

nov 9

34

27

THE ENGLISH HISTORICAL REVIEW

EDITED BY

REGINALD L. POOLE, M.A., LL.D.

KEEPER OF THE ARCHIVES OF THE UNIVERSITY OF OXFORD
AND FELLOW OF MAGDALEN COLLEGE AND OF THE BRITISH ACADEMY

VOLUME XXVI.

1911



0

LONGMANS, GREEN AND CO.

89 PATERNOSTER ROW, LONDON
NEW YORK BOMBAY AND CALCUTTA

1911

DA
20
.E58
v. 26
1911

CONTENTS OF VOL. XXVI.

	PAGE
RAGNALL IVARSON AND JARL OTIR. By <i>Sir Henry H. Howorth, K.C.I.E.</i>	1
BURGUNDIAN NOTES. I. THE ALPINE SON-IN-LAW OF EDWARD THE ELDER. By <i>Reginald L. Poole, LL.D.</i>	310
A LATIN POEM ADDRESSED TO KING ATHELSTAN. By <i>W. H. Stevenson</i>	482
CLUNY AND GREGORY VII. By <i>Miss Lucy M. Smith</i>	20
POPE GREGORY VII'S DEMAND FOR FEALTY FROM WILLIAM THE CONQUEROR. By <i>Z. N. Brooke</i>	225
WALDRIC THE CHANCELLOR OF HENRY I. By <i>H. W. C. Davis</i>	84
A DATED CHARTER OF HENRY I (1105). By the <i>Rev. H. E. Salter</i>	487
ADELAIRD OF BATH. By <i>Professor C. H. Haskins</i>	491
THE WEIGHER OF THE EXCHEQUER. By <i>J. Horace Round, LL.D.</i>	724
ENGLAND AND SICILY IN THE TWELFTH CENTURY. By <i>Professor Haskins</i>	433, 641 -
MARY, ABBESS OF SHAFTESBURY. By <i>John Charles Fox</i>	317
THE INQUEST OF 1171 IN THE AVRANCHIN. By <i>Professor Haskins</i>	326
THE HONOUR OF MORTAIN IN THE NORMAN INFEUDATIONES MILITUM OF 1172. By <i>Professor F. M. Powicke</i>	89
EARLY MANUMISSIONS AT STAUNTON, NOTTINGHAMSHIRE. By <i>F. M. Stenton</i>	93
THE ORDER OF THE TEMPLE AT NORTH FERRIBY. By <i>Egerton Beck</i>	498
CONFIRMATIONS OF OXFORD CHANCELLORS IN THE LINCOLN EPISCOPAL REGISTERS. By <i>Strickland Gibson</i>	501
THE CUSTOMS REVENUE OF EDWARD II. By <i>Sir James H. Ramsay, Bt., LL.D.</i>	97
THE YEAR BOOKS OF EDWARD II. By <i>Professor W. M. Geldart</i>	239 -
GRANT BY KING ROBERT BRUCE OF THE SHERIFFDOM OF CROMARTY. By <i>F. Madan</i>	328
THE ORIGIN OF THE NAME 'PIPE ROLL'. By <i>Sir J. H. Ramsay</i>	329, 749 -
THE ARREST OF ROGER MORTIMER AND QUEEN ISABEL. By <i>C. G. Crump</i>	331

	PAGE
FIREARMS IN ENGLAND IN THE FOURTEENTH CENTURY. By <i>Professor T. F. Tout</i>	666
AN ESSEX MANOR IN THE FOURTEENTH CENTURY. By <i>K. G. Feiling</i>	333
A VISITATION OF THE ARCHDEACONRY OF TOTNES IN 1342. By <i>G. G. Coulton</i>	108
A CHRONICLE ROLL OF THE ABBOTS OF ABINGDON. By the <i>Rev. H. E. Salter</i>	727
THE THIRTY-SEVEN CONCLUSIONS OF THE LOLLARDS. By the <i>Rev. H. F. B. Compston</i>	738
TWO BULLS OF BONIFACE IX FOR THE ABBOT OF ST. OSYTH. By <i>Egerton Beck</i>	124
A LEGEND OF SIGISMUND'S VISIT TO ENGLAND. By <i>C. L. Kingsford</i>	750
REGINALD PECKOK. By the <i>Rev. E. M. Blackie</i>	448
A DEFENCE OF THE PROSCRIPTION OF THE YORKISTS IN 1459. By <i>J. P. Gilson</i>	512
THE 'LETTERS AND PAPERS OF HENRY VIII'. By <i>Professor A. F. Pollard</i>	257
DOCUMENTS ILLUSTRATING THE WARS OF RELIGION, 1569-73. By <i>Maurice Wilkinson</i>	127
A PURITAN SURVEY OF THE CHURCH IN STAFFORDSHIRE IN 1604. By <i>Albert Peel</i>	338
EARLY PRIZE JURISDICTION AND PRIZE LAW IN ENGLAND. III. By <i>R. G. Marsden</i>	34
TWO GOVERNORS OF SHREWSBURY DURING THE GREAT CIVIL WAR AND THE INTERREGNUM. By <i>Miss Hilda Johnstone</i>	267
CROMWELL AND SIR HENRY VANE. By <i>Professor C. H. Firth, LL.D.</i>	751
ANNA TRAPNEL'S PROPHECIES. By <i>Champlin Burrage</i>	526
THE ENGLISH AT TANGIER. By <i>Miss E. M. G. Routh</i>	469
SOME UNPUBLISHED LETTERS OF GEORGE SAVILE, LORD HALIFAX, TO GILBERT BURNET. By <i>Miss Dorothy Lane Poole</i>	535
LIST OF OPPOSED ELECTIONS ON TAKING OFFICE. By the <i>Rev. Alfred B. Beaven</i>	139
GEORGE I AND PETER THE GREAT AFTER THE PEACE OF NYSTAD. By <i>J. F. Chance</i>	278
BISHOP SEABURY. By <i>Gerald B. Hertz</i>	57
THE PANIC OF 1789 IN TOURAINE. By <i>Miss M. A. Pickford</i>	703
REVIEWS OF BOOKS	149, 353, 543, 755
SHORT NOTICES	200, 410, 616, 829
INDEX	851

Non hunc carnalis dispersit cura feralis ;
 Mens pia plena bono, vox fuit alta sono.
 Hic erat ecclesie pia Martha, vicesque Marie
 Servabat die mentis amore pie.
 Ut sordes lane, mundane gaudia fame
 Spernit ; amorque dei semper inheait ei.
 Auxit opes multas domini, terras quoque cultas ;
 Cum reliquis donis horrea plena bonis.
 Pervigili cura Roberti debita plura
 Reddidit abbatis providus ⁵⁴ ille satis.
 Debita prefata sexcentis annumerata
 Marcis extiterant, que grave pondus erant.

De Ricardo primo ⁵⁵ Anglie rege in vita Hugonis. Anno domini M CXCIX victoriosus rex Ricardus ictu baliste & iaculo venenato in Normannia letaliter vulneratur ; cui accessit Rothomagensis archiepiscopus dicens ' Age penitentiam & confitere 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 contritione absolutionem meruit obtinere, precepitque sibi pedes ligari & in altum suspendi nudumque corpus flagellis cedi & lacerari donec ipse preciperet ut silerent ; cumque diu cederetur ad modicum preceptum siluerunt & iterum resumpto spiritu hoc ⁵⁶ 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, acceptoque viatico cum magna cordis penitentia adjecit ' Misericordia dei magna est, que vult omnes salvos fieri ; iustitia tamen recta est que vult omne delictum flagellari & puniri ; verum in misericordia confidens & de iustitia timens lego corpus meum vermibus corrodendum & animam meam usque in diem iudicii igne purgatorii cruciandam in spe 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 $8\frac{3}{4}$ in., the lower $5\frac{1}{8}$ in. \times $8\frac{1}{8}$ 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

⁵⁴ MS. *prudens*.

⁵⁵ Probably Twyne's insertion.

⁵⁶ 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 [Wyclefi] Anglicè.' This work, whose homogeneity was taken for granted, was edited by J. Forshall and published by Messrs. Longmans in 1851.¹ 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,² (b) Purvey's Confession in 1400,³ and (c) Lavingham's collection of Purvey's Heresies.⁴ 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 (*... istae materiae . . . sunt tamen largius declaratae in alio libro, et multae aliae plures totaliter in nostro proprio langagio*), 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 Rejoinder* (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. 383 seqq.

about marriage laws in *Ecclesiae Regimen*. (2) A direct statement in Lavingham, ix. § 13, may readily be tested: *Item quod Christiani reges debent, &c., . . . per exemplum quod narrat Cestrensis libro vi. cap. 8 de Othone imperatore deponente Iohannem xii et instituente Leonem pro illo*. This is not alluded to in *Ecclesiae 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 staunch 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.⁵ 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 þ and ȝ, 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. COMPTON.

CONCLUSIONES LOLLARDORUM

The firste article

1. Sacerdotes, levite, vel curati non debent seculariter dominari, sic intelligendo quod clerici non seculariter bellabunt nec placitabunt nec contentent seculariter contra dominos seculares, auferentes ab eis dominia temporalia, possunt tamen clerici habere bona temporalia, titulo elemosine, solum de quanto sunt necessaria vel utilia ad perficiendum officium spiritale.

preestis dekenis opir curatis shulden not be lordis bi worldli manere not be lordis bi worldli manere to pis undirstondinge: þæt preestis & clerkis shulden not fyte bi material sward. neþir pleete neþir stryue bi worldli manere aȝens temporal lordis. takinge awei fro hem seculer lordshipis. neþeles clerkis moun haue temporal godis bi title of almese. oenli in as moche as þei ben nedeful or profitable to parforme here gostli office.

⁵ 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, Thesaurariam, cum secreto sigillo et aliis in curia secularium dominorum.

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

4. Prelati vel curati nimis avari et consumentes bona Ecclesie quae sunt bona pauperum in fastu, gula, vano apparatu mundi, cum aliis vanitatibus, sunt fures, homicide pauperum, et proditores Ihesu Christi et simplicium christianorum.

5. Prelati, curati, vel sacerdotes, vel quicumque clerici non committent symoniam per preces carnales, per obsequium corporale, nec per munus a manu vel pecuniam manualiter datam vel aliter promissam.

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

7. Populus christianus informatus in lege Dei per fideles curatos ministrabit eis voluntarie necessaria huius vite, et cum hac porcione fideles curati debent humiliter contentari.

ii. art.

Neiþir prelati neiþir preestis neiþir dekenis shulden han seculer officis. þat is chauncerie. tresorie. priuy seal & opere siche seculer officis in þe chekir. neiþir be stewardis of londis ne stewardis of halle. ne clerkis of kitchene ne clerkis of accountis. neiþir ben occupied in ony seculer office in lordis courtis. most whil seculer men ben sufficient to do suche seculer officis.

iii

Prelatis & preestis as curatis owen to sheewe to þe puple ensauple of holi luyng & to preche truli þe gospel bi werk & word.

iv. art.

Prelatis opir curatis þat ben our gredi & auerous & wasten þe godis of þe chirche. þat ben þe godis of pore men in pride glotonie & lecharie & nice arai of þe world wiþ oper vanitees: ben þeuis & sleeris of pore men & tretouris of iesu crist & of symple cristene men.

art. v.

Prelatis curatis & preestis or what euere clerkis: shulden not do symonie bi fleshli preieris neiþir bi bodili seruise neiþir bi ȝifte of hond or bi mony ȝove bi hond or bihiȝt by hemsilf or bi meene persoonis.

art. vj.

Parish chirchis shulden not be appropriid seculerli to collegijs. & most to riche religious as it is don comounli in pese daies bi leesyngis & errouris.

vij. art.

Cristene puple enformid in goddis lawe bi feiþful curatis: owiþ for to mynistrer & geue to hem wilfulli necessaries of þis lif. And feiþful curatis owen to be apaied mekeli wiþ þis porcioun.

vij. art.

8. Necessè quod peccator confiteatur Deo cum debita contricione, abstinendo a peccato et continuando in virtute quantum sufficit per gratiam sibi datam.

It is nedeful þat a synnere shryve him to god wiþ due contricioun in abstayning fro synne & in continuynge in vertu. as moche as he suffisiþ bi grace ȝouen to him.

ix. art.

9. Sicut expedit christiano contrito confiteri sua peccata fidei et discreto sacerdoti scienti solvere et ligare, sic periculosum est ignaro et simplici confiteri peccata sua sacerdoti infideli, inscio, et avaro, superbo, et contrario Ihesu Christo.

As it is spedeful to a cristene man verili contryt to knouleche his synnis to a feifful preest of good lyuynge & kunnyng to bynde & assoile: so it is perilous to an vnkunnyng man eiþer symple lettrid man to knouleche his synnis & privy worchingis of god in his soule to a preest vnfeifful of lyuynge unkunnyng of goddis lawe & a couetous preest & proud & contrarie to jesu crist.

x. art.

10. Licet ymagine que representant pauperiem et passionem Christi et sanctorum esse possunt ut 'libri laicorum' secundum Gregorium et alios, tamen ymagine false que representant gloriam mundanam et pompam seculi, ac si Christus et alii sancti meruissent beatitudinem per gloriam et pompam seculi, sunt 'libri' falsi et corrigendi vel eciam comburendi.

Þouȝ ymagis maad truli þat representen verili þe povert & þe passioun of jhesu crist & opere seyntis ben leful & þe bokis of lewid men bi gregori & opere doctouris: nepeles false ymagis þat representen worldli glorie & pride of þe world as if crist & opere seyntis hadden lyvid þus & deservid blisse bi glorie & pompe of þe world ben false bokis & worpi to ben amendid or to be brent. as bokis of opin error or of opin eresie agens cristene feiþ.

xj. art.

11. Officium regis et dominorum secularium quod sufficienter fundatur in Scriptura sacra Novi et Veteris Testamenti est excellenter magnificandum reprobando errores et iniurias quas reges et domini faciunt in huiusmodi officio contra legem Domini Dei nostri.

Þe office of þe king & of þe seculer lordis which is founden sufficientli in holi scripture of þe olde & þe newe testament: owip to be magnified excellentli in repruynge þe errouris & wrongis whiche þe king & lordis don in suche officis agens þe lawe of god.

xij. art.

12. Predicandum est et constanter defendendum a catholicis presbi-

It is to preche & to defende stidefastli of cristene preestis &

teris et christianis laicis quod reges Christiani et domini seculares habent potestatem et auctoritatem puniendi quamcunque personam notorie delinquentem in terris suis, eciam Episcopum, Archiepiscopum et Romanum Pontificem.

13. Quamvis licitum sit in casu et interficere malos Christianos in peccatis obstinatos quando alias periret iusticia [et]¹ pax regni nec aliter peccatum extingueretur via humana, tamen hoc non debet fieri nisi ex caritate et auctoritate Domini cum aliis circumstanciis, deducta superbia, rancore, et vindicta proprie iniurie ita quod fit pure propter Deum et bonum commune cum compassione fraterna.

14. Quamvis licitum sit iurare per Creatorem in causa necessaria cum tribus circumstanciis, scilicet in veritate, in iudicio, et iusticia, ut patet Ieremie 4, 'Et iurabis, 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 Eukaristie, 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.

trewe seculer men. þat þe king & seculer lordis han power & auctorite to punshe what euere persone trespassinge opinli in here londis. þouȝ he be bisshop or erchebisshop. ȝea & þe bisshop of rome.

xij. art.

Þough it be leful in caas to werre & sleen euele cristene men obstinat in synnis whanne riȝtfulnesse & pees of þe rewme shulde perisshen ellis : & synne shoulde not be quenched ellis bi mannis weie : nepeles þis owip not to be don no but bi charite & auctorite of god wip good circumstaunce while pride & rancour & veniaunce of propre wrong ben put awei so þat it be do pureli opir clenli for god & comoun good wip due compassioun of briþeren.

art. xiiij.

Þough it be leful to swere bi god almyȝti in a nedeful cause wip þre circumstauncis in truþe doom & riȝtfulnesse in þe iiij co. of jeremie : nepeles it is not leful to swere fals neipir trewe superflui opir in veyn neipir for an euil ende. neipir bi a creature.

xv.

The sacrament of þe auteer. which is whijt & round visible & palpable. & is broke wip þe hondis of a preest. & is chewid wip þe teep of a preest. & is saien wip þe bodiliȝen of þe puple : is breed which we breken. & þe veri bodi of oure lord jhesu crist.

art. xvj.

No power is but of god neipir þe pope haȝ power aȝens þe truþe of holi scripture. neipir mai lefulli do ony þing aȝens edificacioun 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 Scripture vel observacionem mandatorum Dei.

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

19. Non tenentur fideles credere quod Romanus Pontifex nunc militans vel quicumque modernus habeat tantam potestatem in regimine Ecclesie quantam habet beatus² Petrus vel beatus Paulus a Domino concess[am].³

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

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

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

art. xvij.

De lawis of þe pope ben gode & owen to be taken of feifful men. oonli in as moche as þo ben foundid expreali or opini in holi scripture or in quik reesoun þat mai not be distried. or in as moche as þo ben maad esi to vnderstonde holi scripture & to kepe goddis heestis.

xviij. art.

It is to obeie to þe bisshop of rome opir to what euere opir bisshop. as to seynt petir or to seynt poul in leful þingis & spedeful to saluacioun & no ferpere.

xix. art.

Cristene men ben not holden forto bileue. þat þe bisshop of rome þat lyuip now in deadli lif. opir what euere deadli bisshop: haþ so greet power in þe gouernaunce of þe holi chirche. hou greet power petir eipir poul had grauntid of god.

xx.

Cristene men ben not holden forto bileue. þat þe bisshop of rome now lyueþ in þis peyneful lyf: is heed of al holi chirche in erpe.

xxi. art.

Cristene men ben not holde to bileue þat þe bisshop of rome þat leuyþ now in þis synful lif: is a membre of holi chirche. 3eþ þe leeste membre of holi chirche.

art. xxij.

Cristen men ben not holden to belieue. þat whateuere þing þe deadli bisshop of rome or ony opir deadli bisshop pretendiþ him to bynde or assoile: is herfore bounden or assoilid anentis god & þe chirche regninge in blisse.

² *Beatus* written twice and scored through the second time.

³ MS. torn.

23. Tunc solum Romanus Pontifex vel alius quicumque veraciter ligat vel solvit quando sequitur iudicium Dei infallibile.

24. Non tenentur fideles credere quod Indulgentie papales sunt vere undequaque⁴ vel sine errore vel mendacio tacito vel expresso.

25. Non tenentur fideles credere sine⁵ . . . fundacione Scripture vel racionis infallibilis quod Petrus habuit maiorem potestatem ligandi et solvendi quam ceteri apostoli a Domino predilecti.

26. Non tenentur fideles credere quod omnis determinacio Ecclesie Romane est undequaque⁴ vera vel ab Ecclesia tanquam articulus fidei capienda.

27. Qu⁵ . . . Pontific⁵ . . . qui propter superbiam vel lucrum temporale vult⁵

⁵ . . . preter et contra intencionem dominorum vel fundatorum⁵

a seculari brachio processerunt, hic superbus predictus Pontifex Romanus perturbator est Episcoporum et aliorum prelatorum et totius regni nostri, nam manifeste agit contra decreta antiqua Ecclesie que dant eleccionem archiepiscopi omnibus suis suffraganeis ut inter ipsos eligant meliorem et sic archidiaconus cum cleris et populis

⁴ ? undecunque.

art. xxiiij.

Panne oonli þe bisshop of rome or oony opir byndiþ or assoiliþ verrili : whanne he sueþ þe doom of god bifore goinge þat mai not faile.

xxiv.

Cristene men ben not holden forto bileue. þat þe indulgencis of þe pope ben trewe on eche side or wipouten errorr or leesyng open or preuy.

xxv. art.

Cristene men ben not holden forto bileue wipouten opin groundinge of holi scripture or of reesoun þat mai not faile. þat seynt petir hadde more power of byndinge & assoilinge : þan opere apostlis gretli loud of crist.

xxvi.

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

xxviij. art.

If a newe couetous bisshop of rome risiþ up which for pride or temporal lucre wole zeue at his likinge alle beneficis in þe hond of clergie. & make voide fre elecciouns & ordinauncis of þe clergie of oure rewme bi title of patronage bisidis & aþens entent of foundouris & seculer lordis. which elecciouns & ordenauncis of patronagis camen forþ of seculer lordis. þis proude bisshop of rome is a disturblere of bisshopis & of opere prelatiþ & of al oure rewme. for he doþ opinli aþens elde decrees of þe chirche. þat zeuen þe chesigne of þe erchebisshþp to alle his suffragans to chese þe beste among hem & þe erchedekene wip clerkis & puple of

⁵ MS. illegibla.

civitatis⁶ . . . debit⁶ . . . 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 dicunt beatum Benedictum et beatum Augustinum religiosi huiusmodi statuisset, et in omnibus preferrent mandata Dei et consilia Christi propria statuta rationabilia acceptando solum de quanto consonant et facilitant ad custodiam mandatorum Dei et consiliorum Ihesu Christi omnia quam regula sua docet ita quod in omnibus salva sit veritas Evangelii et⁸ legis.

29. Fratres quadrifariam partiti qui vocantur religiosi mendicantes in Anglia debent reliquis religiosi humilium, simplicium, et a mundo elegancius⁹ vivere in voluntaria et altissima paupertate ita quod sint laicorum speculum in omni sanctitate ac abrenunciacione¹⁰ seculi et vanitatis mundane ipsos opere et sermone ad conversacionem celestem, humilem, et simplicem attrahendo.

30. Presbiteri simplices non beneficiati apud iudicium Ecclesie moderne debent contentari simplici victu et vestitu, devote orando et opera meritoria pro se et populo

pe cite shulden purueie lowere curatis.⁷

xxvij.

Religiose possessioneris as munkis & chanons shulden lyue a pore lif symple & in reste. & thei shulden ben apaied wip scars lifode & clopinge geten wip here owne labour bi here privat rule which bei seyn pat seynt benet & seynt austin maden to suche religiose men. and in alle pingis bei shulden sette bifore pe comaundementis of god & pe counsellis of crist. & accepte here owne statutis reesonable oonli in as moche as þo acorden & disposen lytli to pe kepinge of goddis heestis or of pe counsellis of jhesu crist. so pat pe truþe & fredom of pe gospel be saaf in alle þingis.

xxix.

Freris departid in foure ordris pat ben clepid in Ingelond religiose mendycauntis or beggeris : owen to lyue sympliere & straitliere þan opere religiose. & furpere for pe world in wilful & excellent povert. so pat bei be a mirrou of leewid men in al holinesse & forsakinge of pe world & of worldli vanite in drawinge hem bi werk & word to heuenli conversacioun meke & symple.

xxx.

Symple prestis of pe chirche pat han. no benefis bi doom of pe chirche now : owen to be apaied wip symple lifode & clopinge in pretyngge deuoutli for hemsalf & pe

⁶ MS. illegible.

⁷ 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.

⁸ Apparently for *libertas*.

⁹ The manuscript is clear, but perhaps we should read *elongancius*.

¹⁰ Before *ac abrenunciacione* the words *et abrenunciacione* were first written and then scored through.

exercendo et quam sufficiunt operi evangelico intendendo.

31. ¹¹ Domini temporales debent excellenter ornari ut indui iusticia quo ad domini et homines ¹² divites et pauperes racionabiliter et caritative tractare tenentes et subditos et famulos vel nativos.

32. Servi debent humiliter voluntaris 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 iudicare sine acceptione 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 consciencie, et ardenti caritate, conficere sacramenta Ecclesie et prudenter et libere ipsa populo ydoneo ministrare.

35. Quamvis mali sacerdotes possunt veraciter conficere omnia sacramenta et ipsa devotis ministrare salubriter ministrare, tamen Christiani debent non suscipere

puple. & in vsinge medeful werkis. & in zeuinge tent to werk of þe gospel as moche as þei suffisen.

xxxj.

Seculer lordis owen to be ournid opir excellentli clopid wip rijtfulnesse to god & men bope riche & pore. & to treete reesonabli & charitabli here tenauntis & sogetis & seruantis opir bonde men.

xxxij.

Seruantis owen to serue here lordis mekeli wilfulli & feipfulli. not oonli to feipful or cristene lordis: but also to vnfeipful lordis opir paynymis.

xxxij.

Iugis & mynistris of þe king opir of opere lordis owen to be ripe men opir sad in vertuis & kunynge of goddis lawe & mannis. & to deme iustli wipouten acceptinge of persoonis in hauynge pure & symple entent to god & in puttinge abak hatrede & loue. & erpeli wyynynge & worldli drede.

xxxiiij.

Prelatis & curatis & opere prestis owen to make þe sacramentis of holi chirche wip souereyn deuocioun clenness of consciencia. & greet brennyng of charite & mynistris þo prudentli & freli to þe puple able herto.

xxxv.

Douȝ euele prestis mous make þe sacramentis verili & mynistris þo helfulli to deuout men: nepeles cristene men owen not to reseceyue sacramentis neþir deuyn seruis

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 *uel* and *dominum*.

¹² *Et homines* written twice and scored through the first time.

sacramenta a notorie symoniacis, fornicariis, et huiusmodi viciosis, non contempnendo sacramenta vel supponendo quod tales non possunt vere conficere sacramenta, sed in detestacione huiusmodi viciorum ut viciosi confundantur et agant penitenciam salutarem.

36. Prelati et domini temporales diligenter vigilarent ad constituendum ydoneos prelatos et curatos et presbiteros simplices non curatos secundum reputationem Ecclesie moderne.

37. Secularitas in curatis ita quod unus accipiat omnes proventus Ecclesie sibi ipsi appropriate, et distribuatur 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 lechouris or siche viciouse men not in dispisinge þe sacramentis opir in supposinge þat suche men moun not make þe sacramentis verili: but for abhominacioun of siche opin synnis. & þat siche viciouse men be ashamid & do helful penaunce.

xxxvj.

Prelatis & seculer lordis shulden wake diligentli to ordeyne able prelati & curati & symple prestis þat haueu not cure bi cours & demynge of þe chirche to dai.

xxxvij.

Seculerte among prelati & curati so þat oon take propirli to hymself alle þe profitis of a chirche. & departe þo as hym likip. whepir he do truli þe gostli office or nai: owip to be cast out vtirli awei fro holi chirche & gouernail in comoun wip susteyninge of felowis bi forme of þe gospel þat ben able to performe þe office of þe gospel in good lyuyng & fre prechinge owip to be taken aȝen 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 'Wylburghfosse', of Boston. This should be an early, if not the earliest, form of the honoured name of Wilberforce.

J. H. RAMSAY.