## CONTENTS OF VOL. XXVI.

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ragnall Ivarson and Jarl Otir. By Sir Henry H. Howorth, K.C.I.E.</td>
<td>1</td>
</tr>
<tr>
<td>Burgundian Notes. I. The Alpine Son-in-law of Edward the Elder. By Reginald L. Poole, LL.D.</td>
<td>310</td>
</tr>
<tr>
<td>A Latin poem addressed to King Athelstan. By W. H. Stevenson</td>
<td>482</td>
</tr>
<tr>
<td>Cluny and Gregory VII. By Miss Lucy M. Smith</td>
<td>20</td>
</tr>
<tr>
<td>Pope Gregory VII’s Demand for Fealty from William the Conqueror. By Z. N. Brooke</td>
<td>225</td>
</tr>
<tr>
<td>Waldric the Chancellor of Henry I. By H. W. C. Davis</td>
<td>84</td>
</tr>
<tr>
<td>A Dated Charter of Henry I (1105). By the Rev. H. E. Saltur</td>
<td>487</td>
</tr>
<tr>
<td>Adelard of Bath. By Professor C. H. Haskins</td>
<td>491</td>
</tr>
<tr>
<td>The Weigher of the Exchequer. By J. Horace Round, LL.D.</td>
<td>724</td>
</tr>
<tr>
<td>England and Sicily in the Twelfth Century. By Professor Haskins</td>
<td>433, 641</td>
</tr>
<tr>
<td>Mary, Abbess of Shaftesbury. By John Charles Fox</td>
<td>317</td>
</tr>
<tr>
<td>The Inquest of 1171 in the Avranchin. By Professor Haskins</td>
<td>326</td>
</tr>
<tr>
<td>The Honour of Mortain in the Norman Infeudationes Militum of 1172. By Professor F. M. Powicke</td>
<td>89</td>
</tr>
<tr>
<td>Early Manumissions at Staunton, Nottinghamshire. By F. M. Stenton</td>
<td>93</td>
</tr>
<tr>
<td>The Order of the Temple at North Ferriby. By Egerton Beck</td>
<td>498</td>
</tr>
<tr>
<td>Confirmations of Oxford Chancellors in the Lincoln Episcopal Registers. By Strickland Gibson</td>
<td>501</td>
</tr>
<tr>
<td>The Customs Revenue of Edward II. By Sir James H. Ramsay, Bt., LL.D.</td>
<td>97</td>
</tr>
<tr>
<td>The Year Books of Edward II. By Professor W. M. Geldart</td>
<td>239</td>
</tr>
<tr>
<td>Grant by King Robert Bruce of the Sheriffdom of Cromarty. By F. Madan</td>
<td>328</td>
</tr>
<tr>
<td>The Origin of the Name ‘Pipe Roll’. By Sir J. H. Ramsay</td>
<td>329, 749</td>
</tr>
<tr>
<td>The Arrest of Roger Mortimer and Queen Isabel. By C. G. Crump</td>
<td>331</td>
</tr>
</tbody>
</table>
# CONTENTS OF THE TWENTY-SIXTH VOLUME

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Firearms in England in the Fourteenth Century. By Professor T. F. Tout</td>
<td>666</td>
</tr>
<tr>
<td>An Essex Manor in the Fourteenth Century. By K. G. Felting</td>
<td>333</td>
</tr>
<tr>
<td>A Visititation of the Archdeaconry of Totnes in 1342. By G. G. Coulton</td>
<td>108</td>
</tr>
<tr>
<td>A Chronicle Roll of the Abbots of Abingdon. By the Rev. H. E. Salter</td>
<td>727</td>
</tr>
<tr>
<td>The Thirty-seven Conclusions of the Lollards. By the Rev. H. F. B. Compton</td>
<td>738</td>
</tr>
<tr>
<td>Two Bulls of Boniface IX for the Abbot of St. Osyth. By Egerton Beck</td>
<td>124</td>
</tr>
<tr>
<td>A Legend of Sigismund's Visit to England. By C. L. Kingsford</td>
<td>750</td>
</tr>
<tr>
<td>Reginald Pecock. By the Rev. E. M. Blackie</td>
<td>448</td>
</tr>
<tr>
<td>A Defence of the Proscription of the Yorkists in 1459. By J. P. Gilson</td>
<td>512</td>
</tr>
<tr>
<td>The 'Letters and Papers of Henry VIII'. By Professor A. F. Pollard</td>
<td>257</td>
</tr>
<tr>
<td>Documents Illustrating the Wars of Religion, 1569-73. By Maurice Wilkinson</td>
<td>127</td>
</tr>
<tr>
<td>A Puritan Survey of the Church in Staffordshire in 1604. By Albert Peel</td>
<td>338</td>
</tr>
<tr>
<td>Early Prize Jurisdiction and Prize Law in England. III. By R. G. Marsden</td>
<td>34</td>
</tr>
<tr>
<td>Two Governors of Shrewsbury during the Great Civil War and the Interregnum. By Miss Hilda Johnstone</td>
<td>267</td>
</tr>
<tr>
<td>Cromwell and Sir Henry Vane. By Professor C. H. Firth, LL.D.</td>
<td>751</td>
</tr>
<tr>
<td>Anna Trapnel's Prophecies. By Champlin Burrage</td>
<td>526</td>
</tr>
<tr>
<td>The English at Tangier. By Miss E. M. G. Routh</td>
<td>469</td>
</tr>
<tr>
<td>Some Unpublished Letters of George Savile, Lord Halifax, to Gilbert Burnet. By Miss Dorothy Lane Poole</td>
<td>535</td>
</tr>
<tr>
<td>List of Opposed Elections on Taking Office. By the Rev. Alfred B. Beaven</td>
<td>139</td>
</tr>
<tr>
<td>George I and Peter the Great after the Peace of Nystad. By J. F. Chance</td>
<td>278</td>
</tr>
<tr>
<td>Bishop Seaby. By Gerald B. Hertz</td>
<td>57</td>
</tr>
<tr>
<td>The Panic of 1789 in Touraine. By Miss M. A. Pickford</td>
<td>703</td>
</tr>
<tr>
<td>Reviews of Books</td>
<td>149, 353, 543, 755</td>
</tr>
<tr>
<td>Short Notices</td>
<td>200, 410, 616, 829</td>
</tr>
<tr>
<td>Index</td>
<td>851</td>
</tr>
</tbody>
</table>
Non hunc carnalis dispersit cura feralis;
Mens pia plena bono, vox fuit alta sono.
Hic erat ecclesia pia Martha, viceque Marie
Servabat die mentis amore pie.
Ut sordes lane, mundane gaudia fame
Spernit; amorque dei semper inhesit ei.
Auxit opes multas domini, terras quoque cultas;
Cum reliquis donis horrea plena bonis.
Pervigili cura Roberti debita plura
Reddedit abbatis providus ille satis.
Debita prefata sexcentis annumerata
Marcis extiterant, que grave pondus erant.

De Ricardo primo Anglie rege in vita Hugonis. Anno domini M C X C I X
victorius rex Ricardus in belate & isculo venenato in Normannia
letaliter vulneratur; cui accessit Rothomagensis archiepiscopus dicens
'Age penitenciam & confite te peccata tua confidens in crucifixo, qui
promptior est peccata dimittere quam tu peccatorum veniam postulare;
nam improvisa mors in ianuis te expectat'.
Mox rex in verbis episcopi
prorupit in lacrimas & accersito confessore cum magna contionione
absolutionem meruit obtinere, preceptique sibi pedes ligari & in altum suspendi
nudumque corpus flagellis cedi & lacerari donec ipse preciperet ut ailerent;
cumque diu cederetur ad modicum preceptum alluerunt & iterum resumpsit
spiritum hoc idem secundo et tercio, merentibus cunctis astantibus, in
abundantia sanguinis compleverunt. Tandem in se revertens precepit
viaticum sibi afferri & se velut proditorem & hostem contra dominum suum
coniunctis pedibus fune trahi, accepitque viaticum cum magna cordis peni-
tenciam adiicat 'Misericordia dei magna est, que vult omnes salvos fieri;
justitia tamen recta est que vult omne delictum flagellari & puniri;
verum in misericordia confidens & de iustitia timens lege corpus meum vermis
corrodendum & animam meam usque in diem iudicii igne purgatorii cru-
ciandam in ape misericordie dei, in qua credo me posse salvari in illum
diem'. Et his dictis modico tempore supervixit & expiravit.

Explicit extractus de Chron. de Abbendone rotular; 1606.

The Thirty-Seven Conclusions of the Lollards

The Latin document now first published is an undated manuscript
which may probably be assigned to the fourteenth or fifteenth
century. The writing is on both sides of two sheets of stout
paper, the upper measuring 11\(\frac{1}{2}\) in. \(\times\) 8\(\frac{1}{2}\) in., the lower 5\(\frac{3}{8}\) in. \(\times\)
8\(\frac{1}{4}\) in. At one time the sheets had been pasted together, but
the junction had become weak, and they have been stitched
together with black thread of modern make. The paper is partly
damp-stained; in some places the edges are frayed and tender;
the ink has faded to a light brown. Nothing is known as to the

\(\text{**MS. prudens.}\)  \(\text{**Probably Twyne's insertion.}\)  \(\text{**MS. hic.}\)
history of this manuscript before November 1897, when it was purchased at a sale in London by Mr. J. J. Green of Godwyn Lodge, Clive Vale, Hastings.

The xxxvii Conclusions correspond to the chapter-headings of an English tractate now usually known as Ecclesiae Regimen. Of this work three manuscripts are in existence. One is at the British Museum, another at the Bodleian, the third at Trinity College, Dublin. It has no contemporary title, and is anonymous in its original form; but the Conclusions with which it deals are ascribed to Wyclif in a note, written apparently by a later hand, on a fly-leaf and repeated, in a different hand, on the leaf following: 'Elenchus contentorum in hoc codice Articuli xxxvii Johannis [Johannis on leaf 2] Wickliffe [Wyclifl] Anglicè.' This work, whose homogeneity was taken for granted, was edited by J. Forshall and published by Messrs. Longmans in 1861. It is out of print, and copies are extremely scarce. The authorship was ascribed to John Purvey, Wyclif's follower and amanuensis.

Forshall's arguments for this are based on the close similarity between Ecclesiae Regimen and (a) the General Prologue to Wyclif's Bible, (b) Purvey's Confession in 1400, and (c) Lavingham's collection of Purvey's Heresies. That Purvey had some connexion with the Ecclesiae Regimen seems highly probable. With regard to Lavingham's evidence, however, Forshall and Madden, and Shirley also, are mistaken. Richard Lavingham, a Carmelite friar, wrote a short account of Purvey's heresies extracti de libello suo haeretico. It is claimed that this heretical book is no other than Ecclesiae Regimen. Two facts will dispose of this identification. (1) Lavingham mentions marriage as one of Purvey's heresies, and alludes to seven heretical opinions found in his book; but there is no opinion of any sort...

---

1 Forshall prefixed the title, Remonstrance against Romish corruptions in the Church, addressed to the People and Parliament of England in 1395. Now at the end of the xii Conclusions of 1395 (the well-known series presented to parliament as the manifesto of the Lollard party) there is an allusion to 'another book' written in English (. . . item matres . . . suae tamen largius declarat in alio libro, et multas alias plures totaliter in nostro proprio languiio), and this Forshall believed to be Ecclesiae Regimen. The identification, however, seems open to several objections. (1) There is a marked contrast both in spirit and subject-matter between these xxxvii Conclusions and the xii. It is difficult to think that they could both emanate in the same year from the same political party. If it were so then the more violent Lollards were warmly commending a manifesto put forward by the obviously more moderate section of their party. (2) Forshall supposes that the Latin series of xii was for the House of Commons, while the English tractate was for the House of Lords. On this point, however, see this Review, xxii. 292 ff. (April 1907), where Mr. Cronin maintains that the xii were presented to parliament in English, and afterwards translated into Latin. (3) There were several English tractates in existence at this period which have since been brought to light. Thomas Arnold's Select English Works of Wyclif appeared just twenty years after Forshall's edition of Ecclesiae Regimen; and among these the editor included an anonymous tractate to which he gave the appropriate title The Rejicier (iii. 454). This tractate offers some striking parallels to the xxxvii Conclusions; and it must have been written before 1395.

2 See Forshall and Madden's preface.

3 Fasciculi Zizaniorum, ed. Shirley, p. 400.

4 Ibid., pp. 389 seqq.

3 8 2
about marriage laws in *Ecclesiæ Regimen*. (2) A direct statement in Lavingham, ix. § 13, may readily be tested: *Item quod Christiani reges debeat, &c., . . . per exemplum quod narrat Cestrensis libro vi. cap. 8 de Othone imperatore deponente Ioannem xii et instituentis Leonem pro illo.* This is not alluded to in *Ecclesiæ Regimen*; the only allusion to Cestrensis (Ranulph Higden of Chester) appears to be that in xxv. cor. 2, referring not to Pope John of Rome but to King John of England.

It may be disputed whether the newly-found manuscript contains merely a Latin version of the tractate's chapter-headings, or whether the tractate is a commentary on the xxxvii Conclusions, and again which is the earlier document; whether the manuscript is fragmentary or the tractate composite; and if the Commentary is later than the Conclusions, whether the Corollaries are a still later addition. A triple authorship could easily be supposed and would have something to support it. With regard to a dual authorship it is possible to speak more confidently. Several considerations seem to suggest that the tractate is not homogeneous, and that the xxxvii *Conclusiones Lollardorum* are the earlier portion. The inscription in the manuscript of the tractate would support this. At any rate the writer seems to have regarded the English as a translation. But the only evidence yet available is internal. Too much weight must not be given to the fact that every Conclusion in English is followed by some such phrase as 'This sentence is proved by', &c. If this occurred after each Conclusion only there would be a clear argument for the theory that the writer was supporting a known series of Conclusions; but it occurs several times with reference to statements made in the Corollaries also.

The chief argument for the priority and independence of the Conclusions rests upon the very striking difference, in tone and temper, between the Conclusions themselves and the rest of the tractate. If the same person wrote Conclusions, Commentary, and Corollaries he has lost his self-restraint at the end of every Conclusion. Contrast the wording of iii with cor. 2, where the omission of preaching is said to be worse than unnatural vice; or take vii along with cor. 2 (cf. xxvii, cor. 1), where it is suggested that tithes, &c., might be useful for the army, or for 'relieving lords out of debt'. In xv there is a guarded statement about the Eucharist, very unlike the treatment of that subject in the Commentary on this Conclusion and in xxvi, cor. 2. In xxix friendly counsel is given to the Friars Mendicant; notice the severe criticism in cor. 2. The Conclusions offer no parallels to the tractate's outcry against the 'Song and use of Salisbury' (xxxvii, cor. 1), and the 'yelling in churches and abbeys' (vii, cor. 3), or 'the feigned prayer or hideous yelling . . . in the conventicles of gluttons' (xxxiii, cor. 2). A remarkable feature of the Conclusions is that the Pope is not called Anti-
Christ. This omission is supplied in the tractate frequently, with additional epithets such as ‘Cursed Bishop of Rome’, ‘Lucifer’, ‘Devil incarnate’ (xii, cor. 1; xv, xx, xxi, xxiv, cor. 2; xxv, cor. 2; xxvi, xxxv, cor. 1). The Conclusions are the work of a stanch Lollard with statesmanlike qualities of moderation and restraint. The rest of the tractate suggests the outpourings of a ranter.

Before finding the connexion between the Latin Conclusions and the tractate I had formed an opinion as to their nature and date. They seemed to represent views which Wyclif himself had held, but had forsaken for others less restrained; that they reflected a Lollardism which had adherents in the closing decades of the fourteenth century; and that certain facts pointed to c. 1383 as the time of their appearance. This question of the date is now complicated by the connexion between the manuscript and the tractate; and its discussion lies outside the scope of this paper, the object of which is to introduce the Latin document to students interested in the Lollard period.

The Latin Conclusions are printed below, side by side with the corresponding portions of the tractate. The transcript was made by Miss A. F. Parker (now Mrs. New) of Oxford, and it has been revised with the help of the late Dr. Collins, Bishop of Gibraltar, and by Mr. Hall, of the Public Record Office. The text of the tractate I have revised from the original in the British Museum (Cotton MSS. Titus D. i.), restoring the letters p and 3, the abbreviations (indicated by italics), and the original punctuation. Words not represented in the Latin are printed in smaller type. In the Latin a few capital letters and punctuation marks have been added as a help to the reader, but the medieval spelling is retained.

H. F. B. Compston.

CONCLUSIONES LOLLARDORUM

The firste article

1. Sacerdotes, levite, vel curati non debent seculariter dominari, sic intelligendo quod clerici non seculariter bellabunt nec placitabant nec contendunt seculariter contra dominos suos, autere ab eis dominia temporalia, possunt tamen clerici habere bona temporalia, titulo elemosine, soluto de quarto sunt necessaria vel utilia ad perficiendum officium spiritale.

* e.g. Bellabunt in i suggested Bishop Spencer’s Crusade in 1383, or the same fighting prelate’s repression of the Peasants’ Rising in 1381.
2. Prelati, sacerdotes, vel diaconi non habebunt officia secularia, ut puta Cancellariam, Thesaurarium, cum secreto sigillo et alii in curia secularium dominorum.

3. Prelati et curati ostendent exempla sancte conversacionis et veraciter predicabunt evangelium opere et sermone.


5. Prelati, curati, vel sacerdotes, vel quicumque clerici non committent symonian per precce carnales, per obsequium corporale, nec per munus a manu vel pecuniam manu-liter datam vel aliter promissam.

6. Ecclesie parochiales non debent appropriari seculariter collegiis et maxime religiosis divitibus ut vulgariter fit hiis diebus per mendacia et errores.

7. Populus christianus informatus in lege Dei per fideles curatos ministrabit eis voluntarie necessaria huius vitæ, et cum hac porcione fideles curati debent humiliter contentari.
8. Necesse quod peccator confiteatur Deo cum debita contricioene, absti
ingo a peccato et continuando in virtute quantum sufficit per gra-
ciam sibi datam.

9. Sicut expedit christiano con-
trito confiteri sua peccata fidelis et
discreto sacerdoti scienti solvere et
ligare, sic periculosum est ignaro et
simplici confiteri peccata sua sacer-
dotis infidelis, inscienti, et avaro, super-
bo, et contrario Ihesu Christo.

10. Licet ymagines que repre-
sentant pauperiem et passionem
Christi et sanctorum esse possunt
ut 'libri laicorum' secundum Gre-
goriurn et alios; tamen ymagines
false que representant gloriam mun-
danam et pompam seculi, ac si
Christus et ali sancti meruissent
beatitudinem per gloriain et pom-
pam seculi, sunt 'libri' falsi et
corrigendi vel eciam comburendi.

11. Officium regis et domino-
rum secularium quod sufficientem
fundatur in Scriptura sacra Novi
et Veteris Testamenti est excellenter
magnificandum reprobando errores
et iniurias quas reges et domini
faciant in huiusmodi officio contra
legem Domini Dei nostri.

12. Predicandum est et constanter
defendendum a catholicis presbi-

viij. art.

It is nedeful pat a synnere
shryve him to god wip due con-
tricioene in absteining fro synne &
iscontinuyng in vertu. as moche
as he suffisip bi grace 3ouen to him.

ix. art.

As it is spedeful to a cristene
man verili contryt to knoueleche
his synnis to a feipful preest of good
lyuyng & kunnyng to bynde &
assoile: so it is perilous to an
vnkunnynge man eIp symple
lettrid man to knoueleche his synnis
& privy worchingis of god in his
sole to a preest vnfeipful of
lyuyng unkunnynge of goddis lawe
& a couetous preest & proud &
contrarie to jese crist.

x. art.

Pou3 ymagis maed truli pat
presenten verili pe povert & pe
passioun of jhesu crist & opere
seyntis ben leful & pe bokies of lewidd
men bi gregori & opere docturis:
nepeles false ymagis pat pre-
senten worldli glorie & pride of pe
world as if crist & opere seyntis
hadden lyvid pis & deservid blisse
bi glorie & pompe of pe world ben
false bokies & worpi to ben amendid
or to be brent. as bokies of opin
 errore or of opin eresie agens cristene
feip.

xi. art.

Pe office of pe king & of pe
secuiler lordis which is founded
sufficiently in holi scripture of pe
olde & pe newe testament: owip
to be magnified excellently in
repreuyng pe errorrius & wrongis
whiche pe king & lordis don in
suche officia agens pe lawe of god.

xii. art.

It is to preche & to defende
stidfaetli of cristene preestis &
teris et christianis laicos quod reges Christiani et domini seculares habent potestatem et auctoritatem puniendi quamunque personam notorie delinquentem in terris suis, eciam Episcopum, Archiepiscopum et Romanum Pontificem.

13. Quamvis licitum sit in casu et interficinge malos Christianos in peccatis obstinatos quando alias periret iusticia [et] pax regni nec aliter peccatumextinguetur via humana, tamen hoc non debeat fieri nisi ex caritate et auctoritate Domini cum aliis circumstanciis, deducta superbia, rancore, et vindicta proprii iniurie ita quod fit pure propter Deum et bonum commune cum compassionem fraterna.

14. Quamvis licitum sit iurare per Creatorem in causa necessaria cum tribus circumstanciis, scilicet in veritate, in iudicio, et iusticia, ut patet Jeremie 4, 'Et iurabia, vivit Dominus, in veritate, in iudicio et iusticia,' tamen non licet iurare falsum, nec verum superflue, nec malo fine nec eciam per creaturam.

15. Sacramentum Eucharistiae, visibile et palpabile, album et rotundum, quod manibus frangitur et dentibus teritur sacerdotis, est panis quem frangimus et corpus Domini nostri Ihesu Christi.

16. Non est potestas nisi a Deo nec Papa habet potestatem contra veritatem Scripture sacre nec potest licite aliquid agere contra edificationem Ecclesie.

treve seccular men. pat pe king & seccular lordis han power & auctorite to punshe what euere persoue trespassinge opinii in here londis. pou he be bishopp or erchebissopp. see & pe bishopp of rome.

xiiij. art.

Pough it be lufal in caas to ware & slean eule cristene men obstinat in synnis whanne riyfulnes & pees of pe rawme shulde perisshen ellis : & synne shouulde not be quenchid ellis bi mannis weie : nepeles pis owip not to be don no buti charite & auctorite of god wip good circumstaunce while pride & rancour & veniaunce of propre wrong ben put awei so pat it be do pureli opir senni for god & comous good wip due compassious of bripere.

art. xiiiij.

Pough it be lufal to awere bi god almysti in a nedeful cause wip pre circumstauncis is trupe doom & riyfulnesse in pe iiiij c of jeremie : nepeles it is not lufal to awere fals neipir trewe superfuli opir in yeven neipir for an euil ende. neipir bi a creature.

xv. The sacrament of pe auteer. which is whist & round visible & palpable. & is broke wip pe hondis of a preest. & is chewid wip pe teep of a preest. & is seien wip pe bodi ijen of pe puple : is breed which we broken. & pe veri bodi of our lord jhesu crist.

art. xvi.

No power is but of god neipir pe pope hap power ajsons pe trupe of holi scripture. neipir mai lefulli do ony ping ajsons edificacions opir profyt of holi chirche.

1 Words bracketed have been supplied where the paper is torn.
17. Leges Pape sunt bone et a fidelibus acceptande solum de quanto fundantur expresse in Scriptura sacra vel vivaci racione vel de quanto facilitant ad intellectum Scripturae vel observationem mandatorum Dei.

18. Obediendum est Romano Pontifici vel alteri cuicunque sicut beato Petro vel beato Paulo in licitis et edificatorius et non ultra.

19. Non tenentur fideles credere quod Romanus Pontifex nunc militans vel quicunque modernis habeat tantam potestatem in regimine Ecclesiae quantam habet beatus Petrus vel beatus Paulus a Domino concess[am].

20. Non tenentur fideles credere quod Romanus Pontifex nunc militans est caput universalis Ecclesiae militantis.

21. Non tenentur fideles credere quod Romanus Pontifex nunc militans est membrum et minimum sancte Ecclesiae Dei.

22. Non tenentur fideles credere quod quicquid Romanus Pontifex vel alius quicunque nunc militans pretendit se ligare vel solvere est ex hoc ligatum vel solutum apud Deum et Ecclesiam triumphantem.

* Beatus written twice and scored through the second time.  
* MS. torn.
23. Tunc solum Romanus Pontifex vel alius quicunque veraciter ligat vel solvit quando sequitur iudicium Dei infallibile.

24. Non tenetur fideles credere quod Indulgence papales sunt vere undequeque vel sine errore vel mendacio tacito vel expresso.

25. Non tenetur fideles credere sine... fundacione Scripture vel racionis infallibilis quod Petrus habuit maiorem potestatem ligandi et solvendi quam ceteri apostoli a Domino predilecti.

26. Non tenetur fideles credere quod omnis determinacio Ecclesie Romane est undequeque vera vel ab Ecclesia tanquam articulus fidei capienda.

27. Qu... Pontific... qui propter superbiam vel lucrum temporale vult...

... preter et contra intentionem dominorum vel fundatorum... a seculari brachio processerunt, hic superbus predictus Pontifex Romanus perturbator est Episcoporum et aliorum praesulorum et tocius regni nostri, nam manifeste agit contra decreta antiqua Ecclesie quae dant electionem archiepiscopi omnibus suis suffraganeis ut inter ipsoes eligant meliorem et sic archidiaconus cum cleris et populis

5 undequeque.

art. xxviij.

Panne onli pe bishop of rome or oony opir byndip or assioliip verrili: whanne he sue ip pe doom of god bfore goinge pe mai not faile.

xxiv.

Cristene men ben not holden forto bileue. pe pe indulgencis of pe pope ben trewe on ech side or wipoues error or leasyn open or preuy.

xxv. art.

Cristene men ben not holden forto bileue wipoues opin groundinge of holi scripture or of roesous pe mai not faile. pe seem petir hadde more power of byndinge & assiulinge: pe opere apostilis gretli loud of crist.

xxvi.

Cristene men ben not holden forto bileue pe ech determinacions of pe chirche of rome is trewe on ech side: opir to be taken of holi chirche for an article of bileue.

xxvij. art.

If a newe couteous bishop of rome risip up which for pride or temporal lucre wole yeue at his likinge alle beneficis in pe hond of clergie. & make voide fre electeions & ordinaunces of pe clergie of oure rewme bi title of patronage bisidis & ayens entent of foundouris & seculer lordis. which electeions & ordinaunces of patronagis came forp of seculer lordis. pis prounde bishop of rome is a disturbere of bishopis & of opere prelatis & of al oure rewme. for he dop opini ayens elde decrees of pe chirche. pe yeuen pe chesigne of pe erchebishop to alle his suffragans to cheee pe beste among hens & pe erchedekene wip clerkis & puple of

5 MS. illegible.
civitatis... debit... secundum canones inferiores curatos, ut patet in decretis.

28. Religiosi possessionati ut monachi et canonici viventes vitam pauperem et simplicem et quietam et contentari deberent parvo victu et vestitu proprio labore manuum adquisito secundum eorum regulam iuxta quam dieunt beatum Benedictum et beatum Augustinum religiosi huismodi statuisse, et in omnibus preferrent mandata Dei et consilia Christi propriæ statuta racionabilia acceptando solum de quanto consonant et convenient ad custodiæ mandatorum Dei et consiliorum Ihesu Christi omnia quam regulæ sua docet íta quod in omnibus salva sit veritas Evangelii et 8 legis.

29. Fratres quadrifariam partiti qui vocantur religiosi mendicantes in Anglia debent reliquis religiosis humilium, simplicius, et a mundo elegancius vivere in voluntaria et altissima paupertate íta quod sint laicorum speculum in omni sanctitate ac abrenunciacione 10 seculi et vanitatis mundane ipsos opere et sermone ad conversacionem celestem, humilem, et simplicem attraehendo.

30. Presbiteri simplices non beneficiati apud iudicium Ecclesie moderne debent contentari simplici victu et vestitu, devote orando et opera meritoria pro se et populo 9 cite shulen purueie lowere curatis. 7

xxvij.

Religiose possessioneris as mun-kis & chansons shulden lyue a pore lif symple & in reste. & thei shulden ben apaied wip scars listrode & clopinge geten wip here owne labour bi here privat rule which thei seyn pat seyn benet & seyn aust in maden to suche reli-giose men. and in alle pingis thei shulden sette bifoire the comande-mentis of god & the counseils of crist. & accepte here owne statutis reasonable oonli in as moche as the acorden & dispen liñli to the keepinge of goddis heestis or of the counseils of jhesu crist. so pat the trupe & fredom of the gospel be saaf in alle pingis.

xxix.

Freris departid in four ordris the ben clepid in Ingelond religiose mendycauntis or beggeris: owen to lyue sympliere & streitiere pan opere religiose. & furbere fro the world in wilful & excellent povert. so pat thei be a mirroow of leeward men in al holinesse & forsakinge of the world & of worldli vanite in drawinge hem bi werk & word to heuenli conversacion meke & symple.

xxx.

Symple prestis of the chiche pat han no benefis bi doom of the chiche now: owen to be apaied wip symple listrode & clopinge in preiynge deuoutli for hemisif & the

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* MS. illegible.
* The Article seems to end here, but the commentary begins with the words 'Al pis is groundid in pe decrees'. Cf. the closing words of the Latin.
* Apparently for libertas.
* The manuscript is clear, but perhaps we should read elongaciæus.
* Before ac abrenunciacione the words et abrenunciacione were first written and then scored through.
exercendo et quam sufficient operi evangelico intende

31. Domini temporales debent excellenter ornari ut indui iusticia quo ad domini et homines di-vites et pauperes racionabiler et caritative tractare tenentes et sub-ditos et famulos vel nativos.

32. Servi debent humiliter voluntarier et fideliter servire dominis suis non solum fidelibus sed etiam infidelibus et paganis.

33. Iudices et reges ministri debent esse maturi moribus et sciencia legis divine et humane et iuste indicare sine aeceptione personarum habendo oculum purum et simplicem ad Deum, postponendo odium et amorem, lucrum seu terrenum commodum et timorem.

34. Prelati et curati debent cum summa devocione, puritate consciiiencie, et ardentia caritate, conficere sacramenta Ecclesie et pru-denter et libere ipsa populo ydoneo ministram.

35. Quamvis mali sacerdotes possunt veraciter conficere omnia sacramenta et ipsa devotis mini-strare salubriter ministrame, tamen Christiani debent non suscipere puple. & in vsinge medeful werkis. & in yeungie tent to werk of pe gospel as moche as pei suffisen.

331.

Seculer lordis owan to be ouruind opir excellentli clopid wip righfulness to god & men bope riche & pore. & to treete reasonably & charitabli here tenauntis & sogetis & servantis opir bonde men.

3311.

Servantis owan to serve here lordis makeli wilfulli & feipfulli. not oonli to feipful or cristene lordis: but also to vnfeipful lordis opir paynymis.

33111.

Iugis & mnystris of pe king opir of opere lordis owan to be ripe men opir sad in vertuis & kusunyuge of goddis lawe & mannis. & to deme instili wipoutes acceptinge of personis in hauynge pure & symple entent to god & in puttinge abak hatred & lone. & erpeli wynnynge & worldli drede.

331111.

Prelatis & curatis & opere prestis owes to make pe sacramentis of holi chirche wip soureyyn deuco-cious cleenesse of conscience. & great breanynge of charites & mnystre po prudenti & freli to pe puple able herto.

33v.

Douz euele prestis mous make pe sacramentis verili & mnystre po helfulli to deouwt men: nepeles cristene men owan not to rescuey sacramentis neipir deyyn servis

11 The faulty construction of the first half of this Conclusion compared with the English version would suggest that the latter represented a truer text. For et and domini read ad and dominium.

12 Et homines written twice and scored through the first time.
sacrament a notorie symoniacis, fornicaris, et huivasmodi viciosis, non contemplnando sacramenta vel supponendo quod tales non possunt vere conficer sacramenta, sed in detestacione huivasmodi viciorum ut viciosis confundantur et agant penitenciam salutarem.

36. Prelati et domini temporales diligenter vigilarent ad constituen- dum ydoneos prelatos et curatos et presbiteros simplices non curatos secundum reputacionem Ecclesie moderne.

37. Secularitas in curatis ita quod unus accipiat omnes proventus Ecclesie sibi ipsi appropria, et distribuat ad votum, sive gerat debite officium sive nusquam, est omnino ab Ecclesia depellenda et commune regimen Ecclesie cum sustentacione evangelica sociorum ad opus evangelicum ydoneorum est humiliter et veraciter resumendum.

of opin symonientis lechoursis or siche viouse mens not in dispisinge pe sacramentis opir in supposinge pat suche mens mous not make pe sacramentis verili : but for ab- hominious of siche opin synnis. & pat siche viouse mens be ashamid & do helifi penaunce.

xxvij.

Prelatis & seculer lordis shulden wake diligentli to ordeyne able prelatis & curatis & symple prestis pat hauen not cure bi cours & demyng of pe chirse to dai.

xxvij.

Seculerte among prelatis & curatis so pat oon take propirli to hysmif alle pe profitis of a chirse. & de- parte po as hym likip. whepир he do truli pe gostli office or nai : owip to be cast out vttilirli awei fro holi chirse & gouernail in comons wip susteynininge of felowis bi forme of pe gospel pat ben able to performe pe office of pe gospel in good luyynge & fr pe shinge owip to be taken azen mekeli & truli.

‘Pipes’ of Rolls

A clear proof of the correctness of the view that I advanced in the April number of this Review, that the ‘pipes’ of a roll of accounts were the individual membranes or strips of parchment, appears on the Lord Treasurer’s Remembrancer’s Enrolled Customs Accounts of the reign of Richard II, no. 14, f. 21, where we are referred for an account that ought to have been given before to the beginning of the next ‘pipe’ (Vide in principio pipae proxime sequentis): and, accordingly, at the top of f. 22, we have exactly the misplaced account. It will be noticed that the word ‘pipe’ is applied as well to the membranes of a customs account as to those of a pipe roll specially so called. I may mention that one of the accounting parties was one John ‘Wyl- burghfosse’, of Boston. This should be an early, if not the earliest, form of the honoured name of Wilberforce.

J. H. Ramsay.