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consideration was twelve marcs (p. 241), is ratified by a fine of exceptional length, dated 9 May 1196. This fine is remarkable for its minute description of lands—160 acres of arable, which (be it noted), though in demesne, lay scattered about the two open fields, eighty in one and eighty in the other, together with twelve virgates in villenage, &c. Another long fine settles as early as 4 February (1196) the dispute concerning the churches of Harting and Rogate, Sussex (pp. 218, 248).

J. H. Round.

Robert de Avesbury

Sir Edward Maunde Thompson, in the preface to his edition of the De Gestiis Mirabilibus Regis Edwardi Tertii of Robert de Avesbury, writes that 'we unfortunately know nothing more [of Avesbury] than can be gathered from the title of this work, wherein he describes himself as registrar of the court of the archbishop of Canterbury.' But his will is extant in the court of Hustiging, where it was enrolled on 10 February 1559. Since it does not appear to have been identified with the historian, it may be worth giving Dr. Sharpe's abstract (Calendar, ii. 7) in full:

AVEBURY, ROBERT DE, clerk, Registrar of the Court of Canterbury—To be buried in Pardon Churchyard of S. Paul’s Church near the tomb of Millicent his wife. To John his son he leaves his tenement in Ivy Lane in the parish of S. Faith in the Crypt in tail; remainder to William his son in tail; remainder to Johanna his daughter in fee. Dated London, 27 January, a.d. 1558.

Charles Lethbridge Kingsford.

The Twelve Conclusions of the Lollards.

The Twelve Conclusions of the Lollards are always, so far as I can ascertain, quoted in the Latin version of them given in the Fasciculi Zizaniorum. The English version contained in Fose is really no exception, for it is a translation, or, as we shall see, more correctly a retranslation into Elizabethan English of the Latin version of the Fasciculi. The general impression also seems to be that they were written in Latin, and Jeremy Collier, who is followed in this statement by Forshall, goes so far as to state expressly that they were presented to Parliament in that language. Evidence

4. Remonstrance against Romish Corruptions in the Church, etc., 1851, p. ix.
has however recently come to light which makes it practically certain that the Conclusions were presented in English, a language particularly appropriate in the mouths of the champions of the English church and nation against their 'stepmother, the great church of Rome.'

The evidence is contained in a manuscript of Roger Dymok's 'Against the XII Heresies of the Lollards' now in the library of Trinity Hall, Cambridge. The manuscript came to the college through Robert Hare (c. 1600) after it had been for a time in the possession of Anthony Roper, Margaret Roper's son and Sir Thomas More's grandson. This manuscript bears on its edges the arms of Richard II of England and on its first page a portrait of that monarch as well as his arms. These considerations taken with the language used in the text itself (Gloriosissimo et metuendo principi ac domino nostro, domino Ricardo, dei gratia regi Anglie et Francie etc.) and the general appearance of the volume place it, I think, beyond doubt that we have in this copy, the copy presented to Richard II soon after his return from Ireland to punish those who had dared to gainsay his authority and that of the church by laying their views before parliament. The date of the manuscript can therefore be fixed within narrow limits; it cannot be earlier than 1396 or later than 1397, for by that time Richard had his hands too full of other things to spare time and attention to the Lollards and their misdoings. A date early in this period, as near, that is to say, as possible to the date of the presentation of the Conclusions, is the most probable date for the presentation of this reply. The evidence, therefore, contained in Dymok is contemporary evidence.

The Twelve Conclusions with the preamble (a portion of the document hitherto, I believe, unknown) and the last paragraph, the pretensa legacio, are not given in Dymok's book consecutively but are scattered up and down its 315 pages, each at the head of that portion of the treatise in which Dymok refutes it. In each case they are given in two languages, in English first and then in Latin, and these fourteen scraps of English are all or nearly all the English words contained in the book. The verbal differences between this Latin text and the version given in the Fasciculi are considerable—one might almost say that they occur whenever any difference is possible, but in sense there is a practical agreement between the two Latin versions and the English text. The position assigned to the English and the existence of two independent Latin versions would justify the opinion that the English ought to be regarded as the original. What, moreover, is the English doing at all in such a treatise, unless Dymok felt obliged to give the ipsissima verba of the heretics? This opinion is supported by several other considerations. An
examination of such portions of Dymok's treatise as concern this matter shows that the Latin is frequently introduced by words which imply translation, and never by words which imply the contrary. It is, I should think, for instance, impossible to regard *vulgariter*, in line 3 of the first extract, as anything but the equivalent to *in nostro vulgari* of line 4 of the *legacio*. Such Latin words as occur in the English can be accounted for as quotations from the Bible or as technical terms, but the English words in Conclusions VIII, IX, X, and XII, in the version in the *Fasciculi*, would accord well with an English original. Further, if one remembers that the English has been copied at least twice, once by Dymok from the copy of the Twelve Conclusions which was given to him, and once by the scribe who prepared the presentation copy for Richard II, and that both Latin versions must have had some transcriptional history, it is easy to account for the Latin versions from the English, which shows on the other hand no signs of dependence on the Latin and indeed few signs of being anything but original. Dymok, it seems to me, had before him a copy of the Twelve Conclusions in English, either the copy actually presented to parliament, or the one affixed to St. Paul's, or some other copy issued by the Lollards, or, again, some copy made from one of these. This he translated for his readers. An independent translation, not necessarily from the same original, was made, perhaps for legal action, by some one else—a poorer Latinist and more illiterate man—which translation figures in the *Fasciculi* but not without some curious blunders. This view at all events accounts for all the facts and, I think, does violence to none.

It remains to explain Collier's explicit statement that the Conclusions were presented to parliament in Latin. His words are: 'They let the Parliament know, they had been very brief in this Remonstrance; and that they had a great deal more Matter in other Treatises written in English (*in nostro proprio langagio*); for we are to take notice that this Petition was drawn up in Latin;' and he refers to Spelman, where the *pretensa legacio* is given in the Latin text of the *Fasciculi* from the Cottonian manuscript Cleopatra E. 2 cited by Shirley. Collier is writing some three centuries after the event—Forshall is even later—and I more than suspect that his only authority for his statement consists in the words of

---

6 Entry in Conclusion V is difficult to explain.

7 *Indignitate* in Conclusion XI should be 'in dignitate.' What however about 'cervorum alborum' (Dymok and the *Fasciculi*, Conclusion II)? An allusion to Richard II's ordinary badge, the white hart, is evidently intended. The English however reads 'whyte hartyes,' and as the badge itself is symbolical, this may allude also to 'white [i.e. clean] hearts,' which the spelling and the sense would justify.

8 Comm. vol. ii. pp. 646 seqq.

9 The text of the *Conclusions* is also given in Wilkins, *Comm. Magnae Brit.* iii. 231, and in Lewis, *Life and Sufferings of John Wyclif* (Oxford, 1890), pp. 387–43, in a form practically identical with that of the *Fasciculi*.
the legacio as given by Spelman, and that he has misunderstood them. The words in question are as follows: *Et quamvis istae materiae sint hic breviter notatae, sunt tamen largiter declaratae in alio libro, et multis aliae plures totaliter in nostro proprio langagio, etc.* So long as the Conclusions were known only in the Latin, it was natural enough to lay stress on the words in *nosto proprio langagio* on which Collier lays stress, and to infer the use of the Latin language for the Conclusions; but this is not the necessary interpretation. The Latin of the legacio, even as given by Spelman, would suit a reference to a book in English from a document in English at least as well as a reference from a document in Latin; and both here and even more clearly in the Latin of Dymok and his English (and *pou pese materis ben here schortly knyt, pei ben in a nother book longli declarid, and manie other emo al in oure langage* etc.: *et quamvis iste materis fuerint hic succincte connexae, in alio tamen libro satis diffuse declarantur ex integro in nostro vulgari etc.*) the distinction seems to me to be drawn between brevity and fulness, and not between Latin and English, while the words *ex integro in nostro vulgari* of Dymok's Latin rather imply to my mind the vulgar tongue also for the language of the Conclusions.

In the text of the Conclusions which is here given I have followed the text and spelling, though not the punctuation, of the manuscript in the library of Trinity Hall. I have, however, for the sake of clearness substituted the *p* for the *y*, if indeed that is in reality a departure from my original. Two other copies of the manuscript exist: one (C.), which was once the property of the bishops of Ely, is in the University Library of Cambridge; the other (P.), which once belonged to William Bowyer, is in the Bibliothèque Nationale at Paris. Both these manuscripts are later than the Trinity Hall manuscript, and, I think, inferior. I have given their readings where they differ from it.

H. S. CRONIN.

**The Twelve Conclusions of the Lollards.**

*Ex quibus in posterum declarandis patebit quam falsus et perniciosus* Fol. 11 b.

*sit predictus libellus famous adversariorum catholici veritatis, quem pessiferre per hunc modum vulgariter inchoarunt.*

* Pretensus stitus lollardorum. We pore men tresoreris of Cryst and his apostlis denuney to pē lordis and pē comunys of pē parlement certeyn conclusions and treuthis for pē reformaciun of holit chirche of Yngelond, pē qwych han ben blynde and leprouse many zere be meyntenaunce of pē proude pralaeys, born up with flatringe of pruait religion pē qwich is multiplied to a gret charge and onerous puple her in Yngelonde.*

* I have not been able to verify the readings of this manuscript.

1 C. adds *of.*

2 The Paris MS. has the *p* as a rule, the other MSS. have the *y.*

3 *wyche, P.*

4 *wich, P.*

5 *onerous to, C.*
Quod in Latinum translatum eloquium hanc sonat sententiam. Nos pauperes homines thesaurarini siue thesaurus Christi et apostolorum ciuitatem sanctam contemplationibus anobis dominis et communibus presenti parliamenti certa conclusiones et veritates pro reformacione ecclesie Anglicana, que ceca extitit et leprosa annis plurimis per manutenienio superba prelacia supportate adulacionibus privatarum religionum siue private religionis multiplicate ad magnum onus, et est effectus populus onerosus in Anglia.

Primam conclusionem suam introducunt sub hoc forma. Qwan pe chireche of Yngelond began to dote in temporale affir her stepmodir pe grete chireche of Rome, and chirechis were slayne be appropriacion to diverse places; feyth, hope, and charite begunne for to fle out of oure chireche. For pride with his sorri genealogie of dedly synnes chalingith it be title of heritage. pis conclusion is general and prouid be experience, custum, and manere, as pe schalt herin affir.

Que conclusion hanc continet sentenciam. Quando ecclesia Anglicana incepit delivare in possessione temporalium secundum noueram suam magnam Romanam ecclesiam et ecclesie mortificat erant siue occasie per appripcionem diversis locis, fides spe et caritas ceprent fugere extra ecclesiam nostram. Quia superbia cum sua prole peruerata poccatorum mortalitum wendicabat ecclesiam nostram titulo hereditario. Ista conclusion est generalis et probata, ut dicunt, ex consuetudine experience et more, ut audies in sequentibus.

De secunde conclusion is pis. Oure usuel presthod pe qwich began in Rome fayned of a power bayere pan angulis is nout pe presthod pe qwich Cryst ordeynede to his apostlis. Pis conclusion is prouid. For pe presthod of Rome is mad with signis, rytis, and bisschopis blissingis, and pat is of litil uthert, nowhere ensample in holi scripture, for pe bisschopis ordinalis in pe newe testament ben litil of record. And we can nout se pat pe Holi Gost for oni sich signis jeumith oni jiftis, for he and his noble jiftis may not stonde with dedly synne in no manere persone. De corolarly of pis conclusion is pat it is ful uncount to many pat ben wise to se bisschopis playe with pe Holi Gost in makynge of here ordis, for pei jeun crownis in caracteris in stede of whyte harys, and pat is pe leureee of antecyrst, brount into holy chireche to colour ydilnese.

Latine autem sic dicitur. Hec est secunda conclusio. Sacerdocium nostrum usuale que incepit in ciuitate Romana fiscia alicior potestatis potestate angelica non est sacerdocium a Christo suis discipulis ordinatum. Hec conclusio probatur sic. Sacerdocium Romanum factum cum signis et ritibus ac episcoporum benedictionibus est parve virtutis, nullibi in sacra scriptura exemplatum, quia ordinatia siue rubrice episcoporum parve sunt fidei uel auctoritatis in novo testamento et nescimus uidere quod spiritus sanctus dat domina sua propter aliquam taliam signa, quia ipse et nobilia doma sua stare non possunt cum peccato mortali in alia una persona. Correlaria huius conclusionis est, quod valde extraneum

\* honerosus, P.  
\* ensamplede, C.  
\* tych, P.  
\* 12 brount in ooly, P.  
\* wendicabant, C.  
\* C. om. vs.  
\* gif, C.
et nonum est pluribus sapientibus hominibus uidere episcopos ludere cum sancto spiritu in suorurn ordinum collacione quia conferunt coronas in carceribus, loco cernorum alborum et illa est libera ante christi siue eius signum in sanctam ecclesiam introductum ad ocium palliandum.

De thirde conclusion sorful to here is pat de lawe of continence annexed to presthod pat in preiudys of wimming was first ordainit inducit sodomie in al holy chiroce; but we excusin us be be bible for suspeste decree sayth we schulde not nemen it. Resum and experience provist pis conclusion. For delicious metis and drinkis of men of holi chiroce welen han nedful purgaclion or worse. Experience for prue say he of synclen men is, pat pe like non wimming; and whan pu provist sith a man mark him wel for he is on of pe. De corerlay of pis conclusion is, pat pe priuat religions byegynneris of pis synne were most worthi to ben anullid but God for his myth of prue synne sende opyn useinauce.

Que conclusion hanc continet sentenciam. Tertia conclusio dolorosa auditu est ista. Lex continencie sacerdocio annexe que in preiudicium feminarum fuit primitus introducta inducit sodomiam in universalem sanctam ecclesiam. Set per biblum excusamus nos proprius suspicium decrevet que dicit quod non debenter nominare illud peccatum. Racio et expericenia hanc probant conclusionem, quia deliciosi cibi et potus ecclesiasticorum requirit necessariam purgaclionem naturalem uel peorem. Expericenia occulta probacionis talius est quod non habent delectacionem in multiribus, et idem cum talem reperireris nota cum bene, quia ipse est unus ex illis. Correlaria huius conclusionis est, quod dignum valde esset privatas religiones adnuilare huius peccati inceptors. Set Deus ex sua magna potestate de peccatis privatis manifestam sunat uindictam.

De ferthe conclusion pat most harmith pe innocent puple is pis, pat pe feynid miracle of pe sacrament of bred inducit alle men but a fewe to ydolatrie, for pe were pat Godis bodi pat neuer schal out of heuene be uertu of pe prestis wordis schulde ben closid essenciali in a littil bred, pat pei schewe to pe puple. But wolde God pat pei wolde beleue pat pe doctur euangelious seyth in his Trialoghe, quod panis materialis est habitudinaliter corpus Christi. For we suppose pat on pis wise may every trewe man and womman in Godis lawe make pe sacrament of bred with outin oni sich miracle. De correlari of pis conclusion is pat if Cristis body be dewid with euerelasting joyes, pe seruise of Corpus Christi imad be frere Thomas is vntrew and peyntid ful of false miraclis, and pat is no wondir, for frere Thomas pat same time, holding with pe pope, wolde hane mad a miracle of an henne ey, and we knowe wel pat every lesyng opinli prechid turneth him to velanye pat euere was trewe and with oute defeate.
THE TWELVE CONCLUSIONS

Quæ sic dicitur Latine. Quarta conclusio quæ plus damni ficae populum innocentem est, quod dictum miraculum sacramentum panis inducit omnes homines, paucis exceptis, ad ydolatriam. Quia ipsi estmant quod corpus Dei quod nunquam eexibit celum virtute uerborum sacerdotis 25 includeretur 30 in exiguo pane, quem.ipsi populo ostendunt. Set utinam uellent credere quod doctor evangelicu dicit in suo triologia, quod panis materialis 31 est habituinaliter corpus Christi. Quia supponimus quod isto modo 32 potest quilibet fidelis uir et femina in lego divinae conciere sacramentum iustius 33 panis sine aliquo 34 tali miraculo. Correlarum huius conclusionis est, quod si corpus Christi sit dotatum gloria eterna, officium corporis Christi compositum per fratem Thomam est non uerum et depictum multis 35 falsis miraculis. Et hoo non est mirum quia frater Thomas, illo 36 tempore tenens cum papa, soluit fexecis miraculum de suo galline, et bene nouimus quod quodlibet mendacium aperte predicatum cedit illi in uerecundiam et iniuriam qui semper est fidelis et sine defectu.

Quod in Latinum translatum hanc continent falsitatem. Quinta conclusio est hec. Exorcismi, sanctificaciones, consecraciones, siue benedictiones facte in ecclesia sancta uini, 30 panis, aquæ, olei, salis, cere, incensi siue thuris, mense altaris, murorum ecclesie, uestimentorum, mitre, saculi pastoralis, saculum peregrinorum et huiusmodi uera practica sunt nigromancie rather panne of pe holi theologia. Psi conclusionis is proud pus. For be siche exorcismis creaturis been chargid to ben of heysere uertu pan here owne kynde, and we sen no ping of chaunges in no sich creature pat is so charmaid but be fals beleue, pe which is pe principal of pe deuies craft. Pe correlary of psi, pat if pe bok pat charmith haliewer spred in holy chirche 38 were al trewe us thinkis urgingly pat holy water usid in holi chirche schulde ben pe beste medicin to alle manere of sykenesse. Cuius contrarium experimur.

Quod in Latinum translatum hanc continent falsitatem. Quinta conclusio est hec. Exorcismi, sanctificaciones, consecraciones, siue benedictiones facte in ecclesia sancta uini, 30 panis, aquæ, olei, salis, cere, incensi siue thuris, mense altaris, murorum ecclesie, uestimentorum, mitre, saculi pastoralis, saculum peregrinorum et huiusmodi uera practica sunt nigromancie rather panne of pe holi theologia. Hec conclusio sic probatur. Per tales exorcismos et 40 consecraciones creature sunt onerate esse alicoris virtutis quam sunt ex natura propria, et nichil mutationis uidemus in huiusmodi 41 creaturis exorsizatis uel consecratris, nisi per falsam fidem que est principale in omni arte diabolic. 42 Correlarium. Si liber qui exorsizat aquam benedictam spersam 43 in ecclesiis Dei esset totus uerus, nobis uidetur ueraciter quod aqua benedicta in sancto ecclesia usitata esset optima 44 medicina contra omnem infirmitatem. 45 Cuius contrarium experimur.

De sexte conclusiun pat mayntenith michil pride is, pat a kyng and a bisschop al in o persone, a prelat and a iustise in temporel cause.

plenum, C. P. pref. in (?). C. om. et.
C. om. in holy chiche.  C. adda et. dialectica, C.
huius, P. aspersam, C.
"optima esset, C.  C. om. contra omnem infirmitatem."
a curat and an officer in worldly seruise, makyn every reme out of god reule. Pis conclusiun is opinly schewid, for temporelte and spirituelle ben to partys of holi chirche and perfore he pat hath takyn to pe ton schulde nout medlin him with pe topir, quia nemo potest duobus dominis servire. Us thinkyth pat hermofoodrita or ambidexter were a god name to sich manere of men of duble estate. Pe correlari is, pat for we procuratoris of God in pis cause pursue to pis parlement pat alle manere of curatis hope heye and lowe ben full excusid of temporel office, and occupie hem with here cure and nout ellis.

Que conclusio Latine sic exprimitur. Sexta conclusio que sustentat multam superbia est quo rex et pontifex in eadem persona, praelatus et indix temporalis cause, curatus et officiarius in servicio mundiali, quodibet regnum reddit sine regula debita uel conveniens regimine. Hec conclusio probatur sic. Potestas temporalis et spiritualis sunt due partes tocius sancte ecclesie, et ideo qui se uni eorum deputavit non debet se interponere cum altero, quia nemo potest duobus dominis servire. Nobis videtur quod hermofoodrita uel ambidezter esset conveniens nomen talibus hominibus duplicitis status. Correlarium. Nos procuratores Dei in ista causa instamus et prossequimur ac petimus in isto parlamento quod omnes modi curatorum tam alti quam bassi sint plene excusati ab omni officio temporali et se occupent cum curis suis et de nullis aliiis se interponant.

Pe seunte the conclusiun pat we mythtily affirme is, pat special preyeris fol. 80 a. for dede men soulis mad in oure chirche preferryng on be name more pan anothir, pis is pe false ground of almesse dede, on pe qwiche alle almes houses of Ingelond ben wikkidly igroundid. Pis conclusiun is proud be to skillis. On is, for preyere meritori and of value schulde ben a werk proceding of hey charite, and parfyth charite accepte no persoones, quia diliges proximum tuum, etc. Qwerfore us thinkis pat pe giftis of temporel godis to prestis and to almes housis, is principal cause of special preyeris, pe qwiche is nout fer from symonie. A nothir skil for special preyere mad for men dampned to euerelasting peyne is to God gretli displeasing, and pow it be doute, it is lythli to trewe Crystis puple pat pe founderes of almesse housis for here uninomus dotaciun ben for pe most part passid pe brode way. Pe correlari is pe preyer of value springand out of parfyth charite schulde enbrace in general alle pe pat God wolde haue saud and leue per marchaundise now uaid for special preyeris imade to mendyuuns and possessionis and other soulis prestis, pe qwiche ben a puple of gret charge to al pe reme mayntenid in ydilnesse, for it was proud in a bok pat pe kyng herde pat an hundrid of almes housis suffisde to al pe reme and per of schulde falls pe grettest encrese possible to temporel part.

Que conclusio Latine hanc continet sententiam. Septima conclusio quam nos potenter affirmamus est, quod speciales oraciones facte in ecclesia nostra pro animabus defunctorum preferendo unum ex nomine

46 C. om. in worldly seruise. 47 any, C. 48 C. ins. an.
49 mell, C. 50 P. adds etc. 51 C. om. for, but adds pe after we.
52 P. om. with. 53 ac, C. 54 P. om. se.
55 key and parfit charite, C. 56 displeasand, C. 57 C. om. re.
58 C. om. ber. 59 and ther shulde, C.
pocius quam alium est falsum fundamentum elemosine super quod omnes domus elemosinarum in Anglia male fundantur. Hec conclusio probatur duplici racione. Primo quia oracio meritoria et valoris debet esse opus procedens ab alta caritate et perfecta caritas non accipit personas, quia diliges proximum tuum 61 etc. Quapropter nobis uidetur quod donacio 62 bonorum temporalius collatorum sacerdotibus et domibus elemosinarum est causa principalis huissusdi oracionum specialium, quod non distat multum a symonia. Quia speciales oraciones factae pro hominibus damnatis ad penam eternam multum Deo displicent. Et quamuis dubium sit, tamen verisimile est fidei populo quod fundatores domorum elemosinarum proper ipsorum venenosam dotacionem pro maiori parte transferunt uidam latam. Correlarium. Oracio valoris procedens a perfecta caritate debet 63 se extendere in generali ad omnes quos Deus vult finaliter 64 saluare et dimittere debent mercancias oracionum specialium 65 modo usitarum pro mortuis hominibus factas mendicantibus possessionatis et alii presbiteris peculiaribus animarum, qui sunt populus 66 magni oneris et 97 toti regno manutentus in ocio, quia probatum extitit in quodam libro quem rei auditiui quod centum domus elemosinarum toti regno sufficerent, et ex hoc contingereet maximum possibile commodum partì temporali.

Pe viii. conclusionem nedful to telle pe puple be gylyd in pe pilgrimag, preyeris, and offeringis made to blynde rodys and to deue ymage of tre and of ston,68 ben ner of kin to ydolatrie and fer fro almesse dede. And pou pis forbodin ymagerie be a bok of errour to pe lewud puple, yet pe ymage usuel of 69 Trinite is most abominable. Dis conclusion God openly scheweth, omanding to don almesse dede to man pat ben nedy, for pei ben pe ymage of God in a more liknesse pan pe stok or pe 70 ston, for God seyth nout, Faciamus lignum ad ymaginem et similitudinem nostrum aut lapidem,71 but faciamus hominem etc. For pe heyhe worchip pe olerkis clepin latria longith to pe godhead alone, and pe lowere 72 worchip pe is clepid 73 dulia longith 74 to man and to ausgel and to lowere creatures. Pe correleri is, pat pe suruise of pe rode,75 don twyes euer y r er in oure chirche, is fullfillid of ydolatrie, for if pe rode tre, naylis, and pe spere,76 and pe corone of God schulde ben so holiche worchipid, panne were Iudas lippis, qwose mythte hem gete, a wondir gret rlyk. But we preye pe, pilgrym, us77 to telle qwan pe ofriss to seyntis bonis enschridin in ony place, qwehir 78 releuis pe pe seynt pat is in blisse, or pe pore almes hous pat is so wel enduid. For men ben 79 canonizid, God wot how, and for 80 to spake more in playn, trewe Cristemen supposin pat pe poyntis of pilk noble81 man pat men clepin seynt Thomas, were no cause of martyrdom.

Que conclusio per hunc modum transvertur in Latinum elocuim.
Octava conclusio necessaria referri populo decepto. Peregrinaciones, oraciones, et oblaciones factae cecis ymaginibus crucifi ci et surdis ymag- ginibus de ligno et lapide sunt propinque nature ydolatrie, et multum distant ab operibus caritatis siue elemosine. Et quamuis prohibite ymagines sint liber eroris populo laicali, adhuc ymago usualis sancte Trinitatis est maxime abominabilis. Hanc conclusionem Deus aperte monstravit, mandando opera misericordie fieri hominibus indigentibus, quia ipsis sunt ymago Dei in maiori similitudine quam lignum uel lapis. Quia Deus non dixit, faciamus lignum uel lapidem ad ymaginem et similitudinem nostram, set faciamus[us].

Qua altus honor latria a clericis vocatus soli debetur deitati, et honor vocatus dulia debetur homini et angelo et alias creaturis inferioribus. Correlarium. Officium de ligno crucis, bis in anno celebratum in nostra ecclesia, est plenum ydolatrie, quia si lignum crucis Christi, lancea, et clavi essent tanto honore venerandi, tunc labia Iude profitoris essent solemnis religiua sigis posset illa optimore. Set nos rogamus te, peregrine, quando oblacionem facis ossibus sanctorum inscriitorum in aliquo loco, utrum intendis releare indigenciam sancti in celo, vel domus pauperis elemosine quae tibi bene dotatur. Quia Deus novit quomodo homines canonizantur. Et ut apercius logamur, fideles Christiani suppoununt, quod puncta propter que moriabatur nobis homo quem homines appellant sanctum Thomam non sunt causa martirii nec fuerunt.

Pe ix. conclusioni pat holdith pe puple lowe is, pat pe articlis de confessio pat is sayd necessarii a salucion of man, with a feynid power of absoluciu enhausisith prestis pride, and yseith hem opportunitie of priui calling othir pan we wels now say. For lordis and ladys ben arestat <pat> for fere of here confessoria, pat pei dur nout seyn a treubah, and in time of confessio is pe besti time of wowing and of prine continuance of dedli synne. Pei seyn pat he ben commissaries of God to deme of euer synne, to foulin and to cleanis qwom so pei lyke. Pei seyn pat he han pe keys of heuene and of helle, pei mown cursyn and blissyn, byndyn and unbyndyn at here owne wil, in so miche pat for a Buschel of qwete or xiil. de jere he welen selle pe blisse of heuene be chartre de clause of warranise, enseid with pe comown sel. Plis conclusionis is so seen in use pat it nedith non othir prof. Correlarium: pe pope of Rome pei feyneth him hey tresor of holi chircne, hauande pe worthi iewel of Cristys pasiun in his keping, with pe dieretis of alle halwen of heuene, be qwiche he jseid pe feynid pardoun a pena et a culpa. He is a tresourer most bannisched out charti, seyn he may delliuen pe presoneris pat ben in pyne at his owne wil, and make himself so pei he schal neuere come jere. Here may euer trewe Cristene man wele se pat pe is michil priui falsenese hid in our chircne.

Cuius translacio in Latinum sequitur in hunc modum. Nona conclusio que deprimit populum est, quod articulis confessiois dictus necessarius

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C. om. facte. C. om. ad ymaginem et similitudinem nostram set faciamus.
vel, C. angelis, C. reliquis, C.
incriinatorum, C. C. ins. quomodo. viv, C.
wole, P. bat, C. beati, C.
wet, P. bat, C. bat, P.
rewel, C. C. addas of. mich, C. per, C.
hominum saluacioni cum potestate fleta vel pretensa absolutionis exallat
sacerdotum superbiam et dat eis\textsuperscript{100} oportunitatem occulte uocationis
alterius quam dicere volumus in presenti. Quia domini et domine sunt
arestati propter timorem suorum confessorum quod non audent dicere
veritatem. Et tempus confessionis est tempus ualde aptum procationi et
continuacionis peccatorum mortalium.Dicunt eciam se esse commissarios
Dei ad iudicandum de quolibet peccato, ad deformatandum et purgandum
illos quos volunt. Dicunt eciam\textsuperscript{101} se habere claves cei et inferni;\textsuperscript{102}
excommunicare possunt\textsuperscript{103} benedicer, ligare et solvere secundum eorum
proprium voluntatem, in tantum quod propter bussellum\textsuperscript{104} frumenti, vel
xii. denarios annuatim ipsi volunt uendere gloriam regni celestis cum
clausa warentizationis sigillata communi sigillo eorum. Hec conclusio est
sic\textsuperscript{105} usa in usu,\textsuperscript{106} quod alia non indicet probacione. Correlariu. Papa
Romanus qui\textsuperscript{107} fingit se altum thesaurarium tocius ecclesie habens illud
dignum locale passionis Christi in custodia cum meritis omnium sanctorum
in celo,\textsuperscript{108} per quod dat fictam indulgentiam a poena et a culpa, est the-
saaurius\textsuperscript{109} maxime bannitus extra caritatem, ex quo potest liberare
omnes prisonarios\textsuperscript{110} existentes in penis ad voluntatem propriam et
seipsum facere nunguam uenire ibidem. Set quilibet Christianus fidelis
potest bene uidere quod est multa secreta falsitas abscondita in nostra
ecclesia.

De tende conclusiou is,\textsuperscript{111} pat manslaute be batasle or pretense\textsuperscript{112}
lawe of rythwysnesse for temporal cause or spirituall with outen special
reuelacion is expres contrarious to pe newe testament, pe qwiche\textsuperscript{113} is a
lawe of grace and ful of mercy. Pis conclusion is opinly prouid be
example of Cristis preching here in erthe, pe qwiche\textsuperscript{114} most taute for
to loue and to\textsuperscript{115} haue mercy on\textsuperscript{116} his enemys, and nout for to slen hem.
Pe resum is of pis, pat for pe more partye pere men fyhtte after pe firste
strok charite is ibroke: and qwo\textsuperscript{117} so dethy out of charite, goth pe heye
ways to helle. And ouer pis we knowe wel pat no clerk can fynde\textsuperscript{118}
be scripture or be resum lawful punishment of deth for on dedly synne
and nout for a nojer. But pe lawe of mercy, pat is pe newe testament,
forbad al manlisslauete: in evangeliu dictum est antiquis, Non occides.
Pe correalis is. It is an\textsuperscript{119} holy robbing of pe pore puple qwanne\textsuperscript{120} lordis
purchase indulgenci\textsuperscript{121} a pena et a culpa to hem pat helthp to his oste,
and gaderith to slen pe Cristene men\textsuperscript{122} in fer londis for god temporel,\textsuperscript{123}
as we have seen. And knythth, pat renmen to hethesne to geten hem a
name in sleinge of men, geten miche mangre of pe king of pes; for be
mekenesse and suffraunge oure belene was multiplied, and fytheres
and mansleeris Ihesu Cryst halith and manasit.\textsuperscript{124} Qui gladio percutit,
gladio peribit.

Que conclusio Latine ita exprimitur. Hec est decima conclusio.

\textsuperscript{100} eius, P. \textsuperscript{101} C. om. eciam.
\textsuperscript{102} C. ins. et. \textsuperscript{102} bursellum, C.
\textsuperscript{103} vest, P. \textsuperscript{104} se fingit, C.
\textsuperscript{105} thesaurarius, C. \textsuperscript{105} prisinarios, C.
\textsuperscript{111} P. om. pretense. \textsuperscript{111} wicch, C., P.
\textsuperscript{115} C. om. to. \textsuperscript{116} of, C.
\textsuperscript{116} anysynade, P. \textsuperscript{116} C. om. au.
\textsuperscript{121} indulgence, C. \textsuperscript{122} pe helthp to his ost to al pe criste men, C.
\textsuperscript{123} temporel goode, C. \textsuperscript{124} manasseth, C.
\textsuperscript{125} C. ins. et. \textsuperscript{126} C. om. sic.
\textsuperscript{127} celi, C. \textsuperscript{128} P. om. is.
\textsuperscript{129} teychy, C. \textsuperscript{130} who, C.
\textsuperscript{130} whan, C. \textsuperscript{132} pat helthp to his ost to al pe criste men, C.
Homicidium per bellum uel per legem iusticie aliquam pretensam perpetratum propter causam temporalem uel spiritualem sine speciali revelacione expresse est contrarium novo testamento, quod est lex gracie et plenum misericordiae. Hec conclusio manifeste probatur exemplo Christi predicantis hic in terra, qui maxime docuit dimittere inuiarias et misereri adversariorum et non occidere eos. Cuius racio est. Pro maiori enim parte quando homines pugnant post primum iictum dirumpitur caritas; et quicunque caritate in morte exuitur transit recta uia ad infernum.

Et ultra hoc nos bene nouimus quod nullus clericus scit inuenire per sacram scripturam uel legalem racionem ostendere quod pena mortis est inffigenda pocius uni peccato mortali quam alteri. Set lex misericordie, que est nouum testamentum, prohibet omne homicidium. In eangello dictum est antiquis, Non occides. Correlarium. Est sancta spoliaio pauperis populi quando domini procurant indulgentias a pena et a culpa his qui subsidia conferunt exercuit eorum collecto ad interficiendum Christianum populum in terris remotis propter bona temporalia optimum, sicue aliis fieri uidimus. Et milites, qui discurreunt ad paganiam uel Saracenos ad optimum sibi magnum uomen in occasione hominem, perquirunt sibi indignacionem magnam regis pacis, quia per humiliatatem et tollerantiam lex nostra extitit multiplicata, et pugnatores ac homicides odit Christus Thesus et eisdem minatur dioens. Qui gladio percusi, gladio peribit.

Pe xi. conclusio in shamful for to speke, pat a uow of continentie, mad in our chirche of wommen, pe qwiche ben fekil and vnparthy in kynde, is cause of brjnging of most horrible synne possible to man kynde. Por ou sleyng of children or pei ben cristend, aboritative and stroying of kynde be medicine ben ful sinfull, yet knowing with hem self or irresonable beste or creature pat beris no lyf passith in worthinesse to ben punischid in peynis of helle. Pe corralary is pat widuis and qwiche as han takin pe martil and pe ryng deliciouslich fed we would pei were weddid, for we can nout excusin hem fro priue synnis.

Conclusio undecima uerecunda dictu. Votum continentie factum in nostra ecclesia a multieribus, que sunt fragiles et imperfecte in natura, est causa horribilissimi peccati possibilis nature humane quia quamuis occisio puorum ante baptismum eorum procuratio aborici aut destrucio seminum ante formatum futum facta per medicinas sint graeia peccata umbde. Adhuc coniuncio muta feminarum contra naturam in actu carnali uel earum coitus cum bestia irracionali uel cum creatura insensibili non uiua transcedit in demeritoria accione et magis dignum est puniri inferni penis. Nos uellemus quod vidue et tales qui wuuerunt castitatem in ueste, anulo, et mantello, deliciose paste uel delicate nutritre, essent despansate, quia eas nescimus excusare ab occultis peccatis.
THE LAST VENETIAN ISLANDS

April

The Last Venetian Islands in the Aegean.

Ir has hitherto been asserted by historians of the Latin Orient that, after the capture of the Cyclades by the Turks in the sixteenth century, the two Venetian islands of Tenos and Mykonos remained in the possession of the republic down to 1715. As to Tenos, this statement is unimpeachable; as to Mykonos, despite the assertions