

## Original Documents.

### LETTERS OF CONFRATERNITY GRANTED IN 1481 BY THE MASTER AND BRETHREN OF THE HOSPITAL OF BURTON LAZARS, LEICESTERSHIRE, TO JOHN DOD, MATILDA HIS WIFE, AND THEIR CHILDREN.

From the muniments of Whitehall Dod, Esq., at Llanerch Park, Flintshire. Communicated by WILLIAM BEAMONT, Esq.

In a former volume of this Journal<sup>1</sup> we availed ourselves of the kind permission of Mr. Whitehall Dod to bring before our readers an Indulgence granted by Robert Bolton, "Minister" of the House of Trinitarian Friars near Knaresborough, and found amongst the valuable family evidences at Llanerch Park by our obliging friend Dr. Kendrick of Warrington. Documents of this description, as it was then observed, are comparatively of rare occurrence, and they possess considerable interest, as illustrations of the history of certain conventual establishments, and of the special privileges that they enjoyed.

The subjoined Letters of Confraternity may probably have been granted by the Master and Brethren of the Hospital of Burton Lazars to the same persons, with the addition however in the present instance of their children, as the John Dod and Matilda his wife, in whose favor the Indulgence above-mentioned was granted ten years subsequently by the "Minister" of the House of St. Robert near Knaresborough. The chief privilege, it may be remembered, conceded by the latter, consisted in its authorising the appointment, by the persons for whose benefit it was intended, of a confessor, who might hear their confession, and grant them absolution of all sins, &c., with certain exceptions specially mentioned. The Indulgence granted by Papal authority to the members of the confraternity of Burton Lazars, as set forth in the following document, included the like privileges, and also participation in all masses and services in all churches throughout the world. The further privilege was enjoyed by the *confratres*, that vows of abstinence or of pilgrimage might be commuted for benefits piously rendered to the Hospital, with the exception only of the vows that concerned the Holy City, and St. Peter and St. Paul. In the hour of death full remission of all their sins was granted to them, and, in the event of their decease during a time of interdict, burial was not to be refused, unless indeed such *confratres* should be by name under the ban of excommunication.

The seal appended to the subjoined document is unfortunately in an imperfect state. We are indebted to the kindness of Dr. Kendrick for an impression of a seal in his collection that has been regarded as that of Burton Lazars. It is of pointed oval form, measuring about 2 in. by 1½ in.; the device is an episcopal figure standing in a niche of tabernacle work, the right hand is raised in benediction, the left holds a crosier: legend, (*in extenso*)—*Sigillum fraternitatis Sancti Lazari Jerusalem in Anglia*. The execution is coarse and unartistic; date about the middle of the fifteenth century. No other seal of Burton Lazars is known to Dr. Kendrick, and he informs us that this is the only seal noticed by the late Mr. Pettigrew in his Memoir on Leper Hospitals. *Journal Brit. Arch. Assoc.*, vol. xi. A common seal of the Hospital is figured, however, by Nichols; the device is a

<sup>1</sup> Arch. Journ., vol. xxiii., p. 144. See granted to members of certain confraternities, *ibid.*, vol. xvii., p. 250.

demi-figure of St. Augustine, with two escutcheons, one being charged with the coat of Mowbray, the other with a cross; these arms seem to have been used by the Hospital, sometimes impaled, sometimes separately. Hist. Leic., vol. ii. p. 272-276. Sir William Sutton occurs in the list of Masters in 1456. Dugdale, Mon. Ang., vol vi. edit. Caley.

Universis sancte matris ecclesie filiis ad quos presentes littere pervenerint Frater Willielmus Sutton, Miles, et Magister de Burton Sancti Lazari Ierusalem in Anglia, et ejusdem loci Confratres, salutem ac utriusque hominis<sup>2</sup> continuum incrementum verum. Dilectioni vestre innotescimus per presentes quod Sancte Romane<sup>3</sup> pontifices ex plenitudine eorum potestatis nobis gracie indulserint quod omnibus qui de facultatibus et bonis eisdem a Deo collatis nobis subvenerint, aut in sanctam fraternitatem sint assumpti, ac omnibus benefactoribus et exhortatoribus tociens quociens unum annum injuncte penitencie relaxaverint, et in plenam participationem omnium misarum et aliarum devotionum singulis ecclesiis per universum orbem Deo offerendarum; ac singulis annis in die Veneris magne ebdomade eorum proprium curatum plenam habere potestatem eosdem absolventi ab omnibus eorum peccatis, nisi forte talia commiserint propter que sedes apostolica sit merito consulenda; et etiam vota abstinencie et peregrinationis quecunque commutandi<sup>4</sup> in alia pia subsidia dicti<sup>5</sup> Hospitali eroganda, votis Ierosolimitanis et beatorum Petri et Pauli duntaxat exceptis; et in tempore mortis omnium peccatorum suorum plenam remissionem. Et si ecclesie ad quas pertinent a divinis officiis fuerint interdicte, ipsosque mori contingerit, eisdem sepultura non negetur, nisi vinculo excommunicationis nominatim fuerint innodati. Unde nos Magister et Confratres Hospitalis antedicti auctoritate apostolica vigoreque privilegiorum nostrorum in nostram confraternitatem recipientes dilectos nobis in Christo *Johannem Dod et Matildam uxorem cum omnibus pueris*<sup>6</sup> nostrorum privilegiorum ac hujusmodi indulgenciarum participes in omnibus facimus per presentes. In cujus rei testimonium sigillum nostrum presentibus est appensum.

Datum apud Burton predicto anno domini millesimo cccc. octogesimo primo.

ij<sup>d</sup>.

The following absolution is endorsed on the document:—

Auctoritate Dei Patris omnipotentis et beatorum apostolorum Petri et Pauli et totius matris ecclesie, et virtute hujus bulle et papalis indulgencie, ego absolvo te ab omnibus peccatis tuis mihi confessis et contritis, et de quibus velles confiteri si tue occurrerent memorie; et concedo tibi plenam absolutionem et remissionem omnium peccatorum tuorum in quantum claves ecclesie se extendunt in hac parte, ut sis absolutus ante tribunal Domini nostri Jesu Christi, habeasque vitam eternam, et vivas in secula seculorum. Amen.

<sup>2</sup> This word, written ho'is, should doubtless thus be read *in extenso*. Compare Madox, Form. Ang., No. dxciv. p. 336, where the phrase "Salutem in utroque homine" occurs, probably signifying the outer and inner man,—body and soul, alluding to 2 Cor. iv. 16, Eph. iii. 16, &c.

<sup>3</sup> *Sic*. Possibly *sedis* being understood.

<sup>4</sup> This word seems to have been written —commutandi—but we presume for commutandi.

<sup>5</sup> *Sic*.

<sup>6</sup> The words printed in italics have been written by a second hand on a space left for the purpose in the blank form of the letters of confraternity, in like manner as was noticed formerly in an Indulgence granted by the Trinitarian Friars of Knaresborough. Arch. Journ., vol. xxiii., p. 147, note 6.

<sup>7</sup> This appears to be a note of the scribe's charge, or some other fee for delivery of these letters of confraternity.