god, bi inward 25 speche in resoun ononly, or þerwip bi outward speche in tunge, or bi oþire outward signe, countenaunce, or dede¹¹ 15^b occupying þe stide of speche, þat | he haþ receyuid benefete or benefetis of god, and þat he haþ cause forto in sum maner¹¹ of vndirstonding azen quyte god fully, or sumwhat, 30 in seruice for þoo¹² benefetis doon of god, and received into þe seier, or into sum oþire persoon whom he loueþ.

To live *þankingly* is to acknowledge God's benefits by inward or outward speech.

¹ Omitted in *P.M.M.*

² *P.M.M.* inserts *which* here.

³ Cf. below, p. 46.

⁴⁻⁴ *P.M.M.*, þese ij arailes.

⁵ *P.M.M.* omits *of*.

⁶ *P.M.M.* inserts *it*.

⁷ *P.M.M.* omits *to god*.

⁸ *P.M.M.* omits *here*.

⁹ *P.M.M.*, *wilnyngis*.

¹⁰⁻¹⁰ *P.M.M.* omits: and be *aknowe*.

¹¹⁻¹¹ *P.M.M.* runs: or dede þat he wole in sum maner, and then the parallelism continues.

¹² *P.M.M.* substitutes *certeyne*.

The benefits
of such
thankning.

ffadir, wherto availip þanking made to god ?

Sone, forto quyke a man þe feruentlier and þe hertlier to performe and fulfile sum seruicis to god whiche he seiþ generaly, or specialy, in þilk þanking him forto do to god. and so þanking servip into gendring, nurisching, and 5 encresing of moral desiris forto do seruicis of god and to god, wiþ þe opire availes wherto preising and¹ preying serven.

To live wor-
shipingly is to
declare God's
excellence by
other means
than by inward
or outward
speech.

ffadir, what is it forto lyue anentis god worschipingly or honouringly, as it is þe vje poynt of þe first table ? 10

Sone, it is forto at sum whilis, whanne opire fynal² seruycis of god, aftir doom of resoun more profitable to be doon, schulen not þerbi be lettid, and whanne a man in his semyng [ha]þ³ nede to make bisynes forto gendre freendful, goostly loue toward god or toward him silf, worschipe or 15 honoure god, þat is to seie, declare or witnesse bi dede, as of bowing or louing vs silf ynneforþ⁴ in þe vndirstonding, or in þe ymaginacioun, or ellis bi signe, countenaunce, or dede withoutforþ, dyuers⁵ from outward word,⁶ sum excellence, or worþines, or goodnes of god, being in him silf, or beyng in 20 hise worchingis, wrouȝt bi him into hise seintis, or into enye of hise creaturis.

The benefits of
worshipping,
and the differ-
ence between
praising and
worshipping.

ffadir, wherto availip enye such worschiping ?

Sone, it availip to þe same effect to whiche availip preising ; forwhi⁶ bitwixe preising⁶ and worschiping is noon opire 25 difference saue þat preising is made bi outward speche, and worschiping is made bi opir outward signe, countenaunce, or dede.⁷ And herbi may liȝtli be knowe what is forto lyue anentis aungels and men worschipingly, and wherto it availith. 30

To live dis-
worshippingli is
to denounce a

ffadir, what is⁸ forto lyue disworschipingli, as it is þe vij vertu of þe first table ?

¹ P.M.M. omits *and*.

² P.M.M. omits *fynal*. See above, p. 28, note 12.

³ MS. wiþ : P.M.M., haþ.

⁴ P.M.M., wiþinforþ.

⁵⁻⁶ P.M.M. omits *dyuers . . . word*.

⁶⁻⁶ From foot of page in P.M.M.; omission mark in text.

⁷ Cf. above, p. 29, note 1.

⁸ P.M.M. inserts *it*.

16^a Sone, it is forto, at | sum while, whanne resoun iu ip it¹ to be doon, *and* whanne bettir² seruice of god schal not þerbi be lettid, a man to disworschip him silf or sum opire creature³; þat is to seie, forto declare, denounce, or witnesse, 5 withinne forþ or wiþoute forþ, bi sum signe or tokun diuerse fro inward *and* outward speche⁴ of⁵ word, sum vnworþines or vnnobilte, lacke, defaute, or⁶ wrecchidnes, or vice, trespace, or synne, of him silf or of þe opire creature, for þis entent: þat he him silf, or þe opire creature, be þerbi 10 broȝt into mekenes, or into þe⁷ depper mekenes, or into sorewe for his synne, or into removing, wiþdrawing, or lassing⁸ of ouer myche fleischly or worldli loue had vpon him silf or vpon sum opir creature, or into warnes *and* good disposicioun þat pryd, or þis seid ouer moche loue, not 15 arise; as whanne a man⁹ weriþ sak cloþ, or puttþ askis vpon his heed, or goþ bare foot *and* in symple *and* pore araye, or beriþ in his hond sum pore, vnworþi sticke or staf, or makiþ such þingis be sette nyȝe abouthe him.

fault, either our own, or another's, by other means than by inward or outward speech.

So that this fault may be amended

ffadir, what is it forto lyue¹⁰ sacramentaly, as¹¹ it is þe 20 viij membre of þe first table?¹¹

To live sacramentaly is to receive Christ's sacraments duly.

Sone, it is forto receyue cristis¹² sacramentis, þat is to seie, baptym *and* opire, dewly.

What is meant by receiving Baptism duly.

ffadir, how receyuiþ a man baptym dewly? Certis, sone, if he be of sufficient age¹³ *and* of sufficient 25 vndirstonding whanne he it receivþ, he must be repentaunt for alle hise mysdedis afore don, *and* he must be in ful wil *and* purpos, wiþ al bisines, to forbere mysdedis in tyme from þens aftir to come; he must aske forzeuenes of mysdedis passid, *and* grace forto¹⁴ forbere mysdedis *and* to 30 fulfile vertues in¹⁵ tyme to come¹⁶, in þilk ful *and* hool bileuee whiche is tauȝt bi crist and his apostlis—of whiche

¹ *it* overwritten in MS.

⁸ MS. *orlassing*.

² See above, p. 28, note 12.

⁹ MS. *aman*.

³ P.M.M., *creatuir*.

¹⁰ P.M.M. inserts *anentis god*.

⁴ Cf. above, p. 29, note 1. P.M.M. reads *fro outward speche only*.

¹¹ P.M.M., *his*.

⁵ P.M.M., *or*.

¹² age overwritten in MS.

⁶ P.M.M. omits *or*.

¹³ P.M.M., *to*.

⁷ P.M.M. omits *þe*.

¹⁴ P.M.M. omits *in . . . come*.

Where the articles of Christian belief may be found.

bileue þe articles ben tauȝt largeli in þe book y-callid 'þe reule of cristен religioun', and more schortely þei schulen be¹ rehercid in² þis same book, in þe first chapitre of þe ije partie³, and ben also sett forþ in a ful compendiose maner in þe book clepid 'þe prouoker of cristен peple'; | And he^{16b} must remembre him silf vpon þe eende and⁴ entent for whiche baptyme was ordeyned, and conforme him to þe same entent and purpos. And if he þat schal be baptizid be not of sufficient age, or not of sufficient witt and discreciooun, whanne⁴ he receivip baptym,⁴ þanne he is excusid¹⁰ from þis þat is now seid into tyme he come into sufficient discreciooun to perfoarme what is now⁵ seid.

The purpose for which Baptism was ordained.

ffadir, into what entent and purpos ordeyned god baptyme to be receivid?

Sþeli, sone, þat þe receyver, in it receiving, schulde make¹⁵ a couenaunt wiþ god to kepe al þat is now afore⁶ seid; and þat he schulde in þis wise remembre him þat crist, bi meryt of his blood scheding, waschip his synnes awaie, as þe watir waischip, at þilk tyme, his body; And þat he owith to be dede and biried from al his oold mys lyuyng, and to arise²⁰ into a new⁷ lyuyng, as his body is biried in þe watir, and arisiþ vp from þe watir, and as crist lay deed in þe sepulcre, and arose into a newe lijf from þe sepulcre. and for þat baptym schulde be a signe⁸ and a remembratise tokene⁹ of þis now seid couenaunt, and also of þis now seid conceit¹⁰,²⁵ perfore was baptym ordeyned, as may be takun of saint poul, Romans, vje¹⁰ chapitre.

What is meant by receiving the Eucharist duly.

ffadir, how receivip a man þe eukarist dewli?

Sone, if he be of sufficient age and of sufficient witt and discreciooun whanne he it receivip, he must take þe eukarist, zo not as opire comoun or vsual meete and drynk, as diden men

¹ For *schulen be*, the P.M.M. substitutes *ben.*

²⁻³ P.M.M. reads: *in þe donet, þe parti, þe chapitre*, spaces being left for the references.

³ P.M.M. inserts *þe.*

⁴⁻⁵ P.M.M. omits *whanne . . . baptym.*

⁵ P.M.M., "noȝe" "is," the oblique

dashes denoting transposition:

⁶ MS. *a fore.*

⁷ MS. *anew.*

⁸ MS. *assigne;* cross under first s.

⁹⁻¹⁰ P.M.M. reads: *tokene of þese now seid conceitis.*

¹⁰ Space left for reference in P.M.M.

of corinthe in poulis daies, i^a corinthis, x^e chapitre; and he muste be in charite, þat is to seie, in dewe loue toward god and his neiþboris, and be in wil to contynue þerynne, and be sory for alle defautis þer azens afore doon; and he 5 muste remembre him silf vpon þe entent and purpos for whiche þis sacrament was ordeyned, and he muste co[n]forme¹ him þerto. and if þe receiver be not of so sufficient age and discrecioun as is now² seid, he is, as for þanne, into tyme he come into sufficient discrecioun, ful excusid of þis 10 charge.

ffadir, to what purpos, entent, and eende ordeined god
17^a þe eukarist | to be receivid and hauntid?

The purpose for
which the
Eucharist was
ordained.

Sopeli, sone, for þat þe receyver, in þe eukarist receiving, schulde ofte remembre him silf þerbi vpon cristis holy lijf 15 and passioun, and vpon his benefetis and his lawe, and folewingly schulde take and make a sad purpos to god³ þat he wole be oon to god and to his neiþbore in charite, and in keping vertues and þe lijf whiche crist kepte and tauȝte in erþe; riȝt as þilk signes whiche he eetip and drinkip ben 20 made, or seemen to be made, oon to him, or ioynyd to him, in his bodili substaunce. And forto make ofte þis remembraunce and oft þis purpos, was ordeynyd þe eukarist ofte to be eten and drunken, as to be⁴ of þis seid⁵ purpos a remembrauncyng tokene, or signe of witnesse þerof, as may be 25 takun, luke, þe xxij⁶ chapitre, and I^a corinthis, x^e chapitre. And,⁷ þerfore, if enye man receiveþ⁸ þis sacrament of eukarist, or þe sacrament of baptym, wiþ contrarye entent þan it signifieþ and bitokeneþ to be takun and vsid fore, he is in þilk receiving fals and double and scornyng to⁹ god, 30 And þerfore he must needis greuously¹⁰ in þat¹⁰ do synne.

¹ MS. *comforme*; *P.M.M.*, *cōforme*.

² *P.M.M.*, *now is*.

³ *P.M.M.* inserts: *þouȝ without newe bond and couenaunt.*

⁴ *P.M.M.* inserts *oftē*.

⁵ *P.M.M.* omits *seid*.

⁶ Space left for reference in *P.M.M.*

⁷ In the margin of the *P.M.M.*, by the side of the following passage, is written

in a much larger, sixteenth-century hand:
'Transsubstantiation not knowne'. Pecock was accused of heresy on this point. See Babington's Introd. to *Rep.*, pp. xlvi, footnote 1, and lxxii, footnote 1.

⁸ *P.M.M.*, *recyue*.

⁹ *P.M.M.* omits *to*.

¹⁰⁻¹⁰ *P.M.M.*, in *þat greuoseſli*.

'No more of sacramentis here, bi cause þat of þese and of
þpire sacramentis large doctryne is ȝouun in 'þe book of
sacramentis', and in ȝpire bokis to h[i]m² vndir seruyng.¹

[v^e chapitre]

THE SECOND
TABLE.

There are seven
moral virtues in
the SECOND
TABLE.

The moral vir-
tues of the
SECOND TABLE
rehearsed.

To live to God
goostly is to will
to God what is
not in our
power to make
Him have, or
lack.

This *goostlihode*
is one species of
our friendly
love towards
God.

[F]Adir³, how manye moral vertues, comaundis or coun- 5
seilis, ben of þe ij^e table?

Sone, vij.

ffadir, whiche vij?

Sone, anentis god goostlynnes,⁴ obedience, riȝtwisnes, meke-
nes, treuþe, benyngnite, and⁵ larges.⁶ 10

ffadir, what is⁷ forto lyve anentis god goostly⁸, as it is
þe first poynt of þe ij table?

Sone, it is forto wille⁹ to god al his good, whiche is not
in a¹⁰ creaturis power for to make him haue, or not haue,
and lacke: as ben his myȝt, his wisdom, his loue, his mageste,¹⁵
and suche ȝpire. þis goostlihode¹¹ is oon spice¹² of þe al,
hool, freendful welwilling and loue whiche we owen to god.¹³
and þis spice of freendly loue toward god, as wel as ȝpire
spicis of freendly loue toward god, we schulen haue and paie
to god aboue al freendly loues to creaturis, and of al oure zo
herte, of al oure soule, | and of alle oure strengþis. and how^{17b}
al þis is to be vndirstonde is sumwhat tauȝt in þe ij^e partie
of 'þe¹⁴ moore book of¹⁴ cristen religioun', þe iiij^e trety,

¹⁻¹ P.M.M. substitutes: *More of sacramentis maye be seen in þe book of sacramentis.*

² MS. hem.

³ Cf. henceforward P.M.M., ij^e chapitre, fol. 14^a to 14^b (end).

⁴ P.M.M. reads *loue*, and names *larges* next.

⁵ and, overwritten.

⁶ *larges* comes second in the list in the P.M.M.

⁷ P.M.M. inserts *it*.

⁸ P.M.M., *louyngli*.

The Point is lettered *a* in red in margin of the P.M.M. to denote its being the First Point of the Second Table according to the reckoning of the P.M.M. (fol. 14^a). The other Points are similarly lettered in the

margin of the P.M.M. as a guide, the Points not being treated in the same order as that given in the list (fol. 14^a). See Appendix for Table of Correspondences between P.M.M. and *Donet*.

⁹ P.M.M., *wilne*.

¹⁰ P.M.M. omits *a*.

¹¹ P.M.M., *loue*.

¹² P.M.M., *specche*, with the *h* under-dotted to denote deletion.

¹³ P.M.M. inserts: *as is open bi þe book clepid þe sufficience of þe iiij tablis.*

¹⁴⁻¹⁴ P.M.M. omits *þe moore book of*. It is not clear whether this 'moore book of cristen religioun' is the *Reule* or a still larger work. In *Donet*, p. 15, l. 27, a second part of the *Reule* is referred to. See Introd., Section I, A.

and¹ in 'þe book of feij, hope *and* charite¹', *and* in þe book 'filling þe iiiij tablis'.

purtenaucis to þis now seid freendful, welwilling loue, in þe vndirstonding þerupon þoun in þe first partie of 'cristen religiou[n]', þe iiij^e trety, þe []² chapitre, ben þese viij³ in þe sensual appetitis *and* in þe herte: þat is to seie, passionall love, hate, desir, drede, gladnes, sorynes, reuþ⁴ shame, *and⁴* oþir lijk viij⁴ passiouns vndir þe same names in þe ouerer appetite or wil: þat is to seie, passionall love, hate, desir, drede, gladnes, sorynes, rouþe⁴, *and* shame.

Of⁵ passionall drede ben ij maners: oon whiche is drede forto offend god *and* to lese his love, whiche is callid 'soneli drede'; Anoþir is drede forto falle into peyne or punyshing, whiche is callid 'boond drede', or 'seruyle drede'.⁶ More⁶ of þese passiouns schal be seid astir in 'þe folewer to þe donet'.⁶

ffadir, what is forto lyue anentis god obediently?⁷

Sone, it is forto obeie *and* kepe hise lawis of kynde assignyd to vs, summe bi his commaundement, *and* summe bi his counseilng; *and* forto obeie to alle hise voluntarie assignementis *and* positive ordinauncis, *and* to receyve hem *and* fulfille hem, as fer forþe⁸ as we knowen his wil to be þat we so schulde do, bi witnessing of his holi scripture, as ben þese: forto⁹ loue god moost of alle, *and* oure neizbore as vs silf; *and*⁹ forto allowe, receyue, *and* honoure þe¹⁰ newe preesthode¹⁰ sette forþ in his churche of þe newe lawe; *and* forto heere þe preestys þerof, *and* to receyve goddis loore *and* sacramentis of hem; *and* forto obeie to hem, as¹¹ whanne

¹⁻¹ *and . . . charite* omitted in *P.M.M.*

² Space left in MS. and in *P.M.M.* for reference.

³ *P.M.M.*, *vij*; *reuþ* being omitted.

⁴⁻⁴ *P.M.M.* substitutes: *and þese vij*; *rouþe* being omitted.

⁵⁻⁵ *P.M.M.* omits *Of passionall drede . . . seruyle drede.*

⁶⁻⁶ *P.M.M.* reads: *More of þe passiouns schal be seid astir in þe iiij parti of þe donet*; this may therefore be the same

thing as the *Folewer*. See Introd. to *Donet*, Section III; *Folewer*, Pt. I, chaps. xviii-xx.

⁷ This Point is taken in the *P.M.M.* after largeness, righteousness, and meekness, fols. 17^b, l. 5, to 18^a, l. 19, and is lettered *c* in red in the margin of the *P.M.M.* See *Donet*, p. 36, footnote 8.

⁸ MS. *ferforþe*.

⁹⁻⁹ *P.M.M.* omits *forþ . . . and*.

¹⁰⁻¹⁰ *P.M.M.* runs: *his new preesthode bi hym.*

¹¹ *P.M.M.* omits *as*.

The passions pertaining to our love towards God:

(1) Eight in the sensual appetites and the heart.
(2) The corresponding eight in the Will.

The distinction between 'son-like' 'dread and 'servile' 'dread'.

To live to God obediently is to keep His commandments and counsels.

These commandments and counsels rehearsed.

euer þei iustly for oure open defautis putten vs¹ oute of cristen, or sauued mennys comuning^{2, 3} or felawship³; and forto be receivid aȝen⁴ bi hem into cristen mennys felawship³ and comunyng³ whanne we leeuuen þe same defautis; and for to be bi hem⁵ of oure synnes assoilid whanne we schryven⁵ vs to hem | of þe same synnes, and⁶ so of oþire⁶; And in 18^a lijk maner to alle⁷ goddis voluntarye posityve assignementis ordeined⁸ al redy, and to alle oþire,⁸ in caas þat hę enye suche wole make, ordeyne, schewe, or reule; þouȝ⁹ it so be þat þe kepingis of þe same conseilis of god and of lawe of¹⁰ kinde be in oþire tablis bi and aftir sum oþir consideracioun.⁹

Where teaching
on the Christian
priesthood may
be found.

how cristen preesthode, with hise officis,¹⁰ in his sum maner is of lawe¹¹ of seip, is tauȝt and declarid sumwhat in þe first partie of 'cristen religioun', þe [ij]¹² trety, þe [xvj]^{12 15} chapitre, and more¹³ in þe first partie of 'þe iust apprising of holy scripture', and in 'þe book of preesthode'.¹³

To live to God
rīzfulli or
iustly, is:
(1) To perform
our promises
made to God,
whether thereto
is set oath or
vow, or no.

ffadir, what is it forto lyue anentis god rīzfulli, or iustly?¹⁴

Sone, it stondip in two maners: Oon is, whanne euere²⁰ and¹⁵ how of[te]¹⁶ euere we wolen, or schulen to god make couenaunte or boond of biheest, bi worde, or bi oþire signe or dede occupieng þe stide of worde, vpon eny þing to be of vs doon, or left vndoон, in tyme to come, to¹⁷ whiche we weren bifore free¹⁷, þat we perfoorme þilke boond and²⁵ couenaunt, bi cause þat bi þilke boond growiȝ to god a rīȝt¹⁸ forto cleyme þilk dede bihestid in boond and couenaunt,

¹ P.M.M. inserts *denouncingli*.

supplied from Gairdner's monograph, pp. 48-9.

² On erasure in MS.

¹⁸⁻¹⁹ P.M.M. runs: *And more þerof schal appere in þe boke of sacramentis and in þe boke of preesthode.*

³⁻³ P.M.M. simply *mennys soorte*.

¹⁴ Cf. henceforward P.M.M., fols. 16^a to 17^a, l. 2. This Point of *rīȝtwisenes* is lettered *d* in red in the margin of the P.M.M. See *Donet*, p. 36, footnote 8.

⁴ P.M.M. inserts *denouncingli*.

¹⁵ P.M.M., or.

⁵ P.M.M. inserts *at þe leeste denoun-*

¹⁶ MS. *of*; P.M.M., *ofte*.

cyngli.

¹⁷⁻¹⁷ P.M.M. omits *to . . . free*.

⁶⁻⁶ P.M.M. omits : and . . . oþire.

¹⁸ MS. *arist*.

⁷ P.M.M. inserts *oþire*.

⁸⁻⁸ P.M.M. omits *ordeined . . . oþire*.

⁹⁻⁹ P.M.M. omits *þouȝ . . . consideracioun*.

¹⁰ P.M.M., *officis*.

¹¹ P.M.M. inserts here: *of kynde and in his sum oþir maner is of lawe*.

¹² Spaces in MS. and P.M.M.; reference

and¹ also ellis we schulde breke oure promys¹, and þat wheþir to þilk boond made, ooþ or vowe be ioyned and sett, or no; so þat þe mater and dede bihiȝt in boond to god be honest and profitable into goddis seruyce, alle þingis seen,

5 and for alle tymes considerid; And so þat it be seen, in doom of avisid resoun, profitable or needful þat we sette to such ooþ or vowe to þe seid biheestis in to þis eend, þat we be þe more, and þe ofter, and þe spedelier² remembred and stirid to perfoarme þo³ biheestis; þouȝ⁴, aftir sum oþir skile

10 and consideracioun, alle suche dedis ben in þe v poyn̄ of þis same secunde table, whiche is trovþe to god.⁴

Anoþir⁵ maner of rīztwisnes to god is þat we so bere vs anentis alle hise creaturis þat we in no maner trete, vse, or

18^b demeene enye of hise goodis, or enye of hise creaturis, aȝens

15 his wil: þat is to seie, in oþir wise þan he haþ ordeincd hem of vs to be tretid, vsid, and demeenyd; and þat is into releef of oure nede, and into oure necessarye sportyng, and suche oþire vsis helping, þat þerbi oþire notable seruycis of god schulen be þe bettir doon, alle tymes considerid; fforwhi

25 it is open þat in suche maner of iustnes and rīztwisnes we ouȝte bere vs iustly anentis oure neiȝboris, And þerfore moche raiþir þus iustly anentis god, and ellis we doon to god wrong.

Such deeds of promise may also be classified under Truth, the Fifth Point of the Second Table.

(2) To use His goods and His creatures according to His commands.

ffadir, what is⁶ forto⁷ lyve anentis god mekely?⁸

25 Sone, it is forto louȝe vs silf vndir god in conceyt, in wil, in countenaunce, worde, tokene, and werk, and to hiȝe god fer above vs in alle pese seid maners as oure [hiȝest]⁹ and souereynest lord; And þat we forbere to attempte or assaie goddis myȝt, wijsdom, or wil, þat he schulde do or worche

30 for vs sum werk aboue kynde, bi miracle, wiþout nede, or wiþoute sure reuelacioun þat we schulden assaie him so to

To live to God 'mekely' is to abase ourselves, and venerate Him.

Also to forbear from tempting God to work unnecessary miracles on our behalf.

¹⁻¹ P.M.M. omits: and . . . promys.

² MS. spedelier; P.M.M., spedilier.

³ P.M.M., þe.

⁴⁻⁴ þouȝ . . . god omitted in P.M.M.
See *Folewer*, Pt. II, chap. ix.

⁵ P.M.M., And oþir.

⁶ P.M.M. inserts it.

⁷ P.M.M., to.

⁸ Cf. henceforward P.M.M., fols. 17^a, l. 2, to 17^b, l. 5. The Point of *mekenes* is lettered *e* in red in the margin of the P.M.M. See *Donet*, p. 36, footnote 8.

⁹ MS. biheest; P.M.M., hiȝest, which makes much better sense.

do; whiche attemptyng wolde falle in caas þat we wolde take vpon vs, wiþoute nede, and wiþoute sure reuelacioun from god þat we schulde so take vpon vs, sum werk passing oure power of kynd; or if we wolde purpos sum eende, and ȝitt we wolde leve of to take meenys being in oure power of 5 kinde toward þe same eende, withoute sure reuelacioun þat we schulde so leue, and we wolde waite¹ aftir þat god schulde sende vs helpe þerto aboue kynde.

To live to God
trewly is to be
absolutely true
in affirming,
denying, and
performing,
whether thereto
be set oath or
vow, or no.

ffadir,² what is it forto lyue anentis god trewly, nameliche³
wiþoute such boond as is spokun of in þe iij⁴ poynt of þis 10
ije table?

Sone, it is, as ofte as we wolen, or schulen to god afferme
or denye, bi worde or bi signe, countenaunce, or dede occu-
pyng þe stide of worde, enye þing present, passid, or to⁵
come,⁶ þat we þerinne afferme and denye treuly: þat is to 15
seie, as it is, was, or⁷ schal be; and þat wheþir we to þilk
affermynge or deneiyngis sette oþ or vow, or neipir oþ,
neipir vow; And so þat we lien not to god | vpon þingis 19^a
present or passid, as cayn dide, *genesis*, iiiij^b chapitre, seyng
to god þus: 'y wote not, lord', whanne god askid of him:²⁰
'Where is þi broþir abel?' neipir we absteyne fro þe
perfoormyng of oure dede to come, whiche we han affermyd
vs to do, wiþoute^c promysse, in only purpos,^d but if iust
cause rise forto h[i]m¹⁰ forbere, And so þat þerupon we not
lie.

25

To live to God
benyngnely is to
accept his
punishments
meekly, without
grumbling.

ffadir, what is it forto lyue anentis god benyngnely?¹¹
Sone, it is forto forbere worde, countenaunce, and werk
which schulde tempte god into disturblaunce of his quyetenes
and reste wiþynne forþe, if he were þerto movable, and into

¹ MS. *awaite*; the first *a* underdotted.

² Cf. henceforward *P.M.M.*, fol. 18^a,
l. 19, to 19^a, l. 2. The Point is lettered *f*
in red in the margin of the *P.M.M.*. See
Donet, p. 36, footnote 8.

³ *P.M.M.* omits *nameliche*.

⁴ *P.M.M.*, *ij*, as the Points are differently
arranged.

⁵ MS. *or to*.

⁶ *P.M.M.* inserts *bi rs or bi eny oþir*
doer.

⁷ *P.M.M.*, and.

⁸ v. 9. Space for reference in *P.M.M.*

⁹⁻¹⁰ *P.M.M.* omits *wiþoute . . . purpos.*

¹⁰ MS. *hem*; *P.M.M.*, hym.

¹¹ Cf. henceforward *P.M.M.*, fol. 19^a,
l. 2 to l. 14. Lettered *g* in red in margin
of *P.M.M.*. See *Donet*, p. 36, footnote 8.

it chaungeable, as man is. And so herbi solewingly we¹ muste forbere blasphemynge, chiding, and reuyling, mowyng, scornynge, and suche opire toward god, for eny of his chastisings sent to vs, or suffrid falle to vs.²

5 ffadir, what is it³ forto lyue anentis god largely?⁴

Sone, it is forto ȝolde, ȝeue, or paie to god what we ben not bounde forto ȝolde, ȝeue, or do to him; as ben dedis of pure counseile and of plenteuosenes, and not of comaundement, neijpir of dette. Suche dedis ben wilful pouerte and to chastite, in pilk skile and consideracioun in whiche þei ben ȝulde and ȝouen to god immediatly; þouȝ þe same pouerte and chastite, in skile and consideracioun in whiche þei ben chosun of a man to be his immediat good disposiciouns, þouȝ into god fynaly þei ben in þe iij^e table.

15 and þus moche as for þe viij vertues or comaundementis of þe iij^e table.

[vj^e chapitre]⁵

To live to God
largely is to
voluntarily give
to God what
He does not
exact, such as
wilful poverty
and chastity
done to God
immediately.

The same
poverty and
chastity, if done
to oneself
immediately,
belong to the
Third Table.

THE THIRD
TABLE.

There are eight
virtues in the
THIRD TABLE.

20 Sone, viij.⁶

ffadir, whiche viij?⁷

Sone, to vs silward⁸ goostlihode,⁹ fleischlihode,¹⁰ worldlihode,¹⁰ Clennesse, honeste, pacience,¹¹ douȝtines, and largenes.¹⁰
Or ellis þus: ffor to lyue toward vs silf, as¹² resoun or feip
25 deemeþ,¹² goostly,¹³ fleischly,¹⁴ worldly,¹⁴ clenly, honestly,
pacientli,¹¹ douȝtily, and largeli.¹⁴

The eight moral
virtues of the
THIRD TABLE
rehearsed.

¹ P.M.M., he.

² P.M.M. here concludes this section:
*And þus myche as for þe viij vertues or
comaundementis of þe secunde table; as
the Donet (ll.15-16) after treating largenes.*

³ P.M.M. omits it.

⁴ Cf. henceforward P.M.M., fol. 15^b.
The Point is lettered b in black in the
margin. See *Donet*, p. 36, footnote 8.

⁵ Chapter numbered 6 in margin.

⁶ Cf. henceforward P.M.M., iij^e chapitre,
folia. 19^a, l. 15, to 20^a, l. 6.

⁷ P.M.M., v; *fleischlihode, worldlihode,*
and *largenes* being omitted.

⁸ P.M.M., silward.

⁹ P.M.M., loue.

¹⁰ These three Points are omitted in
P.M.M.

¹¹ P.M.M. here inserts and.

¹²⁻¹³ P.M.M., as . . . deemeþ omitted.

¹³ P.M.M., louyngli.

¹⁴ P.M.M. omits *fleischly, worldly,*
largeli.

To live to oneself *goostly* is to will to oneself heavenly goods and rewards, not in man's power to give, or take away.

This *goostlihode* is a species of love towards oneself.

A man should love himself *goostly* less than God, and more than any other creature.

A man's *goostly* love is only for God, himself, and other reasonable creatures.

To live to oneself *fleischely* is to desire, seek after, get, have, and keep the goods of the flesh as Reason commands, or allows.

ffadir, what is þe goostlihode¹ of a man anentis him silf, as it is þe first poynt of þe iij table?

Sone, it is a willing² bi whiche a man willip³ to him | silf 19^b
þo goodis whiche is not in eny creaturis kyndeli power forto
ȝeue to him, or putte to him, or take aweie from him: as 5
ben oure blisful⁴ rewardis to be had in heuene, *and* goddis
fre⁵ gracis þidirward helping here in erþe. Certis,⁶ þis
goostlihode is not but a spice, or a remembre, of þe al, hool,
welwilling love whiche a man ouȝte forto haue anentis him
silf.⁷

ffadir, how moche ouȝte a man loue him silf wiþ þilk
goostlihode¹ whiche is þe first poynt of þis present⁷ iij^e
table?

Sone, wiþ þilk loue he schal loue him silf lasse þan god,
and more þan enye⁸ oþir creature. What þis loue is, *and* 15
what is loue of frendschip, *and* what is loue of concupiscence,
and how a man haþ not loue of frendschip sauе to god, *and*
to him silf, *and* to oþire resonable creaturis, is⁹ tauȝt in 'þe
lasse book of cristen religioun', þe first trety, *and* in 'þe
book of feiþ, hope, *and* charite', *and* in þe ij^e partie of 20
'þe grettir book of cristen religioun'.⁹

ffadir, what is fleischlihode, as it is þe ij^e poynt of þe iij^e
table?¹⁰

Sone, it is forto wille, seche aftir, gete, haue, *and* kepe
goodis of þe fleisch in maner *and* mesure *and* in oþire 25
circumstauncis wiþ þe whiche resoun comaundip or allowiþ
hem to be souȝte aftir, gete, haue, *and* holde: as ben wif,
children, mete, drynk, helpe, strengþe, *and* suche oþire
pingis openli knowun to alle men forto long immediatly to

¹ P.M.M., *loue*.

² P.M.M., *wilnyng*.

³ P.M.M., *wilneþ*.

⁴ P.M.M., *blesful*.

⁵ P.M.M. inserts *stiring*.

⁶⁻⁶ P.M.M. omits *Certis . . . him silf*.

⁷ MS. *present f*; *f* being crossed through obliquely.

⁸ P.M.M. omits *enye*.

⁹⁻⁹ P.M.M. runs: *is tauȝt in þe iij parti of þe donet, chapitre and in þe filling of þe iij tablis, þe ij^e parti, þe chapitre, spaces being left for the references. This 'iij parti of þe donet' may be the same thing as the *Folewer*. See Introd. to the *Donet*, Section III.*

See p. 86, footnote 14.

¹⁰ P.M.M. omits Point of *fleischlihode*.

þe fleisch. *and* alle þese seching, getyng, havyng, *and* keping, wiþ mauye fold dyuers werkis, ben execuciouns of þe willing to haue þe same fleischly goodis, And þerfore þei ben in þe same moral kynde *and* table in whiche is þe willing 5 to haue þe same fleischli goodis.

ffadir, what is worldlihode,¹ as it is þe iij^e poynt of þe iij^e table?

Sone, it is for to wille, seche aftir, gete, *and* haue, *and* holde worldli goodis, aftir rehercid in þe vertu of honeste, 10 in maner *and* mesure *and* in opire circumstauncis as resoun comaundip or allowiþ. And, siþen bi what euer meenys or dedis þis seching, getyng, *and* holding ben not but execu- 20 ciouns of þe seid willing into þe | same worldli goodis; þerfore þe dedis bi whiche þese seching, getyng, *and* holding be 15 made *and* doon, ben in þe same moral kynde of vertu, *and* in þe same table, in whiche is þe willing, þouȝ þei ben fer distaunt in natural kynde fro þe seid willing.

ffadir, þouȝ y ouȝte not bere þou an honde þat ȝe putten vicis into þe iij^e table in stide of vertues, þat is to seie, 20 fleischlihode *and* worldlihode, ȝitt, certis, vndir þo same names in whiche ȝe clepen þe iij^e *and* iij^e vertues of þe iij^e table, opire men clepen 'vicis', *and* how men wolen allowe ȝoure þeryn clepyng, y wote not.

Sone, truse þou to me, or ellis trust þou to resoun, þat 25 þer is no fleischlihode or worldlihode [a]² vice, saue for þat he is vñmesurable, or in sum opire wise aȝens þe doom of resoun. And, siþen not eche fleischlihode *and* eche worldli- hode is vice, but it muste nedis be þat as eche fleischlihode and eche worldlihode whiche ben vñreasonable ben vicis, so eche 30 fleischlihode *and* eche worldlihode whiche ben resonable, þat is to seie, according to doom of resoun, ben vertues. And þerfore foleweþ þat þese names 'fleischlihode' *and* 'worldli- hode' ben general *and* indifferent as wel to vertues as to vicis. And so, if for þis generalte *and* indifference, opire 35 men mowe clepe vicis bi þo names, so wel may y for þe

Such seeking after, getting, having, and keeping are 'executions' of the desiring or willing to have such fleshly goods; and so are in the same Table as the willing.

To live to one-self *worldly* is to desire, seek after, get, have, and keep worldly goods as Reason commands or allows.

Such seeking after, getting, having, and keeping are 'executions' of the desiring or willing to have such worldly goods; and so are in the same Table as the willing.

Are not *fleischlihode* and *worldlihode* usually termed 'vices'?

Fleischlihode and *worldlihode* are vices only in so far as they are practised in excess, or practised otherwise against the doom of Reason.

They are virtues in so far as they are reasonable.

'Fleischlihode' and 'worldli- hode' are general terms covering both the virtue and the vice.

¹ P.M.M. omits the Point of *worldlihode*.

² MS. or.

same generalte and indifference clepe vertues bi þo samenames; Nameliche sijen noon oþire special and propre names ben sette to þo vertues. þerfore who euere wole chalenge my now bifore vsid namyngis of þe ije and iiȝe membre in þe iiȝe table, lete him assigne to me specyal according names 5 to þo ij membris, whiche he may not seie nay but þat þei ben vertues, for þat þei accorden to doom of resoun; and y wole anoon forbere and absteyne me fro þe seid maners of calling. And eer he can so to me assigne, y can not bettir counseil to me and to him for pees and accorde þan forto remembre it 10 what oon writip in sentence þus: 'Whilis men accorden in þe þing and in þe treupe in it silf, stryue þei not aboute wordis and namyng of þe same þing'; Nameliche herfore for 20þ þat alle wordis mowe signifie as men at her owne lust wole haue hem to¹ signifie, and specialy in nede, whanne þere is 15 not so greet plente of names but þat þer is lack of propre names to summe propre þingis, as it is in þis present purpos.

Should not the virtues be termed 'resonable fleischlihode' and 'resonable worldlihode', to prevent misunderstanding?

This is not necessary, but quite permissible, if it will help ignorant men.

ffadir, what if it lijk to men forto clepe þe ije and þe iiȝe pointis of þe iiȝe table vndir þese names: 'resonable fleischlihode' and 'resonable worldlihode'? it semej, fadir, þat þese namyngis schulden wel notifie þat þilk fleischlihode and þilk worldlihode of whiche ȝe meenen in þese ije and iiȝe pointis, ben moral vertues and not moral viciis.

Sone, if þis cleping whiche þou now assignest may do eese 25 to symple persoony for her sympilte, whiche ben strongli movid oft bi sown of worde more þan bi þe troupe of þe þing in it silf, y am wel plesid þat þese ije and iiȝe pointis of þe iiȝe table be þus clepid 'resonable fleischlihode' and 'resonable worldlihode'. but ȝitt, certis, sone, sijen it is so, þat þis 30 resonabilnesse is includid in eche moral vertu, and is nedisli and essenciali requirid to eche dede, if þilk dede schulde be a moral vertuose dede, it is not nede, but rafir vayne, forto expresse resonableness in þe namyng of eny moral vertu, if we bere oure consideracioun to þe þing as it is in it silf. 35 Neuerþeles, mennys eesis which mow stonde wiþoute yuel þerof comyng, y wole rafir fauoure þan lette. And, þerfore, take who so wole þe namyngis for whiche, sone, þou pledist.

¹ to overwritten in MS.

ffadir, peraventure to manye men it wole seeme þat þe iij^e point, which is resonable fleischlihode, is al oon wiþ þe iiiij^e point, whiche is clennes; And þat þe iiij^e point, whiche is resonable worldlihode, is al oon *and* þe same wiþ þe v^e 5 point, whiche is honeste, in lasse þan ȝe, fadir, putte here sum difference bitwix hem.

Are not resonable
fleischlihode and resonable
worldlihode the same as *clennes* and *honeste*?

Sone, sufficient difference is sette bitwix hem where eche of hem in his owne place is discryvid; fforwhi resonable 21^e fleischlihode is in þe resonable | sechyng aftir, getyng, having, 10 *and* holding of fleischly goodis, as mete, drynk, *and* opire; And clennes is in þe resonable vsing of þo same goodis, whanne *and* aftir þat þei ben resonabili gete *and* had. *and* open it is þat a man may solewe þe doom of resoun in seching aftir, in getyng, having, *and* holding mete *and* 15 drynk in quantite *and* qualite of hem, *and* ȝitt, whanne he schal vse hem, he may do aȝens doom of resoun, for he may ete ouer moche *and* drynk ouer moche at oonyis of hem. *and* herbi eche man may wite þat resonable fleischlihode is not þe same vertu whiche is clennes, siben a man may have þe 20 oon whilis he lackiþ þe opire, ȝhe, whilis he haþ vice contrarie to þe opire.

Resonable
fleischlihode is
not the same
thing as *clennes*,
for resonable
fleischlihode is
concerned with
the reasonable
seeking after,
getting, having,
and keeping of
fleschly goods;
clennes with the
reasonable use
of them.

In lijk maner, bi resonable worldlihode we ben reulid forto in resonable maner seche aftir, gete, *and* haue worldli goodis; *and* bi honeste we ben reulid forto resonabili vse 25 hem aftir þei ben gete *and* had. And it may be so, þat a man¹ solewith doom of resoun in getyng hem, *and* þerfore haþ resonable worldlihode vpon hem, *and* ȝitt he solewiþ not þe doom of resoun in vsing hem; for peraventure he ouer moche vsiþ hem, *and* þerfore haþ not honeste vpon hem, but 30 haþ þe vice whiche is contrarie to honeste. *and* þerfore it is open ynouȝ þat resonable worldlihode *and* honeste ben not oon *and* þe same vertu, siben þe oon of hem may be had whilis þe opire is not had. And if þei weren al oon, certis, whanne euer þe oon of hem were had, þe opire were also þan 35 had. And þis is y-nouȝ, sone, to þin entent.

And, for a
similar reason,
resonable
worldlihode is
not the same
thing as *honeste*.

ffadir, wherto seruen þo gracis of whiche ȝe han now Man needs
spoke?² God's grace :

¹ MS. *aman.*

² See above, p. 42, l. 7. This section is omitted in *P.M.M.*

(1) to obtain reward in heaven.

(2) to be preserved from various dangers.

(3) to obtain forgiveness of sin.

God's grace is freely given.

Rehearsal of the moral virtuous deeds by which a man may obtain God's grace :

(1) Willing and desiring to have such grace.

(2) Moral virtuous deeds done for God.

(3) Penitence for sin.

Sone, wiþoute grace no man may eny good dede do deservingli for to have for it eny rewarde of blys of heuene, *and withoute grace no man may be preseruyd or defendid fro myschauncis and myscheefis whiche bi kinde wollen ofte falle: bi fier, bi watir, bi enemyte of men or of spiritis, and 5 bi oure owne worching, stonding, or walking in perilose placis, where ben perels of deeþ, and ȝitt to vs vnknowun, and so of opire maners; and l aȝens whiche, whanne and if 21^b þei falle, no man¹ may lette for þe while but god; and god no man¹ so helpiþ in such a caas saue whom as þerto he haþ 10 in a specyal grace. Also, wiþoute grace no man¹ may have forȝeuenes of his synne bifore doon, how euer moche contricioun and confessioun and opire dedis he worche forto have þeroft forȝeuenes. And ȝitt noon grace is bouȝte of god; but eche grace is freely ȝouun of god, and ellis grace were no 15 grace.*

ffadir, whiche ben þoo dedis bi whiche a man stirith *and prouokith* god into ȝeving of þe seid grace, or gracis, to him?

Sone, bisi willing *and* desiring made to god forto haue hem is oon meene into grace, or into þe first *and* þe secunde now seid 20 effectis. And also ech moral vertuose dede doon for god, *and* in grace bifore hadde, is meene into þe sam[e]² effectis, *and* into encrcing *and* into multipliynge of suche gracis. Certis,³ asking bi³ inward or outward speche, þat is to seie, preier made to god, availiþ not þerto, but oonly in how moche it availiþ into 25 making, contynuyng, or encresing þis seid willing *and* desiring withinforþe in þe asker, as it is sumwhat bifore [seid]⁴ in þe fourþe chapitre.⁵ Also specialy, into ȝeuing of grace into þis effect þat þerbi wijt of synne bifore doon schal be forȝouun *and* doon aweie, contricioun, confessioun, purpos 30 forto not oftir synne, desiring *and* willing *and* preier, tendre perfoormyng *and* keping of goddis lawe, bi so moche þe bettir þat þer aȝens was doon trespace, *and* opire mo aftir in þe xvij chapitre to be rehercid, ben prouocative meenys. *and* þe hool aggregate of þese meenys for þe iij^e, or þe last now 35 rehercid grace, is clepid 'penaunce', or, more propirly,

¹ MS. *noman*.

marks of transposition.

² MS. *sam.*

⁴ Omitted in MS.

³⁻⁵ MS. *Certis ,bi ,asking,* with the

⁵ See above, pp. 30-31.

'penitence' or 'forþenkynge', taking þe formest dede among þo prouocatyve meenys, whiche is contricioun, þat is to seie, a willing of a man whiche haþ synned þat he hadde neuer synned. So þat þis penitence is not ellis þan 22^a a spice of þis goostlihod, *and* is an execucioun of a willing to haue þe seid grace whiche schulde sche[u]e¹ oute from him wiȝt of his synne bifore of him doon. Also, into getyng of grace fro god to a man him silf, into eche maner of effect of grace, availip ful moche if þe same man putte him silf into 10 þe special *and* dere freendschip of anoþir man moche lovid of god, *and* make þat þe seid oþire holi man accepte him into his dere freendschip. Certis, in such caas, þe seid holy manrys freendschip anentis god schal deserue ful greet gracis to þis man, þouȝ þis same holy man preie not to god 15 þerfore, as herof doctryne is had in 'þe more book of cristen religiou[n]', þe first partie, þe secunde tretice.

(4) Friendship
with good men.

ffadir, what is clennes ?²

Sone, it is forto kepe *and* fulfille þe doom of resoun in vse³ of nurysching *and* in vse³ of gendring, for goddis sake 20 fynaly or eendly.

To live to one-self *clenly* is to obey Reason in,
(1) *nurysching*,
(2) *gendring*.

ffadir, what is clennes in vse³ of nurisching ?

Sone, clennes in nurisching is ech gouernaunce doon bi doom of resoun in vse of⁴ nurisching, or aboute vse in⁵ nurisching. and of þis clennes or gouernaunce ben ij degrees :

(1) *Clennes in nurysching* is of two degrees :

25 Oon is mesurable *and* temperat taking *and* vsing of mete *and* drynk, slepe, housing, cloþing, laboure, rest, eir, delectaciouns ; vse of oure inward *and* outward sensitive wittis, *and* vse of her appetitis *and* þe⁶ delectaciouns ; þe vse of oure resoun, mynde *and* wil ; *and* vse of oure bodili goyng, 30 moving, ligging, resting *and* sitting, gesture, lauȝyng, speking *and* countenauncyng, in maner, mesure, quantite *and* tyme, *and* in oþire circumstauncis, as⁷ profit or⁷ as nede askith to⁸ þe fleisch⁸, for goddis sake, *and* for his seruice þe

(a) Sobriety,
which is a commandment.

¹ The MS. clearly reads *schene*, an unknown word; perhaps an error for *scheue*. See Notes.

⁴ P.M.M. omits *vse of*.

⁵ P.M.M. omits *vse in*.

⁶ P.M.M. omits *þe*.

² Cf henceforward P.M.M., fol. 20^a, 1. 6, to 23^a, 1. 12.

⁷⁻⁷ P.M.M. omits *as profit or*.

³ P.M.M. substitutes *dedis*.

⁸⁻⁸ P.M.M. omits *to þe fleisch*.

(b) Abstinence
or fasting,
which is a
counsel.

Clenness as a
counsel is
included under
largenes to
oneself.

(2) Clennes in
gendring is of
three degrees:

(a) Temperance,
which is a
commandment.

bettir to be doon, *and* not for oure volupte. And þis degree of clennes in nurisching may wel be clepid 'sobirte'.

Anoþir degree of cleene norisching is to forbere sumwhat of þese now bifore seid þingis, wiþ vow or wiþoute vow, more þan resoun biddip or commaundip to be forborn, *and* 5 þerfore sumwhat more þan is bi þe now bifore goyng degree to be forborn; And ȝitt, forto so forbere, into sum eend | *and* 22^b effect to be þerbi geten, resoun wel allowip *and* preisip, for as moche as resoun deemeþ þilk forbering to be a profitable meene into sum g[r]ettir¹ good þan to whiche good þe first 10 bifore sette degree of cleene norisching mai be meene. And þis degree of clennes in norisching, or of cleene norisching, may wel be clepid 'abstinence' or 'fastyng'; þouȝ² it so be þat, bi *and* aftir sum special consideraciouns whiche mowe be had vpon maners, degrees *and* circumstauncis of sum 15 cllenessis, alle þo cllenessis which so ben vndir counseil *and* outh of precept, as so *and* suche, ben in þe viij point of þis iij^e table, whiche is largenes of a man to him silf.³

ffadir⁴, what is clennes of gendring ?

Sone, clennes anentis dedis of gendring is ech gouernaunce 20 doon *and* lad bi doom of resoun anentis vsis⁵ of gendring. and of þis clennes or gouernaunce ben iij degrees: Oon is a man to knowe fleischli a womman not outh of wedlok, *and* þanne wiþ office *and* entent to gete a childe, if god wole it graunte; or ellis to paie þe dede of⁶ wery *and* perilose luste 25 of his feere, whanne she⁷ or he⁸ askip þe fleischli dede to be doon, for drede of her falle into avoutrie,⁹ or into worse; And in þese ij caasis is clennes from⁸ al synne in þe paier, as is comounli holden; Or ellis, in þe iij caase, forto satisfie his owne wery *and* perilose birþen of lust, *and* not for his 30 owne desirid *and* willid⁹ voluptuose lust, neipir for such of his feer voluptuose willid lust. And þanne in such an asker is clennes from⁸ deedly synne, but not from⁸ venial synne, as is comounly holden; þouȝ in þis caase be no synne in þe

¹ MS. *gettir*; P.M.M., *grettir*.

²⁻³ P.M.M. omits *þouȝ . . . him silf*.

Cf. *Folewer*, Pt. II, chap. ix.

³ *ffadir*, an addition from the margin in P.M.M.

⁴ P.M.M., *deedis*.

⁵ P.M.M., *for*.

⁶⁻⁸ P.M.M., *he or she*.

⁷ P.M.M., *fornicacioun*.

⁸ P.M.M., *fro*.

⁹ P.M.M. omits : and *willid*.

painer, as is now afore seid. Neuerþeles¹, moche þing may be seid colourabili aȝens þis iij^e caase, as schal appere in 'þe book of cristen religioun', þe first partie, þe iij^e tretice. þerfore no more² of þis mater here, but þat þis degree of 5 clennes anentis gendring mai be clepid 'temperaunce'.¹

þe iij^e degree of clennes anentis gendring is to forbere, wiþ 23^a vowe or wiþoute vowe, dedis of gendring, sumwhat þ more, (b) Continence, which is a counsel.

or moche more, þan resoun biddip or comaundip to be forborn, And þerfore sumwhat more, or moche more, þan is bi 10 þe now next before goyng degree to be forborn ; þouȝ resoun forto so moche forbere, into sum eende and effecte to be þerbi getun, weel allowiþ and preisib, for as moche as resoun deemeþ þis forseid more forbering to be a profitable meene into sum grettir good þan to which good þe former degree of 15 clennes anentis gendring may be meene. And þis degree of clennes anentis gendring may wel be clepid 'contynence'.

þe iij^e degree of clennes anentis dedis of gendring is for- (c) Chastity, which is a counsel.

bering vttirly for euer, in vowe or wiþoute vowe, dedis of gendring, vndir þis entent, þat þerbi sum greet goostli goode 20 be gotten, which good, wiþoute þe now seid vttirly forbering, schulde not be gotten, And which good, so bi þis now seid vttirly forbering gotten, is grettir good þan is þe good which, wiþoute þe³ now seid vttirly forbering, and wiþ⁴ enye of þe oþire now before goyng forbering⁵, schulde be getun ; And 25 þerfore [resoun]⁶ wel allowiþ and deemeþ þis vttirly forbering to be mowe do. And þis iij^e degree is comounly clepid 'chastite' ; þouȝ⁷ þe ij^e and iij^e degree, aftir sum oþir skile and consideracioun, ben in þe viij poynt of þis iij^e table, 30 and, aftir sum oþir skile and consideracioun, þei mowe be in þe vij^e poynt of þe ij^e table, and, aftir sum oþir consider-

Continence and chastity are sometimes included under *largenes* towards oneself ; sometimes under *largenes* towards God ;

¹⁻¹ P.M.M. (fols. 21^b, l. 13, to 22^a, l. 6) substitutes: *Neuerþeles to summen it semer ful probable þat pure clennes from al synne may be oonli in þe first case now rehercid, þat is to seie, whanne persoons in matrimonye couplid delyne to gedir vndir hope of child bigeten and for þilk eend, and ellis þei wolden not so to gedir deele; and þat in ech of þe oþir casis seid deling to gedre in matrimonye is synful, þouȝ in*

sum of hem be more synne þan in summe, as is open to resoun þat it so schuld be. And þis degre of clennes anentis gendryng may be clepid 'temperaunce'.

² MS. nomore.

³ P.M.M., þis.

⁴ P.M.M., without.

⁵ P.M.M., *forberigis* [sic].

⁶ Omitted in MS. ; P.M.M., *resoun*,

⁷⁻⁷ P.M.M. omits *þouȝ . . . table*.

See *Folewer*, Pt. II, chap. ix.

sometimes
under *riȝt-*
wisnes towards
God.

The proper
use of our
inward and
outward sensitive
wits, &c.,
so that they do
not lead us unto
Vnclennes, is
included under
Clennes.

acioun of promys maad to god forto kepe hem, þei mowe be
in þe iiȝe poynt of þe ij table.⁷

and, sijen to a¹ capiteyn of a castel, to whom longiþ þe
saaf gardyng of þe ynner warde, longiþ forto se² þe saaf gard
of þe vttir³ warde *and* of þe gatis, *and* awaite to alle vttir³ 5
þingis which schulen⁴ make perel into þe wynnynge of þe
castel; þefore to boþe clennes of norysching *and* to clennes
of gendring longiþ þe vse of oure inwarde *and* outward
sensitive wittis *and* vse of her appetitis *and* delectaciouns,
þe vse of oure resoun, mynde *and* wil, *and* vse of oure bodely 10
goyng, moving, resting, sitting, gesture, lauȝing, speking *and*
countenau[n]cyng,⁵ in | maner, mesure, quantite *and* tyme, 23^b
and in opire circumstauncis, as þei putten not vs in perelle
to falle into þe now seid vncennes of gendring *and*⁶ of
norisching.⁶

15

[vij^e chapitre].⁷

To live to one-
self *honesty*
is to obey
Reason (1) in
use of worldly
goods; (2) in
one's actions.
(1) *Honesty* in
use of worldly
goods.

[F]Adir,⁸ what is þe vertu of honeste?

Sone,⁹ it [is]¹⁰ forto kepe *and* fulfille þe doom of resoun
anentis vse of¹¹ worldly goodis to vs silf ward, *and* anentis
þe moving,¹² gesture, *and* countenaunce, *and* setting of oure 20
body. And so it stondiþ in two maners, or ij spicis: Oon is
mesurable *and* resonable vsing¹³ of worldly goodis, which ben
þese: ricches, þat is to seie, money, *and* al þat may be bouȝt
and soolde for money, apparels or arayes, meyne, dignitees,
officis, worschipis, preisygis, fauouris, fames, fredom *and* 25
liberte of wil, ioies, spoȝtis, myrþis, pleies, lauȝingis, kyn,
children, not¹⁴ considerid to be vsid for nede *and* profite to
þe fleisch, but into anoþir eende of worldlynnes,¹⁴ for goddis

⁷⁻⁷ See previous page.

¹ P.M.M., þe.

² P.M.M. inserts *to*.

³ P.M.M., vitterer.

⁴ P.M.M., schuld.

⁵ MS. omits contraction mark for *n*:
P.M.M., countenauncyng.

⁶⁻⁶ P.M.M. omits: *and of norisching*.

⁷ Numbered 7 chapitre in margin.

⁸ Cf. henceforward P.M.M., folis. 23^a, l. 12, to 29^a, l. 18.

⁹ Sone, in P.M.M. a correction from margin.

¹⁰ Omitted in MS.; P.M.M., is.

¹¹ P.M.M. omits *vse of*.

¹² P.M.M. inserts *and* after *movyng*.

¹³ P.M.M. inserts *geting, treting, and louyng*, which is contrary to the teaching of the *Donet*, p. 45, where *honeste* is differentiated from *resonable worldlihode*.

¹⁴⁻¹⁴ P.M.M. omits *not considerid . . . worldlynnes*.

sake and his seruice¹ þerbi¹ þe bettir to be doon. Which now seid honeste men and wommen maken to haue dyuers maners and degrees: fforwhi sum man² vsip³ þe bifore³ rekened kyndis of worldly godis into his propre lordschip,
 5 withoute eny refuse of her multitude or quantite, forto vse hem, not into his owne lust or plesaunce oonly, neipir principally, but into þe seruice and plesaunce of god bi vse of hem to be doon. And þis first degree of honeste may wel be clepid 'mesure'. And sum man vsip⁴ into his propre
 10 civil lordschip sum kyndis of þe⁵ now seid godis, and forberip⁶ vse of⁶ sum opire kyndis of hem, and þat wiþ vowe or wiþoute vowe; or ellis he takiþ into vse⁷ alle kyndis of hem, but not in so greet habundaunce eny of hem as resoun wole wel suffre hem to be mowe take; And þat for he wolde
 15 be þerbi þe abiler into doyng of sum notable grettir goostli⁸ goode þan he can do wiþoute þe now seid maner of forbering. Sum man² forberip⁶ þe propre cyuyl lordschip of summe now⁹ bifore seid⁹ worldly goodis, þat is to seie, of worldli richessis,
 20 and þat wiþ vowe | or wiþoute vowe; And he kepiþ þe cyuyl lordschip in comoun with summe neizboris, or felawis,
 vpon þe same worldli ricchessis, how euer moche he and his seid felawis mowe come to bi noon weernyng of resoun, And
 25 þat wheþir þo ricchessis ben movable or vnmouable; Neuerþeles, herwiþ he takiþ no more¹⁰ to be spent vpon his owne persoone þan natural nede or goostly nede, bi riȝt doom of resoun, askiþ to be aboute his persoon spendid. Sum man² forberip⁶ þe propre cyuyl lordschip of alle ricchessis, and al
 30 cyuyl lordschip in comoun wiþ opire felawis, vpon vnmouable ricchessis oonli, and þat wiþ vowe, or wiþoute vowe; And he kepiþ þe cyuyl lordschip in comoun wiþ summe opire neizboris, or felewis, vpon mouable worldli richessis, how moche euer, wiþoute wernyng of resoun, he and his seid

Honeste in use of worldly goods
is of different degrees:
(a) Moderation, or measure.

(b) Wilful poverty, which is of four degrees; one being greatest wilful poverty.

¹⁻¹ P.M.M., *seruices*; and þerbi omitted.

² MS. *summan*.

³⁻³ P.M.M. runs: *sum man desiriþ, sechijþ aftir and takiþ þe now bifore, &c.*, which is contrary to the teaching of the *Donet*, p. 45. See p. 50, footnote 13.

⁴ P.M.M. runs: *sum man desiriþ, sechijþ aftir and takiþ, &c.* See note above.

⁵ P.M.M., *þo*.

⁶ P.M.M. omits *vse of*.

⁷ P.M.M. omits *into vse*.

⁸ MS. *goostlihode*; the *hode* crossed through.

⁹⁻⁹ P.M.M., now "seid" "bifore, the oblique dashes denoting transposition.

¹⁰ MS. *nomore*.

felawis mowe come to; Neuerpeles, herwiþ he takiþ no more to be spended vpon his owne persoone þan natural nede or goostly nede, bi riȝt doom of resoun, consentiþ and grauntiþ to be aboute his persoone spendid. And eche of þese next bifore rehercid iij degrees of forberyngis, or forsakingis, is 5 clepid 'wilful pouerte', þouȝ oon of hem be grettir pouerte þan is anopire of hem. Sum man forberiþ al¹ lordschip in his owne propurte, and in comoun wiþ opire felewis, haueable, wiþoute weernyng of resoun, vpon worldli ricchessis mouable and vnmouable, And þat wiþ þerto vowe, or with- 10 oute vowe. and he holdiþ him content with þe bare vse of hem toward him silf in a streit sufficience as to his kynde and his natureward, and with þe mynistracioun and dispensing of þo ricchessis to be made aboute opire felawis and opire ferþir neiȝboris in her nede bodili and goostli, And þat 15 in oon of þe first bifore going maners touchid of honeste, þat is to seie, in receiving into mynistracioun as manye ricchessis as he may come to bi not weernyng of resoun, or ellis in receyuing oonly a certeyn quantite, and in | a certeyn 24^b mesure, of worldli ricchessis to be dispensisid bi him, and in 20 forberyng to take moche more² of hem offrid to him, or whiche myȝt be geten or takun of him wiþoute weernyng of resoun. and þis degree of honeste may weel be clepid 'grettist wilful³ pouerte', or 'hiȝest wilful³ pouerte'.

(c) Obedience of one man to another, where liberty may be inadvisable.

Also, þouȝ þe vse of freedom and liberte of wil, doon and 25 made as resoun deemeþ it to be doon and hauntid, is vertuose and allowable, meritorye and rewardable, of god, and makiþ þe first⁴ vertuose degree in vse of wil, which degree may wel be clepid 'freedom', or 'liberte'; ȝitt⁵ such now seid freedom and liberte of wil is an occasioune into moral yuel, 30 and is, as it were, a letting fro sum greet moral good, which ellis myȝt be geten, or þe bettir be geten, in maner lijk to þe maners in which þe iij bifore seid vertues, sobirte, temperaunce, and mesure, or ellis þe maters wherupon þo vertues goon, mowe be occasiouns of moral yuel, and mowe be let- 35 tyngis from grettir moral good þan is bi hem likeli to be

¹ P.M.M. inserts ciuil.

⁴ P.M.M. substitutes lowist.

² MS. mochmore.

⁵ P.M.M. inserts for as myche as.

³ P.M.M. omits wilful.

geten. And ȝitt, siben¹ no man may caste from him vttirly alle hise fre willingis *and* nyllingis into anoþir manrys willing *and* reuling; þerfore sum man² so moche forsakijþ his owne wil, *and* so moche puttiþ his wil vndir anoþir 5 manrys wil, wiþ vowe or wiþoute vowe, þat what euer þing not aȝens comaundement of³ resoun *and* goddis lawe þe oþir man to him biddijþ, he wole do; þouȝ to alle oþire dedis whiche þe oþire man wole⁴ not, or schal not, him bidde, he wole be fre to do as him silf wole.

10 And, for as moche as ech man is freel *and* passionate, *and* þerfore troubleable *and* derkeable *and* temptable in his resoun, as ech oþir man is, *and* þerbi ouer greet perel it seemejþ to summe men for to so fully as is⁵ now⁶ rehercid submytte hem to anoþir manrys witt *and* wil, And namelich, 15 in lijk wise, to þe wil of þe successouris of þe same oþire man, which euer þei schulen be; þerfore sum man² submyttiþ *and* puttiþ, wiþ vowe or wiþoute vowe, his wil vndir anoþir 20 manys wil | so fer oonli as þe oþir man biddijþ him to do eny dede comaundid bi sum certey[n]⁶ reule writen *and* approvid 25 auisidli bi⁷ þe chirche, *and* chosen of þis same man, or whanne euer þe oþir seid man biddijþ⁷ eny dede so nyȝ and so moche longyng to þe seide reule þat, wiþoute þilk dede, þe estate⁸ of þe seide reule myȝt not have his countenaunce⁹ in good prosperite. And þis forbering or forsaking of freedom [of]¹⁰ wil is clepid 'obedience'. þus moche as for þe first pryncipal bifore spoken honeste.

This obedience
of one man to
another often
reduces itself
to obedience
to some recog-
nized rule.

þe ij^e principal bifore spokun honeste is a mesurable *and*¹¹ resonable beryng of vs silf in oure maner of going, sitting, ligging, resting, *and* in oure maner of mouyng þe heed, þe 30 hond, or eny oþir parti of oure body, *and* in oure lauȝing, pleiȝng, speking *and* bording, *and* also in countenauncyng, þat it be not ouer sad *and* heuy, neijþir ouer liȝt *and* wanton. Also, for skile like to it which is now bifore seid in þe vertu

(2) *Honeste of action.*

¹ P.M.M. omits *siben*.

⁷⁻⁷ P.M.M. omits *bi...* *biddijþ*, running

² MS. *summan*.

a visidli [sic] or *eny dede*, &c.

³ P.M.M. omits *comaundement of*.

⁸ P.M.M., *state*.

⁴ P.M.M. omits *wole*.

⁹ P.M.M., *continuaunce*.

⁵⁻⁶ P.M.M., *now is*.

¹⁰ Omitted in MS.; P.M.M., *of*.

⁶ MS. *certey*; P.M.M., *certeyn*.

¹¹ P.M.M. inserts *a*.

The proper
use of our
inward and
outward sensitive
wits, &c.,
so that they do
not lead us into
Inhonesty, is
included under
Honesty.

The danger of
taking an oath
or vow without
due considera-
tion.

of clennes, y seie now þat to þe vertu of honeste longip þe
vse of oure inward and outward sensitive wittis, and þe vse
of her appetitis and delectaciouns, þe vse of oure resoun,
mynde and wil, and þe vse of oure bodily goyng, movyng,
gesture, lauzing, speking and countenauncyng, in maner,
mesure, quantite, tyme, and in oþir circumstauncis, as þei
putten not vs into perel of eny¹ þese ij now seid inhonestees,

And, þouȝ it so be þat vowis and oþpis mowe at sum
while, and of summe persoony, be weel made vpon summe
gouernauncis or dedis to be kept, ȝitt y counseil ful eernestly 10
and hertily euery man and womman forto be wel waær and
long avisid what avowis² or³ oþpis he make, ȝhe, and wiþ
counseil of hem þat han experience how men han doon wiþ
vowis and oþpis; and þat he take proof and assaie of a
gouernaunce þoruȝ a notable tyme, how he may bere it, eer 15
þan he vowe it; And nameli þat he not make manye vowis
or oþpis; for, certis, ful ofte it haþ be bi surist assaie proued
þat what haþ seemed in þe resoun of wise men to haue bi-
list⁴ and esy forto be contynued, haþ be riȝt vnesy to con- 25^b
tynue, And þat for certeyn circumstauncis which han fallen 20
in þerto bi tyme in contynuaunce, which circumstauncis
couþe not be seen, or be þouȝt vpon, bifore, and for oþire
dyuers causis. þerfore wolde god þat þe batail and þe perel,
ȝhe, and þe falle of summe persoony myȝte be instruccioun
and informacioun, warnyng and gastnes, to oþire. And ȝitt 25
nede is þat wommen take hede to þis what is now seid more
þan men. Also, at sum tyme and oft, þouȝ a reule approvid
and allowid of þe churche, or a gouernaunce, of such seid
forberyngis or forsakingis, considerid wiþoute þerof þe assaie,
ȝhe, and taken þoruȝ a notable tyme into assaie, of a persoone, 30
seeme to þe consid[er]er,⁵ or þe assaier, and to oþire con-
siderers and iugers, to be to þe persoone riȝt euen, meete, or
proporcional, and according for euer, ȝhe, and þouȝ to þe
cheser þerof it haþ seemed him to haue þerto swete calling
of god, and, as it were, þerto strong drawing, ȝitt it haþ be 35
seen, or⁶ it was ful likely⁷ astirward bi lengir assaie and

¹ P.M.M. inserts of.

sign for er omitted; P.M.M., considerer.

²⁻² P.M.M., vow and.

⁴⁻⁶ P.M.M. omits or . . . likely.

³ MS consider, with the contraction

experience, þat þilk reule haþ not be so for euer to þe same persoone even, mete, or proporcionable *and* according; but it¹ haþ be grettir occasioun to him into wors moral yuel þan if he had not take vpon him² suchē seid reule or gouernaunce 5 of forberingis, *and*³ at þe leest, it haþ lettid him from greet notable good, which bi him myȝt *and* schulde haue be⁴ doon. wherfore myche nede is to be had in þis caas greet special grace of god to reule a man aȝens al sutel *and* sliȝe temptaciouns stiring *and* tising, þat a man take to him a birȝen 10 vneven or vnaccordyng to his frelnes, or vnaccording to sum special *and* notable in him vnablenes,⁵ or to⁶ of grettir good abilnes.⁶

More of þese seid degrees of cleenes *and* of honeste is writen in þe book 'filling þe iiiij tables', in þe ij^e parti, þe 15 []⁷ chapitre, *and* in 'þe book of conseilis'.⁸

but⁹ ȝitt it is to be feleid here, þat alle þo maners of honeste which ben conseilis and not preceptis, considerid 26^a *and* takun as conseilis, ben [in þe viij^e point of þis iij^e table. And if þei be ȝouum immediatli to god, þan, in þilk 20 skile, þei ben in þe viij poynt of þe ij^e table. And if þei haue promysse made to god sette þerto, þanne, as in þilk consideracioun, þei ben in þe iij^e poynt of þe ij table.⁹

Whi þe v¹⁰ point of þe iij table, which encleyneþ *and* reulip vs answeringli to resoun aboute þe v¹¹ vse of¹¹ worldli 25 goodis, may accordingli¹² *and* conuenientli be clepid 'honeste', is sumwhat seid *and* declarid in þe first parti of 'cristen religiou[n]', þe iij^e trety, þe []⁷ chapitre, *and* more pleinli in þe ij^e parti of þe book 'filling¹³ þe iiiij tablis', þe []⁷ chapitre.

Honeste, as a counsel, is included under largenes towards oneself; or under largenes towards God; or under riztwisnes towards God.

Where reasons for the name 'honeste' may be found.

¹ P.M.M. omits *it*.

² P.M.M. omits *him*.

³ P.M.M. omits *and*.

⁴ P.M.M. omits *be*.

⁵ P.M.M., *abilnes*.

⁶⁻⁶ MS. *orto*. In P.M.M. *or to . . . abilnes* omitted.

⁷ Space left for reference in MS. and in P.M.M.

⁸ Name of book underlined in MS. P.M.M. adds: *þe* [space for reference]

chapitre.

⁹⁻⁹ but . . . iij^e point of þe ij table omitted in P.M.M.

See *Folewer*, Part II, chap. ix.

¹⁰ P.M.M. *iij^e*, the Points being differently arranged. See *Donet*, p. 41, footnote 7.

¹¹⁻¹¹ P.M.M. omits *þe vse of*.

¹² P.M.M., *acordauntli*, much faded.

¹³ P.M.M. omits *filling*.

[vij^e chapitre].

To live to oneself *paciently* is
to suffer adversity without
grumbling.

There are two
cases of
Paciencie :
(1) in suffering
adversity.
(2) in remedying
or preventing
adversity.

(1) *Paciencie*
in suffering
adversity.

[F]Adir, what is pacience ?¹

Sone, it is forto holde *and* kepe [þe wil]² in a softnes *and*
in pees *and* reste, withoute disturblaunce *and* gruccing,
whanne enye maner of greefys fallen or³ comen ; *and* þat⁴ 5
wheþir þese greefis comen fro god immediatli, or fro þe
feende, or fro oure fleisch, or fro⁵ þe worlde : as fro wijf,
children, kyn, straungers, seruauntis, freendis, or enemyes,
hem willing or not willing.

ffadir,⁶ in how manye casis ouȝte þis pacience be had ?

Certis, sone,⁶ in two.

ffadir,⁶ in⁷ whiche two ?

Sone,⁶ oon is whilis þese seid greefis ben fallen *and* vpon
a man hangyng, or abiding⁸ ; And þe opire case is whilis a
man is aboute hem aweie doyng or remediyng, or ellis, þat 15
þei not falle, he be preserving *and* defending.

In⁹ þe first of þese ij casis, a man schal bere him silf þus :
ffirst, þat he be aknowe¹⁰ alle þo greefis to bifalle him bi þe
prouidence of god, as it is provid wel in 'þe more book of
cristen religioun', þe secunde parti, as it is forto purge him 20
for hise synnes ; *and* forto kepe him in mekenes, þat he
falle not into pryde, which god ful moche among alle synnes
hatip *and* punyschip ; also forto holde him in sadde *and*
holsum consideraciouns *and* þouȝtis, þat he wandre not in
hise þouȝtis aboute waaste *and* veyn pingis, *and* þerbi falle 25
into manye foold synnys ; also þat he deservye grettir grace
and grettir glory ; | *and* also for manye opire greet profitis 26^b
vpon which rennyþ þe preciose litil book made of 'þe xij
avauntagis of tribulacioun'.¹¹ And þerfore þis man schal
þanke god ful hertely for þese grevauncis *and* peynys falling 30

¹ Cf. henceforward *P.M.M.*, fols. 29^a, l. 14, to 30^a, l. 6.

² MS. *wel* ; *P.M.M.*, *þe wil*.

³ *P.M.M.* substitutes *and*.

⁴ *and þat* erased in *P.M.M.*, and cross in margin.

⁵ *P.M.M.*, *from*.

⁶ *P.M.M.* omits *ffadir*, *sone*, *ffadir*, *sone*.

⁷ Omitted in *P.M.M.*

⁸ MS. *a biding*.

⁹⁻¹⁰ At this point there is an omission in the *P.M.M.* : *In þe first . . . þus.* (See *Donet*, p. 57, l. 6.) The *P.M.M.* resumes with : *þat is to sey*. (Cf. *Donet*, p. 57, l. 6.)

¹⁰ MS. *a knowe*.

¹¹ See Notes.

so to him, as for greet *and* louyngful benefetis of god; þouȝ he be in wil *and* purpos forto wirche into remediying of hem, in þe maner to be tauȝt now next vpon þe secunde caas of pacyence.

5 In þe iȝe caas of pacience bifore seid, a man schal bere him þus⁹: þat¹ is to seie, in þo whilis þat a man be aboute to remedie *and* to leie a side hise greefis, or þe² whilis þat he settiȝ defense wherbi þei schulen not come, he so in his remediying *and* defending wirch *and* do, bi sobirte *and* softnes, mesure *and* obedience of spirit, wiþoute grucchyng or disturblaunce, but rafir with þankingis; *and* þat he so wirche *and* do bi leeful meenys of kynde, of craft, or of grace, *and* bi leeful vse of þis³ now seid leeful meenys, as þat goddis seruice be not þerbi þe more lettid, neipir in þilk 15 wircher, neipir in noon opire, *and* þat no man⁴ þerbi⁵ be wrongid, *and* þat no man⁴ þerbi be made to synne.

(2) *Pacienc* in
remedyng or
preventing
adversity.

ffadir, what is douȝtines?⁶

Sone, it is forto kepe *and* folewe þe doom of resoun in taking *and* bering *and* continuyng excellent⁷ labouris *and* excellent⁷ peynful dedis for þe⁸ seruice *and* lawe of⁸ god fynali or eendlí.

To live
douȝtily is
to perform
laborious
and painful
deeds in
God's service.

ffadir, in how manye maners of laboriose or peynful dedis stondiȝ douȝtines?

The five
labours of
Douȝtines:

Sone, in v.⁹

25 In which v?

Sone,¹⁰ oon is in chesing rafir *and* more to do þe parfiter vertuose werk þan þe lasse, whanne euereipir of hem boþe is excellentli hard, And þei mowe not boþe be doon *and* be performyd to gider; And also forto in lijk maner chese *and* do þe parfiter degree of a vertu excellently hard, rafir þan

(1) Choice of the
more difficult
virtuous work,
or the greater
degree of a
difficult virtue,
rather than
the less.

⁹⁻¹⁰ See previous page.

⁶ For the abbreviated account of Doughtiness in the *P.M.M.*, see Appendix. After Doughtiness, the *P.M.M.* treats the seven parts of a state. See below, pp. 74-5.

⁷ *P.M.M.* omits *excellent*.

⁸⁻⁸ *P.M.M.* omits *þe . . . of*.

⁹ *P.M.M.*, *iiiij.* From this point, for the account of Doughtiness, see Appendix only.

¹⁰ MS. *Soone*.

¹ Here the *P.M.M.* resumes.

² *P.M.M.* substitutes *þo*.

³ *P.M.M.* has the common pl. *þese*. Babington (*Glossary to Rep.*) and Schmidt (*Studies*, § 36) do not note the pl. *þis*; but cf. again *Donet*, 7/18, 34/25.

⁴ MS. *noman*.

⁵ *P.M.M.*, "þerbi" "*no man*", with the marks of transposition.

þe lasse parfite degree of þe same vertu; siben in euereipir of þese choisis *and* in her execucionis lipp excellent diffi- cultee *and* peyne, which is oon of þe cheef circumstauncys of douȝtines.

(2) Removal of occasions towards sin, provided that such removal is not commanded or forbidden by Reason.

þe ij^e maner is in removynge excellentli hard occasiou[n]s ^{27*} *and* perels, which, as we han wel aspied bifore, ben wondred drawe bi delectaciouns vs silf or opire men into vice; *and* þese we excluden þat þerfore we go þe surelier into vertues. Neuerþeles, so, *and*¹ in þilk maner, we must exclude þat resoun weernyþ not þilk excluding; þouȝ þo occasiou[n]s ben to not such þat forto avoide *and* exclude hem is comaundement.

(3) Removal of hindrances towards virtue coming from within, which removal is a counsel only.

Or practice, if Reason approves, of the virtue so hindered.

þe iiij^e maner is in removing excellent lettis of vertu, which bi peyn fro wiþinforþ to vs wiþdrawen fro vertu, if þo lettis mowe be removid; or ellis in not sparyng forto worche þe 15 vertu, þouȝ þo peynes, difficuttees, or labouris, stonden in for þilk same while, beyng aboute forto lette þe vertu be doon, so neuer þe latter þat doom of resoun forto so do þe pretence vertu lette not; And þat þouȝ forto exclude *and* remove þilk lettis falliþ not vndir maundement, but vndir 20 conseil oonli.

(4) Removal of hindrances towards virtue coming from without, or practice of the virtue so hindered.

þe fourþe maner is in aȝens fissing *and* removing excellent lettis of vertu, which fro withoute forþ, bi þretenyngis of peynes or of damagis, ben aboute to lette, if þo lettis mowe be removid *and* excludid, And, if þei mowe not be removid, þan 25 forto spare not forto do þe vertu, *and* be redi to vndir go *and* receyue þe peynes or damages þretened, so *and* if þat forto so remove, doom of resoun not aȝens seiþ *and* aȝens stondith; bi which doom resoun owith in þis iiiij^e case, as wel as in þe bifore going ij^e *and* iiij^e casis, weie wel *and* knowe riȝtli 30 whiche of þe ij yuelis is þe grettir, þat þe lasse yuel be take *and* receivid forto lacke þe grettir.

(5) Continuance in, or more frequent practice of, a difficult virtue; provided that this continuance, or more frequent practice, is a coun- sel, not a commandment.

þe v^e is forto perseuere *and* contynue alweie, or ellis lengir, in a vertuose werk, or forto oftir do it in dyuerse whilis þan comaundement is, So þat þerynne ligge excellent hardnes 35 or difficuttee, *and* so þat resoun be not þerazens, *and* þouȝ þilk lenger contynuaunce, or þilk oftir hauntyng, be not of comaundement, but of fredom *and* conseil only.

¹ and : overwritten in MS.

oute of þe declaracioun made vpon þese v maners of douȝtines folewien þese iij trouþis: Oon is þat douȝtines haþ 27^b fo[r]¹ oon of² | his princypal circumstauncis vpon which he fallip, excellent difficultee or hardnes or peyne, which abouþ 5 stondip moral vertu; þouȝ he haue for his mater þe principal mater of þilk vertu, which euer þilk vertu be, *and* in which table þilk vertu be, þouȝ ech oþir vertu haþ difficulte as for his circumstaunce as wel.

þe iij^e trouþe is, þat þouȝ douȝtines bi sum skile *and* con- 10 sideracioun be a³ moral vertu of þe iij^e table, disposing a man anentis him silf immediatli *and* principali forto vndir go excellent difficultees, *and* þat for as moche as þe princypal circumstaunce of douȝtines is wiþinne þe worcher, *and* not wiþoutforþ, which is þe seid difficultee; ȝitt douȝtines is 15 abouþ alle maters of vertues in ech oþire table wherynne ben excellent difficultees or hardnessis. And so douȝtines is not formali oon specialist moral vertu; but it conteynip an aggregat of manye moral vertues beyng in dyuers tablis, of which vertues summe vndir summe oþire circumstauncis ben 20 of conseil oonly. And whi þis douȝtines is putte into þe iij^e table, *and* whi he is so gaderid *and* spokun among moral vertues, causis ben ȝouun in 'þe folewer to þe donet', in þe iij^e parti, þe vije *and* ix^e chapitris.

þe iij^e trouþe is þis: whanne euer a difficultee risip ' fro 25 wiþinforþ ' or fro wiþouteforþ to þe purposer forto worche eny vertuose dede, he may wel ynowȝ do his purpos *and* entent bi vertu of douȝtines, þouȝ þilk difficultee be to him of greet damage *and* peyne þat it bringip forþ to him bodily deeþ, if doom of resoun bidde, or at þe leest conseil 30 or allowe pilke chaunge to be doon *and* take, þat þe bodili deeþ be receyuid raþir þan lette þilke vertu be vndoон; And, if doom of resoun allowe not þilk chaunge, þat þan þe purposid dede may not be doon riȝtli bi douȝtines. Certis, forto knowe *and* witte whanne *and* how resoun schal deeme 35 oon good to ouerpeise *and* weye þe oþir good, *and* oon yuel to ouerpeise *and* weye þe oþir yuel, helpip moche what y

Three truths arising from consideration of the five labours of *Douȝtines*.

(1) Difficulty is one of the chief circumstances of *Douȝtines*.

(2) *Douȝtines* is connected with every moral virtue, inasmuch as every moral virtue is difficult.

Where the reason why *Douȝtines* is placed in the Third Table may be seen.

(3) A man may perform any virtuous deed by *Douȝtines*, even if it means his bodily death, provided Reason consents thereto.

¹ MS. *fo.*

² *of* repeated in MS.

³ *a* overwritten in MS.

⁴⁻⁵ MS. *risip* 'wiþinforþ, fro, with the marks of transposition.

haue write | in 'þe lasse book of cristen religiou[n]', þe first 28^a tretice.

To live to oneself largely is to give, or do, to oneself good things, which neither God nor Reason commands.

Largenes may be included under other Points of the Third Table.

ffadir, what is for to lyue largely anentis vs silf im-mediati? ¹

Sone, it is for to ȝeue or to ² do to vs silf goodis which 5 we ben not bounde bi god or bi resoun forto so hem ȝeue or to ³ do to vs silf, and þat of what euer maner of goodis þo be, So þat god or resoun wel allowe þat we so ȝeue or do þo goodis to vs silf.

And so, as it is seid bifore, bi *and* aftir dyuers skilis *and* ¹⁰ consideraciouns, moral vertues mowe be in dyuers tablis, *and* in dyuers pointis of oon *and* of þe same table; *and* in special, now to seie, summe vertues which now ben in þis viij^e point of þe iij^e table, ben in oþire pointis of þe same iij^e table. *and* þat þis is noon inconuenient, y declare *and* ¹⁵ schewe in 'þe folewer' to þis 'donet', in þe ij^e parti, þe [ix]^b chapitre. þerfore, sone, se what is tauȝt þere. And þus moche as for vertues of þe iij^e table.

THE FOURTH TABLE.

There are eight moral virtues in the Fourth Table.

These virtues rehearsed.

To live to our neighbour goostly is to

[ix^e chapitre].^c

[F]Adir,^d how manye vertues, or comaundementis *and* ²⁰ counsellis in general, ben of þe iiiij^e table?

Sone, viij.

Which viij?

Sone, toward oure neȝboris goostlihode,^e Attendaunce,^f riȝtwisnes, mekenes, accordyngnes,^g treuþe,^h benyngnites (or ²⁵ myldnes) *and* largenes.ⁱ Or ellis þus: forto lyue toward oure neȝboris goostly,^j attendauntly,^k riȝtfully, mekeli, accordingli, treuli, benyngnely (or myldeli) *and* largeli.^l

ffadir, what is oure goostlihode^m towarde oure neȝbore, as it is þe first poynt in þe iiiij^e table?

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¹ *Largenes* is not included in the Third Table in the *P.M.M.*

² MS. *orto*.

³ Space left for reference in MS.

⁴ 9 chapitre in margin.

⁵ Cf. henceforward *P.M.M.*, fol. 31^b, l. 14, to 32^a, l. 15.

⁶ *P.M.M.*, *lowe*.

⁷ *largenes* comes second in the list in the *P.M.M.*

⁸ *P.M.M.*, *accordignes* [*sic*].

⁹ *P.M.M.* inserts *and*.

¹⁰ *P.M.M.*, *lovyngli*.

¹¹ *largeli* comes second in the list in *P.M.M.*

Sone, it is oure willing¹ bi whiche we willib² to him goodis which, forto to him ȝeve, or forto³ to⁴ him sette, and forto fro⁵ h[i]m⁶ take, is not in a creaturis power: as ben his blisful rewardis to be had in hevene, and goddis gracis freely helping him þidirward, in þe maners tauȝt in þe ij^e parti of 'cristen religiou[n]', þe iiȝe trety.⁷ þis goostlihode of a man anentis his neȝbore is a spice, or a membre, of þe al hool general freendli love which a man ouȝte have to his neȝbore.

will to him
heavenly goods
and rewards,
which are in no
man's power to
give or take
away.

^{28^b} ffadir, in which | vsis may y execute profitabli toward my neȝbore þis seide goostlihode, or goostly freendli willing, born toward him?

This *goostlihode*
is a species of
our love to-
wards our
neighbour.

Sone, in asking *and* preiying þat þi neȝbore haue grace into ech of þe seid effectis of grace rehercid bifore in þe vj chapitre, where it is spokun of goostlihode of a man anentis him silf; and also bi þis, þat þou takist *and* acceptist him into þi specyal freendschip *and* felawship, fforwhi þerbi and þerfore god wole þe more grace ȝeue to him, as to þi freend, for þi sake: þat is to seie, for þe loue which god haþ to þee, deservid bi þi vertuose dedis of þe iij tablis doon for goddis sake, As herof long doctryne is ȝoun in 'þe more book of cristen religiou[n]', þe first parti, þe ij trety.

This *goostly*
love to our
neighbour may
be executed
by praying for
God's grace
towards him,
and by ac-
cepting him as
a friend.

ffadir, what is þe vertu of attendaunce?⁸

To live to
our neighbour
attendaundly is
to bear our-
selves rightly
towards our
inferiors and
superiors.

Sone, it is þe fulfilling of þe lawe⁹ *and* boonde of ouerte toward vndirlingis, or of subieccioun toward ouerers. Or ellis þus: attendaunce is to fulfile þe lawe, charge *and* boond bi which a souereyn is bounden to his vndirlingis, or bi which þe vndirlingis ben bounden to her souereyns.

THE SEVEN
RELATIONSHIPS
OF SUPERIORS
TOWARDS
INFERIORS
rehearsed.

ffadir, how manye maners¹⁰ ben þere ouer her vndirlingis?

Sone, vij.

30 Which vij?

¹ *P.M.M.*, *wilnyng*.

⁷ Here the *P.M.M.* closes the treatment of this Point, and treats *Largenes*. See below, pp. 66-7.

² *P.M.M.*, *willen*, which is perhaps the right reading here, as Peacock's regular ending is *-en*. See p. 77, note 5.

⁸ Cf. henceforward *P.M.M.*, fol. 32^b, l. 19, to 33^b, l. 1.

³ to omitted in *P.M.M.*

⁹ *P.M.M.* here inserts *charge*. Cf. *lawe*, *charge* and *boond* below, *Donet*, ll. 25-6.

⁵ *P.M.M.*, *from*.

¹⁰ *P.M.M.* inserts *of ouerers*.

⁶ MS. *hem*; *P.M.M.*, *him hem*.

The fadir *and*¹ modir ouer þe² childe, þe³ hu[s]bonde⁴ ouer his wif,⁵ þe scole maistir ouer his scolers, þe crafty man ouer his appre[n]tise,⁶ þe hirer ouer his hired laborer, þe⁷ curate ouer his parischen, And þe king ouer his legi.⁸ Bitwix þe freeman *and* his boond man, it needip not to⁹ make eny opire maner of combinacioun save which is seid to be bitwix þe prince *and* his legi; for þilk two maners ben not different, saue bi more *and* lasse oonly, And it may be þat alle legies of a prince ben to him boond.¹⁰

There are two ways of living *riȝtwisli* to our neighbour:

(1) To perform our promises made to him, whether there-to is set oath or vow, or no.

The circumstances in which Reason allows, or does not allow, oaths or vows to be set to promises.

fadir,¹¹ what is forto lyue anentis oure neiȝboris iustli or 10
riȝtwisli?

Sone, it is doon in two maners: Oon is, whanne euer *and* how oft euer, we wolen, or schulen, to oure neiȝbore make couenaunt or boond of biheest, bi worde or bi opir signe or dede occupying þe stide of worde, vpon eny dede or þing to 15 be of vs doon, or to be of vs left vndon, in tyme to come, | 29^a þat we perfoarme þilk boonde *and* couenaunt, bi cause þat bi^b þilk boonde þere growip to oure neiȝbore a riȝt¹⁰ of claym vpon oure dede so bihestid to him in boond *and* couenaunt, *and* þat wheþir to þilk boond be sette ooþe or vowe, or no;¹¹ 20 And also ellis we schulde breke oure promys or oure couenaunt, which is not to be doon.

Also, sone, here it is to witte þat doom of resoun allowip not ooþ or vowe to be sett vnto eny promys made to god or to man, but if resoun iuge þat þe mater of þilk promys, þat 25 is to seie, but if þe dede promisid, be honeste *and* profitable to be doon anentis him to whom it is promysid; *and* but if resoun iuge bifore þat, bi þilk ooþ or vowe sette to þe dede promysid, þe promyser schal be þe more remembrid, movid,

¹ P.M.M. inserts *þe*.

² P.M.M., *her*.

³⁻³ In P.M.M. *þe husband ouer his wif*, is an addition from foot of page; mark of omission after *child* in text.

⁴ MS. *hubbone*; P.M.M., *husbonde*.

⁵ Contraction mark for *n* omitted in MS.

⁶⁻⁶ P.M.M., *þe . . . legi* omitted at this point, but inserted after *to him boond*, with marks of omission showing the passage

should follow *aprentise* above.

⁷ P.M.M. omits *to*.

⁸ Cf. henceforward P.M.M., fol. 33^b, l. 1, to 35^b, l. 13.

⁹ *bi* overwritten in MS., and omission mark in text.

¹⁰ MS. *ariȝt*.

¹¹ Here there is an omission in the P.M.M., which runs straight on: *Anopir maner of riȝtwisnes*; see *Donet*, p. 63, l. 8.

and stirid forto perfoorme þe dede promysid. And, þerfore, whanne euer ooþe or vowe is sette to a promys made to god or to man, lackyng eny of þese now seid circumstaunces, þouȝ þe promys be fulfillid *and* perfoormed, ȝitt þilk setting to of ooþ or vowe is not allowid of resoun, *and*¹ þerfore þe making of þilk promys, vndir *and* wiþ such ooþ or vow, is not allowid of resoun.¹

An oþir maner of riȝtwisnes to oure neȝbore is, þat we not wille² forto³ hoolde or⁴ demene or trete eny þing which is his in possessiouȝ, or in riȝt clayme, aȝens his licence or iust wil, or⁴ withoute sufficient auctorite of⁵ lawe made⁶, *and* þat wheþir þilk þing be his worldly good or his fleischly good.

bi þe first membre is excludid al wilful covenauȝt breking; And, siben matrimonye is a couenaunt made bitwix man¹⁵ and womman, wherynne þei ȝeven to gider, ech of hem to oþire⁶, her bodies perpetually *and* indepartabili, whilis þei lyuen, into bigetyng of children, *and* forto þerynne be trewe, eche of hem to oþire: þat is to scie, þat neijir of hem comune his body wiþ⁷ straunge persoone, whilis þei boþe to²⁰ gider lyuen; þerfore, what euer persoone, whilis he is⁸ lawfully cowplid in matrimonye, brekiþ eny parti of þis couenauȝt, | he dooþ to his make þe⁹ vnriȝt of þis first membre of þe iij¹⁰ principal poynt of þe iiiȝe table.

Also, bi þe secunde membre of riȝtwisnes ben excludid al²⁵ fraude, gile *and* disseite in¹¹ couenauntis whilis¹² þei ben in makynge,¹² al þeft *and* raveyne, *and* al maner seching, taking, or trætyng of an oþir personys goodis aȝens his resonable wil or¹³ licence, or¹³ withoute sufficient auctorite of god¹⁴ bi reue-lacioun, or bi mannys lawe þerto made *and* publisched¹⁴; ^{29b} And þat wheþir þilk godis bi his wijf, his childe, his seruaunt, his beest, his fre liberte to wirche hise al maner

(2) Not to use our neighbour's goods, wordly or fleshly, otherwise than as he desires.

By the first kind of riȝtwisnes, we are forbidden to break any covenant, e.g. that of marriage.

By the second kind, we are forbidden to practise towards our neighbour any fraud or theft.

¹⁻¹ *and þerfore . . . resoun* is repeated in the MS.

⁹ P.M.M. omits þe.

¹⁰ P.M.M., iiij^a, the Points being differently arranged.

¹¹ P.M.M. inserts *contractis or.*

¹²⁻¹² P.M.M. omits *whilis . . . makynge.*

¹³ P.M.M., *and.*

¹⁴⁻¹⁴ P.M.M. inserts *and man ; and omits bi . . . publisched.*

²⁻² P.M.M. omits *wille forto.*

³ P.M.M. substitutes *neijir.*

⁴ P.M.M. substitutes *and.*

⁵⁻⁶ P.M.M. omits *of lawe made.*

⁶ P.M.M. inserts *of hem.*

⁷ P.M.M. inserts *eny.*

⁸ MS. is a; P.M.M. omits a.

leeful werkis beyng vndir his iust leeful liberte to wirche or to¹ forbere, or eny of his eobjire worldli goodis² afore touchid³ in þe vertu of honeste in þe⁴ iij table, or eny opire of hise bodili ricchessis: as ben his lijf, his helpe, his strengþe, his membris, also his bodili eese, wiþ alle meenys þerto helping⁵ y-touchid afore in þe vertu of clennes. Also in þe secunde seid membre is includid restitucioun, or restoryng of anoþir manrys good vnresonabili⁶ wiþdrawen or⁷ kept or occupied aȝens his⁸ resonable wil; and also satisfaccioun or amendis making to oure neiȝbore for⁹ doyng of eny þing which now to biforn is rehercid as to be excludid.¹⁰

**And by the second kind,
we are bidden
to make resti-
tution and
amends.**

**Thus rītwisnes
towards our
neighbour ex-
cludes wrath
and envy.**

And so bi þis iustnes be excludid oure envie and wraþþe anentis oure neiȝboris, ffor as moche as enuye to oure neiȝbore is not ellis þan a willing⁸ þat oure neiȝbore lack hise sum certeyn goodis which resoun deemeþ him owe to haue, or¹⁵ a nylling þat he haue hem, lest þerbi oure glory be takun aweie or be lassid afore men; And wraþþe to oure neiȝbore is not ellis þan a willing þat oure neiȝbore haue sum yuel contrarye to sum of þe now seid godis, for þat, as to vs seemeþ, he trespassith, doiþ yuel, or displesith to vs. so þat²⁰ envie and wraþþe ben habitis⁹ or disposiciouns or her⁹ dedis of þe wil, and so bi¹⁰ willyngis or nyllingis or outwardē dedis comaundid bi hem; þouȝ comounly, whilis a man haþ enuye or wraþþe, he schal haue peyñes and movingis in his²⁵ body and folewngli in his soule; which peyñes and movingis ben not þe envie, neiȝir þe wraþþe, bi cause þat, as ech moral vertu is a¹¹ disposicioun or habit or his¹¹ dede of þe fre wil, so ech moral vice must nedis be a disposicioun¹² or habit or¹³ dede of þe fre wil oonli, as schal appere in 'þe folewre to þe donet'.¹⁴

30

¹ MS. orto.

²⁻³ MS. goodis, 'touchid afore, with the marks of transposition; P.M.M., afore touchid.'

³ P.M.M. has a hole after þe, before the number.

⁴ P.M.M. substitutes wrongfulli.

⁵ P.M.M. inserts wrongfulli.

⁶ P.M.M. inserts iust and.

⁷⁻⁷ P.M.M. substitutes: for eny vntrouȝ or eny vniȝt don to þe same neiȝbore in

eny of his fleischli or worldli goodis in case þat eny such vntrouȝ or vniȝt be don to hym.

⁸ MS. awilling.

⁹⁻⁹ P.M.M. omits habitis . . . her.

¹⁰ In P.M.M. a half-faded be follows.

¹¹⁻¹¹ P.M.M. omits disposicioun . . . his.

¹²⁻¹² P.M.M. omits disposicioun . . . or.

¹³ Pt. I, chap. xv.

P.M.M. substitutes: in þe iij^e parti of þe donet; this may be the same thing as the

ffadir,¹ what is mekenes² to be had anentis oure neiȝboris ? To live towards our neighbour *mekely* is to make ourselves out no better than we are, or not so good as we are.

Sone, it is a bering of vs silf wiþynneforþ and withoute-forþ toward oure neiȝboris euen as we ben, or lasse þan we ben, in reward of hem in doom of resoun; which beryng 5 risip bi cause of oure having in godis of kynde, of fortune, of craft, of maners, or of grace, more þan þei han, or even wiþ hem, or lasse þan þei han. Wherfore³ pride is þe vice bi which a man, in his owne reputacioun, and in willing þer to answering, settip him silf hiȝer þan he is worpi anentis hise 10 neiȝboris, and þat for sum good which he haþ receyuid of god or of kynde or of man, or which he haþ gete bi his owne kunnynge or laboure.⁴

The contrary vice is pride.

ffadir,⁴ what is it⁵ forto lyue accordingli, as it is þe v⁶ poynt of the iiij table ?

To live to our neighbour *accordingli* is to consent to laws made for the common profit.

15 Sone, it is forto consent to neiȝboris into þe making, keping and vsing of reulis, ordynauncis and lawis to be made, such as resoun wel deemeþ to strecche into þe comoun availe bodili or goostli,⁷ namelich if þerwiþ þei schulen come into þe availe⁷ of þe conserver, and not into⁸ disauayle.

20 ffadir,⁹ what is trouþe, or forto¹⁰ lyue treuli anentis oure neiȝboris ?

To live to our neighbour *treuli* is to affirm or deny absolutely truly by word or deed, whether there-to be set oath or vow, or no.

Sone, it is, as ofte as we wolen, or schulen, to oure neiȝboris afferme or denye, bi worde, or bi signe or dede occupying þe stide of worde, þat þe mater so affermed or 25 denied bi treuþe,¹¹ namelich¹² as we trowen,¹² and þat wheþir þe mater so affermed or denied bi present, passid, or to¹³ come, oure owne dede or anopir creaturis dede, and þat

Folewer. See Introd., Section III.

⁶ P.M.M., vj^o, the Points being differently arranged.

After this, the P.M.M. inserts : *In like maner it is to be seid of slouȝ[þ] or þe vice which is contrarie to douȝtines.*

⁷⁻⁷ P.M.M. runs : *gostli* and *þerwith* into *þe avail*, &c.

¹ Cf. henceforward P.M.M., fols. 35^b, 1. 18, to 36^a, l. 3.

⁸ P.M.M. inserts *his*.

² As to position of Meekness, &c., in the Four Tables, see *Folewer*, Pt. II, chap. ii.

⁹ Of. henceforward P.M.M., fols. 36^a,

1. 11, to 36^b, l. 2.

¹⁰ MS. *orforþo*.

³⁻³ P.M.M. omits *Wherfore...laboure*.

¹¹ P.M.M. substitutes *trewe*.

⁴ Cf. henceforward P.M.M., fols. 36^a, 1. 3 to l. 11.

¹²⁻¹² In P.M.M. *namelich...trowen* is omitted.

⁵ P.M.M. omits *it*.

¹³ MS. *orto*.

wheþir þer to be sette eny oþ, or no, eny vowe, or no¹; ffor ellis we schulden make lesing wiþoute oþ or vowe, or ellis wiþ oþ or vowe, *and* neuer neijir of þese resoun wole allowe.

The circum-
stances in
which Reason
allows oath or
vow to be set
to an affirming
or denying.

| Also, sone, it is to witte þat resoun allowiþ not oþ or 30^b vowe to be sette to eny affermyng or denying made to man, not beyng enye promys, þouȝ þilk affermyng or denying be trewe, but if resoun se *and* iuge bifore þat þe dede of² affermyng or denying be honest *and* profitable to be doon; And but if resoun iuge bifore þat þe affermer or denyer 10 schal be þe more trowid, or schal not ellis be trowid, whanne honeste *and* profite asken þat he þerynne be þe more trowid, or ellis be trowid, to afferme or denye as trouþe is. And þefore alle such affermyngis or denyingis, circumstanciatid wiþ setting to of oþ or vowe, whanne þe dede of affermyng 15 or denying is not honest *and* profitable, *and* whanne nede or profit askiþ not þat þe affermer or denyer be þe more bileydyd or be bileydyd, resoun not allowiþ, but iugiþ to be ydil *and* veyn, *and* þefore to be not doon.

To live to our
neighbour
benyngnely
is to behave
towards him
temperately
in word and
deed.

ffadir,³ what is benyngnyte to oure neiȝbore⁴?

Sone, it is a mesuryng, reuling, tempering *and* demening of oure speche, countenaunce, gesture and dede toward oure neiȝbore f[ro]⁵ boistousenes, rudenes, þat at þe leest oure neiȝbore be not þerbi temptid or movid into⁶ vnrestful passiou[n]s or into vnpacience, or⁶ forto breke vp his loue from⁷ vs, *and* forto wil⁸ *and* wirche to vs yuel *and* harme. *and* so bi benyngnite ben excludid al vnresonable⁹ angry reproving, scornyng,¹⁰ chiding, rebuking, in worde, *and* al vnresonable vengeance, cruelnes, *and* rygour in dede.

To live to our
neighbour
largely is to
relieve his
need.

ffadir,¹¹ what is largenes?

Sone, it is a¹² willing forto releue¹² oure neiȝboris lak *and* nede bi oure habundaunce *and* plente.

¹ Here the *P.M.M.* passes straight to Benignity; cf. below, p. 66, ll. 20-29.

² *of* overwritten in MS., and mark of omission in text.

³ Cf. henceforward *P.M.M.*, fol. 36^b, l. 2 to l. 13.

⁴ *P.M.M.*, *neijboris*.

⁵ *fro*, a correction from margin; MS.

⁶⁻⁶ *P.M.M.* omits *into . . . or*.

⁷ *P.M.M.*, *fro*. ⁸ *P.M.M.*, *wilne*.

⁹ *P.M.M.* omits *vnresonable*.

¹⁰ *P.M.M.* omits *scornyng*.

¹¹ Cf. henceforward *P.M.M.*, fol. 32^a, l. 15, to 32^b, l. 18.

¹²⁻¹² *P.M.M.* substitutes *to releue*.

ffadir, in how manye maners may þis largenes be doon ?

Certis, sone, in two maners: fforwhi we mowe releue
oure neiȝboris bodili lak *and* nede bi oure bodili habundaunce
and plente; *and* also we mowe releue oure neiȝboris goostli
5 lak *and* nede bi oure goostli habundaunce *and* plente, ouer¹
þat we be þerto bounde bi precept of god or of resoun.¹

There are two kinds of largenes:
(1) Relief of bodily need.
(2) Relief of ghostly need.

Ensaumple of þe first maner² is þis: feding, cloþing,
31* helyng, heerborewyng,³ visiting in | bodili maner, glading *and*
chering, oute of prisoun quytyng, biriyngh, worldly goodis
10 ȝeuing or leenyng, worldly dettis forȝeving, and eche of
þese now seid maners to oþire men of power for þe pore
procuryng.

Examples of bodily relief, including the SEVEN BODILY WORKS OF MERCY.

Ensaumple of þe ij maner is þis: teching, counseilng,
exortyng, preiying, good exaumpling, to good putting *and*
15 dryuing, trespacis *and* giltis forȝeving, into goostlihode coun-
fortyng *and* glading, chastisyng, or iustli bi love punysching,
and þat suche dedis be doon bi oþire men of power pro-
curyng.

Examples of ghostly relief, including the SEVEN GHOSTLY WORKS OF MERCY.

[x^e chapitre]

20 [F]Adir,⁴ is þis challengeable, þat ȝe setten riȝtwisnes to
be comune, vndir oon name comprehending *and* conteynyng
þe vertu contrarye to⁵ wraþþe *and* þe vertu contrarye⁶ to
envie⁷ ?

The term *riȝtwisnes* is common to all the virtues of the Fourth Table, and is applicable to the virtue contrary to both wrath and envy.

Sone, nay,⁸ þis is not challengeable, more þan it is challenge-
25 able to treters of cardynal vertues in þat þat⁹ þei setten
temperaunce, as it is a cardynal vertu, vndir oon name to be
comune, in comprehending *and* conteynyng sobirnes contrarye
to glotenye, *and*¹⁰ contynence or chastite contrarye to lec-
cherye, *and* honeste contrarye to veyn glory *and* to covetise;
30 And in lijk maner to sette riȝtwisnes, as it is a cardinal
vertu, to be comune vndir oon name to alle þe vertues of þe
iiij^e table.

¹⁻¹ P.M.M. omits ouer . . . resoun.

addition from foot of page; omission mark in text after the former *contrarie*.

² P.M.M. omits maner.

⁶ MS. *may*, with the first stroke crossed through and underdotted.

³ MS. *heerborewyng*, with the first e underdotted.

⁷ P.M.M. omits second þat.

⁴ Cf. henceforward P.M.M., fol. 36^b, l. 13, to 37^a, l. 9.

⁸ P.M.M. inserts þat.

⁵⁻⁵ In P.M.M., *to . . . contrarie* is an

**The difference
between
patience and
benignity :**
Patience en-
sures a man's
personal peace;
benignity our
neighbour's
peace.

ffadir,¹ which is þe difference bitwix pacience *and* benyngnyte?

Certis, sone, pacience dispositþ and settip a manrys spirit to be in a restfulnes as in him silf, wiþoute biholding or eny moving toward eny oþire outward þing; And benyngnите 5 settip a manrys outward bering in speche, countenaunce, dede occupiyng þe steede of worde, in such a foorme *and* maner þat it not brekiþ, but kepiþ, of spirit þe restfulnes of his neizboris, or of sum oþire outward þing. And so pacience repressiþ disturblaunce which schulde make vnrest *to* and vnpees in a manrys owne spirit, which disturblaunce *and* vnrest myȝt be wiþoute eny moving into² greef toward eny oþir þing, And benyngnите repressiþ þe cause *in* a ^{31b} manrys beryng which schuld be a moving to vnese, *and* disturble sum oþir outward þing. 15

**Usury violates
the command-
ment of riȝt-
wisnes towards
our neighbour.
the Third Point
of the Fourth
Table.**

ffadir,³ aȝens which of þese poyntis of þe iiiij^e table trespassiþ an vsurer?

Sone, siþen bi lawe of kinde, of resoun, *and* of charite, riȝt as ech man which haþ superflue goodis more þan is nede to occupie, ouȝte freely ȝeue of þilk superflue godis to his ²⁰ neizbore suffring nede, if þilk neizbore schal not be of power to aȝenquyte; so ech such habundaunt man in goodis is bounden bi þe same lawe of open resoun, of kynnde, *and* of charite, forto freely leene of his superflue goodis to his nedie neizbore, if of þilk neizbore it is hopid þat he schal mowe ²⁵ aȝen paie or aȝen quyte it. And, siþen in vseri þe leener, bi manassing þat he wole not ellis leene, driviþ *and* compelliþ þe borewer to assent forto paie a summe of his owne good bisidis þe summe borewid, *and* þat for þe borewyng or þe leenyng, which is not resonable cause to so compelle, for ³⁰ it is aȝens lawe of kynde, of resoun, and of charite, as is now openli seid; þerfore such a leener, so dryving þe borewer, tretiþ þe borewers good aȝens þe borewers fre resonable wil; *and* þerfore þe leener trespassiþ aȝens⁴ þe seid secunde membre of þe iij^e poynt, callid 'riȝtwisnes', of þe iiiij^e table.⁴ ³⁵

¹ Cf. henceforward *P.M.M.*, fols. 37^a, l. 9, to 37^b, l. 9.

² *P.M.M.*, in.

³ Cf. henceforward *P.M.M.*, fols. 37^b, l. 9, to 38^a, l. 17.

⁴ ⁴ *P.M.M.* runs: aȝens þe first seid

and¹ bi þat þat is now seid, is open whi vsure is vnleeful,
for þat it is aȝens þe lawe of resoun or kynde, and² whi it
is so aȝens þe seid lawe of resoun and of kynde.³ more⁴ of
vsure at þe ful schal be tauȝt in ‘þe book of vsure’.⁵

5 ffadir,⁶ aȝens which poynt of þe iiiij^e table gooþ þe vice of simonyie?

Simony violates the commandment of *riȝtwisnes* towards God, the Third Point of the Second Table.

Sone, siȝen a symonier presumeþ and takiþ vpon him forto sille þe þing which is oonly goddis þing, and which þing no creature may have or possesse as for his owne, forto⁵ 10 do þerwiþ what he wole,⁵ bi cause þilk þing is a goostly and a spiritual þing; þerfore such a symonier trespassiþ to god, for as moche as he tretiþ goddis propre good and þing aȝens 32^a riȝt,⁶ aȝens goddys licence. And so þerynne he trespassiþ aȝens þe iij⁷ poynt of þe secund table, which⁸ is riȝtwisnes 15 to god.

Also, sone, in as moche as such a symonier takiþ vpon him forto sille to his neȝbore þilk þing which he may not sille to þe same neȝbore, and ȝit he takiþ his neȝboris good as for price of þe same þing, as þouȝ he myȝt sille⁹ to þe 20 same neȝbore; þerfore such a symonier trespassiþ to his neȝbore bi fraude and gyle and vnevenes or vniustnes of chaunge bitwix þe þing presumed to be soold and þe þing takun as for þe price þerof; and þerfore¹⁰ aȝens iustnes [or]¹¹

And that of *riȝtwisnes* towards our neighbour, the Third Point of the Fourth Table.

membre of þe iiiij^e point callid riȝtwisnes,
the Points being differently arranged.
It then runs: Also, sone, such an userer,
leener, being habundaunt of his superflue
goodis to leene, trespassiþ aȝens þe ij^e point,
which is callid largenes, for as mych as bi
þe seid lawe of resoun, which is to a man
lawe of kinde, he is bounde to leene freli to
þe nedis being of power to aȝen pate; riȝt
as, if he be habundaunt in superflue goodis
to ȝeue, he is bi þe same lawe bounde to
freli ȝeue bi almes to þe nedis being out of
power to aȝen pate, and ellis he trespassiþ
aȝens largenes. And so an userer trespassiþ
boþ aȝens þe ij^e point and aȝens þe iiiij^e
point of þe iiiij^e table (fols. 38^a, l. 17, to
38^b, l. 12).

¹ Cf. henceforward, *P.M.M.*, fol. 38^b, l. 12 to l. 15.

²⁻³ In *P.M.M.*, and . . . kinde is an addition from foot of page. Mark of omission in text after previous *kynde*.

⁴⁻⁵ *P.M.M.* omits *more . . . vsure*.

⁶ Cf. henceforward *P.M.M.*, fol. 38^b, l. 15, to 39^b, l. 17.

⁵⁻⁶ *P.M.M.* omits *forto . . . wole*.

⁶ *P.M.M.*, inserts *aȝens goddis leeuȝ* and.

⁷ *P.M.M.*, *ij*, the Points being differently numbered.

⁸ *P.M.M.* inserts *point*.

⁹ *P.M.M.* inserts *it*.

¹⁰ *P.M.M.* inserts *And*.

¹¹ MS. *and*; *P.M.M.*, *or*.

The buyer trespasses against God and against his neighbour in like manner as the seller.

riȝtwisnes to his neȝbore, whiche iustnes to neȝbore is þe iij¹ poynt of þe iiij^e table.

fferþirmore, þe neȝbore which takiþ vpon him forto bie such a spiritual þing, which he may not bye, bi cause it may be no manrys² propre³ good save goddis aloone, trespassiþ 5 aȝens þe same seid iij⁸ poynt of þe ij table, bi cause he tretiþ goddis good to bi it aȝens goddis licence *and* wil *and* aȝens riȝt, bi cause he may not possesse it, neȝpir be lorde þerof, forto⁴ do þerwiþ what he wole.⁴ Also he trespassiþ to þe siller bi vniustnes *and* vnriȝt of biyng or of chaunge, bi¹⁰ cause þe þing presumed to be soold *and* þe þing paied for price of it mowe neuer bi lik worþ. And so þerynne he trespassiþ aȝens þe iij¹ poynt of þe iiij^e table.

[xj^e chapitre].

**THE SEVEN
RELATIONSHIPS
OF ATTEN-
DAUNCE OF
SUPERIORS
TOWARDS
INFERIORS:**

(1) The parents towards their child.

[F]Adir,⁵ of ech of þese vij maners rehercid bifore in þe 15 [ix]⁶ chapitre, in þe vertu of attendaunce, y preie you þat ȝe seie forþ alle⁷, or manye, of þo chargys or purtenauncis openli.

Certis, sone, wiþ þe grace of god, so schal y.⁷

The first attendaunce, whiche is to be of þe fadir *and* 20 modir toward þe childe withynne his manrys age, haþ þese poyntis: bodili nurischyng; bodili save wardyng, with al her necessary⁸ purtenauncis⁹; into vertues h[i]m¹⁰ leding *and* customyng; him chastising *and* punyschyng; oure bileue *and* goddis lawe him teching, or forto¹⁰ be tauȝt of 25 oþire ordeyning; comaunding, if þei wole, þat þe childe helpe hem in bodili laboring wiþ hem, as he canne | *and* 32^b may.

¹ P.M.M., *iiij^e*, the Points being differently arranged.

²⁻² P.M.M., "propre" "mannes, the oblique dashes signifying transposition.

³ P.M.M., *ij^e*, the Points being differently arranged.

⁴⁻⁴ P.M.M. omits *forto . . . wole*.

⁵ Cf. henceforward P.M.M., fols. 39^b, 1. 18, to 41^a, 1. 12.

⁶ *ix*, a correction from the margin: MS. *viiij*, marked as error; P.M.M., *next*.

⁷⁻⁷ P.M.M. runs: *alle þe charges openli and fulli. Certis, sone, summe of þese maners I schal declare heere, and þe remenaunt mowe be seen in þe first parti of þe donet in to cristien religioun, in þe vj^e [sic, but *xj^e* & *xij^e* in the copy now printed] chapitre. Cf. p. 71, note 8.*

⁸⁻⁸ P.M.M., "purtenauncis" "necessarie, with the marks denoting transposition.

⁹ MS. *hem*; P.M.M., *him*.

¹⁰ MS. *orforsto*.

The ij^e attendaunce, which þe husbonde man¹ may make (2) The husband
to his wif, haþe þe same now seide poyntis of þe fadir
toward þe childe; also vsing his wif, if he wole, into childe
bigetyng, *and* for [e]esing² of his vnsuffrable fleischli freelite;
5 Also paþng to his wif fleischli dette, if sche aske it, for
childe bigetyng, or for her fleischli nede remediying; getyng
worldli goodis for boþe³ *and* for her childrens lijflode;
comaunding⁴ to her, if him lijk,⁴ forto receyue his fleischly
comunyng, whanne he wole haue it for childe bigetyng, or
10 for verry nede of his fleisch releuing; comaunding to hir, if
him lijk, forto nurisch þe childe *and* kepe it; to kepe þe
husbondes house *and* goodis; to diȝt mete *and* drynk; to
serue him *and* hise meyne þerwip; to chere *and* counforte
þe husbonde aftir his labouris; to helpe þe husbonde forto
15 gete her boþe lijflode *and* her children lijflode as fer as opire
chargis now [rehercid]⁵ *and* resoun wolen suffre; to not
ȝeue or spende goodis of þe husbondys getyng in waast, or
withoute her nede, aȝens his benuolence.

þe iij¹ attendaunce⁶ of a scole maystir towarde his scoler
20 haþ þese poyntis: teching treuly, fully, diligently, þe
doctryne of his scole, *and* in not wilili⁷ receyuyng for his
laboure more þan he deseruiþ.
(3) The school-
master towards
his scholar.

þe attendaunce of a crafty man vpon his apprentice haþ þese
parties: perfoormyng treuly, fully *and* diligently þe coue-
25 naunt made bitwixe hem, *and* in seiying þat þe couenaunt
made be resonable, wiþoute bigiling, fraude, extorcioun, or
ouer moche rewarde or seruice for teching of his craft taking.
(4) The crafts-
man towards
his apprentice,
and

þe gouernaunce of a prelate, wherbi he myȝt be worþili
attendaunt vpon hise peple, conteynyp þese poyntis:
(5) The hirer
towards his
hired labourer,
(See p. 78.)
(6) The prelate
towards his
parishioners.

¹ Omitted in *P.M.M.*

² MS. *cesing*; *P.M.M.*, *easing*.

³ *P.M.M.* inserts *her lijflode*.

⁴⁻⁴ In *P.M.M.*, *comaunding* . . . *like* is
an addition from foot of page. Mark of
omission in text after *lijflode*.

⁵ MS. *resoun*; *P.M.M.*, *rehercid*.

⁶ MS. *attendaunce* *is*; the *is* being
crossed through and underdotted.

⁷ *P.M.M.* omits *wilili*.

⁸ The *P.M.M.* omits discussion of the
duty of prelates and princes, and runs:

*þe gouernaunce of a prelate which he ouȝte
to haue anentis his parisschens, and þe
gouernaunce and þe attendaunce of a
prince which he ouȝte to haue anentis his
peple and suggetis, þou maiste se in þe
donet of cristen religiou[n], in þe ij^e partie,
in þe vj^e and vij^e chapitris (*P.M.M.*, fol.
41^b, l. 18 to l. 19). In the copy of the
Donet now printed these subjects are dealt
with in the First Part, chaps. xi and xii.*

The *P.M.M.* next deals with *þe child in
his jongbe*, &c. Cf. below, pp. 76-7.

The prelate's
duties com-
prise :

(a) Preaching
and teaching.

(b) Setting
a good
example.

(c) Exhorting
and warning.

(d) Administer-
ing the Sacra-
ments.

(e) Inquiring
into the
spiritual state
of his people,
and rebuking
their faults.

(f) Punishing,
or procuring the
punishment of,
heretics and
obstinate
sinners.

(g) Praying for
his people.

(h) Denouncing
obstinate
sinners.

(i) Absolving
the repentant.

(j) Assuring
the virtuous
of everlasting
life.

prechygng and teching goddis lawe, which is made of oure¹ feip¹ conteynyd in holi scripture, and of moral resoun, which is callid 'lawe of kynde'—þis teching he schal make openly in pulptyt, if he wole, and priuely in comunicacioun wiþ persoony desiring and asking to be tauȝt—counseling whanne 5 nede is, And þerto remedies schewing, answeris ȝeuynge to 33* doutis arising aȝens oure feip and þe lawe of kynde; exaupling vertuose dedis, namelich þat he do no þing aȝens þi lawe, lorde, in knowing of þe peple; good and deuoute exorting, and from yuel þe peple dreedfully to gastyng; þi sacramentis mynystring; how hise parischens lyven toward þ lawe enquiryng; of her defautis hem vndirnymyng; rebellis, heretikis and obstynatis aȝens þi lawe punyschyng, 15 or hem bi þe pope or þe pryncce to be punyschid procuring; for his peple oft and deuoutly preiyng; hem whiche he knowip certeinly be obstynat synners and brekers of goddis lawe to denounce auctoritatively, þat is to seie, bi assignement of god made to him þerto, þat þe synners 20 ben bounden of god and of his riȝt doom to be dampned, also to be oute of þe soorte of sauable soulis, bi as moch as may be known aftir þe maner and qualite of her gouernauncis in which þei ben as for þilk tyme ynne, þat is to seie, if þei schulen be dampned; 25 Also hem whiche he knowip certeinly to be repentauncers for her synnes and to be ful turners to god, aftir foarme y-sette aftir in þe [xvij^e]² chapitre of pis first party, to denounce auctoritatively, þat is to seie, bi assignement of god made þer to³ a preest, þat alle þo ben lowsid and assoilid 30 of god and of his greet mercy; Also alle þo whiche he knowip certeinly to be kepers of goddis lawe, bi filling of vertues and fleing vicis, to denounce auctoritatively, þat is to seie, bi þe assignement to him made of god þerto, þat þo riȝtful lyvers ben of þe soort of savid 35 men, if þei in such good lyving die;

¹⁻¹ MS. *oure neigboris feip*; *neigboris* being crossed through.

² MS. *xijij*; the *v* being probably unintentionally omitted.

³ MS. *þerto*.

To princys *and* to þe communalte, how þei schulen ordeyn *and* reule alle þe parties of þe communalte, þat þei not reule ne ordeyne azens goddis lawe, but alweie wiþ goddis lawe, assistance *and* counsel *and* informacioun *and* exortacioun

(k) Assisting the prince and his people to rule and live according to God's law.

5 ȝeuing;

making *and* ordeyning, wiþ consent of þe peple which 33^b schulden hem | kepe, lawis, ordinauncis, resonable, holsum *and* profitable, leding into goddis more plesaunce *and* his seruice þebettir or more sureli to be doon, if þe peple which

(l) Framing, with consent of the people, laws for the better fulfilling of their duty towards God.

10 schulde hem kepe, ȝeue þerto her assent, bi hem silf, or bi her attorneys *and* proctouris; which maners of resonable positive lawis ben þese: as is forto ordeyne certeyn placis *and* tymes where *and* whanne peple schal come to gider forto attende to þi lawe leernyng, remembryng, teching, *and*

Laws, for example, as to the places and times of worship.

15 þerynne to gedir talking, *and* make to þee, lorde, to gidere preiyng *and* preising, bisidis opire tymes *and* places which ech persoone may chese at his owne wil *and* at his owne leiser, to þe same goostli labouris bi hem silf, or wiþ opire felawship, so þat it be not azens þe doom of resoun; And

And laws as to the manner and times of fasting.

20 also as is forto assigne certeyn tymes for fastyng *and* þe maner of fastyng; And also as is forto refreyne *and* werne *and* azenstonde alle vnskilfull nouelries, alle wantoun deuociouns, of þe peple, which deuociouns *and* new fyndingis wolden lette *and* appeire þe more cleer, more pure *and* more

And laws against new and heretical doctrines.

25 sure leernyng *and* keping of goddis lawe; and so forþ¹ of manye opire holsum ordinauncis to be made, so þat þilk lawis *and* ordinauncis ben not to manye for choking *and* letting mennys wittis to leerne *and* kunne parfitli þe lawe of scripture *and* lawe of kynde, for þe greet attendaunce 30 which must nedis be ȝouun to so greet a multitude of lawis positive.

Also to þe attendaunce of a prelate it longiþ þat þese now seid officis he freeli ministre, *and* þe werkis of þe same officis freeli ȝeue *and* forþ doo, withoute saale or chaunge or eny

(m) Performing these duties gratuitously.

35 bargeyning as price for þe werke or for þe office receyuing.

also his good gouernaunce stondiþ in forbering al maner of fleischli *and* worldli vsis, entirmetyngis *and* solitudinis,

(n) Abstaining from fleshly and worldly

¹ MS. *eoforþ*.

pleasures and power, which would hinder his work.

wherbi he schulde be lettid from dewe *and* diligent attendaunce *and* execucioune of alle þese now rehercid dedis, except | whanne *and* where nede of his bodili kynde *and* þe 34^a more forberyng of goddis seruice for oþire tymes it askip, As ben þese now folowing: ouer oft wyne *and* vynose drynkis 5 vsing; In worldly maner domynacioun or princenhode bering, but if nede for reule of þi peple it aske; worldli officis *and* rekenyngis in courte or oute of courte keping; ouer poor *and* vnsufficient endewing or sustynaunce, mouable or vn-mouable, receyuing; his endower or his sustynaunce wip 10 ouer greet chargys *and* solicitudis of reparyng, defending, ingardyng, encresyng, maynteyning, *and* suche oþire, in his owne persoone, to bere taking.¹

[xij^e chapitre]

(7) The prince towards his people.
The prince's duties comprise:
(a) Proper provision for the seven kinds of labour necessary in Church and State.

[T]He gouernaunce *and* þe attendaunce of a prince² 15 towards his peple conteynyth þese poytis folowing: þat is to seie,

seyng þat as manye parties or degrees or statys as ben necessarye to þe nede *and* profite of þe comounte, be ordeyned *and* stablid to be *and* abide, as ben þese vij³:²⁰

The first,⁴ erþetiliers, wip⁵ beestys multipliying⁵; The ije,⁴ craftys men; The ije,⁴ merchauntys; The iiije,⁴ mynistris⁶ or seruauntis or laborers⁶; The ve,⁴ leerid⁷ men or scolers, boþe of natural kunnyng *and* of moral kunnyng⁷; The vje,⁴ prelatis, or curatis, wip⁸ vndir hem helpers, as louzer²⁵

¹ 'Take' here seems used in the sense of 'make', 'forbearing (p. 73, l. 36)... to make his endower or his sustenance bear'. Cf. *Rep.*, p. 156: *At whiche men mowe lawye and take bourde, and Babington's glossary note under Take.*

² Omitted in *P.M.M.* See p. 71, note 8.

³ The following seven points are numbered in the MS., in the same hand, *i.e.* to *vij^e*.

The *P.M.M.* deals with these seven states in connexion with Doughtiness (after the account given in *Donet*, Appendix), fol. 31^a, l. 18, to 31^b, l. 14: *ffadir, for as myche as in þe first maner of douȝtines þe*

made mencioune of vij parties whiche maken a comounalite ful, hool and sufficient to him self, I preis þow seie þe whiche ben þilk vij parties. Sone, þei ben þese: þe first is, &c.

⁴ *P.M.M.* inserts *is*.

⁵⁻⁵ MS. *wip beestys multipliying* repeated.

P.M.M. substitutes: *with purtenaucis, as bringing forþ of beestis and oþire.*

⁶⁻⁶ *P.M.M.* substitutes: *laborers or mynistris.*

⁷⁻⁷ *P.M.M.* has: *þe ve is scolers or leerned men; boþe . . . moral kunnyng* being omitted.

⁸⁻⁸ The *P.M.M.* runs: *with oþire to hem subseruyng, or to hem perteynyng.*

preestis and opire ordrid men, and wiþ religiouse persoony profityng forto be able, if god so graunte, to be takun into state of prelacye or curacye; The vije, þe prynce wiþ hise helpers vndir him, as dukis, and opire officers⁸;

5 and þat al waastful and vnprofitable parties, statis, degrees, offices, or craftis, to þe hool comounte be lettid to be, or þat þei be removid, if þei happe to be;

seyng also þat eche of þese vij parties haue suche persoony as ben able and sufficiently disposid to þe vse and exercise 10 of þilk partie; And þanne þat þilk partie haue so manye 34^b suche persoonyas as is nede and profite for þilk parties | contynuyng into þe comoun profite, and no mo;

seyng also þat þilk parties which ben not ordeyned to laboure into wynnyng her liffode and al maner necessaries, 15 bi cause þei ben ordeyned to laboure in spirit for þe comoun profite, as ben scolers and preestys and gouerners, þat þei haue of þe opire parties her sufficient fynding or endewing,

movable or vnmouable, as is moost expedient to her officis, trewli, dewli executing for þe comoun profite, for goddis sake 20 and his service, finali or endeli;

making, and ordeyning to be made, lawis, wiþ comoun assent of his peple, for reule of alle his lege men, not oonli in contractis and couenauntis aboute propirte and perto purte-nauncis, or in keping pees, but also in alle opire maner of 25 gouernauncis longing to þe comoun profite, and to goddis vertuose lawe keping, as fer as vndir mannys witt and power it may falle to fynde, knowe and ordeyne; wiþ which lawis he schal gourne and reule, or procure to be gouerned and reulid, hise peple, and not aȝens þese lawis to do;

30 seyng þat boþe he and eche state or degree vndir hise princethode lyue as þei ouȝte bi resoun and bi feiþ, and bi lawis þerupon maad to þe comune and to ech operis helpe, forþering and profite, wiþoute synne and trespace aȝens þe lawe of kynde and lawe of oure feiþ, which lawe of oure feiþ preestys 35 schulen to him and to his comunalte bi holi scripture treuli

(b) Abolition of all offices and crafts harmful to the State.

(c) Proper provision of fit labourers in the seven kinds of labour necessary in Church and State.

(d) Proper provision of sustenance for scholars and priests.

(e) Framing just laws, with the people's consent, and governing according to them.

(f) Governing according to the laws of Reason and Faith, as taught by the priest.

And þe vij^a is þe hij prince, with his vndir-neþe him dukis and officeris. And þus myche as for virtues of þe iij^c table. Then it goes on to virtues of the Fourth Table.
See above, pp. 60 ff.

^{a-c} See previous page.

*and sufficientli ministre, And þe prince schal it deuouteli
leerne, kepe and defende;*

(g) Punishing
justly all who
trespass against
the laws of
Reason and
Faith.

punysching alle trespassers agens þese poyntis now seide, *and*
þat bi bodili peyne or bi her worldly goodis, which punysching
is schulen be taxid in qualite *and* quantite bi lawis 5
þerupon maad *with* þe communaltees assent; not willing *and*
not desiring þe punysching *and* þe peynes of his peple made
to hem in her ricchesse or in her bodies, saue oonly for nede
of her amendement, *and* for her good lyuing *and* gouernaunce,
and for þat entent oonly doyng;

(h) Defending his people from all harm and wrong.

| defending alle hise legy men bi his strengþe, lawe *and* 35*
auctorite, from alle wrongys in her personys *and* in her
goodis, And so to defende eche man in his riȝt, *and* specialy
to defende goddis riȝt, þat is to seie, þe trewe cowrs of goddis
lawe, whanne euer he be to enye of þese¹ bi enye man 15
recuyred, or whanne euer he may heref haue cura knowing:

(i) Seeing that his ministers properly perform their duties.

requyred, or whicheuer he may peror haue sure knowing ;
seyng þat alle hise debutees *and* officers execute diligently
and treuly *and* freely, in his name *and* in his stide, for his
helpe, her officis to hem assigned, *and* þat for þe comoun
profite, into goddis plesaunce ;

(j) Demanding from his people only just tax and service.

holding him content wiþ his propre endewing; noon taxe or talage or tribute of hise peple, withoute nede or profite of þe comounete, *and* not wiþoute þe comounete assent, asking *and* taking; ne taking any personal service of his peple.

(k) Allowing
just liberty
to his people,
especially in
spiritual things.

and taking, not taking eny personal service of his peple
azens her wil, ferþir or more þan his lawe resonable, afore 25
made bi consent of his peple, taxip, lymytiþ and assignith;
neiþir þat he lette his peple to consente, to ordeyne, to do,
to go, to passe, to ȝeue, to suffre, aftir resoun and aftir her
wil, Namelich goostly purposis into þi plesaunce or seruyce,
lorde god, ir lasse þan þerbi arise damage to þe comoun 30
profite, suche as ouȝte in doom of resoun raþir to be eschewid
þan þe same good dedis or purposis of hise peple ouȝte to be
fulfillid.

THE CORRESPONDING RELATIONSHIPS

The childe ² in his ȝongþe is bounde anentis his fadir and
modir to reuerence hem ^{and} ³ obeie to hem in alle poyntis 35

¹ After *these*, the MS. has *requyred*, crossed through.

² Cf. henceforward *P.M.M.*, fols. 41^a, l. 19, to 43^a, l. 5.

³ P.M.M. inserts to.

afore¹ rehercid in þe attendaunce of fadir and modir to þe childe. In² his age of manhode, þe childe² is bounde to reuerence fadir and modir, and to helpe and releue þe febilnes, þe pouerte, wrongis suffring, þe vnkunnyng, and³ 5 amende³ þe mys lyuing of hem, if þei falle into such nede.

TOWARDS
SUPERIORS.
(1) The child
towards his
parents.

Chargys of þe wijf toward þe⁴ husbonde stondip⁵ in reuerence to him doing; in obeisaunce to alle hise comaunde- 35^b mentis afore | touchid paiyng; in releueng and helping his febilnes, sijknes, vnkunnyng, pouerte, aduersite and myslyu- 10 ing, as moche as sche may⁶ and can⁶ wiþ resonable and discreet circumstauncis, and namely wiþ wise counsel þer- upon of opire wise men asking, if þei falle.

(2) The wife
towards her
husband.

Chargys of þe apprentyse to his maistir⁷ ben⁸ forto obeie and fulfille anentis his maistir what he bihiȝte forto do and 15 fulfille anentis his maistir bi þe couenaunt of his apprenticeshode, wheþir þe⁹ werkis ben werkis of his craft, or eny opire werkis for þe maistris profite. Neuerþeles, wheþir þe apprentice wole sufficientli leerne, or no, þe craft which his maistir is redy and willy to teche him, he may chese, wiþoute 20 eny wrong þerbi to come fro him toward his maistir, in lasse þan þerbi sum wynnyng, profite, or avauntage, schulde growe bi couenaunte of þe apprenticeshode toward his maistir; for into so moche leernyng and worching into þe maistris profite, into how moche and which þe couenaunt of þe apprentices- 25 hode dryueþ, þe apprentice is bounde, and no ferþir; ffor whi ech man may lefully renounce and forsake what is for

(4) The appren-
tice towards
his master.⁷

¹ MS. *a fore*.

²⁻² P.M.M. runs: *þe child in his age of manhode*.

³⁻³ P.M.M. omits: and amende.

⁴ P.M.M. substitutes *her*, but the word is half erased.

⁵ *Stondip* here, and below, p. 78, l. 17, is perhaps to be regarded as a singular verb, and *chargis* as a collective noun, taking either a singular or plural verb. Cf. the P.M.M., fol. 41^b, ll. 17-18, *Charges of þe apprentice to his maistir* is, where the *Donet* has *ben* (p. 77, l. 13). The -iþ, -eþ plural of the pres. ind. is rare, though not unknown, in Pecock. In the *Represer*

I do not remember an instance; Babington's glossary: 'aȝenstondith, pl. 7', must be wrong, for the subject is 'God'. The *Donet* once has *williþ*, p. 61, l. 1, where the P.M.M. reads *wilien*. The P.M.M. has *stiriþ* and *enclineþ* where the *Donet* reads *stiren* and *inclinien*, p. 95, l. 24.

⁶⁻⁶ P.M.M., *can* and *may*.

⁷ The third relationship, the scholar towards his schoolmaster, is omitted both in *Donet* and in P.M.M.

⁸ P.M.M. substitutes *is*. Cf. above, footnote 5.

⁹ P.M.M., *þo*.

his owne oonly avauntage, worschip, or fauoure, to be of him doon.

(5) The hired labourer towards the hirer.

How þe hirer owȝte haue him anentis þe¹ hired laborer, and how þe hyrid laborer ouȝte bere him anentis his hyrer, may be open bi what is tauȝte in þe combynacioun or knytting⁵ of a crafty man *and* his apprentyse,² þat is to seie, þat euer eiȝir of hem kepe his party of þe couenaunt bitwixe hem maad.

(6) The parishioners towards their prelate.

Chargys of³ parischens toward her curate or her prelate stonden⁴ in reuerence to him doyng, in suffring him to ful-¹⁰ fille alle þe dedis of his office afore rehercid,⁵ *and* to h[i]m⁶ obeiyng; Also⁷ in paiyng to him temporal subsidie, mouable or vnmouable, in mesure *and* maner⁸ sufficient, wipoute lak, to his bodili sustinaunce *and* to alle necessaries wher[⁹] wip he schulde parfitly do alle þe dedis of his office, *and* not þerfrom¹⁵ for such lak be disturbed or lettid.

(7) The people towards their prince.

Chargys of lege peple toward her prince stondip⁴ in reuerencyng him, in obeiyng to his commaundis,⁹ lawis, maad afore seide; Also⁷ in paiyng to him bodili seruice *and* tribute, or immouable goodis, for his endewing of lijfode, as²⁰ is bi iust lawe ordeyned, in lasse þan he haue bi eny iust title proprete sufficient vpon al þe londe or vpon sum,¹⁰ in which caase it is open him to not nede his endewing to be maad bi peple.

The monastic life consists in keeping three vows: chastity, wilful poverty, and obedience.

How religiose personys ouȝte bere hem in her religyoun²⁵ is seide afore sufficiently, bi rehercying of iust vowys keping, in þe iiij^e poynt of þe ij^e table, *and* bi þe attendaunce of prelatis *and* curatis to her sugettis, *and* of sugettis to her curatis, in þe iiij^e pryncipal poynt of þe iiiij^e table; fforwhi al

¹ *P.M.M.*, *his.*

² See above, p. 71.

³ MS. of þe; the þe being crossed through and underdotted.

⁴ *P.M.M.*, *stondip.* See above, p. 77, footnote 5.

⁵ *P.M.M.* omits *afore rehercid.*

⁶ MS. *hem*; *P.M.M.*, *him.*

⁷ *P.M.M.* omits *Also.*

⁸ *P.M.M.* omits: *and maner.*

⁹ *P.M.M.* inserts *punyschingis* *and.*

¹⁰ The *P.M.M.* ends this point here, and

concludes: *Lo, sone, þus mych as is now seid of moral vertues fro þe biginnynge of þe ii^e chapitre hidirto muste nedis be seid, tauȝt and knowe at þe leest, if goddis comaundementis and his lawe schulde be fulli and parfulli knownen* (fol. 43^a, ll. 5-10). This passage, of course with different references, occurs later in the *Donet*. See p. 80, ll. 13-17. The *P.M.M.* then passes to: *Syþen þer is no vice, &c.* Cf. below, p. 79, beginning of chap. xiii.

priuate religiosite stondip in keping of þre vowis: þat is to seie, vowe of chastite, vowe of wilful pouerte or expropriacioun, and vowe of obedience to her prelate in maundementis of þe reule which þei haue chosen. And þerfore it nedip 5 not to make eny newe treting þerof for schortnes of þis werk.

What is wiccheraft in it silf, and wheþir wiccheraft be enye trespass aȝens eny poynt of þe iiij seide tablis, and how it is foly and yuel, it is tauȝt bi lengþe in ‘þe’ reule of 10 cristen religioun’, in þe first party, þe []² trety, þe []³ chapitre, and more largeli in ‘þe filling of þe iiij tablis’, þe first party.

And þus moche as at þis tyme, moost loving lord god, for knowleching afore þi reuerence vpon þi lawe, comaunde- 15 mentis and seruice, so fair, so resonable, and so rewardable, conteyned in þe iiij tablis afore goyng, into þi preising and worschiping, and into oure þerbi edifyng.

Advice as to
where to find
teaching con-
cerning witch-
craft.

This completes,
for the present,
the teaching on
the Four Tables,

[xiiij^e chapitre]

[S]iþen⁸ þere is no vice or synne, neþir may be eny vice 36^b or synne, which⁴ is not contrarie⁴ or aȝens sum vertu¹ of þi seruice, And siþen alle maners and braunchis of þi vertues and of⁵ þi seruice, o lord god, ben expressid in þe forseide⁶ iiij tablis, it folewip þat þer is no⁷ vice or synne, neþir may be eny vice or synne or enye defaute aȝens þi seruice or 25 þi wil, neþir may be knowe for enye suche, wheþir it be in preest or prynce or comuner, munke,⁸ freer or⁹ hermyte or⁹ nunne, or in enye maner gouernaunce of hem, or of enye opire in þe fizing chirche, but þat¹⁰ he¹⁰ is aȝens sum vertu sette afore in oon of þe iiij tablis, and known to be aȝens 30 such a vertu y-sette in oon of þese iiij tablis; And it folewip

Since every vice
has a corre-
sponding virtue,
vices are
sufficiently
known through
the teaching of
the Four Tables
of the virtues.

¹ þe overwritten in MS., and mark of omission in text.

⁵ P.M.M. omits of.

² Space left for reference in MS.

⁶ P.M.M., before seid.

³ Small i in MS.

⁷ P.M.M., noon.

Cf. henceforward P.M.M., fol. 43^a, 1. 10, to 43^b, l. 18.

⁸ P.M.M. here inserts or.

⁴⁻⁴ P.M.M. substitutes: but for as myche as it.

⁹⁻⁹ P.M.M. omits or hermyte or.

¹⁰⁻¹⁰ P.M.M. substitutes but for as

ferþir þat it is not¹ grettist² nede forto make enye longe writing vpon þe kyndis of vicis or of synnes, fforwhi alle vicis schulen be knowe competently,³ if þe vertues to whom þe vicis ben contrarye, be known at þe fulle; þouȝ sumwhat y haue writun bifore in⁴ þis first partie⁴ of certeyn vices for more pleynes, wiþoute grettist² nede; Or,⁵ at þe leest, if a man schal knowe sufficiently vicis, it is to him good forto knowe bifore sufficiently þe contrarye vertues⁶; And þerfore þe poyntis of þese iiiij tablis ouȝte be sadly *and* diligentli discussid, *and* afore⁶ alle opire þingis to be leernid. *and* to ful worþili maist þou, lorde, in hem be preysid *and* for hem y-þankid.

The thirty-one
Points of the
Four Tables
sufficiently
cover all God's
commandments.

Lo,⁷ sone, þus moche as is now seid of moral vertues, from þe bigynnyng of þe iiiij chapitre into þe eende of þe xij chapitre, muste nedis be seide, tauȝt *and* known at þe leest, 15 if goddis comaundementis *and* his lawe [schulde be fulli and parfitli knownen]⁷; ech man must nedis haue me excusid if y schulde reherce hem fully; and as, y weene, no vertu of goddis lawe can be assigned which is not euidentli *and* openly conteyned vndir oon of þe seide xxxj vertues, ȝhe, 20 *and* so conteyned vndir oon of þilk xxxj vertues þat þe name of þilk oon is uerified vpon þe opire vertu assigned to be conteyned vndir it, And þerfore þe names of þese xxxj vertues, if þei be had wel *and* parfitly in mynde, schullen bring into 37^a remembraunce of him þat so habþ hem in mynde, y dare weel 25 seie, alle goddis comaundementis *and* alle moral vertues of his lawe, as openli *and* as sufficiently as so litil a noumbre of xxxj names may do (which noumbre y holde to be in a goode meene, not ouer greet, leest it schulde be ouer chargeose to þe mynde, neþir ouer litil, leest it schulde be 30

¹ P.M.M., *no.*

² P.M.M. omits *grettist.*

³ P.M.M. substitutes *at þe fulle.*

⁴⁻⁴ P.M.M. omits *in . . . partie.*

⁵⁻⁵ P.M.M. omits *Or . . . vertues.*

⁶ MS. *a fore.*

⁷⁻⁷ The passage *Lo . . . knownen* (with, of course, different references) occurs in the P.M.M. after discussion of the relationship of the people towards their

prince, fol. 43^a, ll. 5-10. See above, p. 78, note 10. The emendation, *schulde . . . knownen*, is from this passage in the P.M.M. After *lawe*, MS. has *as now is seide.*

The rest of this section in the *Donet* on the sufficiency of the Four Tables—which does not occur in the P.M.M.—is difficult to analyse and punctuate, and is probably further corrupt. The P.M.M. passes to: *More of þese iiiij tables, &c.* Cf. below, p. 83, l. 28.

ouer derk to bring into remembraunce alle goddis com-maundementis *and* lawis)—And, if al þis be trewe, it solewip þat þis foorme of teching goddis commaundementis and lawis, fro þe bigynning of þe iij chapitre hidirto, nedip not 5 to be chaungid or amendid; namelich so moche as nede dryuith summe oþire mennys foormes teching goddis com-maundementis *and* lawis, to be blamyd, inprovid, chaungid *and* amendid. And þat boþe for insufficience *and* for þe vntrowþe in her teching; þouȝ god forbede y schulde oþire 10 wise feele, but þat an oþire foorme may bi oþire men be founde as sufficient *and* as weel *and* as openly in anopir maner teching goddis commaundementis, as þis present seide foorme, bi me sette forþ, dooþ; Neuerþeles, y weene forto fynde enye straunge foorme fro þis present foorme, *and* to 15 þe seide purpos, schal be no nede. And forto make good what y haue now seide, þat oþire mennys foormes, taking vpon hem forto teche *and* trete goddis commaundementis *and* lawis, ben insufficient *and* inconuenient to þilk purpos, schal be schewid in a tretice þeforse speciali to be made, 20 whos name schal be þis, ‘þe inprouing of mennys insufficient foormes.’

And þouȝ þese wordis, and manye mo whiche y write in þis present book and in summe oþire bokis, mow be takun as for wordis of veyn glorye or of pryd and of presumpcioun 25 vpon my silf, and as wordis of indignacioun or envyne as anentis oþire men and her writingis, lord god, þou knowist þat y seie hem not, neijer write hem, vndir þilk corrupcioun, and y besuche þat y neuer so do. And, lorde, þou knowist 37^b þat I for zele to þi troupe and to þi trewe seruice, y seie hem 30 with schame and wiþ drede, lest y schal for hem be amys deemed, In lasse þanne what y now seie here for myn excuse be þefro a defence and a coueryng.

Certis, if poul ouȝt not be deemed a veyn¹ avaunter of him silf, and of oþire mennys teching a proude despiser, for 35 it þat he wroot and seid of him silf and of oþire mennys teching, ij^a corinthies, xje chapitre, from þe myddis into þe eende of þilk chapitre, and þorȝ oute al þe first and ij^e

No change for
the better can
be made in
these Four
Tables.

This cannot
be said of the
tables so far
drawn up by
other writers.

Pecock does
not mean to
boast, or to
despise other
men's work;
but merely
to further the
knowledge of
God's com-
mandments.

St. Paul is not
blamed for
praising his
own teaching,
and for de-
nouncing other
men's imperfect
teaching.

¹ MS. areyn.

chapitris in his epistle to galathies, bi cause he wroot al it for necessarye witnessing *and* for necessarye defence of treuþe, *and* for confusiou[n] to vntrouþe, *and* for þat his teching schulde be þe more attendid *and* considerid, what it were in it silf, *and* þanne to be take as it were in it silf, 5 whanne peple were wakid vp from her vnconsideracioun *and* her vnattendaunce, good resoun wole þat, for lijk cause *and* nede, boþe y, wrecche, *and* ech oþire man, may write *and* seie wordis which ellis, wiþoute so good a cause *and* wiþoute such nede seid, weren wordis of veyn avauntyng *and* of 10 oþ[ir]e¹ menlys loore proudly despising. And so, sone, þouȝ y be synful *and* ful of defautis *and* fer from þe euenesse to seint poul, ȝit to alle þe reders *and* to alle þe heerers of al what y haue writun or schal write, my conscience reproueþ me not forto seie what poul seide of him silf, ija corinthies, 15 ve chapitre,² þus: ‘We commende not vs silf eftsoon to ȝou; but we ȝenen to ȝou occasiou[n] to haue glorie for vs, þat ȝe haue to hem þat glori[n] in þe face *and* not in þe herte. for ouþer we bi mynde passen to god, ouþer we ben sobir to ȝou. forsoþe, þe charite of crist dryuith vs.’ þat is to seie, in 20 pleyner maner þus: ‘I entend[e] not to commende my silf, as for my silf, in eny wordis which y schal write or seie; but y ȝeu[e] an occasiou[n] *and* a cause þat ȝe considre *and* knowe ȝou to haue sumwhat wherbi ȝe mowe aȝen stonde vnsufficient teching trouþe, *and* to aȝenstonde þe te[achers] of vnsufficient 38a and of vntrouþe, And to knowe clearli necessary trouþis. And among my writingis, if in eny placis of hem y passe þe capacite of ȝoure vndirstonding for þe tyme in which ȝe schulen at þe first rede hem or heere hem, be it to þe preising of god þat his trouþis ben so hiȝe þat þei ben at þe first 30 heering so harde to ȝoure vndirstonding; And if in oþire placis of my writingis, y be so sobre þat þei ben anoon takeable of ȝoure vndirstonding, be it to ȝoure profite, for in boþe þese seide maners for to write, as y hope, þe charite of god me forþ dryueþ.’ 35

ffferþermore, þis now seide discrecio[n], a man forto preise him silf or his owne kunnyng *and* hise owne werkis, *and*

¹ MS. *oþe*, the contraction mark for *ir* being omitted.

² vv. 12-14.

St. Gregory
admits that
St. Paul was
in the right.

forto blame an oþire manrys kunnyng *and* hise werkis, for cause *and* nede now seide, allowiþ ful wel *and* ful fair seynt gregorye in his writing vpon ezechiel, in þe first partie, þe ix^e omely, into confirmacioun whe[r]of¹ gregory alleggiþ þere how poul preisid him silf *and* dispreisid oþire, as is bifore in þis present chapitre markid; And where also gregorye answeriþ to þilk text of scripture, prouerbes, xxvij chapitre²: ‘Preise þ[ee]³ anoþire manrys mouþe *and* not þin owne,’ þat þis text is to be vndirstonde bisidis *and* oute of þe caase of to nede *and* of profite now bifore spokun. but ȝitt alle men mowe witte wel þat what is seide vpon þis discreciooun to be trewe, is trewe, *and* had be so *and* in such maner trewe, þouȝ gregory had it neuer so writun *and* so witnessid; ffor whi gregory maad it not to be trewe, þouȝ he so made 15 mencioun þat it is trewe.

how schulde a⁴ man⁴ bring peple of englonde into wil forto bye or⁴ to⁴ freely receyue *and* haue preciouuse *and* profit- able chaffre, which he had fett fer from oþire cuntrees bizonte þe see for her profite *and* eese, but if he wolde 20 denounce *and* proclaime þat he had such chaffre, and which were þe preciosite *and* þe profitablenes of hit, for loue and 38^b ȝeol which he had into | her good *and* availe; And ȝit herbi *and* hersore ouȝte not þis man be holde⁵ a proude avaunter of him silf or of his chaffare. Wherfore, if y be in like caas 25 of my goostly chaffare, no man putte me so liȝtli in þe defaute of which, god, þou knowist, y canne not in no wise fynde my silf gilti.

More⁶ of þese iiij tablis *and* of her special vertues *and* gouernauncis mai be seen in þe first parti of ‘cristen religioun’, þe iiij^e trety, *and* in þe book clepid ‘þe filling of þe iiij tablis’, þouȝ oute hise iiij parties.

ffadir, whi witnessem ȝe not now þe xxxij⁷ pointis of þe iiij tablis in holi scripture? me þinkiþ þat, if ȝe so did, þe

A merchant is not blamed for extolling the worldly goods he has to sell.

Neither should Peacock be blamed for extolling the spiritual goods he offers.

Advice as to where to find further teaching on the Four Tables.

Why is not the authority for the Four Tables

¹ MS. *wheof.*

² v. 2.

³ MS. *þouȝ*. Cf. *laudet te alienus.*

⁴⁻⁴ Joined in MS.

⁵ MS. *beholde.*

⁶ Cf. henceforward *P.M.M.*, fol. 43^b, l. 18, to 44^a, l. 19.

⁷ *P.M.M.*, *xxvij*, three of the Points being omitted. See above, p. 41, footnote 10. See also *Folewer*, Pt. II, chap. ix, where it is shown how the Thirty-one Points may be reduced to twenty-seven or twenty-six.

in Holy Scripture explained?

The relationship
of the Four
Tables to Holy
Scripture is
elsewhere
proved.

Teaching is
requested on
the six other
MATTERS.

Since the
FOURTH
MATTER alone
has so far
been treated.

THE FIRST
MATTER:
WHAT GOD IS
IN HIMSELF.

people wolde þe more likingli receyue þis present book, and þe soner bileeue to ȝoure present doctryne.

Sone, wite þou weel þat forto witnes ful wel *and* openli in holi scripture eche of þese seide xxxij¹ poyntis of þe iiiij tablis, which maken þe iiij^e princypal mater of cristen² 5 religiouȝ, y haue bigunne³ make⁴ a special book bi him silf, clepid ‘þe witnessing⁵ of þe iiij tablis’⁶; *and* þerfore, *and* also for schortnes, y forbere to sette her witnessing here, And⁷ for þat a schort witnessing bi holi scripture of þese xxxij pointis making þe iiij tablis, is seit al redi in þe book iō clepid ‘þe prouoker’, in þe first parti, þe []⁸ chapitre.⁹

[xiiij^e chapitre]⁹

[F]Or as moche⁹ as afore, in þe iiij^e¹⁰ chapitre of þis first parti,¹⁰ soone aftir þe bigynnyng, it is tauȝt þat aftir þe wil and lawe of god, vij þingis or vij maters ouȝte of alle cristen¹⁵ scolers principali to be leerned, which maters ben þese: what god is, whiche ben hise benefetis, whiche ben hise punyschingis, whiche is his lawe, whiche ben oure wrecchidnessis, whiche ben oure wickidnessis, *and* whiche ben remedies aȝens hem boþe; And for as moche as þoruȝ al oure²⁰ afore goyng to gider talking, þe iiij^e mater, þat is to seie, þe lawe of god, is resonabli, as vndir a compendi, forþ spokun and tretid, y preie ȝou, fadir, þat þe sumwhat me enfoarme, ȝoure sone, vpon þe vj opire seid maters, *and* first þat þe bigynne to teche me what is god. 39a

Sone, god is, as he is, verrili in him silf, a þing fer¹¹ aboue alle creaturis þouȝ vnþenkable, fer¹¹ aboue alle creaturis speche vnspekable, *and* fer¹² aboue al signe vndeclarable, forto¹³ meene of vtterist *and* clearerþ penking, speking *and*

¹ P.M.M., xxvij. See note 7 on p. 88.

²⁻² P.M.M. substitutes *þis book*.

³⁻³ P.M.M. substitutes *made*.

⁴ P.M.M., *grounding*. It looks as though this is a different book from the ‘Filling of the iiij Tables’ mentioned above, p. 83, ll. 30-1.

⁵ P.M.M. inserts: *And also for to witnesse in holi scripture ech of þe oþir vj principal maters serueȝ þe iiij^e parti of cristen religiouȝ.*

⁶⁻⁶ P.M.M. omits *And . . . chapitre*.

⁷ Space left in MS. for reference.

⁸ Numbered 14 in margin.

⁹ Cf. henceforward P.M.M., fol. 44^b, l. 1, to 46^b, l. 13.

¹⁰⁻¹⁰ P.M.M. substitutes: *first chapitre of þis litil extract*.

¹¹ P.M.M. omits *fer*.

¹² P.M.M. omits: *and fer*.

¹³⁻¹³ P.M.M. omits *forþ . . . declaring*.

declaring.¹³ And þerfore aboue alle creaturis knowing vnknowable, as is knowlechid in ‘þe book of dyuine office’, in seruice of trinite sunday. Neuerþeles, in such maner as creaturis mowen him discryue, God is oon being, oon substaunce¹ infinite, þat is to seie, vnnesurable greet in goostly greetnes, infinite good, infinite maiestful, infinite fair, myri and swete, infinite myȝti, wijs and louyng, infinite mercyful, piteful and desirose, infinite large, fre and gentil, infinite trew and infinite trowþe; iij persoony, fadir, sone and holy goost; of whiche persoony þe first, which is þe fadir, bigetip and bringip forþ euerlastingli þe secunde persoone, whiche is þe sone; and boþe þe first persoone and þe secunde bringen forþ and spiren euerlastingli þe iiȝe persoone, which is þe holy goost. And þerfore þe fadir is not þe sone, neiþir þe fadir is þe holi goost, neiþir þe sone is þe fadir or þe holi goost. and alle þese bringyngis forþ ben doon withynne þe same substauunce, withynne þe same beyng, and in þe same godhede. And þerfore, nedisli, þese iij persoony ben² þe same substauunce, þe same beyng, and þe same godhede, ech wiþ oþire. And also þerfore in eche of hem ben alle þe same seid nobil dignitees afore rehercid, ful and hoole y-lijk moche. And such anoþir being, substauunce, or godhede, is þer noon, neiþir may be; but he is aloone maker of alle oþire þingis out of nouȝt, keper and reuler of hem which ben clepid creaturis. and he is neiþir maade, neiþir³ kept, neiþir reulid of enye oþire. neiþir þere may be enye oþire fadir, eny oþir sone, eny oþir holi goost, in þe⁴ same now seid godhede þan þere now is. And what euer werk oon of þese persoonyis wirchijþ wiþoute forþ into creaturis, þe same | 39^b werk, ful and hool, wirchijþ ech of þe⁵ iij persoony. Neuerþeles, wiþynne þe godhede noon persoone gendrijþ⁶ saue oonli þe fadir, noon persoone is gendrid saue oonli þe sone, noon persoonyis spiren saue þe fadir and þe sone, noon persoone is spirid saue þe holi goost.

35 O how woundirful and how worþi, how preiseable, loue-

(1) One substance infinite.

(2) Three Persons: Father, Son, and Holy Ghost.

(3) But one Substance.

There can be no other Father, Son, and Holy Ghost, and no other such Substance.

The work of the Three Persons.

¹³⁻¹⁸ See previous page.

¹ P.M.M. inserts oon godhede.

² P.M.M. inserts in.

³ P.M.M., neiþir neiþir.

⁴ P.M.M., þis.

⁵ P.M.M., þese.

⁶ MS. is gendrijþ; the is being crossed through.

able and obeiable, a þing is þis þing now seid, which is god !
as ful wel is schewid in declaracioun of þis now seid stile.

More of þis mater, what god is, and how he is in his persoony, may be seen in þe first party of þe book clepid 'cristen religioun', þerof¹ in¹ þe first trety, And in² 'þe 5 book of dyuine office', in þe preisingis for matyns in Trynites³ sundaye.

Teaching is
requested on
the Second
Matter.

Gramercy, fadir, for þis so woundirful discryuing god, bi so reuerend a stile. wiþ þis knowing of god y holde me content at þis tyme, into þe tyme y be worþi to stie vp into 10 þe now seide book, 'þe reule of cristен religioun'. And þerfore passe þe forþ, o my fadir, into þe benefetis of so reuerend and so worshipful a god.

[xv^e chapitre]⁴

THE SECOND
MATTER:
God's BENEFITS.
Of these there
are three kinds:

[S]One,⁵ hise benefetis stonden in þre general kyndis, or¹⁵ in þre general maners: fforwhi of goddis benefetis doon and bihiȝt to man, summe ben undir⁶ gracie,⁷ summe ben gracie,⁸ summe ben gloriose.

I. Under-
gracious bene-
fits:
His creation of
the world and
of all creatures;
His keeping of
the same;
His government
of the same;

Benefetis of god vndir gracie, þat is to seie, louȝer þan ben⁹ benefetis of grace, ben þese: his making of aungels²⁰ and of men, of heuenes elementis, and of alle her contentis in so manye diuers kyndis; his keping of alle þo same, þat þei falle not into nouȝt; His gouernyng of alle þe¹⁰ same, and of alle þe newingis,¹¹ chaungis, chauncis and effectis which fallen in eny of þe same, and þat, aftir¹² sum opynioun, alle¹²²⁵ bi him silf immediatli (þat is to seie, in¹³ þilk worching¹³ withoute eny¹⁴ meene of eny oþir creature), or ellis,¹⁵ aftir sum oþir opinioun, summe immediatli and oþire summe mediatiȝ¹⁶ (þat is to seie, bi meene of oþire crea|turis), but⁴⁰

¹⁻¹ P.M.M., in þerof.

² P.M.M. inserts: 'þe ij^e partie of cristen religioun, þe i^e treti, and in þe iiij^e partie, þe i^e treti, and in. The words following religioun are an addition from the foot of the page.

³ P.M.M., trinite.

⁴ P.M.M., ferþir.

⁵ Numbered 15 in margin.

⁶ Cf. henceforward P.M.M., folis. 46^b, l. 13, to 53^a, l. 17.

⁷ MS. woundir, the wo being crossed through and underdotted.

⁸ P.M.M. inserts and.

⁹ P.M.M. omits ben. ¹⁰ P.M.M., þo.

¹¹ P.M.M., new þingis.

¹²⁻¹³ P.M.M. omits aftir . . . alle.

¹³⁻¹⁴ P.M.M. omits in . . . worching.

¹⁴ P.M.M. omits eny.

¹⁵⁻¹⁶ P.M.M. runs: or ellis of sum immediatli [sic] and of oþir sum mediatiȝ.

3itt euermore poruz his power, witing *and* willing principali ; his ȝift to vs of oure boþe body *and* of¹ oure resonable soule, wiþ alle her kyndeli goodis ; His ȝift into oure seruice of heuenli bodies, as ben planetis *and* sterris, wiþ her large 5 specris ; Also his ȝift of elementis, wiþ her contentis, *and* so folewingle his ȝift to vs of alle creaturis louzer in kynde þan man is ; His ȝift to vs of goodis y-gete or maad bi labour of oure natural witt *and* wil, *and* of opire powers of þe soule subseruing or vndirseruing to oure witt *and* to oure wil : 10 which goodis ben sciencis, craftys, housis, clopis, ricchessis, worschipis, dignitees, officis, fauouris *and* fames ; His ȝifte of alle oure b[r]ijperen² *and* sistren³ in mankynde into oure helpes *and* into oure counforde.

Graciouse benefetis of god ben þese : his ordinaunce þat 15 alle þingis which ben ȝouun to vs, or schulen in eny maner bifalle to⁴ vs, excepte oure owne⁵ synne, schulen turne⁶ into oure goostli good *and* profite, if we so wole, *and* not lette, bi oure inpacience *and* oure aȝens gruccing ; his ordinaunce þat man, aftir his synne, schulde be restorid into⁷ saluacioun, 20 þouȝ aungel synnyd *and* was left vnrestorid ; His ordinaunce þat aungels schulde be to vs attendaunt *and* defendaunt, *and* þat grace wiþynneforþ schulde move vs *and* stirre vs into good, *and* also move vs *and* drawe vs from yuel ; His ordinaunce þat oure restoring *and* redempcioun schulde be 25 maad bi þe incarnacioun *and* þe holi lijf *and* peyneful passioune, resurrexioun, ascencioun *and* to þe doom aȝeu comyng of þe secunde persoone in trinitye, þat is to seie, þe sone of þe fadir in trinite ; In which ordinaunce þe seide ij persoone took fleisch *and* blood, *and* bicam verry man, conceivid *and* born 30 of maide mary, he being in oon persoone verry god *and* verry man, y-callid ‘Jesus’⁸; In which manhode *and* fleischli

His gift to man of a body and a reasonable soul ;

His gift to man of all the heavenly bodies, the elements, and the lower creatures ;

His gift to man of all goods made by man's own skill ;

His gift to man of relatives and friends.

II. *Gracious*
benefits :
His ordinance
that all things,
except our sins,
should be for
our spiritual
advantage ;

His ordinance
that man, in
spite of his
sins, should
be saved ;

His ordinance
that angels
should serve
and defend us ;
and that His
grace should
incline us to
good, and turn
us from evil ;

His ordinance
that Christ
should redeem
us, in the man-
ner rehearsed
in the Creed ;

¹ P.M.M. omits *of*.

² MS. *bijeren* ; P.M.M., *brijeren*.

³ P.M.M. inserts : and *neijboris*.

⁴ P.M.M. omits *to*.

⁵ P.M.M. omits *owne*.

⁶ P.M.M. inserts *vs*.

⁷ P.M.M., *to*.

⁸ MS. *Jhc*, as also P.M.M.

It is a question whether to extend such abbreviated forms of the name ‘Jesus’—‘Jhe’, ‘Jhs’, &c.—as Jesus, when the *h* is taken to represent the Greek eta, or with the Latin *h*, when the extended form would be printed Jhesus. The form given in the text seems to me more logical. For a discussion of the point see Prou’s *Manuel*

body so takun, he suffrid peynful passioun *and* hard | deeþ 40^b
 vndir pounce pylate, bi departing of his soule from his¹
 body, but euer wiþoute eny hurte to his godhede ; which
 body also laie deed in þe sepulcre,² *and* was aȝen quykened
 in þe iiȝe daie to lijf bi aȝen coupling of þe bodi to þe soule ; 5
 And so Jesus roos þe iiȝe daie from deeþ to lijf, in body *and*
 in soule, neuer eftsoones to deie ; And in þe same body *and*
 soule, he boþe to gedir, god *and* man, þe fourtiþe daie astir
 his resurrexioun stied vp into heuene, setting him silf on þe
 riȝt half of þe fadir, from whenz he is eftsoones to come in 10
 þe same manhode, forto deeme þe quyke *and* deed ; whanne
 þat alle men which³ euer lyueden in erþe schulen rise in
 body *and* soule to lijf ; And alle þo whiche han lyued
 vertuosely in keping goddis lawe schulen entre, body *and*
 soule to gider, into perpetual heuene blisse ; And alle þoo 15
 whiche han broke goddis lawe bi deedly synne, *and* haue not
 þerof be amendid in þis lijf, schulen be þrouȝe, body *and*
 soule to gider, into perpetuel peyne of helle ; his ordinaunce
 þat he wolde haue a chirche here in erþe, vndir his chirche
 whiche he hap in heuene ; in whiche chirche here in erþe he 20
 haþ sette sacramentis, as baptym *and* eukarist, whos availis
and dewe receiptis ben afore in þe iiȝe⁴ chapitre of þis first
 party⁴ declarid ; His ordinaunce þat forȝeuenes of synnes
 y-doon aftir tyme of baptym may be hadde bi repentaunce
and ful aȝen turnyng to god, y-made in oon hede⁵ of cristis 25
 feiþ *and* cristis holi churche, þoruȝ maners whiche ben tauȝt
 aftir in þis first⁶ party, in þe xvij chapitre⁶ toward þe
 eende ; His ordinaunce þat cristis holi lijf *and* passioun
 deseruid to vs grace to gete forȝeuenes of synnes,⁷ if we take
and perfoorme þe remedies whiche ben resonabli ordeyned 30
 þerfore ; Also þat it deseruid to vs grace or power to aȝen-

His ordinance
of the Church
on earth, and
of its sacraments;

His ordinance
that forgiveness
of sins is gained
by repentance;

His ordinance
that Christ's
life and pas-
sion procured
for us forgive-
ness of sins,
provided we
repent;

de Paléographie, Paris, 3rd ed., 1910, pp. 115-17, and Traube's *Nomina Sacra*, Munich, 1907.

The c of Jhc represents, of course, the Greek sigma.

¹ P.M.M., þe.

² The Descent into Hell is omitted here, and in the corresponding passage in the P.M.M. This omission from the articles of our belief was one of the accusations

brought against Pecock. Cf. *Book of Faith*, pp. 304-5, for reason for omission.

³ P.M.M. inserts þat.

⁴⁻⁶ P.M.M. substitutes: *first chapitre of þis litil extract*.

⁵ P.M.M., ooneid.

⁶⁻⁶ P.M.M. substitutes: *litil extract, þe laste chapitre*.

⁷ P.M.M., synne.

stonde synne, grace to make aȝen restoring or in¹ sum maner¹ satisfaccioun for synne, grace to deserue perpetuel
 41^a mede bi vertuose werkis; | which gracis or powers weren loste bi Adamys² synne, and þei weren vnrecouerable to be
 5 hadde, or to be geten, or astirwarde to be kepte bi mannys owne power; His ordinaunce þat peynes and wrecchidnessis into whiche we ben falle, bi occasioune of adamys synne, be maad for oure bettir; His ordinaunc[e]³ þat gracis afore ȝouun ben encreasid and multiplied, if we obeie to þe inward
 10 moving of þo gracis, and putten hem not aback; His ordinaunce þat þe lijf and passioun of his sone, Jesus, oure sauour, which lijf and passioun were doon and suffrid for vs, schulde be passing holy and passing peynful, as may be seen bi articlis which mowe be markid from þe bigynnnyng
 15 into þe eende of þe⁴ iiiij eu[a]ngelistis,⁵ and sumwhat ben expressid in [þe]⁶ secunde partie of þe book callid 'þe rewle of cristen religiou[n]', and in 'þe book of diuine office', in þe seruice or office of⁷ palme sundaie weke; His ordynaunce þat Jesus schulde so moche louȝe and meke him silf in man-
 20 kynde þat he wolde be callid, and verrily be, oure weifere, oure techer, oure exaumpler, oure raunsumner, oure raunsum, oure tresoure, oure ioie, oure counforte, oure hope in þis lijf, oure fadir, oure broþir, oure spouse, oure goostly foode of mete and drynke, oure aduoket in heuene, oure
 25 protectour and defender in erþe aȝens alle oure enemyes, ȝeuer of alle gracis and goodis in erþe, ȝeuer of al glorye in heuene, not wiþstondyng⁸ he, being in his manhode, was and is, in sensible execucioun, king⁹ of hevene, lorde of al⁹ þe worlde and emperoure of helle, bi merit of his holi lijf and
 30 passioun; His ordinaunce þat we mowe preie to him and to aungelis and to seintis for us silf and for oure neiȝboris, and be herd; His ordinaunce þat alle aungelis in heuene and alle holi soulis passid and alle holi cristens in erþe mowe preie

And procured
for us also
grace to with-
stand sin, to
make amends
for sin, and to
deserve heaven;

His ordinance
that our
'wretched-
nesses' should
be for our good;
His ordinance
that grace
should increase
in us, if we obey
the inward
promptings of
that grace;

His ordinance
that Christ's
life and passion
should be
supremely holy
and painful;

His ordinance
that Christ,
though Man,
should at the
same time be
God;

His ordinance
that prayer to
Him, to angels,
and to saints,
should be
heard;

¹⁻¹ P.M.M. omits *in sum maner*.

listis.

² P.M.M., *adam.*

³ MS. *ordinauncis*, clearly through

anticipation of *gracis*; P.M.M., *ordinaunce.*

⁴ P.M.M. omits *þe.*

⁵ MS. *eungelistis*; P.M.M., *euange-*

⁶ Omitted in MS.; P.M.M., *þe.*

⁷ P.M.M. inserts *þe.*

⁸⁻⁹ P.M.M. runs: *not withstandyng he
was and is in his manhode king, &c.*

⁹ P.M.M. omits *al.*

**His ordinance
that angels,
holy men de-
parted this life,
and holy men on
earth, should
pray for us, and
be heard;**

**His ordinance
that every
Christian shall
fare the better
for his Christian
friends' sake;**

**His ordinance
of the teaching
of Scripture.**

**How merciful
God is in giving
to us all these
gracious bene-
fits!**

**III. Glorious
benefits of
God:**

**There are two
degrees of
glorious bene-
fits:**

for vs *and* be herd, as it is | recording¹ to oure profite *and* 41^b
to² oure nede *and* to his worship; His ordinaunce þat ech
cristen man schal fare þe bettir for ech of his freendis sake,
þat is to seie, ech cristian man schal þe more be sparid, þe
more goodis receyue, for eche of his freendis sake, þouȝ þilk 5
freende preie not actualy þerfore, And þat more or lasse astir
þat þis cristian man is more or lasse in þe freendschip of þis
now seid freende, And astir þat more or lasse god louȝ þilk
freende for his good lyuing; And so, siben alle cristian men
being in charite ben to gedir eche operis freendis, it muste 10
nedis folewe þat god haþ ordeined ech trewe cristian man
forto fare þe bettir for ech oþir cristian manrys good lijf *and*
good dedis; His ordinaunce þat holi scripture of þe olde
testament *and* of þe newe schulde enforme *and* remembre vs
and so mynystre to vs oure³ seip ful trewli, dewli⁴ *and* 15
deuoutely.

How mercyful, how desiroesly, how piteuosly, how
graciousely, how louyngli *and* how myȝtly god wrouȝte *and*
dide to hise peple in tyme of þe oolde testament *and* to hise
peple of þe newe testament, *and* how he wole do gloriousely 20
to hem boþe in an oþir lijf astir þis lijf! And þus moche,
o my sone, as for graciouse benefetis, into tyme þou come into
'þe reule of cristian religiouȝ'.

[xvj^e chapitre]

[G]Loriose benefetis of god, þat is to seie, Joies of heven, 25
ben so greet *and* so merueilose þat þei mowe not of vs be
spokun, seen, herd, or þouȝt, as þei ben in her vtterist good-
nes *and* felicite. Neuerþeles, in suche maner as her
knowyng mowe falle into manrys witte, þei mowe be dis-
cryuyd in þis maner: 30

Of gloriouse benefetis, þat is to seie, of benefetis to be
þouȝn in heuene, summe ben princypal ioies, *and* summe ben
secundarie ioyes.

Principal Joye stondiȝ in cleer *and* immediat siȝt of þe

¹ P.M.M., according.

³ P.M.M. inserts *hool*.

² P.M.M. omits *to*.

⁴ P.M.M. omits *dewli*.

godhede, in hiȝe wel willing *and* swete loue to it, *and* in | (a) Principal
42^a nyȝ, at þe next ioyning to it, *and*¹ in sure holding of it. joys.

Of secundarye ioyes, summe ben vttirli *supernatural*, þat (b) Secondary
is to seie, aboue kynde, And þese ben not al² flowyng bi joys, which
5 comyng and goyng, bi encresing *and* decresing; And summe are either
ben natural wipynne þe boondis of kynde, *and*³ of þese (I) Supernatural
manye ben³ flowyng, comyng *and* goyng, now encresid,⁴ now or (2) Natural.
decresid.

Of supernatural ioyes, summe ben of þe body, *and*⁵ summe (I) Supernatural
10 ben⁶ of þe soule. joys are:
(a) Of the body.
(b) Of the soul.
(a) Supernatural
joys of the body.

Supernatural ioyes in þe bodies side ben þese: passing fairnes, passing helþe, passing strengþe, passing swiftnes, passing fredom, passing sensual delectacioun þoruȝ al oure inwarde *and* outwarde sensitive wittis, in⁷ þe maner tauȝt 15 in þe iȝe partie of 'cristen religiouȝ', þe []⁸ tretice, þe []⁸ chapitre,⁷ euerlestynghes of liȝf *and* of alle þese ioyes and benefetis now seid.

Supernatural ioyes in þe soulis side ben þese: passing (b) Supernatural
wisdom, passing frendschip having, passing power, passing joys of the soul.
20 worship, passing pees *and* accorde, passing gladnes, *and* ful sikirnes neuer to leese vttirly eny of þese⁹ now afore seid, neijþir of hem which now schulen be seid.

Accidental ioyes natural in heuene, þat is to seie, suche 25 (2) Natural joys
þat bi oure natural powers mowe þere be geten *and* be aȝen rehearsed.
lost, ben þese: Leernyng *and* cleer kunningyng getyng vpon sutel trouȝis being in creaturis þo[r]uȝ¹⁰ alle maner sciencis, passing fer þe maner *and* þe¹¹ degree of kunningyng which may be geten in þis liȝf, *and* þat wiþ greet delectacioun folewþ 30 þerupon in þe wil; ful¹² greet *and*⁵ sensual delite geting naturali in summe of þe outward wittis: as in siȝt of moost faire þingis, in heering of moost¹³ myry þingis, *and* touching of moost louyd þingis, *and* in þe ymaginacioun *and* mynde

¹ Omitted in *P.M.M.*

⁸ Space left in MS. for reference.

² *P.M.M.* omits *al*.

⁹ *P.M.M.* inserts *iotes*.

³⁻⁵ *P.M.M.* substitutes : and þese ben.

¹⁰ MS. þouȝ ; *P.M.M.*, þoruȝ.

⁴ *P.M.M.* inserts *and*.

¹¹ *P.M.M.* omits *þe*.

⁵ Omitted in *P.M.M.*

¹² Hole in *P.M.M.*

⁶ *P.M.M.* omits *ben*.

¹³ After *moost*, MS. has *faire þingis*,

⁷⁻⁷ *P.M.M.* omits *in . . . chapitre*.

crossed through.

þerto answering ; fful greet honoure, worschip, ouerte, fame, fauoure *and* glorye, which oþire¹ sauid aungelis *and* seyntis schulen ȝeve to vs ; | ffull greet familiarite, or homelynes^{42b} getyng, wiþ woriþi persoonyss *and* wiþ alle louyd persoonyss : as for to talke wiþ hem, se hem, heere hem, biclippe hem,⁵ *and* abide wiþ hem ; Also ful greet gladnes for ascapyng of dampnacioun *and* of peynes in helle ; Also þe gladnes vpon goddis riȝtwisnes executid vpon dampned aungels *and* dampned men, And ful greet gladnes for² oure owne saluacioun *and* oure blisse, *and* for þe blisse of eche sauued aungel¹⁰ *and* sauued man. And þus moche as for goddis gloriose benefetis in heuene.

Where farther
teaching on
God's benefits
may be found.

More of þis mater, whiche ben goddis benefetis to man, may be seen in þe first partie of 'cristen religiou[n]',³ þe ij^e, iiij^e, iiiij^e, ve^e *and* þe⁴ vj^e treticis, *and* in 'þe book of 15 dyuyne office' in manye a wher.⁵

THE THIRD
MATTER:
GOD'S PUNISH-
MENTS.
Of these there
are two kinds :

(1) Punishments
in this life :
(a) Of the body.

(b) Of the soul.

(c) Through the
withdrawal of
God's grace, &c.

(2) Punishments
in the life to
come.

Now,⁶ sone, forto heere of goddis punysschingis, boþe of þo which ben holde⁷ *and* seide to be⁷ purgyng *and* amending synne, And also of þo which not so amendys maken for synne, þou schalte wite þat summe of hise punysschyngeis ben maad²⁰ in þis lijf, summe in þe lijf to come.

Of þo punysschyngeis which schulen be in þis lijf, summe ben peynes to þe body : as hungir, þirst, heet, ccold, sijknes, traueyl, murmur,⁸ mayme, deeþ, *and* such oþire ; summe ben peynes to þe soule : as ben sorewe, hevynes, feer, wanhope,²⁵ vilonye, schame, vnworþines, ignorauunce, leudenes, folye, diffame, *and* suche oþire ; And summe ben goddis wiþdrawingeis of his grace *and* of his helpe *and* his loue *and* of his goostly diffence *and* forþeraunce, wherbi a man fallith from synne into synne, *and* so fro myscheef into myscheef.³⁰

Of þo punysschingis which schulen be in þe lijf to come, summe is losse of alle þe⁴ passing ioyes of heuene afore in þis chapitre rehercid,⁹ *and* of ech of hem ; summe is passing

¹ *P.M.M.*, oure.

² *P.M.M.*, of.

³ *P.M.M.* inserts : þe ij^e treti, and in
þe ij^e partie of cristen religiou[n].

⁴ *P.M.M.* omits þe.

⁵ MS. awher ; *P.M.M.*, a wher.

⁶ Cf. henceforward, *P.M.M.*, fol. 53^a,

l. 17, to 54^b, l. 4.

⁷⁻⁷ *P.M.M.* omits holde . . . be.

⁸ MS. murmur ; *P.M.M.*, murþir, which makes better sense in this context.

⁹ See Notes.

greet sorewe making or suffring for losse of alle þese same
seide ioies, *and* of ech of hem; summe is ful vttirly dispeire
of eny lassing or releue, but ful certeynte of alle þese now
43^a seid, *and* astir *þ* to be seid, peynes, wiþ her euerlastynge
5 contynuaunce; summe is passing greet sensual peyne: as
in seyng passing horrible þingis, in heiring of¹ passing
gastful noisis, in smelling moost loþid² stinchis, in taasting
moost squaymose taastis, in touching, *and* suffri[ng]³ to be
10 touched, of moost peynful *and* moost greuouse þingis to þe
Summe is in abiding wiþ moost loþid *and* moost
hatid cumpayne; Summe is in feir for ymaginacioun and
mynde vpon þe chaunging of peynes to come.

More of þis mater, which ben punysschingis for oure
synnes, may be seen in þe first partie of 'cristen religiou[n]',
15 þe ije tretye, and in þe ije partye, þe vj tretye, *and* in 'þe
book of dyuyne office', in preiers assigned for þursdaye to
alle seintis, and in þe preiers assigned to ech special seynt.⁴

Where further
teaching on
God's punish-
ments may be
found.

[xvij^e chapitre]

[F]Adir,⁵ y þanke þoure loue *and* þoure gentilnes, as y
20 must nedis þanke, for þis afore goyng so fruytful teching, bi
which y holde me content as for a ful good knowing what
god is in him silf, in hise benefetis, in hise punysschingis,
and in hise lawis *and* comaundementis. If þe vouchesaaf, o¹
fadir, to make me nowe⁶ knowe⁶ my silf, þanne y⁷ haue⁷ al¹
25 moost al my desir, fforwhi þanne schal y haue al þat is
necessarie me to knowe forto be a vertuose lyuer.

Teaching is
requested on
the knowledge
of oneself.

Sone, þe knowyng of þi silf *and* of ech of þi neiþboris, as
it is perteining to þin entent *and* purpos, is knowing which
oure natural wrecchidnessis ben, which oure wickidnessis or
30 synnes ben; *and* þanne aftir, if þou knowe which ben þe
remedyes aȝens hem boþe, y truste þin entent is sumwhat
geten *and* into þee receivid.

Knowledge of
oneself is
knowledge of
one's wretched-
nesses (the Fifth
Matter) and of
one's wicked-
nesses (the
Sixth Matter),
and of the
remedies

¹ Omitted in *P.M.M.*

⁵ *P.M.M.*, *O ffadir*. Cf. henceforward

² *P.M.M.*, *loþli*.

P.M.M., fols. 54^b, l. 5, to 57^b, l. 7.

³ MS. *suffrid*, clearly through anticipa-
tion of *touched*; *P.M.M.* *suffring*.

⁶⁻⁶ *P.M.M.*, "knowe 'now', with the
marks of transposition.

⁴ *P.M.M.* adds: *and in oþir bokis of
my writing*.

⁷⁻⁷ *P.M.M.*, *haue I*.

against both
(the Seventh
Matter).

**THE FIFTH
MATTER:
OUR NATURAL
WRETCHED-
NESSES.**

(1) Tendencies
to love this life
for itself, in
spite of its
disadvantages.

(2) Tendencies
to love sin, in
spite of its evil
results.

(3) Tendencies
to be unwary
against the
temptations of
the world, the
flesh, and the
devil.

(4) Tendencies
to disregard the
truths by which
we should
realize the
beauty of
suffering, and
the blessings
arising there-
from.

(5) Tendencies
to disregard the
truths by which
we should
realize the
loathsomeness
of sin and the

first, oure natural *w[r]echednessis*¹ ben not ellis þan pronytees and redynessis and inclinacions inclynyng vs to loue þis lijf for it silf, and to not chaunge it for þilk which is bettir; þouȝ al þis lijf be foule, peynful, careful, perilose, dredeful, laboriose, vnrestful, ful of [vn]kunnyng,² 5 vnkynde, wrongful, and al þis i in tyme of ȝongþe, in tyme ^{43b} of age, in wyntir, in somir, for heete and coolde, for hungir and þirste, for pouerte and oppression, for feer or ³ nede, and for losse, for sikknessis⁴ and hurtis, for wijldenes and vnruleablenes, in tyme of ȝongþe and of helpe, and þouȝ ¹⁰ alle þe goodis of þis lijf ben not verrily goodis: as ben helpe,⁵ strengþe,⁶ bewte, crafte, science, fame, glory, sensual delectaciouns, ricchessis, diguitees, officis⁶; To not hate synne, but forto loue synne, not wiþstanding synne is vn-skilful, vnleeful, vn honest, vncleene, vnrewardable, punysch- ¹⁵ able, reprovable, shameful, bering wiþ him euer a repen- tance and a gruccing of conscience, wiþ feer and vnrest; To be rekeles and vnwaar aȝens oure ful perilose enemyes, þe fleisch, þe worlde,⁷ þe feende; To be rekeles to ⁸ gadere into oure knowing and remembraunce certeyn trouþis, bi ²⁰ whos remembraunce þe peynes⁹ and labouris of þis lijf schulde be made to vs honest, fair, gladsum, ioyeful,¹⁰ delect- able, counfortable, desirable, and þat¹¹ for riȝtwisnes of þis peyne and labour for felowschip to Jesus, which was laborid and peynyd in lijk, or in þe same, for wynnyng of greet ²⁵ rewardis þerbi comyng, for escapynge þerbi of ful moche grettir peynes, and for escaping and defense þerbi from synne, for oþire dyuers vauntagis writun in þe treti of 'xij goodis comyng þoruȝ tribulaciouns'; To be rekeles forto gadere into oure remembraunce certeyn trouþis, bi whos ³⁰ remembraunce synful lijf schulde appere to vs looþsum, hateable, fleable; and þat for it is aȝens trouþe and riȝt of

¹ MS. *wecchidnessis*; P.M.M., *wrechid-*
nessis.

² MS. *kunnyng*; P.M.M., *vnkunnyng*,
which is more likely to be the right read-
ing. See Glossary.

³ P.M.M., *of.*

⁴ P.M.M., *seeknes.*

⁵⁻⁵ P.M.M., *strengþe, helpe.*

⁶ P.M.M., *office.*

⁷ P.M.M. inserts *and.*

⁸ P.M.M., *for to.*

⁹ P.M.M., *peyne.*

¹⁰ P.M.M. inserts *restful.*

¹¹ P.M.M. omits *þat.*

oure kynde, aȝens oure promysse maad to þee, god, *and*¹ for þat¹ it is adnulling, frustrating, rebuking, despising, scornyng, þe reuerend decree of þe holi Trinyte, bi which oure redempcioun was deuisid; for in as moch as in vs² it is 5 crucifying aȝen þee, Jesus, for it is wipoute recche, wiȝhoute | 44* fors, wipoute compassiouȝ, aȝen callyng, aȝendryuing *and*³ aȝen drawing þee, Jesus, to peyne so gastful, so schameful, so peyne ful, in as moche as in vs is; not wipstanding þou art to vs so good, so loving, so large, as is seide afore in þe 10 xv⁴ and xvij chapitris of þis first party⁵; Also for it is not charging, but leesing, promissis so habundaunt, so delectaunt, so perseueraunt, for vs to haue in hevene; for it is deseruyng and in leeding into peyne of helle so ouer dolorose, ouer wepeable, ouer reweable, perpetuel *and* vnscapeable; for it 15 is forsaking *and* at nouȝt setting þin ynuytacioun, þi preiyng, þi loking astir, þin waiting astir, þin abiding, *and* of þi seintis and aungels innumerable; for it is, in as moche as in vs is, dryuyng þe *and* þin aungels *and* þi seintis into sorewing, moornynge *and* birewing; for it is oure enemyes, alle þe 20 feendis of hell[e],⁶ glading *and* plesing, *and* to hem seruyng, *and* to hem vs submitting *and* bitaking, *and* þee, oure lorde, god almyȝty, so long provid oure moost trewe *and*⁷ moost loving *and* moost profitable freende, forsaking.

Also oure wrecchidnessis⁸ afore seid stiren⁹ *and* inclynen¹⁰ 25 vs to be rekeles forto considere *and* to¹¹ remembre treubis wherbi al oure lette to lyue vertuoseli *and* to flee synnes, which lette is oonli greuaunce or loȝines to bere þe absteyning from lustys *and* suffryng of peynes, schulde falle aweie from vs *and* not¹² be. And þe seid abstinence *and* suffraunce 30 schulde not greve vs, but þei schulde rafir be desired to be hadde þan to be not hadde; *and* þat for, bi þe hauing of hem in pacience, wiȝ abiding til þou, lorde,¹³ wolte sende counforȝt, þere schal come more gladnes for þat ilk absty-

(6) Tendencies to disregard the truths which would enable us to overcome hindrances to practising virtues and forsaking vices.

¹⁻¹ P.M.M. omits: *and for þ.t.*

⁶ P.M.M., *wrecchidnes.*

² P.M.M. here inserts *is.*

⁷⁻⁷ P.M.M., *stiriȝ* and *enclineȝ*, evidently plural forms here.

³ Omitted in I.M.M.

⁸ P.M.M. omits *to.*

⁴⁻⁴ P.M.M. substitutes: *rj* and *rij* chapitris of þis litil extract.

⁹ P.M.M. inserts *to.*

⁵ MS. *hellis.*

¹⁰ Omitted in I.M.M.

nence or suffraunce was made, þe¹ more ioye for þilk abstynence or suffraunce, þan schulde haue be þe delyte in² bowing fro³ it, wiþ encresing of strengþe to þe esilier and þe liȝtlier bere | þe two afore seid abstinence and suffraunce 44^b in oþire tyme, and þerfore leefir to hem haue in anoþir 5 tyme þan to lake.⁵

[xvij^e chapitre]

THE SIXTH

MATTER:

OUR NATURAL

WICKEDNESSES.

(1) Sins of omission : leaving undone the virtues of the Four Tables.

(2) Sins of commission : doing the contrary of the virtues of the Four Tables.

An examination of oneself according to the Four Tables is recommended.

And study of the account of sin given above in connexion with our natural wretchednesses.

Advice as to where a form of confession may be found.

[O]ure⁶ wickidness⁷ ben not ellis þanne oure synnes bi obeiyng and fulfilling þe inclinacioun of oure wrecchidnessis. which obeiyng or synnyng is not ellis þan leevings or vn- 10 fulfillingis⁸ of eny poynt comaundid and conteynyd in enye of þe iiiij tablis afore going ; or ellis doingis of þe contrarye to eny poynt comaundid or conteynyd in eny of þe same tablis.

And, þerfore, þere may noon knowing, neijþir knowleching, 15 of oure wickidnessis and of oure synnes, be so clear, so formal, so redy, so sure þat no synne be left bihinde for vnknownen and vnknowleched, as is forto bigynne at þe heed and þe toppe of þe first table, and to renne þoruȝ bi siȝt and mynde of alle þe poyntis of þe iiiij tablis, til we come into 20 þe laste poynt of þe iiiij^e table ; remembring and knowleching in þis cours alle þe omyssions of hem and alle⁹ commys- siouns aȝens hem : þat is to seie, alle þe levingis of hem vndoon, and alle þe contrarye doingis aȝens hem, ech oon, in which oure conscience schulde deeme vs guilty. and þanne, 25 aftir þis, þat oure wickidnessis¹⁰ or¹¹ synnys ben greet and greuouse may be seen bi reding, rehercing, or remembring, what is afore seid of synne amoneȝ þe tretyng of oure wrecchidnessis in þe next chapitre afore goyng.¹² And who so wole in þis laboure of his schrift to god or to man making, 30 seche his ese and his alizing, he may herof fynde a foorme

¹ P.M.M. omits þe.

l. 8, to 58^b, l. 8.

² P.M.M. omits in.

⁸ P.M.M., vnfillingis.

³ P.M.M., from.

⁹ P.M.M. inserts þe.

⁴ P.M.M. inserts þe ij forseid lettis.

¹⁰ P.M.M., wicknessis [sic].

⁵ P.M.M. inserts hem.

¹¹ P.M.M., and.

⁶ Small u in MS.

¹² Chap. xvii.

⁷ Cf. henceforward P.M.M., fols. 57^b,

of schryft y-sette foorþ pleynli aftir þis now seid entent in
'þe reule of cristen religiou[n]', in þe first party, þe vj trety,
and in 'þe book of dyuyne office', in fridai seruice, in þe
bigynnng of matyns.

- 5 Remedies¹ aȝens oure wrecchidnessis, þat we consentē not to hem, and so þat þerbi we aȝenstonde temptaciouns, þat we falle not into synne, ben þese:² Grace of god, whiche |
45 grace is sumtyme wiþynforþ, oure witt and resoun enfoormyng, and oure wil or affect to þe same enformacioun or
10 remembraunce enclynyng and moving, And³ also grace wiþouteforþ, for vs purueyng prechers, techers, counseilers, holi bokis, tribulaciouns, sijknesse, persecucioun, pouerte, drede of gastful⁴ chauncys, holi cumpanye and her good exempling.
- 15 The secunde is frendschip gete to vs of such persoony (2) Friendship with persons whom god moche louyþ, wheþir þei lyuen in þis worlde or beloved of God.
in þe oþire worlde, and wheþir þei for suche grace preien or no.
- þe iij^e remedye is preier maad deuoutly forto receyue þese (3) Prayer for now seid gracis, and þat wheþir þilk preier be maad bi vs silf for vs, or bi eny of oure seid ffreendis to god for vs.
- þe iiiij^e remedie is ech moral vertuose werk bi vs silf in (4) Virtuous deeds deserving þis lijf doon, deserving þerbi þe seid grace to be to vs grace.
- þe v^{te} remedye aȝens oure wrecchidnessis is holding vs (5) Avoiding fre⁵ from þe perels and þe occasiou[n]s which ben lijk to make vs to⁶ assente forto wirche aftir oure wrecchidnes and frelnes, and namelich from þo of whos violence we han experience in vs silf, or in oþire men; Amonge which occasiou[n]s þese 30 ben summe, and ful perilose and greet: þat is to seie, a man to receyue in eny plente and in enye multitude of tymes, withoute nede, myrþys, sportis, iolynessis, iapis, bourdis, pleies, iocundnessis, liȝtnessis, and oþire suche lijk; which,

THE SEVENTH MATTER:

(a) REMEDIES AGAINST OURE NATURAL WRETCHEDNESSES.

(1) Grace of God within and without.

(2) Friendship with persons beloved of God.

(3) Prayer for grace, made by ourselves or by our friends.

(4) Virtuous deeds deserving grace.

(5) Avoiding temptation.

Examples of such temptations to be avoided.

¹ Cf. henceforward *P.M.M.*, fol. 58^b,

l. 8, to end (fol. 63^b, l. 7).

² The following *remedies* are numbered

1 to 8, in the same hand, in the margin.

³ *P.M.M.* omits *And*.

⁴ From foot of page in *P.M.M.*

⁵ *P.M.M.*, *fer.*

⁶ Omitted in *P.M.M.*

whanne¹ þei ben vnmesurably *and* vnreulili aȝens doom of resoun,² ben modris to alle maners³ of synnys, *and* þei ben disposiciouns to consente moche þe rafir to alle maners³ of temptaciouns.

(6) Wilful mortification.

þe vje remedye is þe wilful chesing *and* taking to vs of 5 tribulacioun *and* of peyne, vndir⁴ maner *and* mesure allowid of resoun,³ þat we þerbi be euer in sadnes *and* sobirnes *and* avisidnes, *and* we be sett aside from⁴ liȝtnes *and* gladnes of þe worlde *and* of þe fleische. þis tribulacioun taking is more preciose þan is seid⁵ at this tyme. þerfore biholde to þou in | to⁶ þe trety of 'þe xij avauntagis of tribulacioun', 45^b and in þe iȝe party of 'þe reule of cristen religiou[n]', þe []⁷ trety, þe []⁷ chapitre.

(7) Contemplation of God's benefits.

þe viij^e remedye is clear *and* oft consideracioun *and* remembraunce vpon þi worþines *and* vpon þe greetnes of þi 15 benefetis afore discrivid, o lorde god, and þat for þis entent: to se *and* remembre how worþy a lorde, *and* how greet a benefetoure to vs, desirþ moost hertili oure stonding, *and* þerwith is moche plesid, *and* bi oure falling is moost greuously offendid *and* displeid; And þat wheþir þis⁸ 20 remembraunce be maad *and* had of vs bi oure taking *and* vsing of þi sacramentis, or bi oþire meenys of oure reding or heering or bïpenking.

(8) Contemplation of the benefits arising from resisting our wretchednesses, and the evils arising from consenting to them.

þe viij^e remedye is bisi waking *and* attendaunce in oure mynde how moche good schal bifalle vs, if we stonde *and* 25 not consent to oure wrecchidnessis, as ben þese: blisse perpetuel in hevene, encresing of þe same blisse as ofte as we stonden, grace in erþe, encresing of grace to stonde þebettir in an oþir tyme, *and* to wirche þebettir; Also in bisy waking *and* attendaunce making in oure mynde how moche 30 yuel schal bifalle vs, if we consent to oure wrecchidnesse; which yuelis ben þese: peynes of helle getyng, with encresing of hem, losse of gracis *and* of her multipliying, encresing of redynes to ostir falle, *and* encresing of febilnesse to stonde

¹⁻¹ P.M.M. omits *whanne . . . resoun.*

⁶ P.M.M. omits *to.*

² P.M.M., *maner.*

⁷ Space left for reference in MS. and in

³⁻³ P.M.M. omits *vndir . . . resoun.*

P.M.M.

⁴ P.M.M., *f/o.*

⁸ P.M.M., *pilk.*

⁵ P.M.M. inserts *heere.*

and to wyrche vertues, losse¹ of blissis in heuene and of her multiplyingng, peynes and punysshinges vndirgoynge ofte² tymes in erþe, boþe bi þee³, god, and bi man.

Remedies aȝens oure wickidnessis, þat is to seie, aȝens
5 cure synnys afore doon, ben þese: vse of certeyn provocatyue
meenys, bi which god wole be stirid into merciful forȝeuenes
of oure synnys.

þe now seid prouocatyve meanys ben þese⁴: þe first is
repentaunce or contricioun; þe iȝe is knowleching or con-
10 fessioun; þe iiȝe is wil euer⁵ to⁶ forbere þe synne doon and
alle oþire synnes, and þat wheþir þilk⁶ [wille and]⁶ purpos
be geten and norischid bi oure taking and vsing of sacra-
46 mentis, or bi oþire meanys of oure reding, heerling, or
biþenking; þe iiiȝe is to forbere þe occasiouns to vs being
15 not necessary, þe⁷ whiche violentli or perilously wolen drawe
vs into þe same synne doon, or into enye oþire synnys; þe
ve is freendschip y-gete to vs of suche seid persoonyis whom
god moche loueþ, and þat wheþir þei preie for vs, or not preie
for vs; þe viȝe is meke preiers or supplicaciouns to⁸ haue
20 forȝevenes⁸; and þat wheþir þo preiers ben maad bi vs silf
for vs silf, or bi oure seid freendis for vs; þe viije is also
goddis lawe in so moche þe bettir keping and fulfilling, and⁹
in so moche þe more plenteouseli moral vertu[es]¹⁰ doing
and wirching, in hou myche aȝens his lawe we haue bi vici-
25 to him be trespassing; þe viiiȝe is amendis or satisfaccioun
making to oure neiȝbouris, if we haue trespasid to hem; þe
ixe is oþire mennys defautis with pite and compassioun¹¹
birewing,¹² and her schame and confusioun koueryng; þe xe
is her trespassis doon to vs forȝeving; her restoringis and
30 her satisfacciouns dewe to vs, such as we mowe with[out]¹³
greet nede lak, and suche as þei mowe yuel paie, pardoning

THE SEVENTH
MATTER,
continued:
(b) REMEDIES
AGAINST OUR
WICKEDNESSES.

- (1) Repentance.
(2) Confession.
(3) Desire to
avoid sin.

(4) Avoiding
temptation.

(5) Friendship
with persons
beloved of
God.

(6) Prayer for
forgiveness,
made by our-
selves, or by
our friends.

(7) Keeping
God's law
the better,
because we
have formerly
sinned against
it.

(8) Making
amends for
our trespasses
towards our
neighbours.

(9) Pitying the
sins of others.

(10) Forgiving
our neighbours'
trespasses
against us, and

¹ P.M.M., lossis.

² P.M.M., of.

³ P.M.M. omits þee.
⁴ The following provocatione meanys are numbered i to xiij, in the same hand, in the margin.

⁵⁻⁶ P.M.M., to euer.

⁶⁻⁶ MS. "þilk 'and; with the marks of transposition; P.M.M., þilk will e and."

⁷ P.M.M. omits þe.

⁸⁻⁸ In P.M.M., to haue forȝeuenes is an addition from foot of page.

⁹ Omitted in P.M.M.

¹⁰ MS. vertuose; P.M.M., vertues.

¹¹ P.M.M., passioun.

¹² MS. bi rewinge.

¹³ MS. with, and an omission mark; out being an addition from the margin; P.M.M., without oure.

not insisting on repayment of loans which they can ill afford.

(11) Guarding our neighbours from temptation.

(12) Almsgiving, bodily and spiritual.

(13) Performing virtues of counsel, not actually commanded.

(14) Wilful mortification.

or relesing; þe xij^e is bisynes to kepe *and* warde oure neiþboris, þat þei falle not into synne, *and* bisynes to kepe¹ hem oute of synne which ben fallen into synne; þe xii^e is releving of² þe nedy bi almes doing, *and* þat wheþir his nede be bodili nede or goostli nede, *and* so solewingli wheþir þe 5 almes be bodili almes or goostli almes; þe xiii^e is taking vpon vs *and* fulfilling of such good werkis wherto þe lawe of god vs byndip not, but wherto goddis lawe vs oonly counseilip: as ben chastite, voluntary pouerte, abstinencis *and* eche opire goode dede doable in sache wise as to so do þe 10 lawe of god vs not constreineþ; þe xiv^e is oure lustys of body *and* of spirit withdrawing, *and* peynes taking in body *and* in spirit, so þat þerbi goddis bettir seruice at no tyme take lette or preiudice, *and* vndir entent to suffre mekely sumwhat of þe vengeance dewe to þe synne doon; *and* 15 also vndir entent to gaste vs silf þat we not synne eftsoone bi þe pilk synne or eny opire grettir synne, siþen so bittir | peyne is for it dewe, And also vndir entent þat bi þe pilk^{46b} peynes we be þe ferþir *and* þe surer from³ fall[e]³ into synne, bi as moche as peyne *and* tribulacioun puttiþ aweie iolynes, 20 myrþe, delectacioun *and* liȝtnes, which ben modris to alle synnys, *and* it settiþ a man in a sadnes, waarnes *and* sobirnes, wherbi he schal stonde þe bettir aȝens temptaciouns *and* synnys.⁴ *and* so forþ of manye mo avauntagis which tribulacioun dooþ, as pou maist se in þe treti of⁵ 'xij avauntagis of 25 tribulacioun', And also sumwhat in þe ij⁶ partie of 'þe⁷ more⁸' book of cristen religiou[n].⁶

More of oure⁸ natural wrecchidnessis *and* of oure wickidnessis, with remedies aȝens hem boþ, may be seen in þe vj trety of þe first party in 'þe book of cristen religiou[n]', and 30 in 'þe book of dyvine office', in wednesday and fridays

Where more teaching on the Fifth, Sixth, and Seventh Matters may be found.

¹ P.M.M., helpe.

² P.M.M., to.

³⁻⁵ MS. from fall, but with the e showing faintly after; P.M.M., fro falle.

⁴ P.M.M., synne.

⁵ P.M.M. inserts þe.

⁶⁻⁸ Title underlined in MS.

P.M.M. substitutes: *iiij^e partie of þe donet to [þe] rewle of cristen religiou[n]*.

This Third Part of the *Donet* is probably the same thing as the *Folewer*, but here the reference seems against identifying them, the advantages of tribulation not being treated in the *Folewer*. See Introd., Section III.

⁷⁻⁷ MS. „more þe, with the marks of transposition.

⁸ P.M.M. omits oure.



seruice.¹ And þat al what is² verrily cristен bileeue is trewe, may be seen openly in a preciose book clepid 'þe proof of cristен feip'.

And here I make an ende of þe³ first party, which
 5 declarith⁴ schortly al þe lawe of god ȝouun to man, *and*
 declarip⁴ þerynne þe⁵ vij maters, which y seid afore to conteyne alle maters necessarye to be leernyd of þee, my sone, *and* of ech cristен man, to be a cristен holy lyuer *and* forto be of heuen a deserver.

The end of the First Part.

10 How 'þe lawe of god' may conteyne þe vij seid maters [ful]⁶ *and* hool, *and* ȝitt 'þe lawe of god' is oon of þe vij⁷ seid⁷ maters, it is declarid bi a distincciou[n] or a departing maad of þree⁸ maners of goddis lawes, which distincciou[n], partioun, or departing is sett aftir⁹ in þe ij party of þis¹⁰ 15 book, þe xx chapitre.¹⁰ Take þou þerfore, o my sone, þis hool¹¹ doctryne, þis sufficient leernyng, þis fair *and* reulili dispositid teching, þis clenly formed scole *and* treting; *and* [wirche]¹² þou þeraftir, o my sone, þat þou haue goddis blessing *and* heuen to þin endyng, *and* þat þou with god 20 euer blisfully wone. Ame[n].¹³

Where it is shown how the law of God contains the Seven Matters, and yet is one of those Matters.

Thus endith þe first party of þis book.

¹ P.M.M., seruyces.

⁸ P.M.M., ij.

² P.M.M., is is.

⁹ P.M.M. omits *aftir*.

³⁻⁸ P.M.M. substitutes: *þis lilit extract* or [out] draȝt declaring.

¹⁰⁻¹⁰ P.M.M. substitutes: *þe donei, þe*

⁴ P.M.M. substitutes *þe* declaring.

[] chapitre.

⁵ P.M.M. omits *þe*.

¹¹ P.M.M., holi.

⁶ Omitted in MS.; P.M.M., ful.

¹² MS. which; P.M.M., wirche.

⁷⁻⁷ P.M.M., seid vij.

¹³ P.M.M., Amen. Here the P.M.M. ends.

[ij^e partie]

Here bigynneþ þe secunde party of þis book.

47*

Capitulum primum.

Where in the First Part are taught the Twelve Articles of the Creed; the Seven Deadly Sins; the Five Wits; the Seven Works of Mercy; Faith, Hope, and Charity; the Four Cardinal Virtues; the Seven Gifts of the Holy Ghost; the Sacraments; and the Ten Commandments?

[G]Ramercy, fadir, gentil fadir, louyng fadir, and ful profitable fadir, and y beseche god þat for þoure to me so riche and preciose teching deliuered in þe first afore going party of þis book, wiþ him and wiþ hise aungelis in heuene þe be richely rewardid. But now, fadir, to þoure reuerence I presente þis demaunde: If it so be as þe seien, þat þe loor of þis afore going first party be not oonly good and profitable, but also it is so ful and so sufficient as þe it to be pre-tenden, where in þis seid afore going party is þe doctryne of þe xij articles of oure bileeue; where entriþ in to þis afore going first party þe leernyng of þe vij deedly synnes, or of þe vij heed synnys; where is bicome þe teching vpon þe weel vsing and keping of þe v wittis; where is þe scole of þe vij werkis of mercy, bodili and goostly; where in þis afore going first party ben feip, hope and charite; where renneþ þe chare of þe iiiij cardinal vertues; where schulen be founde in þis same seid first party þe vij ȝiftis of þe holy goost; where in þis first seid party ben tauȝt þe sacramentis of god and þe sacramentis of holi churche; and where in þis seid first party is þe preaching of þe x commaundementis? which doctrines, scolis and preachingis ben so famose, and so moche apprisid and sett bi of clerkis and of þe lay partie, þat þer is vnneþis eny holden for a cristen man but if þei

knowlech þat þei ben his not oonly good reule, but his sufficient, ful *and* hool and his oon only reule, to make al his vertuose conuersacioun aftir þe leding of hem. *and* ȝitt¹ of þese vij² so famose soortis, distinccions or particiouns, fadir,
5 ȝe make not mensioun of oon.

O, my sone, what article of þe crede or bileeue hast þou which is not a treuþe falling vpon god him silf, or vpon
47^b summe of hise *or* benefetis, or summe of hise punysschingis,
or vpon summe of hise lawis, or remedies *aȝens* oure wrecchid-
nessis *and* wickidnessis? And þerfore if þou biholde weel
þoruȝ þis afore going first party, þou schalt fynde in him
alle þi xij articles of þe comune crede, *and* manye mo articles
which ben as moche to be bileeued as þi xij ben.

þe first article of þe comune crede, which article is þis:
15 'y bileeue into god þe fadir, maker of heuene *and* of erþe,'
þou schalt fynde in þe xiiij^e *and* xv chapitris of þe first
party afore going. ffor whi in þe xiiij^e chapitre it is tauȝt
þat god is þre persoony, fadir, sone *and* holi goost; *and*
ȝitt þat þerwith he is not but oon *and* þe same substaunce
20 in alle þre persoonys. Also in þe bigynnyng of þe xv
chapitre, where benefetis vndirgraciouse or louzer þan graciouse
ben tauȝt, it is seid þat god maad heuene *and* erþe *and* alle
her contentis. *and* how manye mo articlis of bileeue touch-
ing þe godhede, *and* touching his benefete in making creaturis,
25 ben tauȝt in þe seid xiiij *and* xv^e chapitris, which articlis
ben as necessary to be bileeuid³ as þis seid first article of þe
comune crede is to be bileeuid, it is liȝt to turne þidir *and*
to se.

Alle þe oþire xj articles of þe comune crede, which ben
30 þese: 'And y bileeue into Jesus crist, his oon bigeten sone,
oure lorde; Which was conceyued of þe holy goost, *and* born
of mary, þe maide; Which Jesus suffrid vndir pounce pilate,
was crucified, was deed and biried⁴; *and* rose in þe iiij^e daie

THE TWELVE
ARTICLES OF
THE CREED HAVE
BEEN TAUGHT
ALREADY.

THE FIRST
ARTICLE HAS
BEEN TAUGHT IN
PT. I, CHAPS.
XIV AND XV.

THE OTHER
ELEVEN ARTICLES
HAVE BEEN
TAUGHT IN PT. I,
CHAPS. XIV-XVI.

¹ After ȝitt, the MS. has *so* crossed through, and *of* overwritten.

² vij, so MS.; presumably an error for ix.

³ MS. *bileeuid it is liȝt to turne; it . . . turne* being crossed through.

⁴ Pecock omits the Article of the Descent into Hell, as is noted in the margin in a later hand: *omittit descendit ad inferna.* This was one of the chief accusations brought against him.

See Notes.

to lijf, stizēd vp into heuene, sittip at þe riȝt side of þe fadir ; fro whens he is to come for to deeme quyk *and* deede ; I beleue into þe holy goost¹; *and* y bileue his holy vniuersal or general chirche to be ; y bileue þe comunyng of seintis or of holy men to be¹; y bileue forȝeuenes of synne | to be ;^{48*} I bileue þe aȝenrising of deed men, þat is to seie, to be or to come ; *and* I beleue euerlasting lijf to be or to come.' Alle þese þou schalt fynde eeven, or welnyȝ bi rewē, in þe xv chapitre, among graciouse benefetis þere rehercid, whanne it is seid þere þus : 'In which ordinaunce þe iȝe persoone took ȝo fleisch *and* blood', etcetera ; except þe article of þe holy goost, which article is tretid afore in þe bigynnyng of þe xiiij chapitre of þe first party, as is now afore seid ; *and* except þe article of euerlasting lijf, which is abrood sprad in þe xvij chapitre of þe first party. And how many mo articles of trew *and*¹⁵ necessary bileue þan ben þese now rehercid of þe comune crede, þou schalt fynde in þese same now seid xiiij, xv *and* xvij chapitris, *and* in oþire chapitres of þe first party afore going, y committe to þe jugement of þin owne wijsdom.

Did not the Apostles make the Creed, and are not the Articles of their Creed sufficient for the Christian?

ffadir, was not þe comune crede maad bi þe apostlis ? And ȝo if it so were, whi schulde apostlis make *and* delyuere to vs þilk crede, but if þei, in þilk making *and* deliueraunce of þilk crede, meneden *and* entendiden þat oonly þo articlis y-sett forþ in þe same crede were sufficient to vs to be bileueed as feiþ ?²⁵

Whether the Apostles made the Creed or no, will be discussed in the Book of Feith.

Sone, whepir þe apostlis maad þe comune crede, or no, schal not be seid here, but it schal be tretid in 'þe book of'² feiþ³. but þis y dare wel seie *and* avowe : þe crede of þe apostlis ben þe al hool noumber of alle þo articlis to be bileueid which ben conteynyd wiþynne þe writing of þe newe testament, fro þe bigynnyng of þe newe testament into þe eende of þe newe testament, And þerfore þe ful *and* hool crede of þe apostlis is moche lengir þan ben þe xiiij, xv *and* xvij chapitris of þe first party of þis present book.

As for þe viij heed synnys, what ben þei oþire þan viij viciis 35

¹ See Notes.

² *þe book of* underlined in MS.

³ See Notes.

contrarye to vij vertues comaundid in þe tablis of goddis
 48^b lawe ? Which vij vertues, *and* manye mo | vertues bisides
 hem, þou schalt fynde withynne þe seid iiiij tablis.¹ And
 þerfore þe teching of þe same vij synnys, with teching of
 5 manye mo synnys bisidis hem, þou schalt fynde in þe same
 iiiij tablis. Lo, mekenes, which is contrarye to pride, þou
 schalt fynde in þe iiije table,² in þe ix^e chapitre of þe first
 party afore goyng; And charite, or wel willing to oure
 neizbore, contrarie to envye *and* contrarye to wrappē, þou
 10 schalt fynde comprehendid and conteynyd vndir þe name of
 'riȝtwisnes', *and* þat in þe same now seid chapitre; Temper-
 aunce aȝens glotonye, *and* continence aȝens lecherye,
 gladnes aȝens impacience³, largenes *and* sum membre of
 riȝtwisnes aȝens couetise (auarice) *and* douȝtynes aȝens
 15 slouȝþe, þou schalt fynde in þe iij table, in þe vj^e, vij^e, [and]⁴
 viij^e chapitris of þe same first partie. And weel þou
 knowist bi þi philosophie þat a vice⁵ is neuer sufficientli
 knowun but þoruȝ þe knowing of þe vertu contrarie to þe
 same vice; or not so wel knownen but if þe contrarie vertu
 20 be bifore knowe. And þerfore in bettir maner ben þese vij
 synnys *and* manye mo knownen þoruȝ þe afore⁶ going first
 partie, þan þei ben knownen oonly þoruȝ þe comoun rekenyng
 of þe vij deadly synnys.

As to slouȝþe, I schal teche here as y am now avisid, *and*
 25 as now to me seemeþ. And if I schal here aftir in opire
 wise leerne, I schal here aftir in opire wise teche. Certis,
 in lijk maner as angir in a man is a passiouȝ, *and* is noon
 moral vice, *and* ȝitt bi occasiouȝ of him may rise a willing
 of yuel to an opire man, which is a moral vice comounly

The SEVEN DEADLY SINS
 are seven vices
 contrary to
 seven virtues
 contained in
 the Four Tables.

(1) PRIDE is the
 vice contrary to
 Meekness;

(2) ENVY and
 (3) WRATH
 contrary to
 Charity;

(4) GLUTTONY
 contrary to
 Temperance;

(5) LECHERY
 contrary to
 Continence;

(6) AVARICE or
 COVETOUSNESS
 contrary to
 Largeness
 (Liberality) and
 Righteousness;

(7) SLOTH
 contrary to
 Doughtiness.

Further teaching as to Sloth :
 (1) Sloth may
 be merely a
 passion, and
 connected as
 circumstance
 with either a
 moral virtue or
 a moral vice.

and Sloth. The categories of the Seven Deadly Sins and their branches often overlap. For full treatment, see *Pub. Mod. Lang. Assoc. Amer.*, vol. xxx, no. 21, *Chaucer and the Seven Deadly Sins*, by John Livingston Lowes.

¹⁻⁴ MS. *vj^e*, *vi^e*, *viij^e* and *ix^e*; but the *ix^e* chapter deals with the moral virtues of the *Fourth Table*.

⁵ MS. *avice*.

⁶ MS. *a fore*.

callid 'wrappē'; And lijk as sorynes or heuynes in a man for þat anopire man haþ good, is a passioun, *and* is not a moral vice, þouȝ bi occasioun of it þere may rise a willing þat þe opire man lak þilk good, whiche willing is a moral vice callid 'envie'; so in a man oft is an | hevynes, loþe- 49^a sumnes, or sorynes to do what resoun biddip to be doon, *and* þis hevynes, loþesumnes, sorynes or werynes is a passioun in þe sensual party, to which may answere anopir lijk passioun in þe ouerer appetite, which is þe wil; *and* neuer neijir of þese ij passiouns is a moral vice, þouȝ þei mowe be 10 occasiouns þat þere rise in a man a willing to leeue *and* forbere what resoun biddip to be doon, *and* þat for eese or for squaymosenesse of peyne. *and* þan ferþir þus: if eny of þese passiouns now seid be clepid 'slouþe', forsope, þilk slouþe is no moral vice or synne, but it is natural *and* in- 15 different to moral *vertu* *and* moral vice, *and* may be a circumstaunce þat moral *vertu* be þe grettir *and* þe bettir.

(2) As Doughtiness is connected with every moral virtue¹, so Sloth, as a moral vice and the contrary of Doughtiness, is connected with every moral vice, and is not a special moral vice, but a general vice opposed privatively to several virtues.

And aȝenward, if þe seid willing to leeue *and* forbere, or a nylling to do, what resoun biddip to be doon, be clepid 'slouþe', certis, þilk slouþe in his generalte is not oon 20 specialist moral vice, fforwhi he is general moral vice contrarie or stonding aȝens manye special moral vertues. *and* so, in a lijk maner, ech opire moral vice is priving moral *vertu*, þouȝ he be not ech moral vice priuyng, or being contrarie to, al moral *vertu*.² And þerfore þis slouþe is noon 25 special vice to be noumbrid with pride, envie, wrappē, glotonye *and* leccherie. And ȝitt ferþir to seie, if þe seid forbering, rising bi occasioun of excellent lopesumnes, heuynes, sorynes, or werynes to fulfile þe doom of resoun or of god, *and* so circumstanciatid with þis excellence, be callid 30 'slouþe', þan þilk slouþe is vice contrarie to douȝtynes; *and* ȝitt he is not oon specialist moral vice, but it conteyneþ an aggregat of manye diuers special moral vices, as douȝtines is not oon specialist moral *vertu*, but it conteineþ manye special moral vertues. 35

ffadir, it is good þe be waær in þis seing, ffor whi if þis be

¹ See above, p. 59.

² See below, Pt. II, chap. xvi. Cf. *Folewer*, Pt. I, chaps. xv and xvi.

trewe, it semēþ þat þe beest of which it is spokun, apocalipse,
xij^e chapitre,¹ schal leese oon of hise vij heedis, ffor bi þilk
49^b vij heedis men vndirstonden | vij deedly synnys.

Does not this
teaching on
Sloth rob the
Beast of the
Apocalypse of
one of his
seven heads?
The Beast of
the *Apocalypse*
shall yet have
his seven
heads.

Sone, þilk beest schal haue alle hise vij heedis, not wiþ-
5 stonding eny þing which I haue ȝitt seid. And if þere be
no strenger argument aȝens me þan which mai be take bi
such a moral vndirstonding or an allegorie or an an[ȝ]ogicie² of
holi scripture, my seiynge wole stonde wel ynouȝ. and ferþir
forto seie, if in dyuynite were no strenger groundis forto
10 holde þerbi þingis to be trewe þan ben mystyk conceitidis
takun bi holi scripture, as ben tropologies, allegories and
anagogies, dyuynite were a symple and an vnsure faculte, as
schal appere in þe book callid ‘þe iust apprising of holi
scripture’, where also þou maist se into what effectis such
15 mystyk sensis or vndirstondingis of holi scripture serven
and weren founde. But no more of such mater here.

ffadir, a greet famose scole doctoure,³ in a ful famose and
moche apprisid book, þoruȝoute an hool article, bi disputing
of manye questiouns, writip and techip aȝens þis what ȝe han
20 here tauȝt of slouþe.

Pecock's doc-
trine concern-
ing Sloth is
right, notwith-
standing that
a famous doctor
holds a con-
trary opinion.

Sone, þouȝ I schulde haue noon opire grounde [þan]⁴ þat
which may be take of þe same article þere tretid bi þe seid
doctoure, and of opire articles þere nyȝ bi, y had no nede
forto seche ferþir to conclude aȝens his holding þere, and for
25 to iustifie what I holde now here.

What is more to be seid anentis allegiance of doctouris,
whanne þei ben maad, þou schalt fynde in þe book callid
‘þe iust apprising of doctouris’, writen in latyn. þerfore no
more⁵ þerof here.

Where allegi-
ance to doctors
is discussed.

30 As for þe good reule and wel spending⁶ of þe v outward
wittis and of þe v inwarde wittis, and of speking, lauȝyng,
pleiyng, goyng and in opire wise moving, awaite þou what
is seid of hem in þe first chapitre of þe first partie, where is
toolde what is wil, etcetera, and what is seide in þe vje, vije
35 and viij^e chapitris of þe first partie, where ben tretid þe

Where the FIVE
OUTWARD WITS
and the FIVE
INWARD WITS
have been
treated.

¹ Rev. xiii. 1..

² MS. anogicie.

⁴ Omitted in MS.

³ Cf. the ‘ful famose doctouris book’ of
the *Folewer*, fol. 45^b.

⁵ MS. nomore.

⁶ MS. welspending.

vertu of cleñnes *and* þe vertu of honeste *and* þe vertu of douȝtines; *and* I trowe þou schalt seie þat her | good vsis 50^a *and* wel spending ben þere sufficientli tauȝt *and* tretid.

Where the
SEVEN BODILY
WORKS OF
MERCY and
the SEVEN
GHOSTLY WORKS
of MERCY have
been treated.

Where FAITH,
HOPE, and
CHARITY have
been treated.
FAITH in the
First Point of
the First Table.

HOPES is
(1) A species
of Faith.

ffferþirmore, if þou waite in þe ix^e chapitre of þe first partye, *and* marke þe viij^e poynt of þe iiiij^e table,¹ which 5 poynt is largenes, *and* þe iiij^e poynt of þe iiiij^e table, which is riȝtwisnes,² þou schalt fynde þere þe comune vij bodili werkis of mercy *and* þe comune vij [goostli]³ werkis of mercy,⁴ *and* mo þan þilk twies vij.

how feip, hope *and* charite ben conteined withynne þe 10 afore⁵ seide iiiij tablis may be seen esili. fforwhi feip is a knowing of þingis *and* trouȝis denouncid, affeirmed, reuelid *and* schewid to vs fro god *and* bi god, what god is, *and* what oþire þingis ben longing to god, *and* þat for as moche as þilk knowing may not be had of vs bi natural power oonly, 15 without such denouncing *and* certifying from aboue. *and* siþen in þe first poynt of þe first table, in þe iiiij^e chapitre of þe afore going first party, namelich if to þilk iiiij^e chapitre be ioyned *and* couplid þe xiiiij^e, xv^e and⁶ xvij chapitris of þe same first party, is tretid of al maner leernyng, knowing *and* 20 remembryng what god is, *and* what hise benefetis *and* punyschingis ben, *and* so forþ of oþire þingis longing toward god, open it is þat feip is conteyned withynne þilk first poynt of þe first table.

Also if hope be no þing ellis þan feip of oonly þingis to 25 come, not present, as it is ful likly, *and* as it is holden of ful worþi doctouris *and* clerkis, riȝt as feip in his generalte is a knowing of þingis passid *and* of þingis present *and* of þingis to come, þanne is hope not ellis þan a spice *and* a party of feip. *and* þerfore hope must nedis be conteyned, 30 where þat ful, hool feip in his generalte is conteyned, *and* specialy þanne he is tauȝt in þe xvij chapitre of þe first party, wherynne it is spokun of blissis to come.

And if hope be a passiouȝ of þe⁷ wil,⁷ as loue *and* drede

¹ p. 67.

² pp. 62-4.

⁶ MS. and *v*, the *v* being crossed through obliquely and underdotted.

³ MS. bodily.

⁴ For enumeration, see Notes.

⁷⁻⁷ MS. „wil ,þe, with the marks of transposition.

⁵ MS. *a fore*.

and opire suchē ben, as summe opire clerkis holden, þanne
is hope conteyned in þe first poynt of þe secunde table, with
50^b purtenauncis to loue or charite þere reþercid *and noumbrid.*

And, siben charite, as he is a general freendli loue, is not
5 ellis þanne an habit or a dede of freendly louyng to god, or
a wel willing to god aboue alle þingis, *and* to alle opire
resonable *and* sauable creaturis in god *and* for god, as moche
as þei ben worþy bi doom of resoun to falle vndir such a loue
or welwilling, or as moche as þei availen forto helpe into þe
10 loue *and* seruice of god; *and* alle special welwillingis *and*
benevolencis which a man may haue anentis god, anentis
him silf, *and* anentis hise neiþboris ben sufficiently conteyned
withynne þe iiiij tablis; it solewiþ þat charite is sufficiently
conteyned in þe iiiij tablis.

15

[ij^e chapitre]

[H]ow¹ þe iiiij cardinal vertues, þat is to seie, prudence,
temperaunce, strengþe *and* riȝtwisnes, ben loggid in þe iiiij
seid tablis, may in þis wise be seen.

In þe first poynt of þe first table is conteyned al maner
20 kunnynge *and* knowing of god *and* of godli þingis: as which
ben hise benefetis, hise punysschingis, hise seruicis or lawis,
and so forþ of opire; *and* þat wheþir þilk kunnynge or
knowing be had in natural liȝt of resoun, or bi reuelacioun
from aboue. And siben prudence is not ellis þan a knowing
25 of summe such now seid þingis in liȝt of natural resoun, it
muste nedis be þat prudence is conteynyd in þe first poynt
of þe first table, euen as feiþ is þer conteynyd.

Temperaunce, as it is elepid a ‘cardynal vertu’, is no þing
ellis þan a vertu comprehending þe ij^e, iiij^e, iiiij^e, ve *and* vje
30 poyntis of þe iiij table ysette afore² in þe vje, vije *and* viij^e
chapitris of þe afore goyng first party: which poyntis ben
fleischlihode, worldlihode, clennes, honeste *and* pacience.³

Goostly strengþe, as it is a cardinal vertu, is not ellis
þanne þe vije poynt of þe iiij table, which poynt is callid
35 ‘douȝtines’.

Or (2) a passion,
when it is
included under
the First Point
of the Second
Table.

CHARITY is
love towards
God, ourselves
and our neigh-
bour, and so has
been taught
already in the
Four Tables.

The FOUR
CARDINAL
VIRTUES have
been taught
already in the
Four Tables:

(1) PRUDENCE
in the First
Point of the
First Table;

(2) TEMPERANCE
in that it
includes the
Second, Third,
Fourth, Fifth,
and Sixth
Points of the
Third Table;

(3) GHOSTLY
STRENGTH in
that it is the
same as
Doughtiness,

¹ The *o* of [H]ow is small in manu- script.

³ The *pacien-* of *pacience* partly faded in MS.

² MS. *a fore.*

the Seventh Point of the Third Table;
 (4) **RIGHTEOUSNESS** (or **JUSTICE**) in the wide sense, in that it includes all the moral virtues of the Second and Fourth Tables, unless we except *gostli-hode*, the First Point of each.

If Righteousness may not be taken in so wide a sense, then it is the more certain that the Four Cardinal Virtues do not contain all God's law.
 Disadvantages of the Four Cardinal Virtues.

Four is too small a number to clearly comprehend all the moral laws of God.

Is not to live *leernyngly*, the First Point of the First Table, an intellectual

And riȝtwisnes, as it is a cardinal vertu, in þe largyst maner in which he may be take, is not ellis þan þe comprehensioun or þe to gider gadering of alle þe moral vertues of þe iij^e table, and of alle þe moral vertues of þe ij^e table, 51^a but if we except þe first poynt of þe iij^e table and þe first 5 poynt of þe ij^e table, or a vertu oonly comoun to hem boþe. ffor whi siþen þe office of riȝtwisnes, as it is a cardinal vertu, is forto þat a man bi it gilde to euery opire persoone what euer þing is longing of him to þilk opire persoone forto be paied or ȝouun, and siþen bi alle þe now seid moral 10 vertues of þe ij^e table and of þe iij^e table þis office is paied, but if in of euereiþir table þe first poynt be exceptid; it folewip þat riȝtwisnes, as it is a cardinal vertu, is withynne þe markis of þe iij tablis, as is now seid.

And if riȝtwisnes, as it is a cardinal vertu, mai not be 15 take so largely as is now seid, þanne it is bi so moche þe more open þat þo iij cardinal vertues conteynen not alle moral vertues of goddis lawe.

And þouȝ it were so, as it is not so, þat þese iij cardinal vertues schulde sufficiently conteyne alle moral vertues of 20 goddis service, and þerwip also þei conteynen an intellectual vertu or knowingal vertu, which is prudence,¹ forto be dresser and reuler of alle þe moral vertues; ȝitt it is not expedient and profitable to stonde and attende into her noumber of iij oonly as for oure sufficient hool reule of 25 goostly vertuose gouernaunce, bi cause þat þis noumber of iij is to narowe and to litil forto se in it fruytfully, esily and redily euery poynt of oure moral gouernaunce, whanne we schulen haue nede to wirche hem. And perfore it is necessarye to resolve moral vertues into a widder noumber, 30 so þat þilk noumber be not ouer large, but compendiose, and in a meene bitwixe to schort and to long, as is þe noumber of xxxj poyntis expressid and noumbrid in þe seid iij tablis.

ffadir, it myȝt seeme to manye hearers of al þis declaracioun vpon feip and piudence þat þe first poynt of þe first table 35 were not a moral vertu, but þat it were an intellectual or 51^b

¹ Cf. the Son's question immediately below, and the answer thereto.

a knowingal vertu; ffor whi it is seid comounly of þe wysis¹ or knowyngal virtue rather than a moral? doctouris þat feip and prudence ben intellectual or knowingal vertues, And now in þis p[re]sent² chapitre of þis present secunde party, þe setten feip and prudence in þe first poynt 5 of þe first table; wherfore it wolde seeme þat þe first poynt of þe first table were an intellectual or a knowingal vertu, as feip and prudence ben.

Sone, myn awnswere herto is þis: ech poynt of þe first, ije, iiij^e and iiiij^e table afore sett in þe first party of þis book, is 10 a moral vertu or a moral vertuose dede; and in special now to seie, þe first poynt of þe first table is a moral vertu or his moral vertuose dede. ffor whi þe first poynt of þe first table is a bisynes and an occupacioun, or a disposicioun or habit in þe wil, to gete knowing of þe vij maters þere rehercid into 15 þe resoun; And þat wheþir þilk knowing be gotten bi natural liȝt or bi reuelacioun in holy scripture. And siken such a bisynes and an occupacioun or disposicioun or habit is not ellis þan drawn oute of þe wil, or comaundid of þe wil to obire powers to be doon, aftir þe doom of resoun, it solewip 20 nedis þat þe first seid poynt of þe first table is a moral vertu or his moral vertuose dede. Neuerþeles, þouȝ it be a moral vertu formali, zitt it may conteyne in sum maner withynne him intellectual vertues materialy, þat is to seie, as aboute whos geting laboureþ þis seid moral vertu, as aboute dedis 25 comaundid to be bi hem gete. And so feip and prudence and also craft mowe be conteynyd in þis now seid maner, and ben so conteynyd withynne þe first poynt of þe first table materialy, wiþ þis þat þei ben also intellectual vertues formaly; And wiþ þis þat þei mowe be lik materialy in þe 30 iiiij^e table, whanne we wirche hem to oure neiȝboris at þe next; notwipstonding þat þe same seid first poynt be a moral vertu.

lijk obieccioun and like þerto awnswere may be maad vpon 52^a þe vij obire poyntis of þe first table, bicause | þat þe dedis 35 of preising, preiyng, þanking, worschiping and sacramentyng, ben dedis of resoun.

ffadir, ouer þis which þe han tauȝt now wel, þat þe

The virtues of the Four Tables are intellectual materially as well as moral formally.

¹ þeysist joined in manuscript, but merely because cramped at the end of the line.

² MS. peent, the contraction mark for er being omitted.

Since the learning of the Seven Matters is the First Point of the First Table, the learning of any craft or profession, in so far as it is a benefit of God (i. e. the Second Matter), is included in the First Point of the First Table.

The practices of the craft or profession belongs to the same Point of the same Table as the virtue willing it.

besynes in wil, witt and werk to leerne and remembre þe vij maters is þe first poynt of þe first table, y aske where, in þis so of þou tauȝt, is includid, conteynyd and closid þat bisynes in wil, witt and werk to leerne eny craft, as masonrye, carpentrye, or eny such opire, is also a vertu in þe first 5 poynt of þe first table?¹

Sone, answer herto is þis: þe besynes wiþynneforþ in þe wil, and þanne aftir in þe witt and in outwarde werke, to fynde, leerne and to remembre eny craft, for þat it is a meene into eny opire wel knowun vertu and seruice of god, 10 is a vertu in þe first poynt of þe first table; And so, vndir and wiþ þilk entent and circumstaunce of eende with which þilk bisynes is a good moral vertu, and withoute which he is noon good moral vertu, he is in þe first poynt of þe first table, fforwhi þe bysines to leerne or to remembre eny of þe 15 vij maters is in þe first poynt of þe first table. but so it is þat ech leeful and necessarye craft of a comounte, which is for þe profite of þe comounte, and which þe comounte may not wel lack withoute hurte into sum opire seruice of god þerbi þe bettir to be doon, is a benefete of god; And so ech 20 opire state of þe vij parties of a comounte bifore in þe first partie of þis book, in þe xij chapitre, rehercid, is also a benefete of god. wherfore folewiþ þat þe besynes to fynde, leerne and remembre eny such craft, or eny opire facultee wherbi is maad enye of þe seid necessarie parties of a rewme 25 or of a greet communalte, is in þe first poynt of þe first table.

and also afterward, whanne þe craft is founden or leerned or remembred of a man, þanne his bisynes withoutforþ in werke to execute þilk craft, þat is to seie, to putte 30 it into vse and werk of it, longiþ to þe same table and to þe poynt of þe same table in which þe seid inward bisynes 52^b or willing longith, And þat sumwhile to þe iij^e table, and opire while to þe iij^e table, and opire while to þe iiiij^e table, and opire while to þe first table, as is liȝt to se; fforwhi þe 35 outwarde werk haþ no moral goodnes save which he haþ of

¹ The syntax is somewhat confused: the is includid . . . þat (conj.) bisynes . . . is sense seems to be: 'y aske where . . . (it) also a vertu', &c.

þe inward willing *and* chesing bi which he is willid *and* chosun to be doon. And þerfore, sijen con *and* þe same or at þe ful lijk goodnes is in hem boþe, þat is to seie, which is in þe inward willing, as is tauȝt *and* provid in þe v trety,
 5 in þe first party of 'cristen religiou[n]'; it folewip þat in what euer gendre or spice of moral vertu þe inward willing is, þe oþire of hem tweine is; And þerfore folewip ferþir þat in what euer table *and* poynt of þe table þe inward willing is, þe oþire of hem tweyn is. And þus moche, sone, is ynouȝ
 10 here to þin asking.

More doctryne seruyng for þe clereng of þi two now last askid questiouns, þou maist se in 'þe lasse book of cristien religiou[n]', þe first trety, *and* in 'þe filling of þe iiiij tablis',
 þe first partie, þe []¹ chapitre.

Where further teaching on this subject may be found.

15 ffadir, crist seiþ, mathew, xxije chapitre², þat 'forto loue god is þe first comaundement in þe lawe', *and* þe seien here þat bisynes to leerne is þe first comaundement in þe lawe.³ if it be so as þe seie, how mai it be trewe þat forto love god is þe first comaundement in þe lawe? how stondith goddis
 20 seiyng *and* þoure seiyng to gedir?

How can Christ's teaching and Fecock's teaching as to the *first* commandment be reconciled?

Sone, a comaundement may be first in dignyte *and* in worþines *and* in goodnes, þouȝ he be not first in weie of geting, *and* þouȝ he haue sum oþire comaundement before him to be hadde as a meene toward him; *and* in þis wise forto
 25 loue god is þe first comaundement as in dignitee *and* goodnes, for he is worþiest *and* best of alle oþire comaundementis. And zitt summe oþire comaundementis ben meenys leding towards him, *and* þerfore going before him in weie of geting: as ben besynes to leerne, bisynes to preise, to preie, to
 35 worschip *and* to sacramente. And þis amonge þese comaundementis being meenys into þe getyng of loue, bisynes to leerne is þe first. And so in þis now last seid maner, bisynes to leerne is þe first comaundement of þe lawe; *and* in þe oþire before seid maner, forto loue god is þe first comaundement of þe lawe. And so my seiyng stondip wel ynouȝ with
 þe seiyng of crist.

To love God is the *first* commandment in the sense of its being the noblest and best.

Learning to know the Seven Matters is the *first* commandment in the sense of its being the first means towards attaining the love of God.

¹ Space left in MS. for reference.

² vv. 37-8.

³ After *lawe*, MS. has: *and þe seien here*, crossed through and underdotted.

One must distinguish
between the
two kinds of
love :

(1) Love or
charity, which
is a moral
virtue.

(2) Love which
is a passion,
and an appur-
tenance of the
First Point of
the Second
Table.

Also, sone, it is not to lete passe vndeclarid þat þere ben
ij maners of loue: Oone loue is a disposicioun or habit or
his dede proceeing oute of þe wil, which is a welwilling to
sum persoone: þat is to seie, in willing to him sum good.
and þis is charite, and it is a moral vertu. 5

Anopire loue þere is which is a passioun, or a mouyng of
þe wil toward an opire persoone to good; *and* it is not a
moral vertu, neipir a moral vertuose dede; for it is not
a disposicioun or habit or his dede of þe wil chosun of
purpos bi doom of resoun, but it is a moving or a bering of 10
oure wil toward anopire þing in weie of oonyng vs to þe
opir þing; *and* it slippis into þe wil naturaly, aftir con-
sideracions had in resoun, bisidis al choice of þe wil, *and*
bisidis þe doom of resoun made þat it so schulde slippe yn;
and þerfore it is a passioun or a suffring, *and* it ouȝte be 15
sette *and* noumbred with þe purtenauncis of þe first poynt
of þe secunde table, afore in þe ve chapitre of þe afore goyng
first partie. *and* if þis passioun of loue moue not þe wil
azens resoun, it is good, *and* it is a profitable pricke to stire
forþ þe wil into good choisis of good inward *and* outward 20
dedis; *and* if it move þe wil azens þe doom of resoun, þan
it ouȝte to be refreyned *and* not folewid. *and* so it is to be
seid of opire passiouns: as is angre, drede, schame, sorewe,
and so forþ¹ of opire.

[iiij^e chapitre]

25

Teaching is
requested on
the SEVEN
GIFTS OF THE
HOLY GHOST.

[F]Adir, I haue herd oft tymes moche curiosite *and*
moche diuersite of wittis spende aboue þe vij pointis which
ben comounly callid 'þe vij ȝiftis of þe holy goost', which
ben writen in ysaie, xj^e chapitre², where it is seid þus, þat
vpon crist schulde | rest 'þe spirit of wisdom, *and* of vndir- 53^b
stonding, þe spirit of counsel, *and* of strengþe, þe spirit of
kunnyng, *and* of pitee³, þe spirit of drede of god'. And
fewe treters of hem accorden to gider. And summe wolent
þat þese vij ȝiftis conteynen alle vertues of goddis lawe, *and*
þat þei maken an hool sufficient reule for alle oure moral 35
gouernauncis. neuerþeles, what is þoure feeling, seie þe to
me, o wise fadir.

¹ MS. *so forþ*.

² v. 2.

³ Cf. below, p. 116, ll. 8-12.

Sone, leue þou me. it myȝt seeme þat moche of her such
seid bisynes aboute þe seid vij ȝiftis of god is not but vanyte
and feynyd curiosite; fforwhi what euer tretyng, affermyng, or
holding, not being historial or cronical, which is not groundid
5 in resoun or reuelacioun maad to vs bi scripture, or in oþire
surely *and certeinly* or probabily had reuelacioun from god,
is not but feyned þing *and vanite*. but so it is þat þei
mowe not ground in resoun, neiþir in enye oþire partye of
scripture, neiþir in þilk same partye where þese vij ben
10 writen, neiþir oþewhere ellis in holy scripture, þat þese vij
conteynen alle vertues of goddis lawis, *and* þat þei ben suche
in alle degrees, as is seid of hem bi manye famose treters of
hem. Wherfore it myȝt seeme þat suche teching is forgid,
feynyd *and* veyn curiosite, difficultyng, harding *and* derking
15 goddis lawe more þan it is derke in it silf, *and* traueyling
and troubling mennys wittis with birþen which is not¹
necessariye, *and* þerbi letting mennys wittis to attende into
profitable *and* necessary þingis. And þerfore it myȝt seeme
to be seid þus: þat þese vij ȝiftis of god ben a gadering²
20 to gider of summe intellectual vertues *and* of summe moral
vertues, which, in as moche as þei ben ȝouun bi prouidence
of god, þei ben ȝiftis of god, as ben oþire vertues; *and* in
as moche as þei ben getun bi oure laboure, rennyng with
þe worching *and* purveiying of god, þei ben callid oure
25 vertues. *and* if þei, or eny of hem, be at eny tyme fully
54* ȝouun into | vs fro god, withoute oure owne laboure þerto
helping, þanne þei ben oonly pure ȝiftis of god. And in
lijk maner it is of alle oþire maner of vertues: as ben meke-
nes, charite, sobirnes, *and* such oþire. And in lijk maner
30 it is of alle oþire maners of þingis: as ben helþe, fairnes,
gold, siluer, *and* alle oþire þingis.

What is wisdom, what is intellect, *and* what is counsel
(which is prudence), *and* what is science, *and* what is
knowingal or intellectual vertu, is declarid sumwhat aftir in
35 þe book callid ‘þe folower to þe donet’.³ *and* þei ben born
in *and* conteynyd wiþynne þe first poynt of þe first table,

These SEVEN
GIFTS do not
contain *all* the
virtues of God's
law, but only
some.

(1) WISDOM,
(2) INTELLECT,
(3) COUNSEL
(or PRUDENCE),
and
(4) KNOWLEDGE
are contained
in living
leernyngly, the

¹ MS. *not þe*.

³ Pt. I, chaps. x-xii.

² MS. *agadering*.

First Point of
the First Table.

as maters wherupon laborip þe first poynt of þe first table; or bettir forto seie þus: þei ben in þe first poynt of þe first table as disposiciouns, habitis, or her dedis, comaundid to be bi þe first poynt of þe first table.

(5) GHOSTLY
STRENGTH
(or *Douȝtynes*)
has been
already ex-
plained.

(6) PITY, as a
virtue, has been
already ex-
plained under
Largenes; as a
passion, under
Routh.

(7) DREAD, as a
passion, has
been already
explained.
In its wide
sense of fearing
to offend God,
and desiring to
obey God, it is
not a special
moral virtue,
but contains
many moral
virtues.

Hence all these
SEVEN GIFTS are
contained
within the Four
Tables.

Isaiah did not
intend them to
embrace all the
moral virtues.

What is þe vertu of goostly strengþe is seid afore¹ in þe 5
vij chapitre of þe afore goyng first partye; for it is not
ellis þan douȝtynes.

What is þe vertu of pitee, it is seid þere in þe ix
chapitre, in þe vertu of largenes²; or if þis pitee be þe
passioun of [r]ouþe³, it is to be placid þere in þe v chapitre, 10
among þe purtenauncis to þe first membre of þe ij^e
table⁴.

Drede, which is a passioun, and þat wheþir he be sonely
drede or seruile drede, is in þe place now last allegid⁵. And
if þis gift of drede to god be callid þe nylling to offend god 15
or resoun, or be callid þe willing forto obeie god or⁶ resoun,
as occasionyd and circu[m]stauncid⁶ bi þe now seid passioun
of soneli drede, certis, þilk drede to god so callid is not oon
specialist moral vertu, but he conteyneþ manye special moral
vertues being sparclid abrood in alle þe iiij tablis; Euen as, 20
if willing forto conforme or obeie to god or to resoun, as
occasionyd and circumstauncid bi passional loue to god, be
callid 'loue to god', þilk loue to god | is not oon specialist 54^b
moral vertu, but he conteyneþ many special moral vertues
sprad into alle þe tablis. 25

And so alle þese vij giftis ben placid and conteyned
wþynne þe iiij seid tablis in clearer vndirstanding, and
wiþ as moche making of hem as nede is to make of hem.

ffor, certis, I can not wite whi þese techers which writen
and techen so curiosely of þese vij giftis ben movid þerto 30
bi eny euidence saue bi þis: þat þei fynden in þe prophete
ysaie, þe xj chapitre, þat þe prophete makiþ þere menciouñ
how þat þese vij⁷ weren in crist. and, certis, þis is a feble
euidence, þat þerfore þese vij schulde comprehendre and
conteyne alle vertues and alle oure goostli gouernauncis; 35

¹ MS. *a fore*.

² See above, p. 67.

³ MS. *rouþe*.

⁴ See above, p. 37.

⁶ *circumstauncid*.

⁷ See above, p. 114.

⁵ MS. *orto*.

ffor whi þe same prophete ysaie, in [þe viij]¹ chapitre, makiþ
mensioun how þat crist schulde ete buttir *and* hony, *and* he
makiþ þere no mensioun of eny opire mete which crist
schulde ete; *and* zitt if eny man wolde make him so curiose
5 þat perfore butter *and* hony comprehendid *and* conteyned
alle metis which crist ete, *and* alle þe metis which we ouȝte
to ete, he were to moche curiose *and* to moch ful of vanite.
and lik skile, as it myȝt seeme, is in þis present purpos.
perfore, o my sone, it seemeþ þou maist seie as for moost
10 likely to be trewe, *and* as for moost esily to holde, *and* with
leest derking of goddis lawe, þat þese viij ȝiftis *and* manye
mo weren in crist; þouȝ in þe seid xj chapitre² of ysaie be
not mensioun maad of mo ȝiftis þan of þese viij; riȝt as crist
eete manye mo metis þan buttir *and* honye, þouȝ in þe seid
15 [viij]¹ chapitre of ysaie be not maad mensioun of eny mo
metis þan of þese ij.

As for sacramentis of cristis ordinaunce in þe newe lawe,
it is open þat þei ben conteyned in þe viij poynt of þe first
table, in þe iiije chapitre of þe bifore going first party.

20 Also þere þou maist leerne sumwhat of hem; *and* more
whanne þerto schal be couplid *and* ioyned þe 'bokis of
sacramentis'³, in which 'bokis of [sacramentis⁴] ech suche
sacrament schal be tretid in special, bi cause þat of hem
55 nedip to be maad lengir processe þan is according i to þis
25 present book.

And as for obeisaunce to cursing maad of preestis, *and* to
absolucioun to be mekely askid of preestys, *and* to be in to
vs of hem receivid, *and* as for cursing *and* assoiling which
preestis doon to her suggestis or parischens, þou maist s[e]⁵
30 generali hem to be conteyned in þe ije poynt of þe iiije table,
which is forto lyue anentis curatis or prelatis of þe churche
attendauntly *and* obeisauntly.

And how euer þese now seid sacramentis of þe new lawe
and þe seid cursingis *and* assoilingis *and* þe seid obeisauncis

THE SACRA-
MENTS have
been already
taught in the
Eighth Point
of the First
Table.

Obedience to
the priest's
rebukes and the
need for absolu-
tion have been
already taught
in the Second
Point of the
Fourth Table.

¹ MS. xj chapitre. But the reference is
to Isaiaij vii. 15.

² v. 2.

³ MS. sacramentis tis; tis being crossed
through and underdotted.

⁴ Omitted in MS.

⁵ MS. so.

ments, and the duty of the priest to rebuke sin and to grant absolution.

For the Jews do not keep the Sacraments.

And the words of the Ten Commandments signified the same to the Jews as to us.

And the deeds signified by those words are the same now as then.

in þe new lawe mowe be conueniently tauȝt bi vertu of þe wordis writen in moyses tablis¹, it is ouer hard me to se; and so I weene it is to ech oþire man to [s]e², which is not lad more bi affeccioun þan bi resoun or feiþ; ffor whi þan þe iewis, to whom þe ten comaundementis of moyses tablis³ weren ȝouun, ouȝten forto haue feelid hem silf to be bounden in þe same now seid sacramentis, which is fals. And if eny man feyne, as summe doon, þat þo x comaundementis writen in moyses tablis signifiȝ and betoken to vs cristen men ferþir and fullier þan þei diden to þe Jewis, certis, þis may 10 not be seid, þat þis ferþir and larger signifiȝing schulde rise to vs bi vertu of þe wordis writen in moyses tablis; ffor whi þese wordis signified in oon maner to hem and to vs, bi cause þei were not, neiþir ȝitt ben not, equyuoca[1]⁴, þat is to seie, wordis of manye significaciouns, as clerkis in 15 latyn and in ebrewe and greke wel knowun. neiþir it may be so seid þat þo x comaundementis writen in moyses tablis bitoken ferþir, fullier⁵, or oþire wise to vs þan to þe iewis, for þat þe dedis or þingis signified bi þe wordis of þo x comaundementis schulden figure eny newe dedis to be doon 20 in þe new lawe; ffor whi alle þe dedis vocaly bi strengþe of þo wordis signified, bi wordis writen in þo x comaundementis, ben pure moral ech oon, and not cerymonial, neiþir judicial, except þe dede of þe iij⁶ commaundement, which was halewing of þe satirdae; wherfore⁶ 25

* * * * *

| þo dedis weren not ordeined to signifie. And þerfore, 55^b forto so seie or answe re seemeþ to be not but feyned chaffare, ffor whi not foundid in eny grunde of scripture or of resoun,

¹ Contempt for Moses' Tables was one of the accusations brought against Pecock. See Babington's Introd. to *Rep.*, p. lvi, footnote.

² MS. *be.*

³ MS. *equyuoca.*

⁴ MS. *fullier orope wise; orope wise* being crossed through.

⁵ The Anglican Fourth. Pecock, in numbering the Ten Commandments, follows the reckoning of St. Augustine (and the Roman Catholic Church), under which the

First and Second Commandments of Origen (and the Anglican Church) are combined as one, and the Tenth divided into two. See p. 157 and Notes thereon.

⁶ There seems to be some slight omission here. Perhaps some 'poyntis of þe newe lawe' have been cited. Cf. below, p. 119, l. 2. The sense seems to be: 'Therefore the words written in Moses Tables were not ordained to signify any observances binding only for Christians, and not for Jews.'

but being aȝens þe grounde of resoun. And namelich how þese now seid poyntis of þe newe lawe¹ mowe openli, redili, liȝtli and currauntli, and þerfore profitabili, be representid to vs and remembrid of vs, bi beholding of þo ten comaundementis 5 writen in moyses tablis, is aȝens skile and resoun to be; and þat for causis and skilis astir in þis ije party, þe [ix^e]² chapitre, to be rehercid.

[iii^e chapitre]

[A]s³ for þe ten comaundementis of moyses tablis, writen 10 exodi, xx chapitre⁴, and rehercid eftsoonys wel nyȝ worde bi worde, Deutronomij, þe v chapitre, forto se wheþir þei ben conteyned in þe iiiij seid tablis tauȝt afore in þe first party of þis book, y wole first reherce þe hool text of þe first⁵ comaundement, writen, exodi, þe xx chapitre, and deutro- 15 nomij, v^e chapitre, which text is þis: ‘The lorde god spake alle þese wordis: “I am þe lorde þi god, þat ledde þee out of þe londe of egypt, and brouȝte þee oute of þe house of þraldom. þou schalt not haue alien goddis bifore me. þou schalt not make to þee a grauen þing, neyþer eny liknes of 20 þing þat is in heuene aboue, ne in erþe bineþe, ne of hem þat ben in watriis bineþe þe erþe. þou schalt not loute hem, ne worship hem, for I am þe lord þi god, a strong gelose louer, visiting þe wickidnes [of fadris]⁶ into children, into þe iiij^e and iiiij^e generacioun of hem þat haten me; and 25 I do mercy into þousindis of hem þat louen me and kepen myn heestis”’. þus moche as for þe first⁵ comaundement.

Of þis comaundement, þilk party which is þat ‘þou schalt haue oon god and no mo’, þou maist se tauȝt in þe xiiij chapitre of þe afore going first party, where it is seid 30 þat þer is not but oon god, maker and keper and reuler of alle þingis; fadir, | sone and holy goost; and þat þere is not, neyþir may be, eny mo goddis þan he aloone. and 35 outh of þis solewiþ pleynli ynouȝ to ech mannys resoun þe secunde party of þe same first⁵ comaundement, which secunde party is þis: þat ‘þou schalt not make eny grauen

The TEN COM-
MANDMENTS
are contained in
Pecock's Four
Tables.

The FIRST⁵
COMMANDMENT
has been
taught already
in the *Donet*.

¹ See above, p. 118, note 6.

⁴ vv. 2-17.

² Space left in MS. for reference.

⁵ The Anglican First and Second.

³ Small s in MS.

⁶ Omitted in MS. Cf. below, p. 120, l. 23.

ymage or eny opire creature to be þi god'. fforwhi þan þou haddist mo goddis þan oon, or ellis an oper þan him which is verry god. And also out of þe same solewiþ pleynli þat þou schalt not ȝeue eny godly worschip to an ymage for it silf,¹ or to eny opir creature; fforwhi þan schuldist þou make 5 þilk ymage or þilk creature to be to þee þi god, ffor as moch as godly worschip ouȝte not to be ȝouun to eny þing, namelich for it silf, saue oonly to a god.

Part of the
First² Com-
mandment is
only words of
remembrance.

And so al þe substauice of þe first² comaundement in moyses tablis is had sufficientli in þe xiiij chapitre of þe 10 afore goyng first party of þis book. ffor whi alle opire wordis annexid and ioyned to þe first² comaundement in þe first table of moyses, summe y-sette bifore þe first² comaundement and summe aftir, ben not wordis of comaunding, or of enye comaundement, or of enye lawe ȝeuing, but 15 summe of hem ben wordis of remembraunce, what benefete god ȝaue to his oolde peple in egypt, [as]³ whanne it is⁴ seid: 'þi lord god spake þese wordis, "I am þe lorde þi god, þat ledde þe oute of egypt, and brouȝt þee oute of þe house of þraldom". and summe ben wordis of þretenyng 20 to brekers of goddis lawe, as whanne it is seid þus: 'ffor I am þe lorde þi god, a strong gelous louer, visiting þe wickidnes of fadris into children, into þe iij^e and iiiij^e generaicioun of hem þat haten me'. And summe opire ben wordis of reward bihetynge to hem þat kepen goddis lawe, 25 as whanne it is seid þus: 'And I do mercy into þousindis of hem þat louen me and kepen myn heestis'.

Part is only
words of
threatening.

Part is only a
promise of
reward.

The three
commands of
the First² Com-
mandment
have been
already taught
under the Four
Tables.

So þat al þe first² comaundement of god | in þe first table 56^b of moyses, as for his first party, lieþ in þese wordis: 'þou schalt not haue alien goddis bifore me'. And as for his 30 iij^e party, it lieþ in þese wordis: 'þou schalt not make to þee a grauen þing, neiþir eny liknes of eny þing þat is in heuene aboue, ne in erþe bineþe, ne of hem þat ben in watris bineþe þe erþe'. And as for þe iiij^e party of þe first comaundement, it lieþ in þese wordis: 'þou schalt not loute 35 hem, ne worschipe hem'. which iij parties mowe be had

¹ Cf. the teaching on Images with that
of Rep., Pt. II.

² The Anglican First and Second.

³ MS. and.

⁴ MS. *it was; was* being crossed through,
and the right reading *is* overwritten.

and takun sufficientli of þe xiiij chapitre in þe afore going first party, as is now in þe bigynnyng of þis present chapitre schewid and declarid; and bi more þerto seid in þe vj^{te} poynt of þe first table, which is clepid 'worschiping to god', 5 bifore in þe iiij chapitre of þe first party. And, siben al what is tauȝt in þe seid xiiij chapitre of þe first party is includid and conteyned in þe first poynt of þe first table, as mater wherupon gooþ þe same first poynt, which is bisynes to leerne alle maters of þe xiiij^e chapitre, as it is open bi þe 10 next chapitre here bifore going, it muste nedis folewe þat þe first¹ comaundement of moyses tablis is includid in þe first poynt of þe iiij tablis.

And so it is not aȝens þe first¹ comaundement of god in moyses tablis ymagis to be had as bokis or kalenders to 15 remembre and to bring into mynde þe biholder vpon hem þat he folewe cristis lijf and holi seintis lijfis, and þat he worschip god in him silf and in hise seintis, and for hise seintis, and þat he preie to god and to hise seintis. ffor whi if þis hadde be aȝens goddis comaundement, god hadde be 20 contrariose to him silf², siben to þe same peple of isr[ae]le³ to whom moyses tablis weren ȝouun, god bade⁴ þat þei schulden make tweyne ymagis of cherubim stonding at þe arke or chest of witnessing, as it is writen, exodi, xxv chapitre⁵.

Also god forbedip no þing saue þat þat is aȝens 25 resoun⁶ . . .

¹ The Anglican First and Second.

² Cf. Rep., p. 137.

³ MS. isrl.

⁴ Exodus xxv. 18-19. Cf. below, p. 128.

⁵ vv. 18-19.

⁶ There is a gap here, but probably little is lost. A new gathering begins at this

ARGUMENTS IN
FAVOUR OF
RETAINING
IMAGES AS
REMINDERS.

(1) Images lawfully used as reminders are sanctioned by Scripture. God, who cannot be contrary to Himself, commanded the two images of cherubim to be made for the Ark.

(2) Reason (and therefore God) allows images.

point. It has the correct 'signature', and the subject continues; but the catchword 'which a', fol. 56^b, does not correspond with the first words of fol. 57^a, and the sense does not run on consecutively.

For collation of MS. and discussion of gaps, see Introd., Section I, A.

It is the excessive and superstitious use of images that is wrong.

We must love God better than ourselves, and with all our heart, soul and strength.

| is not ymagis to be had into þe now seid office of remembri^{ng} 57* or of into mynde bringyng; fforwhi happili þe biholder schulde not so oft to þe seid dedis be remembrid *and* stirid, ne were þis biholding vpon þe same ymagis. *and* þerfore to haue ymagis to be vsid into þe now seid officis may wel 5 stonde with resoun, *and* þerfore may wel stonde with goddis lawe *and* goddis wil. neuerþeles, ouer greet costiose or curiose expensis *and* opire gouernauncis meeting azens resoun *and* azens charite, if þei be doon anentis ymagis, ben not bi eny þing þat I haue now seid, approvid, com- 10 mendid or allowid.

But now take hede, o my sone, *and* heere þou diligently what þi fadir schal seie. Sijen it is so þat, þouȝ a man knowe wel þat þer ben no moo goddis þan oon, *and* þat his godly worship ouȝt not be ȝouun or sette vpon eny ymage 15 or eny creature, namelich as for it silf, ȝitt it myȝt be douȝtid how moche loue ouȝt be ȝouun to þilk oon god, as haþ be douȝtid of manye ful clear wittid philosophris. fforwhi it myȝt seeme to me þus: þat þouȝ I ouȝt to loue god aboue alle opire creaturis diuers fro my silf, ȝitt I myȝte love¹ my 20 silf aboue alle þingis, *and* so aboue god, þouȝ þat I ouȝte not loue eny opire þing saue my silf so moche as god. *and* þis opinioun myȝt seeme ful wel to me *and* to manye opire men to be trewe, bi cause it may not liȝtli *and* soone be seen in resoun þat god ouȝt be loued of a man aboue þe man silf, 25 fforwhi manye profunde clerkis stumblen *and* failen in þe assignyng of resouns to prove it, And also we seen greet resouns, *and* we feelen greet inclinacions in kynde, þat a man loue him silf² excellently. Wherfore it were ful necessarye þat

¹ After *lore*, MS. has *me*, crossed through.

² *himself* is apparently joined in the MS., but this is probably only due to the

crowding, in order to get in *excellēt* at the end of the line.

god schulde teche how moche he ouȝte to be loued, *and þat god schulde ȝeue in comaundement þat so moche I loue him.*
 57^b *and so he doiþ, Deutronomij, vj chapitre¹, mathew, | xxij chapitre², mark, xij chapitre³, and luke, þe x^e chapitre⁴, In 5 þat he biddip vs loue him with al oure herte, wiþ al oure soule, and wiþ al oure strengþe. And siþen þis is not tauȝt neijþir comaundid in þe first comaundement of moyses tablis, neijþir in eny opire comaundement of moyses tablis, as may be seen þoruȝ þe text now afore 10 rehercid *and* treid, *and* þoruȝ textis soone aftir in þis present⁵ chapitre to be rehercid, alle þe clerkis in þe worlde mowe not defende þat þilk tablis of moyses to teche suffici- entli goddis comaundis *and* alle oure necessarye gouernauncis anentis god ben sufficient.*

This is not taught by the Ten Commandments.

15

[v^e chapitre]

[F]Adir, for as moche as in þe ije party of þis first⁶ comaundement, where it is seid þus: ‘þou schalt not make to þee a grauen þing’, *etcetera*, manye men ben aboute ful sturdily for to grounde þat god forbedip þere alle ymagis to 20 be, þerfore y desire to heere *and* knowe more of ȝoure feeling þerupon.

Might it not be argued that God in the First⁶ Com- mandment forbids images altogether?

Sone, as y seid in þe next chapitre bifore⁷, y may not trowe þat, in þis xx chapitre of exodi, god wolde forbede to be doon⁸ þilk same þing which afterward, in þe xxv chapitre⁹ of exodi, he bade moyses to do. And þerfore, siþen in þe xxv chapitre⁹ of exodi, god bade to moyses forto make in þe tabernacle ij ymagis of aungels, of cherubyn, I can not wite þat it schulde be goddis entent in þe xx chapitre of exodi forto forbede vtterly alle ymagis to be maad. And þerfore 30 þe entent of god must nedis be here forto forbede ymagis to be maad as for goddis to þe peple. wherto accordip ful wel what god seid to þe peple in þe same chapitre, exodi, xx chapitre, aftir he had spokun þe x comaundementis of þe

Images are allowable, so long as they are not worshipped as gods, as may be proved from scripture.

¹ v. 5.² v. 37.

division of his chapters.

³ v. 30.⁴ v. 27.⁶ The Anglican First and Second.

⁵ The use of *present* here, at the end of a chapter, seems to show that Pecock did not follow his original plan as to the

⁷ p. 121, ll. 21–23.⁸ MS. *do on.*⁹ vv. 18–19.

tablis, where he seiþ þus: ‘þe schulen not make to þou goddis of siluer, neiþir goddis of gold ȝe schulen make to þou’. Lo, sone, it seemeþ þat bi þese now last seid wordis, god wolde expowne þe opire wordis afore in þe same *chapitre* writen, how þei ouȝten | to be vndirstonde, whanne he seid þus: 58* ‘þou schalt not make to þee a grauen þing’, *etcetera*. And in lijk maner god expowneþ and declarip þe same wordis, how þei ouȝten be vndirstonden, whanne in þe xxxiiij^e *chapitre*¹ of exodi, where moyses was bede to make þe newe tablis of stoon, god seid þus: ‘þe schulen not make blowen goddis, 10 or goddis molten bi founders craft’, which musten nedis aftir al good vndirstonding be ymagis. Also, leuitici, xxvj *chapitre*², in þe bigynnyng, god seid þus: ‘þe schulen not make to þou an ydole and a grauen þing, neiþir ȝe schulen rere vp titlis,² neiþir ȝe schulen putte a noble stoon in þoure 15 cuntrie þat ȝe worschipe him; but y am þoure lorde god’. Lo, sone, how god forbedip not vttirly ydol and grauen þing, title and markis, to be made; but he forbedip hem to be maad into þis³ vse þat þei be worschipid. and of what worschip god mened þat he wolde hem not to be worschipid, 20 it is open bi it þat god seid forþwiþ þus: ‘But y am þoure lorde god’, as þouȝ god had seid in lengir wordis þus: ‘ȝe schulen not make to þou þe now seid þingis, þat ȝe worschipe eny of hem as þoure god; for y am þoure lord god’. And so folewip bi likelihode of þe now seid disparcid processis, 25 if þei be gaderid to gedir, þat for lijk skile of þese processis, bi þese wordis in þe first⁴ comaunderment: ‘þou schalt not make to þee a graven þing’, *etcetera*, god meened þus: þat þe peple schulde not make to hem eny grauen or ȝottid goddis, and worschipe hem, and louute hem as goddis. 30

Otherwise
there would be
eleven⁵ com-
mandments in
Moses' Tables.

Also to þis same purpos ben þese ij resouns now folewing. Oon is þis: ellis folewip þat in þe first table of moyses weren write iiij comaundermentis reuling immediatly to god (which no man seiþ), And so þe boþe tablis to gider schulde conteyne xj⁶ comaundermentis, fforwhi in þe first table ben 35

¹ v. 17.

² v. 1. A literal translation of the Latin *nec titulos erigetis*. The A. V. has *a standing image*; the R. V. *pillar*, with

marginal gloss *obelisk*.

³ After *þis*, MS. has *wise*, crossed through.

⁴ The Anglican First and Second.

⁵ Not if what Pecock makes the Ninth

þese iij comaundementis reuling to godward immediatli:
 58^b 'þou schalt | not haue alien goddis bifore me; þou schalt
 not take þe name of þi lord god in veyn; haue mynde þat
 þou kepe holy þe sabot daie (or þe satirdaie).' Now, sone,
 5 þus: siþen in þe same first table, next astir þe same now
 rehercid comaundement, it was writen þere also þus: 'þou
 schalt not make grauen þing', *etcetera*, if þis schulde be vndir-
 stonde of ymagis not taken *and* worschipid as goddis, þanne
 þus must nedis be anopir comaundement þan eny of þe þree
 10 now afore rehercid; And so folewiþ þat þis was oon of þe
 iiiij comaundementis writen in þe first table reuling toward
 god immediatly, *and* þe secunde comaundement in rewe of
 alle þo comaundementis; *and* folewiþ also þat in þe ij tablis
 of moyses ben xj hool dyuers comaundementis.¹

15 þe secunde resoun to þe same purpos is þis: Siþen god
 forbade þe peple to haue golden goddis *and* silueren goddis
and ȝotten or blowen goddis, as in þis present *chapitre*
 alleged, *and* siþen þis forbode is an hiȝ forbode, *and* oon of
 þe hiȝest which myȝt be, and þe peple were ful redy *and*
 20 prone *and* moche enclyned *and* stirid to haue *and* to make
 to hem such blowen or ȝottid goddis, as schal be now anoon
 astir schewid; it was resonable þat god schulde haue writen
and placed þis now rehercid forbode withynne þe tablis as
 soone as eny opir þere writen, *and* moche raþer þan summe
 25 opire þere writen. but so it is þat þis now rehercid forbode
 kanne nouȝwhere be founde to be writun in þe tablis of
 moyses so accordauntly as is forto be writen *and* meened,
 whanne *and* where it is writen þere þus: 'þou schalt not
 make to þee a grauen þing', *etcetera*. wherfore þere, *and* in þese
 30 same wordis: 'þou schalt not make to þee a grauen þing',
etcetera, is meened þis forbode: 'þou schalt not make to þee eny
 . golden goddis or eny silueren goddis or eny blowen, molten
 or ȝottid goddis'. And so folewiþ þat þer,² ynne² þe same
 now seid wordis, 'þou schalt not make to þee a grauen
 35 þing', *etcetera*, god forbediþ oonly ymagis to be taken *and*

If God had wished to forbid images altogether, He would have made a special commandment to that effect, and that one of the first, but He only forbids the use of images as gods.

and Tenth Commandments are combined as one, as in the Anglican reckoning. See above, p. 118, note 5, and Notes to p. 157.

¹ See above, p. 124, note 5.
²⁻² MS. *Aerynne*.

worschipid as goddis. | And þan open it is þat herof folewip 59^a
not þat he forbedip þera vtterly ymagis to be maad *and* to
be had in eny maner.

The necessity
of forbidding
the Jews to use
images as gods.

and a ful good cause was whi god schulde þis forbode
make to þe Jewis, ffor whi in þo daies opire peplis þan iewis 5
maden to hem in þilk maner ymagis as for her verry goddis,
as scripture witnessip in manye placis, And þe peple of Jewis
were ful prone, prest *and* redy to suche now seid ydolatrie
vsid in opire naciouns, as also is open in manye placis of
scripture, *and* in special is open in þe same now tretid 10
stroye. ffor whi whilis þe same peple dwellid aboute the
mount of syna, *and* whilis moyses was in þe hille wiþ god to
araie for þe tablis writing, þe peple constreynd aaron forto
make to hem a calf of gold forto be taken of hem as her god ;
and which calf þei worschipiden as her god, as is open, 15
exodi, xxxij chapitre, in two placis of þe chapitre.¹

And þus moche is ynouȝ to be seid in þis book into tyme
þou be able to be a scoler in þe book clepid ‘þe represser’²
and in ‘þe book of worshipping’.³

[vj^e chapitre].

20

The SECOND⁴
COMMANDMENT
has been already
taught.⁵

[T]He text of þe ije⁶ comaundement in moyses tablis,
exodi, xxii⁷ chapitre, and deutronomij, þe ve⁸ chapitre, is þis :
‘þou schalt not take þe name of þi lord god in veyn, ffor þe
lorde þi god wole not haue him vnpunyschid which takip
his name in ydel’. This comaundement þou schalt fynde 25
afore⁶ in þe iiije chapitre of þe afore going first party, where
it is tauȝt þat þou schalt reuerence, preise *and* worshipe oure
lorde god ; fforwhi where euer it is comaundid a persoone
to be reuerencid *and* worschipid, in þat same it is forboden
him to be irreuerencid *and* vilonyed or vnworshipid. And 30
siken for to swere in veyn bi god is to do irreuerence *and*
vilonye to god *and* to his name, in as moche as in vs is,
bicause whanne we sweren bi god in veyn, we bringen forþ

(1) Vain swearing is irreverent towards God, and is therefore forbidden by the command to reverence God.⁷

¹ vv. 6 and 19.

⁴ The Anglican Third.

² Title underlined in MS. See *Rep.*, Pt. II, especially pp. 136–75.

⁵ Pt. I, chaps. iv, v, and ix.

³ *worshipping* underlined in MS.

⁶ MS. *a fore*.

⁷ Pt. I, chap. iv.

god or his name to be witnesse in a trifle *and* in a mater,
 59^a in which mater it is *azens* | his reuerence him or his name
 to be brouȝt into witnesse, or we bringen forþ god or his
 name into witnesse, whanne no nede is to bryng forþ his
 5 name into witnesse, as þe vndirstonding and interpretacioun
 of ydil swering is comounly taken; þerfore folewip þat al
 ydil swering bi god, to vndirstonde þe sentence of swering
 in maner now seid, which is forto bring forþ god or his name
 into witnesse, is nedisly forboden in þe seid place of þe now
 10 seid iiiij chapitre, in þe first afore going partye, And vndir
 anoþir skile in þe ij^e *and* v poynt of þe ij^e table, *and* in þe iij
and vj^e poynt of þe iiiij^e table.

It is forbidden also as against Righteousness and Truth.¹

And if þis be trewe, certis, þamne in þis forbode is also
 forboden fals swering or forswering; fforwhi whanne euer
 15 eny dede is forboden for eny special grounde borene in it,
 in þilk forbode is ech oþire dede forboden hauyng more of
 þilk ground þan haþ þe oþire dede expresselly forboden for
 þe lasse havyng of þe same grounde. *and* so it is in þis
 20 present purpos þat þe grounde for which ydil swering bi
 god is forboden, which grounde is irreuerencyng god or his
 name, is more had in forswering or fal[s]² swering bi god
 þan in ydil swering bi god. And þerfore in þe forbode of
 ydil swering is resonabili ynouȝ includid and conteynid þe
 25 forbode of fals swering. And also vndir anoþir skile in þe
 iij^e *and* v poynt of þe ij^e table, *and* in þe iij^e *and* vj poynt
 of þe iiiij^e table, ben boþe forboden ydil swering *and*
 forswering bi god. And ferþimore, as we ouȝte forto not
 30 putte god, or his name taken in stide of him, into eny
 irreuerence, so we ouȝte forto not putte *and* vse eny of
 goddis creaturis, or his name taken in stide of him, into eny
 to him irreuerence or vnwership; but ech of hem we ouȝte
 take *and* vse in dewe to him wership.

(2) Forsweari

ng is forbidden, in that the lesser sin, vain swearing, is forbidden.

þus moche is y-nouȝ here as for hem which wolden
 inpuȝne þe iij tablis as of insufficience; for þei holden alle
 60^a ydil oþis to | be irreuerencyng god. Neuerþeles, substancialy
and verrily it is tauȝt aftir in þe xvij^s *and* xvij^s chapitris of

It is forbidden also as against Righteousness and Truth.¹

¹ See Pt. I, chaps. v and ix.

² MS. *falswering*, with the mark of division between the *l* and the *s*.

^{s-s} So MS., but should read 'xvij and

Further teaching on swearing will follow.

xvij', if chap. xix is rightly so numbered in the margin, if the theory of the loss of a chapter heading is correct (see Introd., Section I, A, for discussion of gaps), and

There it will be shown that vain swearing and forswearing to God and man are forbidden, where Righteousness and Truth to God and man are commanded.

Where further teaching on swearing may be found.

The THIRD COMMANDMENT.

Certain doctors consider that two points are therein to be observed:

(1) Every person should set apart a special time for special service to God.

þis present ij^e party, bi what poyntis withynne þe iiij tablis ydil oopis *and* ydil vowis, fals oopis *and* fals vowis, ben forboden; ffor whi þere it is tauȝt þat al forswering doon to god is forboden before in þe v chapitre,¹ where is tretid þe iiij poynt of [þe]² ij^e table *and* þe v poynt of þe ij^e table: þat is 5 to seie, riȝtwisnes to god *and* trouþe to god. And al forswering doon to man is forboden in þe ix chapitre,¹ where is tretid, in þe iiij poynt of þe iiij^e table *and* þe vj poynt of þe iiij^e table, which ben riȝtwisnes to man *and* trouþe to man. And al ydil swering to god or to man is disalowid 10 *and* reproued bi þe same spoken poyntis.

Neuerþeles, more clearly what swering is, *and* how many maners of swering þere mowe be, *and* wheþir eny swering be leeful or no, þou schalt sumwhat heere, o my sone, in þe book ‘filling þe iiij tablis’.

15

The text of þe iiij³ comaundement in moyses tablis, exodi, þe xx chapitre, *and* deutronomij, v chapitre, is þis: ‘Haue mynde to halewe þe vij^e daie of þe weke, which is þe satirdaie. Sixe daies þou schalt worche, *and* do þyne owne werkis. ffor in vj daies god maad heuene *and* erþe, þe se, 20 *and* al þat is wiþynne hem. *and* he restid on þe vij^e daie, which is þe⁴ satirdaie, *and* he blissid þilk daie, and maad it holy from al servile werk. þou schalt kepe þese þi silf, þi sone *and* þi douȝtir, þi seruaunt *and* þyn hande mayde, þi werk beest, *and* þi gest which dwellith in þin house.’

25

Certis, sone, in þis iiij³ comaundement, astir þe conseit of manye doctouris, weren conteynyd ij þingis or ij poyntis or ij gouernauncis⁵: Oon is þat ech persoone now rehercid schulde forbere at sum whilis al seruile werk, þat is to seie, al worldly wynful werk; And þat þerbi in þilk whilis he 30 attende to god in bipenking vpon god *and* goostly poyntis, in preising *and* preying to god *and* worshiping god, *and* do werkis þerto being | necessary, or meenys, and in leernyng 60^b of goostly profitable trouȝis, *or* in azenstonding to alle mysful dedis, goostly or bodily, *and* such opire.

35

if later references to chapters are correct.
Cf. Summary of Contents for the chapters concerned.

¹ Of Pt. I.

² þe omitted in MS.

³ The Anglican Fourth.

⁴ þe overwritten in MS.

⁵ Cf. the refutation of this in Pt. II,

chap. ix.

þe ije is þat þis same now rehercid poynt or gouernaunce, þoruȝ al or sum of hise now seid parties, which gouernaunce in it silf is vnlimitid *and* vnassigned to eny special tyme, schulde be bisette *and* maad to be doon in þe vij daie of þe 5 weke, which daie is clepid 'satirdae'.

(2) This special time should be the Saturday.

þe first of þese ij gouernauncis was, *and* is, moral in lawe of kynde, *and* þerfore it abidiþ euer from þe bigynnyng of þe worlde vnto þe eende, boþe to iewis *and* to cristen *and* to alle naciouns, and þat afore moyses lawe *and* aftir. *and* 10 it was neuer reuokid, ne neuer schal be reuokid, for it is groundid in lawe of kynde, þat is to seie, in doom of pure resoun, *and* þerfore it schal neuer be reuokid. ffor what euer is pure resonable in oure gouernauncis, al þe while it so is, it is neuer to be reuokid.

The first point still holds for all Christians.

15 þe ije now seid poynt or gouernaunce was cerymonial to þe peple of iewis; *and* siben al cerymonials *and* iudicials of þe iewis lawe ben ceesid *and* reuokid bi crist, as pou beriþ open witnesse in hise epistle to galathies,¹ *and* in his secunde epistle to corinthies², þerfore þis ije now seid 20 gouernaunce, wheroft is maad þe iiij³ comaundement in moyses tablis, haþ no place among cristen men; but þe first now seid gouernaunce oonly, haþ place among cristen men.

The second point applied only to the Jews.

And so al þe moral lawe of kinde, *and* þerfore al þat is 25 perteyning to vs cristen men, conteynyd in þis iij³ comaundement of moyses tablis, þou maist haue *and* se afore in þe iiij chapitre of þe afore going first partie, where it is tauȝt þat þou schalt ȝeue at sumwhilis bisynes to leerne þe vij maters in þe bigynnyng of þe same iiij chapitre rehercid; 30 And also where in þe same chapitre it is tauȝt þat at sum whilis þou schalt preise god, worschipe god *and* preie to god *and* þanke god; ioyned þerto what is seid þere in þe viij chapitre of þe vertu of douȝtines. And, ferþirmore, þat 35 bi comune assent of þe churche, of which churche þou *and* ech oþire cristen man is a party, it is tauȝt þere in þe ix, xj *and* xij chapitris, where mensioun is maad of attendaunce of

The first point has been already taught.

¹ Especially chap. ii, vv. 16-21; chaps. iii and v.

² Especially chap. v, v. 17.

³ The Anglican Fourth.

preestis or curatis vpon her parischens, [and of parischens]¹ anentis her curatis, and also of princis anentis her legis, and of legis anentis her princis; and also in þe ix chapitre, where mensiouȝ is maad of accordingnes, which is þe v poynt of þe iiiij table.

5

Is it right to say
that Christ
intended the
Jewish Sabbath
to correspond to
the Christian
Sunday?

ffadir, is þis to be grauntid: þat as crist translatid, chaungid and turned þe oolde² lawe of þe Jewis into þe newe lawe of cristen men, and as he translatid, chaungid and turned þe oolde preesthode into þe newe preesthode (of which translacioun, turningis and chaungis, seint poul 10 makip mensiouȝ, hebrews, vij^e chapitre); so crist translatid, chaungid and turned þe oold sabot daie of Jewis, which was þe vij daie of þe weke, þat is to seie, satirdaie, into þe newe sabot or newe halidaie of cristen men, þat is to seie, þe sundae!³

15

It cannot be
proved that
Christ substi-
tuted the
Christian
Sunday for the
Jews' Saturday,
as a special time
for special
service to God.

Sone, herto y awnser þus: þer ouȝt no þing be grauntid, or to⁴ be holden sadly and surely for treueþe aboute cristis dedis, saue oonli what is seen to be trewe bi doom of natural resoun, or bi witnesse of holy scripture, wherynne lieþ oure feiþ, or bi oolde storiyng and witnesssing 20 of hem þat weren in tyme of þe apostlis and heerers of þe apostlis, or but eny man canne depose, vndir perel of his soule, þat he is siker to haue it bi special vndoutable reuelacioun, wel and wijsely examyned of cold, expert, sadde and discreet men, laborid in such mater, lik as poul had such 25 reuelacioun in tyme of his conuersioun, and Johan, þe euangelist, hadde suche in þe yle of pathmos. fforwhi oonly þese now seid poyntis ben groundis of al knowing and kunnyng in oure vndirstonding, which kunnyng schulde falle vpon cristis dedis; and perfore alle oþire seiyngis of 30 cristis dedis not groundid bi eny of þese groundis, owen to 61^b be seid and deemed fals, or at þe leest apocryphes | or feyned þingis, as suche þat we witen not fro whennes þei came, or whiper þei wolen. Also ellis but if we schulde allowe for treupis of cristis dedis oonly þo which bi þese now seide 35 groundis comen to vs, we schulde haue so manye techingis

¹ and of parischens is an addition from the margin; mark of omission before anentis in text.

² After oolde, MS. has preesthode, crossed through.

³ MS. orto.

and opiniouns of cristis dedis þat we schulde wiþ hem be acumbrid and oppressid. And þerfore, siþen it is so þat neijþir bi resoun, neijþir bi scripture, neijþir bi story which þe disciplis and heerers of þe apostlis han writen, neijþir bi 5 surest priuate reuelacioun, it is open þat crist maad enye suche positive lawe wherynne he translatid and chaungid þe sabot of þe iewis into oure cristen sabot, þat is to seie, þe halowing of þe satirdaie into þe halewing of þe sundaie, þerfore þere ouȝte no man holde it and graunte it aftir 10 verry substancial wit, bi which a man ouȝte to reule him silf manly and substancialy.

And, ferþirmore, siþen no writing canne be had to bere witnes þat þe apostlis ordeineden, bi lawe þerupon maad, eny such halidaie in þe sundaie to be kept wekely, þouȝ [I] ¹ 15 corinthies, [xvj]¹ chapitre, and actes, [xx]² chapitre, mensioun be maad þat in ech weik suche a daie was kept holy, which is now clepid ‘sunday’, bi wilful deuout vse; And also, if þe apostlis hadden maad suche an ordinaunce or .constitucioun, it had be putte among þe canouns or 20 constituciouns whiche ben comounly named ‘þe canouns of þe apostlis’ rafþir þan manye oþire þere expressid; wherfore ³, at þe leest, alle þo which trowen þat þo seide canouns were maad bi þe apostlis, schulden holde with me in þis present party, fforwhi it fforwip lik wise þat no man ouȝte holde 25 þat, bi eny lawe þanne þerupon bi þe apostlis maad, þe peple were forto so⁴ halewe bounden, but þat þei bi her good free wil and deuocioun ȝaue hem þerto. ffor þat þe peple in þo daies weren willi to do and holde suche gouernauncis as were to her goostly profite, þouȝ to hem þerupon 30 were no þ boond y-maad, schal be schewid in oþire placis of my writingis. and evermore sentence is to be ȝouun for fredom, where open euidence is not had to ȝeue sentence for bondage, and so moche likely to be trewe þat þe contrarie is nouȝhere nyȝ so likely to be trewe. and þerfore þis 35 party is to be⁵ holde⁶, and not þe contrarie, into tyme

Neither can it be proved that the Apostles framed a law for the hallowing of the Sunday, though it was the custom in the time of the Apostles to hallow it.

It is probable that the people made this law of their own free will.

¹ Space left for reference in MS. See 1 Cor. xvi. 2.

Cf. Rep. 356, 496, and Babington's glossary note.

² Space left for reference in MS. See Acts xx. 7.

⁴ *fortoso* apparently joined, but probably only crowded so as to get in *halewe bounden*.

³ *wherfore* is here used for *þerfore*.

⁵⁻⁶ MS. *beholde*.

gretter euidence be gete for þe contrarye þan for þis, and ellis we synnen aȝens lawe of kinde. And so þus moche may be had in doom of resoun forto be likely trewe. And þerfore so moche a man may and ouȝte hoolde as for a likely trouþe or a likeli opinioun, þat, bi cause cristen peple wolde 5 haue be ful reccheles to attende into preier and into mynde of goddis benefetis, if ne schulde haue be take into ech weke sum tyme whanue men schulde attende to preier and to meditacioun in comune to gider, þerfore, consenting and it wel suffring and allowing þe apostlis and opire fadris in þo 10 daies, bi doom of good pollitik resoun and profitable gouernaunce and good reule, þe peple chese of her owne deuocioun, withoute comaunding of þe prelatis in þo daies, to be taken to hem oon daie in þe weke, at þe leest, euen as bi lijk doom of good policye þei chese wiþ fre deuocioun, withoute 15 boonde of positive lawe, placis and housis or templis whidir men schulde come forto þerynne to gider in comune to preie and biþenke in goddis benefetis and to heere preichingis and to talke of god; and þat for as moche as ellis, withoute suche a comune fre consent and apoyntment maad of þe 20 peple to gider, þe peple wolde haue be ouer reccheles forto haue come to gider for heering of goddis worde to be prechid, or for þe opire office now seid. And þus þe peple did, for þat þe peple hadde þerupon so greet resouns þat suche daies and placis schulde be hadde for her owne profite. 25

The Sunday was chosen because it was the day of Christ's resurrection.

And raþir þe sundaie was chosen þan eny opire daie of þe weke to þis seid office, as it is | likely in resoun, for þat 62^b crist roos fro deep to lijf þe sundaie. bi which rising was stablid al þe newe lawe and alle þe benefetis of crist to vs, as seynt poul writip, *Romans*, iiiij^e chapitre¹, þat 'crist was 30 taken for oure synnys, and roos for oure iustifijng'. And *Ia corinthies*, xv^e chapitre², poul seiþ þus: 'Sopeli, if crist roos not, oure preching is veyn, oure seiþ is veyn'. And, certis, more þan þis is, kanue not be groundable in resoun as for halewing of þe sundaie. And þerupon we haue no 35 scripture, but only þat suche daies and placis were in þe tyme of þe apostlis, as is now bisore allegid; wherfore upon

¹ v. 25.

² v. 14.

þe sundaias halowing in þe oolde daies of cristen churchie,
we ouȝte to holde noon opir opynyoun þan þis now afore
seid. And for lijk skile is, þat peple schulde not be reccheles
and vnkynde to consider deuoutly þe benefete of cristis
5 resurrexioun, in tyme of þe apostlis *and* prelatis, in þo
daies, þe peple bi her fre wil *and* deuocioun halewiden þe
daie of cristis resurrexioun, þe apostlis *and* prelatis it we[1]¹
allowing. of which mater is long storiyng in a book y-
callid ‘ecclesiastica historia’.²

- 10 And in lijk maner, *and* for lijk skile, in þe bigynnyng of
þe chirche was halowid þe daie of cristis birþe, *and* summe
opire longyng to þe benefetis which crist did to vs, or for
vs: as his ascenciouȝ daie, witsundaie, *and* suche opire.
And þus it is open þat grettir grounde ne opire grounde
15 can be had for halewing of þe sundae þan for halewing
of eche opire daie now seid; *and* so, if þou seie þat þe
halewing of þe sundae is comaundement of god, þou must
solewingly seie *and* holde þat þe halewing of eche opire
daie now rehercid is comaundement of god *and* positive
20 lawe of crist, which no man holdip.

More of þis mater schal be sette wiþ open proof to þis
purpos in ‘þe filling of þe iiiij tablis’, þe iiiije party.

The special
halowing of the
Sunday is no
more a com-
mandment of
God than the
halowing of
Whitsunday,
Ascension Day,
&c.

Where further
teaching on the
halowing of the
Sunday may be
found.

THE FOURTH
COMMANDMENT
has been already
taught.

The text of þe iiiije³ comaundement in moyses tablis is
63 þis: ‘worship þou þi fadir | and þi modir, þat þou be of
25 long lijf vpon þe londe which þe lord þi god wole ȝeue to
þee’. Soþeli, þis comaundement is pleinli tauȝt afore⁴ in þe
ix^e, x^e *and* xi^e chap̄l̄ris of þe afore going first party, where is
tauȝt þe attendaunce of a childe to his fadir *and* modir. Þis
þat was sette þerto, ‘þat þou be of long lijf,’ etcetera, was no
30 comaundement; but it was a bihetynge or a prouoking or
tolling forto kepe þis comaundement. Neuerþeless, where in
þis foorme of þe x comaundementis is tauȝt how þe fadir
and þe modir schulde bere hem anentis þe childe, is not open,

¹ MS. *we*.

Faith, pp. 297–8.

² By Eusebius, Bishop of Caesarea (b. 267, d. 338). The *Historia Ecclesiastica* reaches to the year 324. Cf. *Book of*

The Anglican Fifth.

⁴ MS. *a fore*.

neipir how þe scole maistir to his scoler, þe prelate to his parischen, þe prince toward his legi.

**The FIFTH to
the TENTH¹
COMMANDMENTS
have been
taught already
in the Third
Point of the
Fourth Table,
the living
riȝtfulli to our
neighbour.**

The text of þe v^e, vje, vije, viij^e, ix^e and x^e¹ comaundermentis in moyses tablis is þis: ‘þou schalt not slee. þou schalt not take a mannys wif in auontrye. þou schalt not do þeefit. þou schalt not bere fals witnessing aȝens þi neiȝbor. þou schalt not couete þi neiȝboris house, lond, rent, ne noon of hise goodis with wrong. þou schalt not desire withynneforþ in þin herte or wil þi neiȝboris wif, ne his seruaunt, ne his maide, ne his oxe, ne his asse, ne eny ȝoþing þat is his, þou schalt not couoit it wrongfully.’ Alle þese vj² comaundermentis þou schalt fynde afore in þe first afore goyng party, þe ix^e chapitre, where mensioune is maad of þe iij^e membre of þe iiij^e poynt in þe iiiij^e table, which poynt is callid ‘riȝtwisnes’; ffor whi where euer it be 15 comaundid vs to be iust and riȝtful anentis oure neiȝboris, in þis same it is forboden vs forto be vniust or vnriȝtful anentis þe same neiȝboris. and siȝen in þe secunde membre of þe iiij^e poynt in þe iiiij^e table, in þe now seid ix^e chapitre of þe first party, we be comaundid forto be iust and riȝtful 20 anentis oure neiȝboris; it folewþ þat þerynne ben includid and inclosid þe now afore rehercid v^e, vje, vije, viij^e, ix^e and x^e¹ forbodis of moyses tablis, siȝen þei ben not opire þan forbodis of oure vniustnes, of oure vnriȝtnes anentis oure neiȝboris.

25

**The Four Tables
help to explain
the Ten Com-
mandments.**

and I wheþir eny mo comaundermentis of god þan ben 68^b þese x now rehercid, ben conteyned withynne þe processe of þe afore seid iiij tablis, or no, y reporte me to alle reders in hem, which reders in þe louȝest degree ben able to be clepid ‘leerned men’. Neuerþeles, if eny clerk or lay man kanne 30 se so fer in þese x comaundermentis þat he wole nedis make þe foorme þerof to be his ful reule of al þat god biddiþ him to do, and of al þat god forbediþ him to do, and þat bi fer-

¹ The Sixth to the Tenth according to the Anglican reckoning, in which Pecock's Ninth and Tenth are combined as one. See above, p. 118, note 6, and Notes to

p. 157.

² Five according to the Anglican reckoning.

fet reducciouns, or into hoom bringing, of þingis being oute
or aroume, I wole not werne him. ȝitt he may not seie but
þat þe foorme of þe iiiij tablis, *and* þe explaiyng of hem maad
here bifore in þe first party *and* in þe opire my writingis,
5 schal do good to him; forwhi it schal opene abrood þe
foorme of þe seid x comaundementis, þat he schal þe broder.
and þe wijder se in his foorme of þe x comaundementis bi
þe foorme of þe seid iiiij tablis þan he schulde se *and* knowe,
if he had not þis foorme of iiiij tablis, neipir eny oþir lijk to
10 it. Be he þefore as curteis to me as I am to him, þat is to
seie, as I weerne him not forto holde him in þe seid maner
to hise x comaundementis, so weerne he not me forto argue
in chapitris next folowing azens þe comoun pretenciouȝ had
of hem. And be he not boold forto vse symonye *and* opire
15 viciȝ for as moche as he can not se hem expressly, neipir
consequently, bi weie of formal folowing of argument,
forbodid in hem; *and* make he sufficient answer to þe
argumentis *and* skilis which I haue maad, *and* schal make,
azens hem; *and* þanne he *and* I schulen not be at bate, but
20 we wel schulen be freendis.

and at þe first schewe he to me skile herof: Sipen it is
so þat god in þe tyme of þe iewis, to whom he ȝaf þis x
comaundementis, ȝaf not hem as for a foorme of alle hise
comaundementis to hem, as is open ynouȝ bi manye dosyns
25 of comaundementis; wherbi schulen we take in þe oolde
64^a testament, or þe newe, þat | he ȝauȝ to cristen men þilk
x comaundementis forto be alle þe preceptis *and* forbodis
which he ȝeueþ to cristen men? siben, as it seemeþ, for lijk
skile, þilk x comaundementis ouȝte not be seid forto be alle
30 preceptis *and* prohibiciouns maad to us cristen men, as þei
ouȝten not be seid þat þei were alle preceptis *and* prohibi-
ciouns maad to þe Jewis; *and* þat¹, for as moche as bi greet
semyng, manye preceptis *and* prohibiciouns maad to þe Jewis
were wiþoute hem², so bi lijk seemyng manye preceptis *and*
35 prohibiciouns maad to cristen men ben wiþoute hem².

Pecock requests
toleration of his
arguments
against Moses'
Tables, in the
same way as he
tolerates those
who believe in
the adequacy of
the Ten Com-
mandments.

Just as the Ten
Commandments
cannot pretend
to include all
God's law for the
Jews, so they
cannot pretend
to include all
God's law for
Christians.

¹ After *þat*, MS. has *as*, crossed through and underdotted. ² i. e. outside them, not contained in them.

[vij^e chapitre]

The Ten Com-
mandments do
not comprise all
God's law.

[F]Erþirmore, sone, siþen fro þe bigynnyng of þe iiij^e chapitre in þis secund partye hidirto, I haue schewid how þe x comaunderementis of moyses tablis ben conteynyd eridently *and* openli in þe iiij tablis tauȝt bisore in þe first 5 party, y schal now schewe þat þe x comaunderementis in moyses tablis conteynen not sufficiently into oure profitable doctryne *and* oure remembryng alle þe comaunderementis of goddis lawe. þouȝ it be open ynouȝ bi what I haue provid bisore toward þe eende of þe iiij^e chapitre, zitt for more 10 pleynes I schal eftsoone schewe þe same. *and* þus I bigynne.

The forbidding
of the lesser
evil does not
follow from the
forbidding of
the greater.

Oute of þe forbeding of þe gretter yuel, folewiþ neuer þe forbeding of þe lasse yuel, bi eny argument which is worþ a¹ risch¹, as clerkis liȝtli knownen. And þerfore in þe for- 15 beding of þe gretter yuel is not includid þe forbode of þe lasse yuel; þouȝ al oute fro þe forbode of þe lasse yuel may sufficientli folewe þe forbode of þe more yuel; *and* so in þe forbode of þe lasse yuel is includid þe forbode of þe grettir yuel, as is seid bisore in þe next chapitre². *and* ellis þe 20 seid susteyners of moyses tablis in þe seid large contynence, mowe not holde þat fals swering is forboden bi þe ij³ comaunderement in moyses tablis, neiþer þat open raveyn is forbode bi þis comaunderement⁴ of þe ije table: ‘þou | schalt 25 do no þest’, as seynt austyn seiþ. *and* þan forþ þus: Sipen 25 manslauȝt is grettir yuel þan is mayme or beting or hurting a þis side manslauȝt, And auoutrye is grettir yuel þan symple fornicacioun, And in þe ve⁵ comaunderement afore rehercid in moyses tablis is forboden oonli manslauȝt, And in þe vj⁶ is forboden oonly avoutrye, as latyn clerkis knownen wel ynouȝ, 30 *and* as it is open bi cristis rehercel of þe same vj⁶ comaunderement, mathew, xix^e chapitre⁷, where crist reherciþ þe same vj⁶ comaunderement vndir þese wordis: ‘þou schalt not do avoutrye’, as is rehercid aftir pleynlier, bi fuller processe,

¹⁻¹ MS *arisck*.

⁸ The Anglican Sixth.

² See above, p. 127.

⁶ The Anglican Seventh.

³ The Anglican Third.

⁷ v. 18.

⁴ The Anglican Eighth.

þere in þe next chapitre folewing; how may enye man having an ynche of resoun *and* of clergye, feele *and* seie þat in þe seide ^{ve¹} *and* ^{vje²} comau^dementis of moyses tablis ben includid þe forbodis of maymyng, beting, hurtyng, *and* ⁵ of symple fornicacioun³. Certis, if clerkis wole seie þus, þat bi *vertu* or *strengþe* of þis comau^dement: 'þou schalt do noon avoutrye', þei ouȝten take *and* vndirstonde þat it is forboden to hem forto do symple fornicacioun⁴; *and* bi *vertu* *and* *strengþe* of þis comau^dement: 'þou schalt not ¹⁰ slee', þei ouȝten take *and* vndirstonde þat it is forboden to hem forto mayme, hurte *and* bete; y wolde wite whi wole not þei solewingly þerof seie þus: þat bi *vertu* *and* *strengþe* of þis comau^dement of þe chirche, 'þou schalt ete no fleisch in þe fridaie', þei ouȝte take *and* vndirstonde þat it ¹⁵ is in þat forboden to hem forto ete⁵ in þe fridaie⁶ al⁷ 'opire etable þing being lasse delicate þan is fleisch; And if þe churche wolde make þis comau^dement forto forbede wyne to be drunken in þe fridaie, or if þe goostli fadir of þese seid clerkis wolde enioyne to hem þat þei schulden in oon ²⁰ fridaie forbere þe drinking of wyne, þei ouȝten take *and* vndirstonde þat, bi *vertu* of þilk comau^dement, it were forboden to hem forto drinke ale or⁸ sydir or whey or eny ⁶⁵ opire drynkeable þing of lasse delicacye þan is wyne⁹; siben noon opire grunde þei haue for hem whi in þe forbode of ²⁵ avoutrie is vndirstonde *and* conteynyd þe forbode of syngle fornicacioun, *and* in þe forbode of manslauȝter is vndirstonde *and* conteynyd þe forbode of hurting, but if it were þis: þat in eche forbode in which is forboden a dede, for it hab¹⁰ withynne it silf a certeyn grunde for which it is forboden, is ³⁰ includid, conteynyd *and* vndirstonde þe forbode of eche opire dede hauyng sumwhat of þe same grunde, þouȝ it be lasse þan in þe opire dede forboden for þe same grunde. And so beli so it is in þe dedis of myn argument, þat delicacie of etyng is grettir in fleisch þan in fysch, for which delicacie ³⁵ fleisch is forboden to be eten in fridaies. wherfore, if þe

Otherwise the commandment of the Church not to eat meat on the Friday would mean that other things less delicate than meat were not to be eaten on the Friday.

Or, if a commandment were made that wine should not be drunk on the Friday, it would follow that other things less delicate than wine were not to be drunk on the Friday.

¹ The Anglican Sixth.

⁴⁻⁴ MS. *fridaie* and *al.*

² The Anglican Seventh.

⁵ MS. *or sidre*; *sidre* being crossed

³ MS. *ete fleisch*; *fleisch* being under-dotted to denote deletion.

⁶ through.

seid comoun talking *and* þe comoun declaring vpon þe forbode of auoutrye *and* of manslauȝter were trewe, it must nedis folewe what I haue þerof now dryuen oute *and* concludid, Namelich siþen to do auoutrye *and* to do manslauȝter were not yuel, ne were þat god or resoun forbedip hem, 5 no more¹ þan to ete fleisch in þe fridaie were not yuel, ne were þat þe churche forbedip it.

Gluttony is not forbidden in the Ten Commandments.

Also I argue þus: god forbedip glotenye, as is open bi luke, xxj^e chapitre², whanne he seiþ: 'Take þe hede þat þoure hertis be not maad heuy *with* ouer moche mete *and* 10 ouer moche drynke'. *and* where is þis forbode amoneg þe x comaundementis of moyses tablis? If þou wolte seie þat it is in þe first, þanne y seie aȝenward whi is þis glotenye forbode more þere þan is forboden þere avoutrye or fals witnesse bering? And if þese ij now rehercid forbodis of 15 avoutrye *and* of fals witnessing ben in þe first comaundement, whi ben not þei stillid *and* vnsett forþ expresselly, as is þe forbode of glotenye stillid *and* vnsett forþ expresselly, in þe foorme of þe x comaundementis?

The priest's preaching and teaching is not bidden in the Ten Commandments.

Also god biddip a preest to preche *and* teche þe peple, as 20 is open, mathew, þe last chapitre³, where | crist seiþ þus: 65^b 'go þe *and* teche þe alle peplis, baptising hem'; *and* of þis teching to which preestis ben bounden, mensiouȝn is open þoruȝ poulis epistle to tymothe.⁴ Neuerþeles, where in þe foorme of þe x comaundementis þis comaundement habþ 25 place, I se not; but if þou wolte seie þat þere whanne it is seid: 'þou schalt worschip þi fadir *and* modir'. Certis, it seemeþ þat it were ful inconuenient forto so seie, fforwhi þilk wordis pretenden oonly þe foorme wherbi þe neþerer schulde reule him toward þe ouerer; *and* not wherbi þe 30 ouerer schulde reule him toward his neþerer.

Neither are any of the relationships of the superior to the inferior.

Also, siþen a manrys children *and* a manrys seruauntis *and* a manrys parischens ben not to him fadir *and* modir, how in þilk wordis, 'worschip þou þi fadir and modir', schulde conuenientli be tauȝt þat a man ouȝte reule, dresse 35 *and* teche his childe, his seruaunt, his parischen?

¹ MS. *nomore.*

² v. 84.

³ Chap. xxviii, v. 19.

⁴ Especially 1 Timothy ii. 4.

Also god comaundip vs to bileeue, as may be taken of þat þat is writen, mark, þe last chapitre¹: ‘he þat schal bileeue and schal be baptisid schal be saaf; he þat schal not bileeue schal be damped’; and more pleynli, I^a Johannis, iij^e chapitre²: 5 ‘þis is þe comaundement of him, þat we bileeue in þe name of Jesus crist, þe sone of him, and þat we loue oon þe opire, as god ȝau to vs comau[n]dement³. wherto wel accordip poul, hebreus, xj^e chapitre⁴: ‘It is impossible to pleese god without bileeue’. and þis bileeue can be seid to be noon opire 10 þan what crist and his apostlis techen vs in her holi writingis. wherfore solewiþ þat we ben bounden, and to vs is comaundid, forto bileeue þat holy wrigg groundip to vs. And so þerfore we ben bounden, and to vs is comaundid, to bileeue þat he is oon in substauce, and iij in persoony, 15 which persoony ben fadir, sone and holi goost; and þat þe fadir bigetiþ þe sone, and he bringiþ forþ þe holi goost; fforwhi al þis is reuelid, opened and tauȝt vs bi holi scripture, 20 as is open in þe first party of ‘cristen | religiou’, in þe first trety, þe []⁵ chapitre. And þis comaundement is not tauȝt in moyses tablis, neipir we myȝt leerne þis comaunderment in moyses tablis, if al opire scripture were not. wherfore not alle comaundementis of god ben tauȝt in moyses tablis. Also ful vnseemely and vntreuli it is to seie þat þerynne is eny þing tauȝt, wherynne þe same þing may not 25 be leerned. In lijk maner I myȝt argue þus: god comaundip vs to bileeue his sones incarnacioun of a mayde, his passioun, deeþ, resurreccioun, ascencioun, oure owne resurreccioun and þe laste doom, as may be taken of scripture, I^a Johannis, iij^e chapitre, in þe eende,² And I^a Johannis, iiiij^e chapitre, in þe 30 bigynnyng⁶, and bi þe proof which is maad in þe next argument now afore going, and bi þat þat schal be seid in ‘þe filling of þe iiiij tablis’, þe ije partie, þe []⁵ chapitre.

Also he comaundip vs to be baptisid, as is open of þe laste 35 chapitre of mathew⁷, and of þe iij^e chapitre of Johan⁸; And

Belief in the mysteries of the Trinity and in Christ's birth, death, and ascension, is not taught in the Ten Commandments.

¹ v. 16.

² v. 23.

⁵ Space left in MS. for reference.

³ MS. comaundement.

⁶ vv. 2-3.

The Sacraments of Baptism and the Eucharist

⁴ v. 6.

⁷ v. 19.

⁸ v. 5.

are not bidden
in the Ten Com-
mandments.

Neither is re-
pentance
bidden.

Hence it follows
that the Ten
Commandments
do not include
all God's law.

Some may assert
that what the
doctors say is
included in the
Ten Command-
ments is in-
cluded by God.

to be houslid, as may be taken of Johan, þe vj chapitre¹, of mathew, xxvj chapitre², of poul, I^a corinthies, xje chapitre³.

Also he comaundip vs for to make repentaunce for oure synnys, if we haue eny synnes doon; as may be taken of mathew, þe iiij^e chapitre⁴, and mark, þe vje chapitre⁵, of luke, þe iiij^e chapitre⁶; and þe xiij^e chapitre⁷ in þe bigynnyng, and dedis of þe apostlis, ije chapitre, toward þe eende⁸. fforwhi if god comaundip vs to bileeue in þe name of crist Jesus, þe sone of him, and forto l[i]ue⁹ to gider in charite, as it is open, I^a Johannis, iiij^e chapitre¹⁰, forsoþe, bi lijk skile ic it is to be vndirstonde, in placis now allegid, þat god comaundip vs to be baptisid and to be houslid and to repente for oure synnys.

And noon of alle þese comaun lementis ben tauȝt, or mow be leerned, bi strengþe of moyses tablis; fforwhi þanne þe 15 Jewis myȝt haue leerned hem bi moyses tablis, and koude hem | bi strengþe of þe wordis in moyses tablis; Also folewiȝ^{68b} þat þese seid comaundementis myȝt be tauȝt and leerned bi moyses tablis, þouȝ alle oþire writingis were not, which is openly fals. wherfore nedis folewiȝ þat not alle goddis 20 comaundementis ben tauȝt and sett in moyses tablis, but if a man wole forge and feyne þat þei alle ben in moyses tablis, riȝt in lijk maner as he myȝt forge and feyne alle goddis comaundementis to be ȝouun to vs, and tauȝt to vs, in þe first verse of þe sawtir, or in þe first worde of þe sawtir, as 25 prechers ben woned to wrynge oute of a worde alle maters whiche to hem liken, bi wrasting of sillablis and of lettris, and bi hookis and crokis of lettris, which conteynyng is litil worþ, and vnable to make þerbi eny sufficient doctryne to be receyuid of þe peple, ffor it is withoute proof, and 30 þerfore wiþoute foundement and grounde.

Perauenture summe men wolen fle into þis hole fro þe face of þese profis, and wolen seie þus: 'what euer holy doctouris writen to be includid in eny of þe x seid comaundementis, is þerynne includid bi entent and purpos of 35 god'.

¹ v. 58.

² vv. 26-8.

⁵ v. 12.

⁶ vv. 8-8.

⁷ v. 5.

³ vv. 23-5.

⁴ v. 17.

⁸ v. 38.

⁹ MS. loue.

¹⁰ v. 23.

Sone, oute of þis hole such a seier may be drawe þus: Sumwhere þese holi doctouris musten haue þis what þei so bi þee seien; *and* so nedis þei muste fynde *and* haue it bi laboure in her natural resoun, or þei muste receyue *and* haue 5 it bi godli reuelacioun maad to hem þerupon. but so it is þat þou maist not seie *and* holde þat bi þe first now rehercid weie; fforwhi þan þe seid doctouris founden *and* hadden þilk seiyingis bi mocioun *and* strengþe of þe wordis in which þo x comaundementis ben writen, *and* þat is vntrewe; ffor 10 whi þanne so schulde ech opire witti man fynde *and* se þe same, *and* nameliche þan no witty man myȝte fynde *and* se *and* prove vndoutably þe contrarye: þat is to seie, þat þo wordis, bi her dew litteral representyng, signifieng nouȝther nyȝ ech comaundement of god, as it is bifore sufficientli *and* 15 67^a vnsoilably pro|vid. Neiȝir þou maist seie *and* holde þat bi þe secunde weie now here rehercid; fforwhi þerto þou hast noon euidencis of resoun, or of scripture, or of þe same doctouris affeirmynge, þat thei hadden bi reuelacioun her exposiciouns vpon þe seid x clausulis. *and* þerfore to seie 20 *and* holde were a feyned opynyoun, bi cause it lackiȝ sufficient grounde to make him worȝi to be trowid *and* holde. *and* also here aȝens it is myȝtli at þe fulle prouid in 'þe book of apprising doctouris'.¹ wherfore nedis folewiȝ þat þis fugitive answeres may not stonde, And nameliche whilis² 25 holi doctouris in her expownyngis vpon þe seid x comaundementis not accorden, but discorden; *and* ȝitt discord *and* contrariete vpon oon *and* þe same þing is not reuelid fro god, for þan falshede *and* vntrouȝe weren reuelid *and* tauȝt of god.

30 Also þus: what euer eny doctour, or eny multitude of doctouris, holden *and* graunten, or what euer holi chirche holdiȝ *and* grauntiȝ, ȝhe, what euer aungel or god holdiȝ or grauntiȝ, it muste be seid nedis þat he holdiȝ and grauntiȝ al þat folewiȝ formali þeroft. Now þan lete þe chirche of 35 god graunte al þat folewiȝ oute of þe antecedent aȝens which I argue here, *and* I wole al redy graunte þe same antecedent. And, certis, ellis it may not be seid þat þe

But no doctor can produce proof, either of reason or of revelation, that God intended the Ten Commandments to comprise all His laws.

And the doctors disagree among themselves.

If an antecedent is true, its consequent is true; but the consequent arising from the antecedent that the Ten Commandments contain all God's laws is not true; therefore the antecedent cannot be true.

¹ See Notes.

² M.S. *whilis while.*

chirche or god byndip me forto graunte *and* holde þilk antecedent.

[vijje chapitre]

It would seem folly to reduce all God's laws to the Ten Commandments.

It is folly to insist that the Ten Commandments comprise all the laws of God.

Even if, for the sake of argument, the Ten Commandments are admitted to contain all God's laws, they do not teach them clearly, sufficiently, fully, and compendiously.

If the Ten Commandments were a clear and sufficient framework of God's laws, men not knowing God's laws would thereby learn and remember them easily.

[F]Adir, ful strong ben ȝoure profis for ȝoure party *and* for ȝoure entent; *and* ful strongli þei proceden aȝens newe 5 doctouris *and* newe maistris, which ben movid, as to me it seemeþ, bi curiosite *and* bi no nede of resoun, forto reduce *and* bring alle goddis comaundementis into þese seid x.

Sone, soþeli bicause þat nede *and* resoun dryuen hem not þerto, but curiosite oonly, or, if I schulde seie þe soope, not 10 verrie curiosite, but bluntnes *and* boistosenes, or, at þe leest, moche vncircumspecchioun *and* vnattendaunce; þerfore hem | silf in þis mater þei biwamblen¹ so rudely *and* so vnredili, 67^b as þouȝ þei hadden forȝete hem silf to biholde into her clergye. And, if it be weel aspied, þei in her owne declara- 15 ciouns *and* in her owne defencis hem silf ouer prowen, which aspiaunce y committe to hiȝer consideracioun þan is pertynent to þis symple present book.

Neuerþeles, as here, I procede þus: þouȝ it were so þat alle goddis comaundementis were includid in þe seid foorme 20 of þe x comaundementis (as no man can schewe þat þei ben); certis, ȝit it muste be seid *and* feelid þat þei so ben þere includid² in an hid, priuy, schort maner oonli; lijk as if a man wolde seie þat alle goddis comaundementis ben includid in þe³ tweyne⁴ first versis of þe sawtir, or in þe first 25 worde of þe sawtir, bi wrestyng of lettris *and* of sillablis, or in sum opire derk maner, not esili *and* liȝtli to be bi- holden.

þanne y argue þus: þouȝ it be grauntid þat alle goddis comaundementis ben includid *and* conteyned in þe comoun 30 seid foorme of þe x comaundementis, in sum maner of conteynyng, if þilk including *and* conteynyng be not such in cleernes *and* in openes þat þerbi *and* þerynne men not knowing þe comaundementis of god sufficientli, [mow⁴ lerne knowe þerbi þe comaundementis of god sufficientli],⁴ *and* se 35

¹ MS. *bi wamblen*.

² MS. *includid* *and*.

³⁻⁴ MS. *tweyne þe*.

⁴⁻⁴ *mow ... sufficientli*, an addition from the margin. Omission mark in text after previous *sufficientli*.

þerbi a grounde þat þei ben comaundementis of god, *and*
 þerbi *and* þerynne sufficientli se, recorde *and* remembre alle
 þe comaundementis of god, *and* reporte to opire *and* to hem
 silf alle þe comaundementis of god; what availip to hem
 5 þilk priuei, close, now seid conteynyng *and* including of alle
 goddis comaundementis in þe seid comoun foorme of x
 comaundementis? or ellis, if men hadde leerned sufficientli
 alle comaundementis of god ouȝwher ellis þan in þe seid
 comoun foorme of þe x comaundementis, if þe seid foorme
 10 of þe x comaundementis wolde not serve to hem forto þerbi
and þerynne sufficientli se, recorde *and* remembre to hem
 15 silf, *and* sufficientli reporte to hem silf *and* to opire | þe
 hool summe of goddis comaundementis so fulli ouȝwher ellis
 of hem leerned, no greet avail *and* profyte schal hang vpon
 20 þe seid comoun foorme of þe x comaundementis, þat we
 schulde sette so moche bi it as we doon, *and* so moche preise
 it *and* write it *and* attende to it aboue alle opire techingis
 of goddis comaundementis, as is open ynouȝ to ech manrys
 witt. but so it is, y dare wel seie, *and* ech man may haue
 25 þe same in experience, if he wole, þat þe seid comoun foorme
 of þe x comaundementis is not such þat þerbi *and* þerynne
 men not knowing goddis comaundementis mowe leerne suffi-
 cientli alle goddis comaundementis, *and* se þerbi a grounde
 þat þei ben alle goddis comaundementis; neipir þerbi *and*
 30 þerynne sufficientli se *and* remembre *and* recorde alle goddis
 comaundementis, *and* þat wheþir þei haue leerned afore
 sufficientli ouȝwhere goddis comaundementis, or no. Wherfore
 solewiþ nedis þat þe seid comune foorme of x comaunde-
 mentis is not of eny greet price or worþe forto so moche
 35 be sette bi as forto helpe vs into þe sufficient knowing *and*
 sufficient remembryng of alle goddis comaundementis. *and*
 at þe leest *and* ferþest solewiþ þis: þat þilk seid comoun
 foorme of x comaundementis is nouȝwhere nyȝ so moche to
 be sett bi, nouȝwhere nyȝ so moche to be desirid, to be
 40 kunned, to be had, to be leerned, to be attendid to, as þe
 foorme afore tauȝt in þe first party of þis book, from þe bi-
 gynnyng of þe iiij^e chapitre into þe eende of þe ix^e chapitre.
 þat bi, *and* in, þe seid foorme of x comaundementis in
 45 moyses tablis, men not bifore knowing alle goddis comaunde-

And in the Ten
Commandments
God's laws
would be seen
and remem-
bered easily by
those who had
learned them
elsewhere.

But from the
Ten Command-
ments, God's
laws cannot be
learnt, or
easily seen and
remembered.

From the Four
Tables, God's
laws can be
learned much
better.

It has been
proved that all
God's laws

cannot be learned easily from the Commandments by men not before knowing God's laws.

mentis mowe not leerne sufficientli alle goddis comaundementis, *and* bi þilk foorme se a grunde þat þei ben alle goddis comaundementis, y may prove þus: If bi *and* in þe seid foorme, þis leernyng *and* seing myȝt be had, certis, þanne, þouȝ noon oþire writing | were of eny goddis com- 68^b
aundementis saue þe seid foorme of x comaundementis, ȝitt men bifore not knowing alle goddis comaundementis, myȝten and schulden se hem alle þere in þilk foorme, ȝhe, *and* se in *and* bi þilk foorme þat ech of hem is goddis comaundement. but, certis, þis is openli vntrewe, as experience *and* assaie 10
may þerof be iuge. wherfore it is vntrewe þat bi *and* in þe seid foorme of x comaundementis, men not bifore knowing alle goddis comaundementis, mowe leerne sufficientli alle goddis comaundementis, *and* se bi *and* in þilk foorme a foundement *and* grunde þat, *and* whi, ech of hem is a com- 15
aundement of god.

And it has been proved that all God's laws cannot be easily seen and remembered by the Ten Commandments.

Also þat þis be trewe which is afore seid, takun *and* put in þis nowe afore going argument, þat þe seide comoun foorme of þe x comaundementis is noon such foorme þat þerbi *and* þerynne we mowe se, recorde, remembre *and* reporte suffi- 20
cientli as is nedeful to alle cristen men, þe hool summe of goddis comaundementis, may be provid in þis wise: No foorme is sufficient to vs *and* to alle cristen þat þerynne we mowe se *and* recorde, remembre *and* reporte, sufficientli, as oure nede *and* profit askip, þe hool summe of goddis com- 25
aundementis, which foorme schewiþ not forþ þe hool summe of goddis comaundementis clearly *and* pleynli *and* openli *and* liȝtli *and* esily, wiþoute ouer greet laboure *and* deluyng *and* digging into it, *and* in vndirmynyng it derkely *and* laborously. fforwhi how may I se with my bodili ȝe clearly 30
and sufficientli eny þingis in eny foorme, or in eny þing, which foorme or þing schewiþ not to my bodili ȝe clearerli *and* sufficientli¹ þe same þingis? as how schulde I se in a myrrour enye þingis openli *and* sufficientli², if þilk mirrour schewid not þe same þingis openli *and* sufficientli? Wher- 35
fore in þe same wise, how schulde I with my resonable ȝe

¹ MS. *sufficientli enye þingis*; *enye wise*; *wherfore . . . wise* being crossed *þingis* being crossed through.

² MS. *sufficientli wherfore in þe same*

se enyȝe þingis openli *and* sufficientli þere wherein¹ þe same
þingis ben not schewid openli and sufficientli? but so it is
69 no man | may seie, if he wole assaie, þat þe seid comoun
foorme of þe x comaundementis schewiþ forþ to vs *and*
5 to alle cristен clearly, pleynli, openli *and* liȝtli *and* esili,
withoutouer greet laboure in deluyng *and* diggyng derkely
and laborosely, þe hool summe of goddis comaundementis
tauȝt afore in þe first party of þis book, from þe bigynnyng
of þe iiiij^e chapitre into þe eende of þe ix^e chapitre. wherfore
10 nedis folewiþ þat þe seid comoun foorme of þe x comaundementis
is not such foorme þat þerbi *and* þerynne we mowe
se, recorde, remembre *and* reporte sufficientli to vs silf *and*
to opire, as nede or oure profite askiþ, þe hool summe of
goddis comaundementis.

15 And who so wole, who so nyle, at þe ferþest it folewiþ þat
nouȝwhere nyȝe þe seid foorme availith to þe seid purpos as
þe vj seid chapitres doon of þe first party of þis book. And
þanne, wherto schulde þe sufficient be lefte, *and* þe vnsufficient
be taken, nameli in a purpos so necessarye?

From the Four
Tables God's
laws can be
much more
easily seen and
remembered.

20

[ix^e chapitre]

[F]Adir, I consent wel to þe proof of þoure argumentis,
as I must nedis consent; *and* I wondre how moche newe
techers pretenden þat in þe comoun foorme of þe x comaundermentis
ben sufficientli as for oure leernyng and remem-
25 bring *and* reporting conteyned alle goddis comaundementis,
Siþen, if alle opire scripturis schulde ceese, it were impos-
sible a man to come bi þe leernyng of alle goddis comaundementis
þoruȝ þilk x wordis of moyses tablis; And þouȝ he
were leerned of alle goddis comaundementis ouȝwhere ellis
30 þan in þilk x wordis, ȝitt it were not esy, neipir conuenient,
forto reporte alle goddis comaundementis bi hem; ȝhe, it
were a ful nyȝe meene to make him forȝete þe moost deel of
goddis comaundementis, if he schulde make his greet atten-
daunce into þe seid x wordis as to be a myrrour in which he
35 schulde profitabli se, recorde, remembre *and* reporte to him
silf *and* to opire þat goddis comaundementis be not for-

The Son assents
to the above
teaching on the
inadequacy of
the Ten Com-
mandments to
comprise all
God's laws
clearly and
sufficiently.

¹ MS. where in.

3eten, | but euer wel kunnen, siben þe seid foorme of þo x 69^b
 wordis is not to þis purpos so sufficient¹ a foorme, as ȝe han
 now wel bifore proued. And bi so moche þe rafir he schulde
 forȝete þe more deel of goddis comaundementis, bi how moche
 þe more attendaunce he schulde ȝeue into consideracioun of 5
 so insufficient a foorme as is þe recording, remembryng,
 seyng and reportyng of þese seid x wordis; fforwhi þere is
 no meene which schulde sunner make a man falle from suffi-
 cient leernynge, remembryng, seing, or reportyng of eny certeyn
 þingis, þan is forto leene to a meene as for a sufficient 10
 schewer of þe same þingis, which meene not so sufficientli
 schewiþ; And þerfore perauenture þe greet apprising of þe
 comune seid foorme of þe x comaundementis myȝt be bi sleȝt
 of oure enemye; And perauenture it is a cause whi goddis
 comaundementis ben so yuel kenne of þe peple as þei ben; 15
 And þerfore I myȝt wondre how euer mowe² þese² techers
 diffame god, þat he schulde ordeyne so vnp[ro]fitable³ and so
 vnsufficient a⁴ foorme⁴ to be oure sufficient foorme forto in it
 leerne, knowe, remembre and reporte hise comaundementis,
 as þei seien þat god it so ordeyned. 20

Even if to the
Ten Command-
ments be added
the teaching of
the Seven
Deadly Sins,
&c., this does
not comprise all
God's law.

Sone, I perceyue wel, bi al þat þou now hast reducid and
 concludid and dryuen forþ oute of myn now afore arguyng,
 þat þou vndirstondist wel al þe pippes of myn arguyng; and
 þerfore I am riȝt glad. Wherfore I schal sette forþ⁵ to þe
 same afore proued purpos þese skilis now folowing: If summe 25
 men pretenden þat þe foorme of þe x comaundementis is
 sufficient doctryne for alle goddis comaundementis, as þei
 seien þat it is, whi hangen þei aboute þe same foorme
 of x comaundementis suche lose giblettis as ben þe teching
 of vij deedli synnes, þe teching of v wittis, þe teching of vij 30
 merciful werkis, and opire mo afore in þis present ij^e partie, 70^a
 in þe bigynnnyng of þe first chapitre, y-rehercid? as þouȝ þe
 foorme of þe x comaundementis were not in it silf sufficient;
 or ellis if þei wolen seie þat þe foorme of þe x comaunde-
 mentis is not sufficient for teching, leernynge, remembryng 35
 and reporting of alle goddis comaundementis, but þilk

¹ MS. *vnsufficient*; *vn* being underdotted.

²⁻² MS. „þese ,mowe, with the marks of
transposition.

³ MS. *inpfitable*.

⁴⁻¹ MS. *afoorme*.

⁵ MS. *setteforþ*.

foorme of þe x comaundementis, with þe foorme of þe vij
deedly synnys, *and* her vij contrarye vertues, *and* with þe
foorme of þe v wittis keping, *and* wiþ þe foorme of þe vij
bodili *and* vij goostli werkis of mercy fulfilling, is sufficient
5 doctryne at þe fulle for alle goddis comaundementis *and* for
al oure vertuose reuling, certis, aȝens þis seiying proceden
alle þe same profis *and* argumentis which ben afore maad in
þis iij^e party, in þe iij^e *and* in þe iiiij^e *and* vij chapitris, as
mai liȝtli to þe enschercher be seen. And so þei muste nedis
10 be compellid for to sette ferþer to alle þese now seid pacchis
þe articlis of bileeue, *and* þerynne hem to bryng in þe vse
of þe sacramentis. And also, whanne alle þese schulen be
þrowe to gider into heepe, for to make of hem an hool suffi-
cient foorme of leernyng, remembryng *and* reportyng vpon
15 goddis comaundementis, þis heepe schal not conteyne alle
þe vertues of goddis lawe; fforwhi where in þis heepe is
conteynyd þat a man ouȝte forbere vmesurable or wantowne
or vncomely lauȝyng, or vncomely or vnhonest setting of his
body, or ouer heuy chere *and* countenaunce, or ouer liȝt
20 chere *and* countenaunce, which bi resoun schulden not
bisett a prelate or a reuler? or where in þis heepe is conteyned
þat a man schulde not be ouer myry and ioieful, *and* ouer-
muche sportyng? *and* so of oþire poyntis touchid bifore in
þe first partye, in þe iij^e table, þoruȝ oute al þe iiiij^e *and* v^e
25 poyntis of þe iij^e table, *and* her spicis *and* braunchis.

70^b Also | þis heepe schal be as long in nouembre of poyntis
as is þe foorme of þe iiiij tablis in þe first party of þis book
y-tauȝt, fro þe bigynnyng of þe iiiij^e chapitre into þe eende of
þe ix^e chapitre, or, certis, moche lengir. And þerwip al it schal
30 be oute of cours, of ioynt, *and* oute of lipp, oute of ordre,
and oute of dewe processe to gider clumprid, þat it schal
neuer serue to teche, to leerne *and* to remembre *and* to
reporte so fair *and* so esili *and* so profitabli as schal þerto
serve þe foorme of þe iiiij seid tablis aftir þat ilk foorme be had
35 a¹ while¹ in haunt *and* vse of remembryng. And ȝitt þanne
þerof folewip ferþir, bi her owne knowleching, þat þe foorme
of þe x comaundementis is not in it silf sufficient, forwhi
not wiþoute þe seid loose giblettis þerto sette, forto teche,

Examples of
virtues not
included.

The Four Tables
teach all God's
law, and that
much more
shortly and
conveniently
than the Ten
Command-
ments, the
Seven Deadly
Sins, &c.

¹⁻¹ MS. awhile.

L 2

leerne or remembre goddis comaundementis, which is as now in þis present chapitre oure priucipal purpos to prove.

The Third¹
Commandment
is not binding
to Christians.

fferpþirmore, if it be wel arguid azens so greet meynteners and so greet glorifiers of moyses tablis, as þat þei so ben is afore rehercid, þei mowe not avoide, assoile or ascape² 5 but þat þe iij^e³ comaundement of þo tablis is not to be holden, neþir to be kept, of cristен men; ȝhe, þat þilk iij^e⁴ comaundement is forboden bi cristis lawe⁵ to be holden and kept of cristен men. And so her noumbe of x comaundementis, wole þei, nyle þei, is dockid bi oon, and sette into 10 þe nou[m]bre⁶ of ix.

Proofs that the
Third¹ Com-
mandment is
no longer
binding:

(1) A com-
mandment is
the *whole* deed
or work bidden,
and the *whole*
deed bidden in
the Third¹
Commandment
is to hallow the
Saturday.

To hallow the
Saturday is no
longer binding.

Therefore the
whole Third¹
Commandment
is no longer
binding.

(2) Nothing
was bidden in
the Third¹
Commandment
save to hallow
the Saturday.

To hallow
the Saturday is
no longer
binding.

Therefore
nothing in the
Third¹ Com-
mandment is
now binding.

The first
premisses of
these two
arguments are
true; therefore

And þat þis be trewe may be provid bi manye weies. ffirst þus: A comaundement, as it is in þis present purpos forto speke of comaundement, is þe hool dede or werke bede to be doon, in þat þat it fallip or abidiþ vndir þe dede of 15 bidding or comaunding, as is open ynouȝ to se. Also þe iij^e¹ comaundement of þe x in moyses tablis was forto halowe in eche weke þe satirdaie, as ech man must nedis graunte. þau herupon I argue þus: Al what was bede in þe iij^e¹ comaundement of þe seid tablis was forto in eche weke 20 halowe þe satirdaie. but so it is þat forto in eche weke 71^a halewe þe satirdaie is ceesid, and bindip not. Wherfore al what was bede in þe iij^e¹ comaundement of moyses tablis is ceesid, and bindip not.

Also þus: no þing was bede in þe iij^e¹ comaundement of 25 moyses tablis, saue forto in eche weke, or in eny weke, halowe þe satirdaie, in þilk meening as for þe satirdaie silf. [but to halewe þe satirdaie]⁶ is ceesid and bindip not. Wherfore no þing in þe seid iij^e¹ comaundement abidiþ and bindip. 30

Sopeli, in euereipir of þese ij argumentis, if þe first premisses be trewe, þo ij argumentis concluden and proven her conclusiouns. and þat in euereipir of hem þe first premysse is trewe, I prove þus: If eny oþir þing was beden in þe seid iij^e¹ comaundement þan halewing of þe satirdaie 35

¹. The Anglican Fourth.

margin, in a later hand, *falsum dicit*.

² MS. *a scape*.

⁴ MS. *noubre*.

³ Alongside *iij^e* *comaundement is for-*
boden bi cristis lawe is written in the

⁵ *but . . . satirdaie*, an addition from the margin; omission mark before *is* in text.

in a certeyne foorme *and* maner *and* þing making *and* perteyning
yng nedisli þerto, þilk þing couþe be toolde *and* assigned; but
no man canne it assigne, *and* seie what it is or was, bi ény
witnessing of holi scripture. Wherfore no such þing is or was.

5 Also in lijk maner was þilke iij¹ comaundement ȝouun
forto in eche weke halewe þe satirdaie, how þat comaundement
was ȝouun fortto in eche ȝeere halowe þe first dacie of
þe vij^e monþe, And how was ȝouun comaundement fortto
halowe þe x daie of þe same monþe, And how was ȝouun
10 anoþir comaundement fortto halewe þe xv^e daie of þe same
vij^e monþe,² as apperip to se for maundement of þe satirdaie,
exodi, xx^e chapitre,³ And for þe iij⁴ opire now rehercid
maundementis of halewing to be maad ȝeerli in þe vij^e
monþe, leuiticus, xxiiij^e chapitre⁵; except þat þe halewing of
15 þe satirdaie was in his degree gretter, as apperip in þe text,
exodi, xv^e chapitre,⁶ for þat þe satirdaie þei schulden
halowe so moche þat þei schulden not diȝte eny mete in
seeþing or roosting it bi fier, which makiþ no diuersite in
þis present purpos. but so it is þat þe now rehercid
20 comaundement fortto in eche ȝeere halowe þe first dacie of
þe vij^e monþe, had no more in him but þis halowing of þilk
25 daie | to be doon in eche ȝeere, with purtenauncis withoute
which þilk halowing so bede myȝt not be doon. Wherfore
neiþir þe iij^e comaundement of moyses tablis had eny more
30 or opire þan þe halowing of þe satirdaie to be doon in eche
weke, with hise purtenauncis withoute which þilk halowing
so bede myȝt not be doon, And þerfore whos bidding makiþ
not a newe or a dyuers bidding fro þe principal bidding, but
falliþ vndir þe principal bidding. Wherfore, siþen þilk oon
35 þing, which is þe seid halowing of þe satirdaie, is ceesid, al
is ceesid *and* bindiþ not which was in þe seid iij^e comaundement;
euen as, for þat al is ceesid which was in þe opire seid
comaundement of halowing þe first dacie of þe vij^e monþe, al
þilk comaundement is ceesid, *and* bindiþ not.

35 Confirmacioun herto is þis: If it myȝt be seid *and* holde
þat þe seid iij^e comaundement in moyses tablis now is

the conclusions
are true.
For nothing
other than the
hallowing of the
Saturday can
be pointed out
as bidden in the
Third¹ Com-
mandment.

And the hal-
lowing of the
Saturday is the
only thing
bidden in the
Third¹ Com-
mandment, as
the hallowing
of a certain day
is the only thing
bidden in other
com-
mandments of
hallowing.

Therefore the
commandment
to hallow the
Saturday is no
longer binding
in any respect.

The old com-
mandment to
hallow the

¹ The Anglican Fourth.

³ vv. 8-11.

⁴ MS. iiij^e.

²⁻² MS. "monþe vij^e", with the marks
of transposition.

⁵ vv. 24 ff.

⁶ v. 23.

Saturday is no more binding than the old commandments to hallow the fifteenth day of the seventh month, &c.

(3) The whole of a simple thing (i.e. of a thing formed of one thing only) ceases, if that thing of which it is formed ceases.

And the Third³ Commandment is formed of one thing only, viz. the hallowing of the Saturday.

And something of the Third³ Commandment, viz. the hallowing of the Saturday, has ceased.

Therefore, since the hallowing of the Saturday has ceased, the whole of the Third³ Commandment has ceased.

The second premise of this argument is true, and therefore the conclusion is true.

For nothing other than the hallowing of the Saturday forms the Third³ Commandment.

And the hallowing of the Saturday is one simple thing.

And this hallowing of the Saturday has ceased.

and bindip, folewip to be seid and holde þat ech comaundement in þe lawe of moyses forto halowe eny daie ȝeerli in eny monþe of þe ȝeere, abidip now and bindip. ȝhe, and bi lik skile ech comaundement in þe lawe of moyses forto fast ȝeery in certey[n]¹ daies of þe monþe abidip now and 5 bindip, which is tauȝt to be vntrewe bi poul in his epistle to galathies,² and which is aȝens oure catholik feip.

The iij^e argument into þis present principal purpos is þis : Whanne euer eny þing is symple and sngle, not maad of a resonable soule, þat is to seie, not compowned and maad of 10 dyuers parties, if eny of þo þings in it ceesip, al þe hool þing ceesip. but so it is þat þe seid iij^e³ comaundement in moyses tablis is symple and sngle, þat is to seie, not compowned and maad of manye or of suche seid dyuers parties, but being oon symple þing in it silf. and zitt sumwhat is to 15 be seid þat ceesip of þe iij^e³ seid comaundement, as no man 72^a may seie þerto nay. Wherfore folewip þat alle⁴ þilke iij^e³ comaundement ceesip, siþen he haþ no partye which schulde ceese while his opire party abidiþ.

Certis, if þe iij^e premisses of þis argument be trewe, þis 20 argument proviþ vndoutabli þe entent into which he concludip. And þat pilk now seid iij^e premysse is trewe, y proue þus : If þe þing of pilk seid iij^e³ comau[n]dement⁵ in moyses tablis were maad of manye or of dyuers þings or of dyuers parties, þei coupen and myȝten be assigned and seid which 25 þei ben or were. but, certis, no þing can be seid which was in pilk iij^e³ comaundement opire þan halewing of þe satirdaie. and al þat halewing of þe satirdaie is not but oon hool þing, not maad of enye opire partye which is opir þan halewing of þe satirdaie ; no more⁶ þan eny of þe opire bifore rehercid 30 comaundementis of halewing opire daies in the ȝeere was maad of eny partie opire þan þe halewing of pilk daie in þe ȝeere. Wherfore þe seid iij^e premysse is trewe. and herwiþ is trewe þat al þilke halewing of þe satirdaie is eendid, passid and ceesid. Wherfore alle þilke iij^e³ comaundement in 35

¹ MS. certey.

³ The Anglican Fourth.

² Especially chap. ii, vv. 16-21; chaps.

⁴ alle, overwritten.

iii and v.

⁵ MS. comaudement. ⁶ MS. nomore.

moyses tablis is eendid, passid *and* ceesid. Or ellis I may argue þus: if þe iij^e¹ comaundement in moyses tablis abidiþ in al, or in sum partie, þilke comaundement was maad of sum partie being a dede which was opire þan þe halewing 5 of þe satirdaie, or dede perteynyng into it, which party now abidiþ. but so it is þat þilke iij^e¹ comaundement had noon such party. Wherfore noon such party of him now abidiþ.

Also into proof of þe ije premissse I may argue þus: No 10 þing is maad of a general *and* of his special sett to þilk general; fforwhi no þing is more of hem boþe so sett to gider þan is þe same symple *and* syngle special, withoute eny

72^b composicioun of him *and* þ of his seid general, as of ij parties.

As if I seie in latyn þus, ‘animal homo,’ in þat² I seie 15 no more³ þan if I seid þus, ‘homo.’ If I seie ‘a quyck body man,’ I seie no more³ þan if I seid ‘a man.’ ‘Colour whiȝtnes’ is no more³ or opire þan is ‘whiȝtnes’; ‘beest asse’ is no more³ or oper þan is ‘asse’; ‘moving rennyng’ is not ellis þan ‘rennyng’, *and* is not maad of moving *and*

20 of rennyng, as of ij parties, *and* þat for as moche as moving is general to rennyng, *and* rennyng is special to moving. And whanne þe special is sette to his general, þe special drawiþ *and* streineþ þe general fro his generalte into þe specialte of þe drawer, *and* makiþ þe general as þere to be 25 noon opire þan þe same special drawer is. As logiciens knownen wel, *and* as resoun in þe now putte ensaumplis wel schewiþ.

This first premisse in þis wise maad, y sette þerto þe ije⁴ premisse þus: but so it is þat if in þe iij^e¹ comau[n]dement⁵ of moyses tablis, eny ij þingis being dedis of halowing coupen 30 be assigned to be comaundid, þei schulden not be opire þan þis special (þat is to seie, forto halewe þe satirdaie, with his pertynent dedis making it) and þis⁶ his general (forto halewe a daie in þe weke, or forto halewe a daie or a tyme). Wherfore of þese tweyne, þat is to seie, of þis now seid general 35 *and* of þis also spokun special sette to him, is no more,² neipir opire had, þan is þilke same special in it silf. And

Therefore
the Third¹
Commandment
has ceased.

If the Third¹
Commandment
had not ceased,
some part other
than the
hallowing of
the Saturday
would still
exist.

But no such
other part
exists.

Further proof
that the second
premise of the
third argument
is true:

A thing made
of its *general*
and its *special*
is the same as
a thing made of
its *special*.

The Third¹
Commandment
made of its
general (i.e. the
hallowing of any
day) and its
special (i.e. the
hallowing of
the Saturday)
is the same as
the Third¹
Commandment
made of its
special.

¹ The Anglican Fourth.

² MS. þat þat; the second þat being underdotted to denote deletion.

³ MS. *nomore*.

⁵ MS. *comau[n]dement*.

⁶ MS. *þis is*.

⁴ *iij^e*, overwritten.

Therefore, since
the hallowing
of the Saturday
has ceased, the
Third¹ Com-
mandment has
ceased.

This rule of the
general and its
special proves
the fallacy of
doctors, when
they argue that
the Third¹
Commandment
is partly law of
nature, and
partly cere-
monial law.

þan ferþir: siben þilk special, which is halewing of þe
satirdaie, or to be doon in þe satirdaie, is fully eendid *and*
ceesid, al þilk iij^e¹ comaundement is fully eendid *and*
ceesid.

And herbi is inproued wel þe seiying of manye greet *and* 5
famose writers in þis mater: þat þilke iij^e¹ comaundement
was sumwhat of lawe of kinde, *and* sumwhat positive cery-
monial. ffor whi þerynne þei musten meene þat oon partye of
þilk iij^e¹ comaundement was of lawe of kinde, and þe | oþire 73^a
partye was positive cerymonial. And, certis, þilk partye *to*
which was lawe of kynde was not but a general such as is
now here rehercid, to whom þe positive cerymonial was
a special, which was þe halewing to be doon in þe satirdaie.
Wherfore þei musten graunte þat of þe general and of his
special putte to him was maad þe iij^e þing dyuers from þe *15*
special, which is vntrewe, *and* now bisore inprovid. Redili,
bi lijk skile, alle þo doctouris *and* alle þat folewen hem
schulden holde þat alle þe comaundementis of halewing daies
in þe zeere, *and* alle þe comaundementis of fastyngis, *and*
alle þe comaundementis of preesthode, þouun in þe lawe of *20*
iewis, þe, *and* alle þe comaundementis of cerymonies þanne
þouun, abiden now in tyme of þe new testament. fforwhi in
eche of þilk comaundementis we mowe fynde sum general
being of lawe of kinde, to which general is sett his special
positive or cerymonial. And þitt ferþir: if þe iij^e¹ seid *25*
comaundement abidiþ noon oþir wise þan abidiþ eny oþir
comaundement in moyses lawe of halowing, or of fasting, or
of eny oþir iudicial or cerymony doing, forsoþe, it is ynouȝ
for þe purpos which I entende vpon þe seid iij^e¹ comaunde-
ment, þat forto speke in verry trewe speche, wiþoute figura- *30*
tive speche, *and* wiþoute vnproper speche, þilke iij¹
comaundement is not *and* bindiþ not; þe, not abidiþ or
byndiþ, as bi vertu of goddis comaundement bisore maad,
more þan þe comaundement for to ete þe pascal lombe, *and*
þe comaundement forto halewe þe first daie of þe vij^e monþe, *35*
and þe comaundement forto not were a cloþ maad of lynne
and of wolle, *and* þe comaundement forto not eere londe wiþ
an hors *and* asse couplid to gider, abiden now *and* binden.

¹ The Anglican Fourth.

If eny man wole blundre ferþir in þis mater, as summe
doon, forto seie *and* holde þat þe seid iij^e¹ comaundement
of moyses tablis abidiþ now in þe þing *and* dede signified bi
73^b þilke comaundement, Certis, if he meene *and* seie þat þilke
5 iij^e¹ comaundement abidiþ noon oþir wise þan in þe þing
which was signified bi it, he grauntiþ myn entent. fforwhi
he in so seiying meeneþ þat oonli þe þing which was signified
bi þe comaundement abidiþ, And if oonli þerof þe þing
signified abidiþ, certis, þe maundement abidiþ not²; forwhi
10 azenward, if þe maundement abode, it were trewe þat not
oonly þe þing signified abode.

If only the thing signified by the Third¹ Commandment remains, the Third¹ Commandment itself does not remain.

Also no þing abidiþ as for þe abiding of anoþer þing, but
if þe oþire þing be it fully, or a party of it. but so it is þat
þe þing signified is not þe hool þing comaundid in moyses
15 tablis, neiþir is eny party of it, as is open ynouȝ. Wherfore
folewiþ þat³ bi þe abiding of þe þing signified, neiþir abidiþ
þe hool þing which was comaundid, neiþir eny party of it
comaundid. And forto graunte þis is forto graunte þat
treuli *and* verrily *and* formali to speke, þilke iij^e¹ comaundement
20 is not, *and* þat to it we ben not bounde. fforsoþe, if
we schulden graunte *and* holde þat noes schip is now *and*
abidiþ, in propir maner of speche, for þat þe þing which noes
schip signified abidiþ now *and* is, we were wondirly ausid.
And þerfore I aske of þee: whi grauntist þou not, wiþoute
25 significative speche, which is not to oure present purpos, þat
noes schip is, siþen þe þing signified bi it is? þou mayst
not ȝeue oþer cause þan þis: for þat þe þing signified bi
noes schip is not þe hool schip in it silf *and* in his being,
neiþir is eny partie of it. Wherfore bi lijk skile, siþen þe
30 þing or dede signified bi þe halewing of þe satirdae is not
þilke halewing in it silf, or in his being, neiþir is þe maundement
þerof, neiþir is eny party of þilke halowing or of þilke
maundement, þou ouȝtist feele *and* holde þat þe seid halowing
of þe satirdae, as it was comaundid, is not, neiþir þe
74^a comaundement þerof is; | þouȝ þe þing which was signified
þerbi be now and is.

And the thing signified by the Third¹ Commandment is neither the whole thing, nor any part of the thing commanded by the Third¹ Commandment.

Therefore the abiding of the thing signified by the Third¹ Commandment does not mean that the Third¹ Commandment itself remains.

The fact that the thing signified by the Third¹ Commandment may remain, does not mean that the Third¹ Commandment remains; any more than Noah's ship remains, because the thing signified by it remains.

¹ The Anglican Fourth.

forwhi . . . not being underdotted to denote

² After *not*, the MS. has *forwhi azenwarde if þe maundement abidiþ not;*

³ MS. *þat as.*

[x^e chapitre].

Even if it be granted, for the sake of argument, that the Third¹ Commandment has two parts, one natural law, and one ceremonial law, yet the whole Third¹ Commandment has ceased, and is no longer binding.

A thing made of two parts lasts no longer *as a whole* than one of those two parts.

E. g. a house, made of walls and roof, lasts no longer *as a house* than the walls or the roof.

The Third¹ Commandment, even if it had two parts, would last no longer than one of those parts.

For the one part is not the whole thing made of two parts.

E. g. the roof or the walls is not the house.

And one part of the Third¹ Commandment is not the whole Third¹ Commandment.

[F]Erþirmore, þouȝ it were trewe þat þe seid iij^e¹ comaundement in moyses tablis had two parties, oon moral in lawe of kynde, *and* anoþir positive cerymonial, which is now before proued to be vntrew²; ȝitt I schal proue þat þilke 5 iij^e¹ comaundement is not now, neiþir byndiþ now, ȝhe, þat þilke iij^e¹ comaundement is reuokid, ȝhe, *and* forbode to cristen men, astir teching of seynt poul in his epistle to galathies.³

And herto I argue þus: No þing, namelich not hauyng 10 liȝf, which is maad of two parties to gider had and abiding, dureþ lengir tyme þan his boþe parties duren with him; but whanne euer eny of þo ij parties ceesiþ to be, þe hool þing of hem boþ maad ceesiþ to be: as, sien an house is maad of þe wallis *and* of þe roof, it may not be seid þat þe house 15 duryþ lenger þan whilis with him boþ þe wallis *and* þe roof duren. And also soone as þe roof, which is oon party of þe house, abiding þe wallis, is takun aweie, so soone it is to be seid þat þilk house dureth no lengir. but so it is þat þe iij^e¹ comaundement in moyses tablis was maad of ij 20 parties, afore rehercid in þe vj chapitre of þe ij party; of which ij parties þe oon is reuokid bi cristis lawe, ȝhe, *and* forboden to cristen men bi cristis lawe, as it is þere afore in þe seid vj chapitre allegid. Wherfore nedis folewiþ þat it is to be seid þat þilk iij^e¹ hool comaundement of moyses tablis 25 is not now; but þilk hool comaundement in his ful hoolnes is reuokid, ȝhe, *and* forboden. Þis purpos may be confermed also þus: It is neuer to be seid þat þe oonli party of a þing is þe same þing; as it is not to be seid þat þe roof only, being withoute þe wallis, is an house, or þat þe wallis oonly, 30 being withoute þe roof, is an house. But so it is þat now, in þe tyme of þe new lawe to cristen men, abidiþ | oonly þe 74^b first party wherof þe ijj^e¹ comaundement of moyses tablis

¹ The Anglican Fourth.

² Pt. II, chap. ix, p. 152. Cf. what is said on this subject in Pt. II, chap. vi, pp. 128 ff.

³ Especially chaps. ii. 16–21, iii, v.

⁴ The hypothesis that it is made of two parts has been proved untenable. See above, l. 5, and note 2.

was maad; and þat withoute þe secunde party, which is
reuokid and brouȝt to nouȝt. Wherfore it is not to be seid
þat þis first seid party is þe iij^e¹ comaundement of moyses
tablis. and so no man on lyue may avoide or asoile but þat
5 þe iij^e¹ comaundement of moyses tablis is not, And [þat]²
it is not now to vs in charge, no more þan is now to vs in
charge þe preesthode or dekenhode of þe Jewis lawe. and
so folewip þat þe glorifyng of þilk tablis is lassid and
dymynuschid more þan þe glorifiers in her speking know-
10 lechen. Certis, bi þis opinioun ȝens which I argue here,
euen as þe keping of þe sabot daie in þe oolde lawe had
withynne him a þing of lawe of kinde *and* anoþir þing pos-
itive ceremonial, as is in þe vj *chapitre* bifore schewid³, so
þe preesthode of þe oolde lawe had wiþynne him suche ij
15 þingis. ffor whi þat þere Schulde be preest forto teche *and*
exorte þe lawe ȝouȝn fro god, which euer þilk lawe were, or
hapened to be, ȝouȝn fro god, doom of resoun *and* þerfore
lawe of kynde wole, as wel as þat men at sum while take
leiser forto be contemplative, *and* forto preise *and* preie.
20 and þat þe preestis schulden be in þis wise, or in þilk wise,
araied, or in þis wise, or þilk wise, haue her bodily suste-
naunce, was pure positive *and* cerymonial. Wherfore, siþen
þe first party of preesthode, which is moral in lawe of kynde,
abidiþ now þe same in þe newe lawe as it was in þe oolde
25 lawe, þou muste nedis graunte þat þe precept of god vpon þe
oolde preesthode in þe oolde lawe abidiþ now in þe newe
lawe, if þou graunte þat þe precept of god vpon þe sabot in
þe oolde lawe abidiþ now in þe newe lawe. And if þou
muste nedis graunte þat þe precept of god vpon þe oolde
30 preesthode is not now, for so it is seid, ad hebreos, þe vij^e
75- *chapitre*,⁴ where | it is seid in sentence þus: þat 'nedis
muste þe oolde lawe be translatid *and* chaungid, siþen or
whilis þe oolde preesthode is translatid *and* chaungid', þou
must nedis folewngli seie *and* graunte þat þe precept of god
35 vpon þe oolde sabot is not now. And þan ferþir þus: þe
precept of god vpon þe oolde sabot is not now, *and* þe pre-

The hallowing of
the Saturday is
no more binding
now than the
laws of the Jew-
ish priesthood.

Therefore the
Third¹ Com-
mandment on

¹ The Anglican Fourth.

p. 152.

² MS. þan.

⁴ v. 12.

³ pp. 128 ff. See also Part II, chap. ix,

the hallowing of
the Sabbath is
no longer bind-
ing.

If the hallowing
of the Saturday
is still binding,
then the old
ceremonial laws
for praying and
fasting are still
binding.

If we do not hal-
low the *Saturday*,
we do not keep
the Third¹ Com-
mandment, how-
ever well we
may hallow the
Sunday.

St. Augustine
teaches that the
Third¹ Com-
mandment is not
binding for
Christians,
though they
should take heed
of what it signi-
fies.

The Third¹ Com-
mandment is
forbidden to
Christian men.

cept of god vpon þe oolde sabot is not ellis þan þe iij^e¹
precept conteyned in moyses tablis; it folewiþ nedis þat þe
iij^e¹ precept conteyned in moyses tablis is not now.

In lijk maner may ful strong argument be maad þat þe
precept of god in þe oolde lawe, þat men schulden preie in 5
such a certeyn² cerymonial maner, and þat þei schulden
faste in certeyn ceremonial maners, abiden ȝitt in þe newe
lawe, if it is to be grauntid þat þe oolde precept of halowing
tyme in a certeyn ceremonial maner abidiþ now.

Also ferþer þus: siþen þe iij^e¹ precept of moyses tablis 10
lymytith and byndith into a certeyn special daie to be wekely
halowid, which is þe satirdaie, it folewiþ nedis þat þilk iij^e¹
precept is not kept of vs, but if we halowe wekely þe satir-
daie, how euer weel we halowe þe sundaie in stide of it.

Now alle suche men whiche dare not truse to doom of 15
resoun, where þat resoun haþ place, þouȝ þei se it as cleerly
bi resoun as þei seen what is white or blacke wiþ her iȝen,
I remitte into þe writing and witnessing of seynt Austyn,
which is sette in þe comoun glose,³ exodi, xxxiiij chapitre,⁴
where he seiþ pleynly þat þis comaundement of moyses 20
tablis, which is of þe halidaie, is not comaundement to
cristen men, þouȝ alle þe opire ix be comaundementis to
cristen men; but cristен men schulde take hede to þe þing
which þilk comaundement maad to þe Jewis bitokeneþ
mystily, þat is forto haue mynde of þe euerlastyng blisse to 25
come, and to be had of cristен men in heuen.

And redili, if astir seynt Austyn þere, þe seid comaunde-
ment, | which ȝe rekene here to be þe iij^e¹ comaundement 75^b
of moyses tablis, is eendid and ceesid wiþ þe state of Jewis,
and is not bede to cristен men (And open it is to clerkis þat 30
alle þo comaundementis ȝouun to Jewis, which ceesen with
þe ceasing of Jewis state, ben forboden to cristен men, as is
open, *actis*, xv chapitre,⁵ And bi poul in his epistle to gala-
thies)⁶; it folewiþ þat not onyly þe seid iij^e¹ comaundement

¹ The Anglican Fourth.

Vulgate.

² MS. certeyn a.

⁴ v. 21.

³ The *Glossa Ordinaria* of Walafrid
Strabo (d. 849), expounding the Scriptures,
and commonly accompanying copies of the

⁵ vv. 24-9.

⁶ Especially chaps. ii. 16-21, iii, v.

ceesib, and is no comaundement to cristen men, but also þat it is forboden to cristen men.

Manye opire fantastik fyndingis *and* feynyngis ben ren-
nyng vpon þese tablis, of whiche summe ben good to be
5 rehercid into þe abatyng *and* discumfityng of her ouer
moche glorifiers. þe comune holding of suche newe seid
glorifiers is þat þilk tablis weren so disposid þat in þe first
of hem weren writen þe ² þre ² first ¹ comaundementis, *and* in
þe ije table weren writen þe viij ³ opire; as þat þese two
10 tablis weren so wiseli disposid bi god him silf þat in þe first
of hem schulde be conteynyl þo comaundementis which
dressen vs toward god immediatly, *and* in þe ije table
schulde be conteynyd þo comaundementis which dressen
vs toward oure neizbore immediatli. And zitt, whanne al
15 þis is seid, *and* so solempnely prechid, writen *and* denouncid,
þe contrarye is founden trewe bi experience. ffor þe same
two tablis of stoon which moyses had in þe mount of synay,
haue ben openli *and* certeynli seen *and* redde þat of þo x
comaundementis v weren in þe first table writen, *and* v weren
20 in þe ij table writen, as reherciþ þe maistir of stories ⁴ vpon
þe xx chapitre of exodi. Also þilk same comaundement
which astir austyn is not but oon *and* þe first comaundement,
origene seiþ *and* holdiþ þat it is tweyn; *and* þilk
tweyn last comaundementis which austyn seiþ to be tweyn,
25 origene seiþ to be oon. Neuerþeles Josophus, a ful worþy,
76* witty *and* myȝty Jewe, luyng in | þe tyme of crist *and* of
þe distroiyng of Jerusalem, writiþ þat he sawe þe boþe tablis,
and þat v comaundementis weren in þe oon, *and* v in þe
opire, And þat þilk tweyn last which we rekenen for tweyn,
30 weren not but oon; *and* þilk which we rekenen as for oon
and þe first, was tweyne.⁵

Also if þei bere god on honde þat bi greet avise *and* greet

It is false to assert that in the First Table of Moses were the first three¹ commandments, dealing with our duty towards God; and in the Second Table of Moses were the other seven² dealing with our duty towards our neighbour.

Moses distinctly says there were five commandments in each table.

Doctors disagree as to whether what Pecock terms the 'first' commandment is one or two; and as to whether what Pecock terms the 'ninth' and 'tenth' commandments are one or two.

¹ The first four of the Anglican reckoning.

²⁻² MS. þre þe.

³ The last six of the Anglican reckoning.

⁴ Petrus Comestor (d. 1178), author of the *Historia Scholastica*, dealing with sacred history from the Creation down to

the events recorded in the Acts—'unde per excellentiam Magister historiae scholasticae appellatus est.' See Migne, *Patrologiae Cursus Completus*, tom. 198,—*Historia scholastica eruditissimi viri Magistri Petri Comestoris*, pp. 1051-2.

⁵ See Notes; also p. 118, note 5.

If one table deals with our duty towards God, and the other table with our duty towards our neighbour, there is no provision for our duty towards ourselves.

wisdom he so wiseli disposid, as þei seien, þe ij tablis, þat in þe first ben þo comaundementis which rewlen vs toward god immediatly, *and* in þe secunde table ben þo comaundementis which rewlen vs toward oure neiȝbore immediatly, where is þe wijse dispositio[n] of god þat in þese ij tablis 5 ben comaundementis rewling a man toward him silf immediatly? siþen ful greet hardnes bifallip to a man forto reule him silf dewly to him silf aȝens glotonye, lecherye, veyn glorye *and* inpacience.¹ And god biddip vs ful eernestly to avoide glotenye², veyn glorye *and* inpacience, as he biddip vs 10 to auoide fals witnesse *and* couteiting of oure neiȝboris good. Or ellis if þou seie þat þe comaundementis forbeding glotenye, veynglorye, inpacience, ben conteyned in þe seid ij tablis, þanne folewip þe contrarye to her owne seingis; fforwhi þanne folewip þat þe first table serueþ not oonly forto dresse 15 vs toward god immediatly, *and* þe secunde serviþ not oonly forto dresse vs towarde oure neiȝboris immediatly; fforwhi boþe of hem, or oon of hem, seruyþ also to rewle vs toward vs silf immediatly. And so bi skile of pilk ij dressingis, god myȝt not be movid resonabli *and* sufficiently to make oonly 20 two tablis.

And so, sone, þou maist se þat manye þingis ben feynid aboute þe x comaundementis of moyses tablis, which ben not trewe, or at þe leest which ben lacking her groundingis; *and* alle þat lacken her groundingis ouȝten to be taken as 25 feynyngis *and* wilful forgingis.

[xj^e chapitre]

Why did God give the Ten Commandments to the Jews, if they are insufficient?

One might ask also why the Apostles made the Creed, if its doctrine is insufficient.

| [B] Ut, o fadir, oon þing I wolde wite in þis mater: ffor 76^b what entent ȝaue god to þe iewis pilk foorme of x comaundementis in moyses tablis, siþen it is so þat pilk foorme is not ȝo sufficient doctryne of alle hise comaundementis, neipir sufficient reportacioun *and* sufficient remembraunce of alle hise comaundementis, þouȝ þei be ouȝwhere ellis fully leerned?

Sone, I myȝt aske of þee aȝenwarde whi þe apostlis, or ellis whi prelatis of þe chirche astir þe tyme of þe apostlis, 35 foormeden þe comoun crede of articulis of bileeue *and* bitoken

¹ See above, p. 105, note 3.

² MS. glotonye, seemingly altered to glotenye.

it to þe peple, siben þilk foorme of articlis is not sufficient doctryne of alle articlis *and* poyntis of þe feip, which boþe symple men *and* bettir leerned men ben bounden openly to bileeue? Certis, sone, loke what awnþer þou schuldist ȝeue 5 to myn now moued questioun to þee, *and* a¹ lijk¹ awnþer ouȝte be ȝouun to þi questioun now mouid to me *and* askid of me.

Neuerþeles, for þilk awnþer to þese boþe questiouns to gidere, I may proceðe *and* seie þus: A wombe which haþ be 10 long tyme fro mete may not sodeinly be replenisched, withoute greet hurte *and* vnbrokeng of þe mete so receiuid; iȝen which han ben long tyme in derknes mowe not sodeinli come to greet *and* moche liȝt, withoute greet hurte of þe same iȝen; *and* perfore þei must be fed wiþ litil in þe bigynnyng, 15 til þei bi þilk litil be customed *and* ablid to receyue þe grettir; as crist scheuiþ *and* techuiþ of his newe callid to him apostolis *and* disciplis ful fair, ful curteisely *and* resonabli, mathew, ix chapitre,² *and* luke, v chapitre,³ where crist bi hisse newe disciplis seid þus: ‘wheþir þe sones of þe spouse 20 mowe morne how long þe spouse is wiþ hem? soþeli, daies schulen come whanne þe spouse schal be takun aweie fro hem, *and* þan þei schulen faste.’ And sumwhat aftir⁴ þere⁴ þus⁵: ‘neiþir men putten newe wyne into oolde botels, ellis þe botels ben broken *and* þe wyne [is sched].’⁶

* * * . * * * * *

¹⁻¹ MS. *alijk*. ² v. 15. ³ v. 34.

⁴⁻⁴ MS. *,þere ,aftir*, with the marks of transposition.

⁵ Matt. ix. 17; Luke v. 37.

⁶ There is a gap here. A new gathering, of six leaves only, instead of the usual ten, begins at this point, and probably the two outer double leaves are missing. The catchword, ‘is sched’, fol. 76^b, does not correspond with the first words of fol. 77^a.

When nourishment has been long withheld, the stomach must be accustomed to it gradually.

Similarly the eyes must be accustomed gradually to the light.

Christ shows the importance of adapting the teaching to the taught.

The numbers after the ‘signature’ letter are cut off, so unfortunately give no help here. The sense does not run on consecutively, and the matter is different. Before the gap, the Father is speaking of Christ’s adaptation of the teaching to the taught. After the gap, the Son is advising the Father not to cast his pearls before swine.

For collation of MS. and discussion of gaps, see Introd., Section I, A.

The Son advises
the Father not to
cast his pearls
before swine.

To God all
things are
possible, and,
with His help,
Pecock hopes to
turn the people
from their
slavish adher-
ence to old and
insufficient
teaching.

and experiencis which I haue had in opire maters þan is 77^a
 þis. it were good þou forto in þis mater be stille, namelich
 for, as it seemeb, crist meened *and conseilide* suche dis-
 crecioun to be had, mathew, vij chapitre,¹ whanne he seid
 þus : ‘Nil ȝe ȝeue holy þing to houndis, neipir caste ȝe ȝoure 5
 margaritis before swyn, leest perauenture þei diffoulen hem
 wiþ her feete, *and* þe houndis be turned, *and* al to tere you.’

O, sone, if I haue bi strengþe of resoun noon opire hope
 þan þat þe peple were aȝens þis purposed mater so obstynat
and so vnouercomable *and* vnȝendressabli hardid as þou in 10
 þyn arguyng pretendist, I wolde *and* ouȝte in þis mater to
 holde me stylle *and* cloose. but, for as moche as bi certeyn
 evidencis I haue hope of þe bettir side *and* of þe graciouer
 lott, þerfore I am movid þus, if þe peple be so vndisposid
 þat þei louen so vndiscreetly her oold wones *and* derknessis 15
 more þan liȝt; ȝitt if þei be not vnrecouerabli dressable,
 þouȝ to so redresse happily longiþ sum labour, it is þe more
 nede forto labore þat þei come from þens oute, in happis þat
 god wole sette to his honde *and* worche in hem what is not
 in my power to wirche; ffor whi crist seiþ, luk, xviiiij 20
 chapitre²: ‘what is impossible anentis men is possible
 anentis god’; and mark, in þe x chapitre³: ‘Alle þingis ben
 possible at god’; And also poule seiþ, ad Romanos, ix chapitre,⁴
 þat ‘helpe or saluacioun is not of a⁶ willer,⁵ neipir of a renner,
 but of god a rewer, or of mercy a doer’. And þerfore my 25
 part *and* deel I ouȝte to wirche, *and* what longiþ to me in
 þis mater I wole do, whilis in me restiþ þis seid hope. And
 al þe remenaunt I schal bitake *and* commytle to god, þat he
 þerynne do as his lust is. But þis dare I wel seie: who euer
 wole holde þe contrarye of þis party, which party in þis 30
 present purpos I holde, aftir þat he halþ herd *and* conceyued
 þe euidencis making for my party, *and* wole not avowe *and*
 warante forto assoile þe euidencis which I haue brouȝt forþ
 for my party, he may not excuse him but þat he is in þat 77^b
 obstynat to resoun, to liȝt, *and* to trouþe, and more foward 35
 þan longiþ to eny resonable cristen man to be, *and* þat he
 loueþ more derkenes þan liȝt. And þerfore asoile he cleerly

¹ v. 6.

² v. 27.

³ v. 27.

⁴ v. 16.

⁵⁻⁶ MS. awiller.

þe seid euidencis þat I may consente to him; or ellis if he may not hem clearerli assoile, consente he to me, or ellis knowleche he him silf to be such as he is.

fferþir more, o my sone, I may not leue vnconsiderid *and* 5 vntobepouȝt vpon¹, how worschipful, how fair, how honest *and* according it were to alle cristen peple, namelich to clerkis, *and* speciali to clerkis of dyuynite, forto haue *and* knowe a ful foorme at þe leest vpon alle þe biddingis *and* forbodis of god to man, *and* endentid² bitwixe god *and* man; 10 And if a fuller foorme be had of hem vpon alle þe vij maters named bifore in þe iiiij^e chapitre of þe bifore going first party, in which vij maters is comprehendid oure cristen religiouȝ, bi whos keping cristen men schulen be trewe cristen *and* trewe seruauntis of god, *and* schulen enherite 15 perpetually þe kingdom of heuen, moche more according honest[e]³ *and* fairenes is þerbi had to þe seid cristen men, *and* specialy to alle in dyuynite leerned men; And ellis contrary inhoneste, shame *and* reprove may be dradde forto be dewe to hem. wherfore, or þe fynding of þis foorme of 20 iiiij tablis, þe, þe fynding *and* þe tracyng of þis foorme of vij maters, as it is ladde forþ in my writingis, muste be founde, had *and* allowid of cristen clerkis, namelich of dyuynie clerkis, or summe oþire foorme like to þis, or bettir þan þis is, nameliche for greet wittid *and* leerned lay men, 25 or at þe leest for clerkis of dyuynite. *and* ellis I can not witte but þat þe scole of dyuynite schal ligge lengir in an inconuenient, of which it were biseemyng þat it schulde be 30 cleene *and* free; *and* | moche swete deuocioun *and* ful moche honest occupacioun *and* fair laboure of mennys wittis aboute god, hise benefetis, *and* hise lawis, schal be lette falle *and* lost; *and* þo same wittis schulen be bisette aboute fleischly *and* worldly occupaciouns more þan nede askip, *and* þerbi schulen be brouȝte forþ manye nedis aboute þe worlde, which ellis schulde not growe into suche nedis, as I touche in oþire 35 writingis.

And to explain
to them how the
Four Tables com-
prise all God's
laws.

¹ MS. *vnto beþouȝt vpon.*

² MS. *ententid*, altered to *endentid*.

³ MS. *honest*.

[xij^e chapitre]¹

If the Ten Com-
mandments are
insufficient, why
did Christ com-
mand the rich
man, if he de-
sired eternal
life, to obey
them?

[F]Adir, bi weie of leernyng I myȝte argue aȝens þus: It is written, mathew, xix^e chapitre², and in luk, xvij^e chapitre³, þat 'oon ryche prynce came to Jesu, and seid to him: 'Good maistir, what schal I do þat I haue euerlastyng 5 lijf?' And Jesus answerid þus: 'If þou wolte entre to lijf, kepe þou þe comaundementis'. he seid to Jesus þus: 'which comaundementis?' And Jesus seid: 'þou schalt not do mansleyng. þou schalt not do avoutry. þou schalt not do þeft. þou schalt not seie fals witnesssing. worschip þou þi ro fadir and þi modir. and þou schalt loue þi neiȝbore as þi silf.' and lik sentece of þe same story is luk, xvij chapitre.⁴ Now I argue þus: þis man which came to Jesus askid of Jesus a sufficient foorme of lyuing, and a sufficient foorme of alle goddis comaundementis, as is open ynowȝ; fforwhi 15 noon gouernaunce bringiȝ a man to heuen sauȝ þilk gouernaunce which is sufficient. And Jesus remyttid and sent þis man oonli into þe foorme of þe x comaundementis tauȝ in moyses tablis. wherfore solewiȝ þat Jesus answerid not þis man sufficientli to þis manys entent, and so Jesus 20 deludid or disceyuid þis man so asking; or ellis þe foorme of moyses tablis into which Jesus sente þis man was sufficient foorme for þis manys entent, which entent was to haue a sufficient reule of lyuing, which reule may not be sufficient, withoute sufficient doctrine of alle goddis comaundementis. 25

Sone, forto answeare herto, I denye | and seie nay to it 78^b what þou seist, þat Jesus sente þis man into moyses tablis oonly, whan he seid to him þus: 'If þou wolte entre into lijf, kepe þou þe comaundementis'; fforwhi Jesus sente him into euery where where goddis comaundementis weren written. 30 and siȝen goddis comaundementis weren written at þat tyme in manye opire placis of þe lawe in þilk tyme rennyng þan in moyses tablis, and manye mo and opire comaundementis weren in opire placis of þe lawe written þan in moyses tablis,

Christ bade the
rich man keep
all God's com-
mandments, not
simply those of
Moses' tables.

¹ The numbering of this chapter should probably be xii. Cf. below, p. 164, note 2, and p. 171, note 2.

² vv. 18-19.

³ vv. 18-20.

⁴ MS. *sente þis.*

perfore crist sente pilk man into alle þe writingis of goddis lawe which at pilk tyme weren writen. And þouȝ crist rehercid to him summe of moyses tablis oonli, ȝitt it folewiþ not þerof þat crist vndirstode þat pilke man schulde go to 5 moyses tablis oonli; no more¹ þan folewiþ, if crist had rehercid oonly to him summe certeyn comaundementis oute of moyses tablis oonly, and not eny of hem which ben in moyses tablis, but in deutonomij, þe vj chapitre³ (as he did, mathew, xxij chapitre⁴, and mark, xij chapitre⁵, to anoþir 10 man, a techer of þe lawe, lijk questioun asking) it folewiþ not² þat þis man ouȝte not go into moyses tablis, but oonli into þilk placis exemplid and rehercid of crist. And so, my sone, is pleyn solucioun to þin argument.

Lo, sone, how to þilk man, a techer of þe lawe, asking, 15 mathew, xxij chapitre⁴, and mark, xiȝe chapitre⁶, which was þe greet comaundement, and which was þe first comaundement of goddis lawe, crist answerid not bi eny þing sett and founden in moyses tablis, but bi oon þing which is writun, deutonomij, vj chapitre⁶, and bi anoþir þing which is writen 20 in lawe of kynde in þe tablis of mannys herte, as may be seen to þe reders in þe placis now seid, mathew, xxij chapitre⁴, and mark, xij chapitre⁵. fforwhi þe answeare of crist in þe placis now allegid, mathew, xxij chapitre⁴, and mark, xij chapitre⁵, to þe man asking of crist, ‘which is þe greet 25 comaundement in þe lawe?’, was þis: ‘þou schalt loue þi lorde god of al þin herte, of al þi soule, and in al þy mynde. þis is þe grettist and first comaundement. þe secunde, for 79* soþe, is lijk | to þis: þou schalt loue þi neiȝbore as þi silf. In þese ij comaundementis, al lawe hangip and prophetis.’ 30 Certis, sone, neuerneiþir of⁷ þese ij comaundementis is in moyses tablis, as is open bi þe skile maad afore in þe iiiȝe chapitre of þis secunde party. And marke þou weel also, sone, þat þis doctoure of lawe, temptyng and asking crist, askid not þus: ‘which is þe greet comaundement in moyses 35 tablis?’ but: ‘which is þe greet comaundement in þe lawe?’, þat is to seie, in þe hool lawe, which was at pilk tyme

Christ bade the
lawyer keep cer-
tain command-
ments other
than those of
Moses' law.

¹ MS. *nomore*.

² See Notes.

³ vv. 5, 13-18.

⁴ vv. 37-40.

⁵ vv. 28-38.

⁶ v. 5.

⁷ of repeated in MS.

writen, and of whiche he was a doctoure; And perfore crist, answering to him, answerid not bi moyses tablis, but bi þe hool lawe in þilk tyme writen. ffor crist answerid bi what was writun in deutronomij, vj^e chapitre¹, as to þe greet and first comaundement, and ellis he had not answerid euen and 5 riȝtli, and metely to þe questioun. and he puttid to what was writun in lawe of resoun in þe tablis of oure herte, and in oure lawe of kinde, as to þe secunde maundement.

how may þan eny man seie þat god entendid bi þe writing of moyses tablis to þeue þe hool ful sufficient teching, leernyng, to remembryng and reportyng of hise comaundementis?

God cannot therefore have intended the Ten Commandments to comprise all His law.

Does not Christ teach that Charity comprises all the commandments of God?

If so, the teaching of all other moral virtues is vain.

And does not St. Paul, by his rehearsal of the sixteen properties of Charity, teach that Charity includes all the necessary moral virtues?

[F]Adir, anopir argument I make aȝens al ȝoure doctrine, which argument is þis: Crist seid, mathew, xxij^e chapitre², þat 'in þo ij comaundementis', þat is to seie, in comaundementis of loue to god and of loue to oure neiȝboure, 'hangen al þe lawe and prophetis'; And so who euer fulfillip and kepiþ charite, which is þe now seid ij comaundementis, he fulfillip and kepiþ treuli al þe lawe of god. Wherfore it solewiþ þat teching, leernyng and remembryng of charite, or 20 of þese two now seid comaundementis, is sufficient for al teching, leerning and remembryng of goddis lawe to parfitly fulfillle it, wiþoute eny teching of eny oþire moral vertues or pointis or moral virtuose dedis, so long afore tauȝt in þe iiiij seid tablis. And so þe teching of alle oþire moral vertues 25 or pointis | or moral virtuose dedis is waast and in veyn. 79^b

Also seint poul, I^a corinthies, xij chapitre³, Noumbriþ xvij condiciouns or propirtees of charite, seiying þus: 'Charite is pacient. it is benyngne. charite envieþ not. it doiþ not wickidly. it is not blowen. it is not couetouse. it sekip 30 not þo þingis þat ben his owen. it is not stirid to wrappe. it þenkiþ not yuel. it ioieþ not on wickidnes; but ioieþ to gider to trouþe. it suffriþ alle þingis. it bileeueþ alle

¹ v. 5.

² There is a correct reference to this chapter and its matter, p. 16, l. 35. For numbering of chapters after chap. xiii, see

Introd., Section I, A, where the question of gaps is discussed.

³ v. 40.

⁴ vv. 4-8.

þingis. it hopip alle þingis. it susteynep alle þingis. charite falleþ neuer doun, wheþir prophecies schulen be voidid, eiþir langagis schulen ceese, eiþir science schal be distroied.' þus moche seip poul þere. And if charite be so 5 myȝty þat he haþ þese now rehercid xvij condiciouns, bi which her contrarie vices ben excludid, bi lijk skile he haþ wiþ þese manye mo good¹ condiciouns¹, ȝhe, and alle þo good condiciouns bi which eny moral vices in þe worlde mowe be excludid. wherfore it seemeþ þat þe leernyng and knowing 10 of charite aloone is sufficient leerning of þe lawe of god, and þe hauing of charite is sufficient hauyng of þe lawe of god, and þe fulfilling of charite is þe sufficient fulfilling of þe lawe of god. And so þe leerning of alle oþire moral vertues or poinitis or moral vertuose dedis, bi iiiij long tablis, and bi 15 long treticis and bokis þerupon writen, is in waast and in veyn.

Sone, how euer it be of þe mater of þin argument, wherupon soone aftir I schal make processe, ȝitt now þat þin argument bindip not, and þat it procedip not in his proof, may liȝtli be 20 schewid. ffor whi if bi cause in charite hangip al þe lawe keping and alle þe moral vertues, with alle moral vertuose dedis, þerfore myn afore maad teching and treting of oþire moral vertues in special, and her propre foormes wiþ moral vertuose dedis, schulde be waast and in veyn, bi þe same 25 skile it schulde solewe þus, bi cause þat in charite hangip al 80* þe lawe keping and alle moral vertues, with alle | moral vertuose dedis, þerfore cristis teching and treting of oþire moral vertues in special and in her propre foormes, or of oþire moral vertuose dedis, whanne he seid, matheu, xix 30 chapitre², 'þou schalt do no mansleyng, þou schalt do noon avoutrie, þou schalt do no þeft, þou schalt seie no fals witnessing, þou schalt worschip þi fadir and þi modir', was waast and in veyn. but þis wolte þou not graunte of cristis doctrine maad vpon oþire moral vertues in special, or vpon 35 moral vertuose dedis which ben not charite, þouȝ þei hangen in charite and comen oute of charite. wherfore bi lijk skile

Christ commanded other moral virtues besides Charity; therefore Charity does not comprise all the commandments of God.

¹⁻¹ MS. „condiciouns good, the oblique dashes denoting transposition.

² vv. 18-19.

þou ouȝtist not graunte of my doctrine maad vpon alle obire moral vertues in special, wiþ alle obire moral vertu[ose]¹. dedis, þat it is waast *and* in veyn, þouȝ alle þilke vertues, *and* obire moral vertuose dedis bi me so in special tauȝte hangen in charite, *and* oute of charite þei comen, riȝt as þe 5 moral vertues or moral vertuose dedis which crist tauȝt in special vndir charite hangen in charite *and* oute of charite þei comen. so is schewid þat þin argument concludiþ not, *and* prouiþ not þi purpos.

Did not Christ mean that on the two commandments of Charity all the moral virtues of the law and the prophets are dependent?

Apparently He did so mean.

Therefore these moral virtues dependent on Charity are worthy to be taught by Peacock, as they were certainly taught by the prophets.

And the moral virtuous deeds and the moral virtues dependent on Charity are not Charity itself.

Therefore no man should be blamed for teach-

Also, sone, I may schewe how þat oute of cristis wordis, 10 mathew, xxij chapitre,² now allegid for þin entent, folewiþ euen þe contrarye of þin entent. fforwhi what me[n]ed³ crist whanne he seid so: ‘in þese ij comaundementis of charite hangiþ alle lawe *and* prophetis’⁴ me[n]ede⁴ not he þus: þat in þilk two comaundementis of charite hangen alle 15 þe moral vertues or poynnis or moral vertuose dedis of þe lawe *and* alle þe moral techingis of profetis?

ȝhis, fadir, I may not seie þerto nay; for I can not wite what ellis crist schulde þerto meene.

Sone, þan I argue þus: If in charite hangen alle moral 20 vertues or pointis or moral vertuose dedis of þe lawe *and* alle þe moral techingis of profetis, it folewiþ þat þe profetis tauȝten þo pointis or moral vertuose dedis which hangen in charite, *and* comen forþ from charite, bisidis þat þei tauȝten 25 also charite. And if þe profetis tauȝten þe seid moral vertuose dedis or pointis of þe lawe hanging in charite, bisidis þat þei tauȝten þe same charite, *and* zitt þei were not þefore blamed, but commendid, whi schulde I be blamed if I [teche]⁵ þe pointis *and* moral vertuose dedis of þe iiii tablis, for þat þei hangen in charite, or þouȝ þat þei hangen in 30 charite?

Also I may argue þus: If in charite hange alle þe obire moral vertuose dedis, pointis *and* moral vertues of þe lawe, þei ben different fro charite, bicause no þing hangiþ of him silf neijir comeþ oute fro him silf. *and* þan I aske þis: 35 wheþir þese moral vertuose dedis or pointis *and* moral vertues ben worþi *and* necessarye to be writun, tauȝt or

¹ MS. *virtues*.

² v. 40.

⁵ Omitted in MS. Omission mark in

³ MS. *meved*.

⁴ MS. *meuede*.

text after *I*, and a cross in the margin.

leerned, or no? If þei be so worþi *and* necessarye to be writun, tauȝt *and* leerned, whi schulde eny man be blamed to write hem, to teche hem *and* leerne hem? fforwhi for writing, teching *and* leerning of necessarie þingis, a man 5 ouȝte be preisid, allowid, rewardid *and* commendid. And if þese moral vertuose dedis, pointis *and* vertues so hanging in charite ben not necessarye *and* worþi to be writun, tauȝt *and* leerned, what commendacioun maad crist of charite forto seie þat in charite hangen alle þese vertues *and* pointis *and* 10 moral vertuose dedis? Certis, noon oþire þan þis commen- dacioun, þat in charite hangen þo þingis which ben not worþ to be writun, leerned or seen. And so, sone, þou maist see þat þe same wordis of crist which þou tokist to founde þi party, founden þe contrarye of þi partie. And so þou *and* 15 alle oþire of þi opinioun ben ouer þowen wiþ ȝoure owne swenge.

Neuerþeles, for clear declaracioun of þin argumentis mater, for as moche as manye men stumblen þeryn, *and* han þis wrong opinioun which þou were now aboute to prove, þat 20 charite of which crist spekis is al moral vertu *and* al þe lawe of god in propre maner of speking, *and* þat bi occasioune 81^a y-takun to hem of cristis wordis now afore I leggid, mathew, xxij chapitre¹, it is of þe *and* of alle such men to be takun hede *and* to be vndirstonden þat crist seid not þus: ‘charite 25 is alle moral vertues *and* alle moral vertuose dedis,’ or þat ‘charite is al þe lawe *and* al þe teching of profetis,’ for þanne he had seid a speche which is wrong. And þat þis is trewe I proue þus: If charite schulde be alle moral vertues *and* alle maner of moral vertuose dedis, *and* eche of hem 30 formaly *and* in propre maner of speche, þis muste be trewe in þis maner: þat charite is naturali, þat is to seie, in gendre of kynde, eche of hem propirly; or ellis þat charite is moraly, þat is to seie, in gendre of moralte or of maners, eche of hem propirly.

35 þe first of þese ij maners may not be seid *and* holde; fforwhi whanne I ete or drynk or write or walke or sleepe for goddis sake, þese ben moral vertuose dedis *and* dedis of

ing the moral
virtuous deeds
and moral vir-
tues dependent
on Charity.

Christ did not assert that Charity comprised all moral virtues and all moral virtuous deeds, or all the teaching of the law and the prophets.

For if so, it would follow that Charity is each moral virtue and each moral virtuous deed naturally or morally.

Charity is not each moral virtuous deed naturally. For moral virtuous

¹ v. 40.

outward bodily
deeds (both
means and exe-
cutions) are not
Charity, because
Charity is an in-
ward spiritual
deed of well-
willing.

*þe lawe and techingis of profetis, and ȝitt noon of þese dedis
is loue to god, ffor whi þe loue or charite which I haue to
god is a goostli dede sitting withynne forþ in my wil and in
my soule, And þese now seid vertuose dedis ben bodili dedis,
appering and sitting withoute forþ in my body and in my 5
membris, and eting and drynking sittiþ in my mouþe and
teefþ, writing in my honde and fyngris, and walking in my
leggis; wherfore þere may no witty man seie þan þat þei ben
charite or loue in it silf naturaly and propirly. þis argu-
ment procediþ vpon ech dede which is meene into þe inwarde 10
willing which is charite, and vpon eche dede which is
execucioun of þe inwarde willing being charite. and open
it is þat noon of þese ben in hem silf naturali, formaly and
propirli charite, as noon of hem is so withynforþ a willing¹
of good, which is charite and loue.* 15

And nillings of
evil to God, our-
selves, and our
neighbour, and
forbearings of
evil to God, our-
selves, and our
neighbour, are
moral virtuous
deeds, but not
Charity.

Also, not oonly þese now seid sensible dedis being execu-
ciouns, and opire sensible dedis being meenys into þe inward
inuisible and insensible charite, ben moral vertuose dedis;
but also nyllingis of yuelis, with whiche | we nyllen yuel to 81^b
god, to vs silf and to oure neizboris, ben moral vertuose 20
dedis or dedis of vertu; and forberingis of yuel outward
doingis to god, to vs silf and to oure neizboris, and also
forberingis² of noon willingis² of þe same yuelis to god, to vs
silf and to oure neizboris, ben moral vertuose dedis or dedis
of vertu; and ȝitt noon of þese is naturaly, formaly and 25
propirli charite, fforwhi noon of þese is so a willing¹ of good
to god, to vs silf or to³ oure neizboris. wherfore nouȝwhere
nyȝ alle moral vertuose dedis or dedis of vertu ben charite or
charitees naturaly or formaly, and in verri propre maner of
speche. 30

Nor is Charity
each moral vir-
tuous deed
morally. For no
outward bodily
moral virtuous
deed—either in
its means or its
execution—is
morally Charity,
unless it has the
same moral vir-
tue as Charity.

þat þe secunde maner of seiying may not be holde, y proue
þus: Sipen it is so þat charite is a loue⁴ or a willing of good
to god or to³ sum opire persoone for god, accordingli to
doom of resoun or of feiþ, noon of þese opire now before
spokun vertuose dedis, which ben þese meenys into loue, and 35
execuciouns of loue, and nyllingis of yuel to a persoone,
and meenys into þo nyllingis and execuciouns of þo nyllingis,

¹ MS. *awilling*.

²⁻² So MS. See Notes.

³ MS. *orto*.

⁴ MS. *alone*.

may be morali charite or loue or willing of good to a persoone, but if it were trewe þat eche of þo dedis, as þei ben dedis of moral vertu, han þe same moral goodnes which haþ þe loue or þe charite or þe willing of good comaunding þese opire 5 dedis to be do; and so but if it were trewe þat þei han noon opire moral vertuosenes but þe same which þe seid willing or loue haþ; And þat for as moche as moral goodnes *and* moral vertuosenes is not ellis þan accordaunce of a dede to þe doom of resoun or of feip, *and* þat oon *and* þe same accordaunce 10 schulde be in þe inner willing *and* in þe outwarde dede comaundid to be bi þilk willing.

And unless it has no other moral virtue than has Charity.
And unless the *same* accordance to Reason or Faith is in the outward deed as in the inward willing.

and þouȝ þis were trewe, ȝitt þe oper seid þing schulde not be trewe: þat noon of þo dedis were eny opire moral vertu þan is loue or charite or þe seid willing of good, *and* 15 þat ech of hem is þe same moral vertu *and* þe same vertu in kinde of moralte *with* þe seid loue or charite. fforwhi 82* þouȝ þe same l whitenes were to gider in a stoon *and* in a stok, ȝitt it were not trewe þat þis white stoon is þis white stok. And so in lijk maner in þis case, þis out- 20 warde dede of my drynking according to þe doom of resoun or of feip *and* for god, is not þe inward dede of loue or of charite or of willing good to my silf according to þe doom of resoun or of feip, for god; þouȝ oon *and* þe same in nouembre moral goodnes were in þe seid outward *and* in þe 25 seid inward dedis.

But it is not true that all outward moral virtuous deeds have the same moral virtue as Charity, or no other moral virtue than has Char- ity; even if it were true that they have the *sams* accord- ance to Reason or Faith.

But more forto seie in þis mater: It is not oon and þe same accordingnes to þe doom of resoun or of feip which is in þe outwarde dede, *and* which is in þe inward dede comaunding þe outwarde dede to be doon; ȝhe, it is im- 30 possible bi kinde þat eny oon *and* þe same accordingnes in nouembre schulde be in eny ij dedis except myracle. but it muste nedis be þat in euery ij dedis according to þe doom of resoun, be ij accordingnessis, And þat how manye dedis according be, so manye accordingnessis be, *and* þat eche of 35 þo dedis haue his owne propre accordingnes; þouȝ, certis, þo accordingnessis ben euen lijk, as þe boþe whitnessis of ij eggys ben euen lijk, but þei ben not oon *and* þe same whitnes. And perfore for þis skile, ouer þe opire skile here 40 before sett, it is not trewe þat ech opir outwarde dede of

And the outward deed cannot have the *sams* accordance to Reason or Faith as the inward deed; though it may have a *like* accordance.

Therefore it is again proved false that an

outward moral
virtuous deed
commanded by
Charity is Char-
ity; though it is
true that the
outward deed
and Charity
have a like
moral virtuous-
ness.

Moral virtuous
deeds of inward
choosing and
willing are
'charities' or
'loves', but not
moral virtues,
because they are
not habits.

moral vertu, as he is a dede¹ of moral vertu and a poynt of goddis lawe and seruice, is morali charite or loue or willing of good to a persoone; þouȝ eche such opire outward dede of moral vertu be euen lijk moraly vertuose to charite, which comaundip him to be, and haþ euen lijk moral goodnes and 5 euen lijk moral vertuosenes to þe moral goodnes and vertuosenes of charite, How euer it be herof þat þo moral goodnessis ben lijk greet in moralte, or no, which questioun I decide not here | now. Rijt as in a caas a white stoon and 82^b a white² stok ben euen lijk white bodies, and han euen lijk 10 whitnessis, but ȝitt þe white stok is not þe white stoon, and þat for þe stok is not þe stoon, þouȝ it were so þat oon and þe same whitnes were in boþe of hem, but, certis, also, þe whitnes of þe stok is not oon and þe same whitnes which is in þe stoon, but it is anoþer whitnes al and euen lijk—bi 15 case And euen so it is in þis present purpos.

Neuerþeles, þouȝ þe outward execucions of þe moral vertues being wiþynforþ willingis or chesingis, and þouȝ þe outward dedis being meenys into hem be not loues or charitees formali, naturali or morali, as is now bifore proued, ȝitt ech 20 of þo moral vertuose dedis which wiþynforþ be willingis and chesingis, ben loues and charitees formaly, naturaly, and moraly, þouȝ þei ben not vertues, for þat þei ben not habitis or disposiciouns into habitis; ffor whi bi ech of hem þe willer willip to sum persoone, þat is to seie, to god or to³ 25 him silf or to his neȝbore, sum þing according in kinde to þilk same persoone; wherfore þe same willer, in þat [he]⁴ willip good to þe same persoone, he in þat loueþ þe same persoone. And so ech poynt of þe ije, iiȝe and iiiȝe tablis writen in þe first partie of þis book, as þilk point is a vertu, 30 or ellis a vertuose dede in þe wil wiþynneforþ, is a loue and a charite formaly and naturaly and moraly, þouȝ þis be not trewe of alle dedis of moral vertu which executen him, neipir of alle dedis of moral vertu wiþynforþ or wiþouteforþ which ben meenys into him. 35

All moral virtuous deeds depend upon Charity,

But what þerfore seid crist? certis, he seid þat in charite, or in loue to god and to oure neȝbore, hangen alle dedis of

¹ MS. *adede*.

² MS. *a white*.

³ MS. *orto*.

⁴ Omitted in MS.

moral vertu. and þis seiþng is trewe, ffor whi no dede now
rehercid, neipir eny oþir dede, is a moral vertuose dede, or
a¹ dede of moral vertu, or a morali vertuose dede, but if it be
doon for god finaly *and* endely, þat is to seie, for his sake,
5 *and* for loue afore had to god, Also loue y-had toward eny
persoone.²

because no deed
is a moral virtu-
ous deed unless
it is done for
love.

* * * * *

[xiiij^e chapitre] ?

* * * * *

¹ After *a*, MS. has *moral*, crossed through.

² There is a gap here, in which probably chap. xiii ended, and chap. xiv began. A new gathering begins at this point, but there is, of course, no catchword on fol. 82^b, the last existing leaf of the previous gathering.

The sense does not run on consecutively, and the subject is changed. Probably the missing passage dealt, in part at least, with presumptuous and ignorant interpretation of the Scriptures in the native tongue.

For collation of MS. and discussion of gaps, see Introd., Section I, A.

Concerning the
reading of the
Bible in the
native tongue.

| fro presumpcioun, and schulen be so clerid in her witt 83^a
þat her reding þanne in þe englisch bible schal not hurte
hem silf neipir eny oþir man.

[xv chapitre]¹

Is there any sin
in the sinful de-
sires engendered
by the outward
and inward
bodily Wits?

[F]Adir, how schal I fele in þis? If I se or heere, taast, 5
smelle, or touche wiþoute forb, or ymagyne or biþenke with-
ynne forb, eny þing, and perwith anoon þere is gendrid in
me a liking or a delectacioun which tysip and drawip me
towarde a dede contrarye and azens sum poynt of þe iiiij
tablis, do I so soone synne, or breke I so soone þerynne þe
comaunderement of god?

Sin begins with
the consenting
of Reason and
Free Will to sin-
ful desire, and
not with the
actual sinful de-
sires engendered
by the Wits.

Nai, sone, not so. ffor riȝt as resoun and wil ben þo
powers of man bi which he is different from a beest, and bi
which he is aboue a beest, and perfore bi which oonly he is
verri man, as is bifore seid in þe first partye of þis book, þe 15
first chapitre, so resoun and wil ben oonly þo powers of man
bi whos werkis wrouȝt in hem and bi hem in oþire powers,
a man plesiþ god and displesiþ god, serviþ god and offendip
god, And bi þe werke of noon oþire power in man, saue
for as moche as þe oþire powers ben so comaundid to worche 20
bi þe wil comaunding to hem so to do. and þanne þe moral
goodnes of þilk vertu, and þe malice of þilk synne so wrouȝt,
sittiþ placid and is² receivid, propirly to seie³, princi-
pally and first in þe wil, and not principally and first in þe
siȝt or in þe heering or in þe ymaginacioun or mynde, or in 25
her appetitis so wirching at þe comaunderement of þe wil,
neiþer in þe likingis of hem, neiþir in þe bodily membris, as
in þe iȝe, þe honde, tung or foot; as herof large doctrine is
þouȝt in þe first partye of ‘cristen religiouȝ’, in þe more
book, þe []⁴ tretice, and in ‘þe folower to þe donet’.⁵ 30

The stages by
which sin is en-
gendered:

And perfore, sone, leerne þou þat synne is gendrid in
a man bi þis processe: þyne iȝe seeþ, or þe eere heeriþ, or
þe ymaginacioun ymagineþ, or resoun biþenkþ and vndir-

¹ On the numbering of chapters, see above, p. 171, note 2.

² MS. his.

³ MS. seie or.

⁴ Space left in MS. for reference.

⁵ Pt. I, chap. xxv.

stondip a þing; vpon which siȝt, heering, ymagynynge, bi-
83^b þenking or vndirston|ding, anoon a lust to an vnleeful dede
 floweþ into þe appetite of þe same power so worching.
 Certis, if þis worching in eny of þese seid powers *and* [þis]¹
5 lust be not afore chosen of þe wil avisidly, þat is to seie, bi-
 avisement *and* deliberacioun bifore had in þe resoun þat it
 be in þis now seid wise wrouȝt *and* lustid, þis worching is
 not synne, neijþir þe seid lust *and* delite folowing vpon² þe
 same worching is³ synne. ffor it is callid þe 'first moving',
10 *and* it comeþ not ȝitt to resoun *and* to wil; but it holdip
 him silf bineþe ȝitt in þe bestial partye of man, þat is to seie,
 bineþe resoun *and* wil, *and* in þilke powers oonly in which
 beestis *and* we accorden, *and* þerfore it is no synne.

(1) A sinful de-
 sire in the lower
 appetites is pro-
 duced by some
 outward or in-
 ward temptation
 to the Wits or
 to Reason.
 Neither this
 temptation nor
 this desire is sin.

þanne ferþir, aftir þis, happili resoun haþ a sodeyn blusch
15 of knowing þerof, but ȝitt wiþoute avising *and* wiþoute iuge-
 ment wheþir it ouȝt to be do, or no. And þerwip happily
 smytiþ in a lust *and* a⁴ delectacioun in þe wil, which is not
 ellis þan a passioun or a moving of þe wil, *and* not a choice
20 of þe wil, *and* þerfore not a dede of þe wil, which dede is
 clepid 'willing' or 'nylling', 'chesing' or 'refusing'. *and*,
 certis, al þis while ȝitt is not synne doon, namelich synne of
 þe ij^e maner, wherof it is spokun in þis same ij^e partye, in
 þe ij^e partye of þe xix^e chapitre.

(2) A sinful de-
 sire is produced
 in the Will,
 which is a pas-
 sion, and not a
 sin.

Aftir al þis, resoun takip consideracioun in avising wheþir
25 þe dede wherto þis lust in þe louȝer appetitis *and* þe lust in
 þe wil drawen, is to be do, or no, *and* wheþir it is aȝens
 goddis lawe, or no. *and* aftir þat resoun haþ ȝouȝn doom
 bi deliberacioun *and* avisement þat þilke dede [is]⁵ not to be
30 doon, or is aȝens goddis lawe, if þanne þe wil chesiþ it to be
 doon, *and* þat bi a dede or a worching of þe wil, which dede
 is clepid a 'willing',⁶ þanne first is brouȝt forþ synne, *and*
 þat in þe wil. ffor þilk seid willing or chesing in þe wil,

(3) The wilful
 choice of sin,
 after Reason has
 pronounced it
 sin. This is sin.

¹ MS. þus.

² MS. vpoon, the second o being under-
 dotted to denote deletion.

³ MS. is not; not being crossed through
 and underdotted.

⁴ a overwritten.

⁵ A correct reference only if chap. xix is
 rightly so numbered in the margin, and if

a chapter heading is missing in Pt. II. See
 above, p. 171, note 2, and Introd., Sec-
 tion I, A, for discussion of gaps.

⁶ From the margin; MS. it, overdotted,
 and the is in the margin correspondingly
 overdotted.

⁷ MS. awilling.

born vpon þe seid vnleful outwarde dede or inwarde dede to 84^a
be doon, is þe synne. And þanne, if þe wil comaunde to þe
tung to speke þe same answering to þe same willing, or to
þe honde to touche answeringli to þe same willing, or to¹
bete answeringli to þe same willing, ȝitt noon of þe outwarde 5
dedis were, or schulde be, synful in hem silf, if ne were þe
synfulnes which sittip in þe seid willing sitting in þe wil.

A second sin
committed dur-
ing some sin
which hinders
the judgement
of Reason i^s sin,
even though
Reason has not
been in a condi-
tion to judge
and consent to
this second sin.

and, eer þan suche avisement be had vpon þe dede inwardre
or outward doable, wheþir it be good or badde, *and* eer þat
þe sentence be ȝouun in resoun þat it is badde, *and* eer þat 10
þe wil chesiþ it, not wiþstonding þe seid iugement of resoun
deemeþ it to be not doon, is not synne ydoon of man; in
lasse þan þe man, aȝens ful avisement bifore had, dooþ a þing.
which wole lette him to haue resonable auising aboute þe
iȝe dede in tyme whanne þilke dede profriþ him silf to be 15
doon, *and* al þis þe man in þe same while wel knowiþ—as
it fariþ with þilk man þat wole wityngly make him silf
drunke, witing wel þat þilk drunkenes wole lette him to
haue deliberacioun *and* avisement þat lecherrye is aȝens
resoun *and* goddis wil, whanne þilk dede of lecherrye wole 20
profre him silf to þe same man to be doon whanne he schal
be drunke. Certis, in þis case, þouȝ he do lecherie in his
drunkenes, withoute such avisement as is now seid þat þe
dede of lecherrye is aȝens goddis lawe, *and* þat for it is not
as for þanne in his drunkenes or madnes forto so avise and 25
considere, þe same dede of lecherrye schal be to him synne;
And þat bi vertu of þilk avising in resoun bi which he kuewe
bifore þat, if he made him drunke, he schulde putte him in
suche plite þat he schulde lese þe vse of his resoun whanne
he schulde haue nede to it. And as I hope, sone, bi þis 30
processe of þe wel leernyd, *and* bi þi good witt sett þerto
forto iuge in ȝ casis aftir lijk iugement which is seid in 84^b
caasis of þis same processe, þou schalt deeme in alle casis
whanne synne is doon, *and* whanne not.

The teaching of
Scripture on the
processes by
which sin is en-
gendered.

To þe sentence of þis afore going processe ben to be referrid 35
and to be brouȝte þe wordis of James in his epistle, þe first
chapitre,² þat þo wordis ben deuly yndirstonden, whanne he

¹ MS. orto.

² vv. 14-15.

seip þere þus: 'Ech man is temptid, drawen *and* stirid of his owne coueiting or lust. aftirward lust, whanne it haþ conceiuid, bringiþ forþ synne. but synne, whanne it is fulfillid, gendriþ deep.' And also answeringli to þe sentence 5 of þe same processe, is to be vndirstonde what is seid in moyses tablis, exodi, xx^{ti} chapitre¹, whanne it is seid þus: 'þou schalt not coueit þi neiþboris wif, not his house', etcetera; And also what is seid, mathew, v^e chapitre², þus: 'Euery man þat seeþ a woman' (þat is to seie, a wif) 10 'forto coueit hir, he haþ now do avoutrie bi hir in his herte'; þouȝ, my sone, þis last text may in oþir wise be vndirstonde, as schal be tauȝt in 'þe filling of þe iiij tablis', þe []³ party, þe []⁴ chapitre.

ffadir, I myȝt trowe þat þe cause whi men leenen so moche 15 to þe foorme of moyses tablis is for þat þe wordis *and* pointis þerynne writen ben goddis owne wordis, And men ben redier to receyue goddis owne wordis, þouȝ þei ben not ful, al *and* hool reule, þanne mannys wordis, þouȝ in hem be ful, al *and* hool reule. And also peraumenture, fadir, bi cause ȝoure 20 teching of þe iiij tablis, wiþ al her purtenauncis; in þe first afore going party of þis book, ben not allegid in holi scripture, perfore happily þei schulen be þe lasse sett bi.

O sone, if þe cause which þou hast now assigned were þe 25 verry cause whi peple so avidiosely *and* plesauntly knytten hem to þe foorme of moyses tablis, certis, þanne wolde not þe peple knytte hem so hertily, feruently *and* auydiosely to þe comoun tradicioun of þe vij deedly synnes,⁴ of v wittis,⁵ 30 of vij bodiliwerkis of mercy, *and* of vij goostly werkis of mercy,⁶ as þe peple now doon; ffor whi þese now last rehercid foormes ben not wordis of goddis mouȝe neipir wordis of holi scripture, excepte þis, þat a foorme of vj bodiliwerkis of mercy, withoute þe vij, is rehercid bi crist, mathew, xxv chapitre⁷, And ȝitt þe peple receyuen alle þese now rehercid⁸ foormes as tendirly as þei doon þe foorme of

Is the slavish adherence to the Ten Commandments due to the fact that they are God's own words?

And is the prejudice against the Four Tables due to their grounds in Scripture not having been fully alleged? That the Ten Commandments are God's own words cannot be the reason for slavish adherence to them, because there is the same slavish adherence to the Seven Deadly Sins, &c., which are not God's own words.

¹ v. 17.

² v. 28.

⁶ Cf. above, pp. 62-4, 67, 108.

³ Space left in MS. for reference.

⁷ vv. 35-6, 42-3. See Notes to p. 108,

⁴ See above, pp. 104-7.

⁸ ll. 7-9.

⁵ The five outward and the five inward bodily Wits. See Pt. I, chaps. i, vi-viii.

⁸ After *rehercid*, MS. has *foomes, crossed through.*

The true cause
is the long stand-
ing of the Ten
Commandments,
the Seven Dead-
ly Sins, &c. If
the Four Tables
were taught for
some time, the
people would
adhere to them
equally.

The foundation
of the Four
Tables in Holy
Scripture does
not come within
the scope of the
Donet.

Either of Pt. I.

Or of Pt. II.

moyses tablis. And þerfore, sone, þou assignest þy cause amys. but þe verry cause is þe vsage *and* custom of such attendaunce into which þe peple is brouȝt *and* lad þoruȝ long tyme bi her prechers *and* techers. And þerfore herof folewiþ þat if þoruȝ eny notable tyme þe peple schulen be 5 brouȝt into vsage *and* custom bi her prechers *and* curatouris forto attende into þe doctryne of þe bifore tauȝt iiij tablis, þei schulen cleue *and* leene to þe foorme of þe iiij tablis as moche or more þan þei cleeuuen *and* leenen now to þe foorme of moyses tablis, *and* to þe opire foormes ioyned þerto of þe 10 vij deedly synnes, of vij werkis of mercy, of v wittis, *and* so forþ of opire spokun bifore in þis present secunde party.

And as for þat þou dredist leest þe peple wole sett not bi, or wole sett þe lasse bi, al þe afore going teching of þe iiij tablis of goddis lawe in þe afore going first party, bi cause it 15 is not þere toolde forþ *and* alleggid how *and* where her pointis *and* parties ben groundid in holi scripture, I answere in þis wise: whanne I purposid to make þis present litil book, I purposid to make no more þan þat which is now þe first party of þis book, for þat it schulde be a schort 20 profitable compendi of alle þe vij maters, whereupon rennen in lengþe þe two large parties of þe more book y-callid 'þe reule of cristen religioun,' with manye opire bokis knytte to him, for þat men schulden haue¹ þe verry trewe knowing of alle þe moost party of substancial | pointis of þilk greet 85^b large bokis, *and* for þat þei schulde have þe more sauoure *and* þe esier laboure to vndirstonde þe seid greet bokis, whanne þei schulde come to leerne hem. And, sone, aftir þe eende of þis seid first partye, I was moved forto make ferþer þis which is² now² þis present ije partye, for a defen- 30 sorye *and* an excusatorye *and* sumwhat a declaratorye³ of þe opir first seid party. And aftir al þis I was movid ferþir for goode causis to make þe book which is now 'þe folewer to þe donet'. And so it myȝt not stonde wip myn entent to make allegiance *and* accordaunce of scripture to so 35 manye pointis as I haue schortli *and* compendioseli in þe

¹ *haue* repeated in MS.

²⁻² MS. ,now ,is, with the marks signi-

fying transposition.

³ See Notes.

first partye of þis book afore rehercid, no more¹ þan it mai stonde to gider forto be greet *and* litil, longe *and* schort, diffuse *and* compendiose. And þerfore, þouȝ I bryngē not a greet book into a tretice, þe see into a cuppe, or a moun-
5 teyn into an ynche, alle men muste holde me excusid.

who so wole se not oonly how ech poynt of þe seid iiij tablis is witnessid in holi scripture, but also þat ful moche holy scripture spekiþ of hem, boþe in þe oolde testament *and* in þe newe, namelich astir litteral vndirstonding of scripture,
10 bi cause þat mystik vndirstondingis maken noon profis or eny sufficient witnessing of eny poynt, go he into þe book clepid 'þe witnessing of þe iiij tablis'. And ȝitt, for as moche as þe seid book, clepid 'þe witnessing of þe iiij tablis', muste be ful longe, *and*, perauenture, ouer costiose to pore men,
15 þerfore an oþir lasse compendiose book, clepid 'þe prouoker', [or]² 'þe forþ caller of cristen men', is maad into þe esement of pore men, wherynne ech poynt of þe iiij seid tablis of goddis lawe schal be bi scripture at þe leest oonys y-witnessid in general; *and* an oþir book is maad, clepid 'þe book
86* of leernyng', in which is witnessid bi holy scripture in greet lengþe þe first poynt of þe first table. *and* þus moche as for treting of moyses tablis.

Where the foundation of the Four Tables in Holy Scripture is taught.

[xvj^e chapitre]³

[F]Adir, siþen amonega comaundementis of god summe
25 ben biddingis or preceptis, as þese: 'þou schalt loue god aboue al þing; þou schalt loue þi neiȝbore as þi silf; þou schalt worschip þi fadir *and* modir'; *and* summe ben forbodis or prohibiciouns, as þese: 'þou schalt slee no man; þou schalt not stele; þou schalt not bere fals witnesse', whi
30 techen ȝe not in þe iiij tablis bi ȝou bifore in þe first party of þis book displaied, comaundis of goddis forbodis conteynyd in moyses tablis, as ȝe techen þere comaundis of goddis biddingis conteynyd in moyses tablis? It myȝt seeme to

Why are God's
forbiddings not
taught in the
Four Tables of
Part I?

¹ MS. *nomore*.

being correspondingly overdotted.

² *or*, a correction from the margin: MS. *of*, overdotted; the *or* on the margin

³ On the numbering of chapters, see above, p. 171, note 2.

summe men þerfore þat ȝe techen not in þo tablis alle goddis
comaundermentis conteynyd in moyses tablis.

If the teaching
of the Church is
true, that every
vice is the con-
trary of a virtue,
then God's for-
biddings are
sufficiently
taught in the
Four Tables in
that His biddings
are there suffi-
ciently taught.

Sone, if al it were trewe [whiche]¹ haþ be holden *and*
writen fro eldist daies of þe chirche hidirto of moral vice
and synne, whi al moral vice is yuel, *and* wherof al moral 5
vice takip his yuelnes, And þat al moral vice so takip of
moral vertu contrarye, I myȝte to þi douȝt answere þus: þere
is no forbode in þe worlde [ne]² eny comaunderment [of]³
forbode, saaf bi strengþe of a bidding contrarye which before is
a comaunderment, *and* oute of which bidding þilk forbode 10
haþ al wherbi *and* wherfore he is a forbode, *and* in which
bidding is conteynyd al wherbi *and* wherfore þilk forbode is
worþi to be a comaunderment of forbode; *and* if þilk bidding
were not afore, ⁴ þilk forbode is [not]⁵ worþi to be a comaunder-
ment of forbode; *and* if þilk bidding were not afore, þilk 15
forbode hadde not eny þing or cause in him silf whi he ouȝte
be a comaunderment of forbode. And þerfore herof folewip
þat if I teche in þe iiij seid tablis alle goddis biddingis, ⁶ and
ech of hise biddingis, certis, þanne I teche in hem alle hise
forbodis or ⁷ hise forbedyngis, ȝhe, *and* ech of hise forbedingis, 86^b
bettir þan if I tauȝt eny of hise forbedingis bi him silf,
wipoute þe teching of þe bidding oute of which bidding þilk
forbeding comeþ *and* takip his strengþe of forbeding. *and* so in
þis þat I teche withynne þo iiij tablis þat oon god is *and* no mo,⁸
and þat I ouȝte loue him with al myn herte aboue alle creaturis, 25
I teche also þat I ouȝte not haue alien goddis; ȝhe, bettir
[þan]⁹ If I tauȝt þis bi him silf, ‘þou schalt not haue alien
goddis’, wipoute þe opir affirmative bidding now afore seid of
hauyng oon god oonly, þat is to seie, being *without* eny mo
goddis; And in þis þat I teche, ‘whanne euer eny man schal 30
bere witnesse, he schal bere trewe witnesse’, I teche þat he
schal not bere fals witnesse; ȝhe, *and* bettir þan if I schulde

Examples of for-
biddings taught
through bid-
dings.

¹ *whiche*, an addition from the margin; mark of omission in text before *haþ*.

² Omitted in MS., which is slightly
ough at this point.

³ *of*, a correction from the margin: MS.
or, with superior stroke and dot, the *of* of
the margin having corresponding superior
stroke and dot.

⁴ MS. *a fore*.

⁵ *not*, an addition reconstructed from the
n of the margin, the *ot* being cut away.
Superior stroke and dash after *is* in text,
and superior stroke over *n* on margin.

⁶ MS. *nomo*.

⁷ MS. *þat*.

teche þus, 'þou schalt bere no fals witnesse', withoute þe affirmative bidding now bifore seid of trewe witnesse beryng; And in þis þat I teche þus, 'Ech man schal suffre his neiȝbore to haue and reioice his owne bodily and worldly goodis 5 pesibily', I teche þat no man schal sle his neiȝbore, or mayme or hurte hise neiȝboris body, and þat no man schal coveite or schal take hise neiȝboris wijf, seruaunt, beast, or eny oþir of his worldli or bodili goodis; ȝhe, and bettir þan if I schulde teche þe now seid forbedingis withoute þe now 10 seid affirmative bidding, to suffre eche man to haue al his owne good pesibily. and so bi lijk skile it is to be feelid of alle oþire goddis forbedingis, þat þei ben bettir tauȝt in affirmative biddingis þan if þei ben tauȝt in her owne foormes of forbedingis oonly, and þat þei ben sufficientli tauȝt in þe 15 seid biddingis outh of which biddingis þe forbedingis comen and taken her strengþe of forbeding. And bi þis answere, sone, is þi questioun assoilid.

Neuerþeles, þat my now maad answere be trewe and not feyned, I schal assaie to proue bi ij skilis: Oon is bi mark 87^a taking of goddis teching, | and þat in þis wise: if myn answere now maad were not trewe, it wolde folewe þat god forbade not in þe tablis of moyses a man to disworschipe his fadir and modir, and also þat god forbade not to þe iewis in þe tablis of moyses hem to breke her sabot day, but if it be 25 seid þat in þis bidding þat a man schulde worschipe his fadir and modir, god forbade a man to disworschip his fadir and modir, And in þis bidding þat þe Jewe schulde kepe his sabot daie, god forbade to þe iewe him to breke his sabot daie. And if al þis be grauntid, þan is myn answere now 30 bifore sette, wel þerbi confeirmed.

þe ije skile, and seemyng to be moche strenger, is þis: þer is no forbode iust and worþi to be a forbode,¹ but if it renne vpon a moral vice or a moral viciose dede forboden bi þilk forbode. now so it is þat þere is no moral vice or moral 35 viciose dede, neipir knowable to be suche, saue for þat he is contrarye or repugnaunt to a moral vertu or a moral vertuose dede, and knownen to be a moral² vertu or a moral

Otherwise it would follow that God did not forbid our dishonouring our parents, and did not forbid the Jews to break their Sabbath laws.

If the teaching of the Church is true, there is no just forbidding unless it forbid a moral vice or moral vicious deed.

And there is no moral vice or moral vicious deed, known as

¹ MS. *a*forbode.

² MS. *amoral*.

such, unless before there is a moral virtue or moral virtuous deed, known as such, to which that moral vice, or moral vicious deed, is contrary, through lacking the whole matter of the moral virtue or moral virtuous deed, or the whole number of circumstances.

Examples.

vertuose dede; and, for þat it is a moral vertu or¹ a moral vertuose dede, þerfore and þerbi oonli þe obire dede or dispositioun hapþ þat he is a moral vice or viciose. And so, erst and bifore sum dispositioun or his dede muste be a moral vertu or moral vertuose, eer to him þe contrary or þe repugnaunt dispositioun or dede be a moral vice or morali viciose; and þerfore, erst and bifore sum dede or dispositioun must be knowun to be a moral vertu or morali vertuose, eer to him þe repugnaunt be knowen to be a moral vice or morali viciose; fforwhi þere is no dede or dispositioun a vice saue :o oonly for defaute or lacking of þe hool dewe mater, or of þe hool noumber of circumstauncis wherbi, if þei were had, he schulde be a moral vertu or morali vertuose [dede],² as schal appere in 'þe lasse book of cristen religiou[n]' in latyn, whos processe muste nedis be cleerli knowun eer what is now seid 87^b here be clearly knowun, þouȝ it be neuerþelasse trew in it silf. And eche man mai wel wite þat þe defaute or lackyng of eny circumstaunce is not but aftir in kynde to þe hauing of þilk circumstaunce; neþir þilk lacking is knowable saue bi þe knowing of þe hauing of þe same circumstaunce. as 20 pouerte mai not be knowun what it is, and þerfore mai not be tauȝt or leerned what it is, but if ricchenes or ricchete be bifore knowun and be bifore tauȝt or leerned what it is; neþir blindenes may be knowun what it is, and þerfore mai not be tauȝt or leerned what it is, but if siȝtnes or siȝte³ be 25 bifore knowun, tauȝt or leerned what he is. wherfore solewip þat þere is no vice assignable but eer and bifore to him þere is a moral vertu assignable, bi lacking of whos circumstaunce þis vice is in it silf a vice, and is knowable to be a vice.

And, therefore, with the bidding of a moral virtue, follows the forbidding of a moral vice.

and þanne ferþir þus: how euer tymeli eny such moral 30 vertu be, so tymeli is groundable vpon him [a biddyngh]⁴ þat he be kept. wherfore eer and bifore eny suche forbeding of a moral vice be, and eer þan eny moral vice be, goiþ a bidding⁵ of a moral vertu to whom þilk vice is contrarye

¹ and, crossed through, and or overwritten.

² Superior stroke and dot to denote some omission before as in text, and corresponding superior stroke and dot, and also a cross, in margin.

³ MS. siȝtite.

⁴ a biddyngh, a correction from the margin; MS. abiding, with superior stroke and dot; the abiddyngh of the margin with corresponding superior stroke and dot.

⁵ MS. abidding.

or repugnaunt, And in which *and* bi which bidding knowun,
 þe forbeding of þilk vice is knowable, And withoute which
 bidding knowun, þilk forbeding of þe vice is not knowun.
 And if al þis be trewe, þan folewith sufficientli *and* openly
 5 ynouȝ þat in þe bidding of a moral *vertu* is sufficientli in-
 88^a cludid þe forbeding of þe repugnaunt to him moral vice ; ȝhe,
and bettir þan if þe vice were forboden bi it silf, withoute þe
 bidding of þe *vertu* to which þe same vice is repugnaunt or
 contrarye. More treting of þis mater, wheþir ech negative
 10 trewþe hangiȝ vpon affirmative trewþe or affirmative trewþis,
 must be deferrid for his hardnes into ‘þe book of making of
 creaturis in general’ or into ‘þe book of questyouns’ in
 latyn.

Also þoruȝ ouȝe þis present chapitre *and* in manye oþire
 15 placis of¹ my writingis, whanne I speke of ‘contrariete’
 bitwix vice *and* *vertu*, I vndirstonde not in streitist *and*
 propriest maner of contrariete, but in general or in large
 maner, as what euer þing is aȝenstonding anoþir þing, wheþir
 it be bi streitly takun contrariete, or bi priuacioun of it, or
 20 bi contradiccioun to it, in þat *and* so be callid ‘contrarie’
 to it.²

Lo, sone, þis is þe answere which myȝt be ȝouun to þi
 doute mouid in þe bigynnyng of þis present chapitre, if þe
 groundis of þis answere which ben rehercȝid þoruȝ þis present
 25 chapitre, which han be holde fro tyme of greet antiquite
 hidirto moche solemnly,³ weren trewe. But, certis, þei ben
 not trewe, as schal appere in ‘þe lasse book of cristen
 religiouȝ’ to be maad in latyn. ffor þouȝ moral vice or
 synne which stondiȝ aȝens moral *vertu* priuativeli, as bi
 30 priuing or forbering þe dede of *vertu* in it silf, or bi priuyng
 þe dewe mater wherupon goiȝ þe dede of *vertu*, or bi priuyng
 eny notable circumstaunce of þe *vertu*, is such þat he takiȝ
 his malice in a biholding to þilk *vertu* aȝens which he so
 stondiȝ priuatively, *and* þerfore is knowun to be such a vice
 35 bi biholding into þilk *vertu*; ȝitt þis [is]⁴ not like trewe of

It must be noted that, so far, vice ‘contrary’ to virtue has been used in wide sense, to signify not only vice logically contrary to virtue, but also vice opposed privatively and contradictorily to virtue.

The aforesaid teaching of the Church is true only as regards vice opposed privatively to virtue, which is known to be vice through former knowledge of the virtue.

¹ After *of*, MS. has *w*, crossed through.

³ MS. *solempnely*; *ne* being crossed

² See Notes; also above, p. 106. Cf. through and underdotted.

Folower, Pt. I, chaps. xv and xvi.

⁴ *is*, an addition from the margin, the *is*

Vice strictly contrary to virtue is, on its own principles, adjudged to be vice by Reason, without regard to its contrary virtue.

Hence a previous knowledge of moral virtues helps one to know the vices strictly contrary to them. And a previous knowledge of moral virtues is necessary before one can know the vices opposed privately to them.

vice and synne which stondijp aȝens vertu in pure contrariete, as for þat he is a dispositioun or habit mere contrarye to þe dispositioun or habit of vertu, or for þat he goiþ vpon mater contrarye to þe mater of þe vertu, or for þat he takiþ a notable circumstaunce contrarye to þe notable circumstaunce 5 of þe vertu; ffor whi ech such vice haþ his malice in him silf bi beholding into þe doom of resoun, as for þat resoun is demyng him forto be a willing of natural yuel to sum persoone, or sum execucioun of such a willing,¹ or a dede being meene into such willing; Euen as þe contrarye vertu is good 88^b and haþ his goodness in him silf bi a beholding into þe doom of resoun, as for þat resoun deemeþ it to be a willing of natural good to a persoone, or an execucioun of such a willing, or a dede being meene into such a willing; And like wise of viciose nyllingis being contrarye to vertuose nyllingis. Wher- 15 fore suche moral vicis being meere contrarye to moral vertues mowe be knowe bi her owne pryncipalis and groundis, wiþoute dependence into þe knowing of þe contrarye vertues, and withoute beholding² into þe moral vertues to which þei ben contrarye; lijk as þei ben moral vicis in her owne 20 affirmative being, bi her owne principls and groundis of being, withoute beholding into þe moral vertues to which þo vicis ben contrarye, as to be dependent in being fro þo vertues.

So þanne, my sone, I leue þe answer which I haue made in þis present chapitre to þi doute, and I answere þus: who 25 euer schal knowe moral vertues fulli or sufficientli, he is in a weie wherbi he schal soone aftir, if he wole, knowe þe moral vicis which stonden aȝens þe vertues contrariosely, and þat listly and esily, bi what he schal se soone aftir in þe doom of resoun. And so þe knowing of moral vertues is 30 good weie into þe knowing of þe moral vicis being to hem contrarye. And þat þe knowing of moral vertues is þe weie bi which oonli, and bi noon oþir weie, ben knowun þe moral vicis which stonden aȝens moral vertues priuativeli, is open ynouȝ bi philosophie. wherfore it is trewe þat vicis forboden 35 mowe be knowe wel aftir þat her³ contrarye³ vertues beden be

there having superior stroke and dot corresponding to superior stroke and dot denoting omission before *not* in text.

¹ MS. *awilling*. ² MS. *aliholding*.
³⁻³ MS. „*contrarye, her*, with the marks signifying transposition.

knowe, and þat þe knowing of þo vertues schulen be occasions into þe soone to be had knowing of þo vicis forboden.
• And þis is ynouȝ for answer here. Certis, if þe groundis which ben rehercid in þis present chapitre schulden be vndirstonde oonly of suche vicis being priuatively aȝens moral 5 vertues, þo groundes were trewe. but þanne þei were ouer narowe and scant forto ȝeue a sufficientli large answer into al þi douȝt, which goiþ and passiþ vpon moral vicis contrarye to moral vertues as vpon moral vicis priuatively 10 stonding aȝens moral vertues. But þan if eny man wole aske whi bifore þis last answer I wolde putte þe oþir former answer, which I deeme now to be vnsufficient, It myȝt seeme þat bettir it had be forto haue lete bi þiilk first answer vnspokun, sijen he is vntrewe or vnsufficient. herto I answe 15 ȝ and seie þat herfor I puttid forþ þe former answer: þat men schulden be warned þat he and his groundis ben not trewe of al maner moral vicis, þouȝ of long tyme passid þei han be holden for so trewe. What is more to be seid in þis mater I hope schal be write in ‘pe lasse book of cristen religiouȝ’ 20 in latyn.

[xvij^e chapitre]¹

[F]Adir, sijen ȝe take vpon þou forto teche in þe biddingis of þe iiij tablis ech of cristis forbedingis, I² aske of þou where and in which point wiþynne þe iiij tablis ȝe techen þe for-

Where in the
Four Tables are
forswearing and
vain swearing
forbidden?

25 bode of forswering and þe forbode of ydil swering?

Sone, for cleer answer to þis questioun, þou schalt vndirstonde iij trouȝis:

Oon is þat ech lawe of god which is to be kept and fulfillid of vs, is an habit or a dispositioȝn, or his dede of willing or 30 of refusing, or a dede comaundid to be bi willing or refusing; þouȝ herwiþ it be trewe þat summe moral vertues and her dedis ben meenys into such seid willing or refusyng, sijen þo meenys ben bifore comaundid to be bi a willing³ and a chesing in þe wil. fforwhi ech lawe of god to be kept and 35 fulfillid of vs is a morally good gouernaunce, And ech morally

In answer to
this question
three truths
must be under-
stood:

(1) Every law of
God (i. e. every
moral virtue) is
a habit or dis-
position, or a
deed of willing
or refusing, or a
deed commanded
by this willing
or refusing, or a
means towards
this willing and
refusing.

¹ On the numbering of chapters, see above, p. 171, note 2.

² After I, MS. has *aus*, crossed through.

³ MS. *awilling*.

good gouernaunce is such as now is rehercid; *and* þerfore eche lawe of god which is to be kept of vs is an habit or disposicioun, or his dede, or a worching or a gouernaunce. And mor[e]¹ proof | herof schal be sett aftir in ‘þe solewer’² to þe donet’.³

How the terms
‘deed’, ‘leaving
undone’, &c.,
should be taken.

Neuerþeles, sone, þou schalt herwiþ vndirstonde þat in my writingis ful oft *and* moche, for schortnes of speche, I comprehend *and* conteyne withynne þe significacioun of þis worde ‘dede’ boþe doyng *and* suffring, *and* also refusyng of a doing or of a suffring; And also bi þis worde ‘leeuyng’⁴ vndo’, or ‘cecing’, or ‘vndoing’, or ‘forbering’, I vndirstonde alwey, or welnyȝ alwey, or at þe leest moche oft, a dede of þe wil which is a nylling or a refusyng, *and* not a noon⁵ worching of þe wil onoly. *and* þis I wole þat þou not forȝete for eny þing.

(2) Every law of God (i.e. every moral virtue) must lack undue matter, and must have every circumstance that Reason deems it should have.

These ‘circumstances’ are so called because they may change while the deed remains the same.

(3) The circumstance of a deed is not the deed itself.

þe ij^e trouþe is þis: eer þan eny habit, disposicioun, or his dede be a lawe of god or a moral vertu or moral vertuose, he muste lacke vndewe mater, *and* [muste have]⁶ ech circumstaunce which resoun wole deeme þat he haue; *and* ellis he is not a moral vertu or moral vertuose, *and* þerfore not a lawe of god *and* of vs to be kept, as schal be tauȝt aftir in ‘þe solewer to þe donet’,⁷ *and* also in ‘þe lasse book of cristen religioun’, þe iiij^e trety. which circumstauncis ben avisones, eend, maner, tyme, place, oþe, vowe, helpis, *and* oþire such. *and* þei ben clepid ‘circumstauncis’⁸ of þe dede for þat þei mowe be chaungid abouþe þe dede, *and* ȝitt þe dede stonding þe same in him silf *and* in his kinde or nature vnchaungid, as schal be tauȝt aftir in ‘þe solewer to þe donet’.⁹ And in þe oþire book alleggid, *and* in ‘þe more book of cristen religioun’, þe first party, þe iij trety.

The iiij trouþe is þis: þe circumstaunce of a dede is not þe dede to whom he is sett; As, if I ȝeue an almes in money, or if I fast, with ful avisement for þis eende þat god loue me, *and* in þis fridaie, *and* in þis hospital, *and* wiþ vowe forto so do, or wiþ oþe þat I wil so do, þis avisones is not

¹ MS. *mor.*

² Pt. I, chap. xv.

³ MS. *anon.*

⁴ *muste have*, an addition from the

margin; *muste* having the superior stroke and dot corresponding to superior stroke and dot denoting omission before *ech* in text.

⁵ Pt. I, chap. xvi.

þe dede of fasting, neijir is þe almes zeuing; neijir þe loue
of god is þe dede of fastyng or of almes zeuing; neijer þe
20^a tyme neijer | þe ¹ place is þe dede of fastyng [or]² of almes
zeuing; neijer þe ooþe neijer þe vowe which I sette to þe
5 deede [of]³ biheest or promysse, þat I schal so faste or zeue
almes, is þe dede of biheest or of⁴ promysse. ffor whi þe dede
of þe bihest myȝt be maad stonde *and* be fulfillid, þouȝ þe
ooþe or vowe were not sett þerto. And þerfore, siben þe
10 promysse, which is a dede, *and* þe ooþ or vowe mowe be
departid, þei ben not þe oon *and* þe same þing.

Now, sone, if ech lawe of god is an habit, disposicioun, or
his dede bisette aboute resonabli with circumstauncis, *and*
no þing ellis is a lawe of god þan an habit, disposicioun, or
his⁵ dede bisette wiþ circumstauncis resonabli, *and* þerfore
15 noon such circumstaunce, in as moche as it is a circumstaunce,
is eny lawe of god, it muste folewe þat where euer withynne
þe iiij tablis it is to be spokun of eny dede which is goddis
lawe, *and* as he is of goddis lawe, þer it is to be spokun of
þe circumstaunce which may bi resoun be sette to þe same
20 dede, *and* also nouȝwher ellis [it]⁶ is to be spokun of such
a circumstaunce withynne þe iiij tablis in þat þat he is
a circumstaunce, saue where it is to speke of such a dede to
which þilk circumstaunce is bi resoun setteable as of it
a circumstaunce.

25 And, ferþirmore, siben an ooþ *and* a vowe⁷ ben not goddis
lawis, for þei ben neijir good neijir badde, but þei ben
circumstauncis settable to summe dedis being goddis lawis,
þat is to seie, to affermyngis *and* denyingis being goddis
lawis, *and* to bihetingis being goddis lawis; þerfore folewiþ
30 þat forto speke of ooþis *and* of vowis hab no place in þe
tablis of goddis lawe, saue oonli where it is to speke of
affermyngeis or denyingis or bihetingis maad to god or to
man, *and* to which affermyngis or denyingis or bihetingis,

Since the law of God is a habit or disposition, or deed with its circumstances, therefore where the deed is found in the Four Tables, there will also be found the circumstances.

Oaths and vows are circumstances to some deeds which are God's laws, viz. deeds of affirming, denying and promising. Therefore oaths and vows are treated in the Tables with these deeds of affirming, denying and promising.

¹ Before *þe*, MS. has *þer*, crossed through and underdotted.

or, with usual superior stroke and dot.

⁴ *of*, overwritten.

² *or*, an addition from the margin, with usual superior stroke and dot; the corresponding stroke and dot appearing before *of* in text.

⁵ *his*, MS. has *a*, underdotted.
⁶ *it*, an addition from the margin, with usual superior stroke and dot; the corresponding stroke and dot appearing in text before *is*.

⁸ *of*, a correction from the margin; MS.

⁷ MS. *arowe*.

oþe and vowe mowe bi doom of resoun be sett as circumstauncis of þe same affermyngis, denyingis, or bihetingis.
And þerfore, siben | to speke of such affeरmyngis and 90^b denyingis haþ no place withynne þe iij tablis, saue in þe ve poynt of þe ij table, which is clepid ‘trouþe to god’, and 5 in þe vj^e poynt of þe iiije table, which is clepid ‘treuþe to neȝbore’, And siben to speke of suche bihetingis or promyssis haþ no place withynne þe iij tablis, saue in þe iiie point of þe ij table, which is riȝtwisnes to god, and in þe iij^e point of þe iiije table, which is riȝtwisnes to neȝbore, it 10 folewiþ þat nouȝwhere withynne þe iij tablis it is to speke of oþpis and vowis, saue in þe now seid pointis of þe ij^e table and of þe iiije table; and ȝitt not þere saue as of circumstauncis settalbe sumtyme bi resoun to summe seid dedis of þo now seid pointis, þouȝ oute of þe iij seid tablis speche 15 and treting mowe be maad of þe seid circumstauncis bi hem silf for good causis.

Proof that oaths and vows are circumstances of a deed, and not the deed itself; and therefore are only to be treated in the Four Tables with the deed itself.

þat oþpis and vowis ben not dedis being goddis lawis, neiþir ben dedis being aȝens goddis lawis, for þei ben not good neiþir badde, but ben circumstauncis to opire dedis 20 good or badde morali, I proue þus: If I seie þus, ‘bi god’, ‘bi mary’, ‘bi saint Jame’, [with]oute¹ more, þese seiyingis ben neiþir morali good neiþir morali badde; And þerfore þo seiyingis ben not dedis being goddis lawis, neiþir being aȝens goddis lawis. And if I seie þus: ‘I hard masse ȝistir- 25 day’, ‘I was in þe chirche ȝistirdaie’, ‘I schal heere masse to morewe’, ‘I schal faste in þe next frydaie comyng’, in so seiying I seie and I affeरme and I bihete dedis being goddis lawis, which ben neiþir oþpis neiþir vowis, but ben affeरmyngis and biheestis. wherfore folewiþ nedis þat if I ioyne 30 þe seiyingis of þe first now rehercid maner to þe seiyingis of þe ij^e now rehercid maner, forto seie þus: ‘Bi god, I hard masse ȝistirdaie’, ‘bi mary, I was in þe chirche ȝistirdaie’, ‘bi god, I schal heere masse to morewe’, ‘bi saint Jame, I schal faste on fridaie next comyng’, þese spechis hoolid and 35 maad of þe ij seid maners | schulen not be oþpis, but þei 91^a schulen be affeरmyngis and promissis circumstauncid wiþ

¹ The wish of withoute is an addition from the margin, the usual superior stroke and dot marking the omission.

oopis, þat is to seie, to whom oopis ben sette. And in lijk maner it is to be seid, if vowis ben sette to affeermyngis or denyingis or to promyssis, þe hool dedis of affeermyngis or denyingis, of bihetingis *and* of þe vowis þerto sette, schulen 5 be affeermyngis or denyingis or bihetingis circumstauncid with vowis þerto sette, þat is to seie, to whom vowis ben sette; euen riȝt as If I wolde holde vp a torche or a candel into testimonye whilis I affeirmed or bihiȝt, lijk as Jacob rerid vp a stoon into title¹ whilis he promisid to god. And 10 so is schewid sumwhat, as for þis place, þat oopis *and* vowis, propirli to speke of oopis *and* of vowis, ben not lawis of god, neipir aȝens lawis of god, but þei ben circumstauncis of lawis of god *and* of dispositio[n]s *and* of habitis *and* of her dedis, being viciis or viciose contrary to þe lawis of god. And 15 þerfore of hem it is not to trete withynne þe tablis of lawis, saue wiþ þe dedis to whom oopis *and* vowis ben se[t]table² as circumstauncis; *and* þat is in þe iij^e *and* v^e point of þe iij^e table, *and* in þe iij^e and vj^e poynt of þe iiiij^e table.

Neuerþeles, þouȝ oopis *and* vowis ouȝten be clepid noon 20 oþire þingis þanne suche circumstauncis now bifore spokun, ȝitt, for as moche as oft it is woned in holi scripture *and* outh of holi scripture forto clepe an 'oop', in an vnpropir maner of speche, þe al hool dede of affeermyng or denying or biheeting, with þerto ioyned þe seid circumstaunce of oop, *and* 25 also forto clepe a 'vowe', in vnpropir maner of speche, al þe hool dede of bihetyng, with þerto ioyned þe seid circumstaunce of propirli taken vowe; þerfore to þe same vnpropir spekingis I wole in my writingis boþe here *and* in oþire placis oft me confoorme. And þanne folewingli I seie þat al 30 leeful oopis *and* vowis takun in þis maner, ben allowid in þe 91^b iij^e *and* v^e poynt of þe iij^e table, *l and* in þe iij^e *and* vj^e poynt of þe iiiij^e table, And folewingli herto þat alle suche vnleeful oopis *and* vowis ben forboden bi þe same now seid pointis, *and* alle ydil oopis *and* vowis ben disallowid bi þe 35 same now seid pointis. what is propirli a vowe³ is tauȝt in 'þe filling of þe iiiij tablis', in þe first party, where it is seid þat he is not þe dede of biheest to whom þe vowe is sette.

Sometimes, however, the terms 'oath' and 'vow' are loosely used for the deed of affirming, denying, or promising, with the circumstances of that deed. Peacock often uses the terms in this loose sense.

Hence it follows that all lawful oaths and vows are allowed, and all unlawful oaths and vows are forbidden, in the Points of the Tables dealing with Truth and Righteousness.

¹ See above, p. 124, note 2.

² *ct* in the MS., but here *ct* seems actually written.

³ MS. *arowe*.

[xvij^e chapitre]¹

Some circum-
stances are
necessary to
every virtuous
deed. These are
treated under
one head in the
Folewer, Pt. I,
chap. xvi.

[N]Euerþeles, sone, þou must herwith vndirstonde þat of
þe seid circumstauncis longing to make dedis to be morali
vertuose *and* morali good, summe ben of suche kinde þat bi
doom of resoun þei muste be hadde to eche moral vertuose 5
dede, *and* ellis he is not a moral vertuose dede: as ben
avisdnes, eend, tyme, maner, place, *and* summe opire. And
siben forto trete eche of þese circumstauncis in ech poynt of
þe iiiij tablis were ouer long *and* ouer oft to be spokun, þerfore
of alle suche circumstauncis it is tretid vndir oon *and* at 10
oonys in ‘þe folewer to þe donet’, in þat þat it is seid þere
in þe [xvj^e] chapitre þat no moral vertu mai be withoute
hem, but eche moral vertu muste nedis haue hem, in what
euer poynt of þe iiiij tablis he be assigned to be sett. And
þilk teching *and* treting of hem alle to gedir is sufficient 15
ynouȝ þere for to be sette for alle þe iiiij tablis, þat it is no
nede to trete eny of hem in þe iiiij tablis singulerly to eche
vertu.

Some circum-
stances are
necessary only
to certain moral
deeds under cer-
tain conditions.
Oaths and vows
are such circum-
stances. As
before said, they
are treated in
connexion with
Truth and
Righteousness.

Summe opire circumstauncis longing to make dedis to be
morali vertuose *and* morali good ben of suche kinde þat bi 20
doom of resoun þei ben not nedis to be had at eche moral
vertuose dede, but at summe oonli, as at affeemingis or
denyingis, or at bihetingis; *and* zitt not at eche affeermynge
or denying, but [at]² summe affeermynge *and* denying oonly,
wip summe certeyn circumstauncis aboute goon *and* bisette, 25
And at summe bihetingis oonly, with summe opire circum-
stauncis aboute goon *and* bisette. of which secunde now
seid principal soort of circumstauncis ben | oopis *and* vowis. 92^a
and þerfore it longip forto trete of oopis *and* of vowis with-
ynne þe iiiij tablis, where it longip to trete of affeermyngeis 30
and denyingis *and* of bihetingis, to whom oopis *and* vowis
ben settable circumstauncis, if sparing þerof be not maad for
loue of schortnes, or for sum opire good cause; *and* þat is

¹ On the numbering of chapters, see the usual superior stroke and dot marking above, p. 171, note 2.

² *at*, a correction on the margin: MS. a;

in þe iij^e and v^e pointis of þe ij table, and in þe iiij^e and vj^e pointis of þe iiiij^e table.

Astir al þis in þe bifore going maner tauȝt and declarid, forto now come doun into þe specialist foorme of answer to 5 þi questioun, o my sone, movid in þe bigynnyng of þe next bifore going chapitre, I seie þus: In þe iij^e point of þe ij table, which is riȝtwisnes to god, it is seid and meenyd þat if and whanne eny man wole or schal bihete to god, þat he perfoorme it in fulfilling. And þerfore in þat same it is 10 tauȝt sufficientli þat who euer wole or schal bihete to god, wiþ ooþe or vowe, or withoute ooþe or vowe, þat he perfoorme þe dede bihiȝt. And so þerynne¹ it is eftsoone sufficientli tauȝte þat no man euer breke his vertuose bihest maad to god, swoorn or vowid, or not swoorn neiþir vowid, ffor 15 þanne he were not iust to god, but vniust to him. and so in þat is tauȝt þe forbeding of false promissorye ooþis or of forswering to god, and of fals vowing to god, astir þe bifore seid comune maner of vnproprie speche vpon ooþis and vowis², which vnproprie speche y now folewe. ffor, propirli 20 to speke of ooþ and vowe, neiþir ooþ neiþir vowe is trewe or fals, neiþir makijþ formaly a þing trewe or fals, or bindijþ or vnbindingþ and freeþ; but sum tyme ooþ, sum tyme vowe, is ioyned to a speche or to a signe occupiȝng þe stide of speche, which is trewe or fals, as it is bifore proued; And 25 sum tyme ooþe, sum tyme vowe, is ioyned to a speche pro-myssory which bifore was binding,³ and which, bi setting⁴ to of þe ooþe or of þe vowe, is þe more binding.

92^b And ferþirmore, | siþen bifore in þe iij^e poynt of þe ij table it is tauȝt, or at þe leest it is conuenient and according 30 þere to be tauȝt, or in sum oþire writyng of lijk nature to it, þat if and whanne euer a man wole or schal bihete, wiþ ooþe or vowe to god, þat he so bihete for þat he wolde be þerbi þe more remembriȝt and stirid to fulfile what he bihetiȝ, whilis resoun wole þat he so be þe more remembriȝt and 35 stirid to fulfile þe same bihest; þerfore in pilk same doctryne is sufficientli tauȝt þe forbeding of bihetingis maad to god wiþ ooþe or vowe, whanne resoun seeþ not nede in þe biheter

Forswearin in promises to-wards God is forbidden in connexion with Righteousness, the Third Point of the Second Table.

Vain swearing in promises towards God is forbidden in connexion with Righteousness, the Third Point of the Second Table.

¹ MS. soþerynne.

² See above, p. 187.

³ MS. bindding, the first *d* underdotted.

⁴ MS. bisetting.

þat eny such remembryng or stiryng meene be sette to þe
biheting. And in þis ben forboden ydil oþpis *and* vowis,
which sum man¹ peraumenture wolde make to god. And
ferþirmore, siben in þe same seid iij^e poynt it is tauȝt, or it
is techeable, þat noon bihetingis be maad *with* oþpe or vowe 5
to god, saue whanne it is nede or profitable or honest þat
þilk mater be bihestid to god, for ellis þilk biheest lackiþ
a circumstaunce which resoun in his doom requiriþ to be at
þilk promys; þerfore in þat is sufficientli tauȝt þe forbode
of eche biheest maad *with* oþpe or *with* vowe to god vpon 10
maters not profitable *and* honest to be to god bihestid: as
ben Japis, triflis, *and* veyn þingis, or liȝt, not chargeable
þingis, or foul þingis.

All oaths and
vows in affirm-
ing or denying
to God are need-
less and un-
reasonable.

þat it is aȝens resoun a man or eny pure creature forto
afferme or to denye eny þing to god, doon or present, wþ 15
oþp or vowe, is open y-nouȝ; fforwhi þilk oþp þerto sett
schal not make god bileeue þerbi þe more þe affermer, bi
cause þat god openli knowiþ bi him silf, withoute þe affermer,
wheþir þe affermer seie trewe, or noo. And þat it is aȝens
resoun a man to sette a vowe to an affermyng or denying 20
maad to god vpon a þing passid or present, or vpon a þing
vntrewe or vnhonest, or litil *and* triflose, or wþoute nede to
so sette, is open ynouȝ also to eche mannys resoun bi liȝk 93^a
skile.

Forswearing
and vain swear-
ing towards our
neighbour are
forbidden in
connexion with
Righteousness
and Truth, the
Third and Sixth
Points of the
Fourth Table.

Certis, to eche witty persoon reding þe processe now maad 25
vpon it what is seid to be tauȝt in þe iij^e *and* v^e pointis of
þe ij table, it schal be liȝt *and* esy forto se *and* knowe þerbi
how þat a mannys fals swering *and* his fals voweding in
biheting or in affermyng to his neiȝbore, is forboden bi it
what is to be tauȝt in þe iij^e point *and* in þe vj^e point of þe 30
iiij^e table; *and* how þat a mannys ydil swering or voweding
to his neiȝbore is forboden bi it þat is sette bifore in þe iij^e
and vj^e poynt of þe iiij^e table. And also more forbeding
þan þis now seid aboute oþpis *and* vowis of a man to god *and*
and expresseli in þe first parti of þis present book in þe now
spokun tablis, *and* in her now spokun pointis. And þerfore

¹ MS. *summan.*

of lenger talking þer aboute here, what for schortnes, *and*
what lest I sette þe reders þeroft into werynes, I wole absteyue
and forbere.

[xix^e chapitre].¹

- 5 [F]adir, I haue mynde how afore in þe ij^e chapitre of þe
afore going first party of þis book,² þe tauȝte þat summe
moral vertues ben comaundementis of resoun or of feip, *and*
summe ben counseilis of resoun; but ȝitt it is vnknownen to
me wheþir þe feelen þat alle þe pointis or membris þere afore
10 tretid þoruȝ þe iiiij tablis ben moral vertues of comaundement,
or no; ffor to³ my symple witt it seemeþ þat summe moral
vertuose dedis in eche of þese iiiij tablis ben dedis oonli of
counseil; ffor whi I may preise god, worschip god, *and* preie
to god in so hȝe degree of laboure in vndirstanding *and* in
15 affeccioun *and* in lengþe of tyme þat resoun iugisþ not it so
to be doon þat it may not be left vndoone; but resoun iugisþ
þat, þouȝ it may be so doon as for þe bettir good, ȝitt lasse
of it, or a louȝer degree of it, may be doon *and* be sufficient.
93^b wherfore bi ȝoure owne teching in þe seid ij chapitre², wheþre
20 þe discriuen what is a comaundement *and* what is a counseil,
þese dedis in suche now seid degrees *and* circumstauncis ben
oonli dedis of counseil, *and* not of comaundement; *and* in
lijk wise mowe be assigned summe degrees or summe circum-
stauncis in þe vertues of clennes, of honeste, of pacience, of
25 douȝtynes, of mekenes, of largenes, *and* of attendaunce; in
which degrees or circumstauncis þese now seid vertues ben
not vndir precept *and* comaundement, bi cause þat neipir
resoun neipir feip iugisþ hem to be so doon þat þei mowe
not be left vndoone, or þat her contraries mowe not be doon.
30 Sone, I graunte wel þat þe pointis conteynyd in þe iiij
seid tablis, in þo maners, degrees *and* circumstauncis in
which þei ben oftist to be doon, *and* of mede to be doon, ben
comaundementis; Neuerþeles, summe of hem, *and*, as it

Are all the
moral virtues
of the Four
Tables com-
mandments of
God, or are
some only
counsels?

It seems that
Reason does not
order certain
moral virtuous
deeds of the
Four Tables to
be done in a
very high de-
gree, but it
seems that they
may be left
undone in this
high degree, for
a lower degree
will serve.
Therefore in
this high degree
they are coun-
sels, not com-
mandments.

For example,
certain degrees
of Cleanliness,
Honesty, &c.

It is true that
the moral
virtues of the
Four Tables are
sometimes com-
mandments,
sometimes only
counsels.

¹ Numbered xix in margin; a correct collation of MS., gaps, and numbering of
numbering only if in Pt. II there is a chapter heading missing. See p. 171, ² pp. 15-16.
note 2, also Introd., Section I, A, for ³ MS. *fforto*.

seemeþ to me now, eche of hem, may in suche degree of heiȝt,
 maner *and* circumstaunce be chosun bi doom of resoun þat
 it is not in þilk degree, maner *and* circumstaunce a precept
 or a comaundement, but oonli counsel. And in lijk maner
 þe conseilis rehercid afore in þe ij^e *chapitre* of þe first 5
partye,¹ pouȝ þei be oonli conseilis in þilke maners *and*
 circumstauncis in which þei oftist fallen to be chosun aftir
 doom of resoun, ȝitt in suche maner eche of hem may be
 circumstancionat þat, wiþ þilk circumstaunce, it is a precept
 or a comaundement. of which maner of circu[m]stanciona- 10
 cioun² ensaumple is sette forþ in ‘þe more reule of cristen
 religiou[n]’, þe first party, þe iij^e trety, þe []³ *chapitre*.
 And þanne chastite, vndir þilke circumstauncis whanne it is
 a precept, it is in þe iiiij^e point of þe iij^e table; voluntary
 pouerte, whanne it is a precept, it is in þe v^e point of þe 15
 iij^e table; And obedience of oon man to anoþir, whanne it
 is a precept, it is in þe ij^e point of þe iiiij^e table, *and* is a
 spice of attendaunce; euen riȝt as bi sum consideracioun |
 þei ben in þe same tablis *and* pointis whanne þei ben 94^a
 conseilis.⁴ 20

The three great counsels—Chastity, Voluntary Poverty, and Obedience—may sometimes be commandments. Their positions in this case in the Four Tables.

The difference between a commandment and counsel explained.

Neuerþeles, bi cause þe pointis of þese iiiij tablis ben in
 þe oftir side preceptis, *and* in þe seelder side conseilis
 (except in eche of þe iij laste tablis þe laste point, which is
 larges, *and* except þe viij point of þe iij table, which is
 douȝtines); *and* aȝenwarde chastite, wilful pouerte *and* 25
 obedience, *and* summe opire moral vertues afore in þe ij^e
chapitre of þe afore going first partye rehercid,⁵ ben in þe
 oftir side cheseable as conseilis, *and* ful seelden þei fallen to
 be chosen as preceptis; þerfore resoun wole þat al þe afore
 seid pointis of þe iiiij tablis (except summe now bifore 30
 exceptid)⁶ schulde be callid ‘preceptis’ or ‘comaundem-
 mentis’, *and* alle þe opire now afore seid schulde be clepid
 ‘conseilis’.

Is a man damned for wilfully breaking any commandment of God?

ffadir, is ech comaundement of god so streiztli bynding
 þat, if a man do wittingli *and* willingli aȝens it in maner 35

¹ See pp. 15–16.

² MS. *circustancionacioun*.

³ Space left in MS. for reference.

⁴ See p. 15.

⁵ See p. 15.

⁶ See above, ll. 23–5.

and circumstancionacioun in which it is a comaunderment of god, þat þilk man þerfore is dampnable?

Certis, sone, moche þing is to be seid and tauȝt aboute þe doing aweie of deedli synne, *and* aboute þe doing aweie of 5 venial synne, *and* aboute þe difference bitwixe venial synne *and* deadly synne, which doctryne haþ no place to be seid in þis book here, but þerof speche *and* treting schal be maad in ‘þe book of cristen religiouȝ’, in þe first party, þe ij^e tretice, *and* bettir in ‘þe boȝk of penaunce’ in latyn.

Where the full doctrine of deadly sin and venial sin is to be found.

10 Neuerþeles, forto sumwhat seie here vndir myn oft maad protestaciouns, take þou þis: In lasse þan þilk gylt drawen bi breking of eny leest comaunderment of god, or bi doing azens eny moral vertu, be forȝouun of god, or be doon aweie bi sufficient amendis for it maad to god, þilk man so agilting¹

Even for the slightest sin a man must make amends, or be forgiven by God, before he can enter into Heaven.

15 is to be dampned fro his blys, or ellis he is to be taried *and* lettid fro his blis; fforwhi no suche synne, be it neuer so 94^b litil, may be receiued into | heuen, And but if þe seid synne of þilke man were to be forȝouun, or in þe now seid maner be doon aweie, ellis he schulde entre into heuen with synne.

20 *and* so herof it folewiþ þat for ech kinde of moral synne doon to god, þe doer is dampnable, in lasse þan it be to him forȝouun, or in lasse þanne he make þerfore to god a sufficient amendis; or ellis he is tariable *and* lettable fro heuen into tyme þilke synne be forȝouun, or into tyme þat amendis 25 sufficient be þerfore maad.

And forto se þe bettir þis to be trewe, into tyme þou schalt rede in þe opire bokis now bifore named, Lo, ij ensaumplic: þou seest þat a fadir biddiþ his childe forto in eche werke daie go to scole; *and* also he biddiþ him make 30 no maner of lesing, be it neuer so litil; *and* he biddiþ to þe same childe þat he be no þefe; he biddiþ also þat þe childe schal slee no man, *and* namelich not his owne fadir, or his modir, or his briþeren. Lo, eche of þese pointis ben comaundermentis or biddingis of þe fadir to þe childe, fforwhi ellis þei 35 were oonli counseilis of þe fadir, And þanne folewiþ þat, þouȝ þe childe schulde breke hem, he schulde neipir lasse neipir more trespace anentis his fadir, which is vntrewe. *and* ȝitt bitwixe þese comaundermentis or biddingis is a greet difference in gretnesse or litilnesse, *and* in lasse or more charging in

As there are degrees of sin, so there are degrees of punishment.

¹ MS. *a gilting.*

A father will voluntarily forgive a child for a slight offence, and will punish him only slightly.

þe fadir so bidding; fforwhi if þe childe breke þe first now seid comaunderment, or þe ij^e, oony^s or twies, or oftir, or how euer oft he do so, þe fadir wole not forsake þe childe and putte him oute of his grace, housholde and heritage bi iugement; But he wole soone forȝeue it, wiþoute eny special 5 þerfore requirid to be doon prouocacioun into mercy, or requirid amendis or satisfaccioun, and þat for biholding to obire good gouernauncis of þe childe, or for biholding into his owne gentilnes and loue toward þe childe. And at | sum 95^a while for þat þe childe schulde be afeerde¹ to do so eftsoones, 10 þe fadir wole chastise þo same seid² childe³ bi sum [sm]al³ peyne, according to þe quantite of þe trespass, not wiþstanding þe fadir haþ forȝouun þe trespace and kepiþ þe same childe in his oolde bifor had title and cleym to his eritage, so þat him nedip no newe graunte. but, certis, if þe childe trespass 15 aȝens þe iiȝe or þe iiiȝ now seid his sadris comaundermentis, no wondre it were þouȝ þe fadir putte bi iugement þe childe so trespassing oute of housholde and oute of eritage, and not to haue þe title of riȝt of þe newe, but if þe sone so trespassing schulde bere him silf douȝtili in vse of prouocative 20 meenys to bowe his fadir into mercy, or but if he schulde make to him a ful iust aȝen quyting amendis.

But for a grave offence the child may be dis-owned and dis-inherited, unless he make sufficient amends for his sin, or earnestly strive to obtain his father's mercy.

A master will only temporarilly punish a servant for a slight offence.

we seen also þat an housholder, a fadir of meyne, biddip to his man 'do þis' and 'do þat', in manye vnnumerable tymes. of which þingis so to be doon, summe ben liȝthi 25 chargid of þe bidder, and summe ben more chargid and at a greet force y-sette. And ȝitt alle ben hise biddingis, fforwhi we mowe not seie þat alle þo ben hise counseilingis, and þat for cause now sumwhat bifore sette. And ȝitt þis bidder bi resoun ouȝte not bi so stirid þat for eche trespace of his 30 seruaunt y-doон aȝens eny of hise seid biddingis, he forsake his seruaunt, and wiþdrawe al his good maistirschipe, rewarding and avauncing frōm þe seruaunt; not wiþstanding þat he muste abide and tarye ȝitt a while⁴ into tyme he it forȝeue, or but if he receyue for it a sufficient amendis. fforwhi 35 ellis freendschip and indignacioun or enemyte toward þe same persoone schulden stonde to gedir in þis fadir of hous-

¹ MS. *a feerde*.

²⁻² MS. „childe, seid, with the marks of transposition.

³ MS. *final*, certainly with an *f* at the

beginning, but with signs of the stroke over the *i* having been erased, as if to alter *in* to *m*.

⁴ MS. *awhile*.

holde, which may not be, for þei ben contraries. but resoun wole þat þis fadir of housholde biholde into his owne curteis manhode, *and* into his loue which he schulde haue to his
95^b meyne, *and* to þe opire | good gouernauncis which in opire
5 sidis his meyne paien to him, *and* þerbi be moued þat he forȝeue suche smale defautis anoon as þei ben doon; þouȝ at sum tyme he rebuke þe trespassers, *and* perauenture smyten hem softly in wey of venging, þat is to seie, forto agaste hem *and* opire, it seyng to [not]¹ in lijk maner trespace eftsoone.
10 And euen so it is in þis purpos bitwix god *and* vs in hisse comaundementis breking, þat summe of oure smale trespassis god wole forȝeue for his greet loue *and* gentilnes. And for summe opire of oure smale trespassis being sumwhat grettir, god wole take a temporal vengeance or punyschment, forto
15 make þis trespasser *and* opire þe bettir be waar, not wiþstanding þe synne þerbi is not forȝouun but bi goddis greet loue. And for summe opire grettir synnys, which we callen 'deedli synnes', god wole assigne *and* juge vs into dampna-cioun fro heuen, neuer to haue riȝt þerto azen withoute a
20 newe gift *and* a newe restoryng; *and* ȝitt neijir to haue it so bi a newe graunte, in lasse þan we prouoke him into mercy bi meenys afore tauȝt in þe xvij chapitre of þe first party of þis present book.

In the same way God will voluntarily forgive a small sin. A somewhat greater sin He will slightly punish. For a deadly sin a man will be eternally damned, unless he earnestly strive to obtain God's mercy.

ffadir, I can not se² whi þe iiij^e conseil schulde not bi
25 sett to þese iij conseilis³ now afore tretid. fforwhi, if forbering of woor[1]dly⁴ goodis in sum quantite *and* in sum maner, or ellis vtterly, for propirte, whanne to þe forberer is excludid greet occasiou[n] of syunyng in coueitise, is a vertuose dede *and* a conseil, bi lijk skile forbering of sopers in sum
30 quantite *and* in sum maner, or ellis vttirli for al *and* euer, or forbering of fleisch for euer, whanne to þe forberer or absteyner is excludid ful greet occasiou[n] of lecherye *and* of manye wijlde recchelesnessis, þouȝ þerbi bisalle sum feblenes in þe body, or schortyng of his bodili liff, is as a greet

Is not partial or total abstinence in eating meat a moral virtue of counsel?

¹ *not*, an addition from the margin; the usual superior stroke and dot marking the omission.

Obedience of one man to another, the three great Evangelical Counsels. See pp. 15, 192, and Pt. I, chap. vi.

² MS. *seie*; the *ie* being crossed through.

⁴ MS. *woordly*, with a dot after the *r* to mark the omission of the *l*.

³ Viz. Chastity, Voluntary Poverty, and

vertuose dede, siþen euer eiþir dede is according to þe doom of resoun, | and bi euer eiþir dede is excludid an occasioune 96^a of synne, and grettir occasioune of synnys is not þerto knytt and anexid. And þerfore folewiþ as wel oon to be a *vertu* or¹ a¹ vertuose dede as þe opire. And siþen resoun, which 5 allowiþ boþe hem to be doon, deemeþ not þat þei must nedis be doon, folewiþ þat boþe ben counseilis, And namely þat, if oon of hem be a counsel, so wel is a counsel þe opire. In lijk maner I myȝt argue þat forbering of certein sportis and myrþis of þe iȝe or of þe eere for a certeyne tyme or for euer 10 schulde be a *vertu* and a counsel to hem which receyuen þerbi a greet lett fro synne; and also forbering of certeyn cumpanyes, namelich of wommen. And so manye mo counseilis myȝt be noumbrid þan þese þree. And so to haue þese iij as for þe hool noumbre of counseilis seemeþ to procede bi 15 insufficient in þis mater consideracioun.

And are not partial or total abstaining from certain sports and abstaining from the company of women moral virtues of counsel?

It is true that there are many more moral virtues of counsel than Chastity, Voluntary Poverty, and Obedience of one man to another.

Will it not be said that the Fourth Matter, 'God's law', is sufficient for the Christian, without the knowledge of the other six Matters?

Sone, þi resoun proueþ þi party wel, and þerfore aȝens þi party as in þis I wole not seie, but I wole it graunte; And not oonli for þi skilis now maad, but also for þat I haue in mynde wel how in mathew, þe v chapitre,² in þiilk place 20 where it is seid þus: 'þe han herd þat it was seid to oolde men, "þou schalt not sle", etcetera, and from þens into þe eende of þe same chapitre, crist techiþ diuers vertuose gouernauncis which ben not of þe streit comaundementis, and þerfore þei ben oonli counseilis. And þerof sumwhat is 25 seid in general in 'þe book of cristen religioun', in þe first party, þe iij tretice, and in 'þe book of counseilis'.

[xx^e chapitre].³

[F]adir, for as moche as ȝe han maad þe first party of þis book and also ȝoure 'greet book of cristen religioun' forto 30 renne vpon þese vij maters, þat is to seie: what god is in his owne dignitees and nobiltees, which ben hise benefetis, which ben hise punyschingis, which is | his lawe and seruice 96^b þoruȝ which he lokiþ to be serued of vs, which ben oure natural wrecchidnessis, which ben oure synful wickidnessis, 35 and which ben remedies aȝens boþe oure natural wrecchid-

¹⁻¹ or a, overwritten.

² vv. 21 ff.

³ See above, p. 171, note 2, and p. 191, note 1.

nessis and aȝens oure synful wickidnessis; and þe haue maad þe ij partye of þis present book forto defende and to magnifie and sumwhat declare þe first party of þis same book; I trowe verrily þat manye men schulen detract and bacbyt ȝoure 5 present litil book, and ȝitt moche more ȝoure grettir book, 'þe reule of cristen religiou[n]', seiying in þis wise: þat it sufficiþ to euery cristen lyuer for to knowe þe lawe or seruice of god into þis eende, þat he þerbi lyue holili, goostli, or sufficientli, fforwhi þerbi he schal knowe alle moral vertues 10 of goddis comaundementis and alle vicis and synnys contrarye. And þese now seid vertues ben alle þat a man owith to worche, do and folewe; And þese now seid contrarye vicis and synnys ben alle þo þingis which a man owiþ to forbere, eschewe and flee. And more is þere not to be doon in a 15 cristyn mannys good lyuing þan bowing from yuel and worching good, which is not ellis þan moral vertu, as is open in þis book afore. and al þis is in oon of þese viij maters of þese ij bookis, þat is to seie, in þe iiiij^e mater, which is þis: which or what is goddis lawe. Wherfore it nedip not a 20 cristen lyuer to knowe þe opire vj maters now afore rehercid, as forto make his good lijf to hange þerupon. And bi so moche I mai þe bettir trowe þat such as is now seid doom and jugement schal be ȝouun vpon ȝoure ij now seid bokis, bi how moche I haue herd such motryng long eer and þifore 25 þis present daie, in which ben not ȝitt vtterli maad neiper vtterli puplischid ȝoure now seid ij bokis.¹

97• Sone, for answer herto þou schalt vndirston|de þat 'þe lawe of god' is takun in iij maners:

In oon maner 'þe lawe of god' is takun as it comprehendip 30 and conteynyth al þing what euer god comaundiþ to be doon, except þe bisynes to gete knowing. And in þis maner I take 'þe lawe of god' as oft as I nou[n]bre it to be oon of þe seid viij maters. And it is þe iiiij^e mater amonge þe seid viij. Certis, 'þe lawe of god' takun in þis maner is not sufficient 35 to vs þat we neden not to knowe more þan þis lawe as for knowing of oure goostli helpe; fforwhi þis now seid lawe muste be kept and fulfillid, and it mai not be kept and ful-

The term 'law of God' may be taken in three ways:

(1) Equivalent to the 'Fourth Matter', but not including the command to learn the Seven Matters.

To know the 'law of God' in this sense is not sufficient.

¹ See Introd., Section I, B.

fillid wiþoute þe knowing of þe¹ vj opire maters, as wel as not withoute þe knowing of it silf, as aftir in þis same present chapitre schal openly be proued. Wherfore folewiþ þat þe knowing of þis lawe in þe first maner y-takun [is]² not so ynouȝ and sufficient þat we nedēn not to knowe more 5 for oure goostli helþe.

(2) Equivalent to all God's commandments, including the command to learn the Seven Matters, and therefore including the 'law of God' in the first sense.

In þe ije maner 'þe lawe of god' is takun as it comprehendip and conteynyth al þing, what euer god biddip to be doon, wheþir it be bisynes to leerne and knowe, or to loue, or eny opire dede comaundid bi þe wil to be doon. And 10 sijen god comaundip not oonly þe lawe now seid in þe first maner taken forto be kept and doon, but also he comaundip þe knowingis of alle þe vij seid maters to be doon, kept and had, as aftir in þis same present chapitre schal also openly be schewid; þerfore 'þe lawe of god' in þe ije³ maner taken⁴ 15 comprehendip and conteyneþ 'þe lawe of god' in þe first maner taken, and þe bisynesse to gete þe knowingis of alle þe vij seid maters and of eche of hem. And in þis ije maner I schal vndirstonde and take 'þe lawe of god' as oft as I schal speke of it bi it silf, not noumbring it wiþ þe vj opire 20 seid maters.

(3) Equivalent to all God's commandments and counsels, and so including the 'law of God' taken in the second sense.

In þe iij maner 'þe lawe of god' is takun as it comprehendip and conteineþ al þat god biddip to be doon, and al þat god conseilip to be doon. and so 'þe lawe of god' takun in þe iij maner conteineþ generali al þe lawe in þe 25 ije maner takun, and ouer it þe conseilis of god. which dedis þo ben þat god conseilip oonly, and how þei ben diuers from þe dedis which god biddip to be doon, þou maist sumwhat se,⁵ o my sone, afore in þe first party of þis book, þe ije chapitre, and bifore in þis ije party of þis book, þe 30 xix⁶ chapitre.

Why it is not sufficient to know only the 'law of God' in the first sense.

Now, sone, bi þis maad distinccioun and declaracioun of þe iij maners of goddis lawe, þou maist esili wite how þou schalt answeare to such arguers, which, as þou seist, þou hast

¹ þe overwritten in MS.

² is, a correction on the margin; MS. it; the usual superior stroke and dot marking the error.

³ MS. first, crossed through, and ije

overwritten.

⁴ After taken, the MS. has: and þe bisynes to gete, crossed through.

⁵ se, overwritten.

⁶ See above, p. 173, note 5.

herd. fforwhi if [bi]¹ her now afore² maad³ arguyng [þei]⁴ vndirstonden⁴ 'þe lawe of god' in þe first maner takun, it is fals *and* it is to be denied þat it sufficiþ to euery cristен lyuer forto knowe þis lawe or þis service of god into þis eende þat he lyue þerbi holly or goostly sufficientli; And it is fals *and* to be denied þat bi þis lawe schulen be knownen alle vertues of goddis comaundementis and alle vicis contrary. ffor whi god comaundidþ þe knowing or þe bisynes to gete þe knowing vpon þe first, ij^e, iiij^e, v^e, vi^e *and* viij^e seid maters, ¹⁰ as schal be proued anoon here aftir. And þis bisynes to gete þe knowingis of þe seid viij maters is not includid *and* conteynid in þis seid lawe taken aftir þe first seid maner. Wherfore more knowing is necessarye to vs þan is þe knowing of þis now seid lawe takun in þe first seid maner, which ¹⁵ lawe is þe iiij^e mater of þe viij.

And if þese arguers in her arguyng vndirstonden 'þe lawe' takun in þe ij^e maner or in þe iiij^e maner, þan it is trewe þat þis lawe sufficiþ to euery cristен lyuer þat bi it ⁹⁸ he lyue goostli at þe fulle, And it is to be grauntid þat bi ²⁰ þis lawe eche moral vertu comaundid bi god is in it conteyned *and* includid. But, certis, þan it is to be denied þat þis lawe is þe iiij^e mater of þe seid viij maters, fforwhi þis lawe comprehendidþ, conteyneþ *and* includidþ þe seid iiij^e mater; And ouer it þis same lawe comprehendidþ, conteyneþ ²⁵ *and* includidþ þe bisynes to gete þe knowingis of þe iiij^e mater *and* of þe oþire vj maters. And þerfore þis lawe includidþ in sum manere⁵ þe same iiij^e mater *and* þe oþire vj maters, *and* so is her argument assoilid.

þat 'þe lawe of god', takun in þe first maner, mai not be ³⁰ kept *and* fulfillid wiþoute knowing of it silf, þat is to seie, not wiþoute knowing of þe same seid iiij mater, namelich meritorily, þankeabli *and* rewardabli, it nedidþ not to make þerto eny proof: it is so open ynowȝ in it silf. ffor how

If the term 'law of God' is taken in the second or third senses, it is sufficient for a Christian to know only 'God's law'; but then this is a different thing from knowing only the 'Fourth Matter'.

To know the 'law of God' in the first sense is insufficient; for it is impossible to fulfil the law of God unless we know that law, i. e. the Fourth Matter.

¹ *bi*, an addition from the margin. Mark of omission in text before *her*.

²⁻² MS. *'maad*, *afore*, with the oblique marks denoting transposition.

³ *þei*, a correction on the margin; MS.

þe; the usual superior stroke and dot denoting error.

⁴ *of* follows in the text, but with the *o* underdotted to denote deletion.

⁵ The *ma* of *manere* overwritten.

myȝt a lawe be kept *and* fulfillid meritorily, but if it were knowun?

And it is impossible to fulfil the law of God, unless we know the other six Matters.

but þat 'þe lawe of god', takun in þe first maner, mai not be kept *and* fulfillid withoute knowing of þe first, iȝe, iijȝe, ve, vȝe *and* vijȝe maters, I mai prove in þis wise: Lo, 5 sone, þese ben pointis of goddis lawe *and* seruice takun in þe first maner: forto loue god aboue al oþir þing, to preise god, to worship god, to such repentaunce *and* penaunce do þat we falle not into hise punyschingis of þis worlde *and* of helle. No man mai herto seie nay, as schal be openli proued 10 *and* groundid in 'þe book of repentaunce' or 'of penaunce' in latyn. but so it is þat no man mai fulfille þese now seid pointis, but if he afore knowe god, how worþi he is, which ben hise louyng greet benefetis, *and* which ben hise hard punyschingis. whe[r]fore¹ nedis it folewip who so wole 15 kepe goddis lawe *and* his seruice, taken in þe first maner, he muste nedis knowe þat god | is reuerend, hiȝe, digne, 98^b good *and* worþy to be reuerencid, worshipid *and* louyd, boþe for him silf *and* for hise benefetis, *and* þat hise punyschingis mowe not be ascapid but if we do in þis liȝt 20 repentaunce *and* penaunce for oure synnys. fferþir more, how schal a man drede *and* aȝenstonde his natural wrecchidnessis [but yf he bifore knewe his natural wrecchidnessis]²; how schulde a man repente him of hise synnys but if he knowe his synnys; how schulde a man sette remedies aȝens hise 25 wrecchidnessis *and* aȝens hise wickidnessis but if he bifore knewe þe same remedies? And ȝitt þese iij now rehercid gouernauncis ben dedis *and* gouernauncis of goddis seruice *and* of goddis lawe, bi as moche as bi þe. moral vertu of clennes a man aȝenstondip þe natural pronitee, redynes, or 30 wrecchidnes which wolde drawe him into glotenye *and* lecherye, *and* bi þe moral vertu of benyngnite a man aȝen stondyth his natural redynes or wrecchidnes which wolde drawe him *and* tempte him into wraþþe *and* enuye, *and* bi mekenes a man aȝenstondip his owne natural wrecchidnes 35 drawing him towarde pride; And so forþ of eche moral

¹ MS. wherfore.

² but . . . wrecchidnessis, a correction on the margin; stroke and dot after the

previous wrecchidnessis in text, and corresponding stroke and dot over *but* in margin.

vertu in goddis lawe. Wherfore nedis folewip þat if a man schal kepe sufficientli goddis seruice *and* his lawe, he muste knowe whiche ben hise wrecchidnessis, *and* which ben hise wickidnessis, *and* which ben remedies aȝens hem boþe. how 5 schulde a man haue greet longing desire into heuenward, how schulde he be strong *and* hard to suffre greet peynes in contynewaunce for heuen, *and* zitt knowe not þat þere is an heuen, or knowe not what heuen is, or what ioies ben in heuen? How schulde a man drede *and* fle peynes of helle, 10 *and* zitt no þing knowe of hem? how schulde a man be stirid to loue god aboue a man him silf but if he knewe 99* god|dis worþines to be fer aboue mannys worþines? And þerfore I wondre how for schame eny man knowleching him silf in louȝest degree a clerk, schulde so iuge, deeme *and* 15 affeरme, preche *and* publysch, in maner now afore¹ rehercid, þat it is no nede þat þe peple leerne *and* knowe [ouȝte]² of þe first, iȝe, iiȝe, ve, vȝe *and* viȝe maters.

þat god comaundip þe bisynessis to gete þe knowingis of þe seid viȝ maters, *and* so þat þerynne he comaundip in sum 20 wise þe knowingis of þe seid viȝ maters, *and* so þat þerbi he comaundip mo dedis þan ben includid in ‘þe lawe of god’, takun in þe first maner, may be schewid þus: god biddip to be knownen *and* kept al þe lawe in þe first maner takun, as no man wole seie nai þerto. Wherfore god biddip alle 25 þo oure dedis *and* gouernauncis to be had *and* doon, wiþoute which dedis *and* gouernauncis þe seid lawe [beden]³ mai not be kept; riȝt as, if I bidde a man speke, in þat I muste nedis bidde him breþi, And if I bidde a man ride on myn erande, in þat nedis I bidde him lepe vpon þe hors. And 30 þan ferþir þus: but so it is þat þe lawe in þe first maner beden may not be kept *and* fulfillid withoute þe knowingis of þe oþire vj seid maters, as now bifore in þis same present chapitre it is openli schewid, *and* not wiþoute knowing of þe iiiȝe mater of þe viȝ, as is open ynouȝ. wherfore folewip 35 þat god biddip þe bisynessis forto geete þe knowingis of þe seid viȝ maters. *and* herbi it folewip ferþir, which was my

Proof that God commands the knowledge of the Seven Matters, and so commands more deeds than are included in the ‘Law of God’ taken in the first sense.

¹ MS. *a fore*.

² *ouȝte*, a correction from the margin; MS. *oute*.

³ *beden*, a correction on the margin;

MS. *bidden*; the usual superior stroke and dot marking the correction.

purpos to proue, þat þerynne he biddip þe knowingis of þe same vij maters, ouer þat þat he biddip þe lawe taken in þe first maner to be kept *and* fulfillid in werke, which is þe iiij^e mater of þe vij.

All that God commands or counsels is His 'law'.

And þan ferþir þus: how moche euer god biddip to be doon, or counseilip or [ordeyniþ]¹ to be dcon, so moche is his lawe. And god biddip or ordeyniþ or counseilip to be doon al þat is | seid in þe ij^e maner *and* in þe iiij^e maner of 99^b taking goddis lawe. whe[r]fore² folewiþ þat al þilk þing, which þing boþe in þe ij^e maner *and* also in þe iiij^e maner ¹⁰ is taken *and* assigned bi me to be clepid 'goddis lawe', is ful worþi to be so clepid 'goddis lawe'. And þus moche, sone, is ynouȝ for answer *and* declaracioun to þe mater of þin argument. mo obieccions aȝens þe conceit of þe iiij tablis of goddis lawe, with answeris to þe same obieccions, ¹⁵ schulen be sette in 'þe folewer' to þis present book,³ which þerfore I clepe 'þe folewer to þe donet'.

[xxje chapitre]⁴

The Son desires to learn a form of praising and praying.

[3]itt⁵, fadir, for as moche as bifore in þe [iiij^e]⁶ chapitre of þe first party of þis book, þe tauȝt þat we ouȝte at sum while preise god, *and* also þat we ouȝte at sum while preie to god, *and* to me now remembring vpon þilk now rehercid teching, it seemeþ þat, if þere were diuisid a certeyn foorme of preising *and* anoþer certeyn foorme of preyng, it were a redy þing to eche man whanne he schulde schape him to ²⁵ preise *and* to preie, And it were a greet eese to him bi þat it schulde be to him forto boþe to gyder fynde or make his foorme of preising *and* of preyng, *and* forto þerwiþ at oonys to vse þe same foorme of preising *and* of preyng deuoutely, bi cause þe laboure of fynding is in þe resoun, *and* þe laboure ³⁰ of deuocioun is in þe wil, And whilis a man labourip strongli in þe resoun, bi so moche he schal þe lasse laboure in þe wil, And so folewingli þe swetnes of deuocioun in þe wil muste be bi so moche þe lasse, riȝt as, whilis a man

¹ *ordeyniþ*, a correction on the margin; MS. *denyiþ*; the usual superior stroke and dot marking the correction. Before the following *ordeyniþ*, MS. has *denyiþ*, crossed through.

² MS. *wherfore*.

³ See *Folewer*, Pt. II.

⁴ See above, p. 171, note 2, and p. 191, note 1.

⁵ Small *i* in MS.

⁶ MS. *iiij^e*.

þeueþ greet attent to seing wiþ hise bodili iȝen, bi so moche
 þe whilis he schal þe worse heere or smelle or taast delec-
 tabili; wherfore¹, good fadir, I preie ȝoure gentilnes, dresse
 ȝe me in þese two now touchid desirid foormes, þat is to
 100* seie, of preising and of preiyng, and as | for þis tyme I schal
 aske no more.²

Sone, þi schewid now desiris to haue sette forþ a foorme
 of preising and anopþir foorme to be sette for[þ]³ of preiyng
 ben resonable, and þerfore aȝens hem I wole not be.

The Father
assents to the
justice of this
demand.

10 As forto assigne to þe a foorme of preising, siben preising
 a persoone is not ellis þan a⁴ declaring of a persoony dignitee
 bi wordis þerof in speking, as is tauȝt in þe first party of
 ‘þe reule of cristen religiouȝ’, in þe vij^e trety, And siben so
 it is þat al þilk ‘book of cristen religiouȝ’, þoruȝ alle hise
 15 ij parties, goiþ vpon goddis dignitees and goddis worþinessis
 and goodnessis, and þat in ful faire and swete and deuoute
 maner, þou nedist not haue a fairer, a fruytfuller, a deuouter
 foorme to preise god þerbi, þat is to seie, if þou wolte preise
 him bi rehercels of doctryne and of cleer knowing vpon
 20 goddis worþinessis and dignitees and goodnessis, þan is forto
 rede bi worde withouteforþ in þe seid book, ‘þe reule of
 cristen religiouȝ’, þoruȝ eny of hise ij partyes. Neuerþeles,
 þe iij^e partye wole serue herto more deuoutly þan þe first
 partye. And, if it liȝke þee to preise god with rehercels of
 25 not so cleer doctryne vpon goddis dignitees, worþinessis and
 goodnessis, but bi wordis of hiȝe swetnes and greet enhaunc-
 ing goddis worþynes and goodnes, withoute suche at þe
 clerist doctryne, þou nedist noonbettir, fairer or swetter
 foorme fynde þan þou maist haue in þe first party and in
 30 þe iij^e party of þe book y-callid ‘dyuyne office for alle þe
 tymes of þe ȝeere’; And þat wheþir þou wolte preise god in
 him silf, or in hise seintis, or in hise opire benefetis. And
 þus moche as for assignyng to þe foormes of preising.

Where forms of
praising may be
found.

Now as for foormes of preiyng, I seie þus: þou maist
 35 preie in þre maners of foormes: ffor whi þou maist, if þou
 wolte, preie in þe foorme which crist tauȝt, mathew, þe vj

There are three
forms of pray-
ing:
(1) The Pater
noster.

¹ Here, as frequently, *wherfore* is equivalent to ‘therefore’. Cf. above, p. 181, l. 20.

² MS. *nomore*.

³ MS. *for*.

⁴ *a*, overwritten.

(2) The *Pater noster* with other words and processes joined thereto.

(3) Other forms devised by holy men.

Where the exposition of the *Pater noster* is set forth.

Where examples of the second manner of praying will be found.

This form is also a form of praising.

chapitre,¹ and in luk, xj chapitre,² wiboute | eny setting 100³
þerto of eny opire wordis, which foorme is callid in latyn
'Pater noster'; or ellis þou maist preie in þe same foorme,
with setting to of opire wordis and opire processis; or ellis,
in þe iij maner, þou maist preie in foormes diuisid bi holy 5
mennys laboure in opire wordis þan is þe Pater noster, þouȝ
þei ben not contrarye to þe sentence of þe pater noster, And
þei asken þe same þingis which asken þe parties of þe pater
noster, þouȝ in opire maner wordis.

If þou wolte preie in þe first of þese iij maners, þan I wole 10
 þat þou take þin vndirstonding of þe pater noster þoruȝ eche
 of þe peticiouns, which vndirstonding is sette forþ in þe vij
 trety of þe first party of '[þ]e³ reule of cristen religiouñ',
 and þat þou vse þe doctryne and þe sleȝtis which ben tauȝte
 þerynne of rehercynge of eche peticioun, which sleȝtis ben 15
 sumwhat exaumplid⁴ and practisid in þe fridaie office at
 euensong in þe exposicioun of þe pater noster. And if þat
 þou do so, y weene þilk foorme of preier schal seeme to þee,
 and schal verrily be to þee, ful preciose and ful swete and
 profitable; And perauenture it schal be to þee so ryche, so 20
 swete and so preciose þat þou schalt desire aftir noon opire,
 for, certis, of alle þe exposiciouns and vndirstondingis which
 euer I size vpon þe 'pater noster', þilk exposicioun and
 vndirstonding þere I-sett beriþ þe price.

If þou wolt preie in þe ije maner now seid, þan I wole þat 25
 þou go into 'þe book of dyuynē office', in þe first euensong
 of friday, ffor þere þou schalt fynde þe pater noster wel
 mengid wiþ opire wordis, and wiþ doubling and trebling of
 peticioun. And þerwiþ al þou schalt preise god, and þou
 schalt þerbi be dispositid to soone leerne and to kepe weel in 30
 delyuere and curraunt remembraunce and mynde þe seid
 fruytful exposicioun and vndirstonding of þe pater noster.
 And þerfore þe long and oft vse of þilk foorme þer y-sett in
 þe first euensong of friday is in manye weies | ful profitable 101⁵
 as wel as for preiying. Also for þis secunde maner of preiying, 35
 þou maist go into þe book y-callid my 'manuel' or ellis

¹ vv. 9-13.

² MS. *re.*

² vv. 2-4.

⁴ MS. *exaumplis*, altered to *exaumplid*.

⁵ See Notes.

myn 'encheridion', wherynne it is deuisid þe rialist forme
of preiyng *with pater noster þat euer*, as I trowe, was devisid
—which 'encheridion' as to þe office of preiyng mai not at
his euen worþ be apprisid neijþir preisid, neijþir be bouȝt wiþ
5 siluer or golde or wiþ preciose stoonys.

If þou wolt preie in þe iij^e seid maner, þan þou maist go
into al þe ij^e party of 'þe book of dyuine office', where is
rubrisch sett afore in þis maner, 'Preiers for euensong', or
in þis wise, 'Preiers for matyns'. And, as I weene, for þe
10 now seid iij^e maner of preier, þou nedist neuer seche eny
bettir, swettir, fairer or ¹deuouter þan þou schalt þere fynde,
And þerwip al so long *and* so large *and* so copiose as þou
schalt þere fynde.² I seie not ³ þat nouȝwhere ben oþire preiers
so good, so swete, *and* so deuoute, seruing for þe iij^e maner
15 of preiyng, ffor I wote weel þere mowe be maad manye twenty
sibis better in alle degrees; but I seie þat, as for þe iij^e
maner of preiyng, þou nedist neuer to seche enybettir.

but, certis, sone, if þou wolte loke aftir forto haue bi þese
seid maners of preising *and* of preiyng þe higer auaile *and*
20 effect for which preising *and* preier seruen *and* ben to be
vsid, þou muste cast forto tarye vpon ech notable clausul in
þe preisingis *and* in þe preiers a notable while, And not forto
renne ouer swiftli as men doon in seiying her sawtir or her
matyns *and* euensong *and* oþire processis in þe chirche; And
25 þat þou point to þee þi labour of preising *and* of preiyng forto
dure aftir þe quantite of tyme, as forto endure oon hour or
ij houris, þan aftir þe quantite of þi maters, or of writing
which þou schalt rede or speke; And þat þou reck not how
101^b moche mater | þou ouer rede *and* speke, but how long tyme
30 oon mater or fewe maters þou rollist vp *and* down in þiu
vndirstonding *and* in þin wil or affect, *and* how wel þou
wrastlist wiþ hem in þin vndirstonding *and* in þin effect.
ffor, soþeli,⁴ it were bettir seie oonys wel þe preier clepid in
latyn pater noster, wiþ such a labour as is now spokun off
35 þoruȝ a certeyn tyme, þan forto seie an hundred rabbischly
and rennyngli þoruȝ þe same tyme. fforwhi if þe availis

Where exam-
ples of the third
manner of pray-
ing may be
found.

The course to
be followed in
outward prais-
ing and prayer.
Each clause of
the form of
praise or prayer
must be well
considered. It
is the time
spent, not the
number of
words said, that
matters.

¹ or, overwritten.

³ After *not*, MS. has *nouȝ*, crossed

² MS. *fynnde*, the second *n* being crossed
through and underdotted.

through.

⁴ MS. *fforsoþeli*.

and þe effectis wherfore preising and preier weren ordeined schulde rafir and more plenteuously be getun bi a fewe wordis seid atretly¹ and vndirstondingli, with þe answering þerto affeccioun, þan bi an hundrid wordis seid recchelesly and aloone noisingli, it must nedis of ech man be more 5 chosen to seie in þe seid maner a fewe wordis in oon tyme þan in þe opire maner how euer manye wordis in þe same or lik tyme; but if a man be so lewid and rude þat he trowip god to be charmed, constreyned and drawnen bi vertu of þe wordis, which vertu þe wordis schulde haue bi her sown, as 10 it wolde seeme þe moost party of alle þe peple ffeelip. and soþeli þis is not fer from wicchecraft. fforwhi what grounde haue we to condempne wicchecraft saue þis: þat þilk craft puttiþ vertu in wordis and countenauncis and dedis more þan bi resoun can þerynne be founde? Neuerþeles, preising 15 and preiying maad bi manye wordis swiftly spokun and in long tyme during, þe, and þouȝ in a langage not vndirstonde, I not condempne, but in þe first party of 'cristen religiou', in þe []² treticis, I it approue, and þe fruyt and þe availe þerof I þere opene and schewe, which for rude men is 20 good and allowable and profitable, þe, and for þe more party of men lyuing.

Also into þe seid hijer auaile þou muste holde þin vndir- 102st stonding and þin affect or wil coplid stify to þe maters which þou redist, and þou schalt sett þese boþe now seid powers, 25 vndirstonding and wil, into her feruent wirching aboute þe maters which þou redist; and so bi þis stif attending and occupieng hem aboute þe maters of preising and of preiying, þou schalt lete hem not wauer aboute opire þingis and maters vnpertinent to þe maters of þi preising and preiying. 30 And but if þou kepe þese ij now seid gouernauncis, whilis þou redist þe seid preisingis and þe seid preiers, ellis þou schalt haue but litil of þe availe which þe reding of hem is ordeyned to bring forþ, And þou schalt spende tyme febily, and þou schalt spille and mys vse what myȝt be ful fruytfully 35 vsid into a ful greet availe.

And forto þe bettir kepe þese ij now seid gouernauncis, it

¹ MS. *a tretly*.

² Space left in MS. for reference.

For it is not the
mere sound of
the words that
pleases God.

Witchcraft is
condemned for
attributing more
virtue to mere
words than
Reason allows.

Sometimes,
however, long
prayers, and
even unintelli-
gible prayers,
are to be ap-
proved.

The understand-
ing and the will
must be con-
centrated on
the praise or
the prayer.

is spedeful *and* profitable to þee, whanne þou wolte preise or
preie, þat þou chese to þee, if þou mowe, a secrete¹ *and* priuey
place, partles of noise *and* trouble of þe peple; And also þat
þou chese to þee tyme of þe nyȝt, namelich aftir þi first
5 sleep, or eerliche in þe morowe, fer bifore þat þe peple risip.
Soþeli, in such priuey place *and* in suchे nyȝt tyme, þou
schalt wynne more of þe affectis *and* availis wherto preising
and preiying weren ordeyned, *and* þat bi moche quantite, þan
þou schalt wynne in placis of cumpanye, *and* þan þou schalt
10 wynne in þe daie tyme, þouȝ þou be in placis priuyest. And
þus moche, my sone, is ynouȝ to þee for assignyng to þee
special foormes of preising *and* of preier to be maad bi voice,
or bi speche *and* noise of mouȝe, to god, with þe vndirstonding
þerof *and* þe affeccioun þerwith rennyng.

A private place
and a quiet time
should be chosen
for private
praise and
prayer.

15 [xxij^e chapitre]²

[F]Erþirmore, sone, if þou wolte vse preising *and* preier |
102^b in meditacioun *and* bipeuking, þat is to seie, in inwardre
speche in þin vndirstonding to god, without³ outwardre speche
to be maad, namelich in continewaunce of eny long foorme,
20 þou muste haue anopir teching þan þis now ȝouun to þee⁴
teching is. fforwhi þou muste kunne þe treupis of þe vij
seid maters wherupon rennyþ ‘þe book of cristen religiouȝ’;
and þou muste kunne remembre þee vpon hem parfȝtli *and*
currauntli, *and* þat wiþoute eny biholding vpon a book to
25 be maad þerfore, ellis wiþ a biholding vpon a schort pointing
of hem in a papir leef, sumwhat aftir þe maner in which þei
ben pointid in þe first party of þis present book. And whanne
þou hast⁵ þese conclusiouns *and* trouȝis of þese vij seid
maters in þe maner now seid, þan þou muste chese to þee
30 priuey place *and* priuey tyme, as is tauȝt bifore in þe next
chapiere, *and* specialy þe nyȝt tyme, *and* moost special þe
tyme aftir þi first sleep, whanne þi vndirstonding *and* þi wil
or affeccioun *and* þyne oþire louzer wittis *and* her appetitis
ben more nakid þan in oþire tymes from alle maner of
35 worldli þingis. þan next aftir þis, þou muste applye þin

This is the
course to be
followed in out-
ward praising
and prayer.

The course to be
followed in in-
ward praising
and prayer.

The Seven Mat-
ters must be
perfectly known
from memory.

A private place
and a quiet time
(preferably the
middle of the
night) must be
chosen.

¹ MS. *a secrete*.

through and underdotted.

² See above, p. 171, note 2, and p. 191,
note 1.

⁴ After *þee*, MS. has *now*, crossed through.

³ After *without*, MS. has *warde*, crossed

⁵ After *hast*, MS. has *se*, crossed through.

The understanding and the will must be closely concentrated upon the matter in hand.

There must be a prayer of preparation.

The First Matter should then be pondered.

Then the Fifth Matter.

Then should follow confession and repentance for our wickedness, and so the Sixth Matter is considered.

vndirstonding and þyn wil into her werkis strongli vpon þe maters which þou schalt biþenke, and þat þou be not in eny of hem to sluggy, vnquyke and heuy, as [is]¹ tauȝt bifore in þe next chapitre.

Next aftir þis þou must dispose þee bi suche a speche 5 inwarde to be doon to god, which oon I sett in ‘þe book of diuine office’ to be seid next bifore euensong, and next bifore matyns. whanne al þis is bifore araid and doon, þan in oon daie or in oon tyme of þi bisynes or of þi contemplacioun or of þi meditacioun to be doon, þou maist take þe first of 10 þe vij seid maters, þat is to seie, what god is in him silf | and in hise dignitees and nobiltees, and how he is in hise 103^a persoony, and biþenke þou now vpon oon trouþe þerof, now vpon anoþir, as þei ben vttrid in þe first party of ‘cristen religioun’, þe first trety, and in þe ij^e party of 15 ‘cristen religioun’, þe first trety, with manye opire ful swete pointis of trouþe which wolen falle into þi mynde with hem. but loke þat þou tarye in þe þouȝt of ech, and holde þou vndir to þis þouȝt þi wil, þat þe affeccioun according to þe þouȝt be gendrid in þe wil. And þat þe wil so gendre, 20 applye þou þe wil to werk, and suffre þou not him to be ydil. And aftir þat þou haste taried in þis seid wise long tyme vpon trouþis of þe first seid mater, wiþ gendring of affecciouns þerto answering in þe wil, þanne þou maist turne þee into þe þenking vpon þe v mater of þo seid vij, 25 which v^e mater is oure natural wrecchidnes ; in which while þou schalt considre how vnworþi, how foule, how brotyl, vnsure a wrecche þou art, how perilose to trust to, how redy to be vnkinde and to be fals, wiþ settyng and appliying þerto þi wil to gendre anentis þi silf indignacioun, loþynes, drede, 30 haterede, and suche opire to þe seide þouȝts according affeciouns. and þanne þou maist seie to god þus : ‘O lord, siþen þou art such as I haue now considerid and biþouȝt, and I am suche oon as I haue also now considerid and biþouȝt, how myȝt I be so boolde, so vnkinde, so cursid, so 35 wood, forto offende þee, forto tarye þee into wrappē, forto vnwership þee, forto vnobeie to þee ? And zitt not wiþ-

¹ MS. *it.*

stonding al þis, certis, I haue synned *and* trespacid aȝens þee þus'. And þanne make þi confessiouȝ and schrift to god in inward speche, wiþ gendring of affecciouns in wil perto answering: as schame *and* sorewe for þi synne *and* drede 5 toward god *and* desire forto not falle aȝen into synne. þis schrift þou maist make in þi mynde aftir þe foorme which is 103^b writen | in þe first party of 'cristen religioun', þe vij trety, *and* in 'þe book of dyuine office', in þe matyns of ffridaie seruice; or ellis þou maist make þis schrift aftir þe maner 10 þat þou canist make remembraunce of þi synnys, fro þe tyme þou were a litil childe into þe same daie in which þou art at þis seid werke of meditacioun. Whanne al þis is do, *and* eche kynde of þese iij labouris ben doon þoruȝ a notable tyme, þanne biseche þou god in þin inward speche þat þou 15 schalt offende him no more¹, *and* þat þou schalt haue alle þe vertues contrarye to þi synnys *and* to alle synnys. And forto do so as now is seid, falle þou into þi preier y-callid in latyn Pater noster, and speke þou it to god in þe vndirstonding *and* in þe declaring which is maad þerupon in þe first party 20 of 'cristen religioun', þe vij trety, *and* with sleȝtis þere tauȝt, *and* as sumwhat it is exaumplid *and* practisid in þe friday seruice at euensong, in þe iȝe party of þe book clepid 'dyuine office'. And whanne þou hast contynued *and* oft rehercid *and* bi a notable tyme laborid in þis preier clepid 25 in latyn pater noster, *and* þat boþe wiþ þi resoun to [sc]² clearly þe trouþis, *and* wiþ þi wil to gendre affecciouns, namely þe affecciouns of desire, þou muste make þerynne an ende as for þilk iorney in þe nyȝt.

or in þe morewtide, or in þe euentide in þe next nyȝt, or 30 in þe next morewtide daie or euentyde, þou maist chaunge þi course of meditacioun in þis wise: Aftir þi bifore seid disposingis *and* araiyngis, which þou schalt kepe at eche tyme þat þou bigynnist þi meditacioun, as þou bigannyst þi meditacioun at þe first of þe vij seid maters, so now þou 35 schalt bigynne at þe iȝe of þo vij seid maters, þat is to seie, at þe benefetis of god which he doþ toward alle men, *and*

Then the *Pater noster* should be repeated, and its petitions well considered.

Another time, after the necessary preparation, the Second Matter might be considered.

¹ MS. *nomore*.

² MS. *so.*

As this Second Matter is long, it might be divided so as to serve for three or four times of meditation.

Then the Fifth Matter should be considered.

Then the Sixth Matter.

Then the *Pater noster*.

Hence there is a special subject for meditation each day, though part of the ground is each day the same.

Another day one may consider God's special benefits to oneself. And then proceed as before.

þat as þei ben noumbrid, toolde and expowned in þe first party of 'cristen religioun', þe ije trety, and in þe ije party of 'cristen religioun', þe | ije, iiye, iiiye, v^e and vje treticis, 104^b and as god wole sende and caste to into þi mynde whilis þou schalt be in þi laboure of bïpenking. and, for as moche as 5 þis ije mater of goddis benefetis is a ful long mater, þerfore þou maist departe it into iij or iiiij or mo porciouns for iij or iiiij day iourneys to be maad in meditacioun; but fro consideracioun and þe bïpenking of eche of þo porciouns assigned for oon daye or nyȝt, þou schalt falle into þe consideracioun 10 of þe v^e mater, sumwhat and in þe maner as þou feeldist from consideracioun of þe first mater into it. And þan from þens þou schalt falle into consideracioun and meditacioun of þe vj mater, as þou didist bifore in þe first iorney of þi meditacioun, and from þens into þe preier clepid pater 15 noster, as þou didist in þe first now tauȝt iorney.

And so þou schalt chaunge at ech day, if þou wolt, þe hede of þi meditacioun, which schal be þe grettist portacioun of þi meditacioun. and al þe remenaunt of þi meditacioun schal be lik and þe same in eche daie as for þe kyndes of 20 maters wherupon þou schalt labour; þouȝ, wheþer þou wolte or not wolte, þou schalt make manye particular and special chaungis in ech day dyuers from oþire, withynne þe boȝdis of oon and þe same general mater, and þat for quykenes which þi resoun and þi wil schulen gete to hem in tyme of 25 þin in hem laboring.

Whanne þou hast bi diuers day iourneys or nyȝt iourneis spende oute alle þe seid porciouns of goddis benefetis, þan þou maist in an oþir daye or nyȝt make þe heed or þe cours or substaunce of þi meditacioun vpon þe singuler benefetis 30 of god which he haþ ȝoun to bee and to noon oper; And þat as þou maist bryng hem to mynde which þei were, fro þe tyme whanne þou were bigete into þe hour in which þou laborist, and how greet þei were, and so | forþ of oþire 104^b circumstauncis. And whanne þe remembraunce of alle hem 35 is maad, or of summe of hem is maad, þanne bïpenke how wrecchidly and vnkyndly þou euer barest bee aȝens god, so greet a benefetoure to bee. And so astir þi wrecchidnes sumwhat bipouȝt in a notable tyme, falle þou into schrift of

þi synnys, and afterward into preier, as þou didist in þe first iourneye bifore tauȝt.

In anopir iourney þou maist bigynne at goddis punysch-
ingis in helle, as þei ben tretid in þe ije partie of 'cristen
5 religioun', þe vj trety, and sumwhat in þe first party, þe
ije trety; and afterward falle into þe silfe ¹ mater, and from
þens into þe vj mater, and eende þou in preier.

In an opire tyme þou maist bigynne þi meditacioun in þe
iiij^e mater, which is þe lawe of god, as it is tretid in þe first
10 party of 'cristen religioun', þe iiij^e trety, and in þe ije party,
þe vije trety; And considre how resonable it is, how clear,
how profitable, how fillable, how gentil, how rewardable.
and from þens falle into consideracioun of þe ve mater, and
so into þe vj mater, and last into preier.

15 Neuerþeles, sone, I wote wel þat þou schalt stertmele and
bi litil whilis menge þese maters to gider, wille þou, nylle
þou, And þou schalt menge schort preiers soone aftir þat þou
hast bigunne þi preisingis, and so aftir whilis þou schryvist
þee, where azens I wole not be. but ȝitt, not wipstonding
20 þis mengyng which schal so bifalle for habundance of con-
sideraciouns and of affecciouns, I wole þat þou make þi cours
to kepe þi seid foorme fro mater into mater, as it mai be
kept with þe seid schort among mengyngis of preiers.

In anopir tyme þou maist bigynne þi cours of meditacioun
25 vpon þe wrecchidnessis of þis worlde, and þat as þei ben
tretid in þe first party of 'cristen religioun', þe vj trety, or
ellis as² þou maist gadere into þi mynde bi þin experie-
105^a takun þerupon, or bi reding in stories | and cronicles gaderid
of þee and to þee for þis purpos; and from þens falle into
30 consideracioun of þin owne experte and knowun to þee
wrecchidnessis, and from þens into þi schrift of synnys,
and so into preier.

þe remedies azens oure wrecchidnessis and oure wickid-
nessis mowe be sette wiþ meditacioun of goddis benefitis,
35 And summe with his lawe.

þus moche is ynouȝ to þee, my sone, for vse of meditacioun,
with alle þe opire consideraciouns which god wole ȝeue to

Another day the
special subject
may be God's
punishments,
i. e. the Third
Matter.

Or the special
subject may be
the Fourth Mat-
ter, i. e. God's
law.

It will probably
be impossible to
keep strictly to
each Matter, but
one should do so
as far as one
can.

Another time
the special sub-
ject may be the
wretchednesses
of the world and
one's own in-
dividual wretch-
ednesses, i. e.
the Fifth Matter.

The remedies
against our
wretchednesses
and wicked-
nesses may be
considered along
with God's
benefits, or
along with His
law.

¹ i. e. the Fifth Matter.

² as, overwritten.

Another day the considerations arising from these meditations should be rehearsed.

þee whilis þou laborist þerynne—which consideracioun þou schalt not recchelesly forȝete, but poynt hem in a papir, *and* þo same reherce in anopir daie iourney, *with* þe standerdis of þe seid ‘book of cristen religioum’, til god wole ȝeue to þee newe wiþ þe same standerdis. And þersore, þouȝ þou 5 neuer desire to be more leernyd how þou schalt be a meditative man or a contemplative man, in reule *and* in fixe foorme, in treuþe *and* in no falshede receyuing for treuþe, þan is now in þis present chapitre to þee assignyd, þou darist neuer recke, for þis present assygnynge *and* poynting maad to þee 10 is for euer sufficient.

[xxij^e chapitre]¹

One must not be discouraged if the labour of silent meditation is hard at first, for the result is worth the pains taken.

Though silent praising and prayer is much more difficult than outward praising and prayer, its fruit is greater.

[A]Nd ferþirmore, sone, þouȝ þis labour be straunge to þee in þe bigynnyng, spaare þou not, breke not of, continue þou it, *and* it schal be liȝtir *and* liȝtir aftir þou hast had 15 þerynne continuaunce.² And þouȝ þou laboure *and* swete þerynne, I mai atteeme þee ful wel withoute birewing þat þou so doist, ffor whi I wote weel þe fruyte þerof is gracet, *and* also þou schalt haue more ioie, delite *and* solace þerynne aftir þe bigynnyng þan schal be þi peyne of laboure forto 20 entre, falle *and* to breke into it. fferþirmore, sone, witte þou wel þat no man mai be an excellent laborer in þis now tauȝt craft of meditacioun or contemplacioun, but if his heed be strong *and* hool,³ not sickle or litil sick, *and* but his mynde be stable to procede ordinatli from oon poynt of trouþe | into 105^b anoþir, *and* þat he mai holde his mynde vpon trouþe as long as nede is, til deepe affeccioun be gendrid þerupon in þe wil. *and*, if a man be not in þis now seid wise temperid *and* dispositid, it is good to him þat he ȝeue him to labour bi outward worde *and* speche to god, in reding vpon a book þe 30 foormes of preisingis *and* of preiers which ben tauȝt in þe chapitre next bifore going, wiþ þe dispositiouns *and* gouernauncis þere tauȝt—which gouernauncis he schulde kepe whilis he is reding, or vocaly withoute book speking. but certis, sone, loke how moche þe sunne whanne he apperis 35

¹ See above, p. 171, note 2, and p. 191, dotted.
note 1.

² After *hool*, MS. has *o* crossed through.

² MS. *contineuance*, the first *e* under-

moost clearer passiþ in briȝtnes, in hete, in counforte, *and* in profite þe moone; *and* likeli so moche or more þe labour of meditacioun tauȝt in þe next bifore going *chapitre*, treuli doon *and* daily continued, passiþ þe oþer vocal labour of 5 preising *and* preiyng tauȝt in þe xxj¹ bifore going *chapitre*; *and* þat in cleernes of siȝt in þe vndirstonding, in hete of affecciouns in þe wil gendring, in counforte *and* strengþe *and* stabilnes to do *and* to suffre for god in his lawe keping, *and* þerfore in mede at þe eende of þis lif receiuyng. And, 10 þeraventure, weel toward like passage þe vocal foormes of preising *and* of preiyng tauȝt bifore in þe xxj¹ *chapitre*, passen summe vocal foormes of preising *and* of preiyng, þouȝ þe oþire foormes be takun forþe into² solempne vse *and* haunte of þe chirche. If þou wolte haue more to be seid 15 vpon þis craft of meditacioun, go þou into þe vij^e trety of þe first party of ‘cristen religioun’, not wiþstonding³ þat þou nedist not moche, astir þis present doctryne here I-leernyd, as þerfore come þere.³

wel is him þat is to þis craft *and* laboure of meditacioun
20 ordeynid *and* clepid, namelich if he be leerned sufficientli in
eche poynt what is trewe *and* what [is]⁴ not trewe, *and* if
106^a he make his meditacioun reulily, ordinatli, | bi rewे *and* in
cours, as þe poyntis of maters in her processe *and* kinde
liggen, þat he make not hise meditaciouns bi fals heedis
25 *and* feynyd pointis in stede of troupis, *and* lest he make his
meditacioun startlyng, heedling, tumbling or reeling, *and*
þerbi bryng not forþ þe ful availe of good affecciouns, which
myȝt ellis be foorþ brouȝte, if þe meditacioun were wel reulid;
which affecciouns wolen arme *and* strengþe *and* chere a man
30 forto stonde as a giaunt aȝens temptaciouns, to not ouer
deintyli apprise eny þing a þis side god, forto not ouer
moche cherisch him silf *and* pampre his fleisch; withoute
which affecciouns so to be gendrid bi such meditaciouns, ful
hard schal be a manny^s⁵ batail aȝens synne to stonde, *and*

The advantages
of meditation in
strengthening a
man to fight
against sin.

¹ See above, p. 173, note 5.

³⁻³ See Notes.

² After *into*, the MS. has *so*, under-
dotted and crossed through.

⁴ MS. *it*.

⁵ MS. *amannys*.

into hard werkis of vertu to be into þe eende douȝti and strong.

It is much to be regretted that prayer and praising are so little practised.

Proper time should be allowed for meditation, and the rest of the day given to labour.

Due time given to prayer and praise would enable the day's work to be the better performed, and sin to be the more easily resisted.

The end of the Second Part.

And þerfore wo is me þat þe goodnes of þis labour in meditacioun is not knowun, and þat men ben so fer from þe assaie and þe vse of it; and more wo is to me þat þei ben 5 vnlosabli lettid boþe from þe laboure of meditacioun tauȝt in þe next bifore going chapitre, and from þe laboure of vocal preising and preiying bi þe foormes and in þe maners tauȝt in þe xxj¹ chapitre bifore going. ffor neipir in priuate religiouns neipir oute of priuate religiouns, neipir of preestis 10 neipir of layfe, is eny of þese two now seid laboris vsid and hauntid so mych as I wolde it were. not þat I wolde eche man and womman, or eny man and womman, to be occupied þoruȝ alle tymes of eche daie in such preising, preiying or meditacioun, but if he were such a crepul and so feble in 15 powers þat he couþe not or myȝt not do profitabli eny oþir þing. but my meenying is þat eche man and womman schulde in þe morewtide, or in þe nyȝt tyme bifore þe morewtide, take a sawli of þese seid occupaciouns, and in þe euentide eftsoones; and in al þe remenaunt of þe daie | I wolde 106^b þat þei ȝauē hem to oþire vertuose occupaciouns: as summe to studie, summe to preaching, summe to writing, summe to craft, summe to marchaundising for þe comoun profite, and so forþ of alle oþire leeful occupaciouns aftir þat men ben perto bi goddis grace able, callid and assigned. 25

And, certis, þan bi vertu and strengþe of þese now seid bisynessis to be doon, first in þe morewtide, and aftir in þe euentide, þe doers and þe vser of hem schulden be strengþid ful wel to azenstonde temptaciouns and synnys, with þe which þei schulden be assailid whilis þei schulen turne hem 30 into þe seid worldli occupaciouns in þe same daie; and þei schulen be quykenid and strengþid to þe more douȝtili and perseuerautli worche, do and suffre þoruȝ al þe daie in þe same worldli occupaciouns for god, and for his cause and his sake and his charite. 35

And here ynne I make an ende to þis present ij party longyng to þe lawe of god.

¹ See above, p. 178, note 5.